NEWSLETTER

Ammaji's Message

Accomodation implies objectivity in relating to people and situations by allowing the world to be what it is. We do not expect the sun, the stars, the mountains, or the river to change and we enjoy them as they are. But being objective about the behaviour of a person is not easy and we tend to be non-accomodative and impatient with others.

One cannot avoid interacting with others. We will always find in others qualities and behaviours that are desirable as well as undesirable. If we expect others to change their behaviour or thinking according to our expectations, so also will be the expectation from the other side. If these expectations turn into demands, then they will lead to misery.

Behaviour is a product of one's past and present environment, thinking, values, judgments, errors, misunderstandings and other known and unknown factors. We need to remember that each one's life experiences influence how the person thinks. Being accommodating of another's thoughts and feelings means being sensitive towards that person's life experiences.

Everyone has a capacity to accommodate to some extent. It is easier when one has minimal expectation about others. That does not mean resigning oneself to the limitations of others. It is about accepting people as they are and a willingness to forgive them for their inadequacies.

Accomodation in its true form is a quality of love. Loving people for who they actually are, not who we would like them to be is essentially an expression of accommodation that we, as humans, need to cultivate and nurture within ourselves.

Upasanas

The Sanskrit word 'upāsanā' derives from the verbal root ' !s' meaning 'to sit', combined with the prefix 'upa' meaning 'near'. The literal meaning of upāsanā is, therefore, 'to sit near' or 'to think of the Lord'.

Upāsanā is generally translated as worship or meditation. When the worship is done exclusively in the mind, it refers to meditation. In the sense of meditation, upāsanā can be defined as " saguṇa-brahma-viṣaya-mānasa-vyāpāraḥ " - a mental activity whose object is the Lord. This mental activity can be in the form of japa , mental pūjā , or any other thought process centred on the Lord.

For meditation one requires an ālambana , a support, in the form of a symbol. When the symbol used is a form, the meditation is known as pratimā - upāsanā . When the symbol used is a name, the meditation is known as pratīka - upāsanā .

Pratimā Upāsanā

In Sanskrit, pratimā-upāsanā is defined as "nikṛṣṭa-vastuni utkṛṣṭa-vastu-āropaḥ" - superimposition of a superior object on an inferior one. For instance, Lord Viṣṇu is superimposed on a śāligrāma, a type of stone and then meditated upon. The inferior object can either be an icon, such as the image of a deity; or a non-icon, such as a śāligrāma representing Lord Viṣṇu; a li;ga representing Lord Śiva; a kalaśa, pot of water representing Lord Varuṇa or a yantra representing Śrī Devī.

Sometimes an object or a phenomenon with a particular characteristic is also chosen as a symbol of the Lord. For instance, when the sun is meditated on as Brahman , the ultimate reality, the sun stands for the light which symbolises omniscience.

Ascribing a higher significance to an ordinary object is not uncommon. For example, an ordinary piece of cloth of a particular form and colour can represent a nation and its ideals. Even though no one salutes a piece of cloth, saluting one's national flag is an expression of one's salutation and loyalty to one's country.

Pratīka Upāsanā

Meditation on a sound symbol such as the name of a deity, a mantra, a syllable, or a Vedic utterance is known as pratīka-upāsanā. The Upaniṣads describe vyāhṛti-upāsanā and oṃkāra-upāsanā as examples of meditation on sound symbols.

Some of the other forms of upāsanās are śrī-cakra-upāsanā and ahaṃgraha-upāsanā. In śrī-cakra-upāsanā, Śrī Devī is superimposed on a tantric symbol, which is made of lines arranged in a particular geometric pattern; while in ahaṃgraha-upāsanā, one meditates upon oneself as Brahman.

