

Ammaji's Message



Light symbolizes the absence of darkness, grief and unhappiness. Almost every household in India has a custom of lighting a lamp, a deepam, morning and evening as part of one's daily prayer. All ceremonies, daily worship rituals, auspicious functions, religious occasions as well as new ventures start with lighting of the lamp.

Primarily, deepam signifies knowledge and is also a symbol of the fire principle. It burns to give a message of peace and light to mankind. Lighting a lamp amounts to awakening the atmajyoti within oneself. The serene aura around the lamp represents the atmaprakasha.

A bulb or tube light too would remove darkness. But the traditional oil lamp has a spiritual significance. It stands for auspiciousness, prosperity and abundance. There is a deeper significance to the deepam. The oil in the deepam represents impurities such as greed, jealousy, hatred, lust and so on, which human beings tend to nurture. The cotton-wick in the deepam

symbolizes the Soul. The deepam represents that light in which the impurities (oil) is burnt by the Light of the Soul (wick).

The flame can also be looked upon as light which is fed with the oil of devotion and enlivened by the gentle breeze of love of the Divine. The wick may be perceived as the intellect strengthened by the impressions of strivings to cultivate the right values. Thus lighting the lamp of devotion with a pure mind, one awakens the flame of Self-knowledge that radiates peace and joy everywhere.

Even though a single deepam, lights up many more deepams, the original deepam does not diminish in form or radiance just because it supports the coming into being of other deepams. The festival of lights, Deepavali, is a time to dispel darkness from our lives and share the light of knowledge. With every act of sharing, one's clarity and wisdom only increases multifold, thus benefiting both the giver and the receiver.

With love and blessings for a Happy and Prosperous Deepavali !

शुभं करोति कल्याणमारोग्यं धनसंपदा ।
शत्रुबुद्धिविनाशाय दीपज्योतिर्नमोऽस्तुते ॥
मम बुद्धिप्रकाशाय दीपज्योतिर्नमोऽस्तुते ॥

*Shubham Karoti Kalyaannam-Aarogyam Dhana-Sampadaa |
Shatru-Buddhi-Vinaashaaya deepa-jyotir-Namostute | |
Mama Buddhi-prakAshAya deepa-jyotir Namostute | |*

Be part of
Purna Vidya family



In the Vedic culture, all forms of wealth, including cattle, land and money are looked upon as the Lord and are invoked as Goddess Lakṣmī. One's home is also considered to be a form of wealth, known as Gṛhalakṣmī. The culture has evolved many customs and prayers that one observes in order to appreciate one's home as Lakṣmī.

Even before constructing a house, one does a bhūmi-pūjā at the construction site, seeking the grace of Mother Earth to support the house and sustain it for many happy generations. The design of the house is based on the vāstu-śāstra, which prescribes the requirements for a religious life.

Once the house is ready for occupation, the gr̥ha-praveśa ritual is performed. In this ritual the house is sanctified by inviting the Lord to be the first occupant. His blessings are invoked by the chanting of Vedic prayers, and the house is sprinkled with water sanctified by the prayers. The lady of the house then heats fresh milk until it boils over symbolizing fullness and prosperity in the home.

In a traditional home, the lady of the house wakes up before dawn, takes a bath and washes the doorsteps at the entrance of the house. She then decorates the entrance with rangoli, intricate designs drawn on a pattern of dots with dry rice flour or liquid rice paste. Since creating rangoli patterns is an art, it is considered to be Saundarya-lakṣmī and stepping upon it is considered disrespectful. Rangoli embellishes the house and gives guests and family members a colorful welcome. It also serves as a bhūtayajña, an offering of rice flour to tiny creatures, like ants. Since rangoli symbolizes auspiciousness, its beautiful patterns mark celebrations, including marriage and religious festivals like Gokulāṣṭamī.



Another home tradition is the presence of a tulasī altar in the backyard. Tulasī, known in English as holy basil, is looked upon as a consort of Lord Viṣṇu. women worship her daily by lighting a lamp, sprinkling water and offering candana, sandalpaste; kuṅkuma, vermilion; and akṣata, rice coloured yellow with turmeric. Tulasī's grace is invoked to bring auspiciousness and prosperity to the family.

An altar has an important place in Hindu homes. It serves as a daily reminder of the Lord's presence in the home. It is a place of worship, and it offers an atmosphere conducive to prayers and silent bonding with the family. Lighting an oil lamp at the altar at dawn and dusk, before morning and evening prayers, is a beautiful home custom. Light is a manifestation of Goddess Lakṣmī, symbolizing knowledge, brilliance, health and wealth. Worship is offered daily and the oil lamp is adorned with sandal paste, vermilion and fragrant flowers. A pot of Gaṅgā water is commonly kept on the altar. It is customary for people on their deathbed to say a prayer of atonement for past omissions and commissions while drinking a few drops of water from this pot.

