



# pūrṇa vidyā newsletter 01|24

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## Ammaji's Message

Dear Readers,

Truth of time seems fundamentally real and important in the relative world. We base our entire life in time – time to make resolutions on new year, time to celebrate birthdays and special occasions. Our calendars are packed with activities and events and time to time we fulfil our different roles. Just as seasons come and go, time is represented through change. Every moment confirms the existence of time. There are many “nows” which took place five minutes ago which does not exist any longer. As soon as we attempt to measure a moment it is gone. Thus every now becomes a past almost instantaneously. If time is real every species in the universe should experience it the same way. But in reality do we all experience time the same way? One may find having time as boredom while another says “I am so busy I have no time to even take a break.”

>>>





People say “time flies”; “time heals” and “time is precious.” The clock time of technology is not the same as the psychological time we experience. Psychological time is subjective. Does time exist for someone who is in a coma or dementia? It doesn’t! Time is in our awareness. When time is in our awareness, what do we do with it? It is said that time waste is life waste. Thus what do we do with the time that we are given? We can’t get back time that has been wasted. Though money has often been viewed as the most valuable resource by many, do we know that when we lose money we can earn it back. However, with time, it is intangible and once it over, it is over.

Time is a valuable treasure that needs to be managed properly. Mastering time well is an essential skill to own, for good time management can help us in all aspects of life. In any relationship, time is a key element. Relationships are made or broken by the quality of time we invest. It’s not the quantity but rather quality that is important, for quality is the main difference between deep and fulfilling relationships versus one that is shallow.

When we procrastinate what we are supposed to do, we are actually whiling away time. This procrastination makes us lead and live a dull and unaware-full life. Scrolling through social media and worrying are the easiest and common ways of time waste. We need to learn to conserve and project that energy elsewhere. We need to re-learn to use our time properly in a positive manner. Do we ultimately know what our goal is and what effort and amount of time I’m putting in to lead a more purposeful and enabling life to reach that goal? It is said that Time is God. Thus by filling our time with good thoughts and actions we are honouring God. As we start the year, may we be more mindful of where our time is being spent for our actions of now decides what’s to come next!



Love and Blessings,

*Ammaji*



## Śiva-aparādha-kṣamāpaṇa-stotram > Part 14

आयुर्नश्यति पश्यतां प्रतिदिनं याति क्षयं यौवनम्  
प्रत्यायान्ति गताः पुनर्न दिवसाः कालोजगद्भक्षकः।  
लक्ष्मीस्तोयतरङ्गभङ्गचपला विद्युच्चलं जीवितम्  
तस्मात्त्वामं शरणगतं शरणद त्वं रक्ष रक्षाधुना ॥१३

*āyurnaśyati paśyatām pratidinaṃ yāti kṣayaṃ yauvanaṃ  
pratyāyānti gatāḥ punarna divasāḥ kālōjagadbhakṣakaḥ।  
lakṣmīstōyatarāṅgabhaṅgachapalā vidyuchchalaṃ jīvitaṃ  
tasmāt tvāṃ śaraṇāgataṃ śaraṇada tvāṃ rakṣarakṣādhunā ॥13*



The last line says "tasmāt, therefore, **tvāṃ śaraṇāgataṃ śaraṇadaṃ rakṣa rakṣādhunā,**" Our devotee finally is no longer going to turn anywhere else except to the feet of the Lord. So, he says, *śaraṇāgataṃ*, me who has come to your feet, *śaraṇadaṃ* hey Shiva! *śaraṇaṃ dadati iti śaraṇada*, oh śaraṇada, one who gives protection to those who have taken refuge, you are the one who gives protection. *rakṣa rakṣastvam*, may you protect me now. *adhunā*, means now, I want protection now. This is like a guy was continuously praying for a boon, and finally, the Lord came to him and asked, "What is it you want?" and he said, "Bhagawan, people tell me I don't have patience. I am so agitated that I don't have patience. Please give me patience now."

He is already impatient for patience. Like this, the devotee says, I have now woken up, and there-fore, oh Lord, protect me, protect me, now. Why, what happened to you suddenly? Why do you need to be saved like this? What is going on? He says, "**āyuhpratidinaṃnaśyati,**" every day my age is becoming shorter and shorter. Don't say I have lived 60 years and 70 years, just look at the closing point and recognize that the age is becoming shorter and shorter. Oh, when did it become short? He says, "**paśyatām,**" by simply watching.

By simply watching, suddenly you see that Monday has come; suddenly you close your eyes and wake up again, and another Monday has come... Time goes faster. It speeds up in January especially. On the first day of the year, we all make our resolutions and then commit to a great year. The next thing you know, it is 31st January; time moves so fast.

