



## contents

- **Ammaji's Message**
- **Śrī Vaidyanāthāṣṭakam (#4)**
- **Yoga-Āsana (#5)**
- **Communitcation (#1)**
- **Online Events**
  1. Yin Yoga retreat
  2. Vedanta Sadhana retreat
  3. GPIW Speech (#1)
- **Ashram Events/Celebration**
  1. Ganga Dasahara
  2. Ammaji's Birthday
  3. Guru Purnima
- **Satsang – Ammaji's Life with her Guru**
- **Upcoming Events**
- **Children's Corner**
- **Editorial Team Message**



## Ammaji's Message

Dear Readers,

In the Vedantic tradition, we do not see God as a concept at the back of our mind or as a matter of belief. Belief is towards something which is currently not known but will be known later. This means currently when you believe in God, you are suspending or postponing discovery of HIS Immanent nature. *Īśāvāsyam idam sarvam* is the message of the *Upaniṣad*. It means all that is here is *Bhagavān*. What does that leave you with? You eliminate yourself as an isolated being away from the Infinite. All that is here is *Bhagavān* means it is actualizing *Īśvarā* in your life. It is an awareful living in which you engage in your day-to-day life with *Bhagavān*. It is a friendship with God – living in the consciousness of HIS presence. He is always with us. All that is needed is to become aware. We need to bring HIM into our awareness as our *bandhu*, friend. HE is the most powerful protector of life, and so how can anything go wrong when HE is with me?



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A fearful mind is a mind that has no trust in the abiding presence of the Lord. Letting go of fear is called trust, *sraddhā*. You cannot be a devotee of *Īśvarā* and hold your heart in fear. Heart can only be given to love, trust and surrender. Fear based thinking is a thinking that does not recognize the presence of the Divine in our life. Connecting to the higher altar is the most comforting step you can give yourself and do things with confidence in *Īśvarā*. Sri Krishna in Bhagavad Gita, chapter 12, verse 2 has said “Those who fix their minds on Me and always engage in My devotion with steadfast faith, I consider them to be the best yogis.”

To befriend *Īśvarā* as your friend means you have befriended *tyāga* in your life. You have befriended a friend who will take you on an inner journey, a journey where there may be many slips and you need a friend who is steady, compassionate and strong to take you to your destination. The soul is trapped in an energy of fear and I need to release it by taking *Īśvarā* as my companion of my life journey. With HIM as my partner of my journey, HE empowers me all the way!

In all other relationships there are only disappointments, but *Īśvarā*'s love is unconditional love, it is a non-binding love. HE is my friend. He is in my journey of life. It takes infinite courage to own up the Infinite as your buddy. The Divine offers the highest friendship without wanting anything in return. Saints owned up the Divine. May you too own HIM up and revel in joy and freedom with HIM as your friend.

Love and Blessings,

*Ammaji*





## Verse 7

वेदान्तवेद्याय जगन्मयाय योगीश्वरध्येय पदाम्बुजाय ।  
त्रिमूर्तिरूपाय सहस्रनाम्ने श्रीवैद्यनाथाय नमः शिवाय ॥७॥  
॥ शंभो महादेवशंभो महादेव शंभो महादेव शंभो महादेव ॥

*vedāntavedyāya jaganmayāya yogīśvaradhyeya padāmbujāya  
trimūrtirūpāya sahasranāmne śrīvaidyanāthāya namaḥ śivāya (7)  
śaṃbho mahādeva śaṃbho mahādeva śaṃbho mahādeva śaṃbho mahādeva*



**Vedāntavedyāya:** O divine being! You are one who is known through Vedānta. Vedānta is a revelation, a body of knowledge that was given with the creation for us to know who we truly are. It is nothing but the spiritual knowledge. The end portion of the Veda is called Vedānta. He is known through Vedānta. He has introduced himself, revealed himself in the Veda. That portion of the Veda where he reveals his essential nature, we come to know through Vedantic learning.

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

### **There are three steps in recognizing, in owning up, in understanding and in knowing the Divine:**

**i. Ekarūpa-bhakti:** In our tradition we say we know the Infinite Being in one form – ekarūpa-bhakti. We understand the Divine as a tangible Being. We cannot easily understand the intangible Cosmic Being. We can relate to him easily if he is in a form and we can make the relationship manageable.

**ii. Anekarūpa-bhakti:** As we develop maturity in our relationship with the Divine, we stop blaming Him and take to glorification. We have now shifted to *anekarūpa-bhakti*. Our relationship has suddenly become dynamic from static. We start seeing Him in many forms.

We see the same Kṛṣṇa in every being. Saints like Meerabai, Sudama, Tulsidas saw their God in every life. Nature is seen as Divine. Every phenomenon of the universe is seen as Divinity.

The transformation from *ekarūpa-bhakti* to *anekarūpa-bhakti* is only partial knowledge of the Divine.

It is wonderful when we begin to own him in all forms. We see growth, we become meditators, visualize the Infinite and we become givers or contributors. These are the outcomes of the

some who have reverence for creation. The reverence for creation comes when there is *anekarūpa-bhakti*. When we see the Divine, we nurture in nature, we are in harmony with the Universe of the Divine. Otherwise, our devotion is restricted, constricted, repressed and is not mature. We are stuck to the form we have in us. This shift has to take place. Then we appreciate the presence of the Divinity everywhere, in all forms. In this tradition there is reverence for everything such as the sun, the moon, the rivers, the water, the ocean and the fire.

**iii. Arūpa-bhakti:** When we say God is everywhere, we are also included. Sacred is the Universe and reverence must be our attitude because he is *jaganmaya*. We come to know this when we learn Vedānta. You will learn the greatest secret, the king of all the secrets "the ownership of oneself – the highest self". We should not miss the Infinite in us. This bhakti is called *arūpa-bhakti* – it is the devotion towards the formless. It is the devotion within. Therefore, when I try to look behind the forms of the Universe, the essence is in the formless and the essence in me also is formless – both are one.



My devotion must carry me from *ekarūpa-bhakti* to *anekarūpa-bhakti* and to *arūpa-bhakti*. My devotion to the Divine is not complete until I reach my destination of awakening to my highest self. This is called the journey of life where the Divine is my constant companion. In fact, it is because of His presence that my life moves.

