



pūrṇā vidyā newsletter 01|23

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Ammaji's Message

Dear Readers,

It seems fashionable to say in this era that “I am not religious but I am spiritual!” What is spirituality? Is religion or religious practice truly separate from spirituality? Spirituality is about the way humans seek meaning and purpose to something that is larger than us and it involves searching for meaning in life. One’s spiritual life can be associated with the place of worship they are connected to or finding comfort in a personal relationship with a higher power or God, through prayers or even via connecting with nature. What we need to understand is that religion and spirituality are neither synonymous nor entirely distinct from each other.

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They overlap with one another. Spirituality is connected to large questions about life and identity such as what is the meaning of my existence or suffering; do things happen for a reason and what is my connection to the world around me? Spirituality is the experience that one gets when they come in contact with the divine. Religion is about what practices or rites one should follow and talks about what is right or wrong.

Spiritual living needs to be spontaneous and it cannot be compelled. It is about seeking a meaningful connection to something that is bigger than us and can help to cultivate gratitude, contentment, peace and acceptance which in turn results in a positive emotional health. It has been reported that higher level of spirituality has been linked to increased compassion, improved self-esteem and has strengthened bonds amongst people and communities. Spirituality has been a source of comfort and enables one to cope with challenges in life experiences. Religious practices when done aware fully enables one to grow spiritually.

As we start the new year in 2023, let us look reflect upon our own spiritual path and ask ourselves how we would like to continue in our spiritual journey and strengthen our compassion and empathy towards others; interconnectedness with the universe and to seek happiness beyond material pursuits.

Love and Blessings,

Ammaaji



Śiva-aparādha-kṣamāpaṇa-stotram

> Part 2

We are really moving into a deep understanding of our own human dynamics when it comes to omissions and commissions in life. If we can only get an insight into our own mind, it helps to a great extent in the way we handle our own mistakes, in our own understanding of right and wrong and how we work to compensating our wrong actions. In fact, religious practices are meant for taking care of the omissions and commissions.

Religious Practices for Atonement

The dharma-śāstra talks about the atonement activities or prāyaścitta-karma, whether it is a simple circumambulation during the daily pūjā to veda-pārāyaṇam, to various fire rituals like gāyatrī-homa. There are different vratams or vows like fasting, undertaking a pilgrimage, a dip in the holy Gaṅgā, annadānam, vidyā-dānam, etc. All these are meant for seeking forgiveness. They are compensatory activities which will neutralize the wrong actions. These are a few ideas of how a religion supports or nurtures atonement. In this regard, we find that in other faiths like Judaism or Christianity, Jainism, etc., all have their own defined expressions of atonement.

Dynamics of Victim Vs Culprit

Now, what happens to you when somebody does something wrong; and what happens to the other person doing the wrong or vice versa. Let us look at the different dynamics possible here – as a victim and as a culprit. This equation within you will reflect the degree and the balance you have for yourself and the other. So if I am the culprit, the one doing the wrong to the other, there are a few options – I can wait to see what happens, maybe that person will get back at me, or will walk away maybe. People pull the other's head in, do something and then walk away, we will see what happens when it happens, and you let out your frustrations in hurting the other and then just avoid the whole issue as it had never happened. This is one approach human beings have. The other approach is when you get caught, you yield, when they turn back at you then you do what is necessary in that situation, this is called giving in or fighting back.



Sometimes, you are ready to fight and be defensive about it. So not only I have hurt the other, now I am ready for a fight. Another possibility is that I may cooperate, it means I will ask forgiveness and hope that the other side will forgive me; this is called extending an apology and expecting forgiveness. If these two happen, then it is win-win situation. But if I apologise and it is not handled, there can be a compromise, there can be a give and take between the two sides. This happens in the families all the time, what approach you take whether you are working towards a win-win; or you are working towards fighting it out; or you are working towards yielding; or you are working towards a compromise or you are working to just avoid the whole thing – all depends on the dynamics between you and the other.

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Let us take a scenario of a vengeance versus a forgiveness act. For example, Mr A causes hurt to Mr B. When B is hurt what is going to be the feelings? We all go through this in life all the time, you will feel that this was unfair, unjust. There are times you will want an assurance from the other person, Mr A, that it will never happen again. These are the different responses the hurt person goes through. So that it will never happen again, you want an assurance. Sometimes, you want sympathy from the same person who hurt you, other times you might want to be compensated for the loss that you have incurred by the behaviour of this person. There are other times when you want Mr A to be punished for his actions, you want A to suffer the pain. So these are the many feelings depending on the extent of the hurt Mr B undergoes.

