



# pūrṇa vidyā newsletter 05|23

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## Ammaji's Message

Dear Readers,

Bhagavad Gita (Chpt. 16) points out that a human mind is endowed with two categories of sentiments: qualities that are divine in nature (daivisampat) and those that are demonic (asurisampat). Both potentials manifest in various forms at different times and under different circumstances. The one that predominates is the one that determines the character of a given mind. The qualities also influence the peace and tranquility that is experienced by the individual and determines one's expressions in words and deeds.





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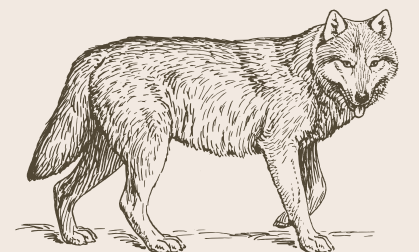
There is a Cherokee Indian legend that talks about the two wolves within everyone – the bad and the good – who is always fighting for the spotlight. The **bad wolf** is one which is envious, greedy, fearful, and judgmental while the **good wolf** emerges as joyful, brave, caring, kind and loving. In the end, which wolf wins depends on the one the individual chooses to feed. This story represents the inside battle that we all go through between our **true self** and our **shadow self**. We need to cultivate daivisampat and manage and overcome asurisampat. This is the struggle, the conflict, the “war” that one wages in one’s mind. It is the conflict between oneself and the shadow self. When the former wins, it is victory for oneself and when the latter wins, it is a loss. The difference between victory and loss in this war is the difference between freedom and bondage.

While it helps to understand all this cognitively, the success of one’s efforts is reinforced only by practicing, by expressing one’s understanding in words and actions. The success of the good wolf is achieved only when one lives a life that conforms to dharma, the universal moral values. A life of dharma enhances and cultivates daivisampat. One can understand right and wrongfulness of an action. However, one needs to make every effort to reinforce the understanding by appropriate words and actions. May we have it in our consciousness that divine attributes are conducive to freedom while demonic attributes lead to bondage!



Love and Blessings,

*Ammaji*



## Śiva-aparādha-kṣamāpaṇa-stotram > Part 6

In Verses 1 and 2 introducing the subject matter, Ādi Śaṅkarācārya begins by connecting the very human birth as being an outcome of one's own pāpa, and of course puṇya. But here, being aparādha-kṣamā, the focus is on the pāpa-karmas. How the pāpas done over many janmas manifest by way of the results they give. The results are in the form of an affliction because karmas done are pāpa-karmas. Therefore the first verse was a description of the afflictions in the womb that the foetus undergoes by the heat of the jāṭharāgni and the overall environment within.

**In the second verse** he presented how as an infant, one is subject to sorrow; the body and clothes are soiled by mud and impurities, "I don't know how to take care of my expelled impurities, I am always crying for mother's milk, always feeling agonised, without even the capacity to prevent the small creatures like mosquitoes from biting me. I was vulnerable to so many illnesses like small pox and all I knew was cry, rudanaparavaśaḥ. I was so consumed by my own tears and pain and affliction that I didn't even know that I need to pray and I missed even thinking of you O Lord! Kṣantavyo me'parādhaḥ, forgive me for my mind has not evolved enough to think of you." It was a phase of crying and seeking solution from my caretakers. Well, this is a very solid life review therefore, every stage of my life I need to look back and see my own behavioural patterns.

**The third verse** is going to describe very beautifully the youthful phase. How, as a young man, one is fully capable of worshipping the Lord. But the senses were overpowered with something else because of which I miss the boat in young years also.

प्रौढोऽहं यौवनस्थो विषयविषधरैः पञ्चभिर्मर्मसन्धौ  
दष्टो नष्टोऽविवेकः सुतधनयुवतिस्वादुसौख्ये निषण्णः |  
शैवीचिन्ताविहीनं मम हृदयमहो मानगर्वाधिरूढं  
क्षन्तव्यो मेऽपराधः शिव शिव शिव भो श्री महादेव शम्भो ॥३॥



*prauḍho'haṃ yauvanastho  
viṣayaviśadharaiḥ pañcabhir-marma-  
sandhau daṣṭo naṣṭo'vivekaḥ suta-  
dhana-yuvatisvādu-saukhye niṣaṇṇaḥ |  
śaivīcintā-vihīnaṃ mama hṛdayamaho  
māna-garvādhi-rūḍhaṃ  
kṣantavyo me'parādhaḥ śiva śiva śiva  
bho śrī mahādeva śambho (3)*

The human pride is discussed in this verse – prauḍho'haṃ means self-pride. Now what is the pride about! Even though I am capable, I could have worshipped the Lord, instead I took to so much pride in my youth; I was so taken up by my own physical beauty, yauvanastha – spending hours in front of the mirror improving every part of the body in every way possible; in my desire to look perfect. I believed I look perfect and I believed that the whole world must acknowledge how perfect I look, and so maintaining this perfection was the prime predominant thought occupying my youth. What was I leaning towards?

