



pūrṇa vidyā newsletter 2|22

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Ammaji's Message

Dear Readers,

A relationship is any connection between two or more individuals, which can be either positive or negative. It is a social contract that arises from our desire to extend ourselves into the world and things that we cherish and hold dear to our heart. There are different types of relationships that vary a great deal in terms of closeness and we experience them in our every waking moment. However, what everyone seeks for is a healthy, stable and thriving relationship and not one that is of toxic nor destructive in nature.

Relationships are like glass. When we either hold them too tightly or too lightly, they break, shatter and hurt us. Building a healthy relationship does not occur overnight and requires constant care, effort, commitment, forgiveness and communication. Trust, mutual respect, open communication, honesty and affection are all characteristics of a healthy relationship.



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But do we truly understand what each term truly stands for? When we say honesty, do we mean that you bear your soul and tell the truth, the whole truth and nothing but the truth whenever something enters your head? Does ego have a role in the way I am interacting and showing affection to the other? Am I emotionally responsive in my relationships? How many of us do take the time to reflect on the quality of our relationships and ask these fundamental questions?

Honesty tends to be a misused word. People go with the idea that being honest means saying everything that comes to mind without a filter or sharing their thoughts and feelings in order to alleviate their own anxiety and insecurities. Criticisms are often being disguised as being honest. Is there respect in our words when we criticise another? This doesn't help in building a healthy relationship instead it fuels and drives our ego.

In our constant interaction with the world, it has been shown time and again that when ego arrives everything else goes and when ego goes, everything else comes. This becomes evident in the way we start to interact with others and demonstrate emotional responsiveness. Emotional responsiveness is about being there when needed; being with someone during their good times and waiting with them during their difficult moments. Relationships need to be nurtured in order to flourish and thrive. Connections needs to be made before corrections can occur. May our relationships flourish with respect, trust, affection and emotional maturity.

Love and Blessings,

Ammaji



> Part 3

Śivapañcākṣara Stotram

मन्दाकिनी-सलिल-चन्दनचर्चिताय नन्दीश्वर-प्रमथनाथ-महेश्वराय ।
मन्दारपुष्प-बहुपुष्प-सुपूजिताय तस्मै मकाराय नमः शिवाय ॥२॥

*mandākinī-salila-candanacarcitāya nandīśvara-pramathanātha-maheśvarāya
mandārapuṣpa-bahupuṣpa-supūjitāya tasmai makārāya namaḥ śivāya (2)*



The second syllable of the pañcākṣarī – ‘ma’ begins with the following description – **mandākinī-salila-candanacarcita** – His form is ever anointed with the sacred waters of the River Mandākinī along with sandal paste. Remaining on his head, the River Mandākinī or the Goddess Gaṅgā flows all over him. Lord Śiva, in the higher regions is anointed with Mandākinī waters and also sandal paste. Sandal tree is a fragrant tree. The Divine is always described with colour, form and fragrances as this is a tropical country. We believe in our colors, forms and fragrances. Śivapurāṇa says Lord Śiva being the mahāyogī is the one who represents absorption in himself. He is the greatest meditator. Deep meditation generates heat and the body system heats up, therefore one has to cool oneself. The sandal pastes and the waters of the Gaṅgā anointing him helps in this and it is as though the balance of the Universe is maintained.

Gaṅgā Facts

The Gaṅgā is known by three main names – Bhāgīrathī, Mandākinī and Alakānandā. The source of Gaṅgā is Bhāgīrathī, which came from the matted locks of Lord Śiva’s head and followed King Bhagīratha after descending on the Earth. She has two tributaries, one of which is Mandākinī and the other is Alakānandā. Mandākinī emerges from Kedarnath, the abode of Lord Śiva in the Himalayas. The sacred waters, that emerged from Badrinath are called Alakānandā.

Mandākinī and Alakānandā join in a place called Rudraprayag and continue to flow as Alakānandā. Further down the hills she joins the source Bhāgīrathī in Devaprayag. Where all these three join, it is called Gaṅgā. Gaṅgā means the one who has gone to the Earth – gatā gam. So, until Devaprayag, the mountain region is not even considered as the Earth, it is considered the land of the celestials. While the Earth is where the human beings live, the Himalayas are for celestial beings.

Nandīśvara-pramathanātha-maheśvara – He is the Lord of Nandi, the sacred bull, who is the Lord’s vehicle. When the Divine being moves, his powers move on Nandi, the sacred bull. Nandi is also the gate keeper, the protector, son of the great ṛṣi Kaśyapa who is a pure eternal devotee of the Lord.

In one of the Puranic stories, Lord Gaṇeśa had a normal human head, which had been cut-off. The Śiva gaṇas were asked to bring the head of the first being they see on their path. Nandi, being the leader of the gaṇas, went looking for a head that had been slayed. They could not find any and the first being they came across was an elephant who was killed and its head was planted on Gaṇeśa. Hence he is called Gajānana, the elephant-faced one.

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"Power of Prayers" – Śivapañcākṣara Stotram

>>> Nandi is ever in front of Lord Śiva's sanctum sanctorum, waiting patiently to become one with the Divine. He outpours his devotion to the Divine knowing fully well and trusting that the blessings are always upon him. The Lord is pramathanātha – the host of attendants of Lord Śiva are called pramatha gaṇas, He is their Lord. These are beings of the subtler worlds, unseen by the naked eyes but they exist in the Mount Kailasa and in the crematoriums on the Earth. They are entities and not our enemies. Lord Śiva is the Lord of all these entities; maheśvara – mahānśca asau īśvaraḥ – the great infinite Divine cosmic being that is ever blessing.

Trust the Blessings

If I don't see the blessings of the Lord today it is my karma that I don't see it. If I see pain and suffering which is due to the collective karma, that doesn't mean that the blessings are not there. If the blessings are not there, we will not be alive to chant these beautiful prayers. We will not use this platform to worship and be hopeful that we are being heard. This means that we are blessed and we have hope.

Humanity cannot give in to one little enemy of a virus, that we cannot even see. We don't give up but we need patience. These are trying times for the whole human civilization; in fact, unprecedented times, never before had such a situation arisen. We have had pandemic outbreaks when lakhs of people have died. It did not bring up so much agony as a civilization in one period of time where all of us are so badly impacted. This is because we communicate with each other these days and share the pain. If we have the courage to accept that this little virus has brought the world together, to fight against one common enemy, this happens to be a gift.

