



pūrṇa vidyā newsletter 09|23

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Ammaji's Message

Dear Readers,

Bhakti is all about relating. It is the relationship of the created with the creator; of the individual with the total and the worshipper with the worshipped. It means surrender and devotion and it is the biggest requirement in our life and the common platform for spiritual practices. Bhakti is the form of supreme love towards God and rituals, puja and prayers are for a person to discover the devotee in oneself. One may ask of what calibre should a devotee be then?

Sri Kṛṣṇa says HIS devotees are all types and that they come to HIM for different agendas. HE categorizes them into four: Ārtha bhaktas – A devotee in distress.

>>>





>>>

These are people who remember Bhagavān only when in distress and when the worldly-support fails to protect them, they take shelter and protection from HIM just like Draupadi and Gajendra did. Bhagavān says when he thinks of me whenever that is, I'm with him. I bless him because he prays to ME. Prayer is an action and every action must have a result and that result is protection from Bhagavān.

As life goes on, our maturing process is remembering Bhagavān more often than, when we are in distress. This particular devotee, the Lord calls him arthārthī, is one who remembers and seeks Bhagavān not for Bhagavān, but for worldly pursuits. Because the worldly pursuits are very important for him, Bhagavān blesses him, fulfill his desires. The next type is jijñāsu, a seeker- the one who desires to know the truth of the Lord. This is a devotee who brings his devotion to such a level where he comes to the Lord for the sake of the Lord, for wanting to connect and seeks Bhagavān for Oneness with HIM. Finally, the fourth type of devotee is known as jñānī - one who has understood that Bhagavān is not away from him, but that he is one with Bhagavān!

Thus, bhakti is not a mere devotional feeling or activity. It is much deeper than that. May you learn to elevate your bhakti to the highest form, where you evolve from seeing HIM as the means to the end, to pursuing HIM as the end itself!



Love and Blessings,

Ammaji



Śiva-aparādha-kṣamāpaṇa-stotram > Part 10

ध्यात्वा चित्ते शिवाख्यं प्रचुरतरधनं नैव दत्तं द्विजेभ्यो
हव्यं ते लक्षसङ्खैर्हुतवहवदनै नर्पितं बीजमन्त्रैः ।
नो तप्तं गाङ्गतीरे व्रतजपनियमैः रुद्रजाप्यैर्न वेदैः
क्षन्तव्यो मेऽपराधः शिव शिव शिव भो श्री महादेव शम्भो ॥

*dhyātvā chittē śivākhyam prachurataradhanam naiva dattam dvijēbhyō
havyam tē lakṣasaṅkhyairhutavahavadanē nārpitam bijamantraiḥ ।
nō taptam gāṅgātīrē vratajapaniyamaiḥ rudrajāpyair na vēdaiḥ
kṣantavyō mē'parādhaḥ śiva śiva śiva bhō śrīmahādēva śambhō ॥ 8 ॥*

The previous two verses, 6 and 7, describe the various steps of the puja, of the prayers. Here, the devotee appeals to the lord for a big omission: not taking care to even do a puja properly. For many people, puja is a ritual to be quickly completed and therefore they hurry through lighting the lamp, lighting the incense. It is just a to be done; there are no feelings or devotion behind the action. So here, he regrets and says, “Forgive me, oh lord for this big omission on my part.”

Verse 8 is a beautiful verse; here he describes the various things that make up a religious life. A religious life entails a life in which you are aware of the divine, through either your religious practices, cultural practices or spiritual practices. Any practice brings an awareness of the higher and so here, he regrets not only neglecting the religious puja, the practice of prayer, but also his duties living a life of generosity; he says, “I was never generous.”

We often see that for weddings, people invest substantial amounts of money, lakhs or even crores of rupees, but when it comes to compensating the priest who conducts the wedding and performs the rituals, he will be among the least paid. Even the cook will get a lot more compensation than the priest.



This is because, for various reasons, nobody understands what he does and people do not think it is important enough, despite the fact that the priest plays the role of solemnising the entire wedding.

Reflecting on the devotee's own attitude and faith with reference to the rituals, he says, ध्यात्वा चित्ते शिवाख्यं प्रचुरतरधनं नैव दत्तं द्विजेभ्यो *dhyātvā chittē śivākhyam prachurataradhanam naiva dattam dvijēbhyō*, ‘dvijēbhyō’ means onto the scholars, the researchers, the brahmins, the priests.

