



NEWSLETTER

October 2018, Volume 1

AMMAJI'S MESSAGE



"We are pleased to initiate yet another platform for communication with our students and supporters, namely, the launch of Purna Vidya Newsletter. While the primary function of any newsletter is to present it's global work to wider audiences, I also look upon this space to engage our readers in our spiritual work by presenting reflections, thought-provoking messages, and extending our invitation to participate in our retreats, courses, pilgrimages and charities. As an interactive platform, we welcome your ideas and your comments with reference to our content so that we can make the newsletter a space that is beautiful, alive and vibrant, which shares the best of ourselves with the world community. I congratulate our team of teachers who took this initiative to bring Purna Vidya's global family together on this new platform."

Love and blessings for a successful launch!

- Ammaji

INSPIRATIONS....

QUOTES FROM AMMAJI

O Devi Ma, you are the essence of life! You came on Earth in the form of holy waters. Without you, we are nothing, O Mother! Guide us to be simple, pure and gracefully live our lives in dignity and peace.

ONGOING EVENTS

NAVARĀTRI

9-19 October 2018 (Tapasyalayam - Uttarkashi)

10-19 October 2018 (Purna Vidya Foundation-Coimbatore)

The most awaited Navarātri retreat has arrived at both our ashrams! This is the time of the year for intensive worship,



PAST EVENTS

LAUNCH OF PURNA VIDYA'S VERY OWN ONLINE COURSES !

INTRODUCTORY BHAGAVADGITA



With Lord Venugopalaswamy's blessings, on the sacred day of Krishna Jayanti, 2 September 2018, Purna Vidya launched its online courses on the Bhagavad Gīta, Upaniṣads and Yoga sūtras.

**Jump-start your Inner Awakening
by registering here!**

<https://purna-vidya.learnworlds.com>

WORLD HINDU CONGRESS

7-9 SEPTEMBER, CHICAGO

Ammaji was recently invited to participate as a speaker at the World Hindu Congress held at Chicago, USA. 2500 delegates from across 60 countries spoke on various subjects and reinforced Hindu solidarity at this landmark event.



Ammaji gave a dynamic speech on "The relevance of Vedanta, the spiritual knowledge tradition in the present society".

Video of Ammaji's speech

<https://www.youtube.com/watch?v=IZUGurpSRLc>



GAṆEŚĀ CATURTHI

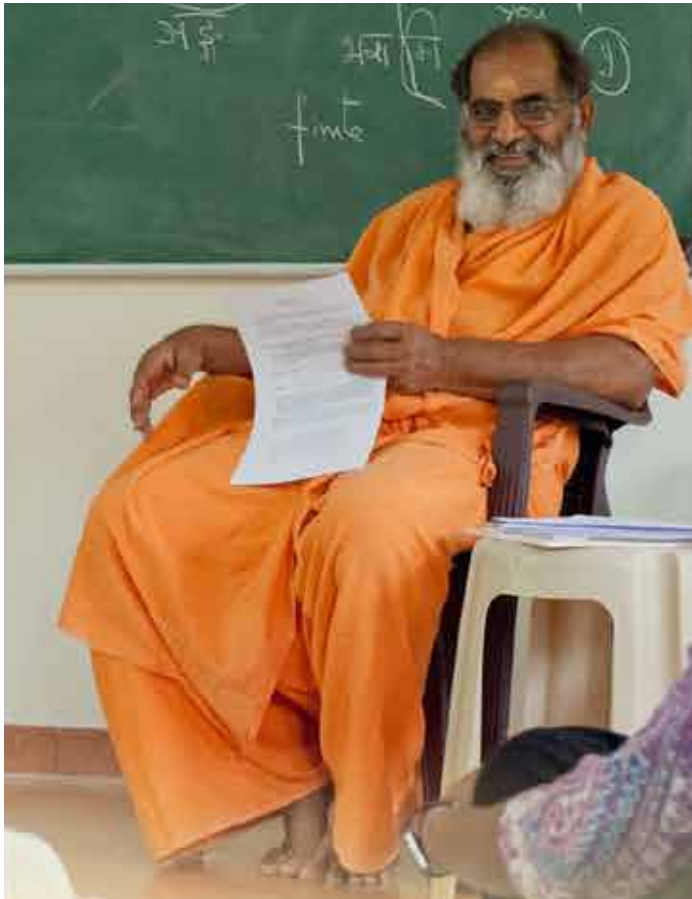
12-14 SEPTEMBER 2018 (SINGAPORE)



The Hindu Centre in Singapore invited Ammaji to lead the Gaṇeśa Caturthi celebrations this year as she had the previous 4 years. Her presence and teachings lifted the hearts of many of her students in Singapore and certainly rendered this auspicious occasion memorable!

