



NEWSLETTER

Ammaji's Message



Forgiveness means giving up the suffering of the past and being willing to forge ahead with far greater potential for inner freedom. Besides the reward of letting go of a painful past, one discovers inner peace with the practice of forgiveness.

Forgiveness is not a magic pill. Just because we tell our self or someone that we 'forgive that person' for his/her actions or behaviour doesn't mean that our emotional pain and memory will be magically erased. The ill-feelings or memories may continue to linger and resurface whenever we come across that person or environment. However, each time they resurface, forgiveness is to whisper a different message to ourselves. Here is where the knowledge of the Bhagavad Gita can help us!

Bhagavad Gita teaches that the quality of forgiveness is inherent in the life of a person who understands the spiritual truths. One sees every situation as an opportunity to grow spiritually. Spiritual growth is based upon our ability to thank the Lord in all circumstances even in adversities and reversals. And because every soul is a reflection of the Divine, one learns to see all the souls with compassion, understanding and forgiveness.

Forgiveness can be a powerful opportunity for reconnection both with the offender and with ourselves. Learning to forgive can help a person move forward in life rather than becoming a roadblock to success.

To forgive someone and to ask for forgiveness, are the most important aspects for your spiritual growth. It is not just saying the words 'I am sorry', or 'I have forgiven you'. It is an emotion which is felt deep within you, and when real forgiveness happens there is a change in that relationship. Forgiveness is not a favour to others, in fact you are helping yourself as it opens the door for a healthier relationship, creating inner strength and paves the path for spiritual happiness.



Prayer



Prayer is Always Answered

Prayer is always answered. When the Lord is omniscient, he knows better. Without prayers, things would have been worse. To illustrate this: Two boys were travelling. On the way they happened to see a

Gaṇeśa temple. There is a Hindu custom that one should not pass a temple without offering salutations. So one of the boys went inside, while the other went ahead. The first boy, as he was returning after the worship, stepped on a scorpion on the temple door steps and got stung. He was shouting and screaming for help.

The second boy, as he was going, found on the road a gold coin. He came back to the first boy to inform him of the good luck. He saw the first boy seething with pain and came to know what had happened. He took this opportunity to ridicule his faith and told him that scorpion sting is the prasāda for devotion while golden coin is the reward for not going to the temple.

The first boy was already stung by scorpion and this thing stung him much more. He felt it was an injustice. He was not disinterested in the golden coin. He was a bhakta but at the same time was equally interested in money. Therefore he was very sad. Though he got help in the meanwhile and felt better, yet his mind was restless without an answer for the ridicule he got.

Later both the boys met a sādhu on their way. The sādhu happened to be an astrologer. He asked the dates and time of birth of both the boys. He calculated everything and told the boys all about their past.

Having earned their appreciation, he said to the first boy that he should have been bitten by a cobra or have had an accident and he got away with a scorpion sting. To the other boy he said that he should have got a treasure but he had to settle for just a golden coin due to the lack of puruṣārtha in the form of prayer.



Prayer

How the Prayer is Answered

Prayer is puruṣārtha. When a person prays it is of one's volition. Because of that puruṣārtha, the person neutralises or avoids greater pain. One always has some prārabdha coupled with puruṣārtha. Sometimes the prārabdha is against a person. Before doing any act one generally prays in order to neutralise durita, a bad part of his/her prārabdha-karma that brings problems to oneself. Day-to-day it brings problems. Morning is not like evening. In the evening everything is all right and suddenly one happens to fall down. A simple fall occurs and the person is in the hospital for three months. So this durita can be neutralised by puruṣārtha of prayer. Prayer does neutralise it. One does not know what one's durita was, how much of it was there. One who seems to have lost may be a gainer and vice versa. Karmas work in unknown ways and since prayer is a puruṣārtha it has results.

One has to see the beauty of prayer. There is no meditation, no ritual, no act, without prayer because in any technique the will is retained. Here, the will willingly submits. That submission performs the miracle.

In this submission, human free will finds its total expression. This is so because one prays to the Lord who is invisible to the available means of perception and who is invoked in an inert object. That a person can offer salutation and prayers to an entity who is invisible takes the expression of the whole free will.

Prayer is thus centred on the person, the total person, and it comes from the person who sees very clearly his or her helplessness in a given situation. The situation is not centred on my will or even on my understanding. I give myself up not to despair, but into the hands of the Lord. The whole person that is me submits to the Lord. This is the meaning of surrender in prayer.



The Journey Within



Lobha (Greed)

The third quality in a person identified as being inimical to one self is called Lobha. In Sanskrit it is defined as follows:

परप्तेषु विशयेषु अपि अलम्बुद्धिराहित्यम्

Prapteshu vishayeshu api alambuddhiraahityam

A lack of a sense of satisfaction even upon gaining an object (that is desired).

