ISSUE 2.2 · NOVEMBER 2026

The Purnam Newsletter

A New Light for the Journey

Diwali Special



COVER: A SAVITRI ART PAINTING

Glimpse of what's inside

DIWALI SPECIAL

Dear Sangha,

This Diwali issue begins where every lamp begins: with the flame within. From there we walk with Hanuman ji, sit with lines from Savitri and the Mother as Mahalakshmi, and read, at last, the meaning of our own symbol.

Every title here is a link, and the Contents button at the top brings you back.

With love,
Team Purnam

EDITOR: SOHELA SAJJAN

Dates to hold

8 NOV — **Yogic Journaling: last day to sign up**
8-week cohort with Manoj Pavithran
READ →

13 NOV — **Yogic Journaling cohort begins**
Live, online
READ →

15 NOV — **Sraddha Immersion** DON'T MISS
Sunday · 9:30 am to 5:30 pm IST · live
READ →

15 NOV — **Last day to register: Secret of the Veda retreat**
Sri Aurobindo Dhama, near Bengaluru
READ →

20–22 NOV — **The Secret of the Veda retreat**
Sri Aurobindo Dhama, near Bengaluru
READ →

24 NOV — **Siddhi Day: 100 years**
24 November 1926 – 2026
READ →

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Our Diwali podcast with four sincere seekers.

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An 8-week live cohort beginning 13 November.

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Watch · Receive · Reflect

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What would you like to carry into your day?

SECTION · 1 · DIWALI SPECIAL

From Our Diya to Yours



Diwali is the festival of lamps. In these pages we begin within, with the flame Sri Aurobindo and the Mother speak of. Then we walk with Hanuman ji, whose devotion has filled this season of Ramlila, and close with the Divine Mother as Mahalakshmi. May your lamps, inner and outer, burn steadily.

DIWALI SPECIAL · I

The Inner Flame

Before we light the lamps outside, a few lines on the flame that burns within.

Selected from the Complete Works of Sri Aurobindo & The Mother 2 MIN READ

"More and more souls shall enter into light,
Minds lit, inspired, the occult summoner hear
And lives blaze with a sudden inner flame
And hearts grow enamoured of divine delight…"

SRI AUROBINDO · SAVITRI, BOOK XI, CANTO 1 · CWSA 34, P. 709

"For the inner flame to burn, one must feed it; one must watch over the fire, throw into it the fuel of all the errors one wants to get rid of, all that delays the progress, all that darkens the path."

THE MOTHER · QUESTIONS AND ANSWERS, 9 JULY 1958 · CWM 9, P. 351

"Flame of aspiration: a flame which illumines but never burns."

THE MOTHER · WORDS OF THE MOTHER – II · CWM 14, P. 74

"A psychic fire within must be lit into which all is thrown with the Divine Name upon it."

SRI AUROBINDO · THE SYNTHESIS OF YOGA · CWSA 23, P. 164

"Awake by your aspiration the psychic fire in the heart that burns steadily towards the Divine—that is the one way to liberate and fulfil the emotional nature."

SRI AUROBINDO · LETTERS ON YOGA – II · CWSA 29

"To light always and keep alight the psychic fire within, the fire of aspiration, devotion and self-giving—not to stifle it with the damp smouldering logs of vital desire and egoistic reactions."

SRI AUROBINDO · A BIRTHDAY MESSAGE · CWSA 35, P. 840

अग्नि AGNI · THE FLAME

In the Veda the inner flame has a name. Sri Aurobindo reads Agni not as a sacrificial fire but as “the inner Flame, the mystic seer-will, kavi-kratu”, and writes: “we also make that journey with Agni, the inner Flame, as our path-finder and leader.”

SRI AUROBINDO · HYMNS TO THE MYSTIC FIRE, FOREWORD · CWSA 16

PAUSE & REFLECT

This Diwali, what is one thing you would offer into your inner flame?



DIWALI SPECIAL · II

Hanuman ji: Strength Born of Devotion

Through these weeks of Ramlila, Hanuman ji has leapt across stages and streets, carrying the mountain, crossing the sea, kneeling at Rama's feet. What do Sri Aurobindo and the Mother see in him?

3 MIN READ

Three letters, one answer

> *"Hanuman stands for Bhakti."*
>
> *"Hanuman = complete bhakti."*
>
> *"Hanuman is a symbol of Shakti and devotion."*
>
> SRI AUROBINDO · LETTERS ON YOGA – III, "SYMBOLS" · CWSA 30, P. 157

Asked in different letters about visions of Hanuman, Sri Aurobindo answered the same way each time. Hanuman is devotion, and devotion that is also power: *Shakti and devotion* together, strength that exists only to serve.



Hanuman carrying the mountain · Raja Ravi Varma

> *"The work of Valmiki… has presented to it to be loved and imitated in figures like Rama and Sita… or like Hanuman, Lakshmana, Bharata the living human image of its ethical ideals."*
>
> SRI AUROBINDO · THE RENAISSANCE IN INDIA · CWSA 20, P. 350

“Hanuman, the Wind’s
Tremendous son…
Strong in inheritance of might divine”

SRI AUROBINDO’S TRANSLATION FROM VALMIKI’S RAMAYANA · CWSA 5

What rises to meet what descends

In a class in 1953 a child asked the Mother whether the incidents of the Ramayana and the Mahabharata were true. She did not claim to know. “*Whether it all really happened on earth like that? Hanuman and the monkeys…? I can’t tell*,” she said, and then offered another way of seeing:

> *“…when one speaks of Hanuman, this represents the evolutionary man, and Rama is the involutionary being, the one who comes from above.”*
>
> THE MOTHER · QUESTIONS AND ANSWERS, 21 OCTOBER 1953 · CWM 5, P. 322

The evolutionary being, she explained, carries within it “that central light which is the origin of the psychic being”; the involutionary being comes from above. So two readings stand side by side: Hanuman the living devotee, loved across India, and Hanuman the aspiring human being. The Mother leaves the historical question open and points us to the meaning.

That meaning is close to home. Our own symbol is drawn as an ascending triangle meeting a descending one: “*a fixed and unfailing aspiration that calls from below and a supreme Grace from above that answers.*” Read this way, and this is Purnam’s reading rather than the Mother’s, every one of us is invited to be a little like Hanuman: strength offered in service, rising to meet the Divine that descends.

And a smile. Sri Aurobindo could be light about it too. Declining a request to write philosophy to order, he wrote that he might as well think of “*putting the moon under my arm, Hanuman-like,—though in his case it was the sun—and going for a walk!*”

SRI AUROBINDO · LETTERS ON HIMSELF AND THE ASHRAM · CWSA 35, P. 70

मारुति MĀRUTI · SON OF THE WIND

One of Hanuman's names is Māruti, son of the Marut, the Wind. In his notes on Sanskrit roots Sri Aurobindo lists मारुतिः as "Hanuman; Bhima", and writes of the epithet मरुत्वत्, used "*for Indra or Hanuman, where मरुत् must mean strong*", tracing it to "*the idea of swift or darting motion*": "*मरुत्, wind, air, breeze, breath.*"

SRI AUROBINDO · VEDIC AND PHILOLOGICAL STUDIES, "ROOTS IN 'M'" AND "NOTES ON ROOT-SOUNDS" · CWSA 14



Hanuman ji: a three-part video series

Watch · A Diwali offering · Part 1, Part 2, Part 3 at purnam.co/hanuman

PAUSE & REFLECT

Where in your life could strength become service?

DIWALI SPECIAL · III

Lines from *Savitri*

Sri Aurobindo · Book III, Canto 2, "The Adoration of the Divine Mother" · CWSA 33

1 MIN READ

> The luminous heart of the Unknown is she,
> A power of silence in the depths of God;
> She is the Force, the inevitable Word,
> The magnet of our difficult ascent,
> The Sun from which we kindle all our suns,
> The Light that leans from the unrealised Vasts,
> The joy that beckons from the impossible,
> The Might of all that never yet came down.



DIWALI SPECIAL · IV

On Mahalakshmi

Some words from Sri Aurobindo

Sri Aurobindo · The Mother, Chapter VI · CWSA 32, pp. 19–20 2 MIN READ



"Wisdom and Force are not the only manifestations of the supreme Mother; there is a subtler mystery of her nature and without it Wisdom and Force would be incomplete things and without it perfection would not be perfect. Above them is the miracle of eternal beauty, an unseizable secret of divine harmonies, the compelling magic of an irresistible universal charm and attraction that draws and holds things and forces and beings together and obliges them to meet and unite that a hidden Ananda may play from behind the veil and make of them its rhythms and its figures. This is the power of MAHALAKSHMI and there is no aspect of the Divine Shakti more attractive to the heart of embodied beings...."

Harmony and beauty of the mind and soul... of the thoughts and feelings... in every outward act and movement... of the life and surroundings, this is the demand of Mahalakshmi.

"And yet it is not easy to meet the demand of this enchanting Power or to keep her presence. Harmony and beauty of the mind and soul, harmony and beauty of the thoughts and feelings, harmony and beauty in every outward act and movement, harmony and beauty of the life and surroundings, this is the demand of Mahalakshmi. Where there is affinity to the rhythms of the secret world-bliss and response to the call of the All Beautiful and concord and unity and the glad flow of many lives turned

towards the Divine, in that atmosphere she consents to abide. But all that is ugly and mean and base, all that is poor and sordid and squalid, all that is brutal and coarse repels her advent. Where love and beauty are not or are reluctant to be born, she does not come; where they are mixed and disfigured with baser things, she turns soon to depart or cares little to pour her riches."

PAUSE & REFLECT

As you clean and decorate your home this Diwali, where else could harmony and beauty be invited in?



DIWALI SPECIAL · V

Thou Art My Infinite Sky

A poem embodying love and beauty

By Divyanshi Chugh 3 MIN READ

Though Thou art infinite as the
vastness of the sky,
In Thee, all is contained.
How can I believe those who set Thee
against another,
When all is contained in Thee?



Thou art the Formless who has taken
form.
And when I have touched Thy presence,
How can I compete over whose form is
greater,
Or measure the depth of bhakti by the
greatness of a form?

Thou bringest into my journey Thy dear
friends—
Krishna, Shiva, Meera, Maa Durga, Maa Sita.
How do I tell the world that through every god I worship,
It is Thee alone I worship?

Even in Prophet Muhammad and Gandhi,
It was Thou who helped me see the light.
In Thee, I found answers to questions
I did not even know my soul was longing to ask.
I did not know such questions lived within me,
Nor that they could ever be answered.

How do I tell the world that I know
The world's greatest Lover?
That Thou art also Woman, the Mother, the Shakti—

For Savitri could never have been written
Had She not been at the very centre of Thy being.

How do I tell the world that in The Life Divine,
I do not find philosophy,
But a force that breaks open all philosophy
And brings life into touch
With the Divine impetus?

How do I tell Thee that through Thee
I have learnt to honour the truth of each thing—
Even what we judge as vital, immoral, or unworthy?

For Thou seest beyond our judgments,
Beyond morality and ethics,
Beyond philosophies, theories, and all our studies,
The truth that each thing holds within.

Thou art the love of my life.
Master is too formal a word for my heart.



