



pūrṇa vidyā newsletter 03|23

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Ammaji's Message

Dear Readers,

Bhakti is commonly translated as devotion. One can be devoted to another individual; to one's family; one's profession; art; nation and so on. Bhakti implies dedication, love, attachment, and reverence and here, we are looking at a relationship between a devotee and the Lord.

This relationship maybe different for different people, depending on how I see my connection with the Lord. Is He perceived as my friend, my caretaker, my family member or even my beloved, as the Gopikas?

We need to know that whichever relationship connects us with the Lord is what will allow us to open up emotionally to Him, be transparent, seek help and feel HIS strength in our lives!

>>>



Someone may ask what is the purpose of this bond with the Divine? What would be the purpose of doing our daily prayers and chants? Is it just for mental purification? Absolutely not. Just like how there are eight types of wealth in a human life, there are also eight types of poverty we hold, which needs eradication from our lives for which Divine intervention is essential.

In the eight types of poverty, the first and foremost is **spiritual poverty**. Spiritual poverty is the impoverishment of Self-knowledge, the Knowledge of oneness with the Divine. One maybe rich and healthy but if that person is impoverished by self-knowledge, he will remain discontent and unhappy within.

The second is **intellectual poverty**. This is the inability to think properly and objectively in understanding life situations and relationships. Furthermore, the person is unable to discriminate between what is real and unreal, and what is permanent and impermanent in life, thus chasing the unreal and impermanent, while glossing over the real and permanent.

The third poverty is the **poverty of love**, where one is not capable of receiving or giving love. One is unable to understand and accommodate sacrifices that love seeks from within and nurturing a human bond, and thus the person leads a lonely life.

The fourth poverty is the **inability to control oneself in speech and actions**. This poverty is a reflection of a general lack self-control in how one makes choices in leading one's life and reveals their egocentric thought-system or philosophy of life.

The fifth poverty is the **impoverishment of one's health**, where one is unable to maintain good health at all times. Education on nutritious diet, exercises and disciplined eating habits is essential for a healthy body, mind and sense complex.

The sixth poverty is the **lack of support of people around**. The person is unable to accomplish things or move forward, as he or she do not have anyone to support in ways required. This situation could arise from one's own negativity and distrust in others, which repels others in extending out and bonding with the person.

The seventh poverty is the **lack of responsibility one takes in performing one's duties** towards the family, religion, human society, life in general, and the celestial world. Being a consumer than a contributor, is driven by an ego-centric mind that takes no responsibility to do what one is supposed to, for harmonious living with others.

Finally, the last is the **poverty of wealth**. Any lack of resources such as money, land, power and so on, stems from a poor economic background, or even an ostentatious lifestyle. But always declaring "I do not have enough", he is setting himself up for a life of 'lack'. This makes a person experience poverty in material resources rest of his life.

Our prayers and chants are a way of worshipping the Lord to help us recognise the eight poverties we could possibly be harbouring in our lives and seek His grace to overcome them. We need to be mindful and effortful in remembering the Divine everyday. We need to seek His grace with humility and gratitude, to help us clear the eight forms of poverty in our lives, so that we discover an abiding peace within and live harmoniously in oneness with the world around us.



Love and Blessings,
Ammaji



Śiva-aparādha-kṣamāpaṇa-stotram > Part 4

In our introduction to śiva-aparādha-kṣamāpaṇa-stotram, we have seen the various elements that go into seeking forgiveness. We discussed how an apology or a confession can have a tremendously healing impact. We also looked into the elements that go into an effective apology and the elements that make up an ineffective apology. Another important aspect was that of forgiveness which needs to be timely and sincere. We also understood that in a society wherein there isn't enough justice within the laws, the individual hurt remains. Societal laws can compensate for the material damage but not for the pain and suffering which cannot be quantified or measured.

