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Ammaji's Message

Dear Readers,

“Forgiveness is virtue; forgiveness is sacrifice, forgiveness is the Vedas, forgiveness is the Shruti. He that knoweth this is capable of forgiving everything. Forgiveness is Brahma; forgiveness is truth; and by forgiveness is it that the universe is held together”

– Mahabharata, Book 3, Vana Parva

continued ...



Forgiveness in Sanskrit is **kṣamā**. Forgiveness is a conscious, deliberate decision to release feelings of resentment, hate or grudge towards someone or a group who has harmed you. Every religion in the world has emphasized the importance of forgiveness. There are two aspects to forgiveness, and both are equally important. One is: forgiving the other for the wrong done to you, and the second is: seeking forgiveness for the harm you have caused another.

This is an important insight because it is backed by the understanding that "**what you offer to the world, comes back to you**". And so, when you rub the world, you will also be rubbed. You cannot rub someone and not expect the consequence of it. Every experience that you undergo is an experience that you have earned. It is essential to heal the wound that you have caused in the other. Furthermore, understand that when you hurt somebody, you cannot hurt the other without yourself being hurt. Therefore, when you seek forgiveness, you are also healing. You are healing your own hurt, therefore it is a deeper psychological process of healing.

If you don't forgive, you will remain with guilt and hurt. This prevents you from releasing yourself from the ugly clutches of anger and despair, unless you have forgiven the other person. Holding on to anger and resentment will only continue to hurt you and prevent you from evolving further in your spiritual journey. **The soul finds peace in forgiveness.**

We need to trust the law of karma, for the law of karma is the law of dharma. The law of dharma is the law of justice. The law of justice means you only bear the consequence of what you do. That means, it is my karma that I am being afflicted by and therefore releasing my own soul from doing afflicting karmas, I forgive myself first. I not only forgive myself, I seek forgiveness from the other.

Forgiveness is a three-step process where the first is: I forgive myself; next is: I forgive you for what you did; and thirdly: I forgive you for causing me hurt. In doing this I release my soul and that karmic intensity is diffused. It is magic. What appears as hard, tough, difficult, and as a big obsessive block, the mind is simply released from suffocation. There is nothing to hold you back from embracing the other person who you believe does wrong to you. Forgiveness is a gift that we bestow upon ourselves.

Forgive others as you would want them to forgive you and move on in your life-journey with a free mind, living each moment in abiding peace and happiness!

Love and Blessings,

Ammaji



Prayer, being an action and being a karma definitely has a result. So, for the prayer to be effective, the intention behind the prayer and the conviction about the efficacy of prayer is very important. The more we pray with a deep belief and trust, the results will be seen as the manifestation of my prayer.

Divine intervention is essential during our terrible and turbulent times of life. The more we pray with a deep belief and trust, the results seen increase the faith in Lord.

Verse 2

गङ्गाप्रवाहेन्दु जटाधराय त्रिलोचनाय स्मरकालहन्त्रे ।
समस्त देवैरभिपूजिताय श्रीवैद्यनाथाय नमः शिवाय ॥ २ ॥
॥ शंभो महादेवशंभो महादेव शंभो महादेव शंभो महादेव ॥

*gaṅgāpravāhendu jaṭādharāya trilocanāya smarakālahantre
samasta devairabhipūjitāya śrīvaidyanāthāya namaḥ śivāya (2)
śaṃbho mahādeva śaṃbho mahādeva śaṃbho mahādeva śaṃbho mahādeva*

Gaṅgā-pravāhendu jaṭādharāya: The second verse mentions Lord Śiva, the infinite cosmic healer, who has many great souls praying to Him and who has protected and supported them. The best example of the outcome of a powerful prayer is the story about gaṅgā-pravāha. King Bhagīratha's ancestors were burnt to ashes. Bhagīratha prayed incessantly for Goddess Gaṅgā to come to earth and revive his ancestors by the touch of her holy waters. Before him, many had prayed to bring Gaṅgā on earth. This celestial goddess, who remained in the higher world, was happy with the penance, sacrifice and trust of Bhagīratha. She told him that she was willing to come to earth, but warned him that the earth would be unable to bear the brunt of her immense power and energy. The only one who could bear the immense force of Goddess Gaṅgā was Lord Śiva. So, she asked Bhagīratha to seek Lord Śiva's help.

King Bhagīratha prayed to Lord Śiva that he holds Gaṅgā on his head. The Lord, who is so easy to please with prayers, answered. As Gaṅgā descended, Lord Śiva held her in his lock of hair. That is the reason why Lord Śiva is described as "gaṅgā-pravāhendu jaṭādharāya". This was a result of sincere prayers by a devotee.