How do I tell the world that though
I never met Thee in Thy physical body,
Thou art so close to me?
That my soul is a portion of Thine and the Mother's?

And how do I tell those who make of Thee
A solemn and serious religion,
That Thou art so very cool—
So cheerful, so full of fun!

How do I tell them that Thou hast brought me
Face to face with the Divine,
And that if I now lose sight of the Divine
In my devotion to Thy form,
I may have missed the very point?

Thou art the Divine. This I know.
In Thee are Lord Rama, Lord Krishna, Lord Buddha,
And the Avatar of the Future.

The pains Thou tookest to explain everything to us,
To write and rewrite, draft after draft,
Until each word carried the most perfect language,
The most perfect consciousness and force.

And now, so long after Thou hast left Thy body,
All it takes is fifteen minutes with Savitri
For a soul to remember itself.

Thou art the love of my life.
Master is too formal a word for my heart.

How shall I ever be grateful to Thee?
Even gratitude and humility seem too small.
For Thou art the pen that writes through me,
Through all my imperfections.

Thou art my father,
Even if Thou wouldst laugh away the title.
And I shall not leave Thee.
I shall leap like a little daughter into Thy lap.

Thou art my infinite sky
In which I fly.

— Divyanshi Chugh

OUR SYMBOL

The Meaning of the Purnam Symbol

Our vision and mission, read through the symbol, offered at the feet of Sri Aurobindo and the Mother.

Concept by Divyanshi Chugh, Co-founder & CEO, Purnam

3 MIN READ



Twelve triangles, a circle, six points of light, and a centre.

> *"The descending triangle represents Sat-Chit-Ananda. The ascending triangle represents the aspiring answer from matter under the form of life, light and love. The junction of both — the central square — is the perfect manifestation having at its centre the Avatar of the Supreme — the lotus."*
>
> SRI AUROBINDO'S SYMBOL · AS EXPLAINED BY THE MOTHER

> *"The central circle represents the Divine Consciousness. The four petals represent the four powers of the Mother. The twelve petals represent the twelve powers of the Mother manifested for Her work."*
>
> THE MOTHER'S SYMBOL · IN HER WORDS

Purnam's symbol is not a new invention but an act of remembrance. From Sri Aurobindo it takes the meeting of a descending and an ascending triangle. From the Mother it takes the twelve: the star is made of twelve triangles, in honour of the twelve powers manifested for her work. It does not claim to be either of theirs; it is offered at their feet.

"...a fixed and unfailing aspiration that calls from below and a supreme Grace from above that answers."

SRI AUROBINDO · THE MOTHER, CHAPTER 1 · CWSA 32

What rises · the upward triangle

In Sri Aurobindo's symbol this triangle is "the aspiring answer from matter". Purnam gives that aspiration three names, the three great paths of *The Synthesis of Yoga*.

JNANA

Divine Knowledge

The Yoga of Integral Knowledge

The seeker's turn towards truth: study at the source, and the silence in which knowledge becomes real.

KARMA

Divine Works

The Yoga of Divine Works

Life and work offered as sadhana: finding one's swadharma and working as an offering, in the world rather than apart from it.

BHAKTI

Divine Love

The Yoga of Divine Love

The heart turned to the Divine: faith, devotion and beauty, including art as a doorway to the soul.

Where it lands · the downward triangle

In Sri Aurobindo's symbol this triangle is Sat-Chit-Ananda, descending. Purnam answers where that descent is meant to land in his own words: three of the five dreams of 15 August 1947.

THE THIRD DREAM

World

"a fairer, brighter and nobler life"

Purnam's work is offered to all humanity, not to one place or one people.

THE FOURTH DREAM

India

"the spiritual gift of India to the world"

Purnam draws on the Veda, the Upanishads, the Gita and Sri Aurobindo's reading of them, offered freely and in contemporary form.

THE FIFTH DREAM

Auroville

"individual perfection and a perfect society"

Purnam reads Auroville, its home ground, as a laboratory of this step. This is Purnam's reading, not a claim made by Sri Aurobindo.

The Twelve

Where the two triangles meet, twelve small triangles form a star, honouring the twelve powers of the Mother manifested for her work. Each small triangle is also one of Purnam's many courses.

The Centre

At the heart, where every line meets, is the name itself: *Pūrṇam*, the full, the whole, the complete. The central bindu is **Swadharma**, living from one's soul; the circle is **Sankalpa**, which encloses everything within it.

Three Pathways

As a curriculum map: **Sraddha**, the path of divine love; **Swadhyaya**, the path of integral knowledge; **Dhyana**, the path of meditation.

OUR VISION

A humanity growing into a higher and larger consciousness, in which each individual discovers and lives from the soul, and the life of the world, of India and of Auroville becomes the ground of a fairer, brighter and nobler life for all.

Quoted: the Mother's explanations of both symbols; Sri Aurobindo, Message of 15 August 1947 (CWSA 36), The Mother (CWSA 32), The Synthesis of Yoga (CWSA 23–24). Readings that are Purnam's own are presented as interpretations, not as statements by Sri Aurobindo or the Mother.

SECTION · 2

Moments That Mattered

Milestones, wins and quiet victories

CELEBRATING

Two New Tools for the Journey

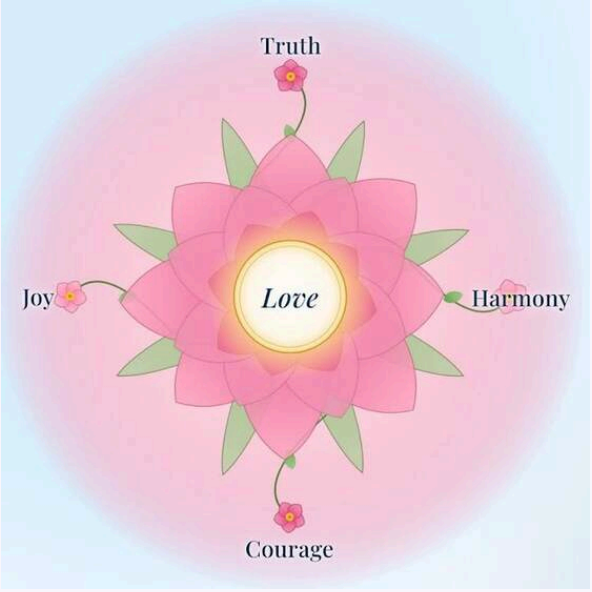
Soul Values Mandala and Swadharma Charter, now ready for Purnam community members.

Created by Surya Ravishankaran 1 MIN READ

TOOL ONE

Soul Values Mandala

Until now, students made their Soul Values mandala by hand from a Canva template. Now they simply type the value at the heart and two to four around it, and a beautiful, animated mandala is created for them.



It can be customised (form, colours, sky and movement), downloaded as an image or PDF, emailed, shared through a view-only link, and shown in the community gallery.

Every person's values are now recorded automatically, giving Purnam a real basis for seeing which values our community holds most, and how they change over time.

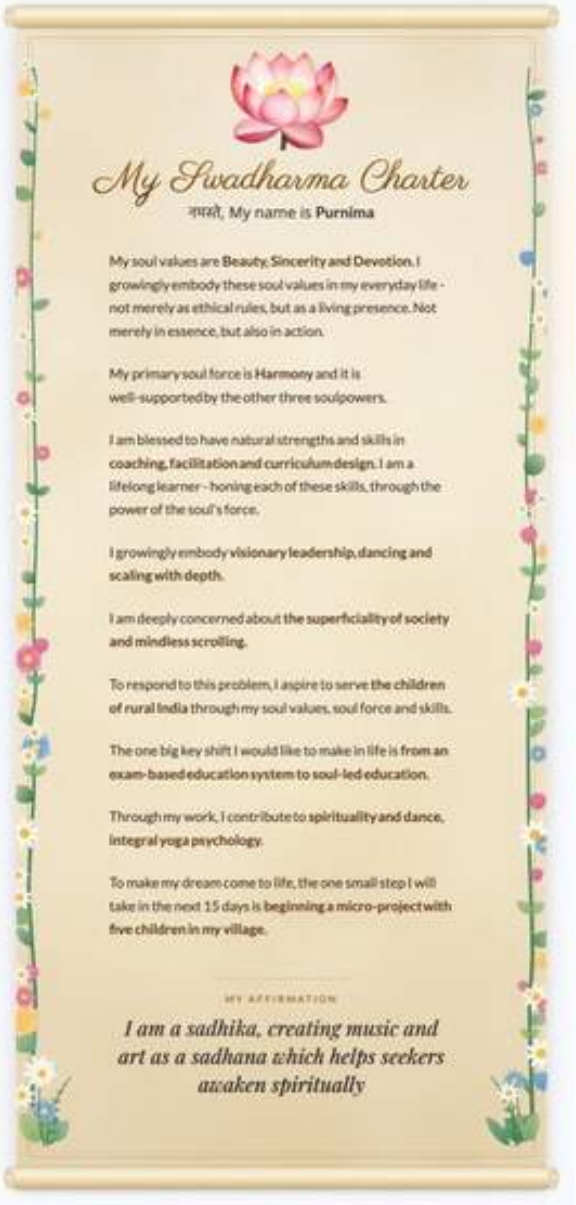
purnam.co/soul-mandala

TOOL TWO

Swadharma Charter

Your Sankalpa in your own words: soul values, gifts, what you serve and the one small step you will take. It grows as a living lotus and is kept as an illuminated scroll, with the same download, email and sharing options.

It replaces the Google Form charter. Charters students already wrote in the form are filled in for them when they sign in.



My Swadharma Charter

नमस्ते, My name is **Purnima**

My soul values are **Beauty, Sincerity and Devotion.** I growingly embody these soul values in my everyday life - not merely as ethical rules, but as a living presence. Not merely in essence, but also in action.

My primary soul force is **Harmony** and it is well-supported by the other three soulpowers.

I am blessed to have natural strengths and skills in **coaching, facilitation and curriculum design.** I am a lifelong learner - honing each of these skills, through the power of the soul's force.

I growingly embody **visionary leadership, dancing and scaling with depth.**

I am deeply concerned about **the superficiality of society and mindless scrolling.**

To respond to this problem, I aspire to serve **the children of rural India** through my soul values, soul force and skills.

The one big key shift I would like to make in life is **from an exam-based education system to soul-led education.**

Through my work, I contribute to **spirituality and dance, integral yoga psychology.**

To make my dream come to life, the one small step I will take in the next 15 days is **beginning a micro-project with five children in my village.**

MY AFFIRMATION

I am a sadhika, creating music and art as a sadhana which helps seekers awaken spiritually

purnam.co/my-charter

HOW TO GET IN

Enter your email on either page and you will receive a sign-in link. Access follows your Sankalpa or Sadhana membership; anyone else is gently invited to join or to begin with a workshop.

Thank you, Surya!

With deep gratitude to **Surya Ravishankaran**, who created both tools. In Divyanshi's words, they are *"high on the sweet psychic beauty's touch, with great elegance, and a sense of wonderment."*

SWADHYAYA: FOUNDATIONS IN INTEGRAL STUDIES

Integral Yoga in Daily Life: Stories from Swadhyaya Seekers

Thirteen seekers share what three months of remembering the Divine looked like in their lives.

