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Ammaji's Message

Dear Readers,

Bhakti is all about relating. It is the relationship of the created with the creator; of the individual with the total and the worshipper with the worshipped. It means surrender and devotion and it is the biggest requirement in our life and the common platform for spiritual practices. Bhakti is the form of supreme love towards God and rituals, puja and prayers are for a person to discover the devotee in oneself. One may ask of what calibre should a devotee be then?

Sri Kṛṣṇa says HIS devotees are all types and that they come to HIM for different agendas. HE categorizes them into four:

>>>

Ārtha bhaktas – A devotee in distress. These are people who remember Bhagavān only when in distress and when the worldly-support fails to protect them, they take shelter and protection from HIM just like Draupadi and Gajendra did. Bhagavān says when he thinks of me whenever that is, I'm with him. I bless him because he prays to ME. Prayer is an action and every action must have a result and that result is protection from Bhagavān.

As life goes on, our maturing process is remembering Bhagavān more often than when we are in distress. This particular devotee, the Lord calls him **arthārthī**, is one who remembers and seeks Bhagavān not for Bhagavān, but for worldly pursuits. Because the worldly pursuits are very important for him, Bhagavān blesses him, fulfill his desires. The next type is **jijñāsu**, a seeker – the one who desires to know the truth of the Lord. This is a devotee who brings his devotion to such a level where he comes to the Lord for the sake of the Lord, for wanting to connect and seeks Bhagavān for Oneness with HIM. Finally, the fourth type of devotee is known as **jñānī** – one who has understood that Bhagavān is not away from him, but that he is one with Bhagavān!

Thus, bhakti is not a mere devotional feeling or activity. It is much deeper than that. May you learn to elevate your bhakti to the highest form, where you evolve from seeing HIM as the means to the end, to pursuing HIM as the end itself!

Love and Blessings,

Ammaji



*śrī nīlakaṇṭhāya vṛṣadhvajāya
sraggandhabhasmādyapiśobhitāya.
suputra dārādi subhāgyadāya
śrī vaidyanāthāya namaḥ śivāya*

These verses describe the form of the Divine as Lord Śiva. If you wish to worship the formless in a form, then let this be a beautiful form, a pleasant form. **Śrī nīlakaṇṭhāya** – he is one who has the blue neck because he consumed the hālāhalā poison. **Vṛṣadhvajāya** - vṛṣā is the divine bull Nandi. Dhvaja is the flag. Nandi is Lord Śiva's greatest devotee. He is in no hurry to go anywhere. He always remains keeping Lord Śiva before him. Even if it means waiting to know him, to see him even up to eternity. He waits timelessly for the timeless One. And so, this vṛṣadhvajāya here refers to Lord Śiva with Nandi on his flag. In the worship of Lord Mahāviṣṇu the flag symbol will be Garuda – the great eagle who is referred to as the Lord of birds. In the worship of Devi, the Goddess, the flag symbol is Siṃha, the lion.

Here it is further explained that the Lord whose flag has Nandi the bull as symbol shines. Unto the Lord who **apiśobhitāya** – looks glorious, **sraggandhabhasmādi** – with flower garland, fragrant sandal paste and ash, my salutation. When we visualise Goddess Pārvati we see Her shining with dazzling ornaments, crown and other accessories made of gold and all types jewels and gems. Similarly when we envisage Mahāviṣṇu, he is also decked with so much jewels and ornamentation. The whole universe is the Lord. The Lord is the formless, and the universe which has form itself is his ornamentation. When we visualise lord Śiva,

श्री नीलकण्ठाय वृषध्वजाय
स्रगन्धभस्माद्यपिशोभिताय ।
सुपुत्र दारादि सुभाग्यदाय
श्री वैद्यनाथाय नमः शिवाय ॥८॥



Talk on
"Power
of Prayers"
-series
by Ammaji

his ornamentation include ashes, because before him, all names and forms collapse. All that remains is the eternal being, just as all what remains after the consumption of fire is only ashes. Hence we visualize him as one who is covered with ashes, fragrant sandal paste and a garland of flower. Apiśobhitāya, He shines and look glorius in this form. This form of Lord Śiva can be used for meditation,

Subhāgyadāya – a giver of bhāgya, prosperity. **Suputra** – giver good progeny, **dārādi** – and a giver of good wife. When you worship the Lord in this form his blessings will always be upon you. Pleased in your prayers of gratitude and glorification he continues to shower his blessings. It is said Lord Śiva is āśutoṣā, very easy to please. When we pray to him we can see the result immediately. For his infinite blessings, all that is needed is our efforts in prayers and glorifications. The Lord gives not an ordinary progeny but very good and noble children. Also not a wife or a spouse who make your life miserable, but a good and noble one. **Suputra dārādi subhāgyadāya** not only means good wife and children but many objects related to prosperity like vehicles, good home, good property, good friends, good parents, good neighbours, good relatives, good colleagues etc. Let us pray for the blessings of that great Lord and let us have the gratitude. Let us also glorify the Divine Lord and receive His infinite blessings.

