



# pūrṇā vidyā newsletter 6|22

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## Ammaji's Message

*Dear Readers,*

In today's world, humans appear to be consumed in wanting to acquire more and more. In this process, we also end up acquiring more unwanted memories, emotions, stress and have difficulty letting go of things that impacts us in an adverse manner. Acquiring and holding on to emotional baggage takes its toll in many levels.

Holding on to grudges, anger, hatred and resentments leads to physical illness and impacts mental health. Memories weigh us down and letting go of these things enables more space to be created in our hearts and mind for peace, joy and love to occupy. We become free from judgements of others and ourselves and regain control over our senses and life. Our faculty of discrimination works better and decisions made becomes more beneficial for all.

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In allowing our mind to get cluttered with things from the past and worries about the future, we stop living in the present. The result is our mental power gets dissipated and we lose our ability to be and to remain focused. In multiple occasions we are physically present, but mentally we are transported to either the past or future. This serves no true purpose to us, to others around us and to what we need to achieve.

By holding on to negativities of the past and worries of the future our mind will not become steady instead it will continue to get more muddled and muddied. Letting the small things remain small, we learn the art of letting go and the mind becomes content and serene. Mind doesn't fluctuate when it is peaceful and contented. Letting go of past experiences also enables us to become humble to the experiences we subject ourselves to and we become more compassionate towards ourselves.

The day we realise that our true purpose is not to keep acquiring but rather to let go; not in strengthening our physical bank balance but to strengthen our spiritual bank account we become more open to what the universe has in store for us. There is a famous anecdote in India on how to catch a monkey. You drop a handful of nuts into a jar with a small opening and when the monkey puts his hand into the jar, grabs the nuts and then finds that he can't get his fist out through the opening. If the monkey would just let go of the nuts, he could escape but he won't. Likewise let us see what nuts we are holding on to that needs to be dropped! Instead of fighting with life we will start embracing it!

Love and Blessings,

*Ammaaji*



> Part 2

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

We continue with the introduction to Śiva-mānasa-pūjā. The very title of these set of five verses indicates that the Śiva-mānasa-pūjā is all about meditation, the traditional form of meditation. These meditative verses make us capable of visualizing this type of prayer. The mind is so empowered that it can focus and invoke the infinite in your mind's eye. That a devotee can connect to the divine, holding that image, is a great power in itself. And therefore, this automatically introduces us to what is mentioned as upāsanā or upāsana-dhyānam. A meditation that is not about just focusing on a point in the body, nor is it about just watching your breath or even chanting a mantra. But an *upāsanā is that process in meditation where you bring in the relationship – the connection of you as a devotee with the Lord.* And therefore, upāsana-dhyānam is also looked upon as a normal practice for a normal day-to-day living and it needs not have anything to do even with spirituality. If you are a simple religious person, you can be an upāsaka, a meditator. Why religious? Because you must bring in the Divine into your meditation.

Spirituality is the next level, where you wish to connect to your higher self or you wish to invoke the highest being or to be in the awareness of the highest being. In order to be able to do such a form of meditation, one needs to have an exposure to the scriptural teachings from the guru, from a spiritual guide.



### The Two Types of Upāsanā

In the Vedic culture, upāsanā was the privilege of everyone who was an āstika, a believer. Even if the purpose of the prayer was self-centered, for a personal gain; performing upāsanās meant for fulfilling personal desires, for achieving a power, or winning a project or being successful in a business – are all called 'sakāma-upāsanā'. There are many great upāsakas found in our literature. Rāvaṇa for example, was a great Śiva-upāsaka who prayed a lot, for what? – not for mokṣa but for achieving some power for himself.

Well, Śiva-mānasa-pūjā is a very powerful form of upāsanā which belongs to the second category of niṣkāma-upāsanā. And it is a prayer for one's growth, for one's maturity, for the submission of one's ego, for gratitude, for glorification and for seeking forgiveness. We will see the process. But before we find ourselves equipped to close our eyes and do this upāsanā, we need to cross some critical steps of learning in our capacity to be able to sit in a meditative frame. This capacity to sit in a meditative frame involves few important steps.

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>>> I would like to give you a glimpse into this. And this needs to be also shown to you in terms of the actual steps of the process, because only then you will learn the verses, connect to the verses and invoke; the invocations will then be real for you, will then be actualized for you.

## ***The Tools Required for a Meditator***

In the sixth chapter of the Bhagavad-Gītā which talks about meditation or dhyāna-yoga, Lord Kṛṣṇa describes the sādhanas, the tools you need to equip yourself with, in order to become a contemplative practitioner, a meditator – dhyāyaka doing upāsanā. This will mean bringing the infinite, the Divine being into your inner relationship as you meditate. These sādhanas are bahiranga-sādhanas and antaraṅga-sādhanas.

