



# pūrṇa vidyā newsletter 9|22

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## Ammaji's Message

Dear Readers,

In every culture some form of prayer is observed in seeking the higher power – Īśvarā. Our tradition defines Īśvarā as one who is all powerful, all pervasive and all knowing. We understand Īśvarā as the all compassionate Infinite being.

One can invoke Īśvarā through prayers as prescribed in the scriptures. An intelligent and pragmatic person will pray as there are too many hidden variables to fulfil any desire. A desire to achieve any pursuit should be aligned to the cosmic order.

>>>



>>>

This person prays to acknowledge that there are hidden variables and that they are not in control of the results. All of us are constantly performing actions to have a desired result. We are in control of our actions but we definitely have no control over our results. Our entire life is a life of action and results. Even with known variables results can be limited. Therefore, we require Īśvarā's grace for fulfilling our actions for a desired result.

The devotee's intense call from the heart toward Īśvarā can be expressed in the form of prayer or mantra recitation. That call opens the devotee's heart to the divine. One of the ways of invoking Īśvarā is through pūjā - a physical form of worship. It allows the individual to express his or her love, devotion and gratitude. It is a dedicated "devotee space" to relate to the divine. It is special because the body, mind and speech are all involved in a pūjā. The person is involving their limbs, speech and mental action in the form of chanting and remembering Īśvarā.

Prayer helps mitigate the negative unseen variables, that one accrues through action. Every form of prayer, whether it is a Vedic ritual, pūjā, chant or simply remembering Īśvarā is meant for the unseen result and to develop a relationship with this mighty power. The devotee is further empowered as their implicit trust in Īśvarā reduces their feeling of helplessness. A visible result from a prayer is the satisfaction and strengthening of a relationship between Īśvarā and the devotee. Know that prayer is an invocation of the highest being. Through prayer we learn to rise above our lower impulses and invoke the noble and divine virtues that are inherently within us all. It nurtures and empowers us to know the divine presence. Prayers are always heard and having this in mind, it enables us to move forward in faith and devotion. It is a powerful tool, invoke it and be blessed.

Love and Blessings,

*Ammaji*



> Part 5

## Śiva-mānasa-pūjā – A Mental Worship of Lord Śiva

सौवर्णे नवरत्नखण्डरचिते पात्रे घृतं पायसं  
भक्ष्यं पञ्चविधं पयोदधियुतं रम्भाफलं पानकम्।  
शाकानामयुतं जलं रुचिकरं कर्पूरखण्डोज्ज्वलं  
ताम्बूलं मनसा मया विरचितं भक्त्या प्रभो स्वीकुरु ॥२॥

*sauvarṇe navaratnakhaṇḍaracite pātre ghr̥taṃ pāyasaṃ bhakṣyaṃ  
pañcavidhaṃ payodadhiyutaṃ rambhāphalaṃ pānakam  
śākānāmayutaṃ jalaṃ rucikaraṃ karpūrakhaṇḍojjvalaṃ  
tāmbūlaṃ manasā mayā viracitaṃ bhaktyā prabho svīkuru (2)*

In the first verse we invited the infinite, offering a gem-studded throne, and we expressed our devotion to the divine in different forms. This first verse was about performing the different ritual-offerings. These offerings began with the *asanam*, the throne. The initial steps of offering water – *ācamanam*, *pādyam*, and so on, are not mentioned. This *pūjāis* indicator – it indicates what is intended. We need to understand and therefore the washing of the feet, the hands, the mouth, the complete bathing of the form has been indicated in the verse – *himajalaiḥ snānam* – waters from the Himalayas, his own abode. And because there is bathing, we must know it is not a five-step worship. This could be a sixteen-step or more. We then offered the beautiful, multi-studded-embellished clothes. This was followed by the offering of the *candanam*, the sandal, varieties of flowers, the bilva leaves, showing of the incense and then the lamp – *dhūpam* and *dīpam*. This entire sequence in the first verse covers the main steps, in which the four elements have been included.

We then have a very important step here, in this second verse, something that is dearest to us in our lives, that which satiates the tongue – food! When it comes to celebration, we have an elaborate variety of food. In the ancient times, in the Royal Temples on India, sixty-four different types of food was being offered everyday to the Lord. Even today, in north India you see this, it is popularly known as *chappan-bhog* – fifty-six varieties they offer, although not sixty-four. So elaborate offering of food to show all the varied tastes takes place.