Our empathy has come out. Our cry to the Divine has expressed itself. It has given us a time to pause.

Humanity has been running at jet speed, being in the fast lane and moving faster than the fastest. It is overdue that we apply breaks. This is a forced break upon us. It is time to go within, reflect and check if we are doing the right things to nurture harmony with the environment. Even if we do not commit any errors knowingly, we can still be responsible for the consequence of what others do. Just as we enjoy the comforts that science and advanced technology has brought to the humanity, we also become partakers in the damage that has come with it – felling of the trees, a life-style with high carbon emissions, littering the water, etc. Little do we realise that every river is an expression of the Gaṅgā. She comes from the Divine source. Water is Divinity, sacred. She may flow from the tap but we have pushed it through the pipes from the waterfalls of nature. It is our work and we waste so much water. We pollute it.

It is time to reflect on what humanity is doing to the nature. We have learnt the lessons the hard way. We will make better choices and live an awareful life. This must become our prayer. Just like nature responded to us when we were harsh; when we become loving, kind and sensitive to all life as humanity, as one single family, nature will immediately respond by protecting, by nurturing, by loving and by giving.

A True Story

In this context, I wish to share this true story of a woman saint in Himalayas who attained samādhi couple of years ago. During the heavy

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floods in Gaṅgā in 1971, and despite the government warnings that everyone should evacuate the banks of the river as the river was coming down in a rage, she refused to leave the Gaṅgā and stayed there. Refused to respond to the public who were calling out for her to quickly clear the banks of the river. When the floods came, they surrounded all the land that she was sitting on but did not touch her.

It was a miracle and she survived the floods. When asked about that episode she said, we worship Gaṅgā every day as a mother when she flows as a small stream and when she is in full form, I wanted to worship her elaborately with a big plate of all pūjā items and a long red saree. When asked if she was not afraid of the flooding waters may take her life away, she said, “I call her mother don’t I! Let her decide what is right for me. I am her child. I don’t know anything. I am helpless. Let her decide whether I should go into her or continue to sit on her banks. It is her decision and not mine. I trust her decision. Either way I am okay.” With this power of her devotion and trust she lifted the plate with the offerings and held it up to Gaṅgā when the waters came. People around watched this. They saw a huge wave which came and snatched the plate from her arms. After that there was no wave which rose up so much. The waves kept receding and changed the direction. Another high wave never came that would take her life away. But that plate was taken by the Goddess. This story is heard by me from the very source and her name is Munimai. I learnt what is faith and trust.

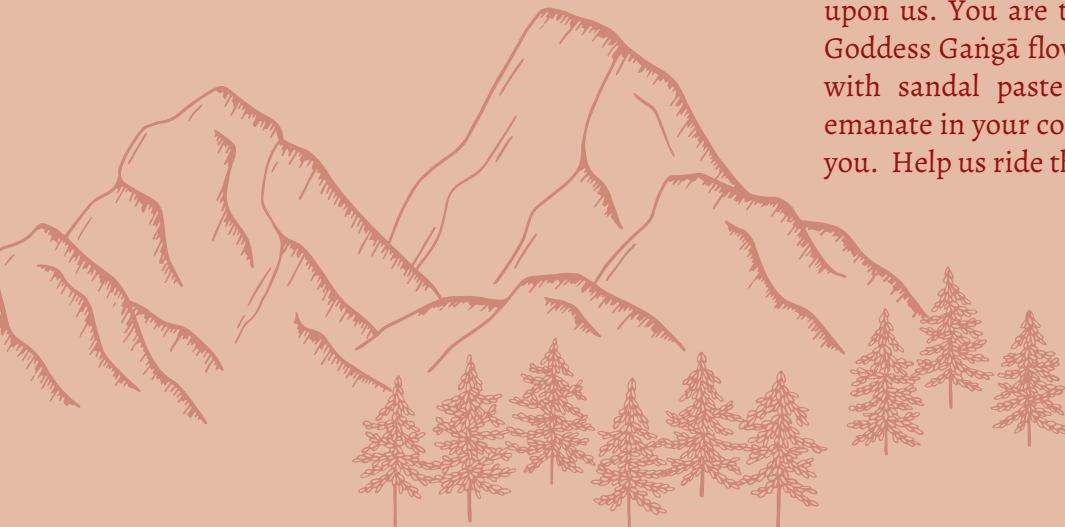
When we do our pūjā we must bring our emotions, fear, anxiety, stress. All these emotions

have to be consolidated and offered in that pūjā. When you say namaḥ – offering to you O Lord! – you are not just offering that flower – you are offering your soul, heart and emotions. Any relationship becomes complete when you trust (it is incomplete when distrust kicks in). Where there is complete trust there is complete channelling of the emotions; good, bad, ugly, everything is open and transparent. A devotee of the divine does not mean just chanting some prayer, it is about opening the heart and feeling the emotions. Trusting that my prayer is being heard. Handing over the fears and knowing that he will take care because he is the creator, the father, the mother. Let go of the fears.

Mandārapuṣpa-bahupuṣpa-supūjita – He is that Lord who is worshiped by using many flowers. Before we start to do pūjā we go to the garden to pick as many flowers as we can to worship the infinite being. Mandāra is a specific type of a flower, red in colour. With these beautiful flowers we worship the Lord; flowers carry the emotions and the devotion to the divine. On Valentines Day for instance, we put our love into the red flower and hand it over to our beloved. Flowers are used as symbols to make an offering at the altar. The offering can be a tangible expression in physical pūjā called kāyika-pūjā; or a visualised expression called mānasa-pūjā or a verbal expression through simply chanting mantras – mantra-puṣpam. Mantras themselves are flowers of offering unto the Lord.

Through offering of these flowers, may I too be that eternal devotee, Nandi, the sacred bull, waiting for your grace. May your grace be showered upon us. May your blessings ever be upon us. You are the great Lord on whom the Goddess Gaṅgā flows. You are the one anointed with sandal paste – it is the fragrance you emanate in your cosmic form. My namaskāra to you. Help us ride these difficult times!

>>> To be continued



A Global Satsang with Ammaji

for Purna Vidya's

Gita Group Study Members

Q What is the nature of Īśvara? How does being all-pervasive and being the witness go together? Isn't this a paradox?

