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Ammaji's Message

Dear Readers,

The past months have been one that has left many memories and experiences for everyone. It has disrupted, enhanced, why even at times questioned our very own thinking and beliefs. Many of us would have grown up hearing this phrase, "Do you tend to see the glass as half empty or half full?" Our answers determine the kind of outlook we have on life –positive or negative and the attitude we bring towards life itself. What is positive thinking? Is it to say that we see everything through rose coloured lens and ignore the 'negative' or unpleasant experiences of life? Of course not! It is about approaching the less pleasant experiences in a more productive, positive manner and not victimising oneself or others in that approach. How can one start to focus on positive thinking?

>>>

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First and foremost, one needs to learn to turn their negative thoughts into positive thoughts - cognitive reframing. As one needs to catch oneself when negative thoughts start to appear, one needs to have an alertness of the mind and being present. Negative thinking starts to occur when one starts to personalise their negative experiences and take on a victim role; starts to catastrophize where one starts to anticipate the worst outcomes or polarise where everything is seen as good or bad with no room for middle ground. One sees that one is either perfect or a total failure. When the above-mentioned points start to emerge, it means the person has slipped into negative thinking. If one is not careful, this way of thinking can become habitual in nature. Therefore, to make changes to these thought patterns one needs to consistently and constantly check themselves on the quality of their thoughts. On a daily basis, one would need to stop and evaluate what they are thinking.

Practicing positive self-talk can be the next step. One can be gentle, compassionate and encouraging towards oneself. One can learn to use words that are affirming in nature and ensure that the self-talk contains more self-acceptance and less self-criticism. One can also start to remind oneself of things that one is grateful for in ones life and become less critical of the world around. Lord Krishna in Bhagavad Gītā has stated that the mind can be one's own friend or one's foe and whether one attains elevation or degradation through one's mind depends on oneself only. Understanding this becomes vital in one's life journey. Know that positive thinking is Now! It's not to be shelved nor procrastinated. Learn to let go of expectations, preconceived ideas about yourself and others. An essential step to turn all situations into blessings is to learn to see the positivity in experiences. Develop the maturity and understanding that everything is an opportunity for one's own growth. That is positive thinking! Let us not forget that thoughts are energy vibrations that have the power to build and destroy at the same time. We have to consciously learn to harness this energy to bring about growth and well-being.

Remember you create your own destiny with your thoughts. As you think, so you become! As we move into the new year with new beginnings, may we shed our old habits and destructive thought patterns and consciously choose thought patterns- one that is filled with positivity, gratitude and Īśvara!

Love and Blessings,

Ammaaji
ॐ



new sequel

> Part 1

Śivapañcākṣara Stotram

The pañcākṣari-mantra – 'namah śivāya', symbolises the nature of the Divine. Interestingly, the cosmic sound 'Om' precedes the pañcākṣari- mantra. The first talk of this series looks into the in-depth meaning of the symbol 'Om'

॥ ओ॒ नमःशिवाय ॥



Om is a very beautiful single-syllable word. In the *Kaṭhopaniṣad*, Lord Yama tells his student Naciketas: "All the Vedas talk about that goal to know which people take to a life of study and discipline and I will tell you that briefly. It is *Om*". Thus *Om* is something desired by people who seek freedom in life.

Om is derived from the Sanskrit verbal root 'av', meaning "to protect". It refers to the Lord who protects and sustains everything. In other words, it is the name of the Lord in its various meanings.

1. Linguistic Meaning

Om is used as a *pratīka*, a symbol, for everything in the universe – this entire universe – because *Om* sustains everything. The entire universe means not only the physical universe, but also the experience thereof. This is the meaning the *Vedas* load in this symbol. Being an oral tradition, *Vedas* explain *Om* as made up of three parts. These are phonetic parts of the sound *Om* and each of these parts are loaded with a certain meaning. That is called superimposition. You superimpose a meaning upon those sounds.