Talk on
"Power of Prayers"
Online-sessions by Ammaji
April 2020



Lord Śiva protected the Moon God also in a similar way. Moon God had twenty-seven wives. They are the constellations considered as big rivers in this universe. Each constellation is considered to be the Moon God's wife. There are very deep symbolic meanings in this but we are not going to go in that direction, as we are committed to the power and efficacy of the prayers. As the story goes, the wives were the daughters of King Kaśyapa, brother of King Dakṣa. The star Rohiṇī was dearest to Moon God. The father of the twenty-seven daughters was very annoyed and cursed his son-in-law. The Moon God rushes to Lord Śiva for help. Lord Śiva then said – “You have brought this calamity on to yourself, I will give you relief because you came for my shelter”. Whenever the Lord sees repentance, he is compassionate. Lord Śiva mitigates the effect of the curse so that it will not affect the Moon throughout – there will be a waxing phase and a waning phase, and so the moon has this cycle. Lord Śiva protects him by having him in his hair lock. The waxing and waning of the Moon symbolize the time. Time is that which has movement. What can hold this movement? Only the timeless motion-free Lord can hold it. Lord Śiva being the immortal only can hold the time in his control.

Trilocanāya: You are the one with three eyes. The third eye always refers to the knowledge, of truth, of dharma and of wisdom. It's an eye that turns everything into ashes – everything born of ego such as adharma, falsehood or anything negative.

Smara-kālahantre: Smara is the name of the deity of love, Kāmadeva. He tried to play a little game with Lord Śiva, when he was reveling in his own glory. Lord Śiva burns the deity Kāmadeva to ashes.

Yama the deity of time, once crossed his boundary. There was a sage by the name of Mṛkaṇḍu. He and his wife had no children. They prayed to the Lord for progeny. Pleased with their prayers Lord Śiva granted them a boon, “You can have a hundred children and they will all live with you for a long time. But they will be adharmic doing all atrocities on earth. Or you can have one child, a noble soul, but he will live only for sixteen years. Choose one”. The sage and his wife chose the latter. The child was born, they named him Mārkaṇḍeya. He was a very loveable child – bright, obedient, dharmic, prayerful, respectful, caring, and loving. As his sixteenth year approached, the parents are very sad because they knew they will lose their child. When Mārkaṇḍeya asked his father for the reason for their sadness, the sage told him the facts. He asked Mārkaṇḍeya to pray to Lord Śiva to protect him from death. Mārkaṇḍeya started his prayers to Lord Śiva, who gave him a very powerful mantra for protection, the **mahāmṛtyuñjaya-mantra**.

This mantra protects everyone from death, disease and all illness. When Mārkaṇḍeya, in his sixteenth year was worshipping Lord Śiva with this mahāmṛtyuñjaya-mantra, the Lord of death, Yama came with his noose. He ordered Mārkaṇḍeya to come out of the sanctum, but Mārkaṇḍeya held the Śivaliṅga tightly and continued to chant the mantra. Yama was annoyed and threw the noose to pull Mārkaṇḍeya along with Lord Śiva's form of the liṅga. And by doing so he crossed his boundary. Lord Śiva cursed and burnt him, saying that once his devotee had surrendered to him, the Lord of death had no role to play. Lord Śiva is called kālahantri. This is the power of the mahāmṛtyuñjaya-mantra.

Samasta devaiḥ abhipūjitāya: All powers in this universe are the powers of the infinite. There are well defined portfolios for different devatās and all these power centers worship Lord Śiva, they invoke him when there is any disturbance. Whenever they are disturbed, all powers, the good and the bad, go to the infinite divine Lord Vaidyanātha, the cosmic healer and bring him salutations and humble prayers to take care of them.



Therefore, O Cosmic-healer! Śrī Vaidyanātha! My salutations to you, namaḥ śivāya.

The three-fold peace – Om śānti śānti śānti

Lack of peace or aśānti comes to us from three directions. First, I myself become the source of a lack of peace – my body, my mind, my thought system, my philosophy, all this including my ego, all these become the source of my lack of peace. My own fears, anxiety, stress, depressions, my life challenges, create a lack of peace generated from my own system, by my own thinking process or my own body which is not strong enough. This is called **adhyātmikam**. Therefore, the solution lies in me. I have to be the solution for my body-mind sense problems.

The second source of aśānti is the lack of peace in my environment. I am at peace but my environment, my society, people around me, my neighbors and my government are not at peace. We become enemies to each other. We generate the aśānti by hurting each other and this disturbs the peace around us. This is called **adhibhautikam**.

The third source of aśānti is from the elements of nature over which we have no control. The whole civilization is unable to cope with the third source of aśānti called **adhidaivikam** (eg earthquakes, tsunami). In this unprecedented crisis, we can only put our hands up and pray; we bring out the devotee in us, and pray to the infinite omniscient and compassionate cosmic healer, to heal us all, to take care of us.

