



what is inside

- Ammaji's Message
- **new series:**
- Śrī Vaidyanāthāṣṭakam (#1)
- Yoga-Āsana (#2)
- Self-Image (#2)
- Ashram Events
- Upcoimg Events
- Gift a day
- Children's Corner
- Editorial Team Message



Ammaji's Message

Dear Readers,

advēṣṭā sarvabhūtānāṃ maitraḥ karuṇa ēva ca |
nirmamō nirahaṅkāraḥ samaduḥkhasukhaḥ
kṣamī (Bhagavad Gita, Chpt 12, Verse 13)

Compassion in Sanskrit is **karuṇā**. Another word that can be associated is *daya*. Though compassion is inherent in all, however it is experienced by people occasionally. So, what is **compassion**?

continued ...



Compassion can be experienced at a cognitive, emotional or intentional level. At a cognitive level I am aware that there is suffering of another live form. At the emotional level the suffering moves me and at the intentional level I wish there to be relief from that suffering. Thus, compassion is an ability to understand another person's suffering and propels us into action to help while at the same time being able to tolerate that experience of discomfort in the suffering of the other.

Compassion is not a practice of the season like during a festive or birthdays, like "compassion day". It stems from social, emotional and more importantly from the spiritual level – from the very essence of who one is and what one is meant to do. Sri Krishna in Bhagavad Gita (*Chpt. 12, verse 13*) states that His devotees are non-haters of all beings, is friendly, compassionate, free from "mine"-notion, free from "I" – notion, same in comfort as well as discomfort, and forbearance. Therefore, all their actions are born out of love and compassion for others. We need to remember that we can only give compassion if we live compassionately. We must be mindful in keeping the true meaning of compassion all year round and not letting it be seasonal. Showing compassion towards physical suffering of people such as the hungry, orphan and sick is much easier than showing compassion towards someone who has anger. May we remember that anger is nothing but the pain of the mind too! Learning how to cultivate pacifying someone's anger is compassion.

Showing compassion to another is being there for them without any judgements nor pity, for pity comes from a superiority complex and strips one of their dignity. **Let us not forget that compassion has a powerful ability to heal both the receiver and the giver.** Let us learn to cherish compassion not just as an emotion but as our very core.

Love and Blessings,

Ammaji



Talking about prayers, we are going to be seeing a special prayer. Any prayer that we offer to any deity, it does not matter who the deity is or the prayer. What really matters is the devotion, our relationship with the divine. So, at this time, when we, as a humanity have been literally brought to our knees, with medical science, the government – when everyone has thrown up their hands, it is an important time for us to go within and access the devotion in us.

Prayer is powerful when we have devotion. Devotion is possible when we have a relationship with the devoted, to whom we are devoted to. Devotion is a word in context of our relationships with the divine. This relationship with the divine, with the infinite, we have left for us to find our ground again. The powers that the human beings believed they had; that we still have. It's not that we don't. Something went wrong somewhere, this is not the time to do the post-mortem, because we have not crossed our challenges. We can do the post-mortem later when we are done with all this nightmare. While we are in the nightmare it is very critical and important for all of us to remain in a space of prayers, as opposed to a space of despair, anxiety, fear, sadness and panic. As of now, we, while sitting at home, can do something to contribute to our human kind. Some healing, some extension of our love, our care – from our homes and through our prayers and only prayers.

As I said, it doesn't really matter who we pray to. What matters is the devotion in our heart. In our tradition it is called bhakti. Bhakti is a Samskr̥tam word for devotion and is defined as parama-prema-svarūpa-bhakti. It means bhakti is nothing but love, the infinite love for the infinite which is also called devotion. We know love in different ways – love of parents for the child, love of a teacher for the student, love of a partner for the beloved. Every expression of love has a context – relationship between two. In our case, it is the relationship between the creator and the created, the devotee and the one to whom I have devotion to. A relationship between the finite and the Infinite. We need to really understand this devotion.

Devotion is a word, used a lot, that we do not understand well, because we think it is an emotion. No! Devotion is not an emotion. Emotions are familiar to us. As an exercise, if I ask you to close your eyes and visualize anger, all of us know what anger is; if I ask to visualize fear, we know what it is; if I tell you visualize anxiety, you can even feel anxiety.