**Jaganmayāya:** He is the One pervading over this beautiful, intelligent and powerful Universe.

In fact, we all exist in Him. All objects that are in space are pervaded by space. Space is everywhere. All that here, is the omniscient form of the Divine. We are talking about the Divinity, being here and now. He is the one who has omnipresence. Space and time are not two separate entities. Where time is there the space is and vice versa. This Universe is a world of names and forms existing in time and space. It is said that He is the consciousness behind all knowledge because of which the universe works intelligently. There is intelligence in this universe that a human mind cannot fathom. The brilliance, emerging from this body of knowledge is *sarvajña* – all-knowing; *sarvaśaktimān* – is all powerful; and is *sarvavyāpī* – all-pervasive. This is how the Divine being is described. In this description, He is not away from this universe.

In the eleventh chapter of the Bhagavad Gītā Lord Kṛṣṇa gives Arjuna the vision of Himself, not as Mr Kṛṣṇa, but as the cosmic Being – the *viśvarūpadarśanam*. Arjuna sees the Divine as the whole Universe as if a thousand suns have risen at the same time.

**Yogīśvaradhyeya-padāmbujāya:** The Lord of the yogīs. No one can surpass Lord Śiva in any yoga posture. He is the ultimate of all the yogīs. You are the one whose lotus feet are meditated upon by the yogīs. The body of the Lord is so huge that it is difficult to fathom. We have different meditation practices in which the yogīs meditate upon the feet of the Lord. The *Viṣṇusahasranāma* beautifully

describes the cosmic form – bhū: pādaḥ yasya nābhi: viyadasuranilaścandrasūryau ca netre – the Earth is His feet; His eyes are the sun and the moon. So big is His form. So, the yogīs in humility worship beginning from the lowest part of the body, in submission and that is the feet of the Divine.

**Trimūrtirūpāya:** He is in the form of the entire cosmos and includes all the functions of the cosmos – creation, sustenance and dissolution. He represents all the functionalities of the cosmos.

**Sahasranāmne:** The one who has thousand names. In the mythology, Liṅga-purāṇa, it is Lord Kṛṣṇa who taught śivasahasranāma (thousand names of Lord Śiva) to Mārkaṇḍeya glorifying Lord Śiva. In Mahābhārata, Bhīṣma teaches the thousand names of Lord Viṣṇu to Yudhiṣṭhira. Yudhiṣṭhira requests Bhīṣma to teach the thousand glorious names of Lord Śiva but Bhīṣma expresses his inability and in turn requests Lord Kṛṣṇa to teach the thousand names. Lord Kṛṣṇa's guru Sage Upamanyu was a great *śivabhakta*. There is also a praise in the sahasranāma which states – “how much can I recite His glory; I will be short of words!”. Let me recite Sahasranama, that tradition enable us to praise the Divine. Unto that Lord Śiva I plead for intervention, to descend into us, protect us from this great calamity – he! *vaidyanāthāya namaḥ śivāya*.

He alone can do the miracle for our humanity and can shift the equation of what is going on in today's world because this situation has come up because of us – the human being who has created, in fact, invited such catastrophes and calamities. We invite wrong in the world by choosing greed over gratitude, conflict over peace, consumerism instead of being a contributor.

As a civilization, we collectively have invited upon ourselves these results which are debilitating because we have debilitated the planet. In fact, we also have debilitated ourselves in the process.



These are the reasons; we seek Divine interventions. We never believe that we will be the victims of our deeds. It is true that we cannot control external events that are taking place, but we do have considerable control over what we choose, our responses both emotional and behavioral. It is these responses that are going to significantly influence our own future and the future of our planet.

## *Relevance of Karma in the Pandemic*

We need to be aware of our choices between the sakāma and niškāma karmas. Destroying the illness means the karma arrives and leaves, but there are certain karmas where people grow up with physical and mental challenges. Let us revisit the different choices as karmas which have been described in the previous sections.

**Sakāma-karma:** Actions driven by desire, dissatisfaction, ambition, cut throat competition destroying the other for your own glory. This definitely is not going to help us to be at peace.

**Niškāma-karma:** Actions driven by dharma, the moral fabric of the Universe, moral order of the Universe. A person who chooses peace over conflict, contributor over consumer, gratitude over greed, is said to follow the path of niškāma-karma.

**Prāyaścitta-karma:** The realization that I have done something wrong should take place. Instead of being defensive about my wrongdoing, I must acknowledge it. I must try to correct my perception, my activity; by doing actions differently so as to atone for the wrong done. This atonement is the prāyaścitta-karmas. Self-imposing activities like upavāsa, or doing different kinds of charity, etc are all prāyaścitta-karmas.

**Niṣiddha-karma:** Doing things that are not to be done. In this collective struggle, some are already on the streets, begging for alms or

struggling because their karmas are more defined and the consequences of the wrong actions are manifesting. The consequences of wrong actions manifest as pāpa-karmas. They manifest by giving pain, sorrow and not joy. The soul cries for Divine intervention to help.

We are tapping the compassionate cosmic healer requesting to take care of our pain which we cannot bear any longer. That cry is a form of a prayer. Here we are praying as an appeal, a cry of the soul.

We have seen in verse five which talks about situations where one may lose a limb, or may suffer from other debilitating diseases like leprosy, cancer or Coronavirus. He is the one who blesses, a blessing that brings oneself back to normalcy.

When prayer to the Lord is experienced as a result of good actions, it means comfort, joy and alignment in everything. I will still pray to show my gratitude and this becomes a prayer of glorification. When we look around other life forms, I find that they are more at peace. It seems that nature has shifted. There is lot more balance and harmony in the Universe since the time all of us have had to be cocooned in our homes. This is due to the power of the collective wrong karma. Learning to shift our perception by centering ourselves to do actions from peace, gratitude, kindness is really the call of the moment to get relief from this pain. Therefore, we say, "O Cosmic Healer, unto You, my salutations!



# 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 āsanās 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 āsanās, today we have a closer look into **Virabhadrāsana II**. A standing posture that has many benefits and we also give you a variation, that fits your level of practice. If you take a deeper look into the name of the āsana, you will

get **विरः** – virah means warrior, hero or courageous and **भद्र** – bhadra means good or auspicious.

So the invitation here is clear: find your inner beauty, courage and strength by visualizing your inner warrior, ready to take every task life gives you. In this *Virabhadrasana II* your arms are parallel to the ground. Your gaze follows your front hand, focusing on a target your fingers point towards. You are determined in your intention. 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.