From crisis to calm

The significance of prayers is needed today to handle the global crisis. To handle the crisis of the human family, we are doing our best. So many humans are staking their health to save other human beings. The governance, the missionary, the police force, the medical profession and the priest resort to prayers to help and this is all we can do to bring things under our control. The internal aśānti which has emerged from within me, has to be handled by me. From crisis to calm is in my hands. How can I do that? This happens only when I trust my prayers and hope that all my prayers are going to be answered. This gives the devotee in me the power to make a shift in the energy system. Therefore, trusting the devotion, trusting my prayers, trusting that when I touch my peace with my vibrations, I will spread peace around me. **When I touch, the healing in me is precisely what I will manifest**, not only for myself, but also for my family members, my neighbors, society and for the entire human civilization.



The three-fold peace, from crisis to the calm, need not be created by you. Peace is already there in you. ***We only have to drop, to let go, of all the unnecessary distorted thinking born of fear, anxiety and lack of trust.*** We can discover the peace within us, and that is the peace of the divine, of the science. It is for us to protect and nurture this and help our support system for everyone around us.

Peace is our nature. Calm and quietude is our innate and essential nature. Sound/noise arrives and goes. What comes and goes is not our innate nature. Silence remains always with us. In silence, sound arrives and goes like the movement of an object in space. Objects cannot displace the space. Objects can only displace objects. Sound can only displace other sounds. Silence is that calm, that peace that forever exists within us. It is the very nature of the divine within us. The healer within us is quiet and at peace. Let us all pray to the cosmic healer.

Everything happens only with the consent and blessings of the super power. No one can violate the laws of the infinite cosmic being. No one has the power to kill anybody but when the time comes, when the collective karma of the people precipitates some situation, we all face the consequences. At the moment – whatever may be our situation – we are in pain, suffering, afraid and anxious, because we do not know what the future holds for any one of us. It's not an individual call, it is a collective call for humanity to understand that something very big is happening to the civilisation that none of us can fathom. Therefore, our prayers, our devotion is hundredfold, thousandfold. We know that he is the only power: Out of his compassion, he can protect us and take care of us when we surrender.

Verse 3

भक्तप्रियाय त्रिपुरान्तकाय पिनाकिने दुष्टहराय नित्यम् ।

प्रत्यक्षलीलाय मनुष्यलोके श्री वैद्यनाथाय नमः शिवाय ॥३॥

॥ शंभो महादेवशंभो महादेव शंभो महादेव शंभो महादेव ॥

bhakta-priyāya tripurāntakāya pinākine duṣṭaharāya nityam

pratyakṣa-līlāya manuṣyaloke śrī vaidyanāthāya namaḥ śivāya (3)

śaṃbho mahādeva śaṃbho mahādeva śaṃbho mahādeva śaṃbho mahādeva

Bhakta-priyāya: O Lord Vaidyanātha, you are the bhaktapriya, the one who loves the devotee; the devotee, who comes to you in appeal, in prayer, in submission. There are many stories of how Lord Śiva responds to prayers and how easy he is to please. In fact, Lord Śiva is also called āśutoṣa, the one who can be easily pleased by prayer. Even the negative powers & destructive forces appeal to Lord Śiva and get the desired results – like Rāvaṇa, who appealed to Lord Śiva when he wanted more power. When the āsuras, the demons that are talked about in the mythology, feel that their power is not enough for their ambitions, they appeal to Śiva. They please the Lord with their devotion and they too get the desired result.



So, imagine how much easier must it be for people who are living a noble path, who are honest, who are living a life of dharma, doing their duties and not hurting another life. Even the smallest prayer is answered by the divine. Protection and healing are there for us. He is the one, who loves his devotees and never lets them down. The Universe never lets us down if only we approach it with trust. If we approach the cosmic powers with doubt, doubting our own power of prayer, what can the Universe do?

We have to trust in the power of prayers. Confidence in prayer is acknowledging God as the creator and me as a child, as a created being – “All powers rest with you. You are my father, my mother, cosmic infinite light, I am a child in your hands, take care of me”. When an appeal comes from the human heart in this manner, which father or mother would not hold that child in their embrace? Nowadays it is not an ordinary call. It’s a cry of humanity. We are down on our knees. Therefore, trust your prayers. Trust that the devotion in you is manifesting results, so that not only you, but everyone is protected: your loved ones, your family, your society, your country, all.

