



pūrṇā vidyā newsletter 07|23

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Ammaji's Message

Dear Readers,

Humans are endowed with a unique faculty of free will whereby they can choose their actions. Having enjoyed this freedom and made a choice, one is then constrained to deal with the result of one's action brought about by the choice one makes. It therefore becomes crucial to make right choices in life. Devoid of the kind of preprogrammed instinctual life of an animal, humans have to learn how to make the right choices in life. Not only that, one has to cultivate a capacity to follow through and act on one's choices. Sometimes one has to do the right thing even though one may be inclined to do the opposite. All this requires a determined mind and a strong will. This is cultivated by a process of self-discipline.

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Undertaking any discipline involves diligence, perseverance, and single focus in one's pursuit. When a discipline is backed by an appreciation of the Lord, it is considered a religious discipline. Such disciplines help bring about an awareness of the Īśvara's grace in one's life and a cheerful acceptance of all situations in life. Self-discipline, as the name suggests is not imposed by anyone other than oneself. Yet it is ironical that one finds it difficult to follow through on decisions that one makes of one's own accord.

The word tapas is used to indicate religious austerities. Performance of austerities involves discomfort and pain. One might wonder how a self-inflicted discomfort and pain can benefit an individual. In the case of tapas, the purpose is not to undergo pain but rather to test the limits of one's endurance. As one sees in physical exercise, pushing oneself to the maximum level of one's capacity while giving some pain initially, increases one's endurance and strength. One cannot exercise one's biceps with ping pong balls. Similarly, a mind which finds it difficult to abide by its own decisions needs to be strengthened. This is possible with practice and testing its strength and limit of endurance, one makes deliberate resolves and then makes every effort to abide by them. When they include one's appreciation of the Lord then they also help in one's spiritual growth.

There are many forms of tapas. It is important that when observing any religious discipline, moderation is key. Another important factor to note would also be keeping in view the intent in which the action is undertaken. Lord Krishna in Bhagavad Gita explains that, "For one who is moderate in eating and other activities, moderate in effort with reference to one's duties and with reference to one's sleeping and waking hours, for such a person meditation (discipline) becomes the destroyer of sorrow!"



Love and Blessings,

Ammaj'i

Śiva-aparādhā-kṣamā-paṇa-stotram

> Part 8

नो शक्यं स्मार्तकर्म प्रतिपदगहनप्रत्यवायाकुलाख्यं
 श्रौते वार्ता कथं मे द्विजकुलविहिते ब्रह्ममार्गानुसारे
 (*ब्रह्ममार्ग सुसारे) ।
 ज्ञातो धर्मो विचारैः (*नष्टा धर्मे विचाराः) श्रवणमननयोः किं
 निदिध्यासितव्यं
 क्षन्तव्यो मेऽपराधः शिव शिव शिव भो श्रीमहादेव शम्भो ॥७॥

*no śakyam smārtakarma pratipadagahana-
 pratyavāyākulākhyam
 śraute vārtā katham me dvijakulavihite
 brahmamārgānusāre (*brahmamārge susāre)
 jñātō dharmo vicāraiḥ (*naṣṭā dharme vicārāḥ)
 śravaṇamananayoh kim nididhyāsitavyam
 kṣantavyo me'parādhah śiva śiva śiva bho
 śrimahādeva śambho (7)*

Having taken a life review and having talked about the arrival into the world –the prenatal karmic path, the childhood karmic path, the adulthood karmic path, the old age karmic path – I have lived my life completely with this big omission in even acknowledging the presence of my creator. Having said this in general, verse number seven talks about the most critical awareness that is essential to human living; the awareness of dharma. In this verse the focus is on dharma, it is critical because it is the stamp, it is the mark of a human life. Any choosing done with the lack of awareness of dharma is only possible if you are an atheist; if you are somebody who does not believe in the unseen merit and demerit; if you do not believe in the moral order of this Universe; if you do not believe in the presence of that omniscient being, that all-pervasive being in whose presence, in whose Universe all activities are recorded minute by minute. My journey is through time.



Therefore there is nothing that happens to me, or there is nothing that happens because of me, which does not enter my karmic print, just like the carbon print which tracks how the resources have been utilised for our own benefit in the Universe, the World, the Earth. Well, we have always had the karmic print which has gone unnoticed, uncared for, which I have neglected. Not recognising that, not being aware of, not taking care of karma properly, what I have been in for is really some huge omissions in my life, and so here this devotee of Lord śiva seeks forgiveness for those omissions and commissions.

