



pūrṇa vidyā newsletter 02|23

Contents

- 1** Ammaji's Message
- 3** Śiva-aparādha-kṣamāpaṇa-stotram (Part 3)
- 7** Yoga-Practice (Part 24)
Ayurvedic Yoga
- 11** Upcoming Weekend Workshops
- 12** Upcoming Courses/ Events
- 16** Past Events – Ashram & Online
- 22** Children's Corner
- 25** Editorial Team Message



Ammaji's Message

Dear Readers,

In the Vedic tradition, when one sits in worship or meditation, it is called upāsānā. It literally means, to sit near or to think of the Lord. It is a mental activity whose object is the Lord. Various forms of upāsānās are given in our scriptures to help one attain a tranquil mind and to appreciate the Lord. When a worship is done exclusively in the mind, it is a 'manasa-puja'. This mental activity can be in the form of japa, mental puja, or any other thought process centred on the Lord.

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Japa is the repetition of a word or sentence during meditation. The letter 'Ja' means that which puts an end to the cycle of birth and death and 'pa' stands for that which removes or destroys all impurities and obstructions. As japa paves the way for liberation, it is more than a mere discipline or technique.

In Japa, exercising choice is very important. If I choose to mentally chant a word or a sentence "Om Nama Śivāya" for a length of time, then I have a technique in hand and can see what happens in my mind because I know exactly what is to come next. For a beginner, it is natural for the mind to waiver, so one needs to make a declaration that this is the thought I want to focus on.

In Japa, one recites repeatedly and will-fully. If something else comes up in the mind, I know this is not what is expected and I bring back the chosen thought. Through this process, I learn how to dismiss unwanted thoughts and retain what I have chosen. This is the technique element of Japa. If it is just a technique, any word will work for some mental discipline. However, Japa of a meaningful chant as given by the tradition, invokes the true nature of the person.

Sound symbols such as the name of the deity, a mantra, a syllable such as 'Om' or a Vedic utterance is known as Pratika. Thus, meditation on a sound symbol is called Pratika Upāsana. Know that names of the Lord are inseparable from His form. When thought and word are inseparable, the image of the deity will come before our mind when we continue to do japa. This is the power of Pratika Upāsana.

Therefore, when you are doing japa, choose a mantra of your Ista devata, your favorite deity. Do the japa by feeling His presence in everything and everywhere. Draw nearer to Him when you repeat the mantra. Repeated recitation of the mantra imprints the form of the Devata in our thoughts and this form becomes the centre of our consciousness. The repetition of the mantra removes impurities of the mind such as lust, anger, greed etc. This enables the mind to reflect the higher spiritual Truth.

Love and Blessings,

Ammaji



Śiva-aparādha-kṣamāpaṇa-stotram > Part 3

Through my introduction to this beautiful set of verses on śiva-aparādha-kṣamāpaṇa-stotram, seeking forgiveness to lord Shiva for all my omissions and commissions in life, we have been looking into this very important topic of forgiveness. Here I took some time to elaborate on this psychodynamics that we have with people in our lives and in all the choices we make in day to day living. Our own and others' omissions and commissions, how they affect us and how we affect them, and how we move forward in handling the omissions and commissions of others and of ourselves. We will be exploring this very important and sensitive subject. Every time there is some omission or commission done by someone within the family, neighbourhood or elsewhere, there is a conflict in the person causing the problem, or in the recipient seeking a resolution. How do we resolve our conflicts of being hurt? Should I respond in vengeance or anger, should I yield to the other, or should I simply avoid the topic? Should I move in for a compromise, or should I forgive? There are various ways in which each of us respond depending on our context, situation, maturity or lack thereof, and the closeness of the person with whom you have had such a dynamic, your own position, your own stature, your own superiority or inferiority complex. There are so many factors that come into play in the way in which we respond to conflicts. An ideal situation would be that there is no omission or commission, I do no wrong and nobody does any wrong to me. But that is not how life moves. A model of working in such a situation that has a tremendous healing power is when I do something wrong, I confess, I apologise and from the other side there is forgiveness. So confession, apology and seeking forgiveness, and with the response of forgiveness, such a situation has a tremendous healing power; at times it even improves the relationship. That is our goal in our interactions with others. But we have different issues that come into picture, there are certain factors that we need to understand and must take into account if an apology has to be effective.