In *Om*, there are three letters 'a', 'u' and 'm', the first two being vowels and the third a consonant. Together these three letters form *Om*. The vowels 'a' plus 'u' becomes 'o', a diphthong. The 'a' and 'u' are pronounced at the place of throat and lips respectively and the sound 'o' arises from a combination of these two places. With the sound 'm' at the end, it becomes *Om*.

The vowel 'a' stands for the entire physical world of experience. The experiencer, the experienced and the experience – all the three of them, are covered by the sound 'a'. When one is awake, one is aware of the physical body and the physical world – known and unknown. One is also aware of the experience of the physical world. At the same time, one is aware of oneself, the experiencer.

The vowel 'u' stands for the thought world which is distinctly experienced as other than the physical world. When one dreams, imagines, or thinks, one experiences the thought world. The thought world, the object of that world and the experience of it are the meaning of the sound 'u'.

The final sound 'm' stands for the experience one has in deep sleep, the unmanifest condition. What was there before the creation and after the dissolution is the meaning of the sound 'm'. Thus, the sleeper and the sleep experience, the dreamer and the dream experience and the waker and the waking experience, all the three constitute 'everything' that is here. All these three together represent 'Om'. *Om* is complete. This *Om* is a comprehensive name for the Lord and *Om* is the Lord.

As one chants *Om* repeatedly, *the silence between the chants* (called *amātra*) stands for the awareness, the consciousness which is the basis of the three worlds, the three experiencers and the three states of experience. *Om* thus represents all that exists and the basis or substratum of all that exists.

2. Non-linguistic Meaning

The whole *jagat*, the manifest world, is seen as one, but severally, it has many forms. Each of these is seen as one thing and at the same time, it is a combination of several things. Even this physical body is one, but severally it has various parts. It consists of a face, a stomach, two hands, two legs and so on. Each part has many cells. The cells are of many types: the liver cells, the brain cells and so on. Each cell has many components like DNA, RNA and so on.

Thus each object has a form for which a name is given. One keeps getting new words because there are different forms within each form. Thus the names and forms in the creation are endless.

All names and forms are not separate from the Lord. Now if one wants to give a name to the Lord in order to relate with him or communicate with him, what name should one give? One has to find a name that includes all names/forms. The word 'pot' does not include 'chair', or 'table', or 'tree', or 'carpet'. Nor does it cover any other word. Pot is only pot. The Lord is the one who is pot, chair, table, tree, carpet... everything. So if one has to name the Lord, one will have to recite the whole dictionary to cover all the names. And that is also not enough. One will have to do it in every language and every dialect of each language. And there are a lot of objects in the world which are yet to be known and one keeps on inventing new facts for which one discovers new names.

Thus, linguistically giving a name to the Lord – who is all names and forms, is an impossible task. Therefore, one gives up language. In another explanation of *Om* which is non-linguistic, one does not look upon *Om* as a word, but sees it as phonetic.

All names are nothing but words. All words are nothing but letters and all letters are nothing but sounds. Letters or alphabets differ in each language. In English, alphabets are from A to Z. In Greek, alphabet starts with Alpha and ends with Omega. In Sanskrit, it goes from 'a' to 'h'. Thus letters are unique to each language. So one has to go beyond letters. All the individualities of languages are crossed here.

Beyond letters, a name becomes a group of sounds. The French, the Arab, the African tribesman, a Sanskrit scholar or a Boston Brahmin, all use sounds in communication. Especially when one does not know a language, one hears only sounds. In every language, certain sounds repeat themselves which are unique to that language.

Now if a Frenchman or an Indian or anybody else opens his mouth to make a sound, the sound that is produced is 'a'. If one closes one's mouth and makes a sound, then the sound that is produced is 'm'. No other sound is produced thereafter. And all the other sounds are in between 'a' and 'm' sounds, whether they are consonants or vowels.