In Hindi, they say, 'dekhtedekhte' by simply watching every day is just going by, every day is simply going by, fleeting. **yāti kṣayaṃ yauvanam**, my youth which I take so much pride in, is going into a decline, and I am desperate to protect my youth. On one side, the hair is balding, and on the other side, this guy combs his hair from one side to the other in such a way that he can cover it all up. So, a little strand of hair from here comes all the way across, all to continue feeling that I am still young, I am still okay. You keep asking, hey, how do I look? The question should be, how do I feel, but I keep asking the other, how do I look.

>>> Why? Because I am desperate to hold on to my youth, *yāti kṣayaṃ yauvanam*, my youth is declining, and another big revelation to me is he says, *gatāḥ divasāḥ na punaḥ-pratyāyānti*, the days which have already gone do not come back. *na punaḥ pratyāyānti* means the days don't return; they don't come back; whatever is gone is over. Why is it over? Why can you not trace your past? Well, that is precisely what I try to do, keep remembering my past and get into big trouble and depression. I get stressed out remembering my past. Who asked you to remember your past? The past is gone; it is over. That is because it is precisely the nature of time, and he says, *kālō jagad-bhakṣakah*, time is a great glutton. It means time just gulps down, keeps on eating. There are some people who eat like that; we call them a glutton. Look at this guy; don't invite him for dinner because he eats like a glutton.

Glutton means just keeps consuming. We call fire a glutton because, however much ghee you put in the fire, it keeps saying, 'dil mange more, dil mange more' give me more, give me more, and here he says, *kālō jagad-bhakṣakah*. Time is like a glutton, and every day is moving so fast, and he gives a beautiful example and says, *lakṣmī-stōyatarāṅgabhaṅgachapalā vidyuchchalaṃ jīvitam*, Lakshmi, wealth is like *tōyatarāṅga*, wealth is like the water waves, *bhaṅgachapalā*, it is unsteady, it is not firm. Has money ever been firm? If you think money is firm, then only Goddess Lakshmi can save you. You have to pray to her because as she enters the home, she leaves; she doesn't believe in staying in one place; she keeps moving. She moves homes; she moves countries; she moves nations; she moves the economy. She keeps moving; she is that power that moves, and hence we call her, *chupalā*. She is unsteady like the water waves.

Not only wealth is unsteady, *vidyuchchalaṃ-jīvitam*, even life is like a lightning. It is said life is a short in the dark; it suddenly shows up and before you realize, you are already 82. How quickly life moves; how quickly we age; it is just amazing. If you have lived a certain length of time, you know precisely what this means, very very quick. This is how life is gone; therefore, I don't want to lose any more time like it is said in **Bhaja Govindam**,

मा कुरु धनजनयौवनगर्वम्  
हरति निमेषात्कालः सर्वम्।  
मायामयमिदमखिलं हित्वा  
ब्रह्मपदं त्वं प्रविश विदित्वा ॥

*mā kuru dhanajanayauvanagarvam  
harati nimeṣātkālaḥ sarvam.  
māyāmayamidamakhilaṃ hitvā  
brahmapadam tvaṃ praviśa veditvā*

He says, don't waste your time having been proud of dhana, wealth, of power, of jana, and yauvana, youth. Why should not I be proud? It is because, *haratinimeṣāt kālaḥ sarvam*, in a moment, time simply washes it all away; it takes away. Time is the last word; kala is the last laugh, and therefore, don't waste any more time. Don't live like a miser. The Upanishad says you are a miser if you have not spent enough time knowing who you are, living in your truth, living in your eternal happiness, awakening to your higher being, discovering that inner peace. If you have not given time to understand that you are the source of your happiness, you are the source of what you seek, If you have not made that shift in your life, then you are a *krpana*, you are a miser, you have not used this intellect that was given to you for this purpose.



You are a stingy fellow; you never opened your intellect; you never chose your path that could give you your answers, and so, don't waste any more time. Bhaja Govindam says, *māyāmayamidamakhilamhitvā*, understand, life is transient, time is transient, people are transient, materialism is transient, money is transient, everything is transient. When you know everything is transient, why would you go after it, go after brahmapadam, go after the destination that will give you permanence because you seek in life the permanence, and having said this he says,

करचरण कृतं वाक्कायजं कर्मजं वा ।  
श्रवणनयनजं वा मानसं वापराधं ।  
विहितमविहितं वा सर्वमेतत्क्षमस्व ।  
जय जय करुणाब्धे श्रीमहादेव शम्भो ॥

*karacarāṇa kṛtaṃ vākkāyajaṃ karmajaṃ vā.*  
*śravaṇanayanajaṃ vā mānasaṃ vāparādhaṃ.*  
*vihitamavihitaṃ vā sarvametatksamasva .*  
*jaya jaya karuṇābdhe śrīmahādeva śambho...*