• Finding your base: imagine a line from your front heel to the arche of your back foot. • Your back foot is parallel to the short side of your mat. • The back leg is straightend and the front thigh should be parallel to the ground. • Please make sure your front knee is aligned with your foot joint and heel. • Press the heel and toes of your front foot into the ground and by grounding your back foot you also give more

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## 1. Virabhadrasana II (warrior pose II)

**Benefits:** Warrior Pose II helps boost energy in the body and can be included in flow yoga sequences. Also: Hamstrings are stretched and opened to the maximum, flexing of hips, stretches the knees, ankles and the foot, tones the leg muscles, can heal lower back pain, expansion of the chest and the lungs, boosts concen-tration and stamina, expands and strengthens the shoulders and arms, awareness of body to maintain balance. **How to do it:** coming from Tadasana (Mountain pose), you take a big step back with one foot...

focus to the outside line of your foot by lifting the inner arch up. • Lift your upper body, align your hips with the side of the mat, lift your arms parallel to the ground. • The fingers, arms and shoulders draw a line while your shoulders relax towards the hips. • Lift your gaze up to your front hand, focus on a distant target your fingers are pointing towards. • You should feel well balanced and strong.



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> **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 feet and ankles, 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. Variation VIRABHADRASANA II (warrior pose II)

**How to do it:** Finding your base like explained in the above posture. Adjust *Virabhadrasana II* by bending your front thigh a little less. Your hands can be placed on the hips.

> **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 feet and ankles, 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.

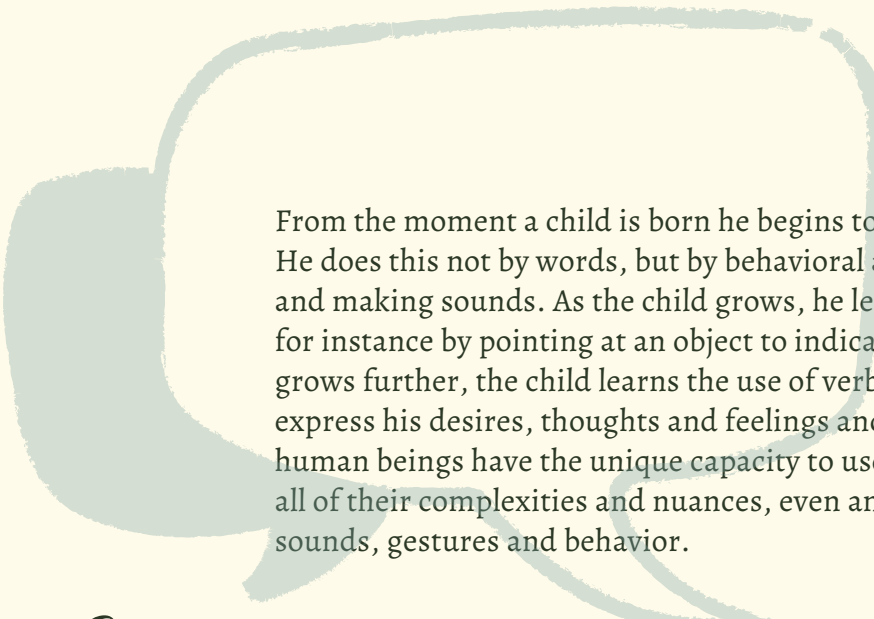


>>> In August Newsletter we will continue with **Virabhadrasana III** and its variations. It's the last of this *Virabhadrasana* series and it gives us a nice transition into a new group of asanas – the balancing postures.

> 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.



From the moment a child is born he begins to communicate with others. He does this not by words, but by behavioral and facial expressions, crying and making sounds. As the child grows, he learns to manipulate symbols, for instance by pointing at an object to indicate what he wants. As he grows further, the child learns the use of verbal language or speech to express his desires, thoughts and feelings and indicate his needs. While human beings have the unique capacity to use speech and language with all of their complexities and nuances, even animals communicate by sounds, gestures and behavior.

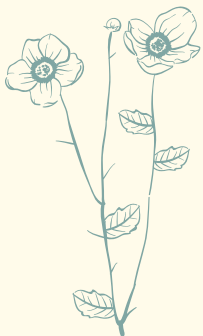
## Forms of Communication

We see that humans communicate in a two-fold manner...

**1) Verbal communication:** This is by the use of not only speech and language but also the tone and volume of one's voice. For instance, when one is angry the volume of one's speech becomes louder and even the tone is "angry". In sadness, the volume may decline and the speech may be less audible and the tone reveals sadness. When one is anxious, one's speech may be "pressured" or rapid.

**2) Non-verbal communication:** This is by means of hand or body gestures, facial expressions and body positions. For instance, in confrontation one may position oneself closer to one's adversary and assume an aggressive stance. One might make a fist and assume a "boxers posture". In defense one might take a step backward. Facial expressions such as a smile or a frown reveal one's state of mind even without any words being used. Of course there are universal gestures and also cultural gestures by which even humans who do not speak each other's languages can communicate with each other and make themselves understood.

Interestingly it has been observed that among all the different forms of communication, people generally are the most responsive to and affected by body language followed by the tone of voice and lastly the content of speech.





#1

## YinYoga Retreat

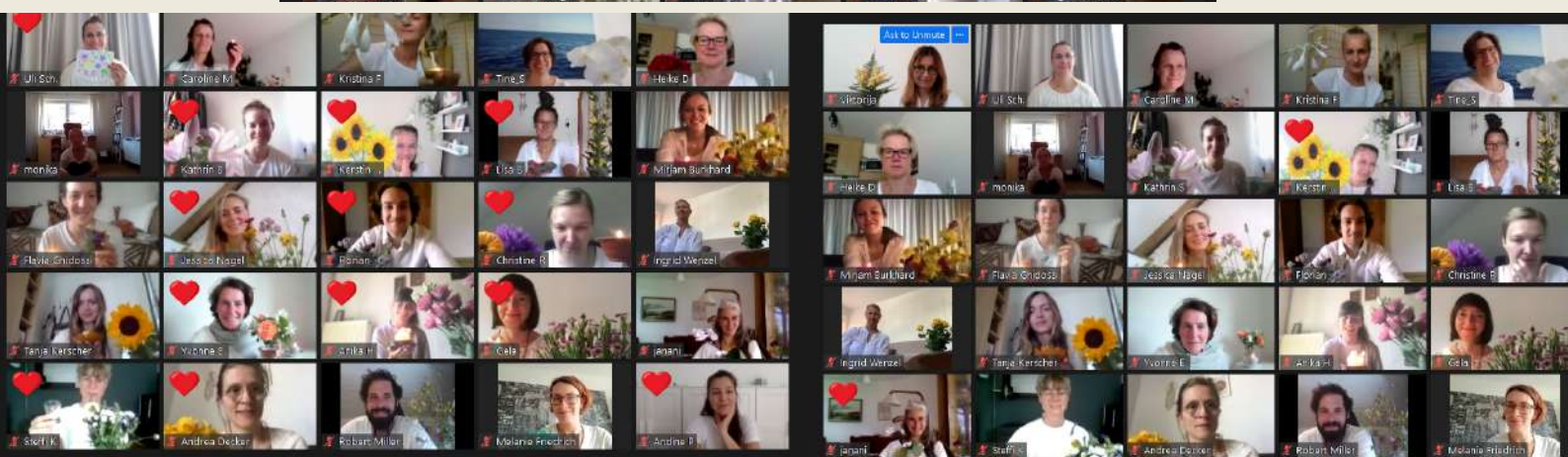
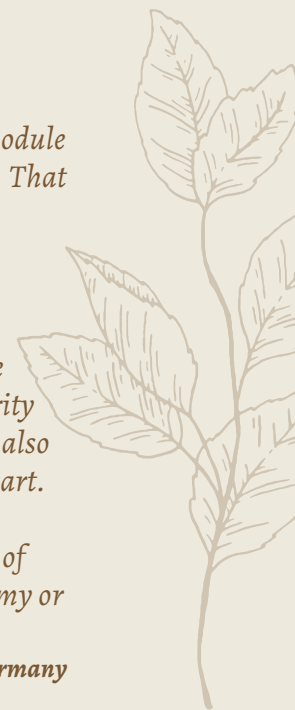
> June 28th- July 3rd

