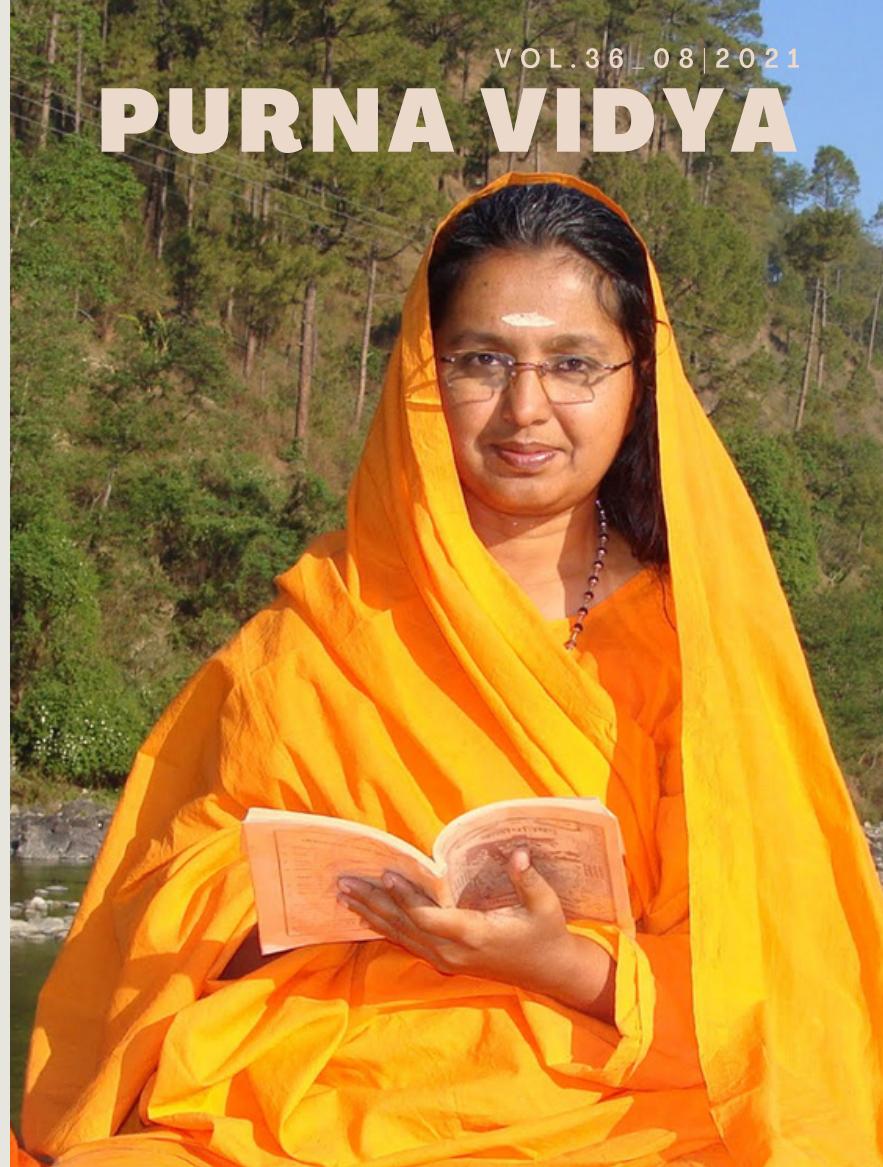




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Ammaji's Message

Dear Readers,

One's life is always at the crossroads of choices. Choices are either made by us or for us. Just as how parents actively make choices for their children, the same can be said when adults make choices for their aged parents. Anyone can choose to trust the choices made for them or go by their own choices. How do we then trust this process? What parameters do we use to make choices?

Choice is the fundamental power of human experience. Choice empowers someone. Every choice has a consequence. It is the consequence and uncertainties we fear. It is the choices of our lives that has brought us to where we are today. They shape our lives. Some choices are easy while others are extremely difficult. We face setbacks from time to time or have great opportunity which is pre-determined. However, how we deal with the setback or that opportunity is my choice. We choose how we respond.



>>>

In our waking moment, we have actions and inactions and our choice comes in play to act or not act. Our dominant like or dislike is the most influential in our decision-making process. We can choose our actions, or we can choose our consequences. If the outcome we want is success, then our plan of action is clear cut. Whatever we do, we need to own our choice and take responsibility for the consequences.

If I have chosen without thinking of the consequences and if the consequences have been unfavourable, can I turn this into my source of wisdom? That becomes a choice too. Act of choice is based on past and present. We all have our own journeys to take and our choices to make. Thus, choose wisely!

Love and Blessings,

Ammaj'i



Verse 8

स्वतीर्थमृत् भस्मभृदङ्गभाजां पिशाचदुःखार्तिभयापहाय।
आत्मस्वरूपाय शरीरभाजां श्री वैद्यनाथाय नमः शिवाय॥ ८॥
॥ शंभोमहादेवशंभो महादेव शंभो महादेव शंभो महादेव ॥

*svatīrtha mṛt bhasmabhṛdaṅgabhājāṁ piśācaduḥkhārtibhayāpahāya
ātma svarūpāya śarīrabhājāṁ śrī vaidyanāthāya namah śivāya (8)
śaṁbho mahādeva śaṁbho mahādeva śaṁbho mahādeva śaṁbho mahādeva*



In this beautiful verse, we find the cultural heritage of worshiping Lord Śiva. In all the old temples we find watertanks in the temple and we have sacred rivers, sacred trees, sacred groves, sacred fruits, and flowers. All these are integral to this culture as we have been using these materials for offerings. The Banyan, the Peepal, the Neem tree are all considered sacred trees. A ritualistic dip in a sacred river, not only cleanses the body but also the mind. For those who cleanse their body with a holy dip in the tīrtha (a water tank inside the temple), all the tensions and negative thinking will vanish. Water is the greatest essence of life. It has the power to take away all negativity from the human body. The wiring of the thinking process in the mind gets realigned when you take a dip in Gaṅgā. The whole thought system shifts. She aligns the thinking which is a healing for us.

