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Ammaji's Message

Dear Readers,

Love, a four-letter-word, that is often sought after, uttered without true understanding, overused and misused. The basis of love is selflessness. It is not mere passion nor attachment. When this is not understood, it leads to pain, disappointment, frustration and anger. When love is meant to unite, where is the divide? Giving, receiving, sharing and uniting are love's way.

continued ...

When we love someone, we want to lavish and pamper them with gifts, create memories and experiences. During their low moments, we want to be their pillar of support, to uplift and protect them. Every waking moment becomes a material and emotional investment which can give rise to unrealistic expectations as time goes by. Love that is grown on the seeds of materialism do not and will not flourish. However, when there is interaction and connection with others with love in our heart, we will transcend all judgements and prejudices. Love makes it possible to see beyond the faults and judgements which often colour our relationships with others and ourselves.

Know that the voice of God is love.

It is expressed as trust, abundance, honesty, unconditional acceptance, forgiveness, non-judgement and freedom. It manifests as sympathy, empathy, compassion, understanding, joy and friendship. Remember who you are, that you are indeed an infinite Being made of love and remember the power of love is you!

A spiritual heart continues to love God even when their prayers aren't answered as they hoped it to be. Likewise, being an embodiment of love one responds with love to all beings despite the situation they are in. By staying grounded, rooted and connected in love, you allow the energy of love to move through you, move with you. By consciously choosing love in everything you do, you are then actualizing your highest Self. Be here now as love and let LOVE be your guiding force!

Love and Blessings,
Ammaji



The Aṣṭa - Vināyaka Avatāras

In mudgala-purāṇa we have eight great manifestations of Lord Gaṇeśa, each avatāra takes care of one āsura-śakti.

Vikaṭa – Gaṇapati – Avatāra subdues Kāmāsura

The first asura is Kāmāsura. He is the personification of desire. He is married to Tṛṣṇā, the daughter of Mahiśāsura, who is always wanting. It is not a benign desire. When desires bind you, it brings addiction, leading to wrong activities, adharma. The desire has caught you. It has turned āsurik, destructive in nature. In the story of the Mudgala-purāṇa, the asura became so ambitious, he wanted to conquer all the worlds, the brahmāṇḍa. The guru of the asura is śukrācārya. He initiated Mahiśāsura with pañcākṣarī-mantra – ‘om namaśśivāya’. Whenever the asuras wanted high powers, they took refuge in the highest noble powers. Through penance, Kāmāsura earns the overlordship of the brahmāṇḍa. Therefore the dharma goes into destruction. Ṛṣi Mudgala advises the devas to pray to Lord Gaṇeśa. He appears in the form of Vikaṭa. His very arrival makes the demon loose his strength and the asura surrenders.

Lambodara - Gaṇapati - Avatāra subdues Krodhāsura

Krodha, anger is a very powerful emotion. Something that arises from within and we do not know what to do with it. From wrong association, kāma, the desire is born. An unfulfilled desire leads to frustration and so krodha, anger is born. These frustrations lead people to make wrong conclusions and respond reactively to a situation, which is called anger. To deal with anger, we have to first acknowledge that we are angry. Because we love to justify. We deny that the anger is in us and hold on to the āsura-śakti. First acknowledge that you are angry. secondly, reflect upon it. Review your thought systems, daily. Try to understand the thought pattern. By this sequencing of the thoughts, we learn to review our thoughts, our actions and our feelings. Reviewing the thoughts everyday is a very important spiritual exercise. Thirdly, consciously increase the time interval between the trigger and the response. We do not even realise this: with the trigger, the response just gushes out. When we become conscious of the responses, we work from the inner space. Then we get the power to control them.



Vedānta talks about the cultivation of values, which will help us to dilute further the response to anger. The values like kṣamā, forgiveness; dayā, compassion and ahimsā, non-violence; help to take care of anger. Krodhāsura ... also wanted to rule the brahmāṇḍa. When power comes, you want to have the last word. Sukrācārya, the asuraguru gives Krodhāsuraa mantra of the Sūryadeva. With tremendous penance he achieves his goal and rules the world, including the sūryaloka. The devas, the celestial powers, pray to Sūryadeva who tells them to invoke Lord Gaṇeśa. Lord Gaṇeśa appears in the form of Lambodara. The asura fights the battle and loses, surrenders and asks forgiveness. Lord Gaṇeśa does not kill him. Something beautiful about Lord Gaṇeśa is that no asura is killed. They are sent to the Pātālaloka.