A This is not a paradox. When we try to make connections between words like these, they do look contradictory. But let us look at it a little more deeply.

We say Īśvara is all-pervasive, but pervasiveness cannot happen with a 'formful' being. The pervasiveness of omnipresence is always the 'formless' and so, a formless, omnipresent being does not begin where my body ends. It is not considered as "he is all-pervasive except here." So, when we say "all-pervasive," does all-pervasiveness include "me"? And so, when we include the "I" the question becomes, "the 'I' in what form?" Are we including the "I" as the body? All-pervasiveness refers to the formless nature of the Divine. The higher nature is called nirguṇa, without any quality, conditionality of time, space, colour, texture or attributes. So, it is one who is the formless. That which is defined in terms of attributes - the five elements, gross and subtle, are the lower nature of the Divine. We refer to the lower nature as matter, or prakṛti. In chapter seven, there is an explanation of the lower nature as prakṛti and the higher nature as consciousness.

So, when we talk about all-pervasiveness, are we referring to the lower nature or the higher nature? If it is the lower nature, then it is full of form and attributes, conditioned in time and space. Whereas omnipresence always refers to the formless, or the higher nature.

Therefore, when we explore the higher nature in ourselves, because it is all-pervasive, and when we say, "the Divine is in me too," we may ask



ourselves; "Where in me?" If we refer to the body, then we come back to the form and matter. The body-mind-sense-complex is all equipment for the soul. The soul is not matter. It is non-matter, or consciousness, and therefore, it is that consciousness which we call all-pervasive.

This consciousness exists in the entire space and time. The nature of this consciousness is reflected in the subtle body as witness-consciousness. It reflects as a witness. In Samskr̥tam, we say cidābhāsa. Cit is the total omnipresent-consciousness, and cidābhāsa is the reflecting-consciousness, or the witness. Therefore, being all-pervasive and being the witness go together because in the individual, that omnipresence is called "I," the ātmā or the eternal being. Its essential nature is not different from the eternal nature of consciousness. So we can clearly understand it is not a paradox. It is in the presence of this witness, that all matter emerges. It is in the presence of the "I" that the body-mind-sense-complex does its function. It is in the presence of the omnipresence, or the total consciousness, that you have the creation in its different names and forms. Therefore, it is one and the same.

The consciousness is named as nirguṇa, or all-pervasive, in the outside world. On the other hand internally, we refer to it as witness consciousness. In the outside world, we refer to Īśvara as *sat*. In the inner world, we call Him *cit*. He is *sat* and he is *cit*. He is all-pervasive, and he is the witness. This is the way it is unfolded and the way it is described.



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Āyurvedic Yoga

Namaste Dear Sādhakas,

Today we are starting a new yoga series that can greatly enrich our previous practice. This practice combines two great Vedic Sciences, both aiming at the well-being of the human being: yoga & āyurveda. We would like to present exercises that can support us in our lives to achieve greater health at a physical level (annamaya-kośa), at an energy level (prāṇamaya-kośa) and at a mental-emotional level (manomaya-kośa). We use the wisdom of āyurveda to understand ourselves more deeply and truthfully. From this understanding we are able to nourish and harmonize our respective levels (kośas) in a targeted manner and thus also to heal. Before practice, however, a basic insight into the immeasurable āyurvedic knowledge is required.



Āyurveda, the traditional Science (Veda) of life (āyu), sees the secret of a long and healthy life in the harmonious working of the doṣas. (Doṣas is often translated as "bioenergies" or "biological temperaments" and refers to three different, living forces that make us so unique in their individual composition.) According to this understanding, any illness is due to an imbalance of the doṣas. In order to rebalance the doṣas and thus heal the body, āyurveda knows a complex healing concept. The best known healing method is probably that of diet. Another significant method is that of Haṭha-yoga (āsana, prāṇāyāma and meditation). It is therefore very worthwhile to give our yogic attention to the doṣas:

1. THE ORIGIN OF THE DOṢAS - VĀTA, PĪTTA AND KAPHA

To understand the origins and nature of the doṣas within us, we must first broaden our perspective to include all of creation.

Just as all matter in the cosmos is composed of the five elements (earth, water, fire, air and ether/space), they also make up our body. But only through the action of prāṇa, the life energy, can life arise with them. Without prāṇa they remain elements, inanimate matter. Only the interaction of prāṇa with the elements allows the energetic compositions to emerge: vāta, pitta and kapha, which build up our living body and mind and also determine our actions – three doṣas, which control the great cosmic forces vāyu (air), agni (fire) and soma (water) reflect in our body.

So the doṣas work on the energetic level, the elements on the material level:



A finely tuned, individual constellation of the doṣas produces an almost infinite creation! Each of us has our own unique biological nature (prakṛti) about this. One or two doṣas often predominate in us, an equal distribution of all three doṣas is rather rare. (But vāta, pitta and kapha are united in each cell – only their proportions are very different.)

However, the subtler energies of the doṣas are subject to strong fluctuations due to our way of life. Certain circumstances (both internal and external) increase individual doṣas like cold, windy weather increases vāta, a heated discussion increases pitta, a large helping of ice cream increases kapha-doṣa.

The more the doṣas get out of their natural balance (prakṛti), the more they have an ill effect (vikṛti). That is why doṣa is often translated as "error" or "defect". If a doṣa becomes overly active, "faults" occur in our healthy functioning and we become ill. The path to healing is to calm the doṣa down to its original, natural level.

With the help of a questionnaire (next page) you can find out your individual nature, your prakṛti. Your answers give you information about which doṣas dominate in you (number of crosses) and to what extent which doṣa has a particular influence on your physical, your energetic and your mental-emotional appearance. **Have an exciting investigation!** ☺

In the upcoming News Letters we will delve into the nature of each doṣa in order to learn to recognize and understand them more easily in ourselves and in the nature that surrounds us.

>>> Text and photos by Nina; support: Helga, Gela, Judit, Kerstin and Birgit

– Dosha Self-Quiz –

One of the basic tools Ayurveda uses is constitution. This is a combination of the Vata, Pitta, and Kapha body-mind types. Your combination of these three types is unique to you and is expressed physically through your DNA.