Talk on
"Power of Prayers"
Online-series
by Ammaji

Svatīrtha-mṛt-bhasmabhṛd-aṅga-bhājāṁ – The soil from under the sthalavṛkṣa (the sacred tree) in the temple, which is called mṛt is considered sacred. The ash that comes from the holy fire ritual where all the offerings are consumed by the fire is also sacred and it is called bhasma. Ash does not decay and hence it symbolizes the eternal Being. When this is applied on the body, it is a representation of the infinite Being. Lord Śiva is called Vibhūtibhūṣaṇa – one who has ashes all over the body representing the eternal Being. Therefore, for those who take a holy dip or take mud from the sacred tree or apply the ashes on themselves, there happen miracles. Their fears go away, He takes their fears away – bhayāpaha.

Through these offerings Lord Śiva also takes away their fear of piśāca and duḥkha, the fears born of spirits, and the monotone of sorrow in life which we look at negatively. All this is removed when this ash is applied with śraddhā. When we invoke Lord Śiva in our body, the helpless victim psychology within ourselves is removed.

Ātma-svarūpāya-śarīra-bhājāṁ – the paramātmā who is our highest self, that Lord is within us. These forms which are applied externally only remind us of the Divine Being in us and helps to take away the limitation-based fears of the other.

Unto this Lord Śiva who is Vaidyanātha my salutations!

A Global Satsang with Ammaji

-for Purna Vidya's 'Gita Group Study Members'

Q When you meditate in *upāsanā*, what is the form you are holding? What would be the example, such as symbols, pictures, *japa*, whether it is allowed or internal?

A Well, in *upāsanā*, you always take that form of the Divine to which you are attracted. The reason being, your mind always goes to what it is naturally attracted to. And therefore, when you want to do a visualization of the Divine in a form, then you take to a form that you are drawn to and then begin the visualization of that form and the mantra of that deity. And thus, you move into your *upāsanā*, which is by definition called *saguṇa-brahma-viśaye-mānasa-vyāpārah*. And that is really, purely decided by you.



That's why when you talk to your Guru and ask, "How should I do *upāsanā*?", they will always ask you "Who is your favorite deity? Which deity attracts you?" And accordingly, a mantra is given, a form is given, and you can thus learn how to do a meditation on a specific form. It's very, very beautiful. We have, in this culture, many practices with *upāsanās*. And once you can move into *upāsanā*, believe me, there is nothing like a *japa* and *upāsanā*, where you begin to see the strength of your mind when it can hold the image that you visualize. It doesn't just disappear. You can hold. You take Lord Śiva's form and hold in your mind, in your heart, and it stays there. If you do it, then you will know what I am saying, and what it means to your own existence.

Asana Yogapractice

If you think of Yoga postures and about building a yoga routine, you also think how to make it more versatile, but first of all: **How and where do I start?**

There are many āsanas and to bring in more structure you can categorize them:

- Standing postures • sitting postures • arm balances • twists • forward bends • back bends.

Continuing our journey through the variety of āsanas, today we have a closer look into **Virabhadrasana III**. A standing balancing posture and we also give you a variation, that fits your level of practice. The second standing balancing posture is **Ardha Chandrasana** – the half moon asana.

If you take a deeper look into the name of the asanas, you will get...

विरः virah – warrior, hero or courageous

भद्रः bhadra – good, auspicious

अर्धः ardha – half

चन्द्रः candra – the moon

With practising every variation of the *Virabhadrasana* remember that your inner spiritual warrior helps you to overcome dukha (sorrow) & avidya (ignorance, not “knowing”) guiding you towards sukha & vidya.

The *Halfmoon* posture gives you the possibility to clear you mind, and also enhances the stability in the outsides as well as in the inside.

Both of the āsanas are more advanced. So you will be given an alternate posture to adjust.

As always, trust your body and don't force yourself into a posture. Play with the variations and with patience you will master the āsana in its full beauty.

1. Virabhadrasana III (warrior pose III)



Benefits: *Virabhadrasana III strengthens all your muscles from your back, legs, shoulders and arms. Opens your chest, lung and shoulders. Enhances coordination, balance and keeping a good posture. Also it helps to focus, calms your nervous system and mind, can help to reduce anxiety.*

How to do it: coming from *Tadasana* (Mountain pose) or *Virabhadrasana I* you put your hands on your hips. By slowly bending forward you lift one leg. Your weight will be shifted on your standing leg. Find your balance by engaging your core and in your standing leg activate the muscles and also the arch of your foot. But you can also microbend your knee, if it feels good.

>>>



You have found the posture when your lifted leg and your upper body are aligned. Fix your gaze at one point on the ground, your neck should be elongated and if you are comfortable then lengthen your arms, align them with your legs and upper body. Your arms are parallel and your palms facing each other.

Take some calm and steady breaths and slowly transition back into your Tadasana etc. Please note: Balancing and strengthening your body equally both sides should be practised.

Alternative: your hands can be placed on a wall in front of you.

Please do not practice / contraindication: injury to the knees or the hips can make this pose difficult; because the weight of your

body to some extent fall on your foot and ankle, it should be avoided if there was a recent injury or damage; all standing poses strain the heart, and should not be held for long by people with weak heart, high blood pressure or by those who have undergone a heart surgery recently.

2. ARDHA CHANDRASANA (Halfmoon pose)

Benefits: Ardha Chandrasana helps gain strength in your spine, your hips, legs and also in your knee and ankle joints. Opens your chest and shoulders. It enhances your stability, balance and your ability to coordinate. Helps to relief stress and anxiety. If your looking into the chakras, it activates your Ajna-Chakra.