In the concluding verse, our devotee recognizes that life in physicality has been full of omissions and commissions. We have hurt so many people, and many lives have been hurt that were never told to us. If these trees could only talk, they would show us how they have bled when humanity has cut trees for selfish purposes. Thousands and thousands of miles have been erased in the Amazon forest to the ground. If the trees could only speak, they would have shown us how they bled themselves to death. Life that has not been respected by us, so many omissions and commissions, the whole meat industry is about killing life. No wonder we have gone so far that we have caused climate change. We better regret. This is a time for us to be regretful for the wrong done and ask for forgiveness before nature decides that you don't need to be forgiven anymore because you will never learn as a human race. Before nature comes up with that decision and completes our life journey for once and for all. She won't do that because she is so kind; she is a mother.

Yet, we as a human race have a responsibility to be a contributor and not a consumer. We have become consumers and made nature the contributor. Instead, as the most intelligent beings of our planet, it should have been the other way. We should have been the contributor, and they should have been the consumer because they take so little from us in order to live. A mug of water is all a tree needs for its life. It does not ask you for buckets, but even for that, we don't care enough. Therefore, for all my omissions and commissions, *karacarāṇakṣtaṃ*, by my hands, by my legs, by my *karmendriyas*, whatever, I have done all the omissions and commissions, *aparādha*, *vāk*, through speech.

How much my language has hurt people, how I have distorted, I have never understood the power of words when I speak. I have never taken responsibility for how I speak, what I think, what I say; forgive me, O Lord, for hurting so many. Some have been kind enough to tell me, "oh! You have a bad tongue," and I even screamed at them more instead of understanding. Many have walked away from me without opening their mouths because of how much hurt I gave. Therefore, *vāk*, through my speech, *kāyajaṃ*, through my whole body, *karmajaṃvā*, through all my activities. In the second line, he moves to the jnanendriya, to the senses, and he says, *śravaṇanayanajaṃvā*, through my ears, through my eyes, so much hurt I have caused. I have been eavesdropping, doing things that I should not. If somebody says we are going to have a private conversation, you move to the other space, I move, alright, but I put my ear on the wall to hear what they say. So through my ears, through my senses, through my eyes, where I should not see something, I make a hole so that I can see their space.

This kind of violating privacies of people, everybody seeks to have their space, their privacy until they grow. They want to make their mistakes and learn. Allow them to learn the hard way; why do you care? We watch each other's phones; we scroll each other's numbers. That is how many good marriages fall apart because the wife scrolls the phone of the husband or vice versa. They are unable to give each other their space.

He says omissions and commissions are not only through my senses, *mānasam vāaparādham*, not only physical wrong, not only through my senses, I have done wrong mentally. When I close my eyes and sit, I am strategizing how to swallow the other one's business; I am making plans on how to eat up others' life bread. How to be that multinational who erases all small businesses to the ground. When I arrive, everybody else should go into extinction; this kind of philosophy which not only as an individual but as humanity we have owned up. As humanity, we have swallowed, and many are living for that. Therefore, what is it I have done, *vihitamavihitamvāsarvam*, what is to be done I did not do, and I was all the time busy manipulating situations, manipulating the world, manipulating people, arm-twisting. I thought this is the way to live. I never knew there are better ways to live, being docile.

Whenever we talk about being aligned and in harmony, people ask me, "Ammaji, does that mean I have become docile?" If I become docile, will others eat me up? Who said so? At least try for one year to be docile and see your power, your strength and how the universe walks with you to make your journey smooth. You live walking on a red carpet all the way. Trust the process because this is the process. Not the process of swallowing everybody else just because I want to live. That is not how nature's lessons are given to us. Therefore, *vihitamavihitam vā*, I have done what I am not supposed to do and I didn't do what I am supposed to do.

*Sarvametat kṣamasva*, Oh Lord! Please don't punish me for all my wrongs; I seek forgiveness. Why should he forgive? When you were doing all these didn't you think about how you should live? I remind the lord, O lord, you are *karuṇābdhe*, you are the ocean of compassion. Now look how clever we are? We seek forgiveness and want the other side to be an ocean of compassion; not hold the stick but hold us in compassion and love. Is that the treatment we have given others who have asked us for forgiveness? No, we always held the cane to punish in our relationships, but we want the divine to forgive. So he says, he *karuṇābdhe*, O ocean of compassion, O Shiva, you are *mahadeva*, you are the god of all gods, you are the cosmic being. Hey *sambho*, you are the one in whose presence everything comes good, auspicious, and sacred. You bring the sacred into the world, and I seek from you your compassion so that I don't lose more lifetime paying for the wrong activities.

