



pūrṇa vidyā newsletter 5|22

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Ammaji's Message

Dear Readers,

Anger is a normal reaction in human life, akin to all other emotions we experience. Any emotion conveys a message. For anger, that message could be feelings of unjust or feeling threatened. It is an effect and the cause can be anyone's guess. If we fill up a balloon with too much air, it will burst! Likewise, if we fill ourselves with too much anger, we too will explode. Therefore, how we express ourselves when we are angry is what makes the difference. We must learn to handle anger, rather than anger handling us.

Anger outburst and extreme reactions of anger is what makes anger unacceptable. Anger becomes a two-edged sword and it becomes a problem when someone expresses anger in a way that brings harm to themselves or others. It then brings to attention that something needs to change.

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The first crucial step is for one to understand what is the real cause behind the anger? Sometimes anger expressed is to mask anxiety and disappointment. At other times, when a situation poses a threat, one may take the fight response and that can manifest into anger and aggression. Families may find reasons for the aggression by saying "it was not him but it was the alcohol." Doing this removes the responsibility from the person of taking ownership of their undesirable behaviour. In some circumstances, one could have grown up in an environment where anger was out of control and how the angry person got their way by being the loudest and most demanding. For them this becomes a learnt behaviour and gives them a false sense of being in power. Compromising might bring up scary feelings of failure and vulnerability.

The ill-effects of anger are many but the main effect is losing the power of discrimination. When this is lost, we lose the lessons of wisdom. As a result, wrong judgments are made which leads to wrong actions. Know that everyone has the right to be treated with respect. Nobody needs to have to justify an angry behaviour or put up with aggression. One should learn to express their feelings in ways that do not abuse others nor put them in a bad light. Attachment gives rise to desire and unmet desire gives rise to anger. Thus, one needs to be able to find ways to manage their desires well.

Love and Blessings,

Ammaji



new sequel

> Part 1

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

Śiva-mānasa-pūjā – is a mental prayer, an offering to the divine, infinite being in the form of Lord Śiva. This set of five verses is attributed to Adi Shankaracharya. When we say Lord Śiva, he can be visualised in human form, in his meditative posture or in the form of a liṅga. And so here, when we enter into a purely mental form of worship, understand that it is a specialised skill. Why is it a specialised skill? Because it calls for focus. When you have a physical form of worship, with fragrances, with colors, with forms, with music, with drums, and so on, it will take a lot for your mind to get distracted, because there is so much happening in that altar that your mind gets arrested in attention. But that same prayer, if you were to perform with your eyes closed, just visualizing all that you did in the physical frame, it calls for a great level of focus. I really think you should try this out. Try to do a prayer with your eyes closed and you will realise what a great challenge it is. This is because I find myself having no choice over my thoughts. What I'm going to think next I don't know. My mind is not in my control and so how are we going to do a prayer with eyes closed. It depends on your capacity to focus. How to focus? Well, let us look into some important elements, important tools that we require in order to be able to undertake the Śiva-mānasa-pūjā.



When we say a mental form of activity, we have a special word for it. And in this modern world, it is a very popular word, and that is 'meditation'. Any form of mental activity is called meditation. A structured, defined, mental activity. And so we have many different techniques, many different ways of doing mental activities. We will look into the mānasa-pūjā later. We are not entering into the topic right now. Let me just set the framework for what is being said.

And so here it is important to know that it is a mental activity. And therefore we engage our mind in one frame, we need a lot of focus. A question arises as to how to bring about this focus. For instance, when a passage is read, you focus. You close your eyes and you listen. You can focus on listening. Different meditations are there, that focus differently. You can focus on breathing. You can focus on the different nādas, the sounds within your body-mind-sense complex, the inner nādas, sounds of cakras and so on. There's cakra-meditation, focusing on one point in your body. Or there is japa-meditation, where you recite a mantra over and over again. All this requires focus.

>>>

>>> Vedic Model of Meditation – Upāsanā

We have another form of meditation; in the Vedic model, it is called upāsanā. You can do upāsanā with five elements. You can do upāsanā with any form or you can do upāsanā with any sound. So whether it is a form symbol or sound symbol, it is a type of meditation called upāsanā. It is said, *nikṛṣṭa vastuni utkṛṣṭa vastu āropah* – on a lower object, when you superimpose the higher, it is called upāsanā. Suppose you take a piece of stone and you see it as an atom bomb, you see the object differently, it is not upāsanā. Why? Well, that is an error. It is a piece of stone and you see it as a bomb, we call that an error, is it not? An error is not seeing an object as it is. It is called error. Seeing an object as it is, is called know-ledge. So when you see a stone as a stone, it is knowledge. When you see a tree as a tree it is knowledge.