The Vedic tradition is a way of life whose time-honoured forms are sustained by the home environment. The family observances are learned in childhood from parents and other elders in the home.

These observances include customs related to bathing, dressing, eating and other interactions within the family. The cultural practices at home give a child invaluable norms for living, and bring about an attitude of relatedness and appreciation of the Lord.

Respect



In Sanskrit, the word for respect is 'ādara'. In terms of behavior, it is defined as "satkāra-bodhaka-vyāpārah" – an interaction that reveals an attitude of honour. One may honour another person in various ways. For example, respect can be expressed through one's manner of speech. In Indian languages there are many forms of the second person pronoun, 'you'. The usage of this pronoun varies depending on whether one is addressing someone younger, older, of the same age, someone venerable, or the Lord. In the Vedic culture, respect is also shown to one's teacher by bowing one's head and offering fruits and flowers to him or her.

Respect for Knowledge

In the Vedic culture, all forms of knowledge are considered sacred. Goddess Sarasvatī, who symbolizes knowledge, is dressed in white, indicating purity. Knowledge is considered pure when it is free from doubts and vagueness. It is said, "vidyāsamaṃ cakṣuḥ nāsti" – there is no eye equal to knowledge, meaning that knowledge gives clarity to one's thinking and vision.

In the Muṇḍaka Upaniṣad two types of knowledge are described: aparāvidyā and parāvidyā. Aparāvidyā pertains to the knowledge of the world of objects, that is, everything other than the self. This includes basic sciences, art, medicine and psychology. Parāvidyā is knowledge for which the subject matter is the self. Among all forms of knowledge, self-knowledge, ātma-vidyā, is the most sacred. The one who has this knowledge is considered to be a wise person. Such a person is free from conflicts and is not dependent on anything else to be happy. He or she commands the highest respect, even from a king. A sannyāsī, whose life is dedicated to this knowledge, is also highly respected.

The following verse illustrates this idea:

**विद्वत्त्वं च नृपत्वं च नैव तुल्यं कदाचन ।
स्वदेशे पूज्यते राजा विद्वान् सर्वत्र पूज्यते ॥**

*vidvatvaṃ ca nṛpatvaṃ ca naiva tulyaṃ kadācana |
svadeśe pūjyate rājā vidvān sarvatra pūjyate ||*

continued ...

“Wisdom and royalty are never equal. While the king is honored only in his own country, the educated, wise person is honored everywhere.”

One who has any form of learning is generally respected. This is so because of the quest for knowledge is a basic need. Just as a human being has a need for food and shelter so also he or she has a need to know. No one can accept the limitation of ignorance. One, therefore, tends to look up to someone from whom one can learn. The primary purpose of education is not to get a job or earn money, even though going to school helps one gain a marketable skill and establish a career. Seeking education fulfills a human being's fundamental quest to know about the world in which he or she lives.

Respect for Elders

Age generally presupposes knowledge. As one grows older, one gathers knowledge about oneself and the world. One is also expected to mature emotionally. It is for this reason that age is respected. A younger person respects an older person since he or she can learn from the knowledge and experiences of the older person.

In the Vedic culture, a wife is expected to show certain forms of respect towards her husband. The reason for this is that the husband is generally older than his wife and her respect towards him is an expression of respect for age.

Respect for Self and Others

People sometimes demand respect from others. There are two terms in Sanskrit that describe this attitude: mānitva and daṁbhitva. Mānitva means demanding respect from others for the qualities one has. In a human being the need to be recognized is natural. However, when this need is accompanied by feelings of insecurity about oneself, then one seeks acceptance from others.

When one demands respect from others, one puts oneself in their hands. Not getting respect makes one insecure, angry, and at times more demanding. In receiving respect from others one can never be sure whether it is given spontaneously or because it is demanded. If one occupies a position of authority, one may receive respect from people by virtue of being in that particular position, but once the position is gone the respect also goes away along with it. When one is able to accept oneself, one has discovered respect for oneself. One then has no need to demand respect from others.

Daṁbhitva means presenting a false image of one's greatness. This attitude reveals a greater sense of insecurity and self-nonacceptance. One who has this attitude lives a life of deceit, having a need to project himself as different from what he is. Even lying about one's age reveals a difficulty in accepting one's age. The deceit can get more complex until one almost starts believing one's own bluff. Understanding the futility of living one's life based on mānitva and daṁbhitva makes one more objective and simplifies one's interactions with the world.

to be continued ...

Navaratri, Tapasyalayam, Uttarkashi



Navaratri, a time for prayers and invocations to the Universal Goddess Mother, brought two beautiful celebrations in Purna Vidya's both ashrams.



