



pūrṇa vidyā newsletter 11|23

Contents

- 1** Ammaji's Message
- 3** Śiva-aparādha-kṣamāpaṇa-stotram (Part 12)
- 8** Yoga-Practice (Part 33)
Ayurvedic Yoga
- 11** Ongoing Weekend Sessions
- 12** Upcoming Courses/ Events
- 13** Past Events – Ashram & Online
- 24** Editorial Team Message



Ammaji's Message

Dear Readers,

Navarasas (nine types of predominant emotions) are essential part of our life. They are: joy, fear, anger, love, courage, sadness, amazement, disgust and calmness. These rasas define us. One may even say that fear and courage are two sides of a coin.

Fear paralyses you, disturbs your equilibrium, halts your progress in life and keeps success away. You lose your inner strength when you are entrapped by self-doubt, insecurities and worries. Courage on the other hand, can be seen as one's backbone giving people the drive to continuously move forward despite the obstacles that are there, gives confidence in self and an unwavering attitude that is essential for success. >>>





>>>

It allows you to look at new horizons, enables you to leave your comfort zone, at times tread the path that many have shunned, due to perceived or actual challenges and make sacrifices for others.

Courage does not appear like magic. You need to, reflect upon it, work on it and muster it! At the same time, is fear bad always? Absolutely not! Fear has its strengths too - stops you from doing adharmic and foolish things, makes you think before you act and even protects you. But fear becomes a problem when it stifles your growth, dominates your life and paralyses you. One cannot say that a courageous person has no fear. Courage means something is happening in spite of the fear, thus the person has learnt the art of crossing over his fears. How would that be possible? It is possible only when you have learnt to let go of your ego and take Īśvarā as your companion and partner and know that HE will take care of you!

The power to discriminate between what is to be not feared and feared is an important faculty to sharpen. Akin to Arjuna's plight in Mahabharata where he was initially devastated and consumed by sorrow and fear, which led to misjudgements on his part, likewise you see yourself in such situations multiple times in your life's journey. Arjuna's surrender to Īśvarā allowed him to get the right knowledge from Īśvarā himself. Armed with this power of knowledge he was then able to sharpen his intellect and execute his duty accordingly without any fear. Likewise, may you also be blessed by Īśvarā to sharpen your intellect and when needed to choose between fear and courage, may you wisely choose courage!



Love and Blessings,

Ammaji

Śiva-aparādha-kṣamāpaṇa-stotram > Part 12

चन्द्रोद्भासितशेखरे स्मरहरे गङ्गाधरे शङ्करे
सर्पैर्भूषितकण्ठकर्णयुगले नेत्रोत्थवैश्वानरे।
दन्तित्वकृतसुन्दराम्बरधरे त्रैलोक्यसारे हरे
मोक्षार्थं कुरु चित्तवृत्तिमचलामन्यैस्तु किं कर्मभिः ॥ ११

*chandrōdbhāsitaśēkharē smaraharē gaṅgādhare śaṅkarē
sarpairbhūsitakaṅṭhakarṇayugalē nētrōtthavaiśvānarē
dantitvakkṛtasundarāmbardharē trailōkyasārē harē
mōkṣārthaṃ kuru chittavṛttimachalāmanyaistu kiṃ karmabhiḥ (11)*



In the 11th verse, continuing the topic of meditation, the devotee expresses regret, among his other laments, that he never closed his eyes and sat in a place, adopting the method of the yogis. He acknowledges his lack of knowledge and skills to move into samādhi, the state of deep meditation, which would have been the right approach to connect with the divine. Furthermore, he admits to not having the skills for nirguṇa brahma nidhidyāsanam, the contemplation on the formless cosmic being as an omniscient, omnipresent, conscious entity. He reflects on his shortcomings, admitting that he didn't know how to focus, fix his gaze, or withdraw his prāna. In essence, he lacked the understanding of these essential aspects of meditation. Thus, verse #10 underscores the realization that something significant has been missed in the devotee's spiritual journey.

Moving on to verse #11, the devotee discusses meditation as saguṇa brahma upāsana, focusing on a particular form of the divine. From the celestial or higher world, often referred to as the energy world, the tradition provides different forms and powers. In this context, Lord Shiva's form is described as *chandrōdbhāsitaśēkharē*, highlighting the lord's shikara adorned with the moon. Essentially, Lord Shiva is depicted as holding the moon on his head. This form is particularly striking and can be used for contemplation with ease.

Whenever the lord is described with the sun or moon deities, it's essential to recognize that the sun and the moon symbolize time or kāla. Therefore, time is considered an embellishment for the lord. The lord is not subject to time; rather, time is a symbol of adornment for the divine. Time is an ornament; the moon on Lord Shiva is an ornament, kāla is an ornament for the lord. He is the timeless one, and for the timeless one, time becomes an ornament. This is symbolized when it is said, *chandrōdbhāsitaśēkharē*.

