



## what is inside

- Ammaji's Message
- Śrī Vaidyanāthāṣṭakam (#3)
- Maha Mṛutyunjaya Mantra
- Yoga-Āsana (#4)
- What is Success?
- Online Events
- Satsang – Ammaji's Life with her Guru
- Upcoming Events
- Children's Corner
- Editorial Team Message

## Ammaji's Message

*Dear Readers,*

Healing is the proper functioning of the body, mind and spirit. There are different ways which the tradition helps heals – through Ayurveda, Yoga and other prayers related to healing. Who needs healing? One who is wounded, one who is grieving from a loss, one who is in pain (emotional). The last two years has gripped us with the strong emotion of hurt, grief and loss given the COVID 19 situation. We also need to heal from hurting others and being bitter with others as it is only our inner hurts that causes us to hurt another.

continued ...



While science and medicine look for a solution, humankind looks towards the unknown power with a prayer on their lips. In the ancient religious cultures such as the Greek mythology, Apollo is regarded as the God of medicine and healing; Airmed, in Irish mythology was known in therapeutic healing of people wounded in battles; and Heka is an ancient Egyptian God associated with health and wellness. In Hinduism, there exist Gods with dedicated authority over diseases and healing powers. They are **Sūrya, Dhanvantari, Vaidyanātha and Śakti**. Vedas describe the Sun as the “giver of life”. The sun is massive and so is its healing benefits. **Dhanvantari**, an incarnation of Lord Vishnu is worshipped as the Lord of medicine, while **Vaidyanatha** is Lord Shiva incarnate, who is the “Lord of physicians.”

What is to be done in the ‘Now’? The ‘now’ gives us the experience of non-alignment and not being in harmony. This experience is not of one soul but that of the world. It is in the experience, so we recreate a new. How do we recreate a new? Create a situation as we wish it to be. Create what we want to see. In re-creation, we need to trust that the universe will facilitate our intentions. There is no reason not to trust. If there is no trust, the process will be slower. If we are ready to trust and be grateful for life for all that we have and if we can recognise the bigger picture, then recreating the whole universe comes along to fulfil our intentions. Nobody does anything really speaking, it is our faith and trust that does the magic. Have the capacity to abide in trust. For humankind to be healed, the call must come from our soul to the divine to heal and protect us from the Covid crisis and the emotional pain.

As Lord Krishna has mentioned “**ahaṃ kratur ahaṃ yajñah svadhāham aham auśhadham mantro ’ham aham evājyam aham agnir ahaṃ hutam**” (Bhagavad Gita, Chpt 9, verse 16). ‘I am the Vedic ritual, the sacrifice, the oblation offered to the ancestors, the healing herb, the transcendental chant, the butter and the fire and the act of offering’.

When the Lord is all of these, then let us remember that He is also the very source of healing for all of us! Confidence in prayer is acknowledging God as the creator and me as His child, a created being. A simple prayer like ‘All Powers rest with you O Lord! You are my father, my mother, Cosmic Infinite Light, I am a child in your hands, take care of me.’ will do wonders for us, if only we can feel our devotion trust the power of our prayers.

Love and Blessings,

*Ammaji*



प्रभूतवातादि समस्तरोग प्रनाशकर्त्रे मुनिवन्दिताय ।  
प्रभाकरेन्द्रग्नि-विलोचनाय श्री वैद्यनाथाय नमः शिवाय ॥४॥  
शंभो महादेव शंभो महादेव शंभो महादेव शंभो महादेव ॥

*prabhūtavātādi samastaroga pranāśakatre munivanditāya  
prabhākarendvagni-vilocanāya śrī vaidyanāthāya namaḥ śivāya (4)  
śaṃbho mahādeva śaṃbho mahādeva śaṃbho mahādeva śaṃbho mahādeva*



Talk on

"Power of Prayers "

Online-sessions by Ammaji

May 2020

“O Cosmic healer, O Infinite light, Śrī Vaidyanātha, O Lord Śiva, you are the one who is *pranāśakatre*, the one who destroys & annihilates the *samasta-roga*.” Once you pray as a good devotee, trusting your prayer and your devotion, He responds and destroys *samasta-roga* – all kinds of diseases like *prabhūta*, *vāta* – rheumatism, arthritis etc. He kills the germs, destroys them with the power of our prayers. Lord Śiva, the cosmic healer is the one who destroys all the diseases, because he is the effulgent one. All the light that shines in this material universe is coming from his three eyes – *trilocanā*. Therefore, all get their power from his eyes: *prabhākara*, the effulgent Sun; *indu*, the Moon; who shines and radiates effulgence although he only reflects light, and *agni*, the fire. On planet earth these are the luminaries which hold light and they are His eyes. It is His effulgence that shines through them in that form. Like I am the effulgent being and my light shines through my eyes. The Sun can shine because the divine effulgence exists. Therefore, the *Veda* says:

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः।  
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥

*na tatra sūryo bhāti na candratāraṅkaṃ nemā vidyuto bhānti kuto'yamagniḥ  
tameva bhāntamanubhāti sarvaṃ tasya bhāsā sarvamidam vibhāti*

The most powerful effulgence like the Sun cannot light you up, O Lord Śiva, nor the moon and the stars. A streak of lightning can light up the whole world for one moment but none of these can light up Lord Śiva, because it is His effulgence that shines through them. It is like the torch being futile when the Sun is up.

Hence, it is in your effulgence that the whole universe is lit up. We are the carriers of the divine light through our body, mind and senses. The divine light is the life in every living being. Every life is a carrier of the divine light.





...

Your three eyes are the Sun, the Moon and the fire; You are the cosmic justice; You are the law of karma; You are the one because of whom there is life. Unless I understand the law of karma, I will not be able to accept the disparities in this world and my pain. I will always be overwhelmed by my pain and sufferings, thinking that someone else is the cause of it. On the contrary, no one is doing anything. It is the paradigm shift in the larger universal order. We have to have faith in this cosmic justice and take the responsibility for our actions. Once we do this, we will not blame anyone, and the results from our karma will be fair.