StartFragment Various forms of up ā san ā s are given by the scriptures to help one attain a tranquil mind and an appreciation of the Lord. The up ā san ā s are based on the Vedic vision that the Lord is non-separate from the creation and therefore can be invoked in any given name or form. Until one appreciates this Vedic vision, one practices various up ā san ā s for gaining the inner disposition that will eventually lead one to the discovery of the Lord.
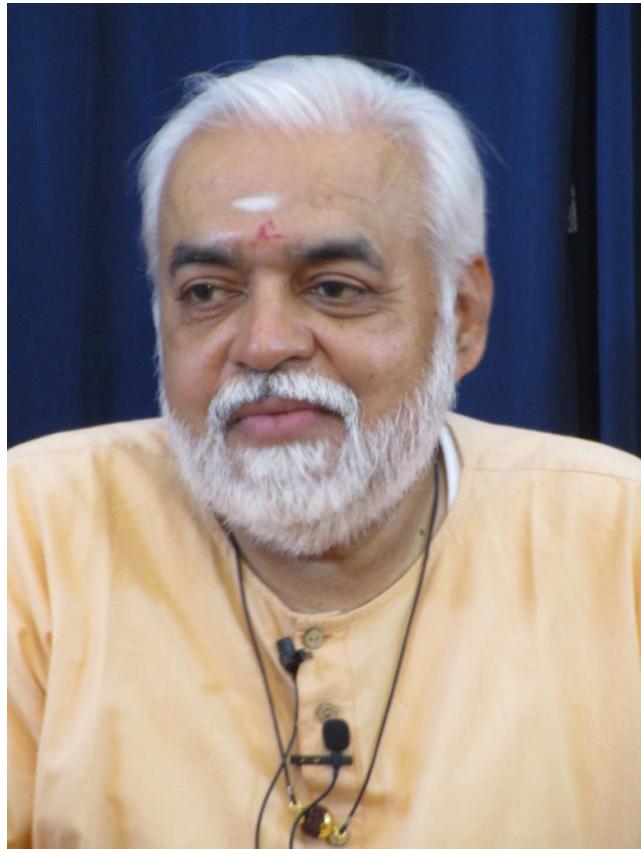
Moha – Erroneous thinking

The word Moha means erroneous thinking which can be understood variously. In a broad sense it can be understood as a wrong understanding of values, or subjective distortions in interpreting life experiences, values and people. One is born ignorant of the world and oneself. With growth one gets to know the world made up of objects and people. One learns to think and understand various things and also learns to interpret the actions of others one interacts with and the life events one encounters. All the thinking process is not correct. Learning is often by trial and error with the result one learns to misunderstand and misinterpret others and situations. Thinking erroneously, acting based on erroneous thinking more often than not lead to undesirable ends.

In the context of spiritual pursuit, the word moha refers to ignorance and distortions pertaining to self identity and knowledge. As one grows one develops a sense of one self. Human beings are not only aware of the world they are also endowed with an evolved self awareness. One recognizes oneself as an entity distinct and unique and separate from all others with a unique individuality. This is cultivated and keeps modifying as we live. Thus one keeps redefining oneself as one gathers knowledge and experiences. In this one loses sight of a fundamental truth of oneself which is that one was an entity, that there was a self even before one became aware of oneself. This basic self which is called Aatmaa is something one remains ignorant of. This lack of specific knowledge of one's 'true self', the Aatmaa is what is called Moha. The operating individual along with its identity and individuality is called the Jivaa or Ahankara that interacts with the world.

It is ignorance leading to erroneous thinking and subjective distortions of perceptions that lead one to wrong conclusions, wrongful actions, self defeating behaviors and that very often lead to failures, sorrow and distress for oneself and others. Thus moha becomes the cause of troublesome outcomes and grief. This is described as mohanimmita-shoka.

The Journey Within

One can see that moha is unavoidable. However, it can be managed and dealt with. Rather than seeing it as bad thing, one can look upon it as an inconvenient by product of one's growth process and deal with it. One can deal with it because one is able to correct one's own errors. The great capacity for self awareness also means that one can learn to recognize one's thought process and correct oneself. Of course this requires one to be honest to oneself with respect to one's thinking, judgments and actions. It requires one to be objective towards oneself as much or even more than one is objective towards others. Justifying, rationalizing, blaming others for ones actions and decisions do not help this process. An important aspect of one's growth involves what is called as 'corrective thinking'. Everyone performs actions at times based on wrongful thinking that lead to undesirable consequences. If one is able to learn from ones errors and avoid them subsequently, then even a wrongful action becomes a learning experience. If one does not learn from ones errors then they can become a means of reinforcing such erroneous thinking and behavior. One thus ends up repeating ones mistakes, not an unusual occurrence by any means. One therefore needs to be ready to question the validity of one's own thought process and conclusions. Additionally it is important to understand and cultivate values that conform to universal values called Dharma.