Smaraharē, where "smara" refers to Kandarpa or Kāmadeva. As we have seen in the verse *kāmadahaṃ karunākara lingam tat pranamami sadā shiva lingam*, kamadaḥam means kāmam dahati, denoting that the timeless being is the one in whose presence desires or kāma have no place. When you move into the awareness of the infinite within you, desires have no place; they simply fizzle out. This is the essence of Lord Shiva.

>>> Lord Shiva represents that light, the omniscient being in whose presence kāma or desire plays no role. In this context, Smara refers to Kandarpa or Kāmadeva, the god of love. I have provided you with an elaborate description of how Kāmadeva appears, including details about his five arrows and more. In a notable story, Lord Kama attempts to entice Lord Shiva, who is in deep meditation, so that Parvati, who is serving him, can be noticed by the lord. What does Lord Shiva do? In his janāgni, the fire of knowledge, he burns the god of love into ashes. Therefore, smarahara, meaning "one who has destroyed even the god of love," who is the lord of passion.

Unto that form, for whom the moon is an embellishment and gaṅgādhara, he is the one who received the great power of the celestial goddess, who was to descend to earth in the form of waters. As she descends from the higher worlds, her power is so immense that no water would be able to stay on earth; it would wipe out the earth. To hold the intense energy of goddess Gaṅgā, Lord Shiva opens his hair and receives her in his jeta, his hair locks, and so he becomes gaṅgādhara, "one who holds goddess Ganga in his hair." He held her so tightly that he wouldn't release her, and the day when she arrived into his head is known as Gaṅgā Saptami in the Himalayas, in the Gaṅgā belt. Then, Raja Bhagiratha goes and prays to Lord Shiva to release her. When Lord Shiva releases her, she emerges as seven streams: three move eastwards, another three move westwards, and one stream follows Raja Bhagirath.

This stream is named Bhagirathi, the daughter of Raja Bhagirath, as it follows him. This stream is also considered the source of the Gaṅgā. In the higher regions, in the celestial world where she lands, she is called Bhagirathi. When she reaches the lower plateaus, she gets the name Gaṅgā.

Here, Lord Shiva is called Gangadhara, the one who holds Goddess Gaṅgā in his hair locks, and Shankara, sham karoti iti Shankaraḥ, where "sham" means auspicious or kalyanam. He is the giver of auspiciousness for everyone. When you worship Lord Shiva, he brings auspiciousness and happiness into your life. Sham karoti, sukham karoti, kalyanam karoti—this means he is the one who gives auspiciousness, happiness, and blessings; he is Shankara. **Sarpairbhūṣitakaṅṭhakarnaṇayugalē** – Sarpairbhūṣita means he is embellished with sarpa, which refers to snakes. His ornaments are snakes all over him – in his arms, ears (karna), neck (kaṅṭha), and head (jeta). He is the one adorned with snakes. Snakes may be seen as a problem for us, but they are not a problem for the Lord. In our tradition, nagaloka, the world of snakes, is considered a higher world. It is a celestial world, running parallel to the human world. The power of snakes is considered a higher power, and they are not looked upon as lowly or evil creatures in this tradition. That is why killing a snake is seen as a sinful act (pāpa). You accrue demerit which lingers even in multiple lives because these are celestial beings. For us, snakes may be a source of fear, but for the fearless, what can snakes do? They remain as embellishments. Therefore, **sarpairbhūṣitakaṅṭhakarnaṇayugalē** – yugalum means both, both in karna (ears) and kaṅṭha (neck), snakes are present. **Nētrōttthavaiśvānarē** – nethrath, from the third eye, emerges vaiśvāna, the fire, the fire of knowledge, the fire of wisdom. The two eyes are committed to showing you duality, but even while they show you duality, if the agnachakra or the third eye or the eye of wisdom is awake, then in spite of seeing duality, the reality sits in non-duality. The eye of wisdom makes the dual unreal and the non-dual real. This wisdom, the fire of wisdom, manifests as his eyes, open and shining with the fire of wisdom. Lord Shiva is the embodiment of wisdom, the essence of truth.

Dantivakkṛtasundarāmbharadhare – *ambhara* is cloth, and *ambharam dharati iti ambharadharah*. Lord Shiva is the one who has used elephant skin as his cloth. He has wrapped himself in the elephant skin. Danti is elephant, *tvak* is skin, **tvak kṛta sundarām ambharam** – meaning, from the elephant skin, he has made a beautiful wrapper around him. Thus, he is the one who wears a cloth made from elephant skin. There is a story where Lord Shiva kills a demon named Gajasura, who had taken the form of an elephant and attacked. This demon was defeated, and the skin was taken to wrap around Lord Shiva. The head of the demon was placed on Lord Ganesha. Goddess Parvati, from her own form, brings to life a child who becomes the protector of the mother. Indeed, the story of Lord Shiva removing the head of the egoistic demon and later replacing it with an elephant head, symbolizing wisdom, carries deep meanings. Lord Shiva, in that narrative, teaches the lesson of humility and the removal of ego. As for the elephant skin used as his cloth, this is a part of the rich tapestry of mythological stories.