Therefore, one sound that can represent all the other sounds is 'u'. If one rounds one's lips and makes a sound, to round off all the sounds, in a sense, it will be 'u'. The combination of all the three sounds is *Om*, which represent all the sounds. Hence *Om* is the best name of the Lord. When one utters *Om*, one has said everything.

3. Philosophical Meaning

The 'order' in the creation which is the basis for the existence of things and beings in the universe is non-separate from the Lord and *Om*, being the name of the Lord, this order is, therefore, *Om*. *Om* pervades everything in the world. How?

When we mention the order behind everything, it is not in terms of location. It is the very thing as such. For instance, when one analyses what makes a given cup, many questions arise. What is the material of the cup? Why can not mercury make a cup? Why does a cup appear in a given form? Why does it not have any other form? Why does it not rust, if it is a stainless steel cup? Why does the other cup, made of pig iron rust? It is all an order.

A steel cup is a steel cup whenever one perceives it. If it loses its form tomorrow, that also is within the order. The flower that is seen today is gone tomorrow and there is a fruit – this is also within the order. All the possibilities in the creation form part of the order. It is the order that makes a thing what it is. That a chair is a chair, is because of the order. Anything that is here is pervaded by this order. One is not going to get behind the objects to find the order. Order means how things are as they are. Every created thing, is maintained by the order, called *niyati*. That *niyati* is *Īśvara*, the Lord, and *Om* being the name of the Lord, is the order behind the creation.

The scriptural teaching helps one to see this meaning of *Om* and connect it to the word 'Om'. A word and an object denoted by the word, are one and the same. When one asks another to bring a pot, the other does not write 'p.o.t' and bring it. A word and the object meant by the word, are identical, in the sense that one cannot think of the word without thinking of the meaning. If one does not know the meaning then it is not a word – it only becomes a group of sounds. Once it is known that for this group of sounds this is the meaning, then without thinking of the meaning, one cannot think of the word. Thus, *Om* is a name of the Lord and being identical with the Lord, what it means is the truth of the Lord.

Om̄kāra as a Prayer

Om, as a sound symbol, indicates auspiciousness and is chanted at the beginning of prayers and Vedic studies. When one chants *Om* with the understanding that it is a name for the Lord, one can call him, invoke him or pray to him through *Om*. Hence many of the prayers, chants or mantras begin with 'Om' and *Om* thus becomes a prayer for one's protection.

>>> *To be continued*

Āsana YogaPractice

After sitting with a straight back in forward folds, we will bring some playfulness into the sitting posture by twisting.

In this months issue we will see about a sitting twist and also an alternative in lying down on your back. Have fun exploring the twist in its physical form as well as in your inside world.

As you know we love having traditions and rituals. Let's have a short look into the Sanskrit names for this month āsana:

Ardha-matsyendrāsana

ardha – half

matsya – fish

Jāṭhara-parivartanāsana

jāṭhara – belly, abdomen

parivartana – to twist around oneself

Try to complete your yoga routine by simply adding a twist to it. The following two postures are both calming and relaxing. Find your options and enjoy.

Both āsanas are asymmetrical, so please do not forget to practice on both sides !

Please do not practice / contraindication: If you are healing from injuries or feel any pain during practicing in your knees, hips please avoid this āsana.

Remember: Trust your body, be kind to yourself and don't force yourself into a posture.

Play with the variations and with patience you will master the āsana in its full beauty.

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1. ARDHA-MATSYENDRĀSANA (sitting twist)



Benefits: The rotation of ardha-matsyendrāsana will help you find a deeper breathing. The twist promotes the mobility of the spine and the hip joints. Even a relaxation of the deep back muscles can be experienced in this rotation. Also you stimulate the function of the kidneys and the pancreas. You can also gain the ability to concentrate.