In your compassion, if you have forgiven me, I can move on to discovering the higher truth of life. This is the idea of a devotee that I take refuge in you. This is how our tradition guides us in taking refuge in the lord, taking refuge in the guru because the guru is the one who gives you the teachings of the divine, and it is said,

गुरुचरणाम्बुजनिर्भरभक्तः  
संसारादचिराद्भव मुक्तः।  
सेन्द्रियमानसनियमादेव  
द्रक्ष्यसि निजहृदयस्थं देवम्॥  
*gurucaraṇāmbujanirbharabhakta:*  
*samsārādacirādbhava mukta:*  
*sendriyamānasaniyamādeva*  
*drakṣyasi nijahṛdayasthaṃ devam..*

In the concluding verse of Bhaja Govindam, he advises to trust yourself at the feet of your guru. Trust that you will find life's answers when you approach someone who has freed themselves from the shackles of afflictive life, samsara.



Go to such a master with discipline, with your senses and mind under control – *sendriyamānasaniyamādevam*. Go with the right qualifications, and then there is a promise given: *drakṣyasi nijahṛdayastham devam*, you will definitely come face to face with the sacred within you. You will see the lord residing in your heart. It is about surrendering to the divine, and divinity will speak to you.

The divine speaks through your master, who imparts the revelations of the divine. Take the lord as your guru, and in whatever form is appropriate to you, your guru will emerge. The teachings of the divine will come to your soul. With this prayer, the insightful devotee seeks respite and the truth of life.

This great devotee, who can see both sides of life, both the sun and the darkness, puts life in its proper perspective and finally surrenders to the divine in search of truth.

The beautiful series of teachings concludes with the devotee finding true answers. It is fitting that these teachings find refuge in these great verses, where Lord Shiva is regarded as the guru, imparting the highest knowledge of the self. When we meet again, we will embark on learning *Sri Dakṣiṇāmūrtistotram*, given to us by the visionary, saint, and scholar Adi Shankaracharya.





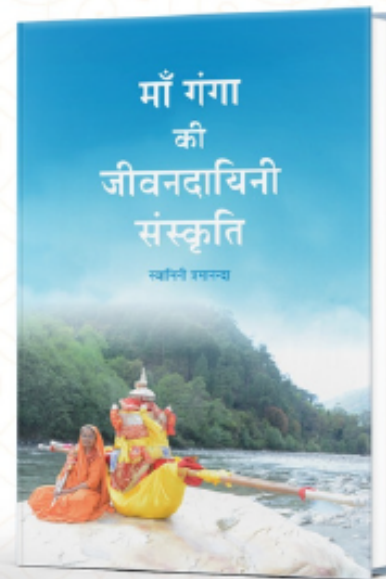
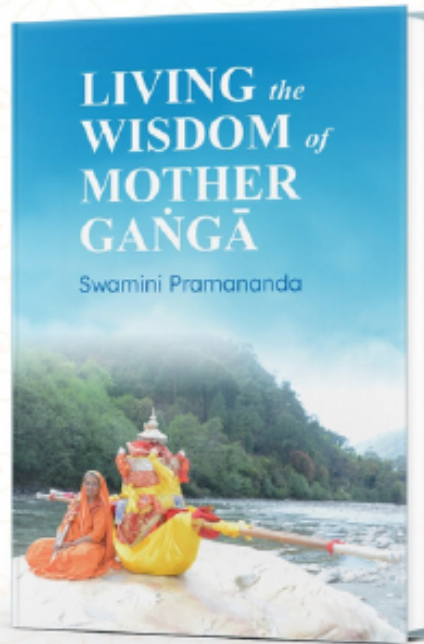
**Early Bird offer !! Pre-Order Now!!**

# LIVING *the* WISDOM of MOTHER GAṄGĀ

Ammaji's upcoming book is a candid narrative of her life journey as a pilgrim of life. She reveals the glory of Ganga, the lives of saints and villagers living in its mountains and valleys. The profound messages and teachings of spiritual India brought out by Ammaji is sure to be a source of inspiration and guidance to a seeker who is in quest of one's spiritual heritage.



QR code for pre-order site



To pre-order, visit <https://pv.purnavidya.org/preorder/>



Swamini Pramananda (affectionately known as Ammaji) is the Spiritual Leader and Visionary behind the organization, Purna Vidya, based in Coimbatore, Tamil Nadu. For the past 40 years, she has been sharing the vision of Oneness and Harmony based on Advaita philosophy with seekers around the world. She is a Vedānta teacher and a Sanskrit scholar. She has taught residential courses in Vedānta and Sanskrit in her guru, Pujya Sri Swami Dayananda Saraswati's gurukulam for over a decade and has authored nearly 30+ books.