Gajānana - Gaṇapati - Avatāra subdues Lobhāsura

Lobhāsura is the demon of greed. Lobhāsura is said to have been born due to the wrongful glance of Kuberadeva on Pārvatī. Unfulfilled desire or kāma, brings in krodha. But a fulfilled desire brings greed, lobha. A heart which can never say enough - prāpteṣu viśayeṣuapi laṁ buddhirāhityam. This is the absence of saying enough. Greed has no satisfaction in any amount of material prosperity and makes people justify their wrong actions. The counter value is to cultivate santoṣa; cultivating consciously a satisfaction. Cultivate satisfaction and dānam, charity and generosity. If I am unable to do it, then I go to Gaṇeśa. Lobhāsura does a lot of penance to Lord śiva with the pañcākṣarī - mantra and gains the powers to rule the bhūloka, svargaloka and śivaloka. The devas pray to Lord Gaṇeśa, who comes in the form of Gajānana and tells śivato go as his emissary to this asura. Lobhāsura, recognising the greatness of Gajānana surrenders to Lord Gaṇeśa.

Mahodara - Gaṇapati - Avatāra subdues Mohāsura

The next asura is Mohāsura, who is deluded with his wife Madirā, intoxication. An intoxicated mind is an ever deluded mind. In the delusion, caused by ignorance and distortion, the man is in pain. That grief or sorrow is the cause of intoxication. Correction is done only by self - knowledge and self - awareness, which can eliminate the delusion. When Mohāsura wanted complete victory over the universe, he prayed to Sūryadeva. After acquiring all the powers, he leads a life of adharma. All devas go and ask Sūryadeva for help. He directs them to Lord Gaṇeśa, who arrives in the incarnation of Mahodara. He tells Nārada and Mahāviṣṇu to go as his emissaries. Without any fight the asura surrenders. He welcomes Mahodara and dharma is re-established.



Ekdanta – Gaṇapati – Avatāra subdues Madāsura

Madāsura represents the ego, the much exaggerated opinion about oneself. A thought which arises from Madirā, intoxication. This makes a person always feel entitled to be respected and recognised and therefore makes this person get offended all the time. If one understands the fact that every success has a lot of grace behind it, one's ego gets corrected. Gratitude is the counter to this exaggerated arrogance. Madāsura does tapas to the Goddess Bhagavatī with the ekākṣarī-mantra – 'hrīm' and gets all the powers. The devas go to Sanatkumāra. He directs them to Gaṇeśa, who comes as Ekadanta. Just by looking at Ekadanta - avatāra, the asura surrenders and, as usual, is sent to the Pātālaloka.

Vakratuṇḍa - Gaṇapati - Avatāra subdues Mātsaryāsura

Mātsarya is jealousy. This asura does not easily go away. The Bhagavad-Gītā repeatedly points out for us to eliminate it. It emerges from resentment and leads to intolerance and to loss of family and friends. It needs a lot of inner work. First acknowledge that you are jealous. Secondly, understand the role of karma, and know that if someone is blessed with a talent or skill, it is something earned karmically by them and hence they enjoy that talent or skill. Thirdly, appreciate the others and have empathy towards them. Enjoy seeing the good fortune of others and bless them. There is no need to possess everything that I admire. Mātsaryāsura (the demon of jealousy) prayed to Lord śiva with the pañcākṣarī - mantra - 'Om namahśivāya' and got the powers. The devas approached Lord śiva, but nothing could be done. So they approached Lord Gaṇeśa with ekākṣarī, and He arrived as Vakratuṇḍa. The asura was subdued and was sent to Pātālaloka.

Dhūmravarṇa - Gaṇapati - Avatāra subdues Ahantāsura

The six asuras, sitting within us, are ruled by two rulers. The top one is Ahantāsura- ahaikāra and he is taken care by Dhūmravarṇa - avatāra.

