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Ammaji's Message

Dear Readers,

As the saying goes “No man is an island” and every human heart yearns to belong. We are constantly interacting, connecting and building relationship with the people and the world around us. From cradle to grave we live in relationships and they are as important as our health! But how many of us do pay attention to the quality of these interactions. There are many types of relationships – some which can be easily replaced such as work colleagues, certain friendships whilst others such as family members are irreplaceable. Beyond these relationships, there is also a higher connection – that is with God!

How connections are made in this 21st century is quite different to that 30 years ago. Can we still perceive relationships with the same depth before technologies and social media became the means to connect?

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It seems like many relationships these days are being sustained by the “needs” to fulfil one’s desires and gone are the days of emotional connections. People spend more time on their gadgets compared to having communication with people around them. We bring in our likes and dislikes when relating to someone and that brings out our individuality. When others’ likes and dislikes are not able to meet mine, that relationship falls short of my expectation and cracks start to appear. What was once a beautiful union is now riddled with anger and grief. We forget that when there is individuality, there is bound to be separation. Thus, how does one form a meaningful relationship?

First and foremost, one must form a relationship with oneself by loving oneself in order to start loving others. However, to love oneself one needs to understand oneself and be truthful about what one discovers within. Understanding oneself is about accepting one’s own limitations and skills. Without this, one will not be able to understand nor relate to another nor would one be able to develop compassion for another. If I do not have sympathy, I will not be able to show respect to another and if there is no understanding, relationships will falter and breakdown. With no compassion in my heart, I will start to label and judge and this leads to destructions in relationships.

Next, one needs to handle their likes and dislikes properly so that there is freedom in the relationship. One needs to think about the welfare of the other and aim not to agitate, disturb nor anger the other. One also needs to learn the art of letting go of the past bad memories, guilt and grief. To do this, there needs to be an element of forgiveness in those relationships. There needs to be magnanimity in one’s heart to want to let go of past hurts, regrets and to want to forgive.

Finally, meaningful conversations sustain a harmonious relationship. Many relationships break due to the lack of communication or poor communication patterns between individuals and systems. We allow our emotions to get to the better of us and before we realise hurtful words have poured out and damage has been done. Thus, when communicating one should learn to have control of what one says. If we can’t speak in a loveable manner, then we need to learn to restrain our tongue. May we always remember that the aim of a meaningful relationship is to spread love, peace and joy to another and not cause grief, agitation or strife.

Love and Blessings,

Ammaji



A Global Satsang with Ammaji

*for Purna Vidya's
Gita Group Study Members*



Q: *Some time ago Ammaji used the metaphor of the bank account for *punya* and *pāpa*. Also, made an example of accumulating, getting even etc. In this case, it makes sense if we make examples with one person. But is the same applicable to billions of people all over the world, considering the fact that each person is connected with many other people directly or indirectly?*

A: Yes.

Q: *So how does that go together with the individual and the group? Is there anything like a collective karma?*

A: When we analyze the individual and the group, it becomes clear that there is no group without individuals. When we talk about individuals within a group we know that both are mutually connected, like the tree and the forest. In fact, when we try to visualize the forest closely, it is clear that there is no forest, but a group of trees and other plants are called a forest. Here the forest becomes an entity. Similarly, while we talk about an individual, every individual is connected to every other life form. And there, the individual bonds to the parents, siblings, wife, children and other relatives. The individual takes birth to a particular couple. Further the individual is born to a particular family, a particular state and a particular country. He/ She inherits a particular culture and specific religion with a specific language. There are certain common frames to all and then there is specific karma for the individual.

The pandemic is an example of collective karma. The collective is connected to the individual and the individual is definitely connected to the collective.

If we study Indian astrology or astrology in general an individual's very birth is looked upon as an event in time when the stars are placed in a certain constellation. At that time there is also a certain configuration of planets and this configuration influences the life of the individual. How the individual is connected in latitude and longitude in that particular time and place is defined and it is specified. It further reveals that not the whole humans but the entire universe is connected together and every individual is a connected part of the universe.

Therefore, every collective has individuals and every individual is full of collective, it goes together, even an individual is made up of millions of cells. So, an individual also is a collective form. So, while I being an individual, I am part of the collective and while I am a collective being, I know I am an individual. Similarly, every time I see you, it is an individual perception. But while I see you, I also see the stairs behind you, the ocean behind you, I see others there, I see a collective group. So, I see individual in an individual perception, collective in a collective perception. It moves together. That's why we say we are all connected, you're connecting to this one hour and in this one hour we are deeply connected in being with the divine in satang, you're deeply connected.