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

**Viṣayaviṣadharaiḥ pañchabhīḥ marmasandhau** – the fivefold senses were stung in their vulnerable spots by the sense objects. The sense objects themselves are like poison – viṣaya eva viṣam. I have been daṣṭaḥ; bitten by the poison of these five sense objects and I constantly looked to engage my sense organs with the sense objects. What's wrong with that? Nothing wrong, because I have been stung by the poison of these five snakes; naṣṭaḥ vivekaḥ, my viveka has been lost. Why do you say that?

**Suta-dhana-yuvati-svādusaukhyē niṣaṇṇaḥ** – I have been drowned in sustaining the pleasures of a son, wealth and woman or wife believing that they are my source of security, my source of happiness. I have been distracted by my own senses in my youth, and therefore with this kind of a viveka being lost, I did not understand the life pursuits properly, my experiences did not teach me that the world cannot give me permanent happiness. We are so used to crossing boundaries, wherever we see signs of 'No trespassing' that's precisely where we will trespass. Therefore, when we are told that earning wealth in this way is wrong, one must not do so, that is precisely what I will do; I will find shortcuts for my satisfaction.

In the Kaṭhōpaniṣad, Naciketas, this little child who is being allured by Lord Yama himself to take all the wealth in the world, says 'na vittena tarpaṇīyaḥ manuṣyaḥ – human beings will never be satisfied by wealth. If you remember when you were younger we all start thinking, that in the beginning of my career if I have 1 Million in my account, I will retire. Suppose, you did it in 10 years, you earned your Million, are you going to be satisfied, are you going to retire? The first part of the desire is fulfilled what about the second? When I thought of a Million, I didn't take into account the inflation and so it goes on and on and on. No money is going to satisfy and therefore it is said in the Bhajagovindam –

**mūḍha jahīhi dhanāgamatṛṣṇāṃ kuru  
sadbuddhiṃ manasi vitṛṣṇāṃ |  
yallabhase nijakarmopāttaṃ vittaṃ tena  
vinodaya cittam ||2||**

The wealth which you earn in accordance with your karma – karmaṇā upāttaṃ vittaṃ, be satisfied with that – vinodaya cittam. The scriptures don't prohibit the pursuit of wealth, it only advises to give up any addiction for wealth. There is no end to working for comforts in life and in this addiction we fail to see the damage this can cause to other life forms; we lose our viveka shakti, we trample upon others, we kill others, we hurt others, not just human beings, all life. All this is because of the tṛṣṇā the longing. The tradition beautifully explains who a wealthy man is –

**sa hi bhavati daridraḥ yasya tṛṣṇā viśālā  
manasī ca parituṣṭe ko arthavān ko daridraḥ**

He alone is daridra, a poor man, whose heart is addicted in tṛṣṇā; in the longing, in desiring, in craving. You are always living in the experience of want. That 'I am rich' or 'I am poor' is a perspective. It comes by bringing about a change in the way you think. But for a person who is satisfied within, manasī ca parituṣṭe, no one is rich or poor. There is another verse from Bhajagovindam that explains the futility of such addiction –

**yāvadvittopārjanaśaktaḥ tāvannijaparivāro  
raktaḥ  
paścājjīvati jarjaradehe vārtāṃ kopi na pṛcchati  
gehe**

People will come to you, your family also comes to you, your friends come to you, relatives come to you, and everybody comes to you as long as you remain a provider.

The day your body-mind-sense system begins to wobble due to age, then nobody looks at you. Once your business is handed over to your young generation, you become old furniture in the house, neglected, left alone. So what should one do – bhaja govindaṃ bhaja govindaṃ bhaja mūḍhamate.

Śaṅkarācārya says, understand what are priorities in life, work for the permanent, use your life journey as a means to grow, to evolve, to prepare for the higher truths of life, not these small material comforts because they are very temporary.