Trailōkyasārē hare – Lord Shiva is the one who is the lord of three worlds. When we refer to the three worlds, it includes all the in-between realms as well. The term "lower world" encompasses the seven worlds below, and the "higher world" includes the seven worlds above. When we mention "all the three worlds," it signifies the entirety of the universe, both seen and unseen. **Mōkṣārtham kuru**, he says.

This is your beautiful form, oh Lord. I could have engaged in upasana, contemplation, on this form. In my dedicated pursuit of worldly goals, I never took the time or had the inclination to express gratitude to the unseen worlds, to acknowledge the grace that has safeguarded our lives.

O Lord! Please grant me freedom now. Liberate me from the trivial and narrow-mindedness. I am often consumed by trivial matters, failing to notice the grander scheme of things because my mind is fixated on the insignificant. I need my mind to be attuned to the bigger picture for me to transcend the trivial, but it's so entangled in the petty that I lose sight of the greater reality. Therefore, finally, the devotee of Shiva awakens and implores, *mōkṣārtham kuru* – may you guide my mind towards moksha, towards liberation, towards freedom, towards eternal happiness. How would he do that? The mind must be devoted to the divine exclusively. It should be directed towards that higher purpose with full awareness and focus. No one is suggesting walking away from one's life and going to the Himalayas. That's not the message. While taking care of our worldly responsibilities, engaging in various relationships, and managing daily affairs, we must always remember our higher connection to the spiritual realm. There exists a higher connection, and it is in maintaining that connectivity that we find the essence of life. Prana is not just breath; it is the life force. This life force, which has descended from the higher, unseen, unknown worlds, may I never forget it. May my mind be *achalām*, unwavering, non-wavering, ever-aware of who I am. **Chittavṛttimachalām** – may you make my mind stable in the higher altar. **Anyaiṣtu kiṃ karmabhiḥ**, *anyai karmabhiḥ tu kiṃ* – what other path is worth my effort? What is worth in my life anything other than discovering the highest nature of my own essence? Any path less than that is a waste of my life, he declares. **Anyaiṣtu kiṃ karmabhiḥ** – anything else is for what? What am I going to get? Then, he continues.

The **12th verse** is a fascinating verse. It is a verse on great awakening where he sees the uselessness of all other pursuits, and so he says:

किं वाऽनेन धनेन वाजिकरिभिः प्राप्तेन राज्येन किम्
किं वा पुत्रकलत्रमित्रपशुभिर्देहेन गेहेन किम्।
जात्वैतत्क्षणभङ्गुरं सपदि रे त्याज्यं मनो दूरतः
स्वात्मार्थं गुरुवाक्यतो भज मन श्रीपार्वतीवल्लभम्॥ १२

*kiṃ vā'nēna dhanēna vājikaribhiḥ prāptēna rājyēna kiṃ
kiṃ vā putrakalatramitrapaśubhirdēhēna gēhēna kim ।
jñātvaitatkṣaṇabhaṅguram sapadi rē tyājyaṃ manō
dūrataḥ*

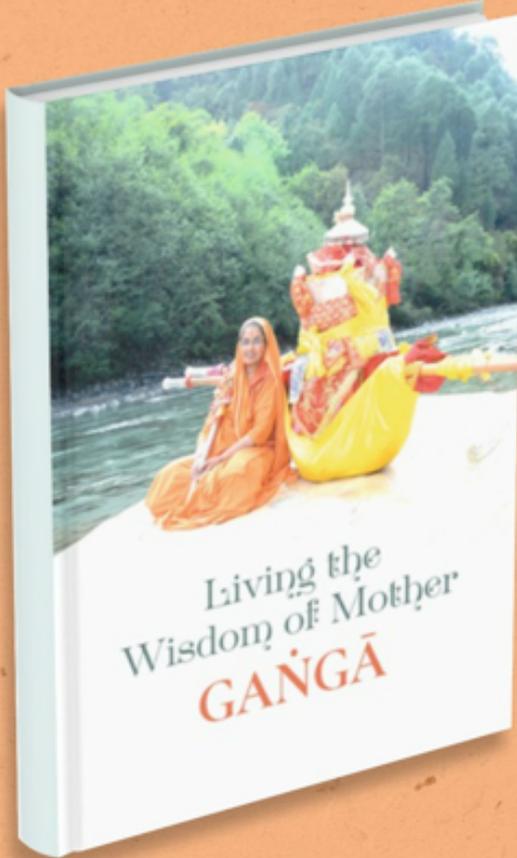
*svātmārthaṃ guruvākyatō bhaja mana
śrīpārvatīvallabham (12)*

Up to now, he was talking to the Lord. He was listing his omissions and commissions, regretting and reflecting, conducting a life review in a quick glance, and then he went into detail, covering every stage, every age. He even reached a powerful and beautiful practice to connect with the highest, which is meditation. However, he realized that even in meditation, his mind has been so entangled, trapped, and driven by the material, external world that it has failed to learn the skill of going within.