When you see a thing as it is, it is called know-ledge. When you see a thing as other than what it is, like you are walking in the dark night and there was the tree which was just glistening in the moon light, but you saw it as a ghost. Is that knowledge? No. It is an error for sure.

When I give you a liṅgam and ask you to see it as the infinite being, is that an error? Is that denying what you are seeing as a stone? No! I see the stone, but beyond that I've super-imposed the infinite being on to the stone and I revere the being through that stone. So on the lower object of a lower value when you super impose a higher object of higher value, this is called upāsanā.

Pratimā-upāsanā & Pratīka-upāsanā

In the tradition, this form of meditation when done with a form symbol, it is called as pratimā upāsanā, or when done with a sound symbol like Om, it is called pratīka-upāsanā. Therefore a pratimā is a form symbol and a pratīka is a sound symbol. Here, in Śiva-mānasa-pūjā it is pratimā-upāsanā – a mental engaging with the Divine being, Lord Śiva whom I position in the form of a liṅgam, and offer my worship.

How to do Upāsanā?

It is an inner work. You begin to see your own capacity, what you can do or not do. What are you, how are you, how sensitive you are to your own body-mind-sense-complex. While you in-

voke the divine, how much you are in touch with your own equipment with which you have come. This therefore is a journey into preparing the ground, setting ourselves up appropriately, before we enter into the mental form of worship called upāsanā. We need to be able to access the mind and work with the mind, engage with the mind by creating that altar and doing the worship. It is the internal activity that you'll undertake, it is very powerful. There is nothing more powerful than being able to do something mentally with a sharp focus. This impact, this result is far more than physicalized form of prayer. This is a greatest gift given to us so that we remain less distracted. But, when you can command your mind to hold an altar while you perform your prayer; that power that you generate from yourself to be able to hold an altar until you complete your puja is a great power. Such is the power of devotees or upāsakas, people who are devotees, who are contemplative practitioners.

Meditation vs Upāsanā

A contemplative practitioner is not a secular soul, understand; he is yogī or yoginī. When we say a yogī or yoginī, we mean someone who has gained that capacity to be able to invite the infinite and hold that altar in the mind's eye. And that capacity will take this soul to great dimensions in the non-physical world, to be able to engage, to be able to dialogue, to be able to receive messages, to be able to access the higher realms.

These are very natural gifts that you receive when you become a devotee, a contemplative meditator. If you are just meditating upon your nose or between your eyes or just meditating for some cleansing purpose, for some cakra cleaning, of course it is hard work, but not contemplative. Only when you bring in the infinite in your inner world, inner space, inner practice, understand you have moved into an upāsanā which is described and stipulated in the Vedas. Therefore, to be a upāsaka, to be a meditator, who meditates upon the Lord, you need to be a foremost devotee.

"Power of Prayers" – Śivamānasa-pūjā

You need to have the deep connect in prayer to the divine. We require to understand that there's a journey involved here. To be able to sit in my inner space without being bothered by the body aches, the pains or the posture or the breath, or a distracted mind requires great skill. A good disciplined practitioner alone can do a mānasa-pūjā. A mānasa-pūjā can be done only when somebody is a disciplined meditator, a contemplative practitioner, a sādḥaka.

Because he needs to access the inner workings of the mind. He needs to understand what is the power of inner stillness, antar-maunam. When you become aware of this power of the inner stillness, you find yourself working with the new and powerful tools already within you. By tools, I mean – learning to be aware of the world around, learning to be aware of inner thoughts, learning to have this capacity to consciously create a thought, hold it for as long as you want and dissolve it when you are done with it. These are fine skills, and are very special skills.

Well, in Śiva-mānasa-pūjā, we are going to move into such a space where we can create an altar, hold the altar, perform our pūjā and finally resolve or dissolve the altar and then come out of our meditation. This is called the process of mental form of worship. The beauty of this is that you can perform this as many times as you want in a day. Preparation time is zero. Except your own body-mind-sense complex, there's nothing outside of you to prepare. Very profound form of upāsanā - Śiva-mānasa-pūjā. I'll give you the step wise process from the next class onwards.

It is essential to understand that in our tradition, worship may be expressed in three ways.