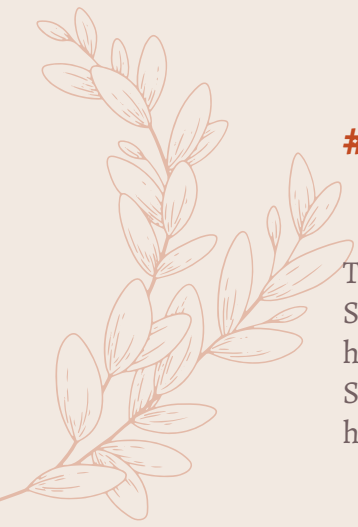
First of all I would like to thank you all very much for this wonderful week. This was my first module of my Yin Yoga Teacher Training with you. I instinctively felt during this week that I am right. That the spiritual path I have chosen I want to continue.

Ammajis and Swamijis teaching touched me deeply in my heart. I have already learned about philosophy in my previous yoga teacher training (Hatha Yoga) which I completed this year. This week with Ammaji and Swamiji, however, something happened that had not been the case before. My heart responded very strongly at times in class, I felt connected and filled with a clarity and purity. This was a very special experience for me. Chanting and learning Sanskritam was also very fulfilling and although I did not understand the words I felt I understood them with my heart.

Attached I send you my answers to the homework. It was very nice to reflect again on the topics of this week. I am looking forward seeing you hopefully soon in one of the other modules on anatomy or meridians in person.

> Melanie, Germany





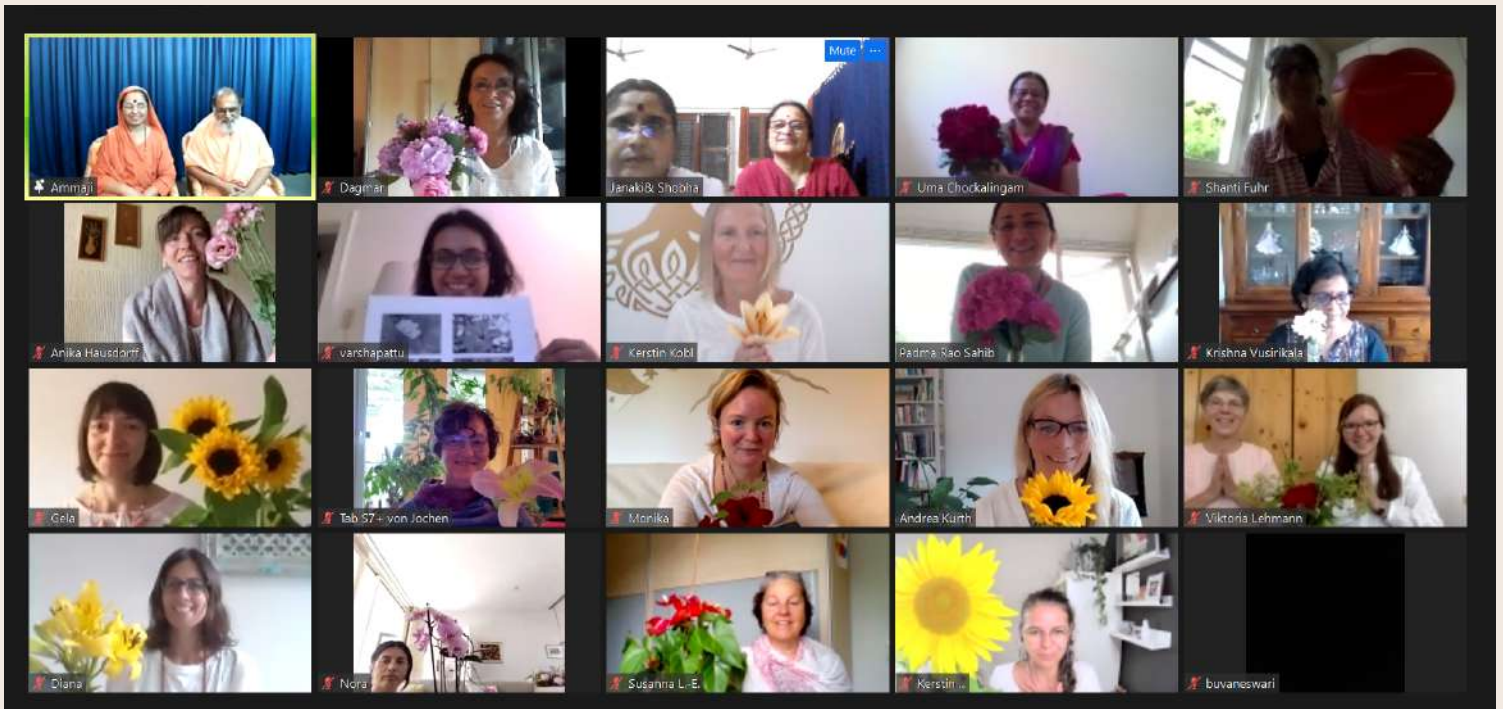
## #2 Vedanta Sadhana Retreat > July 17th-18th

The teacher training with Ammaji's philosophy-course was amazing! She has such a profound knowledge and her art to teach is so full of experience, humour and good examples that we could understand even difficult themes. She explains them in such a gripping, exciting way that I could listen to her for hours.

