



pūrṇa vidyā newsletter 8|22

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Ammaji's Message

Dear Readers,

Śraddhā, faith is a key element in our life regardless of whether we are in secular or spiritual path, for from faith stems devotion, trust, dedication and assurance. Everyone has faith, no one is devoid of it, but the type is different. Lord Krishna in Bhagavad Gita has stated that the quality of our faith decides the direction of our life. In chapter four of the Gita, Lord Krishna has also mentioned *śraddhāvān labhate jñānam* which means, “one with *śraddhā* gains Self-knowledge”.



>>>

It is often said that faith moves mountains. If I have *śraddhā*, it will take me to the truth; it will automatically take me to where I am meant to go. Faith determines our thinking, personality and attitude. In trying moments, it is faith that carries us across the torrential seas of life and gives us the ability to hold on and persevere. It helps us overcome our fears and gives us confidence and guides us through life's mazes. In spiritual pursuit, it is utmost important that the student has unwavering faith on the teachings of his guru and the scriptures, for it is through these teachings that one gets connected at a deeper level with *Īśvarā*.

When faith is there, there is no worries. But when faith is not there, one will end up with fear, anxiety and worries. Faith is required in things that can't be perceived by the sense organs. It is in the unknown, that we need to have faith. Like how Rabindranath Tagore had said "*faith is the bird that feels the light and sings when the dawn is still dark*". Someone with no faith will doubt and, in that doubt, he will reject. Faith enables receptivity, without which no success can occur. Cultivate faith, suspending judgments and fears, and enjoy a stress-free life!

Love and Blessings,

Ammaji



> Part 4

Śiva-mānasa-pūjā – A Mental Worship of Lord Śiva



Any *pūjā*, whether you do as a physical form of worship or you do as a mental prayer, entails the devotee in you to be awakened. And therefore it is not just a technique. We are not just working with a technique of *prāṇāyāma* or *āsana*, and so on here. It is about alignment with a single script, the script of a devotee. As I said you are either a devotee or a you are a seeker of truth. It is only in this way, in this script you can have your expressions of devotion come through in your *mānasa-pūjā*.

Therefore it is not merely working on a meditation technique. We are working with a *sātvika*-devotee – a devotee who is committed to *dharma*, a devotee who is committed to protecting the *dharma*, having the right attitude, being faithful, being humble.

Omniscience is Alive

There is so much more that goes into a person who wants to associate with the Divine or have a live relationship with the Divine. A live relationship, is not one where *Bhagavān* sits as a concept at the back of my mind. He is not a concept, He is alive. He is right here and now. Alive means vibrant. Omniscience is alive. How do you say omniscience is alive? Omniscience is alive, because the creation is live. The creation is ever in its rhythm, in its pattern, in its movement. When you see the tree growing, when you see the birds waking up in the morning, is this not alive? Is this not life?

Understanding the Omniscience

Life is God. Life is the infinite. Whichever form life expresses itself. It is the omniscience, that intelligence, the order, the law. The omniscience presents itself as a vibrant creation before my eyes. And therefore the omniscience is alive! There is a very fine line between the sentience and insentience. How do you define the sentient and the inert? Even the Coronavirus is sentient, is it not? It is not even a cell and depends on your body cell to multiply. It takes a host cell in order to multiply and zaps you off, your immune system. And so, what will you call the virus? Will you call it inert, or will you call it live? How will you define it? Well, because it is not inert, it operates on an intelligence. Nothing is inert. Everything here operates on the omniscient intelligence. Even in a stone it is vibrant, in the river it is vibrant, in the air it is vibrant all that is here is omniscience alone. The creation is nothing but omniscience. Nature is nothing but omniscience that presents itself in our day to day experience. If the stone is inert it cannot fall on my head and kill me. It has moved based on an intelligence. While going up the Himalayan road, suddenly a rock may fall from somewhere and take a life away, just like that! I've seen many lives just pop off, by just these rocks.