>>> Priests are not supposed to rely on financial transactions for their livelihoods, they are meant to live on whatever is given to them which means they may get very little or very significant contributions depending on the charitable heart of the donor. The priest class is a community who spend all their life and all their time in protecting the Veda, protecting these revelations, performing the fire rituals which often take hours and hours of work and therefore, they have no time to go out and earn a livelihood. Therefore, in those days whoever did this as their work they were taken care of by the kings or the royalty. They took care of the expenses of the families of these priests so that they devote themselves to taking care of the Veda. So, generosity on the part of the giver was important and here he says, नैव दत्तं द्विजेभ्यो *naiva dattam dvijēbhyo*, “I never cared to give any charity to these brahmins” and he says, प्रचुरतरधनं *prachurataradhanam*, “I should have been most generous thinking of the Lord. After all, what they are doing is what the vedas have said and the vedas are the revelations of the divine. Therefore, I could have been generous but that was not the case at all. I was the stingiest in giving to the priest class, the people who took care of all the prayers and rituals for me.” He says that there are fire rituals in which we chant mantras in लक्षसङ्खैः *lakṣasankhyaiḥ*, in 100 thousand, 500 thousand or in lakhs the mantras are chanted and oblations are put into the mouth of the fire. He says बीजमन्त्रैः *bijamantraiḥ*, “I never bothered to offer any oblations to you oh lord.” The fire ritual is a privileged gift of civilisation, because when you do a fire ritual as opposed to a prayer in your room, the divinities receive the prayers and bless you immediately and so the result of a fire ritual is looked upon as very powerful and immediate; “At least I should have done that but I never bothered to sit and offer those lakhs of mantra recitations and invoke you in the fire.”

नो तप्तं गाङ्गतीरे *Nō taptam gāṅgatīrē*, he says. The most sacred river of India in the Himalayas, we all should be there to at least experience her and to sit by that sacred river which has inspired millions and millions of people around the world for so many centuries. But who has the time to go to Ganga and even if I go, I just want to see all four dhams in ten days. So, I have no time to go touch her waters. I take a helicopter and quickly finish my pilgrimage. This is not how you do pilgrimage; by flying over the temples. Pilgrimage is taking a journey and being ready to receive whatever happens to you in that journey with a smile, with a strong threshold because the destination you want to reach and so use this journey to soften up, to be a devotee, to be trusting. A lot of values and attitudes get cultivated when we go on a pilgrimage with the right spirit. If you do your pilgrimage in a helicopter in one or two days, I’m not too sure what to think of that. नो तप्तं, *Nō taptam*, so this man who takes a helicopter where is he going to sit on the bank of ganga and enjoy her waters and pray to the lord, abide in that quiet space, enjoy her presence and well, he does not have this kind of mindset. Furthermore, व्रतजपनियमैः *vrata japa*, doing japa with a vrata, telling the beads with some discipline like fasting and so on. Different disciplines are taken and with that the japa recitation is done. Not only that, there is one great japa given in the Veda called the Rudra japa. All the Vedas have this Rudra japa, the most powerful set of prayers to Lord Shiva that has been given to us in the Veda is called Rudram. Did you do this Rudra japa? No. I do not do any japa, I don’t keep any vows, I don’t do any penance nor have I done any fire ritual and forget giving charity to the priests. Wonderful, congratulations! you are the right candidate for this prayer and so seek forgiveness क्षन्तव्यो मेऽपराधः शिव शिव शिव भो श्री महादेव शम्भो, *‘kṣantavyō mē’parādhaḥ śiva śiva śiva bhō śrīmahādēva śambhō’*.

And so, we have seen from a general life review how he moved into karma yoga then he moved into the puja and then into charities and now in verses 9, 10 and 11 he enters dhyanam or meditation. There is one more thing this devotee has totally omitted in his life and so let us see what he says:

स्थित्वा स्थाने सरोजे प्रणवमयमरुत्कुम्भके सूक्ष्ममार्गे
शन्ते स्वान्ते प्रलीने प्रकटितविभवे ज्योतिरूपे पराख्ये ।
लिङ्गज्ञे ब्रह्मवाक्ये सकलतनुगतं शङ्करं न स्मरामि
क्षन्तव्यो मेऽपराधः शिव शिव शिव भो श्री महादेव शम्भो
॥

sthitvā sthānē sarōjē
praṇavamayamarutkumbhakēsūkṣmamārgē
śāntē svāntē pralīnē prakatitavibhavē
jjyōtirūpē'parākhyē ।
liṅgajñē brahmavāk्यē sakalatanugataṃ
śaṅkaraṃ na smarāmi
kṣantavyō mē'parādhaḥ śiva śiva śiva bhō
śrīmahādēva śambhō ॥

This meditation as presented here is the yogic meditation and here, he says, स्थित्वा स्थाने सरोजे , *sthitvā sthānē sarōjē*, sitting in a meditative posture in an isolated place, I never sat in this manner.

Sitting in the posture, शङ्करं न स्मरामि , *śaṅkaraṃ na smarāmi* and finally remember the Divine, the infinite being in the form of Lord Shiva and you remember him by sitting in a proper meditative posture, प्रणवमयमरुत्कुम्भके सूक्ष्ममार्गे 'praṇavamaya-marutkumbhakē sūkṣmamārgē'. Marut means prana, 'pranava' means Om, so converting the prana in form of 'Om' and making it raise 'sūkṣmamārgē' and having kumbhaka. Kumbhaka means retention. It is actual pranayama because kumbhaka is the actual retention and you have rechaka and pooraka. In rechaka you exhale and in pooraka you inhale. When you exhale and then hold the breath out it is called bahya kumbhaka and when you inhale and hold the breath in that is called anta kumbhaka.