How to do it: The starting position is dāṇḍāsana. Lets begin with your right leg. Place the right foot on the outside of the left upper thigh. Now bend your left leg, your left heel is near the right side of your glute. Inhaling, you elongate your spine, lift your crown towards the sky, exhaling you twist your upper body towards your right upper thigh. Both of your sitting bones are grounded. Remember to twist more from the inside. Do not force yourself into this twist. Your left arms can be place on your right knee. If your twist is deep enough then even place your left arm on the outside of your right leg. The right arm can be placed behind your back, fingertips can touch the ground.

Alternative: You can leave your left leg elongated. Please remember to find a nice upright seat. Maybe you use a folded blanket or cushion to support you in this.



2. JATHARA-PARIVARTANĀSANA

How to do it: Lying on your back, bend one leg – again we start with the right leg. Get yourself in a twisted position, turning your bend leg to the left side. You can place your left hand on the outside of your right thigh, keep your right arm long to your side or place both arms long to the sides at shoulder height. Both of your shoulder blades should be on the floor. Perhaps a folded blanket can support you here as one shoulder lifts. Your head can be neutral or you can turn the tip of your nose to the right side.

Alternative: Lying on your back, you can bend both legs (belly twist), hug your knees for a moment, and then turn both to the left side... Your hands, arms and your nose can be placed as mentioned above. You can even place a cushion between the knees, so uneasiness can be avoided.

Please do not practice / contraindication: Always when in doubt please avoid the āsana and consult your physical therapist or doctor to make sure what can benefit your health. Please do not practice when you suffer from slipped disc, spondylitis, injuries to the neck, shoulder, back hips and knees. With the help of a yoga teacher, women should always modify this posture when pregnant.

Benefits: Jaṭhara-parivartanāsana is a twist lying on your back. While rotating your spine and your inner organs will benefit from this, almost like a inner massage. Your spine stays flexible. Like a sponge your organs will be squeezed which can help sort of detox. The āsana also has a calming effect to your nervous system. This posture is very benefiting and can be practiced as the last āsana before your śavāsana.



One year!

Eleven Articles – of Āsana-Yoga practice. Together we explored 29 yoga postures. We love creating this content for you. Hopefully we could help shine some light on these yoga āsanas and help you create your own yoga routine. Please let us know, how we can be of service to you with more content on yogāsana. Your feedback is very appreciated and helps us giving you more content with value.

> Text by Kerstin, Photos by Judit,
Support: Helga, Gela, Nina and Birgit



Value for Traditions

> Part 2

Religious Traditions

All religions have practices that have been handed down over a period of time. For example some people sit and pray, some stand, some kneel and stay erect and others kneel and touch their head to the ground. Some may stretch out flat as an act of surrender as in *sūryanamaskāra*. While some groups of people cover their heads, others keep their heads uncovered in a place of worship. These are all different ways in which people express their reverence and prayerfulness. The behaviours continue over time and are maintained by convention, tradition or even mandates given by religious hierarchy. They cannot in themselves be considered “right” or “wrong”. For instance one cannot say it is “right” to keep the head covered or uncovered while praying. While one group of people considers taking off one’s hat as a sign of respect another considers keeping the head covered a sign of humility. Both are appropriate in their own given context. These expressions cannot be judged in terms of right or wrong outside of their context. By this it is evident that it is very important to enquire into and understand the thinking that underlies traditions. If this is not done, one ends up rigidly following traditions by habit or rejecting them arbitrarily and reactively.

In the Vedic society religious traditions have their roots in Scriptural and spiritual thought. Even most of the socio-cultural customs that are followed in the Vedic Society have their basis in the spiritual wisdom of the Vedas. Thus we see that the Vedic culture is a religious culture. Spiritual life is lived on a daily basis. There is no distinction between ‘secular pursuit’ and ‘religious pursuit.’ The days of the week are not designated separately for secular activity and religious activity. The Vedic customs and traditions are an expression of our understanding of oneness among all the seeming differences in the universe and our understanding of the universe as being non-separate from *Īśvara*. They reflect our sensitivity to all beings and our broad acceptance of the sanctity of all forms of life and the very creation itself. When the meaning behind various forms is understood then the forms are not mere habitual behaviors born of convention. They become expressions of a profound vision and deep understanding of oneself and the world.