Talk on

"Power of Prayers "

Online-sessions by Ammaji

March 26th – April 4th, 2020



If I tell you to visualize devotion, there will be so many different thoughts on what devotion is. Some may look up to skies, some will close their eyes, some may even start chanting or singing. Each one of us has a different concept of devotion. We need to understand that devotion is unique, it's very special. ***It's not an emotion but a combination of love, respect and gratitude, of understanding, knowledge and surrender.***

Many elements come together to give us a disposition of devotion. For the devotion to come out of us, to manifest, we must believe that devotion is potentially present in all of us. The love for the Infinite is there in each of us. It is hidden. For us to bring it out we need the right environment, the right context. Your own insightful understanding of the divine becomes your context. If your eighteen-year-old child asks you, “Dad and Mom, you both have been together for twenty years. How did you fall in love? I also want to have a partner in life. Tell me how to be in love”. What will you say? How can you explain? All you can say is, “Child, when you meet the right person, you will know”. When you have the right person before you, your whole system will say, “Yes! This is my partner for life”. This means that, in the right context, we do have the relationship with the divine, the infinite.

Here we choose a special prayer called **Vaidyanāthāṣṭakam**, a set of eight verses prayer to Lord Śiva as a cosmic healer. What else do we want right now in our life than to invoke the grace of Lord Śiva? This relationship with the Infinite made him Vaidyanātha. In India, there are many temples for Lord Śiva as Vaidyanātha in Kerala, Tamilnadu, Maharashtra and also in Jharkhand which is right up in North India. These temples are dedicated to Lord Śiva, the cosmic healer. These set of eight verses that we learn, chant and pray to the divine healing our planet, our human family. There are twelve jyotirlinga temples in India where the liṅgas are considered to be a form of light. In the Vaidyanātha temple in Parli, Maharashtra, Lord is worshiped as infinite light – a cosmic healer.

The relationship we form with the divine is important for the devotion to come through. The divinity must be as real as your family member sitting next to you and talking to you. That is how the soul will speak as we chant. This sentiment we are talking about is not only for healing, it will bring the inner space for peace. Devotion involves having gratitude, humility and trust in the cosmic being, having an insight into the nature of the cosmic being to become a devotee. ***Discovering oneself in devotion is a beautiful journey of sādhanā in itself.*** Connecting to the higher altar is a live dynamic process. As life challenges unfold for us, to ever remain devoted to the cosmic being, is a dynamic relationship. The more we are connected to ourselves as fundamental devotees, the more we arrive at a space within us. Like how we connect now on Zoom – for Power of Prayers – a comfortable platform on which we can arrive and explore Vaidyanāthāṣṭakam, as chosen by us. These prayers are a call of our souls to Lord Vaidyanātha, form of Lord Śiva, to descend into us to heal and protect the human family from the present Covid crisis. ***Let there be śam, auspicious. Let the calm and quiet descend in all of us. Let the positivity, good energy healing descend into the human family.***

Vaidyanāthāṣṭakam

was created by the great sage Śaṅkarācārya for the health and protection of the Universe.

Let us unfold the message in these verses.



...

>> verse 1

श्रीरामसौमित्रिजटायुवेद षडाननादित्य कुजार्चिताय ।
श्रीनीलकण्ठाय दयामयाय श्रीवैद्यनाथाय नमःशिवाय ॥ १ ॥
॥ शंभो महादेवशंभो महादेव शंभो महादेव शंभो महादेव ॥

śrī-rāma-saumitri-jaṭāyu-veda ṣaḍānanāditya kujārcitāya
śrīnīlakaṅṭhāya dayāmayāya śrīvaidyanāthāya namaḥ śivāya (1)
śaṃbho mahādeva śaṃbho mahādeva śaṃbho mahādeva śaṃbho mahādeva

Mythological stories explain how powerful the divine is. The glorification of the Lord as a powerful healer means that we have the trust that he will heal us. Lord Rāma who lived ten thousand years ago, his brother, Saumitri (Lakṣmaṇa) and Jaṭāyu the big bird, all worshipped Lord Śiva. These great souls and powerful beings, when helpless worshipped Lord Śiva. And Lord Śiva protected them. Vedas describe the oneness of the Universe, a revelation by itself quite eloquently. Vedapuruṣa, given by the divinity, also worships Lord Śiva who is the supreme deity.