The Role of Apology

Now if Mr A recognises what he has done, he accepts responsibility for the pain caused and also regrets for having caused the pain. He apologises to Mr B and he is willing to atone, he asks forgiveness and he is willing to take any punishment. If Mr A manages to express these feelings to Mr B then what will happen is, Mr B will be willing to forgive when he sees that A genuinely wants to make a change. This forgiveness retrieves the original relationship between the two people, in fact it can even improve the relationship. Therefore confession and apology followed by forgiveness from the other side has such a tremendous healing power that you discover peace again. Of the elements that go into having an effective apology, the most important is sincerity. When I have done you wrong, if I am sincere in my apology, then this means that I take personal accountability for my action. Not only that I take responsibility, I can explain, I show regret for the particular action, I ask forgiveness. You will ask forgiveness only if you have a desire to restore the relationship and you reassure the other person you will not repeat this. In this way you reinforce the trust level with the other person.

The Nature of Apology

If the apology lacks sincerity, you just say 'sorry' for the sake of saying, or you apologise with anger "I told you I am sorry", then this is no apology. There is no regret and so the apology's efficacy drops. Look at the different ways in which human mind plays; an apology is not efficacious if lack of sincerity is seen in your tone or you apologise for all

your actions when it is too late. The victim is already on his death bed and then you go there and apologise for all the wrong you did all your life. What's the use, it's too late. He doesn't have energy to listen to you or respond to you.

Sometimes we apologise saying, "I'm so sorry that you are hurt", this is called passive generalisation. I am sorry that you are hurt not because I did something wrong to hurt you. It means that I didn't hurt you, but you got hurt what can I do, this is called passive generalisation. There are people who say I apologise if you feel that I offended you. Such apologies don't have any power in them. They don't carry that healing power of re-bonding with the other person, because it lacks sincerity, remorse and regret. Therefore when apology is offered, the most important thing is sincerity or taking responsibility for one's actions.

Importance of Forgiveness

Then what about forgiveness? Mr B, also needs to forgive sincerely, and forgiveness should be timely. You apologise today and after two years he forgives you, that also doesn't work. Forgiveness shouldn't be too late or it shouldn't be premature either. You don't give a chance to the other to express his reasons for doing what he did, that's also not as effective. Sometimes there is incapacity to forgive because I'm nurturing anger and hurt within me. Once in a retreat, we did a workshop on forgiveness. My evening satsangs used to be workshops where I would make people sit and do some of these inner exercises.

In this retreat I was telling people to forgive, just discover your healing power through forgiveness. I gave them some exercises and some reflections and they did that and suddenly in that group one man got and he said I can forgive many people but there are some people I simply refuse to forgive and there is one person I will never ever forgive in my life. He got all excited and I asked him to please sit down. But he was so worked up remembering that person that he refused to even sit down. So the last portion of the satsang was really tense because he kept going on and on how forgiveness isn't possible and somehow we closed the satsang.

It was a retreat and so next morning I had a morning meditation at 6 a.m. I was just coming out of the room and this man was standing outside my door and I said let's go for meditation. He didn't let me go and said: "Ammaji remember I said I will not forgive this person?". I said yes and then he said "you know that person came in my dream and we both looked into each other's eyes and I hugged him and he hugged me, we just held each other hugging and tears were in my eyes when I woke up." I said this is so wonderful. I asked him to pick up the phone and talk to him right now. Then he said he isn't in this world anymore. I asked him who is he and he said he is my older brother. I asked, this brother of yours what happened to him. He said to me, when my father was in his death bed he had my father signed a will in which all our hereditary properties went in his older brother's name and he took everything away; this happened 18 years ago. Ammaji, I could never forgive him in the last 18 years. I said how do you feel now? He said I feel so good, I feel so light that I could hold him and let go of this. This is precisely what I am saying, as long as I am holding a grudge, I must recognise holding a grudge means it is self-destructive. Self-destructive because you can make one who hurts you a permanent disturbing soul in your head, he will continue to be there as long as you hold your grudge against people. The only way is to release the person because that person has forgotten what he did, he doesn't even care anymore but the grudge that I hold keeps me emotionally drained, it is a cross that I end up carrying.