Written by Neel Adhiraj Kumar 3 MIN READ



13 seekers share a glimpse of the Swadhyaya journey

Udar Da, an inmate of Sri Aurobindo's Ashram, had been practising Integral Yoga for several years when he asked the Mother, "Mother, am I making progress on the path?"

To his surprise, she told him, "You have been doing it all wrong." She told him that she would do the yoga for him; he simply had to give himself to her. When he asked how, she said, "Think of me."

Sahana, lead facilitator of Purnam's Swadhyaya pathway, opened the evening on Thursday, 1 October with this story. With 82 people in attendance, 13 participants shared what three months of remembering the Divine had looked like in their lives. For one, it meant watering a sapling with care; for another, pausing before reacting; for a third, spending five minutes beneath the night sky.

The evening marked the close of the first trimester of Swadhyaya, Purnam's year-long journey into Integral Yoga through the teachings of Sri Aurobindo and the Mother. 24 seekers each explored a chosen theme such as purity, silence, aspiration or equanimity through reading, self-inquiry and practice in daily life.

Self-discovery, one small practice at a time

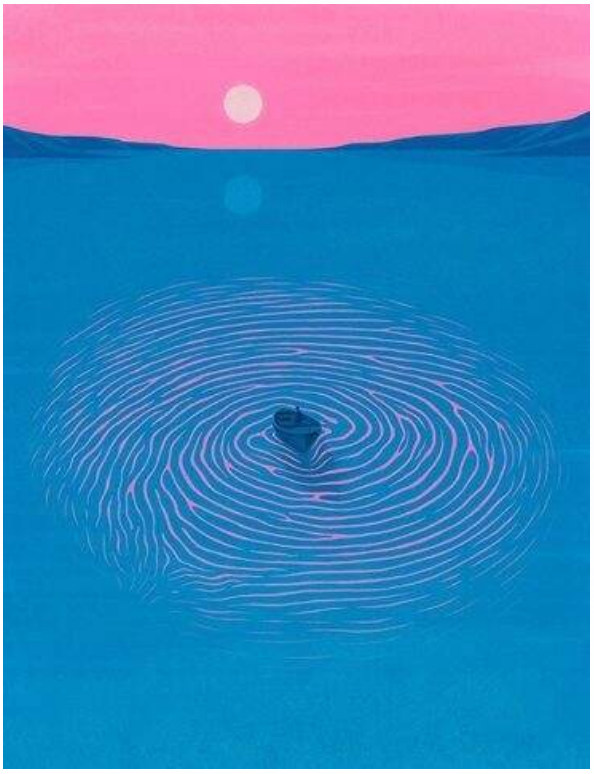
Yukti chose equanimity. She used to carry strong experiences long after they had passed, whether pain or pleasure. Through practising the pause, she began to see that she did not have to act on every emotion. Now, she pauses, writes, and shifts from "I am sad" to "sadness is rising in me." "It's not only the sadness which tests me," she said. "Pleasure also tests me."

Shrikar chose sincerity. His aspiration was strong, but his actions did not always follow. He began with a practice that could not be skipped: watering a sapling every day. "There was no excuse to not do it," he said. This grew into remembering the Mother every morning. When he noticed his own insincerity, he acknowledged that he is "sincere enough to admit insincerity is enough for now."



Carolina chose the psychic being. "Knowing about the psychic being is quite different from actually living from it," she said. She practised remembrance and offering before teaching, while cooking and while playing the violin. Her teaching began to feel inspired again, leaving her with a deeper question: "What is truly guiding me?"

Rajesh chose purity. He noticed he was one person at home, another at work, and another in prayer. "My final aspiration was to become genuine Rajesh," he said. Each night, he reflects on where his thoughts, feelings, intentions and actions did not match.



Spiritual growth in everyday moments

Swadhyaya, we saw, is about noticing ourselves in everyday moments. Sri Aurobindo and the Mother remind us that every moment is a chance for spiritual growth, not only life's great challenges but also brushing our teeth and watering our plants. Offering each action to the Divine, as our participants shared, is karmayoga in everyday life.

What stayed with us was how differently each person experienced the same journey. As Manoj Pavithran, co-founder of Purnam, put it: "whatsoever be the doorway through which you enter… eventually all of them lead to the same destination."

MOMENTS THAT MATTERED · PURNAM LABS FACILITATOR REFLECTION

Poetry as Sādhanā: Tending the Flame

Can poetry become a form of sādhanā, taking us into the subtle layers of our being and bringing us closer to That which we are all searching for?

Written by Alka Chowdhary Balain 3 MIN READ

As I sit by my room window, reflecting on the past five weeks, I think of the fourteen seekers who enrolled for this flame journey, each tending to the flame in their own way.

When creation unfolds from within

A creation born of lived experience does not always begin with a fully formed idea. The unmanifested gradually finds its outer form through its own inner movement. This is how “Tending the Flame” came into being.

Discovering the One in many

We travelled through Before the Word, The Greater Dark, The Tiny Spark, The Vaster Flame, and The Flame Force, entering the world of seers, mystics, and sacred poets.

Yet the journey was not only about the Word. It was also about listening to what the Word stirred in each of us. Every seeker brought their unique self into the circle. Their experiences and questions revealed different dimensions of our shared path. Beneath the diversity, I sensed a universal thread.

Silence, too, had its own movement. Some expressed their experiences; others carried them inwardly. We were reminded that the Word has subtler movements within us before it finds expression.



What the flame revealed

> *"A flame that illumines but does not burn."*
>
> THE MOTHER · FLOWER SIGNIFICANCE

The challenges, too, became opportunities to learn. I learnt to trust the process, listen more attentively, and leave space for experiences to emerge without rushing to fill it. I began to understand that depth matters as much as breadth, and that even unexpected glitches can become occasions to practise equanimity.

The presence of an eminent poet in our cohort was another blessing. Listening to her share her inner and outer flame, gathered over decades of poetic practice, enriched our shared exploration.

One seeker shared that, despite attending innumerable spiritual sessions, she had never quite understood where the inner flame resided. She had joined thinking this was simply a technical course about poetry. Yes, it was about poetry, but also about the sacredness of the flame present within us in the silent dark.



An offering from the circle

On the day of our sacred integration, while working at my computer, I caught a flash of bright yellow among the rain-washed greens. An Indian golden oriole. I received its

arrival as a golden flame.

AN OFFERING

> A speck of pink in the green,
> the candle burns,
> the swinging flames,
> the value of silence,
> the presence of the Divine,
> the whisper of rooh.

> The innumerable questions,
> the doubts, the impatience,
> the many languages of rhythm.
> The richness of seas and skies,
> the alertness of our senses,
> the hum that calls us to the centre.

> The sadness and the longing,
> the connections we discover,
> the quiet embrace of flame.
> And now, we gather these little flames,
> a little camphor, kapoor,
> and offer them to the fire.

> May what we have kindled
> continue to glow within us.
> This is our offering.
> This is our tending of the flame.

Gratitude

I am grateful to every seeker who placed their trust in this journey, and to the seers, sages, mystics, and sacred poets whose words accompanied us.

My gratitude extends to Purnam Centre for Integrality. This journey would not have taken shape as my Swadharma in action without the invaluable support and guidance of Divyanshi Chugh, Sanjana, Vaishnavi, Surya, and the entire Purnam team.

As I look towards “Poetry as Sādhanā: In Liminal Spaces”, I carry a deeper awareness that the flame-consciousness invites us to listen for that Word which stirs in the dark. The flame gathers momentum, and so does our sādhanā.

Alka Chowdhary Balain · Facilitator, Poetry as Sādhanā

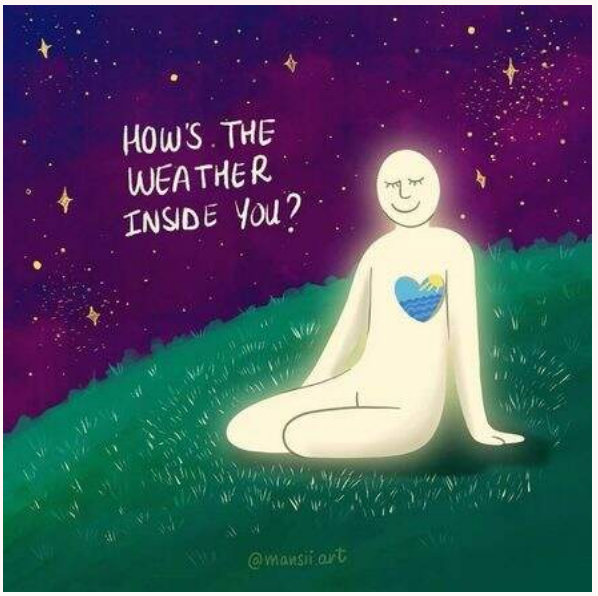
MOMENTS THAT MATTERED · PURNAM LABS FACILITATOR REFLECTION

Emotional Wholeness: Learning to Hold Space Through Surrender

A four-week journey, and what changed when the facilitator became an instrument rather than the doer.

Written by Amita Mukhia 3 MIN READ

I recently completed a four-week Emotional Wholeness journey, a self-paced course hosted on Mighty Networks, complemented by two personalised one-on-one sessions with each participant. Designed for conscious, independent women who long to understand themselves more deeply and cultivate a more loving relationship with themselves and others, the journey explores what it means to reconnect with the essence of who we are beneath our everyday struggles.



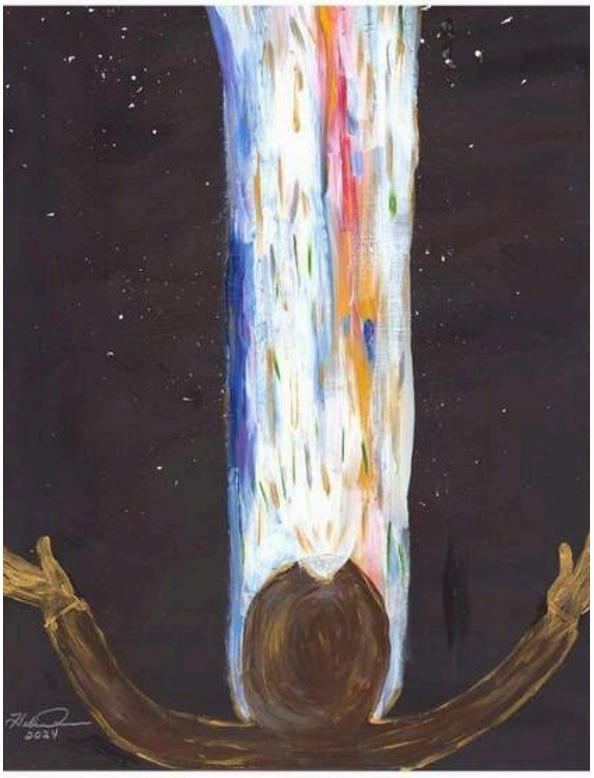
Through the Emotional Alchemy Process, which draws upon my personal practice of Integral Yoga and Vipassana, I invite participants to turn towards their inner experiences with awareness and compassion. Rather than trying to fix, suppress, or escape what arises, we learn to stay with our emotions, notice the sensations in our bodies, and listen to what they may be communicating. Our emotions can offer valuable insights into our deeper needs and the patterns that shape our lives. By meeting them with greater awareness, we begin to cultivate a more meaningful relationship with ourselves and discover the inner space from which greater clarity, understanding, and guidance can emerge.

