



pūrṇa vidyā newsletter 10|23

Contents

- 1** Ammaji's Message
- 3** Śiva-aparādha-kṣamāpaṇa-stotram (Part 11)
- 7** Yoga-Practice (Part 32)
Ayurvedic Yoga
- 10** Ongoing Weekend Sessions
- 11** Upcoming Courses/ Events
- 14** Past Events – Ashram & Online
- 19** Childrens Corner
- 22** Editorial Team Message



Ammaji's Message

Dear Readers,

Devi, the personification of Shakti (power) is celebrated in great splendour throughout India and many other countries during the nine day festival of Navarātri in October. She is described as the war goddess and the protector of higher powers from the demons. She is known as the daughter of mountains and has held many battles with many asurās (demons) to uphold and protect dharmic order. The following line is found in Devi Mahātmaya, “though she is eternal, the goddess becomes manifest over and over again to protect the world”.

>>>





>>>

Navarātri is associated to the prominent battle that took place between Goddess Durgā and demon Mahiṣāsura and it celebrates the victory of Good over Evil. The nine manifestations of the goddess Durgā are worshipped during the festival of Navarātri where each of the nine manifested forms are venerated respectively for each night.

Navaratri festival has also been celebrated in worship of the Trinity-Goddesses. The first three days is dedicated to Goddess Durgā, the next three days is for Goddess Lakṣmī and the last three days is for Goddess Sarasvatī. Goddess Lakṣmī is represented as goddess of fortune and power. In her four hands, she is seen to be holding Padma, Śaṅkha (couch), Amṛtakalaśa (pot of ambrosia) and Bilva fruit. The hands signify the power to grant the four puruṣārthas (pursuits of human life): Dharma (righteousness), artha (security), kāma (pleasures) and Mokṣa (liberation).

Goddess Sarasvatī is the personification of all knowledge and wisdom. Her four arms show her all- pervasiveness. In her left hand she holds a book which represents all secular sciences, while in her right she is holding the Akṣamālā (rosary), which symbolises all spiritual sciences, Yoga including Tapas (austerities), meditation and Japa (repetition of the divine name).

She is the cosmic energy which moves through the universe and is thus considered the Mother of the universe. Let us worship the Goddess in Her multitude of Manifestations during these nine days and receive Her blessings in our lives.



Love and Blessings,

Ammaji



Śiva-aparādha-kṣamāpaṇa-stotram > Part 11

नग्नो निःसङ्गशुद्धस्त्रिगुणविरहितो ध्वस्तमोहान्धकारो
नासाग्रे न्यस्तदृष्टिर्विदितभवगुणो नैव दृष्टः कदाचित्।
उन्मन्यावस्थया त्वां विगतकलिमलमं शङ्करं न स्मरामि
क्षन्तव्यो मेऽपराध शिव शिव शिव भो श्री महादेव शम्भो ॥

*nagnō niḥsaṅgaśuddhastriḡuṇavirahitō
dhvastamōhāndhakārō
nāsāgrē nyastadṛṣṭirviditabhavaguṇō naiva dṛṣṭaḥ kadāchit |
unmanyā'vasthayā tvāṃ vigatakalimalaṃ śaṅkaraṃ na
smarāmi
kṣantavyō mē'parādhaḥ śiva śiva śiva bhō śrīmahādēva
śambhō || 9*

स्थित्वा स्थाने सरोजे प्रनवमयमरुत्कुभके सूक्ष्ममार्गे
शान्ते स्वान्ते प्रलीने प्रकटितविभवे ज्योतिरूपेऽपराख्ये।
लिङ्गज्ञे ब्रह्मवाक्ये सकलतनुगतं शङ्करं न स्मरामि
क्षन्तव्यो मेऽपराध शिव शिव शिव भो श्री महादेव शम्भो ॥

*sthitvā sthāne saroje pranavamayamarutkubhake
sūkṣmamārge
śānte svānte pralīne prakṭitavibhave jyotirūpe'parākhye.
liṅgajñe brahmavākye sakalatanugataṃ śaṅkaraṃ
na smarāmi
kṣantavyo me'parādha śiva śiva śiva bho śrī mahādeva
śambho || 10*