Tripurāntakāya: Another name of the divine is *Tripurāntaka*. A demon, called *Tāraka*, was very powerful. He had three children, who, because of their penance, achieved such powers, that they ruled the three cities in the upper regions of the Universe, called mythical cities. With the boon from Lord *Brahmā* they revolved in the skies, causing havoc in the Universe. When the deities appealed to Lord Śiva to take care of them, He destroyed the three cities. He came in his chariot, which was *pṛthivī*, the planet Earth, with Lord *Brahmā* as his charioteer, and the sun and the moon as the wheels of the chariot. The bow was the miracle mountain Meru, the bow-string was *Vāsukī*, the king of all serpents, and the arrow was Lord *Viṣṇu*. Lord Śiva as *Tripurāntaka* controlled this chariot. “Lord, when you can take care of such powerful disturbances of the upper worlds, please take care of our society.

Pinākinē-duṣṭa-harāya: He is the one who takes care of all the wrong doings of people every day. If you do something wrong, then you will be punished. If humanity does not do it, the laws of the Universe are not going to spare you, because they are laws. If you fall from the balcony, you will not fly up, but you will be falling down - this is the law of gravity. If civilian law takes care of it, then the punishment will be here and now; if not, the Universe will execute the consequences the individuals deserve. Therefore, have trust in the Lord who is *pinākinī* – one who holds the dharma in his hands. Cosmic justice has the last word.

Pratyakṣa-līlāya: In the world of humans, manuṣya-loke, you are the one who plays pratyakṣa-līlā. We experience you play day to day, the play of *kāla*, time. Birth, existence and death are pratyakṣa-līlā, the play of time. What is true is the timeless one, the infinite being that plays with time. We as human beings are born in time and live within the rhythm of time. We remain in the rhythm of past, present and future. This is the play of life. It happens when we participate in the divine play through our activities.



...

When we do a karma in sync with the harmony of the Earth, the result is harmony for us. But if our activity disturbs the peace of the planet, the consequence will be an experience of disturbance for us. In the play of human life, the Lord participates through the karmic law, by giving us the result of our own act. When I act as an individual, I get the result as an individual. When I act as a community, the result is an accrued one for the community. If the civilisation chooses to destroy the planet, then the consequence is going to be our own destruction, because this is what we have chosen. Therefore, there is an individual karma and a collective karma. We pay for both. The human world is a play of karma.

What needs is to change is our attitude, to identify that there is a need to learn to live in harmony and allow life to live. The planet needs to hear this from us. Human beings have to declare this to the Earth, the plants, the trees, the mountains and to the rivers. This is how our ancestors lived. They talked to the divine in the sun, in the moon, in the stars. Scientists and modern thinking rejected such dialogs, calling them superstitious and baseless. In the past, we never thought about our activities, which shouldn't be ego centric but planet centric, Earth-centric. We thought that the planet should be centred on us. Our activities became more egocentric and we were willing to damage, destroy, kill and violate the resources of our planet. What could be the outcome of this collective karma? We would see the disturbances in nature, which would impact us back – this is the līlā. We face the law of karma every moment of our life.

O Lord, be compassionate with us. You are the cosmic healer. Take care of the wrong decisions we make. Please forgive us, as a father would forgive the child, as a husband would forgive his wife, as a friend would forgive a friend. You are the cosmic healer. Please forgive us, O Divine! Heal us and take care of the human society.

... to be continued next month....

Sūryanamaskāra

Today we close our miniseries of Sūryanamaskāra.

In the last Newsletters (February 2021 Vol.30 and March 2021 Vol.31) we introduced already ten of the twelve asanas. Today we will see the last two asanas of this series as well as an additional pose – Śavasana – the closing posture of every practice and one of the most difficult ones, as we will learn.

Let's recap one more time: The perfect way to start a yoga-āsana routine or for giving more variety and depth to your existing practice is 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 Sūryanamaskāra regularly, you will notice more flexibility in your spine as well as your joints. All the āsanās 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 āsana 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. *Bhujangāsana (Cobra pose)

Benefits: improves overall back and neck, opens your chest and helps increasing your breath, opens and stretches your front, tones and strengthens the abdominal muscles, helps in correcting rounded shoulders, blood circulation along the spine column and in the legs

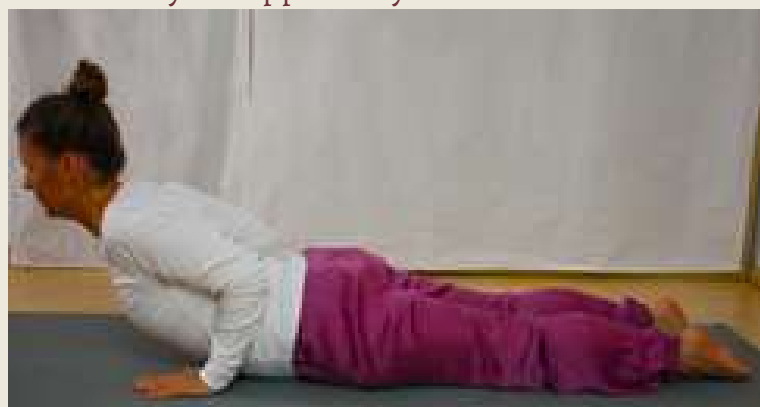
How to do it: coming from the Astāngāsana

(8 points pose) you place the palms of both hands close to your upper body on the floor.