ṣaḍānana referring to Subrahmaṇya or Kārtikeya and the Sun God, who are sons of Lord Śiva worship him. In fact, there is a temple in Bhatwari in the Himalayas where the Sun God did penance to Lord Śiva. Kuja, the planet Mars, the giver of prosperity and wealth presided by ṣaḍānana is also son of Lord Śiva. All of them have invoked the supreme divine light and worshipped You at their moments of distress and You protected them. These mythological stories of how the powerful beings were helped by You, creates a trust in my soul that my prayers to You, will not go to waste.

In the celestial world, there are devas and asuras, the constructive and the destructive forces respectively. At one time, to get the nectar of immortality, the forces joined to churn the milky ocean. Later, they decided to have the plan of exiting from the churning process. As they churned many elements emerged one by one - Mahālakṣmī, Airāvata (the white elephant), Uccaiśravas (the white horse), many weapons. Each were taken by different celestial beings. But when hālāhala, the poison emerged, which could have destroyed the entire creation, the devas and asuras sought the help of Lord Śiva, who gulped it.

continued ...



Goddess Pārvatī, Śiva's consort, held the poison at the neck of Śiva preventing it from pervading to his body, because if that would have happened, the whole universe would have been pervaded by the poison. As a result of Lord Śiva drinking hālāhala, his neck turned blue and this is why, he is called nīlakaṇṭha. He protected the celestial beings. Let us pray, “You protected the celestial beings. Now, can you not protect us from this pandemic which is affecting the entire world? You are the dayāmaya, full of compassion. We come to you for different reasons. Today, O Lord! We need your compassion.”

The Bhagavad Gītā defines devotion as a power that drives one to prayers. In the seventh chapter of the Gītā, Lord Kṛṣṇa describes four types of bhaktas:

*catur-vidhā bhajante mām janāḥ sukṛtino'rjuna
ārto jijñāsur-arthārthī jñānī ca bharatarṣabha (Chpt. 7, Verse 16)*

Ārta: Humanity comes to me all the time...

Ārtabhakta comes when there is distress. I come at my knees now because I am desperate, working so hard to fight this war with this unseen enemy. There is a phenomenal global distress. The devotees are in distress.

Arthārthī is a second type of devotee – when a person seeks the divine at the start of a project, to remove obstacles and help to gain success. The divine is made a silent partner by making a deal with him.

Jiñāsu, the third type of devotee, who does not need anything other than knowing the Lord.

Jñānī, the fourth devotee has become one with the divine.

Now, I have come as a ārtabhakta, desperately seeking to save my life. May nothing go wrong. Compassion can come from the Lord, only when he can tolerate the wrong, I have done. Please do not punish me now. I need your compassion. O Vaidyanātha! Nīlakaṇṭha! Dayāmaya! My salutations to you. Invoking the Lord's compassion is the sentiment of a devotee today.

Every verse ends with śrīvaidyanāthāya namaḥ śivāya – O Lord Śiva! My salutations to you. You are Vaidyanātha; unto you who is the king of all the Doctors, my salutations. You are the Doctor of the Universe, who has all the powers.

Sūryanamaskāra

Today we continue our miniseries of Sūryanamaskāra. It's the perfect way to start a yoga-asana routine or for giving more variety and depth to your existing practice.

In the last Newsletter (February 2021 Volume-30) we started with the **first four asanas** that are opening and closing this beautiful flow of forward and backbends. Here we will look more closely at **two more** asanas.

Let's recap: in practicing the Sūryanamaskāra you will strengthen all important muscle groups as well as stretching them. Additional benefits are the massage of the inner organs, strengthening your respiratory system and it will warm your body from the inside. When you practice the Sūryanamaskāra regularly, you will notice more flexibility in your spine as well as your joints. All the asanas refer to your breath, whether it is an inhale or an exhale. If you are new to this kind of flow, get familiar with each asana first and then combine them – be patient, you will notice that your breath will adapt sooner or later. And eventually this beautiful combination of rhythm, breath and repetition will calm your mind.

1. *Ardha Caturanga Dandāsana or *Phalakāsana (Plankpose)

Benefits: strengthens your wrist joints, abdomen and also your back.