>>>



>>> Why did that rock fall only for this guy? Some intelligence is behind this operation, is it not? So how can we treat anything in this world differently? All that is here is born of the five elements. If you are going to tell me that omniscience is not alive in this Universe, then we are not standing on the same platform.

Relationship with the Divine is Complete

Knowledge doesn't sit in libraries; knowledge doesn't sit in books, whether it is physics or chemistry or biology or geology or any discipline of knowledge, it sits in this thing called nature. And therefore knowledge sits in the creation, is it not! Now think about this – can knowledge sit in something that is inert like a table? If so, then knowledge will not allow me to knock on it. It will say, "oh it's hurting me". Knowledge sits in a being of consciousness. And therefore this knowledge which exists in this Universe is sitting in the universal being which we call the universal-consciousness. Holding the knowledge of the Universe, expressing itself through the laws of nature, including all the laws that we see and study in our books in various disciplines is this infinite alone which is here and now. The Divine is here and now for us to relate to and make that relationship live and vibrant. A relationship which is passionate; a relationship that you are in love with; one that can channelise and settle and comfort your emotions. A relationship that can question and challenge your intelligence. A relationship with the infinite is a relationship that is complete and full for a human being. Like Kannappan's story that moved us so deeply. This is how real the relationship must be. This is called the power of prayer where you cannot but get a response from that altar. Your prayer is so powerful, it is such that it doesn't leave any stone unturned. For what? For a result. For a consequence to happen. It will happen. If it won't happen to you in your pure devotion, then that altar is not worth looking at, a second time. No altar of the Divine ever disappoints a devotee. Never! Never can an altar which is invoked in true devotion, ever

disappoint a devotee because the Universe, the omniscient being is in you. It's always there, owning you up, healing you. He is the cosmic healer. He is the greatest lap you can rest your head on. Only we have to learn how to.

Inviting the Divine

Taking refuge in this tradition of *pūjā*, begins a very beautiful process of bringing that altar before your mind's eye. You are going to invite the infinite, the omniscient being. And how are you going to do that? Well, you create the most majestic, magnificent altar. It is not about calling your child to come and sit before you; nor calling your neighbour and saying please take a chair. Not about just taking a chair or stool or whatever is available. I'm inviting the infinite and so it has to be real for me. In my visualization I make it so real, so vibrant, so alive, so dynamic. The relationship is so dynamic and real that you provide a great throne – one with diamonds and precious gems studded throne for the King of all Kings to be seated. That is where the omniscient being will come and sit. You may tell me, "Ammaji, I don't have money to buy my own diamond earring. How can I make a diamonds or gems studded throne?" That is precisely why we move into a mental form of worship, so you can be rich! You can show your magnanimity, you can show your royalty. You can just throw your wealth. Throw all that you have at the feet of the Divine. Where can this happen – in your mind, in your *mānasa-pūjā*. As these verses unfold, you will see the power of *śiva mānasa-pūjā*. The first verse very beautifully describes how to invite the Lord.

रत्नैः कल्पितमासनं हिमजलैः स्नानं च दिव्याम्बरम्
नानारत्न-विभूषितं-मृगमदामोदाङ्कितं चन्दनम् ।
जाती-चम्पक-बिल्वपत्र-रचितं पुष्पं च धूपं तथा
दीपं देव दयानिधे पशुपते हृत्कल्पितं गृह्यताम् ॥ १ ॥

ratnaiḥ kalpitamāsanam

himajalaih snānam ca divyāmbaram

nānāratna vibhūṣitam

mṛgamadāmodāṅkitam candanam |

jātī-campaka-bilvapatra-racitam

puṣpaṃ ca dhūpaṃ tathā

dīpaṃ deva dayānidhe paśupate

hṛtkalpitam gṛhyatām (1)

We invite the infinite being to take a seat, *āsanam*. The seat being offered here is visualized and made fit for the infinite being by making it as royal as you possibly can. Because we believe in royalty, we believe in wealth we believe in money. We believe in Goddess Lakshmi in other words. And so whatever you believe in, you offer it to the Divine. Offer the best to the infinite. So, how royal is the *āsanam* – *ratnaiḥ kalpitam* – it is studded with gems for the King of all Kings. “I have created a throne for you in my visualization. Please come and honour the throne” – such is the *bhāvanā* here. This is an expression of love, of a real dynamic relationship with the divine.