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# Ayurvedic Yoga ♥<sup>24</sup>

*Namaste dear Sadhakas,*

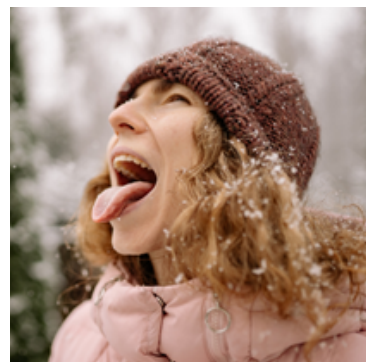
*This article is the first part of two - [Ayurvedic oral hygiene in the morning](#). In this article you will learn interesting facts about your body's detoxification processes and receive a detailed description of tongue scraping.*

Ayurveda focuses particularly on digestion because it is largely responsible for our general health. The digestive tract begins in the mouth with all its components. Especially in the nocturnal Pitta phase, many metabolic processes take place and the gastrointestinal tract has time to regenerate. Metabolic waste accumulates that the body no longer needs. These are excreted at night, for example through sweat. The metabolic residues also accumulate in the oral mucosa and cavity. You can notice this in the morning through a bad taste in your mouth. Therefore, Ayurveda recommends thoroughly cleaning the mouth as the uppermost part of the digestive system.

In the modern world we are mostly familiar with brushing our teeth. But from an Ayurvedic perspective, cleaning your teeth alone is not enough. Therefore, morning oral hygiene is expanded to include two important components: tongue scraping and oil pulling.

## ***Tongue scraping***

Tongue scraping also has a traditional place in natural medicine and is therefore not foreign per se in various cultures, but has simply been forgotten.



## Our tongue – more than just a muscle!

The tongue is a very strong muscle that helps us immensely with speaking, chewing, sucking and swallowing. In addition to these motor functions, our tongue is also a sensory organ with which we can perceive the different tastes, consistencies and temperatures of the food we eat.

Our tongue is covered by a protective layer of mucous membrane, contains the sensitive taste buds and, in the rear area, lymphatic tissue, which is important for immune defense.

Our tongue – mirror of the “inner world”

The condition of our tongue also says a lot about our inner world and our state of health. In Ayurvedic medicine, the tongue is viewed as an important upper extension of the gastrointestinal tract. The texture and the covering help to assess general health and provide information about possible imbalances.

Therefore, tongue diagnosis is an essential part of a medical Ayurvedic diagnosis.

The plaques on the tongue are viewed as excreted waste products and toxins from the body. If these deposits (similar to the deposits on the teeth) are removed regularly, residues, toxins and bacteria are removed, the sense of taste improves significantly and bad breath is prevented.

This daily cleaning also has a positive effect on digestion, as the mechanical scraping gives the gastrointestinal tract the first signals to prepare for digestion.

How does tongue scraping work?

Daily tongue scraping is very easy to use and can quickly become part of your daily routine. You need a special tongue scraper, which can be purchased inexpensively at drugstores or health food stores. Alternatively, you can simply use a teaspoon.



*It's best to clean your tongue in the morning, as most of the plaque will have collected by then. Place the scraper at the back of the tongue (be careful, not too far back, otherwise you will have an unpleasant gag reflex!) and gently pull it several times to the tip of the tongue. In between, you can briefly hold the scraper under running water to clean it. Then rinse your mouth thoroughly several times. And that was it.*

> Text and photos by Alexandra pic 1 - 5 stock  
Support: Helga, Gela, Judit, Kerstin, Birgit und Nina



## Ongoing Weekend Sessions in Feb 2024 with Ammaji



### Saturday

#### The Power of Prayers Series

#### Sri Vaidyanatha-Ashtakam

Starting Date : 06th Jan'24

Every Saturday at 12 Noon IST ( 1 hour session)

Join with Zoom Meeting ID: 849 4938 5815; Passcode: PURNAVIDYA



### Bhagavad Gita Satsang with Ammaji

3rd Saturday, 17th Feb, 2024: 5:00 to 6:30 p.m. IST

Join with Zoom Meeting ID: 865 9548 2491 | Passcode : Gita#001



### Sunday

#### katopanisad

Starting Date : 19th Nov'23

Every Sunday at 12 Noon IST ( 1 hour session)

Join with Zoom Meeting ID: 815 8491 1952 | Passcode : 123456



Register for our weekend classes and make your weekends a learning weekend!

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## Start your Day with Samkshepa Ramayana




As we welcome Sri Ram Lalla at Ayodhya, Purna Vidya brings you everyday, the 100-versed Samkshepa Ramayana, in which Sage Narada revealed the story of Lord Rama's life to Sage Valmiki.




The Video snippets being brought to you from Jan 24th 2024, is scheduled to conclude on April 17th 2024, Rama Navami.

### Jai Sri Ram!!




Subscribe to Purna Vidya YouTube channel for receiving the Heritage and culture based teachings.