PurnaVidya Mobile App is now available in the Google/Android Play Store.

The mobile App is an easier way of staying connected with Ashram programs and Ammaji's teachings.

- **The App** has been developed to keep all interested sevaks with information necessary in terms of courses, retreats, articles and PDF-Books, access to various audio and media material.
- **The features** and navigation in the App are very user friendly and best explored by the sevaks.
- **Login** can be created manually or signed in through an existing Google email account.

*With Guru's blessings, PurnaVidya is now in the palm of your hands!!
We wish you an enriching spiritual journey ahead.*

>>> <https://play.google.com/store/apps/details?id=com.purnavidya.mobileapp> <<<



Āsana Yoga-practice

In the last month issue we were finding postures on the ground. Now we will continue with three more seated postures. The first is going to be a seated posture with the option to come into the forward-fold - from the Daṇḍāsana to the Paścimottānāsana. The third āsana will be a seated hip opener Baddha-konāsana. Both Daṇḍāsana and Baddha-konāsana are considered basic seated postures. But nonetheless they need our full attention and mindful alignment.

Following our tradition, we will have a short look into the Sanskrit names of our āsanās:

Daṇḍāsana comes from daṇḍa - *stick or staff*

Paścimottānāsana is a combined word, so

paścima - *the back of the body*

uttāna - *stretch*

Baddha-konāsana also is a combined word

baddha - *bound*

kona - *angle*

āsana - *posture*

The sitting posture, Daṇḍāsana, is considered a basic seated pose. It looks very simple. But sitting here, fully still and present can be very challenging when activating all your muscles in holding your back straight and also your legs strong.

From here you can begin to lower your upper body towards the legs. Still remaining in all your strength, not losing your long spine.

Baddha-konāsana is our third āsana in this month's issue and again a more basic posture. Here we are focusing on the hip opener, when still a long and strong spine is required.

1. DAṆḌĀSANA



Benefits: Daṇḍāsana is a basic seated posture and the foundation of many seated yoga poses. Practise this pose and your routines will benefit especially other seated āsanās. Some benefits are more body awareness, it stretches and also strengthens the back muscles, lengthens your legs, keeps you grounded and teaches you to sit properly.

How to do it: Coming from Malāsana for example, find your seat on the ground. Extend your legs in front of you. Engage your quads and stretch through your calves. Elongate your spine, find a nice long back. You can lift the crown of your head towards the sky. Relax your shoulders away from your ears. Your hands are by your sides. Your feet are activated and your soles extend away from you (maybe imagine a wall you can point towards) Gently lift your sternum up, your chin parallel to the mat. Find a soft gaze and breath comfortable.

Alternative: You can use a folded blanket or cushion to sit on to be more comfortable.

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Remember: Trust your body, be kind to yourself and don't force yourself into a posture.

Play with the variations and with patience you will master the āsana in its full beauty.



BUT LETS BE CLEAR:
THIS IS NOT ABOUT
TOUCHING YOUR TOES!
You can place your hands
on your upper thighs or
your shins. Always lead
with your sternum. This
can prevent back injuries
and can maximize all
benefits.

2. PAŚCIMOTTĀNĀSANA

1. Benefits: *Paścimottānāsana* is a controlled and intense forward fold. On the physical side you will stretch your muscles around your spine and lower back – that will improve blood circulation. You will stretch your calves, that can help tone and shape your legs. Also your hamstrings are stretched. Your neck and shoulders are working, so you will build strength around them.

Health benefits can be for women during menstrual disorders. In folding forward, pressure will be put on the digestive and pelvis organs. This can improve your digestion and help release blocked gas in and around your lower abdomen. Also you can work on improving your respiratory system as your body puts pressure on the thorax and abdomen.

How to do it: Coming from *Daṇḍāsana*, keep your engagements in your back and your legs, inhale and begin to lower your chest towards the legs. Lean forward from your hip joints. You can also try to move your sit bones back a little bit more – that can be helpful in leaning forward. Keep your torso and back long.

Alternative: If you can follow the how-to-do-it steps easily than maybe, eventually you can touch your toes with your hands. Again you can use a folded blanket or cushion to sit on to be more comfortable and also support yourself if you suffer from lower back issues.



Please do not practice / contraindication: Always when in doubt please avoid the āsana and consult your physical therapist or doctor to make sure what can benefit your health. Please do not practice when you suffer from slipped disc, hernia, spondylitis. Women should avoid this asana when pregnant.

