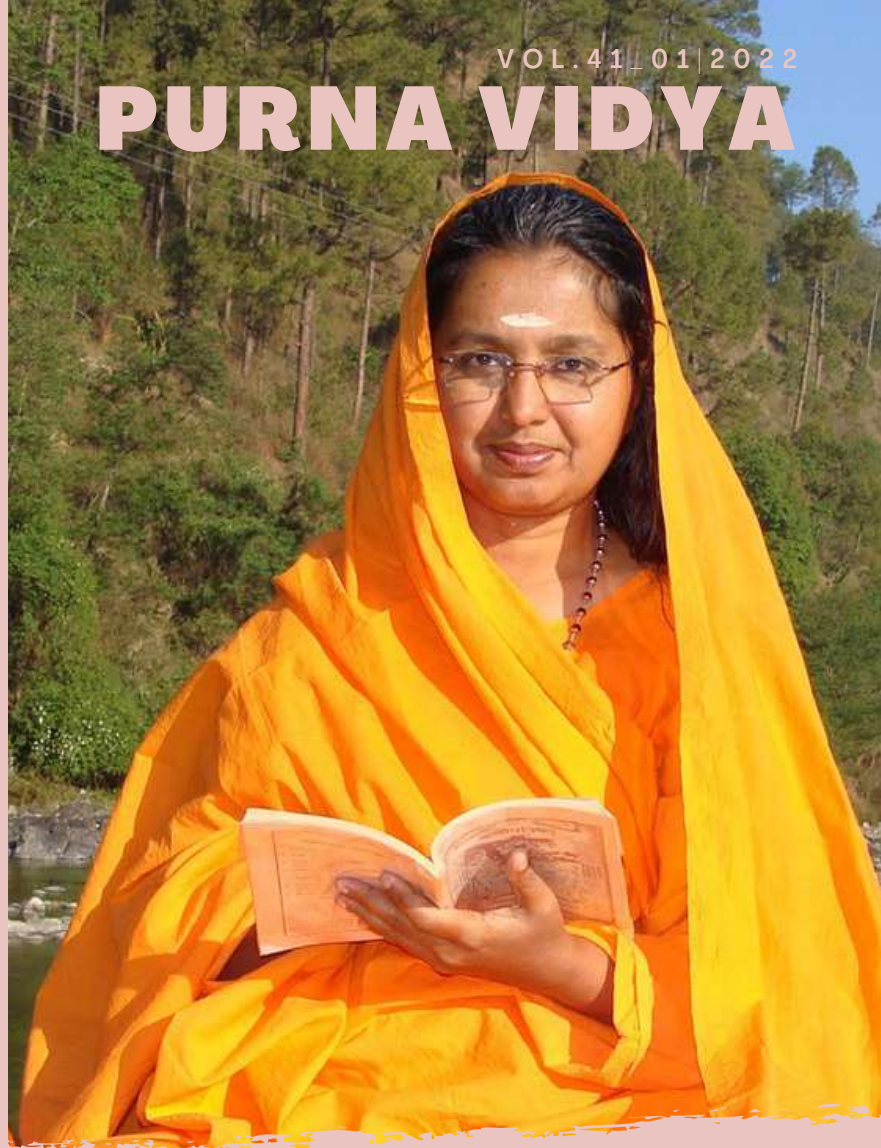




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## Ammaji's Message

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.”

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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*



> Part 2

## Śivapañcākṣara Stotram

नागेन्द्रहाराय त्रिलोचनाय भस्माङ्गरागाय महेश्वराय ।  
नित्याय शुद्धाय दिगम्बराय तस्मै नकाराय नमः शिवाय ॥१॥

*nāgendrahārāya trilocanāya bhasmāṅgarāgāya maheśvarāya  
nityāya śuddhāya digambarāya tasmai nakārāya namaḥ śivāya*



The **Śivapañcākṣara-stotram** is a glorification of the cosmic being. In glorification of the supreme alone, in knowing the powerful alone, I will have gratitude. It helps in understanding that whatever I am today or whatever I have received today is all due to His grace. Therefore, a praśamsā or a stuti or glorification of the Divine is done to invoke that devotee in me, that devotion which has a gratitude, a prayer of gratitude. Every verse expounds the divine descriptions of the cosmic being. Let us look into the meanings of these descriptions. The first verse offers salutations to the first syllable of the pañcākṣarī-mantra i.e., 'na'.