God- My Family Member

Somebody once said, “God is every-where. But His hometown is India”. Why do you say that? Because in the Indian culture you treat God as your family member. You treat God in a live relationship. Whatever you do for yourself, you first offer it to the Divine. Before I eat, I offer it to the Divine. Whatever I do, he is the eldest of the family. He is my family member. If I have my bedroom, I give him first His room. I wake up and get ready and first go greet Him, seek His blessings and so He is my family member. It is dynamic. There's nothing that is done without including the infinite in your day-to-day life. That is how alive a relationship with the infinite is looked upon in this culture sacred culture. His omniscience exists in all the five elements which rule my day-to-day life, so here in the first verse the offerings are done as per the traditional form of worship. You can tell me I want to be like Kannappan. I don't want to learn these 5-step, 16-step worship. Then be ready to pluck your eye. Your devotion must be so powerful that the pain in that stone and pain in this body looks to you as one. >>>



>>> If that is your height of devotion, only then you are exempted from these 16-step or 5-step expression of worship. Until then, until we develop our bond with the Divine, we use these tools.

Cultivating Devotion through A Form

We use these expressions of what has been given to us in the tradition and learn and connect the spirit with the form. You may tell me I don't have this feeling to this form of worship. In the beginning it is always like that. It is like an Indian marriage. You find yourself married to a person and over time you learn to love him. You learn to understand your role as a wife, as a husband. You learn to connect in love. Your love becomes a cultivated process through the forms, through the expressions. Please understand, when the form is there, you can infuse the spirit. If there's no form itself for connecting, then where will the spirit or the feeling. Every emotion needs a form of expression. My guru used to say. If you are a *sādhaka*, and hate somebody or resent somebody, you don't want to stay that way, you will want your attitudes to change. Then what should you do? For 41 days every day you walk up to that person and offer that person a rose. In the beginning it will be impossible. In fact that person will stare at you, still carry the rose, be honest and explain that you want to change your feelings towards them. Please accept and help me in this process. Maybe first day you will hand over the rose and in disgust and come back. Next day you may walk closer to him and give it instead of thrusting it in his hand. Third day maybe you'll lift your eyes to look at his face. Fourth day maybe you will meet him in his eyes, may be unable to say anything, walk away. Fifth day, maybe you'll be able to smile, sixth day maybe you'll see two words, thank you for accepting. Over time you'll find that your emotion softened because that form begins to do its magic.

The Power of a Form to Transform

Infusing a connection, softening you up, as soft as the petals of the red rose and carries that soft emotions within. And slowly you'll find, by the time you reach the 41st day, you'll not just be handing over a flower, may be you'll be giving each other a hug, in friendship.



The power of a form to transform a spirit, please don't underwrite, it is a very powerful process of doing a *pūjā* in connecting to the Divine. It is creating, forming, nurturing a relationship, and finishing your own expressions to express your relationship. *Pūjā* is all about talking to the Divine. Only when you talk, you'll wait to learn the art of listening. Listening to the Universe, listening to the answers, listening to the omniscience from within you. And therefore this inner process of giving and receiving, of talking to the Divine and listening to the Divine is the *mānasa-pūjā*. It is a really great privilege, which you can nurture for yourself. We will see after you've given this beautiful royal gem studded throne to the infinite being, what will you do next. This is described in detail in the verse. Which we will see in the coming Talks.



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We wish you an enriching spiritual journey ahead.*

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A Global Satsang with Ammaji

for Purna Vidya's
Gita Group Study Members

Q. How do I know what is my individual dharma?
A life according to the dharmic yamas and niyamas is
certainly a necessary foundation.