Therefore in apologising and asking for forgiveness there are some principles that we must always remember:

I am fallible – I could have done wrong to somebody, accept the fallible nature. In the life of a sadhaka, a spiritual life or a life of peace, coming to terms with one's own karmic life journey, one needs to accept the fact that I am fallible and it is okay to be fallible.

Not Protecting False Self-image – I may live with some false self-images, and in order to protect that false self-image, I become unwilling to accept my mistakes. So, to be able to admit my mistakes is a really big strength.

Taking Responsibility – Unwillingness to take responsibility for my action is another big problem. That unwillingness for taking responsibility blocks me from saying sorry.

If one is to understand a life of simplicity, a life of transparency, straightforwardness and prayerfulness, then one needs to understand omissions and commissions are an integral part of our life and there is nothing wrong in apologising nor in letting go and forgiving. Both sides understand the importance of each other or the relationship and can take one step towards each other. The healing power of any wrong done is so big that it can really bring back both sides.

Managing grief caused by circumstances

There are a few more things I must share with you because there are times when the society laws are such you feel it is not that the individual has done wrong to me but it is an unjust society or a societal law which was unfair. So who is going to tell you I'm sorry, how will you deal with it? There will be vengeance, reaction to a grievance. We see in the world people having protests for want of some compensation. Different damages like incidental damages are paid for, but what is the price for the pain, for the hurt; can you quantify the pain and suffering of hurting another or somebody being the victim of your anger? Can you quantify pain and suffering in material measure? No human law can quantify that. All social justice can look at is material/punitive damage and so this kind of compensation is relative in nature. It changes from society to society, it changes from governance to governance, it is imperfect. It can never be totally trusted. Thus, an important element that enters into the picture for all of us is when societal laws cannot compensate my pain and my suffering, whether I am the perpetrator or the victim, whether I have caused the hurt or I am hurt. Human laws will ever remain insufficient because we have no parameters for measuring pain and suffering of individuals.

The Power of Prayer to Heal

How are you going to compensate? This is precisely where prayers come into the picture. This is precisely where understanding of cosmic justice comes into the picture. The laws of karma, the laws of the karmic law giver and my dynamics with the Īśvara, with the divine, seeking justice from the divine, trusting that whatever I am experiencing in life is what I have asked; positive or negative experiences, these are all my own rewards and punishments. If I can understand the power and place of karma and the law of karma and what is cosmic justice, then a prayer like śiva-aparādha-kṣamāpaṇa-stotram is simply a great opening for us. It is fresh air, it is a new breath, it holds a tremendous healing power because I acknowledge and take responsibility for my actions. In this set of verses we will see it isn't just the wrong done in this life, but also previous lives. Hence, to understand the karmic cycle of a soul, very powerful prayers are presented. *How do we connect to the divine in seeking forgiveness for my omissions and commissions, we will see in the next article.*



A Global Satsang with Ammaji

for Purna Vidya's
Gita Group Study Members

Q In the Bhagavad Gītā study material, a reflection question from Chapter Ten asks: "Some religions say God created the world "out of nothing". What is the problem with this statement? What one word can be added to "out of nothing" to bring the statement into accord with reason and Vedānta?"

Our group argued that God didn't create the world out of nothing, because it wasn't a creation, it's more that the world is a manifestation of Him as the intelligent as well as the material cause. So, we can't say, "out of nothing", then it makes him a magician, and that is not His role. Were we right?

A In Vedānta, to say that something came "out of nothing" is not acceptable. In creation, you never see something coming "out of nothing", you always see something coming out of something. So, for curd to happen you need milk, right? For a house to be manifested, you need materials, brick and mortar and so on and so forth. For life to come, you need your X and Y chromosomes. Some cause is required for the creation to come about. So, if you say "out of nothing" something came, we do not accept that. If you say it came out of a big bang, that is a cause, right? Therefore, to say that God created the world "out of nothing" is not acceptable even in terms of metaphysics and definitely not in our philosophy. If at all you want to assign an adjective, it's a manifestation. Perhaps, this can be looked upon as just a change of terminology, another word. But we don't want to call it 'creation' and so we call it a manifestation.

