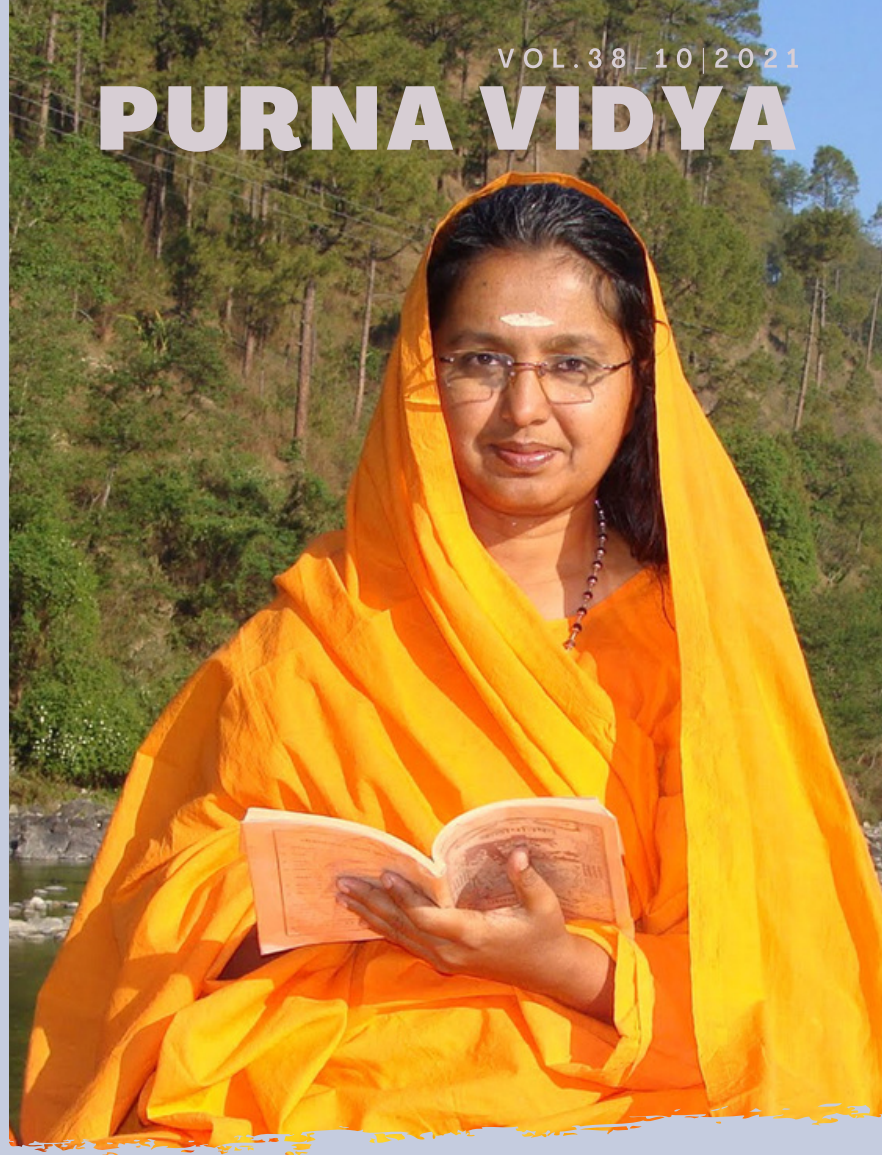




Contents

- 1 Ammaji's Message
- 3 Śrī Vaidyanāthāṣṭakam (p.7 > end)
- 4 Bhagavad Gītā Q&A (part 3)
- 6 Yoga-Āsana (part 8)
- 8 Excerpts from PV-Heritage Books
Peer Pressure...
- 10 Past Events - Ashram & Online
 - #1 Navaratri Pūjā & Prayers
 - #2 Tapasyalayam Ashram Visit
 - #3 Swamiji & Ammaji at
Sarasvati Mahavidyalaya
- 19 Upcoming Events
- 21 Gift a Day
- 22 Children's Corner
- 23 Editorial Team Message



VOL.38 | 10 | 2021

PURNA VIDYA

Ammaji's Message

Dear Readers,

Navarasas (nine types of predominant emotions) are essential part of our life. They are: joy, fear, anger, love, courage, sadness, amazement, disgust and calmness. These rasas define us. One may even say that fear and courage are two sides of a coin.