This time, however, the journey felt different for me as a facilitator.

In my earlier experiences, I felt that something held me back from connecting with the participants. I would wonder whether I was doing enough or whether there was something within me that prevented me from truly reaching them. This time, I experienced greater connection and felt deeply involved in their individual journeys. It was a fulfilling experience.

Although we had only a few participants this time, it reminded me that sometimes, the depth of connection matters far more than the number of people in the room.

I believe this shift was connected, in part, to my growing practice of surrender. In my earlier sessions, I often felt that I was the one doing the work. This time, I felt closer to the Mother and I tried to offer my efforts in surrender, allowing myself to become an instrument rather than the doer.



I am also learning that when we put ourselves out there with sincerity and open ourselves to others, we make ourselves more vulnerable. Unexpected moments can then bring us face to face with parts of ourselves we may not have fully understood. I am learning that facilitation is not simply about acquiring skills or creating a particular outcome. It is also an invitation to observe myself honestly, recognise where I am still holding on, and return to surrender with greater sincerity. When I find myself caught up in expectations or the desire to make things happen in a particular way, I am reminded to loosen my grip and become more receptive to what life is revealing. This, too, is part of the practice.

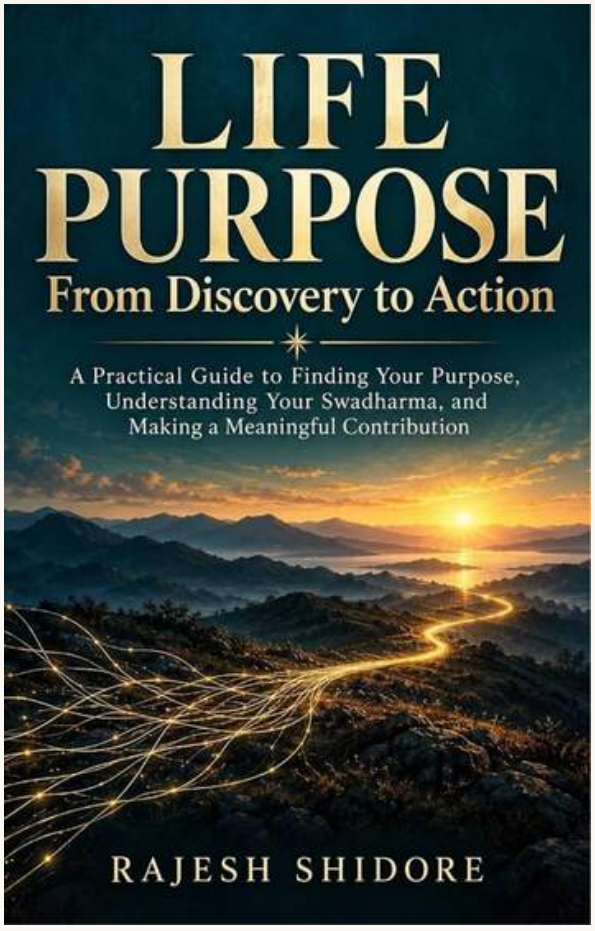
For me, this journey is about continuing to make that space within myself, becoming more receptive, letting go of the need to control outcomes, and allowing the work to unfold with greater openness.

Emotional Wholeness, in that sense, is not a destination I have arrived at. It is a journey I am walking myself, even as I create space for others to walk alongside me.

MOMENTS THAT MATTERED

From Purpose to Practice: Celebrating Rajesh Ji's First Book

Written by Vivek Presingu 1 MIN READ



Life Purpose: From Discovery to Action

A moment of joy for the Purnam family as we celebrate fellow seeker Rajesh Shidore on the launch of his first book, *Life Purpose: From Discovery to Action – A Practical Guide to Finding Your Purpose, Understanding Your Swadharma, and Making a Meaningful Contribution.*

Discovering our purpose is a deeply personal journey, shaped by questions, reflection and a growing recognition of what calls us from within. Through his book, Rajesh Ji invites readers to carry this exploration into meaningful action.

For us at Purnam, this feels especially meaningful. Our shared aspiration is to bring inner discovery into life: into our relationships, our work and the ways we serve. Seeing a fellow seeker's exploration take shape as an offering to others is an occasion to celebrate both the book and the journey behind it.

Warm congratulations, Rajesh! May this book reach many hearts, encourage deeper self-discovery and help readers find their own ways of putting purpose into practice.

May it be the beginning of many more meaningful expressions along your journey.



Rajesh Shidore

SECTION · 3

Pause at the Depths

Read · Reflect · Journal

CENTENARY · 24 NOVEMBER 1926 – 2026

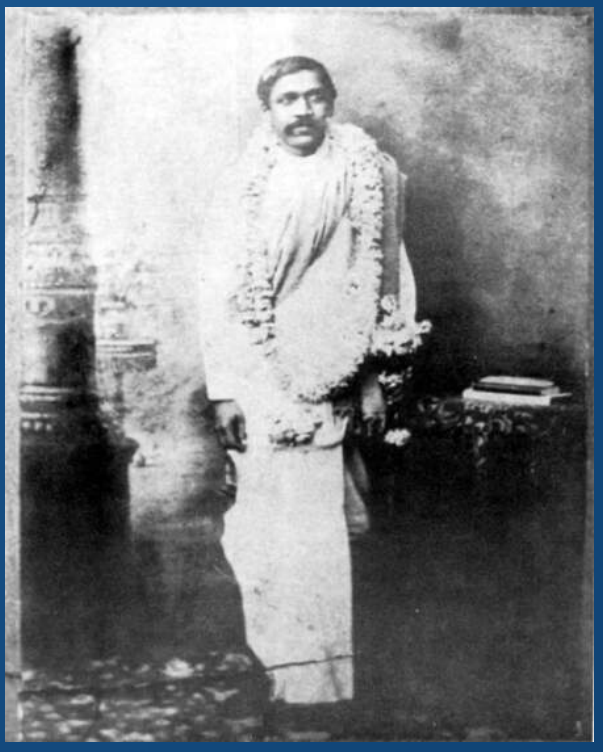
Siddhi Day: What Happened on 24 November 1926

This November marks a hundred years since 24 November 1926. Why does one evening matter so much?

By Manoj Pavithran 3 MIN READ

Most spiritual paths seek individual liberation, a release from the world into peace or Nirvana. Sri Aurobindo sought something wider. His aim was not his own liberation but a change in the consciousness of the Earth itself. Matter gave rise to life, and life to mind; mind, he held, is not the last step. A higher consciousness, the Supermind, is the next step.

His work had many stages. In January 1908, meditating with the yogi Vishnu Bhaskar Lele at Baroda, his mind fell still within three days and he realised the silent, timeless Brahman. At first the world seemed unreal. Yet he went on leading the freedom movement, the silence unshaken within.

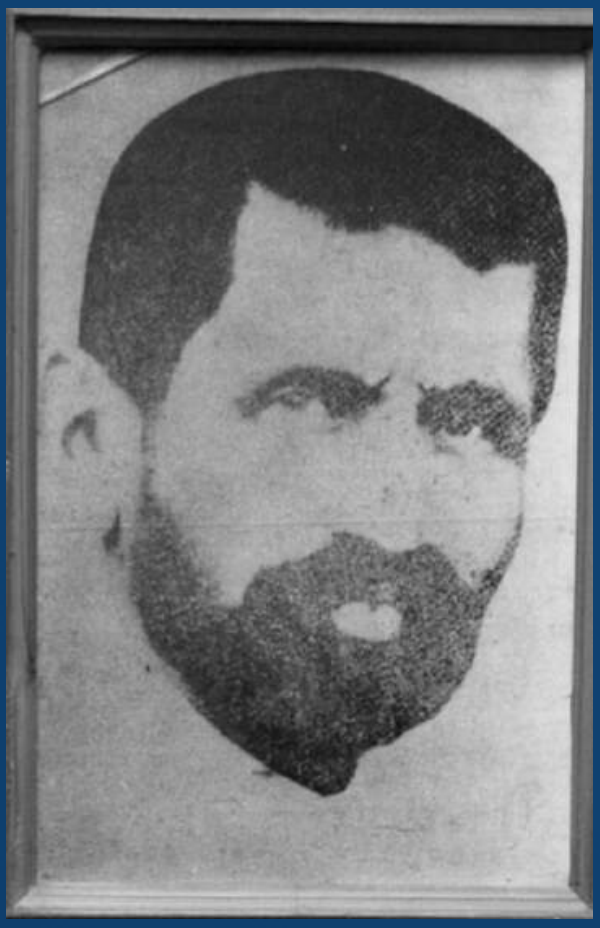


Sri Aurobindo in Baroda, 1908

Months later, held in Alipore jail, he practised the yoga of the Gita and found the Divine everywhere. The prison walls, the trees, the prisoners, even the magistrate became Vasudeva, Krishna, surrounding him. The first experience had emptied the world; this one filled it with Presence. There he also had a first opening to the planes above the mind.

In Pondicherry, from 1910, the work deepened. For years he explored the planes above the mind and learned to work with universal forces, noting every gain and setback in a diary. In 1914 he met Mirra Alfassa, a Frenchwoman whose own yoga had already embraced the whole Earth. In 1920 she returned for good, and the work became a

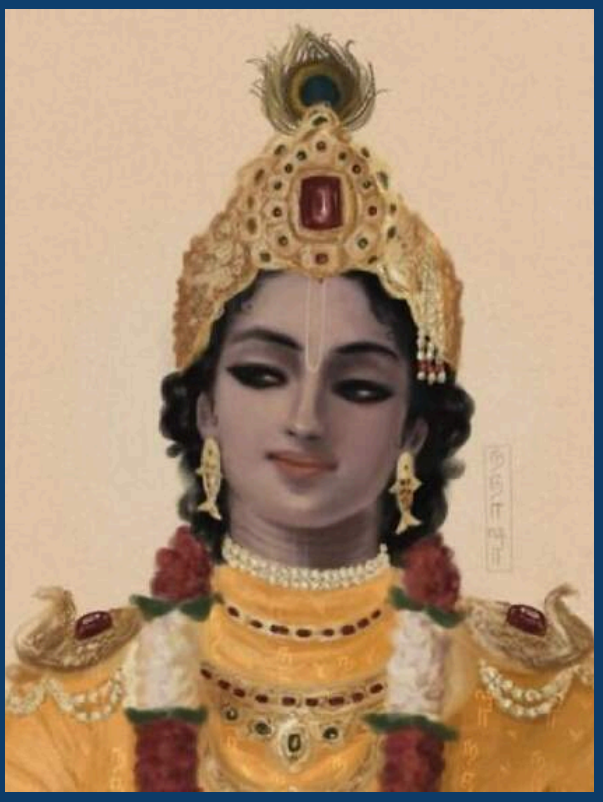
shared one. What remained was the hardest part: bringing that higher consciousness down into ordinary life, the body, and matter itself.