**Śaivīcintāvihīnaṃ mama hṛdayam aho mānagarvādhirūḍhaṃ** : We do not understand that peace and security in life does not come from the world, it comes from the divine, but I didn't – śaivīcintāvihīnaṃ, I did not think of the Lord, I did not reflect upon the Lord. Mama hṛdayam aho mānagarvādhirūḍhaṃ – aho means 'Alas!' What happened, why are you going alas! My heart was so much given to māna and garvā, self-pride and self-admiration. The inner feeling that I am somebody, seeks validation, acceptance and acknowledgement. I become so vulnerable to people's thinking, and people's ways because of this māna, living in a bubble about who I am and it brings certain hypocrisy into my personality leading to self-deception. When the mind goes into a track of māna we need to catch ourselves and move our thought system to humility, to acceptance, to being a nobody, and that expresses itself as somebody who is without garva or absence of garva, ego. The heart gets settled in humility and simplicity when māna and garva leave my heart. But alas! My heart was filled itself with māna and garva. Therefore, I lost not only my youth, but my entire adult life; in chasing women, in chasing money, in chasing children, progeny and assets.

I never realised that in all my success story through my adult life it was daivam, it was your grace that helped me walk through. I always came to you with my check list demanding this, that, the other; I never came to you in gratitude to say thank you. You have continued to give me that humility, that simplicity, but my heart was not available for receiving in the adult years. Hence, kṣantavyo me'parādhaḥ.

Now, when my old age came, the world declared that I am a senior citizen and to sit quietly. I was not ready to retire, but the society retired me, my children retired me, everybody retired me and I found myself an old man; even my body began to give up. The next verse will look into how the old age is handled.



# Ayurvedic Yoga

♥ 16

**Namaste dear Sadhakas,**

**if you integrate the wisdom of the chakra system into your life, it is not only the best tool for your personality development, but also the formula for a happy and fulfilling life.**

## What are the *chakras*?

Chakras are invisible energy fields in our body that are flooded with life force energy called prana. The word "chakra" comes from Sanskrit and means "wheel of light".

You can think of chakras as a type of energy vortex or wheel of energy that sits at various points along the spine, starting from the tailbone to the top of the head and beyond. They connect heaven and earth within ourselves, becoming more and more ethereal and subtle from bottom to top.

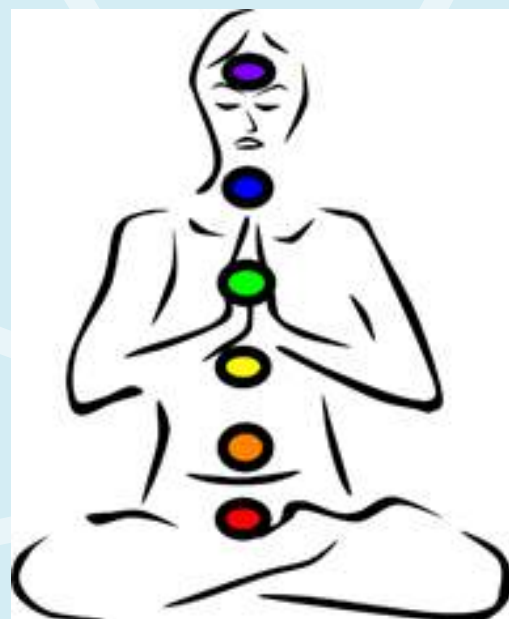
### **The 7 chakras (from bottom to top)**

1. Muladhara (Root) Chakra
2. Svadhisthana (Sacral) Chakra
3. Manipura (Solar Plexus) Chakra
4. Anahata (Heart) Chakra
5. Vishuddha (Throat) Chakra
6. Ajna (Brow) Chakra
7. Sahasrara (Crown) Chakra

### **Function of the chakras**

Chakras affect our physical, mental and emotional state. Each chakra is associated with different elements, glands, body parts, colors, sounds, qualities and substances. When all chakras are in balance, we feel good physically, emotionally, mentally, and spiritually. If this is not the case, then there can be various problems, disruptions and blockages on the various levels.

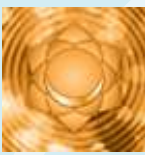
The chakras can be balanced through yoga, meditation and pranayama, we can free ourselves from old structures that may no longer be useful to us, a path to holistic change.





### 1. **Muladhara Chakra**

**Seat:** at the bottom of the spine, the pelvic floor  
**color:** red color  
**stands for:** connectedness and rootedness in life, stability and material security  
**effect:** As the lowest chakra, it is the source of life energy that grounds us and gives us stability. Physical exhaustion and weakness are noticeable in this chakra.