Fear paralyses you, disturbs your equilibrium, halts your progress in life and keeps success away. You lose your inner strength when you are entrapped by self-doubt, insecurities and worries. Courage on the other hand, can be seen as one's backbone giving people the drive to continuously move forward despite the obstacles that are there, gives confidence in self and an unwavering attitude that is essential for success. It allows you to look at new horizons, enables you to leave your comfort zone, at times tread the path that many have shunned, due to perceived or actual challenges and make sacrifices for others.

>>>

>>>

Courage does not appear like magic. You need to, reflect upon it, work on it and muster it! At the same time, is fear bad always? Absolutely not! Fear has its strengths too – stops you from doing adharmic and foolish things, makes you think before you act and even protects you. But fear becomes a problem when it stifles your growth, dominates your life and paralyses you. One cannot say that a courageous person has no fear. Courage means something is happening in spite of the fear, thus the person has learnt the art of crossing over his fears. How would that be possible? It is possible only when you have learnt to let go of your ego and take Īśvara as your companion and partner and know that HE will take care of you!

The power to discriminate between what is to be not feared and feared is an important faculty to sharpen. Akin to Arjuna's plight in Mahābhārata where he was initially devastated and consumed by sorrow and fear, which led to misjudgements on his part, likewise you see yourself in such situations multiple times in your life's journey. Arjuna's surrender to Īśvara allowed him to get the right knowledge from Īśvara himself. Armed with this power of knowledge he was then able to sharpen his intellect and execute his duty accordingly without any fear. Likewise, may you also be blessed by Īśvara to sharpen your intellect and when needed to choose between fear and courage, may you wisely choose courage!

Love and Blessings,

Ammaji



बालाम्बिकेश वैद्येश भवारोगहरेति च।
जपेन्नामत्रयं नित्यं महारोगनिवारणम्॥९॥

*bālāmbikeśa vaidyeśa bhavarogahareti ca
japennāmatrayaṃ nityaṃ mahāroganivāraṇam (9)*



Talk on
"Power
of Prayers"
-series
by Ammaji

Bālāmbikeśa, Vaidyeśa and **Bhavarogahara** are the three names of Lord Śiva. Bālāmbikeśa is Lord Śiva who is the Lord of Bālāmbikā. Bālāmbikā is Goddess Pārvatī; the consort of Lord Śiva as a manifestation of a nine-year-old child deity. She is Lalitā-tripurasundarī, the universal goddess. In the manifestation as Bālāmbikā she destroys the demon Bhaṇḍāsura and his army. Vaidyeśa is the cosmic healer and Bhavarogahara, is the one who removes the cycle of birth and death for all human beings.

Those who meditate on the Lord, who is the Lord of Bālāmbikā, who is Vaidyeśa, the cosmic healer, and Bhavarogahara, the one who removes the cycle of birth and death for all human beings, and chants this aṣṭakam three times a day (morning, afternoon and evening) will be removed of all afflictions in life. Those who recite these three names, Bālāmbikeśa, Vaidyeśa and Bhavarogahara,

will be cured of all big diseases (**mahārōga**) and will become powerful. Thus, eight set of verses of **Śrī Vaidyanāthāṣṭakam** is completed. Among these verses a very important name of Lord Śiva is mentioned as Kālahantā, the one who destroys time. He is the one who took care of Lord Yama, the God of death, when he proceeded to take the life of Lord Śiva's devotee Mārkaṇḍeya. Mārkaṇḍeya was given a very special mantra called **Mahāmṛtyuñjaya mantra**. It is even called mokṣa-mantra or mṛtasañjivani-mantra. This mantra is like a medicine which has the power to revive even the dead. It rejuvenates those who are debilitated and weak. Mṛtyu means death, and jaya means victory over death. So this is a great mantra and is presented in the Ṛgveda Yajurveda and Sāmaveda. It is believed that when one chants this mantra, it wards off untimely death and slows down the death process. This is a mantra for healing, rejuvenation and nurturance .

Mahāmṛtyuñjaya mantra

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय माऽमृतात् ॥

*Oṃ tryambakaṃ yajāmahe sugandhiṃ puṣṭivardhanam
urvārukamiva bandhanānmṛtyormukṣīya mā'mṛtāt.*



A Global Satsang with Ammaji

for Purna Vidya's

Gita Group Study Members

Q.