**Bahiranga-sādhanas** are sādhanas which you are supposed to be aware of in your day-to-day living:

- **karma-yoga**... is a very important bahiranga-sādhana is karma-yoga – the right attitude to action and the right attitude towards accepting the results.
- **ātma-kṛpā**... I always go to the Lord as a beggar, asking for this and that. I need compassion from the Divine – bhagavad-kṛpā. You are the giver, give, give, give. This is a mind-set of a poverty-stricken-heart. A heart which is stuck in poverty will always beg to the Lord. Of course, nothing wrong in begging. But there's something wrong in seeing myself as poor all the time. And that mind which is stuck in poverty, breaking out of that is called ātma-kṛpā. ātma-kṛpā means a grace you bestow upon yourself with the right attitude. What attitude? That I have everything. I lack nothing. This is the right attitude that gives me ātma-kṛpā. Kṛpā is compassion, a grace. Invoking that grace from within myself, to be able to see that my glass is not half-empty, but to always see my glass as half-full. This is part of my preparation.

- **indriya-nigraha**... a restrain, a self-control over the senses. Learning to measure the extent to which my senses indulge in the external world; learning the skill of moderation in all that I engage with my five senses with the world also forms part of my preparation.

Therefore, karma-yoga, ātma-kṛpā, and indriya-nigraha all come under bahiranga-sādhanas: a day to day living with awareness, and if I'm attuned to this, then half my battle is won. My mind becomes calmer, and my thinking does not stimulate aggression. This in itself brings me to a calmer space. Now, with the help of bahiranga-sādhanas, I come to the antaraṅga-sādhanas or the inner preparation. What is this inner preparation?

**Antaraṅga-sādhanas** – Well, the inner preparation begins before your actual practice of meditation. And in the Bhagavad-Gītā we are given a few beautiful pointers. About how you need to identify the right place, the right time, the right seat, arrive at the right condition of your body, arrive at the right condition of your sense organs, arrive at the right condition of your prāṇa, arrive at the right condition of your mind, arrive at the right condition of your intellect, your thought system. This arrival to the right condition in each level is a process. And so, the Gītā elaborates this process. If I can go step-wise and train myself well, I am ready for Śiva-mānasa-pūjā. I'm ready for meditation.

Because meditation involves three steps – dhāraṇa, dhyāna, and samādhi. The capacity to go inside your mind to consciously create a thought, hold it and engage with that image is dhāraṇa. That simply doesn't just come by closing one's eyes. It requires preparation. And so, this has been the whole world of yoga. They say it's the fastest growing religion on our planet. And rightly so because yoga is that journey that takes you in a simple manner, it gives you steps, it gives you guidelines on how to move forward into arriving at the meditative space within. This philosophy, this understanding is drawn from the scriptures, and then we find it in the yoga-sutras. The yoga-sutras prescribe yama, niyama, āsana, prāṇāyāma, prathyāhāra, dhāraṇa, dhyāna, and samādhi. I am not going into the details of yama, niyama, etc. here. But just for a broad understanding

– *yama* refers to the system or the particular way of living when engaging with the world. They are more social in nature. *Niyama* is that particular frame-work in which I live with my own inner cleanliness and attitudes. Therefore, niyamas are more personal in nature. So yamas and niyamas make up the bahiraṅga-sādhanas and in the Bhagavad-Gītā they are dealt with in more detail.

*Āsana* is comfortable posture. Taking a posture that supports you to step away from the physical, the awareness of the physical body. A posture that supports, that falls in alignment with the gravity of the Earth. A posture in which once you sit and you close your eyes, the posture doesn't distract you and bring you back into the physicality. That posture is called *āsana*. Yoga-sutra defines – sukhām sthīram *āsanam* – it is not as simple. English translation is simple! But the process of being comfortable, stable, bringing your major structural alignment to align with the gravitational pull of the Earth, to remain in that posture for hours together, for the mind not to get distracted with the physical aches and pains, to be seated with the pelvis elevated higher than the knees, for the upper body to remain effortless – all this is called right *āsana*. Achieving that right balance in your *āsana* is a very important process, if not you'll find yourself swaying side to side or front to back in your meditations, once you relax.

*Prāṇāyāma* is the regulation of breath. When the posture is well aligned, the breathing ceases to be shallow and one is able to go into deep breathing, deep diaphragmatic breathing. The breath must be deep such that there are no blockages, prāṇic blockages. And therefore we need to arrive at the right condition of breathing.