As you go through the quiz, give your answers based on what feels like *the most accurate long-term tendency for you*. This will give the clearest depiction of who you are. Usually this will be only one of the 3 answers provided in each section. Sometimes two will feel equally accurate; mark them both. Very occasionally all three will feel equally accurate; mark all three answers. Tally up your answers at the end to discover your unique combination of the doshas.

	✓ VATA (AIR TYPE)	✓ PITTA (FIRE TYPE)	✓ KAPHA (EARTH TYPE)
BODY FRAME	long and lean	moderate	substantial
BODY WEIGHT	tends to be underweight	tends to be moderate	tends to be overweight
SKIN	dry, rough, cold, thin	soft, warm, fair, moles and freckles, flushes easily	oily, thick, cool, pale
HAIR	dry, rough, brittle, curly or kinky, coarse, light brown	thin, fine, straight, light-colored, early gray, balding	thick, oily, wavy, dark brown or black
TEETH	irregular, protruding, crooked, thin gums, tendency to tooth decay	regular, moderate, soft gums, yellowish	big, white, strong, healthy
EYES	small, darting, brown	moderate, sharp, intense, greenish	blue, big, caring, thick eyelashes
LIPS	thin	moderate, red	full, pale
NECK	long and thin	moderate	short and thick
JOINTS	dry, cracking, cold, bony	moderate	well lubricated, large, not visible
MUSCULATURE	slight and stiff, tendony	medium, flexible	firm, stout
APPETITE	variable, scanty, can miss a meal without noticing it	good, excessive, gets hangry (hungry + angry) if a meal is missed	low but steady
THIRST	variable	excessive	steady
SWEATING	variable to none	excessive, odorous	moderate to none, no odor
SLEEP	wakes easily, difficult to fall asleep	falls asleep easily, stays asleep, has difficulty sleeping in warm weather	sleeps long and deep, has difficulty waking up
ELIMINATION	irregular, dry, hard, tends to constipation	regular, loose, soft, tends to diarrhea	slow, regular, oily
PHYSICAL ACTIVITY	fast and very active	moderate and competitive	lethargic and slow
DREAMS	often fearful, flying, running, jumping, dancing	often fiery, passionate, angry, violent	often calm, romantic, watery, of relationships
EMOTIONS	unpredictable, anxious, insecure	irritable, jealous, blaming, judgemental, angry, critical	calm, quiet, loving
MIND	restless, active	aggressive, intelligent, intense	calm
FAITH	changeable	determined, can be fanatical	steadfast
MEMORY	recent good, long term poor	sharp	slow but steadfast
INTERESTS	recreating, running, dancing, talking	competitive sports, debate, politics	family and social gatherings, cooking, collecting
FINANCES	poor, spends money on cheaply-made items	moderate, spends money on well-made items	rich, saves well
ACHIEVING GOALS	is easily interrupted & distracted	is focused, driven, production-oriented	works slowly and steadily
RELATIONSHIPS	has many casual acquaintances	has intense relationships	has loyal, long-term relationships
WEATHER	averse to cold, windy weather	averse to hot weather	averse to cold, damp weather
REACTION TO STRESS	excites easily, flies apart in all directions	rises to the challenge	rarely gets stressed; plods along
SHOWS AFFECTION	with words	with gifts	with touch
	TOTAL VATA	TOTAL PITTA	TOTAL KAPHA



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Upcoming Workshops / Satsangs in March 2022 with Ammaji



"My Yatra - Sadhana Pancakam"

A Satsang for Sevaks

1st Saturday 5th Mar., 2022; 5:00 to 6:30 p.m. IST

join with Zoom Meeting ID : 894 5744 9943 | Passcode : Sevak#123



"Subala"

A Satsang for Vedic Heritage Children

2nd Saturday, 12th Mar., 2022; 5:00 to 6:30 p.m. IST

join with Zoom Meeting ID : 892 6178 0444 | Passcode : Heritage21



" Decoding The Song of Lord Krishna"

Bhagavad Gita Workshop with Ammaji

3rd Saturday, 19th Mar., 2022; 5:00 to 6:30 p.m. IST

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

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Sanskrtam Course Intermediate Level Facilitated Part 1/4 - 30 Sessions

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*Text: A Sanskrit Manual by
S.J., Antoine - Book 1
(taught in 116 Sessions - (Part 1 to 4))*

*1st Batch of Facilitated Course-Study
April 9th, 2022 at 6:00 p.m. IST*



Part -1 (30 Sessions) Syllabus Covered

- Verbs- Present tense - Conjugations of Roots belonging to 1, 4, 6, 10 classes
- Phonetic Combination- Vowel Sandhi & Visarga Sandhi
- Nouns - Masculine and Neuter
- Syntax - All 8 Cases

Swamini Pramananda is a Vedanta Teacher and a Sanskrit Scholar. She has been studying Sanskritam from a young age. As an Acharya, Ammaji taught Vedanta with Shankara-Bhasyam and Paniniyan Sanskrit Courses at Arsha Vidya Gurukulam for a decade.

Key features:

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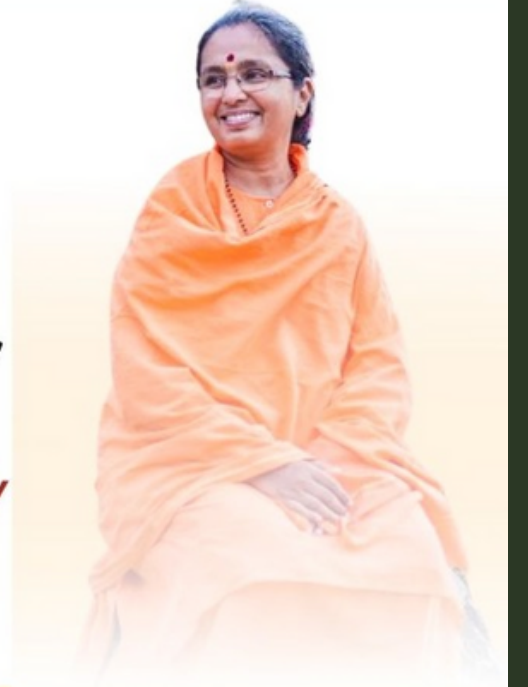
(30 Sessions)

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Text: "Learning Sanskritam Alphabets"

1st Batch of Facilitated Course-Study
April 9th, 2022 at 6:00 p.m. IST



Syllabus Covered (30 Sessions)

- Devanagiri Alphabet Script Writing
- Devanagiri Alphabet Pronunciation
- Conjunct Consonants
- English Transliteration key

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- Medium of Instruction is English

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S A M S K R T A M



with
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(Ammaji)**

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Module 1
Sanskrit Alphabets

Module 2&3
Bhagavad Gita Recitation

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- Customized & flexible study plan
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Have you ever wished you could recite the Gita?**

This holy mother of languages, in which all wisdom teachings of Vedānta are written, has a very special power! Reading and uttering the letters and words, experiencing the vibrations of that sounds and getting aware of that clear structure is an uplifting and inspiring practice.