वाक् श्रोत्र नेत्राङ्घ्रि विहीनजन्तोः वाक् श्रोत्र नेत्राङ्घ्रि सुखप्रदाय ।  
कुष्ठादिसर्वोन्नतरोगहन्त्रे श्रीवैद्यनाथाय नमोः शिवाय ॥ ५ ॥  
शंभो महादेव शंभो महादेव शंभो महादेव शंभो महादेव ॥

*vāk-śrotra-netrāṅghri-vihīnajantoḥ vāk-śrotra-netrāṅghri-sukhapradāya  
kuṣṭhādi-sarvonnata-roga-hantre śrī vaidyanāthāya namaḥ śivāya (5)  
śaṃbho mahādeva śaṃbho mahādeva śaṃbho mahādeva śaṃbho mahādeva*

O Lord Śiva, you are the cosmic healer. If those, who have lost their sight, their hearing capacity, their ability to walk etc. are the devotees of the divine, their past *karmas*, their sins or *pāpas* get neutralized by their prayers – their new *karma*. Not only that, for *kuṣṭhādi-sarvonnata-roga*, which means diseases like leprosy, cancer or Covid which are devastating, for which we have no cure, which destroy the homes, *Roga-hantre* – the Lord takes care of anyone who prays to him.

Here is what we should ask ourselves: Why do we pray after we get diseases? Does the Infinite give us these diseases? Or does He decide who should get what disease, who should die and who should live? No. He is a compassionate creator, the father of all of us. This decision is not in the hands of the divine, because He gave us the gift of choice. He programmed all other life forms in a way that they have no capacity to violate the laws of the universe. They cannot do wrong because they don't have any choice.

The capacity to choose is a privilege for the human being. Along with that, we have been given intelligence, objectivity, compassion and love, capacity to protect, research and arrive at conclusions, to bring in tools and methods to enhance our lives, to build ourselves a civilization and to connect with the higher worlds. We are blessed with so many capacities that no other life form on earth has. It is said that we are using only 0.01% of our capacity. The two hemispheres of our brain are connected. It is noteworthy that 99.99% of our mind-intellect-memory equipment is similar and common to all of us. Hence what makes a difference between each other is only 0.01%. This accounts for all the differences between human beings. The brain takes the data input through the sense organs, but interpreting and analysing them and responding to them is the function of both hemispheres of the brain, which are connected by the corpus callosum. We integrate the information and then respond or interpret to the best of our capacity.

Because of the process going within us, we have a seamless perception of the world. When any part of the brain is affected, the person is debilitated and has to learn new skills to compensate for the impaired process. The functions of both the hemispheres have to be taken care of equally. The left hemisphere is critical and analytical whereas the right hemisphere is more emotional, compassionate, loving and creative. Our feelings and emotions can be the outcome of the integration of these two hemispheres.



...

Responding to pain is an inevitable function, which is automated and protective. But when it comes to responding to suffering which is avoidable, it is based on our own philosophy, on our conclusions of the world. Our left hemisphere guides us to live according to dharma the principles and duties committed to dharmic thinking. On the other hand, our right brain shows compassion and love. When humanity is in pain, as it is today, the response by hitting each other is due to some memories and rational conclusions so that our emotions express violence. If my right hemisphere is functioning well, then out of objectivity and understanding, my response will be definitely different. Human beings should learn how to choose their responses mindfully. We should live with the awareness of the present moment. If we get caught in our thoughts then our responses will be different.

What is it, that has brought about such a helpless situation for humanity today? If we look at our own actions we get the answer. Indian tradition says that the choices we are given are of four types:

**Sakāma-karma:** Actions, which are done out of desire, kāma which means greed, dissatisfaction, craving, insecurity, actions which are unscrupulous about life, egocentric, human centric. All these actions are about I, me, myself. The Veda says that a sakāma-karma – an action done with greed or desire is destructive to the planet. It will not bear the right results. Its results will not serve you. If you destroy the planet, the planet will destroy you. We only get back what we give out, like the Australian boomerang. The consequences are seen today. We should never cross dharma. We have to become planet centric like our own civilizations of the past, who were more sensitive to the planet.

**Niṣkāma-karma:** Actions, which are done as a duty. With heightened self-awareness, given a faculty of choice, knowing the parameters of every choice I make, I educate myself in dharma and all my karmas are done with responsibility, essential to human adulthood and maturity. We are expected to do this with selflessness. It doesn't have to do with kāma, dissatisfaction, restlessness, ambition or a destructive mind. We choose dharma as opposed to kāma, ego, ambitions. We choose actions which serve all life forms. This is sattvika-karma.

**Prāyaścitta-karma:** Action done as atonement for the wrong actions which we did, by doing prayers to take away our pain. This type of karma is prāyaścitta-karma.

**Parihāra-karma:** Ritualistic actions, parihāra-karma which are defined in the tradition. Choosing our responsibility correctly is important. The illness I face is a result of my wrong action done earlier. As a human civilization we are facing the consequences of our wrong karmas. We have to neutralize them by learning to operate from compassion.

### **Two types of prayers are possible:**

- The first type is an appeal or a cry from a devotee in distress. Such prayers reveal much pain of the heart in the prayers expressed by devotees.
- The second type is a prayer in glorification, in gratitude to everything I have. Grateful for the life given, grateful for being here. We shift our consciousness from a small village to the whole planet, we are blessed with. We feel the pain of human beings suffering anywhere in the world, because we are one large family. Therefore, we pray to the divine to give us the power to choose the *Niṣkāma-karma*. We pray to the Infinite to take on the role of a cosmic healer and heal us all.