3. BADDHA-KONĀSANA

Benefits: Baddha-konāsana like Daṇḍāsana is considered a basic pose. A lot of bound angle pose variations can be derived from this posture. This āsana helps you prepare the hips and the groin for meditations seats, as there is more flexibility required in these areas. Your pelvic muscles and the ligaments of the pelvis benefit on the urogenital system. You will gain flexibility in your knees and ankles and your leg muscles like hamstrings and calves, will tone well.

While the pressure on your hips create a strong base, more spine strength will be created by stretching it at the same time.



This posture can be helpful in preventing hernia, also in relieving sciatica. Your abdomen, pelvis and your back will be flooded with blood and therefor stimulated. And for the women again this posture can help sooth menstrual discomfort.

How to do it: from Daṇḍāsana coming you can first bend your knees and softly let them fall to the side. Your soles of the feet are coming together. Keep your spine straight und push the base of your spine towards the floor. Then push your thighs towards the floor. You can hold your feet in your palms.

Alternative: if you struggle releasing your knees to the ground you can support yourself by placing some yoga blocks or cushions under your knees. By using some props, you can bring the ground towards your body.

And of course, like in the above postures, support yourself by sitting on a folded blanket or a cushion.

>>> *In the December newsletter we will bring some playfulness to your routine by integrating some twists.*

It is coming to one year since we started this column for the Purna Vidya monthly newsletter. We hope this has shed some light on yogāsanas and helped you in creating a routine. Please write to us on what more you wish to know on the topic. Your feedback is much appreciated and will help us in giving you more content with value.

>>> *Text by Kerstin, Photos by Judit, support: Helga, Gela, Nina and Birgit*

An important rule to benefit from your yoga practice, is to listen to your body and always practice mindfully 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 possibility of a professional adjustment of the asanas, the risks of injuries can be more common. Should you be uncertain if some of the offered asanas 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.

Value for Traditions

Introduction

Most of the customs and manners in a given society are handed down by its members from one generation to the next. Over a period of time, some of these customs undergo a change as every generation modifies them by adding their own preferences and judgment to them. To take an example, in the past the people in every society wore a “traditional attire” which was unique to their region and culture. In the present times we find that as people are able to move about in the world freely and widely their daily attire has undergone a change to become more universal. They wear clothes that are relatively more convenient, functional and easy to manage. Thus we find men all over the world wearing pants and shirts. This is also seen in case of women, though to a lesser degree than in men. People may wear their traditional attire in less cosmopolitan areas or wear it on special occasions to express the uniqueness and pride of their heritage. While such changes with respect to one’s attire may not in themselves be harmful, a total disregard for traditional attire is an unfortunate loss of one’s cultural uniqueness, cultural identity and pride on one’s ancestry

