



pūrṇa vidyā newsletter 02|24

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Ammaji's Message

Dear Readers,

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

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

>>>



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

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



Love and Blessings,

Ammaji



लिङ्गाष्टकम्

Lingāṣṭakam

वन्दे देवमुमापतिं सुरगुरुं वन्दे जगत्कारणम्
वन्दे पन्नगभूषणं मृगमदं वन्दे पशूनां पतिम् ।
वन्दे सूर्यशशाङ्कवह्निनयनं वन्दे मुकुन्दप्रियं
वन्दे भक्तजनाश्रयं च वरदम् वन्दे शिवं शङ्करं ॥

new sequel
> Part 1



*vande devamumāpatiṃ suragurum vande jagatkāraṇam
vande pannagabhūṣaṇam mṛgamadam vande paśūnāṃ patim.
vande sūryaśaśāṅkavahninayanam vande mukundapriyam
vande bhaktajanāśrayam ca varadam vande śivam śaṅkaram.*

Today, we embark on another beautiful set of verses, prayers to Lord Shiva, known as *Lingāṣṭakam*. This *aṣṭakam*, comprising eight verses, is dedicated to the Shiva Lingam, a symbol. As we learned during our study of *pañcākṣari stotram*, where I delved into the meaning of Om over two sessions, Om is a sound symbol, distinct from a form symbol. In *Lingāṣṭakam*, we explore the concept of a form symbol representing the divine. There are two forms symbols: the sound symbol and the form symbol. Both are used in worshipping the infinite, known as *upāsana*, derived from the root 'ās' with the prefix 'upa', meaning to sit proximate to the infinite being or the divine, fostering a relationship akin to sitting proximate to a partner or child, engaging in dialogue or conversation. This *upāsana* employs both the sound symbol, *pratika upāsana*, and the form symbol, *pratima upāsana*. Through these symbols, offerings are made and connections with the divine are forged. Symbols not only capture attention and focus the mind but also facilitate engagement with the divine. For instance, while the infinite is omnipresent, facing east during prayer offers a focal point. Symbols are indispensable; they embody emotions and relationships across civilizations. When representing the infinite, the choice of symbol is crucial, transcending language barriers.

Om, a phonetic representation, embodies this universality across languages, faiths, and civilizations. Similarly, the Lingam symbolizes the formless divine, offering tangible access for spiritual engagement. As the saying goes, 'Lingyathe anena ithi lingam', through this symbol, the infinite is invoked, and the cosmic being is represented.

In the Rudram, within the exquisite glorification of Lord Shiva known as *śata rudrām*, attributed to the three Vedas, within the contemplative verse we have inherited in our Vedic knowledge, it states:

आपातालनभः स्थलान्तभुवनब्रह्माण्डमाविस्फुरत्
ज्योतिः टिकलिङ्गमौलिविलसत्पूर्णन्दुवान्तामृतैः ।
अस्तोकाप्लुतमेकमीशमनिशं रुद्रानुवाकाज्जपन्
ध्यायेदीप्सितसिद्धये ध्रुवपदं विप्रोऽभिषिञ्चेच्छिवम् ॥
*āpātālanabhaḥ sthālāntabhuvana-
brahmāṇ-ḍamāvisphurat
jyotiḥ-ṭikaliṅgam-aulivilasat
pūrṇenduvāntāmṛtaiḥ.
astokāplutamekamīśamaniśam
rudrānuvākāñjapan
dhyāyedīpsitasiddhaye dhruvapadam
vipro'bhiṣiñcecchivam.*