Effective Apology is a Commitment to Close Karmic Account

The most important thing in seeking apology is sincerity, a personal accountability for what I have done. Not only personal accountability, but I must be able to explain the action and show regret in what I have done – an introspection, not just an apology and then walk away. Introspection is being able to declare without making excuses. Third is asking forgiveness because it shows a desire to restore my situation and it also empowers the forgiver; you are giving the control to the forgiver, you are invoking the forgiver in the other person. Asking forgiveness is important with an assurance that this will not repeat.

If I can do this much from my side I have definitely reinforced trust in my relationship with the other person. Then in addition if I offer restitution, if I show a willingness to compensate for the loss, that is the way I close my karmic accounts of omission and commission. I am committed to closing my karmic accounts because if I don't close by compensation or by doing something for the other, the hurt that I caused is going to come back to me in Bhagavān law of cosmic justice. So, a certain wholesome attitude which shows your genuine nature, your sincerity of approach is very important when you do wrong to the other. I share with you an ineffective apology. On the other hand, if I feel so sorry and feel the same hurt as that of a witness to somebody's hurt instead of being the person who caused the hurt, it shows lack of sincerity and it doesn't work towards healing the other soul if I am the one who causes the hurt.

Accepting My Fallibility

What if I am the victim of somebody hurting me then what should I do, well then my role is my capacity to forgive. My forgiveness needs to be sincere, my forgiveness needs to be timely, you don't fight all your life with your partner and then in the death bed say – I am sorry for what I did. You must always forgive then and there. At the same time, false pseudo forgiveness for the sake of forgiving does not work. I find it very hard to accept my fallibility. They cannot say 'I am sorry', which is a very simple thing. They just look at you and walk away. Also I find that the eastern cultures are less prone to be articulate in this manner. They are less articulate because it is not a verbal culture. In the western world, people articulate, they perhaps find it less difficult in saying 'I am sorry'. There are therefore many factors involved, sometimes it's cultural, sometimes it's ego, sometimes it is a certain self-image. We need to be aware of the play of our own mind.

When you don't forgive those people don't drop out, they remain with you as in the example of that gentleman who never forgave his brother for 17 years. That soul was around to seek forgiveness and to make up with his younger brother and that night he came into his dream and they both hugged. This is a miracle because souls are waiting to be forgiven, to let go and that heart of compassion is the spiritual heart that we are talking about. The heart of a human being is not just right brain or left brain, both sides have to work. The heart has to guide the head, that is a human life, not that the head guides the heart; it is the human heart that needs to guide the head of your logical mind.

The Human Law Vs Cosmic Law

You use your intelligence to be humane, and not to compete, destroy and mess up the other person and kill your own heart in the process. There is something wrong with the humanity if you are doing that. The society laws help create policies and structures; our justice exists. We do have criminal justice, social justice but how much can you trust the society laws? Can you really trust it to be working? Does it give proper fair judgement all the time? Recently in Seattle when all these protest was happening and the state government came there because they were shouting and burning and looting the malls, they came with the pepper spray and the tear gas so that the people's eyes will tear up, they won't be able to see and they will disperse. The mayor passes a regulation that no more tear gas can be used; no more pepper spray should be used. That is the only way you can separate the people but now he has passed an ordinance that it cannot be done because of corona virus. So tear gas is going to make it worse? What about the shouting they are doing? What about the yelling they are doing? Isn't that corona virus going to go out there in the air, but this is human law. If the society's law cannot even control people's vengeance and anger and protest, we keep changing our laws. Where is stability. Suppose a man has done this crime and he can be jailed anywhere from one year to 3 years. What is the judge going to choose? Will he choose one, two or three years for him? If it is first crime it is one year if it is tenth crime it is 3 years, he has his own ways of making judgement. But do you trust that? We talk about punitive damage, do you trust that? Suppose the same crime is committed by a small business man and by Google. Then, Google will be paying in millions but that small business man will be paying in thousands for the same crime. In the cosmic justice, the judgement is not passed in this manner.