*Pratyāhāra* is restraining or withdrawing senses from the sense objects. Bringing the senses to remain in control, without getting distracted, restrain from the physical body, from the muscles, from the muscular tensions is equally an important process. For instance, when you are annoyed or angry how much is

triggered from within – the tightening of the muscles, the BP goes up, the stress level changes, palpitations happen, certain secretions take place like sweating and so on. So many responses come out of a wrong thinking. This shows up in its physical form. So, *pratyāhāra* is a very important process before you enter *dhāraṇā*. Slowly you withdraw the senses from its sense objects such that there is no special message coming to the mind. Then mind must not be pulled into different messages. Where the sound is heard, the mind runs to external sounds heard. Or the mind runs to some touch. Or mind runs to some memory recall, or the mind running towards some relationships. All relationships are suspended in *pratyāhāra*. Once you sit in meditation you are not a father, a mother, a child, a citizen, a neighbour, none of these; no relationship with anybody in any form, no script, no rule, no responsibilities. Except for one – the one that you will invoke in your *upāsanā* and that is the relationship of a devotee towards the Divine.

Therefore, to bring my mind, my disposition to that one relationship, I need to empty the mind out of all these various engaging factors. The sense organs that engage me with the external, the body-sense that engages me with the external, the *prāṇa* also engages with the external, the memories of my relationships and my misgivings with the world engage me with the external, all this we carry within us. All these memories are locked in our bodies, in our cells, in our heart, in our soul, in our minds. Well, pulling back from all, step by step, gradually is called *pratyāhāra*. People call this relaxation. So, firstly aligning yourself through *āsana* and then the relaxation process through *prāṇāyāma* and *pratyāhāra* – this is a process in itself. Once I'm able to move with proper *āsana*, proper *prāṇāyāma*, proper *pratyāhāra*, then I am ready for *dhāraṇā*.

*Dhāraṇā* is fixing the object of my meditation and then aligning with that object of meditation. That is the next step which will start the formalized series of prayers here.

*to be continued...*

## 6 Purna Vidya Mobile App



**PurnaVidya Mobile App is now available in the Google/Android Play Store.** The mobile App is an easier way of staying connected with Ashram programs and Ammaji's teachings.

- The App has been developed to keep all interested sevaks with information necessary in terms of courses, retreats, articles and PDF-Books, access to various audio and media material.
- The features and navigation in the App are very user friendly and best explored by the sevaks.
- Login can be created manually or signed in through an existing Google email account.

*With Guru's blessings, PurnaVidya is now in the palm of your hands!  
We wish you an enriching spiritual journey ahead.*

>>> [<<<](https://play.google.com/store/apps/details?id=com.purnavidya.mobileapp)

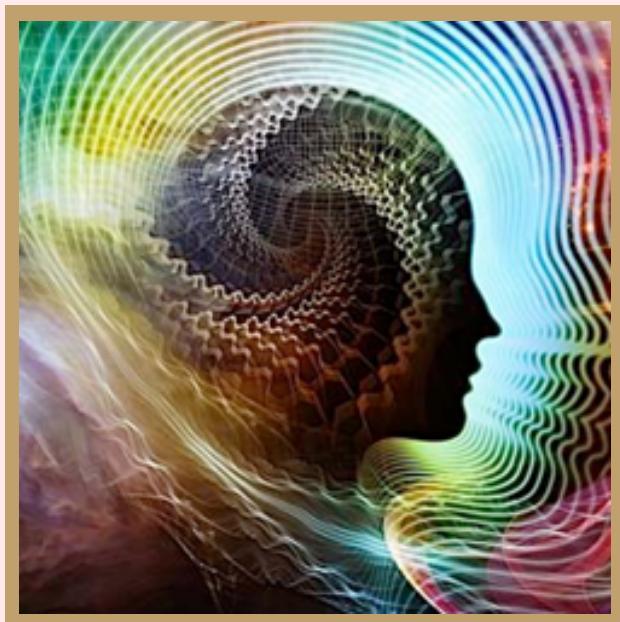




# Āyurvedic Yoga<sup>5</sup>

**Namaste Dear Sādhakas,**

last month we examined the energetic effects of excess kapha and found ways to balance it with *prāṇāyāma*. Now we dedicate ourselves to the mental-emotional level: *manomaya-kośa*.



## *manomaya-kośa*

In order to understand how a *doṣa* manifests itself in our thoughts and feelings in its special way, it is helpful to know the basic structure of *manomaya-kośa*. *manomaya-kośa* consists of different aspects. Among other things, these are:

- a) our thinking mind (*manas*)
- b) our subconscious (*citta*)
- c) the potential of sense organs (*jñānendriya*)

All of these aspects are influenced by the powers of the *doṣas*!

***The mental-emotional imbalance of the kapha-*doṣa****, that is out of balance, can manifest itself mentally in all of the above aspects of the *manomaya-kośa*:

- a) Our thoughts can become both sluggish and stubborn. Our comprehension can also be slowed down.
- b) Rigid thought patterns (*samskāra*) can be activated from the subconscious. They can restrict our thinking and make it more difficult for us to be open and impartial. Our (self-)perception can also be severely distorted as a result.
- c) Because of the sensory perception, which is guided and interpreted by our mind, increased kapha can result in both an increasingly unconscious, low-stimulus perception (indolence) and a strong attachment to sensory perception experiences: *rāga*!

