



NEWSLETTER

Ammaji's Message



Our country has been known for its people who lived their entire life for their ideologies! Patriotism is a national pride that a person holds in his heart! It is a deep civilizational identity that brings out from him/her an unconditional love for his country making him a proud citizen. There is a deep sense of allegiance with other citizens of the same country born of same values and many other elements such as cultural, political, and historical which are related to his homeland.

This love, devotion and loyalty for one's country makes one serve his nation selflessly, thinking about the interest of the country first rather than his own! When such inspired people work for the collective interest of the country, they inspire others to do the same and a happier environment prevails among the people. There is no conflict of interest and the nation grows to be strong and healthy, free from corruptions.

The quality of life of its citizens is naturally enhanced and the spirit of brotherhood is nurtured in the nation. Researchers and philosophers can peacefully continue their scientific and spiritual pursuits.

Artists and artisans excel in their creative sciences. The country grows in material and spiritual prosperity and natural peace and harmony prevails.

Patriotism is the quality of consciousness that India has been waiting for in its people! Let us own up our motherland and rise to that Rama-rajya, the ideal Dharmic society that this indigenous civilization has boasted of as its past glory! Time has come for the land of the sages to speak the language of their wisdom and actualize their vision of 'Vasudha eva kutumbakam – The earth indeed is one family' as the unique ideology and culture of the people of India.



The Meaning of OM



Om is a very beautiful single-syllable word. In the Kaṭopanishad, Lord Yama tells his student Naciketas: "All the Vedas talk about that goal to know which people take to a life of study and discipline and I will tell you that briefly. It is Om". Thus Om is something desired by people who seek freedom in life.

Om is derived from the Sanskrit verbal root 'av', meaning 'to protect'. It refers to the Lord who protects and sustains everything. In other words, it is the name of the Lord in its various meanings.

Linguistic Meaning

Om is used as a pratīka, a symbol, for everything in the universe - this entire universe - because Om sustains everything. The entire universe means not only the physical universe, but also the experience thereof. This is the meaning the Vedas load in this symbol.

Being an oral tradition, Vedas explain Om as made up of three parts. These are phonetic parts of the sound 'Om' and each of these parts are loaded with a certain meaning. That is called superimposition. You superimpose a meaning upon those sounds.

In Om, there are three letters 'a', 'u' and 'm', the first two being vowels and the third, a consonant. Together these three letters form Om. The vowels 'a' plus 'u' becomes 'o', a diphthong. The 'a' and 'u' are pronounced at the place of throat and lips respectively and the sound 'o' arises from a combination of these two places. With the sound 'm' at the end, it becomes Om.

The vowel 'a' stands for the entire physical world of experience. The experiencer, the experienced and the experience, all the three of them, are covered by the sound 'a'. When one is awake, one is aware of the physical body and the physical world - known and unknown. One is also aware of the experience of the physical world. At the same time, one is aware of oneself, the experiencer.

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The Meaning of OM

The vowel ' u ' stands for the thought world which is distinctly experienced as other than the physical world. When one dreams, imagines, or thinks, one experiences the thought world. The thought world, the object of that world and the experience of it are the meaning of the sound ' u '.

The final sound ' m ' stands for the experience one has in deep sleep, the unmanifest condition. What was there before the creation and after the dissolution is the meaning of the sound ' m '.

Thus, the sleeper and the sleep experience, the dreamer and the dream experience and the waker and the waking experience, all the three constitute 'everything' that is here. All these three together represent 'Om'. Om is complete. This Om is a comprehensive name for the Lord and Om is the Lord.

As one chants Om repeatedly, the silence between the chants (called amātrā) stands for the awareness, the consciousness which is the basis of the three worlds, the three experiencers and the three states of experience. Om thus represents all that exists and the basis or substratum of all that exists.

Nonlinguistic Meaning of Om

The whole jagat , the manifest world, is seen as one, but severally, it has many forms. Each of these is seen as one thing and at the same time, it is a combination of several things. Even this physical body is one, but severally it has various parts. It consists of a face, a stomach, two hands, two legs and so on. Each part has many cells. The cells are of many types: liver cells, brain cells and so on. Each cell has many components like DNA, RNA and so on. Thus each object has a form for which a name is given. One keeps getting new words because there are different forms within each form. Thus the names and forms in the creation are endless.

