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## AMMAJI'S MESSAGE

Dear Readers,

My Prayers and Best Wishes for a Happy New Year to One and All! May the New Year bring for all of us new beginnings, experiences and renewed hope.

We have just completed a year that most of us have never experienced in our lifetime. We have been in the middle of a pandemic which has affected just about every human being on earth. Hope is what keeps us going. Or else it would be easy to give up. It is an expectation that the future will be better, brighter and the current difficult time would not last too long.

continued ...



However hope riddled with doubts, uncertainties, and passage of time longer than one can handle can turn hope into hopelessness, depression, anxiety and anger. On the other hand, hope that is sustained by faith endures and helps an individual overcome what seems impossible. Faith whether it is based on past experiences, human resilience, or one's religious beliefs, trust in the Almighty complements and sustains one's hope.

We have all seen countless instances of human heroism during the past year. We need to remember, to turn to or perhaps even rediscover our faith, our Trust in God, in Divinity, in the Infallible Order.

As we enter 2021, let us work together as one family, supporting and protecting each other and live our lives in hope, faith, prayerfulness and patience.

Love and Blessings,  
Ammaji

## Gaṇeśa– The Call of Our Soul

### A Prayer to Lord Gaṇeśa

In challenging times like what our society is facing today, our communication, our prayer to Lord Gaṇeśa should be a deep call of the soul. A call seeking help to redirect humanity's collective consciousness towards appreciating and nurturing all life on earth. Let there be no violence with nature or each other. Let there be nothing that we do in our silly ignorant ego-centric ways that hurts our planet. 'A call of the soul' is to be able to have a breakthrough, to come in contact with our celestial world in which our human consciousness is guided, so that we learn to relate to our planet in harmony and peace; we learn to relate with the natural world in a manner that is respectful and reverential; in a manner that makes us become protectors and contributors of the existing harmony of the cosmic cycle, rather than choosing- as a human civilization - to employ in activities that are given to violence and destruction.

I really see this opportunity as a call of the soul of every human heart that is deeply given to prayers, that is seeking divine intervention, because our life today has become numb. Nature has made us drop on our knees and we do not know what to do anymore. Never before we saw humanity feel so helpless as we feel today. The higher world has given us a message for us to wake up as a species of this planet earth. And so here we are, seeking help from within our deep hearts to Lord Gaṇeśa, who is a Vighnahartā remover of obstacle.

### Gaṇeśacaturthī

Let us look into in general what is Gaṇeśacaturthī, also known as Vināyakacaturthī. This very special day is on the Śuklacaturthī of the Bhādrapada month; fourth day of the waxing moon. It is considered as the day of the birth of Lord Gaṇeśa. A day celebrated by invoking him and inviting him home. It is ritualistically called āvāhanam, as we invite him to be with us. The people in different parts of the world celebrate Gaṇeśacaturthī differently. Some invite the deity on the morning and by evening they release the altar from the invitation, called visarjaṇam. Visarjaṇam may be on the 3rd, 5th, 7th, 10th or even the 21st day. This Indian celebration is widely celebrated with great fervour and enthusiasm with communities coming together. It is celebrated in states like Maharashtra, Andhra Pradesh and Karnataka. It is also celebrated by Hindus all over the world in different countries like Mauritius with mass processions for the visarjaṇam. It is a very important celebration for Hindus.

continued ...

## Gaṇeśa in the Vedas

When we look at the āgama-tradition, we have three main āgamas :śaiva-āgama, vaiṣṇava-āgama and śākta-āgama. We also have three other traditions - the sauramāṇa-āgama, kaumāra-āgama and gāṇapatya-āgama. The gāṇapatya-āgama tradition is looked upon as an off-shoot of the śaiva-āgama. It has people who are committed to look upon Lord Gaṇeśa as not just another deity. Instead in the Gaṇapati-Purāṇa and Mudgala-Purāṇa, Gaṇeśa is looked upon as the infinite being, parabrahma.

Gaṇapati-atharva-śīrṣa-upaniṣad describes the Lord as saguṇa-īśvara; a cosmic being creating this world. There is no creation possible without śakti, as described in our tradition. As a saguṇa-īśvara he has siddhi and buddhi with him. He is also described as nirguṇa-brahman. In the Gaṇapati-atharva-śīrṣa-upaniṣad he is described as both - saguṇa and nirguṇa-brahman. The Ṛg-Veda also mentions Gaṇeśa. In Gaṇeśa-purāṇa different forms of the Lord are described. Lord Gaṇeśa's four important manifestations - one for each yuga - are: Mahotkaṭa, Mayureśvara, Gajānana and Dhūmraketu.

The Mudgala- purāṇa describes Lord Gaṇeśa as aṣṭavināyaka, the eight-fold forms of vināyaka.