### 2. **Svadhithana Chakra**

**seat:** about three finger widths below the navel  
**color:** orange  
**stands for:** Creativity and creative thinking and acting, joie de vivre, sensuality and sexual energies  
**effect:** The second chakra allows us to live out our creativity and zest for life. It is also considered the center of female energy. If we are constantly sad or suffer from frequent tiredness, this can be related to the sacral chakra.



### 3. **Manipura Chakra**

**seat:** above the navel, on the so-called "solar plexus"  
**color:** yellow  
**stands for:** assertiveness and willpower as well as self-confident appearance  
**effect:** The third chakra serves as a central store for the so-called prana, the life energy. Stress and inner tension are most noticeable here



### 4. **Anahata Chakra**

**seat:** at heart level in the chest  
**color:** green  
**stands for:** a warm, open, compassionate and tolerant nature  
**effect:** Our heart chakra gives us our gentle traits – it gives us the ability to love, to give comfort and acceptance, and to be compassionate to others. If it is not in balance, it can lead to feelings of loneliness, sadness or even a depressive mood.

### 5. **Vishuddha Chakra**

**seat:** neck area  
**color:** light blue to turquoise  
**stands for:** understanding of music and all forms of communication, especially language  
**effect:** With the throat chakra we perceive sounds and words and process all communication. Disorders increase inhibitions and shyness as well as irritation.

### 6. **Ajna Chakra**

**seat:** as a "third eye" between the eyebrows  
**color:** dark blue  
**stands for:** wisdom, imagination, recognition of one's own goals  
**effect:** The brow chakra helps us to better understand our own desires and goals, which in turn enables us to be more mindful and aware of ourselves. If it is blocked, this can manifest itself in arrogance, excessive ambition and vanity.

### 7. **Sahasrara Chakra**

**seat:** at the highest point of the back of the head  
**color:** violet  
**stands for:** faith and spirituality as well as pure consciousness  
**effect:** The spirituality associated with the seventh chakra gives deep inner peace and can lead to megalomania when disturbed.

*In the next newsletter there will be more information and yoga asana practice for each individual chakra.*

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





## Upcoming Workshops / Satsangs in June 2023 with Ammaji



### Sunday

#### Kenopanisad

Starting Date : 2nd Apr'23

Every Sunday at 12 Noon IST ( 1 hour session)

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



### Saturday

#### Hastamalakiyam

Introductory Bhasyam Studies of the Ten Upanisads

Starting Date : 13th May'23

Every Saturday at 12 Noon IST ( 1 hour session)

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



### Bhagavad Gita Satsang with Ammaji

3rd Saturday, 17th June, 2023; 5:00 to 6:30 p.m. IST

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



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## HASTAMALAKIYAM

*A Text on Essence of Vedanta*

- taught by Swamini Pramananda (Ammaji)

A beautiful set of contemplative verses by which unfolds the essence of Advaita Vedanta. Ammaji, in a lucid manner expounds this small text in eleven talks.

*Starting on 13th May, 2023*

*Every Saturday, 12 Noon IST (1 hour)*

11 Sessions

Join Zoom link with

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Swamini Pramananda is a well known international Vedanta Teacher and a Sanskrit Scholar. She has been sharing the Vedantic Wisdom in her simple eloquent teachings for over forty years.