हृद्यं वेदान्तवेद्यं हृदयसरसिजे दीप्तमुद्यत्प्रकाशम्
सत्यं शान्तस्वरूपं सकलमुनिमनःपद्मषण्डडैकवेद्यम्।
जाग्रत्स्वप्ने सुषुप्तौ त्रिगुणविरहितं शङ्करं न स्मरामि
क्षन्तव्यो मेऽपराध शिव शिव शिव भो श्री महादेव शम्भो ॥

*hṛdyam vedāntavedyam hṛdayasarasije
dīptamudyatprakāśam
satyam śāntasvarūpaṃ sakalamunimana
:padmaṣaṇḍaḍaikavedyam.
jāgratsvapne suṣuptau triguṇavirahitaṃ śaṅkaraṃ
na smarāmi
kṣantavyo me'parādha śiva śiva śiva bho śrī mahādeva
śambho || 11*



In the last class, we saw the devotee discussing yogic meditation. In other words, he moves into a meditative mode and says, "I have omitted doing pujas, I have omitted following any of the disciplines, the different penance that we have like fasting, like pilgrimage, I have missed all of that." He continues in these verses 9, 10, and 11, regretting that he could never sit in a meditative space either. "You are exempt from doing pujas, you are exempt from doing charities, engaging with the world, with the society and so on only if you are committed to a contemplative life.

>>>

>>> These are the two paths laid out by tradition that if you choose to keep taking from the world, engaging with the world, then you need to engage in giving back too and so either you move into that cycle of give and take because if you have taken you must give back, if you took from your parents you need to give back, if you took from your heritage you need to give back, if you took from the environment, you need to give back, if you took from the gods you need to give back, if you have taken from human society then you have to definitely give it back.

Don't say, "Yes, I gave back 5 years ago." No, this is a daily duty because every day we take from the world, tap into the resources of nature, and receive the blessings of the divine. Whatever we are today is due to the blessings of our ancestors, family members, environment, and human society. They all contribute to my daily life. Since I am taking, I must give back. The devotee, caught in this inner rhythm of regret over these omissions and commissions, says, "If I had been on that track, if I had done it properly, not only did I neglect the give and take equation, but I also didn't play properly. I only took all the time from everyone, and there was no giving back." Moreover, the Vedas give us a sanction: if you don't want to move in that rhythm, you have another possibility—a contemplative life, a life of renunciation, a life of a monk, where you take very little just enough to survive, enough to sustain your body and mind. That much alone you are allowed to take, but you give 100% back to the universe. How does that happen? It happens when you can live a contemplative life, a life predominantly lived in the inner world more than the outer world. Now, our devotee regrets that he didn't even delve into this inner world.

Verses 9, 10, and 11 constitute a beautiful section on the life of meditation and the inner journey. Many of us desire to straddle two paths yet attempting to anchor both feet in one place tests our ability to perform even the simplest tasks effectively. Balancing acts have always posed challenges, leaving us conflicted and questioning our own journeys, given that one route leads outward while the other guides inward. In this inner journey, the focus lies in moving away from engagement with sensory objects and individuals, redirecting the mind toward its source, even when it has been relentlessly entangled in various activities and responsibilities. Breaking the cycle becomes imperative to embark on the inner journey. Suspending the outer rhythm and transitioning into the inner space are also parts of this journey, as it entails the shift from the tangible to the intangible. This movement from the gross to the subtle necessitates disengagement with the tangible and a gradual transition within the physio-psycho complex. This journey is elucidated in two ways within our tradition. The first is the inner journey or the path of upasana, a meditation aimed at the divinity, often by connecting with a specific form representing the divine. This form of upasana, known as pratima upasana, involves engaging with tangible symbols or through sound, such as the guru mantra. The guru, having gone through the process himself, provides you with a mantra tailored to your core, nature, tendencies, and orientations. Moreover, we have sound-based meditation, known as pretika upasana. Throughout these upasanas, one learns the discipline of allocating a specific time and place and positioning the body in a manner that minimizes physiological activities, particularly those related to digestion.