>>> to be continued next month

A Global Satsang with Ammaji

for Purna Vidya's
Gita Group Study Members

Q. What could be a specific meditation practice to support Niddhidhyasana?

A. I have found one of the best practices is to be in जपध्यानम् – japadhyānam. Because our whole challenge is helping the mind to stay. The mind has a tendency to run. It's a thought energy, so it runs. It requires practice to bring it back. It is a practice to teach it to stay put, in one thought flow, rather than racing into multiple thought flows.

This modern life has taught us the skill of multitasking: something that you might consider a great glory, I consider a disaster. The multitasking skill is where we tend to believe that while we cook, we can listen to the guru. And while we're listening to the guru, we can perform a surgery and we can drive the car, and we can do all these multiple things all at the same time and save time and feel like an achiever.

But “Achieving what?” is the question. Multitasking is like being a Jack of all trades and Master of none. Your attention is nowhere, because you shut off the guru when you choose to. You turn her on when you choose to. This is not how a disciple learns. Lessons of life are not learned like this.

It requires the disciple in you to be out there, holding the disciple energy, so that the guru can hold the 'guru energy'. It is all about energy transfer. It is about locking in a space of trust, locking in a space of intimacy between the teacher



and a thought. It is about locking in a space where there is no other energy interference. And minus that, this multitasking mind will never help us receive the words with the power they contain to bring about a transformation in the disciple. There are certain things you cannot multitask. Try multitasking when you're sitting with your partner, with your soulmate. While you're talking to your partner and you do your multiple tasks, what will happen? The relationship will break down, and he/she will show you the door. Because when somebody speaks, he/she needs your full attention. You need to look into his/her eyes to know where that soul on the other side is at, whether there is understanding, whether there is grasp, whether there is absorption or not.

And therefore, I would say that this Japa practice is a powerful technique to give you the capacity to hold your mind in one thought, repeatedly, until the mind has learned not to run. So much so that when you gently drop even that single thought line, the mind obeys, and you can move into the space of that inner, deep abiding silence; that inner, deep abiding silence which is the prior awareness, prior to the emergence of all thoughts. This prior awareness is where you want to be able to sit, so that you become more aware of your thought system, your thought flow. The mind comes back to this prior abiding silence. This skill is best understood in Japa. It is about holding the energy, holding the thought system in the way you want. And it is very, very powerful.



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> <<<



Asana Yogapractice

We are continuing our journey through the variety of asanas. Still we are in the category of balancing postures. The last couple of asanas were asymmetrical postures.

Today we will have a closer look into one more asymmetrical posture called *Vṛkṣasana* and then one symmetrical posture called *Utkatasana*.

But first we take again a deeper look into the name of the asanas, you will get...

वृक्ष् *vṛkṣa* – tree

उत्कटा *utkaṭā* – powerful or intense

The treepose, **Vṛkṣāsana** needs you to focus and balance. For this posture it really helps to imagine your favourite tree and try to ground yourself with your standing foot. Feel the earth under your sole of the foot and imagine the roots dig deep into the soil. You are stable and tall, let the crown of your head grow towards the sky.

With the **Utkatāsana** you are stepping into an intense and powerful pose. Although both feet are grounded you will go deep, almost like you sit back on a chair, that's where the name comes from: chairpose.

>>> As always, trust your body and don't force yourself into a posture.

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

1. VRKSASANA (treepose)



Benefits: *Vṛkṣasana* is a combination of balance, stability, strength and even stretch. Focusing and concentration can be improved by maintaining a straight look. The asana brings strength in the hamstrings, hips, quadriceps, knees and ankles, yet it also can bring stability in the pelvis. *Vṛkṣasana* is also a hip opener.

How to do it: : Coming from *Tadasana*, the mountain pose, ground your feet. From there shift your weight to one side. Lengthen your tailbone and lower back, tuck your pelvis in and from there lift your second leg. And with the help of your hand open your leg up towards the side. You can grab your ankle and place your foot on the inner side of your thigh. Now you need to be cautious to not collapse into the pose – so press your sole of the foot towards the thigh and the thigh towards the sole. From there you can bring your arms up. To support your stability in the pose you can anchor your gaze at eye level at a fixed point for example at an opposite wall.

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Alternative: your big toe can touch the ground and your foot can be placed on your ankle or you place the sole of your foot right under your knee at the inner side of your calf. Your arms can be down, hands can be placed on your hips or you put your palms together in Anjali mudra in front of your chest. You can also use a wall or a chair supporting you with the balance. Explore your balance.

Please do not practice / contraindication:

As already mentioned the asana is also a hip opener; that can put pressure on your ankles, knees and if you lift your arms even on your shoulders. So please consider this after an injury and/or surgery. Please take care not to push the lifted foot into the knee region of the standing leg, as to help maintaining the healthy alignment of your knee. If you experience vertigo, migraine, arthritis in any of the above mentioned joints, you should take this into consideration also.