Cosmic Justice is Impartial

When human limitation is ingrained in justice, one turns to the cosmic justice. Cosmic justice is given by the omniscient being, the law giver. A law which is not partial, a law which does not change by the changing times or the changing governance, it is a law etched in the universe. Therefore, whether you are a saint or a sinner, you will fall by the same law of gravity from a balcony, nobody is spared, there is no partiality in the cosmic order, in the cosmic justice. If this is clear we must know that the scales of justice have a balance and the experiences in life only unfold what I have earned for myself. Karma and the karmic law alone can determine the culpability of a person taking into account so many factors that we are not even aware of.

It is a natural consequence, nobody escapes the consequence of action because the law of justice is harsh. It is because the soul, the innate being chooses not to escape the consequences. To accept the results of one's actions and to accept gracefully is what is truly accepting the cosmic justice. The only thing I can do is to pray for strength, to be able to receive the consequences of my action. A powerful prayer can only help me understand that my experiences in life are perfect and there is no reason to complain. This is because the laws of karma are infallible, the law of cosmic justice has never failed in the Universe. Therefore, I only pray with a sense of gratitude, accepting the experience and I seek strength to ride the experience.



Empowering My Relationship With the Divine

It is only when I acknowledge my omissions and commissions, I apologize for my aparādha, and I seek forgiveness, kṣamā. I know I deserve the consequence of my omission and commission and I know it will come to me. But I need help, I need respite, and therefore I seek forgiveness from the Lord. Śiva aparādha kṣamāpaṇa-stotram is very powerful. I seek forgiveness for all my omission and commissions not done in just this life but done in so many previous births too. It begins from the very birth. This prayer is for my sake. In seeking forgiveness your relationship with the divine comes alive because from the core of your soul you ask for something as a devotee. You empower your relationship with the divine – a great discovery for a devotee that his relationship with the divinity is alive. Understand that when

"Power of Prayers" – Śiva-aparādha-kṣamāpaṇa-stotram

you seek forgiveness that itself brings you composure, that itself brings you peace, it guides you towards self-knowledge. It helps reduce the rāga-dveṣa within the agitated soul, dissatisfied soul. It calms you down and it makes your life look for deeper purpose, bigger purpose. The devotee begins this set of verses here. Let us see the what is being said in the first verse.

आदौ कर्मप्रसङ्गात्कलयति कलुषं मातृकुक्षौ स्थितं मां
विण्मूत्रामेध्यमध्ये क्वथयति नितरां जाठरो जातवेदाः ।
यद्यद्वै तत्र दुःखं व्यथयति नितरां शक्यते केन वक्तुं
क्षन्तव्यो मेऽपराधः शिव शिव शिव भो श्रीमहादेव शम्भो ॥

*ādau karmaprasaṅgātkalayati kaluṣaṃ mātrkuṣau sthitaṃ māṃ
viṅmūtrāmedhyamadhya kvathayati nitarāṃ jāṭharo jātavedāḥ
yadyadvai tatra duḥkhaṃ vyathayati nitarāṃ śakyatē kena vaktuṃ
kṣantavyo me'parādhaḥ śiva śiva śiva bho śrīmahādeva śambho (1)*

The last line of this verse is a refrain, every verse ends with this line *kṣantavyo me'parādhaḥ* – my omissions and commissions should be forgiven by you O Lord Śiva! *Śiva śiva śiva bho śrīmahādeva śambho* – "bho" means a call for the divine help, O Lord! I call you O Śiva! *Śrīmahādeva śambho!* You are not an ordinary deity, you are mahādeva – *mahān ca asu devaḥ ca* – the greatest of all, the deva of all devas. You are the greatest divine omniscient being and let not your law of karma get to me, reach me and hurt me due to my little mistakes, my small omissions and commissions. I am afraid of facing these harsh experiences of life, I seek your compassion, forgive me, O Lord!

What did you do so much that you are asking forgiveness? He says my very birth declares this. The way I was born itself shows what is going to follow. In the beginning itself when my life was conceived because of my own past karmas – *ādau karmaprasaṅgāt*, it precipitated into coming on to this Earth in a human life and so I came in the form of this seed. How did I come – due to pāpam. I am in the womb of my mother during the prenatal stage boiling due to the heat within and placed between all impurities like feces and urine – *kalayati kaluṣaṃ mātrkuṣau sthitaṃ māṃ*.