When the retention of breath is done for a long period of time without the need to breathe in or out then that is called kevala kumbaka.

And so, he says that by raising the prana with Om from the base or the bottom and through the subtle path through the sushumna nadi taking the prana up where it is said below is Shakti, this is shiva and in that place the presence of Lord Shiva's feet can be experienced and holding the breath in kumbaka on ones sahasrara and this is a yogic way. In doing so, he says, शन्ते स्वान्ते प्रलीने, 'śāntē svāntē pralīnē,' so the breath is resolved in the sahasrara. प्रकटितविभवे ज्योतिरूपे पराख्ये 'Prakatitavibhavē jyōtirūpē 'parākhyē' means abiding in the parabrahma, abiding in Lord Shiva, in the divine, which is of the form of light and 'liṅgajñē', known as linga, which is revealed in the words of the Veda, 'brahma vakyē.' Where is Lord Shiva? Is he only on the top? 'Sakalatanugataṃ,' he actually pervades the whole body, he pervades the whole form and in this yogic way you lift your prana from the kundalini, from the base and it is lifted up through Om, through the subtle part of sushumna to the sahasrara and this particular form of yogic meditation for one's resolution of thoughts. Did you do this? "Oh, I didn't even know how to do these things. I didn't know how to breathe. I don't know what is kumbaka, rechaka, pooraka or kevala kumbaka. I know nothing about anything. *kṣantavyō mē'parādhaḥ*, it is a very big omission in my life. I have been a very dedicated bhogi only difference is I could have been a yogi but I became a bhogi." Bhogi means a person committed to enjoyment and yogi means one who is committed to living a life of abstinence. Instead of being a yogi, I became a bhogi and it has been my loss. Forgive me, oh Lord.

Continuing he talks about *nirguna dyanam*, so you may contemplate upon the Lord as one without a form, which is the higher nature of the infinite being which is of the form of light but you can also worship him in a specific form defined by the five elements and so the saguna worship, worship within the form is given in the 11th verse while the 10th verse describes the nirguna form of worship and so he says:

नग्नो निःसङ्गशुद्धस्त्रिगुणविरहितो ध्वस्तमोहान्धकारो
नासाग्रे न्यस्तदृष्टिर्विदितभगुणो नैव दृष्टः कदाचित्।
उन्मन्याऽवस्थया त्वां विगतकलिमलं शङ्करं न स्मरामि
क्षन्तव्यो मेऽपराधः शिव शिव शिव भो श्री महादेव शम्भो
॥

*nagnō nisaṅgaśuddhastriḡuṇavirahitō
dhvastamōhāndhakārḥ
nāsāgrē nyastadrṣṭirviditabhavaguṇō naiva
drṣṭaḥ kadāchit |
unmanyā'vasthayā tvāṃ vigatakalimalaṃ
śaṅkaraṃ na smarāmi
kṣantavyō mē'parādhaḥ śiva śiva śiva bhō
śrīmahādēva śambhō ॥*

Here, he says, शङ्करं न स्मरामि, *śaṅkaraṃ na smarāmi*, "I did not even remember him at any time. He describes the Lord as *nagnaḥ*, *nagnaḥ* means naked; naked means free from any covering. The Lord is one who is free from any costumes or covering. The truth is very simple and that is why it evades us because we have made ourselves so complicated; that is why we are always told to simplify. Simplify your thinking, simplify your life, simplify your needs. Spirituality is not about getting out there and grabbing something. It does not belong to one of your rat races where the competitor gets ahead; the one who is a competitor will be a winner, no! This is a game of non-competition. This is a game of letting go; this is a game of dropping, a game of simplifying life, a game of being able to see things as they are. One plus one is always two. It is not that if a politician is in front of you it becomes five or if your mother-in-law comes it becomes nine; nothing changes.

The truth remains the same, simple, pure, consistent, and so this is expressed by the word *nagnaḥ*. The lord is *nagnaḥ*. *Nagnaḥ* means as is or naked. नग्नः निःसङ्गशुद्धः *Nagnaḥ nisaṅgaśuddhaḥ*, being plain, being as is, there is no leaning towards any one thing and therefore, *nisaṅgaḥ* refers to unattached, non-attached and pure, *shuddhaḥ*. *Triguṇavirahitaḥ*, free from the three gunas, the satva, raja, tamo gunas are lower nature of the divine. The higher nature is free from the three gunas and he is one who has no darkness of any delusion. *Dhvastamōhāndhakārḥ*, he is one who has dispelled, who is the dispeller of darkness. If I enjoy the presence of the divine in my existence, I will not have to experience darkness and delusion because in that awareness the darkness and delusion is dispelled.

In the next session, we will see how beautifully the Divinity, the Infinite is described in these qualities. It is very important to be able to tune into these qualities, to be able to align to these qualities. One needs to let go of a lot of crowded patterns of the thought system we have and by releasing ourselves from that alone can one begin to revel or relax in the nature of the infinite.