Yogi Vishnu Bhaskar Lele

Through 1926 the pressure grew. A small group of disciples had gathered, and Mirra began guiding them. The last months were intensely charged.

Then came the event of 24 November in a group meditation. He later called it the descent of Krishna into the physical. Krishna here stands for the godhead of the Overmind, the plane of the great cosmic powers just below the Supermind. That consciousness came down into his own body, and through it into matter as a whole. It did not yet bring the Supermind, but it prepared the way.



Krishna

That day the Ashram, a field for this collective yoga, was born. Sri Aurobindo told the disciples he was withdrawing into seclusion and that Mirra would now be their Mother. From then on she was simply the Mother. For thirty years, his until 1950 and hers after, the work pressed on. On 29

February 1956 the Mother announced that the Supermind had begun to manifest upon Earth.



Sri Aurobindo and the Mother

This is why the day is the pivot. Liberation had been individual; universalisation had been inward. Now, for the first time, a higher consciousness had entered the Earth's own substance, and the ground for a collective change was laid.

A hundred years on, Siddhi Day reminds us that the goal was never individual liberation, but a new step for the Earth.

PAUSE & REFLECT

Think of a difficulty you are facing: what might you see differently if you loosened your hold on how it should turn out?

PAUSE AT THE DEPTHS

What Is True Surrender on the Spiritual Path?

Adapted from a talk by Dr. Alok Pandey · Written by Neel Adhiraj Kumar 2 MIN READ



Dr. Alok Pandey during the talk

What surrender is

Surrender means all the help is there. We will be carried by the Divine. We need not, like the baby monkey with her mother, even hold on with our will, but can, like the kitten, allow ourselves to be held by the Divine through life.

But it is not easy to be a kitten. The kitten lets her mother hold her, push her, kick her, teach her, in whatever way the mother wants. She doesn't run away demanding to be dealt with nicely. To be the kitten is to have complete faith and trust in the Divine, and to accept every challenge and difficulty as the Divine's Will.

> *To be the kitten is to have complete faith and trust in the Divine.*

It does not mean no effort is asked of us. What it means is that as we grow in our surrender, we do not experience the sense of effort.

What surrender is not



Surrender can be misunderstood as a reason to do nothing. Dr. Alok Pandey illustrates this with the story of a man entrusted with a godown full of wood. One night, thieves arrived and carried it all away while he stood watching. Asked why he had done nothing, he replied, “It all belongs to God.” This, Dr. Pandey points out, is stupidity.

Surrender asks us to let go of our claim over the outcome while remaining fully responsible for the work entrusted to us. If everything belongs to the Divine, then whatever we are given asks for utmost care. It means we must act as stewards, using what is given to us for the Divine work, rather than our own ego or narrow goals.

The sign of true surrender

People who have surrendered, Dr. Pandey said, share one sign. They are always happy; they have no more worries. What greater joy can there be than to be surrendered to the Divine, to know that the Mother is taking care of everything?

PAUSE & REFLECT

What in your life do you find hardest to entrust to the Divine, and what does this reveal about your trust?

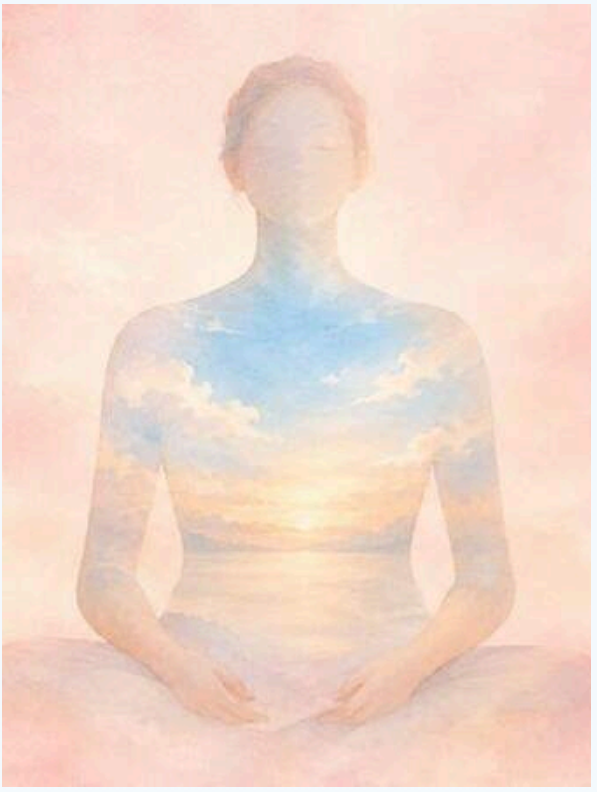
PAUSE AT THE DEPTHS

The Body Speaks: Learning Its Language

The body is speaking all the time. Why do we hear so little of what it says?

Adapted from Manoj Pavithran's talk 3 MIN READ

The body is speaking all the time. Why do we hear so little of what it says? Much of our attention is occupied by thought. Words flow through the mind, building narratives, explaining experiences, anticipating what comes next. We live largely in this stream and take its account of things as our reality.



The body has another language. It speaks through sensation: warmth and cold, lightness and heaviness, contraction and expansion, stiffness and ease. These movements continue beneath the mental commentary. Usually, we notice them only when they become strong enough to demand attention.

To learn this language, attention has to enter the body. Try bringing your attention to the little toe of your left foot. Can you feel it? It may take a moment for a sensation to become clear. Now shift to the little finger of your right hand. That is likely to be easier. The hands are used constantly, and attention goes into them. The feet remain more distant. We can manage much of our day without feeling them at all.

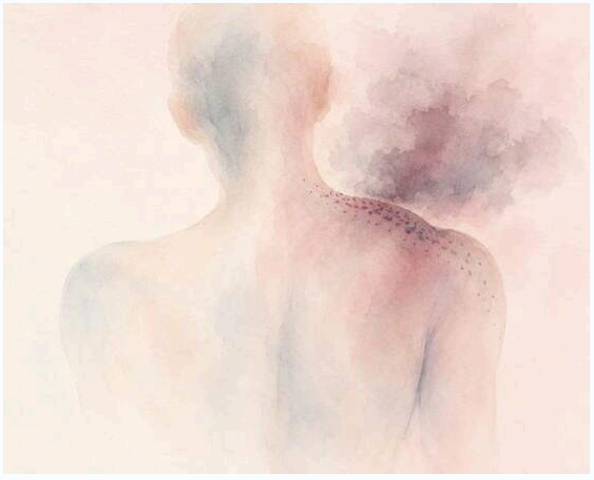
Repeated attention begins to awaken these less conscious regions. This is part of what happens in body scanning. As awareness moves through the body, sensations that had gone unnoticed become perceptible. The body becomes a more conscious field.

The meaning of the words and the quality of the experience are two things to observe. The mind follows the meaning. The body registers the impact.

Its way of knowing is different from the mind's. We can read books about swimming, but the body knows swimming only when it enters the water. It learns through doing, through movement and contact. In the same way, an understanding of bodily awareness remains mental until we begin to feel the body directly.

As this awareness develops, we discover that the body responds continually to our surroundings. A conversation may be perfectly reasonable at the level of words, yet leave a heaviness in the chest or a contraction around the navel. Another encounter may bring peace, gladness or a sense of widening.

From the perspective of Integral Yoga, the individual is part of a wider field of consciousness. Thoughts, emotions and vital movements pass through us. We often identify with them so quickly that we take everything that enters as our own.



A sadness may arise after an interaction. Soon the mind finds a personal explanation for it, builds a story around it, and becomes occupied with that story. A conscious body gives us another point of reference. We can notice where the heaviness began, how it is held, and what happens when we bring attention to it.

But observation alone is insufficient. What has entered also has to be worked through.

The simplest way is physical activity. Dance, sport, physical work or even clearing a cluttered room can help energy move. When we remain seated and try to think our way through everything, we may become more entangled in it. Physical action brings attention into the body. We begin to feel its movements, its effort, its release.

The mind has its place, but it need not occupy the whole field. As attention settles into the body, the mental commentary can quieten, and sensations that had gone unnoticed become clearer.

The body's language is already there. Learning it begins when we give it our attention.

PAUSE & REFLECT

How connected do you feel to your body? What is one small thing you could do each day to deepen that connection?



PAUSE AT THE DEPTHS

Learning as a Field of Consciousness: Insights from the Purnam Ecosystem

What transforms a seeker is not the volume of information taken in but the consciousness one comes into contact with.

Based on an interview with Divyanshi Chugh, Founder and CEO of Purnam Centre for Integrality, by researcher Sudipta Mohanty · Written by Neel Adhiraj Kumar

6 MIN READ

"I used to take very hefty notes," says Divyanshi Chugh, remembering her year at the Indian Psychology Institute in Pondicherry, where she first studied Sri Aurobindo and the Mother. "But I understood that what they passed was a certain consciousness, and it wasn't what they spoke so much." Her teachers, she realised, were instruments of the Mother, holding a living field in which each student could grow in their own way. "The creation of that force field is called education."

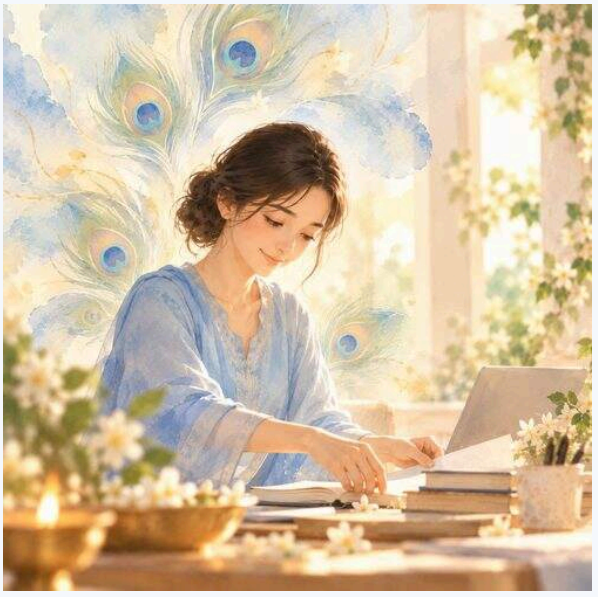
That insight turns the usual idea of learning on its head. What transforms a seeker is not the volume of information taken in but the consciousness one comes into contact with. It has become the quiet foundation of Purnam, shaping everything from how a course unfolds to how a team is formed.

Change happens where you live

Purnam's work moved online through a spontaneous impetus. The strength of this approach soon became clear. Most seekers know the pattern: a retreat or a stay at an ashram lifts us into a different state, but within weeks of returning to family, work and routine, much of it seems to dissolve. Divyanshi Chugh says, "online is about helping people make changes and breakthroughs while they stay in their own contexts," because that, however difficult, is "where change eventually needs to percolate."