Family Traditions

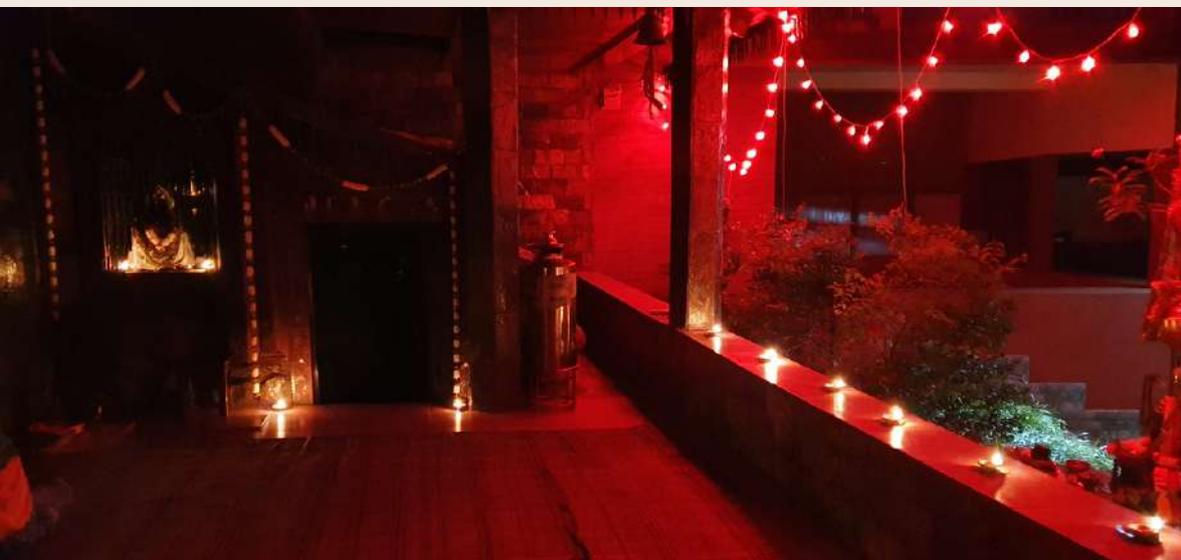
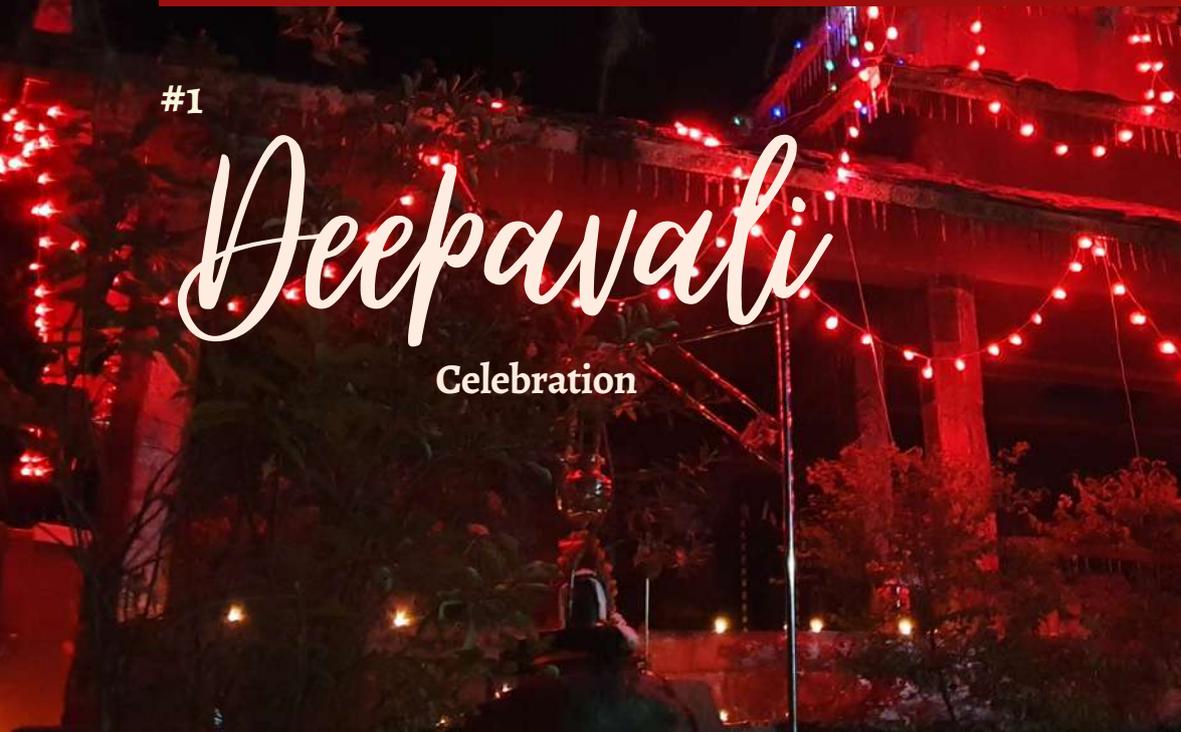
There are other traditions such as “family traditions.” Children learn customs and behaviours from their parents and as adults they in turn teach these to their own children. A simple example of this might be how a family celebrates a particular occasion such as a birthday of one of its members. One family may invite friends and have a party, another may get together with their close relatives, a third may go to a restaurant for dinner while a fourth might make a trip to a temple to offer prayers and seek blessings from Īśvara. A fifth family may even decide to do a different activity each time. In any case what they choose to do becomes a “family tradition” unique to a given family. People take pride in their family traditions and try to maintain them as adults and when they have their own families. Maintaining their family traditions thus helps them remember significant and happy experiences of the early years with the people they love and share their life with.

Even “family recipes” for preparing certain food dishes are guarded jealously and with pride. People cherish memories and uniqueness of their family. They value the bonds that link them to experiences shared with their parents, siblings and extended family.

#1

Deepavali

Celebration



It is that time of the year when our Ashrams gain a Divine radiant glow of oil lamps lit all over the premises. This year too, Deepavali was beautifully celebrated in Tapasyalayam and Purna Vidya Foundation with the staff and their families, making it a quiet yet an intimate, memorable event for one and all.