Ayurvedic Yoga ♥²⁰

Namaste dear Sadhakas,

This article is the fourth part of a sevenfold series about our inner energy centers. We will continue with Anāhata Chakra. You will get to know a series of exercises with meditation, yoga asana and a visualization exercise to harmonize your 4th chakra – Anāhata Chakra.

Brief overview of Anahata Charka – Heart Chakra:

Location: Thoracic spine, at heart level, in the middle of the chest

Glands: Thymus

Color: Green, revenge color

Mantra: YAM

Element: AIR

Sense : haptic perception

Planet : Jupiter

Central themes : love, humanity, compassion, affection, security

Positive aspects: charity, emotional warmth, group consciousness, self-esteem, tolerance, openness, healthy boundaries

Negative aspects: self-love, arrogance, unkindness, harshness, bitterness

Physical clues to disorders: heart problems, chest pain, high blood pressure, low blood pressure, lung diseases, breathing problems, colds, back pain in the thoracic spine area, shoulder pain

Mental indications of disorders: coldness, loneliness, isolation, difficulty in contact, loneliness, isolation, hostility, boundaries that are too weak



Exercise program for Anahata Charka – Heart Chakra

Pranayama – Nadi Shodana (Alternating Breathing)

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

=> detailed description please find in June-Newsletter.



Warm-up and mobilization yoga asana – Bitilāsana (cow) & Mārjāryāsana (cat)
The shoulders and hips remain aligned over the hands and knees.

• **Bitilāsana**



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

• **Mārjāryāsana**



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

Yoga āsana Anahata Chakra - Bhujangāsana

• **Bhujangāsana = cobra**



Lie on your stomach and place your hands under your shoulders. Bring your big toes together and press the tops of your feet into the ground. Build tension in your legs and lift your knees slightly off the floor. Pull your belly button in very slightly and this tension from your toes to your stomach will allow your upper body to lift slightly off the ground. Depending on the intensity of the exercise, you can stretch your arms while maintaining tension in your lower body.

• **variation**



Lie on your stomach with your forehead touching the floor and your arms next to your body. Then clasp your hands behind your back at the height of your buttocks. With the next inhale, lift your head and breastbone slightly off the floor and pull your shoulder back slightly so that your chest expands. In this position, take two deep breaths and then release the tension. Repeat the exercise three times

Mudra for Anahata Chakra



The mudra to strengthen the Anahata Chakra is different for men and women.

For women, the thumb and ring finger of the left hand and the thumb and middle finger of the right hand touch.

The men touch the thumb and ring finger of their right hand and the thumb and middle finger of their left hand.

Sit on a chair or on the floor. Rest the backs of your hands relaxed on your knees and close your eyes. Breathe in deeply through your nose and, as you breathe out, sound the mantra YAM several times in a row. Repeat this seven times in total, concentrating on your heart chakra.

Visualization Exercise

Lie on your back and close your eyes. Place your left palm in the center of your chest, fingertips pointing to the right and your right hand on top of your left hand. Let your breathing become a little deeper, imagine taking in cosmic life energy as you breathe in and letting it flow into your chest center as you breathe out. Imagine a green ray flowing from your hands into the heart chakra.

Gradually feel how a green healing ball of energy radiates through the chest and ultimately the entire body and stay with this image for at least seven breaths. Then place 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 āsanās, the risks of injuries can be more common. Should you be uncertain if some of the offered āsanās might be good for you or not, we give the heartfelt advice to talk to a certified yoga teacher or a doctor before practicing these āsanās.



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



Ongoing Weekend Sessions in Oct 2023 with Ammaji



Saturday

Bhagavad Gita Satsang with Ammaji

2nd Saturday, 14th Oct, 2023; 5:00 to 6:30 p.m. IST

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

Chandogya Upanishad

Introductory Bhasyam Studies of the Ten Upanisads

Starting Date : 28th Oct'23

Every Saturday at 12 Noon IST (1 hour session)

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

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

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

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Introductory Bhasyam Studies of the Bhagavad Gita and the Ten Upanisads

Chandogya Upanisad

Starting Date: 28th Oct, 2023

Every Saturday, 12 Noon IST (1 hour session)



Who can Join?

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



Join Zoom link with

Meeting ID: 849 4938 5815; Passcode: Bhasyam

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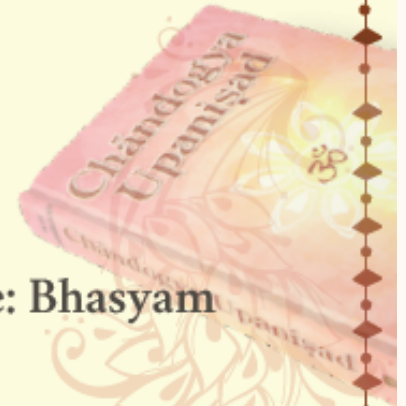
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'O Devi!' A Call Of The Soul Navaratri Retreat

Tapasyalayam, Uttarkashi, Himalayas Oct 16 to Oct 24, 2023

Arrival - Oct 16: Departure - Oct 24 2023

Through This Unique Retreat, Spiritual Seekers will learn about India's Mythical Stories of Himalayas, the intricate spiritual practices and how it relates to one's life. Join us for a treat in Vedantic teachings.