### Sauvarṇe-navaratna-khaṇḍa- racite-pātre

Now, what is the type of vessel used to serve the offering, it is a gold vessel. When you offer to the Lord, you don't use a mud-pot. You are royal, you use all the wealth, your huge heart, and therefore you use a huge golden vessel. And what else is special about this vessel – it is a precious vessel studded with nine gems. These gems are associated with nine planets. Diamond is associated with Venus, ruby is associated with the Sun, emerald is associated with Mercury, yellow-sapphire is associated with Jupiter, coral is associated with Mars, pearl with the Moon, garnet with Rāhu, blue-sapphire with Saturn and cats-eye with Ketu. So, like the five elements that were important, in acknowledging the power of the divine, so too a vessel studded with nine gems; all the planets, all the constellations are represented here.

>>> **Ghṛtaṃ pāyasam bhakṣyaṃ  
pañcavidhaṃ payodadhiyutaṃ  
rambhāphalaṃ pānakam**

In such a special vessel, you are offering *ghṛtam* – clarified butter or ghee, which is symbolic of purity. Just as water purifies, ghee also is considered as a purifying agent for religious activities. Along with ghee, there is *pāyasam* – a special preparation made with rice, milk and jaggery; there is *pañcavidham- bhakṣyam* – five types of food prepared with milk, curd and banana; there is *pānakam* – a very special drink made with jaggery, ginger powder, black pepper, little bit of cardamon and edible camphor and little salt. This drink is normally had in summer, to keep the body cool and is very tasty. It is also offered to Lord during specific occasions and taken as *tīrtham*.

**śākānāmayutaṃ jalaṃ rucikaram**

Further continuing with the offerings – lots and lots of vegetables; water which is tasting very sweet and fresh. All this elaborate *naivedyam* being offered is the fourteenth ritual in this *pūjā* and represents water.

**Karpūrakhaṇḍojjvalaṃ tāmbūlam**

Then comes *tāmbūlam* in a plate along with *karpūram* which we offer to the Lord. *Tāmbūlam* is the betel leaf, nut and so on. *Karpūram* is camphor. We have a camphor tree in our Uttarakashi Ashram right at the entrance. Those leaves have a very divine fragrant smell. The camphor is lit to show the presence of the Lord. The light is symbolic in ritualistic *pūjā*, unlike a candle. Why we do not offer any light other than camphor, such as a candle light, to see any form of the divine? This is because in a candle, when the light goes out, you find that wax still remains. There is something that remains. But with camphor, it burns itself to reveal the face of the Lord, to show the presence of a *liṅga*. The beauty here is, by the time we enjoy the form being illuminated by the camphor and take a look back at it, we find that camphor has self-annihilated. It melts down. It doesn't exist anymore.

That which was needed to see the face of the Lord, itself dissolves in the sight of the divine. Therefore this camphor light is symbolic of annihilation of the ego in seeing the divine.

When you go into some of the monumental Temples, you'll have to go through concentric circles. As you go inner and deeper into the temple, towards the sanctum sanctorum, it becomes darker and darker and darker. It gets so dark that by the time you get to the sanctum sanctorum, where the image of the Lord is kept, you cannot see a thing. Many a time you have to literally feel the wall and enter, because whether eyes are open or closed, it is the same. All you know is you've reached the sanctum because there is a small light, the lamp. What is it lighting up – it is lighting up these diamonds, these jewels, these ornamentation of the form of the Lord. The form of the Lord is a black granite stone, that is embellished with all the ornamental glow. And you know that the form is here somewhere. Until the priest takes the camphor and uses the light to show you the entire form of the idol, can you figure out whether it is *Mahāviṣṇu*, or *Kṛṣṇa*, or *Śiva*; you suddenly see the whole form shown by this camphor light and then suddenly it is over, back into the darkness. This particular ritual is considered very important, most sacred. The important concluding ritual is to see the Lord in camphor light. This is important because you see the divine and in the process the ego has a meltdown. In this camphor, is the meltdown. And how do you see the Lord, not without the guru, not without the spiritual guide. Infact, the one who shows the face of the Lord plays the role of a guru in revealing the Lord. But, where are you?! You are this little camphor who is going to self-annihilate as divinity is being seen by you.

**Manasā mayā viracitaṃ bhaktyā prabho  
svīkuru**

“Oh Lord! This offering has been created by me with greatest devotion, this golden vessel studded with nine gems that represents all the planets, and all the variety of food that has been prepared, I offer these to you and see you in the camphor light, please accept this devotion”. With this the sixteen-step *pūjā* is complete.



PurnaVidya Mobile App is now available in the Google/Android Play Store. The mobile App is an easier way of staying connected with Ashram programs and Ammaji's teachings.