Therefore, he now directs his words to the mind. In the 12th verse, he says, "Hai mana, bhaja"—oh mind, may you meditate. He is telling the mind to re-focus, to draw its attention to where it should truly belong because the truth belongs to it. The truth is within it, and it is that precious gem the mind is seeking out there in the world. The truth is never going to be found externally because it is already within. Therefore, the mind needs to know where to look. Remember that story I told you once about a lady who was in the house cooking, and suddenly the light went out. Then she realized that her chain was missing. Unsure of what to do, thinking, "My chain is gone, where could it have fallen?" she stepped outside and noticed there was light out there. She started searching. Seeing an old lady searching, passers-by joined her to help in the search. In a few minutes, a dozen people were assisting in the quest for this lost chain. Finally, one person thought, "How come we are searching for so long with so many of us? We should have found it by now."

So she asked the old lady, "Did you lose it here? Before you came out, where were you?" The old lady explained, "I was in the kitchen." "Maybe you lost it there", the helper suggested. "You never stood out in the street, so why are you searching in the street?" The old lady answered: "There is no light in the kitchen!" "You can only find the chain that you have lost where you lost it", the helper suggested. – Similarly, we often search for happiness in various external aspects like relationships, achievements, securities, possessions, and wealth. But what if none of these are the true sources of happiness? What if the losses and difficulties we experience are internal? If the issue lies within, where would the answers emerge from? Not from any of these external achievements. It would mean it is time to go within.

So, in this process of regret, the devotee appeals to his own mind, "Oh mind, may you meditate. May you understand what all these external things are and move inward." So, here is a beautiful verse on vairagya, on detachment. What is detachment? There is a great poet, Bhartṛhari, who is said to have lived in the 1st century during the time of King Vikramaditya. Bhartṛhari has written Niti Satakam, Vairagya Shatakam, and Shringar Satakam. On the four pursuits of human beings, there are 100 verses on dharma, 100 verses on artha, 100 verses on kama (called Shrinkara Satakam), and the fourth pursuit is moksha, for which he wrote Vairagya Satakam. He has written a hundred verses on vairagya or dispassion. Here, we have one verse in which this great devotee appeals to the mind, prays to the mind, "At least now you have understood what you really need to do. Please do what needs to be done."



LIVING THE WISDOM OF MOTHER GANGA

- by Ammaji



Swamini Pramananda

- ⦿ The Inspirational story of a sadhvi's (female monk) journey across Ganga valley.
- ⦿ Discover the secrets and wisdom of mother Ganga
- ⦿ Unearth the mystical land of Nagdevatas with our beloved Ammaji
- ⦿ The myth, the lore, the legends and more from the villagers
- ⦿ Personal life-stories of saints of Ganga valley
- ⦿ Your spiritual journey begins here...

To support the publishing and launch event contact:

Pradeep @ 98433-79872 or mail to suresh@purnavidya.org

Ayurvedic Yoga ♥ 22

Namaste dear Sadhakas,

*this article is the sixth part of a sevenfold series about our inner energy centers. We will continue with **Ajña Chakra**. You will get to know a series of exercises with meditation, yoga āsana and a visualization exercise to harmonize your 6th Chakra – “Third-Eye Chakra”.*

Brief overview of the Ajña Charka – Third-Eye Chakra:

Location: Between the eyebrows, in the middle of the forehead, above the bridge of the nose

Glands: pituitary gland

Color: Dark Blue, Indigo Blue

Mantra: OM

Planet: Uranus

Central themes: Intuition, wisdom, immediate perception, imagination

Positive aspects: soul connection, self-confidence, creative energy, intuition, Enlightenment, healing energy, imagination, openness to new ideas, mind control

Negative aspects: selfishness, self-glorification, desire for power, irresponsibility

Physical clues to disorders: headaches, brain disorders, eye disorders, poor eyesight, hearing impairment, sinus infections, nervous system disorders.

Mental indications of disorders: Difficulty concentrating and learning, flight of thoughts, fears, feeling of meaninglessness, superstition, mental confusion



Exercise program for Ajña Charka – Third-Eye Chakra

Pranayama – Nadi Shodana (Alternating Breathing)

Loosen your body, shake out your arms and legs, then sit upright on the floor and perform Nadi Shodana for a few minutes.