It was said earlier that a desire unfulfilled can result in frustration and anger. On the other hand, fulfillment of desire does not necessarily lead to a satisfied person. One generally wants more of what one wants and obtains. This is seen with many things such as money, possessions, fame, power, status and so on. There is always an unending list of things that one wants. The list keeps expanding and even acquisitions only fuel the desire to acquire more. This is so because any acquisition can only give limited satisfaction. And the satisfaction obtained is temporary. If one's satisfaction is dependent on transitory acquisitions then one will always remain dissatisfied. This is so because what one does not possess will always be way more than what one does possess.

Greed also manifests when one looks at what others have and thereby starts feeling deprived. Greed is often born of a feeling of inadequacy and deprivation. Sometimes a person may have been deprived in some way in their past. However one can also feel deprived even though they were not. After one's basic needs are met, how much is enough is a matter of judgment and is a conclusion based on one's subjectivity.

When greed is the driving force, acquisition becomes more important than the means to acquire something. In other words to achieve the end one justifies the means even when the means are wrong. One starts 'cutting corners'. One begins to justify doing wrong. Neither religion nor society prevents one from acquiring things for themselves and becoming successful but it is expected that one will follow rules of the law and rules of Dharma. When greed begins to supersede Dharma, it leads one down a path of self destruction.

continued ...



The Journey Within

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One can learn to overcome greed by understanding and cultivating certain positive attitudes and values.

Daanam: One needs to discover the joy and sense of fulfillment in sharing what one has with others who do not. When a rich person who feels poor gives to another he is likely to feel poorer by the amount he gives. When a poor person who feels rich gives to another he feels richer by what he gives because it is his 'richness' that makes him give. If one is able to understand this well one can see that it is not how much one has that makes one see one self as rich or poor. The same holds true for other forms of acquisitions.

Santoshah:

षन्तोशह् एव पुरुशस्य परम् निधानम्

Santoshah eva purushasya param nidhaanam

Contentment alone is the greatest treasure for a person.

Bhagavad Gita points out how a person committed to spiritual growth basically finds contentment in himself or herself irrespective of gains or losses in life. It is by cultivation of discrimination between permanent and impermanent things in life, by cultivating values such as empathy towards others and humility. A mature individual is also able to recognize that he or she cannot claim sole authorship or ownership over anything as there are many who have contributed to his successes. Such persons can recognize Bhagavan's grace in their accomplishment and have gratitude in their hearts for what is given to them.

- Sri Dhira Chaitanyaji

to be continued ...



LIVE UPCOMING COURSES - 1

Learning *Samskr̥tam* Introductory Level (30 sessions)

**Text: “Learning Samskr̥tam Alphabets”
by Swamini Pramananda**

**2nd Batch of Online Students
begins on July 3rd, 2020 & ends on 16th, October 2020
Monday & Friday from 3.30 to 4.30pm IST
No Class: Friday 31st, July 2020**



Syllabus Covered:

Devanagiri Alphabet Script Writing
Devanagiri alphabet pronunciation
Conjunct Consonants
English Transliteration Key

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

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LIVE UPCOMING COURSES - 2

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Text: “A Sanskrit Manual” – by S.J. Antoine

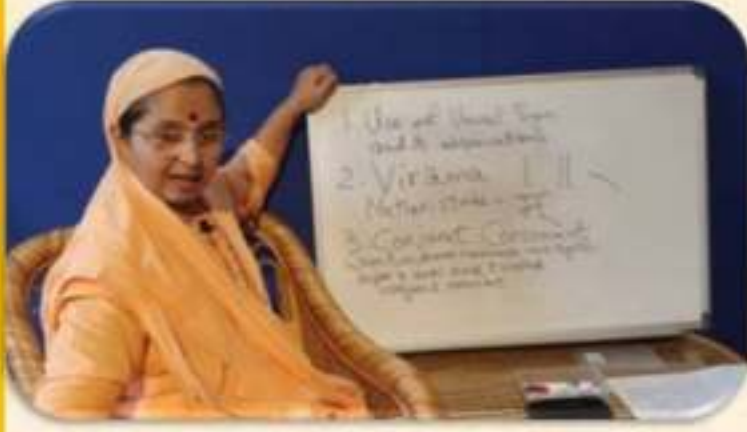
3rd Batch of Online Students

begins on July 3rd, 2020 & ends on 9th, October 2020

Monday & Friday from 1.00 to 2.00 pm IST

No Class: Friday 31st, July 2020

Part 1 # 28 Sessions : Syllabus Covered



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

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

REGISTER NOW FOR PART 1 at: www.purnavidya.org/Samskr̥tam

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GURUPURNIMA PUJA & OFFERING

An offering to
Pujya Swami Dayananda Saraswati



The Launch of Online Courses of Purna Vidya Books On Gurupurnima Day

Date: Sunday, July 5th 2020

Time: 10:30 a.m. - 'Guru-vandanam' (Prayers & Puja)

11:30 a.m. – Launch of Online Vedic Heritage Courses

To participate in the Puja, kindly register your name and other details in the link given below. All are welcome to join us in live-streaming through Facebook and YouTube.

