



NEWSLETTER

Ammaji's Message



Janus was an important Roman god who protected doorways and gateways. He had two faces, one looking forward, the other backward, just as a door faces two ways. He was also the god of beginnings and endings: January, the first month of the modern calendar year, was named after him. Janus represents all beginnings and possesses the ability to see all things past and future. Similarly, we consider January to be the month in which we not only reflect on the previous year but also get ready to move ahead looking forward with hope to aspire and achieve.

The tradition of making New Year's Resolutions reflects on the very best qualities of human nature – the ability to reflect on and assess our lives in terms of the goals we set for ourselves and the principles we believe in. It's still not too late to formulate a self-improvement plan to make our outer lives and inner selves better by adopting more positive attitudes, living up to our highest values, and strengthening our relationships.

Resolve not to waste time and energy complaining, condemning, resenting, regretting, and worrying. Replace griping with gratitude. Make a daily conscious effort to approach every problem and opportunity with positive energy, enthusiasm, optimism, and even self-conscious cheerfulness.

Next, resolve to pay more attention to your moral compass and your beliefs about right and wrong. Promise yourself to be more scrupulous about being honest, keeping promises, and standing strong against temptations. Commit to doing the right thing even when it may cost more than you want to pay, and be more accountable, respectful, fair, and compassionate. Treat your character as your most important asset.

Finally, resolve to improve your relationships. Help people feel better about themselves, not worse. Overcome the impulse to criticize, scold, and condemn, and instead look for every opportunity to praise, encourage, and support. Above all, always remember – love and compassion is your essential nature. Tap it and discover your inner peace!

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Purna Vidya family



Awaken to The Truth

Continued from Volume 16

Lord Dakṣiṇāmūrti



Lord Dakṣiṇāmūrti is Lord Śiva manifest as the first teacher. It is said in the purāṇas that in the beginning of creation Lord Brahmā, the creator, created out of his mind four progenies known as the Sanatkumāras: Sanaka, Sanandana, Sanatkumāra and Sanatsujāta. It is said that Lord Brahmā asked them to join him in the task of creation. However, they were renunciates by nature and even at a young age, possessed a keen desire to know the truth. The Sanatkumāras set out in the northern direction in search of truth. They performed great penance to please the Lord. Lord Śiva appeared before them in the form of Dakṣiṇāmūrti and imparted self-knowledge to the Sanatkumāras. It is said that Lord Dakṣiṇāmūrti in silent exposition revealed the truth, which is the identity between the individual and Brahman, the limitless. This identity is revealed by a symbolic hand gesture called the cinmudrā or jñāna-mudrā.

The Word Dakṣiṇā

The word 'dakṣiṇā' means south and the word 'mūrti' means form. Dakṣiṇāmūrti means the form which is facing south. The Lord is depicted as teaching while facing the southern direction. The students, on the other hand, face north. The Sanskrit word for north is uttara, which means 'to rise and cross over'. This direction symbolises the human quest for overcoming limitations and gaining mokṣa, liberation. Therefore, the disciples are facing north. The south, on the other hand, is associated with ignorance and death. The teacher faces south because he is enlightened and has conquered death.

Ever Young

We are told of the wonder that under the banyan tree sits the teacher who is ever young surrounded by disciples who are old. Dakṣiṇāmūrti is ever young because the self never ages. He is beyond time and therefore free from birth and death and other modifications implied by time. He is of the nature of ānanda, fullness, which is manifest in his pleasing countenance. His disciples are depicted as old. Taking themselves to be the body, they are subject to repeated cycles of birth and death from beginningless time. Their age also symbolises emotional maturity, an important qualification in the pursuit of self-knowledge.

continued ...



Awaken to The Truth

The Form

Lord Dakṣiṇāmūrti represents the first teacher of spiritual knowledge. In the śāstra, he is given a particular form for the purpose of worship and contemplation. There are many features in this form and a certain meaning is associated with each of them.