## Maha-Mṛtyuñjaya-Mantraḥ



त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।  
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥

**om tryambakaṃ yajāmahe sugandhīṃ puṣṭivardhanam  
urvārukamiva bandhanānmṛtyormukṣīya mā'mṛtāt**

The *Maha-Mṛtyunjaya Mantra* is said to be mṛta-sanjeevini mantra or Moksa mantra. The power of this mantra is such that, it gives us a soul release, release from intimely death itself. It is a special ancient mantra which is seen in all the three Vedas. It is said, if chanted regularly, it wards off untimely death. Even if a person is sick, the death process is slowed down, it delays the process of death. This is the power of the mantra.

In fact, when people apply the vibhuti, the smearing of the ashes on one's forehead or even on the body, this mantra is chanted.

Mṛtyunjaya Mantra is not only chanted while doing Japa (chanting a mantra for 108 times), but also used for protection through a homa (fire ritual) and accordingly we have Mṛtyunjaya Homam. It is part of our culture that when somebody is sick, some untimely illness has come or there is danger for somebody's life, the family members organise to do Mṛtyunjaya Homa. Then we start chanting this Japa. It is a Japa for healing. It is a Japa for rejuvenation and nurturance of one's health.

Sage Markandeya, was the only one on earth who knew this mantra. He taught this mantra to Sati Daksha, Daksha Prajapati's daughter Sati for giving it to Chandra, the Moon God. Because Chandra was cursed by Daksha, his father-in-law for favouring only one of the daughters Rohini, while Chandra was married to 27 daughters of Daksha, which means the 27 constellations. Chandra, for favouring only Rohini, incurred the wrath of Daksha Prajapati. To protect himself he took refuge in Lord Shiva, through Mṛtyunjaya mantra. This is a story from the Puranas.

Since it is a Vedic mantra, it has three tones: Udatta, Anudatta and Svarita. Anudatta refers to the low tone, Svarita is the high tone and Udatta is the middle tone or the combination of high and low. The mantra begins with the sacred one syllable, name of the Divine, which is Om.

Om is the name of the Lord and is a single syllable word which means, the protector. 'Avati Rakshati iti Om', the Cosmic being as the protector of life of the whole universe. And this Cosmic being given here, is a form of Lord Shiva who is said to be the three eyed one. The one who has three eyes, unto that Lord Shiva – yajāmahe - we offer our worship. Why do you offer your worship to the three eyed Lord Shiva? The three eyes represent the luminaries the Sun, the Moon and the Fire. He is the greatest effulgence the cosmos can have and the Sun, the Moon, the Fire on Earth are the three natural sources of light. They embellish the divine form and hence they are highlighted in this cosmic form of the Divine. Unto that form, we offer our worship. This form brings healing. It's a form of fragrance. Fragrance is that touch which heals, nurtures and protects.

So, the form of the Lord *sugandhiṃ puṣṭivardhanam*, is a form that enhances prosperity. There is no devotee as good, bad, ugly, right or wrong. Lord Siva is that compassionate being who gives blessings, and bestows prosperity on those who come to him. What we want from him is liberation from death, a liberation from bondage. And so the prayer, *mṛtyormukṣīya* – May I be liberated from the *bandhanān*, this bondage of death. Here an example is cited for that liberation from bondage, *urvārukamiva* – like the watermelon. The watermelon grows on the ground and is attached to the vine. It takes its own time to ripen. But when it is fully ripe, it effortlessly separates from the vine. It doesn't have to be plucked away from the vine. It gets detached as if it offers itself while remaining where it is, with the vine, because it is ready, it is mature. Just like this watermelon effortlessly detaches itself from the vine on which it has grown, when it is mature, so too may my mind effortlessly detach itself from bondage from death. It can be achieved by attaining emotional maturity through learning and by awakening to my essential nature. Release from death means awakening to deathlessness and awakening to deathlessness becomes effortless, only for a mature mind.

Deathlessness is not something you pursue in life; deathlessness is already the essential nature of life. It is the nature which is already our truth. Just because the body dies, it does not mean I die. Body goes through the changes of birth, growth modification and weakening and all these processes exists for the body mind sense complex, because they are made of the five elements.

You are the soul, not made of five elements. Its essential nature is connected to the higher being. Its nature is that of consciousness which is the cosmic force, the cosmic being and infinite light. We ask ourselves, who am I? That 'I' is the one who needs to be understood. I need to be awakened to my own truth, which does not belong to the physical category, but it is of non-physical dimension. When it is attained, essential nature of I is gained.

When that nature is already me, when deathlessness, immortality or timelessness is my essence, then what keeps me away from myself? It is the lack of preparedness, lack of maturity which keeps away from me. Like the need to ripen for the watermelon to separate from the vine, I also need to be mature as a human being. I need to detach myself from the world of names and forms and the world of the five elements.

The knowledge of the essential nature of the self is effortless, for the one who is prepared, who is ready. And therefore, very beautifully this mantra tells us *mṛtyormukṣīya bandhan* - may I be liberated from the bondage of death, and *mā'mṛtāt*- may you not allow us to turn away from immortality.

Interestingly, what we want the most is immortality by dis-identifying ourselves with the physicality, the physical universe and the needs of the body and mind. I identify myself as a mortal and miss the boat. Thus, I turn away from immortality, instead of turning away from mortality. And so, it is prayed that may I be liberated from *bandhan*, from bondage of death, never from immortality and therefore *mā'mṛtāt*. May the divine being never let us turn away from immortality. This is a mantra that helps one awaken to the true nature of the soul.

In fact, in reminding us of our immortal nature, we ourselves invoke that grace to even physically keep death in abeyance. Thus, the Maha-mrutyunjaya Mantra is the most beautiful mantra seen in all the three Vedas. Being a Vedic prayer, it is a revelation. Chanting of this mantra is the greatest protection from death and it is the protection of the Cosmic healer, Lord Shiva himself.