On a more fundamental level moha in regards to the fundamental self ignorance can be removed by pursuing Aatmajnanam , self knowledge. In the Bhagavad Gita when Arjuna asks Sri Krishna for a permanent solution to the fundamental problem of sorrow and limitation pertaining to an individual, Sri Krishna teaches him the essential nature of Aatmaa as being essentially free from limitation. This teaching is the subject matter of Bhagavad Gita.

- Sri Dhira Chaitanyaji

to be continued ...

How many flags do I carry?

How many flags do I carry?

I salute a national flag, a state flag,
The flag representing my University.

I have a family crest on a flag,
A flag of my club on my lapel,
Aiding my identity as
One special among the many.

Even the company I work for
Gives me its logo on my shirt.

Serving in the military
Left me with a flag I carry
With dignity and pride.

Then the flag so special to me,
The flag of my ideology,
It sets me apart from others,
A sign of my superiority!?

Flags.....

Do they unite, or do they divide?
They unite those standing beneath,
Giving them strength and identity.

While dividing those standing outside
Making them strangers and freaks.

How many flags do I carry?

Why do we need them,
Why do we seek them?
Why do we die for them?
Why do we burn them?
Why do we love or abhor them?

All depends on what one desires
They can help one grow and mature
Or make one regress and retire.

The human mind, in many ways strange,
Makes some see many in one
And some see one in many.

Ideas and thoughts will be many,
Wrong, right and full of uncertainty.

Within lies the light of insight
That discriminates to give clarity.

Seeing one while perceiving many,
Brings relief from strife and misery.

Knowing the One in the many
Gives peace born of tranquility.

In choosing carefully
Lies one Destiny!

- Sri Dhira Chaitanyaji

Guru tradition was a significant event for Purna Vidya. The event started on 5 th July, 2020 with a beautiful Guru-paduka puja with mantra recitations by Swami Siddhabodhananda and puja performance by Sri Arulji.

Ammaji began her message by sharing her memories with her guru, Pujya Sri Swami Dayananda Saraswati and spoke eloquently about the value of Gratitude to one's tradition. She shared her guru's wish of making Purna Vidya's Heritage Books available to Hindu families around the globe and declared that the proud moment had come as the launch of the online courses would finally fulfill her guru's wish.

The event concluded by Swamiji lighting the lamp of the Sacred Knowledge and launched the Thirteen Online Courses of Purna Vidya Books, as an offering to Pujya Sri Swami Dayananda Saraswati! The online courses were displayed and the viewers got a glimpse into the great work done by the Foundation.

It was truly a memorable event marking yet another milestone for Purna Vidya's online study programs through its Vedanta and Vedic Heritage Courses!

pranams · with deep gratitude
Sadhana Retreat July 2020

THE POWER OF PRAYERS
(Weekend Vedanta Live on Saturday & Sunday)

DAKSHINAMURTHY STOTRAM
LORD SHIVA AS A GURU
by
Ammaji (Swamini Pramananda)

PROGRAMS COVERED

- Vaidyanatha Astakam
- Lingastakam
- Siva Pancaksara Stotram
- Sri Margabandhu Stotram
- Shiva Manasa Puja
- Uma Mahesvara Stotram

Starting from August 8th, 2020

Timings:
12:00 noon - 12:30 p.m.(IST)
Saturdays & Sundays

Register at : www.purnavidya.org/Prayers

Download and install the Zoom app from Playstore or App Store

For information and donation schemes contact

Off Siruvani Road, Pooluvapatti PO, Molapalayam,
Coimbatore-641101, Tamil Nadu, India.
Email : purnavidya@gmail.com