2. UTKATASANA (chairpose)

Benefits: *Utkatāsana* helps strengthening your hips, you stretch your upper body, with practice your joints and legs get toned and strong. It improves balance and builds focus. You also experience a form of chest opening and you can breathe better.

How to do it: Start in *Tadasana*. From there you begin to lower your hips by bending your knees. You lean forward and lift your arms over the head. Your arms are stretched and you align them with your elbows. Your gaze is slightly up, it can follow the fingers.

Alternative: you can place your hands on your hips or bring your palms together in front of your chest for example in *Anjali mudra*. You can also support yourself by practicing on a wall. You can also modify by keeping your feet hip distance apart.

> **Text:** Kerstin / **Photos:** Judit support: Helga, Gela, Nina and Birgit.

>>> From the October Newsletter on we will transition from standing to sitting postures.

Please do not practice / contraindication:

pain or injury to the knees can make this pose difficult; also your lower back acts as the base of this pose, practicing can make your muscles more stiff if you suffer from pain or injury. Of course there is pressure on the ankles and your weight is on your feet. Any injury at the feet or ankles can there for make the practice uncomfortable.



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.

Satsang – GPIW



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

> part 3/3

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

How to Develop Reverence for Nature

To honour the elements as deities, the tradition gave us practices. **To connect to the Air**, observe silence. Human beings are some of the worst contributors to sound pollution in the universe. The sounds we produce, the things we do, are not in harmony with the chirping of the birds, the sounds of the waters and the rustling of the leaves. The more we observe silence, the more we will find capacity for communion with nature.

To revere the Sun, do at least one Sūrya Namaskāra a day. If you chant the twelve names of the Lord and do twelve Sūrya Namaskāras, all your problems will vanish – as it stretches every muscle, it will give you good health. With physical health, mental worries vanish. Bhagavān says, Sūryadeva blesses you, when you do namaḥ. In Sūrya Namaskāra, namaḥ is the practice of surrender – letting go of ownership and doership. You recognise that it is He, who moves time and who is the giver of life.

Another practice to connect to Sūrya is to be a karma-yogī. Lord Sun is looked upon as someone who shines on all, making no exception whatsoever. Hence, he is called the greatest karma-yogī and we should try to be like him – not judging people but being givers and contributors. Surya sent fire as his representative to Earth. The Vedas give us fire rituals to communicate our intentions to the divine world. Not only in Vedic culture but also in many indigenous cultures, fire is a central instrument to carry our prayers to the higher worlds.

To honour the Water, we should protect the natural course of the rivers and the water quality. We should treat them with respect and reverence.

To worship mother Earth, Veda reminds us to tell her – *putro'ham* (I am your son). Go out there in a garden and tell her, "I am your child". No child will want anybody to destroy his or her mother. "I stand as a protector, Oh Mother!" The native Americans said that every step you walk on her should be a prayer to her.

Past Events – Online Satsang – GPIW

>>> *Vedic Model of Life*

In the Veda, the *araṇyāni-sūktam* tells us that two-thirds of our lives should be spent in the forest in order to grow up and mature. The four *āśramas* or stages of Vedic life give us a clear guidance for a life in harmony with the Universe.

The first stage, *brahmacarya* (student life), in gurukulams or universities, used to be in the forest. The second stage which is *grhastha-āśrama* (family life) brings you into society. The third stage of life is *vānaprastha*, when you enter retirement and begin to become more reclusive. You are again supposed to live in or very close to the forest, at the edge of society in small villages. Finally, the fourth stage of life called *sannyāsa* (monkhood) is in the forest. Therefore, three-fourth of a human life needs to be lived in the forest for nurturance and understanding of nature.

Forests are of such a great value because they are the largest water tanks. They invite rain, remove pollution and protect wildlife. These are all statements of the Veda and so how else can we relate but by being sensitive to Nature.

So, this brings us to the question – what can we do about this? But before we really talk about doing, we need to own up a certain understanding

The Three-fold Power

Veda says I am giving you three-fold powers as a human being. One is called *jñāna-śakti*, the power to know and understand, the second is *icchā-śakti*, the power of intention and desire, the third is *kriyā-śakti*, the power of doing. But don't think about doing without going through the other śaktis first.

We need to understand how sacred and divine the life is. My guru used to say; “Know, that you are a guest in this Universe!” When we go into five-star hotels, we are impressed. We don't touch things just like that or use them loosely. We are well-behaved in following protocol. You want to eat all the desserts at the buffet, but you just take one little piece, because that is the protocol and so you follow it. We are living in an all-star guest house, as guests in this Universe. Instead of lights on the ceiling of your five-star hotel-room, we have the whole sky with thousands of stars above us, changing colours at every moment. Can we not be gracious guests in this beautiful all-star guest house? Can we not receive all these gifts as blessings? Can we not seek permission before we use any resources? We just grab, subjugate and destroy. We should become seekers of permission! We should be gracious – as graceful as guests and receive the blessings of the universe.