# Asana Yogapractice

If you think of Yoga postures and about building a yoga routine, you also think how to make it more versatile, but first of all: How and where do I start?

There are many asanas and to bring in more structure you can categorize them: Standing postures, sitting postures, arm balance, twists, forward bends, back bends.

Today we start with one of the three variations to **Virabhadrasana**. A standing posture that has many benefits and we also give you a variation, that fits your level of practice.

If you take a deeper look into the name of the asana, you will get विरः, virah means warrior, hero or courageous – and भद्र, bhadra means good or auspicious.

So the invitation here is clear, find your inner beauty, courage and strength by visualizing your inner warrior, ready to take every task life gives you.

As always, trust your body and don't force yourself into a posture. Play with the variations and with patience you will master the asana in its full beauty.



## 1. VIRABHADRASANA-I (warrior pose)

**Benefits:** Stretches and opens your front body, opens your shoulders and chest, strengthens your back muscles, opens your psoas, improves balancing, focus and stability

**How to do it:** coming from Tadasana (Mountain pose) you take a big step back with one foot. Finding your base: Imagine a line from your front heel to your back heel. Your back foot is slightly rotated outwards. The back leg is straightened and the front thigh should be parallel to the ground. Please make sure your front knee is aligned with your foot joint and heel. Press the heel and toes of your front foot into the ground and by grounding your back foot you also give more focus to the outside line of your foot by lifting the inner arch up. Lift your upper body, align your hips with the front of the mat, extend your arms up and over your head. Your shoulders relax

towards the hips. Lift your gaze up to your hands. You should feel well balanced and strong.

>>> **Please do not practice / contraindication:** lower back problems; injury to the knees or the hips can make this pose difficult; if you are suffering from low or high blood pressure;



## 2. Variation a) HIGH LUNGE

**How to do it:** Take a big step back with one foot. Finding your base by placing both your feet facing forward and lifting your back heel. Everything else remains the same as explained above. An additional variation can be, not lifting your gaze, just look forward or by bringing your hands to your hips.

>>> **Please do not practice / contraindication:** lower back problems; injury to the knees or the hips can make this pose difficult; if you are suffering from low or high blood pressure.



## 3. Variation b) ANJANEYASANA (Sprinter Pose / lunge)

**How to do it:** Step one foot back. Make the step wide enough so your front thigh is parallel to the ground. Knee and heel of the front leg align. You can lower your back knee to the ground. Your upper body faces forward, and your pubic bone, navel and sternum lifts upward. Again your shoulders relax towards the hips. You can place your fingertips on the ground, place your hands on the hips or lift your arms.

>>> **Please do not practice / contraindication:** lower back problems; injury to the knees or the hips.



We will continue with standing postures. Next time we will introduce you to **Virabhadrasana-II** and its variations.

>>> **Text by Kerstin Kubal, Photos by Judit Putzer, Support: Helga Baumgartner & Gela Fischer.**



**An important rule to benefit from your yoga practice, is to listen to your body and always practice mindfully and without any feeling of pain. Every human body is anatomically different and therefore every posture should be practiced from this perspective. A practice is to be designed differently for healthy, injured or handicapped practitioners. If practiced without a teacher and therefore without possibility of a professional adjustment of the asanas, the risks of injuries can be more common. Should you be uncertain if some of the offered asanas might be good for you or not, we give the heartfelt advice to talk to a certified Yoga teacher or a doctor before practicing these asanas.**



# What is Success?

>> part 1

>>> PurnaVidya Heritage book #10 (Ammaji)

Everyone must have ambitions as ambition itself is not a problem at all. But when ambition crosses the norms and one begins to compromise with values for fulfilling one's ambition, it becomes greed. If one does not compromise with values, then there is no limit for one's ambition and it does not pose a problem. Lord Kṛṣṇa says, **"He is the ambition, that does not contradict dharma"** (Bhagavad Gītā! 7.11).

Success is understood in terms of what one has accomplished while fulfilling one's ambitions. If a person has a few predominant desires and he can fulfill them, then in his vision, he is a successful person. Success from others' standpoint cannot be success at all. One is successful only when one can say, "I am successful" and for this, one has to fulfill one's ambitions.

Ambitions aimed at changing the family, society, country and so on, do not help one to achieve success as these ambitions can never be fulfilled. No human being can change another human being unless the other person wants to change. Nobody can stop a person who wants to change and nobody can change any person if he does not want to. We want people to change, politics to change, culture to change and so on. All these ambitions can never be fulfilled.

One cannot even look back and say, "I was successful in the past". In childhood and youth, one entertained a number of desires or ambitions and gradually reduced them one by one and ultimately settled for something less and less, and the unfulfilled ambitions and desires constituted the core person. Inside the core person is a wailing, disturbed and defeated person and therefore, nobody can say that he was successful in childhood and youth.

The Bhagavad Gītā recognised that in the minds of everyone, there are likes and dislikes. Both these are wants. There are wants in order to acquire and retain the pleasant. There are wants in order to avoid and get rid of the unpleasant. If one wants to succeed by fulfilling all one's likes and dislikes, one is going to be a failure and unfulfilled likes and dislikes are not going to keep a person at peace with himself or herself. If one can be at home with oneself, at ease with oneself, then one is successful. One cannot fulfill all likes and dislikes to discover one's at-home-ness. If one can manage his rāga and dveṣa, he can enjoy the same ease.

In the Bhagavad Gītā, Lord Kṛṣṇa does not give do's and don'ts. He teaches means for mokṣa as well as means to manage one's likes and dislikes. Regarding the latter, he says, "with reference to activity you have a choice, but not at anytime over the results".