- **The App** has been developed to keep all interested sevaks with information necessary in terms of courses, retreats, articles and PDF-Books, access to various audio and media material.
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## A Global Satsang with Ammaji

for Purna Vidya's

Gita Group Study Members

**Q.** How do I know what is my individual dharma? A life according to the dharmic yamas and niyamas are certainly a necessary foundation. But how do we find our duty or our role in the great cosmic dharma? How do we know what we are supposed to do and not supposed to do?

**A.** To know dharma, you don't really need to go anywhere else. It ultimately falls back on you. The bottom line, the final equation, the final rule of dharma is only –

श्रूयतां धर्मसर्वस्वं श्रुत्वा चैव अवधार्यताम् ।  
अत्मनः प्रतिकूलानि परेषां न समाचरेत्॥

*śrūyatāṃ dharma sarvasvaṃ śrutvācaiva  
avadhāryatāṃ  
ātmanah pratikūlāni pareṣāṃ na samācaret*

This is the most powerful statement I've ever heard. This statement says that you hear dharma from all sides – *śrūyatāṃ dharma sarvasvam*. Everybody talks right-wrong. Religion tells you what is right or wrong. School teachers tell you what is right or wrong. Parents tell you what is right and wrong. Your own wife tells you all the time, “I'm right, and you are wrong”. The right and wrong becomes flooded. So, one should watch and listen to all of them. The statement further goes on to say, *śrutvācaiva avadhāryatāṃ* – having heard everything, you then understand. Understand what?! May you understand, that what you don't want others to do to you, you don't do to the other – *ātmanah pratikūlāni pareṣāṃ na samācaret*. In other words, what you want others to do to you, you do to the other.

Understand that this is the human core, common-sense intuition. You do not need intuition for this; you need common sense for this. That sensitivity from within is called dharma. Therefore, if I have this dharma in my heart, with this I begin to express my own activities and I engage with the other. Well, life then becomes quite simple.

I should not take responsibility for other's wrong actions. I only take responsibility for what I do, what I say and what I think. When Lord Krishna says in the third chapter of the Gītā, *niyatam kuru karmatvam* – it's about doing my part. It is about doing your part and keeping quiet. Why do you want to control the results of what you do? Because that's not in your hands. Take care of what is in your hands. That is why you have been given the choice. You can only choose until you choose. After you have made your choice, there is nothing else to choose. It's over.





And therefore, following dharma is the choice I make. I need to choose to be at peace. I need to choose to be happy. We have said this before: It's not about what you are doing. It's about what you are being at any given moment. Gītā takes us to learning how to 'be'. I need to check-in with myself, like you check-in to a hotel. Once every hour, every 60 minutes use a timer and check. What are you checking? What am I being right now? Am I agitated? Am I restless? Angry? Irritated? Frustrated? Sad? What am I being? No matter what happens in my outer situation, how I handle the outer is the measure of what I am being. Am I a being of love? of forgiveness? of understanding? of embrace? Or am I a being of rejection or of frustration?

There are some people, when they enter the room, you tighten up in your seat. That's the energy. If you breathe that restless energy, you will get restless. So, what is that person being at any given moment? Check in regularly, and ask yourself, "What am I being right now?" Am I a being of trust? Am I experiencing trust? Am I experiencing compassion? Am I experiencing frustration? What is it? What am I being? This is critical.

These are cognitive *sādhanas*. Bhagavad Gītā and *Vedānta* are about cognitive *sādhanas*. Understand this. We think that *sādhana* is about working with the body. We think that *sādhana* is about working with the breath. Have you ever thought that *sādhana* might be about working with your thought system? The quality of your thought life? Have I considered *sādhana* as a method of revamping a thought system which is deflating me and disengaging me from happiness?

Bhagavad Gītā gives us a whole new thought system based on a completely different paradigm and understanding of realities. So, the more I am able to perceive this, I will own up to a different thought system which is true to truth and drop from my framework a false thought system that has stressed me out in living life.

Therefore, my guru used to say that a *vedānta-sādhana* is cognitive in nature. It is about revamping the internal thought frameworks. Dharma is a great tool, something that I hold on to help me move forward in my journey.



# Āyurvedic Yoga ♥8

**Namaste dear Sādhakas,**

In the last newsletter we examined the influence of the pitta-doṣa on our energetic level. Now let's see how increased pitta affects manomaya-kośa, the mental-emotional level.

## Mental-emotional imbalance caused by pitta

(The explanations on manomaya-kośa from the June '22 newsletter can be useful for this.)