How to do it: If you are comfortable in your Virabhadrasana III adjust the posture by opening your upper body, rotating your chest towards the open side. E.g. if you are standing on your right foot, you rotate towards the left side, your fingertips are touching the ground. Your left arm lifts towards the sky and your gaze can follow. Your left side is in one line from the ankle to the top of your head. Find a calm and steady breath. Please note: Balancing and strengthening your body equally both sides should be practised.

Alternative: your right hand can touch your shin or you can place it on a block.

Please do not practice / contraindication: injury to the knees or the hips can make this pose difficult; because the weight of your body to some extent fall on your foot and ankle, it should be avoided if there was a recent injury or damage; all standing poses strain the heart, and should not be held for long by people with weak heart, high blood pressure or by those who have undergone a heart surgery recently.



>>> In the September Newsletter we will continue with standing balancing postures like **Vrkasana** and **Utkatasana**.

> Text & photos by Kerstin // support: Helga, Judit, Gela, Nina and Birgit.

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)

Misunderstandings:

The purpose of communication is to let another person know one's intent and desires, to express and share with another one's thoughts and feelings and to make him understand one's ideas. When communication is clear then the other person understands fully what one is communicating. When this does not happen it gives rise to misunderstandings. Misunderstandings are undesirable as they create conflicts between people resulting in feelings of hurt and distress at the very least. Of course they can also lead to more destructive interactions between people.

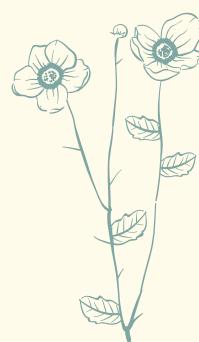
There are various ways in which one can avoid misunderstandings between oneself and another person. Some of these are as follows:

1) Be consistent. There needs to be consistency between Verbal and Non-verbal communication. What one says with one's speech must not be contradicted by one's expressions, gestures or mannerisms. Inconsistency creates confusion in the person with whom one is trying to communicate. To take an example, if I say to someone "come here" and at the same time make a gesture of "go away" with my hands the person will not know whether I want him to come or go. When I say to someone "I am pleased to see you" and at the same time have a frown and an angry expression on my face the person will naturally have a doubt about the sincerity of my greeting.

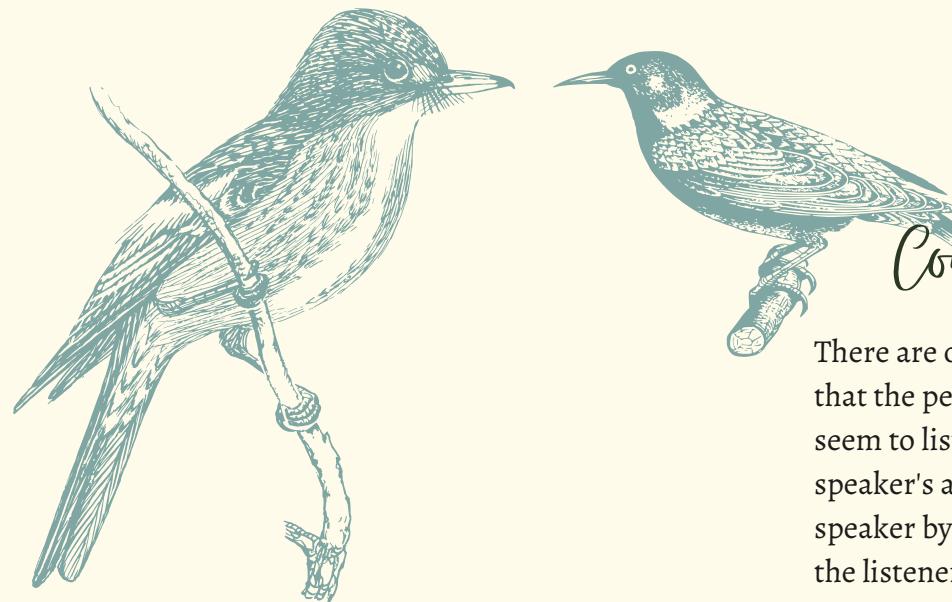
2) Be specific. This means saying exactly what one is thinking and wants to communicate. One should avoid speaking in general terms. For example you want your friend to help you with math. A simple and direct way of communicating this would be to say to him: "Friend, I would like you to help me with math. Can you please do so"? Instead, you make a general statement to him "Nobody ever helps me with anything". Your friend probably concludes that you are merely complaining or has to guess that you want his help. If he is unable to guess correctly and does not help you may end up concluding that he does not want to help even though you indicated to him that you need his help.

3) Ask questions. This advice is for the listener. People are generally shy about asking questions when they do not understand what is being told to them. They are worried that they would be thought of as being unintelligent or uninterested. Asking questions and seeking clarity prevents misunderstandings and makes relationships more pleasant. It also shows that one cares about what the speaker is trying to say.

4) Paraphrase. This is repeating in your own words, what you have heard. This is to make sure that what you have heard and understood is not erroneous. It also gives the other person an opportunity to correct you in case you misunderstood something. Needless to say this is done judiciously and one does not parrot everything that one hears.



>>>



Communication Blocks

There are often times during which it appears that the person you are talking to does not seem to listen. Sometimes this is due to the speaker's attitude or remark. When the speaker by his attitude hurts the self-esteem of the listener then the latter's thinking is impaired due to the hurt and he stops listening. There develops a "Communication Block". The speaker thereby defeats the very purpose of what he is trying to say to the other which is to communicate what is on his mind. Thus a supportive, caring and non-judgmental attitude evokes trust and facilitates communication while a non-supportive, insensitive and judgmental attitude evokes mistrust and impairs communication.

While it is obvious that speaking is an active process it is important to note that listening is also very much an active process and not a passive reception of information. Active and effective communication is a process of mutual giving and receiving with alertness and caring. One needs to listen with one's ears, mind and eyes showing that one cares and takes seriously what the speaker has to say. One also needs to be attuned to the feelings that lie behind the words of the speaker. In this manner the purpose of speech which is to communicate meaningfully and relate cordially to others is fulfilled.