**Nāgendrahāra** is that cosmic being, the form of Lord Śiva that adorns the king of all snakes, Vāsukī, around his neck. *Nāgendrahāraḥ hāraḥ yasya* – the one for whom Nāgendra is an ornament. There are beautiful stories about Vāsukī in the mythology describing its role in churning out the nectar of immortality from the ocean, the amṛta-manthana. He allows his body to be used as a rope in the churning, tied around the mount Mandara. Vāsukī offers himself to be held between the devas and the asuras; the higher celestial powers and the demonic powers.

The power of a snake is not ordinary. Lying on its stomach, it can simply glide and can move quickly. Imagine, lying on your stomach and moving two inches; how difficult it is! It requires great power. Try wearing a snake around your neck; you will realize how frightful it can be! Therefore, that snake, the nāga, represents power and it also creates fear. It has the capacity to bring death and so the one who wears the snake as an ornament is the one who wields eternal power – He is the one who is timeless, who is fearless and who is free from death.

**Trilocana** is the one who has the three luminaries as his eyes. The tradition talks about three luminaries – two in the celestial world and one on the Earth. The two celestial luminaries are the brightest; the sun and the moon. The luminary on the Earth is the fire. These are the three eyes of the Lord. He is the one in the form of the Infinite light represented by the sun, the moon and the fire. (*Trilocana – trīṇi locanāni yasya, the three-eyed one*).



**Bhasmāngarāga** is the one whose body is anointed with *bhasma* or the ashes. The fire swallows anything that is put in. Everything is burnt down to ashes and the ashes don't decay. The ashes represent the eternal being, that even fire cannot burn. He is the one who is eternal, His whole form is that of an eternal being. Don't think that just because one visualizes the Lord in a human form, it makes that form mortal. Our body is made up of the five elements and it goes into extinction. Our body also becomes ashes. So finally, what remains is the ashes alone. If you were to define a form that is nothing but eternal, it can only be symbolized by ashes which represent the eternal.

**Maheśvara**, is one who is the great Lord. Why do you call him the great Lord? Because he is the Timeless. This leads into the next description.

**Nitya** – the Timeless being. One who is born into time, experiences the collapse also. So, death is an experience for one who is born, that he is time-bound – *anitya*. However, for the one who is unborn, where is death? We human beings are born in a body and are time-bound – because we have birth, therefore there will be death to the physical body. The infinite is the one who is the timeless being. He is not born into the world, he is not born into time and therefore he does not get out of time, he is not subject to time, in fact he is the one who wields time. He is the timeless being, whose body is nothing but ashes which can never decay and represent that which is eternal. So that form is the form of the Timeless, he is *nitya*.

**Digambara** – '*dik*' means the directions, the space and '*ambara*' means a drape or a cloth – so the one who is clothed by space. For us to be clothed what do we need? We need cotton or silk or some cloth. Just visualize this form of the Divine where all the four directions are His body and we were to cover this body with space, as the cloth. In other words, he is not restricted by name, form, or color. He is the one who is ever-free. He is the one who is all pervasive. *Digambara* refers to the omnipresence of the Divine.

&gt;&gt;&gt;

**Śuddha** means the Ever-pure. So, he is not only the timeless, but also free from the conditionality of space. That which makes us mortal is time-space-conditionality. If you are to talk about the eternal, he is free from time; he is free from the conditionality of space too. Therefore, he remains unaffected. Like for example, take air and space. Space is omnipresent, it is all pervasive, but air is not. Air is in space, but air cannot pollute space. Air can pollute the atmosphere but it cannot pollute space. Space is not in the same category as air. Air is a later emergence than space. The order is space, air, fire, water and earth – so the subtlest of all the five elements is space. A gross element like air, cannot affect the subtle element, the space. Space is in the consciousness of the whole, the cosmic being. Space itself is a creation that came later, space and time is an occurrence, a manifestation from the conscious being. Therefore, space and time cannot affect the conscious being because He is the cause of space and time. Hence, the conscious being is ever-pure and untouched, and is *śuddha*.

This verse beautifully says – *nityāya śuddhāya digambarāya* – the Lord is free of time-space, the Lord is ever-pure, unaffected by anything and the Lord is omnipresent. That unaffected consciousness in the human form, we call it as witness-consciousness or *sākṣi-caitanyam*. Witness-consciousness is that which is not affected by what is happening. So being in awareness, sitting in the space of awareness is meant by *śuddha*, being pure; reflecting on the nature of the Divine while being unaffected.

*Tasmai 'na'kārāya* – Unto that syllable 'na' which represents the Divine in all these expressions; unto that Lord Śiva, the Cosmic being, my salutations. The Divine is looked upon in these set of verses, as the one which is all forms and the one which has no forms; both the *saguna* and *nirguna*.