Ammaji is a Vedānta Teacher and a Sanskrit Scholar. She has been studying Sanskrtam from young age. As an āchārya, Ammaji taught Vedānta with Sankara bhāṣyam and Paniniyan Sanskrit Courses at Arsha Vidya Gurukulam for a decade.

In this course, you can start from scratch: In the 1st module you will learn to read and write the Alphabets (incl. conjunct consonants) and also english transliteration key. In the 2nd module you will read the Gita and learn to chant it correctly.

Information:

Module 1 (30 sessions)
Introductory Level 1
Sanskrit Alphabets

Module 2&3 (30 sessions)
Introductory Level 2
Gita Chanting



Register at : www.purnavidya.org/sanskrtam

✉ info@purnavidya.org
 f <https://facebook.com/purnavidyapage>
 y <https://youtube.com/purnavidya>
 www.purnavidya.org

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 ✉ programs@purnavidya.org



Sanskrit for Yoga-students

1 Course / 3 Modules: from Alphabets to Yogasūtras



with
Swamini Pramananda
(Ammaji)

Module 1
Sanskrit Alphabets
May 20th, 2022

Module 2 & 3
Yoga-Sūtras
December 2022



- pre-recorded + live-sessions by Ammaji & co-teachers
- customized & flexible study plan
- live online connection with Gurus (Ammaji & Swamiji) through monthly mentoring sessions

Information:

Module 1 (30 sessions)
Sanskrit Alphabets
read & write Devanagari (Sanskrit)
Fr., May 20th 2022

Module 2 & 3 (30 sessions each)
Yoga-Sūtras – phonetics (sandhis),
recitation & studying
December 2022

Medium of instruction: english

Time: Fridays
07:45 – 9:15 am (GMT)
11:15 – 12:45 am (IST)

Cost: 180 € (₹ 15,000) per module,
flexible choosing of modules.

Registration and Information:
purnavidya.org/europe



Have you ever thought about learning Sanskrit in a way that you can learn to chant the Yoga-Sūtras?

Sanskrit, the holy mother of languages has a very special power. All wisdom teachings of Vedānta are written in it. Uttering the letters and words, experiencing the vibrations of the sounds and getting aware of that clear structure is an uplifting and inspiring practice.

You will go through this journey with Ammaji. Ammaji is a Vedānta Teacher and a Sanskrit Scholar. She has been studying Samskr̥tam from young age. As an āchārya she taught Vedānta with Shankara bhāṣyam and Paniniyan Sanskrit Courses at Arsha Vidya Gurukulam for a decade.

How you will proceed in this journey? • **Module 1:** You will learn to read and write vowels and consonants of Sanskrit, incl. conjunct consonants. Along with, you will understand and use the transliteration key. • **Module 2 & 3:** Apply concepts learned in module 1 – reading Patañjali's Yogasūtras and learn to chant them. Using this ancient scripture, the sandhi rules and word-to-word meaning are made accessible in a very practical way.



New launch 9th April, 2022 at 6:00 p.m IST Facilitated Samskrta Courses



Samskrta Course - Introductory

(30 Sessions)

Text: "Learning Samskrta Alphabets"

1st Batch of Facilitated Course Study

Syllabus Covered (30 Sessions)

- Devanagiri Alphabet Script Writing
- Devanagiri Alphabet Pronunciation
- Conjunct Consonants
- English Transliteration key

Samskrta Course - Intermediate

(Part 1/4 - 30 Sessions)

Text: A Sanskrit Manual by S.J., Antoine - Book 1
(taught in 116 Sessions - (Part 1 to 4))

1st Batch of Facilitated Course-Study

Part-1 (30 Sessions) Syllabus Covered

- Verbs- Present tense - Conjugations of Roots belonging to 1, 4, 6, 10 classes
- Phonetic Combination- Vowel Sandhi & Visarga Sandhi
- Nouns - Masculine and Neuter
- Syntax - All 8 Cases

Samskrta Course - For The Young

1 Course - 3 Modules >>> from Alphabets to Gita Chanting

Module 1

Sanskrit Alphabets

Module 2&3

Bhagavad Gita Recitation

- A Facilitator assigned for Weekly Live-meetings.
- Homework-correction & Feedback.
- Customized & flexible Study Plan
- Connection with Ammaji through Monthly Samskrta Reading Sessions.

Samskrta Course - For Yoga

1 Course - 3 Modules >>> from Alphabets to Yoga Sutras

Module 1

Sanskrit Alphabets

Module 2&3

Yoga Sutras

- A Facilitator assigned for Weekly Live-meetings.
- Homework-correction & Feedback.
- Customized & flexible Study Plan
- Connection with Ammaji through Monthly Samskrta Reading Sessions.

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Yoga Philosophy Workshop



with
Swamini Pramananda
Ammaji

19th March 2022
2 hours • Introduction
**A glimpse into
yoga philosophy
free session!**

&

25th - 26th March 2022
2 days • Workshop
Karma in Dharma
– how to align with the
cosmic harmony

Karma in Dharma

– how to align with the cosmic harmony

What does "yoga", "karma" and "dharma" really mean?
What is my true nature? How can I find inner peace and
equanimity?

With this workshop, Ammaji will bring clarity to the
basics of yoga philosophy. At the same time, it is the start
of a series of live sessions in which she wants to make the
wisdom of Vedanta accessible to yoga practitioners and
those interested in spirituality, especially in Europe.

• **How does Dharma rule the world?** • **How does my choice
of actions (karma) affect my experience of (dis)harmony
in life?** • **How can I maintain cosmic harmony by
consciously choosing my actions in accordance with the
Dharma?**

We can discover what the ancient scriptures have to offer
us in our quest for answers to the pressing questions of
human existence.