Such is my beginning even before entering into the world. *Yadyadvai tatra duḥkhaṃ vyathayati nitarāṃ* – all the pain that I am undergoing, the agitation for those nine months that I am in my mother's womb, *kena vaktuṃ śakyate* – who can describe that pain.

Have you ever asked the baby how comfortable they are in the womb of their mother! He says I was not comfortable and that itself shows the very birth is a result of my pāpa. What to talk of things to follow? He beautifully develops the period of infancy, the period of youth, the period of middle age, the period of old age, how I went through my life and where my mind was when I was going through these stages my life.

This is an amazing description of a human journey and an aware-fulness. I have asked for these experiences of my omissions and commissions, that is why I face pain. I understand O Lord you are not unjust or unfair, you are infallible, how can your laws fail? If I am experiencing this consequence, I recognise this as my own asking so, let this be my last birth let there be no more pain and suffering and kindly give me respite, help me own up my higher nature and not live in inadequacies and smallness. These set of verses is a cry of a devotee wanting to own up a devotion which is of a highest nature, were the divinity and I come into oneness and for that journey let my soul be cleansed of these impurities so that I can reach you sooner than later.





Ayurvedic Yoga

♥ 14

Namaste dear Sadhakas,

This article is the second part about your feet. You will learn a foot massage that you can do by yourself. During this massage, some marma points on the body are massaged.

What is marma point?

A marma point is a vital point and there are 108 points in our body. In these places there is a "risk of congestion" of the energies and the prana comes to a standstill. Through movement and yoga, the life energy can flow, the Ayurvedic massage and treatment of the Marma points is another possibility to deal with special points.

How can energy congestion occur at the marma points?

- One-sided loads
- Physical trauma such as a fall, protective posture
- Trauma

Division of the Marma into different tissues / structures:

muscle Marma, tendon Marma, bone Marma, joint Marma, vessel Marma, nerve Marma

The 3 marma points on the legs and feet are:



1. Janu

Location: in the hollow of the knee

Type: nerve marma, articular marma, vascular marma

Organs: spleen, liver

Tasks: controls lymph flow in the legs, relaxed the muscles in the lower and middle back, relaxes sciatic nerve

2. Indravasti

Location: in the calf, in the middle of the twin muscle

Type: muscle Marma

Organ: small intestine

Tasks: stimulates the digestive energy, important for change processes, promotes weight loss healthy food intake



pic1

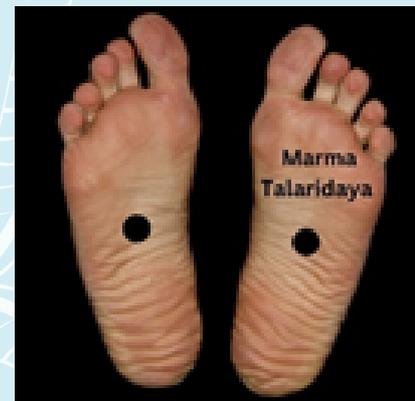
3. Talaridaya

Location: middle of the sole of the foot

Type: muscle Marma

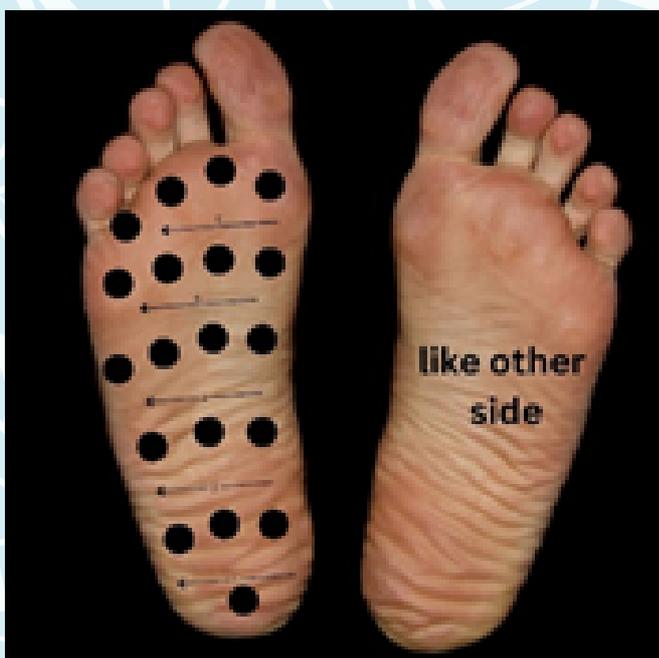
Organ: kidneys, organs in the lower abdomen