>>>

If we were to arrive at a form, what should it encompass? It must encompass everything, from the lowest depths of this cosmos, "aapathala nabhasthalaantha bhuvanam brahmandamavisphurath," to the highest realms. The entire Brahman, the entirety of the cosmos, is all-encompassing. It is like an egg, often referred to as the cosmic egg, representing the infinite Brahman. This cosmic being is radiant, effulgent, and exquisitely beautiful. This form, which encompasses all, is symbolized by a Lingam. Another expression for this Lingam is 'Akasham lingamityaahuh.' When a human being gazes upward, what does he see? He sees the vast expanse of the sky, the dome of the sky. This dome, the sky, is the Lingam. The earth, on which this expansive sky rests, is likened to its base. Remember, this is a form of upasana, a contemplation of the divine. Hence, it is visualized as the sky being the Lingam, with the earth serving as its base, supporting the expanse above, as articulated in the phrase "pruthivi thasya pitthikaa." the earth is the pittham. This is a upasana. It is a form of contemplation of the divine.

The mother earth serves as the base. Thus, it embodies both the intelligent and material causes. It is Shiva and Shakti, the combined power of creation and sustenance. This power of earth, generating and nurturing life in myriad forms, from plants to grains to the entire plant kingdom, is referred to as Shiva, symbolizing the unity of Shiva and Parvati. It represents the cosmic being, the abode of all phenomena in the universe. This form encompasses all powers, celestial beings, seen and unseen, making it a repository of the devas and all universal forces. It is stated, "aalayam sarva devaanaam layanam lingamuchyathe. Aalayam—this entire form is the abode of all the phenomenon in the universe.

It is a "aalayam", an abode of the devathas of the all powers of the universe and it is layanam. "layanam lingamuchyathe" , this entire form in its dissolved state, a form in which all forms are resolved.

In its dissolved state, it is the Lingam, a formless form that encompasses all forms. Just like when we used to play with play dough as children, shaping various objects, only to quickly amalgamate them into one form when called by our mothers, the Lingam is the amalgamation of all forms into one shapeless form. And hence it is said layanam lingamuchyathe.

This natural form, seen in the Himalayas, particularly Mount Kailas, is revered across different faiths. Mount Kailas is considered a sacred and mysterious mountain, believed to be the abode of divine energies and celestial beings. While access to such places in physical form is often restricted, Mount Kailas is said to welcome visitors in their physical bodies, a testament to the compassion of Lord Shiva. This firsthand experience underscores the profound spiritual significance associated with this sacred mountain.

Every year, hundreds of thousands of pilgrims embark on a journey to Kailas. Climbing the mountain is considered a supreme blessing, yet attempting to scale it often leads to peril, with many never returning. Merely circumambulating the mountain is deemed a profound act of devotion, achievable by only a select few. The visible peak of Kailas is merely the tip of a vast, monumental structure with a colossal base. The mountain emits such intense energy that even aircraft cannot approach it. Its mystique remains unparalleled, shrouded in secrecy.

>>>

Only one photo, captured by a daring pilot, provides a glimpse of Kailāś in its entirety, revealing its majestic form. This form, resembling a magnificent Lingam, is revered as the natural representation of the Cosmic Being in the Himālayas. Through this form, we worship the Cosmic Being, understanding that the Lingam is a symbolic representation for such reverence.

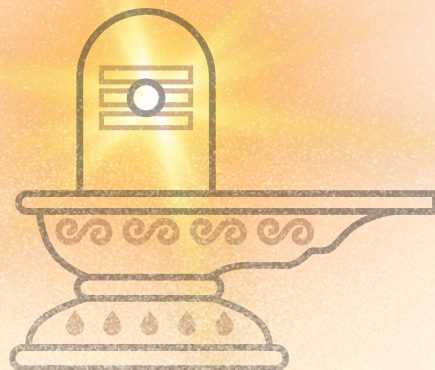
The worship of the divine can be approached through various methods. Physical worship involves utilizing tools such as your hands and limbs, accompanied by verbal worship through mantras and chants. This form of worship engages both the voice apparatus and the focus of the mind, typically conducted in front of an altar. Inviting the infinite is done with grace and devotion, without needing explicit commands. This method of engaging with the infinite is known as Pūja. Physical Pūja includes acts like archana, offering flowers, incense, fragrance, and lighting a flame. Even acts of service, known as seva, are considered a form of Pūja. **Vācika Pūja** involves worship through recitations, such as bhajans, kīrtanam, and chanting of verses like pañcākṣari and lingāṣṭakam. These recitations are referred to as stotrams. On the other hand, **Kāyika Pūja** incorporates physicalized forms of worship. Both vācika and kāyika Pūja encompass mental worship, which can take the form of contemplation, upāsana, or smaranam (reflecting) or recalling. **Mānasa Pūja**, or mental worship, involves visualizing the Lingam and offering worship to it step by step. Japa, contemplation, meditation, and remembrance are all forms of mental Pūja. These three forms – physical, verbal, and mental – comprise different expressions of engaging with the divine.


