

Ammaji's Message



The deep profound silence that has descended into human life this month has been life-transforming for many of us and rightly so. The unprecedented calamities that has gripped the planet with humans beings under attack, has shocked and silenced the human civilization, bringing us down to our knees for Help!

In these critical times, as I reflect in my own deep inner space, I find that over a decade, Nature has been showing us that we, as a human family, have crossed our boundaries of Right and Wrong in handling our lives on earth. Through various natural calamities such as the frequent tornadoes, the tsunamis, the earthquakes, and so on, it has been made clear that we have gone too far too quickly with our aggressive ways. We have been warned against the greed and ambition that has taken over the human soul in its aggressive journey to make the planet human-centric! Our behavior towards the earth's resources and life-forms has crossed its limits - as we burn and tear down hundreds of thousands of acres of rainforests, dump industrial waste into our rivers, pollute the ocean with petroleum oil, plunder the earth's resources, pollute air with Industrial smoke and carbon, and so on.

It is no wonder that Nature has shown us a mirror giving us, the human beings, a strong warning at this time, declaring Her mighty powers - so that we may learn the lessons of submission and harmony with the Universe. As our economical, philosophical, ideological, and educational systems are breaking down globally, we, as humanity, need to carve a new story of courage, fearlessness, will power, love for the earth and care for the wellbeing of humanity. We are all endowed with the power to heal and transform. It is time we transform the negative ego-centric energies in us that are ravaging the earth systems today, into earth-centric peace generating energies of a contributor of the planet.

We must care for Earth's resources, nourish her inhabitants and ensure their survival is linked to human qualities of nurturance, compassion and the open embrace of Unity. We share one planet, and its human inhabitants and all species, despite our differences, are all part of the One Life. We need to shift away from an oppressive mentality by undergoing a major realignment with the Universal Dharma. In our era of commodification of Nature, it is hard to recapture that pure love, respect and appreciation for Nature. Yet if we are to reverse this damage we have caused upon ourselves, this is the ecology that we must live - recapturing the love for the rivers and oceans, soil and forests, and all species - a love that recognizes we are part of the same whole! May the Human Family Wake up to a Higher Consciousness of Living our lives in Peace with Nature, taking less and giving more - like the rest of the life-forms of earth!



'Namah' is a very significant word, its meaning being what it is, in all religious traditions. In combination with the name of the Lord, its English translation is salutation or surrender unto the Lord. What is it that one surrenders or offers to the Lord?

In one's perception of oneself and the world, there are two orders of reality. One order is - it is there and therefore one sees it. Perceptually one hears a sound and inferentially concludes the source from which it comes. Both are verifiable, empirical facts. There is another reality which is - one sees therefore it is. One sees a blue sky but to conclude for want of knowledge, that there is a ceiling above the planet is false. Similarly, when one imagines something like a snake where there is only a rope, although there is a perception, it is erroneous. Though the fear that is invoked by the snake is empirically real, the order of reality of the cause of fear is purely subjective like that of dream - something exists because one sees it.

When a person thinks of the Lord, it is always with a concept that immediately creates a spatial distance between that Lord and oneself. By thinking of him as an entity with a given form, one keeps him remote from one's perception. This concept has developed from one's day to day experience. Seeing a pot one concludes there must be a potter because one does not see a natural source of pots in the world. All know that apples come from apple trees and gold from mines deep in the earth, but there is no such source for pots. Therefore, one concludes that there must be a potter who is an intelligent being capable of making pots. Without him or her, the pot cannot come into being of its own accord because it is inert. One presumes that there is an intelligent being other than oneself in this order of reality.

Extending this logic, one presumes that because there is a world in front, there must be a creator and because he is not seen on earth, he must be existing in a remote place in a certain form with particular attributes. This is very natural. And for prayer, it serves a purpose. But if questions are asked, this concept is not adequate. And as long as these questions remain unanswered, one cannot put one's heart into any prayer. Children ask these basic questions and when they are not answered, they pray only to obey their parents and even if they continue to pray as adults, their heart is not in it. One must recognise that the human being is a rational person and if this fact is not respected, one is inviting trouble. In the native tradition of this land, this fact is totally respected.



'Namah' - Surrender

Creation and the Creator

The logic behind the conclusion that just as there is a potter for the pot, there is a creator for the world, does not stand scrutiny. First, it has to be established that the pot as a created thing is comparable to the world. If there is a natural source from which pots spontaneously come into being, the creation of a pot is a valid model for the creation of the world. But there are no such natural pots. Therefore, along with the knowledge of the pot, is the knowledge that it has a creator. Similarly, when one sees a child, one immediately knows his/her parents exist. So, too, the appreciation of any creation reflects the immediate appreciation of the creator.