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The Attitude of Gratitude

One important attitude that Veda talks about is the attitude of gratitude. When we cultivate an attitude of gratitude, the attitude of greed will disappear because gratitude will come only when I see what I have. Greed comes when I see what I don't have. Therefore, it is about learning to be content. If we have this understanding, we should seek forgiveness for our mistakes by talking to nature. But we have forgotten how to talk to nature. Nature opens her arms in embrace but human civilization is the only race that clenches the fists in aggression. This happens because our whole thinking about nature has become convoluted. Therefore, with *jñāna-śakti* we empower our way of thinking about the world. Naturally, the second step would be *icchā-śakti*, the power of intention that will emerge through our prayers, our spiritual practices and our meditations. You will empower your intentions to manifest, to bring forth activities, *kriyā-śakti*.

By being aware of the three-fold human powers, we will choose more intelligently what will nurture our thought system. This way, we can learn to talk to the plants, to the trees, to the birds and start observing whether they respond or not. I have seen with my own eyes how nature responds to the call of love, to the prayers you have. Nature is there to care of us, only we don't see it. So, my *prārthanā*, my prayer to Bhagavān, is to open the eyes of humanity, so that we look at the divine world in a divine way and always remember that this living being is called the Universe.

Our limbs are only a part of our body. The same way, we are only a part of this living being called the Universal being, whose limbs are connected to the five elements. So, every element needs to be revered and our attitude needs to change to one of gratitude. So, reverence and gratitude are the message that I bring from the Vedas. Very important is that Namaskāra to Sūrya, because going flat on your stomach twelve times (which you can increase to 108) will flatten your ego very nicely and you will begin to see transformation in your soul.

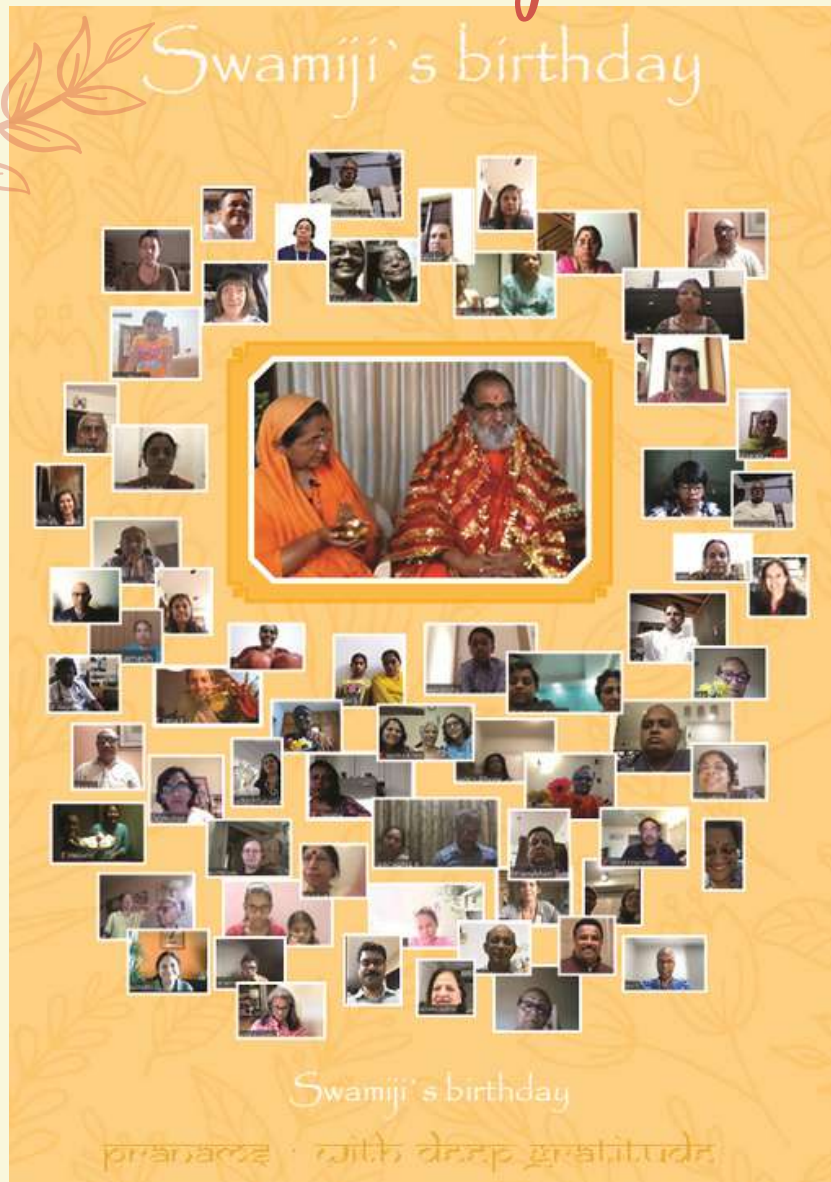


#1 Swami Siddhabodhanandaji's Birthday Celebration with Purna Vidya Sevaks and Students

>>> 14th September 2021

A short program was organized on Tuesday, the 14th of September to receive blessings of Swamiji and express our humble gratitude to him on the special occasion of his birthday. Sevaks and students from various parts of the world joined in the celebration to be in the august presence of Swamiji and Ammaji. The event began with the chants of Medha Suktam followed by felicitation to Swamiji and telecast of the pre-recorded video of Swamiji's pada-pooja by Ammaji in the morning of the same day. Janaki ji set the festive mood with a melodious rendering of a birthday song dedicated to Swamiji.