How do you do that? By taking to meditation practices before your meal, therefore, positioning your body, your seat looking at in which condition is your body, in which condition is your prana, your breath, bringing the prana to a baseline, bringing the mind looking at the condition of the mind, the condition of the intellect, the condition of all your sense organs; this is the beginning point of your inner journey, therefore, engaging in an inner world involves like you spend your time and energy in the external world like we have learned over time how to lock ourselves in packing our day with a million different activities. If you choose to go into an inner world, a contemplative life, we need to find ways and means to pack our mind, to engage in the inner world even while I am in the outer. We have in the tradition what we call anthevasi or gurukulavasa, you go and live with your teacher, see how the teacher lives their life, how do they engage in their inner world, and you learn slowly the art of staying inward even if you are coming out, you never miss being inward. This is not an ordinary journey and therefore, our devotee who is in regret on the various times of his life journey, now, he regrets that he never learned how to be contemplative.

In verse 9, we saw his regret about not being contemplative like a yogi, that is the discipline, now he talks about the lord as nirguna, the very essence of life, the very basis of life is the divine as a formless called nirguna brahma, the divinity as a formless omniscient, as the form of light, the omnipresent being. This all-pervasive truth, I never even bothered to look into, I never even bothered to close my eyes and connect with the all-pervasive truth internally as my own essence. If I cannot go within, how can I link back out into multiple dimensions of the universe, I can only look out in the material world, but looking out need not be only in the material world; there is a huge universe that is seen and unseen and there are ways to connect with the unseen world.

Why should I connect with the unseen world when you are already connected to the unseen world. All we need to do is enjoy the wealth of multiple dimensions of this universe; we are depriving ourselves of that if we are so committed to the material world. In this verse 10, he describes the lord as nagnaḥ, you are pure truth, digambaraḥ, you are a naked truth free from any covering, free from any costume and triguṇavirahitaḥ, you are one who is free from satva, raja, and tamo gunas, all three gunas; dhvasta mōhāndha kāraḥ, there is no andakaraḥ, there is no darkness. The darkness of moha or delusion is nowhere near you whereas I am soaking in the delusion, or I am covered by delusion. Who are you O' omniscient being? You are the one from whom darkness of delusion is destroyed, is non-existent, and viditabhavaguṇḥ, the one who is free from three qualities, but he is the one who knows those qualities, he is the one who holds three qualities, he is beyond than the three qualities; this is who you are O' lord. Nāsāgrē nyastadṛṣṭiḥ, this is me, I could have fixed my gaze for my focus, for my concentration and I could have seen you, naiva dṛṣṭaḥ kadāchit, but I never saw you ever because I never learned even how to fix my gaze. When I close my eyes, my mind would go all over, I never learned the art of fixing my gaze, this is called dharana shakti.

To fix my gaze on an object that I want, I should be able to suspend the sense organs from travelling where I don't want and therefore, I need to understand what is pratyahara, what is dharana even before I enter dhyanam, meditation is much later. I need to know what is pragyahara, how I withdraw, how I fix my gaze. Well, me useless fellow, I didn't do any one of these things and then he says, unmanya'vasthayā, I have remained in such a confused state because of my confusion.

This is really a big wisdom. Somebody who can say I am confused, 50% of wisdom has already reached him because he is able to acknowledge where he is at, he is able to be honest and say where he is at instead of being defensive and justifying. Since I have been in a confused state, tvāṃ vigatakalimalaṃ śaṅkaraṃ na smarāmi, I never contemplated upon you. I did not know even how to fix my gaze, how could I do anything more than that. I never attended one yoga class, I never learned how to breathe properly, I never learned how to sit properly, no yama in my life, no niyama, no asana, no pranayama, no pratyahara, and therefore, no Shiva ever came in my vision. kṣantavyō mē'parādhaḥ śiva śiva śiva bhō śrīmahādēva śambhō, O' lord, please forgive me for my omissions and commissions. This is getting to know the lord as an omniscient being, that is very difficult; If you could not do this at least you must have done some upasana, you might have at least sat and visualised the form of the lord, if not the divinity as light, as omniscience.

You might have been able to visualize his form. Well, what kind of form of lord was given to you? Verse 11 describes the beautiful form of Shiva as presented to us. I could have contemplated upon any one of those forms, but what a fool I have been. I have missed even doing saguna upasana like I have missed nirguna upasana also. Verse 11 describes the saguna upasana.