Forms of Worship

Kāyika-pūjā: A prayer that involves the use of limbs and dravyas, the material objects like the lamp, the incense, the flowers, and all the special food items that we offer, is called kāyika-pūjā. Every deity in our tradition has been given to us with certain associations; with different objects in the world, be it the natural elements, the gems, the stones, the flowers, or the fruits. The items chosen could be different depending on which energy, which deity, which power is being invoked. All these have a unique expression in worship of every deity while the framework is more or less a standard template. Well, Līṅgāṣṭakam elaborated into this kāyika form of prayer.

Vācika-pūjā: The vācika form of prayer or the verbal recitation is found in the Śiva-pañcākṣara-stotram. In the Śiva-pañcākṣara-stotram I focused on the japa or verbal expressions of prayer. Today we enter into another realm, another mode of offering one's worship. And this mode is purely mental in nature. So the physicalized form of worship is called kāyika-pūjā. The verbal form of worship is called vācika-pūjā.

Mānasa-pūjā: The mental form of worship is called mānasa-pūjā. While kāyika-pūjā, obviously includes the mind, and the recitation apart from the limbs and dravyas, vācika-pūjā includes the mind and utterances only, not the physicalised form of worship. We must understand that as we move into subtler ways of worship, the subtler are the skills involved. The mānasa-pūjā is exclusively, purely mental in nature. And therefore any activity which is mental in nature, it is an action. We call it a mental activity. A mental activity is the subtlest of three forms of worship.

Ramana Maharshi in his Upadeśa-sāram says very beautifully:

*kāya-vān-maṇḥ-kāryam-uttamam
pūjanam-japaḥ-cintanam kramāt*

More and more exalted are those activities where they become subtler and subtler. Also, there is a gradation from grosser to subtler – first pūjanam, then japa, and then comes cintanam. It is a sequence – physical prayer; verbal prayer, and mental prayer; which is the most exalted. And so here, we are about to undertake a beautiful mental form of worship of Lord Śiva.

6 Purna Vidya Mobile App



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.
- ✓ The features and navigation in the App are very user friendly and best explored by the sevaks.
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We wish you an enriching spiritual journey ahead.*

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A Global Satsang with Ammaji

for Purna Vidya's

Gita Group Study Members



Q If we retrace the cycle of our rebirths even further, would there have to be a first birth?

And if there was this first birth, is it the same for all beings? Is our first birth even the birth of the Universe, when Brahman manifested Himself for the first time in this cycle?

A These three questions are connected to the first birth, assuming that time is vertical. You can only go back to the first birth when you look upon time as vertical. That in itself is a very big assumption, because in the Vedic model, time is not vertical. Time is about manifestation and un-manifestation. If you go vertical, then you are looking for the first, and analysis of the first birth is really not answerable. It's like asking what came first, the chicken or the egg? What came first, the tree or the seed?

What was the first birth? The first is neither in the scope nor in the knowability range of a human mind. You cannot ask about the first birth, because the first birth assumes the first ignorance, and there is no such thing as first ignorance. If ignorance were to be born first, then birth is the cause of ignorance. If it was to be born before the birth of ignorance, what should have been there? It was knowledge, because ignorance is opposed to knowledge. And if knowledge precedes ignorance, can ignorance ever be born? Once there is knowledge, there is no such thing called birth of ignorance. And if there is no birth of ignorance, then where is the cause-and-effect connection in the vertical line of time? So, the truth of the life cycle of birth and death is questionable in the realm of māyā or mithyā.

The Upaniṣads talk about the reality of the waking world being equal to the reality of the dream world. Then what is the big truth of first birth, second birth, etc.? It is an experience of duality. Duality is experiential; it is not metaphysical in nature. So, if you try to make duality metaphysically true, then you will always get caught in a loop and will be unable to arrive at a true understanding. Because the bottom line is that there is no bottom line in duality. It is only experientially true, not metaphysically true.

Q Have we all gone through the stages or the different levels of consciousness such as plant, animal and man?