A Call from Uttarkashi, Himalayas!

- Spend 10 days with Sri Swamiji, Ammaji and the most sacred of rivers, Goddess MaGanga in Contemplative Practices during Navaratri!
- Revel in Ganga Temple Pujas, Chantings, Yoga, Reflections, Bhajans, Satsangs and an opportunity to meditate on the banks of MaGanga.
- Yatra to Gangotri Temple (optional)

Registration Closed

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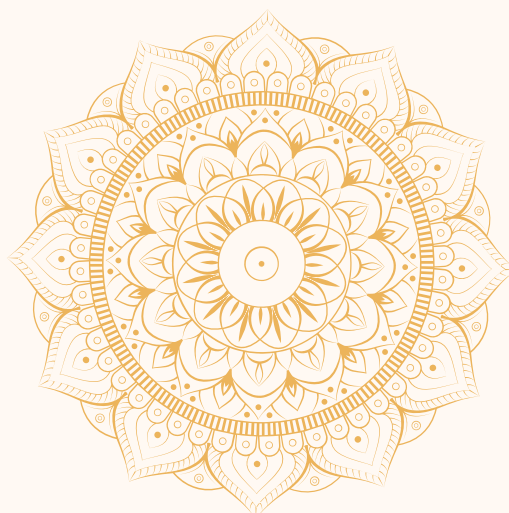


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Link for puja contribution: <https://purnavidya.org/ashram>





It was the most memorable event of the year, when Vasuki Nagdevata procession from Netala Village went to Gangotri for Janmashtmi. Hundreds of villagers walked the entire distance of 100 km over three days. Until midnight villagers and Devata-dolis arrived in Gangotri from various villages and together, Lord Krishna's birth was celebrated at the Ganga devi temple in great fervour. Next day the sacred dip in the cold freezing waters was yet another experience until Surya devata arrived to hold the devotees in His warm embrace.





Jannashtmi at Gangotri temple



16 Past Events-Ashram



We had an outbound learning program for the students of Sishya school from Hosur. There were over 80 students in 2 batches, the first batch on 29th and 30th of Aug and the second batch on 2nd and 3rd of Sept. The topics covered were on leadership, communication, time management, career orientation, collaboration etc., all of them through activities and games. The students thoroughly enjoyed their stay and learning and wanted to stay longer.



18 Past Events – Ashram



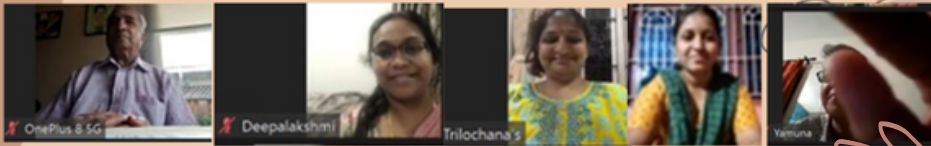
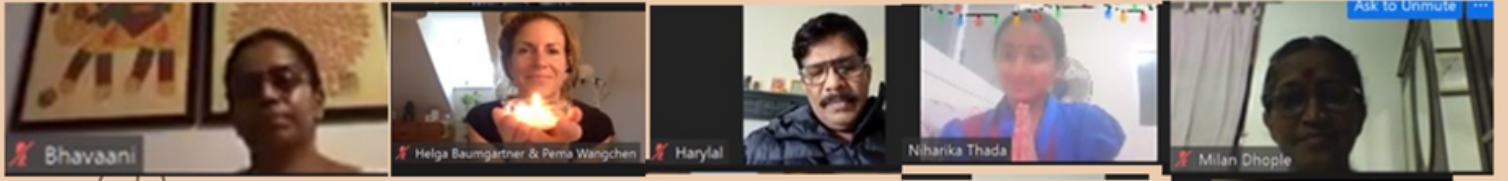
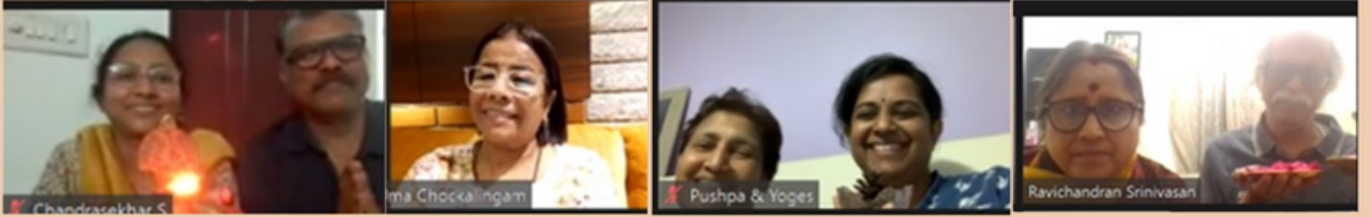
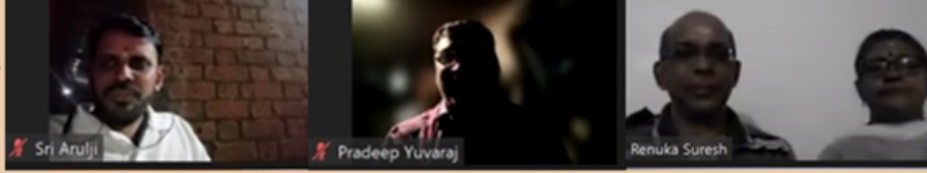
Puja



Specific pujas are regularly held at Tapasyalayam for the devotees. This month we witnessed beautiful pujas at the Gangadevi temple concluding with a Havan, fire ritual, as well as Gopuja, the worship of the sacred cow.