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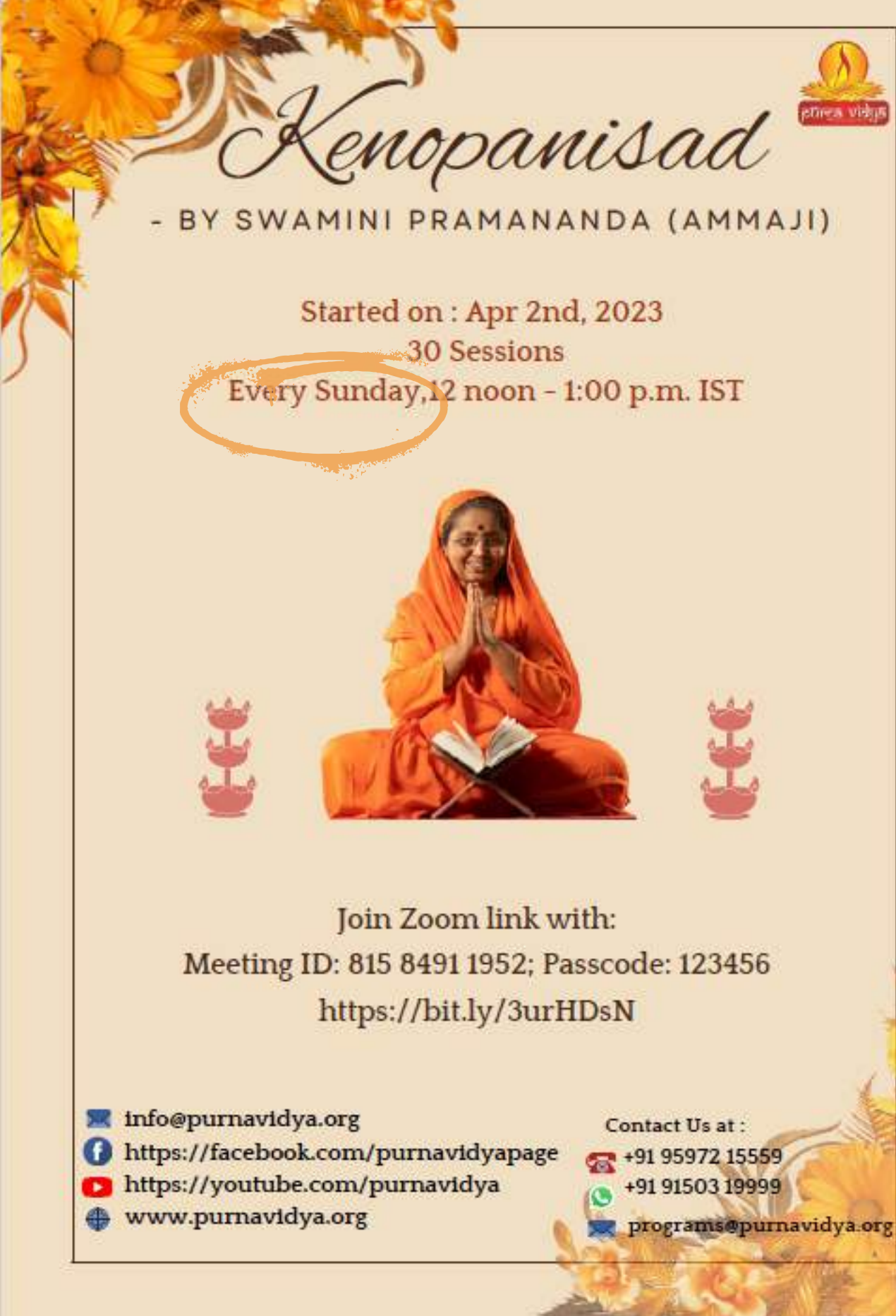
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# Kenopanisad




- BY SWAMINI PRAMANANDA (AMMAJI)

Started on : Apr 2nd, 2023  
30 Sessions  
Every Sunday, 12 noon - 1:00 p.m. IST



Join Zoom link with:  
Meeting ID: 815 8491 1952; Passcode: 123456  
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# Lalitha Sahasranama Stotram

Learn to Chant the Lalitha Sahasranama,  
prayer verses to Lalithambal with phonetic precision  
with

**Swami Siddhabodhananda**

Starting Date : 30th May, 2023

Every Tuesday, 11am IST (40 Sessions)

Join Zoom link with

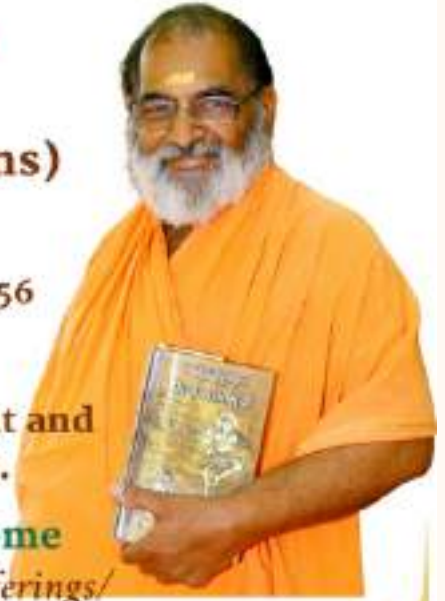
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**Who can Join?**

Devotees of the Goddess who desire to chant and  
understand the meaning of the Prayers.

**All are Invited, Donations are Welcome**

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## VEDIC HERITAGE TEACHING PROGRAM FOR YOUNG GENERATION



### VALUES (24 Sessions)



Starting June 03, 2023  
Every Saturday 1:30 to 3:00 P.M. IST

For Ages 9 to 14

We all need to know the value of a value for the value  
to become valuable to you in your life - Ammaji

Physical growth is common to all forms of life. The human being, in addition, is blessed with the capacity for emotional growth and maturity. One's emotional maturity is influenced by many factors. These sessions on Values help a child to analyse and understand a number of universal and cultural values.