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

Na śakyam smārta-karma-pratipada-gahana-pratyavāya-ākulākhyam – Pratyavāya is an omission and gahana pratyavāya means omissions which are very difficult to understand, ākula is worry due to pratyavāya. When I do a wrong action, I can atone for a wrong action, I can do some neutralising alternate activities which will take care of my wrong done. I hurt somebody I can say I am sorry, I did something wrong to somebody with different gestures I can compensate; there are many ways if I only know what I have done wrong. If I only know that I have attracted these wrong results and therefore by doing certain religious activities or atonement I will be able to dilute what I did wrong, I will be able to neutralise but what will you do for those activities that you did not do, did not do what you were supposed to do. How are you going to even know the demerit you have attracted in your karmic print? I will never know, I will not find out. This is called pratyavāya-doṣa. In our tradition we talk about pratyavāya, it means something that I should have done and I did not do. He says pratipadagahana pratyavāya, at every step, what is right and what is wrong, whose life I am trampling upon, with my activities who am I hurting, whose livelihood is being deprived because of me, I do not know how many beings am I killing by talking or by walking or by cooking I do not know; so this I do not know is called pratyavāya. Is not knowing an excuse for you not to get the result of your action? Knowingly or unknowingly the actions have been done, and for an action which is done, its consequences are going to emerge. Therefore knowledge of action does not matter. The consequences of every action will emerge that is called the law of karma or the law of dharma.



I am not able to observe these religious practices or duties that I am supposed to do, I'm incapable of observing every step of the way – na śakyam smārtakarma. You tell me to do a prayer once a week I can try to do that but if you tell me every day, every moment of my life I should be prayerful and so on so forth, it is little too much for me. These practices which have come down called smārta-karma, it means practices which have been based in the Veda. The Vedic practices called śrauta-karma are more strict, more conservative. Also, there have been in the culture certain practices which are not as conservative and strict, they are called smārta-karma. So, by not following the religious practices and duties expected be me in life, I'm attracting demerit to my account.

śraute vārtā kathām me dvijakulavihite brahmamārgे susāre – People committed to Vedic practices like the fire rituals, and so on are really living a life of brahma-mārga, a religious life leading to spirituality is really their journey. What to talk about such practices, when I cannot even follow ordinary practices. I always put down orthodoxy, I put down people who are conservative because their practices are superstitious and this reasoning is the silliest reasoning. How do you know that they are superstitious? How do we know what those practices have given to those people? Who are we to judge? Have we ever practiced them to know the benefits? Do we know what it takes, do we know the mind it gives those people, do we know the kind of discipline they live, do we know their capacity to say no.

Modern or contemporary persons will 'censure' orthodox practices because we do not understand. We are prone to violations – our tongue makes us violate, our eyes make us violate, our ears make us violate, to do what we shouldn't be doing but you look into the life of a person of discipline, of faith in his practices and there is no room for violation because their day is given to discipline and practices and that living. Is it not enviable? We have no right to put them down, we have no right to tell them that it is superstition and shun them. In doing so you are breaking the back bone of a great culture, the integrity of this spiritual culture is shattered to pieces, this is a huge violation of the respect for an ancient culture.

I visited Andaman Islands a few years ago and there is a jail called Kalapani there. Purna Vidya books are being taught in their schools in Andaman. I went there for training of my teachers and they took me to their areas of work. This was with a wonderful charity organisation that does phenomenal work in remote areas of the countr. They took me to a light and sound show in Kalapani, a huge prison. My entire childhood, I was taught that Kalapani is a prison for the worst criminals of India. They are taken across into Andaman Islands so that they do not return to the mainland. I watched this light and sound show and I lost my sleep for the following ten days because I discovered that those people who we were told were criminals, they were the patriots of India. They were the patriots who were freedom fighters and all the freedom fighters like Bhagat Singh and Savarkar and all these people were dumped in that Kalapani so that they would be far away from the mainland. No one would know what's actually going on with them and the worst atrocities were done to them.

Many of them died of starvation, many of them lost their mind. This was a consequence of breaking the backbone of a nation's cultural practices by the colonial rule. Therefore, we need to respect those who still have the faith in what the tradition has to say, we need to protect them, they are the disappearing race, the disappearing breed of the society. They need to be protected and we need to learn from those who are left behind in our generation.