### The hot temper of pitta can find mental expression in us in many different ways:

- a) Our thoughts (*manas*) can be strongly influenced by the ego (*ahaṃkāra*). This often shows impatience and restlessness. We can probably also notice heated monologues within ourselves. Mental rest and relaxation are hardly possible.
- b) On the level of the subconscious (*citta*), compulsive thought patterns often appear, which become visible, for example, as perfectionism.
- c) The fire of pitta gives us a high level of receptivity in our senses (*jñānendriya*), but also makes us "irritated" more quickly in the literal sense. We often find it difficult to remain objective and open when observing. Instead, we keep judging!

### Depending on the mental activity, pitta-typical emotions arise, such as:

- a) If we do not achieve our goals, which are guided by selfish motivation, anger quickly spreads. Strong jealousy can also arise when we see that others have already achieved the goal we want.
- b) Compulsive thought patterns (*saṃskāra*) often make us act "externally controlled". Emotions such as hysteria or ambition are often the driving force behind the meeting.
- c) The irritability speaks for itself. Too many stimuli overwhelm us and then often cause aggression in us, which can be directed against ourselves or others.

Judgmental thinking can even generate emotions as extreme as hatred.

### The harmonization of pitta

To calm pitta in manomaya-kośa, we would like to introduce two different practices for directing our attention:

*sākṣibhāva*, the attitude of the witness, (*sākṣi* = witness, observer; *bhāva* = attitude, condition) is a traditional everyday technique from *jñānayoga* that can be trained through concrete mindfulness meditation. In doing so, we regard everything that is there neutrally as what it is. We perceive without being attached to the perception and doing something with it. We are only witnesses! This type of meditation can help us cultivate our awareness in selfless ways:





- Find a relaxed, upright sitting position for you and feel free to close your eyes.
- Let the in-breath come... let the out-breath go... and wait for the in-breath to come back by itself. Breathe like this for a few cycles.
- Now expand your attention to your whole body. Be attentive to all sensations, impulses and movements that appear in you and call them neutral on the inside. Name pure perception without evaluating, interpreting or analyzing it. When you feel "pain," label the sensation as "feeling in right knee." If you feel a tingling or itching, name it as such while remaining relaxed and motionless.
- When you notice a thought, label it as "word thought" or "picture thought" according to its nature.
- If certain emotions arise, you can express them specifically, e.g. B. with "sadness" or generally with "feeling in the heart". just let the feeling be.
- If a sensation, thought or feeling is very strong, you can also notice that and then turn to your breath.
- Consider everything that arises as part of the meditation. Stay in the meditation as long as you feel comfortable and alert.
- Conclude the meditation by feeling your breath and then deepening it for three breaths. Feel for a moment before you gently open your eyes.

*(Carefulness: If you feel rather unsettling in large bodies of water, this exercise could also cause restlessness. If you decide to do this exercise, please be awareful! As soon as you feel restless, please end this practice by noticing your firm contact with the ground and allow yourself three deep breaths!)*

We wish you good contact with your inner silence in all situations! :)

Summer goes, fall comes. The next newsletter will examine the physical component of cool, windy Vata-doṣa and provide you with nourishing asanas. We look forward to you ...

The "**sea meditation**" is another way to soothe our pitta. It is a visual guidance of our attention, which takes place while lying relaxed. The lying and thus increased contact with the earth alone (similar to *śavāsana*) has a calming effect on the fire element, the visualization of the still water strengthens this effect:

- Come to lie down in a relaxed supine position. Feel free to close your eyes and feel your breath coming and going.
- Feel the contact of your body with the ground. Allow yourself to sink a little deeper into the bottom with each exhalation. Take a few breaths for this...
- Let the image of a lake appear in front of your inner eye. Keep your attention on this image of the lake so that it can become clearer and more vivid. Look closely at its shape: its size, its banks, the color of the water, its surface.
- Notice how receptive the lake is, how open and versatile.
- Breathe with this image of the lake and perceive its properties of spaciousness, openness, and yielding, of acceptance and a resulting calm.
- When you feel like it, see if you can fully absorb the lake into your body. See if the lake and your body can become one. Allow yourself to fully absorb the qualities of the lake: spaciousness, openness, yielding, acceptance and a calmness that arises from within you. Lie like a lake: receptive and open.
- And when there are storms and downpours, the lake absorbs the changes. Perceive how the lake absorbs everything without a doubt and without weirs and without judgment and yet at the same time remains silent and untouched in its depths. Feel the vastness, openness, yielding, acceptance and a calmness that arises from within you.
- Stay in this meditation as long as you feel comfortable. Then allow yourself a few deep breaths with the awareness that something inside you remains constantly still and untouched and can give you deep rest, even when the storms of life shake you up again.