=> detailed description please find in June-Newsletter.



Warm-up and mobilization yoga asana – Bitilāsana (cow) & Mārjāryāsana (cat)

The shoulders and hips remain aligned over the hands and knees.

• Bitilāsana



For the Bitilāsana, carefully set up the quadruped position first. With an inhalation, lift your sit bones, chest and head and let your stomach sink. The gaze is straight ahead. Your shoulder blades contract behind your back to further intensify the backbend. Exhaling, arch your back up from the pelvis like a cat's hump.

• Mārjāryāsana



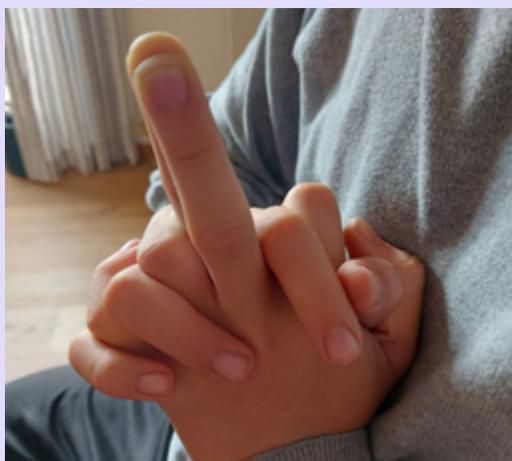
The shoulders and hips remain aligned over the hands and knees. The head sinks easily downwards, but the chin is not drawn to the chest. You deepen your breath, let the movements flow slowly and consciously and perceive the fine movements of the individual vertebrae.

Yoga asana for Ajña Chakra

• Balasana = Child's Pose



From the heel seat, slowly let your upper body sink forward until your forehead touches the floor. The arms lie next to the body with the palms facing up. Take a few deep breaths, focusing on your forehead. Then lift your upper body again, vertebra by vertebra, until it is vertical, and bring your head back slightly. Open your eyes and look up for a few seconds. Repeat this exercise three more times.

Mudra for Ajña Chakra

Sit in a comfortable seat and adopt the following hand position. The extended middle fingers point forward, the fingertips touch each other, as do the thumbtips, but they point towards the breastbone. The remaining fingers are angled and touch each other at the second phalanx. Take a deep breath and repeat the mantra OM several times as you exhale. Repeat this seven times in total.

Visualization Exercise

Lie on your back, close your eyes and relax. Place your left hand on your forehead and your right hand on your left. The hand position should follow the natural line of the forearms, i.e. the hands lie diagonally on top of each other. Let your hands rest gently on your forehead. Imagine that you are absorbing healing energy as you breathe in and letting it flow into your forehead as you breathe out. Give this energy a soft dark blue color in your imagination so that soothing, dark blue rays flow from your hands out into your forehead and from there into your entire body. Take at least seven breaths to do this. Then place your hands back on the floor and practice the exercise for a few minutes.

An important rule to benefit from your yoga practice, is to listen to your body and always practice mindful and without any feeling of pain.

Every human body is anatomically different and therefore every posture should be practiced from this perspective. A practice is to be designed differently for healthy, injured or handicapped practitioners.

If practiced without a teacher and therefore without the possibility of a professional adjustment of the āsanās, the risks of injuries can be more common. Should you be uncertain if some of the offered āsanās might be good for you or not, we give the heartfelt advice to talk to a certified yoga teacher or a doctor before practicing these āsanās.



> Text and photos by Alexandra pic 1 stock, pic 2 - 7 private Support: Helga, Gela, Judit, Kerstin, Birgit und Nina



Ongoing Weekend Sessions in Dec 2023 with Ammaji



Saturday

Brhadaranyaka Upaniṣad

Introductory Bhasyam Studies of the Ten Upanisads

Starting Date : 25th Nov'23

Every Saturday at 12 Noon IST (1 hour session)

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



Bhagavad Gita Satsang with Ammaji

3rd Saturday, 16th Dec, 2023; 5:00 to 6:30 p.m. IST

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



Sunday

katopanisad

Starting Date : 19th Nov'23

Every Sunday at 12 Noon IST (1 hour session)

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



Register for our weekend classes and make your weekends a learning weekend!.

<https://purnavidya.org/upcomingevents>

Donations are welcome. Click here to Contribute.

<https://purnavidya.org/education#education>



For More Information:

✉ info@purnavidya.org

📘 <https://facebook.com/purnavidyapage>

📺 <https://youtube.com/purnavidya>

Contact Us at :

☎ +91 95972 15559, +91 76769 54907

📞 +91 91503 19999

✉ programs@purnavidya.org

🌐 <https://purnavidya.org/>



Introductory Bhasyam Studies of the Bhagavad Gita and the Ten Upanisads **Brhadaranyaka Upaniṣad**

Starting Date: 25th Nov, 2023

Every Saturday, 12 Noon IST (1 hour session)



Who can Join?