Justice is given in the very moral order of the universe, justice is given in the very karmic law it is ingrained in, the very framework is laid out. If a saint jumps from a terrace, he will come down the same way as a Mafia or a Don who jumps from the same terrace, is it not? Are the laws working differently for different people? In cosmic justice is infallible. We cannot trust the local laws because they change from civilization to civilization, history to history. How many dharmshastra are there in India from Yājñavalkya to Manu dharmasāstra to Jaimini dharmasāstra. There are so many dharmasāstras, the codes of conduct in the society based on the era the civilization belongs to. We have more or less a functioning system so that I don't step on your toe and you don't step on my toe and we both have an agreement that I want to live and you want to live so we give each other our space and for this there is a social system. What I don't want you to do to me I will not do to you and therefore we have our own policies and laws living together as a society.

The Law of Karma

Is there a law that can ever calculate a hurt caused by somebody? A person who is a victim, can this law ever give enough compensation to these people? Somebody who is in pain, somebody who has suffered, somebody who is traumatised, how can you measure that materially? It is not possible. On the other hand, the person who hurts, the person who causes the problem, the perpetrator, how are you going to punish the perpetrator? Do you have all the facts before you? Even the judge doesn't know. A man does what he does because of his own background. A hurt can only cause hurt and so here is a man who is psychologically a mess, a dysfunctional soul, and when he goes about hurting, what do you do? How do you help him heal his hurt? Well, do we even bother to know that he is a hurt soul?

We only know that he has violated the norms and he has to pay for it. But do you know the culpability of this person? The culpability cannot be measured, is it not? The only person who can measure the culpability of every soul is the one who has all knowledge, the one who has given us the law of cause and effect. Everything happening today is because of what was done before. If you want a different future, then you better do the right things today since what we face in our experiences today is what we did before. That is the cause and this is the effect. What will be tomorrow will be caused today, by me. Tomorrow will be the effect of today and so the cause and effect law is called the law of karma. It is called the moral order of the universe, the moral law of the universe. We have the law of gravitational, law of quantum physics, law of motion, geological laws, physiological laws, the biological laws, the astronomical laws, the astrological laws, the chemical laws. The universe operates through laws and that is why it is predictable, it never fails; law of the divine never ever has failed. It is not that suddenly on a Sunday morning Bhagavān forgot to press the button and the Sun never rose or the law of gravitation some operational error took place like it happens in our computers all the time and the law of gravitation fell apart and an error occurred. What will happen if the law failed for a split second? The world will be upside down. We will be walking on the wall than on the ground. But this doesn't happen because the laws of the divine are etched in the universe forever. Moral order is the law of cause and effect. Law of cause and effect means what I experience today, is what I did before. If I am enjoying my time today, it is the result of so much punyam, good actions done. If I am suffering today, it is my own afflicting activities that I have created towards the world and so what I put out there is what comes back to me; this is the law of karma. If I put out harmony I enjoy harmony, if I put out destruction, then I will also be a victim of destruction. Therefore this law is justice. The scale of justice must have a balance and it must include not just a choice of an action, it must also include the intention.

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

The omniscience knows the intentions which are unseen. It knows the intention of every human being and accordingly my punya and my papa gets credited in my account. And therefore if I want to be just and fair, then I have to understand that whatever is happening to me today, is precisely what I earned. I may have had big dreams in life but everything collapsed because I earned it. If I had small dreams and it grew huge, if I started a small shop at the corner of my street and I became a multinational company that is again your karma, it is not merely effort, a lot of right decisions was made at the right time in the right place with the right people and the right result comes to you, so many unknown elements work for you all the time.

My guru used to give a beautiful example of what is fate and what is wilful effort. He said, fate is the current in that river, and wilful effort is the swimmer swimming in the river. If he is swimming with the current, the result of his activities will be far better because the under current is supporting him. But if he is swimming against the current he may not reach the destination, he will have a hard time keeping his life going, remaining alive, because the current is against him. This current, is it a devil? No. This current is my own blueprint of life, my own past actions. I don't know which current is flowing. In other words, when I make a decision I don't know whether my decision is with the current or against. I don't know until I experience the result whether it is discordance or alignment. It is only when I experience the discordance or only when I experience the alignment, I can say, "O god, this is what it was".