But how do we find our duty or our role in the great cosmic
dharma? How do we know what we are supposed to do
and not supposed to do?

A. In following dharma, one is also given the option to
follow adharmic, so to either do right or do wrong.
And then if you say, “Yes, I choose the right way,” that
is your choice. That privilege is with no other life
forms on Earth except the human life. All other life
forms are already programmed, and when they are
programmed, it means they are already dharmic.

The universe is innately dharmic. It is never
adharmic. The universe never violates life. The
universe only does what is to be done and what is
appropriate according to the cosmic law. Therefore,
the world’s life forms are all living dharma. Human
beings have the privilege of choice – to choose
dharma or adharmic. How do you choose what is right
and what is wrong?

श्रुतिस्मृतिसदाचारः स्वस्यचप्रियमात्मनः
एतच्चतुर्विधं प्राहुः साक्षाद्धर्मस्यलक्षणम्

*śrutismṛtisadācāra: svasya ca priyamātmanah
etaccaturvidham prāhu: sāksād dharmasya lakṣaṇam*

These beautiful words give us four guidelines for
following dharma:

Plan A is śruti, which means the revelations. It
is the revelations that give us dharma and
adharmic, right and wrong. So, it is better that I
study the scriptures and get to know what is
right and what is wrong, because the choice is
mine. The privilege is mine.

Plan B is smṛti which is a simpler text, which
has its basis in the Veda, but not as terse.
Smṛtis have been written over a period of time.
And they form an elaborate literature in this
culture which talks about dharma, such as the
Rāmāyaṇa, Mahābhārata and Dharmasāstras.
They all give us certain guidelines of what is
dharma. There have been incarnations who
have actualized dharma in their lives. By seeing
this literature, by reading this literature, we get
to understand the nuances of dharma.





Plan C is, if you don't have time to look through all these readings, then at least find somebody who has gone through these things. Observe that person's life. There will be people in your society who have actualized these principles or who are living these principles or who are struggling to live these principles and who understand what it takes to live these principles. They are people who have sat-ācāra – people having good conduct. Go to them. Be inspired by them.

Plan D is embodied in this beautiful verse – *svasya ca priyam ātmanaḥ* – if outside you there is no scope to learn dharma, then you know what to do. You go to your puja room. Go to your quiet space. Close your eyes. Do some deep breathing. Enter into your heart space and dialogue within. Ask yourself what your heart says to you. Look for the voice of the higher soul within you. We always say to look for the voice of God, not the voice of the ego.

The voice of the ego will come only from the head, but the voice of God will emerge from your heart. You know intuitively what is right and what is wrong. You know intuitively how not to hurt another person. How do we know? Well, because I know well enough what hurts me. When I know what hurts me, that is enough of a parameter for me to gauge what I should not do to hurt others. What I should not be doing also becomes a parameter for me to know what I should be doing. So, in this option, when the outer sources are not available, dharma becomes something for me to learn to listen to the voice of my own soul. Don't tell me that's also not possible! Then I'll just put you on one of these Yoga Teacher Training programs. That will be good enough. Go through one yoga cycle, and you will begin to listen and hear every crack, every squeak in your bones and muscles and bloodstream. And everywhere, you will get to listen; you will get to listen to your body, you will get to listen to your prāṇa, you will learn to listen.



Āyurvedic Yoga^{♥7}

Namaste dear Sādhakas,

last month we looked at the pitta effect on our physical level. Today we will delve into *prāṇamayakośa* and examine how the pitta-doṣa affects our energetic level.

Energetic imbalance caused by pitta

An increased fire of pitta is often shown in impulsive or very energetic actions. We then act very powerfully, but have difficulty controlling our actions.