&gt;&gt;&gt; To be continued

## A Global Satsang with Ammaji

*for Purna Vidya's  
Gita Group Study Members*

**Q** How can I practice love? Whenever I become aware that I'm in a state of wanting or taking, I take a deep breath and go within and try to change into a giving attitude. Would you say this is a good way to practice love? Do you have any recommendations how we could apply the attitude of love in our daily life?

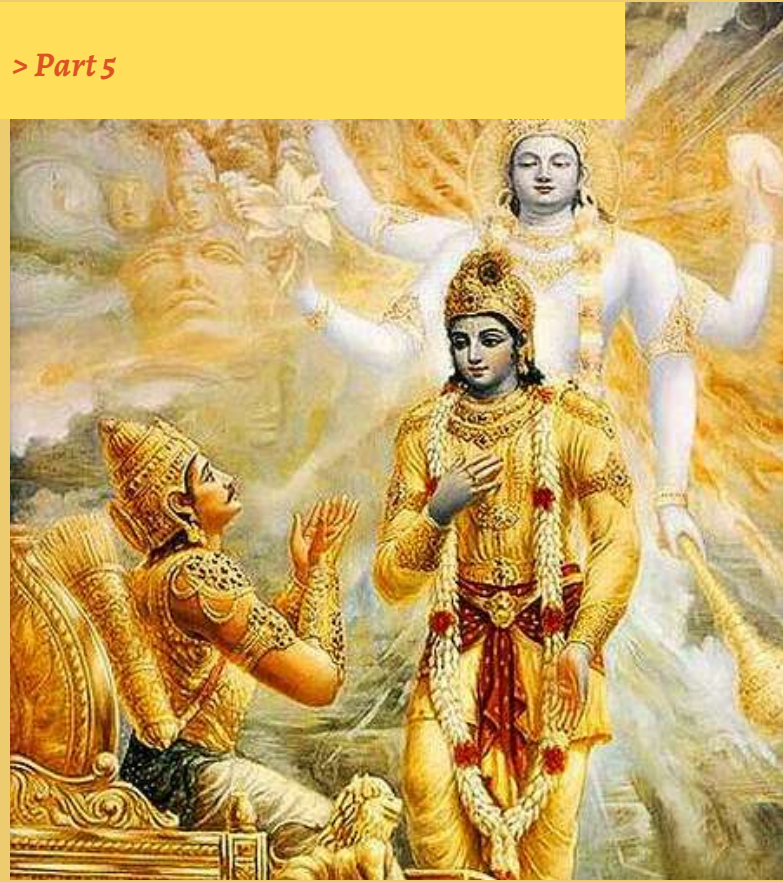
**A** In order to love the entire universe we need to learn how to love ourselves. Self-love, self-acceptance, self-compassion and self-forgiveness are the key factors which help to love others. You have to work with yourself with tenderness, softness and kindness. Hold on to that energy and let everything else emerge on its own. Otherwise, you must remember to take a deep breath. You must remember to go within.

If you start remembering each time: "I am now being a receiver, I should be a giver and therefore I need to love others, I need to do more service to others..." This kind of thought and mindset will stress you out. Loving will become a big source of stress. And therefore, forget the world. Just handle your own mind, your own soul, with the highest care, in order to bring out of you the best person, the most exalted person. You want to be the best mother. You want to be the best wife. You want to be the best in all roles you play. In order to make this possible, you have to manifest your highest soul in yourself.

That requires the highest forgiveness, compassion and love. You will have to first choose this and apply it for yourself. Let us see what the outcome is. For people who have been the best givers of the world, the world around them did not exist. They were always serving themselves in order to manifest the highest self within themselves.

My Guru used to say, "You don't love your husband for what he is. You love him because of who you are. You are a person of love. You are a bringer of love. You don't love him because he loves you. Don't make him the cause. You be the source of love, the cause of love. Be independent, and tell him 'In spite of you, I love you because of who I am.'

This is called the strength of spiritual knowledge. This is your inner core self of the highest nature. When you awaken to this nature, nobody can take away the unconditionality in love that you have within you.





## PurnaVidya Mobile App is now available in the Google/Android Play Store.

The mobile App is an easier way of staying connected with Ashram programs and Ammaji's teachings.

- **The App** has been developed to keep all interested sevaks with information necessary in terms of courses, retreats, articles and PDF-Books, access to various audio and media material.
- **The features** and navigation in the App are very user friendly and best explored by the sevaks.
- **Login** can be created manually or signed in through an existing Google email account.