Elbows hugged to your sides, roll the shoulders back, open your chest.

The pelvic bone should be touching the floor and so should our feet as you extend your spine and look up.

>>> *Please do not practice / contraindication: neck and back problems or injuries, when you are pregnant*



2.***Adho Mukha Svanasana (downward facing dog)**

Benefits: strengthens wrists, arms, shoulders and legs, stretches hamstrings, calf muscles, back and legs, can reduce back and neck aches, stiffness around heels and ankles can be mitigated or removed, through breathing into the abdominal muscles it helps in strengthening the walls of the stomach and intestines, increases flexibility of the hip, knee, and ankle joint.

How to do it: coming from *Bhujangasana* – tuck your toes under and press your sitting bones backward to your heels and then use your lower back to lift your buttocks up towards the sky. Your arms stay parallel and your palms press firmly into the ground. Your spine is long and your neck and head are in line. The goal is to keep your heels on the ground, but they can be slightly lifted as well or you can even bend your knees a little, if there is a lot of tension in the hamstrings and calves.



>>> Please do not practice / contra-indication: heart disease, high blood pressure, vertigo and slip disc

To come full circle in your Sūryanamaskāra you lift one leg up to the sky, then take a big step forward and place your foot between your hands. Now you can continue with **Anjaneyasana** (sprinter pose) and find your way through **Uttanasana** (Deep Forward Bend) to **Utthita Hastasana** in **Tadasana** (Mountain Pose with raised arms) and close the round of one Sūryanamaskāra with **Tadasana** (Mountain Pose).

✕✕ Find the Sūryanamaskāra in full length video here, taught by Helga.

Video link 1 >>> <https://youtu.be/hwDuozneFLA>

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

After finishing your Sūryanamaskāra or any other practice, close with

3. Śavasana (corpse pose)

Benefits: deep and complete relaxation and ease; a feeling of connection and clarity



How to do it: Rest flat on your back. Your arms and legs are extended outward your torso evenly and symmetrically. Close your eyes and focus on breathing naturally. Resting here on the ground can help you to let go of all the activities in order to feel the benefits of your asana practice and all the beneficial effects of the poses that may arise. A couple of minutes in stillness, just to float in your created energy and held by the ground that your body is touching.

>>> *Please do not practice / contraindication:* There are not really contraindications, but you can surely say that it is by itself a difficult yoga pose to practice and master.

It sure can be that you may find this asana not relaxing, here are some examples why:

- a very distracted mind can bring more irritation and in the end can lead to headaches
- your body hurts, then it's difficult to separate your mind from your body;
- severe acidity, you may find it uncomfortable to lie on your back as your food pipe causes irritations.

>>> *Text & photos by Kerstin Kubal, Video by Helga Baumgartner, Support: Gela Fischer, Judit Putzer,*

This article is the last part of a three part miniseries, describing all asanas of the Sūryanamaskāra. In the upcoming newsletters we will introduce you to standing postures and start with Virabhadrasana I.



An important rule to benefit from your yoga practice, is to listen to your body and always practice mindfully and without any feeling of pain. Every human body is anatomically different and therefore every posture should be practiced from this perspective. A practice is to be designed differently for healthy, injured or handicapped practitioners. If practiced without a teacher and therefore without possibility of a professional adjustment of the asanas, the risks of injuries can be more common. Should you be uncertain if some of the offered asanas might be good for you or not, we give the heartfelt advice to talk to a certified Yoga teacher or a doctor before practicing these asanas.

>>> *PurnaVidya Heritage book #10 (Ammaji)*

Individual Duties

One finds that this world functions according to a dharma, an order which is given. Every action I perform has an appropriate result; there is a reason behind everything. That one gets angry or sad or elated is because of a reason. It is all explainable in this order of things. The nature of everything in this universe is in keeping with this inherent order.

In this scheme of things everyone, as an individual, finds himself/herself having both responsibilities and rights. Constitutional Laws are written to protect one's rights as a person. But when one's rights are emphasised, one's responsibilities must be emphasised as well, because rights without responsibilities cause chaos. Therefore, every society spells out specific responsibilities that go with specific rights; one has the right to make money and one has the responsibility to pay taxes; one has the right to start a public limited company and one has the responsibility of answering to the shareholders.


Every right carries with it an attendant responsibility.

The Vedic culture does not emphasise an individual's right, rather it emphasises an individual's duties. Dharma, duty, is what is proper for a person to do in a given situation. When each person carries out his individual duties, his dharma, the rights of every person in the society are guaranteed.

This is the concept of duty. It is ancient and beautiful concept that has been well preserved through the ages.