Tasks: loosens and relaxes muscles and tendons on the sole of the foot, relieving hormone and digestive disturbances



pic2

Ayurvedic massage for your feet Padabhyanga



pic3

Padabhyanga is one of the most important Ayurvedic massage techniques and describes the foot massage in Ayurveda. This is an extremely soothing and relaxing treatment in which feet, legs and knees are gently massaged with nourishing oil.

How can you perform an Ayurvedic foot massage by yourself?

1. **Sit down and stretch your legs forward** so that you can place your fingertips in the backs of your knees. Slowly circle the backs of your knees with your fingertips.
2. **Next, come to the middle of your right lower leg** with both hands and place your fingertips on your calf muscles and gently pull the skin and muscle apart and release; repeat the pull apart and release without lifting the fingertips from the skin.
3. **Lift your right leg** and place your right foot on your left knee.
4. **Take warm oil** and oil the whole foot including the ankle.
5. **Hold the pressure point** massage with both thumbs for about 3 seconds from the heel towards the toes and from the middle outwards. 3 to 5 pressure point rows are ideal.
6. **Massage the inner edge of the foot**, then the outer edge of the foot.
7. **In the middle of the foot** there is an important Marma point – Talahridaya heart/lung area – massage this point clockwise.
8. **Place both thumbs** on top of each other in the middle of the foot and pull towards the edges of the foot, working from bottom to top.
9. **Massage between the toes** starting at the little toe.
10. **Pluck out** the area between the toes
11. **Move or circle** the big toe clockwise
12. **Knead each toe vigorously** – start with the little toe and end with the big toe
13. **Strongly pull out** each toe
14. **Use your thumb** to smooth out the individual tendons on the back of the foot
15. **Circle the knuckles** with your fingers
16. **Stretch out** the Achilles tendon with your thumb and forefinger
17. **Bend your toes** with the support of both hands
18. **Stroking** the whole foot several times
19. **Keep the massaged foot warm** with a thick sock
20. **Then start with the left foot at point 2**



> Text and photos by Alexandra
Support: Helga, Gela, Judit, Kerstin, Birgit, and Nina



Upcoming Workshops / Satsangs in April 2023 with Ammaji



Sunday

Kenopanishad

From 02nd Apr. to 22th Oct. 2023, **Every Sunday at 12 Noon IST**

Join with Zoom Meeting ID: 815 8491 1952 | Passcode : 123456



Saturday

Taittiriya Upanishad - Bhasyam

Introductory Bhasyam Studies of the Ten Upanisads

From 11th Mar. to 13th May. 2023, **Every Saturday, 12:00 p.m. to 1:00 p.m. IST**

Join with Zoom Meeting ID: 849 4938 5815; Passcode: Bhasyam



Bhagavad Gita Satsang with Ammaji

3rd Saturday, 15th Apr, 2023; 5:00 to 6:30 p.m. IST

Join with Zoom Meeting ID: 865 9548 2491 | Passcode : Gita#001



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Introductory Bhasyam Studies of the Bhagavad Gita and the Ten Upanisads

Taittirīya-Upaniṣad-bhāṣyam

Starting Date: 11 th Mar, 2023

Every Saturday, 12 Noon IST (1 hour session)

Who can Join?