They are: vakratuṇḍa, ekadanta, mahodara, gajavaktra, lambodara, vikaṭa, vighnarājā and dhūmravarṇa.

## The Six-fold Enemies within Ourselves

As we live and interact in the world, we deal with many types of situations: positive and negative, harmonious and hostile. When we have hostility around us, if we can deal with it, if we can manage, then it is good. If we cannot, then we have to protect ourselves from them. We have to keep a safe distance so that they don't hurt us. What happens, if these hostile powers emerge from within us, what to do when such thoughts stem from our own mind. These are inimical thoughts, which will deplete our energy. Thoughts are nourishing, when they are empowering you; when our internal mechanisms let hostility emerge from within us, it definitely disturbs our physical wellbeing. When this kind of emergence happens from within us, how do we take care of it? What are those thought systems that do not help us? We understand that they are disturbing, deflating and creating distortions in the interpretations of people or of the environment. As a result of these thoughts we come to wrong conclusions that hurt not only others but they hurt us too.

Ultimately they disturb our peace. Do we not face within ourselves such enemies? I am sure every one of us does. How do we destroy our enemies? Who do we hold responsible? We would like to say: "This is the way I am!"

Doing whatever we want to is being highly irresponsible. Each one of us has to take the responsibility for our own words and deeds. There is nobody else who knows my mind better than I do: whether it serves me and nourishes me or whether it destroys my wellbeing.

Bhagavad- Gītā beautifully describes: You are your own friend and your own enemy. If you want to be a friend to yourself, if you want to be mature, then you have to uplift your thought-system, your own mind, your internal mechanism, so that it becomes your friend. It is up to you to make the mind either your own friend or your own enemy. We don't need an external enemy for this. This is a very big responsibility we have - of living the life of a mature grown-up adult, responsible for our own harmony and peace within and around us. It is not an ordinary process of maturing. We have many times wondered whether we are mature or not. We felt the need for help. Great scriptures like the Bhagavad-Gītā show us who our enemies are - our enemies within, which need to be handled. The scriptures reveal six-fold enemies *ṣaḍripu*, the six-fold *āśura-śakti* are the demonic powers within us, that really pull us down. They are: *kāma*, *krodha*, *lobha*, *moha*, *mada*, and *mātsarya*.

to be continued ...

## Salutation to the Sun Deity

The sun, being the life sustaining force of this planet, is worshipped by the Vedic culture as well as by other ancient cultures around the world. The sun is worshipped for the warmth, energy and light it continuously provides for all the living beings. In the Vedic vision, worship of the sun is worship of Īśvara the Lord, in the form of the sun and its functions. As an object of this worship the sun becomes the sun deity, called Sūrya-devatā.

That the sun rises day after day is part of the order we call Īśvara. As the sun rises in the sky the whole world becomes active. The chirping birds seem to welcome the sun, the dewdrops shine with the glow of sunlight, the flowers open and share their beauty and fragrance while the plants draw their energy from sunlight. This gift of life and its beauties is received with humility and devotion by those who wake up before dawn and welcome the sun deity with a prayer.

One of the prayers offered to the sun deity is:

जपाकुसुमसंकाशं काश्यपेयं महाद्युतिम्।  
तमोऽरिं सर्वपापघ्नं प्रणतोऽस्मि दिवाकरम्॥

japākusuma saṃkāśaṃ kāśyapeyaṃ mahādyutim  
tamo'riṃ sarvapāpghnaṃ praṇato'smi divākaram

japākusuma saṃkāśaṃ- like the resplendent jap! flower (hibiscus); kāśyapeyaṃ son of Sage Kaśyapa; mahādyutim- brilliant; tamo'rim - the enemy (destroyer) of darkness; sarva-pāpghnaṃ- destroyer of the results of wrong actions; praṇataḥ asmi- I salute; divākaram- the sun deity  
"I salute the sun deity, who is resplendent like the japā flower, who is the son of Sage Kaśyapa, who is brilliant, who is the enemy of darkness, and who is the destroyer of the results of wrong actions."

The Gāyatrī-mantra is an important prayer dedicated to the sun deity. In this mantra one prays for brilliance and knowledge.\*

In the yoga literature various āsanās, physical postures, are described. These āsanās are performed as an exercise for the well-being of one's body and mind. One such āsanās is called sūrya-namaskāra, prostration to the sun. The physical posture is accompanied by a prayer to the sun deity, which consists of twelve mantras. Sequentially, one mantra is chanted for every salutation and a total of twelve salutations are performed.

continued ...

The twelve mantras are :

1) ॐ मित्राय नमः। *oṃ mitrāya namaḥ*

Prostrations to him who is friendly to all.

2) ॐ रवये नमः। *oṃ ravaye namaḥ*

Prostrations to him who is the cause for change.

3) ॐ सूर्याय नमः। *oṃ sūryāya namaḥ*

Prostrations to him who propels everyone into activity.