Vighnarāja - Gaṇapati - Avatāra subdues Mamatāsura

The next ruler is Mamatāsura, who is subdued by Vighnarāja. Aṣṭa - vināyaka is worshipped on this Caturthī day. So what is the call of the soul? What more can the Lord give you, than what he has given you already? If only we could learn to access what we have, which is difficult because of these asuras sitting on our head. The call of the soul here is for the Lord to subdue all the āsura-śakti.



Something beautiful about Lord Gaṇeśa is that he is the vighnahartā and the vighnahartā-vighneśvara. This means that he is the Lord of obstacles. What does that mean? Does he keep creating obstacles or removing the obstacles? He is a vighnahartā for his devotees. If I would only pray to Lord Gaṇeśa and invoke his blessings, his very presence will help to remove these asuras, who are obstacles to a devotee.

The Worship of Lord Gaṇeśa

How do we invoke the Lord? In the tradition we have two ways of invoking: Pratimā – You can create a form, an idol and do śoḍaśa - upacāra - pūjā. Traditionally we have the pañca-āyatana-pūjā – ādityam, ambikām, viṣṇum, gaṇanātham, maheśvaram. It is a daily pūjā, done through a stone, an icon from the Sonbhadra river. The worship of the Lord can be anthropomorphic or aniconic.

Pratīka – We can also have a pratīka, a sound symbol which is ‘om - gam’. ‘Gam’ is a single syllabled expression. You invoke the Lord with your chant in a meditation. This is the ekākṣarī of Lord Gaṇeśa. The aṣṭākṣarī is om gam gaṇapataye namah.

Gaṇapati - gāyatrī can also be chanted. Mantra - mālā of the eight names of Lord Gaṇapati is also chanted. Each name beautifully reveals the nature of the Lord. A fire ritual, homa can be done to invoke his grace. He is a śīghra - prasanna, one who is very easily pleased.

In the regular homa, Agnī, the Lord of fire takes the offerings to various deities. But in Gaṇapati - homa, Gaṇeśa himself comes and abides in the fire. The mudras of offering naivedyam changes in gaṇapati - homa because he has himself descended to receive the offering.

Gaṇeśa – The Infinite Light of Our Soul

If you are a devotee of the Lord there is no need to invoke him. You know very well from your life – having experienced his blessings – that his protection is always upon you. In the Indian tradition – no matter what pūjā we do – we first invoke Lord Gaṇeśa to ward away all negative forces. In his presence all āsura-śaktis surrender and move away. As told in the Mudgala - purāṇā, the stories of the aṣṭavināyaka, it is clear that when they come, the negative forces have no place in your own psyche. If I find myself helpless and unable to handle my own negativities - the six fold enemies headed by their two bosses - I should call the Lord. Let it be THE CALL OF THE SOUL.

Seek his blessings to cleanse your thought system which carries the impurities. If only we get help from Lord Gaṇeśa, we can live our lives in peace. And thus our spiritual growth is guaranteed. Let Lord Gaṇeśa bless our humanity. All of us are struggling with our own self-centeredness, selfishness and destructive nature, making this whole planet egocentric. What is it we are chasing after? We do not know. Looks like a race for happiness and the more we race, the more is the chase. It is not something that we can get. It is there within you. Eternal peace is within you. The truth, the greatest secret is Lord Gaṇeśa, as nirguṇa - brahman abides in our soul. It is the soul that needs to awaken to Lord Gaṇeśa. He is within and around you. Eternal peace is our essential nature, and not a thing that we chase. It is already within us. It is about rediscovering. Let us not think about the asuras. Let our thought system not be captured by the inner enemies. Let our thought system align to the higher divine powers, with the blessings of Lord Gaṇeśa as saguṇa - brahman and nirguṇa - brahman, as Infinite Light. May there be self - awakening in our life journey. There cannot be a bigger call than this. Seek the elimination of all negativities and pray to the Lord to protect us and help us grow in the awareness of 'Who We Are'. Let us all become so noble that we begin to live that yuga, the era of rāma - rājya; the era of dharma, of harmony, of peace and of generosity.



ॐ
Tat Sat

A Family Satsang with Ammaji

It was in March 2020 that Purna Vidya Foundation, under the guidance of Ammaji, embraced the online space to reach out to the younger generation. At a time when the world was busy coping with the challenges of the pandemic, Ammaji was concerned about the well-being of the children. This care and concern translated into the online Vedic Heritage classes for children globally.