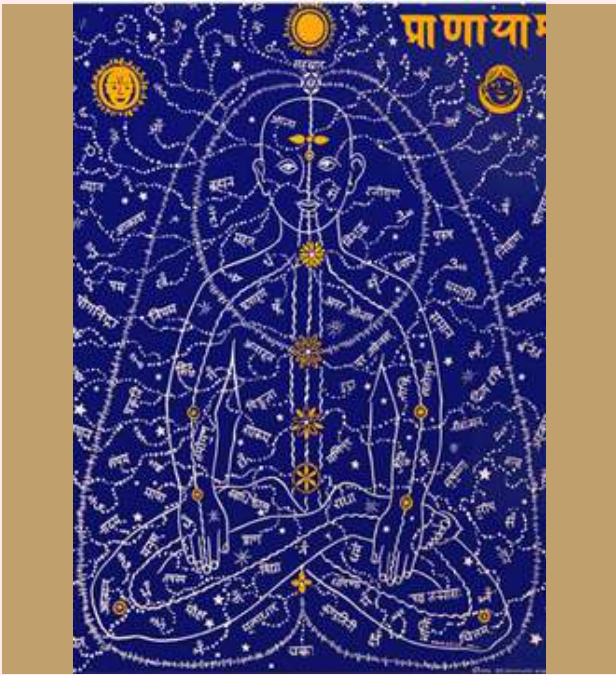
A Yes, we have. Our purāṇas, our mythology, does say that jīvas or life forms, go through different lives at different times. But once you reach the human life form, then it is said that you only evolve further into becoming better human beings. Within the scope of the waking world, there is a system, a rhythm of evolution. And once a jīva has become a human being, we evolve as better and better human beings, as we have the faculty of choice and can choose our course of evolution into higher consciousness!



Āyurvedic Yoga^{♥4}

Namaste Dear Sādhakas,

In the last newsletter we looked at the physical effects that can arise when there is disharmony in the **kapha-doṣa**. Today we look at the energetic level: **prāṇamaya-kośa**.



There is a wealth of prāṇāyāma exercises with which we can influence our prāṇa flow in very different ways. To counteract the cold, heavy, tenacious principle, we select breathing exercises that – analogous to the āsanas – have a warming, uplifting and releasing effect. Basically, this is caused by: the inhalation, holding after the inhalation, breathing through the right nostril and forceful breathing. In traditional prāṇāyāmas these modes of action are taken up, refined and deepened:

1. Sūrya-bhedana:

Sūrya (“sun”) bhedana (“opening”) is a gentle prāṇāyāma that can be practiced by anyone. As the name suggests, the solar energy or solar channel (piṅgalā) is opened through practice. The exercise works directly on this main right nāḍī, which provides us with warmth and strength.

Energetic imbalance caused by kapha:

The work of the doṣas is also reflected in the flow of our prāṇa (life breath, life force), which flows through a multitude of subtle energy channels (nāḍī) and supplies us with energy on all levels. The kapha-typical inertia is energetically based on a slow or blocked prāṇa. If prāṇa does not flow freely and full of energy, we feel this as powerlessness, tiredness and thus lack of drive.

Any stimulation and strengthening of prāṇa is capable of alleviating kapha inertia:

- Certain āsanas can increase and stabilize the flow of prāṇa (see last newsletter: eg. sūryanamaskar, kumbhakāsana, adhomukhaśvānāsana).
- We can influence our prāṇa even more directly with prāṇāyāma (specific breathing exercises). Prāṇāyāma acts directly on the energetic level.
- Inhalation is always through the right nostril and exhalation through the left. A special hand position (mudra) is used to direct the flow of breath:
- Viṣṇu-mudra: Bend the right index and middle finger to the palm, the thumb, ring finger and little finger remain completely relaxed. You can now close the right nostril with your thumb; then with the ring finger the left nostril, while you release the thumb on the right again. Feel free to practice the posture and the change a few times...
- Find a comfortable and stable upright sitting position and like to close your eyes. Watch your breath for a few breaths until you are completely still.



Now exhale slowly and completely and bring your right hand to your nose in viṣṇu-mudra. Close the left nostril with your ring finger without moving the septum to inhale slowly, fully and evenly on the right. Then use your thumb to gently close the right nostril while opening the left. Exhale slowly, fully and evenly here. Keep repeating this same rhythm right in – left out. If you like, you can practice this prāṇāyāma for 10 minutes.

2. Kapālabhāti:

This is a very powerful exercise that generates internal heat and can release blocked kapha. It is only suitable for people with a stable constitution and healthy lungs.

Please do not practice if you have high blood pressure, inflammation in the abdomen/pelvic area, during pregnancy or after an operation!!!

In kapālabhāti, forceful, jerky breaths are exhaled through the nose repeatedly. The strength for this is created by vigorously contracting the abdominal muscles. The description of the exercise is relatively long, first familiarize yourself with the individual steps before you start:

- Preparation: Start by blowing your nose to clear the nasal passages. Blowing your nose is also very similar to the required breathing technique: Imagine a small fly had flown into your nose and now you want to get rid of it with a sudden exhalation.
- Sit in a comfortable and stable upright position, keeping your back and chest still and soft. Gently let your chin sink towards your chin without changing your previous posture.
- The strength for the strong, rhythmic breathing movements comes exclusively from the abdomen. Try to keep your face, jaw, shoulders and chest as relaxed as possible. Please close your eyes. Feel your breath flowing in and out of its own accord. Then breathe out a few deep, slow breaths through your nose....deep, slow breaths in again...
- Now breathe out again deeply and slowly, then breathe in again slowly and relaxed in preparation. Now start exhaling with short, strong bursts of breath, in which you pull the abdominal wall inwards – maybe the picture with the little fly in your nose will help you.