The question is what should I do to move forward in life. The only way here is to leave the karmic justice to the law giver, trust that there is cosmic justice – whatever comes to me is what I have earned – good, bad, or ugly and remain prayerful to the divine to help me heal, give me strength so that my suffering does not prolong any further. I pray for strength O Lord to bear the results of whatever wrong I did. With my seeking forgiveness, asking for an apology, repenting, may you mitigate the result of my wrong action because I am putting in a new effort in surrender to you and therefore the whole attitude of a devotee is here in this set of prayers.

You cannot ask forgiveness if you have a big ego. God I am here okay, I am asking you forgiveness one last time. You can't talk like that. Ego cannot be talking. You have to shelve your ego when you seek forgiveness. There is a desire for the compassionate being to accept your acknowledgement and your reassurance that you won't do this again. Please let me not suffer what I did to the other. When the heart sits in this place of seeking forgiveness for my omissions and commissions in life -- yes you may say I do sit in this pace, you may be sitting – but I may not know how to express what I feel. Here we have a beautiful set of verses that express things you cannot even imagine, it seeks forgiveness from previous lives and all the permutation and combinations that we cannot even imagine. We will unfold the meaning and connect with these prayers in the sessions to come, is a very powerful healing prayer to Lord Śiva.





Ayurvedic Yoga



HAPPY FEET

Namaste dear Sadhakas,
this article is about your feet. They carry you all your life and they play a big role in overall physical statics by keeping your body balanced.

A few facts about feet

1. In one lifetime you go around the world three times, that's 120,000 kilometers or 200 million steps. About 8,000 to 10,000 steps a day, which is about 25 - 57% of life that you spend on your feet.
2. The feet consist of a total of 27 joints, 26 bones, 32 muscles and tendons, 107 ligaments and 1700 nerve endings. A quarter of all bones are in the feet.
3. There are 90,000 sweat glands on the soles of the feet, that's about 500 per square centimeter of skin. Sweating is very important for the body. Evaporation ensures that heat dissipates and the body cools down again.
4. Feet are a mirror of health. The entire body is depicted on the sole of the foot and a foot reflex zone massage is particularly beneficial. In the teaching of the reflex zone, there is a connection between organs and certain points on the foot. A massage can alleviate a wide variety of ailments.

What can you do for your feet in everyday life?

Here I would like to give you three quick and uncomplicated tips on how you can pay more attention to your feet.

- Put e.g. a pen, a handkerchief, a towel on the floor and grab it with one foot and pick up.
- Move the feet like a caterpillar.
- Take a tennis ball (or another ball) under your foot and very slowly roll out the entire sole of your foot. On a painful area, dwell for a few seconds, then continue rolling.

Yoga asanas for the feet

These exercises stimulate the meridians/nadis on the feet and make the plantar fascia, the fascia in the sole of the foot, supple again.

Vajrasana - heel sit

In the classic heel seat, the feet are under the buttocks, the back is upright. **pic 1**

This is how you get into the pose

For the heel sit, kneel on the yoga mat, knees close together. Bring your big toes together so they touch. Turn your heels outward and let your buttocks sink to the inside of your feet.

pic 2

The heels are now touching the sides of the hips. Place your hands on your thighs. Straighten your body and spine. Long spine, straight back. Roll your shoulders back and down, but keep them relaxed.

The head is in extension of the spine, so head and back form a line (towards the sky and towards the ground) and you are upright from buttocks to back, shoulders to head.

Your chest opens forward without you arching your back. Close your eyes, relax your arms and your whole body.

Effect of the asana Vajrasana

- Helps with digestion: practice the heel sit after eating and it relieves bloating and stimulates digestion.
- Stretches and opens the legs. The hips are widened and posture is improved through the upright sitting position.
- Calms the thoughts, it grounds us and calms the spirit.



Variations

- If you have knee injuries or knee problems, you should be careful when practicing Vajrasana and approach the asana slowly. If you have thigh pain when performing the heel sit, you can open your knees slightly.
- If there is too much pressure or tension on the instep, roll up a towel and place it under the instep.