PURNA VIDYA CELEBRATES

SWAMI SIDDHABODHANANDA'S BIRTHDAY IN SEPTEMBER!



Purna Vidya celebrated Swamiji's 72nd birthday in a meaningful way by providing relief for families affected by the Kerala Floods (families in and around Pandalam, Swamiji's birthplace), and for the Adivasi community near Purna Vidya Foundation (Coimbatore).

Support was given in the form of food supplies and financial assistance. The students and well-wishers of PurnaVidya also gathered at the PurnaVidya Foundation ashram to join Swamiji and Ammaji in prayers to the Lord for the socio-economic upliftment of the poor and those affected by the Kerala floods.



AWAKEN TO YOUR TRUTH!

JIVANMUKTI: LIBERATION WHILE LIVING

The Vedas classify all human pursuits into 4 common ends, known as puruṣārthas: dharma (ethics), artha (securities), kāma (pleasures) and mokṣa (liberation). While the pursuits of artha and kāma are more or less common to all living beings, **dharma and mokṣa are unique to human beings.**

Artha, being the foremost urge in every individual, should necessarily be the first in the order of puruṣārthas. But in the tradition, dharma is given the first place because of its importance in choosing the means of gaining both artha as well as kāma. Kāma is also a puruṣārthas in as much as mere survival is not enough for a human being; every person alive wants to be happy.

Insecurity and unhappiness are not mere psychological traits. They are much more basic, being centred on the core person. Neither the physical body nor the mind has any sense of insecurity or unhappiness. It is the self-conscious person, manifesting in the sense of "I" who feels insecure and unhappy. Therefore, the basic problem of the human being is the sense that "I am insecure", "I am unhappy".

There is no solution to this problem of insecurity and unhappiness through the fulfilment of desires. No matter how long or how I create conducive situations, replete with desirable objects and persons, the basic problem will never be adequately addressed.

It is a common experience that the insecure and unhappy person continues to be the same no matter how many times he or she tries to be otherwise. This process of becoming is called 'sa sāra'. **Freedom from this is struggle to acquire and become is called 'mokṣa'.** Essentially, everyone is struggling to gain mokṣa even though he or she may not have recognised this pursuit backing all other pursuits in life.

The solution to this basic problem can only be in the form of self-knowledge wherein I recognise that "I am already free from insecurity and unhappiness". Such an understanding is not the end product of any becoming process. Either I am already free from being insecure, unhappy and limited, or I am bound forever.

SELF KNOWLEDGE!

If I am already free, I have to know myself. In the Vedic vision, the self is free. **The Vedic tradition holds a body of knowledge which helps one recognise the nature of oneself as full and complete.** That is the reason why the ultimate goal of life is not called salvation, but freedom, mokṣa. It is already the nature of one's self which is not produced (utpādya), reached (āpya), modified (vikārya), or purified (saśkārya). Karma (action) whether religious or worldly, can only produce these 4 types of results. Mokṣa, being the nature of the self, is not any of these 4 types of results. **The self, already being self-existent, is self-evident and the sense of bondage centred on oneself is due to ignorance and error.** Thus, self-knowledge is mokṣa, which is gained only by knowing the self as free from any form of limitation.

Any knowledge is as true as its object because it is not subject to choice. An apple is an apple. One does not have the option of taking it as an orange. Knowledge of the self is no exception to this rule. It is as true as the self. **The Upaniṣads reveal that the self is limitless, and methodically lead one to the discovery of this fact.** The ignorance of the self is therefore the source of a life characterised by the pursuit of security and countless other ends. Thus, the whole pursuit of mokṣa is reduced to the pursuit of self-knowledge. And the one who has come to know the self to be free, is a free person. **Such a person is called a 'jīvan-mukta' and his or her state of freedom is called 'jīvan-mukti', freedom here and now.**

To be continued...