> *Caroline*

“What an awakening this morning! I was able to open the link last night and listened again to the first sequence with Ammaji to “fall asleep”. I am very very grateful to have experienced this weekend. I feel I have found the “Red Thread”... today I just want to say with the simple words: “Happy, perfectly happy” I am! Also, I am already in the Gita Group Switzerland with, tonight 6 pm! Everything else will be seen.”

> *Shanti Fuhr*





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Born as a plan B in 2020 as it was not possible for Ammaji to travel to Germany we repeated the **Vedanta Sadhana Retreat** in July in an online format for her European students-community. The participants were mainly from Germany, Netherlands, Switzerland and the United Kingdom. Some have been associated with Ammaji for years, while others have only recently met her. We were pleased to see the Purna Vidya family growing by welcoming friends and family members of the students and our group of more than 20 students grew together effortlessly.

*"How can we find peace and equanimity within, come into alignment with our true self and find new responses to the world around us? What is it that we can contribute in 2021?"* has been this year's topic.

What a beautiful, profound and rich Retreat we had! Over the course of two days Ammaji dove deep into the essence of Vedanta and unfolded

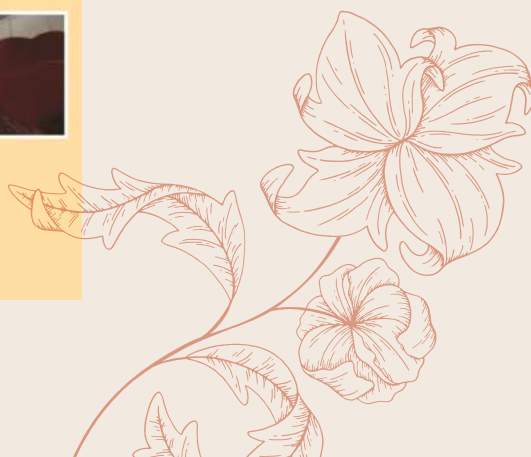
her teachings around the 6 verses of **Nirvana Satakam** by Adi Shankaracharya. The morning teachings were followed by deep meditations and the afternoon Satsangs offered space for questions and reflections by a very alive and engaged group. Swamiji taught us the pronunciation of the opening and closing prayers and the *Nirvana Satakam* in his unique way of breaking up the complexity into simple steps, with clarity, ease and a great sense of humor. The deep process of learning and actualization was beautifully completed by a soothing Yin Yoga session on Saturday.

Ammaji's teaching wonderfully matched the level of the group, spoke to the depths of our readiness and made complex contexts available and instantly applicable in daily live. It was fascinating to see the relevance of the Nirvana Satakam as one of the countless age-old scriptural and highly poetic texts of Vedanta in today's modern world. The systematic unfoldment and explanations revealed one of the greatest secrets of Vedanta.

We all understood the meaning and importance of Sadhana. Some of the participants could instantly join a Gita study group and a new Gita study group will be founded by Uma Chockalingam in the UK. The entire Retreat has been recorded and is available in the Purna Vidya Learnworlds, a wonderful opportunity to refresh and work further with the teachings.

With deep and sincere gratitude, humility and joy we thank Ammaji and Swamiji for their exceptional inspiration and loving companionship we experienced during this wonderful Retreat!

*> Andrea, Kerstin, Viktoria*



#3

# Satsang – GPIW

&gt; part #1

Ammajis Talk at Global Peace Initiative for Women (GPIW)



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

> First in a series of three, based on a discourse by Ammaji to the GPIW > in May 2021

It is an honour to be with all of you this evening, speaking on a topic which is very dear to all of us, that is “Nature”. The theme that has been chosen by GPIW is future of humanity, but it is not the material future as we generally think, but the spiritual future of all of us – who we are and what we are about, and where we are in relationship to the Earth and Nature.

I would like to begin with a beautiful prayer which really gives us the message we need to hear. It is a prayer from the Rg Veda and it is the last mantra of the Rg Veda which is the oldest scripture in humanity. Let us be prayerful and join me in this most ancient prayer for unity. I really look upon this as the earth anthem, an anthem for us as earthlings, and so it is a prayer to bring us together in unity as life forms of Earth.

संसमिद्युवसे वृषन्नग्ने विश्वान्यर्य आ ।  
 इळस्पदे समिध्यसे स नो वसून्या भर ॥ १ ॥  
 सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् ।  
 देवा भागं यथा पूर्वे सज्जानाना उपासते ॥ २ ॥  
 समानो मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम् ।  
 समानं मन्त्रमभि मन्त्रये वः समानेन वो हविषा जुहोमि ॥ ३ ॥  
 समानी व आकूतिः समाना हृदयानि वः ।  
 समानमस्तु वो मनो यथा वः सुसहासन्ति ॥ ४ ॥

*saṃsamidyuvase vṛṣannagne viśvānyarya ā  
 ilaspade samidhyase sa no vasūnyā bhara (1)  
 saṃ gacchadhvaṃ saṃ vadadhvaṃ saṃ vo manāṃsi jānatām  
 devā bhāgaṃ yathā pūrve sañjānānā upāsate (2)  
 samāno mantraḥ samitiḥ samānī śamānaṃ manaḥ saha cittameṣām  
 samānaṃ mantramabhi mantraye vaḥ samānena vo haviṣā juhomi (3)  
 samānī va ākūtiḥ samānā hṛdayāni vaḥ  
 samānamastu vo mano yathā vaḥ susahāsati (4)*

This mantra is a prayer for oneness, for unity of all life forms. It is a dialogue between the human civilization and the Divine, because we seek something, and divinity responds and tells us how we can get what we seek. But how is our relationship with the Divine, with nature? Human relationships can be in two ways:

&gt;&gt;&gt;



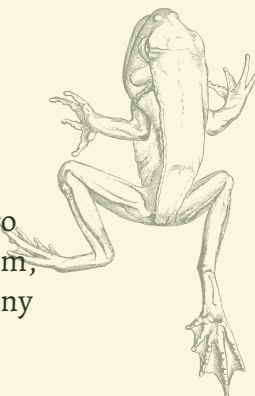


**i.** It can be controlling, dominating and egocentric. These kinds of relationships bring about subjugation or domination over another being. In fact, there are people who really believe that they are dominant over every living being on this Earth. This domination and subjugation primarily make us takers from nature, disregarding those from whom we take.

**ii.** The second type of relationship is connected to protection and conservation – but for what purpose? Safeguarding may be driven by intention of later consumption, which also makes this approach an egocentric one, with profit and greed being inevitable. It's about protecting one's own assets, so we continue to be takers with a sense of ownership and therefore superiority.