Lord Dakṣiṇāmūrti has four hands. In his lower right hand, he exhibits the cinmudrā and also holds a japa-mālā. In his upper right hand, the Lord is holding a ḍamaru, a small drum. In his upper left hand we see fire, and in the lower left hand, a book. The sun and the moon adorn the crown of the Lord. We also see in his matted locks a maiden figure representing the Gaṅgā. In his right ear, the Lord wears a man's ear-ring, and in his left ear, a woman's ear-ring. He is adorned with necklaces and armlets, a belt and bracelets. His left foot is resting on his right thigh, in the posture called vīrāsana and his right foot presses a dwarf-like crouching demon called Apasmāra. Some of the features, such as the silent exposition, the cinmudrā, the book, the banyan tree and the demon Apasmāra are peculiar to the Dakṣiṇāmūrti form, while the rest of the features are associated with Lord Śiva in general.

Lord Śiva is the substratum upon which the play of the creation, sustenance and destruction of the universe takes place. The ḍamaru, the small drum, symbolises creation, whereas fire stands for destruction. The śāstra describes the whole cosmos as the body of the Lord with heaven as his head, earth as his feet and the sun and the moon as his eyes. The various ornaments represent the glories of the Lord. The entire form represents the Lord as the creation which is made up of the five basic elements: space, air, fire, water and earth. The drum, which produces sound, stands for the element space. His matted locks held together by a bandanna, or band represent air. Space and air being invisible to the eye, their presence is inferred by these symbols. Fire is shown in one hand in the form of a torch and water is represented by the Gaṅgā flowing from his head. Earth is represented by the whole form and also by the ashes smeared on the body of the Lord.

The banyan tree represents saṃsāra, or the limitations of worldly existence, a commonly used metaphor in the scriptures. However, saṃsāra has its reality in Brahman which is the root and therefore Lord Dakṣiṇāmūrti is shown as seated at the root of the tree. The bull on which the Lord rides stands for dharma, justice and virtue. His name is Nandikeśvara, the Lord of joy; or Nandi, meaning joyful. He is a great devotee of Lord Śiva and according to the Purāṇas, he is said to have performed a great penance at a place called Uttaramayūra-kṣetra. Lord Śiva, pleased with his penance, appeared before him in the form of Dakṣiṇāmūrti and taught him. Nandikeśvara is considered to be one of the ācāryas of Saivism.

Lord Śiva is said to be Ardhanārīśvara, half male and half female, representing the intelligent cause and the material cause of the creation, respectively. This union is symbolically represented in Lord Dakṣiṇāmūrti who wears a male ear-ring in the right ear and a female ear-ring in the left ear.

Every traditional Śiva temple has, to the right of the sanctum, an altar for Lord Dakṣiṇāmūrti. Special worship is performed on Dakṣiṇāmūrti-jayanti, which falls on the eleventh day of the bright half of the lunar cycle in the month of Caitra (March-April).

to be continued ...



Vedanta Parampara

Continued from Volume 16

Forbearance



Titikṣā, forbearance, is a capacity to tolerate and endure situations. It is defined in Sanskrit as follows:

**सहनं सर्वदुःखानाम् अप्रतीकारपूर्वकम्
चिन्ताविलापरहितं सा तितिक्षा निगद्यते ॥**

*sahanam sarvaduḥkhānām apratīkāra-pūrvakam
cintāvilāparahitam sa titikṣā nigadyate*

“Enduring all uncomfortable situations without a desire to remedy them and without worrying or complaining about them is called forbearance.” One constantly faces situations that create discomfort. One option is to change them. When one cannot change a situation, the attitude with which one lives with it determines one’s state of mind. Titikṣā is an attitude of cheerful acceptance of uncomfortable situations that cannot be changed. Constant complaining about an uncomfortable situation, such as the weather, noise, or traffic, does not change it. Worrying about a situation only incapacitates oneself. If one cannot endure small discomforts cheerfully, more difficult situations will appear insurmountable and will make one feel weak. By practising titikṣā, one discovers the strength to cheerfully deal with discomforts in life. One develops titikṣā by appreciating that any difficult situation is temporary. This is pointed out by Lord Kṛṣṇa in the Bhagavad Gītā (2.14):

**मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥**

*mātrāsparśāstu kaunteya śītoṣṇa-sukhaduḥkhadhāḥ
āgamāpāyino nityāstāmstitikṣasva bhārata*

“The sense organs’ contacts with the sensory world give rise to cold and heat, pleasure and pain, O son of Kuntī! They come and go. They are not constant. Endure them, O descendant of Bharata.”