Can this logic be extended to the world? The fact that one sees it is not enough to prove it is a creation, like a pot. One knows the pot is made by a potter because one has seen a pot-maker making a pot, but one has never seen a world being made by a world-maker. And in order to assume that there is such an entity, this world must be an unnatural one. To conclude that this world is unnatural, one must see a natural world with reference to which this world is unnatural. Only then one can establish this world as a creation like a pot. Therefore, this line of thinking does not hold waters.

How then does one establish that this world is created? This is a creation because it is intelligently assembled. It is empirically true having an objective order of reality. It is, therefore I see. The body, mind, senses and the world are all intelligently put together. There must, therefore, be a creator who has the knowledge and power to create whatever is created. Any creation presupposes knowledge which always rests on a conscious being. In this creator of the entire creation, there must necessarily be all knowledge and all power. 'The entire creation', means everything that is known and unknown. In any given thing there is a known part and an even greater unknown part. Whatever one knows also includes a lot that one does not know. What is known and unknown constitute the entire creation. The creation must necessarily come from a conscious being and there are scriptural statements to support this such as 'that saw', 'he desired', 'he created'. This conscious being, the Lord is all-knowing, in general and in detail.

The Lord is the Maker and the Material

Anything that is created must also have a material. For example, unless the baker has something to bake, there is no loaf of bread. If the creator exists and is to create the world, he must have some material. Where does he find it? The question of 'where', is not appropriate because until the creation comes, there is no space. He can find the material for creation neither inside nor outside space because space is yet to come. Therefore, he can only find it in himself.

If the Lord is to create this world finding the material cause in himself, the Lord is both maker and the material. The model for this is one's own experience of sleep followed by dream. In sleep there is no time, no space, no world and no sense of individuality. And then one dreams. Time comes, space comes, everything that appears there comes from oneself. He/she is the creator of the entire dream world. There is no sequence in the things created, for instance, space is first created, then the sun, moon, earth and so on, are introduced one by one. All of it spontaneously arise at once. That one is capable of creation is true but what one has created is false; it is only subjective reality. Therefore when a person says 'namah' he is only asserting a fact and the individual is surrendered to the empirical, which is Īśvara.

to be continued ...

The Journey Within



Krodha (Anger)

Every individual has an intimate experience of being both the subject and an object of the basic emotion called anger. As a subject all recognize the angry state of one's mind and all know what it is to be an object of another person's anger. It is well known that anger is destructive emotionally and physically. It results in a state of one's mind that is not in one's control, is unpleasant and undesirable, and can cause one to say and do things we later regret. It hurts the person who is angry and those who are closely related to him or her. It pains family and friends to see someone they care for being out of control and they are hurt; far worse if they become a recipient of the anger. It is also well known that anger has consequences that affect one's physical health and well being in the form of contributing to various illnesses.

Anger is not an emotion like love and compassion that arise spontaneously in a mind that is happy and tranquil.

Anger is a reaction to a situation within one's mind or an event outside oneself. Sometimes its origin is obvious, sometimes it may be unknown to the person or even to others. Its genesis is often connected to desire. Its results lead us down a slippery path to destruction.

संगात् संजायते कामः कामात् क्रोधोभिजायते
क्रोधत् भवति सम्मोहः सम्मोहात् स्मृति विभ्रमः
स्मृति भ्रंशात् बुद्धिनाशो बुद्धिनाशात् प्रणश्यति

Sangaat sanjaayate kaamah, kaamaat krodho'bhijaayate;

Krodhaat bhavati sammohah, sammohaat smrtivibhramah;

Smrtibhramshaat buddhinaashah, buddhinaashaat pranashyati (Bh.Gita)

Association (with an object) creates desire, from desire arises anger, anger causes confusion, confusion results in non discrimination, non discrimination destroys proper thinking which destroys a person.

continued ...

When a person's desire is not fulfilled or things do not go as planned, results do not come as expected, the person gets frustrated. It is normal for the mind to feel frustrated when things do not happen as expected as it is challenged and has to adapt. Sometimes it is easy to adapt and sometimes it is not. However, as one goes through this process one has to be patient without getting perturbed. This capacity is known as frustration tolerance. The capacity to tolerate frustration varies among people and in the same person at different times. A low frustration tolerance leads to anger. The anger may be towards another or towards oneself. When one has an emotion that is overwhelming, one's capacity to think clearly gets impaired. This is particularly true for anger. A person with an angry mind is thus confused and readily misunderstands and misinterprets what is happening to him. He forgets his values and priorities at that time. His thought process loses clarity resulting in bad judgment. He may therefore act in ways that are potentially destructive and perhaps even dangerous to others and himself. His poor judgment expresses in the form of unkind hurtful words directed towards whoever happens to be the target of his frustration and anger. When all this gets out of hand, when it gets intense or frequent, it affects his well being, health and happiness. Worse still, it causes distress and hurt in others and damages his relationships with strangers, acquaintances, friends and even family. Unfortunately for him and others this damage may on occasion become irreparable