 <https://youtube.com/purnavidya>

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## Lalitha Sahasranama Stotram (Learning to Chant )



Age: 7 to 18 years  
starting on January 2024,  
Every Friday 6.30pm to 7.30 pm ( IST)

This programme is conducted by our very proficient Purna Vidya teachers and aims to -

- Introduce the Practice of chanting Lalitha Sahasranamam at an early age.
- Explain the importance of the Lalitha Sahasranamam and regular chanting.
- Develop an attitude of reverence towards this sacred text.
- Ensure authentic pronunciation of the verses.

**THIS IS A FREE course of all  
Purna Vidya's Vedic Heritage Children**

**Enroll & Empower your child to Treat the Path of  
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For further information on books, donations for course, please follow the link below:

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## VEDIC HERITAGE TEACHING PROGRAM FOR YOUNG GENERATION



### BHĀGAVATA PURĀṆA (30 Sessions)

Starting Feb 04, 2024

Regular Sessions - Every Sunday 2:30 to 3:30 P.M. IST

For Ages 7 to 12



Explore stories from this Purāṇa that bring to life great heroes of our tradition. Embark upon this journey of appreciating the attitudes and values portrayed by these characters. Understand what makes them relevant even to this age!

#### Program Includes

- Listening to stories from Bhāgavata Purāṇa
- Learning to chant shlokas
- Sing Bhajans
- How to perform simple Puja

#### Syllabus Plan

- Introduction to the Bhāgavata Purāṇa
- Story of Dhruva
- Story of Prthu
- Story of Gajendra
- Story of Harishchandra
- Story of Ganga
- Dashavatara Stories

and more ....

For further information on books, donations for course, please follow the link below:

Program registration: <https://purnavidya.org/upcomingevents>

#### Contact Us

For More Information:

✉ [info@purnavidya.org](mailto:info@purnavidya.org)

📘 <https://facebook.com/purnavidyapage>

📺 <https://youtube.com/purnavidya>



Contact Us at :

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🌐 <https://purnavidya.org/>





**VEDIC HERITAGE TEACHING PROGRAM  
FOR YOUNG GENERATION**



**RĀMĀYAṆA**

(30 sessions)

Starting : Saturday Feb 3, 2024

Time : 2.00. to 3.00 PM, IST

For Ages 7 to 13

\*\*\*\*\*

- \* • Rāmāyaṇa, is not just the story of Lord Rāma. It presents the life of Lord Rama as a role model for a child. Lord Rama is an ideal son, brother and ideal friend.
- \* • He is the human embodiment of righteousness. Understand the values Rama stood for by looking into this historical poem as presented in the Valmiki Ramayana.
- \* • Gift your child a fun, interactive live online learning experience to learn about their rich cultural heritage. \*
- \* • 1 hour session includes sloka chanting, story of Lord Rama and fun interactive activities. \*\*\*\*

**Program Includes**

- Listening to stories from Rāmāyaṇa
- Learning to chant shlokas
- Sing Bhajans

**Syllabus Plan**

- Bala Kanda - Birth of the four sons
- Episode of Visvamitra
- Sita's marriage to Rama
- Ayodhya Kanda - Manthara counsels Kaikeyi and more ....

To register, please visit the upcoming program section in our website by clicking the below path:

<https://www.purnavidya.org/upcomingevents>

Choose the program of your choice and submit the required details.

**For More Information:**

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## 16 Upcoming Courses



### VEDIC HERITAGE TEACHING PROGRAM FOR YOUNG GENERATION



### MAHĀBHĀRATA (30 Sessions)

Starting Feb 4, 2024

Sunday 02:00 to 03:00 PM IST (1 hour)

Frequency : Weekly Once [ Age : 8 to 14 Years ] Medium of Instruction : English

#### Key Features :

- The lessons are based on "Purna Vidya" book series - which is a structured course for teaching Vedic Heritage to children.
- These course books are well written in a child-friendly and lucid manner by spiritual scholars - Swamini Pramananda (affectionately known as Ammaji) and Sri Dhira Chaitanya ji.
- The books are beautifully illustrated with games and activities.
- Fun interactive Live ONLINE sessions !!!

#### Program Includes

- Listening to stories from Mahabharata
- Learning to chant shlokas
- Sing Bhajans



#### Syllabus Plan

- Adi Parva - Story of Satyawati, Birth of Karna & Pandavas
- Story of Ekalavya & Karna
- Bhima kills Bakasura, Arjuna weds Draupadi
- Sabha Parva and more ....