Swamiji's Birthday Celebration



Swamiji's birthday was celebrated on 14th September through an online session in which sevaks and students gathered from across the globe. It started with a prayer and a few words of welcome by Pradeepji. This was followed by Ammaji sharing her experience with Swamiji's for over four decades,. She highlighted the characteristics and attributes of Swamiji that are to be followed by all of us. We had a birthday song in Samskrtam rendered by Janakiji followed by many in the call sharing their experience with Swamiji and wishing him. The session closed with a short message and blessings by Swamiji and closing prayer by Niharika.



20 Past Events – Ashram



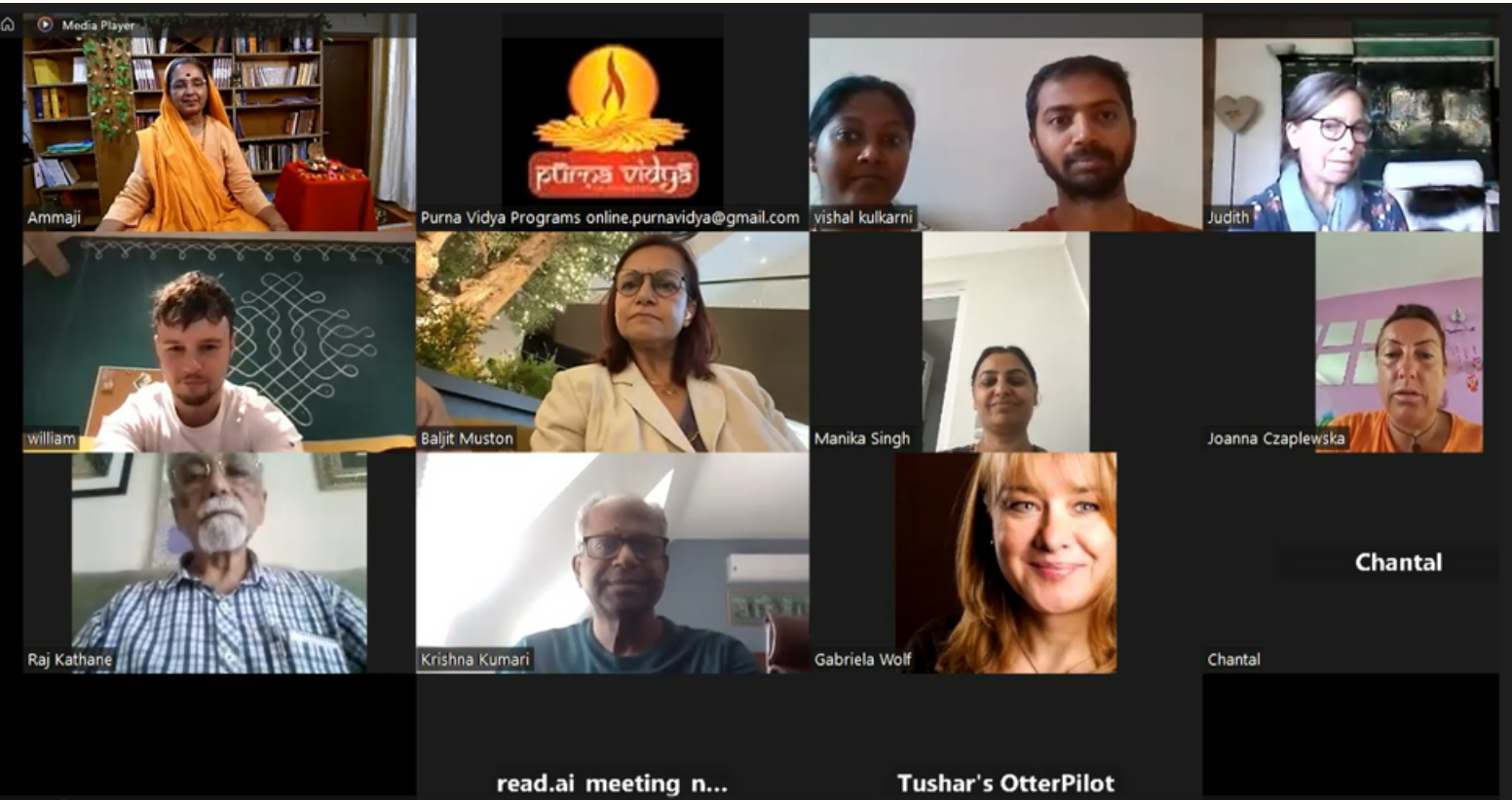
Purna Vidya Foundation and Tapasyalayam marked September 14th as Sri Swami Siddhabodhanandaji's birthday. It was a memorable day for all of us, young and old, throughout the globe, who received his blessings with his presence in his ashram and in the online space.