But protection and conservation of nature may also be driven by a value of harmony, sanctity of life and equality among all living beings. This latter approach is spiritual and mature, the relationship to nature is noble, looking upon the Earth as a *devī* (Goddess). Many ancient civilizations and cultures have had the approach to see the Earth as mother Goddess: We call her *mātā*, the Greeks called her *Gaya*, the native Americans called her *Unci Maka*. A mother gives birth to all her beings, she nourishes and protects them, she cares and looks out for them. Can a child ever seek dominion over the mother, who has nurtured him or her? Can the child ever think of hurting that mother?

Mother Earth nurtures not only the human race, but also the plant and animal kingdom, so we are only one of her many races of children.



For her, all lives are equal – the Universe is one living being. Therefore, not only our relationship with Mother Earth, but also with fellow life forms becomes very important. Do we treat them with respect and equality?

Many ancient indigenous cultures as well as religious and spiritual traditions of the world have held these attitudes very dear in their traditions – the value of *ahimsā*. *Ahimsā* means non-violence, co-operation, sharing and harmony. It is important for us to understand that the Vedic tradition is still alive, so that this harmonic approach stays in the consciousness of the people.

What do the Vedas, the most ancient scripture of humanity, have to say about the Universe and nature?. No matter which Vedic tradition, all have beautiful prayers that look at divinity as a transcendent being. The Infinite being is looked upon as transcendent, but also as immanent to the world – seen in the nature around us. So, to actualize the infinite consciousness in your lives, look upon this world as Divine.

The first mantra of the Upaniṣad says *īśāvāsyam idaṃ sarvam* – all that is here is God, all that is here is Divine, all that is here is that transcendent Being which is immanent in creation. This most powerful statement says it all. The Vedic tradition says that God is everywhere, but his home town is India, because this ancient culture is still conscious of these practices of awakening. When we talk about the Divine Being as this very Universe, knowledge is immanent in Universe.

## Ashram Events

#1



# Ganga Dasahara

> June 19th-21st, 2021

Divine goddess Maa Ganga this year descended and blessed our homes with her grace, power, and beauty. Attending the three-day Ganga Dasahara online event with Ammaji was a feast to our souls.

Maa Ganga came alive in Ammaji's eloquent stories of Her arrival on earth after prayers by sages. We heard moving real-life accounts of people living on banks of Ganges, worshipping, caring, and trusting Her as their own mother. Ammaji's described her experience of living through a time when the waters of Ganges rose, wiping house and villages away.

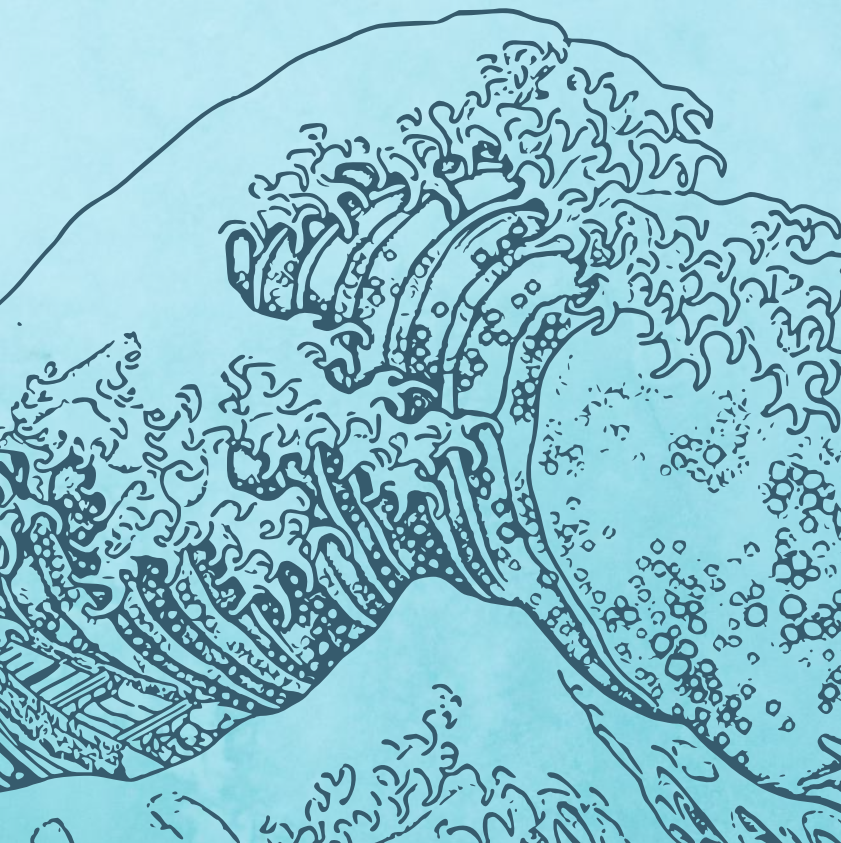
Listening to these, made us believe that Ganga is a mother Goddess who protects and nourishes those who trust and care for Her. We were transported to Her banks singing Ganga Aarthi, with the images, sounds of Ganga, prayers in the Purna Vidya ashram on Her banks.

We heard once again a call to wake up to take care of our nature and environment, not

destroying it for our own needs. We pledged our part in taking care and protecting Ganga to keep the sacred culture of India alive.

On last day of three-day Ganga retreat, we offered our salutations to the Sun God, chanting the prayers and doing the Suryanamaskar.

Participants across the globe, were touched and transformed by darshan of Goddess Ganga online. We now await eagerly to reach Her temple at Purna Vidya Ashram, Tapasyalayam, Utharkashi, India.





#2

# Ammaji's Birthday Celebration

A time to rejoice and Celebrate: Ammaji's Birthday!

> July 7th, 2021



July was a special month for us to remember and celebrate Ammaji's birth anniversary. The lockdown and limitations of meeting people did not dampen our spirits or celebrations. On 7th July, Ammaji's birthday as per Gregorian calendar was celebrated with special chocolate cake and gifts. The cake was received not just by people who were present, but also by the ashram's wild cat. This was an unusual moment as the wild cat is not known to accept any food offered in Ashram. We were enthralled by this special occurrence, as though Lord had come to accept Ammaji's special offering on this day.

On 11th July, as per tradition of celebrating nakshatra birthday based on Lunar almanac, Ammaji visited her ancestral Sri Venugoplaswamy Ashram in Palakkad to have darshan and blessings from Lord Venugopalasamy. Living around the world, all of us (sevaks, students) from Purna Vidya family sent our wishes on media with messages, special audio, and video songs for our Priya Guru praying many more years of her guidance and blessings for us. We share some pictures of special moments of Ammaji's birthday celebrations.