Naṣṭā dharme vicārā: – He repents, he regrets saying, in the moral order of the Universe, I have no faith. I don't believe there is after-life, I don't believe there is something called merit and demerit, I believe what I see and what I don't see does not exist. If that is your stand, sure you are going to make mistakes in choosing karma right, left, and center. What holds us back in doing wrong is an awareness of dharma or the moral order of the universe. So here the devotee says that he did not have enough sensitivity to the moral order of the Universe. Hence he did not even understand that there is something called cosmic justice that defines and declares and gives us life situations that I may or may not like. If I could only trust the moral order knowing that the omniscient will do me no wrong the result of my actions is not in the hands of my uncle or my mother-in-law but the results of my actions are in the hands of moral order of the Universe which sits with the omniscient being and that moral order will give me the consequence of my actions that I deserve, that I have earned. If I had only trusted dharma, if I only had faith in the moral order I would not have been complaining, judging people and depleting the freshness of love and harmony and unity with one and all.

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



śravaṇamananayoh kiṁ nididhyāsitavyam
– Listening to the divine teachings, with full attention and faith in the Bhagavad Gītā, or in the Rāmāyaṇa, or in the Upaniṣads is called śravaṇam. Reflecting on what is being said in the scriptures is mananam. What to talk about, nididhyāsanam – meditating on what the revelations are, it is too far away, even listening to my guru is onerous. When I am not even able to give full attention to listening to divine teachings and reflecting, what to talk about meditation on it. The devotee therefore appeals to the Lord to forgive him for all the omissions and the lack of faith – Hey Bhagavān! Kṣantavyo me'parādhaḥ śiva śiva śiva bho śrīmahādeva śambho! Forgive me Oh Lord! I should have known better that all that is happening in my experience today is a result of my own action which is coming to me through your cosmic justice and therefore I accept gracefully, I accept with gratitude. Sometimes it is difficult, you please give me strength to accept with gratitude but I have no complains to whatever is happening in my life experience and so this approach is the right approach which I have missed in my life, forgive me Oh Lord and let me not pay for this omission. Give me the strength to not do this hereafter and with this he moves onto the next verse to talk about specific karmas which we will see in the next talk.

Āyurvedic Yoga

•  18

Namaste dear Sadhakas,

This article is the second part of a sevenfold series about our inner energy centers. We will continue with Svadhisthana chakra. You will get to know a series of exercises with meditation, yoga asana and a visualization exercise to harmonize your 2nd chakra – Svadhisthana.

Brief overview of Svadhisthana chakra – sacral chakra:

Location: sacral region, above the genitals

Glands: gonads, ovaries, testicles

Color: orange

Mantra: VAM

Element: Water

Sense : Taste

Planet : Venus

Central themes : sexuality, reproduction, creativity, self-confidence

Positive aspects: body awareness, vitality, creativity, healing energy, female energy, passion

Negative aspects: jealousy, fear of loss, aggressiveness, feelings of guilt, destructiveness, compulsiveness, menstrual cramps, prostate disease, Kidney and bladder problems, blood disorders and lymph

Mental indications of disorders: lack of strength, creative crises, sexual reluctance, depressive moods, addictive behavior



Exercise program for Svadhisthana chakra - sacral chakra

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



Yoga-Practice

Warm-up and mobilization yoga asana – Bitilasan (cow) & Marjarisana (cat)

• **Bitilasana**



For the Bitilasana, 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.

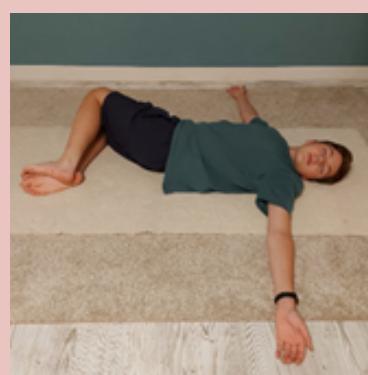
• **Marjarisana**



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.

detailed description in the newsletter number 58

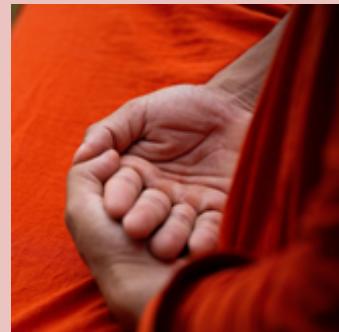
• **Yoga asana for Svadhisthana charka – Makarasana = crocodile posture**



Lie on your back, place your feet on the floor and your legs together. The arms are horizontal, the palms face up. Slowly turn your head to the left and your legs to the right at the same time - until you reach your stretch limit. Then rotate your head and legs over the middle position in the other direction - the head rotates to the right, the knees to the left. Repeat this slow, flowing movement very easily and relaxed seven times to both sides and let your breath flow as freely as possible.