From the comfort of their homes, children zoomed into interactive and enriching sessions on **Ramayana, Mahabharata, Bhagavata Purana** and 'Value' learning, designed to suit different age groups.

We are close to completing a whole year of successfully delivering the programs online. The Heritage teachers thought, the best way to commemorate this occasion is to connect the children with the very author of the Vedic Heritage Teaching Programme— our Ammaji.

On the 13th February 2021 a 'Vedic Heritage Satsang' was organised for children to interact with Ammaji. More than fifty children currently doing Heritage classes joined in along with the parents. Children thoroughly enjoyed the session which was conducted in the most engaging and interactive manner by Ammaji.

*>>> Here is a some fun activity for the children based on Ammaji's satsang.
Come' on kids get cracking! <<<*

The purpose of the session was to instill the sense of pride as a Hindu amongst the children. In a very lucid manner Ammaji explained the wealth of knowledge that belongs to our ancient yet vibrant tradition. It involved a systematic and structured explanation of what is contained in the Vedas, the Itihasas and the Puranas.

The children instantly struck an immediate connection with Ammaji and responded with all enthusiasm. The parents and the Vedic Heritage teachers also became one amongst the children during the session. It was overall a blissful experience for all of us who participated.

We plan to have **Vedic Heritage Family-Satsangs every month with Ammaji**. We consider ourselves truly fortunate for such a rare opportunity to spend time with Ammaji as families. We invite Hindu families from all over the world to join in and benefit from this experience of Live monthly Interactions with Ammaji on the basic tenets of Suparivara-dharma, Grasta-dharma, Shisya-dharma, Sukanya-dharma, Sudampati-dharma and so on.

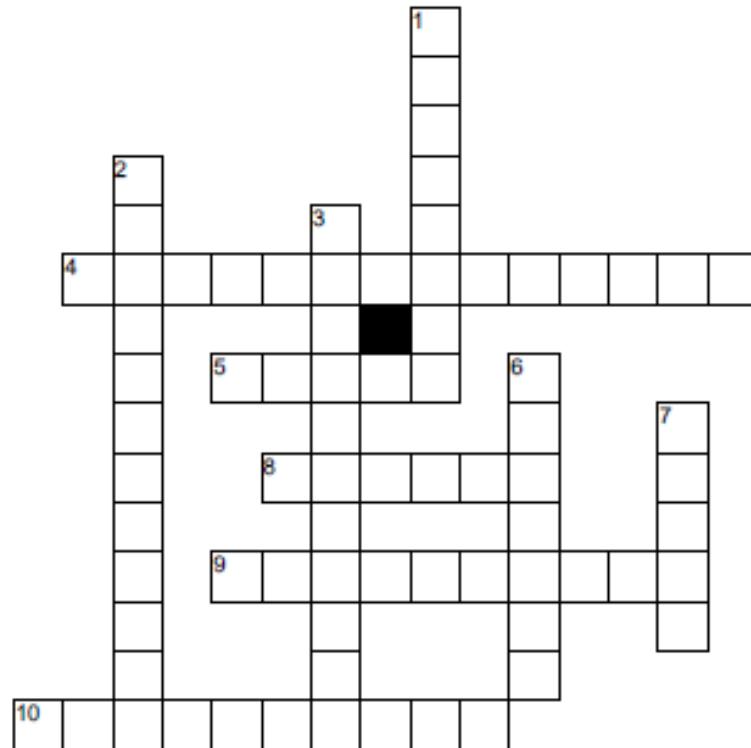
- Vedic Heritage Seva-Team

continued ...