How to do it: coming from the Anjaneyāsana (Sprinter Pose / lunge) you step back your other foot. Your toes are tucked under. Your hands are parallel to each other and your shoulders align with your wrists. Please be cautious if you



tend to hyper-mobility in your arms, if so try to bend your elbows a little. Your neck is aligned with your spine. Keep your pelvis in a neutral position. Activate your abdomen and leg muscles.

>>> Please do not practice / contraindication: wrist and / or shoulder injuries

2. *Aṣṭāṅgāsana (8 points pose)

Benefits: stretches your toes (when tucked under), soles, hips, lower back and neck and at the same time your arms, abdomen, upper body and knees are strengthened. Chin and chest resting on the ground puts pressure on the arms and shoulders, it can help strengthen the biceps and triceps. It also helps maintaining the natural curve of your spine.

How to do it: coming from Phalakāsana. Lower your knees. In this pose you are touching the ground with eight points of your body: both hands, both knees, both feet and also lowering your chest and chin. Your pelvic region isn't touching the ground. Both elbows are close to the sides of your upper body.

>>> Please do not practice / contra-indication: with injuries; when recovering from a herniated disc or spondylolisthesis; when you are pregnant.



>>> Article by Helga Baumgartner, Kerstin Kubal, Gela Fischer, Judit Putzer, Meggie Thelen

>>> This article is the second of a threepart miniseries, describing all asanas of the Sūryanamaskāra. In the next newsletter we will close this miniseries with a more detailed look on Bhujangāsana & Adho Mukha Svanāsana.

✂✂ Find the Sūryanamaskāra in full length video here, taught by Helga.

Video link 1 >>> <https://youtu.be/hwDuozneFLA> // **Video link 2** >>> <https://youtu.be/AiMQUYngkoM>



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.

Threefold Powers

>>> *PurnaVidya Heritage book #10 (Ammaji)*

The body, the mind and the senses together are called *kārya-karaṇa-saṅghāta* in Sanskrit. Saṅghāta means an assemblage. The body is a kārya, an effect. Karaṇa means instruments of action and perception such as eyes, ears, legs, hands, mind, memory, the faculty of knowledge and so on. This body-mind-sense complex is given to everyone. This kārya-karaṇa-saṅghāta is the locus in which certain powers manifest themselves: Jñāna-śakti, the power to know, explore and remember; icchā-śakti, the power to desire, will, preserve and feel various emotions; and kriya-śakti, the power to act.

There is a widespread belief that one should not have any desires because desire is the root cause of all human problems. This is a wrong notion. ***Desire is not a problem. Management of desire is the problem.*** In fact desire is a human privilege. Human beings alone have this power to desire. A cow cannot have a desire for a video camera or an Apple computer, much less an apple for dinner. Icchā-śakti is given to human beings in full measure. One has to enjoy the privilege of desire. Even the Lord desired and then created this world. Desire is a grace bestowed upon everyone; it is an endowment. One did not come into this world and later pick up the capacity to desire. It is an inborn capacity. It is part of the creation.

Suppose one has the knowledge and desire but not the power to act, one will be left with desires which cannot be fulfilled. To fulfill one's desires, kriya-śakti, the power to perform actions and to develop things, is also given. Energy and enthusiasm are also part of this power to act and accomplish what one wills and desires.

The World Is Given

The world in which one finds oneself and relates to, is also given. One finds oneself placed in the midst of things, not of one's own volition. One's children are given to him/her, one did not create them. Whatever wealth one has, is again given to oneself. The individual only happens to gain it. One's name, power, position, all these are given. In short, one creates nothing in this world. Everything in this world is given. The world that one finds oneself in, has laws governing action and result. They, too, are given. All the possibilities and the potentialities that the creation consists of, is given.

In the above appreciation of "everything is given", one acquires a sense of gratitude to the giver and makes use of what is given, with an attitude of having been blessed. Now the appreciation of one's place in the scheme of things strengthens one's self-image.