5) Staying with the "Here and Now".

Sometimes when one has a conflict with another person over an issue, it is easy to drag into the discussion things that happened in the past which have no relevance to the present situation. This happens when one has not fully dealt with previous conflicts and they remain in one's mind. One then brings out the old issues because of a sense of frustration or in order to make a "stronger case." Bringing up the past needlessly does not solve the current problem and at the same time makes the current situation worse. It is always better to deal with one situation at a time.

6) Do not distort facts. People do this by exaggerating or minimizing a situation in order to make things appear better or worse than they are. They feel that in this way they will have a more convincing argument. Sometimes a person may do this even without being aware that they are doing so. To remain accurate is to not only be truthful but also prevent misunderstandings.

#1 Satsang – GPIW



On the spiritual future of humanity - Responding to the call of nature

> part 2/3

[Ammaji's Talk at Global Peace Initiative for Women \(GPIW\) > May 2021](#)

We tend to associate knowledge with books or electronic media. But knowledge belongs neither to the printed word nor to digital form. Knowledge is vibrant and alive in the universe, in nature. If you take a tree and touch a leaf, it is nothing but knowledge manifest. There is nothing in nature that functions without knowledge. Knowledge does not sit in matter because matter is inert. Knowledge only sits in an omniscient being and therefore nature is omniscient, Divine and transcendent. Vedas manifest this vision as the *mahabutus*, the five great elements.

The Five Great Elements

• **ākāśa:** The Vedas describe *ākāśa* (space) as sky, as the protecting father. The Upaniṣad says *ākāśāt vāyu* from space comes wind or air. Air is not just matter again, it is omniscience, it is in rhythm, in movement.

• **vāyu:** Air is looked upon as medicine of the world and carrier of goodness wherever the wind blows. According to Veda, the wind's best friend is the forest, which also has a close friendship to mother Earth – *mātā*. It provides the forests and they, in turn, protect the herbs and the fresh air. The wind carries medicinal plants all over the planet. Air is worshipped in the Veda as purifier and as wind God.

• **agni:** Moving from the subtle to the gross, from *ākāśa* to *vāyu* to *agni* (fire): The biggest luminary of the planet is the Sun. It is looked upon as the first manifestation of omniscience. He is looked upon as a life-giver; in fact, he is the essence of life. Without sun, there is no light, no energy, no life. Therefore, *Sūrya*, the Sun God is a very important and integral part of daily worship. He is also the one who moves time: The Vedas describe Lord Sun riding a one-wheeled chariot with seven horses, representing the seven colours, the one wheel is the wheel of time. When it moves, its very movement makes the sound Om. Sun is called *Ravi* – *ravati iti Ravi* – the one who makes the sound of Om and moves the wheel of time. Every day He makes his presence very clear, He is a giver of life.



• **āpah:** The next element is *āpah*, water. Water is considered to be the essence of life, the basis of the universe. We have *parjanya-sūktam* – Vedic prayers for waters, for rains. It is said that the Sun and the waters are again in great friendship. They work in unison – the ocean has gallons and gallons of water and the Sun works very hard to evaporate the water, to remove all the salt in it in order to give us freshwater. What a circular harmony, in which the Sun and the ocean-world functions. In Ayurveda we have *jala-cikitsā*, a therapy with water that is done for cleansing and for clearing a lot of health issues. Water is purity; it can cleanse you when you allow her to flow in her path, when you allow the sun's rays to touch her and don't interfere with her. Water is considered to be the flowing gold on Earth. Why gold? She turns into gold when the rays of the Sun touch her. The Vedas say that in water sits fire. Therefore, she should follow her natural course and should never be put into tunnels or be polluted. She is the giver of life, the God of medicine. Rivers are very important for daily life and for daily practices. All the rituals were connected to the rivers and therefore respect and reverence to rivers is essential.

pr̥thivī: Moving further from subtle to gross, from *ākāśa* to *vāyu* to *agni* to *āpa* to *pr̥thivī* (Earth), the grossest of the five elements. Veda says, the Earth is *Vasundharā*, she holds treasures for us. Because of her, agriculture is possible. Through her, life can germinate and provide nourishment to all kinds of life forms. She is also called *jalapradātrī*, she is a giver of water and through that we get our medicines, as through the winds. More than anything, she is *indraguptā*, one of the most miraculous powers, the gravitational power. She has a power to hold the oceans and the mountains to Her and all the life within and keep nurturing us throughout our existence on Earth. So, it's time you own up yourself as the children of the soil.



>>> to be continued next month

#2a Intermediate Samskrtam Batch 3 Completion

>>> Antoine Book 1 Course



pranams · with deep gratitude

We from Batch 3 of Intermediate Samskrtam under the tutelage of Swamini Pramananda (Ammaji) have just finished the Book 1 of Antoine. The whole journey of learning along with my batchmates during the one year course was a wonderful experience. Most of us are comfortable in English and studied in English medium. Thus learning Samskrtam with Antoine book as text instead of the traditional approach makes learning easy and interesting. At the same time no compromise is done in presenting the structure and grammar of Samskrtam.

Many important grammar rules were compiled and presented in English by Swami Siddhabodanandaji. Ammaji drew reference to these to make the concepts clearer. Ammaji kept the classes lively by her subtle humours encouraging participation of each and everyone in the class. There was some disruption in my studies during March this year as I had to travel to Singapore on personal work. Ammaji quickly noticed this set back and arranged one to one mentoring with Swamiji and followed it up by arranging group discussions with my batchmate Shobaji. This helped me from slipping away and brought me back on track. I am sure such individual attention and hand-holding will not be available in any other institution offering similar courses. It is my good fortune to have chosen Purnavidya and am indeed blessed to get Swamiji and Ammaji as my Gurus. With this confidence I intend to continue further in studying Antoine Book 2 and Panini grammar which are scheduled to be taken up by Ammaji in the coming months. After comparing the Samskrtam courses offered by other Institutions, I am of firm opinion that the one offered by Purna Vidya is the best and commit all who want learn Samskrtam to join this course.