Ramaṇa Maharṣi said in *upadeśa sāram*:

कायवाङ्मनः कार्यमुत्तम्।
पूजनं जपश्चिन्तनं क्रमात् ॥
*kāyavāṅmanah kāryamuttam
pūjanaṁ japaścintanaṁ kramāt.*

So *kāya-vāṅ-mana-kāryam-uttamam*, worship progresses in gradation, moving from the physicalized form to the verbal and then to the mental. Starting with physicalized worship helps in focusing the mind and aligning mental processes properly. When engaging with the unseen, it's essential to develop the ability to concentrate, as opposed to the distractions of the physical world. Ramaṇa Maharshi suggests beginning with Pūja, as it provides a tangible symbol for connecting with the unseen, then transitioning to verbal and finally to mental worship. This progression allows for a smoother transition from the gross to the subtle aspects of worship. Physicalized, verbal, and mental forms of worship – kayika, vachika, and manasa – are all integral components of prayer. Pūja, or physical worship, serves as the foundation for this progression. The significance of this method is elucidated through understanding the symbolism inherent in Pūja, which will be further explored in Lingāṣṭakam. In the next session, we will delve into the eight verses of Lingāṣṭakam, unraveling the nature of the divine as symbolized by the Lingam. More insights will be shared in the forthcoming session.

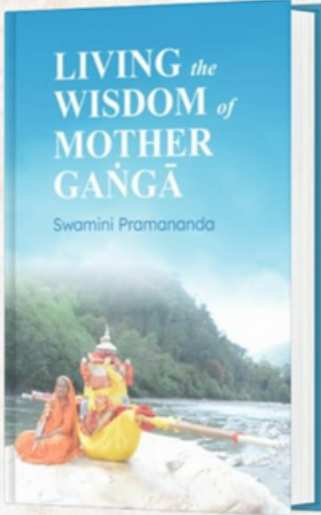

ॐ शानतिः शानतिः शानतिः




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Contribute towards Annadanam on the day of book launch: March 28, 2024

We welcome everyone to attend the book launch ceremony at Tapasyalayam, Uttarkasi on March 28, 2024. This is getting shaped into a mega event where local villagers, saints, government agencies and people from diversified backgrounds are to be part of the book launch. We would appreciate if you could kindly donate towards Annadanam that is being planned on the day of March 28th. We have nearly 1000+ people expected to attend the event. Your contribution means a lot and helps a lot.

Please visit the link <https://www.trusteddonations.com/ngoDetails/TN-2021-0277856> to contribute towards Annadanam. you can either opt for Annadanam or General donation and make your donation. Hari OM.

Ayurvedic Yoga ♥²⁵

Namaste dear Sadhakas,

This article is the second part of Two - [Ayurvedic oral hygiene in the morning](#). You will get a detailed description of oil pulling in this article.

Oil pulling is a very simple daily detoxification method that is used in both naturopathy and Ayurvedic medicine.