Dhyana mudra

You sit cross-legged with your back straight and place the backs of your right hands in the backs of your left hands. The pads of the thumbs are touching. Place your hands on your body below your belly button, palms facing up. Breathe in deeply through your nose, and on the exhale repeat the mantra "VAM" several times in a row. Repeat this seven times, concentrating on the 2nd chakra.



Visualization Exercise

Lie on your back, close your eyes and relax all your muscles. Feel the breath come and go. Place your hands on the center of your stomach below your navel and feel your stomach rise and fall. Concentrate on taking in prana on the inhale and letting the energy flow into your sacral chakra on the exhale.

With each breath, imagine a beam of orange energy emanating from your hands into your abdomen. A healing energy ball of orange light is created, which gradually spreads throughout the body. Stay with this idea for at least seven breaths, then put your hands back on the floor and lie relaxed for a moment to feel the exercise.

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 āsanas, the risks of injuries can be more common. Should you be uncertain if some of the offered āsanas 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 āsanas.



> Text and photos by Alexandra 1, 7 stock, pic 2 - 6 private

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

10 Upcoming Weekend Workshops



Upcoming Workshops / Satsangs in Aug 2023 with Ammaji



Sunday

Kenopanisad

Starting Date : 2nd Apr'23

Every Sunday at 12 Noon IST (1 hour session)

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



Saturday

Aitareya Upaniṣad

Introductory Bhasyam Studies of the Ten Upanisads

Starting Date : 29th July'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, 19th Aug, 2023; 5:00 to 6:30 p.m. IST

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



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Introductory Bhasyam Studies of the Bhagavad Gita and the Ten Upanisads

Aitareya Upaniṣad

Starting Date: 29th July, 2023

Every Saturday, 12 Noon IST (1 hour session)



Who can Join?

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



Join Zoom link with

*Meeting ID: 849 4938 5815; Passcode: Bhasyam
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Bhagavad Gita Workshop with Ammaji

*3rd Saturday of every month
We are pleased to invite you for*

"Gita Satsang"

Aug 19th 2023 @ 05:00 to 6:30 p.m. IST

Join us Online

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

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pūrṇa vidyā

NEW SATURDAY EVENING LIVE SATSANGS
with Ammaji - Starting from September'2023

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
01	02					
03	04	05	06	07	08	09 Samprkram 05:00 PM
10	11	12	13	14	15	16 Heritage 05:00 PM
17	18	19	20	21	22	23 Gita 05:00 PM
24	25	26	27	28	29	29 Yoga 05:00 PM