*With Guru's blessings, PurnaVidya is now in the palm of your hands!!  
We wish you an enriching spiritual journey ahead.*

**>>> <https://play.google.com/store/apps/details?id=com.purnavidya.mobileapp> <<<**





Welcome to this new year 2022

# Āsana Yogapractice

As we all know by now, yoga can help with and improve our physical wellbeing. So let us all stick with it and continue cultivating a routine by practicing regularly. In the past year we explored a lot of āsanas. But there are still categories we miss: back bends and inversions.

This month we are going to bring some light to two āsanas - one active pose in the category of back bends and a more restorative variation of inversions like Sarvāṅgāsana. But of course we will stay true to our traditions. Let's have a quick look into the Sanskrit meaning names for this month asanas:

## setu-bandha-sarvāṅgāsana (the bridge pose)

setu – bridge // bandha – bind /lock  
sarva – all // aṅga – limb

## viparīta-karaṇī (legs up the wall pose)

viparīta – inverted, reversed  
karaṇī – action

### 1.SETU-BANDHA-SARVĀṄGĀSANA (The Bridge Pose)

**Benefits:** a back bend that helps boost energy, strengthens the legs, strengthens the glutes and supports pelvic stability; muscles around the thighs and calves, knees become strong; reduces stress and anxiety as it requires concentration during the holding of the pose and the mind is connected to the breathing.



**How to do it:** lying on your back on the floor, bend your legs and place the heels near to your hips. Your feet are hip width apart. Start by pressing the soles of your feet firmly into the ground and lift your hips up towards the sky. Your chest/sternum gently lift towards your chin. Your neck stays long. Try to expand the front of your body, push your knees towards the front of your mat. Your arms can be placed by your side or you interlace your fingers and wander your shoulder blades together, press your arms and palms firmly into the ground. Stay here for some slow and steady breaths.

**Alternative:** You can put a yoga-block under your sacrum to support – make sure it isn't pressing into your lower back/lumbar vertebrae.

**Please do not practice / contraindication:** If you are healing from injuries or feel any pain during practicing in your knees, hips please avoid this āsana.

//Please avoid during the healing process of a neck injury (lot of pressure here).

//Even people with spondylitis should avoid this pose.

//Do not move or adjust your neck once you have entered this pose as it may lead to a sprain. If you need to adjust your neck, lie back flat on the ground, and then re-adjust yourself.



&gt;&gt;&gt;

//If you suffer from severe migraine you should avoid this, as in this pose the flow of blood in the opposite direction may not suit a migraine patient.

**As always:** at any discomfort during the practice come out of the pose, so *Setubandhaāsana* clearly is no exception to this.



## 2. VIPARĪTA KARANĪ (legs up the wall pose)

**Benefits:** This āsana is multitalented: it gently stretches the hamstrings along with the muscles that support the spine and hips; you gain more flexibility of the hips, shoulders and knees to make a smooth and safe transition towards the wall; lying supine you have an immediate well supported upper back, the chest is neutral and your breath can become relaxed and calm; it enhances digestion with increased blood flow to the abdominal organs. The inverted leg position supports the venous return in the leg and thus can help reduce the pressure on the heart/work of the heart. It strengthens the arteriovenous system.

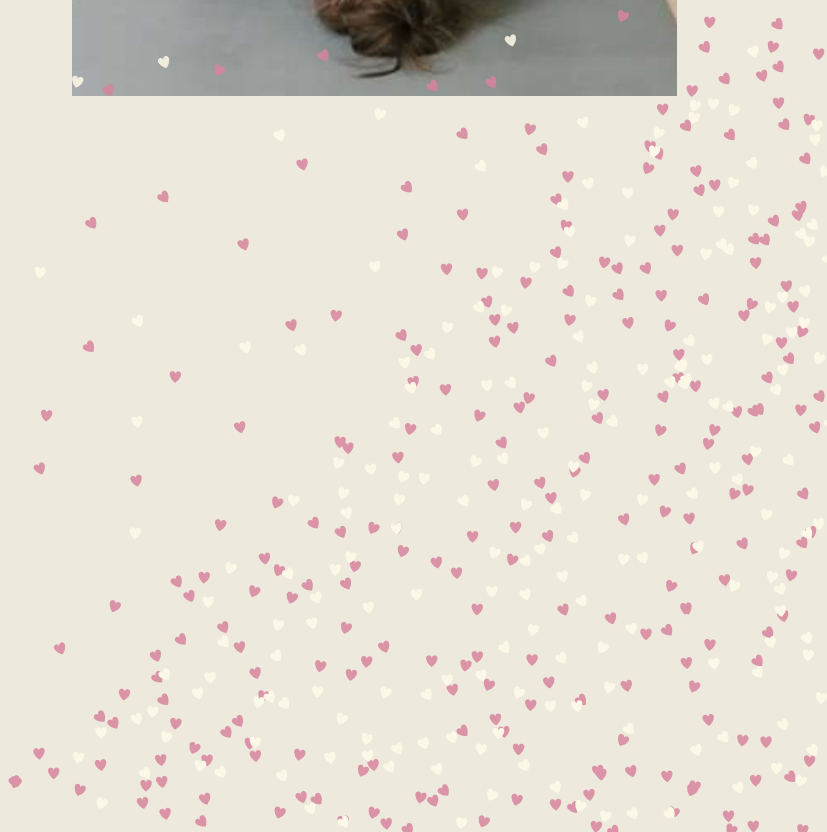
The pose calms the nerves and can help reduce anxiety and restlessness. It even helps with fatigue legs.