#### Program Includes

- Learning about values based on our vedic Heritage
- Learn to chant shlokas
- How to perform a simple puja

#### Syllabus Plan

- Dharma
- moral Values in Vedic tradition
- Truthfulness,
- non-injury,
- friendship,
- anger, and other values

and more ....

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

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## Vedic Heritage Teaching Program For Young Generation

HUMAN DEVELOPMENT AND  
SPIRITUAL GROWTH



Religious culture touches every aspect of one's life. These include language, dress, food, customs, etc. All these elements are connected to the Vedic religion. In the Vedic vision of God, the world is non-separate from Him.

- Ammaji



### Starting June 4th, 2023

Sunday 6:30 to 7:30 P.M. IST

30 sessions

Live online zoom sessions

(Over a year with school holiday breaks)

For Ages 12 to 18

#### Topics Covered

- Moral development, self & cultural identity
- Vedic and modern influences including Peer pressure, value for traditions
- Psychological Growth and Spiritual seeking including goals of a human being and other topics  
& more ....

The course gives broad overview of Human development and deals with many of the important challenges confronted by teenagers. The topics aim to generate open, candid and meaningful discussions between adults and teenagers. This brings about a deeper understanding of the concepts, thereby enabling youngsters to make informed choices.

Click here for Registration and further information:

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# 14 Upcoming Courses – Events

## Guru Purnima Celebrations

An offering to our Guru  
**Sri Swami Siddhabodhananda  
 Swamini Pramananda (Ammaji)**  
 June 30th Friday - Registration by 5pm  
 Welcome and Opening session: 8.00 to 7.30pm  
 1st & 2nd July 2023

Program Schedule	1st July 2023	Program Schedule	2nd July 2023
Meditation(30mnts) Text 'Prarthana Satpadi-1'	07:00 A.M. to 09:00 A.M	Meditation(30mnts) Text 'Prarthana Satpadi-4'	07:00 A.M. to 09:00 A.M
Breakfast	09:00 A.M. to 09:30 A.M	Breakfast	09:00 A.M. to 09:30 A.M
Teachings on 'Prarthana Satpadi' - 2	10:00 A.M. to 11:30 A.M	Teachings on 'Prarthana Satpadi' - 5	10:00 A.M. to 11:30 A.M
Learn to chant	12:00 A.M. to 01:00 P.M	learn to chant	12:00 A.M. to 01:00 P.M
Lunch and rest	01:00 P.M. to 03:00 P.M	closing session for family camp	01:00 P.M. to 02:00 P.M
Prarthana satpadi-3	03:00 P.M. to 04:30 P.M	Lunch	02:00 P.M
Family Games and Outdoor satsang	05:00 P.M. to 07:00 P.M	-----	-----
Dinner	07:00 P.M. to 08:30 P.M	-----	-----

**Guru-daksina offerings can be made at:**  
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## Guru Purnima Celebrations

An offering to our Guru  
**Puja Sri Swami Dayananda Sarsaswati**  
 1st & 2nd July 2023

Program Schedule	1st July 2023	Program Schedule	2nd July 2023
Thelivu Guruvin Thiruvaarthai Thirumanthiram (Session1)	09:30 A.M. to 10:30 A.M	Welcome & Opening Prayers	10:30 A.M. to 10:40 A.M
Thelivu Guruvin Thiruvaarthai Thirumanthiram (Session2)	11:00 A.M. to 12:30 A.M	Guru-Paduka-Puja by Sri Arulji	10:40 A.M. to 11:30 A.M
Thelivu Guruvin Thiruvaarthai Thirumanthiram (Session3)	04:00 A.M. to 05:00 A.M	Guru Purnima Message by Arulji	11:30 A.M. to 11:55 A.M
Aarti & Satsang	06:00 P.M. to 07:30 P.M	Closing Prayers	12 Noon IST

**Guru-daksina offerings can be made at:**  
 For Donations: <https://www.purnavidya.org/donations/>

For More Information:

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## Vedanta & Vedic Heritage Programs Calendar 2023