चन्द्रोत्भासितशेखरे स्मरहरे गङ्गाधरे शङ्करे
 सर्पैर्भूषितकण्ठकर्णविवरे नेत्रोत्थवैश्वानरे।
 दन्तित्वकृतसुन्दराम्बरधरे त्रैलोक्यसारे हरे
 मोक्षार्थे कुरु चित्तव्रित्तिमचलामन्येस्तु किं कर्मभिः॥
*candrotbhāsitaśekhara smarahare gaṅgādhare
 śaṅkare
 sarpairbhūṣitakaṅṭhakarnavivare
 netrotthavaishvānare.
 dantitvakṛtasundarāambaradhare
 trailikyasāre hare
 mokṣārthe kuru cittavrittimalāmanyestu
 kiṃ karmabhi: 12*

Here, he is going to conclude his groaning and moaning process which has been going on for quite some time and finally appealing to the lord, please show me the path for self-awakening, mōkṣārthaṃ kuru chittavṛttimachalām, make my mind stay in moksha journey, I am there and I am not there, I know I want this and at the same time, I do everything to negate this, this is a very peculiar, annoying state of affairs. So, teach me how I can stay on this path and remain on this path. Why am I chasing all day filling up with activities, kiṃ karmabhiḥ anyaiḥ, what for packing my days with useless things and let me learn to connect my mind to this one journey and stay with it. He later talks about upasana where the lord is taken in a form and that form of contemplation also, I have not learned. Nothing more is there, I have regretted enough, everything that I should have done I have not done. In the concluding 3 versus, the devotee calls for what is vyragya, dispassion, and how can I gain that attitude of dispassion, teach me O lord, be my teacher.



Āyurvedic Yoga ♥²¹

Namaste dear Sadhakas,

*this article is the fifth part of a sevenfold series about our inner energy centers. We will continue with **Vishuddha Chakra**. You will get to know a series of exercises with meditation, yoga asana and a visualization exercise to harmonize your 5th Chakra – Throat Chakra*

Brief overview of Vishuddha Chakra (Throat Chakra):

Location: cervical spine, larynx area

Glands: thyroid, parathyroid

Color: light blue

Mantra: HAM

Element: Ether

Sense : hearing

Planet : Saturn

Central themes : communication, word awareness, inspiration, mental energy, independence, truth

Positive aspects: Strong communication skills, harmonious self-awareness, diverse interests, ability to learn and concentrate, rational thinking, discernment, confidence in language & tone.

Negative aspects: desire for fame, intolerance, escapism, striving for power

Physical clues to disorders: sore throat, tonsillitis, tooth and gum disease, problems in the cervical spine area, neck and shoulder pain, thyroid problems, speech problems, ear problems

Mental indications of disorders: shyness, inhibitions, confusion, fear of isolation, lack of expression, fear of one's own opinion, speech disorders, stuttering



Exercise program for Vishuddha Chakra – Throat 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 Vishuddha Chakra

• **Matsyasana = fish pose**



- You lie on your back.
- Place your hands under your buttocks so that your palms are on the mat, your thumbs are touching, and your arms are extended as close under your body as possible.
- To find the optimal position, you can also jerk your body a little to pull your shoulder blades a little closer together.
- Your legs are closed and remain in a basic tension, the toes point away from the body.

- Your chin is tilted toward your sternum as you push yourself into a backbend using arm strength and an inhale. Your weight is now on your forearms.
- Finally, let your head sink gently back into your neck as you exhale. Make sure that it is not carrying any weight but is just resting lightly on the mat. You can now open your mouth slightly to relax your jaw. But keep breathing through your nose.
- Make sure you don't slump your back too much. Your pubic bone should pull towards your chin. The shoulders pull away from the ears, the shoulder blades towards each other.
- Most of the movement should occur in your thoracic spine.
- Breathe consciously and deeply and focus on the expansion of your chest and throat.
- Come out of the exercise in the reverse order.

Mudra for Vishuddha Chakra



Sit upright on a chair or cross-legged, place your hands together with your thumbs stretched upwards, the remaining fingers are folded, with the left index finger starting, i.e. at the top. Position your hands at stomach level and then the breathing exercise can begin. Breathe in deeply through your nose and sound the mantra "Ham" several times in a row as you breathe out. Repeat this a total of seven times, concentrating intensively on the throat chakra.