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Guru-Śiṣya (Teacher-Student) Tradition

All knowledge flows from a mind that knows to a mind that is ignorant with respect to a given subject matter. In this regard we see that in order to learn any subject matter there has to be a communication involved between the teacher and the taught. In every field knowledge is passed on in this manner from one person to the next and as more knowledge is gathered in successive generations we see that it also grows in time.

However, in regard to self-knowledge there is a striking difference. Here we see a teaching tradition that is very unique to the Vedic culture. In the Vedic vision an individual is essentially limitless and thus free from any limitation. This freedom is obtained by means of self-knowledge. It is thus available to anyone here and now and not sometime in the distant unknown future after death. Since the self-discovery is in terms of limitlessness it cannot be subject to incremental growth. A teacher who has discovered this truth about his self (with the help of his own teacher) and is able to communicate it to another can help his student discover this truth about his own self. In this manner the knowledge that passes from the teacher to the student is complete. It is like using the flame of one lamp to light another lamp-the process is complete at every step. India is a land where this self-knowledge has been handed down within the Vedic society in an unbroken teaching tradition from as far back in time as we can identify. Such an unbroken tradition is seen nowhere else. Perhaps that is why India has always been looked upon as the land of spiritual wisdom by the rest of the world.

>>> completed.



PurnaVidya Mobile App is now available in the Google/Android Play Store.

The mobile App is an easier way of staying connected with Ashram programs and Ammaji's teachings.

- **The App** has been developed to keep all interested sevaks with information necessary in terms of courses, retreats, articles and PDF-Books, access to various audio and media material.
- **The features** and navigation in the App are very user friendly and best explored by the sevaks.
- **Login** can be created manually or signed in through an existing Google email account.

*With Guru's blessings, PurnaVidya is now in the palm of your hands!!
We wish you an enriching spiritual journey ahead.*

>>> [<<<](https://play.google.com/store/apps/details?id=com.purnavidya.mobileapp)

Purna Vidya

Purna Vidya Apps Team to Education

★★★★★ 6 □

3 PEGI 3

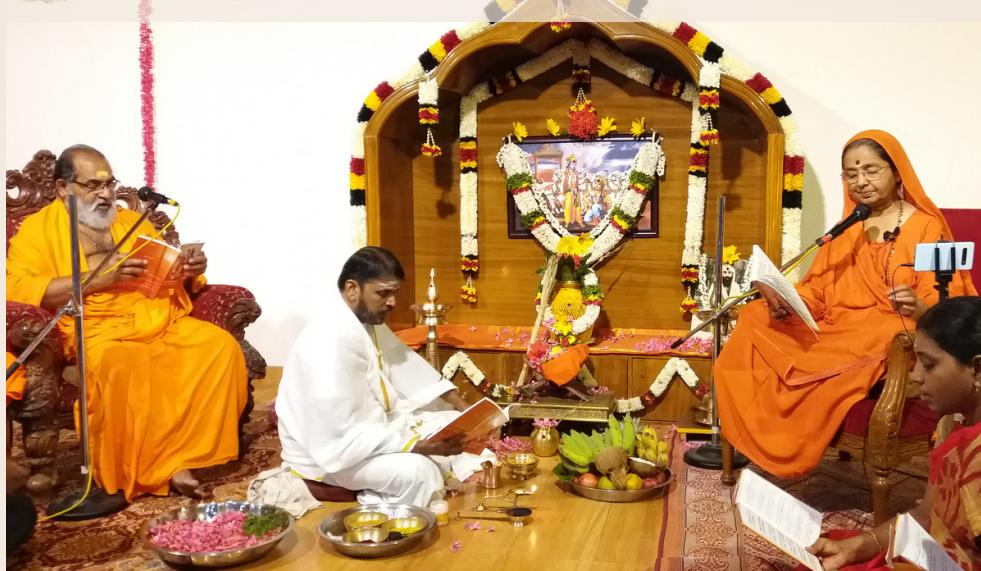
This app is available for your device

Installed



Gita Jayanti

Celebration



December 14th 2021

Gītā Jayanti at Purna Vidya Foundation was celebrated.