Ammaji then recounted her association with Swamiji for 42 years from the days they studied Vedanta together. Swamiji's compassion and tenderness towards life in general – be it towards plants, animals or nature has been an inspiration for Ammaji. His unconditional love and acceptance are such beautiful qualities that just being in his presence, one can imbibe into themselves. Ammaji's speech was inspirational and touching. Beyond the reflection on the amazing experiences with Swamiji, she took the opportunity to teach the importance of being in harmony with nature and recognizing every single person as equally important. Swamiji is a living example of the same and it is an honor to be in his care and guidance.



Swamiji then graced the occasion with a powerful message to everyone to strive towards the nature of the Lord – unconditional love towards everything, and acceptance. He urged everyone to follow the scriptural teachings available in Purna Vidya. The program closed with the closing prayers chanted by five children who are students of the Vedic heritage courses. This was followed by online group photographs with a tribute to Swamiji by attendees offering him flowers and words of gratitude on this blessed occasion.

> Venkataraman L.N

Ganapati Celebration

>>> 10th September 2021



Ammaji's talk on Gaṇapati Stavam – A Hymn in Praise of Lord Gaṇeśa

The Hindu Centre at Singapore celebrates the Gaṇeśa Chaturthi every year with Ammaji's talk amidst the traditional rituals. Owing to the pandemic, this year Ammaji's talk was telecast online during their celebrations on the 10th of September. Ammaji delivered an enlightening talk on the first three verses of the Gaṇapati Stavam explaining in beautiful detail every meaning contained in them.

Ammaji commenced with the beautiful story behind why Gaṇeśa is the only lord who is made from turmeric. The picture shown above in this article is Ammaji's sweet, hand-crafted turmeric Gaṇeśa made at the tapasyālayam āśram. Following the story, the six different traditions on Gaṇapati, his different forms and the different methods of his worship with references to puranas were expounded by Ammaji.

The essence of the three verses of Gaṇapati Stavam included the nature and qualities of Gaṇeśa, of his formlessness as well as forms, of his being the one (infinite) and his omnipresence. Ammaji concluded her talk by asking everyone to pray to Gaṇeśa to awaken us to that knowledge of knowing our oneness with the divine. In her own words, "Let the devotion culminate to gain bhukti (what is needed to achieve in the world) and mukti (what is needed for liberation)."