In both medical systems it is assumed that the organism can be detoxified through the oral mucosa. In Ayurveda, the oral cavity is part of the digestive tract, in which an accumulation of rising toxins from the lower levels of the digestive tract occurs, especially overnight, if we do not swallow, drink or produce saliva regularly. These accumulate as plaque on the tongue, teeth and mucous membranes and are responsible for, among other things, bad breath and a bad taste in the mouth. Therefore, in addition to brushing your teeth, the other areas of the mouth should also be thoroughly cleaned every day.



In addition, daily oil Pulling has a very positive effect on general oral and dental health, which is now also known in western Medicine:

- thorough removal of deposits and discoloration
- Strengthening teeth and preventing tooth decay
- Prevention of inflammation and canker sores (painful small inflammations in the mouth)
- Fighting bad breath
- Oil pulling stimulates the salivary glands and thus promotes the elimination of harmful and toxic substances from the organism. The blood flow in the glands increases three to four times as a result of oil pulling, thus resulting in better blood flow to the tissue in the oral cavity, which in turn leads to better waste excretion. Saliva also contains important and health-promoting enzymes that are important for defense and immune reactions. In this way, pathogens that cause illness can be combated better.

Various literature reports also describe an improvement in allergies, skin problems, bronchitis and rheumatism. There is currently no “hard evidence” on this in the form of studies, but there are many different reports.



Subjectively, oil pulling leaves your mouth feeling clean and your teeth often feel smoother after a while. Unpleasant smell and superficial discolorations, which can often only be removed with the help of professional teeth cleaning, often disappear on their own with regular oil pulling.



How does it work?

First thing in the morning when you wake up and on an empty stomach is the best time. Ideally before you drink something, otherwise you would wash down all the accumulated substances with your morning drink instead of ridding yourself of them.

- Put 1 teaspoon of oil in your mouth (if you feel like you have too much oil in your mouth and can no longer make proper movements, just use a little less next time)

- Now move the oil back and forth vigorously (similar to a mouthwash), pull it between the teeth and make chewing movements, this mobilizes the toxins and binds them in the oily substance

- Do the whole procedure for at least 10 minutes. That sounds long at first, but the bottom line is that it isn't, as you can use this time to boil water, take a shower, etc.

- Then spit the oil into a paper towel - please don't swallow it, otherwise you won't remove all the toxins etc., but will send them straight back into your digestive tract, where they will be reabsorbed. You will see that the oil has changed significantly in both color and consistency. This happens due to the movement in the mouth and the metabolic residues that are now bound in it.

- Dispose of the oil in the normal trash and please do not pour it down the toilet or spit it into the sink. This way you are also doing something good for the environment!

- Rinse your mouth thoroughly with water several times.

Which oil is suitable for oil pulling?

Sesame oil is traditionally used in Ayurveda. If the taste is too intense for you, you can switch to the alternatives presented here. Basically, emphasis should always be placed on particularly good organic quality.



The properties of oil of sesame oil:

- Has a particularly nourishing, warming and moistening effect
- can have a supportive effect on periodontosis and gingival inflammation

sunflower oil

- Very light oil, which only has a slightly moistening effect
- rather neutral in taste

linseed oil

- Is used in Ayurveda especially when there is a tendency to infections respiratory tract (asthma, bronchitis, etc.) exists
- Slightly bitter in taste, can be used well with a neutral oil (e.g. sunflower oil).

olive oil

- Is very nourishing and deep cleansing

> Text and photos by Alexandra pic 1 - 4 stock

Support: Helga, Gela, Judit, Kerstin, Birgit und Nina



Ongoing Weekend Sessions in Mar 2024 with Ammaji



Saturday

The Power of Prayers Series

Shiva-manasa-puja

Starting Date : 24th Mar' 24

Every Saturday at 12 Noon IST (1 hour session)

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



Bhagavad Gita Satsang with Ammaji

3rd Saturday, 16th Mar, 2024, 5:00 to 6:30 p.m. IST

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



Sunday

katopanisad

Started Date : 19th Nov'23

Every Sunday at 12 Noon IST (1 hour session)

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



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<https://purnavidya.org/upcomingevents>

Donations are welcome. Click here to Contribute.

