



09/25

NEWSLETTER

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AMMAJI'S MESSAGE

Dear Readers,

The Sanskrit word '**krodha**' means anger.

When one experiences an object, it does not necessarily leave an impression in one's mind. Only if one thinks about the object again does it become an impression. If one continues to dwell upon or associate with the object, a desire will be born to re-experience it, or even to possess it. Thus, from repeated association, a desire develops. In order to fulfill a desire, a person acts. The more intense the desire, the greater the need to fulfill it; whatever comes in the way of fulfilling the desire evokes anger. **Desire** and **anger** therefore go together.

Desire can be seen as a glutton, because like a bonfire that swallows every thing put into it, desires can never be satiated.



When desires are not fulfilled, they give rise to anger. Lord Kṛṣṇa describes the consequences of anger: **“krodhāt bhavati sammohah”** – from anger is born lack of discrimination. Once the mind is overwhelmed by anger, one acts without thinking about the consequences. Desire and anger are called **mahāpāpmā**, the great sinners. They cause one to do actions one later regrets, sometimes for lifetime. Both are born of rajoguṇa, a quality which implies forcefulness. These emotions are difficult to control once they fully manifest, and hence they have to be nipped in the bud. Desire and anger are to be understood as enemies, since they do harm to oneself and others.

When a person gets angry, he forgets the lessons of wisdom he has learnt in life. After that, he loses control over his thoughts and emotions. He becomes overactive, with his highly charged ego as his only guide. He loses his power of discrimination, sense of proportion, and becomes aggressive in manner, hostile to his own welfare. When anger becomes the second nature of a person, physical health and equanimity of mind suffer, and inner peace vanishes.

These negative emotions are to be dealt with by recognising and understanding them clearly. One acts in order to fulfill desires. The results of one's actions, however, need not be as one wants. More often than not, one's expectations are different from what one gets. When expectations are not met, the immediate reaction is generally disappointment and frustration. This tendency begins at an early age. An infant or child may get its way by reacting with anger. Such behaviour can become a subconscious way of achieving desires, and will not be given up even when one reaches adulthood.

Anger seems to occur naturally, without one's choice. To deal with anger, one first needs to understand that anger is a reaction, not a deliberate action. It is a response to expectations not met. One cannot choose to be angry. Anger happens. By one's constant fretting and ruminating over disappointments and frustrations, anger builds up until it erupts against objects, other people, or even oneself. The eruption may take a while or be instantaneous; it may be conscious or unconscious.

The Thirukkural warns that anger gives rise to teeming troubles. It kills the face's smile and the heart's joy. If left uncontrolled, it will annihilate us. It burns even friends and family who try to intervene, and easily leads to injuring others.

Thus to conquer anger, one needs to understand that things do not necessarily go the way one wants and that the laws of cause and effect do not operate selectively in favour of some people and against others. One then needs to develop an alertness by which one can avoid anger as it arises. In the beginning, one recognises anger only after it has come, done its damage, and gone. Eventually, with alertness, the time between the rise of anger and its recognition is shortened. One then learns to recognise anger as it arises and, more so, to recognise situations that have the potential to create anger in oneself. Once the anger is recognised, one has to learn to express it positively. To finish mastery over anger, it has to be nullified.

Gaining mastery over anger, or other emotional reactions, is a value that involves practice. This practice needs to be continued, without self-blame, every time one gets angry. Managing anger is important for anyone who is seeking self-transformation on the spiritual path, it is absolutely essential, for only when the lower nature is subdued can the divine nature be fully expressed.



Love and Blessings,

Annamaji



मार्गबन्धु स्तोत्रम्

{Part 06}



We are exploring the vast landscape of devotional literature — comprising thousands of literary works, found across hundreds of different dialects in Indian culture. Despite the diversity of language and form, a common thread unites them all – a profound, heartfelt expression of devotion known as **Jijñāsu-bhakti**—a seeking devotion.

Jijñāsu-bhakti is devotion rooted in the desire to seek the divine — seeking to know the omniscient being, seeking to become one with Him. It is the kind of devotion that feels the pangs of separation from the divine. It is the devotion that perceives the glory of the omniscient being in and through everyday life.