Online, for Purnam, has never meant casual or less rigorous. The team's guide to holding a single Zoom meeting runs to 25 pages, and its retreats in Auroville are planned to the minute, every member of the team moving like dancers in a choreography. Community keeps the practice alive between these moments. Purnam Labs began simply, when participants wanted to keep journaling after a course ended and chose to sit and journal together. It has since grown into communities of practice

across dozens of themes, each born from a genuine need of seekers. Retreats in Auroville then come as a deepening of what has already taken root at home, rather than as a starting point.



Read for the consciousness behind the words

“Reading Mother and Sri Aurobindo is like being in touch with their consciousness,” Divyanshi Chugh says, and her own way of reading reflects this. Rather than getting lost in details, she looks first for the essential truth a passage is carrying, and then, beneath that, for “the space from which this is written.” Reading becomes a form of contact rather than an exercise of the intellect.

This openness allows for a remarkable breadth. “In Sri Aurobindo and the Mother, everything can exist,” she says. A seeker grounded in their vision can sit through a Vipassana retreat, disagree with parts of what is taught, and still receive what the Buddha has to give, or bring the light of Gandhi into Auroville, without ever losing their centre.

The soul first, then the skill

> *“We get people who are connected with their souls to develop skills, and not the people who have skills to develop the soul.”*

One of the boldest choices at Purnam concerns its people. Purnam does not hire by CV. Its team is drawn from seekers who first went through its programmes or volunteered with it, and who then learned marketing, technology and even accounting as part of their karma yoga, often building their own systems along the way, such as an in-house accounting tool. It would have been far quicker to bring in an agency or an experienced professional. The harder question, as Divyanshi Chugh puts it, is how to make sure the beauty a person represents “carries the essence of the Matrimandir.”

This shapes the whole culture of the team. A volunteer is seen as a trainee for roughly two years, a period of formation before becoming a genuine contributor. Positions of responsibility are entrusted to those who wish to serve, not to those who seek power.

Teaching that grows out of living

Behind every Purnam programme lies a simple aspiration: what is taught should come from what is lived. Someone may know a great deal about karma yoga or about *Savitri*, but at Purnam, scholarship alone is not what qualifies a person to guide others. Without a lived connection, teaching easily slips into preaching.

No one embodies this perfectly, least of all on a spiritual path, where everyone is still growing. It is held instead as a direction and a standard of sincerity, and that is what the learner receives: not just ideas, but people who are themselves walking the path they speak about. It means growth at Purnam happens slowly. This is a conscious choice: depth over speed.

Real progress cannot be scored

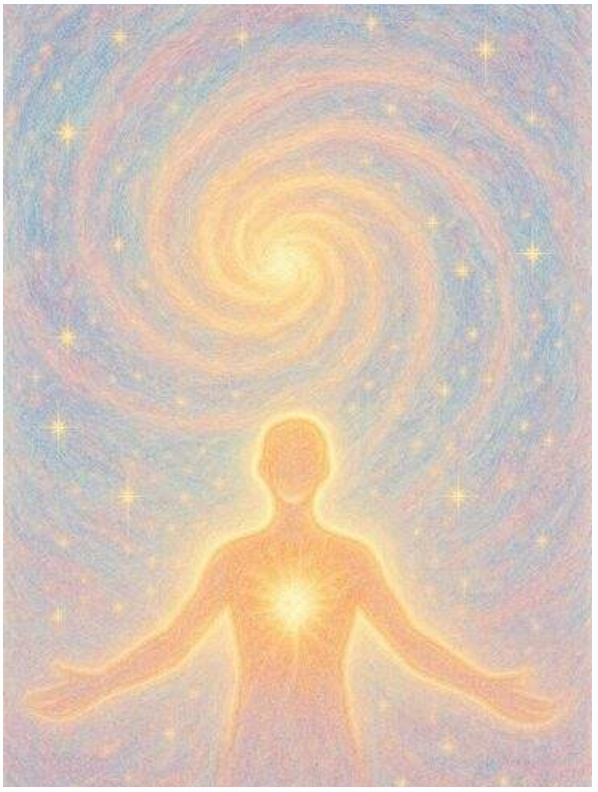
“Assessment is 1% of education,” Divyanshi Chugh says. As a person becomes more sincere and self-aware, they begin to see themselves more truly, flaws included, so any score of their inner state would become “more realistic and more pure,” not higher. The very progress that matters most is the one a test cannot capture.

Purnam therefore has no exams. Growth is supported, and carefully tracked, through accountability, community and projects, so that learners can turn inward instead of performing for a mark or for approval. Being financially self-sustaining also keeps Purnam outside the accreditation system, which leaves its curriculum free to serve one purpose alone: the learner’s evolution.

All life is yoga

Purnam begins from life as it is, following Sri Aurobindo’s principle of moving from the near to the far. For one person the starting point may be decluttering a home, for another a wish to work with money more consciously, for another the search for a true calling, and each of these can open into something deeper. What matters is not age or background but sincerity. Some of the most beautiful progress, Divyanshi Chugh notes, comes from people such as homemakers, who have never needed to be “somebody” in the world and whose humility allows them to surrender and serve wholeheartedly.

For those who feel drawn further, Purnam's pathways offer sustained journeys. **Sankalpa** lays the foundations of self-discovery. **Sraddha** opens the heart to divine love and beauty through Savitri Painting, chanting and prayer. **Swadhyaya**, which grew from a few friends making compilations of Sri Aurobindo's and the Mother's writings into a sangha and then a year-long course, focuses on integral knowledge and self-work. **Dhyana** is devoted to meditation and concentration, and the nine-month **Swadharma Fellowship** accompanies those moving from career to calling.



Built to outlast its founders

Purnam's curriculum, culture and systems took shape under its founders, with Divyanshi Chugh designing its pathways and leading the organisation. From the start, part of that work has been to make sure Purnam does not depend on any one person showing up. "The institution has to outlast me," she says.

In practice, this means patiently forming each team member, documenting systems in detail, and designing programmes that can be carried with depth and integrity by many hands. What Purnam hopes to pass on is what her own teachers once passed on to her in Pondicherry: not a personality, but a consciousness, carried forward by everyone it touches.

> *"All can be done if the god-touch is there."*
>
> SRI AUROBINDO · SAVITRI, BOOK ONE, CANTO ONE

SECTION · 4

On the Horizon

Upcoming retreats, cohorts, podcasts and more



PURNAM PODCAST · DIWALI EPISODE

Can Choosing a Spiritual Path Be Selfish? Four Auroville Journeys

What does it mean to make our work an offering to the Divine, and how is this spirit of Karmayoga lived in Auroville?

Shared by Sohela Sajjan 1 MIN READ



Karmyoga in Auroville

Listen to the podcast

For our upcoming Purnam Podcast, four sincere seekers join us to reflect on the choices, struggles, and discoveries that have shaped their lives.

Deepti Tewari draws on over fifty years in Auroville and her practice of Integral Yoga as an educator in Auroville. **Nidhin Anand** traces a path from business school to finding sadhana through farming. **Chitra Ganapathy** recalls moving to Auroville with her daughter to answer a deeper calling. And **B** brings humour, wisdom, and a love for sustainability, expressed in his home built from waste, the "Trash Mahal."

As their stories unfold, they make room for questions many seekers carry: How do we honour family while following a spiritual calling? How can surrender coexist with the strength to stand our ground? How do we help young people discover this balance?

ON THE HORIZON · YOU ARE INVITED

A Weekend with the Vedas: The Secret of the Veda Retreat

Come and spend a weekend with the Sangha among forests, hills and rivers, just 90 km from Bengaluru.

Shared by Vani L 1 MIN READ

NOV 20–22

The Secret of the Veda retreat

Sri Aurobindo Dhama, near Sangama, 90 km from Bengaluru · register by 15 November

Register



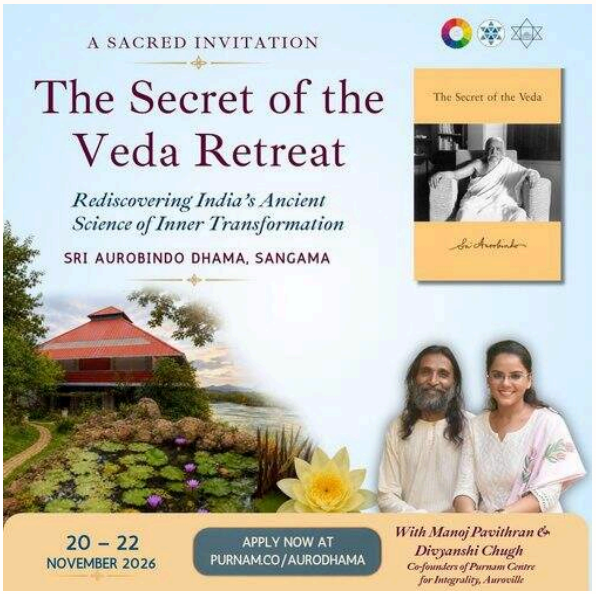
Come, discover Sri Aurobindo Dhama, just 90 km from Bengaluru, yet deep in the lap of forests, hills and rivers, where the quiet of nature creates space to pause and listen. We invite you to join us for The Secret of the Veda retreat: an opportunity to spend time with the Sangha, meet Manoj Da and Divyanshi in person, and explore the profound writings of Sri Aurobindo on the Rig Veda.

My own connection with this place began unexpectedly. Last October, when a planned trip to Pondicherry during Navaratri did not work out, I came instead to the Gurukula near Sangama for a musical offering. As we approached, I saw the symbol of Sri Aurobindo and the Mother. I was moved. I later discovered that the Gurukula was part of Sri Aurobindo Dhama, and since then, I have had the joy of volunteering here.

Imagine Vedic chants at sunrise, a forest walk with Manoj Da, a quiet evening by the river, and discovering the living experiments unfolding around the Centre's community,

Aurograma.

Come not just for the sessions, but for the experience of being here: in nature, in silence, in good company, and in the company of Sri Aurobindo's words.



NOV
20–22

Join us at Sri Aurobindo Dhama

Three days with the Sangha · register by 15 November

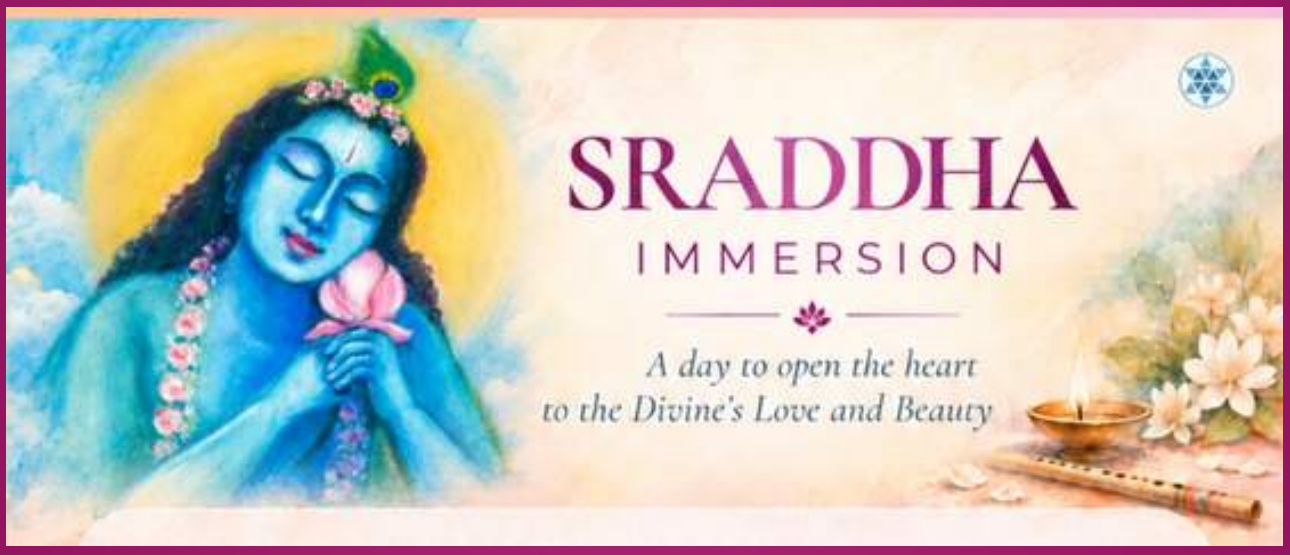
Register

ON THE HORIZON · YOU ARE INVITED

Sraddha Immersion

A day-long gathering to discover, experience, deepen and celebrate the quiet mystery of faith and Divine Love.