One has ambitions and some of them one can choose to fulfill, and in order to fulfill one has to undertake activities. With reference to these activities, one has a choice over one's actions. For instance, I can bring my hands together softly in salutation or I can clap loudly. But once I perform the action, karma produces result and the result cannot be avoided. It is śta, definite to take place. The results of action are governed by the laws that are not under our control.

I find myself in a world governed by laws that are not created by any one here. We are born according to laws and the reaping of results is also according to laws. The relationship between an action and its result is governed by the laws of nature, which we can only attempt to understand but which we can never change. The author of these laws is Īśvara.

continued ...



It is by his laws that I get a particular result, not by my choice. Therefore, the Lord says, "May you not take yourself to be the author of the results of action."

When I undertake something, I do expect a result. Everyone else also expects a result before performing an action. This expectation of result, which is natural, is not a problem; the problem lies in one's reaction to the results when they come to him/her. It is possible to prevent such a reaction if one enjoys an attitude born of an understanding of the nature of actions and their results.

For any action, a proper result always accrues according to the laws. These laws are only instruments of the Lord who, in fact, gives the results of actions. When I understand this fact, I appreciate that the result of every action comes from the Lord. One has, through culture, a reverential attitude towards an object received from a place of worship like temple. One is not concerned with who gives the object, what is the object given or how much is given. There is a graceful acceptance of whatever comes from the Lord with an attitude of reverence. When one has this attitude one accepts any result with open arms. Such a mind is free from sorrow and it always enjoys cheerfulness. Such a person is called a successful person.

One is successful or a failure, not because of the ambitions. If unfulfilled ambitions make one sad, frustrated and lose one's objectivity, then one is a failure. On the contrary, one who has learnt to manage his or her likes and dislikes in the manner said above, that person is successful and that person can afford to have a few more wants because he or she knows how to manage them.



## Online Events

>> in May 2021

**Introductory Samskrtam batches B4 & B5** concluded on 6th/9th May.

These batches were comprised of extremely enthusiastic children and adults who thoroughly enjoyed the learning. They have now progressed to their Reading classes and will join the Intermediate class in November.

*I just finished Samskrtam Introductory Level and I'm so glad I did it. I had attempted self-learning the language in the past with online resources and failed.*

*Purna Vidya's course is very meticulously designed that anyone who enrolls and attends every class sincerely, will definitely be able to read/pronounce/write Samskrtam.*

*The teachers are experts in ensuring the point of articulation and concepts are perfectly understood. Purna Vidya Foundation lays a very solid foundation towards learning the sacred language in the best possible way suitable for this age. It is a one stop place to learn Sanskrit.*

>>> **Maalika\_Vishwanathan, U.K**



*I did the Samskrtam Introductory Course after coming across the announcement in Purna Vidya's Newsletter.*

1. *It is an Extremely effective & well planned course. It turned out to be a Perfect course for older adults like me and young alike. The Course is very well structured & ensures you learn the alphabet, write it properly and read it precisely. Lot of Homework was provided, corrected promptly and meticulously. There was a Systematic Build up of the exercise – Reading and Writing which made the Course very effective.*

2. *The Phonetic Aspect of Samskrtam is very crucial. The Teacher (Kavithaji) is a caring, sincere person and paid attention to all students in the class, correcting us at all stages. She also made the Phonetic Learning experience fun for everybody.*

continued ...



3. The Classroom environment is very important and powerful and has a Big impact on learning efficacy . We heard and learnt different learning methods from other students of different nationalities and age groups. This made the class fun and interesting. We were always waiting for the next class. I encourage anyone considering to take this Samskrtam Introductory class to join and I assure you will get what you wanted

>>> **Baskaran Rajamani, Toronto Canada.**



**Intermediate Samskrtam Batch 3 diligently progress to the next part - Part 4.**

We congratulate this group, who amidst various challenge have stayed on the path of the course over the past year and have moved onto the Concluding Part 4.

Members of this group actively take part in Seva-Teaching, Homework correction. Guided by Swamiji and Ammaji they are indeed a blessed group.



# Satsang – Ammaji's life with her Guru, Pujya Swamiji

*Ammaji gave a third talk in this series "Ammaji's Life with her Guru – Pujya Swamiji" on May 22nd.*

*This series started off as an informal series of questions about Ammaji's Monastic Life from a Group of Students based in Salt Lake City, Utah – studying Pujya Swamiji Dayanand Saraswati's Bhagavad Gita Home Study. Ammaji held us all enthralled with her narration of various experiences in the Himalayas.*