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Ammaji participated in the Chapūjā with Yogi Gopal and families in Rishikesh. Each year, thousands of women observe an intensive three day fasting, harvest offerings and worship of Lord Sun in North India.

#3 Karthigai-deepam



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



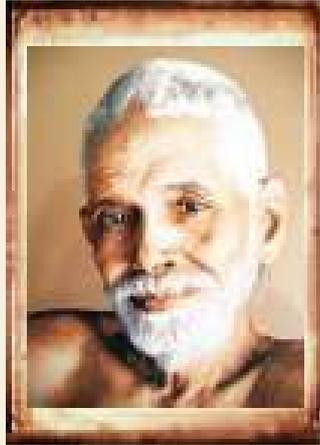
When Ammaji first talked about the Tattvabodha, I was not sure what it was. Then I looked it up and the length of the text just floored me. My initial thoughts were that we would take years to get through it and it would be hard to understand.

Was I wrong? Definitely.

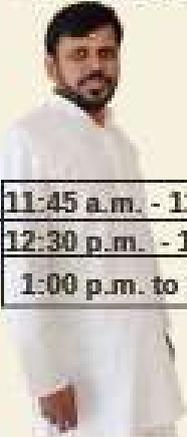
Using Ammaji's pre-recorded lectures, Arulji expertly steered us all through the Tattvabodha. As with all the Purna Vidya sessions, there was a very clear structure, it was always interesting and left me wanting more and kept me engaged to the end. The finale last week was explosive, a riveting summary of the past 6 months. I will miss having the Tattvabodha as part of my Saturday mornings.

For those of you who do not know what the Tattvabodha is – the Tattvabodha was written by Adi Shankaracharya and is considered the definitive introductory text for the study of Self. It is not a book that anyone can easily pick up, read and understand but now having attended the classes, I feel more equipped to read the Tattvabodha. I plan on watching the sessions again and we are always blessed to have Ammaji and Arulji present to discuss the questions that crop up with each reading of the Tattvabodha as they inevitably do. Thank you Ammaji for recording the sessions and Arulji who patiently explained the hard to understand concepts.

> Dr. Arun (UK)



"Whatever is destined not to happen will not happen, try as you may. Whatever is destined to happen will happen, do what you may to prevent it. This is certain. The best course, therefore, is to remain silent."
— Ramana Maharshi



Agenda

11:45 a.m. - 12:30 p.m.	Upadesa Saram
12:30 p.m. - 1:00 p.m.	Live Meditation by Arulji
1:00 p.m. to 1:15 p.m.	Q&A Guided by Arulji

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POWER OF PRAYERS With Ammaji

Every Saturday 12 Noon (IST)
Starting **Upadesa Saram** from
November 20, 2021

The Great Seer, Sri Ramana Maharshi in his text Upadesa Saram expounds the essence of all the teachings of Vedanta. These thirty verses, give a direction to arrive at the source of everything - that which removes bondage, resolves all questions and bestows bliss.

Ammaji in these Talk Series, will simplify the profound meaning of the text and bring out its essence in a very appealing way.

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>>> *Upadesa Saram has started on 20th November. Please join the Session on Saturdays!*

PURNA VIDYA FOUNDATION



Dec 14
Tuesday

GITA JAYANTI



Program Schedule

- 8.30 am - Puja at the Altar
- 9:00 am - 12:30 pm - Bhagavad Gita Chanting
- 12:30 pm - Maha arti
- 12:30 pm - 1:00 pm - Gita's Message - by Ammaji



The Bhagavad Gita is the most sacred Hindu scripture that has influenced millions of people for thousands of years. Gita Jayanti is celebrated as the day when the teachings were given by Lord Krishna to Arjuna.

All are Welcome for this Online Event

*Join us in the recitation
with your own Bhagavad Gita Pocket book*

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let's extend our gratitude
and support the Ashram!



Gift A Day



Dear Well Wisher,
Hari Om!

we are pleased to announce a 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 Maganga 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.

Contact Us: Dr. Arun /Venkat /Vasumatiji /Kalpana ji /Janaki ji.

Sponsor 10,000 INR for one day

Thank you all for your generosity and support.

For any additional information

Contact Us at :

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"Blessed were those sages whose exalted minds received the most ancient revelations called the Vedas, and in turn, shared with humanity the sacred knowledge traditions of India!"

