

Ammaji's Message



While Nature enters the Spring Season 2020, bringing the singing birds, blossoming flowers, and vibrant life all around us, it has also brought human beings to their knees with the Pandemic Crisis. What does this mean to us as a human family? If only we can cross our fears and panic, we can listen deep within and find our answers that can heal us as a human family. Our current global crisis is not a 'war against the virus' as we hear! It is a war between our lower and higher Self. It is an inner war of two diametrically opposed approaches to life: 'We, human beings, as Consumers of our planet or Contributors'?!

Our outer world, including airlines, trains, shopping malls, theatres, schools, colleges, work-places, etc. is closing its doors on us and forcing us to go within and do our soul-searching. Our outer world is forcing us to understand that our peace and happiness is within us. We can respond to this Global Crisis either through Fear and Panic or through daily Prayers of Gratitude for all those who are fighting the Virus for us – our researchers, medical professionals, government, etc. and a deep gratitude for all that we have in life! Time has come for us to drop our greed and selfishness, and change our attitudes to Giving and Gratitude.

We are losing thousands of members of our human family every day to the Virus - vulnerable as we are today! For the first time, Nature has forced us to wake up to the power of Prayers and Inner Peace. Time has come for us to go within, to make a change of Consciousness, to rise to our Higher Self while we are forced to stay at home as a family. Time has come for us to ask ourselves "how can I protect life, how can I bring love and care of life-forms of our planet, how can I become an ambassador of peace and harmony for our planet!"

While the doors to our temples, churches, mosques etc. remain closed due to the pandemic crisis, doors to our hearts and the Divine within, continues to remain eternally open. It is for us to move into the inner space and invoke the Higher Altar. We need to seek forgiveness for all the violence towards Life done by humanity and learn to care for each other from now on. A new birth for our Humanity is awaiting us. Prayers and Responsible Action Plan for Virus-Combat is our way forward. Praying together as a family, as a single community, as a single village and doing the best we can to protect 'Life' as a Responsible member of this planet is the Call of the Hour!

Let us spend this time in deep prayers, inner reflections, learn life-lessons and bring the necessary changes that is so essential for peace and harmony on our planet today.

Love and prayers, Ammaji

A Daily Vedic Prayer during Pandemic Crisis



Purna Vidya Foundation is performing daily prayers and fire-rituals at Lord Vanalingesvara Temple at 11:30 a.m. for the protection of one and all across the world from the corona-virus crisis. Join us in prayer from wherever you are !

<http://www.devshoppe.com/blogs/articles/shri-vaideyanatha-ashtakam-with-meaning>

Following is a Mantra from the Krishna Yajur Veda, Taittiriya Aaranyaka for destroying all germs. One may chant it in Sanskrit or read the meaning in English for strength and courage during this Pandemic Crisis.

अत्रिणा त्वा क्रिमे हन्मि। कण्वेन जमदग्निना। विश्वावसोर्ब्रह्मणा हतः। क्रिमीणां राजा।
अप्येषां स्थपतिर्हतः। अथो माताथो पिता। अथो स्थूरा अथो क्षुद्राः। अथो कृष्णा अथो श्वेताः।
अथो आशातिका हताः। श्वेताभिस्सह सर्वे हताः।

आहरावद्य। शृतस्य हविषो यथा। तत्सत्यम्। यदमुं यमस्य जम्भयोः आदधामि तथा हि
तत्। खन्फन्मसि।

Meaning of the Mantras

O Germ! I kill you with the Mantra revealed by the Rishis Atri, Kanva and Jamadagni. The leader of the germs was killed by the Mantra revealed by Visvaivasu, a Gandharva. Rest of the leaders were also killed. The mother and father of the germs were destroyed. All types of germs - Big and small, black and white were killed. Moreover, the germs in the bodies of animals like cows and horses were also killed. We offer the havis in the homa, in the Yagasala. Similarly, through this mantra, we keep the enemies, in the tooth of Yama. We can listen to the crushing sound of the enemies, while they are killed. Om Shanti: shanti: shanti:



The Sanskrit word 'bhakti' means devotion. It is derived from the verbal root 'bhaj' meaning 'to serve'. Bhakti is an act of service done wholeheartedly and without self interest for a person one reveres. There are different types of bhakti, depending upon the person one serves: mātṛ-bhakti, service to one's mother; pitṛ-bhakti, service to one's father; ācārya-bhakti, service to one's teacher; rāja-bhakti, service to the king; deva-bhakti, service to the deities; and Īśvara-bhakti, service to the Lord. The term bhakti generally refers to one's devotion to the Lord. In Vivekacūdāmaṇi (verse 31) Ādi Śaṅkara defines devotion as "svasvarūpa-anusandhānam" - contemplation upon the essential nature of the self. Thus, the word 'bhakti', in the ultimate sense, reveals the identity of oneself with the Lord.

In relating to the world, every individual assumes many roles. A person may assume the role of a father, a son, a husband, a citizen, depending upon the person he is relating to in a given situation. The roles continue to exist as long as the individuals or the objects that evoke the roles exist. For instance, when a man is talking to his son, the father in him emerges. Later, when he talks to his wife the husband emerges, and when he gets a call from his boss, the father and the husband give way to the employee. Thus the roles keep changing and each role is distinct from the others.

Among all the roles one plays, there is one role that can be considered fundamental and universal; a role which applies to every person. This is the relationship of the individual to the total, of the created to the creator, or in other words, of the individual to the Lord. Enquiring into this fundamental relationship, one finds it to be a relationship that does not come and go. The one who relates to the Lord with devotion becomes a devotee. It is this underlying devotee that becomes the father, the son, the husband and the employee. If one takes the devotee to be a role like any other role, then the devotee may be evoked only in certain situations or at certain times. However, when one understands the invariable relationship between the devotee and the Lord, then it is this basic devotee that is always evoked and abides in the various roles played by the individual.

Types of Devotion

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To discover a fundamental relationship with the Lord, one must first discover the devotee within oneself. Prayers, worship, rituals and study of the scriptures are different means by which one comes to discover the devotee in oneself and by which the occasional devotee is transformed into an abiding one. Traditionally nine types of bhakti are described:

1. Śravana is listening to stories that exemplify the glories of the Lord, such as the itihāsas and the Purāṇas. Śravana also means listening to the scriptural statements that reveal the identity between oneself and the Lord. In the Bhāgavata it is said that King Parīksit heard the glories of the Lord as his mother listened to them while he was in her womb. As a result, later in his life he became a great devotee of the Lord.
2. Kīrtana is praising the glories of the Lord by means of devotional songs. In Indian mythology, Sage Nārada is presented as a great devotee of Lord Viṣṇu who travelled among all the worlds singing the Lord's glories and inspiring men, gods and celestials. It was Nārada's devotion that helped him gain self-knowledge from Sanatkumāra. Mirabai, a great devotee of Lord Kṛṣṇa, also expressed her love for the Lord through many devotional songs.
3. Smaraṇa is constantly remembering the Lord in the form of prayer, Japa, or contemplation. Prahlāda was a great devotee of the Lord and constantly remembered his name. His father, who was a demon king by the name of Hiraṇyakaśipu could not tolerate Prahlāda's devotion to the Lord. Prahlāda was protected by the Lord on many occasions when his father attempted to kill him. Eventually the Lord took the incarnation of Lord Narasiṃha and killed the demon king.
4. Padasevana is serving at the feet of the Lord. This refers to performing various activities of worship with an attitude of humility. Offering worship at the feet of the Lord is an act of devotion and reflects one's humility since the feet are the lowest part of the body. In the Mahābhārata, Vidura symbolises this attitude of devotion when he welcomes Lord Kṛṣṇa to his home by offering worship at his feet.
5. Arcana is worship by offering flowers while chanting various names of the Lord. This act of worship is done while performing Vedic rituals and pūjās. In the Purāṇas and itihāsas, kings and ṛṣis are seen to offer worship in the form of arcana to the Lord.
6. Vandana is adoration by offering various forms of salutations to the Lord. Akrūra was the uncle of Lord Kṛṣṇa and the commander-in-chief of the Yādava army. He was known for his adoration and devotion to Lord Kṛṣṇa expressed through salutations. It is said that Akrūra's devotion was so great that he would salute even the places where Lord Kṛṣṇa walked.
7. Dāsya is service. In this form of devotion, one spends time performing actions in service of the Lord. Hanumān exemplifies service to Lord Rāma. From the time he met Rāma he served him with devotion and dedication.
8. Sakhya is expressing one's devotion to the Lord with the attitude of friendship. This means that one looks upon the Lord as a friend, as did King Sugrīva in the Rāmāyaṇa.
9. Ātma-nivedana is surrendering oneself totally to the Lord. King Mahābali offered himself to the Lord by asking Lord Vāmana to place his foot on Mahābali's head; symbolising surrender of his ego to the Lord.