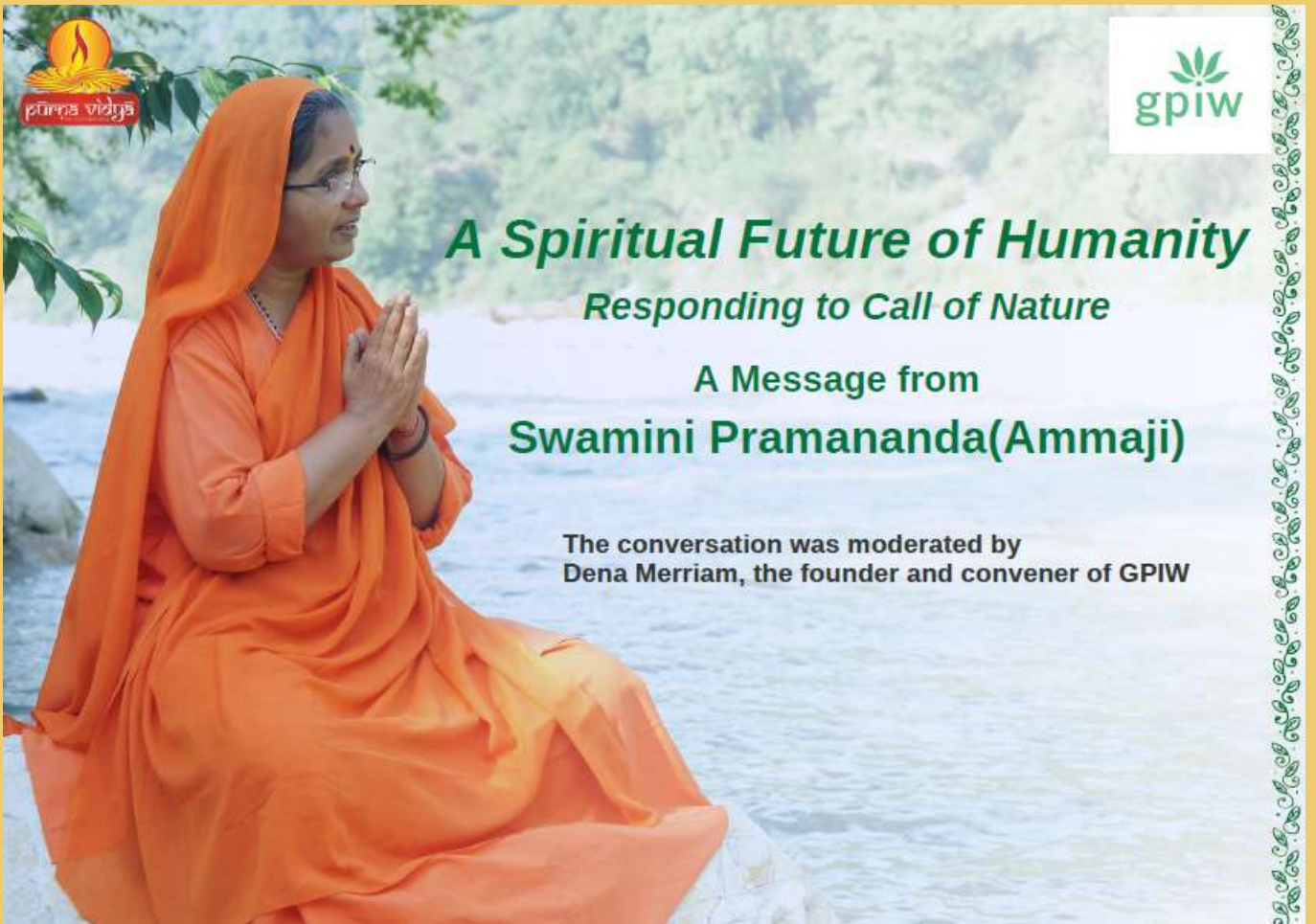
*Many of the persons in this group are Ammaji's Samskrtam Students. This series will conclude with a talk on Guru Purnima Day.*



# Satsang – GPIW

*Ammaji addressed the GPIW (Global peace Initiative for Women) on 27th May on the topic "Responding to the Call of Nature". Ammaji encouraged all humans to increase their sensitivity to Nature as prescribed in the Vedic Tradition.*

*She also talked of expressing gratitude to the manifested elements – five elements Earth, Water, Agni (Sun) , Air , Space.*





# Upcoming Events




मनोजवं मारुततुल्यवेगं जितेन्द्रियं बुद्धिमतां वरिष्ठम्  
वातात्मजं वानरयूथमुख्यं श्रीरामदूतं शिरसा नमामि

Purna Vidya Foundation  
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Tamilnadu India  
Phone : +91 91503 19999  
info@purnavidya.org



**POWER OF PRAYERS**  
With  
**Ammaji**  
Every Sunday 12 Noon (IST)

Starting **HANUMAN CALISA** from  
**June 27, 2021**



The Hanuman Calisa is a Hindu devotional hymn (stotra) addressed to God Hanuman. The qualities of Hanuman – his strength, courage, wisdom, celibacy, devotion to Lord Rama and the many names by which he was known – are detailed in the Hanuman Chalisa.

Join Us for Power of Prayer Sessions  
For Participation Registration is Free but Compulsory

Register Using Below Link  
<https://purnavidya.org/prayers/Register-Prayers.php>

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info@purnavidya.org  
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www.purnavidya.org




**VEDIC HERITAGE AND SAMSKRITAM COURSES**

**Fun interactive Live ONLINE sessions**  
**Come, Immerse yourself in India's Sacred Culture**

Course Name	Ramayana 20 Sessions	Bhagavata Purana 20 Sessions	Mahabharata 20 Sessions	Values 20 Sessions	Puja Vidhanam 8 Sessions	Samskrutam Introductory 30 Sessions		Bhagavad Gita Chanting for Children
						Batch 6	Batch 7	
Start Date	June 5, 2021	June 1, 2021	June 20, 2021	June 6, 2021	June 22, 2021	June 6, 2021	June 3, 2021	June 6, 2021
Day & Time	Saturday 6 to 7:30 P.M. IST	Tuesday 6 to 7:30 P.M. IST	Sunday 3 to 4:30 IST	Sunday 7 to 8:30 P.M. IST	Tuesday 5 to 6 P.M. IST	Sunday & Wenesday 8:30 P.M. to 9:30 P.M. IST	Tuesday & Thursday 10 P.M. to 11 P.M. IST	Sunday 2 to 3 P.M. IST
Age	7-12 years	7-12 years	8-13 years	10-16 years	Open	Open	Open	7-19 years
Frequency	Weekly Once	Weekly Once	Weekly Once	Weekly Once	Weekly Once	Weekly Twice	Weekly Twice	Weekly Once

Register at :

<https://www.purnavidya.org/vhttp>  
<https://www.purnavidya.org/samskrutam>

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f <https://facebook.com/purnavidyapage>  
y <https://youtube.com/purnavidya>  
g [www.purnavidya.org](http://www.purnavidya.org)

Contact Us at :