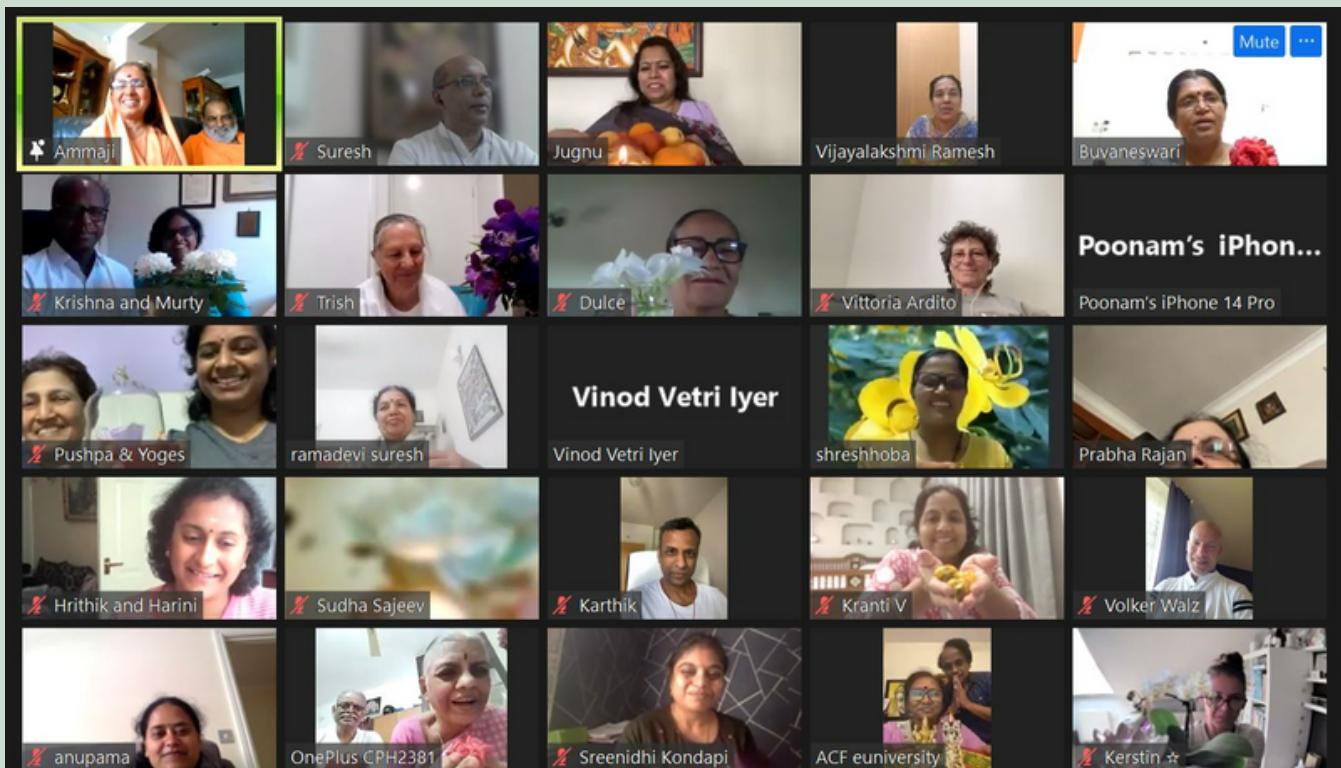
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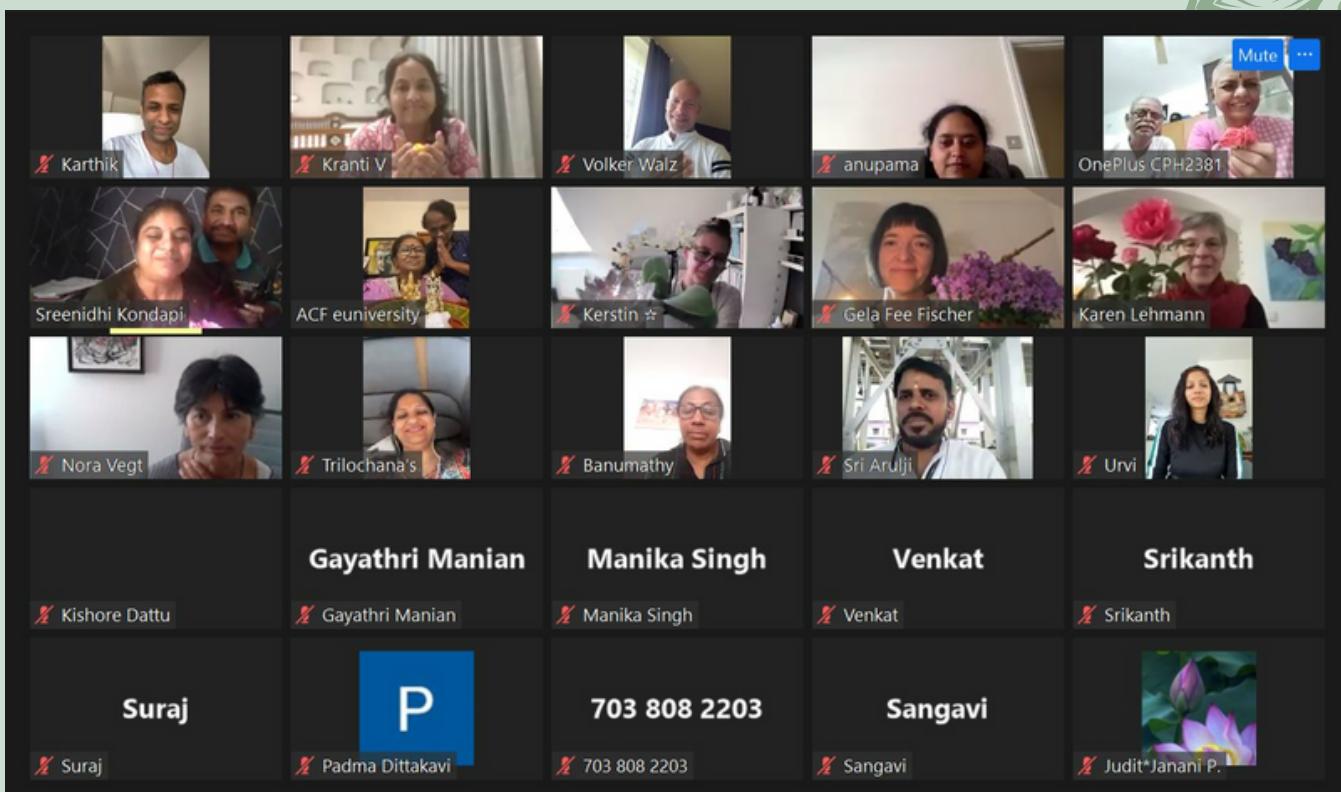
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New batch of Purna Vidya Vedic Heritage courses for young generation and teacher training launch in September 2024. Check website for information soon and express your interest by clicking link below