-Swamini Pramananda (Ammaji)

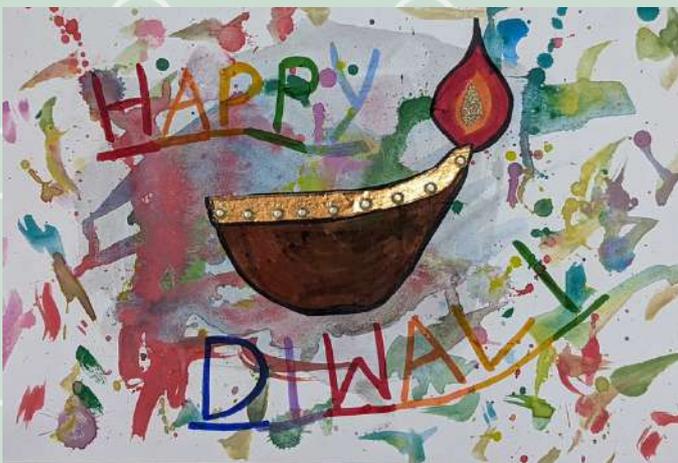
The significance of Deepawali is the removal of darkness and ignorance from the mind and filling it with goodness...!!



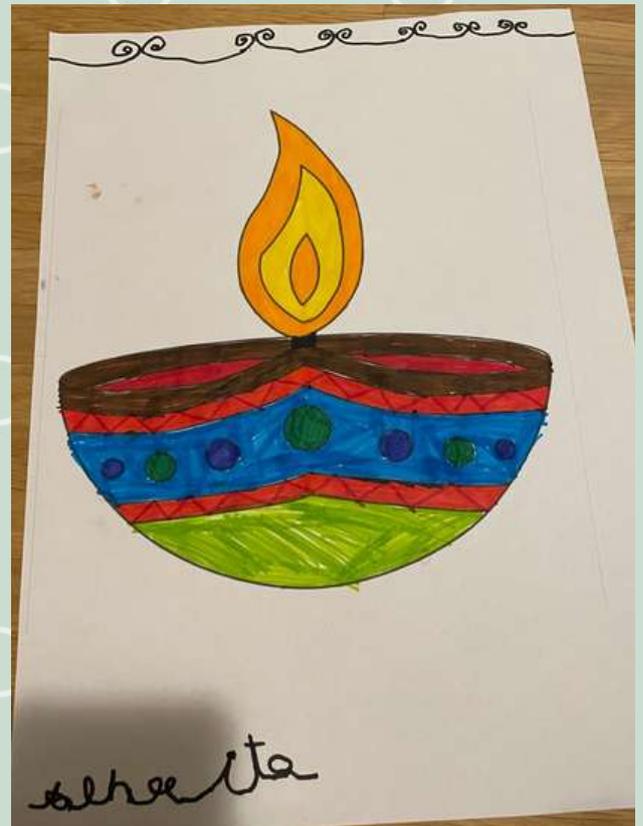
Artwork (Illustration) >>> by Niharika



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Artwork (Illustration): >>> by Ashrita



Artwork (Illustration): >>> by **Yadhavi**



Artwork (Illustration): >>> by **Veda**



Artwork (Illustration): >>> by **Shriya Kuruganty**



Welcome all and see the light gleaming bright
All through the festive night.
To lift the spirits of young and old
To make memories of gold
Making everyone smile ear to ear
To eliminate all their inner fears
To remember the valour of Lord Rama and the patience of Devi Sita,
To show that justice will always prevail
Let's illuminate our homes and our minds.

Poem >>> by **Shriya Kuruganty**

NAMASTE DEAR FRIENDS!

As human beings we are social creatures. We are always communicating, interacting and building connections with people around us. There is an innate need within us to feel belonged, wanted, respected and accepted. We strive to either build or maintain relationships throughout our waking moments.

The essence of a harmonious and meaningful relationship is not counted by the gifts given but rather by the quality of that relationship. It begins when each one thinks about the welfare of another. It sustains when we are able to put aside our individualities; let go our likes and dislikes; are able to understand and accept ourselves and others for the limitations and virtues within us. May we also remember that compassion, respect and humility are important cornerstones in any relationship. May we learn the art of letting go of past grievances, accept and look past each other's limitations and be able to forgive those who have hurt us.

We hope that you have enjoyed this volume of our newsletter. We warmly welcome your feedback and contributions through

>>> purnavidya.newsletter@gmail.com

*“Human-beings
always search for
belonging and
this sense of
belonging is
innate to the
human heart!”*

(Ammaji)