Ajay Bobade, Swamiji's senior disciple, had brought his students to Tapasyalayam from Czech for a wonderful Satsang and Gurupadapuja to Sri Swamiji. The evening concluded with everyone singing Ganga Aarti with the tuition children, who had come with special gifts of drawings, flowers and chocolates for Sri Swamiji.

While Purna Vidya Foundation conducted special prayers at the Lord Vanalingeswara Temple in Coimbatore, everyone had the unique opportunity to join with Sri Swamiji in the online space and make their offerings of love with a bouquet of flowers and lamp. Sri Swamiji in his charming smile and ever humorous style, shared small pearls of wisdom with everyone present.

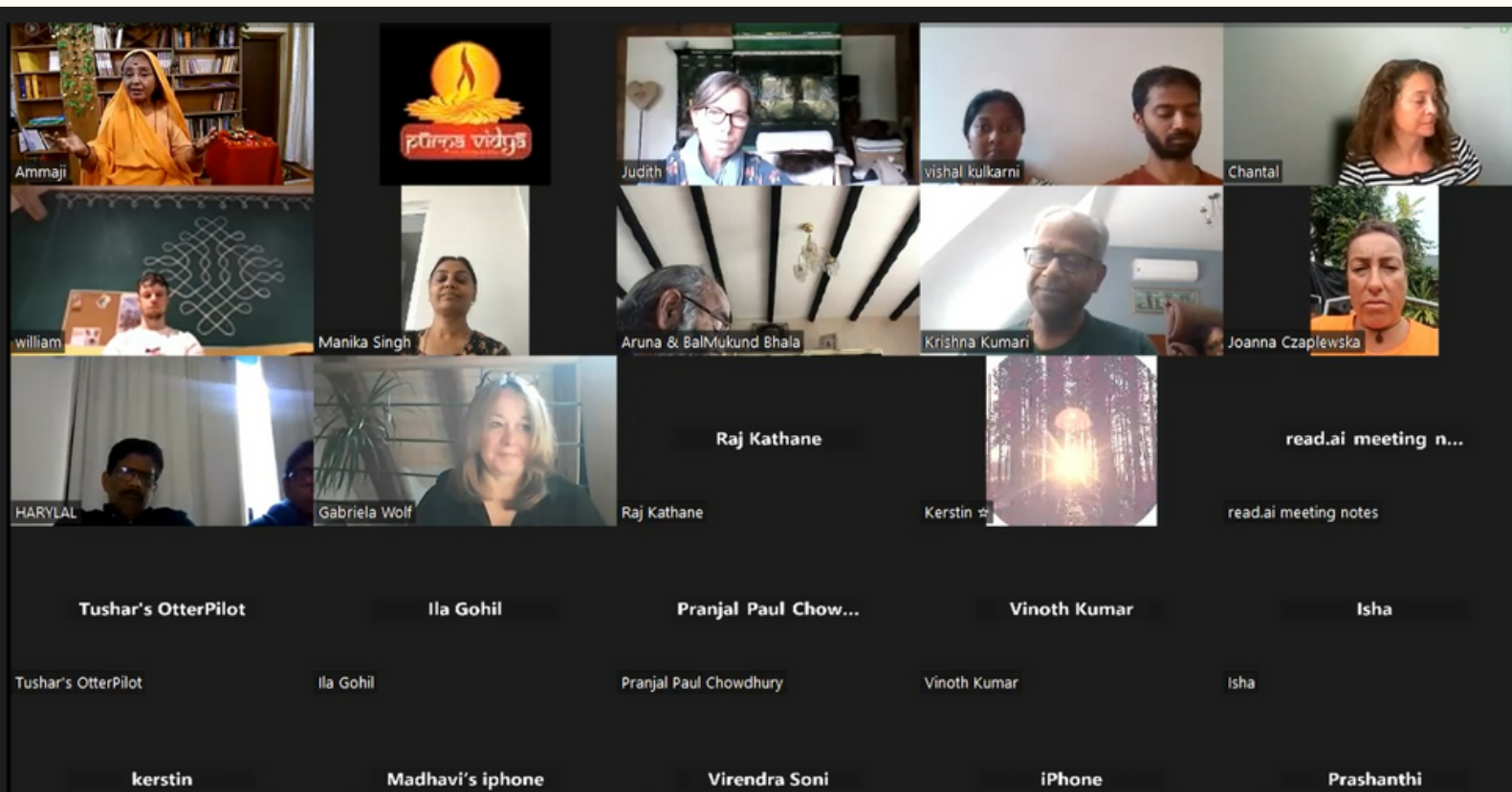






Gita online course launch

The next batch of Gita online course was launched on 15th Sept by Ammaji. It was an online launch with participants logging in from across the globe. The classes would commence next week.