- Then you immediately let go of the abdominal muscles in a relaxed manner so that the inhalation can flow in again on its own. - The exhalation is loud and powerful, the inhalation quiet and passive. The inhalation is about twice as long as the exhalation.
- Be sure to practice these breaths according to your well-being! In the beginning, maybe four to six strokes are enough, with further practice you can expand your rhythm from 12 to 20 strokes. As soon as your breathing becomes restless, pause!
- End your rhythm with a slow, full exhalation.
- (If you are already familiar with breath holding (kumbhaka) and root lock (mūla-bandha), you can now inhale deeply and slowly again and then hold your breath with mūla-bandha for a comfortable time (max. 10 sec .) hold. This breath holding activates the flow of prāṇa particularly strongly.... Exhale deeply and slowly.)
- Now take a few deep breaths in and out to relax the diaphragm and prepare for the next round. Then repeat the cycle once or twice more.
- After that rest lying down and relish the effect of the exercise.

Enjoy your breath and its effects! ☺ In the next newsletter we will look at the mental-emotional level and offer meditations that can solve kapha disorders here! We look forward to you...

> Text and photos by Nina; Support: Helga, Gela, Judit, Kerstin and Birgit



Upcoming Workshops / Satsangs in June 2022 with Ammaji



"My Yatra - Sadhana Pancakam"

A Satsang for Sevaks

1st Saturday 4th June, 2022; 5:00 to 6:30 p.m. IST

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



"Holiday"

A Satsang for Vedic Heritage Children



"Bhakti Yoga - The Infinite Being, God Defined"

Bhagavad Gita Workshop with Ammaji

3rd Saturday, 18th June, 2022; 5:00 to 6:30 p.m. IST

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



"Holiday"

A Satsang for Samskrtam Students with Ammaji

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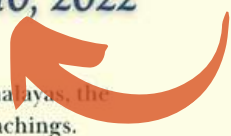


Ganga Dasahara Retreat

Tapasyalayam, Uttarkashi, Himalayas June 5-10, 2022

(Arrival - 5th June ; Departure 10th June)

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.



Daily Schedule

- Talks on
Ma Ganga - A Sacred Civilization
- Meditation
- Yoga
- Chanting
- Satsangs
- Visit Sacred Places

Affectionately known as Ammaji, an international Advaita Vedantic teacher and Sanskrit Scholar for over 40 years, has travelled sharing the vision of Oneness with seekers around the world. Ammaji is a rare teacher who communicates the ancient teachings in a way, that is relevant and meaningful for the modern spiritual seeker.

Course Free, Donations Welcome

Ganga Dasahara Retreat Registration Rs. 10,000/- see link below



<https://purnavidya.org/programs.php>

Offerings on Ganga Dasahara Day - June 9th, 2022



- | | |
|--|---------------------|
| Ganga Dasahara Puja | Rs. 5,001/- |
| Annadanam | Rs. 10,000/- |
| Dipa-danam – Sacred Lamp Offering | Rs. 2,001/- |
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PRĀTAḤ - SMARAṆAM

THE MORNING MEDITATIONS



A beautiful text of contemplative verses by Adi Sankaracarya, which unfolds the essence of Advaita Vedanta.

Ammaji, in a lucid manner expounds this small text in four talks.

**4 Sunday Sessions on
May 29th, June 5th, 19th & 26th**

This Course will be facilitated by Sri Arulji

Sri Arul Ji, an acharya at the Purna Vidya Foundation teaches Vedanta and Vedic Heritage Programs. He is a disciple of Swami Dayananda Saraswati, Swami Siddhabodhananda & Swamini Pramananda.

Program Schedule	
Chanting Practice	11:45 A.M. to 12 Noon IST
Ammaji's Teaching (Pre-recorded)	12 Noon - 1 P.M. IST
Q & A	1 P.M. to 1:15 P.M.