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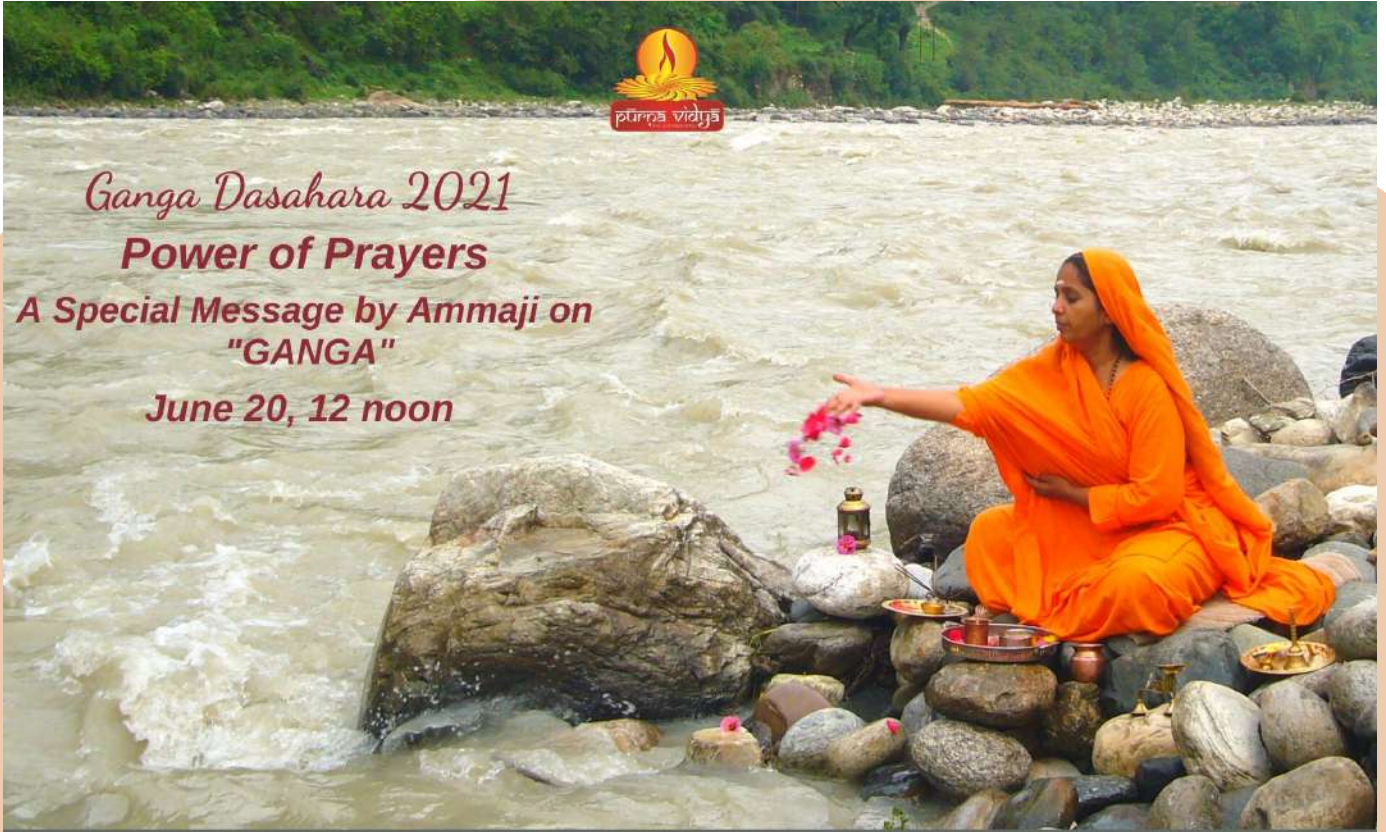


*Ganga Dasahara 2021*

**Power of Prayers**

**A Special Message by Ammaji on  
"GANGA"**

**June 20, 12 noon**



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## Purna Vidya Foundation

Tapasyalayam, Netala, Uttarkashi.

Ganga Dasahara Puja Event, June 20th, 2021

Ganga Dasahara is a festival that celebrates the descent of the River Ganga on the Earth. Purna Vidya celebrates the festival-day with great glory.

Sadhakas visiting Tapasyalayam find a deep spiritual connection with the sacred land. They look forward to taking part in the 10-day rituals of the Ganga Dhyana Mandir every year, in the presence of Vasuki Nag-devata of Netala Village.

This year is different with Covid restrictions and safety procedures. We celebrate Ganga-Dasahara as a One-day Puja Event.

We invite all to participate in the Temple Pujas and offerings.

We invoke the blessings of Ganga Devi to help us overcome the pandemic with strength and courage, seeking protection for ourselves, our family and friends.

### Join Us in Offering

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

<https://www.purnavidya.org/donations/>





## BHAGAVAD GITA STUDY ONLINE

From July 1, 2021  
Every Thursday  
5:30 P.M. IST

Singapore Malaysia Time - 8 P.M.

*Inaugural message by Ammaji  
June 25, Friday*

6 P.M. IST, 8:30 P.M. Singapore/Malaysia Time



- This Program has a unique method of Teaching Bhagavad Gita verse-by-verse, along with recitation.
- Applauded by the seekers of truth from different nationalities.
- This journey into the Gita is so binding and enriching, that the experience brings deep fulfilment and peace.

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### Session Format :

- Opening Prayers
- 1 hour Teaching of Ammaji
- 20 minutes 'Learn to Chant the Gita'
- Closing Prayers

### Unique features of this Program

- In-depth group study with Ammaji
- Learn to chant the Gita
- Summary of every chapter
- Self-Reflections of every topic



Guided Chanting Sessions by Ammaji's Disciple  
**Shobhaji**

### Register at :

[www.purnavidya.org/weekly-bhagavadgita/](http://www.purnavidya.org/weekly-bhagavadgita/)

\*Facilitation Charges Apply

Contact Us at :

+91 91503 19999  
+91 78128 91579  
programs@purnavidya.org

## A VEDANTA SADHANA RETREAT (ONLINE)

This Online Retreat is open for anyone who has a deep and sincere interest in studying Vedantic texts such as the Gita, Upanisads and discovering the power of Mantras, Prayers, Puja, Meditation and Yoga.