In telling Arjuna to endure the pairs of opposites, Lord Kṛṣṇa is not giving advice, but teaching how to be objective. Both pleasant and painful experiences are transitory. Not recognising this, one tends to behave as though good situations go and unpleasant ones linger. Understanding the changeable nature of both helps one to be objective and to develop the capacity for titikṣā.

to be continued ...

Past Events



Purna Vidya Foundation felt blessed with the arrival of Sri Dhiraji Chaitanya. Though the visit to the ashram was brief, precious moments were spent with students and Sevaks of the ashram. Satsangs and meetings were conducted, and radiant moments of Ammaji, with her dear brother, Sri Dhiraji Chaitanya were captured.





Past Events





Past Events



Sri Swamiji and Ammaji visited Arsha Vidya Tirth and conducted a Family Retreat, "God, My Family Member" for Swami Brahmaparanandaji's students and disciples. The children of the Chatralaya shared their talents in Bhajans and Pujas as well as willingness to serve all those who had come. It was a memorable stay and a reunion with our Jaipur Arsha Vidya Family.





Past Events



One of the most vibrant programs for the Young has been 'Ekagrata - An Inner Focus', an outbound learning camp for kids appearing for Board-exams. The youngsters were inspired by the calm and sheltered atmosphere of the ashram. They learnt lessons in Self-Awakening while playing, walking, doing Yoga, and listening to the messages from Swamiji, Ammaji, Arulji, Sundari and Ramadevi. Many were deeply touched having personal counseling sessions with Ammaji and returned feeling blessed and joyful!





Past Events



Every Year Purna Vidya Foundation enjoys an intimate celebration of Pongal with its Staff, who dance and sing at the arrival of Northern Solastice. Prayers of Gratitude are made to Lord Sun and Pongal-rice is offered.





Children's Corner

Hari Om,
Purna Vidya ashram will be conducting a slogan writing contest for National Youth Day (Birthday of Swami Vivekananda)

Topic: A message for young Indians

Rules for the slogan writing contest.

- The slogans should be related to the topic given.
- The quotes of Swami Vivekananda should not be simply copied and given as slogans.
- The message should be original and should be only in ENGLISH.
- The slogan should be only within 6-15 words (excluding articles and prepositions)
- The last date for receiving the slogans 01/02/2020
- The slogans should only be sent by mail to the following mail id 'purnavidya.newsletter@gmail.com'
- The contest is open to students of classes 5 to 12.
- The participants should provide their names in capitals along with their class/section and name of their school.

We also welcome articles from the students regarding the new year resolutions they have made for this year and also why they have made such a resolution. The last date for these articles will be 10/02/2020. These articles should be sent only to 'purnavidya.newsletter@gmail.com' with all the other details as above. We look forward to your participation in large numbers