Come and Discover your True Essence of Real Happiness

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Bhaja Govindam

A Concise Set of Verses on
Vedantic Philosophy



Starting Date :

July 3rd, 2022

Every Sunday, 12 noon - 1:00 p.m. IST

Teachings Include Lessons in :

**Dispassion
Karma Yoga
Devotion**

Philosophy of Oneness with the Divine

Join us Online & "Gift your Self to yourself"

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Bhagavad Gita for Children (Learning to Chant the Gita)



Age: 7 to 21 years
Every Sunday 2pm to 3 pm (IST)

This programme is conducted by our very proficient Purna Vidya teachers and aims to -

- Introduce the Bhagavad Gita at an early age.
- Explain the importance of the Bhagavad Gita.
- Develop an attitude of reverence towards this sacred text.
- Ensure authentic pronunciation of the verses.

Enroll & Empower your child in Life-education

This is a 3-part Course
Part 1 - Completed
(Chapters 1 to 6)

Announcing
the Start of Parts 2&3
on 29th May 2022
Chapters 7 to 18
(One year course)



Registrations Open

<https://forms.gle/2ywfArPp9AfwT71M6>

**Facilitation Charges apply



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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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Know that all relationships are sacred. In their presence, I see me to my core.

-Swamini Pramananda (Ammaji)



Children Tuition Classes begin

in Tapasyalayam Ashram



After the pandemic, it was a great joy to relaunch the Tutions for the Village Children at Tapasyalayam Ashram on April 24th.



Over a hundred kids came with great enthusiasm and eagerness to be with Swamiji, Ammaji and close their session with the MaGanga Temple Aarti. They shared their grievances of how much they missed us all and their study routine with us during the past two years of Pandemic times.



It was truly touching to receive our kids and continue our evenings together, studying, praying and cherishing beautiful moments with MaGanga!





Yin Yoga TTC
Part 1



Ashtanga
Yoga Sutra

**Review #1 Purna Vidya Yoga Sūtra Course
26.04. - 01.05. 2022**

I had the honor to meet Ammaji and Swamiji as teachers in the Ashtanga Yoga Sutra course through Helga Baumgartner's Yin Yoga Teacher Training. Through Ammaji I finally got to know and understand the deeper meaning of the sutras. Her detailed explanations, her humorous way and the self-reflections made this course truly special. Through this course I have finally understood that I am already complete. I no longer have to search for something – and that is what has stressed me out over all these years. I am allowed to find myself more and more in my Self with each passing moment. I am very grateful for this honorable opportunity to count Ammaji and Swamiji among my teachers and for the further time together in other courses of Purna Vidya. Because the end is only the beginning of something new.

>>> *Stefanie Schustermann*



**Review #2 Purna Vidya Yoga Sūtra Course
26.04. - 01.05. 2022**



Ammajis teachings on Patanjali's Yoga Sutra deeply touched my heart. The time we spent together was inspiring, enriching and extremely nourishing for me – especially in these challenging times. There is so much wisdom and beauty in the ancient scriptures. What I especially take with me is the reminder that all of us are beings of light. How wonderful! Many thanks to Ammaji, Swamiji and the great teams of Purna Vidya Foundation and Mindful Yin+Yoga!

>>> *Susanne Dietrich, Journalist & Yogateacher*

Review #3 Purna Vidya Yoga Sūtra Course 26.04. - 01.05. 2022

I feel immensely blessed to have received teachings on Patañjali's Yoga Sutras and Vedanta philosophy from Ammaji. Her dedication and passion to share her knowledge comes with great humour and easiness. And learning the Samskrtam alphabets and chanting the holy sutras with Swamiji was an amazing experience and so beneficial. Thanks to the great team of @purnavidya_foundation and @mindfullyinplusyoga I was able to attend the classroom at the ashram in India, right at the Ganges from my home. The Module 3 Philosophy is a fantastic addition to the yin yoga teacher training.

>>> *Stefanie Eder*



Yin Yoga TTC Part2



Hastamalakiyam



Review #1 Purna Vidya Hastāmalakiyam Course 04.05. - 09.05. 2022

For me the 6-day long Hastāmalakiyam course has been a true revelation. Ammaji explained the hidden wisdom of this Vedantic text in such a tangible way that it did not just touch me deeply, but also gave me the opportunity to apply this self-knowledge on a day-to-day basis. I feel like I can relate to the world and myself in a different manner. What an incredible gift!



>>> *Gela Fee Fischer*

Review #2 Purna Vidya Hastāmalakiyam Course 04.05. - 09.05. 2022

Working on a Bhagavad Gita text, listening to Ammajis teachings, chanting the Sanskrit verses, reflecting on Ammajis questions offered me a first step to the sacred message of Vedanta and to myself. It opened my heart. I really adored Ammajis humour during her lectures, her sensitive way of teaching. There is no choice: I simply have to continue learning Sanskrit and listening to Ammajis lectures sitting at her feet – by zoom. Thank you so much for this experience! I'm looking forward to dive in deeper and deeper...