> Venkataraman L.N

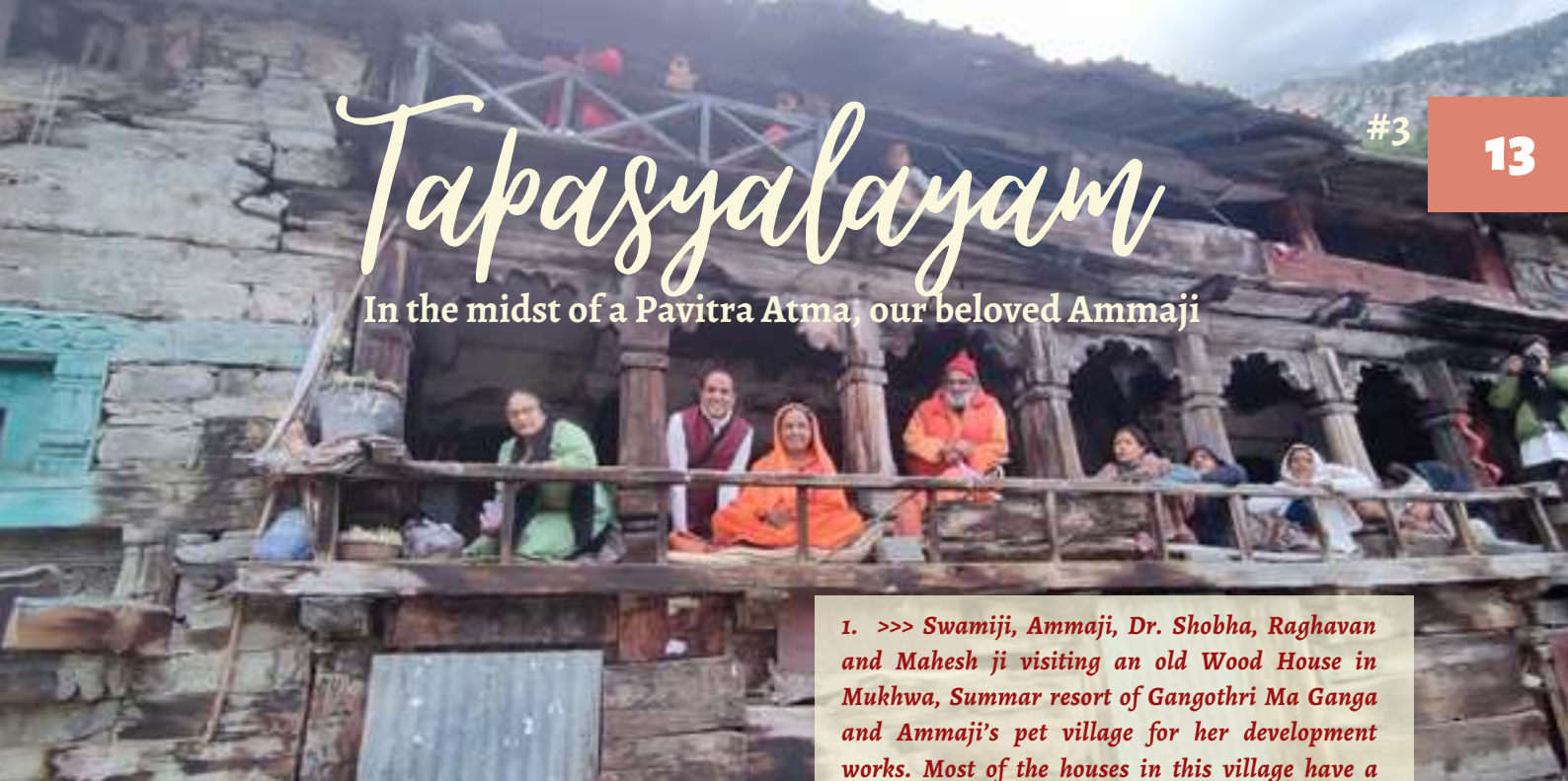


Tapasyalayam

#3

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In the midst of a Pavitra Atma, our beloved Ammaji



1. >>> Swamiji, Ammaji, Dr. Shobha, Raghavan and Mahesh ji visiting an old Wood House in Mukhwa, Summar resort of Gangotri Ma Ganga and Ammaji's pet village for her development works. Most of the houses in this village have a small back yard with an apple tree, pears tree and they grow most of their broccoli, Cabbage, Cauliflower, etc. A view of Sreekanta Peak from this village may depict traces of Alpine Alps & you need to see this village in winter snow to believe this.

On Saturday 4th of September, as my flight began its final descent with a bang from the belly, as the flaps under the wings opened and the landing gear dropped, I was mesmerized by the intricate web of waterways flowing through the city of Dehradun and the Rajaji National Park. Hovering through acres and acres of forest greens, when my flight came to a screeching halt, little did I realize that I am stepping into the Deva Bhoomi – the Land of the Devas!

Purna Vidya Ashram Manager Chouhan ji had already arranged my pick up for a seamless journey towards Tapasyalayam – The little dream land of Ammaji. The next day morning I woke up to the roaring sounds of Ma Bhagirathi, flowing at a jumping distance from my room – with a meditation stone placed at the middle of this vibrant river for the brave hearts, Devadaru trees lined up like a divine green painting amidst a mini bird sanctuary, distant waterfalls and the Cave temple for Ma Ganga. Nothing more to ask, yes Tapasyalayam is a fairyland we have heard in Scottish folk tales come true before our eyes.

After a solar powered hot water bath, I relished our staff, Vinitha ji's home made Garhwali Khana, made from Tapasyalayam locally grown



vegetables and Kapila's (our ashram cow) curd. But little I knew that Ammaji already had a packed schedule for myself and Dr. Shobha.

While there are so many enchanting, divine and enticing experience we both have from our travel with Ammaji and Swamiji, due to dearth of time and space, we may want to limit ourselves to few points just to kindle your interest.

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• There are so many Mahatmas around our Tapasyalayam Ashram, Past and Present, with whom Ammaji and Swamiji have great acquaintances. Ammaji's experience with a 120 year old Phukat Mahatmatma named Ram baba has something for all of us to learn and imbibe in our life. When Poojya Swamiji Dayananda Saraswati visited Tapasyalayam, Swamiji used to sit for more than 60 minutes hearing discourses from Ram baba. You may find few of these videos in our Ashram archives.

• Ammaji is known for her Katha Kalakshepams on Ma Ganga, which she has done across these Garhwal villages. There are only two exponents who have performed a 3 day discourse on Ma Ganga in the Gangotri Shrine & Let's have pride to know that our beloved Ammaji is one of them

• Himalayas is not about the 4 Dhams and the Gods, but it is the Godlings and Devas who run the daily show here. You have to see to believe the real power emanating from the Doli or Palanquin's of these Devas. These Dolis eloquently jump, swirl, bend and talk to humans. The Devas swirl and move in rhythm responding in defined movements to

dialogue initiated by the priest. You may find few of these vidoes in our Ashram archives.