TATTVA BODHA

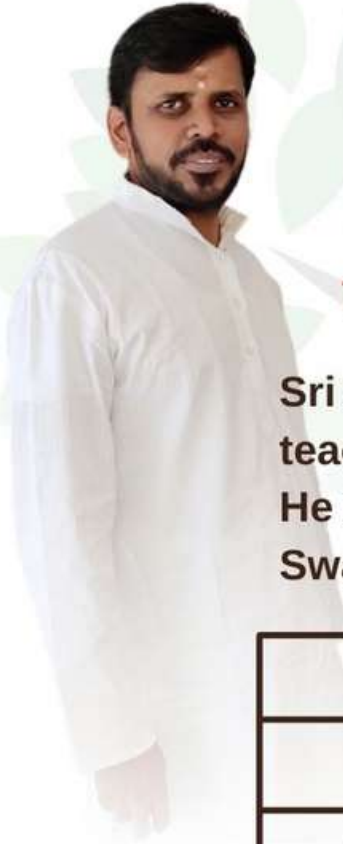
THE KNOWLEDGE OF TRUTH

- A Comprehensive Learning of Advaita Vedanta



- What is the true nature of this **Creation**?
- What is the true nature of my **'Self'** ?
- Is there a **Connect**?

Tattva Bodha, the introductory text of Advaita Vedanta deals with these fundamental inquiries into human life. **Ammaji**, in a lucid manner expounds the solution to these as revealed by the text.



Start Date : April 17, 2021
Every Saturday
30 Sessions

The Course will be facilitated by Sri Arulji

Sri Arul Ji, an acharya at the Purna Vidya Foundation teaches Vedanta and Vedic Heritage Programs. He is a disciple of Swami Dayananda Saraswati, Swami Siddhabodhananda and Swamini Pramananda.

Program Schedule	
Chanting Practice	11:45 A.M. to 12 Noon IST
Ammaji's Teaching (Pre-recorded)	12 Noon - 1 P.M. IST
Q & A	1 P.M. to 1:15 P.M.

Come and Discover your True Essence of Real Happiness

Register at :

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

Contact Us at :

+91 91503 19999

+91 78128 91579

programs@purnavidya.org



Learning Samskrta Intermediate Level - Part 2

"A Sanskrit Manual"
by S.J. Antoine

Starting On April 19, 2021
Monday & Friday - 4:30 P.M. to 5:30 P.M. IST



Start Date : April 19, 2021
End Date : September 3, 2021
Holidays : June 14 to July 16 , 2021

Key Features

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

Register Now

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

info@purnavidya.org
<https://facebook.com/purnavidyapage>
<https://youtube.com/purnavidya>
www.purnavidya.org

Contact Us at :

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



Swamini Pramananda is a Vedanta teacher and a Samskrta scholar. She has been studying Samskrta from a young age. She has taught Vedanta Texts with Shankara-Bhasyam and Paniniyan Samskrta grammar as an Acharya in her Guru's gurukulam for a decade. Ammaji's medium of instruction will be English.



Teacher :
Swamini Pramananda

Syllabus that will be Covered in Part 2 :

- Verbs - Present Tense, Imperfect Past Tense, Imperative Mood, Potential Mood
- Nouns - Feminine (aa,i,ii,u) and Masculine - Feminine (r) & Feminine (u)
- Nouns - Neuter Nouns (i,u,r) and Agreement of the Adjective
- Pronouns - Personal & Demonstrative
- Passive Voice

Newcomers with a basic knowledge of Samskrta Grammar are welcome to join. Students are expected to know

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

Above is the Syllabus covered till now in Part 1

Register Now

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

info@purnavidya.org
<https://facebook.com/purnavidyapage>
<https://youtube.com/purnavidya>
www.purnavidya.org

Contact Us at :

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



Ganga Dasahara Festival Retreat



DETAILS OF THE COURSE

The Course being taught during the Ganga Dasahara Festival Retreat will be "Isavasyopanisad".
Starting on June 13 - June 21, 2021 at Tapasyalayam

Daily Schedule:

6.30 a.m - 7.15 a.m	Meditation Session
7:15 a.m - 8:15 a.m	Isavasyopanisad
8:15 a.m - 9:15 a.m	Breakfast
9:30 a.m-10.30 a.m	Isavasyopanisad
10.30 a.m - 11:00 a.m	Break
11:00 a.m - 12:00 noon	Vedic Chanting
12 noon-1 p.m	Yoga (optional)
1 p.m - 2 p.m	Lunch
2:00 p.m- 3.30 p.m	Self/Group Reflections, Rest etc.
3.30 p.m - 4.00 p.m	Tea Break
4:00 p.m - 5.30 p.m	Ganga-based activities such as Treks, Meditations, including Ganga-Seva.
5.30 p.m - 6.30 pm	Ganga Temple prayers
7:00 p.m	Dinner
7:45 p.m - 8.45 p.m	Satsang with Swamiji and Ammaji