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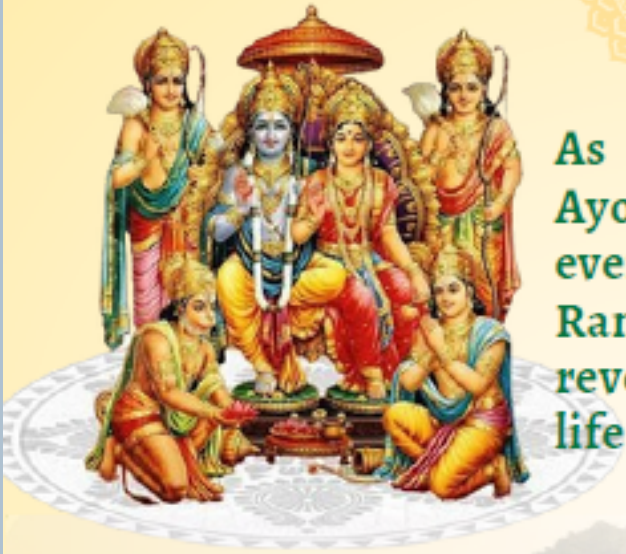
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Start your Day with Samkshepa Ramayana




As we welcome Sri Ram Lalla at Ayodhya, Purna Vidya brings you everyday, the 100-versed Samkshepa Ramayana, in which Sage Narada revealed the story of Lord Rama's life to Sage Valmiki.




The Video snippets being brought to you from Jan 24th 2024, is scheduled to conclude on April 17th 2024, Rama Navami.

Jai Sri Ram!!

Subscribe to Purna Vidya YouTube channel for receiving the Heritage and culture based teachings.

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12 Upcoming Events



Mahāśivarātri Celebrations

8th Fri, March 2024



In Purna Vidya Foundation
Coimbatore

Lord Vanalingesvara Temple Program

4.30 P.M. to 8.30 P.M.

- 4.30 Sankalpa
- 5.00 Rudra Abhishekam & Arcana
- 8.00 Maha Arati
- 8.30 Maha Prasadam

Join us Online and participate in the Collective
Prayers to Lord Shiva.

Zoom Meeting ID: 818 9766 6760

Passcode: purnavidya

Link: <https://bitly.ws/3e2yT>

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The Power of Prayers Series

Shiva-manasa-puja

-A Hymn on Lord Shiva

STARTING DATE: 24TH MARCH, 2024

EVERY SATURDAY, 12 NOON IST

TOTAL 9 SESSIONS



Ganga Dasahara

Ganga Dasahara - An Online Event

On June 12 to 18th, 2024

11.30 a.m. to 1.00 p.m.

"Ma Ganga's Descent on Earth" - A Message by Ammaji

Ganga Dasahara is a festival that celebrates the descent of the River Ganga on Earth. At Tapasyalayam on the bank of the sacred Bhagirathi-Ganga, each year Purna Vidya celebrates this festival with a Himalayan Retreat.

This year we celebrate Ganga-Dasahara as an Online Event and a pilgrimage to Gangotri.

Join Us in Offering to our Sacred MaGanga

Ganga Dasahara Puja	Rs. 5,001/-
Annadanam	Rs. 10,000/-
Dipa-danam – Sacred Lamp Offering	Rs. 2,001/-
Balika Vidya Danam	Rs. 15,001/-

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- by Swamini Pramananda (Ammaji)

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

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Puja Contribution: <https://purnavidya.org/ashram>

Program Registration: <https://purnavidya.org/vedicwisdom>

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From now on, every month is a learning month. Are you interested?

Purna Vidya is launching campaign driven learning programs from March 2024. Want to enroll in the campaign for the period March - April 2024?

Visit <https://friendsofpurnavidya.org/> and enroll for the course: "Who Am I?"