What are the Śāstras?

A. Śāstras means scriptures, as they refer to revelations. When we say revelations, it is a body of knowledge that is revealed. And the revelations can be in different forms: pictures or line drawings, etc. But the revelations that we are referring to are revelations that came to us in the form of mantras – sounds. Meaningful sounds are called mantras. These are the revelations where the content, the knowledge and the subject matter were revealed. The form in which the knowledge was given was also revealed.

These revelations were made only to people who were highly exalted, highly sāttvik. We call these people ṛṣis or seers. They were people of great penance and as a result they received this body of knowledge. We call them mantradrāṣṭāraḥ, the seers of the mantras. These mantras are called Vedas, and hence, the Vedas are considered revelations.

Mantras were in the form of sounds. Mantras were not written and given. There was no paper in those days, several thousand years ago. And so, they were heard as sounds, and therefore, received through karmāparampara (from mouth to ear). The mantras were heard. It is a tradition of listening and receiving; it is not a tradition of typing and receiving. Therefore, the whole operation for transferring knowledge is the teacher as the speaker and the student as a listener.



The listener facilitates the speaker, and the speaker is inspired by the listener. And even today, 15,000 years later, we can find people who will vouch for the integrity of knowledge transfer in speaking, listening and receiving, and not in writing nor reading.

I have one teacher like that: Sri Sheshadri-nathan. My guru sent me to him to sit and learn some texts, and when he would teach, pearls of wisdom would emerge. I couldn't grab them all, and so, I would start writing. And the minute I grabbed the pen, he would stop talking. Because his method was, you listen and receive. He would always tell me, "If you write knowledge, knowledge will exist in the book, not in your head. And if you want it to enter your head, stop writing. Absorb it all by focused listening." And really, I think there is a lot of truth in this.

Coming to the definition of śāstras, the revelations are called śruti and the support literature is called smṛti. The support literature was given to us by the seers. They created additional literature to support the Veda, called the science of phonetics, the science of the grammar, the metrical system, the Vedic dictionary, astrology-astronomy, and the know-how of rituals. These are all different disciplines of knowledge, and they are also called śāstras. But they are referred to as smṛtis, not śrutis. Śruti means revelations. Smṛti means that which is remembered and reproduced.



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

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

With Guru's blessings, PurnaVidya is now in the palm of your hands and wishes you an enriching spiritual journey ahead.

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



Āsana Yogapractice

In this issue we are transitioning from standing to **seated postures**. Another category in the world of asanas.

Following our tradition we will have a short look into the sanskrit names of our two asanas:

माला *mālā* – garland

मल *mala* (short a) – impurity / dirt

नाव *nāva* – boat

The deep squat, **Malāsana** is a grounding and stabilising posture which can help you calm your mind. In English it is also called Garland Pose (as the arms hang from the neck like a garland). It's a very basic pose and should come naturally to us all. But for most of us it has become challenging, due to our habits and the modern comfort of life.

Paripūrṇa **Nāvāsana** again is a powerful pose. It is stabilizing as well as centering and helps you on an emotional basis to grow self-confidence.

>>> Remember: trust your body, be kind to yourself and don't force yourself into a posture. Play with the variations and with patience you will master the āsana in its full beauty.

1. MALĀSANA (deep squat or Garland Pose)



Benefits: *Malāsana* is a deep squat. It expands the spine and helps building flexibility in all the muscles related to the back. The posture can also help with lower back ache, especially women during menstruation find this posture very relieving. A deep massage of the abdominal organs helps improve the digestion. In addition the chest and shoulders are opened up, the muscles in this region expand, flexibility and blood flow can be improved as well. Another benefit is, that the knees get strengthened and also your entire legs get conditioned and blood circulation is ensured.

How to do it: : Coming from *Tādāsana*, the mountain pose, open your feet hip distance apart, even like shoulders apart can be a good measure. From there slowly bend your knees and squat down. Your elbows can gently press against your inner thigh. Bring your palms together in prayer position, *añjali-mudra* and lift them against your chest/heart centre. Gently lift your sternum up. Your hips sit towards the earth.