Since all our emotions are initiated and influenced by our thoughts, corresponding emotional impulses and behaviours are shown analogous to our mental state:

- a) Paralyzing depressions can appear due to the sluggishness of thoughts and the reduction of sensual stimuli.
- b) The rigidity of our thinking often becomes visible in prejudices against people and situations. Due to a lack of flexibility and openness, we can then feel overwhelmed encountering other people and lose ourselves in worries.

Due to increased attachment to sensual pleasures and accumulation of money and possessions, the feeling of greed (*lobha*) may primarily manifest.

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## *The harmonization of kapha*

For practice on the mental-emotional level, the higher yoga disciplines of *asṭāṅga-yoga*, as explained by Patañjali in his *yogaśūtra*, have been conceived: **pratyāhāra** (directing the senses inward), **dhāraṇā** (concentration) and **dhyāna** (meditation). These can be used for the harmonization of all *doṣas*.

For the kapha-*doṣa* it is necessary to dissolve inertia and firmness! A mental practice is needed that can counteract indolence with active attention and counteract stubbornness with open devotion. Due to the increased attention, any disciplined practice counteracts mental inertia. The content orientation supports this process with an additional focus – for example openness and lightness.

### **pratyāhāra**

For the kapha-dominated *sādhaka*, the withdrawal of the senses inwards works well through active visualization. The restless looking at the outer world with all its temptations is replaced by a calm, inner looking. A visualization of the vastness and emptiness of space supports the release of fixed thought patterns and other attachments:

- Find a comfortable sitting position.
- If you like, look around the room that surrounds you for a moment and then close your eyes.
- Imagine yourself sitting in this room and notice your body making itself felt in this room.
- Notice your breath flowing in and out naturally. Follow your exhalation into the room.
- Imagine with each exhalation, how the breath flows further and further into the room...
- ...and on and on out of space... flowing up to the heaven... and beyond... extending in the solar system... to the empty space of the boundless universe.
- Visualize the empty, wide space and stay breathing in it as long as it feels good for you.

If the mind is aligned with the inner experience, the next level of spiritual practice can arise:

## dhāraṇā & dhyāna

Concentration strengthens the disciplined mind and frees it from its sluggishness. Therefore, this practice is very essential in kapha excess! The mind learns to focus (ekāgratā) on one aspect over the long term. This can also succeed with the continuation of the visualization of space.

- If you like, you can stay in the visualization of space.
- You can take your breath with you and while breathing in, say “wide” inward and let the quality of expansion arise... say “empty” inwardly while exhaling and let the quality of emptiness arise.
- Take care of your attention! If you find your mind wandering, lovingly bring it back to your practice again and again.
- Stay in this exercise as long as you experience yourself as awake and joyful. When you tire, consciously end the practice by feeling your breath in your body and taking three deep breaths in and out. Allow yourself to be traced before you gently open your eyes



Another possibility is to recite a mantra or a sound: Every sound carries its specific energy. When reciting the sound, it unfolds its inherent power. The first primal vowel, the “a” (आ), carries your being, the elongated “ā” (आ) the field of space!

The devoted repetition of the elongated “ā” (आ) supports the experience of space and its qualities of emptiness and vastness! – A wonderful experience! :)

If dhāraṇā is practiced regularly, the subsequent discipline dhyāna, meditation, can arise. However, it is a passive process that arises through grace (kṛpā) and in which we can gain a deeper understanding.

*We hope you enjoy trying it out! ☺*

*In the following newsletter we will focus on the fiery **pitta-dosha** and see how an imbalance in it manifests itself physically and how it can be resolved. We look forward to you ...*



## Upcoming Workshops / Satsangs in July 2022 with Ammaji



### "My Yatra - Sadhana Pancakam" A Satsang for Sevaks

**1st Saturday 2nd July, 2022; 5:00 to 6:30 p.m. IST**

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



### "Holiday" A Satsang for Vedic Heritage Children



### "Bhakti Yoga - Discovering The Devotee Within" Bhagavad Gita Workshop with Ammaji

**3rd Saturday, 16th July, 2022; 5:00 to 6:30 p.m. IST**

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



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for the Sacred Knowledge Propagation and Charities  
Log onto: <https://purnavidya.org/register-offerings/>*



# Bhaja Govindam

A Concise Set of Verses on  
Vedantic Philosophy



Starting Date :  
July 3rd, 2022

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

Teachings Include Lessons in :

Dispassion  
Karma Yoga  
Devotion  
Philosophy of Oneness with the Divine

Join us Online & "Gift your Self to yourself"