• Purna Vidya Foundation is involved in erecting name boards across all puranic places between Gangotri and Uttarkashi, depicting their significance. Ammaji took us to Suki Village on the banks of Ganga, where Suka Maharishi narrated Srimad Bhagavata Mahapurana to King Parikshit. Dinesh ji, a Purna Vidya employee, guided us trek to Nachiketa Tal where Lord Yama narrated Kathopanishad to Nachiketa. We were awed by Ammajis knowledge about so many religious places in Garhwal with direct significance to our Ithihasas and Purunas & her inner calling to propagate this message to reach each and every Hindu Seeker.

• The magnitude of Ammaji's involvement in serving most of these villages between Uttarkashi and Gangotri is amazing. Wherever we go, Ammaji knows people by name & the villagers and local tribes equally shower so much love on Ammaji. You may want to know about the various developmental activities Ammaji is involved in this Himalayan region. While we are still amazed at the contagious energy emanating from Ammaji to support these Himalayan Villagers, I remember a verse from Bhagavad Gita "**sarvasya dhātāram achintya-rūpam**". Our pranams to our Silent Controller Swamiji who is our *anuśhāsītāram* and who channelizes Ammaji's vibrant energy.



2. >>> Ammaji & Swamiji inspecting a temple of Vasuki Nag, funded by Purna Vidya.

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3. >>> Gangotri Temple –
rare moments at the sanctum of MaGanga.



4. >>> Bhandara (Food charity) given at Gangotri temple in honor of Sri Swami Siddhabodhanandaji's birthday, for all the priests and staff of the sacred abode of MaGanga!



#1



Spiritual Samskrtaṃ

Intermediate Level

Part 1 to 4 / 110 Sessions

Text: "A Sanskrit Manual" -
by S.J. Antoine
5th Batch of Online Students

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

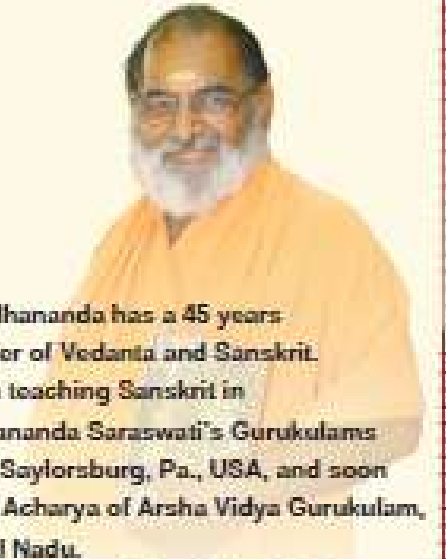
Humble contribution of 15,000 INR is appreciated

Register at : www.purnavidya.org/samskrtaṃ

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Starting November 8, 2021
Friday and Sunday
7:00 p.m. - 8:15 p.m. IST



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 (3 1/2 years) 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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Navaratri Programs Include

- Puja dravya offering for 9 days
- Mahasankalpam for 9 days (for a family of 4)
- Nava-Kanya Puja (offering to young girls)
- Annadanam (Charity of Food)
- Balika Vidya Danam (Girl Child Education)

Join in our prayers with your personal Sankalpa, which will be read with your name, gotra and nakshatra everyday, and pray for your family's well-being.

Purna Vidya Foundation
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O Devi ! A Call Of The Soul

Navaratri Retreat

October 7-14, 2021

Venue : Tapasyalayam Retreat Center, Uttarkashi, Himalayas
Purna Vidya Foundation , Molapalayam, Coimbatore



Swamini Pramananda (Ammaji), has been sharing the Vedantic Wisdom in her simple eloquent teachings for over thirty-five years. Ammaji is a well known International Vedantic and Sanskrit scholar. Ammaji has been an honoured delegate in World Religious and Climate Change forums.

"O Devi ! A Call Of The Soul"

is a series of talks based on the

Devi Bhagavatam by

Ammaji

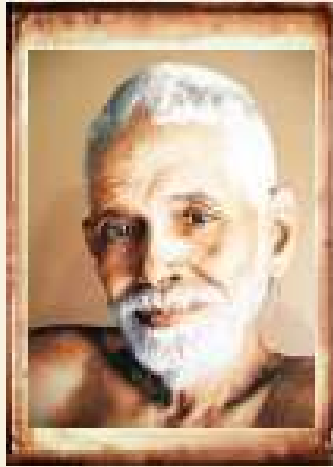
@12 Noon IST from

Monday, 11th October - Thursday, 14th October 2021 (4 days)

Let's all receive these teachings and thereby the blessings of the Devi.

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#3



"Whatever is destined not to happen will not happen, try as you may. Whatever is destined to happen will happen, do what you may to prevent it. This is certain. The best course, therefore, is to remain silent."

— Ramana Maharshi



Agenda

11:45 a.m. - 12:30 p.m.	Upadesa Saram
12:30 p.m. - 1:00 p.m.	Live Meditation by Arulji
1:00 p.m. to 1:15 p.m.	Q&A Guided by Arulji

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>

Purna Vidya Foundation
Pooluvapatti P.O.
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POWER OF PRAYERS With Ammaji

Every Saturday 12 Noon (IST)
Starting **Upadesa Saram** from
November 20, 2021

The Great Seer, Sri Ramana Maharshi in his text Upadesa Saram expounds the essence of all the teachings of Vedanta. These thirty verses, give a direction to arrive at the source of everything - that which removes bondage, resolves all questions and bestows bliss.