However you phrase it, the question is, this manifestation came out of what? What is the cause of this manifestation? This is where we say that every manifestation requires upādāna-kāraṇa. Upādāna-kāraṇa means material cause.

Every religion of this world accepts an intelligent cause of creation. We call that Lord, the divine being, the infinite being, the eternal being: different names in different faiths.



When you say 'religion' you are referring to a theology, a philosophy that talks about God. Is it not? Only then it is a religion. It's about Theo, it's about God. And so, when they talk about God, the God is referred to as the intelligent cause, as an omniscient being. When we talk about creation, it not only requires an intelligent being to create, it also needs the material. Like a pot, a clay-pot is a creation and it doesn't merely require a pot maker, you know. Why do you say that? Because a pot maker may intend to make a pot, but mere intention and the skill, the 'know how' is not going to be enough. Then what does he require? He needs two things: he requires intelligence or the knowledge to make a pot and he needs the material to create the pot. Hence, we say that we require two causes, intelligent cause and material cause. If the pot maker has intelligence, but he has no clay, can he make the pot creation? No. If he has clay, if I give you a lot of clay and tell you to create a pot, what will you say? Ammaji, what can I do with this material? I don't know how. I don't have this skill. And I say no, no, no, try, try, here is a wheel. Yeah, just go round and round and then, just do something with your hand and the pot will come. Will it come? Even though material cause is there, if intelligent cause is not there, no creation. If intelligence is there, but material cause is not there, no creation. Therefore, any creation requires intelligent and material cause.



The intelligent cause is two aspects of the same infinite being: one is omniscience and the other is omnipresence. Omniscience cannot just be knowledge without a conscious being. Knowledge always sits in a conscious being. Don't think knowledge sits in your book. In books sit only the printed words. But knowledge sits always in the conscious being. Am I right? And therefore, when you say to make a pot you need a pot maker. To make a cloth you need a cloth maker. To make ornaments you need a goldsmith, right? To make creation, you need a creator. When you say creator, in your mind you are referring to the omniscient being who has the entire knowledge of the creation, the entire knowledge and every little detail. We say he is a *sarvajña* and a *sarvavid*. *Sarvajña* means one who knows everything – *sarvam jānāti*; and *sarvavid*, is the one who knows in detail everything, not just generally everything, but every detail of everything. That being is the omniscient being, the conscious being, and that concept, that person, that being, we call him Brahman or Śiva.

Now to refer to the material cause, because creation cannot come about without material, every material being inert, needs to be wielded by an intelligent being. The world of names and forms and the five elements material for the creation. Space, air, fire, water, earth, these five elements form the material to make the creation.

All this you will find in detail in *Tattvabodha*. For all yoga students, yoga teachers, *Tattvabodha* is the text to learn because you will get the entire *pañcikaraṇa* – five-elemental model of creation, the five-fold material cause.

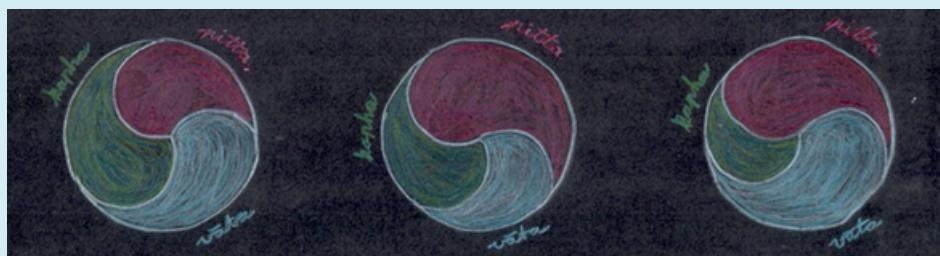
And what is this material? This is matter, matter in the subtle world is energy; the energy of space, the energy of fire, the energy of water. In the subtle space we call them *sūkṣma-bhūtas*, the subtle elements and they become the grossified elements that we experience in the physical world. So, it all starts from the subtle, and conversion of the subtle five elements into gross five elements brings about this manifest world that you see before you. Now, these subtle five elements, which is the material cause, we call this *śakti* or power, the energy. We have different names for this material cause. It is also referred to as *māyā*. The nature of the material cause is *mithyā*, illusory; it is changing in nature. Consciousness never changes. Śiva never changes. The creator, the omniscient being never changes, but matter keeps changing. Matter has qualities of the three *guṇas* - *sattva*, *rajas* and *tamas*; three-fold qualities expressed in five-elemental model. This permutation combination keeps changing and changing, and getting more and more grossified to become the Universe. So that which changes is the *śakti*, that which does not change is Śiva. That which changes is the material cause, that which does not change is the intelligent cause. And both Intelligence and material cause put together bring about the world that is perceived by us.