The duty of every person is evident in the context of the role he plays. Parents have the duty of raising and supporting their children, and, in turn, the children have the duty of taking care of their parents in old age. It is the husband's duty to make his wife happy and so, too, the duty of the wife to make her husband happy. It is the duty of the state to protect its citizens and it is the duty of the citizens to uphold the order of the state. Duties are inter-related. While rights are specified for each individual, duty is always specified in the context of an inner relationship.

Thus every role a person plays carries with it a script, that is his/her duty in the given role. Every person's duty is spelt out in the Vedic tradition. When one performs one's duty as a husband, his wife performs her duty as a wife. In this concept there are no demands, there are only responsibilities. There is an attempt to fit into the roles one is called upon to play and this brings humility.



Doing one's duty does not imply that one accepts all situations without trying to change them. The acceptance of one's duty, one's role, creates in oneself an acceptance of the facts about the situations one faces; thereby one gains an objectivity in the way one looks at the situations. If one is objective in one's perceptions of a situation, one can then respond to it in an appropriate manner.

There is a sense of responsibility and reverence when one acts on the basis of duty. When an Indian starts a new job, he says: "I have joined duty". When he cannot oblige another for an outing, he says: "I have duty today and I cannot come". Duty is the script that one follows while playing various roles in day-to-day life.

Since the problems that one encounters in role-playing, belong to the role, one can face unpleasant situations with a sense of humour. A sense of humour is important for one's mental health. One has duties to perform, roles to play. There are no superior or inferior roles, only duties to be performed. When one performs one's duty, one learns to enjoy what one does, rather than trying to find what one enjoys doing. When one does one's duty, one is in harmony with the order of things. This creates an attitude of humility, a calm acceptance of facts; one enjoys peace and composure. Enjoying what one does, one enjoys being what he/she is. Therefore, one can have a good self-image. No matter what one does, no matter what situation one finds oneself in, when one performs one's duty with this attitude, one sets an example to others.

Ashram Events

>> in April 2021

Ammaji completed the 11th Chapter of Bhagavad Gita with the Tamil Gita Group.
The Grand Vision of Visvarupa of the Lord was beautifully unfolded and completed with a formal Puja.



Online Events

>> in April 2021

Ammaji concluded 2 sessions of Intermediate Samskr̥tam in April:

Batch 3 concluded Part 2 & Moved onto Part 3

Batch 4 concluded Part 1 & Moved onto Part 2

"About Saṃskṛtam Intermediate course by Pūrṇa Vidyā: competent teaching and friendly learning atmosphere. The knowledge shared by traditional Vedānta monks gives heart to the studies. Learning Saṃskṛtam, which is considered to be a divine language, gives so much clarity and joy." - Mari Kadanik (Mañjula), from Estonia



This course is unique in nature being taught with immense passion by Ammaji and Swamiji.

The fabric of this course is multipronged covering four aspects:

- *Main teaching by Ammaji one hour sessions twice a week*
- *Mentoring session by Swamiji one hour session once a week*
- *The recorded classes On Learnworlds Portal for the students who missed or for revision too. Snapshots of important parts of the classes as images sent by Whatsapp*
- *Prompt Home work corrections to get feedback on where we stand*

The teaching is exemplary with interaction and clearance of doubts

Grammar examples are given from scriptures, making it divine and making us humane with Grace.

Various messages of inspiration are given through classical Samskrutam shlokas from Kalidasa's works, Bhagavad Gita, Mahabharata etc.

The classes give us the utmost bliss and we are overwhelmed and express our gratitude for the blessing showered on us.

Time flies by in the classes and we eagerly wait for the next with enthusiasm.

I strongly recommend to utilise the opportunity to participate and enjoy the nectar of Samskrutam and experience the divine, in the process progress on your spiritual journey,

*Pranams Ammaji and Swamiji - **Krishnakumari Vusirikala***



Sugrihini Satsang

Ammaji conducted a **Satsang with Homemakers** around the world on 10th April. Ammaji triggered the soul searching question among all Homemakers: "Why are you married?" With this, she elaborated how the Sugrihini is the spine of every family.

"I enjoyed the Satsang and Ammaji brought out all salient points. Idea of upcoming workshop is very good. Sudampati Workshop where couples participate is a very good idea. Even today, educated women are snubbed and not able to voice their opinion. Also in a family, children should be aware how much sacrifice Sugrihini is doing for the home. Glad this brings more awareness in society."

Mrs Prabhavathy Rajan

Ammaji's heartwarming satsang was exclusively addressed to married women.

For the audience of about 45 women from all over the world Ammaji beautifully introduced the traditional Vedic perspective on emotional growth that a woman undergoes during the stage of life of a householder. She wonderfully described the transformation of a maiden to a married woman also later having the privilege of motherhood.