Loving invitation by Vaishnavi · 2 MIN READ



SUN 15

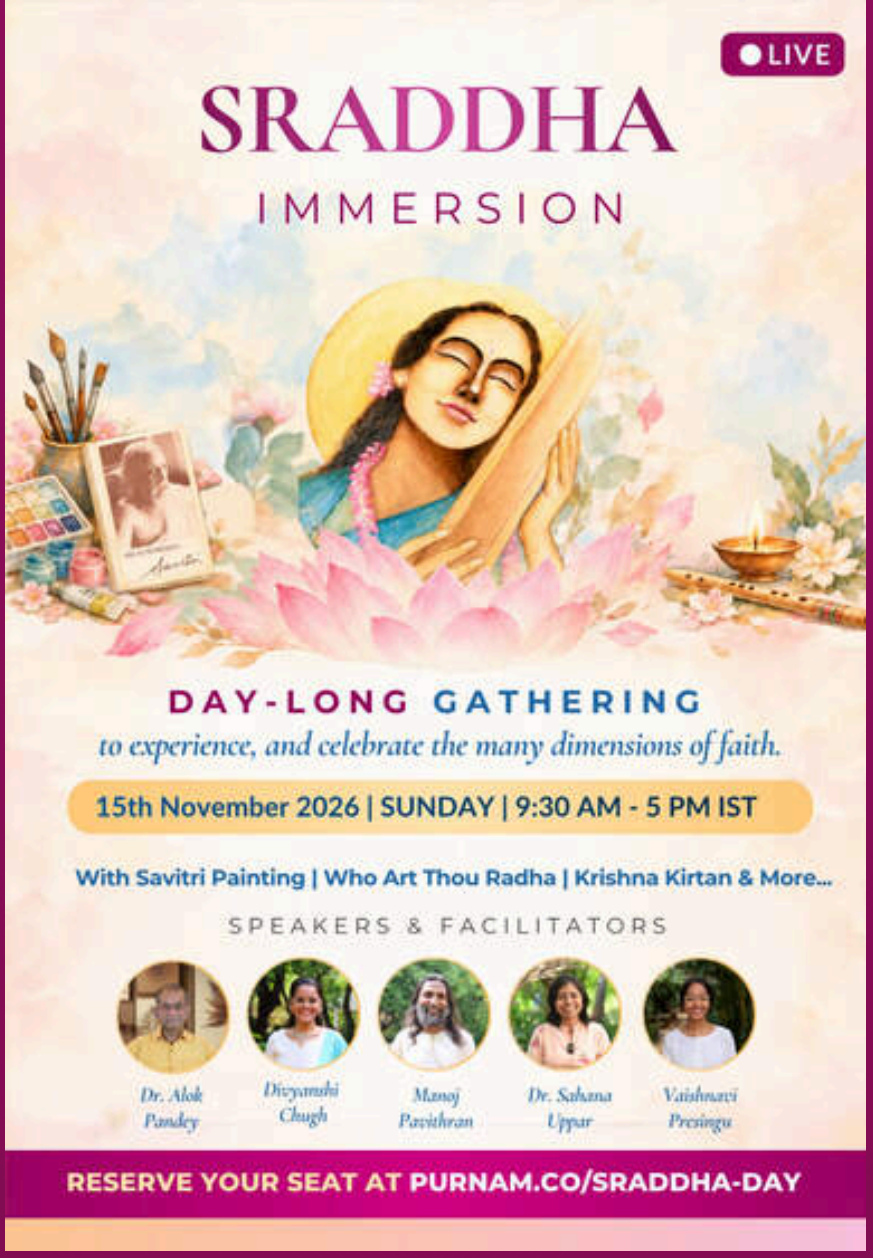
Sraddha Immersion · live online

15 November, 9:30 am to 5:30 pm IST · bring a journal, pen, pencil and some colours

Reserve

> *"Sraddha does not reason, it knows; for it commands sight and sees what God wills, and it knows that what is God's will, must happen."*
>
> SRI AUROBINDO · "THE REAL DIFFICULTY", EARLY CULTURAL WRITINGS · CWSA 1

There are moments on the spiritual journey when the way ahead is unclear: when familiar certainties fall away, when our enthusiasm fades, or when the experiences that once inspired us seem distant. What enables us to continue? What keeps the inner flame alive when we cannot yet see the Light?



This is the mystery of Sraddha. More than a belief we hold, Sraddha is the quiet faith that sustains our journey. It is the flame that carries us through uncertainty, renews our aspiration, and helps us persevere even when the path unfolds differently from what we imagined.

And as we continue, something within us begins to open, not only to a greater Light, but to the possibility of a deeper relationship with the Divine. For is faith only what sustains us through difficult times? Or can it also become the ground in which Divine Love awakens?

> *"Faith is the bird that feels the light when the dawn is still dark."*
>
> RABINDRANATH TAGORE

How the day unfolds

9:30 – 10:15 am	Welcome, Sacred Invocation & Introduction to the Immersion *Divyanshi Chugh & Manoj Pavithran*
10:15 – 10:50 am	Praying in the light of the Mother's *Prayers and Meditations* *Dr. Alok Pandey*
10:50 – 11:30 am	The Story of Savitri *Divyanshi Chugh*
11:30 am – 1:00 pm	Savitri Painting: experiential session
1:00 – 2:30 pm	*Lunch break*
2:30 – 3:00 pm	Krishna Kirtan *with Dr. Sahana Uppar*
3:00 – 4:00 pm	Who Art Thou Krishna? *with Divyanshi Chugh*
4:00 – 4:15 pm	Radha Japa
4:15 – 4:45 pm	Invitation to the Sraddha Abhyasa Pathway, with Q&A
4:45 – 5:30 pm	Guided Sacred Dance & Closing

Who holds the day

Most of the day is experiential: painting, kirtan, japa and dance. Our two guests each offer one focused session.

HOLDING THE DAY



Divyanshi Chugh

Welcome · The Story of Savitri · Who Art Thou Krishna?



Manoj Pavithran

Welcome & sacred invocation



Vaishnavi Presingu

Anchoring the immersion behind the scenes

GUEST SESSIONS





Dr. Alok Pandey
10:15 am · Praying in the light of the Mother's *Prayers and Meditations* (35 min)

Dr. Sahana Uppar
2:30 pm · Krishna Kirtan (30 min)

SUN
15

Reserve your seat

Sunday 15 November, 9:30 am to 5:30 pm IST, live online

Reserve

ON THE HORIZON · NEW COHORT · BEGINS 13 NOVEMBER

A Quiet Journey to Your Own Inner Clarity

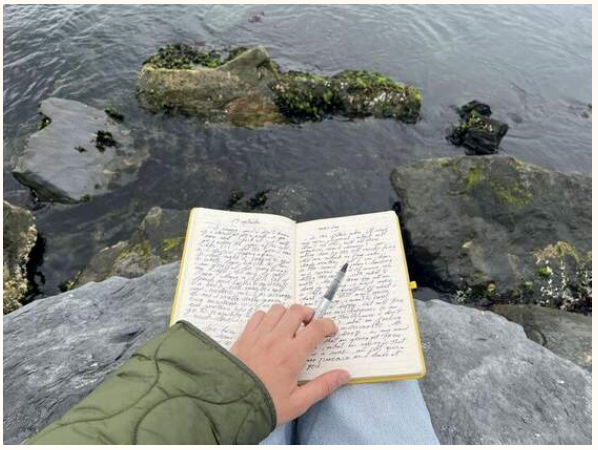
Yogic Journaling: an 8-week live cohort with Manoj Pavithran.

Loving invitation by Sanjana 1 MIN READ

NOV 13 — New cohort begins
8 weeks, live online with Manoj Pavithran · sign up by 8 November — Sign up

Beneath the roles we play and the thoughts that never stop, a deeper stream is flowing. Most days we are too busy to hear it.

Yogic Journaling grew out of 30 years of Manoj's own sadhana in Integral Yoga. Practised with attention, the page becomes a place where you can:



- Quiet the mental noise and meet your questions with calm
- Listen to your inner guidance when a decision feels heavy
- Meet and heal emotions that words alone haven't reached
- Find creative flow where things once felt stuck

Over eight weeks, you will learn four methods: Free Flow, Inner Guide, Inner Child and Conflict Healing. Each comes with a doodling practice, a gentle way to express what words can't.

No journaling experience is needed. Bring a notebook, a pen and a few colours.

NOV 13 — Ready to begin?
8 weeks, live online · sign up by 8 November — Sign up

SECTION · 5

From the Sangha

Personal reflections from the Sangha



REFLECTIONS FROM THE PURNAM TEAM'S GARBA NIGHT IN AUROVILLE

Dancing Together in the Spirit of Navratri

Reflection from Vivek Presingu 1 MIN READ

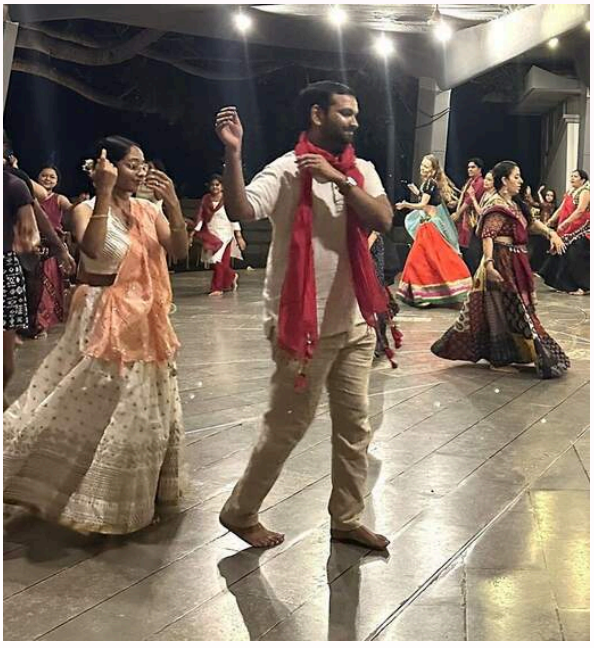


Every year, during Navratri, Auroville comes alive with nine days of celebration, bringing together Aurovilians, seekers, and friends through the joy of music, dance, and shared devotion. Among these celebrations, Garba holds a special place, gathering people in a beautiful circle around the sacred centre.