JOIN US ONLINE : www.purnavidya.org/gurupurnima2020

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GURUPURNIMA PUJA & OFFERING

Launch Date: Gurupurnima, 5th July, 2020

Time: 10:30a.m. – Gurupuja 11:30 a.m. - Launch of the Courses

Venue: Purna Vidya Foundation

Join Us Online: www.purnavidya.org/gurupurnima2020

Purna Vidya's Online Heritage Courses is a guide for educational institutions, communities and families that wish to learn and teach the Vedic Heritage to the next generation in an authentic, systematic manner.

- Learn and Share the experience of living with the spiritual ideals of Vedic society
- Answer queries with regard Spiritual, Cultural Heritage of India and bring confidence and cultural pride in your community/school
- Help families form support groups to protect the family and cultural traditions
- Impart Culture based Value Education to the Young Generation and instill a cultural identity.



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A VEDANTA SADHANA RETREAT

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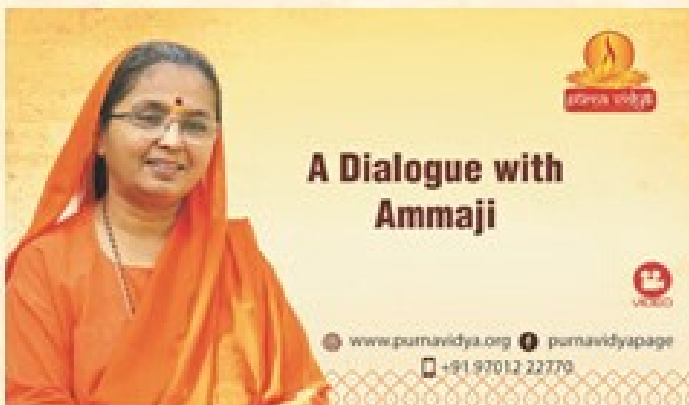
Vedic Heritage of India

1. Awareness Program

- Sudampati – The Happy Couple
- Sugrihini – The Home Maker
- Sukanya – The Young Maiden
- Sukumara – The Young Man

2. General Talks

- Temple Consecration
- What is Success – A Talk for Kids
- Unity in Diversity
- Varna Dharma – The Four Divisions of Human Society
- Ashrama Dharma – The Four Stages of Life



A Dialogue with Ammaji

- The Planet Earth Interview – Part 1
- The Planet Earth Interview – Part 2
- The Paradox – Interview - Part 1
- The Paradox – Interview - Part 2



AUDIOS PENDRIVES



Vedic Heritage of India

1. Purna Vidya Books Part 1 & 2

Purna Vidya Teacher Training Course

2. Puja & Prayers

3. Awareness Programs

- a. Sugrhini
- b. Sukanya

4. Sri Rama & Sri Krishna Leela

- a. Ganesa-Pancharatnam
- b. Sri Ramahrdayam – (a Selection From Adhyatma Ramayana)
- c. Samksepa Ramayana – (Essence of Valmiki Ramayana)
- d. Govindastakam – (8 Verses in glory of Lord Krishna)



Message from Editorial Team

Namaste Dear Friends!

Forgiveness is a virtue but the way people perceive it is quite relative. Some people think that certain actions are forgivable while others are not.

Forgiveness is a quality which always succeeds an event of pain, hurt or injury. This quality is there in all of us, but we tend to push it under the carpet. Many a times our ego does not permit us to tend to these emotions.

Forgiveness transforms anger and hurt into healing and peace. It can help you overcome feelings of depression, anxiety, and rage, as well as personal and relational conflicts.

We do not realise that by forgiving someone genuinely we only heal ourselves and lessen our karma baggage. It not only takes away the hurt and the pain caused to us by the other, but it extinguishes the past injury. It ceases to obstruct our spiritual growth, and accelerates a new beginning with that person. It washes away the negativity within us which would otherwise eat into our vitals and affect our thinking process.

We may not attain the ultimate stage of forgiveness but at least it will start the process. And if you're willing to let go of your baggage, keep practising it, as even though you cannot control others, you can control your own choices.

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

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