We often use the expression “**mundane life**”. In truth, however, there is nothing mundane about life, because in every breath is the presence of the divine. Everything that happens to me, through me, and within my experience is nothing but the power of the divine expressing itself. Thus, life itself is sacred. This reverence for life is deeply engrained in the consciousness of the people. Everything that exists is considered sacred and divine, making the very act of living a spiritual journey.

The expressions of devotees who had such insights and visions took many forms. If they were artists, they created art that expressed these divine forms. If they had visions, they described them in literature. Saints who knew music composed songs that eloquently expressed the nature of the Lord. Others expressed their devotion through dance, folk art, and imagery—depicting **Rāma, Kṛṣṇa**, the seasons, and nature itself.

When the element of sanctity descends into the heart, then every act in day-to-day life becomes an offering to the Divine. This keeps the relationship with the divine alive, real, and dynamic.

मागबिन्धु स्तोत्रम्

One such beautiful expression is found in **Mārgabandhu-stotram** by **Appayya Dikshitar**, the great scholar, devotee, and saint. In this stotram, Appayya Dikshitar makes the divine his **friend**, companion on the journey of life. Life's journey is tedious; we carry many burdens. He prays – “May there be no thefts, no fears. May my life's journey be smooth”. He seeks a companion, Mārgabandhu—the friend of the path.

The chant begins with a refrain:

शंभो महादेव देव शिव शंभो महादेव देवेश शंभो
शंभो महादेव देव

**śaṃbho mahādeva deva śiva śaṃbho
mahādeva deveśa śaṃbho
śaṃbho mahādeva deva**

This refrain follows each verse. In the Indian tradition, chanting the name of the Lord is believed to purify the mind. Whether or not one has physically bathed, the utterance of divine names like **Rāma**, **Mahādeva** is considered karmically cleansing. It removes mental agitation and brings inner clarity.

The word **śaṃbho** comes from śam meaning sukham, happiness or well-being. Śaṃbho means the giver of happiness – **sukhaṃ bhāvayati dadāti iti śaṃbho**. Who is this being? Mahadeva, the great god, the cosmic creator, the Light that sustains the Universe. His name alone is said to be a divine medicine (divyauśadha), a medicine for all afflictions in life, an antidote to life's suffering.

During difficult times, such as lockdowns or personal crises, people find themselves consumed by fear and anxiety. But through prayer and reflection, what seems like imprisonment becomes a blessing. Someone wrote to me, saying: “It is safer and more peaceful to be indoors attending these spiritual classes than to go out and deal with the uncertainties of the world.”

Indeed, the more we turn inward, the more we connect with our soul. The more centered we become, the less we are shaken by the world outside. Agitation doesn't change circumstances, it only disturbs the mind. So, let us be prayerful, stay balanced and grounded, and make the right decisions with grace.

Deveśa means the Lord of all celestial beings. By repeating this refrain, we set our heart and soul toward learning about Him.

Mārgabandhu-stotram is a guṇa-saṅkīrtana-stotram — a hymn that glorifies the divine qualities (guṇas) of the Lord. These are five verses, and each reveals an aspect of the Lord so that we may desire His friendship.

This Stotram is ultimately about building a relationship with the divine, not just as a distant deity, but as a close, loving friend. Who wouldn't want a friend who is powerful, wealthy, wise, and compassionate? Lord Śiva, the wielder of cosmic power, offers that friendship without expectation. He does not need us—but He offers Himself to those who seek Him sincerely.

मार्गबन्धु स्तोत्रम्

Appayya Dikshitar presents this Lord as the ultimate ally—one who understands your journey, walks beside you, and carries your burdens. All that is required is the willingness to turn toward Him and learn His ways.