Last but not the least, this is a wonderful preparatory pose for advanced postures like Half-plough pose - *ardha-halāsana* or the Plough-pose - *halāsana*.

**How to do it:** Sit next to a wall, as close as you can. Find your way to lying down and bring your legs straight up the wall. If this feels uncomfortable just slightly move from the wall, bend your legs until the soles of your feet can touch the wall.

**Remember:** Trust your body, be kind to yourself and don't force yourself into a posture.

*Play with the variations and with patience you will master the āsana in its full beauty.*





**Alternative:** You can do this āsana even without the support of the wall. Your abdominal muscles will be tightened and even hips get toned. This can bring your practice to an intermediate level. In this posture you can also use many props like a chair, bolsters, blankets and blocks (see picture). Placing these at various places below the calves, back and the neck supports the body and supports you in benefiting max.

**Please do not practice / contraindication:** Always when in doubt please avoid the asana and consult your physical therapist or doctor to make sure what can benefit your health.

Please do not practice when you suffer from slipped disc, spondylitis, injuries to the neck, shoulder, back hips and knees. Some women don't feel comfortable with inversion during their menstrual cycle. Just trust your body and its intelligence – it will tell you what feels good.

We are looking forward to share more content on Yoga āsanās in this upcoming year.

Even extending the focus towards a new topic:

So thank you for following us here.

We love to be on this yoga journey together with you and the Purna Vidya family.

*Ayurveda*

> Text by Kerstin, Photos by Judit, Support: Helga, Gela, Nina and Birgit

An important rule to benefit from your yoga practice, is to listen to your body and always practice mindfully and without any feeling of pain. Every human body is anatomically different and therefore every posture should be practiced from this perspective. A practice is to be designed differently for healthy, injured or handicapped practitioners. If practiced without a teacher and therefore without possibility of a professional adjustment of the asanas, the risks of injuries can be more common. Should you be uncertain if some of the offered asanas might be good for you or not, we give the heartfelt advice to talk to a certified Yoga teacher or a doctor before practicing these āsanās.

# Psychological growth and spiritual seeking

A human being is subject to the natural process of change. Like any other living organism, a human being goes through a process of growth in the early years of life and decline in the later years. Along with physical growth, a human being also matures psychologically.

Psychological growth is attained by mastering cognitive abilities and being in synchrony with the expectations of the society in which he or she lives. These cognitive skills include various intellectual functions such as, the capacity to think logically and in abstract terms, to learn language and speech, to read and comprehend and so on.

Being in synchrony with social expectations involves relating to individuals and dealing effectively with their feelings and needs, as well as one's own.

With physical growth and life experiences, one also matures emotionally as each stage of life brings with it new situations demanding new sets of adapting skills from oneself. Within the biological matrix of the human species, each one develops a personality and style that is uniquely one's own. One's emotional maturity is thus affected by one's own natural endowments, as well as by the environment which provides life experiences.

## Role of Values

Personal values play an important role in influencing emotional maturity. Every individual has personal values that reflect his likes and dislikes, goals and priorities and sense of right and wrong. These factors influence the manner in which he or she relates to others. One's personal values may or may not be in consonance with the universal values. The extent to which one's personal values are in harmony with universal values reflects the extent to which one is an ethical individual. Living an ethical life involves consideration and caring for others. This, in turn, creates a sense of responsibility in oneself, and provides a degree of consistency between one's thoughts and actions. Both personal values and ethical living create an inner sense of cohesiveness. An individual, who has such an inner sense of cohesiveness, feels relatively secure and is confident in dealing with others. Thus, one who is well integrated carries within himself an emotional maturity.



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## Spiritual Quest

Besides having an awareness of the world, and of one's physical and emotional needs, a human being is endowed with a capacity for self-awareness. Self-awareness is an awareness of oneself as an individual. Therefore, everyone has a judgement about oneself as to who one is. Many questions like, where does one come from, and where is one going, stem from this self-awareness. But these questions are not seriously pursued by anyone except those few who have that special urge.