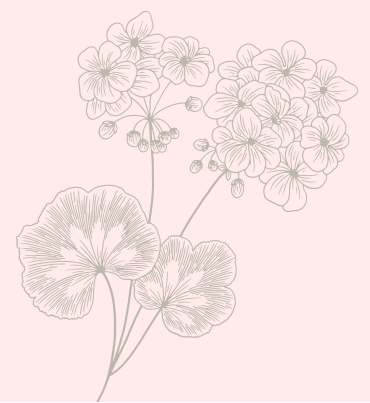
>>> *Gabriela Wolf*





Bhumi Puja

On 4th May we had a Bhoomi Puja performed at the ashram for a new building to house a gift shop, book store and a museum housing photos and artifacts of Purna Vidya.





**Trees such as Lemon, Camphor, Curry leaf & pink Rose Creeper.
Vegetables such as Mint, Lettuce, Mustard, Strawberries, Beans,
Coriander, Rosemary and Peas.**



**Tapasyalayam
Vegetable Garden**



22 Gita Chanting (Ch. 1-6) Concluding Session

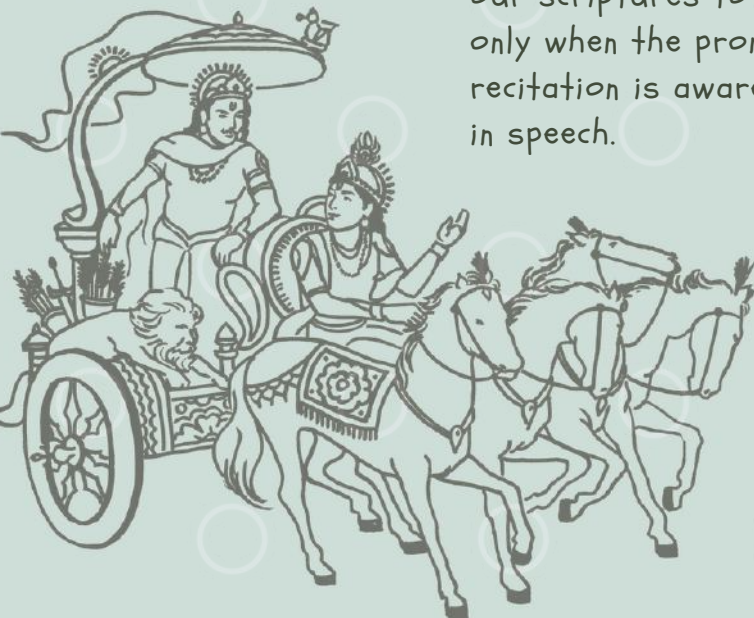


On the 22nd of May 2022, The Bhagavadgita Chanting group had a virtual celebration on the occasion of having completed six chapters over one whole year. Children recited selected verses from all the six chapters in the presence of Ammaji.

Ammaji's message to the children emphasised the importance of learning the Samskrt alphabet in recitation of the Gita.

With some simple examples, Ammaji clearly made them understand the difference between a phonetic language and a non-phonetic language. Ammaji also shared a story from our scriptures to demonstrate that a prayer is powerful only when the pronunciation is precise. Bhagavad Gita recitation is awareful recitation which brings about clarity in speech.

Ammaji congratulated all the children on achieving this milestone at such an early age and blessed them in their continued journey of learning to recite the rest of the Bhagavad Gita.



Heritage Course Completions

The Dubai Heritage Group have successfully completed their Bhagavata Purana Course. The Children very enthusiastically performed a virtual Dasavatara play. In all their costumes, the children really brought to life the characters from the Bhagavata Purana.

In this newsletter, we cover the second-half of the play that was enacted. The pictures here are from Krishna Avatara and Buddha Avatara.