Swamiji and Ammaji chanted all 700 verses. Arulji, apart from chanting, performed the Puja and Arati to mark the conclusion of the chanting of every Chapter. Owing to Covid restrictions the programme was aired live in the social media as well. Devotees across the world participated.





Propagation

Vedanta

Coordinators & Facilitators

Brahma	Prasad	Ravendran	Alex
Anand	Satya	Victoria	Tina
Chandrasekar	Venkat	Andrea	Helga
Madhurima	Shobha	Vineeta	Meggie
Udita	Janaki	Verena	Isabel
Krishnakumari	Sarah	Alexandra	Kavitha
Mariona			

Samskrtam

Coordinators & Facilitators

Manu Goyal	Srinivas		
Ravendran	Archana		
Kavitha	Shobha	Isabel	
Venkatraman	Niraja	Narayanan	

Yoga

Coordinators

Mariona	Tina	Meggie	
Helga	Nora	Isabel	Nina

Socialmedia / Website

Venkat & Vinod



Vedic Heritage

Facilitators/Teachers

Balasubramaniam
 Urvi
 Janaki
 Madhurima
 SriLakshmi
 Yogesh
 Pushpa
 Rama
 Venkatramanan
 Kranti
 Aruna
 Anilkumar
 Mahua
 Satya
 Buvaneshwari
 Ramanand
 Kasturi

Chandrasekar
 Vasumathi
 Padma
 Sasikala
 Krishnakumari
 Lakshmi
 Smruthi
 Bhupendra
 Anil
 Udita
 Venkat
 Shanti
 Veeraraghavan
 Kalpana Sharma
 Yogeshwari
 Kalpana Yuvaraj
 Subramaniam

Coordinators for Teacher Training

Vasumathi
 Madhurima
 Kavitha
 Lakshmi
 Anu
 Kranti
 Anil
 Sashi



E-Publications and Creative Designs

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Martina

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Manu

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Manjusha

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Kalpana

Shobha

Tina

Udita

Yogesh

Pushpa

Vineeta

Shanti

Anu

Madhurima

Baldeep

Selvam

Yuvrajan

Niraja

Buvana

Newsletter

Hari

Isabel

Kerstin

Janani

Rama

Gela

Yogesh

Pushpa

Global Management

Trustees

India

Arul
Suresh
Karthikeyan

U.K

Dr.Ragu
Dr.Arun
Venkat

Europe

Helga
Nora
Mariona

Vedanta

Brahma
Anand
Chandrasekar
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Ravendran
Kavitha
Venkatraman
Niraja

Heritage

Vasumathi
Kavitha
Madhurima
Anil
Anu
Sashi





*My favourite scene from the Mahabharata
Artwork (Illustration) >>> by Akshaj Pokkula*

We Wish to Congratulate all the Children who have very colourfully and creatively contributed to the Children's Corner

A BIG THANK YOU to one and all of you!

Adarsh Sajeev
Advait
Akshay Sajeev
Akshaj Pokkula
Akhilan
Aryamaan
Deivik T Sunil
Dhruv Kanakia
Girik Niyogi
Mohit Vaibhav Ram
Omkar Mahesh
Pavan Prakash Patel
Pranav Anandh
Sarthak Datta
Siddanth
T.Shyam

Ashrita
Asmita
Khushi Sunil
Niharika Thada
Nithi Manu
Shanvita
Shri Hitha.V
Shriya Kuruganty
Smrithi Gopinath
Srishti
T.S.L.S.Tejaswini
Tanvi
Veda Vinnakota
Yadhavi



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



Dear Well Wisher,

Hari Om!