<https://purnavidya.org/upcomingevents>



Ammaji's birthday



Ammaji's birthday was celebrated with an online get together of sevaks across the globe. All the sevaks expressed their love and wishes with lamps and flowers. Ammaji blessed all and gave a speech on living from the heart.



Guru Purnima

As the much awaited Guru Purnima retreat comes to an end we reflect on how these 3 days have touched and changed us all. The Guru purnima retreat was by no means the last leg of Ammajis trip to the UK but for a lot of us it was the culmination of Ammajis month long visit in the UK. For a lot of us this is where we said our goodbyes to Ammaji and Swamiji before they continue on to Europe but we got to say our goodbyes in the most special way, by performing Guru Paduka puja for our Gurus.

Some of us were there in person, a few more were able to join us online on the day. Those who couldn't make it for the Guru Puja spent their Sunday afternoon and evening singing bhajans with Ammaji and Swamiji, reminiscing old stories, reliving some of Ammaji and Swamiji's earliest trips to the UK and of course, no Satsang with Ammaji and Swamiji is complete without their stories in the Himalayas.



Ammaji gave us some beautiful, some sad and some shocking insights into her book that will be released within the next year. As always, some stories inspired us, some moved us and some stories made us want to drop everything and visit both of them in the Uttarkashi ashram.

The 2 days of Prarthana Shatpadi teachings by Ammaji was a journey within itself. It is a super human task to absorb every bit of knowledge and anecdote that comes from Ammaji and then assimilate it in a coherent way on a piece of paper. The best I can do is tell what touched some of the people that were part of this journey.

Compassion, Devotion and selfless service were the underlying themes of Ammaji's teachings over this retreat. Compassion for oneself and compassion for everyone and everything around you makes one a devotee by his or her very nature. When you consider every aspect of creation and the created as sacred, there is no other way to be other than compassionate. When you take away this aspect of sacredness from a society you have essentially taken 'Hinduness' away from society. What brings 'Indianness' in the Indian culture is this way of being, that everything is sacred. Take that away and there is no Indian culture. A few paragraphs can not do justice to what was given over these 2 days; a few pages can not do justice to what was given over these 2 days; a few books can not do justice to what was given over these 2 days but a few hours with Ammaji and Swamiji definitely come close. To see them the way they are, to see them the way they do things and to see them do the things that they do is a lesson in itself on compassion, devotion and the essence of Hinduism.