>>>



>>>

Alternative: If you feel your heels cannot touch the ground, place a rolled up towel or blanket under them. You can also open your feet wider apart. If you feel shaky with your palms to your chest, just lower your hands and place them in front you on the ground or blocks.

Please do not practice: This āsana brings a great pressure on your knees & ankles so you should avoid practicing this posture if there are any injuries or ligament tear; also please do avoid this practice during pregnancy, because of the pressure this āsana puts on your abdominal area. If you feel weak in your lower back, please do not practice as well.

2. PARIPŪRṆA NĀVĀSANA (full boatpose)

Benefits: Nāvāsana has a lot of benefits physical as well as emotional. With the effort in balancing and aligning in this pose, engaging your muscles and connecting to the stability in your core, this posture can be very calming and centres body, mind and emotions. It can bring you closer to stillness almost like finding silence in the midst of a storm

How to do it: From Mālāsana you can sit down and hold your legs bent, feet can touch the earth, hands can be placed behind you. From there find a length in your spine, gently lift your sternum up against the sky, lean back slightly. Start to lift your legs. Maybe at first by bringing your shins parallel to the ground. Find your abdomen muscles and engage. Your sitting bones press firmly against the ground. Then lengthen your legs, point your toes. Finally your arms raise up at shoulder level and stretch out (1).

Alternative: you can stay with your legs bend, shins parallel to the ground. Your hands can be places behind you or your hands can be placed on the backs of your thighs (2).

Please do not practice / contraindication: Pregnant women should avoid because of the abdominal pressure in this āsana. If you have balancing issues or vertigo related issues please do not practice as well. Also if you have shoulder or hip injuries you should avoid this practice,

because while holding the asana it's only your shoulders and hips that are active. Additionally all surgery to any part of your body are also contra-indicators.

> **Text: Kerstin / Photos: Judit**
support: Helga, Gela, Nina and Birgit.



>>> In the November NL we will stay seated – combining the seat with a forward fold and a hip opener.

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.

Peer Pressure...

One is born into a world made up of countless individuals and is dependent upon some of these individuals throughout one's life. In addition to one's family, one also finds oneself inextricably embedded within a larger social and cultural framework. One cannot avoid interacting with other people, nor can one naturally live in total isolation.

Peer Groups

From an early age, one learns to interact with one's peers. Peers are other individuals who are nearly equal to oneself in various ways such as age, sex, socio-economic status, education and interests.

One of the ways in which one learns to socialise with others is by engaging in group activities with peers. In such interactions, one learns to share with and accommodate other individuals. In a group, the actions of one individual affect the others and for the group to maintain good morale and harmony, one often needs to give precedence to the needs of the group over one's own needs. To feel a part of the group one needs to accept the group and be accepted by its members. This being so, one feels a certain amount of pressure to conform to the group's needs.

As long as the needs of the group are not in conflict with an individual's needs it is easy to conform to the group. For instance, in being a member of a sports team, if the main focus of activity among the group members is the game and the victory of the team, one can easily interact with one's peers and enjoy the game. There might be times, however, when one's peer group wants to engage in an activity which one has a conflict about.

For example, playing a prank on someone might seem like fun and yet, one may not want to be part of it. Some deal with such a conflict by not participating; others by not participating but staying in the background to witness what happens; while still others give in and participate in the prank, regretting it later when it leads to an undesirable consequence.

One of the most difficult situations that one finds oneself in, is when one's peers want to engage in an activity that can be potentially harmful to oneself and others. The dilemma created in this situation is whether one takes a chance of incurring the disapproval of one's peers by doing what one knows to be right and not going along with the 'in' thing to do, or whether one gains their approval by going along with them and doing what one knows to be incorrect. The latter course of action may appear easier at that moment because one does not want to feel rejected by one's peers. In the long run, it is beneficial for one to follow the former course of action. Having the courage to live up to one's values in spite of peer pressure to do otherwise makes one discriminative and self-assured. One also eventually earns the respect from others in society, whose relationship further enhance one's growth.

>>>

Children of immigrants carry a heavy burden with respect to peer pressure. Like other children, they feel the pressure to conform while struggling with right and wrong behaviours. But unlike non-immigrants, they face the additional task of winning acceptance and assimilating into the indigenous culture which makes the pressure more difficult to manage. Very often, the values and the concept of right and wrong that are a part of their culture may be quite different or opposed to the local culture. What can make their task more manageable is gaining a wider understanding of their own and the local culture and developing a peer group with which they have more in common.