All names and forms are not separate from the Lord. Now if one wants to give a name to the Lord in order to relate with him or communicate with him, what name should one give? One has to find a name that includes all names/forms. The word 'pot' does not include 'chair', or 'table', or 'tree', or 'carpet'. Nor does it cover any other word. Pot is only pot. The Lord is the one who is pot, chair, table, tree, carpet... everything. So if one has to name the Lord, one will have to recite the whole dictionary to cover all the names. And that is also not enough. One will have to do it in every language and every dialect of each language. And there are a lot of objects in the world which are yet to be known and one keeps on inventing new facts for which one discovers new names.

Thus, linguistically giving a name to the Lord - who is all names and forms is an impossible task. Therefore, one gives up language. In another explanation of Om which is non- linguistic, one does not look upon Om as a word, but sees it as phonetic.

All names are nothing but words. All words are nothing but letters and all letters are nothing but sounds. Letters or alphabets differ in each language. In English, alphabets are from A to Z. In Latin, alphabet starts with Alpha and ends with Omega. In Sanskrit, it goes from ' a ' to ' h '. Thus letters are unique to each language. So one has to go beyond letters. All the individualities of languages are crossed here.

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The Meaning of OM

Beyond letters, a name becomes a group of sounds. The French, the Arab, the African tribesman, a Sanskrit scholar or a Boston Brahmin, all use sounds in communication. Especially when one does not know a language, one hears only sounds. In every language, certain sounds repeat themselves which are unique to that language.

Now if a Frenchman or an Indian or anybody else opens his mouth to make a sound, the sound that is produced is ' a '. If one closes one's mouth and makes a sound, then the sound that is produced is ' m '. No other sound is produced thereafter. And all the other sounds are in between ' a ' and ' m ' sounds, whether they are consonants or vowels.

Therefore, one sound that can represent all the other sounds is ' o '. If one rounds one's lips and makes a sound, to round off all the sounds, in a sense, it will be ' o '. The combination of all the three sounds is Om , which represent all the sounds. Hence Om is the best name of the Lord. When one utters Om , one has said everything.

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The Journey Within



Mada – Pride

The word mada is understood as Pride or abhimaanam. The word 'pride' has both a positive and a negative connotation. In a positive sense it is used in the sense of feeling good about oneself such as a parent praising a child for an accomplishment by saying "I am proud of you". In a negative sense it conveys having a distorted and inflated sense of self worth. Mada is defined as vidyaadinimitaat svasmin aadhikya buddhih. An exaggerated, overrated opinion of oneself with reference to knowledge and so on. Such an attitude does not end with what one thinks of oneself privately. It usually leads to an expectation of recognition from others. Not only that one also ends up feeling entitled to be respected, recognized and so on. When such recognition from others is not forthcoming the one feels offended and insulted. A traditional verse aptly describes this attitude:

आहम् महात्मा धनवान्, मत्तुल्यह् कोऽस्ति भुतले

ईति यज्जायते छित्तम् मदह् प्रोक्तह् स कोविदैह्

Aham mahaatmaa dhanavaan, mattulyah ko'sti bhutale

Iti yajjaayate chittam madah proktah sa kovidaih

"I am a great soul, a rich person, there is no one equal to me in the whole world"; such an attitude is called mada by wise men.

There are many pitfalls in having such an attitude. To begin with it is inaccurate at the very least. More than being like an inflated balloon of an ego it is an inflating balloon likely to burst at some point. Mada is not fixed but tends to grow. It is fed by one's own erroneous thinking and even fueled by others. When one defines one's self worth in terms of possessions, position, accomplishments one becomes vulnerable to their vicissitudes. All of these are transient and unreliable. With their growth and decline one's self worth goes up and down like the stock market. One's self worth needs to be related to who one is as a person rather than what one does or does not have. Self worth also needs to be determined by one's true appraisal of oneself not appraisals based on others' opinion of what one is. Only a person who knows another well, understands their thoughts and feelings, can be objective, has nothing to gain or lose, and is a well wisher is in a position to give a realistic opinion about oneself. There are very few in the world who fall in this category whose opinions can serve us well to help us in knowing ourselves better.