4) ॐ भानवे नमः। *oṃ bhānave namaḥ*

Prostrations to him who is in the form of light.

5) ॐ खगाय नमः। *oṃ khagāya namaḥ*

Prostrations to him who moves in the sky.

6) ॐ पूषणे नमः। *oṃ pūṣṇe namaḥ*

Prostrations to him who nourishes all.

7) ॐ हिरण्यगर्भाय नमः। *oṃ hiraṇyagarbhāya namaḥ*

Prostrations to him who contains everything.

8) ॐ मरीचये नमः। *oṃ marīcaye namaḥ*

Prostrations to him who possesses rays.

9) ॐ आदित्याय नमः। *oṃ ādityāya namaḥ*

Prostrations to him who is the son of Aditi.

10) ॐ सवित्रे नमः। *oṃ savitre namaḥ*

Prostrations to him who produces everything.

11) ॐ अर्काय नमः। *oṃ arkāya namaḥ*

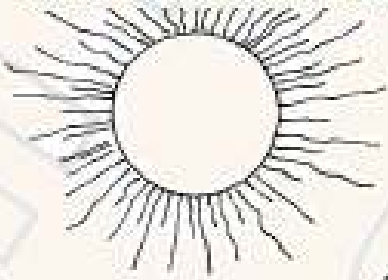
Prostrations to him who is fit to be worshipped.

12) ॐ भास्कराय नमः। *oṃ bhāskarāya namaḥ*

Prostrations to him who is the cause of lustre.

The worship of the Sūrya-devatā is a common and important expression of devotion to the Lord.

# Salutation to the Sun God



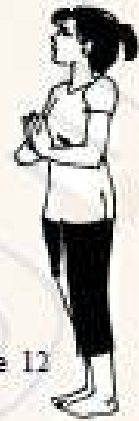
1 Exhale



Inhale 2



11 Inhale



Exhale 12



3 Exhale



Inhale 4

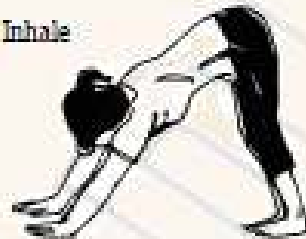


Exhale 10



5 Retain Breath

9 Inhale



8 Exhale



6 Exhale



7 Inhale



# Yoga-asana

In our daily life, yoga is often misunderstood as simply working with the body to perform certain asanas. In the Yoga Sutras Patanjali mentions the asana in 2.46 sthira sukham asanam. Here Asana refers to the meditation seat, but you can apply the concept of sthira (stable) and sukham (comfortable) to almost any other asana.

## Sitting Postures

In our modern civilization many of us lost the ability to sit with ease and effortlessness. To remain in a still position for a longer period of time whether you sit in your workspace or in meditation - we need the ability to align our bodies with the ground supporting us and also gravity allowing us to become still. Also the sitting poses help us to erect and elongate the spine. Try to imagine your body is like a young tree whose roots dig deep into the earth, the trunk grows taller and the branches try to reach the sun.

### 1. SUKHASANA (Tailor's Pose)

Benefits: opens and releases the hips, calms the mind, a good posture for

Pranayama and meditation

How to do it: Find a sitting position. In this asana your hips should be slightly higher than your knees. If needed just sit on a folded blanket or meditation cushion to

support yourself. When your abdomen and your thighs can relax comfortably, you have found your alignment.

Please do not practice: with knee injuries, shortly after hip replacement



### 2. SIDDHASANA (Sage Pose)

Benefits: opens and releases the hips, calms the mind, a good posture for Pranayama and meditation

How to do it: Find a sitting position. Your buttocks are resting on the ground, on a blanket, or a cushion to elevate your hips. Your knees should be on a lower level than your pelvis.

Draw one foot towards your perineum, the other foot can either rest on top of the first leg in the fold between calf and thigh or it might lay on top of your ankle.

Please do not practice: with knee injuries, shortly after a hip replacement



### 3. VIRASANA (Hero's Pose)

Benefits: helps to mobilize knees and ankles, gentle opener for the front of the thighs, helps to focus

How to do it: Start in a kneeling position, lift your buttocks and place them between your feet on the floor. Adjust the pose by drawing your calf muscles outward while you extend your toes. Your shins and toes are resting on the ground. Should you feel any discomfort in your knees and / or thighs, you can raise your buttocks by elevating them with the help of a folded blanket.

Please do not practice: with ankle or knee injuries



### 4. PADMASANA (Lotus Pose)

Starting practicing Padmasana can be challenging at first. So be patient. Don't force yourself into it.

Benefits: Opens and releases the hips, provides a stable base for the spine in meditation.

How to do it:

Step1 start with the right leg: Find your sitting position. By holding your shin and ankle from underneath the leg, you are able to place your foot on your left thigh. (=Half Lotus Pose) Be careful NEVER to pull on your foot!