When these questions are further examined, one comes to appreciate the inner struggle to be free from sorrow, a sense of limitation and inner conflict. A life committed to finding this freedom is spiritual and such a person is a spiritual seeker.

In the vision of the Vedas, there is one whole and no one is separate from it. In order to help the person discover oneself to be the whole, the Vedic culture provides a meaningful way of life. A life in conformity with the universal values becomes an important part of this meaningful living. The emotional maturity, for a person living such a way of life, should happen naturally as one becomes sensitive to oneself and everything else in the world.

The Vedic religion, in the form of its teaching tradition, addresses this fundamental quest. In its vision, an individual does not need to become different, as in his essential form he is already free from any sense of limitation. The Vedas see one's quest as being born of ignorance of one's own essential nature. They alter the direction of one's search for freedom from an act of becoming, to one of being. By functioning as a mirror, the teaching tradition of the Vedic culture helps one gain the knowledge of oneself as being full and complete. One does not need to become free when one discovers that one is already free.

For a human being, this knowledge of the nature of his essential self ends his spiritual quest. Discovering his own fullness, he is in total harmony with the whole creation. In the Vedic vision, he has fulfilled his goal as a human being. This fulfilment is also called God-realisation because the Lord is not looked upon as a distant being, apart from the world and oneself. He is the whole, non-separate from oneself and to discover him is to discover oneself. Until this discovery is made, the Lord is invoked in worship, prayers and various forms of meditation. In so doing, one establishes a bond between oneself and the Lord.

&gt;&gt;&gt; completed.

## Upcoming Workshops/Satsangs

in February 2022 with

**Ammaji**

### "My Yatra- Learn & Serve"

**A Satsang for Sevaks**

**1st Saturday February 5, 2022**

**5 to 6:30p.m. IST**

Restricted Access - For Sevaks Only



All are  
Welcome

### "God - My Family Member"

**Suparivara - A Family Bonding  
Workshop with Ammaji**

**2nd Saturday February 12, 2022**

**5 to 6:30p.m. IST**

Join us on Zoom

Meeting ID: 892 6178 0444; Passcode: Heritage21

### "Gita's Answer to Life-Battles"

**Bhagavad Gita Workshop with Ammaji**

**3rd Saturday February 19, 2022**

**5 to 6:30p.m. IST**

Join us on Zoom

Meeting ID: 865 9548 2491; Passcode: Gita#001

*Donations are Welcome*

*for the Sacred Knowledge Propagation and Charities*

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



## SANSKRIT GRAMMAR COURSE WITH AMMAJI

### SANSKRIT GRAMMATIKKURS MIT AMMAJI (ENGLISH)

Start February 25th 2022.  
1 Class/week each Friday  
Beginn 25.02.2022.  
1 Klasse/Woche immer freitags

12:15 pm Indian IST // 07:45 Uhr German CET  
90 minutes // 90 Minuten

Setup: 60 min prerecorded  
+ 30 min live facilitation by Ammaji online via Zoom  
Setup: 60 min Aufnahme + 30 min live Unterricht  
mit Ammaji online via Zoom

Duration: 30 sessions (part 1/4 in grammar course)  
Dauer: 30 Klassen (Part 1/4 im Grammatikkurs)

Requirement: reading and writing of Sanskrit alphabets  
Voraussetzung: Kenntnis im Lesen und Schreiben des Sanskrit Alphabet

Cost // Kosten: 15.000 rs // 180 Euro



More information & registration:  
<https://purnavidya.org/europe/>







## Vedic Heritage Courses for Young Generation Starting February 12, 2022

**JOIN NOW**

Fun, Interactive Sessions for Children to get a Taste of the Rich and Sacred Culture of India.



Courses are organised over a range of Global time zones.