> Text and photos by Nina;

Support: Helga, Gela, Judit, Kerstin and Birgit



## Upcoming Workshops / Satsangs in October 2022 with Ammaji



### "My Yatra - Sadhana Pancakam"

#### A Satsang for Sevaks

**1st Saturday 1st Oct, 2022; 5:00 to 6:00 p.m. IST**

*Join with Zoom Meeting ID : For Sevaks Only | Passcode : For Sevaks Only*



### "Festive Fun: Navaratri & Diwali Special"

**2nd Saturday, 8th Oct, 2022; 5:00 to 6:30 p.m. IST**

*Join with Zoom Meeting ID : 892 6178 0444 | Passcode : Heritage21*



### "Jnana Yoga - Obstacles and Overcoming Them"

#### Bhagavad Gita Workshop with Ammaji

**3rd Saturday, 15th Oct, 2022; 5:00 to 6:30 p.m. IST**

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



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Online Classes starting from 9th Oct, 2022  
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Purna Vidya Ashrams in Himalayas and Coimbatore welcomed Lord Sri Ganesa created in 'Turmeric' and 'Mud' respectively. Prayers and Puja for invoking His blessings were performed for one and all.





# Onam Celebration

07th September 2022



Our annual celebrations this year included Onam, a festival most sought after. The staff and residents enjoyed a sumptuous Kerala-meal that day.

# Swamiji's Birthday Celebration



# Swamiji's Birthday Celebration



Swami Siddhabodhanandaji's Birthday Celebration with Purna Vidya Sevaks and Students **14th September 2022.** A short program was organised on Wednesday, the 14th of September to receive blessings of Swamiji and express our humble gratitude to him on the special occasion of his birthday. Sevaks and students from various parts of the world joined in the celebration to be in the august presence of Swamiji and Ammaji. The event began with prayers by Purna Vidya Children, followed by felicitation to Swamiji. Krishna ji set the festive mood with a melodious rendering of a birthday song dedicated to Swamiji. Ammaji then recounted her association with Swamiji for 42 years from the days they studied Vedanta together. Swamiji's compassion and tenderness towards life in general – be it towards plants, animals or nature – has been an inspiration for Ammaji. His unconditional love and acceptance are such beautiful qualities that just being in his presence, one can imbibe into themselves. Ammaji's speech was inspirational and touching. Beyond the reflection on the amazing experiences with Swamiji, she took the opportunity to teach the importance of being in harmony with nature and recognizing every single person as equally important. Swamiji is a living example of the same and it is an honour to be in his care and guidance. Swamiji then graced the occasion with a short message to strive towards – unconditional love towards everything, and acceptance. He urged everyone to follow the scriptural teachings available in Purna Vidya. The program closed with the closing prayers chanted by children who are students of the Vedic heritage courses. This was followed by online group photographs with a tribute to Swamiji by attendees offering him flowers and words of gratitude on this blessed occasion.



*Tuition Children's Annadanam 21.09.2022*

Children's Annadanam during Navaratri at Tapasyalayam Ashram Himalayas.







*Molapalayam Temple Puja Annadanam*  
*22.09.2022*



The Village Molapalayam Devi Temple Consecration had full participation of Purna Vidya Ashram, which is located in Molapalayam. The ashram had made its offerings for the temple project as well as Annadanam, which took place during the big event. Arulji and the ashram staff participated in the sacred event.



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

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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)

### Namaste Dear Friends!

Through prayer one gains mental purification and a bond with the Lord. It is said that we begin with the physicalised expressions with the help of the limbs, such as puja; then we move to japa which is repetition of the Lord's name; and eventually move on to mental worship which is meditation. This is a progression when we move from gross to subtle within. While we do this, our mind learns to anchor to what we want to achieve in a prayer. The beneficiary in a pūjā is always the devotee, therefore there is nothing to lose in this expression.

*“Puja’s role stands incomplete until a devotee emerges!”*

*(Ammaji)*

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

*We warmly welcome your feedback and contributions through*

*[purnavidya.newsletter@gmail.com](mailto:purnavidya.newsletter@gmail.com)*

#### **Editorial Team**

Hari, Ramadevi, Yogesh, Pushpa.

#### **Contributors**

Shobha, Sudha, Gayatri, Madhurima,  
Archana, Sreenivasan, Tina  
Isabel, Nina, Judit, Kerstin,  
Gela, Birgit.