Let's begin with Verse One:

फालावनम्रत्किरीटम्फालनेत्रार्चिषा दग्ध पञ्चेषुकीटम्।
शूलाहतारातिकूटं शुद्धमर्धेन्दुचूडं भजे मार्गबन्धुम्
शंभो महादेव देव शिव शंभो महादेव देवेश शंभो
शंभो महादेव देव

***Phaalavānamratkīritam
phālanetrārchishā
dagdhapancheshukītam
Shūlāhatārātikūtam
śuddhamardhenduchūdam bhaje
mārgabandhum***

***Shambho Mahādeva Deva, Shiva
Shambho Mahādeva Devesha
Shambho, Shambho Mahādeva Deva.***

In this verse, we praise Śiva, the mārgabandhu, the friend on our journey of life. Bhaje Mārgabandhum — I prostrate before the one who is my guide and companion.

Who is He?

Phālāvanamrat-kirīṭam: He is the one at whose feet the crowns of celestial beings rest — showing their reverence.

Phālanetrārciṣā-dagdha-pañceṣukīṭam:

He who, with the flame from His third eye, burned pañceṣa (Kāmadeva, the god of love) to ashes. This third eye, located on the forehead (phāla), is the eye of wisdom and justice. From it emerged a ray of fire that destroyed desire; symbolizing victory over attachment.

Why did Śiva burn Kāmadeva, the god of love? Even though He is the embodiment of compassion, this act has deep spiritual symbolism. In Kumārasambhavam, the great poet Kālidāsa describes this event with stunning imagery. Another poet, Bhartṛhari, in his Vairāgya-śatakam, compares it to a moth rushing into a flame drawn to light, only to meet its end.

Kāmadeva, who travels on a parrot, with a sugarcane bow and flower-tipped arrows, represents desire. He stirs the hearts of beings. Yet, desire has no power over Śiva, the ascetic, the master of Self.

We will explore the beautiful story of Kāmadeva and Lord Śiva in the next session.



Yin Yoga & the FIRE Element

In the current five editions of the Newsletter, we're excited to introduce **Yin Yoga** as a powerful and accessible practice for balancing the **Five Elements** of **Traditional Chinese Medicine (TCM)**. In the last three newsletters we started with an overview of the five elements and the water as well as the wood element. This month we are exploring the **fire-element** as our third element. We will explore the qualities of the fire element, and how Yin Yoga can help restore harmony within the fire element—leading to greater health, and enhanced capacities for connection, enthusiasm, and inspiration.

The Fire Element in Traditional Chinese Medicine: an Introduction

1. Season: Summer

The **Fire Element** shines brightest in the season of **summer**, when the days are long, warm, and full of light. It is the season of outward expression, celebration, and the ripening of what was planted in spring. Just as fire warms and illuminates, summer invites us to open our hearts, connect with others, and share our inner radiance with the world.

2. Inner Nature

The inner nature of a Fire-type person is like a flame—dancing, vibrant, and magnetic. They are naturally drawn to joy, laughter, and expression, illuminating those around them with their warmth. Their energy is outward and expansive, always seeking connection, communion, and the beauty of shared experiences.



3. Organs / Meridians

The **Heart** (Yin) and **Small Intestine** (Yang) are the primary organs of the Fire Element, supported by the **Pericardium** and **Triple Burner**. The Heart, known as the "Emperor" in TCM, governs blood circulation and houses the Shen—our spirit and consciousness. The Small Intestine helps us discern, separating pure from impure, both in digestion and in life. Together, they ensure clarity, vitality, and the spark of joy.

4. Personality

People rooted in the Fire Element are often **joyful, expressive, and charismatic**. They draw others in with ease, embodying the role of storyteller, performer, or leader who inspires through presence. Their warmth can light up a room, creating connection and belonging wherever they go.

5. Strengths

The strengths of Fire are its gifts of **connection, enthusiasm, and inspiration**. These individuals have a natural ability to bring people together, uplifting spirits and igniting passion.

Their enthusiasm is contagious, and their inner spark often becomes the catalyst for creativity and collective joy.

6.Imbalances / Pathologies

When the Fire Element burns too strongly, it may lead to **anxiety, restlessness, heart palpitations, or insomnia**. Just as a fire without boundaries rages out of control, an overactive Heart can scatter the spirit, leaving one ungrounded and depleted. Emotional imbalances may manifest as excessive excitement, instability, or even emotional burnout.