*Students of Swamiji & Ammaji,
Who are Studying Vedanta, Samskrtam,
Vedic Heritage & Yoga.*



Join Zoom link with :

Meeting ID: 849 4938 5815; Passcode: Bhasyam

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GANGA DHYANA MANDIR

-Tapasyalayam, Himalayas



Celebrates

Caitra Navaratri

and

Lord Hanuman Temple Consecration

March 22 - March 30, 2023

With Prayers & Rituals in the Divine Presence of
Lord Vasuki Nag Devata Doli
on the bank of MaGanga.

Participate in this Divine Event as the Gods descend and make their presence felt in their sacred abode.

Join us online for talks on Hanuman Calisa by Ammaji

Join us from
March 22nd - 29th, 6-7pm IST

Join Zoom link with
Meeting ID : 870 7286 9137
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such as flowers, fruits etc | Rs. 9001/- |
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Apr 06
Thu



GANGA DHYANA MANDIR

-Tapasyalayam, Himalayas



Hanuman Jayanti Celebration



06 April, 2023

Program Schedule

Puja : 9am - 2pm

Annadanam : 2pm onwards

Join us in our collective prayers with your personal Sankalpa and receive the blessings for your family from Lord Hanumanji!

Choose your offerings for Lord Hanuman Jayanti Celebration from the list below:

- Maha sankalpam (family of 4) Rs. 1,001/-
- Puja dravyam and Abhishekam materials Rs. 9,001/-
- Annadanam Contribution Rs. 10,001/-
- Contribution of your Choice

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A series of talks on Taittiriya Upanishad Bhasyam was started by

Ammaji on 11th March 2023.





Gita Group Aishwaryam launch

Gita group launch

One more Gita study group was launched on 4th March for the residents of Aishwaryam, a senior citizen's residential home. Ammaji launched it with a talk on the significance of Gita to our daily life.