### Puranic and Moral Tales

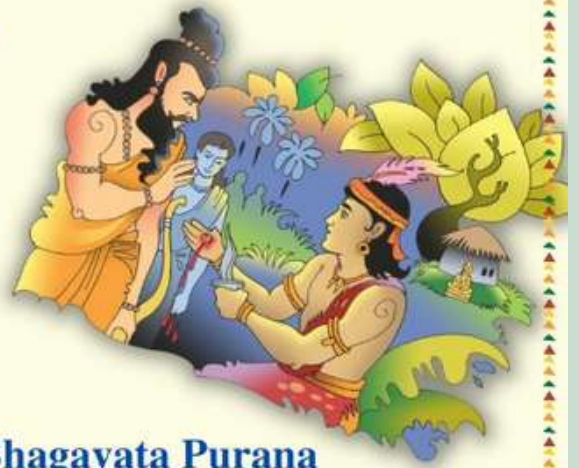
5-7 years

### Ramayana

7-12 years

### Mahabharata

8-13 years



### Bhagavata Purana

7-12 years

### Isvara and Religious Discipline

10-17 years

### Values

10-16 years

### Puja Vidhanam

Children and Adults



Click Below to Register and for Further Information

**REGISTER NOW**



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





## Purna Vidya Foundation Online Course - Offerings



### Vedanta

- Bhagavad Gita Integrated
  - a. Advanced Course
  - b. Introductory Course
- Tattvabodha
- Upadesa-saram
- Power of Prayers
  - a. Aditya Hrdayam
  - b. Hamsa Gita
- Pratah Smaranam
- Dakshinamurti Stotram
- Nirvana-Satkam

#### Contact Us at :

- ☎ +91 91503 19999
- ☎ +91 78128 91579
- ✉ info@purnavidya.org
- ✉ programs@purnavidya.org

### Sanskrtam

#### Sanskrtam - Ammaji\*

- Introductory Course
- Intermediate Course Book1 (Part 1 to 4)
- Intermediate Course Book2 (Part 1 to 4)
- Introduction to Panini

#### Sanskrtam - Swamiji\*\*

- Intermediate Course Book1 (Part 1 to 4)

#### Sanskrtam - Swamiji & Ammaji

- Pancavrttis

#### Yoga Courses

- Yoga Sutras
- Omkar Course
- Bhagavad Gita (Chapter 6)
- Guided Meditation

\*Facilitated \*\*Home Study

### Vedic Heritage

- Teacher Training Course
- Puja and Prayers
- Pancatantra
- Puranic Tales
- Ramayana
- Bhagavata Purana
- Mahabharata
- Values
- Isvara and Religious Discipline
- Religious Culture
- Sanatana Dharma
- Human Development & Spiritual Growth
- Vedic Knowledge
- Introduction to Bhagavad Gita
- 10 days holiday Course





## **Maha-Sivaratri Celebration** **at Lord Vanalingesvara Temple** **Purna Vidya Foundation, Coimbatore, India**

### **Mahasivaratri Program**

**5:00 to 8:00 p.m.**

**1st March, 2022**



#### ● **Puja Details Starting - 5:00 p.m.**

- Mahasankalpa
- Rudra-abhisekham
- Arcana
- Bhajans & Stotrams
- Maha -Arati

#### ● **A Sivaratri Message by Ammaji - 7:30 p.m.**

#### ● **Maha Prasadam - 8:00 p.m.**

Join us Online and participate in the Collective Prayers to Lord Shiva.

Join with Zoom Meeting ID: 880 4397 6173 | Passcode: Sivaratri

**For Puja Offerings and Donations.**

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

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📞 +91 78128 91579

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





# Pongal

Celebration



January 14th  
2022  
Pongal – a harvest festival of Tamil nadu was celebrated in the ashram through prayers to Lord Sun, Mother Nature and the various farm animals that help to contribute to a bountiful harvest.



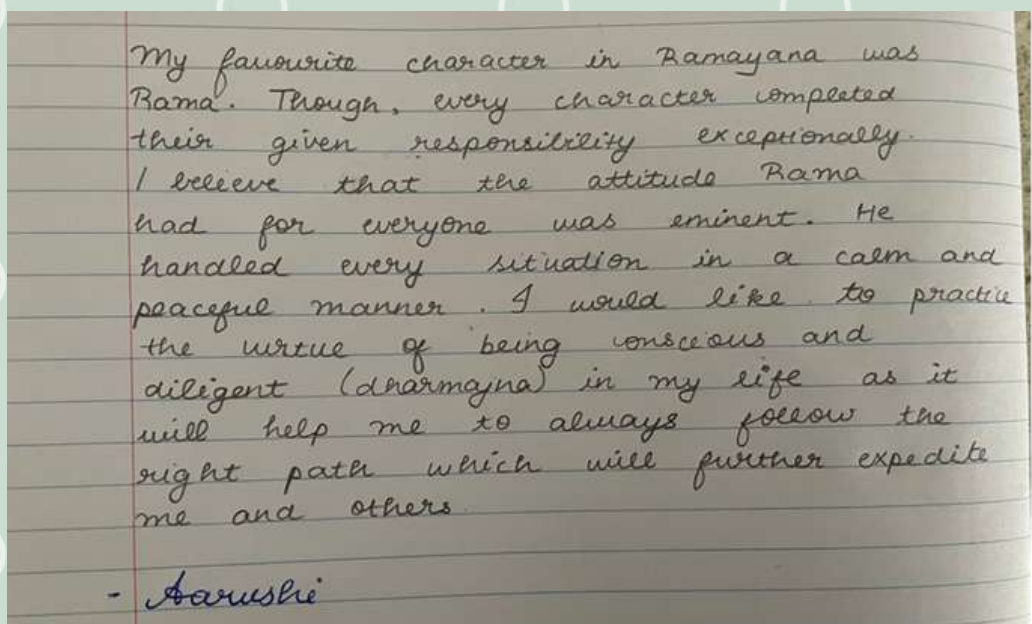
## Ramayana Batch 8 – Write up from students for Purna Vidya Newsletter Jan 2022