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 Maganga 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.

Contact Us: Dr. Arun /Venkat /Vasumatiji /Kalpana ji /Janaki ji.

Sponsor 10,000 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



Gift A Day

"Lord Krishna's teachings – the Bhagavad Gita, reveals the King of Secrets called Self Knowledge for discovering ultimate Peace and Happiness in Life!"

-Swamini Pramananda (Ammaji)

A Glimpse.....of Purna Vidya 2021

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Please select below link and click to see the video
Video link: <https://youtu.be/pDH87PjZ77E>

January - 2021
Pongal

February - 2021
VEDIC HERITAGE SATSANG FOR CHILDREN

March - 2021
Shivaratri

April - 2021
Online Classes

- 1 Intermediate Samskrtam
- 2 Sugrihini Satsang

May - 2021
Online Classes

- 1 Intermediate Samskrtam
- 2 Introduction to Samskrtam

June - 2021
Ganga Dasahara

JULY - 2021
GURU PURNIMA

August - 2021

- 1. Independence Day
- 2. Onam

September - 2021
Sri Swamiji Birthday

October 2021

November - 2021

- 1. Diwali
- 2. Chatt Puja

Wishing you a Happy
GITA JAYANTI!

UPCOMING 2022

Purna Vidya Courses and Events

Vedanta

- **Power of Prayers**
 - ✓ Samksepa Ramayanam continues from 2021, every Sunday
 - ✓ Upadesa Saram continues from 2021, every Saturday
- **Bhagavad Gita Facilitated Courses**
(New Groups will be created as per demand)
- **Gita Workshops (as per Gita quotes from Purna Vidya Calender2022)**
- **Sevak Satsangs with Guided Meditation**
(Every Month).
- **Vedanta Talks & Messages for various worldwide organizations**
Global Peace Initiative for Women, Hindu Centre, Singapore, INDICA Yoga Centre (On Invitation)

Samskrtam

- New Introductory Samskrtam (Facilitated) Alphabet Courses
- New Intermediate Samskrtam (Facilitated) Grammar Courses

Yoga Online

- Yin Yoga Advanced Philosophy Teachers Training Course
- Vedanta Retreats for Sadhakas & Sevaks
- Yoga Philosophy Workshops

Vedic Heritage

- **Vedic Heritage classes for Children**
Puranic Tales, Ramayana, Bhagavata Purana, Mahabharata, Values, Isvara & Religious Disciplines, Religious Culture, Sanatana Dharma
- **Bhagavad Gita Chanting for Children**
 - ✓ 2021 Class Continues
 - ✓ Bhagavad Gita Chanting (NEW Course 2022 Launch)
- **Vedic Heritage Teachers Training**
- **Cultural Awareness and Family Bonding Workshops**
Suyuva, Suparivar, Sugrihini, Sudampati, Sukarma
- **Holiday Courses for Children**
- **How To Perform a Puja - Training for Adults & Children**