For information and donation schemes contact

Purna Vidya Foundation

Pooluvapatti PO, Off Siruvani Main Road, Molapalayam
Coimbatore - 641101, Tamilnadu, India

Email : programs@purnavidya.org

Register at : www.purnavidya.org/ganga-dashara-2021/

+91 78128 91579

www.purnavidya.org

[purnavidyapage](https://facebook.com/purnavidyapage)

[purnavidya](https://youtube.com/purnavidya)

Ashram events

>> in March 2021

A Unique **Mahāśivarātri Celebration** took place at the ashram with three days of online-teachings of **Śiva-purāṇam** by Arulji in Tamil. The fourth day concluded with the **Abhiṣeka-alaṅkāra pūja** of Lord Vanalingesvara, which was also live-streamed for those who could not attend. The evening prayers concluded with a **Śivaratri message** from Ammaji and Arulji and **Nama-japa** of the Pancaksari mantra.









VEDIC HERITAGE TEACHING PROGRAM

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

Course Name	Start Date	Day & Time	Age	Frequency
Ramayana 20 Sessions	April 25, 2021	Sunday 10:00 A.M. to 11:30 A.M. IST	7-12 years	Weekly Once
Bhagavata Purana 30 Sessions	April 3, 2021	Saturday & Sunday 5 P.M. to 6 P.M. IST	7-12 years	Weekly Twice
Mahabharata 30 Sessions	April 17, 2021	Wednesday & Saturday 6 P.M. to 7 P.M. IST	8-13 years	Weekly Twice
Values 20 Sessions	April 17, 2021	Saturday 7:00 P.M. to 8:30 P.M. IST	10-16 years	Weekly Once
Puja Vidhanam 8 Sessions	April 20, 2021	Tuesday 5 P.M. to 6 P.M. IST	Open	Weekly Once

Register at :

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

Contact Us at :

+91 91503 19999

+91 78128 91579

programs@purnavidya.org



VEDIC HERITAGE TEACHER TRAINING COURSE

-A GLIMPSE INTO THE TREASURES OF SACRED INDIA

Starting April 17, 2021



- Gift Purna Vidya to the Next Generation
- Become Cultural Ambassadors
- Learn & Share Vedic Traditions and Culture

Register at :

www.purnavidya.org/vhttp

Contact Us at :

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

Following this course, a Survey will be done for those participants interested in the in-depth study of Vedic Heritage and their subsequent sharing of knowledge with the Young Generation



Janaki

Facilitated by our
Heritage Teacher
Trainers



Vasumati

<p>Day 1 Date : April 17, Saturday Time : 8 to 10:30 A.M. IST Duration : 2.5 Hours</p>	<ul style="list-style-type: none"> • Welcoming Prospective Teachers • Ammaji's Message • Introduction & Ramayana - Ammaji*
<p>Day 2 Date : April 18, Sunday Time : 8 to 10 A.M. IST Duration : 2 Hours</p>	<ul style="list-style-type: none"> • Bhagavata Purana - Ammaji* • Explain the format of a Vedic Heritage Class • Play-way Method of Instruction • Learn Phonetics and Chanting
<p>Day 3 Date : April 24, Saturday Time : 8 to 10 A.M. IST Duration : 2 Hours</p>	<ul style="list-style-type: none"> • Mahabharata - Ammaji*
<p>Day 4 Date : April 25, Sunday Time : 8 to 10 A.M. IST Duration : 2 Hours</p>	<ul style="list-style-type: none"> • Values - Ammaji* • Play-way Method of Instruction • Why Purna Vidya - Message by Ammaji • Concluding Session

* Ammaji's sessions are pre-recorded classes from Previous training to Educationalists

Register at :

www.purnavidya.org/vhttp

Contact Us at :

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



SUGRIHINI -A Satsang for Hindu Home-makers with

Ammaji



Date : Saturday, April 10, 2021

Time : 7:30 P.M. TO 9 P.M. IST

Sugrihini- A homemaker is the lifeline of every family as she brings physical, emotional and spiritual support to her spouse, children, parents, in-laws and other family members.

Ammaji's insights and reasoning, works like a salve on the modern Homemaker who is fraught with anxiety, over-work and the monotonous grind of daily activities.