*Seekers who are Studying Vedanta, Samskrtam,
Vedic Heritage and Yoga.*



Join Zoom link with

Meeting ID: 849 4938 5815; Passcode: Bhasyam

<https://bit.ly/3bxw3pH>

For further information on books, donations for course, please follow the link below:

Link for books purchase: <https://purnavidya.org/shop>

Link for charity contribution : <https://purnavidya.org/education#education>

Link for puja contribution: <https://purnavidya.org/ashram>

Link for Program registration: <https://purnavidya.org/vedicwisdom>

For More Information:

 info@purnavidya.org

 <https://facebook.com/purnavidyapage>

 <https://youtube.com/purnavidya>

Contact Us at :

 +91 95972 15559 +91 78128 91579

 +91 91503 19999

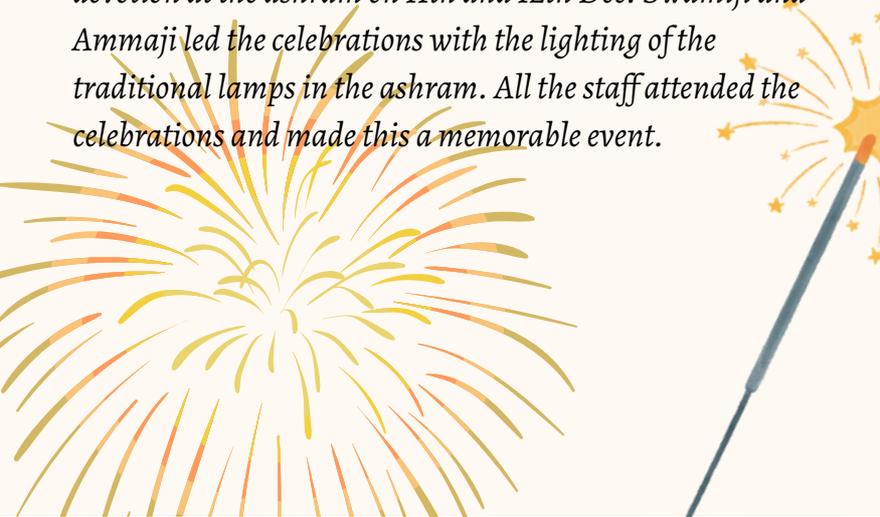
 programs@purnavidya.org

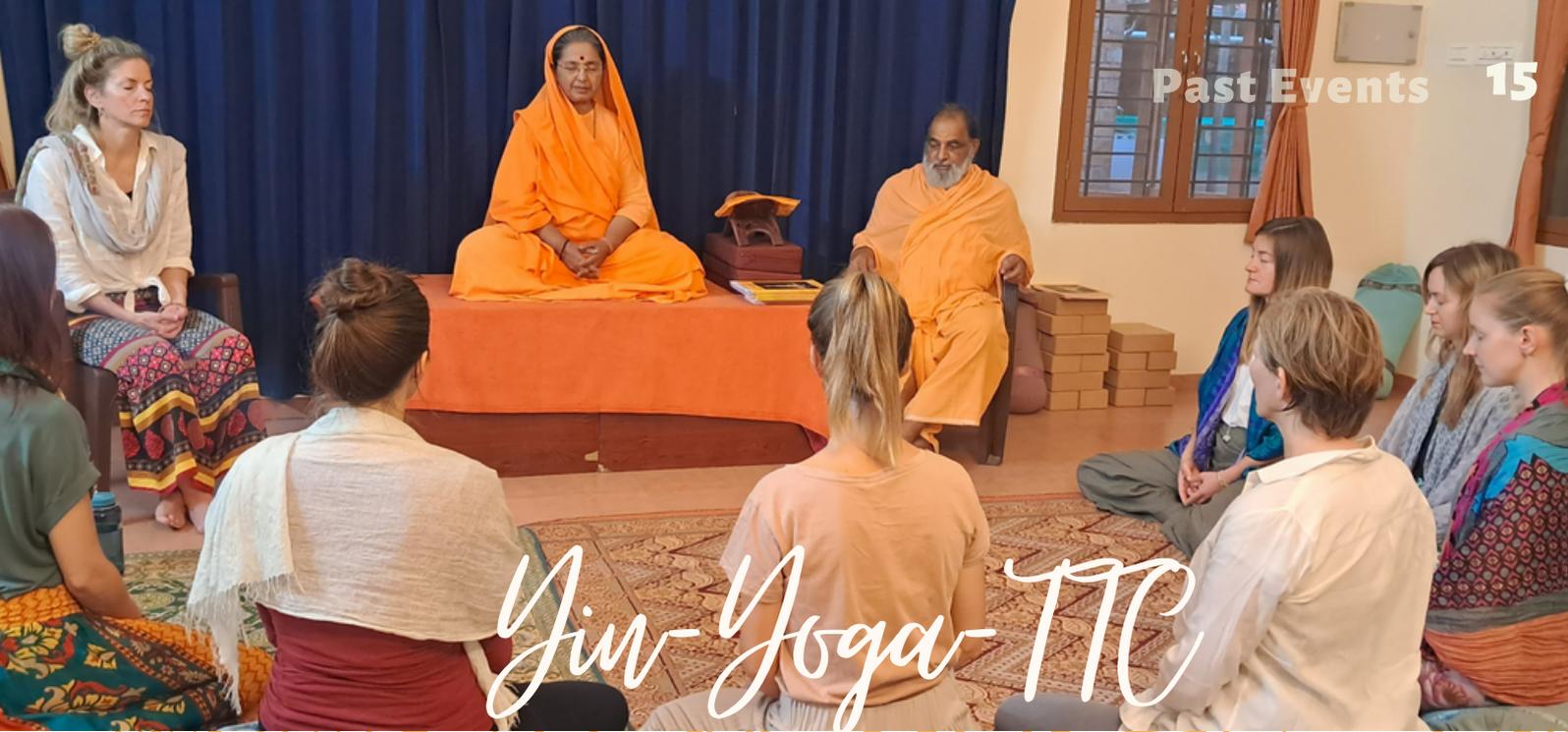
 <https://purnavidya.org/>





Diwali was celebrated with usual religious fervor and devotion at the ashram on 11th and 12th Dec. Swamiji and Ammaji led the celebrations with the lighting of the traditional lamps in the ashram. All the staff attended the celebrations and made this a memorable event.