7.Balancing Habits

To balance the Fire Element, nourish the heart through **gentle stretching practices like Yin Yoga**, which calm and ground fiery energy. Embrace **social connections** that uplift rather than exhaust, engage in **moderate exercise**, and choose **cooling foods** to counter summer's heat. Practices like **meditation** and mindful breathing help soothe the Shen, bringing the flame back to a steady, radiant glow.

8. Mini Sequence to harmonize the Fireelement

Anahata Asana



Begin on all fours, in a gentle tabletop position. Take a moment to arrive , softening your breath and grounding through your hands and knees. Place a bolster crosswise on your mat , either under your elbows or under your chest area, depending on the kind of support you need today.

Slowly walk your hands forward and allow your chest to melt down toward the earth, resting onto the bolster . Your hips stay above your knees, high and stable.

If the bolster is beneath your elbows, let your forearms sink into softness, perhaps bringing the palms together in prayer (Anjali Mudra), lifting the hands to the sky for a deeper opening through the shoulders.

If the bolster is beneath your chest , let your heart and upper body be supported so the pose feels safe, soft , and sustainable.



Allow your forehead or chin to rest , whichever feels comfortable for your neck. You may place an extra block or blanket beneath the head if the bolster feels too high or if you want more ease. Close your eyes. With every breath , feel the front of the body melting down, through the chest, shoulders, and arms. Let gravity and the props do the work for you.

Remain here for 3-5 minutes, or only as long as the posture feels supportive and easeful- noticing the gentle sensation, as if a 'suspension bridge' stretches between your elbows and your pelvis, creating spaciousness across the heart center.

To release , press your forearms gently in the bolster until you feel your belly begin to re-engage. Slowly lift the head, walk your knees closer toward the bolster , and then rise the upper body back up with care.

Take a few quiet breaths to observe the after-effect of the posture, sensing the echo in the heart space and spine.

Physical Effects:

- Opens chest, shoulders, and upper back
- Softens the heart region
- Lengthens spine and front body
- Gently compresses thoracic spine , nourishing mobility.

Mental effects:

- Can calm the mind through stillness and surrender
- Can encourage introspection and inner listening
- Can soften rigidity, invites acceptance of vulnerability
- Can create a sense of spaciousness and clarity

Contraindications:

- Please take care if you have neck problems and neck sensitivity !
- Beware of tingling in the fingers, this can mean compression of a nerve. Try if abduction (widening) of the arms brings improvement.

Supported Fishpose



Physical Effects:

- Can be an intense opening in the heart- chest region and pectorals
- Can mobilize thoracic spine with gentle backbend
- Stretches front shoulders , upper arms and abdomen
- Working against too much kyphosis curve in the thoracic spine, especially good for those who sit a lot on the desk/bike/look a lot into digital devices
- Can support healthy breathing capacity.

Mental Effects:

- Can calm stress and fatigue
- Can promote clarity and spaciousness of thought
- Can encourage introspection with gentleness and ease

Contraindications:

- A bolster below the thoracic spine might be too intense for some spines - use a rolled blanket instead!

Enjoy your YINpractice ♥

Please always consult with your doctor and/ or therapist before practicing any yoga pose, making sure the practice is adequate for you.

In the next two issues of the Newsletter, we will continue to explore and explain the following two elements (earth and metal) in more detail, and present a special mini Yin Yoga sequence for harmonizing each one element.

- Text & Model Yin Yoga Sequence: Birgit Steger
- Photos by : Annika Nagel , www.annikanagel.com
- Text Fire Element: Helga Baumgartner
- Support: Nina, Isabel, Kerstin, Judit, Alexandra and Gela.



10 ONGOING WEEKEND SESSIONS



Ongoing Weekend Sessions in Oct 2025 with Ammaji



Every Saturday

Morning

The Power of Prayers Series

Shiva-aparadha-ksamapana-Stotram

Starting Date : 19th July' 25

Every Saturday at 12 Noon IST (1 hour session)

Join with Zoom Meeting ID: 849 4938 5815; Passcode: PURNAVIDYA



2nd Saturday Sessions

Evening

Vedic Heritage Teacher Training

2nd Saturday, 11th Oct, 2025; 5:00 to 6:00 p.m. IST

Join with Zoom Meeting ID: 853 5665 2364 | Passcode : purnavidya



3rd Saturday Sessions

Evening

Bhagavad Gita Satsang with Ammaji

3rd Saturday, 18th Oct, 2025; 5:00 to 6:30 p.m. IST

Join with Zoom Meeting ID: 865 9548 2491 | Passcode : Gita#001



Sunday

New
Course

Tattva Bodha

Starting Date : 18th Oct' 25

Morning

Every Sunday at 12 Noon IST (1 hour session)

Join with Zoom Meeting ID: 815 8491 1952 | Passcode : 123456



Register for our weekend classes and make your weekends a learning weekend!.