"2020 has intensely confronted us with global challenges, uncertainty and instability. How can we find peace and equanimity within, come into alignment with our true self and find new responses to the world around us? What is it that we can contribute in 2021? Let us come together for a deep reflection and delving into the profound sacred Vedantic teachings! -- Ammaji



## Schedule

### FIRST DAY: 17TH JULY, 2021 (BERLIN TIME)

09.30 am – 10.30 am: Vedanta Wisdom  
10.40 am – 11.25 am: Mantra Chanting  
11.35 am – 12.20 pm: What is Sadhana?  
12.30 pm – 01.15 pm: Meditation  
01.15 pm – 02.15 pm: Lunch Break  
02.15 pm – 03.15 pm: Satsang –  
Group Reflections  
03.30 pm – 04.30 pm: Yin Yoga

### SECOND DAY: 18TH JULY, 2021

09.30 am – 10.30 am: Vedanta Wisdom  
10.40 am – 11.25 am: Mantra Chanting  
11.35 am – 12.20 pm: Applying Sadhana  
in our lives  
12.30 pm – 01.15 pm: Meditation  
01.15 pm – 02.15 pm: Lunch Break  
02.15 pm – 03.15 pm: Satsang –  
Group Reflections  
03.15 pm – 03.30 pm: Closing Message

Costs: Donation base, 10€ Euro recommended.

No-one turned away for lack of fund - please contact us!

Register now at: [www.yinplusyoga.de/vedanta-sadhana-retreat/](http://www.yinplusyoga.de/vedanta-sadhana-retreat/)

Any questions: [sadhanaretreat@yinplusyoga.de](mailto:sadhanaretreat@yinplusyoga.de)



# Gift a Day

## Gift A Day



Dear Well Wisher,  
Hari Om!

we are pleased to announce a 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 Maganga 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.

Contact Us: Dr. Arun /Venkat /Vasumatiji /Kalpana ji /Janaki ji.

**Sponsor 10,000 INR for one day**

Thank you all for your generosity and support.

For any additional information

Contact Us at :

+91 91503 19999

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*Everything that you need lies within yourself, all source of Strength, Love, Happiness, Peace lies within yourself.*

*-Swamini Pramananda (Ammaji)*



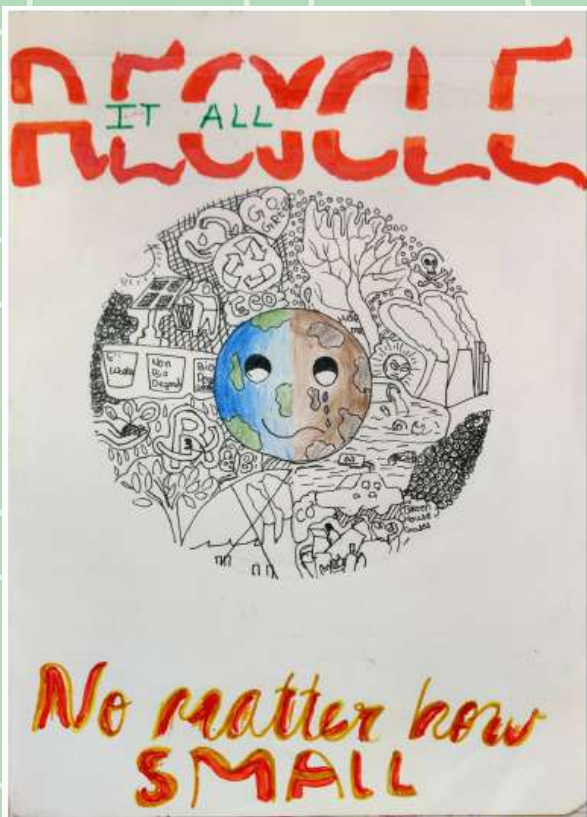
# Children's Corner



Artwork(Parashurama)Illustration>>>by Akshaj Pokkula



Artwork(Parashurama)Illustration>>>by T. Shyam



Artwork(Recycle)Illustration>>>by Nithi Manu



Artwork(Save earth)Illustration>>>by Advait



## Message from Editorial Team

### NAMASTE DEAR FRIENDS!

Everything in this world is governed by the Cosmic Being. The universe is in order. The cosmic healer heals us when we appeal with sincerity. The glories of Īśvarā as seen in purānic stories have illustrated His powers to heal. In this age the demands are very simple – intensify our prayers with sincerity through japa, chanting hymns (Dhanvantari shloka, Vaidyanatha- astakam etc), Nāmassmaranam (chanting of the Divine name) and so on.

Another powerful healing method that can help one who is wounded would be writing a letter to Īśvarā. This letter should mention how much one is hurting inside, pour out your grief, problems and gratitude on the paper and hand it over at Īśvarā's feet or into the temple's donation box. It is not Īśvarā who needs this letter, rather it is me! Though He knows everything, I continue to write letters because it benefits me immensely to pen things down and stay connected with Īśvarā via that action. There is something magical in it. The very process heals us – It is a powerful tool; is therapeutic for the writer and helps one change perspective.

Chanting Vishnu Sahasranāmam, Lalita Sahasranāmam or Hanumān Calisa are very powerful too. The verses in these chants have the potency to remove fears and bring courage. Reciting them can energise us mentally, physically and emotionally. They also have specific requests to heal the sick. May we continue to seek His Grace and Blessings to heal us.

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)

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“In  
a weak  
moment  
all we need  
is a  
prayer”

(Ammaji)