### UK Programs

- Jun 09 - 13 : Bhagvad Gita Message - Preston & Manchester
- Jun 14 - 19 : Vedanta Programs - Kent
- Jun 20 - 22 : A Message on Vedanta - Wales
- Jun 23 - 26 : Bhagavad Gita- Vision of life  
- Bedford & Milton Keynes
- Jun 27 - 30 : Vedanta Satsangs - Birmingham
- Jul 01 - 03 : Gurupurnima Family Retreat  
- Leicester Beaumanor



### Europe Programs

- Jul 7 : Ammaji's Birthday - Blessings (online)
- Jul 10 - 15 : Yin Yoga Philosophy Course 1  
- Munich, Germany
- Jul 18 - 23 : Yin Yoga Philosophy Course 2  
- Munich, Germany
- Jul 24 - 30 : Vedanta Saatsangs  
- Groningen, Netherlands



✉ [info@purnavidya.org](mailto:info@purnavidya.org)

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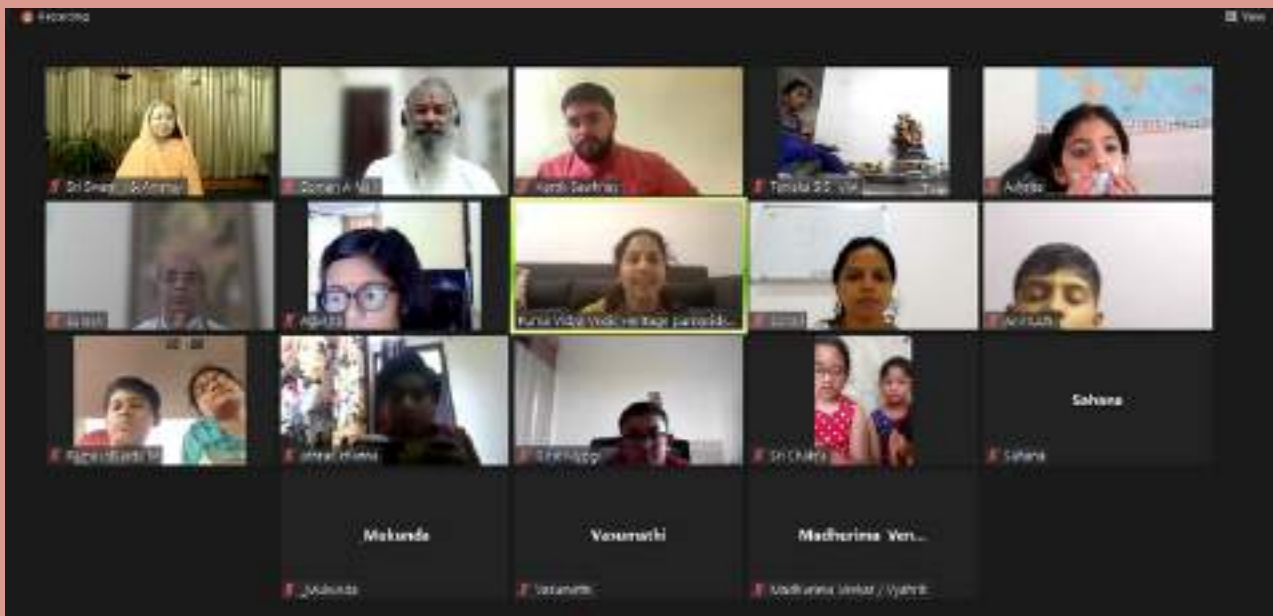
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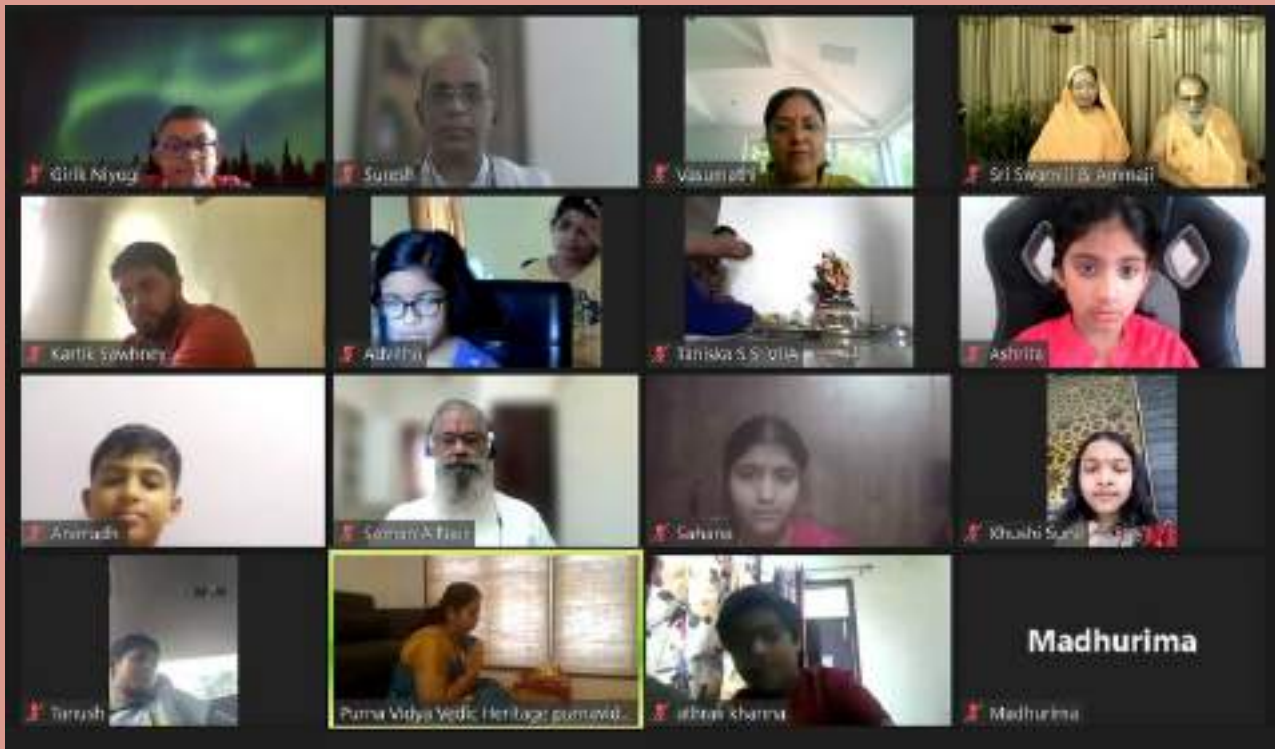
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## Purna Vidya Vedic Heritage Teaching Program for young generation