- a) Impulsive action is mostly based on an increased level of our life energy (*prāṇa*), which cannot flow freely. Our pent-up *prāṇa* then literally “suddenly” makes room for itself. Most of the time we remain frozen on the outside with pounding hearts.
- b) A very energetic action is often shown by an increased *prāṇa*, which then flows outwards too quickly and uncontrolled and manifests itself in exhausting activities. We often feel “burned out”.

Energetic harmonization of pitta

To calm an elevated pitta-doṣa, the cooling āsanās that we presented in the last newsletter, *paścimottānāsana* & *bharadvāja-āsana 1*, as well as an extensive *śavāsana*, can also support us on the *prāṇa* level.

But we remember that we can directly influence our life energy with yogic breathing exercises. To calm the pitta fire here, cooling *prāṇāyāma* can quickly bring balance and thus relief:

Basically, exhaling, holding your breath after exhaling with empty lungs, and breathing through the left nostril allay pitta. Slowing down your breathing supports the cooling effect.

In the traditional *prāṇāyāma*, for example, this is applied in the *candra bhedana*.

(The following practice is the inverse of *sūrya-bhedana* presented in the 45th newsletter for the harmonization of kapha-doṣa. If you need further explanation, feel free to look there again).

1.) CANDRA BHEDANA

Candra (moon) bhedana (open) is a simple and gentle breathing practice that opens the lunar channel (*idā*) and can provide us with cooling lunar energy. We always breathe in through the left nostril and thus direct the *prāṇa* through the *idā-nāḍī*. Exhalation is always through the right nostril. Also for this technique we use the *viṣṇu-mudra*:



- Find a comfortable and stable upright sitting position and like to close your eyes. Watch your breath for a few breaths until you are completely still. Now exhale slowly and completely and bring your right hand to your nose in viṣṇu-mudrā. Close the right nostril with your thumb without moving the septum to inhale slowly, evenly and fully from the left. Then use your ring finger to gently close the left nostril while opening the right one. Exhale slowly, evenly and fully here. Keep repeating this same rhythm: in on the left – out on the right.
- When you are familiar with this breath, you can include holding the breath after each inhalation and exhalation. Only hold the breath for as long as the breath can continue to flow calmly and effortlessly afterwards!
- Make sure your posture is as free and upright as possible. Find a comfortable arm and hand position that allows your head to remain relaxed and upright. As long as the exercise is beneficial to you, you can practice this "lunar-breathing" for 5-10 minutes.

Always end each prāṇāyāma with a śavāsana. Only here can the prāṇa flow become sustainably harmonize and stabilize, whereby the effect of the exercise can be manifested. The cooler evening is a good time for these cooling exercises.

Enjoy your cooling breath and its effects! :)

In the next newsletter we will have a second look at manomaya-kośa, the spiritual-emotional level. We show you meditations that can solve pitta disorders here! We look forward to you ...

2.) ŚĪTALĪ



Śītalī means "that which cools and soothes" and has a much more intense effect than chandra bhedana. This prāṇāyāma is able to cool and calm the entire organism and quickly brings relief in extreme pitta states:

- Sit in a comfortable, upright position and observe the calm flow of your breath for a while. Feel free to close your eyes.
- Now form an "O" with your lips and roll your tongue up until there is only a channel-like opening at the tip. Maybe a picture of a rolled up leaf will help. Extend your tongue far forward.
- Inhale the air through the tongue channel with an audible hiss as if you were drawing water through a straw. With the pressure of your lips you can vary the opening so that the breath can flow slowly and evenly. Breathe in fully - fill yourself completely with this cooling air.
- Then pull back the tongue, close the mouth and let the chin sink towards the chest. Hold your breath here for as long as is comfortable for you.
- Raise your head again and exhale slowly and fully through your nose. If you feel comfortable, repeat this cycle for 5-10 minutes.