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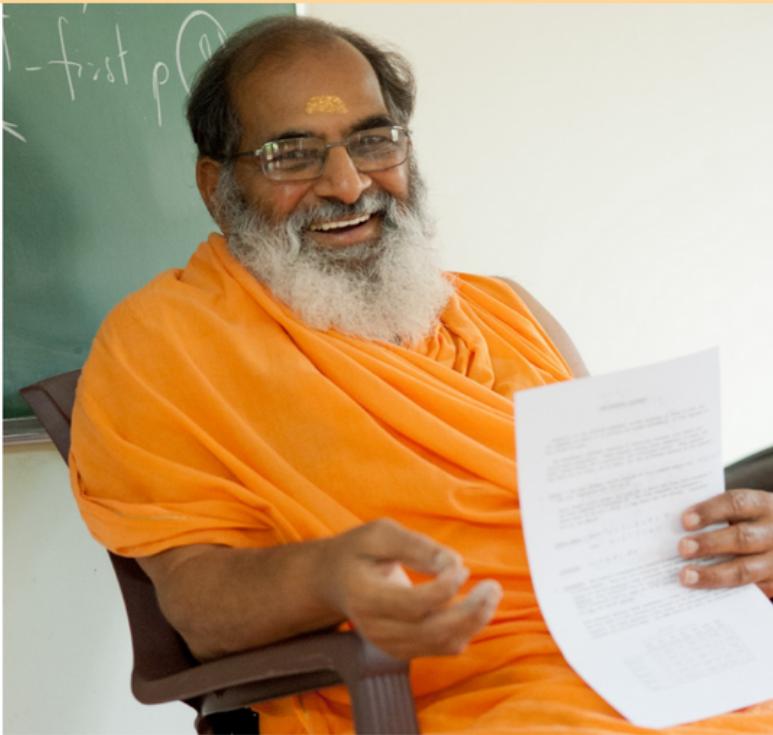


## Learning Samskrtam Intermediate Level - Part 3

"A Sanskrit Manual" - by S.J. Antoine

Taught in 110 Sessions - Part 3/4

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Starting  
On  
July 3, 2022  
Friday and Sunday  
7:00 to - 8:00 p.m. IST

### Syllabus To be Covered in Part 3 :

- Nouns ending in Consonants
- Nouns with one stem & two stems
- Impersonal Passive Voice
- Present & Past Participles and their Usage
- Nouns & Adjectives with two stems and three stems
- Degrees of Comparison

Swami Siddhabodhananda has a 45 years history as a teacher of Vedanta and Sanskrit. Sri Swamiji is a master in handling the Sankara-bhasyam, of the terse Vedanta texts such as Upanisads, Bhagavad Gita, Brahmasutras. Swamiji's scholarship and mastery of Paniniyan Sanskrit Grammar allowed him to create the pedagogy and structural tools for the residential Vedanta Courses in Arsha Vidya, which is used till date.

### Key Features

- 30 Sessions
- 1 Hour Class followed by Q & A
- Weekly Mentoring Sessions
- Homework Corrections
- Support on Phonetic Studies

### Note:

Newcomers with a basic knowledge of Samskrtam Grammar are welcome to join.

Students are expected to know

- Verbs- Present tense Conjugations of Roots belonging to 1, 4, 6, 10 class
- Phonetic Combination - Vowel Sandhi & Visarga Sandhi
- Nouns- Masculine & Neuter (a,i,u)
- Syntax - All Cases

**Register at : [www.purnavidya.org/samskrtam](http://www.purnavidya.org/samskrtam)**

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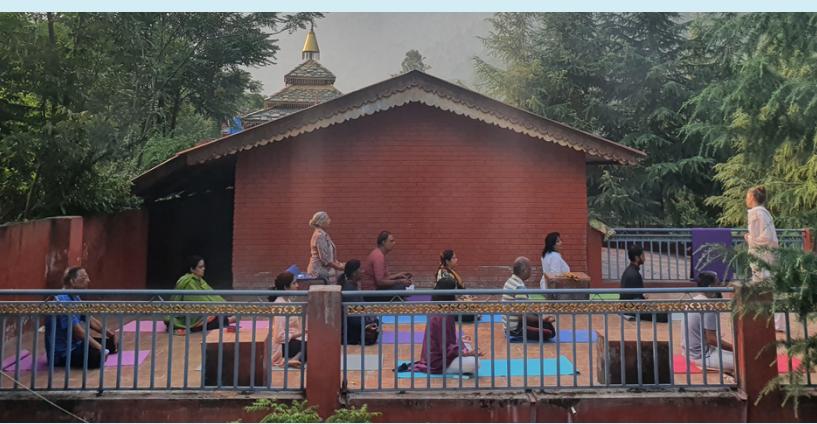
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# Ganga Dasahara Retreat in Tapasyalayam

June 5th - 10th 2022



On the banks of the sacred Ganga, in the “abode of the Gods”, Tapasyalayam offers the spiritual seeker an opportunity to enjoy not only the rich culture of the Ganga Belt, but the spiritual truth behind your inner longing for happiness. Celebrating this auspicious time of Mother Ganga’s descent to our Earthly realm, by joining Ammaji in this holy event, Ganga Dasahara Retreat, with the Gods themselves was a real blessing.