Visualization Exercise

Lie on your back, close your eyes and place your hands gently and without pressure on your throat. The wrists touch, rest on the collarbones and the fingers point diagonally upwards. Relax and deepen your breathing. You can already feel how well you absorb prana when you breathe in. This life energy should radiate completely from the hands into the throat with every exhalation (oder Einatmung?). As the energy flows, imagine a healing, light blue beam penetrating first the neck area and eventually the entire body. Stay with this imagination for at least seven breaths. Then place your hands on the floor and feel the effects of the exercise in a relaxed manner.

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 - 6 private Support: Helga, Gela, Judit, Kerstin, Birgit und Nina



Ongoing Weekend Sessions in Nov 2023 with Ammaji



Saturday

Chandogya Upaniṣad

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



Bhagavad Gita Satsang with Ammaji

3rd Saturday, 18th Oct, 2023; 5:00 to 6:30 p.m. IST

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



Sunday

katopanisad

Starting Date : 12th Nov'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!

<https://purnavidya.org/upcomingevents>

Donations are welcome. Click here to Contribute.

<https://purnavidya.org/education#education>



For More Information:

✉ info@purnavidya.org

📘 <https://facebook.com/purnavidyapage>

📺 <https://youtube.com/purnavidya>

Contact Us at :

☎ +91 95972 15559, +91 76769 54907

📞 +91 91503 19999

✉ programs@purnavidya.org

🌐 <https://purnavidya.org/>



Introductory Bhasyam Studies of the Bhagavad Gita and the Ten Upanisads

Chandogya Upaniṣad

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

<https://bit.ly/3bxw3pH>

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


Link for books purchase: <https://purnavidya.org/shop>


Link for charity contribution : <https://purnavidya.org/education#education>


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

Link for Program registration: <https://purnavidya.org/vedicwisdom>


For More Information:


 info@purnavidya.org


 <https://facebook.com/purnavidyapage>


 <https://youtube.com/purnavidya>

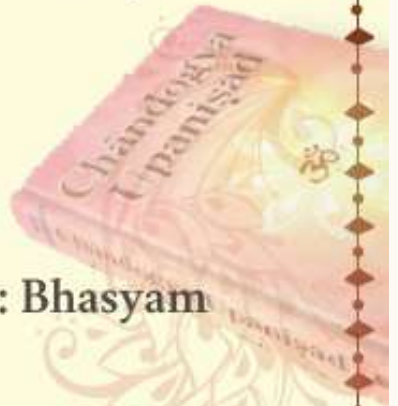
Contact Us at :

 +91 95972 15559 +91 78128 91579

 +91 91503 19999

 programs@purnavidya.org

 <https://purnavidya.org/>



kato panisad

- BY SWAMINI PRAMANANDA (AMMAJI)



Starting on : Nov 12th, 2023

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

Join Zoom link with:

Meeting ID: 815 8491 1952; Passcode: 123456

<https://bit.ly/3urHDsN>



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.

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

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

Link for Program registration: <https://purnavidya.org/vedicwisdom>

Link for books purchase: <https://purnavidya.org/shop>

Link for charity contribution : <https://purnavidya.org/education#education>

For More Information:

info@purnavidya.org

<https://facebook.com/purnavidyapage>

<https://youtube.com/purnavidya>



Contact Us at :

+91 9160122889

+91 91503 19999

programs@purnavidya.org

<https://purnavidya.org/>

PURNA VIDYA

Sujyestha

-Program for Elders

Date: 22 - 23rd November, 2023

**Venue: Purna Vidya Foundation,
Coimbatore, India**

TOPIC

- Karma in life
- Life reflections
- Sense of well-being-physical and cognitive
- Discovering inner peace
- Staying independent
- Health Talk

This program would provide inputs and practice to facilitate elders get a better understanding of self, develop a sense of identity and purpose and work on the available life options.

Swamini Pramananda is a Vedanta teacher and a teacher of teachers as well as a Sanskrit scholar. For the past over 35 years, she has been sharing the vision of Oneness and Harmony with seekers around the world. She is one of the clearest and most eloquent teachers of the Vedic vision of Oneness and Happiness in the world today.

She has authored a 24 book series that provides a comprehensive overview of Vedic wisdom and culture for adults as well as children – and offers everyone, with any cultural background, a beautiful opportunity to discover and savour the richness of India's spiritual heritage.

