



**pūrṇapramati**

a centre for integrated learning

A Vision Document

for

Advanced Studies at Pūrṇapramati

(Yugābda 5126, Vikrama Samvatsara 2082, C.E-2025)

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## Purovāka

Founded in 2010 with the blessings of our **Pratiṣṭhāpaka Saṃrakṣaka, Śrī Śrī Viśveśatīrtha Swāmī jī**, Pūrṇapramati has dedicated itself to the aim of **Paramparā Bija Rakṣā**. With utmost respect, we offer our praṇāmā to the present Saṃrakṣaka, Śrī Śrī Viśvaprasannatīrtha Swāmī jī, and Adhyakṣa, Śrī Vidyāśrīśa Tīrtha Swāmī jī, who continue to guide our efforts

Our focus has been to create a strong educational platform that emphasizes Indian culture, philosophy, languages, and lifestyle, while being aware of modern realities. In this journey, we have been fortunate to be mentored by

Sri Jñānasvarūpa Sānanda Swāmī jī, (Brahmalīna) formerly Prof. G.D. Agarwal of IIT Kanpur, Justice M.N. Venkatachalaiah, former Chief Justice of Supreme Court of India

Dr. Rajendra Singh, founder of Tarun Bharat Sangh

(Late) Prof. Navjyoti Singh, Retd. Professor- IIIT, Hyderabad

Sh. Pawan Gupta of SIDH, Mussoorie

Dr. Gururaja Karajagi, Founder- ACT

Dr. Madhusudan Atre, and many other distinguished personalities.

## The Journey

Pūrṇapramati's journey integrates traditional learning with the mainstream curriculum, centered around the Saṃskṛta-Tattvadarśana program. Alongside their contemporary studies, students regularly engage deeply with texts such as the Rāmāyaṇa and Mahābhārata, memorize the Bhagavadgītā by heart, and explore the meanings of selected verses. They participate in exams like Prathama and Kāvya, recognized by Karnataka Saṃskṛta University, in addition to the Pūrṇapramati Avalokana and mainstream board exams.

The Pūrṇapramati pāṭhaśālā enhances education through theme-based learning on topics like water, biodiversity, and bhakti, connecting students with the world. Collaborations with experts lead to hands-on projects like the Kumudavatī river rejuvenation and Gaṅgā Tapasyā, fostering a sense of responsibility towards nature and society.

Community engagement has been integral to Pūrṇapramati's approach. Events like Pūrṇapramati Utsava, Sammāna, and Vyākhyā connect students with leaders and scholars, while local initiatives like Sante and Dhārā promote collaboration among students, teachers, and families. This holistic approach has resulted in significant achievements: students consistently excel in SSLC exams, over 100 can recite the Bhagavadgītā by heart, and the pāṭhaśālā has established a sustainable financial model supported by a dedicated community.

Through these efforts, Pūrṇapramati nurtures well-rounded students who carry forward both knowledge and values.

### The Context

After a decade of nurturing young minds with a blend of traditional wisdom and contemporary knowledge, Pūrṇapramati's journey naturally extends into the realm of higher education. Our experience in shaping students who are not only academically accomplished but also grounded in cultural and ethical values has revealed a pressing need for continuity. This transition emphasizes advanced study, research, and lifelong learning, guiding students toward their higher purpose while equipping them with essential skills for meaningful livelihoods.

In our present society, fundamental questions of livelihood are increasingly pressing as traditional professions decline and marketization has narrowed earning opportunities to mostly salaried employment. Rampant urbanization has further intensified this issue, resulting in overcrowded job markets and heightened competition. As a result, many find themselves grappling with the challenge of how to secure a stable income in an uncertain economic landscape.

Amid these challenges, one cannot ignore the profound question that arises in every individual's life: "What is the ultimate aim of life?" How can one achieve contentment and satisfaction? These inquiries often emerge as we grow, becoming particularly pressing when we start earning a living and entering family life. While we definitely need means to fulfill both our needs and wants, needs can often be met, whereas wants frequently cannot. As mentioned in the Bhāgavata Purāṇa with reference to Rājā Yayāti, न जातु कामः कामनाम् उपभोगेन शाम्यति—desires never diminish through indulgence; rather, they intensify. Eventually, there comes a time when our wants start to feel like needs, leading to a persistent sense of dissatisfaction and unhappiness.

This dissatisfaction stems either from unmet needs or from an endless pursuit of sensory pleasures. As the Bhagavadgītā states, अशान्तस्य कुतः सुखम्—a restless person cannot find true happiness. At Pūrṇapramati, higher education in this context goes beyond skill-building; it offers an understanding rooted in **Chaturvidha Puruṣārtha**—the four goals of life: Dharma, Artha, Kāma, and Mokṣa, guiding students toward a meaningful and fulfilling life.