The biggest risk of a retreat like this is that one begins his or her teachings in the 1st session, ends it in the last session and then carry on in their lives as before, having gained nothing but a little weekend entertainment and relaxation. The reflections, exercises and group discussions that Ammaji took us through really helped us all move from a classroom and an academic mindset to something that we can put in practice on a daily basis, something that would guide us on our spiritual journey on a mental and emotional level, something that would bring about a cognitive shift in the way we perceive the world around us. It is during these exercises and spiritual games that you could really see individuals coming alive and really trying to put the teachings in perspective through the lens of their own lives. How can one be compassionate when the whole world is waiting to take advantage of you? Where does one draw the line between compassion and one's own physical and financial security? Compassion arising out of guilt, is this still compassion or has it become something else? These were the kind of questions that our seekers had and the answers really brought light to these abstract, mis-understood and sometimes thought of as metaphysical concepts such as compassion and devotion. It was wonderful to see the perspective of young seekers initiating their journey into spirituality.

There is so much I have still missed; How beautiful the location was; How amazing it was to walk on the grass barefoot for 3 days, to sleep on the grass under the open sky; Guided meditations by Ammaji; The amazing company, volunteers, students and devotees, the endless stories and connections that were made but all this is anyways a given when you are in Ammaji and Swamiji's company.

I hope you enjoy some of the pictures and videos from the retreat.

>>>Vishal Kulkarni



Guru Purnima was celebrated with religious fervor at the ashram. The decorations were traditional and the celebrations started with Guru Puja by Arulji followed by a satsang by Arulji on the importance of a Guru and the need for celebrating the Gurus in our Guru parampara.





Swamiji and Ammaji began their Yoga Philosophy Course 1 teachings in Munich, Germany with week long intensive program. Overwhelmed with all that they had received during the week, the student community made deep personal commitment to their Spiritual path and shared their experiences and gratitude in the closing session.

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Past Events – live in Europe

Two weeks, filled with words of wisdom, laughter, tears, sharings and trust, and so much more are now over... the feeling of calmness & stillness remains...

As part of a big Seva-group, I was able to live with Ammaji and Swamiji the past 15 days - almost like in an ashram - but in Munich. We were able to serve our Swamis in a very special way, from the early morning till late evening hours we were here to support both of them and creating a comfortable stay. We were preparing meals, drive them from the apartment to the Seminarhaus, organizing the upcoming day, and also being the connection between the participants of the YinYoga-teacher-training and the Swamis. There was a lot of technical support and effort for being able to give the online participants the feeling of being with us all in one room.

No separation – ekam.

Every day I was able to sit at our Swamis feet. Listening to Ammajis teachings, to hear all the wisdom, that needed to be heard by me at this time in my life. On one week we were studying the "Vijnana Nauka" by Adi Shankaracharya. So much profoundness in every word. Ammajis ability to translate each word in today's language – with humour and lightness, touched new unknown space within me. In the evening hours I had the honor to get chanting lessons from Swamiji. Grateful for his patience and guidance through the verses. So that I was able to work on my pronunciation on the Samskrta words and to be able to chant good enough for the zoom participants on the next days.

To be given the gift of experiencing this very special time - I am forever grateful.

In 2017 I had my first teaching with Ammaji, then as a pure student. I was not knowing what to expect. I arrived with an open mind and left with a cracked up heart even more wide open and it did never close up since then. From this time on, whenever I can, I attend her online teachings and satsangs. Of course, a regular appointment is the Power of Prayer every Sunday.... I am studying the Bhagavad Gita and in 2020 I have also started studying Samskrta. Right now, I am attending the Yoga Sutras Samskrta class every Friday, it is specially designed for Yoga practitioners....

As a sevak I was already allowed to contribute some additions on Yoga Āsana for the monthly newsletter in 2021 and together with other Sevaks I support all new European students in starting their Bhagavad Gita studies....

For now, I really look forward to many more opportunities to serve my teachers. I trust, that in the near future I will travel to both Ashrams in Uttarkashi and Coimbatore. Because my heart already knows, that there is my soul's home.

>>>Kerstin



>>>



The second Yoga-Philosophy Course teachings by Swamiji and Ammaji began in Germany with many senior students learning Vijnana-Nauka, a succinct text on Vedanta. Other sessions included recitation of Yoga sutras, Meditations, Yoga asanas, group reflections and satsang.



oh it was a very fulfilling week! Ammaji has always managed to bare the secret of the true self with precise sobriety! Her loving humor always brought a portion of lightness to this very demanding task of self-knowledge!

I am very grateful that i was able to touch the silence of my inner temple through this! Thanks a lot for this!