> Narayanan

#2b Intermediate Samskrtam Batch 4 Completion

>>> Antoine Book 1 - Part 2 Course

The completion of 2nd part of intermediate Samskrtam gave us such a good foundation that I started enjoying the slokas and Aadityahrdayam in unfolding the grammar.

Ammaji always appreciates us for all our progress and keep us motivated. Ammaji and Swamiji are always willing to support and carve out time to lend help in whatever way we wish. This keeps our interest alive.

I deeply admire Ammajis and Swamijis dedication and passion in teaching of Samskrtam. Each student in the class has special bonding with them which is very reassuring.

Ammaji and Swamiji are very competent scholars of Samskrtam, who have the skill of making even beginners like me feel passionately committed to learn the sacred language. I have learnt well under their tutelage and will continue learning with such proficient Gurus. It is an excellent course and I recommend to all.

My heartfelt gratitude to Ammaji and Swamiji to bring me in this path of Samskrtam and Vedanta studies for my life-journey. With deep gratitude, I offer my namaskara to both of them.

*Samskrtam Intermediate Part2, Batch 4.
> Dr.Krishna Kumari, U.K*

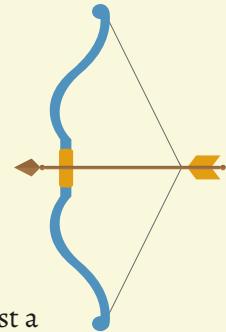
संस्कृतम्

Sanskrit grammar class

intermediate level

pranams with deep gratitude

#3 Vedic Heritage Satsang

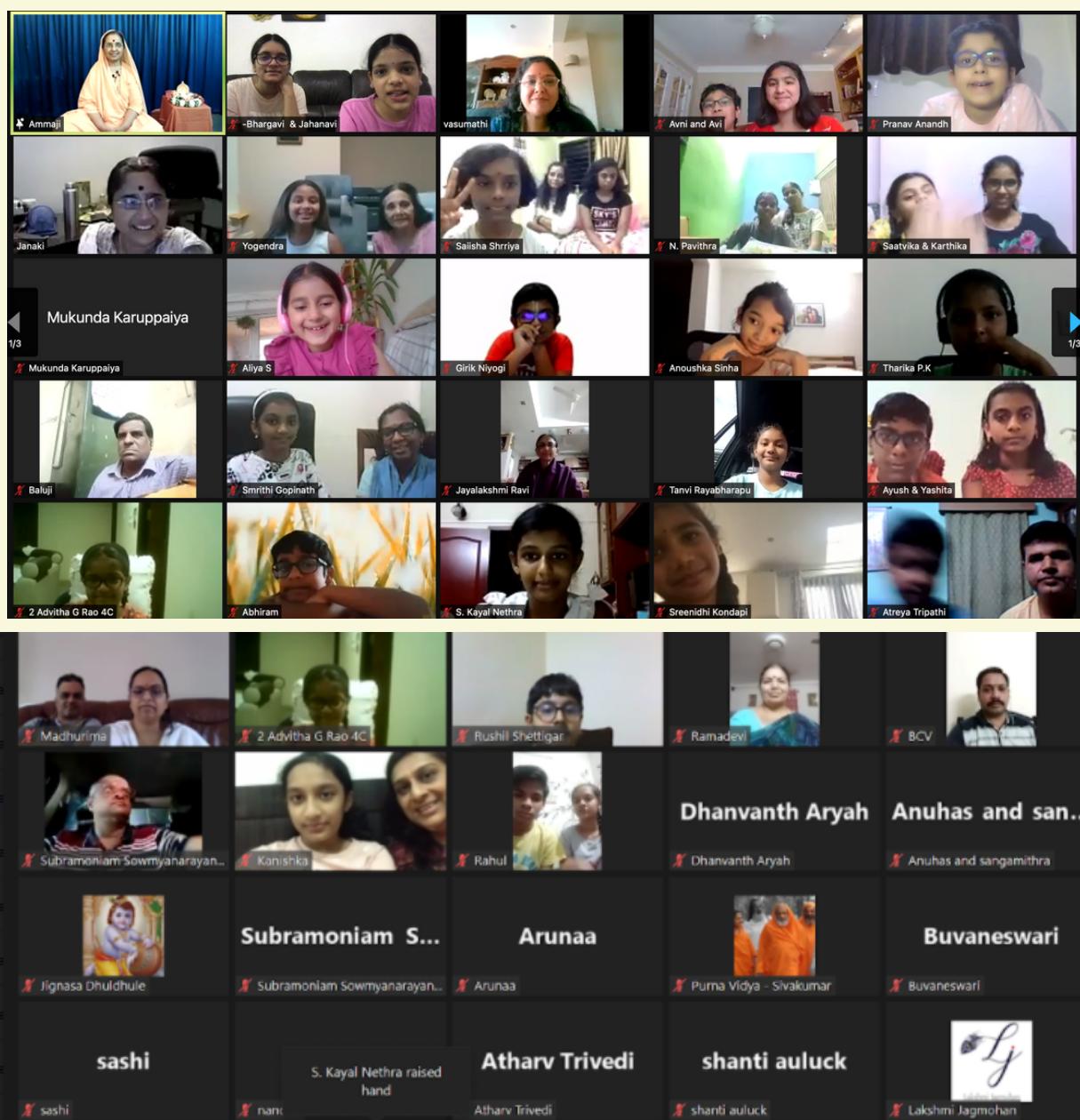


Children and parents attending the Purna Vidya Heritage teaching program for children had privilege of attending second online Satsang with Ammaji on 14 August 2021. The Satsang focused on **Ramayana** teaching for children. Children in Ammaji's presence, were eager to seek answers on various aspects of Ramayana especially the values underpinning this Itihaasa.

Ammaji explained with clarity to children what is 'dharma', the virtue of patience exemplified by Sitadevi and Hanumanji in Ramayana.