For anyone interested in Yoga philosophy
and the eternal wisdom of Vedanta -
the knowledge of the Self
and of Oneness.

Information:

March 19th, 2.30-4.30 pm (IST):
"A glimpse into yoga philosophy"
(free of charge; please just register)

March 25th - 26th, resp. 1.30-8.30 pm
(IST): Workshop – "Karma in Dharma"

Language: **english**

Due to the ongoing corona situation,
Ammaji will not be able to come to
Germany in 2022 either. Therefore, all
seminars are broadcast live via **zoom**.

resp. 9 – 16h GMT (1.30 – 8.30 pm IST) //
cost (donation based): 108 € (₹ 9000) //
No-one turned away for want of fund –
please contact us! // To find out more
about Ammaji and the Purna Vidya
Foundation please visit the website.

Registration:

purnavidya.org/europe

**Open for anyone who
has sincere interest
in Vedantic teachings
of self-knowledge!**





KAIVALYOPANISAD

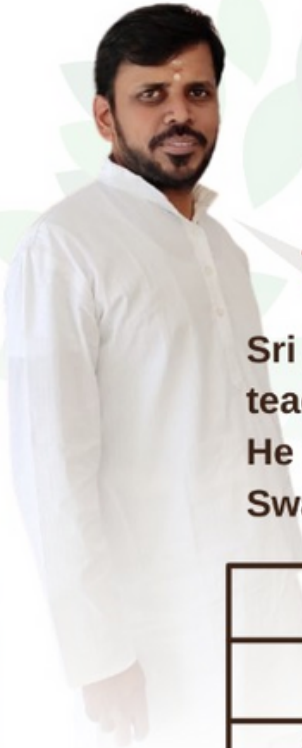


A Concise text describing the 'Oneness of Truth'

Know

- The Goals of Life
- The Inter-connectedness of the Universe
- Our Spiritual Roots
- Self Awakening

Kaivalyopanisd, is a concise Upanisad of Atharva Veda, unfolding the Homogeneity of Brahman and Self-knowledge. **Ammaji**, in her clear, lucid manner, offers the sacred teachings.



Start Date : March 26, 2022
Every Saturday 7 Sessions

All are welcome

The Course will be facilitated by Sri Arulji

Sri Arulji, 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 Teachings (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 :

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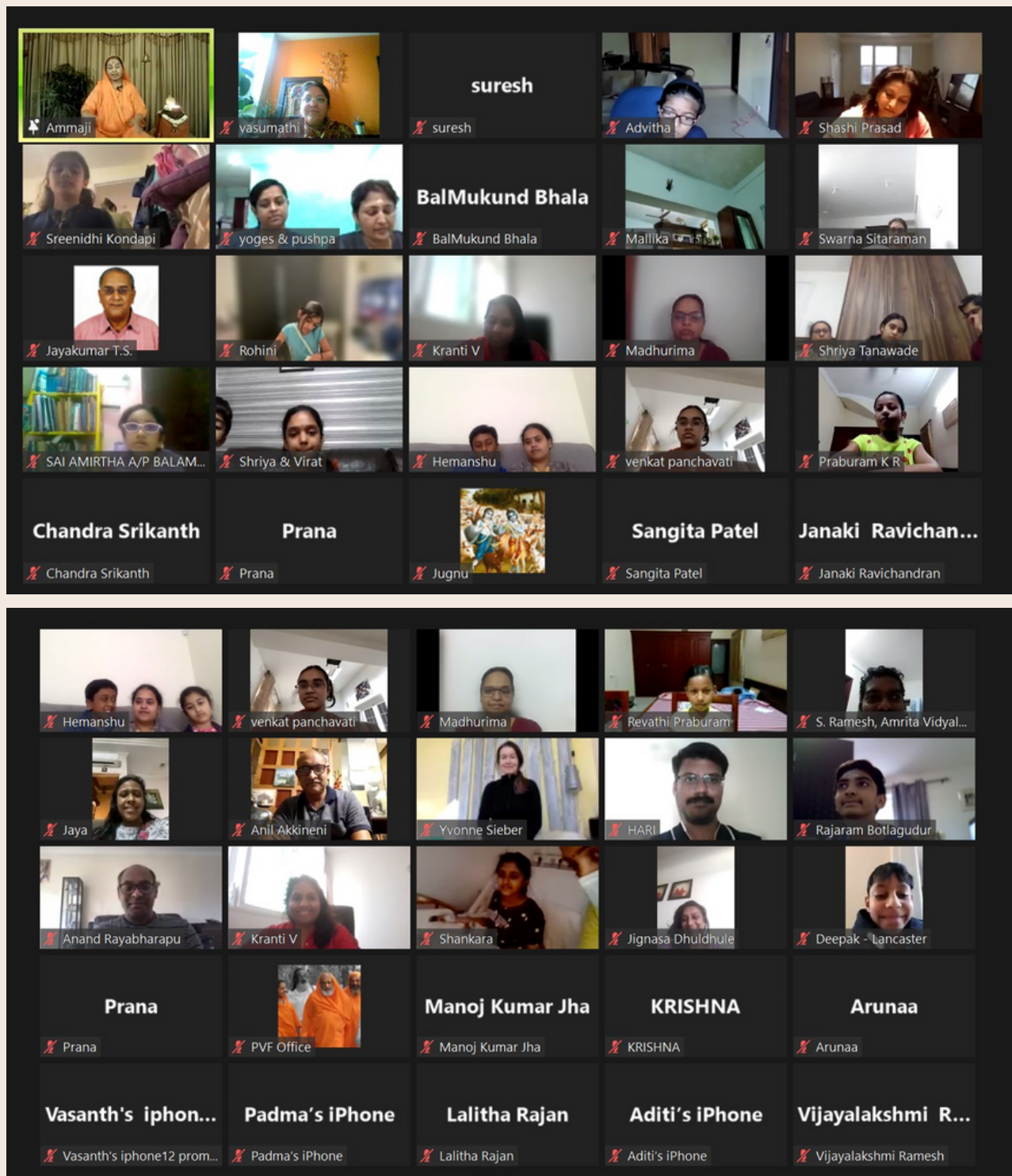
programs@purnavidya.org

Heritage Satsang - February 12, 2022

God - My Family Member

In this workshop with families, Ammaji made the audience reflect on their own concept of who is 'God', how we hear and talk to God. She went on to eloquently explain and understand that God is Omnipresent, he knows all and is all the power in this world. We understood the five steps of understanding God: know him, trust him, listen to God's voice inside you, talk to God with nine ways of showing devotion and showing reverence to creation.