Friends and Siblings As Peers

One also looks upon one's individual friends as peers. Since there is significant dependency on and closeness with one's friends, the pressure that one feels to conform is even greater than the pressure one experiences from a peer group.

Siblings can also be considered peers as they have a lot in common and are often not far apart in age. Having siblings as one's peers, for the most part provides a source of support and strength, since siblings do not usually make demands as others peers may do.

Choice of Peers

Since peers play such a significant role in one's life, and have a capacity to exert considerable influence over one's thoughts, values and behaviour, it becomes very important to exercise proper judgment in choosing friends among one's peers. One can make friends with others coming from various socio-economic, familial and cultural backgrounds.

It is prudent to protect oneself from those who cause impediments to one's own growth and success. Just as a young tree is protected from destructive elements until it grows into a strong tree, an individual also needs protection until he grows strong enough to deal with negative influences that can deter his growth. As one grows older and more secure in being able to live by one's own personal values without being influenced by peer pressure, one is able to interact with peers of all kinds. In so doing, one maintains a way of life that one believes to be proper, and conducive to one's growth and maturity.

>>> completed.







7th to 14th Oct 2021

A short account of the prayers, pūjā,
offerings, and celebrations during
Navaratri 2021

Evening Arti and Bhajans

On the auspicious occasion of Navaratri, the ashrams of **Purna Vidya** at **Tapasyalayam** and **Coimbatore** resounded with pūjās, offerings and dānams for blessings of the Devi. Ammaji and Swamiji, while being physically present at the Tapasyalayam ashram at Uttarkashi, brought sevaks and devotees to their abode through video recordings of the pūjās every day. The Ashrams were beautifully decorated and at Tapasyalayam, Ammaji did the alaṅkāra of all the deities – **on all 9 days and for a few days later also as the Nagadevatas visited the ashram, gracing their presence.**



Ammaji personally did the Alankara and Pūjā

There were five priests deputed to do the japa, special pūjās and homas. They stayed in the ashram to perform the same. Ammaji did pūjās and homa on behalf of all the sevaks and students on all the nine days. The ashram catered food three times daily for the 12 days. Visitors to the ashram were offered food. Even the birds and animals who entered were fed at the ashrams. Purna Vidya sevaks and students were initiated into japa and Ammaji advised all to do a minimum of one māla-japa for **Durga** during the first three days, **Lakshmi** in the middle three days, and **Sarasvati** during the last three days.



Saligram

During the Navaratri retreat, Ammaji enlightened us with selected teachings from the Devi Bhagavatam titled, "**O Devi! A Call of the Soul.**" The talks were lucid to listen and absorb the power of the Devi with deep insights on Navaratri.

> **L.N.Venkataraman**





Sarasvati Pūjā



Sarasvati Pūjā



Swamiji with Ashram cow Kapila



Homa



Ganga Visarjanam into Ma Ganga



loma

>>>

Navaratri



Navakanya Pūjā



Nava Sumangali Pūjā



Nava Sumangali Pūjā



Kanya Pūjā



Homa



Siror Nagadev



Siror Nagadevata



Netala Nagadevata



Netala Nagadevata



...Pūjā at Coimbatore Ashram



Tapasyalayam Ashram Visit

#2

Past Events – Ashram

17

When our father said that we are going to Purna Vidya ashram for Navratri, we jumped into excitement as we had not gone on any vacation for past two years due to the pandemic. The fact that Purna Vidya ashram is located on the Himalayan belt added more to our excitement. As we entered the **Tapasyalayam Ashram** we were awestruck with the beauty of its location. The serene location of the ashram on the bank of **Ma Ganga** underneath the mountain ranges gave a picturesque view.

On Vijayadashami day we got upadeśa from Ammaji on Bhagavad Gītā made us take commitment to read The Gītā everyday. Every now and then Ammaji took time to personally chat with us and advised on how we should stay focused in studies and how we should lead our lives. The hugs and kisses we got from her made us experience grandmotherly love from her. This is an experience we will cherish for our entire life.

We were amazed with scenic beauty of mountain ranges when we went on a day's trip to Gangotri which is 90 km away from the ashram. A stroll to nearby villages gave an opportunity to interact with innocent villagers and enjoy the landscape. The caretakers and staffs of the ashram were very friendly and caring. We were served with tasty sattvic food.