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VEDIC HERITAGE CROSSWORD

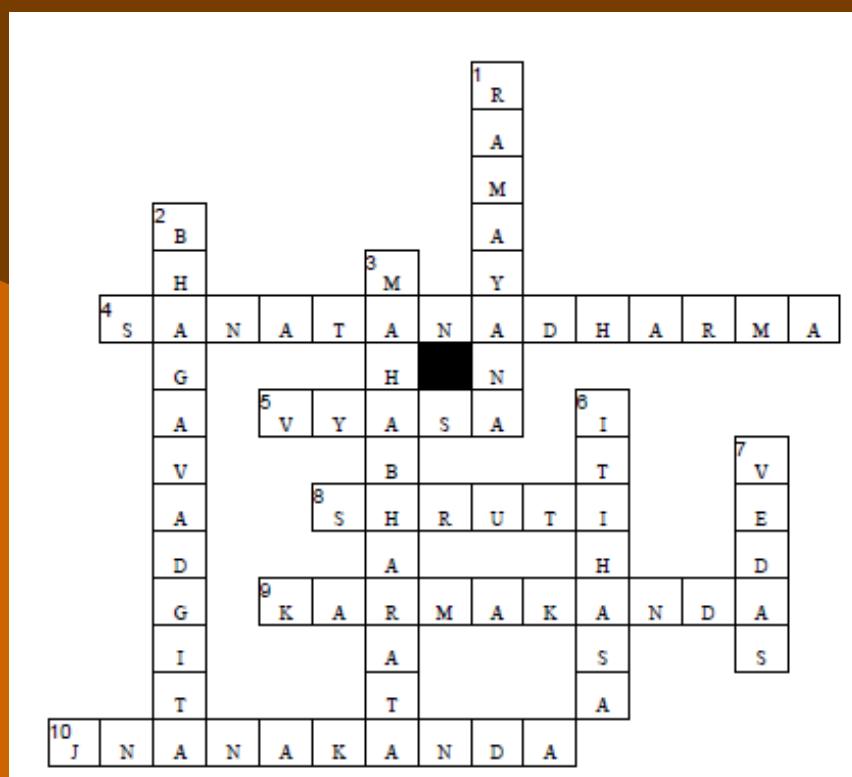


Across

- 4. The name for our religion (8-6)
- 5. The sage who organised the Vedas (5)
- 8. Another name for the Vedas (6)
- 9. The prayer and ritual section of the Vedas (5,5)
- 10. The knowledge section of the Vedas (5-5)

Down

- 1. The epic with 24,000 verses (8)
- 2. The sacred text that contains 18 chapters (8-4)
- 3. The epic with a 100,000 verses (11)
- 6. Another name for our epics (7)
- 7. The sacred texts that were revealed to us Hindus (5)



continued ...

Sūryanamaskāra part 1/3

If you are starting a yoga-asana routine or want to add more variety to your existing practice the sun salutation, Sūryanamaskāra, is a wonderful way to do so. The Sūryanamaskāra is a dynamic flow of twelve asanas, formed out of forward and back bends. 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 Suryanamaskara 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. *TADASANA (Mountain Pose)

Benefits: finding your inner and outer alignment, centering and focusing the mind.

How to do it: Find a standing position. In this asana your feet are parallel. Ground the soles of your feet (4 points: inner and outer heel, inner and outer ball of the foot). Activate your knees and legs, your thighs rotate slightly inwards. Please be cautious if you tend to hypermobility in your knees, if so try to also activate your hamstrings. Your upper body straightens up, lift your sternum, eventually your ribs slightly turn inwards. The shoulder blades sink deep towards the hips. The spine elongates, feel it all the way up to the crown of your head.

Your hands come to Anjali Mudra.

>>> Please do not practice / contraindication: ---



2. *UTTHITA HASTASANA in TADASANA

(Mountain Pose with raised arms)

Benefits: opens and creates space in your upper body, helps finding a deeper breath and also prepares your shoulders and your upper back for more advanced asanas.

How to do it: Stay in your Tadasana (Mountain Pose), try to keep the alignment. From here lift your arms all the way up to sky.

Your palms face each other. Relax your neck, shoulders and your face muscles.

You can slightly bend backwards, if it feels comfortable.

>>> Please do not practice / contraindication: shoulder injurie



continued ...

3 *UTTANASANA (Deep Forward Bend)



Benefits: opens and stretches your legs and your hamstrings, calms your mind and can also reduce blood pressure

How to do it: Your legs stay activated and your feet are still grounded in the 4 points. Now bend forward. Try to bend from your pelvis and not let your back get round.

You can lift your sternum and your upper front body elongates. Again move the shoulder blades down towards the hips, don't lift them towards your ears.