We now look forward to listening to yet another interactive, enlightening workshop on **Subala: the girl child** in our next workshop on **12th March 2022**. Don't miss this wonderful opportunity and join along.



Reflections of students on...

Samskr̥tam Intermediate Course Part 1

(Batch5)



"Samskr̥tam study is like an arduous path up the hill, which requires lot of dedication and commitment. Purnavidya's teaching methodology is like hand holding to take baby steps. I look back with awe that I have come this far after completing Samskr̥tam intermediate Level Part 1. My grateful pranams to Swamiji for answering my silly questions with patience despite he being a great Samskr̥tam scholar. With PurnaVidya's teaching methodologies and Swamiji's mentoring the arduous path seems easily surmountable.

Buvaneshwari Chandrasekar

"Fifteen years ago while doing research on the yoga of sound in India I received a revelation in a dream. That for deepening my understanding or even discover the truth behind the appearances, the key was to learn Samskr̥tam. That led me to Vedānta and Ārṣa Vidyā. For many years I tried to study Samskr̥tam in a regular form but somehow, I could not make it. Last year, after receiving an invitation in an email from Purnavidya team I decided to begin this wonderful journey. It seems that everything that happened and not happened in the past was necessary for this opportunity to come across. I feel blessed and grateful for having the privilege to be learning with such immense teachers like Swami ji and Amma ji.

Marcelo

My Humble Pranams to Ammaji and Swamiji for the divine opportunity afforded to me to learn Samskrtam. Swamiji's expertise in the language, his teaching style, kindness and patience to answer all my questions and clarify my doubts is a great blessing for us. Sanskrit not being in day to day use, but for the thoughtful guidance and structured lessons it would have not been possible to learn so much in a short time. I have no words to thank Purna Vidya, Ammaji and Swamiji.

Mythili Bhaskaran

I started the classes with Swamiji whose gracious presence itself is very healing. The clarity and precision with which Swamiji explains the complex concepts of how Sanskrit grammar works, a light bulb comes on and there are many ah-ha moments. Swamiji shares many tod-bit stories of the history of Sanskrit. As I learnt Sanskrit I find my memory power becoming sharper, greater clarity in my thought process and a lot more focus. I feel blessed to be learning from Swamiji and I hope anyone who comes to know of this opportunity please don't miss it. This is a clarion call to one and all to take this golden opportunity to learn from a great teacher who can bless the student with knowledge and understanding.

Sashi

Swamiji teaches us wholeheartedly, with all love, he has designed this course in a very structural mannar, clearing each one's doubt with all love. He gives complete hand holding. He takes all efforts to make us learn and it just sinks in us. I see myself learning. Now I am confident that I can learn Sanskritam. No one can teach us with this purity and love. Lots of Gratitude to Swamiji, Ammaji & Purna Vidya team.

Preeti Shah



22 Past Events – Ashram



In the early hours of dawn, in the serene environment of the Ashram, Ammaji has graced us by teaching us the sacred Kenopanisad. These special sessions are deeply profound and touching, as they take us back to Vedic India, giving us a glimpse of life in a gurukulam, as disciples of our great Vedic tradition and seekars of Truth. We are blessed with this rare opportunity of our lives and look forward each day to the silent, chill mornings in the beautiful gardens of our Purna Vidya Ashram.

As the Sun warms up, we are enriched with yet another session of learning the Recitations of the Temple Prayers with Swamiji, who unfolds the meanings as well in his warm, humorous style.

The day closes with a satsang each evening in which we all sit in a circle with our gurus and have intimate moments of sharing of life-experiences and Vedanta, making each day most fulfilling and memorable.

We, students of Purna Vidya, are so grateful for the reopening of our Ashram post Covid, just in time for us to enjoy Live, the Experience of living in a Gurukulam with our Gurus and enriching our lives!

Dr. Krishna Kumari and co-students



Artwork by students of Purna Vidya from
Bhagavata Purana and Mahabharata Groups - Batch 8

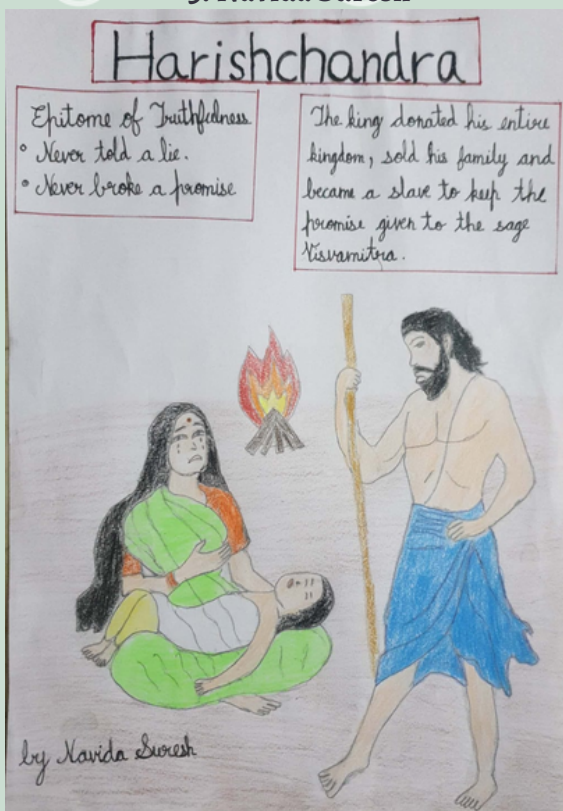
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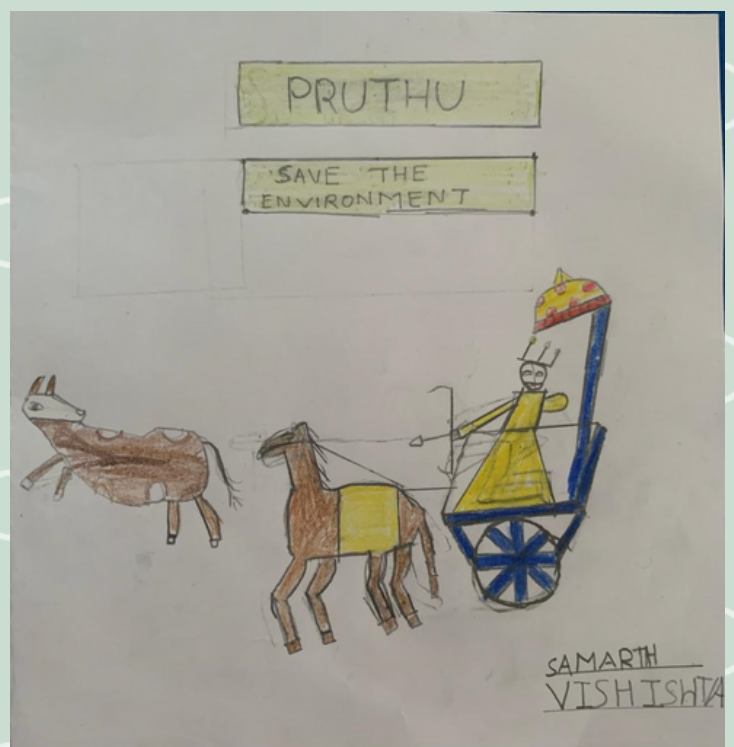
2. Sarthak