As days grew by we could feel deeply connected with Ma Ganga and on final day when Ammaji did Pūjā to Ma Ganga we could feel her abundant blessings on us. We leave the ashram with heavy heart and sweet memories only to come back more often.

> C. Vighnesh and C.S. Vidya





#3 *Swamiji & Ammaji at Sarasvati Mahavidyalaya-Uttarkashi*



Ammaji and Swamiji were invited to the Sarasvati Mahavidyalaya Uttarkashi. This is Vedic patashala where the students are taught Veda, samskrutam, jyotisam, etc where students study up to degree of satri and acharya. Ammaji spoke about the live unique Vedic tradition and inspired the students greatly.



#1



Sanskrtam

Intermediate Level

Part 1 to 4 / 110 Sessions

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

5th Batch of Online Students

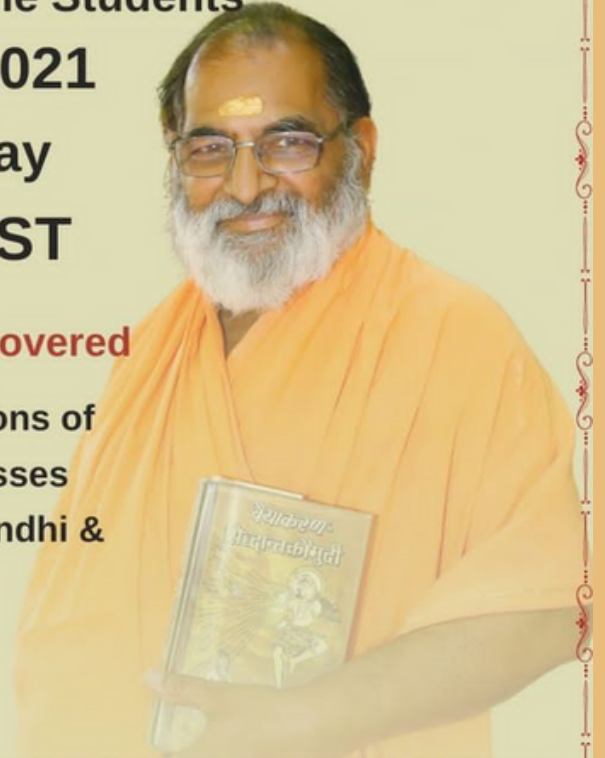
Starting November 7, 2021

Every Friday and Sunday

7.00 p.m. - 8.15 p.m. IST

Part -1 (30 Sessions) Syllabus covered

- Verbs- Present tense - Conjugations of Roots belonging to 1, 4, 6, 10 classes
- Phonetic Combination- Vowel Sandhi & Visarga Sandhi
- Nouns - Masculine and Neuter
- Syntax - All 8 Cases



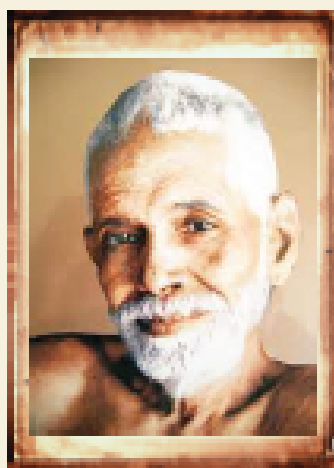
Swami Siddhabodhananda has a 45 years history as a teacher of Vedanta and Sanskrit. Sri Swamiji began teaching Sanskrit in Pujya Swami Dayananda Saraswati's Gurukulams in Piercy, CA and Saylorsburg, Pa., USA, and soon became the Chief Acharya of Arsha Vidya Gurukulam, Coimbatore, Tamil Nadu. Sri Swamiji taught Paniniyan Sanskrit to the long term (31/2years) residential students of Vedanta Courses for three decades(#Five courses). Sri Swamiji is a master in handling the Sankara-bhasyam, of the terse Vedanta texts such as Upanisads, Bhagavad Gita, Brahmasutras. Swamiji's scholarship and mastery of Paniniyan Sanskrit Grammar allowed him to create the pedagogy and structural tools for the residential Vedanta Courses in Arsha Vidya, which is used till date.