To register, please visit the upcoming program section in our website by clicking the below path:

<https://www.purnavidya.org/upcomingevents>

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## Upcoming Programs/ Events March - June



### Mahasivaratri Puja

8th March



### Living the Wisdom of MaGanga - Book Launch

28th March



### Yin Yoga Course

10th April to 16th April



### Ganga Dasahara Retreat

12th June to 18th June

*For details and Early Registration  
visit <https://purnavidya.org>*

*Donations are Welcome*

*Log onto: <https://purnavidya.org/register-offerings/>*

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# INNOSPARK WORKSHOP ON INNOVATION FUNDAMENTALS



## SURESH RAMAMURTHI

### SPEAKER

Suresh Ramamurthi, a seasoned professional with 35+ years in strategic management and leadership coaching. He has conducted 4000+ coaching hours, helping clients unlock insights and optimize performance.

## ARUNAA.ES

### SPEAKER

A 20+ year innovation pro with a psychology background and MIT certification, drives intentional innovation through Design Thinking and Value Proposition Canvas.

24th Feb, 2024

9:30am -12:30pm



PURNA VIDYA FOUNDATION ,COIMBATORE

+91 9731710841

contact@sphurthiconsultingservices.in



3  
VANALINGESVARA

New year 2024



The New Year celebration was marked by a puja at Vanalingeswara temple in the ashram led by Swamiji and Ammaji and attended by all the staff. It was also graced by Sri Manjunathji (Swamiji's brother) and Sri Dhiraji.





# 20 Past Events







Pongal was celebrated with religious fervor at the ashram. The decorations were traditional and the day started with the making on Pongal in a traditional way in a mud pot with firewood. Then the customary puja was done and ended with Swamiji's and Ammaji's blessings to all of us.







We joined the festivity associated with the special event of Prana Prathista of Sri Rama at Ayodhya by performing puja for Sri Rama at our ashram headed by Swamiji and Ammaji. All the staff and guests participated in the puja with each one performing the puja along with Ammaji.







# Wisdom Pavilion Inauguration







Wisdom Pavilion was inaugurated on Jan 24th. The day started with Ganapati Homan followed by puja and prayers to Lord Vanalingeswara. This was followed by planting of saplings, which is not just a symbolic gesture but a commitment to a sustainable future. With prayers being chanted by Sri Swamiji, Sri Dhiraji and Ammaji along with wellwishers and contributors to Purna Vidya, the Wisdom Pavilion was opened with with unveiling the ribbon.









Arunaa E.S delivering the session on innovation fundamentals students of Sankara College of Arts and Science, Coimbatore on Jan 19th 24.

*Register now for innovation workshop. Scan the QR Code to submit your interest.*

  
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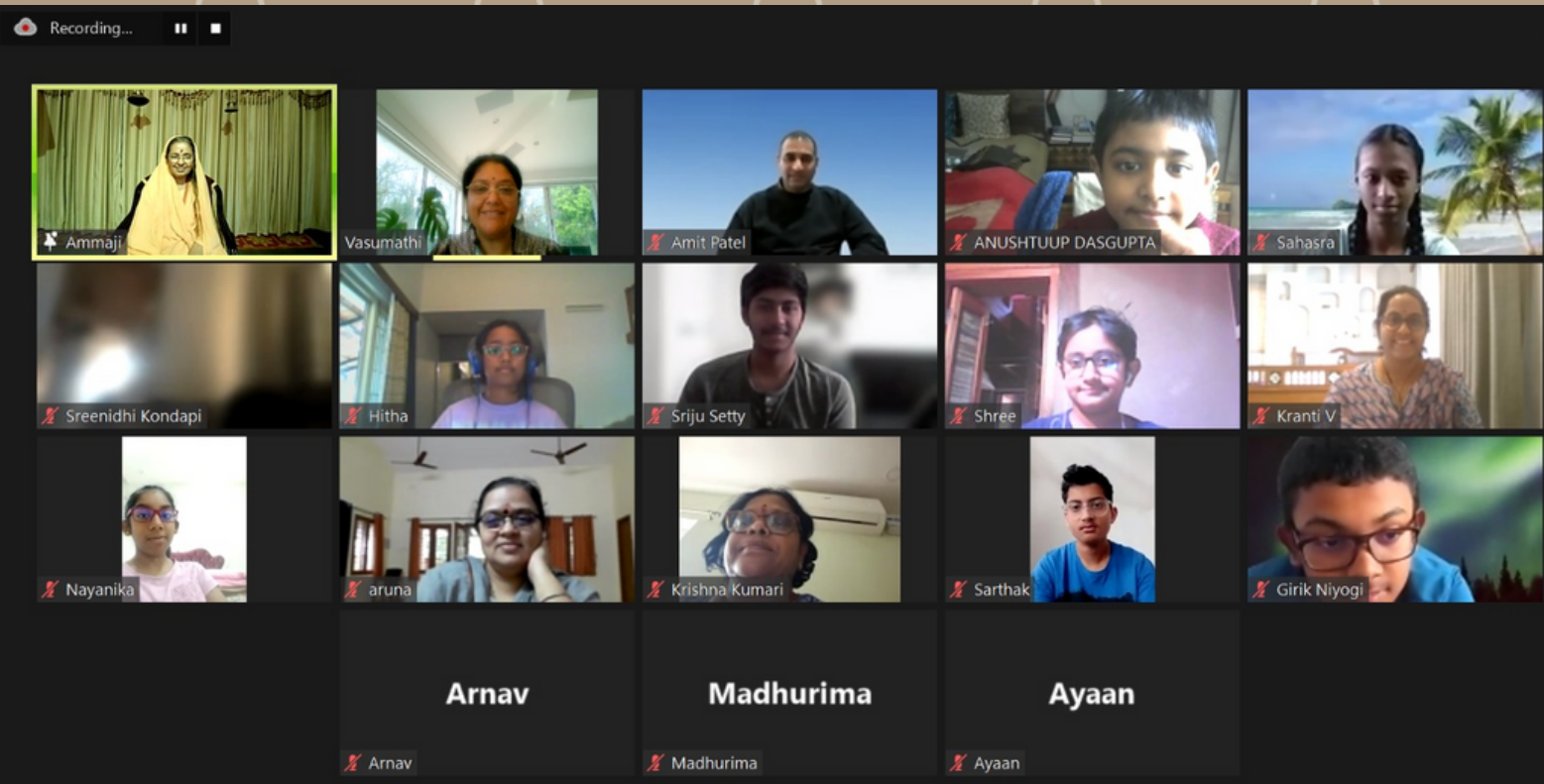
- Student entrepreneurs
- Working professionals
- Changemakers
- Innovation enthusiast