She stressed importance of how we refer to Hanumna, who is a 'Vanara' a celestial being and not just a 'monkey God' which is a common misnomer and indeed an inadequate description of Hanumanji.

Children were keen to continue discussions with Ammaji, but we had to close session due to time. Children beautifully opened and closed session with slokas and bhajans learnt in classes. All children now keenly await answers to their questions and discussion on Bhagavata Purana with Ammaji in next Satsang with her.



On August 14 Kids had a lovely session with Ammaji. Ammaji clarified all common questions kids come across in their daily life and also answered them in kids own pace. My daughter enjoyed a lot and she wants to join more Vedic Heritage Courses.

> parent of Sreenidhi, UK

#4 Bhagavad Gita Chanting Class Completion

It was never in my radar to learn, recite and chant Bhagavad Gita in my life. I never thought Bhagavad Gita verses would become a part of my daily life since I've started learning Gita after numerous failed attempts of continuing it after reading the first few chapters. I'm really glad and blessed to have received such grace from Shri Krishna through the Vedic teachings from Ammaji and Swamiji of Purna Vidya. Although there are hundreds and even thousands of ways to learn Gita in the modern times, I've really appreciated the way

Purna Vidya teachers have taught the slokas and mantras during the Vedic Heritage Teachers Training (VHTP) program. Upon the first opportunity I had I joined PurnaVidya's Gita Chanting class and there's no turning back. Every week after the class is finished, I literally look forward to the next week to learn and recite new slokas. There has never been a day that I have missed reciting the slokas after joining the classes. Many thanks and gratitude to the lineage of Vedic Heritage Gurus of Purna Vidya. Hari OM!

> Ramananda Pokkula, UK



75th Year of Indian Independence was celebrated in a safe and simple way at Purna Vidya ashram taking all the precautions for Covid 19.

An opportunity to remember our heroes, paying due recognition to all the people who helped us move forward from 1947 to the present day and become one of the most powerful countries in the world – politically, militarily and economically.



Swamiji and Ammaji blessed us all a life as colourful as Pookalam during the Onam celebrations at the Purna Vidya Ashram,in a traditional way with safe precautions. Prayers were offered to bring this pandemic to an end.



#1



POWER OF PRAYERS With Ammaji

Every Sunday 11:30 a.m. to 1 p.m. IST

Starting **Sanksepa Ramayanam** from
August 22, 2021

In Sanksepa Ramayanam, the story of Lord Rama is narrated in a simple, short and sweet manner touching upon the main incidents leading to the final enthroning of Lord Rama as the king of Ayodhya.

The phalastuti, merit a person earns in reading this sacred text, states that the story of Lord Rama's life purifies the heart, destroys sins and confers the highest merit a person can get in human life.

रामो राजमणि: सदा विजयते रामं रमेशं भजे
रामेणाभिहता निशाचरचमूः रामाय तस्मै नमः ।
रामान्नास्ति परायणं परतरं रामस्य दासोस्म्यहं
रामे चित्तलयस्सदा भवतु मे भो राम मामुद्धर ॥

11: 30 a.m. IST - Hanuman Calisa Recitation
&
Sanksepa Ramayanam Chanting

12 noon IST - Ammaji unfolds
Sanksepa Ramayanam

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info@purnavidya.org

Join Us for Power of Prayer Sessions

For Participation Registration is Free but Compulsory

Register Using Below Link

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

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🌐 <https://youtube.com/purnavidya>
🌐 www.purnavidya.org



संस्कृतम् Samskrtam

Intermediate Level

Part 1 to 4 / 110 Sessions

Text: "A Sanskrit Manual" - by S.J. Antoine

5th Batch of Online Students

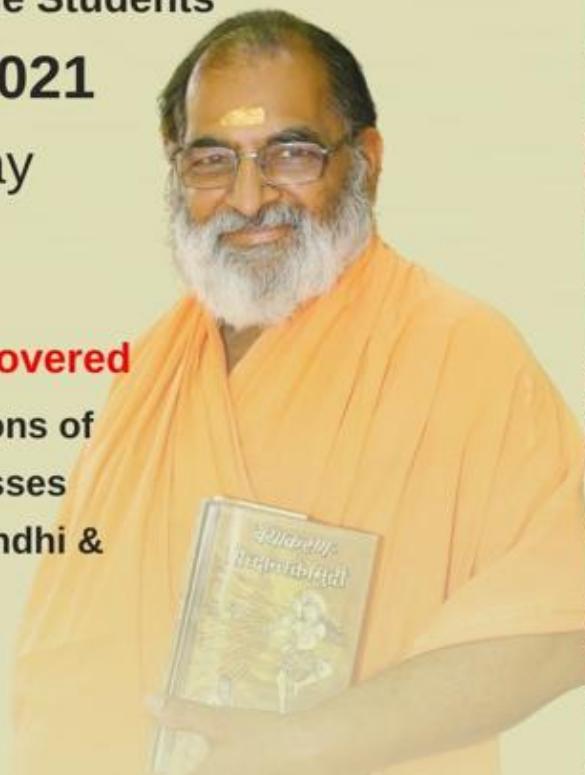
Starting November 8, 2021

Every Monday and Friday

@ 7:30 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



Swami Siddhabodhananda has a 45 years history as a teacher of Vedanta and Sanskrit. Sri Swamiji began teaching Sanskrit in Pujya Swami Dayananda Saraswati's Gurukulams in Piercy, CA and Saylorsburg, Pa., USA, and soon became the Chief Acharya of Arsha Vidya Gurukulam, Coimbatore, Tamil Nadu. Sri Swamiji taught Paniniyan Sanskrit to the long term (31/2years) residential students of Vedanta Courses for three decades(#Five courses). Sri Swamiji is a master in handling the Sankara-bhasyam, of the terse Vedanta texts such as Upanisads, Bhagavad Gita, Brahmasutras. Swamiji's scholarship and mastery of Paniniyan Sanskrit Grammar allowed him to create the pedagogy and structural tools for the residential Vedanta Courses in Arsha Vidya, which is used till date.