Upcoming Workshops / Satsangs in September 2022 with Ammaji



"My Yatra - Sadhana Pancakam"

A Satsang for Sevaks

1st Saturday, 3rd Sept, 2022; 5:00 to 6:00 p.m. IST

Join with Zoom Meeting ID : For Sevaks Only | Passcode : For Sevaks Only



"Purna Vidya Heritage Teachers Meeting"

2nd Saturday, 10th Sept, 2022; 5:00 to 6:30 p.m. IST

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



"Jnana Yoga - That Thou Art"

Bhagavad Gita Workshop with Ammaji

3rd Saturday, 17th Sept, 2022; 5:00 to 6:30 p.m. IST

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



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'O Devi!' A Call Of The Soul Navaratri Retreat

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An Opportunity to Learn Samskr̥tam with Ammaji
Purna Vidya offers
Online Samskr̥tam Facilitated Courses



Swamini Pramananda is a Vedanta Teacher and a Sanskrit Scholar. She has been studying Samskr̥tam from a young age. As an Acharya, Ammaji has taught Vedanta with Shankara-Bhasyam and Paniniyan Sanskrit Residential Courses. She continues to offer courses in Purna Vidya Foundation and in the Online Space.



1. Introductory Samskr̥tam Course (taught in 30 Sessions)

Text: "Learning Samskr̥tam Alphabets"

Syllabus

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



2. Intermediate Samskr̥tam Course (taught in 112 Sessions)

Text: A Sanskrit Manual by S.J. Antoine - Book 1

Part -1 (28 Sessions) Syllabus

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

Part -2 (31 Sessions) Syllabus

Verbs-Present & Imperfect Past Tense, Imperative & Potential Moods
Nouns- Feminine(aa,i,ii,u) & Masculine
Feminine (r) & Feminine (uu) Nouns
Neuter Nouns (i,u,r) & Agreement of the Adjective Pronouns
Personal & Demonstrative - Passive Voice

Part -3 (32 Sessions) Syllabus

Nouns ending in Consonants - Nouns with one stem & two stems
Impersonal Passive Voice
Present & Past Participles and their Usage
Nouns & Adjectives with two stems and three stems
Degrees of Comparison

Part -4 (21 Sessions) Syllabus

Formation of Feminine Nouns
Indeclinable Past passive participle
Locative and Genitive Absolute
Infinitive & Subordinate Clause
Adverbial Clause

3. Intermediate Samskr̥tam Course

Text: A Sanskrit Manual by S.J. Antoine - Book 2

Part -1 (45 Sessions) Syllabus

Formation of Feminine Nouns
Indeclinable Past passive participle
Locative and Genitive Absolute
Infinitive & Subordinate Clause
Adverbial Clause

Part -2 Syllabus

Ongoing Program

Part -3 Syllabus

Will be made available in 2023

Part -4 Syllabus

Will be made available in 2023

Register at: www.purnavidya.org/samskr̥tam

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An Opportunity to Learn Samskr̥tam with Ammaji

**Purna Vidya offers
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4. Panca Vritti (taught in 29 Sessions)

This Course is an Overview of

- Krdanta - Sabdas*
- Taddhitanta - Sabdas*
- Samasanta - Sabdas*
- Sannadyantah - Sabdas*
- Ekasesha - Sabdas*



5. An Introduction to Panini

COURSE 1 - Phonetics (28 Sessions) Syllabus

- Mahesvara Sutras Pratyaharas*
- Siksha Phonetics*
- Varna & Balam*
- Sutras for Varna & Savarna
and Kala-Niyama*
- Introduction to Vowel Sandhi
(Ayava, Guna, Vrddhi, Dirgha)*
- Visarga Sandhi*
- 'IT' Letters*
- Consonant Sandhi*
- (Jhal-SC.HC., Anunasika & Dental/
Anusvara/Nasal/Ha & Sha Changes)*
- Types of Sutras*