### Bhagavad Gita Chanting for the young

***The first batch of children successfully completed learning chanting the sacred Bhagavad Gita. The course commenced in June 2021 and over period just over 18 months, the children learnt the right way to chant and pronounce the verses for all eighteen chapters.***

The online live sessions were conducted weekly. children and teachers were blessed presence of Ammaji and Swamiji for the opening and closing session of Gita chanting course.

The group consisted wide age range of children and young people of age 7 to 21 years. All attended sessions regularly, showing interest, enthusiasm in completing the 18 chapters.

Sessions were live, interactive, and included discussions about the conversation between Krishna and Arjuna, some teaching and life lessons from the Gita. Children also enjoyed playing Kahoot quiz on topics learnt.

The concluding session of course, blessed by presence of Ammaji and Swamiji was made special with children chanting sample of verses learning from the Bhagavad Gita and offering pancopacara puja to Lord Krishna. Parents too joined to witness and celebrate this special moment, recognizing the beautiful successful journey children were part of.

Purna Vidya now continues to carry this special gift by arranging regular monthly sessions to practise chanting the slokas and learning message from each chapter of the Gita.



## *Ganga Dasahara- Coimbatore*

Ganga Dasahara, the day of descent of Goddess Ma Ganga was celebrated on 30th May with pujas at the Ganga Devi temple in Tapasyalayam. In addition, an online message from Ammaji, describing the Sacred land of Ganga Valley was a great treat for all members who participated in the event.



# Ganga Dasahava- Tapasyalayanam





let's extend our gratitude  
and support the Ashram!



## Gift A Day



Dear Well Wisher,  
Hari Om!

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

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

**Sponsor 21,000 INR for one day**

Thank you all for your generosity and support.

For any additional information

Contact Us at :

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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!

Every action has a seen and an unseen result which goes into one's karmic account and comes into fruitification when it is time. It could be the very second, next day, year or even in the next life! Karma yoga is the capacity to accept the results of our actions when they fructify. Does that mean we do not expect the best? Not at all! You expect the best and you work for it but what will be the end result, we will not know. Whatever is the result, we need to learn to accept it with grace! When we cultivate the attitude of, I am just an instrument through which things gets done, the ownership mentality will melt away. May Isvara's grace always shine upon us as we continue with the work we have embarked in!

*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)*

*“While doing  
see yourself as  
the non-doer.*

*In action, see  
the non-action.*

*Doing happens  
through you.*

*You are not  
a doer!”*

*(Ammaji)*

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