Ammaji led Vedantic meditations and unfolded the Ganga Stotram, while Swamiji was teaching us how to chant the Stotram correctly. The study sessions were complemented with daily temple prayers, yoga & pranayama sessions, Satsangs with Swamiji and Ammaji, visits to local temples, neighbouring villages and calming walks in the lush nature embracing the ashram.

# Ganga Dasahara Retreat



"We had wonderful sessions from Ammaji & Swamiji, divine pujas recitations, 2 weeks of serene atmosphere in a traditional ashram away from busy city life. Ammaji's teachings on what a spiritual journey is all about, how faith with patience in divinity transforms life. The highlight of the whole program is to get darshan and blessings of Naga Devata and also a satisfying dip in sacred Ganga."

- Porkamalapathandevi K., U.K.





“Tapasyalayam is a divine place. As soon as one enters the energy is palpable. The entire time I was there I had a lot of peace and happiness in my heart. Ammaji’s lectures and her sharing her personal stories, how this place came into being and how Devi, Shiva and Ganesha came. I am ever grateful I got the blessing to attend the retreat. Meeting Ammaji & Swamiji was truly inspiring and transformational.”

- *Sashi Prasad, U.S.A*



“Our Sincere gratitude to Swamiji & Ammaji for taking us into their fold and exposing us to the healing power of the Ashram, the discourses about vedic studies and the folklore of the Himalayan region. We connected with the rich cultural heritage of the Ganga belt.”

- *Uma Narain, Mumbai*

# Ganga Dasahara Retreat



"I consider myself very lucky to have Ammaji & Swamiji in my life. She feels like a mother to me. She made me connect with Ganga Maa in a way I could not have imagined. Just the way she is, is so transformative."