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Kaama (Desire)

Continued from Volume 18

The word Kaama is derived from the Sanskrit root 'Kam' meaning to wish/to desire. It is generally used in the sense of desiring something that would make one happy. The usual scenario is that exposure to something 'desirable' creates in a person's mind a longing for that object/situation. From this arises a desire to acquire the desirable object with the hope of finding joy in it. One may develop desires for objects, achievements, recognition, fame, wealth, success and so on. Most of our life's pursuits are driven by desires. The intensity of our desires drives us to great lengths to achieve what we want in life.

While fulfillment of a desire can give satisfaction at the moment of its accomplishment usually it does not last long. Whether it is a child who gets the wished for toy or an adult who bought the car he dreamed of the person does not feel 'fulfilled' as an individual. The particular

desire that was fulfilled is now replaced by another and yet another. One continues to live one's life fulfilling one desire after another, while remaining unfulfilled as a person. An object of desire that was expected to make one happy may not turn out to be what was expected or worse may make the person unhappy at a later date like a car that turns out to be a lemon. Any object that is seen as a source of joy often loses its luster in time. Given this scenario some see desire as a fundamental problem that has to be eliminated. Hence the advice such as 'Have no desires', 'Act without desire', 'Give up desires' and so on. Such advice is not only impossible to follow but can end up making one feel more inadequate and guilty for having desires.

A desire in itself need not be a problem. However it can become so. That depends on whether I am the one managing my desires or I am one who is driven by my desires. In other words it depends on whether I am the master of my desires or their slave and hostage. A person has different kinds of desires. There are desires that demand fulfillment. If the demand is not met the person is frustrated, distressed or angry. The object/goal that perhaps was unknown at one point becomes an obsession that takes over a person's mind, time, and life. Then there are desires which one is able to have and fulfill but if the person does not get what is desired in the manner it is desired he or she is able to respond to it gracefully without getting perturbed or frustrated. The former can be tagged as a 'binding desire' and the latter a 'non binding desire'.

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One needs to learn to convert binding desires into non binding desires. To accomplish this one has to enquire into the nature and limitations of what fulfillment of any desire can give us. The intensity of our desire for an object often colors our judgment of the limitations of its acquisition. One needs to have a clear understanding that any object in this world will only give a limited amount of joy and more than that it is not the object that is the source of joy. The source of one's happiness is not an object or situation outside of oneself but one's own mind.

A desire is a human endowment that we are born with. 'Icchashakti' or the power to desire comes from Bhagavan and is one of Bhagavan's expressions in creation. It gives us the capacity to do, to accomplish and to enhance our worldly experience. It is a tool of one's mind that one has to learn to handle like any other without getting hurt in the process of utilizing it. We are also endowed with the capacity to understand and to choose.

The choices we make and the means we employ in fulfilling our desires need to conform to Dharma, the universal moral order which is another expression of Bhagavan. When we are able to cultivate such an attitude, desires cease to bind us. Whether desires bind us or not depends on what we desire, how we go about accomplishing it and our response to its result. All of these are connected to Dharma, the universal moral order.

Whether a desire is born of a sense of inadequacy, deprivation, or born of an urge to do something constructive and meaningful for oneself or another; whether the means one chooses of fulfilling a desire is in keeping with Dharma or Adharma; how one responds to whether the desire is fulfilled or not to one's expectation; will all determine whether the desire is binding or not binding.