If you are flexible enough your hands can be placed on the ground. But they are fine on your shins, as well.

>>> *Please do not practice / contraindication: herniated disk, pregnancy, sciatic pain syndrome*



4. *ANJANEYASANA (Sprinter Pose / lunge)

Benefits: stretches the back of your leg, when it is active; by lowering your back knee you will feel the stretch in the front of your leg, upper thigh and groin, all the way up your abdominal wall.

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, your pubic bone, navel and sternum lifts upward.

Again your shoulders move towards the hips.

You can place your fingertips on the ground.

>>> *Please do not practice / contraindication: lower back problems*



All four asanas are forming the beginning and also repeat themselves at the end of the Suryanamaskara

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

continued ...

>>> This newsletter is the **first of a three part miniseries**, describing all asanas of the **Sūryanamaskāra**. In the next newsletter we will see Ardha Chaturanga Dandasana and Chaturanga Dandasana in more detail.

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 the 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.

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



THE POWER OF PRAYERS

With
Ammaji

Every Sunday 12 Noon (IST)

Govindastakam

a Hymn on Lord Krishna

Begins

from February 21, 2021

Govindastam is a beautiful hymn of eight verses attributed to Adi Sankara, each verse describing the glories of the incarnation of Lord Krishna as well as His Essential Nature!

Join Us for "The Power of Prayers"
Sessions Free

Register Using The Link Below

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

Self-Image

Every human being has an estimate about oneself... based on one's family, wealth, education, accomplishments, position and so on. Since there is no limit for achievements with respect to any of these factors, and what one achieves in a given field is insignificant as compared to one's potentials or what others have achieved in that field, one cannot feel comfortable with oneself. It becomes essential, therefore, to find ways to develop one's self-image based on certain healthy attitudes towards oneself and everything else. One who has a good self-image alone can set an example to others.

One's self-image cannot depend on external factors in order to be abiding. One need not be an important person or have a fat bank balance or be a scholar to have a good self-image. One's appreciation of himself and his place in the scheme of things, gives one a good self-image. The appreciation of everything about oneself as being given, brings about humility and acceptance, while the recognition of one's duty in the scheme of things helps one recognise that he or she is a significant person and this contributes to one's self-image.

Everything Is Given

One is born on this earth to a certain parentage, in a society that follows a particular religious, cultural and moral tradition. One's body is given. One uses this body, handles it. One may abuse it also.

That the body was alive when born is itself a miracle; as there are many stillborn babies. That one was alive and kicking at birth, is a given fact. The body is capable of growth and metamorphosis, is again a given fact.

That one has a set of senses like eyes, ears and so on to perceive the world, is also a given fact. What would one's life be without the eyes, ears or other sense organs. To have the quality of life that one enjoys, one must necessarily have these senses; they are given.

A mind capable of emotions like love, sympathy, accommodation, understanding, composure and so on, is also given. Having a mind that can explore, enquire and understand is a precious gift. That one can explore regions hitherto unexplored and discover facts, is a faculty known as buddhi in Sanskrit, and this thinking faculty is given. One is endowed with a capacity to discriminate between what is proper and what is improper, between what is right and what is wrong.

One is also given a capacity to remember. If human beings were not endowed with this capacity, everyone would mentally remain as a new born baby! Memory is part of learning; this floppy disc is given clean and empty when one is born.

continued ...

Upcoming Events



Mahāśivarātri Celebrations

8th to 10th March, 2021

Śivapurāṇam (3 Days) in Tamil

By Sri Arulji

March 8 to March 10, 2021

Online Session Via Zoom

7 P.M. to 9 P.M.

Program Schedule:

Discourse followed by Q & A



March 11, 2021

Mahāśivarātri Program

5 P.M. to 8 P.M.

- Sankalpa
- Rudra Abhishekam & Arcana to Lord Vanalingesvara.
- Maha Arati



Śivarātri -

A spiritual Awakening

அடி முடி காணாத இறைவனை
அறிந்து கொள்ளும் முயற்சி
சிவராத்திரி



Sri Arulji, an ācārya with the Purna Vidya Foundation teaches Vedānta with a focus on the Bhagavad Gītā, Upaniṣads and Purna Vidya Vedic Heritage Programmes. Sri Arulji is a disciple of Pujya Swami Dayananda Saraswati, Swami Siddhabodhana and Swamini Pramananda. He started his studies in Vedānta in 1996 at the Arsha Vidya Gurukulam, Anaikatti, and Arsha Vidya Pitham, Rishikesh. He also completed yoga therapy courses at the Vivekananda Kendra Bangalore, Sivananda Ashram, Neyyar Dam- Trivandrum. Arulji's superb command of Tamil also renders him an excellent teacher of Tamil scriptures such as the Thirumantiram, Thirukkural and Panniru Thurumurai.