<https://purnavidya.org/upcomingevents>

Donations are welcome. Click here to Contribute.

<https://purnavidya.org/education#education>

Tattva Bodha

- BY SWAMINI PRAMANANDA (AMMAJI)



Starting on: Oct 18, 2025

Every Sunday, 12 noon - 1:00 p.m. IST

Join Zoom link with:

Meeting ID: 815 8491 1952; Passcode: 123456

<https://bit.ly/3urHDsN>



Swamini Pramananda is a well known international Vedanta Teacher and a Sanskrit Scholar. She has been sharing the Vedantic Wisdom in her simple eloquent teachings for over forty years.

For further information on books, donations for course, please follow the link below:

Link for puja contribution: <https://purnavidya.org/ashram>

Link for Program registration: <https://purnavidya.org/vedicwisdom>

Link for books purchase: <https://purnavidya.org/shop>

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The course is beautifully designed with storytelling,
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Starting Oct 11th, 2025
5-7 years



Ramayana

Starting Oct 11th, 2025
7-12 years



Mahabharata

Starting Oct 11th, 2025
8-14 years



Bhagavata Purana

Starting Oct 11th, 2025
7-12 years

Make a difference to one more Child by joining this course.

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GANESHA CHATURTHI CELEBRATED AT PURNA VIDYA CENTER IN TAMPA, FLORIDA

Growing up in Mumbai, the Ganesh festival was always filled with sounds that touched the heart. One song that has stayed with me is “Sukhakarta Dukhaharta Varta Vighnachi” — meaning “Giver of joy, remover of sorrow, destroyer of obstacles.” It beautifully praises Lord Ganesha as the one who brings light where there is darkness, who removes difficulties, and who blesses with auspiciousness and wisdom.

The memories of being part of a large community during Ganeshotsav are deeply etched in me — dancing on the streets to “Morya re bappa morya re” brought out that playful, collective energy. Bringing friends together, dancing on stages, and immersing in that joy made the celebration so vibrant and unforgettable.

When I came abroad, recreating something like this for my children felt like a tall order without the support of a community. In India, I never thought about “how” the tradition carried forward — the community always held it together. Deep down, I trusted it would always be there. But in a foreign land, I realized how much guidance and structure is needed to keep these traditions alive.

Even though I continued to celebrate Ganesh Chaturthi in a small way at home, and at times joined temple festivities, there was still something missing. The celebration felt incomplete — the depth, guidance, and transmission of meaning that gives life to the rituals were not fully present.



The support of Purna Vidya Foundation, dedicated to the propagation of the spiritual culture of Bharat, has filled that gap. Reviving the Ganesh Puja here has not only allowed the children to experience the celebration but to do so in the guru-shishya tradition — learning with reverence and understanding. Making their own Ganesha has brought that playfulness back into their lives, and performing the visarjan has anchored the cycle of joy, release, and renewal.

I see how these experiences are shaping their personalities, grounding them in knowledge and values that will travel with them — even as they grow older and go off to college. They carry not just rituals but living memories, a sense of belonging, and a compass to stay connected to their roots.

I feel immense gratitude that, through Purna Vidya, my children are receiving what I once took for granted — the chance to live tradition with meaning, joy, and devotion.

>>> **Poonam Ilango**
Florida, USA





On 5th September, we welcomed Onam with a radiant floral carpet (pookolam), lovingly created by our staff members, and a joyful dance that carried the spirit of togetherness. This harvest festival reminds us of abundance, harmony, and unity within the community and with nature.