Samskrtam online course launch

The next batch of **Samskrtam Alphabet course** and **Samskrtam for Yoga Sutra course** were launched on 17th Sept by Ammaji. The Samskrtam for Yoga Sutra course is a continuation to the basic course which the participants from Europe completed.



Ganesh Chaturthi

Ganesh Chaturthi was celebrated at the Coimbatore ashram on 18.09.2023. It was a very quiet puja with only our staff present here.





**Ganesha Chaturthi celebrations:
Purna Vidya Children in Heritage
classes**

Children attending Purna Vidya Heritage classes listened to the stories and learnt about the festival of Ganesha Chaturthi. Stories of birth of Ganesha, Ganesha and the moon, Ganesha and Kubera Ganesha the wise son who wins the Mango from Puranic tales were enjoyed by all. They also enjoyed the morals linked with stories and prayed to God before starting their studies.

Children prayed to Lord Ganesha with devotion and learnt steps of puja that included setting altar, chanting slokas and making the offerings.

Sreenidhi described her special festive day making clay Ganesha, decorating altar and performing puja with various offerings that included flowers, different types of leaves and grass. She enjoyed day offering special delicious delicacies as prasadam, singing songs, playing flute and performing dance.

Niyati described her experience of decorating plate for aarti, offering Prasad and flowers for Ganesha.

Ganesh Chaturthi Word Search

| | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| T | C | H | G | H | O | A | A | I | D | A | Y | A | R |
| P | P | O | N | H | A | R | A | T | S | N | T | C | R |
| K | I | G | S | R | H | D | S | A | R | P | D | H | A |
| S | S | H | T | W | V | T | R | V | V | R | H | A | L |
| P | R | I | S | V | A | R | G | R | V | G | R | T | P |
| K | I | D | V | R | T | O | A | A | I | P | U | U | R |
| P | A | O | R | I | O | I | I | P | G | U | V | R | A |
| R | S | L | Y | D | S | W | O | A | I | J | G | T | S |
| O | A | H | A | R | T | A | N | M | I | A | R | H | A |
| M | D | L | I | A | D | E | R | L | D | M | A | I | D |
| J | O | A | V | V | S | S | C | J | N | R | S | C | G |
| H | H | D | I | H | A | D | A | V | A | A | S | L | P |
| P | V | J | A | S | A | H | A | V | H | N | A | A | D |
| M | A | S | T | K | A | A | I | W | A | A | A | Y | I |

- VISARJAN
- AARTI
- PARVATI
- SHIVA
- LADOO
- PUJA
- IDOL
- CLAY
- PRASAD
- GANESHA
- MODAK
- CHATURTHI
- DHRUV GRASS
- WORSHIP

Play this puzzle online at : <https://thewordsearch.com/puzzle/703610/>





let's extend our gratitude
and support the Ashram!



Gift A Day



Dear Well Wisher,
Hari Om!

we are pleased to announce Gift-a-day campaign for supporting the Ashram's one day expense. Mark a birthday, anniversary day, etc. as your annual support to ashram's sustenance and receive the blessings of prayers at our Lord Vanalingesvara and Ma Ganga Temples.

With Ammaji's wisdom, unconditional love, tireless effort of sharing the sacred teachings, let us extend our gratitude to Purna Vidya by offering to support the cost of running the Ashram for at least one day.

Sponsor 21,000 INR for one day

Thank you all for your generosity and support.

For any additional information

Contact Us at :

+91 91503 19999

+91 78128 91579

programs@purnavidya.org

There is only one Giver - the Lord, as everything we have in life is given by Him! We can only be instruments in sharing with others, what has been given to us! Share and discover the joy of giving!

-Swamini Pramananda (Ammaji)

Namaste Dear Friends!

Bhakti is an expression of our love towards Bhagavān. To see Bhagavān not as the means but as the end to our goals, we need to understand the tools that go into nurturing bhakti in our own lives. We can use any of the nine tools given by Bhāgavatam to bring our mind in love of God and to connect with Him. They are:

1) Śravanam: listening to the glories of Bhagavān, 2) Kīrtanam: Singing or Reciting the names and glories of God. It invokes the call of the divine, 3) Smaranam: Reflection and sharing of God's stories and glories 4) Pada-sevanam: Waiting on Him, 5) Archanam: Doing pūjā. It is a great gift of the tradition and it's our relationship time with the Divine. It helps us to cultivate the bond similar to cultivating a bond with a friend, 6) Vandanam: Prostration to God. It is a graceful attitude to submit ourselves without saying anything, 7) Dāsyam: Service to His personality or incarnation. Lord Hanumanji is the icon of Dāsa bhakti, 8) Sakhyam: Befriending Him as your best friend, 9) Atma-nivedanam: Letting go of our ego by dedicating ourselves to HIM.

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

We warmly welcome your feedback and contributions through

purnavidya.newsletter@gmail.com

*“God, our silent
life-companion
has travelled
many lifetimes
with us, ever
guiding us
toward His
Eternal Abode.
Awake to His
presence and
abide in His
Peace.”
(Ammaji)*

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