**Women Sevaks of Purna Vidya, Mothers of Vedic Heritage
Children, Community of Women at large are welcome !**

Register now and re-affirm your Feminine Shakti

<https://purnavidya.org/vedic-heritage.php>

Contact Us at :

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

Gift a Day



Gift a Day

Dear Well Wisher,
Hari Om!

Purna Vidya's noble work suffered the pandemic crisis of 2020. With Divine Grace and everyone's goodwill and support we gracefully completed our Mission with great success.

As the New Year begins, 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 Maaganga Temples.

With Ammaji's wisdom, unconditional love, tireless effort of keeping us sane during these tough times, let us extend our gratitude to Purna Vidya by offering to support the cost of running the Ashram for at least one day. For any additional information: Contact Vasumatiji.

Sponsor 10,000 INR for one day

Thank you all for your generosity and support.

contact us:

Tel No : 9150319999

Whatsapp no : 7812891579

Email : info@purnavidya.org

"Devotion is a state of awareness in which I fully receive the cosmic plan of my life with open arms!"

- Swamini Pramananda (Ammaji)

Children's Corner

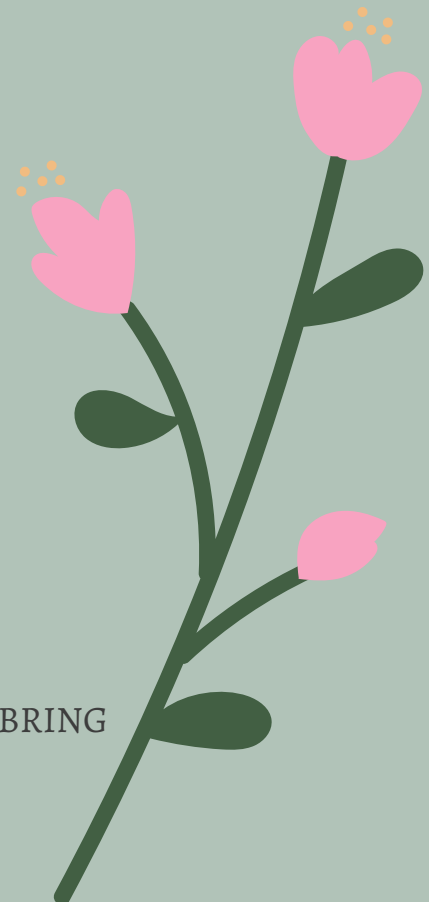


Artwork(bhagavad Gita Verse 2.40)Illustration>>>by **Akshaj Pokkula**

O Spring! O Spring!

THE DELIGHT YOU BRING!
YOU WELCOME THE SUN
AND BRING SOME FUN
THE AROMA GETS BRIGHTER
AND THE AIR GETS LIGHTER
THE PLANTS ARE AWAKE
SO ARE THE FISHES IN THE LAKE!
YES, MY FRIENDS THAT IS THE SPRING
BUT, REMEMBER THERE IS SO MUCH ELSE IT CAN BRING

Spring Poem >>> by **Aryamaan**



Message from Editorial Team

NAMASTE DEAR FRIENDS!

Compassion for all living beings is the first among the defining qualities of all devotees. We must also be mindful that we do not confuse compassion with pity. We need to develop the inherent quality of compassion deliberately and mindfully for it evokes our true nature. Thus, how can we arouse compassion to discover this as part of my nature?

Some ways would be to practise kindness; being present with someone during their difficult moment and seeing goodness in people. Thus, if someone has done a wrongful deed to us, let's pray for that person's welfare and may that enable us to cross the ocean of hurt and anger for acting on dislike will only bring more suffering. Whenever we find ourselves disliking someone, let's take a moment and put ourselves in their shoes. Let us remember that they too want to be relieved from their suffering and be loved.

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

We warmly welcome your feedback and contributions through

>>> purnavidya.newsletter@gmail.com

***“If every one of us
can really make human
empathy
as the goal of life,
self-realisation
and self-
knowledge
will definitely follow”***

(Ammaji)

Editorial Team

Hari, Ramadevi, Yogesh, Pushpa.

Contributors

Isabel, Nina, Archana, Sreenivasan,
Shobha, Tina, Vittoria, Sudha, Gayatri.