SWAMI ANUHBAVANANDAJI VISITS PURNA VIDYA FOUNDATION

17



On Thursday, September 11th, as part of his Satsang tour around the world, Swami Anuhbavanandaji blessed us with his presence here at our Purna Vidya Foundation and spent the day with us.

After a visit together to the Ashram, he enlightened us with his Satsang, filling our hearts with smiles, music and positivity.

We are deeply grateful for your visit, Swamiji, you will always be most welcome here!

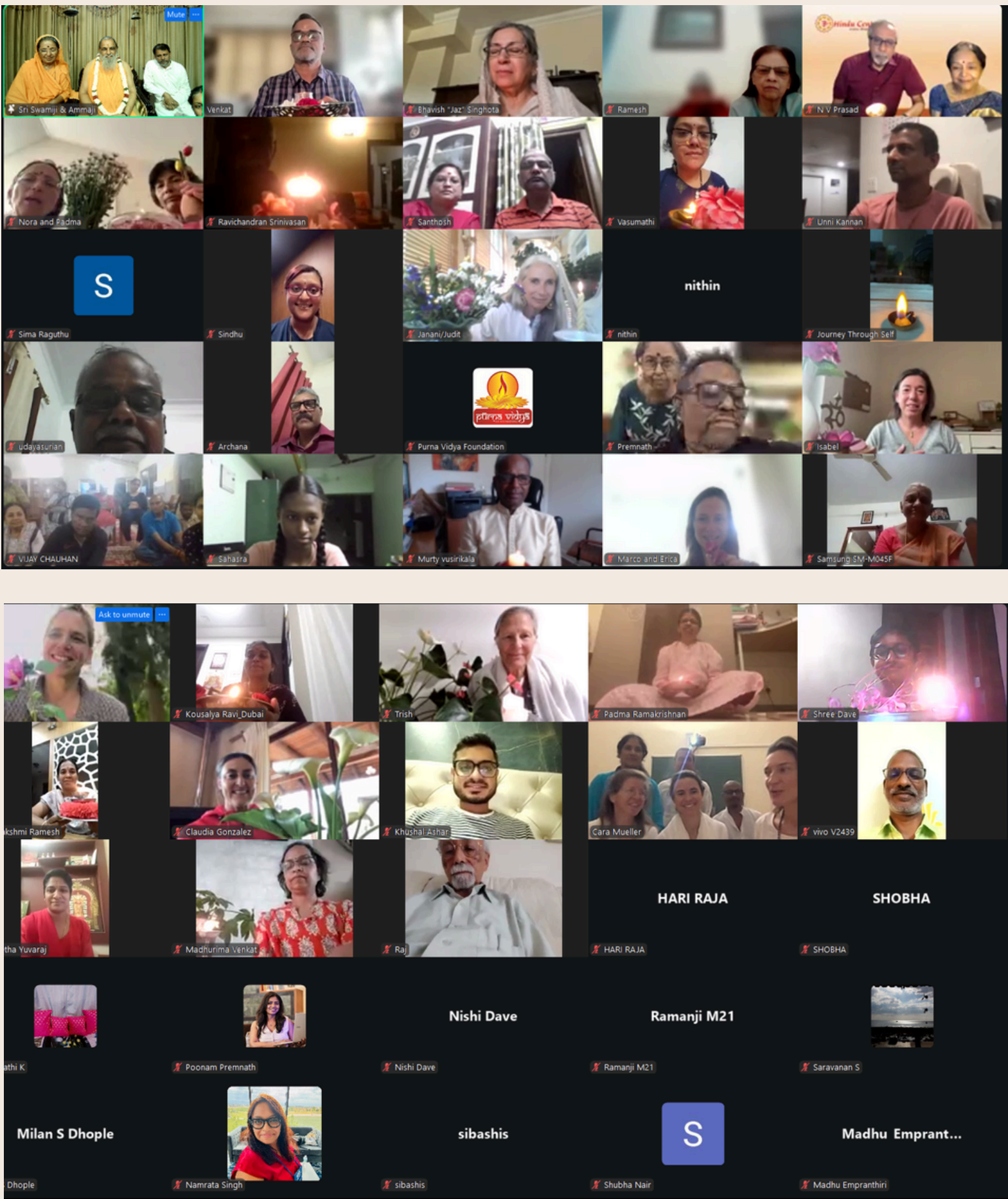


Swamiji's Birthday - Guru Pada Puja



Online Participants-Swamiji's Birthday celebration

19



A Student's Reflection about Sri Swamiji

OM. My Namaskars to Sri Swamiji, Sri Swamini AmmaJI and all participants of this wonderful celebration. I am honored and delighted to have this opportunity to say a few words about Sri Swami Siddhabodhananda ji. Sri Swamiji is a walking encyclopedia of the śāstra. Having immersed himself into the Upanishads, the Gita, and Sanskrit grammar for a long time, he has become one with the śāstra. As the Muṇḍakopaniṣad says, “brahmaiva brahmavid bhavati,” the knower of Brahman is Brahman. The greatness of a person is measured not so much by their erudition, but by how they carry it in their daily life. Here we can clearly see