काम एष क्रोध एष रजोगुणसमुद्भवः

महाशानो महापाप्मा विद्ध्येनमिह वैरिणम्

Kaama esha krodha esha rajogunasamudbhavah

Mahaashano mahaapaapmaa vidhyenamiha vairinam

Bhagavad Gita likens the two 'enemies' kaama and krodha to the dangerous large aquatic animals like the shark or alligator that live with us in the ocean of samsara. They are stealthy, may be unseen, can creep up on us without our knowledge and are overwhelming. They are frightening and lead us to an end that is damaging, even destructive to our and others' well being.

Krodha can be managed, subdued, even conquered. There are various means available to us to do so.

- Sri Dhira Chaitanyaji

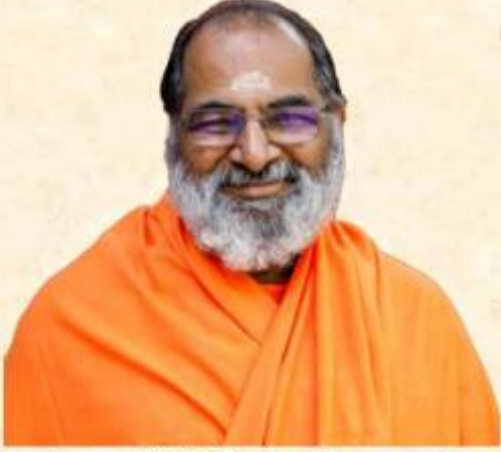
to be continued ...



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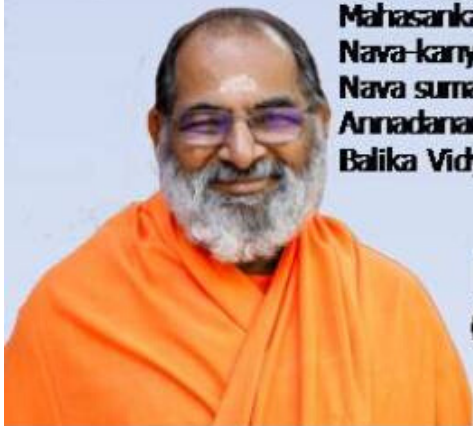


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Thayumana Swamigal is a well-known Tamil Vedanta saint from Trichy and has written many books on Vedanta in Tamil. This text is a famous spiritual text for addressing the problems which we face in our day to day life.



The Teacher:

Sri Arulji, a disciple of *Pujya Swami Dayananda Saraswati*, has been teaching Vedanta, Sanskrit and Yoga for the past 18 years. He has been actively involved in conducting *Purna Vidya* teacher Training Camps & Personality Development workshops all over India.

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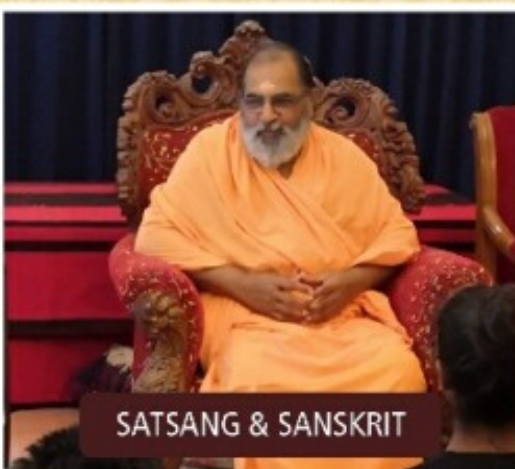
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Message from Editorial Team

Namaste Dear Friends!

Let us spend this Lockdown time period in looking at what we can do to realign our thoughts and actions to become a Giver & not a Taker, from the World!

This means honoring our roles and responsibilities of a father, mother, employee, child, citizen and so on. This also means reflecting on our own thought-systems and learning to contain our unreasonable greed and wild ambitions, rather than work hard to fulfill them.

Living awarefully with reference to how much I contribute to others' well being every day. Respecting life-forms on earth means not only refraining from killing them, but also protecting their life whether they be plants, animals or birds. Finally making sure each day we have been Contributors to the Earth, and not Consumers!

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

Editorial Team

Under guidance of Ammaji

EDITOR

DESIGN

CONTENT SUPPORT

OUTREACH

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PRASANNA

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VINOD ACHANTA, GAYATRI, GOPI
KRISHNA, MANDAPUDI PRASANNA