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The Journey Within

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While there is nothing wrong in feeling good about one's accomplishments in life a wise person recognizes that there are many factors that play a role in one's success. Traditionally it is understood that there are three essential factors that determine our success. One is prayatnam , effort. Nothing can be accomplished without one's effort. For this one can feel good especially when one does one's best. The second is kaalam , time. For one to enjoy the fruit of one's effort takes time. One has minimal direct control over how much time it takes. Time varies depending on the action itself and many other factors. Sometimes the result is immediate, sometimes it takes long, sometimes it seems to take 'too long'. The third factor is Daivam , grace. Daivam is the 'unknown'. Some define it as luck, chance, and so on. The wise see it as the presence of Bhagavan operating as the laws of Karma. These laws are unbiased, self contained, universal and not determined by individuals. The laws are just and do not shortchange anyone. In other words, what comes to us is connected to what we do. And we are not the sole author of our accomplishments. There are also many others who contribute to our various accomplishments in small ways and big. A sensitive individual recognizes and is grateful to others. This gratitude is humility.


It is said vidyaavinaya sampannah . One who has knowledge (in the form of wisdom) is endowed with humility. While knowledge can make a person proud or arrogant when seen as a possession or accomplishment, knowledge in the form of wisdom makes a person humble. Where there is wisdom there is no room for mada .

- Sri Dhira Chaitanyaji

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So Many Flags! - Dhiraji



So many flags!
Many more, many more
More I wave, merrier they make.
Until they grow and grow
Too many to hold and handle.
Changing from a pole to hold high,
to a cross to bear and sigh.

Do I drop them, or carry them?
Wave them or fold them?
Am I trying to grab my tail,
only to chase and fail?

There is time to avail.
I need not drop them, nor carry them
Need not burn them nor bury them,
Not despise nor worship them.
Perhaps there is a way to rise above them,
To enjoy and transcend them.

In the darkness see the light
See the rainbow and recognize the white,
Without the colors will I know the white?
In the numerals recognize the infinite?
The former on a never ending scale,
The latter in it and above it.

A one that is one of many,
As good as any,
Sees the others, and begins to worry.
A one, inclusive of all,
Infinite standing in and above, tall
Has none to fear,
All are welcome and near.

- Sri Dhira Chaitanyaji





Graduation Day - Philosophy Course



A one week intensive Teacher Training Module of the Yin-Yoga Advanced training had sessions throughout the day conducted by Swamiji, Ammaji and Helga. The daily sessions included Bhagavad Gita Chapter 6, relevant Yoga Sutras, Chanting and Phonetic classes as well as Yin-Yoga, Satsang and Bhajans. It was a deeply fulfilling week for one and all present in the online space with Swamiji and Ammaji.





Sri Rama Janmabhumi Puja Prayers



August 5 th , 2020 was a sacred day for Hindus all over the globe and a great milestone to remind us all of Lord SriRama's Ramarajya in Ayodhya. Lighting the lamp of Dharma and praying to Dharma-avatara, Lord SriRama for protection of our Nation and its people, Purna Vidya ashram residents and staff spent the rainy day in silent joy enjoying the heavy winds which brought Nature's blessings through incessant rains!



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Sri Rama Janmabhumi Puja Prayers





Independence Day Celebrations



May our Country rise to great heights in all fields of Knowledge and Wealth! May our Countrymen show leadership in Dharma!! May all live in Peace and Harmony!!! – Offering prayers to the Divine, Purna Vidya Foundation, with its student and staff chanted the Indian National Anthem and celebrated the Independence Day of India!

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Independence Day Celebrations





Ganesha Caturthi



Ganesha Caturthi was very special this year, as Swamiji and Ammaji's presence in Purna Vidya Foundation happened for the first time (for the past seven years, Ammaji has offered her leadership in its celebrations at the Hindu Center, Singapore). In her love and devotion, Ammaji created a Ganesha with Turmeric and placed the Lord in Simhasana at Lord Vanalingesvara Temple. A beautiful puja to Lord Siddhi-Ganapati Puja was performed by Swamiji and Ammaji in the morning at the Coimbatore ashram, while Tapasyalayam ashram, Uttarkashi did the same at the Ganga-temple on Ganga-bank.