What is this course about:

We are all seekers in life. We keep seeking things that bring us happiness, joy and peace. This seeker in ourselves leads us to seek something beyond the ordinary, beyond the struggles for survival and we end up in asking "Who am I?". This is the most central question to one's spiritual journey. Ammaji unfolds the answers to the question "Who am I" in an eloquent manner for us and guides us to focus on our journey of self-realization.



Mail us at programs@purnavidya.org or info@purnavidya.org for any clarifications required. Hari OM.

16 Upcoming Courses

INNOSPARK WORKSHOP ON INNOVATION FUNDAMETALS







**SURESH
RAMAMURTHI**

FACILITATOR

Suresh Ramamurthi, a seasoned professional with **35+ years** in strategic management and leadership coaching. He has conducted **4000+** coaching hours, helping clients unlock insights and optimize performance.

ARUNAA.ES

FACILITATOR

A **20+ year** innovation pro with a psychology background and MIT certification, drives intentional innovation through Design Thinking and Value Proposition Canvas.

Link for nomination: <https://forms.office.com/r/NuHz1Wyzat>

March 10, 2024

10 am - 1 pm

Location: Virtual (Zoom / Gmeet)

+91 973 171 0841

contact@sphurthiconsultingservices.in

Community Partner



Sukarma: Innospark- A session on innovation fundamentals

Link for nomination: <https://forms.office.com/r/NuHz1Wyzat>

Subālā -The Good Child

An outbound learning camp that focuses on better self



(Batch 1: Feb 16 - Feb 18)

Subālā -The Good Child

An outbound learning camp that focuses on better self



(Batch 2: Feb 19 - Feb 21)

Subālā -The Good Child

An outbound learning camp that focuses on better self



(Batch 3: Feb 22 - Feb 24)

Subālā-The Good Child



An outbound learning camp that focuses on better self



OBL camp: write up: Three batches of children from Sishya school, Hosur had a great time and a learning as part of the outbound learning camp conducted between Feb 16 - Feb 24 at Purna Vidya Foundation, Coimbatore. The skillsets imparted focused on guiding the children to improve the self and constantly practice to be a better-self. Primary skillsets that were taught are as below.

* **Discovering love:** How it is important to have love and harmony around you? What makes a human life form different from other life forms and how does he/she make right choices to lead life with Dharma? What are duties and rights of oneself.

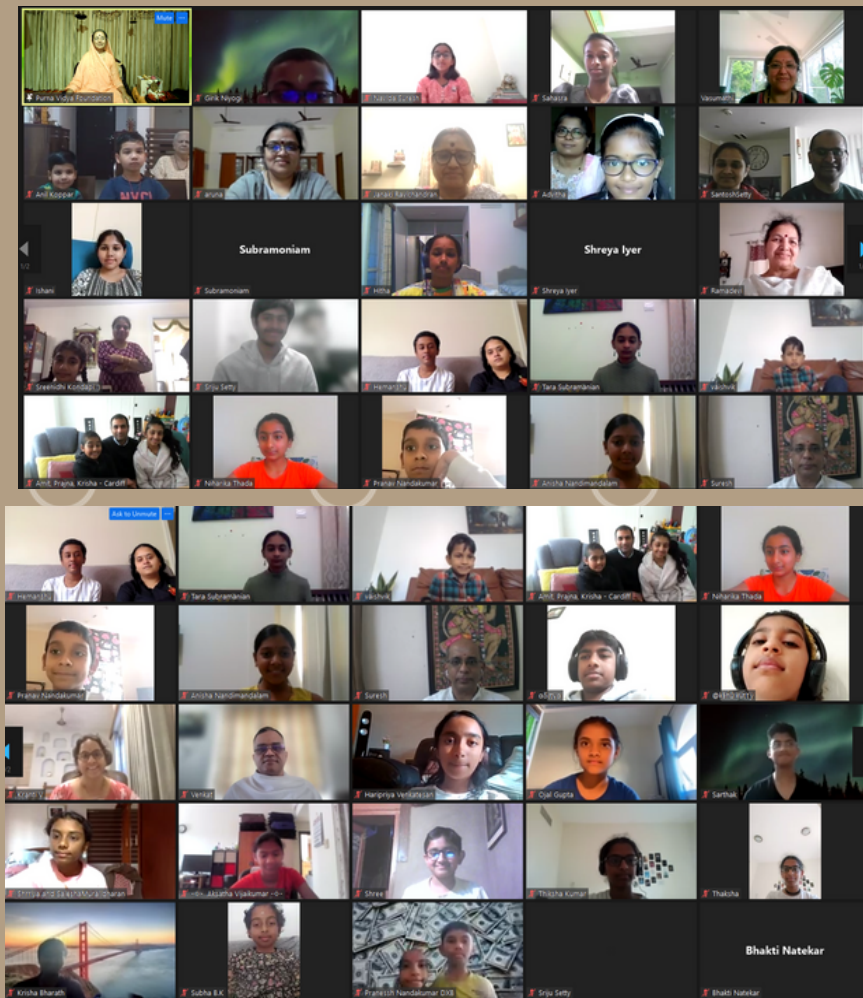
* **Think differently:** Activities that bring out different perspectives and how can they shift frames and apply these techniques in their daily lives leading to improved output in their current studies for board exams.