Swamiji's traits that are so endearing to all of us —the childlike simplicity and spontaneity, the genuine interest and care for others and their concerns, his ability to abide deeply in himself, and his humility and determination to be a simple sadhu, utterly immune to the pressures of one-upmanship. These are things to for everyone to learn and emulate. I will close by sharing a small poem:

What is there to give for
whom the world is left behind?

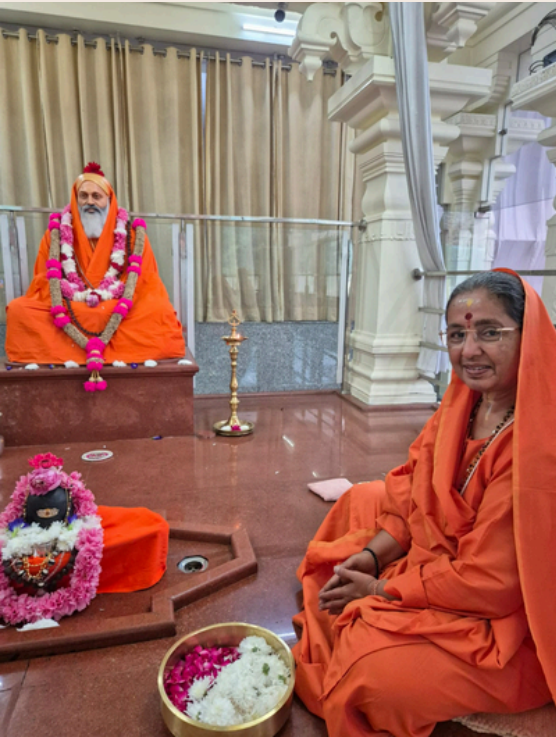
What is there to receive for
you who is one with humankind?

What is there to wish for
when Brahman is indeed you?

Health and long life are already gained
and there is nothing more to do.

How to wish a happy birthday for the unborn one?
how to shine a candle to reveal the sun?





Aradhana Decinial 2025 at Swami Dayananda Ashram. Meeting of the Arsha Vidya family of gurubhais, students and elders amidst the festivities, talks and deliberations for Sanatana Dharma fills the day with joy forming deeper connections with oneself and Arsha Vidya family.

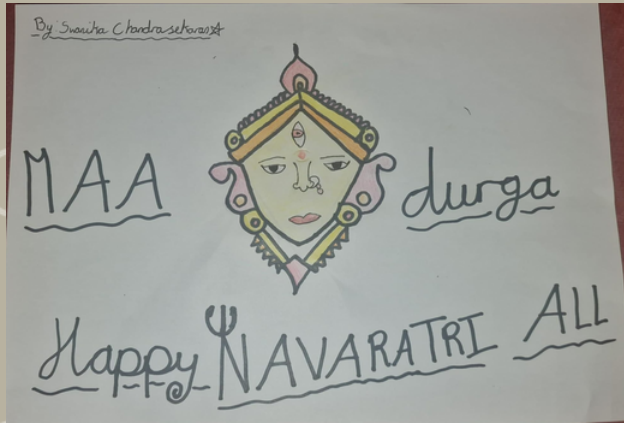






Navaratri at Tapasyalayam on Ganga bank, is an expression of penance, sadhana, satsangs with Ammaji, unexpected sadhus, guests, bhajans with children, love and joy!