Ammaji in these Talk Series, will simplify the profound meaning of the text and bring out its essence in a very appealing way.

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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 :

+91 91503 19999

+91 78128 91579

programs@purnavidya.org

***Yajna symbolizes the Cosmic Offerings that sustain
the wheel of Life.***

-Swamini Pramananda (Ammaji)



Shri Ganesh Ji Clay idol >>> by Tanvi



We decided to create our own eco friendly Ganesha murthy using wheat atta and turmeric powder. It took about 2 hours to make this idol and used decoration items and paintings to create other accompanying caricatures. We prepared traditional Kadubu (Modaka) as offerings for Lord Ganesha and we wore traditional dress for the pooja.

Shri Ganesh Ji idol >>> by Smrithi Gopinath

Artwork (Illustration): Shri Ganesh Ji artwork
>>> by **Srishti**



Artwork (Illustration): Shri Ganesh Ji artwork
>>> by **Veda Vinnakota**



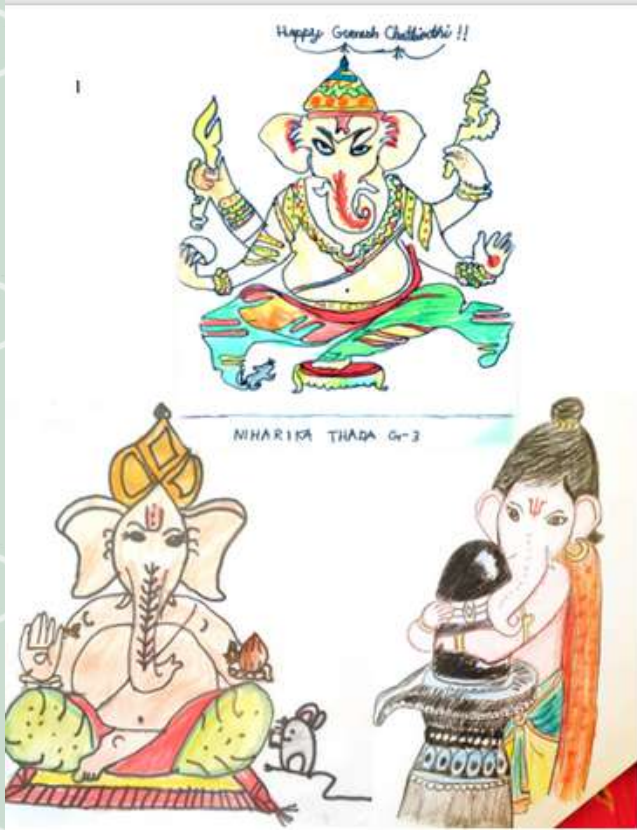
Artwork (Illustration): Shri Ganesh Ji artwork
>>> by **Yadhavi**



Artwork (Illustration): Shri Ganesh Ji artwork
>>> by **Asmita**



Artwork (Illustration): Shri Ganesh Ji artwork
 >>> by **Niharika Thada**



Artwork (Illustration): Shri Ganesh Ji artwork
 >>> by **Ashrita**



Artwork (Illustration): Shri Ganesh Ji artwork
 >>> by **Akshaj Pokkula**



Artwork (Illustration): Shri Ganesh Ji artwork
 >>> by **Shri Hitha.V**



NAMASTE DEAR FRIENDS!

Bhakti is an expression of our love towards Bhagavān. To see Bhagavān not as the means but as the end to our goals, we need to understand the tools that go into nurturing bhakti in our own lives. We can use any of the nine tools given by Bhāgavatam to bring our mind in love of God and to connect with Him. They are:

1) Śravanam: listening to the glories of Bhagavān, 2) Kīrtanam: Singing or Reciting the names and glories of God. It invokes the call of the divine, 3) Smaranam: Reflection and sharing of God's stories and glories, 4) Pada-sevanam: Waiting on Him, 5) Archanam: Doing pūjā. It is a great gift of the tradition and it's our relationship time with the Divine. It helps us to cultivate the bond similar to cultivating a bond with a friend, 6) Vandanam: Prostration to God. It is a graceful attitude to submit ourselves without saying anything, 7) Dāsyam: Service to His personality or incarnation. Lord Hanumanji is the icon of Dāsa bhakti, 8) Sakhyam: Befriending Him as your best friend, 9) Atma-nivedanam: Letting go of our ego by dedicating ourselves to HIM.

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

>>> purnavidya.newsletter@gmail.com

*God, our silent
life-companion
has travelled
many lifetimes
with us, ever
guiding us
towards His
Eternal Abode.
Awake to His
presence and
abide in His
Peace!*

(Ammaji)



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