Āyurvedic Yoga

12

*Namaste dear Sadhakas,
after almost a year of examining the different effects of the forces of vāta, pitta and kapha on our physical, energetic and mental-emotional levels, this article is the last in our 12-part āyurveda series. Today we would like to once again bundle important insights from the previous work with the three dosas and place them in a larger context:
To what extent can we use vāta, pitta and kapha for our spiritual development?*

The "airiness" and "flutteriness" of the mind shows itself in us, for example, in creativity and inventiveness. These are very valuable vāta qualities. However, if vāta manifests itself too much in our mental plane, these qualities can also become active on the shadow side of the mind. Then we are plagued by numerous worries, multi-faceted fearful imaginings and never-ending carousels of thoughts! Sometimes we lose ourselves in such pictorial imaginings that it is difficult for us to distinguish our imaginations from reality.



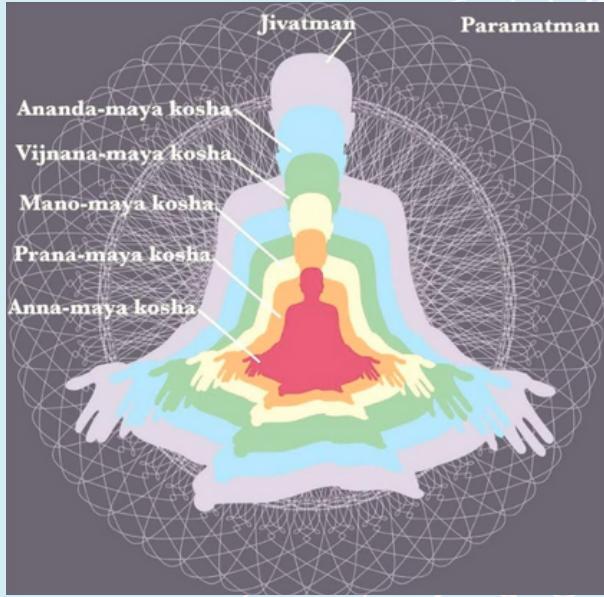
vāta-pitta-kapha equal pitta-dominant vāta-pitta-dominant

In the last nine yoga articles we have presented doṣa-specific āsanas, prāṇāyāma and meditations with which we can balance an imbalance that has arisen again and again. Yoga is an alchemical process that enables us to harmonize and transform our gross and subtle energies and thus have a direct, positive influence on our health.

<u>dosas</u>	<u>principle</u>	<u>in imbalance</u>	<u>balancing yoga practice</u>	<u>helpful practical examples</u> (see the newsletters april-december)
vāta	energy/movement	hectic/restless, rough, cold, thin, dry, overly flexible - stiff	calm, slow, steadily grounding, invigorating, regular	<i>tadāsana, uttānāsana, utkāṭāsana, paścimottānāsana, śavāsana, sūr-yabhedana, bhrāmarī, ṣan-mukhī-mudrā, „mountain- meditation“</i>
pitta	transfor-mation/light	hot, flammable compulsive, penetrating, sharp-edged/pointed,	cooling, gently mindful, relaxing, forgiving devoted, outflowing	<i>paścimottānāsana, bharadvājāsana 1, śavāsana, chandra bhedana, śītalī, sākṣibhāva, „sea-meditation“</i>
kapha	stability/firmness	heavy, dull, sluggish, slow, oily, cold, damp/sticky,	exhausting, moving, warming, relieving, dynamizing, letting go	<i>sūryanamaskāra, kumbhakāsana, adho mukha śvanāsana, sūrya-bhe-dana, kapālabhāti, meditation on emptiness/space, ā-mantra</i>

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If we succeed in bringing and keeping our *doṣas* in their individual balance, we find ourselves in deeper strength and clarity. If the *doṣas* work in unison, then it is possible for us to find access to special, higher powers: *prāna*, *tejas* and *ojas*. These sublime powers form the root and thus the origin of the *doṣas*: *vāta* arises from *prāna*, *pitta* arises from *tejas*, and *kapha* arises from the power of *ojas*.