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Ganesh Caturthi





Children's Corner

Purna Vidya online course children perform 16 step Puja :

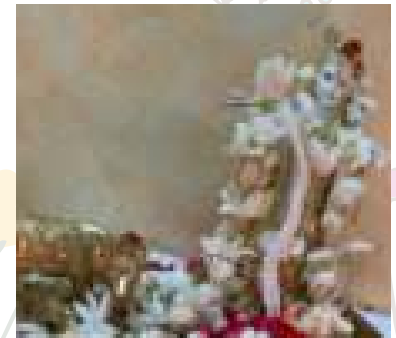
With the start of Shravana Masa (Aadi Masam) all our festivities , Vratams come fast and with a frenzy . Children of Purna Vidya , online classes were geared to perform the Sodopachara Puja (16 step Puja) as explained in the Purna Vidya Books. Purna Vidya online classes on Vedic Culture and Heritage , are chaired by Ammaji, and conducted by a very able and dedicated set of teachers. These children study the Purna Vidya Vedic Heritage program (VHTP) and spend 2 hours a week learning from Ammaji's Purna Vidya books online . Children from all over the world , interested in Vedic heritage attend these classes . In addition to learning the main subject matter in the book for that course, they are coached on how to do a simple 16 step Puja, how to participate in Bhajan singing & are mentored for Bhagavad Gita chanting .

They recount their experience as below:

All 3 children in the Ramayana class (Course : Ramayana-VHTP-C1-PV) class performed the Puja for Gokulashtami & Ganesh Chaturthi.

1.Experience doing a PUJA-Navya Gupta

The experience doing a puja was wonderful. My mother and father helped me to do the puja. We were very excited and nervous. We bought many new things that were needed for the puja. My mother was chanting Shlokas with me and my father helped me do the actions. After the puja got over I felt very satisfied.





Children's Corner

2. J.V. Sri Haren's experience

Before the Puja I was really enthusiastic and was urging everyone to do things fast. When I was about to start the Puja I felt nervous. I was wondering if the Puja would finish without mistakes . While performing the Puja I was totally focused on it. Everything went smoothly and it turned out that I made few mistakes. I was feeling proud of myself because at last I achieved doing a Puja



3. Mukunda Karuppaiya's Puja

Before I started the Puja , I was nervous. While doing the Puja I was a little confused - which step came after which one. But I was able to finish the Puja after referring to the steps and after I finished the Puja ,I was happy.





Children's Corner

VALUES Class student's experience :

Mahua Sharma studying in the Values course (Course : Values -VHTP – C1-PV) – recounts her experience. She even enticed her sister Alia Sharma , a Purna Vidya Bhagavatam student to dress up as little Krishna.

Before attending Values class, I would watch my mother perform pūjas without understanding the importance and purpose of it. Whilst I was attending values class I decided to perform a pūja on Janmashtami because Shri Krishna is my ishta devatā. I was afraid I would make mistakes reciting the mantras and doing the steps. Nevertheless, I was able to finish it to the best of my abilities and felt a deep sense of fulfillment and satisfaction that I couldn't comprehend observing others until I had full knowledge of its significance.

Well done children. May you walk the path of knowledge & devotion to Ishwara and may Ishwara's grace and our Guru's grace be always upon you.

Janaki Ravichandran
Teacher Coordinator





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Purna Vidya Foundation, Pooluvapatti P.O., off Siruvani Main Road, Molapalayam, Coimbatore – 641101, T.N., India

+91 9597215559
+91 9701222770

purnavidya@gmail.com



www.purnavidya.org



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Off Siruvani Road, Pooluvapatti PO, Molapalayam,
Coimbatore-641101, Tamil Nadu, India.

Email : purnavidya@gmail.com

+91 9701 222 770

www.purnavidya.org

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Message from Editorial Team

Namaste Dear Friends!

The essence of patriotism is the sacrifice of personal interest to public welfare. This virtue helps in building the nation into a strong country bringing peace and harmony into society.

The parents, as well as teachers, must make an effort to instil the spirit of patriotism in the coming generations by studying the inspiring stories of the leaders and masses of the Indian people of the early generations, that sacrificed their lives for the independence of India.

Let our own lives reflect social and moral ethics and let us extend ourselves in nation building, through living our own lives with integrity and contribution to society.

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

Editorial Team

Under guidance of Ammaji

EDITOR

RAMADEVI

DESIGN

PRASANNA

CONTENT SUPPORT

RAMADEVI, JANANI

OUTREACH

VINOD ACHANTA, GAYATRI, GOPI
KRISHNA, MANDAPUDI PRASANNA