- +91 9701 222 770
- www.purnavidya.org
- purnavidyapage
- purnavidya

Upcoming Events

Course 1 - Starts on August 15th 2020

Ms. Rama Devi   Mr. Balasubramaniam

Age 7-12 Years

RAMAYANA
40 sessions
Frequency : Weekly Twice
Timings: Sat/3 p.m. - 4 p.m
Timings: Sun/3 p.m. - 4 p.m
(Indian Standard Time)

Course 2 - Starts on August 15th 2020

Ms. Vasumathi   Mr. Chandrasekhar

Age 7-12 Years

BHAGAVATAM
40 sessions
Frequency : Weekly Twice
Timings: Sat/11 a.m. -12 noon
Timings: Sun/11 a.m. -12 noon
(Indian Standard Time)

Course 3 - Starts on August 15th 2020

Ms. Vandana   Mr. Ramananda

Age 7-12 Years

MAHABHARATA
40 sessions
Frequency : Weekly Twice
Timings: Sat/2-3 p.m.
Timings: Sun/2-3 p.m.
(Indian Standard Time)

Course 4 - Starts on August 15th 2020

Ms. Smruthi   Mr. Anil Akkineni

Age 13-17 Years

VALUES
40 sessions
Frequency : Weekly Twice
Timings: Sat/5:30 p.m. - 6:30 p.m.
Timings: Sun/5:30 p.m. - 6:30 p.m.
(Indian Standard Time)

Course 5 - Starts on August 15th 2020

Mr. Chandrasekhar

Age 7-12 Years

STOTRAM CHANTING
40 sessions
Frequency : Weekly Twice
Timings: Sat/4-5 p.m.
Timings: Sun/4-5 p.m.
(Indian Standard Time)

Register at : www.purnavidya.org/vhtp

Download and install the Zoom app from Playstore or App Store

For information and donation schemes contact

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

Email : purnavidya@gmail.com

+91 9701 222 770
www.purnavidya.org
purnavidyapage
purnavidya

Videos Pendrives

Vedic Heritage of India

1. Awareness Program
  a. Sudampati – The Happy Couple
  b. Sugrihini – The Home Maker
  c. Sukanya – The Young Maiden
  d. Sukumara – The Young Man

2. General Talks
  a. Temple Consecration
  b. What is Success – A Talk for Kids
  c. Unity in Diversity
  d. Varna Dharma – The Four Divisions of Human Society
  e. Ashrama Dharma – The Four Stages of Life

A Dialogue with Ammaji
  a. The Planet Earth Interview – Part 1
  b. The Planet Earth Interview – Part 2
  c. The Paradox – Interview - Part 1
  d. The Paradox – Interview - Part 2

Vedic Heritage of India

1. **Purna Vidya Books Part 1 & 2**
   Purna Vidya Teacher Training Course
2. **Puja & Prayers**
3. **Awareness Programs**
   a. Sugrhini
   b. Sukanya
4. **Sri Rama & Sri Krishna Leela**
   a. Ganesa-Pancharatnam
   b. Sri Ramahrdayam – (a Selection From Adhyatma Ramayana)
   c. Samksepa Ramayana – (Essence of Valmiki Ramayana)
   d. Govindastakam – (8 Verses in glory of Lord Krishna)

Message from Editorial Team

Namaste Dear Friends!

In Ramayana, Lord Rama shows his capacity for accommodation repeatedly in his life story. When Lord Rama finds out about his banishment, he shows no anger towards Kaikeyi. He corrects Laksmana's erroneous thinking when Laksmana expresses anger and disrespect towards her.

Lord Rama even extends accommodation to his enemies. When Vibhisana comes to him for protection, Lord Rama accepts him as a friend, even though others advise him against it.

Lord Rama's magnanimity in accomodating others' misgivings gained him the love and respect of men and the higher worlds alike. May one cultivate this noble virtue as the blessings of Lord Rama.

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