Ammaji's insight also to the daily challenges of a homemaker's life was very supporting.

Being very grateful for this empowering Sugrihini satsang I felt afterwards even more blessed with my path in life in which my own experiences match so much with Ammaji's elaborations.

- Karen Lehman



continued ...

I attended Sugrihini satsang on 10th April.

I heard about this event through Vasumathi. It came about at a time when I was searching for a guide to help understand or negotiate through these hectic and stressful times.

The satsang was conducted by ammaji.

Listening to Ammaji talk on duties of women and the fact that most of us commit to a lot of work at home and work mostly to make ourselves feel good. This thought or Ammaji's teaching made me realise most of the so called jobs I do at home are taken on by myself to make me feel good about myself.

I would like to join future satsangs directed at women. I am also interested in reading the Gita under guidance of a guru and wish to access the online learning available in the website.

I would recommend this satsang to other women; I believe meeting at a forum like under guidance of a guru can make us stronger and more equipped to carry out our roles/ purpose in this life.

-Sunanda, from U.K



Upcoming Events



TATTVA BODHA

THE KNOWLEDGE OF TRUTH
- A Comprehensive Learning of Advaita Vedanta



- What is the true nature of this Creation?
- What is the true nature of my 'Self' ?
- Is there a Connect?

Tattva Bodha, the introductory text of Advaita Vedanta deals with these fundamental inquiries into human life. Ammaji, in a lucid manner expounds the solution to these as revealed by the text.



Start Date : April 17, 2021
Every Saturday
30 Sessions

The Course will be facilitated by Sri Arulji

Sri Arul Ji, an acharya at the Purna Vidya Foundation teaches Vedanta and Vedic Heritage Programs. He is a disciple of Swami Dayananda Saraswati, Swami Siddhabodhananda and Swamini Pramananda.

Program Schedule	
Chanting Practice	11:45 A.M. to 12 Noon IST
Ammaji's Teaching (Pre-recorded)	12 Noon - 1 P.M. IST
Q & A	1 P.M. to 1:15 P.M.

Come and Discover your True Essence of Real Happiness

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

Contact Us at :
+91 91503 19999
+91 78128 91579
programs@purnavidya.org

Tattvabodha has started on 17th April. Please join the Session on Saturdays!



VEDIC HERITAGE AND SAMSKRTAM COURSES

Fun interactive Live ONLINE sessions
Come, Immerse yourself in India's Sacred Culture

Course Name	Ramayana 20 Sessions	Bhagavata Purana 20 Sessions	Mahabharata 20 Sessions	Values 20 Sessions	Puja Vidhanam 8 Sessions	Samskrta Introductory 30 Sessions		Bhagavad Gita Chanting for Children
						Batch 6	Batch 7	
Start Date	June 5, 2021	June 1, 2021	June 20, 2021	June 6, 2021	June 22, 2021	June 6, 2021	June 3, 2021	June 6, 2021
Day & Time	Saturday 6 to 7:30 P.M. IST	Tuesday 6 to 7:30 P.M. IST	Sunday 3 to 4:30 IST	Sunday 7 to 8:30 P.M. IST	Tuesday 5 to 6 P.M. IST	Sunday & Wednesday 8:30 P.M. to 9:30 P.M. IST	Tuesday & Thursday 10 P.M. to 11 P.M. IST	Sunday 2 to 3 P.M. IST
Age	7-12 years	7-12 years	8-13 years	10-16 years	Open	Open	Open	7-19 years
Frequency	Weekly Once	Weekly Once	Weekly Once	Weekly Once	Weekly Once	Weekly Twice	Weekly Twice	Weekly Once

Register at :
<https://www.purnavidya.org/vhtp>
<https://www.purnavidya.org/samskrta>

✉ info@purnavidya.org
 📘 <https://facebook.com/purnavidyapage>
 📺 <https://youtube.com/purnavidya>
 🌐 www.purnavidya.org

Contact Us at :
 ☎ +91 91503 19999
 📞 +91 78128 91579
 ✉ programs@purnavidya.org

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:

Tel No : 9150319999

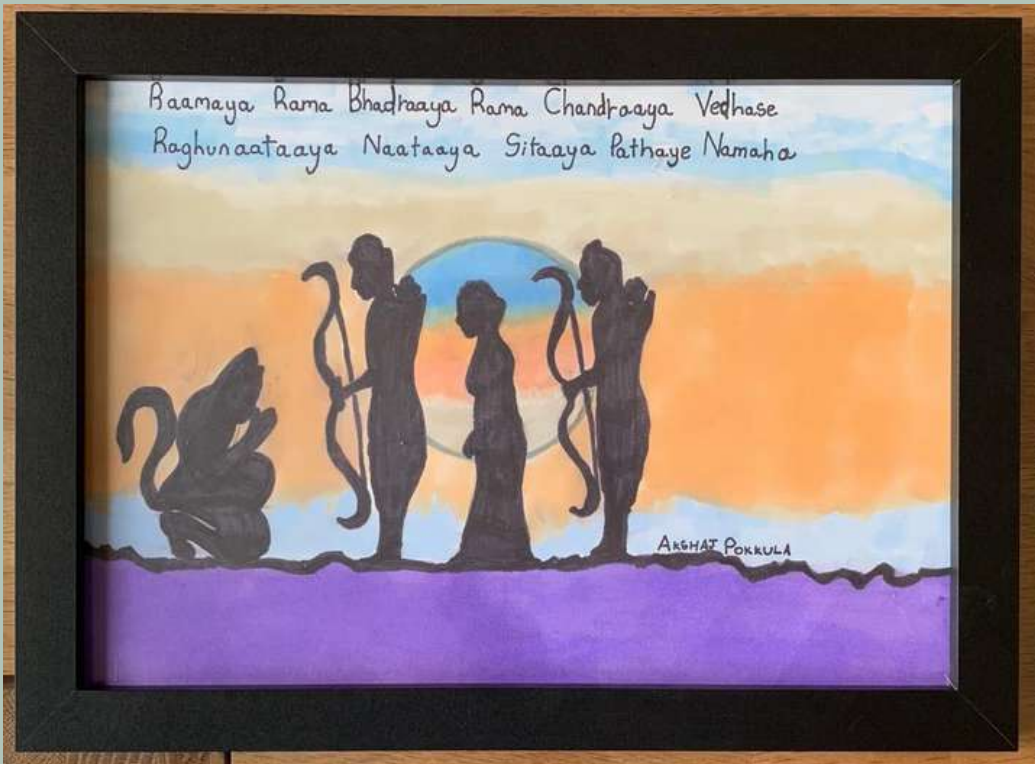
Whatsapp no : 7812891579

Email : info@purnavidya.org

**Everything that you need lies within yourself, all source of Strength,
Love, Happiness, Peace lies within yourself.**

-Swamini Pramananda (Ammaji)

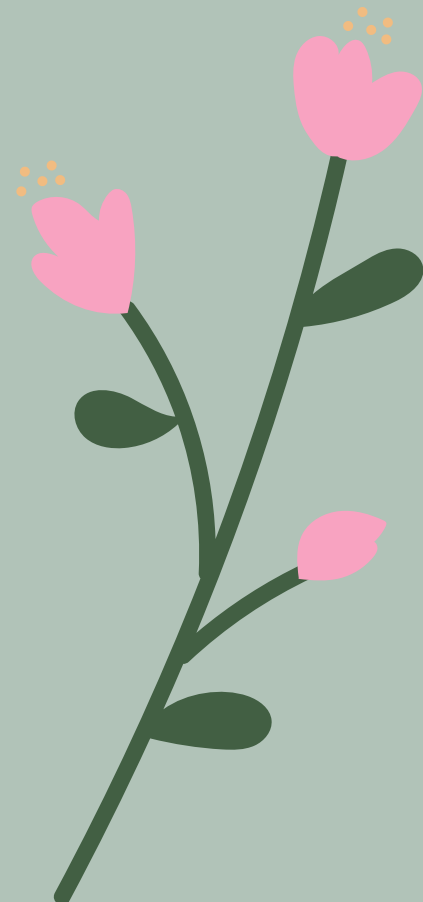
Children's Corner



Artwork(Ramaya Ramabhadraya)Illustration>>>by **Akshaj Pokkula**



Artwork(Hanuman)Illustration>>>by **Mohit Vaibhav Ram**



Message from Editorial Team

NAMASTE DEAR FRIENDS!

Forgiveness can only come through strength. A weak person cannot forgive. It is said, to be wronged is nothing unless you keep remembering it. Know that your access to your memories of being hurt by someone will continue until you forgive. You forgive not as a favour to others, but as a favour to yourself. If we are not forgiving, we are harming ourselves and spoiling our mind. Every time you overcome your hurt, you are overcoming your little self. It is in forgiving that we are exercising our love and dropping labels of people.

Forgiveness frees us up and enables us to realise that our mind is not determined by the external circumstances and that we are free to choose our emotions. Forgiveness does not mean that you have become vulnerable to become cheated. Instead you must learn the lessons and keep them in mind so that people don't cheat you and at the same time, you must release the hurts. Let's see forgiveness as a divine quality that we can cultivate within ourselves.

We hope that you have enjoyed this volume of our newsletter.

We warmly welcome your feedback and contributions through

>>> purnavidya.newsletter@gmail.com

***“Forgiveness is
a spiritual
journey and in
doing so, you put
everything in a
karmic
perspective”***

(Ammaji)

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