Strengthening the essences means not only strengthening our health but also creating good conditions for our spiritual development!

Spiritual development needs:

- the firmness and strength of balanced *kapha* and the nourishing ground of *ojas* to integrate our spiritual practice into our daily lives with consistency and a secure sense of belonging.
- the harmonized fire of *pitta* and the light of *tejas* to “burn” for wanting and being able to recognize the truth behind the obvious.
- the penetrating, clear energy of balanced *vāta* and *prāna*, which allows us to have a flexible, open and liberated mind for higher experiences.

Unlike *vāta*, *pitta* and *kapha*, which can bring us into morbid states, *prāna*, *tejas* and *ojas* are pure, vital life essences that always strengthen our health. These subtle powers also work deeper into the higher *kośas* and can give us a deeper access to yoga and meditation:

ānandamayakośa (spiritual shell of happiness) →
vijñānamayakośa (shell of wisdom) →
manomayakośa (mental-emotional shell) →
prāṇamayakośa (energetic shell) →
annamayakośa (physical shell) →

<i>prāna</i>	as the creative act that creates something new, gives us harmony and joy, is the power of higher intelligence (<i>buddhi</i>) and guides the soul through the incarnation.
<i>tejas</i>	as a creative vision, ability to see new things and give up the past, provides the courage to break new ground, enables the realization of our higher potentials and is insight and wisdom stored in the soul and the flame of spiritual aspiration.
<i>ojas</i>	as a store of creative energy, brings love, peace and contentment and as <i>amrit</i> (“nectar” = subtle, divine essence)

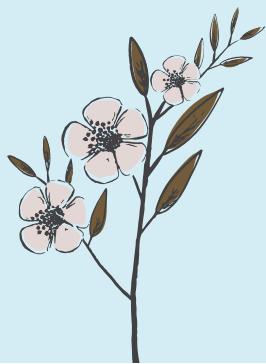
When kapha is balanced, rigidity and heaviness are transformed into valuable firmness and strength. When pitta has been harmonized, the destructive fire gives way to the beneficial light. If we were able to balance vāta, dynamic clarity appears instead of restlessness. Everything we need for this transformation is offered by previous yoga practice. With the exercises we are familiar with, we can bring the individual structure of our doshas back into natural balance.

We still lack the possibilities to strengthen prāna, tejas and ojas. Many possibilities arise in our everyday way of life. Balance is also important here! Strengthen all three essences equally - for example:

<i>ojas</i> through	+ nutritious, vegetarian diet made of whole grains, seeds, nuts, oil, dairy products and fresh, sweet fruits, + rejuvenating, toning herbs such as ashwagandha or ginseng, + <i>brahmacharya</i> , as mastery of sexual energy, + <i>pratyāhāra</i> , as the withdrawal of the senses (= stimulus reduction), + <i>bhaktiyoga</i> , all forms of divine devotion, - every "too much" weakens ojas!
<i>tejas</i> through	+ mastery of language (avoiding chatter and derogatory words!) and cultivation of silence as well as other forms of discipline (<i>tapas</i>), such as e.g. fasting, + <i>mantras</i> , first recited aloud, then silently and finally inwardly; "om" and "hum" are well suited for this, especially "hrim", + concentration on a specific object (external and internal), + <i>jñānayoga</i> , the self-enquiry "Who am I?" as the yoga of fire.
<i>prāna</i> through	+ <i>prāṇāyāma</i> , all forms of yogic breathing exercises, + passive meditation on space and sounds (especially inner sounds of the heart), + <i>rājayoga</i> , as the integral practice of <i>jñānayoga</i> and <i>bhaktiyoga</i> .

Dear sadhakas, we wish you openness, patience, confidence and joyful curiosity in order to carefully get to know your inner powers and to familiarize yourself with them. May you find a gentle approach and a loving way with them. Let yourself be carried into the deeper layers of your being.