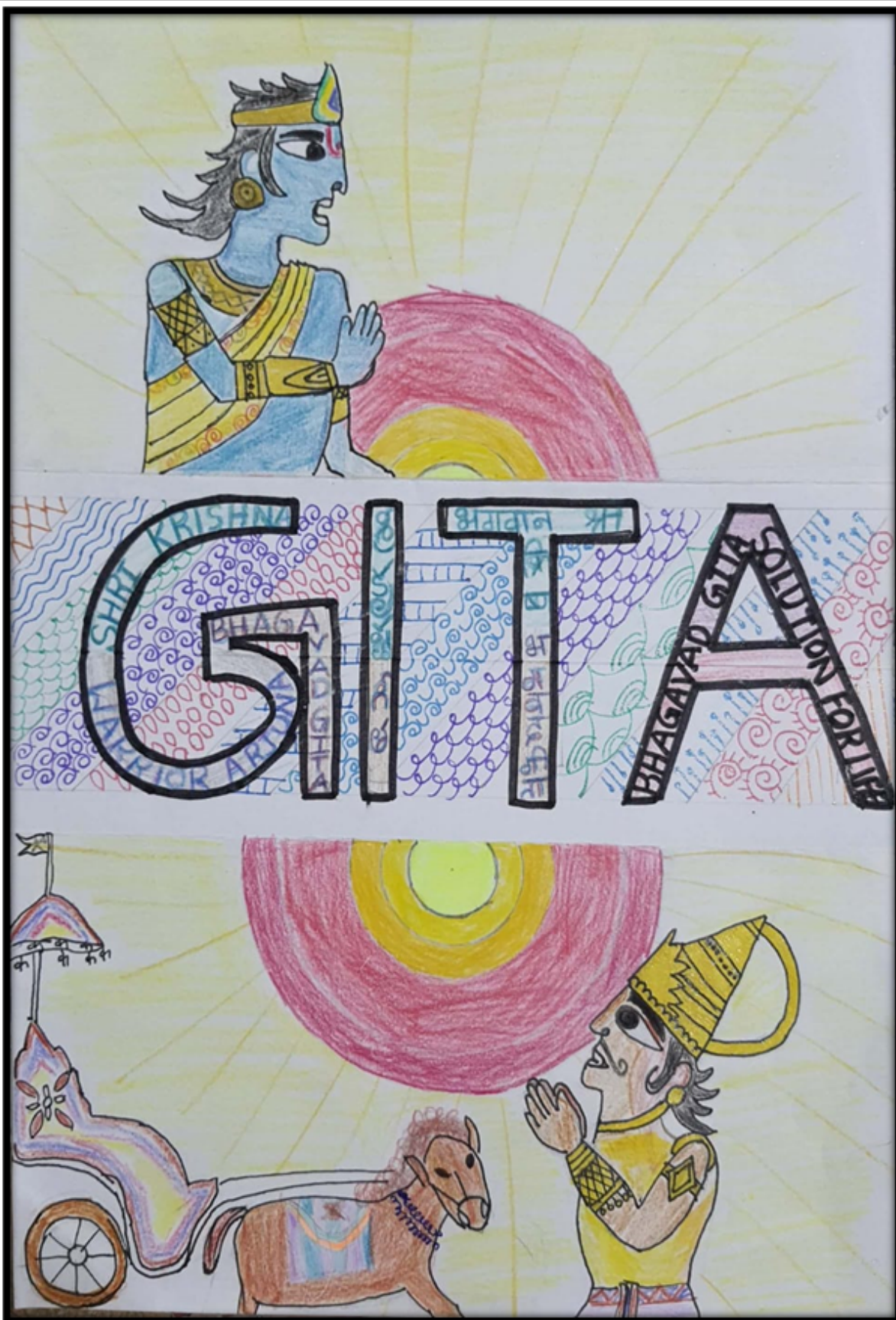
3. Navida Suresh



4. Samarth & Vishista



5. Harini





let's extend our gratitude
and support the Ashram!



Gift A Day



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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programs@purnavidya.org

"Assimilated teachings are teachings with no 'ifs and buts'."

-Swamini Pramananda (Ammaji)

NAMASTE DEAR FRIENDS!

We are constantly relating and interacting with people around us and relationships can become complex and toxic if we are not mindful of our thoughts and actions. Everyone seeks to have a healthy and thriving relationship.

When we let our ego run wild, it leads to many strains and cracks in the relationship thus we need to learn to rein in the ego and keep it in check. We need to develop the maturity to know that we don't always need to have the last say in a conversation or argument. We can strengthen our connection and emotional responsiveness by not being critical. Instead, we can be emotionally present and make time to listen and understand; make our affection more visible and being respectful in our interactions. We need to also learn to receive gracefully as we seek to give. May we learn to nurture and nourish a healthy relationship without being over-bearing to one another.

**We hope that you have enjoyed this volume of our newsletter.
We invite your valuable feedback and contribution.**

>>> purnavidya.newsletter@gmail.com

*“Know that the
bondage
of self
has been
created
by my
own ego
and ego
will only
think in a
limited way!”*

(Ammaji)



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