By bringing about a change in our values, priorities and choices, living and accomplishing become a means for growth and spiritual success. The ultimate and most fundamental desire in all of us is in reality to find total fulfillment in life as an individual being and not merely seek moments of pleasure that we begin to lose even as we gain.

- Sri Dhira Chaitanyaji

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Past Events



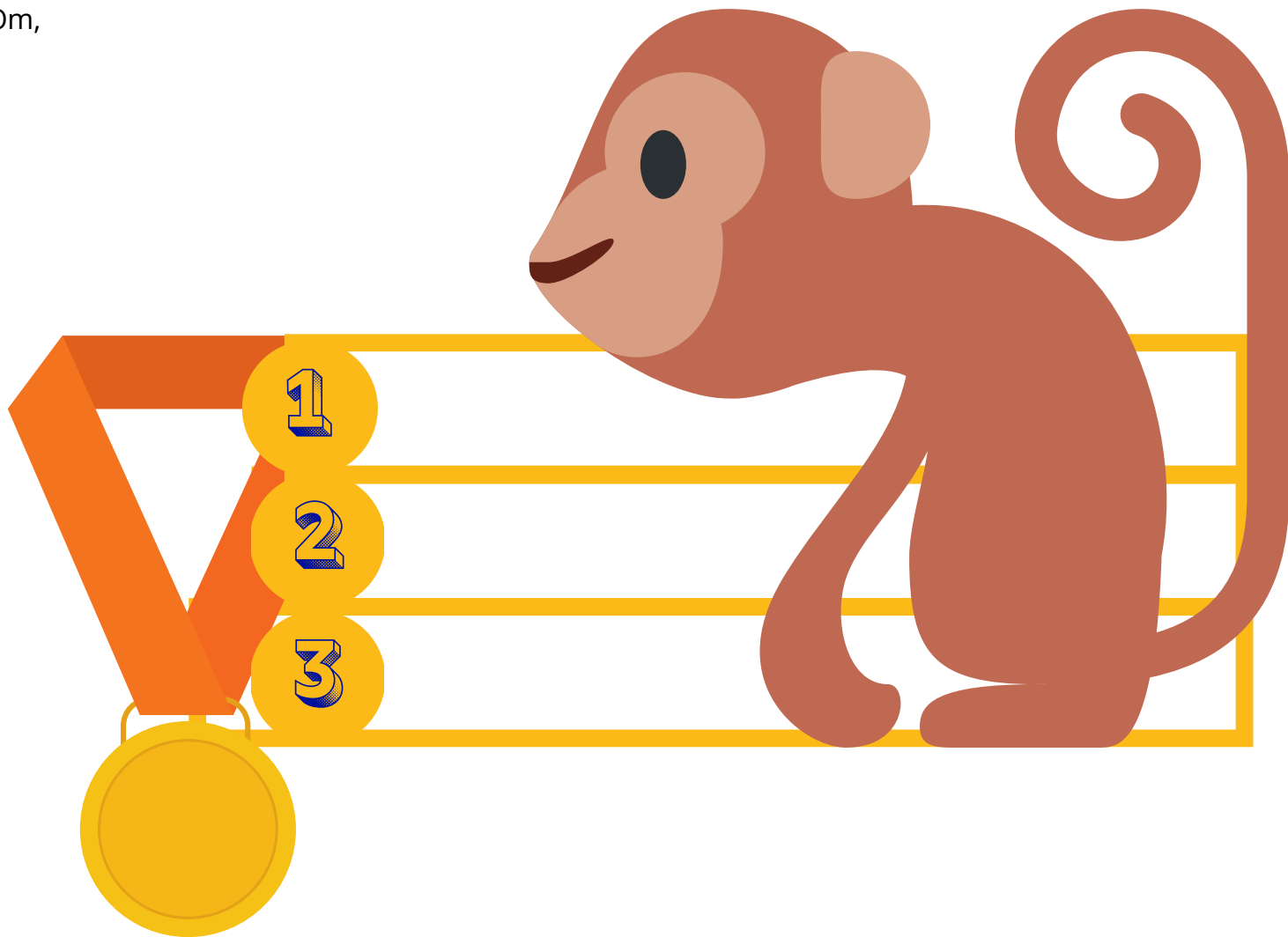
An Intensive three weeks of programs in Sydney and Brisbane brought many Communities together for learning of Vedanta and Heritage. Programs included all day workshops in Sukanya Suparivara, Sukarmaa and Teacher Trainings for over 150 Volunteers of Vishva Hindu Parishad, Australia using Purna Vidya Books in the Public Schools.