Guru as we all know is the one who removes ignorance and gives Knowledge. Guru Purnima (Poornima) is a tradition dedicated to all spiritual Gurus who are enlightened beings and share their wisdom with humanity. The celebrations are to honour our chosen spiritual Gurus. It is observed on full moon day in the Hindu month Ashada (June/July) as it is known in the Hindu calendar.

The celebration of Guru Purnima by Purna Vidya was an auspicious moment in my life. Indeed, in all our lives as we were able to offer our pranams to our beloved Swamiji and Ammaji. I consider receiving their blessings on this auspicious day as a Divine gift. First time in my life I was reminded to keep the picture of Swami Vivekananda in my alter and offer flowers.

I am a traditional woman at heart. I believe in the deep-rooted traditions in which we are all brought up; as it gives the true values of our life. Hence, as the celebrations started with the

chanting, I was able to visualise all the Gurus of our traditions and offer my gratitude. When the puja was conducted by Arulji in Vedic tradition; it transported me from England to Thanjavur where I was raised. As a bhakta, these rituals connect me to the Divine. It was a joyful moment for me to be one with Divinity. In this lifetime my Gurus are representatives of the cosmic Divinity. It was such a lovely moment, to watch sevaks offering garlands to Swamiji and Ammaji.

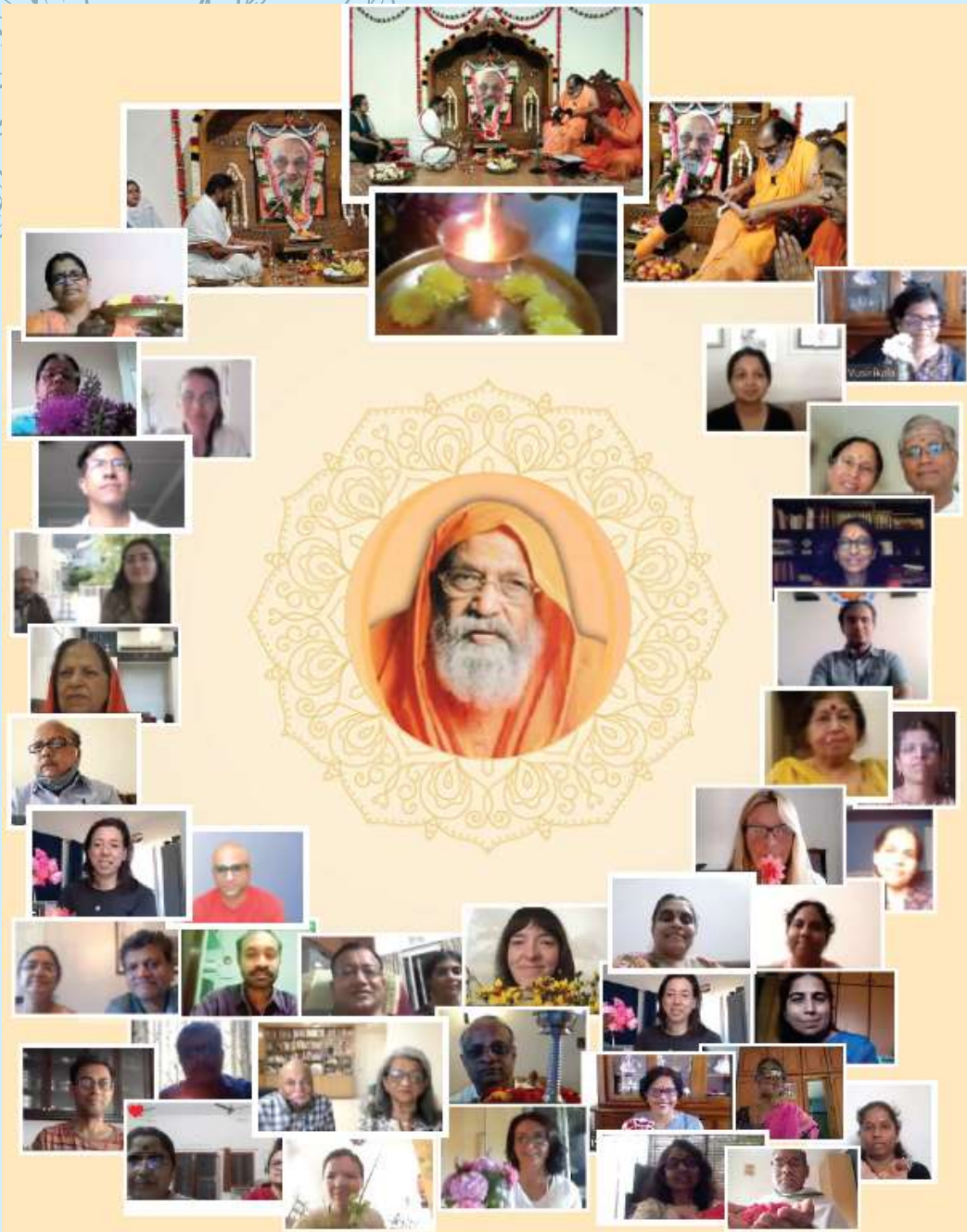
As usual Ammaji's talk was delivered with such clarity; the insight I gain every time I hear her is hard to describe. Finally, when we all offered flowers and received their blessings; it brought me immense happiness. Ammaji is our spiritual mother; her face always radiates love and kindness to her children. Ammaji raising her hands to bless us was a picture postcard moment captured in my memory.

My heartfelt Thank you to the Purna Vidya team for this celebration.