Step2 your left leg: Now lean back until you feel like balancing on your sitting bones. Gently allow your crossed leg to come to the ground, place your hands again as mentioned in step 1 under your second shin and ankle.

Slowly lift the second leg. Release your right knee to the ground and slip the left leg gently over the top of the right one.

If the top knee isn't touching the ground completely, you can help yourself by placing a blanket underneath it. Please do not practice: with current knee injuries, with sprained or injured ankles, shortly after hip replacement.

\*Except from VIRASANA, all the explained postures are mild twists. So please remember to alternate the cross of your legs during your practice, for your hips and spine to develop evenly.

In the following newsletters we will explain the different asanas of the Suryanamaskara and we'll see the purpose behind it. Photos and little yoga sequences will be provided.



*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 the 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 asanas.*

Article by- Helga Baumgartner, Gela Fischer, Kerstin Kubal, Judit Putzer, Meggie Thelen

पेनास्त्रसमाप्रापमभिगम्य भूभेभारत् ।  
कृत्स्नं व्याकरणं प्रोक्तं तस्मै पाणिनये नमः ॥

Sanskrtam Advanced Course  
(Introduction to Panini)  
Begins on January 17, 2021  
by Ammaji

संस्कृतम्

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# Ashram Events

A warm welcome to Lord Sun with Surya-puja and Pongal offerings marked January 14th, 2021 at Purna Vidya Foundation. It was a perfect day of prayers and anticipation for a bright year for one and all. `



# Purna Vidya's Office Inauguration in Chennai

January 17, 2021 was a milestone for Purna Vidya in starting the Chennai Office for Publications and IT-work. Prayers and Homam were conducted in the new premises. Arulji graced the occasion from Purna Vidya Ashram. The function was attended by the Sevaks: Janaki, Chandrashekhar, Buvana, and family; and the staff of the Chennai office: Subramaniam, Balasubramaniam, Krishnamurthy, Shivakumar. Swamiji, Ammaji, Dhiraji and other Sevaks such as Dr.Ragu, Venkat, Madhurima, Anand and Kavitha participated Online!



# Gift a Day



*Gift a Day*

Dear Well Wisher,  
Hari Om!

Purna Vidya's noble work suffered the pandemic crisis of 2020. With Divine Grace and everyone's goodwill and support we gracefully completed our Mission with great success.

As the New Year begins, 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 Maaganga Temples.

With Ammaji's wisdom, unconditional love, tireless effort of keeping us sane during these tough times, let us extend our gratitude to Purna Vidya by offering to support the cost of running the Ashram for at least one day.

For any additional information: Contact Vasumatiji.

**Sponsor 10,000 INR for one day**

Thank you all for your generosity and support.

contact us:

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## Ammaji Quotes

***"That mind which is free from contact with sorrow is called Yoga. Guiding the mind towards its source, "I" and making it abide there, is Meditation"***

***"The greatest gift of Spiritual India to humanity is this unique teaching tradition, whose Masters have guided seekers irrespective of race, gender, caste or creed to self awakening since time immemorial."***

## Children's Corner

Honesty, Respect, Confidence, and Responsibility are only a few out of the many values I have learned attending the Purna Vidya Bhagavatam classes. It has helped me to rethink about my attitudes which include my punctuality, cleanliness, helping fellow men and time management. I

have also learned about the Avatars of Lord Vishnu and the reason why He comes down to the earth as different incarnations.

Every Saturday and Sunday I would look forward to attending the class as I will learn something new but also play fun games and quizzes. Stories from the Bhagavatam, does not only teach you key skills to possess in life but also how to lead your life in the best way possible.

-Adarsh Sajeev

After a massive battle Rama finally defeats Ravana. With all these stories which is very interesting have made me change as a person like i made shiva linga



my shiva linga Also it has changed my habits like i keep the lamp in the morning and say the prayers they've taught in Ramayan classes and in the ramayana classes I was told that Rama forgave his enemy Vibhishana and that made me forgive my rivals in school.

By Akshay.Sajeev

## Message from Editorial Team

Namaste Dear Friends!

Faith is living in complete trust or confidence. It's an assurance from God that HIS plans and order will never fail. Hope sustained by faith is the seed of light that propels us even in times of darkness. As we enter the new year, let's dust of the past and be anchored in our Faith. We can anchor ourselves through our daily spiritual practices such as prayers, meditation, chanting, listening, reading and assimilating the scriptures.

"We cannot live a life losing hope; we have to live a life looking forward to enjoying every moment that has been given to us in this wonderful world"

- Ammaji

We hope that you have enjoyed this volume of our newsletter. We warmly welcome your feedback and contributions through [purnavidya.newsletter@gmail.com](mailto:purnavidya.newsletter@gmail.com)

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