Past Events



Hari Om,



We welcome your participation in upcoming months on the following topics.

March - April: Limmerics/hykoos on wildlife safety for World Poetry Day

May - June: World Turtle day - Paragraph writing contest on 'Turtle and My thoughts'

The last date for March-April articles will be 10/04/2020. These articles should be sent only to purnavidya.newsletter@gmail.com with the detail such as Name, class, school and place/city. We look forward to your participation in large numbers

- R. Ramadevi. Editor, Purna Vidya Newsletter

2020 Program Calender

**Purna Vidya
Foundation**

*2020
Program Calendar*

Month	<i>"Open your heart and recognize God's reflection in you."</i> Ammaji's Travels	Ashram's Events
Jan	Jan 29-Feb.12 : Vedanta Teachings & Meditation (Middle East)	8-9 : Teachers' Training Camp 23-24 : Outbound Learning Camp
Feb	Feb -22 - Mar - 1 : Bhagavad Gita & Vedic Heritage Teaching (Sydney, Australia)	19-21 : Siva Puranam Retreat (in Tamil) 21 : Mahasivaratri Celebrations
Mar	2-13 : Bhagavad Gita & Vedic Heritage Teaching Program	
Apr	2-13 : Bhagavad Gita & Vedic Heritage Teaching Program (Brisbane, Australia)	16-18 : Teachers' Training Camp (Purna Vidya Foundation, Coimbatore)
May	May 25-Jun 2 : Ganga Dasahara Vedanta Retreat (Tapasyalayam, Uttarkashi)	
Jun		21 : International Yoga Day Celebrations
Jul	10-12 : Gita Utsav, Family Retreat (UK) 13-15 : Vedanta Sadhana Retreat (UK) 16-23 : Vedanta Workshops (Germany) 24-26 : Vedanta Sadhana Retreat (Munich, Germany) July 28-Aug.2 : Vedanta Yoga Philosophy TTC, (Germany)	5 : Guru Purnima Celebrations 11: Leadership & School Management Camp (Purna Vidya Foundation, Coimbatore)
Aug	7-14 -: Bhagavad Gita Workshops (Florence, Italy)	15-16 : Narayaneeyam Retreat (Purna Vidya Foundation, Coimbatore)
Sep		6 : Purna Vidya Utsav (Chennai) 12 : Purna Vidya Utsav (Coimbatore) 19 : Leadership & School Management Camp
Oct	17-27 : Navaratri Puja Retreats (Tapasayalayam, Uttarkasi / Purna Vidya Foundation , Coimbatore)	
Nov	Nov. 1-Dec.1 : Vedanta Course (Purna Vidya Foundation, Coimbatore) 25 : Gita Jayanti Celebrations	
Dec	4-15 : Vishnu Sahasranama Retreat (Purna Vidya Foundation, Coimbatore)	
Jan. to Apr. : Outbound Learning Camps May to Aug. : Teachers' Training Camps / Workshops Sep. to Dec. : New School Orientation Workshops		



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Sri Vaidyanatha Ashtakam

(Prayers to Lord Shiva at a Time of Crisis)

By Ammaji (Swamini Pramananda)



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Namaste Dear Friends!

Today while we fight this Silent war with Corona-virus, many good tips have been made available to us on the social media and news to protect ourselves and our families. It is only apt that we use this precious time suddenly available to us, to learn to spend quality time with our families, to change and simplify our life-styles, so that we are in harmony with the Universe as did our ancestors and elders. Last, but not the least, let us focus on Prayers and healing of our Human family and the Earth.

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

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