VEDIC WOMEN



In the vision of the Vedas, the essential nature of a human being is of the nature of limitlessness. The Upaniṣads describe the nature of the self to be imperceptible and devoid of attributes such as colour, form and gender. The self is neither spatially limited nor bound by time. The discovery of oneself in the light of this vision is known as mokṣa, liberation. This freedom, being the ultimate end of a human being, is open to both men and women.

Thus, the Vedas did not bar women from Vedic learning and the pursuit of mokṣa. The stories of learned women like Gārgī, the daughter of Sage Vācaknu (BṛhadāraṇyakaUpaniṣad 3.6) and Maitreyi, the wife of sage Yājñavalkya (BṛhadāraṇyakaUpaniṣad 2.4), stand as evidence to this fact.

The Ṛg Veda contains many hymns attributed to women seers, Brahmavādinis, such as Ghoṣā, Ghodhā and Apālā. Further, the ṛṣi-tarpaṇa, offering of water oblations to sages, includes 3 women seers, Gārgī Vācaknavī, Vaḍavā Prātītheyi and Sulabhā Maitreyi.

Dear Vedic women,

Embrace the feminine energy within you! Embrace the words of wisdom of our scriptures! Embrace our beautiful and profound Vedic culture! Embrace Divinity and awaken to your Essential Self!

Love,
Ammaji

CHILDREN'S CORNER



WORSHIP AND FESTIVALS

Festivals bring to light the fundamental unity underlying the diverse Indian culture. Not only do these sacred days enshrine and enliven the ancient traditions, they remind one of India's rich history and culture. Generally, festivals are celebrated through prayer, fasting and rituals. Offerings are also made to the Lord and ancestors, and gifts are exchanged with relatives.

Besides being a time for introspection, festivals are occasions for celebration and merriment. Festivals lend joy, zest and variety to life's routine. They strengthen the bonds between family members and social groups. Times of celebration also provide occasions for resolving jealousies and animosities.

Some popularly observed festivals are Makara-sa krānti, Śivarātri. Rāmanavami, Janmāṣṭami, Gaṇeśa Caturthi, Navarātri and Dīpāvali.

NAVARĀTRI

This festival is celebrated in glorification of Goddess Śakti's victory over Mahiṣāsura, a buffalo-headed demon. According to another story, Daśarā marks the victory of Lord Rāma over Rāvaṇa on the tenth day of the war. Daśarā is celebrated over 10 days beginning with the first day of the bright fortnight of Aśvina (September-October). The first 9 days are popularly known as Navarātri. Goddess Śakti is propitiated in the form of Goddess Durgā, Lakṣmi and Sarasvatī successively, for 3 days each. In Bengal, Goddess Durgā is worshipped for 9 days.

SOMETHING TO THINK ABOUT...

Which festivals do you like celebrating? Why?

Many people prepare different kinds of offerings during festivals. Which are they? What are the offerings prepared in your home?

STUDENTS' REFLECTIONS



PURNA VIDYA - A SACRED SPACE

“Swamiji and Ammaji have reiterated again and again the guidelines for successful living as a spiritual seeker like how patiently Bhagavān Krishna explained the truth of the Higher Self to Arjuna. What they have shared is also revealed in our śāstras - the universe is in order. There is a master plan for each of us and we have to learn to surrender to this divinely ordained plan and graciously accept all that comes our way instead of fighting against it which then leads to anger and confusion. It takes a mature mind to accept that I, the individual, have only control over my actions but not over the results of my actions, and that all which happens is ultimately for my good and for my personal growth. Bhagavān is unconditional love and in seeing that truth, I come to accept whatever comes my way as prasādam. I also come to see myself as a spiritual being having a human experience. What separates me from another being in this universe is only in name and form. This realisation in itself brings tears of humility and also that I am never alone. I am always being cradled in this infinite Grace. This attitudinal shift is what accelerates the growth of the seeker. For this growth to happen, the mind needs to be in a safe space; calm and at peace. This is what exactly the Purna Vidya ashrams offer.” -
Malar, Singapore

MESSAGE FROM THE EDITORIAL TEAM

Namaste dear friends!

We hope that you like this inaugural issue of Purna Vidya's Newsletter.

In line with Ammaji's vision of making this newsletter a more interactive space, we invite feedback and contributions to our subsequent volumes. Contributions can be in the form of writings for the various sections (in line with our Parampara's teachings), photos, or any other resources you feel will enrich this platform!

Please connect with us through - purnavidyaprograms@gmail.com

Happy reading!