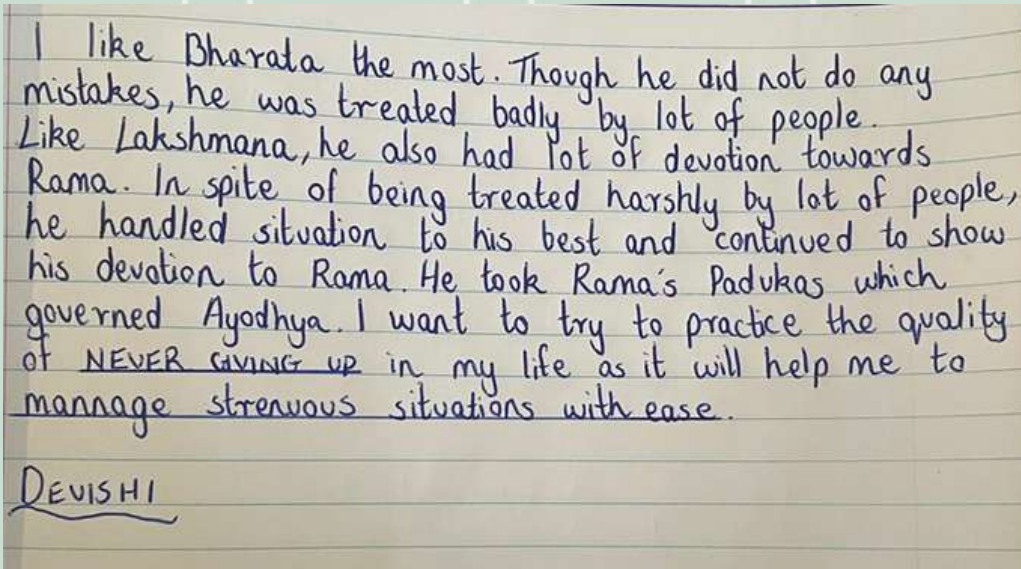
1. Name: **Kavya**, Age: 8 yrs, Place: Jakarta (Indonesia) – I like Lakshmana. He helps his brother all the times. I want to help people as I grow up so that they are happy.

2. Name: **Pranati Talithaya V**, Age: 10 yrs, Place: Mangalore (India) – I like Bharata. Though he was misunderstood by lot of people, he was very sincere to Rama and he was to be the "King", but he neither sat upon the throne nor crowned himself. He governed Ayodhya as Rama's representative only. He lived a life of an ascetic when Rama was in exile and did not enter Ayodhya. I want to follow practice the quality of sincerity and devotion that Bharata displayed in my life as I think it would help me to be a good human being.

3. Name: **Aarushi Tripathi**, Age: 13 yrs, Place: Melbourne (Australia) – My favourite is Rama...



4. Name: **Devishi**, Age: 11 yrs, Place: Melbourne (Australia) – I like Bharata the most...



5. Name: **Pranav**, Age: 10 yrs, Place: Chennai (India)



6. Name: **Advait**, Age: 8yrs, Place: India

Q1. Which is the character you are impressed with from what we had learnt so far - in the four kandas?

**Ans. I like Lord Rama in the first four kandas.**

Q2. Why do you like them?

**Ans. I like his patience the most.**

Q3. What is one quality that you would like to imbibe and follow for your life from that character?

**Ans. I want to have patience in my life.**





let's extend our gratitude  
and support the Ashram!



## Gift A Day



Dear Well Wisher,  
Hari Om!

we are pleased to announce a 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 Maganga 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.

Contact Us: Dr. Arun /Venkat /Vasumatiji /Kalpana ji /Janaki ji.

**Sponsor 10,000 INR for one day**

Thank you all for your generosity and support.

For any additional information

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Bhagavad Gītā calls the truth as the King of knowledge, King of all secrets.  
When the secret is revealed, the diverse world of duality loses its grip on you.

-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)**