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GANESH CHATURTHI CELEBRATIONS & DISCOURSE BY SWAMINI PRAMANANDA



Programme Highlights:

- ❖ *Ganesha Puja, Prayers, Chanting and Bhajans Singing.*
- ❖ *Meditation along with the recorded discourse by Swamini Pramananda (Ammaji), Advaita Vedanta teacher, spiritual leader and visionary behind Purna Vidya Foundation. She is a senior disciple of Swami Dayananda Saraswathi.*



Join the Ganesh Chaturthi Puja and discourse online:

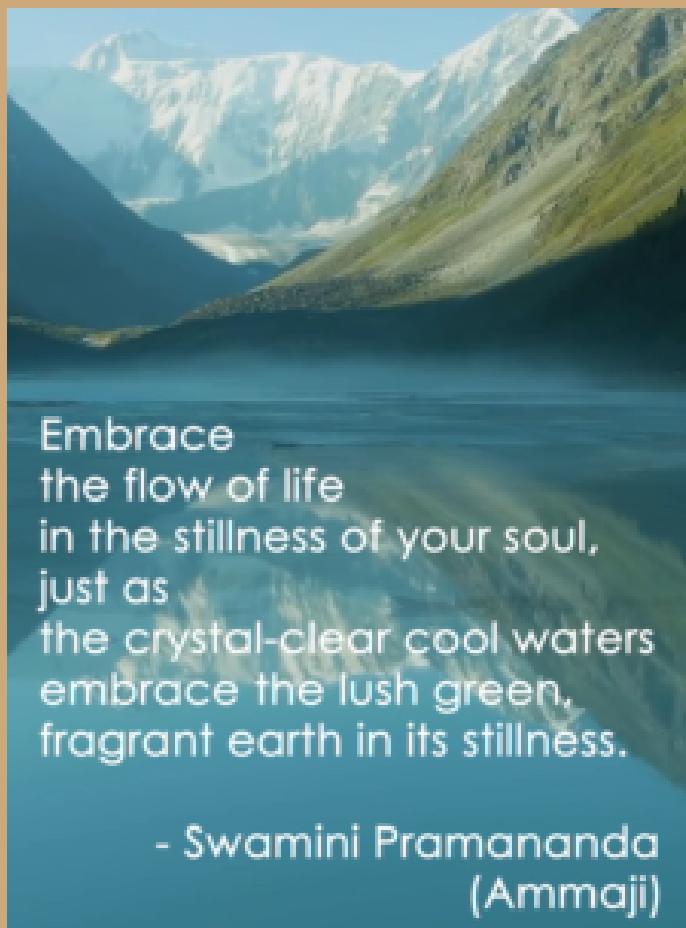
www.youtube.com/hinducentresg/live
www.facebook.com/hinducentresg/live

Date & Time

10th September 2021 Friday
 starting at 7PM

GANAPATI BAPPA MORYA!!!!

For Enquiries, please call 62918540



BHAGAVAD GITA STUDY ONLINE

From September 5, 2021
Every Sunday

6 p.m. BST(UK)
1 p.m. EST
10 a.m. Pacific



- This Program has a unique method of Teaching Bhagavad Gita verse-by-verse, along with recitation.
- Applauded by the seekers of truth from different nationalities.
- This journey into the Gita is so binding and enriching, that the experience brings deep fulfilment and peace.

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Session Format :

- Opening Prayers
- 1 hour Teaching of Ammaji
- 20 minutes 'Learn to Chant the Gita'
- Closing Prayers

Unique features of this Program

- In-depth group study with Ammaji
- Learn to chant the Gita
- Summary of every chapter
- Self-Reflections of every topic



Guided Chanting Sessions by Ammaji's Disciple
Anuradha ji

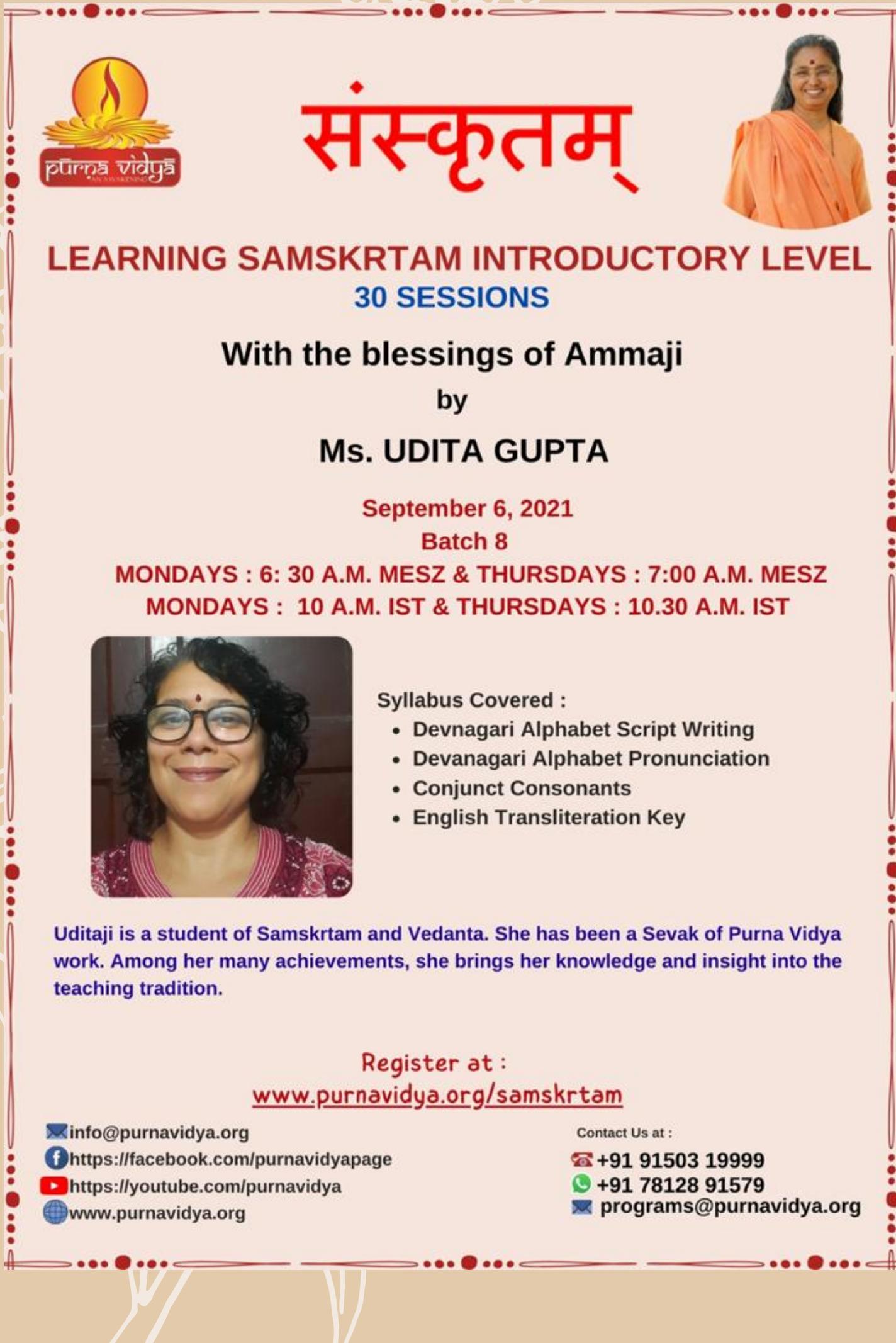
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***Facilitation Charges Apply**