* **Emphasis on Team work,** collaboration, effective communication, Time Management and planning were taught as part of Team activities.

* **Curiosity Quest:** How is questioning an important skill to learn with a better understanding?

* **Connecting the Dots:** Story telling model is used to help the children understand how the concepts that they study across different domains if connected lead to a better understanding.

Purna Vidya center was beaming with energy during the days of the camp and children and the teachers enjoyed their stay and learning.



On Saturday 10 February 2024, we had our monthly Satsang for all students, families and teachers of Purna Vidya Vedic Heritage Teaching courses. Ammaji addressed all the audience and shared special welcome message marking the launch of Heritage Courses for Children on Ramayana, Bhagavata Purana and Lalita Sahasranamam Chanting.

Ammaji highlighted our sacred Vedic heritage civilization that has survived through centuries and continues to live in the heart and culture of families. Ammaji emphasized importance of pursuing learning this heritage and culture through Purna Vidya courses.

Ramayana, special epic describing the life journey of Lord Rama teaches us not just the stories but also dharma and values lived by Lord Rama, Goddess Sita, Lord Hanuman to name a few. Ammaji highlighted how various values like living life in harmony with various life forms, universe, devotion, sacrifice, forgiveness and compassion can be learnt from Lord Rama and Goddess Sita. Lord Hanuman teaches us about focus and devotion to be successful. The Bhagavata Puranas describe mythological stories of devotion and reaching the divine.

Highlighting how Prayers are a way and means of talking to God, we heard how these are essential of us being able to feel God being present within us and around us.

Finally, Ammaji described the Divine universal mother whose thousand names are chanted in the Lalita Sahasranamam. She then chanted first few lines starting the journey for children learning these sacred chants.

At end of session, all our hearts were touched hearing Children chanting select verses from the Vishnu Sahasranamam having completed learning the verses over the last year.



Saanvi, 12 years,.UK



Saanvi, 12 years,.UK



Amyra, 7 years



*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

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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!

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

Important things to remember when managing anger are that:

I am in charge and own my feelings and that it is okay to feel angry. However, I need to learn how to express my anger in ways that are helpful.

The more I learn about taking care of my anger the more powerful I become. I don't try to control my anger. I control what I do with it. For that, I need to watch my thoughts. Cool thoughts calm me down.

People are precious. I stop hurting others or myself with my anger. I find ways to let my anger go for I don't have to hold on to my anger. I find someone who is safe and non-judgemental to talk to about my anger. May we learn to take charge of our emotions in a healthy manner.

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

We warmly welcome your feedback and contributions through

purnavidya.newsletter@gmail.com

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

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