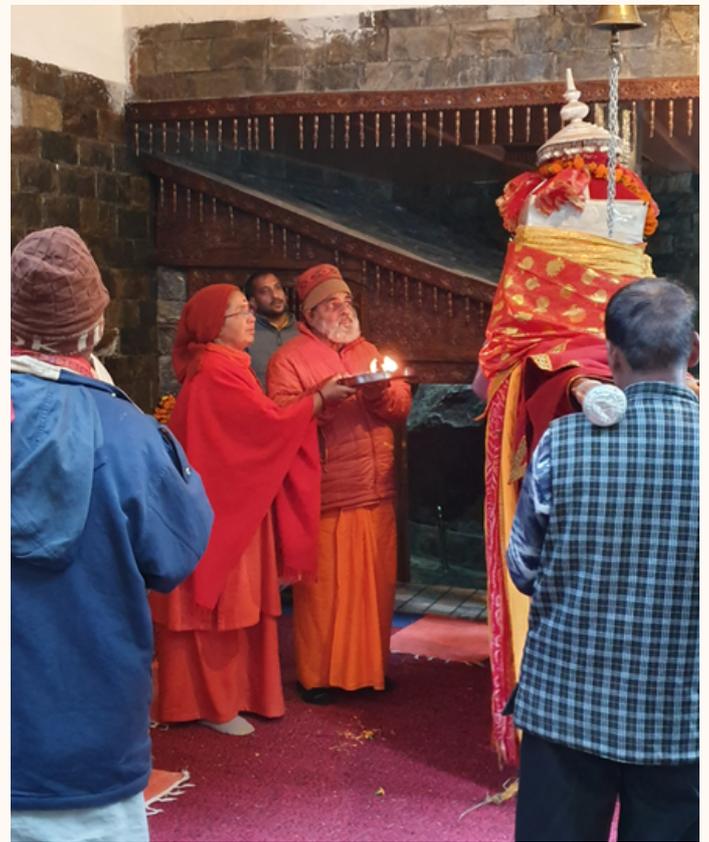
16 Past Events



We had a group of yoga practitioners from Purna Vidya Europe at the Coimbatore ashram from **25th Oct to 9th November**. They had visited the ashram to meet their Gurus Swamiji and Ammaji and spend some time with them. They had a wonderful and memorable stay at the ashram and carried back good memories of their stay at the ashram and their interactions with Swamiji and Ammaji



Yin-Yoga-Tapaslayam





We had a group of yoga practitioners from PurnaVidya Europe visiting our ashrams at Uttarkasi from **16th Oct** to the **23rd Oct**. They had visited the ashram to meet their Gurus Swamiji and Ammaji and spend some time with them. They had a wonderful and memorable stay at the ashram and carried back good memories of their stay and their interactions with Swamiji and Ammaji



Dear Ammaji

The universe hugged me into its original vibration of Om. It was my first time in India and I feel so blessed by the heart warming hospitality of all the people I have met - from the first minute I felt at home.