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संस्कृतम्



LEARNING SAMSKRTAM INTRODUCTORY LEVEL

30 SESSIONS

With the blessings of Ammaji

by

Ms. UDITA GUPTA

September 6, 2021

Batch 8

MONDAYS : 6: 30 A.M. MESZ & THURSDAYS : 7:00 A.M. MESZ

MONDAYS : 10 A.M. IST & THURSDAYS : 10.30 A.M. IST



Syllabus Covered :

- Devnagari Alphabet Script Writing
- Devanagari Alphabet Pronunciation
- Conjunct Consonants
- English Transliteration Key

Uditaji is a student of Samskrtam and Vedanta. She has been a Sevak of Purna Vidya work. Among her many achievements, she brings her knowledge and insight into the teaching tradition.

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Course Name	Start Date	Day & Time	Age	Frequency
Ramayana 20 Sessions	Sep 5, 2021	Sunday 5 to 6:30 P.M. IST	7-12 years	Weekly Once
Bhagavata Purana 20 Sessions	Sep 5, 2021	Sunday 10 to 11:30 A.M. IST	7-12 years	Weekly Once
Mahabharata 20 Sessions	Sep 4, 2021	Saturday 7:30 to 9 P.M. IST	8-13 years	Weekly Once
Values 20 Sessions	Sep 25, 2021	Saturday 6:30 to 8 P.M. IST	11-16 years	Weekly Once
Isvara & Religious Discipline 30 Sessions	Sep 5, 2021	Sunday 4 to 5 P.M. IST	11-18 years	Weekly Once *
Sanatana Dharma 30 Sessions	Sep 5, 2021	Sunday 6:30 to 7:30 P.M. IST	12-18 years	Weekly Once *
Puranic Tales part 2 10 Sessions	Sep 4, 2021	Saturday 1:30 to 2:30 P.M. IST	5-7 years	Weekly Once
Puja Basics 8 Sessions	Sep 4, 2021	Saturday 6 P.M. to 7 P.M. IST	Open	Weekly Once
Mahabharata 30 Sessions	Sep 3, 2021	Friday 10:30 to 11:45 A.M. IST	11-16 years	Weekly Once
Bhagavata Purana 30 Sessions	Sep 3, 2021	Friday 1:30 to 2:30 P.M. IST	7-11 years	Weekly Once

Note * : For One Year with School Holiday Breaks

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Purna Vidya Mobile App

New!



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 materials.
- **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 and wishes you an enriching spiritual journey ahead.

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





*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.

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***Simplicity, trust and love for the Lord is the answer to
happiness and success in Life.***

-Swamini Pramananda (Ammaji)



Artwork (Illustration): Shri Krishna BG Verse 2.63 >>> by Akshaj Pokkula

NAMASTE DEAR FRIENDS!

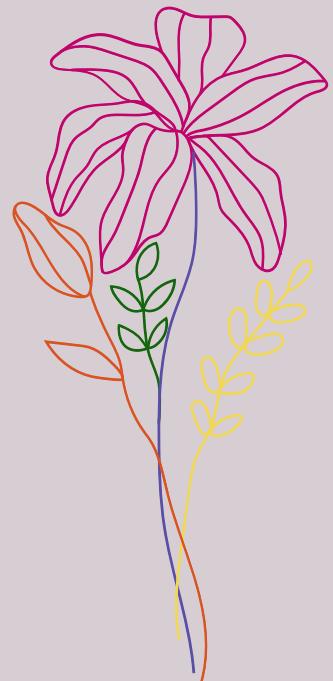
One of the choices we have is to dedicate all actions and thoughts to Īśvarā and accept the results as HIS. By doing this dedication of offering and receiving I am freed from worrying. Other suggestions are not to over-think once a choice is made and not to shy away from my mistakes. I also need to learn to examine the opposite of my decision and manage my emotional responses. Choices remind me of my goals, purpose and commitments I have made which help me to be on a guided path. May we take inspiration from Īśvarā to guide us in our choices.

Where there is
stability, the
choices you make
are quick and
they are the right
choices too!

(Ammaji)

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

>>> purnavidya.newsletter@gmail.com



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