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





Upcoming Workshops / Satsangs in January 2023 with Ammaji



Sunday

Vedic Vision and Way of Life

From 8th Jan. to 26th Mar. 2023, Every Sunday at 12 Noon IST

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



Saturday

Muṇḍakopaniṣad Bhasyam

Introductory Bhasyam Studies of the Ten Upanisads

From 7th Jan, Every Saturday, 12:00 p.m. to 1:00 p.m. IST

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



Bhagavad Gita Satsang with Ammaji

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

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



*Donations are Welcome
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Purna Vidya Foundation

MahaSivaratri Retreat

Feb 16 - 18 '2023

A Residential Retreat



- **Feb 16 – 17 : Sessions on Thiru Mandiram and Satsang**
- **Feb 18: On the day of Maha Sivaratri the session closes around 12.30pm followed by Puja and Prayers from 4 PM onwards at Lord Vanalingeswara Temple.**



- **Join us for residential retreat: Rs. 5,001/- per person.**
- **Join us on the day of Maha Sivaratri for Puja and Prayers: Rs. 1,001/-**
- **Contribute towards Anna Danam on the day of Maha Sivaratri: Rs. 5,001/-**

The Maha Sivaratri Retreat will provide you an opportunity to pause from your daily life and move into spiritual insights through meditation, yoga techniques and learning and immersing yourself in one of the greatest Tamil scriptures - ThiruMandiram.

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Celebrates
Caitra Navaratri
and
Lord Hanuman Temple Consecration

March 22 - March 30, 2023

With Prayers & Rituals in the Divine Presence of
Lord Vasuki Nag Devata Doli
on the Banks of Ma Ganga.

Participate in this Divine Event as the Gods descend and
make their presence felt in their sacred abode.

Join us in our collective prayers with your personal Sankalpa and
receive the blessings for your family from the Himalayan Gods!

**Make your offerings for Lord Hanuman temple consecration
as listed below:**

• Mahasankalpam for 9 days (family of 4)	Rs. 7501/-
• Prayers & Rituals – dravyas for 9 days such as flowers, fruits etc	Rs. 9001/-
• Annadanam – Charity of Food per day	Rs. 10,001/-

Join Us by making your Offerings to Lord Hanuman Temple Consecration
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(for all Courses and Programs)
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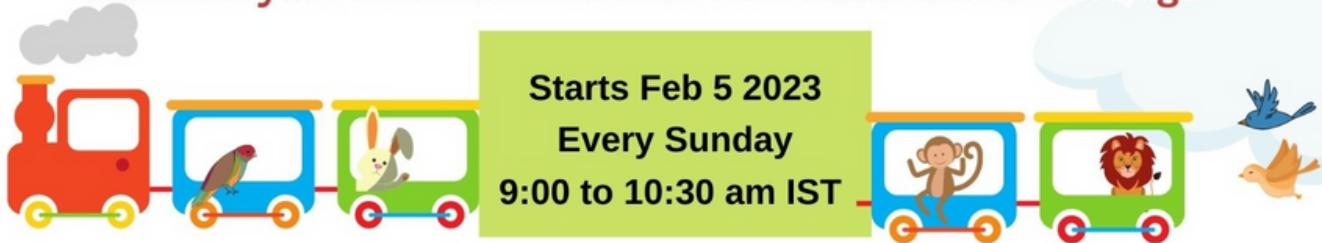


Online Culture Retreat



Based on VEDIC HERITAGE TEACHING PROGRAMME

Connect your children with their rich Culture and Heritage



Starts Feb 5 2023

Every Sunday

9:00 to 10:30 am IST

For Children of ages 7 to 18

- 听完价值基于的故事。
- 文化洞察 - 圣人, 印度河流, 朝圣之地等。
- 学习吟唱 shlokas 和唱 bhajans
- 有趣的游戏和谜题

Interactive on-line sessions designed by Purna Vidya and delivered by expert teachers.

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Pūjā - The Pillar of Devotion

Sessions on Pūjā Basics



Pūjā is a beautiful physical form of worship, to bring out the devotee within oneself and establish a relationship with Īśvara, the Lord

- Ammaji



Starting 25th February 2023 (5 Sessions)
Every Saturday 1:30 to 3:00 P.M. IST - on Zoom

Objectives :

- Understand each step in Śoḍaśopacāra (16 Step) Pūjā process
- Learn to Chant Slokas and Mantras pertinent to Pūjā Steps Correctly
- Handling the various items needed for Pūjā
- Understanding and learning the Various Actions (Mudras) performed in 16 Step Pūjā

Register at : <https://forms.gle/XBgmcmGde5nedkSYA>

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We had a retreat on 9th and 10th January on Panniru Thirumarai (songs on Lord Shiva) with 45 members, at the Foundation.