Swanika Chandrasekaran



Anoha



Samyuktha

NAVARATRI WORDSEARCH

C	H	A	N	D	R	A	G	H	A	N	T	A	N
T	K	A	L	A	R	A	T	R	I	K	A	A	A
G	A	T	A	A	K	A	T	Y	A	N	A	N	I
I	N	I	R	A	H	C	A	M	H	A	R	B	I
H	R	N	H	N	A	G	D	N	A	I	A	T	R
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S	K	A	N	D	A	M	A	T	A	T	M	I	I
D	N	N	U	S	G	A	H	U	R	I	R	M	A
I	M	A	S	A	D	A	Y	A	J	I	V	I	H
I	K	U	S	H	M	A	N	D	A	N	A	I	S

DURGA
SIDDHIDHATRI
KATYANANI
KUSHMANDA
KALARATRI
SKANDAMATA
MAHAGAURI
NAVARATRI
BRAHMACHARINI
CHANDRAGHANTA
VIJAYADASAMI
SHAILAPUTRI

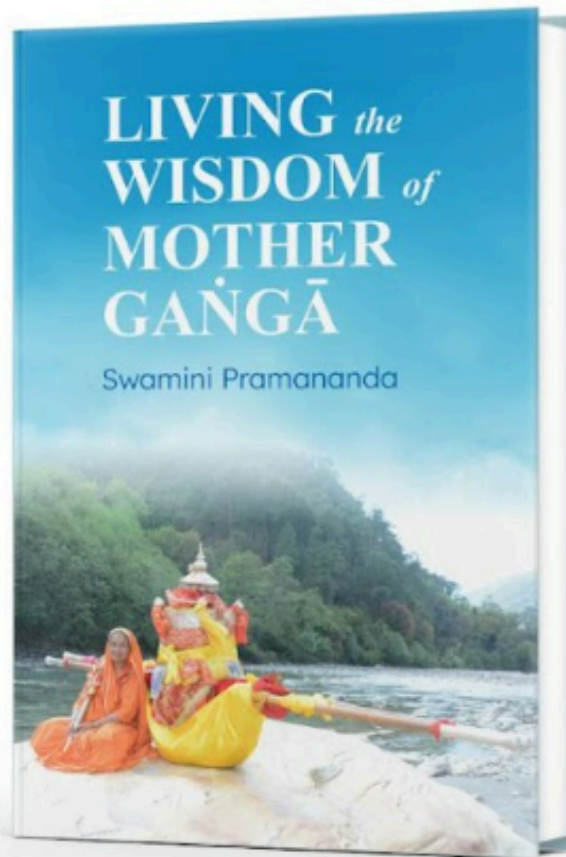
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*let's extend our gratitude
and support the Ashram!*



Gift A Day



Dear Well Wisher,
Hari Om!

we are pleased to announce 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 Ma Ganga 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.

Sponsor 21,000 INR for one day

Thank you all for your generosity and support.

For any additional information

Contact Us at :

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+91 78128 91579

programs@purnavidya.org

***There is only one Giver – the Lord,
as everything we have in life is given by Him!
We can only be instruments in sharing with others,
what has been given to us.
Share and discover the joy of giving!***

Swaminī Pramānandā (Ammaji)

Namaste Dear Friends!

Anger is an instinctive-emotional protest to what is happening at a particular moment. It should be considered a dangerous emotion that leads to a loss of judgment, delusion, and suffering, stemming from ignorance and attachment to external factors.

The ultimate goal is to cultivate akrodha, or absence of anger, which is a virtue leading to peace, happiness, and spiritual liberation.

We can aim to achieve this by cultivating forgiveness, patience and detachment. We can also push ourselves out of our comfort zone of anger by practicing penance such as setting aside a specified sum of money every time we experience anger or even skipping the next meal if we become angry. These two sacrifices are designed to remold deep-seated subconscious patterns. We can also perform kind acts toward someone who has disturbed us. This kind act releases us from the tight grip of anger.

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