Samarth

Buddha after attaining Moksha



Samarth

Vishishta

Siddhartha on a tour of the city, experiencing sorrow

Online Gitopadeshnam

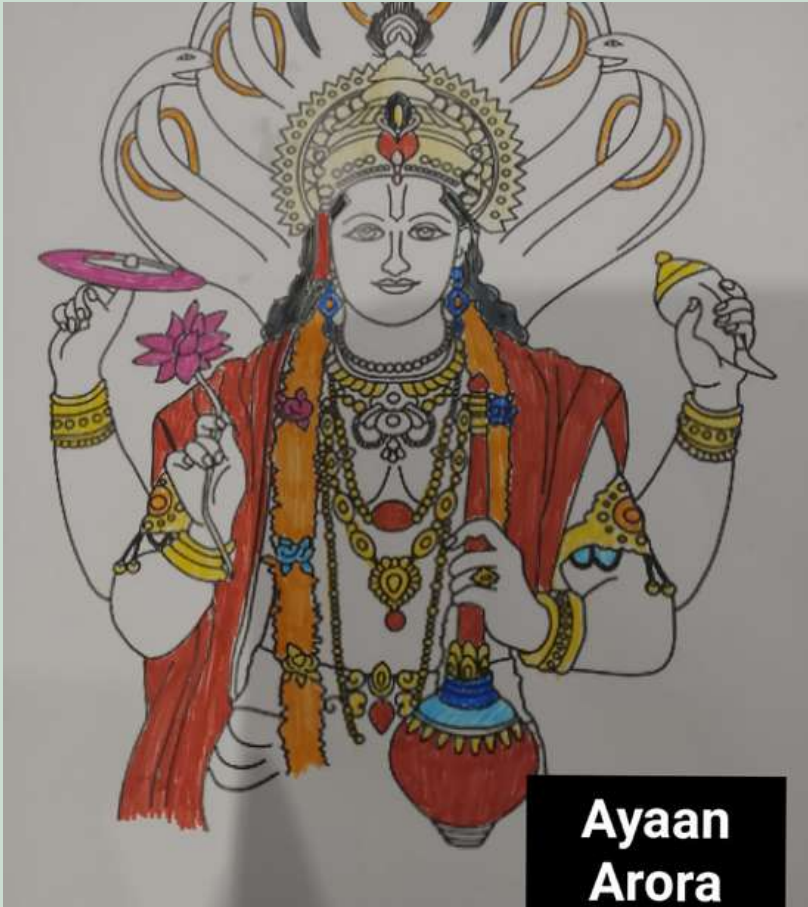


Navidha



Niharika

Bhagvata Purana Batch 8 students



Lord Vishnu

Lord Vishnu has 1000 names.

Lord Vishnu is the one who sustains the universe, every living thing in our multiverse galaxy.

One character strength I want to inherit is the ability to be very kind and compassionate no matter what happens. He comes to the rescue of his devotees in distress.

That is why I chose Lord Vishnu; Lord Vishnu is a huge Inspiration.

Story of Harishchandra- Devishi

My favourite story by far was the story of Harishchandra. Some qualities I want to inherit from him are his loyalty, reliability, and honesty. He never backed out of his words and went to great lengths to keep his promises. Moreover, he had to give away his Kingdom, his wife and his son in his attempt to fulfil his promise. He had to go through a lot of problems but never failed in his truthfulness and honesty. This is a great quality.

Story of Sati- Aarushi

My most favoured story without a doubt has been the story of Sati. The story possessed one of the best morals: not to be overconfident with anything you have. This was evident when king Daksha didn't invite Lord Shiva to his yagna, just because he wanted to take his revenge on him. However, as the saying goes the separation between stupidity and smartness is just a little tittle of pride and overconfidence. Daksha finally realised the power of Shiva after many repercussions had taken place already. Finally, it can understood that you should not think too highly of yourself and always take into consideration other people's opinions.

Namaste Dear Friends!

One has to be deliberate about managing their anger. This requires self-effort. Only one who is convinced that anger is their prime enemy, having experienced the evil effects of it and seeking to overcome this enemy will undertake steps to manage it. In order to manage anger, we have to re-structure our nature or personality.

Important things to remember when managing anger are that:

- I am in charge and own my feelings and that it is okay to feel angry. However, I need to learn how to express my anger in ways that are helpful.
- The more I learn about taking care of my anger the more powerful I become. I don't try to control my anger. I control what I do with it. For that, I need to watch my thoughts. Cool thoughts calm me down.
- People are precious. I stop hurting others or myself with my anger. I find ways to let my anger go for I don't have to hold on to my anger. I find someone who is safe and non-judgemental to talk to about my anger. May we learn to take charge of our emotions in a healthy manner.

We hope that you have enjoyed this volume of our newsletter. We warmly welcome your feedback and contributions through

>>> purnavidya.newsletter@gmail.com

*“Learn to relax
and let go.
Agitation is my
own inner
projection of
always feeling
the compromised
situation,
free yourself
from it!”
(Ammaji)*



Editorial Team

Hari, Ramadevi, Yogesh, Pushpa.

Contributors

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