Navaratri, Tapasyalayam, Uttarkashi



Many devotees and disciples attended the puja retreat and received the blessings, Lord Gangeshwar Mahadev also was reinstalled near Ganga Dhyana Mandir during these sacred days.



Navaratri, Purna Vidya Foundation, Coimbatore



Deepavali, Purna Vidya Foundation, Coimbatore



A quiet and serene Deepavali was spent at Purna Vidya Foundation with our village staff and their families. Rows of beautiful oil lamps lit by our children at our sacred spaces at the temple, Gurusthanam, Devi abode as well as the Annakshetra, Office and guest rooms brought the presence of Divine Mother with us making it a memorable event.



Past Events

Deepavali, Purna Vidya Foundation, Coimbatore



Upcoming Events



Vedānta - Spiritual Learning Programme

Purna Vidya Ashram, Coimbatore.

8-Nov - 8-Dec, 2019

Purna Vidya will launch it's 5th Vedānta course with classes on Vedāntic teachings of Tattva Bodha by Ammaji. There will be Sanskrit grammar and chanting classes held by Swamiji and Arulji respectively. This programme serves as an introduction to the vision of the Vedas, providing participants an insight into the reality expounded by the sages of India. Ammaji will comprehensively teach the subject matter through this small text which contains the essence of the Upaniṣads. Added benefits of this programme include meditations, yoga, temple pūjās, quiet time for personal reflections, evening satsangs and visits to local temples. We extend an kind invitation to you by gifting yourself this period of intense learning and inner growth!

[Enroll](#)

Upcoming Events

Category 1 (Classes 3,4 & 5)

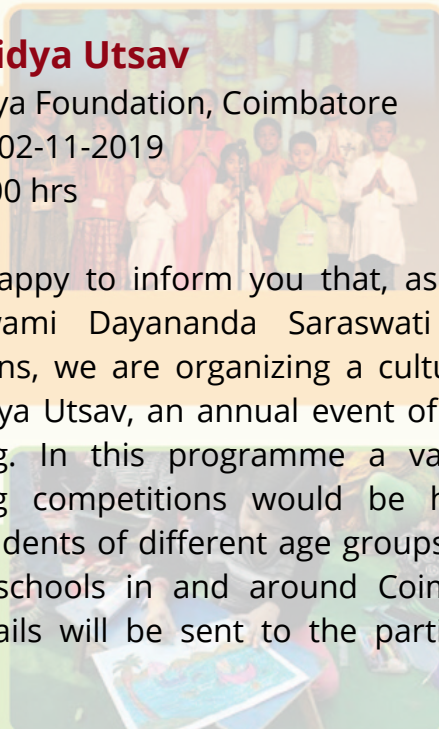
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1. Fancy Dress
2. Shloka Recital
3. Colouring

Purna Vidya Utsav

Purna Vidya Foundation, Coimbatore
Saturday, 02-11-2019
09:00-17:00 hrs

We are happy to inform you that, as part of Pujya Swami Dayananda Saraswati Jayanti celebrations, we are organizing a cultural fest Purna Vidya Utsav, an annual event of cultural awakening. In this programme a variety of interesting competitions would be held for school students of different age groups. This is open to schools in and around Coimbatore. More details will be sent to the participating schools.



Category 2 (Classes 6,7 & 8)

2

1. Gita Recitation
2. Drawing
3. Group Dance

Category 3 (Classes 9 &10)

3

1. Essay Writing
2. Gita Recitation
3. Skit in English



Category 4 (Classes 11&12)

4

1. Tamil Recitation
2. Essay Writing
3. Bhajans





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Ammaji's 2019 Courses/Retreats



Vedanta Course (1 month) @ Purna Vidya Foundation

8th November - 8th December, 2019

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Purna Vidya Family Reunion

24th December, 2019 - 1st January, 2020

[Enroll](#)



Message from Editorial Team

Namaste Dear Friends!

Diya is an essential part of our daily lives because it signifies purity, goodness, good luck and power. The presence of light means the non-existence of darkness and evil forces. Diwali is celebrated on the new moon day when there is darkness everywhere but remains unseen, as people bring light by lighting millions of lamps in homes bringing festivity in their lives. This year as we celebrate Diwali, let us bring the light of unconditional love in our hearts and drive out all materialistic thoughts from our lives. While cleaning our homes, let's purify our souls. As we throw unwanted stuff outside and unclutter our home, let's throw our ego, jealousy, anger and all the lower energies out of our life as well. Let this Diwali bring the light of joy, happiness, sharing and love for one and all. Happy Diwali to one and all!

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

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Under guidance of Ammaji

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