COURSE 2 - 4 Tenses & Moods (32 Sessions) Syllabus

- Definition of roots*
- List of Sutras*
- Tenses & Moods*
- Tingatah Conjugation in
Present & Past Tense (Bhu to be)*
- Imperative & Potential Moods*
- Common changes in Anga*
- Tiganta Conjugation 1,4,6,10*
- Miscellaneous Roots*
- Causal Verbs*
- Roots (1,4,6,10 Conjugation) P/A in
Present & Past Tense, Imperative & Potential Moods*



Register at: www.purnavidya.org/samskr̥tam



VEDIC HERITAGE TEACHING PROGRAMME

Story-time for Kids

Based on the Purna Vidya series of books
'Panchatantra' & 'Puranic Tales'

Starts September 04, 2022

Sunday 09:00 IST / 11:30 SGT / 13:30 AEST

30 sessions

(Ages 5 to 7)

LIVE online interactive sessions designed to educate children on values such as truth, love, sacrifice, friendship, devotion and more.

- Structured and Illustrative story sharing
- Learning to recite simple shlokas / bhajans
- Interactive Games & Fun activities





Panchatantra

The animals come alive and speak to the children through this traditional work of illustrative stories like -

- The Lion and the Hare
- The Crow and the Peacock
- The Intelligent Monkey
- The Hunter and the Pigeons
- The Ant and the Pigeon



Puranic Tales

Children relate to child-hood stories of Gods and Historical Heroes like -

- Lord Ganesha's Birth
- Clever Hanuman
- Prahlada - Lord Vishnu's Devotee
- Sri Krishna and Sudama
- Lord Ganesha and Kubera



Register at :

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

✉ info@purnavidya.org

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

📺 <https://youtube.com/purnavidya>

🌐 www.purnavidya.org

Contact Us at :

☎ +91 91503 19999

📞 +91 78128 91579

✉ programs@purnavidya.org



VEDIC HERITAGE TEACHING PROGRAM FOR YOUNG GENERATION

RĀMĀYAṆA (30 Sessions)



Starting September 3, 2022

Saturdays 13:30 IST, 9:00 BST, 16:00 SGT (1 hour)

Frequency : Weekly Once [Age : 7 - 12 Years] Medium of Instruction : English

Key Features :

- The lessons are based on "Purna Vidya" book series - which is a structured course for teaching Vedic Heritage to children.
- These course books are well written in a child-friendly and lucid manner by spiritual scholars - Swamini Pramananda (affectionately known as Ammaji) and Sri Dhira Chaitanya ji.
- The books are beautifully illustrated with games and activities.
- Fun interactive Live ONLINE sessions !!!

Program Includes

- Listening to stories from Rāmāyaṇa
- Learning to chant shlokas
- Sing Bhajans
- How to perform simple Puja

Syllabus Plan

- Bala Kanda - Birth of four sons
- Episode of Visvamitra
- Sita's marriage to Rama
- Ayodhya Kanda - Manthara counsels Kaikeyi

and more

For further information on books, donations for course, please follow the link below:

Register at : www.purnavidya.org/vhpt

We Welcome Donations

For Donations : <https://purnavidya.org/donations/>

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VEDIC HERITAGE TEACHING PROGRAM FOR YOUNG GENERATION

MAHĀBHĀRATA (30 Sessions)



Starting September 3, 2022

Saturdays 13:30 IST, 9:00 BST, 16:00 SGT (1 hour)

Frequency : Weekly Once [Age : 8 to 14 Years [Medium of Instruction : English

Key Features :

- The lessons are based on "Purna Vidya" book series - which is a structured course for teaching Vedic Heritage to children.
- These course books are well written in a child-friendly and lucid manner by spiritual scholars - Swamini Pramananda (affectionately known as Ammaji) and Sri Dhira Chaitanya ji.
- The books are beautifully illustrated with games and activities.
- Fun interactive Live ONLINE sessions !!!