I learnt about the wonderful teachings of oneness in the book Katopanishad. These two takeaways I will integrate into my daily life: "It's enough." To understand that everything that is provided for me is enough gives me lots of gratitude. Also I like to remember that "I am the problem. I am the solution." That teachings empowers me to not wait for someone else to fix problems but taking ownership myself and let the right action follow.

Additionally, we chanted Mantras and studied Sanskrit with Swamiji. I loved the warm evenings when we all sat outside for Satsang: Listening to Swamijis and Ammajis stories inspired me beautifully to trust and have faith in life.

May the last message of Ammaji during the closing ceremony inspire you: „The day you stop judging yourself from the base of your mind you'll be free.“

>>>Jessica Dietterich

Dear lovely Ammaji,

hope you are doing well! I am happy to resend my reflections to you below. With lots of love!
Yours,

End of October, beginning of November I was able to spend 14 days in Ammaji's and Swamiji's ashram near Coimbatore. The Ashram is surrounded by beautiful nature. I couldn't get enough of the colors and shapes around, the light and shadows and how nature changes with the rain, how the earth was nourished. The smells reminded me of good things in my life and made me feel the moment. The jungle feeling on my skin was vivid. I could hear the elephants in the mountains and birdsong, which I have never heard before, lovingly hit me right in the heart.

People in the ashram are very friendly. They are living the Indian way of pure hospitality. Ammaji and Swamiji embody the tradition of Indian Vedic philosophy and both are open minded Overall, the most important teachings for me are: 1) Enough. There is always enough when we are trusting the process, trusting in life and seeing the beauty everywhere. Then we can live our lives out of gratitude. 2) Letting go of guilt and hurt and, therefore our ego, is possible when we learn to forgive - ourselves and others.

>>>>Claudia

Most of us came here with Helgas as a tie that connected us all somehow and brought us here. For most of us, it was India for the first time - my expectations were - with all due respect: loud, messy and quite a handful → and all those were fulfilled a 110%.

After a long and exhausting journey, we arrived here at the Tapasyalayam Ashram and after a warm welcome, we felt peace and silence for the 1st time since our arrival. In this green and peaceful place right at the Ganga banks, Ammaji and Swamiji were our incredible Gurus, and brought our knowledge to the next level.

Even though the days were long and packed, everyone had the chance to grow and explore the enormous range that Vedanta, Hinduism and Yoga have to offer for us. I am quite sure that some of us will deepen their studies and knowledge in the future.

On our treks and trips we got to experience in a very authentic way how the people live here in the Himalayas and how friendly and open they welcomed us in their culture or even their own homes. These trips helped us to transfer our theoretical knowledge into a practical understanding.

For me a very important part during traveling is always food - it is one of the best ways experiencing new cultures - and with that the kitchen staff simply scored a 11 out of 10. All the spices, herbs and flavors were the perfect metaphor of how colorful the culture of this country is.

So, in the name of the whole group, I would like to say "Dhanyavaad" to you, Helga and the whole ashram staff for taking such good care of us and introducing us to your India. What we booked was a retreat, in the Himalayas, what we got was a spiritual pilgrimage into our own hearts – Thank you so much!

>>>Anja + Basti Arnold





Karthigai-deepam



Karthigai-deepam, is essentially a festival of lamps celebrated in Tamil Nadu. It is primarily associated with Tiruvannamalai ArunacalaShiva and Goddess Parvati and was celebrated in Purna Vidya Ashram, Coimbatore.





Tejasvini



Shanvitha



Bhuvan



Bhuvan

Coming soon : new courses commencing -January 2024

Lalita Sahasranamam chanting for children:Friday 6:30 pm IST

Ramayana

Mahabharata

Heritage Satsang with Ammaji



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

Contact Us at :

+91 91503 19999

+91 78128 91579

programs@purnavidya.org

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)

Namaste Dear Friends!

Fear and courage are part and parcel of our growth. A healthy level of fear can protect us from making wrong judgements. But that doesn't mean that one needs to live in fear all the time! Fear that engulfs us can impede our life, halt one's growth and lead to making wrong choices. Therefore, what can we do to transcend fear and be courageous?

First, we need to identify the root of our fear and know that it's ok to be vulnerable. We need to be gentle on ourselves and not rush the process. We can also consider to work and develop our inner strength as inner strength reduces fear. We can partake in any kind of mental or physical disciplines such as fasting of food, speech and self-restraint of the sense organs to develop inner strength. Japa (chanting the Lord's name) also develops our inner strength and sharpens our focus. For growth to take place, at times we need to take a leap of faith and let go of familiarity. Courage emerges from faith and it enables us to face crises without tipping our balance!

We hope that you have enjoyed this volume of our newsletter.

We warmly welcome your feedback and contributions through

purnavidya.newsletter@gmail.com

*“Life is full
of ups and
downs. We
need to train
ourselves to
rise and ride
them.”
(Ammaji)*