Pic 3

- If there is too much tension in your thighs, place a pillow between your buttocks and heels. **pic 4**

Vadrasana - Toe sit

In the classic toe sit position, the feet are under the buttocks with the toes point towards knees, and the back is upright. **pic 5**

This is how you get into the pose

To do the toe sit, kneel on the yoga mat and get into the all fours position first. Your toes point towards knees and then carefully sit back on your heels with your buttocks. Make sure all toes, including the little toe, are pointing up. **pic 6**

Place your hands on your thighs. Straighten your body and spine. Long spine, straight back. Roll your shoulders back and down, but keep them relaxed.



pic 6

The head is in extension of the spine, so head and back form a line (towards the sky and towards the ground) and you are upright from buttocks to back, shoulders to head.

Your chest opens forward without you arching your back. Close your eyes, relax your arms and your whole body.

Effect of the Asana Vardasana

- Intensively stretches the muscles and fascia in the sole of the foot.
- Strengthens the toe muscles
- Extends and straightens the spine
- Gently stretches the front thighs and fascial back line.

Variations

- If you have knee problems, put a thicker blanket under your knees.
- Yoga blocks or a yoga cushion between your feet are also helpful to sit on. Alternatively, put yoga blocks under your knees. This will make the stretch a little gentler.
- If you feel too stretched, move your upper body forward and support yourself on your hands. **pic 7**

In the next newsletter there will be part 2 on the subject of happy feet. It will include Marma Points and Ayurvedic self-treatment foot massage.



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
Support: Helga, Gela, Judit, Kerstin, Birgit, and Nina
Model: Tobias





Upcoming Workshops / Satsangs in January 2023 with Ammaji



Sunday

Vedic Vision and Way of Life

From 8th Jan. to 26th Mar. 2023 **Every Sunday** at 12 Noon IST

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



Saturday

Māṇḍūkyaōpaniṣad Bhasyam

Introductory Bhasyam Studies of the Ten Upanisads

From 4th Feb. to 4th Mar. 2023, **Every Saturday** 12:00 p.m. to 1:00 p.m. IST

Join with Zoom Meeting ID: 849 4338 5815; Passcode: Bhasyam



Bhagavad Gita Satsang with Ammaji

3rd Saturday, 18th Mar 2023; 5:00 to 6:30 p.m. IST

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



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Log onto: <https://purnavidya.org/register-offerings/>*



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, Samskr̥tam,

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 Banks of Ma Ganga.

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

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

Make your offerings for Lord Hanuman temple consecration as listed below:

- | | |
|---|--------------|
| • Mahasankalpam for 9 days (family of 4) | Rs. 7501/- |
| • Prayers & Rituals – dravyas for 9 days
such as flowers, fruits etc | Rs. 9001/- |
| • Annadanam – Charity of Food per day | Rs. 10,001/- |

Join Us by making your Offerings to Lord Hanuman Temple Consecration
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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

Click [here](https://purnavidya.org/) to contribute and visit us at <https://purnavidya.org/>

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PURNA VIDYA VEDIC HERITAGE SATSANG



Live Online workshop on DEVOTION

On Saturday, 11 March 2023 - 5.00 to 6:30 PM (IST)

Free session open to families, students and Purna Vidya teachers

Join this interactive session exploring what is devotion,
types of devotion and devotees.

Topic is based on Purna Vidya book on Religious culture.

Join Zoom link with :

Meeting ID: 879 1537 6631;

Passcode: purnavidya

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

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Shivaratri Puja



MahaSivaratri was celebrated at the ashram with pious and religious fervour. Lord Vanalingeswara temple was tastefully decorated with flowers and lamps. The day was marked with elaborate pujas from evening to the night and culminated with a special MahaArati at midnight. Many from the local villages and devotees from various places graced the occasion and participated in the festivities.





Shivaratri Puja-Tapasyalayam



Mahasivaratri celebrations in Tapasyalayam ashram was the happiest time for the tuition children, who are facing harsh winter in Netala and Siror villages. An evening of chanting Bhajans at Lord Gangeswar Mahadev temple and receiving gifts and Annadanam fulfilled their day!





Ammaji's presence in Tampa, Florida on Mahasivaratri included a morning of prayers, Pancaksari mantra japa, teachings of 'Efficacy of Prayer and Devotion' and a visit to a Lord Shiva temple nearby.