This year, the Purnam team had the joy of being part of one such evening. As we joined the circle and danced alongside so many others, we experienced something truly beautiful: the simple joy of coming together, sharing smiles, and celebrating as one community.

Our steps may not have always been perfect, but that hardly mattered. What mattered was the willingness to join in, to let go of our inhibitions, and to embrace the rhythm of the moment. There was something deeply heartwarming about moving together, each of us bringing our own rhythm, yet becoming part of a shared celebration.





It was more than just a dance. It was a gentle reminder that the beauty of togetherness does not lie in perfection, but in participation: in the openness to share, the freedom to enjoy, and the love that flows when people come together with an open heart.

We returned with happy hearts, grateful for the warmth of the gathering and the simple magic of being together. 💛

REFLECTIONS FROM TREKKING

Kind Mountains Calling the Child Within

Reflection from Pooja Varshney 2 MIN READ

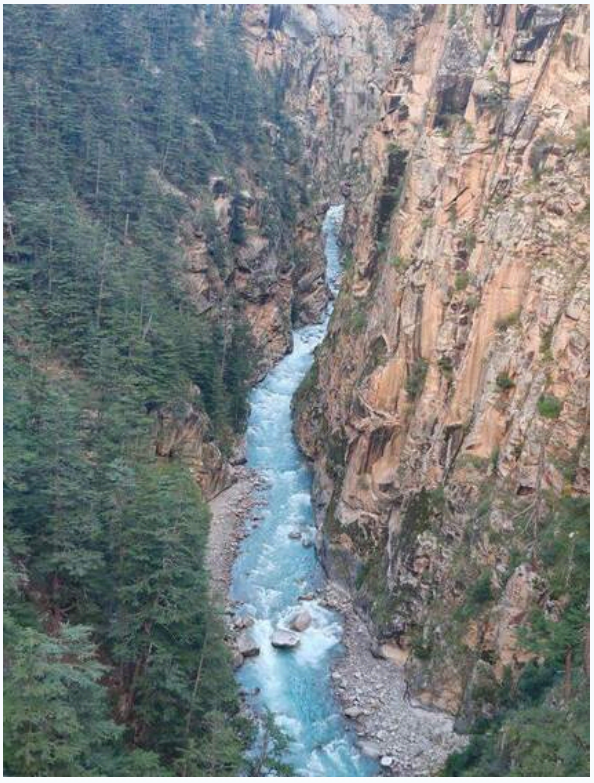


This trek to Dayara Bugyal was a great heart opener. It almost opened a door within. For the first time, I witnessed snow on the mountains. White snow, so pure.

Who am I in front of these tall fellows? We could just spend hours gazing at them. These tall mountains look so stationary but are full of dynamism. For the first time, I could understand what it means when we read, “the divine does the yoga.” Yes, they are doing the yoga: protecting us, sustaining, nurturing. Standing tall, full of strength and courage.

The trip overall had its dose of adventures: from hearing that it was not happening, due to difficult weather conditions, avalanches and rescue operations going on, to getting permission to do it. Mountain gods are kind. They allowed us all to be a little nearer to them.

I had the opportunity to witness the Bhagirathi river so many times in so many places. She made me wonder, “A river has just to flow…” To flow is to be a river; to be constantly flowing is to be a river; to be fiercely, sweetly, strongly flowing no matter what is to be a river.



The trail was memorable. How the leaf lands so gracefully on the earth… the stones, the small birds… the very kind oak, rhododendrons, pine trees, all existing in that silence.

The bark of a tree always intrigues me, the chipped one, old enough to look wrinkled. It takes a journey of silence, of courage to be wrinkled like a tree. The heart of a tree feels like it's beating through its bark: the brown bark, the very amazing wonder.





There is so much more I can learn. Thanks to the mountains for having healed me from some of the fears of the last experience. I had returned last year with a minor break in the bone, to become a little more flexible…

The physical is shaping, with training in different ways, the heart opening up to the unknown and allowing the unknown to guide the next step.

We are very close when we come to a point when the mind wishes to give up and the heart begins to feel a little discouraged, and the body is signalling possibilities. It is amazing to see through the eyes of the body how one step at a time is an action towards that possibility.

The mystery of listening to the body, to feel movement doing its magic, almost making you a small child in awe of the sweetness. The mountains helped me look within, and relate: to the mountains, to the river, to the trees, to the body, to everything around. I feel this experience is still working through me and within me.

FROM THE SANGHA

Insights from the ‘Living Veda’ Conference

Reflection from Shrikar 2 MIN READ

Whenever I go to the beach in Pondicherry and stand staring at the ocean, one feeling grips me every time: the feeling of vastness. It is the same feeling I get when I think of the Vedas: a vast, oceanic body of wisdom. So vast and unreachable, and yet there is the attempt to build a boat that can carry us across this ocean, one row at a time.



The name of the conference was refreshing: Living Veda. The Veda is often perceived as an ancient text that most of us can’t even comprehend. What I always look for is the embodiment, the knowledge that is lived. Living Veda resonates with “All life is Yoga”, the famous phrase given by Sri Aurobindo: we have this incredible opportunity to take the timeless essence of the Vedas into our everyday lives.

Although I am still a kindergarten student when it comes to understanding the Vedas, here are a few themes that stayed with me.

Adithya Rangan highlighted four Vedic sutras: Dīkṣā (initiation), Śraddhā (faith, conviction), Medhā (intellect, memory) and Dakṣiṇā (commitment, discernment), and called it the Vedic Śakti Quad (V-SQUAD). He brought in the aspect of all life is Yoga, where one can view a simple act of bathing as Dīkṣā for the day.

Quoting Dr. Ajit Sabnis: “Shruti to Shakti – these three words contain a profound message. Shruti is revealed knowledge. Shakti is that knowledge becoming living power.”

The talk on Aditi by M. A. Prakash Kumar was my favourite. Aditi is the mother of the infinite, an indivisible consciousness; Diti, its opposite, is fragmented awareness driven by ego. Śunaḥśepa, the human ego caught in the trap of Diti, asks his heartfelt question and gets an answer: Agni must be called first among the immortals. Agni is the flame of divine aspiration, and the imagery of the flame stays with me.

A timely paper by Dr. Rohini Srivathsa and Dr. Harish Chandra on Upāsanā in the age of AI: information grasped by a subject becomes knowledge (Jñāna); individual experience (Bhoga) is its unquantifiable dimension; and when knowledge is lived and synthesised with experience and discernment (Viveka), it becomes wisdom. The difference between the Western and Vedic systems of knowledge, the former “I think, therefore I am”, the latter “I am, therefore I think”, is more relevant than ever.

The next generation has the opportunity to feel the essence and give it new forms. We need to go back to our roots and invest in the seeds. And who knows what will emerge from there!

FROM THE SANGHA

A Little More Alive Through Work

"Do not plan in advance, do not decide beforehand, keep silent and do at each moment the thing that you can do while inside being concentrated on me." — The Mother

Reflection from Sohela Sajjan 2 MIN READ

Somewhere along the way on this path of Integral Yoga, work began to feel like a warm corner of my life. A place I return to with ideas, questions, unfinished thoughts and the hope of making something beautiful and cultivating beauty in my thoughts, surroundings and life.

Work also shows me where I am impatient, where I seek appreciation, where I hold too tightly to my own way. There is much to learn in receiving feedback, beginning again, or giving something the care it needs even when nobody will notice. Slowly, the work shapes the worker. I am learning to approach it as an offering: to bring what I can, as sincerely as I can, and let go a little of the need to claim the result.



Working on Sundays doesn't feel frustrating to me. I now look at work as something that naturally fits into my life, alongside meals, hobbies and other things I do for my own growth. Work, too, is a space where I learn, create and find joy.

A specific instance of work that helped me grow

While editing Episode 8 of the Purnam Podcast, I went through Kalsang's entire conversation many times. Yet it never felt repetitive or like extra work.

Each time, I found myself smiling at her warmth, her faith, the love with which she spoke of the Mother and the people who had become part of her life. A story I already knew would touch me again, or a small detail would reveal something I had missed. The

hours of editing became a way of spending time with her, receiving a little more of what she had shared.

> *I was working on the episode, and quietly, the episode was working on me.*



Kalsang, Aurovilian

SECTION · 6

Watch · Receive · Reflect

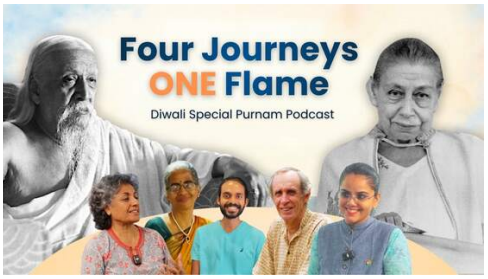
From Purnam's YouTube library

WATCH · REFLECT · CARRY IT INTO LIFE

A Library for Your Inner Journey

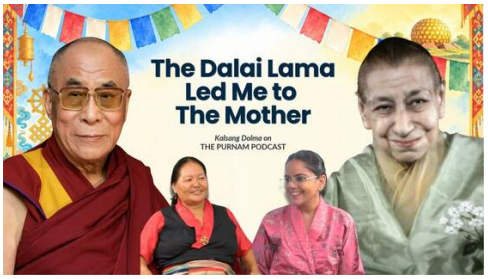
Conversations to deepen your understanding of yourself and life. Tap any card to watch on YouTube.

Purnam Podcast & All Life Is Yoga 1 MIN READ



What Keeps the Inner Flame Alive? | Four Auroville Journeys

Purnam Podcast



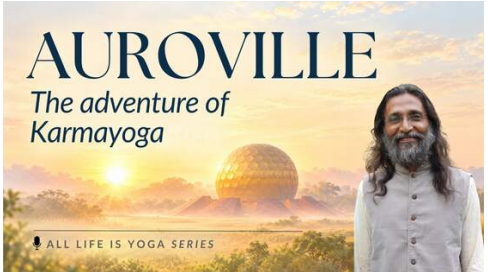
From Tibet to Auroville: A Life of Service Inspired by the Dalai Lama & the Mother | Kalsang Dolma

Purnam Podcast



Understanding the Art of True Surrender in Action | Divyanshi Chugh

All Life Is Yoga



Auroville and the Adventure of Karmayoga | Manoj Pavithran

All Life Is Yoga

Dive into Purnam's YouTube library

Until we meet again

What from these pages would you like to carry into your day? Perhaps a question to sit with, a practice to try, or a story that helps you feel less alone on the path.

Thank you for spending this time with us, and for the love, sincerity and aspiration you bring to our Sangha.

We would love to hear what touched your heart. Share a reflection in our Purnam community, or on social media and tag us **@purnamcommunity**.

PURNAMCOMMUNITY.IN

With love,
Team Purnam

Edited by Sohela Sajjan