Register at : www.purnavidya.org/sanskrtam

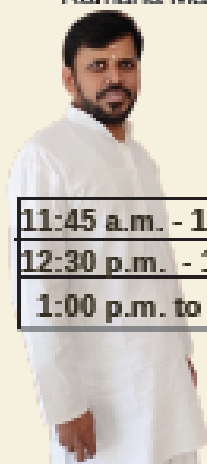
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#2



"Whatever is destined not to happen will not happen, try as you may. Whatever is destined to happen will happen, do what you may to prevent it. This is certain. The best course, therefore, is to remain silent."
— Ramana Maharshi



Agenda

11:45 a.m. - 12:30 p.m.	Upadesa Saram
12:30 p.m. - 1:00 p.m.	Live Meditation by Arulji
1:00 p.m. to 1:15 p.m.	Q&A Guided by Arulji

Join Us for Power of Prayer Sessions

For Participation Registration is Free but Compulsory

Register Using Below Link

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

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Tamilnadu India
Phone : +91 91503 19999
info@pumavidya.org



POWER OF PRAYERS With Ammaji

Every Saturday 12 Noon (IST)

Starting **Upadesa Saram** from
November 20, 2021

The Great Seer, Sri Ramana Maharshi in his text Upadesa Saram expounds the essence of all the teachings of Vedanta. These thirty verses, give a direction to arrive at the source of everything - that which removes bondage, resolves all questions and bestows bliss.

Ammaji in these Talk Series, will simplify the profound meaning of the text and bring out its essence in a very appealing way.

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*let's extend our gratitude
and support the Ashram!*



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

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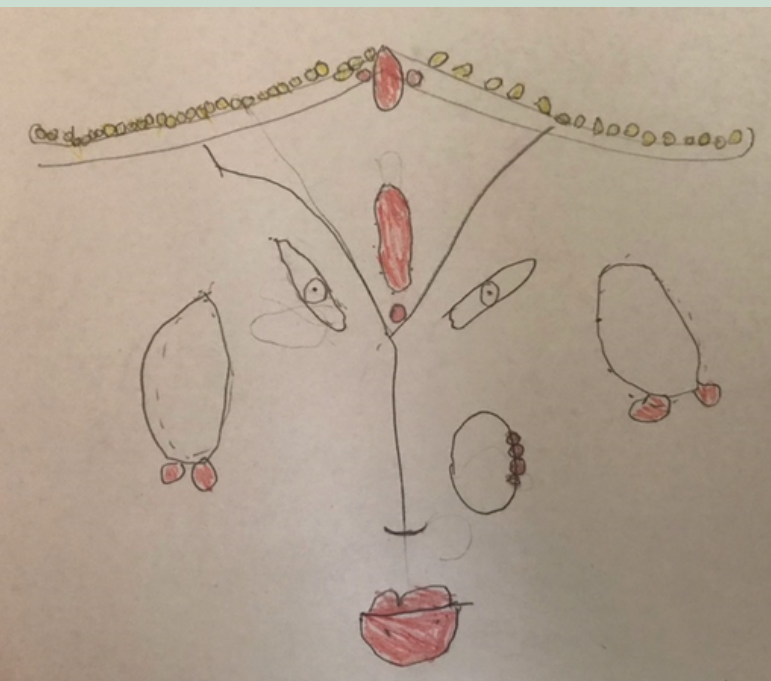
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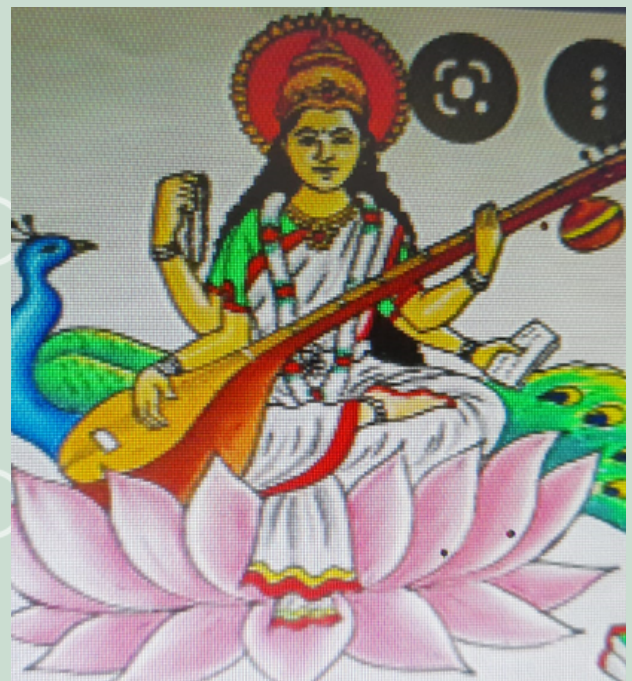
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***May your Feminity empower you to be the icon of Unconditional
Love as you walk the path of Dharma.***