For Puja Offering and Donations:

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Significance of the various Dravyas that we use for the Abhishekams done

4 times during Šivarātri

- For attaining moksha – Pure Ghee
- For longevity – Cow's Milk
- For harmony & happiness in the family – Tender coconut water
- For Problem free good life – Gingelly Oil
- For success in life & achieve your goals – Pure water
- To lead a healthy life – Sugarcane Juice
- For progeny – Pure curd
- To be free of fear & insecurity – Lemon Juice
- To perfect a good melodious voice – Honey
- For material prosperity & attainment of various forms of prosperity
- (8 forms) – Panchamritam
- To remove omissions and commissions & bad karma - Panchagavya

நான்கு கால பூஜைன் பொழுது, அபிஷேகத்தின் விசேஷத்திற்கொண்டு

- முக்தி கிடைக்க - நெய்
- தீர்க்காய்ஞாடன் வாழ - பசும்பால்
- குடும்ப ஒற்றுமை நீடிக்க - இளாநிர்
- நல்வாழ்க்கை துணைய - நல்வெண்ணெண்ண
- நினைக்கும் காரியம் நினைவேறு - சுத்தமான தண்ணீர்
- பின்னிகள் தீர - கரும்புச்சாறு
- குழந்தை பாக்கியம் பெறு - பசுந்தயிர்
- பயம் போக்க - எலுமிச்சை சாறு
- இனிய குரல் வளம் கிடைக்க - தேவளி
- செல்லும் சேர - பஞ்சாம்ருதம்
- பாவங்கள் கண்ண - பஞ்சகவ்யம்

To Register for Mahāšivarātri Celebrations please call us on +91 91503 19999 or

Chat with us on +91 78128 91579.

You may send an email expressing your interest at programs@purnavidya.org

Donations are welcome

Puja Sankalpam during Šivarātri Puja for 2 people - Rs. 501/-

Gift-a-Day for the Ashram - Rs. 10000/-

For Donations : <https://purnavidya.org/donations/>

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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

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"Live in innocence and trust of Isvara and let the divine play the flute of your life! You can never fail, for in his music lies his cosmic dance!"

-Swamini Pramananda (Ammaji)

"AS long as the seeker seeks the sought, doinghood continues life after life. Beinghood is that state in which one discovers that the seeker is the sought"

-Swamini Pramananda (Ammaji)

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:

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***"One who is happy by himself with himself in himself
is a person of emotional excellence"***

-Swami Pramananda (Ammaji)

Children's Corner

>>> Artwork (Bhagavad Gita Verse 1.1 Illustration) by Akshaj Pokkula



>>> An Artistic expression by Pavan Prakash Patel



Message from Editorial Team

NAMASTE DEAR FRIENDS!

How do we respond in a situation – Is it through pain, unhappiness or love?

Choose love and see the transformations it brings internally and externally.

Love means being ever ready to respond to the needs and highest welfare of the beloved.

Rise to the need and not the emotion. With love in our heart, it is possible to go beyond judgements; release our grudges and be free from grievances.

If there is a relationship that is inherently good but has suffered a setback, return to it with love in your heart. Free yourself from the shackles of emotions like hate, anger and vengeance. Unconditional love is not responding from blindness or obsessions but rather it operates from one's highest self. By knowing that you are the very essence of love, become yours and someone's greatest gift! By becoming an active giver of love, see beyond the need for change in others.

***“The more I can give love,
the more I receive love,
the more I tap the love that is the nature of oneself”***

(Ammaji)

We hope that you have enjoyed this volume of our newsletter. We warmly welcome your feedback and contributions through >>> purnavidya.newsletter@gmail.com

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