The retreat was inaugurated with the lighting of the lamp by Swamiji and Amma ji followed by a talk by Amma ji on the importance of our culture and our temples. The ambience of the ashram and the devotion of the participants made it a memorable event.



Ammaji gave a talk on 12th Jan at Aishwaryam, a senior residential home. We had about 30 senior citizens who were treated to a enlightening talk on the '4 ashramas' in life. The inmates felt it to be an apt topic for them as they were in that stage of life and realized the significance and importance of that stage in life.



Pongal was celebrated with religious fervor at the ashram. The decorations were traditional and the day started with the making on Pongal in a traditional way in a mud pot with firewood. Then the customary puja was done and ended with Swamiji's and Ammaji's blessings to all of us.

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

Contact Us at :

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- ✉️ 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)



Vedanta & Samskrtam Program Calendar 2023

Jan 6	:	Yoga Sutras Course (Phonetics & Recitation)
Feb 16 - 18	:	MahaSivaratri Retreat (Text - Shiva Puranam in Tamil) *
Feb 18	:	MahaSivaratri Celebration *
Mar 22 - 30	:	Caitra Navaratri Contemplative Retreat •
Mar 30	:	Lord Hanuman Temple Consecration (on Rama Navami) •
Apr 6	:	Hanuman Jayanti Celebration •
May 25 - 31	:	Ganga - Dasahara Retreat •
May 30	:	Ganga - Dasahara Celebration •
Jun 15 - 18	:	Vedanta Satsangs Kent, UK
Jun 19 - 21	:	Vedanta Satsangs London, UK
Jun 21	:	International Yoga Day
Jun 22-25	:	Vedanta Satsangs Belford, UK
Jun 26-29	:	Vedanta Satsangs Birmingham, UK
Jun 30 - Jul 3	:	Gurupurnima Retreat, UK
Jul 3	:	Gurupurnima Celebration *
Jul 4 - 6	:	Vedanta Satsangs Preston, UK
Jul 7	:	Ammaji's Birthday - A Benedictory Message, Germany (and online)
Jul 10 - 15	:	Yin Yoga Philosophy Course 1, Munich, Germany
Jul 18 - 23	:	Yin Yoga Philosophy Course 2, Munich, Germany
Sep 7	:	Janmashtami Celebration +
Sep 8 - 10	:	International Peace Conference, Varanasi
Sep 14	:	Sri Swamiji's Birthday - A Benedictory Message (Online)
Sep 18	:	Ganesha Caturthi Celebration * •
Oct 15 - 24	:	Vedanta & Meditation Retreat (during Navaratri) * •
Oct 24	:	Vijaya Dasami Celebration * •
Oct 27 - Nov 9	:	Yin Yoga Philosophy & Anatomy Course *
Nov 24 - 26	:	Tiruvannamalai Deepam - A Pilgrimage
Nov 28 - Dec 20	:	Vedanta Samskrtam Course *
Dec 22	:	Gita Jayanti Celebration *
Dec 24 - 30	:	Purna Vidya Family Retreat *

* at Purna Vidya Foundation

• at Tapasyalayam Ashram

+ at Lord Venugopalaswamy Temple, Palakkad

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Namaste Dear Friends!

Spirituality means different things to different people. It can stretch from a belief in higher power and active participation in religion to non-religious experiences that helps one to connect to their selves. One can get in touch with one's own spirituality through prayers, meditation, and service to community. It is important to pay attention to how one is feeling and being able to open one's heart and feeling empathy. Practicing a daily gratitude journal will also be a good reminder to what is important to us and what brings us greatest happiness and meaning.

*"You are not
a victim of
your
circumstance
but a part of
the divine
light which
lights up
everything!"*

■ (Ammaji)

*We hope that you have enjoyed this volume of our newsletter.
We warmly welcome your feedback and contributions through
purnavidya.newsletter@gmail.com*