- R. Ramadevi. Editor, Purna Vidya Newsletter



2020 Program Calendar

Purna Vidya
Foundation

2020
Program Calendar

Month	<i>Open your heart and receive God's reflection in you!</i> Ammaji's Travels	Ashram's Events
Jan	Jan 29-Feb.12 : Vedanta Teachings & Meditation (Middle East)	8-9 : Teachers' Training Camp 23-24 : Outbound Learning Camp
Feb	Feb -22 - Mar - 1 : Bhagavad Gita & Vedic Heritage Teaching (Sydney, Australia)	19-21 : Siva Puranam Retreat (in Tamil) 21 : Mahasivaratri Celebrations
Mar	2-13 : Bhagavad Gita & Vedic Heritage Teaching Program	
Apr	2-13 : Bhagavad Gita & Vedic Heritage Teaching Program (Brisbane, Australia)	16-18 : Teachers' Training Camp (Purna Vidya Foundation, Coimbatore)
May	May 25-Jun 2 : Ganga Dasahara Vedanta Retreat (Tapasyalayam, Uttarkashi)	
Jun		21 : International Yoga Day Celebrations
Jul	10-12 : Gita Utsav, Family Retreat (UK) 13-15 : Vedanta Sadhana Retreat (UK) 16-23 : Vedanta Workshops (Germany) 24-26 : Vedanta Sadhana Retreat (Munich, Germany) July 28-Aug.2 : Vedanta Yoga Philosophy TTC, (Germany)	5 : Guru Purnima Celebrations 11: Leadership & School Management Camp (Purna Vidya Foundation, Coimbatore)
Aug	7-14 -: Bhagavad Gita Workshops (Florence, Italy)	15-16 : Narayaneeyam Retreat (Purna Vidya Foundation, Coimbatore)
Sep		6 : Purna Vidya Utsav (Chennai) 12 : Purna Vidya Utsav (Coimbatore) 19 : Leadership & School Management Camp
Oct	17-27 : Navaratri Puja Retreats (Tapasyalayam, Uttarkasi / Purna Vidya Foundation , Coimbatore)	
Nov	Nov. 1-Dec.1 : Vedanta Course (Purna Vidya Foundation, Coimbatore) 25 : Gita Jayanti Celebrations	
Dec	4-15 : Vishnu Sahasranama Retreat (Purna Vidya Foundation, Coimbatore)	

Jan. to Apr. : Outbound Learning Camps
May to Aug. : Teachers' Training Camps / Workshops
Sep. to Dec. : New School Orientation Workshops



Online learning programmes



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Reflections

Reflections from Vedanta Students, Purna Vidya Foundation



You feel as the child coming back home after a long journey and I immediately felt - Here I can rest. Swamiji and Ammaji are my spiritual parents now. Someone in our group said, "Ammaji is like a goddess". Actually for me, she is a Goddess! She really cares about you, she can feel inside your heart, she always find the right words and during the whole month I was cocooned as I've never been in my whole life.

The teaching has an extraordinary level. Vedanta becomes a living Vedanta, not a philosophical topic which, if you are lucky enough to understand, remains in your intellect! Samskritam studies were fascinating; Thanks to Swamiji who made us forget about the difficulty of learning this amazing God's language.

I could write forever but my words will always be a very pale shadow of my journey in the Purna Vidya Ashram! All I can say is "Thank You!"

Ambika (Marie Midavaine), France-Italy

What an amazing course, ashram and teachers. I have been studying yoga for the last 13 years and this was the first course I feel I have gone into the heart of the true teachings of philosophy of yoga. Ammaji is a wonderful, engaging and inspiring teacher. Not only is the format of the course very well constructed but the delivery holds your attention.

Everything about this place: the rooms, the food, the schedule, is excellent, but the best thing about it, is this is the real deal. If you are looking for authentic teaching of Vedanta in India, this is the place. Look no further.

Lucilla Hammond, Australia



Message from Editorial Team

Namaste Dear Friends!

Every time a new year rolls around, people set out to better themselves. They promise they will lose weight, find a new job, or maybe even take that vacation they've always talked about. But how many of us stick on and achieve ?

Unfortunately for many of us the results of our resolutions take on an all too familiar pattern. The first of the year we start off absolutely determined to follow through on our goals. Excited and invigorated, we think that this year will be different from the last, when our resolutions went by the wayside. But, once again, come February or even earlier, the majority of us have abandoned our goals altogether. We endeavor to improve ourselves, yet many more resolutions end up unmet than kept.

So why then do we continue to make resolutions year after year even though less than half of us actually follow through on them? For some it is a matter of tradition. Another reason is the allure of starting from scratch. What ideas do you have for this brand new year? Whatever you decide to do in order to make 2012 a better year for yourself and others, pick resolutions you believe you can stick to and then take stock, plan ahead, make the commitment, and do the best you can to accomplish your goals. You may well be surprised, and impressed, at what a difference it can make in your life and perhaps in the lives of those around you. HAPPY NEW YEAR!

Best wishes from the Purna Vidya Newsletter team to you all for a progressive and prosperous year ahead. 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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