> **Dr. Uma Chockalingam**



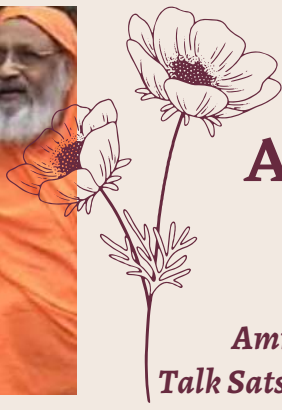




pranams with deep gratitude  
Guru Purnima Celebrations 2021







# Satsang – Ammaji's life with her Guru, Puja Swamiji

*Ammaji concluded this extraordinary series with a **fourth and last** Talk Satsang. Ammaji and others shared their personal experiences with Puja Swamiji. It was truly a trip down memory lane!*





## Upcoming Events



रामो राजमणिः 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

Purna Vidya Foundation  
Pooluvapatti P.O.  
Off Siruvani Main Road  
Molapalayam  
Coimbatore – 641 101  
Tamilnadu India  
Phone : +91 91503 19999  
info@purnavidya.org



## 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.

### 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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+91 78128 91579

programs@purnavidya.org

info@purnavidya.org

<https://facebook.com/purnavidyapage>

<https://youtube.com/purnavidya>

[www.purnavidya.org](http://www.purnavidya.org)



## VEDIC HERITAGE STUDY PROGRAM

**Sukumara - Young Man**  
(10 Sessions)

**Starting August 15, 2021**

**Sundays 6 P.M. to 7:30 P.M. IST - Weekly Once**

**Age : 18 - 35 Years**

**Medium of Instruction : English**

***Man is made by his belief. As he believes, so he is.***

**Donation : Rs. 1500**

To Register Use Below Link

**Register at : [www.purnavidya.org/vhtp](http://www.purnavidya.org/vhtp)**



✉ [info@purnavidya.org](mailto:info@purnavidya.org)  
f <https://facebook.com/purnavidyapage>  
▶ <https://youtube.com/purnavidya>  
globe [www.purnavidya.org](http://www.purnavidya.org)

Contact Us at :  
☎ +91 91503 19999  
☎ +91 78128 91579  
✉ [programs@purnavidya.org](mailto:programs@purnavidya.org)

### Key Features :

- This programme is designed to show young men how to enjoy inner peace and satisfaction while accomplishing their life goals.
- Helps young men gain the wisdom of Vedic culture,
- Offers guidance to help them successfully fulfill their roles as breadwinners, professionals, and contributors to society.
- Offers an understanding of universal values & help cultivate the ethics to work in the corporate world.



**G. Veeraraghavan**

### Program Includes

- Basics of Sanatana Dharma - Know your Roots
- Mahavakyas - Great Contemplations
- Sadhana Chatushtaya. Vedic Wisdom-Mechanics of our Body&Beyond
- Sounds of Cosmic Creation
- Who am I - The Truth Within YOU
- Awakening to your Life's Purpose
- How can I lead a life of Harmony? Object of Human Pursuits
- Art of Achieving Oneness
- The Power of NOW
- Meditation - Surrendering Thyself and **More .....**

Raghavan, a student of Ammaji, who has over two decades of experience as a Business Manager with core competencies in Leadership, Communication and Soft skills training. Sukumara, for young professional men, will be taught by Raghavan, under the guidance of Ammaji

To Register Use Below Link

**Register at : [www.purnavidya.org/vhtp](http://www.purnavidya.org/vhtp)**

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globe [www.purnavidya.org](http://www.purnavidya.org)

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## VEDIC HERITAGE COURSES

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

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

Note \* : For One Year with School Holiday Breaks

Register at :

<https://www.purnavidya.org/vhnp>

✉ info@purnavidya.org

📘 <https://facebook.com/purnavidyapage>

📺 <https://youtube.com/purnavidya>

🌐 [www.purnavidya.org](http://www.purnavidya.org)

Contact Us at :

☎ +91 91503 19999

📞 +91 78128 91579

✉ [programs@purnavidya.org](mailto:programs@purnavidya.org)

# 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.

For any additional information

Contact Us at :

+91 91503 19999

+91 78128 91579

programs@purnavidya.org

***Live the wisdom of Life by empowering yourself with  
lessons from life forms of Earth!***

*-Swamini Pramananda (Ammaji)*



# Children's Corner

## My delightful moment

I had a children talent day in school which is called as "My delightful Moment".

On this day, each kid had to perform any talent that they have like singing, dancing, drawing, acting etc. for few minutes.

As I enjoy chanting Shlokas, I decided to chant Gita Dhyanam.

In order to chnat the Shlokas flawlessly, it took daily practice, and dedication to excel it. I have been reciting it daily first thing in the morning with my mother. Repeating during the weekly sessions and practicing along with recording have been greatly helpful to improve my diction. My class teacher was very impressed with my chanting and appreciated me a lot. Thank you to Purna Vidya for making Gita Chanting so simple for kids like me to learn and enjoy!!

Khushi Sunil



Artwork (Illustration): Veda Vyasa  
> by T.S.L.S.Tejaswini



Artwork (Illustration):  
Adi Shankaracharya  
> by Akshaj Pokkula



## Message from Editorial Team

### NAMASTE DEAR FRIENDS!

*We may ask who becomes our bandhu (friend)? When we begin to see qualities in the person that draws our admiration, respect and invokes a desire to become close to that soul, we seek out in friendship. Similarly, it is only when we acknowledge all the precious gifts of life we have received from the Lord, and feel a sense of gratitude, then we are ready to cultivate a friendship with Īśvarā. We can do this in many ways, such as making him our close confident and our trusted advisor. We can start the day by remembering the Lord and engage with HIM. We can talk to HIM and share our hopes, thoughts and fears and at night we can let HIM enter our heart as we rest.*

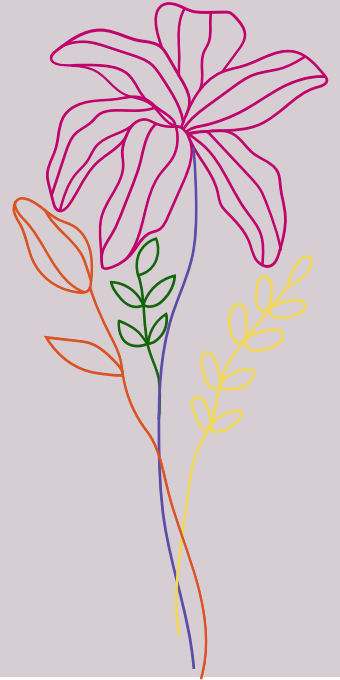
*When we handover our worries in life to Īśvarā and trust in HIM that He will provide us what we have earned, we can relax. I must know that what is meant for me, will remain with me and what is not meant for me will move away from me. If I can cultivate that trust in the cosmic justice and know that Īśvarā is with me in this life journey, then all I need to do is relax! HE will provide whatever is required for my journey. I need to trust the process and cultivate my śraddhā (faith) towards Īśvarā, knowing that cosmic justice will always prevail. This attitudinal shift is what we have to own up within. Īśvarā is here. HE is my friend. He is in my journey of life.*

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

*>>> [purnavidya.newsletter@gmail.com](mailto:purnavidya.newsletter@gmail.com)*

*Key to  
devotion is  
release your  
inner fears  
with  
the attitude  
of śraddhā!*

*(Ammaji)*



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