-Swamini Pramananda (Ammaji)



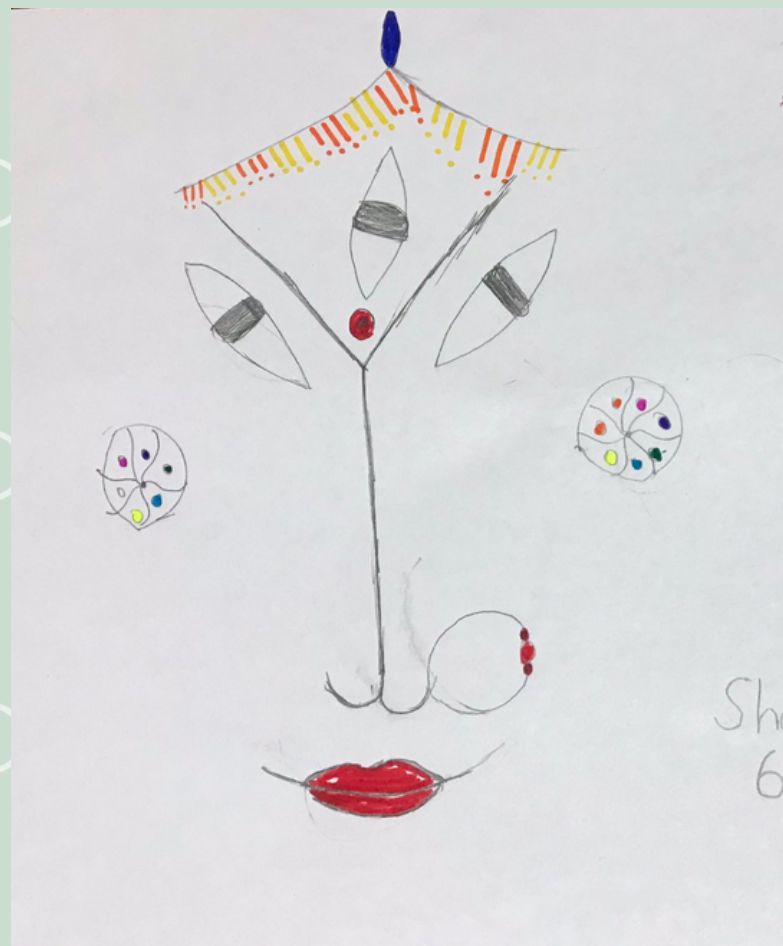
Artwork (Illustration) >>> by **Veda Vinnakota**



Artwork (Illustration) >>> by **Advait R**



Artwork (Illustration): >>> by **Sarthak Datta**



Artwork (Illustration): >>> by **Shanvita**

NAMASTE DEAR FRIENDS!

Fear and courage are part and parcel of our growth. A healthy level of fear can protect us from making wrong judgements. But that doesn't mean that one needs to live in fear all the time! Fear that engulfs us can impede our life, halt one's growth and lead to making wrong choices. Therefore, what can we do to transcend fear and be courageous?

First, we need to identify the root of our fear and know that it's ok to be vulnerable. We need to be gentle on ourselves and not rush the process. We can also consider to work and develop our inner strength as inner strength reduces fear. We can partake in any kind of mental or physical disciplines such as fasting of food, speech and self-restraint of the sense organs to develop inner strength. Japa (chanting the Lord's name) also develops our inner strength and sharpens our focus. For growth to take place, at times we need to take a leap of faith and let go of familiarity. Courage emerges from faith and it enables us to face crises without tipping our balance!

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

>>> purnavidya.newsletter@gmail.com

***“Life is full of
ups and downs.
We need to train
ourselves to rise
and ride them”***

(Ammaji)



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