VEDIC HERITAGE COURSES FOR CHILDREN AND PARENTS



VEDIC HERITAGE TEACHING PROGRAM : COURSES STARTING FEBRUARY 2022

**ALL HERITAGE COURSES COMMENCE WITH INAUGRAL ADDRESS BY AMMAJI
ON SATURDAY 12 Feb 2022, 5 to 6:30 PM IST**

Topic	Age	Day and timing (Indian Standard Time, IST)	Number of sessions
PURANIC TALES	5-7 years	Saturday 2:30 to 3:30 PM	15 sessions
RAMAYANA	7-12 years	Saturday 2:30 to 4 PM	20 sessions
BHAGAVATA PURANA	7-12 years	Sunday 8:00 to 9:30 AM	20 sessions
MAHABHARATA	8-13 year	Sunday 8:00 to 9:30 AM	20 sessions
VALUES	11-16 years	Saturday 6:30 to 8 PM	20 sessions
ISWARA AND RELIGIOUS CULTURE	11 to 18 years	Sunday 6:30 to 7:30 PM	30 sessions over a year with holiday breaks.
GITA CHANTING FOR CHILDREN	7 -17 years	Monday 6:30 to 7:30 PM	weekly, Three part course covering 6 chapters /year
PUJA BASICS	Adults and children 7 year +	Wednesday 5:30 PM	8 sessions
VEDIC HERITAGE TEACHER TRAINING: GLIMPSE TO VALUE BASED VEDIC CULTURE TEACHING	Adults	Saturday and Sunday , Feb 19, 20, 26 ,27 Timing To confirm	4 sessions

*Age range for topics is a guide only. Child younger or older may still may be able to participate. Please discuss with Heritage Program coordinator or course teacher

*Topics with children enrolling outside India, please note any daylight saving time changes for courses in Summer. Course timings maybe adapted if majority attending outside India

VEDIC HERITAGE TEACHING PROGRAM: CALENDAR 2022

MONTH	DAY/ DATE	TIMING IST	TOPIC AND AUDIENCE
January	Saturday 8	5-7PM	Spiritual growth as teacher: Workshop with Ammaji: Open to all Purna Vidya Program teachers (online and community)
February	Saturday 12	5-7PM	Vedic Heritage Program Inaugural session: Address by Ammaji: children, adults , families of Heritage course
	Variable Dates		Heritage courses for children and adults
March	Saturday 12	5-7PM	Vedic Heritage Satsang: Ammaji talks with Children of Purna Vidya Vedic Heritage Program
April	Saturday 9	5-7PM	Workshop for Parents*: Topic TBC
May	Saturday 14	5-7PM	Workshop for Parents*: Topic TBC
	Sat 21, Sun 22 , Sat 28, Sun 29	Timing TBC	Teacher training
	Dates Tbc		Heritage Holiday Course Children
June			<i>Break For Ganga Dashahara</i>
July	Dates Tbc	Timing TBC	Heritage Holiday Course children
August	Saturday 13	5-7PM	Challenges teaching children of new generation: workshop with Ammaji: Open to all Purna vidya program teachers(online and Community)
September	Saturday 10	5-7PM	Heritage program Inaugural session address by Ammaji's: children, adults , families of Heritage course
	Variable Dates	Variable time	Heritage courses for children and adults
October	Saturday 8	5-7PM	Heritage Satsang: ammaji talks with children of Vedic heritage teaching program
		timing	Teacher training
November	Saturday 12	5-7 PM	Youth Workshop : age 14-18 years : Topic TBC*
	Sat 5 ,Sun 6		Teacher training
December	Saturday 10	5-7 PM	Youth Workshop : age 14-18 years: topic TBC

* Note also Monthly meeting for Purna Vidya Online teachers, First Wednesday Monthly 8 PM IST

* Purna Vidya Teachers also invited to monthly Sevak and Gita Satsangs

NAMASTE DEAR FRIENDS!

As we wrap up the current year, may we start to take responsibility for our own thoughts. As much as how we don't pollute the environment outside us, let us ensure that we don't pollute our mind with negativity as well.

We can start to do this by making a conscious effort in checking and evaluating the quality of our thoughts on a daily basis. Next when engaging in positive self-talk may we use more gentle, compassionate and encouraging words on ourselves. And to positively increase our thought vibrations we can engage in mediation and chanting of the Lord's names. May we usher in the new year with better refined thoughts and version of ourselves.

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

>>> purnavidya.newsletter@gmail.com

"Awareful living
is to be aware of
thought systems.
While I
experience both
bright and dark,
choose to focus on
the bright side.
I am the master
of my
equipment!"

(Ammaji)