- Abhimanyu Balhara, Delhi

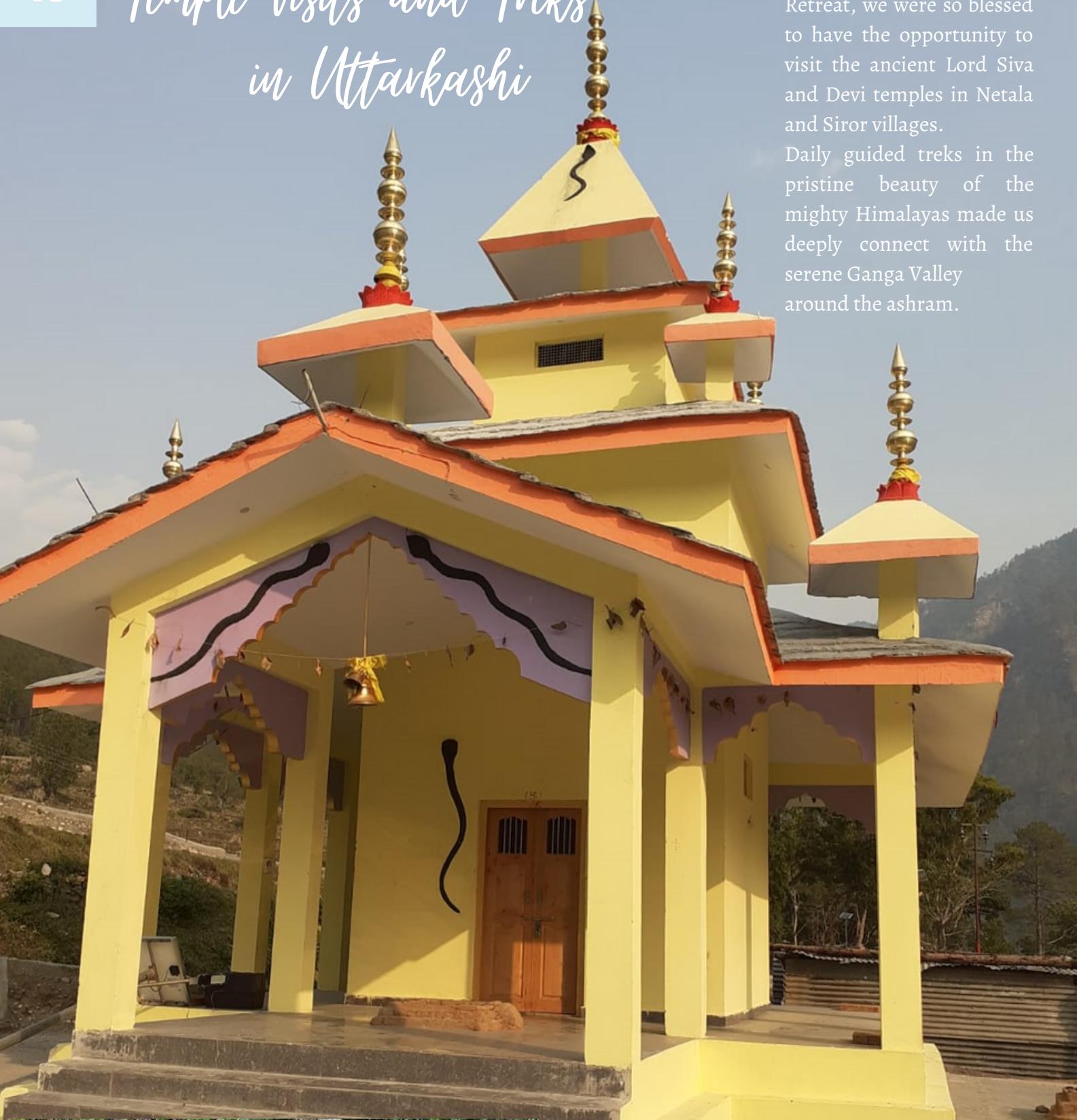
# Gangotri trip



On 11th June, 2022, Ammaji showered the grace upon us devotees by taking us for a pilgrimage to Gangotri, which is one among the chardham (4 abodes of the Divine), the source of Maa Ganga. We had a dip in the holy Ganga and worshipped Maa Ganga by performing rituals with the guidance of Ammaji. Devotees from all over the world, USA, Singapore, Europe and India got the Blessings of Maa Ganga. -- "Gangotri felt like homecoming, but it was just the doorstep. It felt like my home is beyond, in the mountains, spirituality, Gods and the Himalayas have a different meaning for me now. Bharat has a different meaning now. I am grateful to Swamiji and Ammaji for opening our world to a true spiritual journey"

- Vishal Kulkarni, U.K.

# Temple visits and Treks in Uttarkashi



During the Ganga Dasahara Retreat, we were so blessed to have the opportunity to visit the ancient Lord Siva and Devi temples in Netala and Siror villages.

Daily guided treks in the pristine beauty of the mighty Himalayas made us deeply connect with the serene Ganga Valley around the ashram.





A great day of festivities of Ganga-dasahara ended with the inauguration of the Ganga-Aarti Mandapam. The first Ganga River Aarti was blessed by the presence of Lord Vasuki Nagdevata and many devotees as well as tuition children of the ashram. Nirmal Gupta, our patron, who spent three weeks with us in retreat at Tapasyalayam, supported the creation of the beautiful mandapam, in memory of her late husband, Sri Rajkumar Gupta.



## Inauguration of our traditional stove (chulha) in Tapasyalayam Ashram



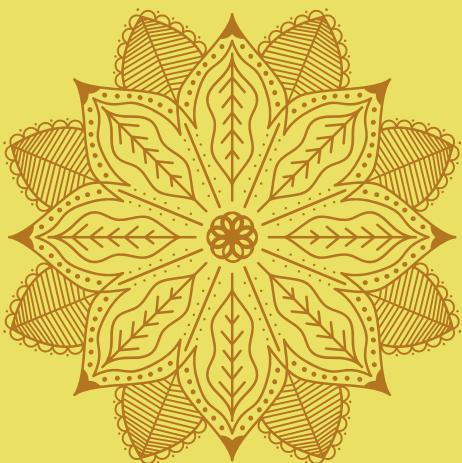
Tapasyalayam reintroduced traditional indigenous firewood stove in the Ashram to make delicious traditional rotis, roasted corn, roasted potatoes, etc. in addition to the regular delicious organic food-diet with the ashram grown vegetables.



A training program for teachers from JBD Educational Pvt. Ltd. was conducted on **June 4th 2022** by Sri Suresh Ramamurthi, for about 83 executives. The coverage focused on cognitive development in children, communication skills and life skills for teachers. The participants were given inputs on how important it is to understand the cognitive development stages in children and how this knowledge can help in shaping the personality of the children. The program was deeply appreciated by all.



## Samskritam Batch 5 part 2 concluding session



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.