Adivasi Annadaram

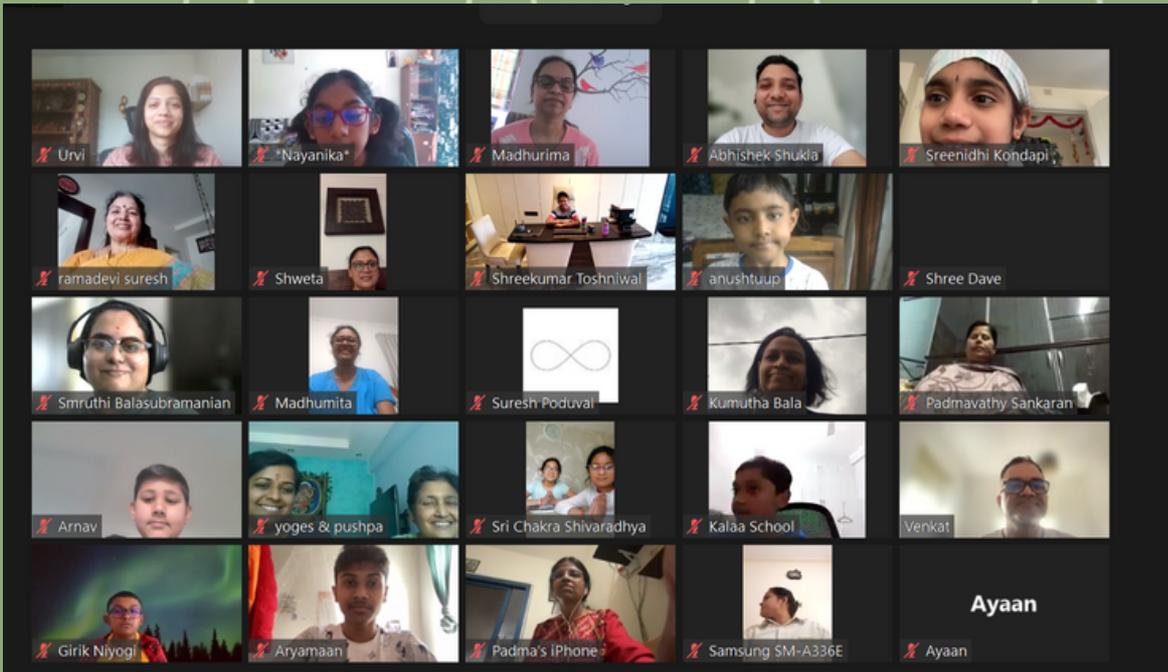
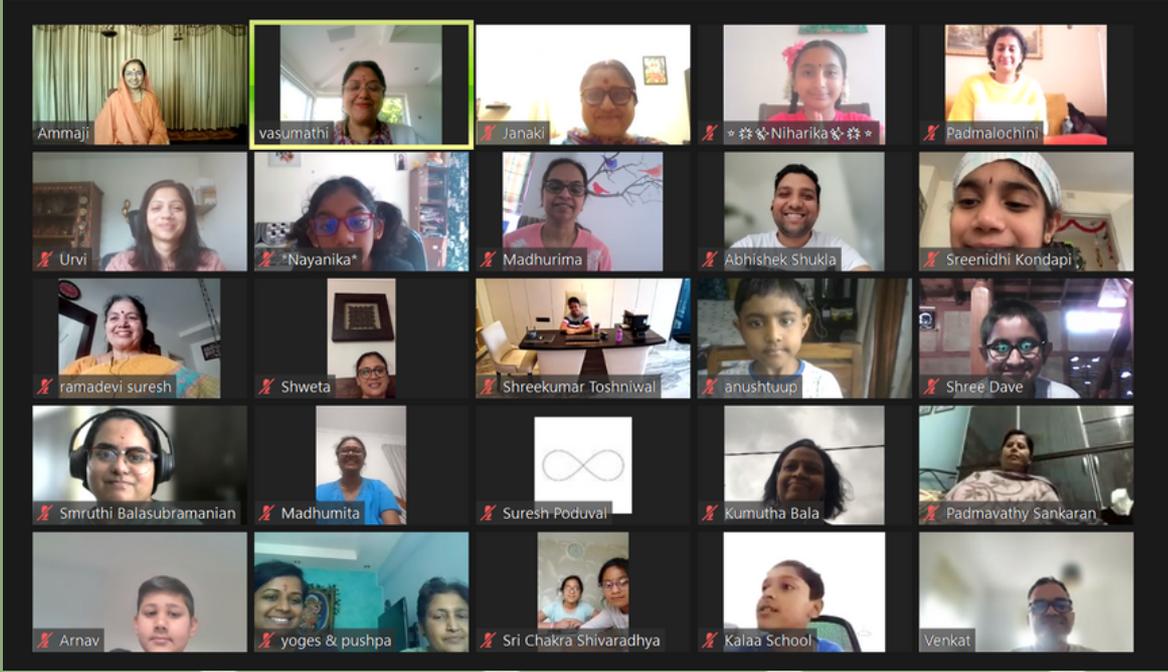




Adivasis visit to ashram

Adivasis from the nearby hamlet were invited to the ashram to spend time with Ammaji and Swamiji. They were treated with gifts and sumptuous dinner. It was an evening to remember with a good interaction with the people who were more connected with nature.





On Saturday 11 March, we had an online Satsang with children and families on the topic of Devotion. The Satsang was opened with Ammaji addressing the families and explaining the concept of devotion or Bhakti in Sanskrit. The word Bhakti is derived from the Sanskrit verbal root 'bhaj' meaning 'to serve'. Ammaji in a simple lucid way explained the concept of devotion as the way of offering and connecting the devotee with the divine or Isvara. We also understood that God always responds to prayers with true devotion.

Following Ammaji's address, the session continued with understanding different types of devotees and devotion. Examples from stories of Bhagavata Purana, Mahabharata were used to illustrate nine types of bhaktis like shravana, smarana and kirtana. Characters of Gajendra, Nachiketa were used to explain four types of devotees (aartha, artharthi, Jignasu and jnani).

The session concluded with Children playing Kahoot quiz on the topic.



let's extend our gratitude
and support the Ashram!