20 Past Events – Hollywood Visit



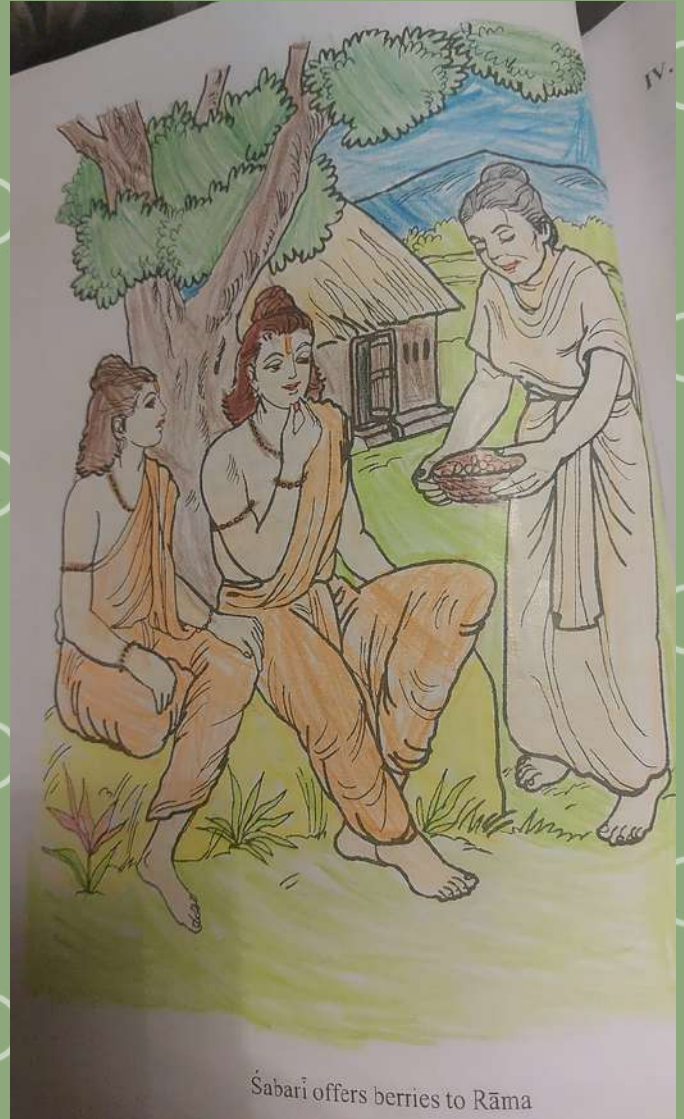
Ammaji's visit to Los Angeles was marked with an evening reception and gathering, where Ammaji spoke eloquently about the sacred Maganga and Himalayas. Ms. Dakota Johnson, the highly acclaimed Hollywood actress graced the occasion.



Suresh gave a talk at the Rotary Club of Coimbatore Galaxy on 16th Feb. There were close to 20 people from different industries and different positions ranging from heading the organization to senior managers. The talk was on 'Navigating Uncertainty', a topic that was close to most of the participants as they faced uncertainty on many fronts post the pandemic.



Vālmīki composes Rāmāyana
5



Śabarī offers berries to Rāma

Shivaradhya, age 7, UK, VHTP Ramayana course





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 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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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 & Samskrta 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 Samskrta 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!

We need regularity and consistency when we form any new habit. In this Kali Yuga, Japa is an easy way to God realisation. Japa needs practice and dedication. This type of meditation will only work if one is deliberate. Sounds are vibrations and they give rise to definite forms. The repetitions of the mantra are counted using a string of beads known as Japa Mala. Number of beads is generally 108. Always keep your mala in a clean place. Do not share your japa mala with others. Japa meditation is suitable for all.

Japa may be performed in different degrees of loudness. 1) It can be loud enough that others nearby can hear. This helps when there are other sounds nearby or when it is difficult to concentrate. 2) It can be said quietly, like a whisper. 3) Japa may also be recited in the mind. This practice is difficult for those who are not already grounded in chanting loudly.

May these tips help us start on the right footing.

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

We warmly welcome your feedback and contributions through

purnavidya.newsletter@gmail.com

*“To listen,
one needs to
turn down
the volume of
one’s own
internal
dialogues!”*

(Ammaji)



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