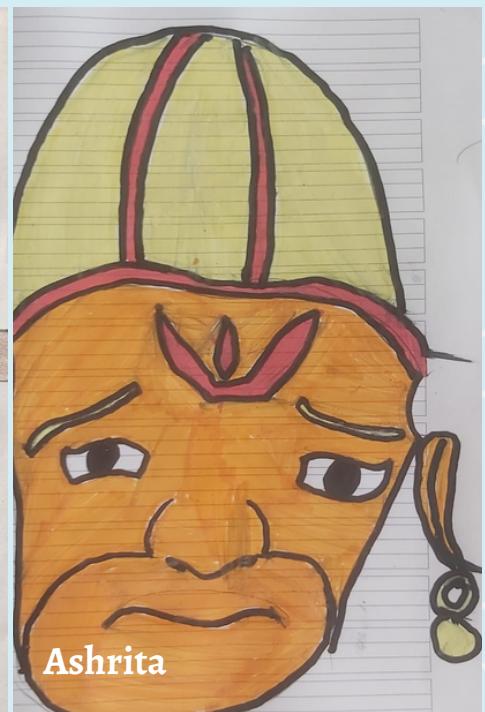
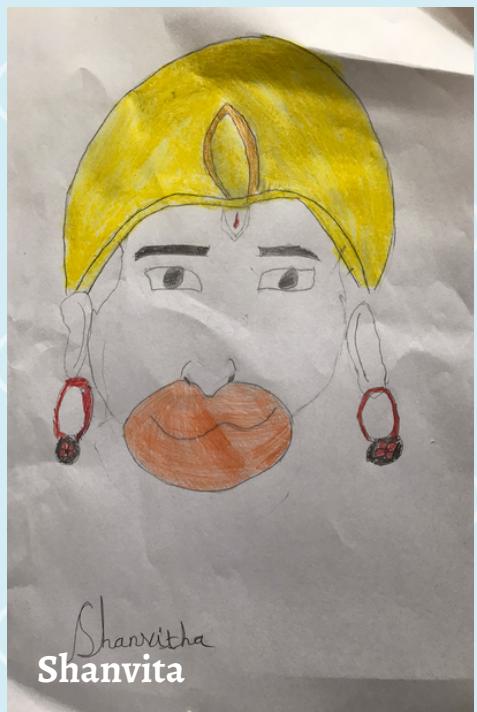
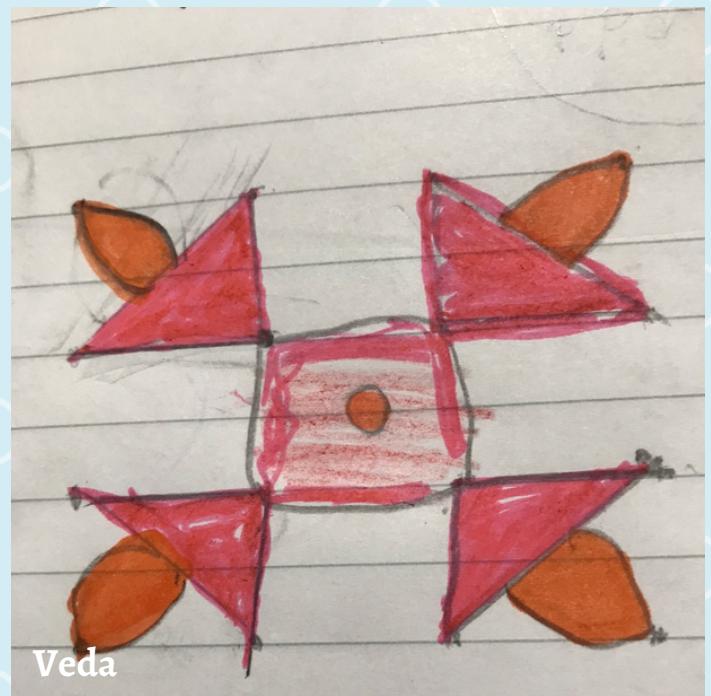
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There is only one Giver - the Lord, as everything we have in life is given by Him! We can only be instruments in sharing with others, what has been given to us! Share and discover the joy of giving!

-*Swamini Pramananda (Ammaji)*



Drawings of traditional lamp kolam, Hanuman and Krishna based on stories from Puranic Tales – Purna Vidya.

Children of the Bhagavata Purana Group learn to perform Panchopachara puja



Aditi



Aadya



Krish



Krish



Sreenidhi

## Namaste Dear Friends!

Ammaji has time and again reminded us to consider the fundamental question we need to ask ourselves which is “do I want to be right or do I want peace?” When we choose peace as our answer, we inevitably start the process of letting go. In order to let go, we need to acknowledge what that experience meant to us and then conscientiously make a decision to stop thinking about it!

At times we may need to talk to others and process things too. To let go, we need to be humble and not let our ego come in the way. By letting go of old patterns and beliefs we start to develop inner maturity. We start to appreciate the big things when we stop making judgements and learn to let the small things remain small.

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

>>> [purnavidya.newsletter@gmail.com](mailto:purnavidya.newsletter@gmail.com)

“Capacity  
to drop  
is integral for  
inner growth.  
Therefore,  
free yourself  
and learn  
to live  
your present  
as present!”

(Ammaji)

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