Gift A Day



Dear Well Wisher,
Hari Om!

we are pleased to announce Gift-a-day campaign for supporting the Ashram's one day expense. Mark a birthday, anniversary day, etc. as your annual support to ashram's sustenance and receive the blessings of prayers at our Lord Vanalingesvara and Ma Ganga Temples.

With Ammaji's wisdom, unconditional love, tireless effort of sharing the sacred teachings, let us extend our gratitude to Purna Vidya by offering to support the cost of running the Ashram for at least one day.

Sponsor 21,000 INR for one day

Thank you all for your generosity and support.

For any additional information

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There is only one Giver - the Lord, as everything we have in life is given by Him! We can only be instruments in sharing with others, what has been given to us! Share and discover the joy of giving!

-Swamini Pramananda (Ammaji)



Vedanta & Samskrtam Program Calendar 2023

Jan 6	:	Yoga Sutras Course (Phonetics & Recitation)
Feb 16 - 18	:	MahaSivaratri Retreat (Text - Shiva Puranam in Tamil) *
Feb 18	:	MahaSivaratri Celebration *
Mar 22 - 30	:	Caitra Navaratri Contemplative Retreat •
Mar 30	:	Lord Hanuman Temple Consecration (on Rama Navami) •
Apr 6	:	Hanuman Jayanti Celebration •
May 25 - 31	:	Ganga - Dasahara Retreat •
May 30	:	Ganga - Dasahara Celebration •
Jun 15 - 18	:	Vedanta Satsangs Kent, UK
Jun 19 - 21	:	Vedanta Satsangs London, UK
Jun 21	:	International Yoga Day
Jun 22-25	:	Vedanta Satsangs Belford, UK
Jun 26-29	:	Vedanta Satsangs Birmingham, UK
Jun 30 - Jul 3	:	Gurupurnima Retreat, UK
Jul 3	:	Gurupurnima Celebration *
Jul 4 - 6	:	Vedanta Satsangs Preston, UK
Jul 7	:	Ammaji's Birthday - A Benedictory Message, Germany (and online)
Jul 10 - 15	:	Yin Yoga Philosophy Course 1, Munich, Germany
Jul 18 - 23	:	Yin Yoga Philosophy Course 2, Munich, Germany
Sep 7	:	Janmashtami Celebration +
Sep 8 - 10	:	International Peace Conference, Varanasi
Sep 14	:	Sri Swamiji's Birthday - A Benedictory Message (Online)
Sep 18	:	Ganesha Caturthi Celebration * •
Oct 15 - 24	:	Vedanta & Meditation Retreat (during Navaratri) * •
Oct 24	:	Vijaya Dasami Celebration * •
Oct 27 - Nov 9	:	Yin Yoga Philosophy & Anatomy Course *
Nov 24 - 26	:	Tiruvannamalai Deepam - A Pilgrimage
Nov 28 - Dec 20	:	Vedanta Samskrtam Course *
Dec 22	:	Gita Jayanti Celebration *
Dec 24 - 30	:	Purna Vidya Family Retreat *

* at Purna Vidya Foundation
• at Tapasyalayam Ashram
+ at Lord Venugopalaswamy Temple, Palakkad

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Namaste Dear Friends!

Devotion is not a form of mere recitation. There needs to be proper attitude in how we engage with the Divine and build a trusting relationship with HIM.

In my relationship with the infinite what quality have I brought forth? While engaging with the world, have I shown the right attitude and learnt to comply with the universal order? To experience all the wealth which is already in me, I need to constantly tap on HIS grace not only through prayers and chanting but also imbibing gratitude and right attitude so that I am able to overcome the eight forms of poverties.

*We hope that you have enjoyed this volume of our newsletter.
We warmly welcome your feedback and contributions through
purnavidya.newsletter@gmail.com*



*“Let us first
learn to be
contented
with the
wealth that
we have been
already
blessed with.
Only then we
can be
ethically
effortful in
sharing with
the world.!”
(Ammaji)*

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