**REGISTRATIONS OPEN NOW!**

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	<b>EARLY BIRD OFFER UPTO 35%OFF</b>	 24 February 2024  10 am - 1 pm  Purna Vidya Foundation Coimbatore
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 +91 9731 710 841  [contact@sphurthiconsultingservices.in](mailto:contact@sphurthiconsultingservices.in)



## Purna Vidya Heritage Satsang Jan 2024

We started our monthly Heritage Satsang for 2024 with Ammaji eloquently describing Lord Rama, the Dharma avatar. Lord Rama's life journey in Ramayana describes his noble qualities, upholding Dharma while living his life in various roles of son, husband, brother and king.

Children learning Purna Vidya participated in the interactive session, with Ammaji responding to their questions in a simple manner.

We also had opportunity to hear some slokas from children and teachers.

We look forward to all Purna vidya children and teachers joining us in the **next Heritage Satsang on Saturday 10 Feb 2024, 5pm**.





let's extend our gratitude  
and support the Ashram!



## Gift A Day



Dear Well Wisher,  
Hari Om!

we are pleased to announce Gift-a-day campaign for supporting the Ashram's one day expense. Mark a birthday, anniversary day, etc. as your annual support to ashram's sustenance and receive the blessings of prayers at our Lord Vanalingesvara and Ma Ganga Temples.

With Ammaji's wisdom, unconditional love, tireless effort of sharing the sacred teachings, let us extend our gratitude to Purna Vidya by offering to support the cost of running the Ashram for at least one day.

**Sponsor 21,000 INR for one day**

Thank you all for your generosity and support.

For any additional information

Contact Us at :

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programs@purnavidya.org

There is only one Giver - the Lord, as everything we have in life is given by Him! We can only be instruments in sharing with others, what has been given to us! Share and discover the joy of giving!

-Swamini Pramananda (Ammaji)

## Namaste Dear Friends!

All events in nature gets buried in time. Time gives us the direction to ensure we reach our destination and goal when we apply it wisely and properly. Using our time effectively gives us “choices” on what we want to spend our energy on.

We can spend our time wisely in satsangs, in the company of like-minded people. We waste time when we avoid doing things that needs to be done. We could have completed the task for the amount of time spent in rumination! Often it’s our fears that stalls us from starting anything new. The sooner we begin, the sooner we complete. In this way, we form a habit of getting things done in an efficient manner. At times watching drama serials makes us forget time and it takes away our focus, thus we need to be more mindful of what we are watching. Worrying is wastage of good energy. If we are worried about something, take action. If it is beyond us, then we need to learn to let it be and focus on other things. For some of us who spend a lot of time on social media, we can consider to block unhelpful sites or have a time limit for browsing certain sites. When needing a break, instead of reaching for the phone we can consider going for a rejuvenating break, like a walk. May we learn to choose wisely and be conscious of our choices.

*We hope that you have enjoyed this volume of our newsletter.*

*We warmly welcome your feedback and contributions through*

*[purnavidya.newsletter@gmail.com](mailto:purnavidya.newsletter@gmail.com)*

*“Truth of time  
is not present  
but presence  
is the truth  
of time.  
It is in I,  
the presence,  
that time is.”  
(Ammaji)*

### Editorial Team

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