>>>**Nina Tiltmann**



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Yin Yoga Philosophy Course





Purna Vidya Europe completed its Yin Yoga Philosophy Course 2 in Munich, Germany. The sessions included Vedanta, Vedic Chanting, Samskrtam phonetics, Yoga asanas, Meditations and Satsangs. The closing session was heart-melting when the participants shared their deep transformative experience during the week, and committed to continuing their Gita and samskrtam studies.



Module 3 of the Yin Yoga training with Helga Baumgartner with a focus on philosophy was a unique enrichment for me, which has resonated in me and my life ever since.

Diving into the teachings of Vedanta, and the deep examination of essential questions about life itself, was both intense and deeply gratifying for me.

And what a joy, and what an honor to be taken in hand by two such experienced, wonderful teachers: Ammaji and Swamiji.

Full of compassion, kindness and friendliness; down-to-earth, open-minded and humorous: these words immediately come to mind when I think of Ammaji and Swamiji.

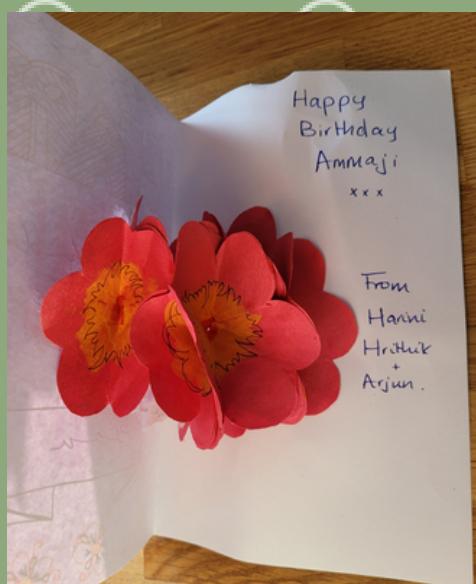
Thinking of them is like an anchor that carries me easily through my days. I wish all yogis and yoginis to experience Ammaji and Swamiji as teachers and to spend time with them.

>>> Silvie Stenzel





Harini,Hrithik and Arjun



Harini,Hrithik and Arjun



Kavya,Sreenidhi and Pramila



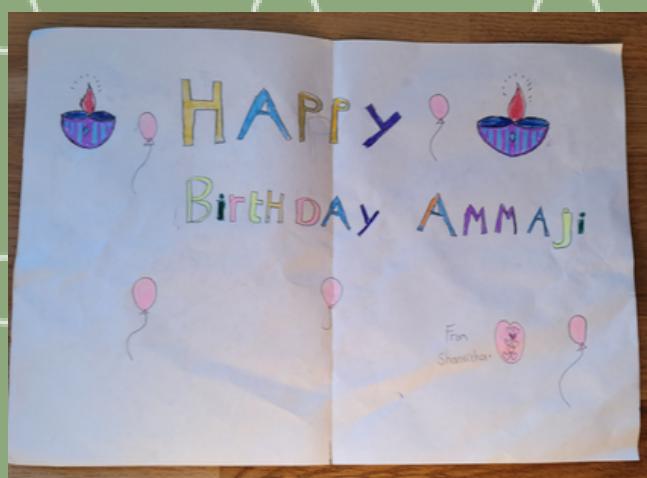
Sreenidhi



Siri



Shanvitha



Shanvitha



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 :

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✉️ 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!

A vow or vrata is a self-imposed religious discipline which can take different forms. There are many different vratas that are widely practiced by individuals. They are:

- Pūjā - special pujas to certain deities example, Śivarātri vrata, pradosa vrata, Varalakṣmi vrata, Satyanārāyaṇa vrata
- Yātrā - undertaking pilgrimages to sacred holy sites where one undertakes austerities for several weeks followed by the pilgrimage
- Upavāsa - fasting regularly or on certain occasions like ekadasi etc and dedicating the day to prayers and contemplative practice
- Japa - involves chanting mantras in a specific manner for specified number of times. The mantra recitation can be silent, oral or even written
- Mauna - observing silence for a specified length of time, and being a witness to one's thought, recognising the thought conditions one has so that one can refine and elevate one's quality of thoughts

What we need to understand is that it is not the quantity of the vratas that is important but rather the quality and consistency of how we are embarking and executing the vratas and it needs to start with having Īśvarā in the mind.

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

We warmly welcome your feedback and contributions through

purnavidya.newsletter@gmail.com

"Religious
cultural
discipline
s align the
body-
mind-
sense
complex
to the
Higher
Purpose of
Life."

(Ammaji)

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