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

Link for books purchase: <https://purnavidya.org/shop>

Link for charity contribution : <https://purnavidya.org/education/education>

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

Link for Program registration: <https://purnavidya.org/vedicwisdom>

For More Information:

info@purnavidya.org

<https://facebook.com/purnavidyapage>

<https://youtube.com/purnavidya>



Contact Us at :

+91 9160122889

+91 91503 19999

programs@purnavidya.org

<https://purnavidya.org/>

14 Past Events



Sittha Viruthi Yoga conducted a workshop on self-management at the ashram from **6th to 8th October** at the ashram. It was attended by 46 participants.





Mudra Camp



Kanna Foundation conducted a **workshop on Mudras** and its significance at the ashram from **21st and 22nd of October**. It was attended by 34 participants and was facilitated by Pasukanna who has done quite a bit of research on the use of Mudras.

16 Past Events



Navarati puja was celebrated at the Coimbatore ashram with religious fervor. We had elaborate pujas both in the morning and evening on all the days culminating in Saraswathi puja, Ayudha puja and Vijayadasami.



Navaratri Puja







M.Savitha



Hemanshu



Anoha



Varshini



Siva



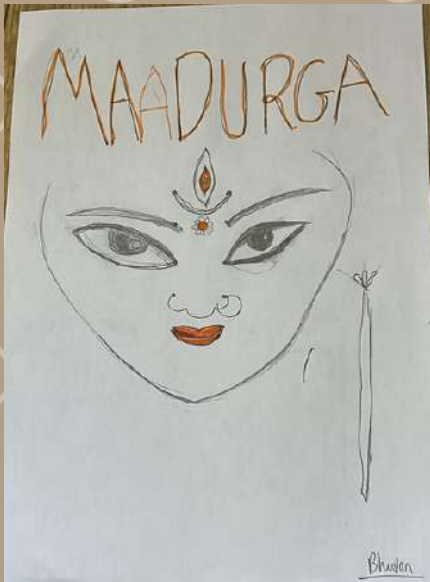
Shanvitha



Swanika



Sreehari



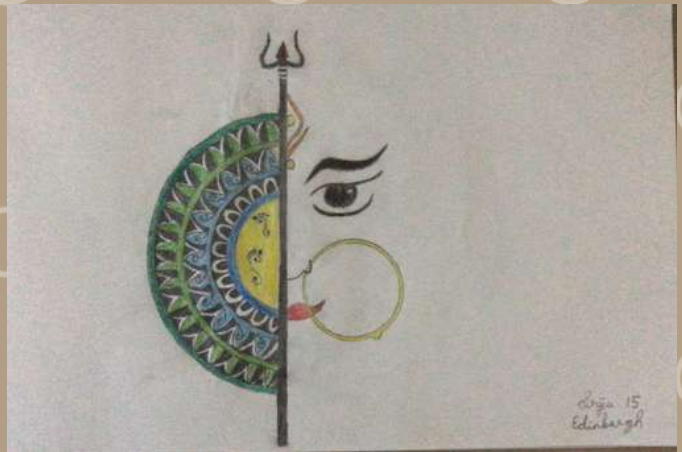
Bhuvan



Veda



Tejasvini



Sriju



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!

In our spiritual pursuit and progress, there are many parallels that are in line with the Navarātri Goddess worship.

Just as how Goddess Durgā destroys the asurās, may she guide us in controlling and destroying our negative tendencies. After which may Goddess Lakṣmī help us cultivate and imbibe positive qualities for a pure and steady mind. And then may Goddess Sarasvatī bless us to be well established and rooted in self-knowledge.

Religious practices such as fasting, Japa, meditation and chanting helps with purity of the mind. These practices purify our thoughts, words and deeds and there will be a sharpness in self-awareness. We become aware of how we are reacting to situations and take steps to counter behaviours that are unhealthy and negative. We will become more mindful in the choices that we make.

As we transact in the secular world, may we aspire to seek the highest in our spiritual life. May our prayers invoke an inward journey of spiritual seeking of oneness with the supreme consciousness.

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

We warmly welcome your feedback and contributions through

purnavidya.newsletter@gmail.com

*“Open your
heart
and recognise
God’s reflection
in you.”
(Ammaji)*

Editorial Team

Hari, Yogesh, Pushpa.

Contributors

Shobha, Sudha, Gayatri, Madhurima,

Archana, Sreenivasan,

Isabel, Nina, Judit, Kerstin,

Gela, Birgit, Alexandra.