Program Includes

- Listening to stories from Mahabharata
- Learning to chant shlokas
- Sing Bhajans
- How to perform simple Puja



Syllabus Plan

- Adi Parva - Story of Satyawati, Birth of Karna & Pandavas
- Story of Ekalavya & Karna
- Bhima kills Bakasura, Arjuna weds Draupadi
- Sabha Parva
and more

For further information on books, donations for course, please follow the link below:
[Register at : www.purnavidya.org/vhttp](http://www.purnavidya.org/vhttp)

We Welcome Donations

For Donations : <https://purnavidya.org/donations/>

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20 Past Events – Ashram



Annadanam to Adivasi on August 4th



A beautiful evening was spent with the Adivasis of the surrounding hills of the ashram. Annadanam was offered to them and their socio-eco challenges were addressed by Ammaji.



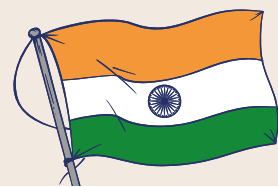


Independence day Celebration

15th August 2022



We celebrated the 75th Independence Day at the ashram with pride and patriotic fervor. The day was marked with the hoisting of the National Flag by Swamiji, Ammaji and Suresh. After hoisting the national flag, Ammaji gave a short speech recalling the sacrifices done by all the patriots to enable us to hoist our flag in an independent country and asking us to first think about what contribution we could make to the country before we look at what the country has done for us. The program ended with all singing the National Anthem with pride and respect, remembering all the patriots.





Workshop for entrepreneurs

Workshop for entrepreneurs – 13th & 14th Aug

We conducted a workshop in the ashram for **Entrepreneurs from Education Knot** on 13th and 14th Aug. They were vendors and suppliers working with schools to build the school infrastructure. Swamiji and Ammaji launched the program with the traditional lighting of the lamp after which Ammaji gave a short speech in the morning and had a satsang in the evening. She stressed the need for understanding our culture which is indigenous and has been alive over many centuries. She also stressed the need for understanding our culture and our practices in depth before trying to educate the next generation on what they need to do. Suresh handled the other sessions where the focus was on understanding self and how to collaborate effectively to maximize their capabilities and enhance their business. The participants took back a lot of learning both on the spiritual side and the management side with relevant concepts and frameworks.

Testimonial

The calm and serene atmosphere at the Ashram was very refreshing and rejuvenating. The healthy Satvik food served by smiling attendees added to the air of happiness and bliss.

The rooms were neat and tidy; and the sounds and sights of the peacocks and cats besides the lush greenery are well entrenched in our minds. The interactions with Swamiji and Ammaji were very enlightening. Looking forward to revisiting and reviving our spirits and souls.

Lathika Rangarajan





let's extend our gratitude
and support the Ashram!



Gift A Day



Dear Well Wisher,
Hari Om!

we are pleased to announce 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 Ma Ganga 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.

Sponsor 10,000 INR for one day

Thank you all for your generosity and support.

For any additional information

Contact Us at :

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programs@purnavidya.org

There is only one Giver - the Lord, as everything we have in life is given by Him! We can only be instruments in sharing with others, what has been given to us! Share and discover the joy of giving!

-Swamini Pramananda (Ammaji)

Namaste Dear Friends!

Faith helps to heal our mind and body and keeps us going when faced with trials. We need to start examining how faith influences our thinking, behaviour, and worldview. It is important that we learn to cultivate faith in God, in our own capacity in learning, in guru and in sastras. Prayers help in cultivating faith in God. We need to have the faith that we are worthy of receiving the sacred teachings and regardless of what obstacles we may face, the belief that we can overcome it and understand the scriptures is essential in our life journey. Guru is like the wind, who will blow away all the clouds of maya, distortions, when we approach the guru with śraddhā, and be willing to learn! And finally, complementing faith with patience knowing fully well that we are being given by the Cosmic Justice what is due to us in life.

*“Surrender is
a divine gift,
for it is here
that divinity
guides one’s
life, while
one’s ego
steps aside!”*

(Ammaji)

We hope that you have enjoyed this volume of our newsletter.

We warmly welcome your feedback and contributions through

purnavidya.newsletter@gmail.com