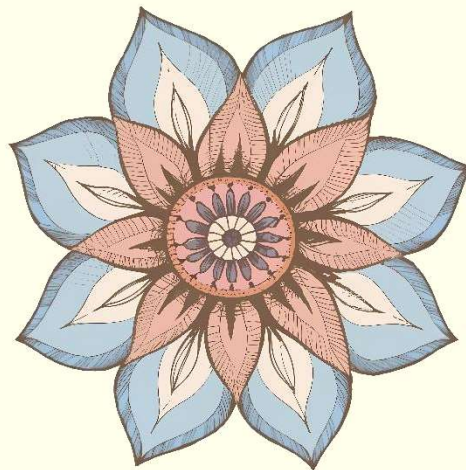
In exploring the quest and roadmap to find solutions in this context, we recognize that modernity has shaped society and livelihood in such a way that their very design imposes a compulsion, often preventing us from aligning with or following our Svadharma,

as guided by our scriptures, ancestors, and paramparā. It has become a requirement to exist within these modern spaces, not by choice but by compulsion.

In addition to the individual dilemmas previously mentioned, our nation's academic and socio-cultural landscape reveals a significant lack of high-quality research in areas crucial to society, such as social studies, humanities, commerce, and sciences. Notably, research aimed at addressing environmental and social issues is largely absent. Innovations and discoveries in technology and finance often exacerbate existing problems rather than resolve them.

**There is a palpable gap in the field of higher education for students engaged in home-schooling, gurukulams, and alternative non-conventional educational institutions. After spending considerable time in these alternative avenues, students often find it unavoidable to transition to conventional higher education to bridge their careers and aspirations with their academic pursuits.**

These concerns have prompted us to initiate our venture into the realm of higher education. There is an urgent need to redefine research across all fields, guiding students and researchers toward areas that can effectively address societal challenges while also helping students secure fulfilling, struggle-free livelihoods. Our endeavour in Higher Education is an effort to derive answers from tradition and to find a path forward amidst the onslaught of modernity.



## Dr̥ṣṭi, Siddhānta & Sankalpa

Our all endeavours are guided by our sankalpa vākya, that means, we strive to protect the tradition through the path of Pūrṇapramati. For the welfare of all beings, driven by resolute intellect, we shall act and inspire others to act with a sense of purpose, rooted in the svadharmā. May the divine nature of all beings be pleased.

परम्परा बीजरक्षां पूर्णप्रमति मार्गतः।

सर्वभूत हितार्थं हि व्यवसायात्मबुद्धितः ॥

करिष्ये कारयिष्ये च भावयुक्तः स्वधर्मतः ।

अधिभूतात्मदैवस्थः प्रीयतां प्रकृतीश्वरः ॥

अन्वयः (Anvaya): सर्वभूतहितार्थं — for the welfare of all beings, परम्पराबीजरक्षां — protection and preservation of the core-seed of tradition, पूर्णप्रमतिमार्गतः — through the path of Pūrṇapramati, व्यवसायात्मबुद्धितः — with a determined and resolute intellect, स्वधर्मतः — by following one's own dharma, भावयुक्तः — with devotion, करिष्ये, कारयिष्ये — to do and inspire others to do, अधिभूतात्मदैवस्थः — established in the principles of the physical, spiritual, and divine, प्रकृतीश्वरः प्रीयताम् — may the Lord of nature be pleased.

: सर्वभूतहितार्थं परम्पराबीजरक्षां पूर्णप्रमतिमार्गतः व्यवसायात्मबुद्धितः स्वधर्मतः भावयुक्तः करिष्ये कारयिष्ये ।  
अधिभूतात्मदैवस्थः प्रकृतीश्वरः प्रीयताम् ॥

We relate the dhyeya vākya with our endeavours in the field of education as we innovate curriculum and pedagogy in the educational space with a focus on Paramparā-Bīja-Rakṣā, i.e., saving the tradition through working on multiple layers—Bhāutika, Daivika, and Ātmika—uncovering the innate potential of individuals, with special emphasis on societal progress and environmental sustenance. **We intend to work on the Bhāutika sphere through the physical aspects of knowledge, such as sciences, commerce, etc.; on the Daivika sphere through understanding of and orienting ourselves towards bhakti; and on the Ātmika sphere through tattva chintana, i.e., contemplation.**

### Why Paramparā-Bīja-Rakṣā is such a core principle at Pūrṇapramati?

When we marvel today at the rich Indian knowledge across fields—be it language, with the precision of Vyākaraṇa; sciences, as seen in metallurgy, chemistry; mathematics, in the astronomical and engineering works; be it the philosophy with so many schools of thought or the arts and culture, such as the music, dance, poetry, weaving, etc—India's legacy shines as unparalleled. The same holds true for valor, and the military knowledge, as we remember the bravery of innumerable kings, queens, empires, and the development of military as a field of education.

Nonetheless, we must take into account our proud social values, embedded in spirituality and always taken care of by saints, purohitas, and āchāryās during every age of the history.

This remarkable cultural, intellectual, artistic, and spiritual peak existed in Bhārata because these domains were lived as family and societal traditions, passed down as a continuum. The advent of the British education system disrupted this chain, which led to a gradual decline in our economy, family values, arts, and aesthetics. **Knowledge reaches its full potential when it is nurtured and passed from generation to generation.**

**The marvels of Indian temple architecture, the art of weaving Dhākā muslin, the brilliance of Sanskrit grammarians, musicians, and the educational ecosystems of the societies - are not simply the creations of isolated individuals or one generation; they are the cumulative outcomes of a rich family and societal tradition. In fact, the existence of vidvāns and āchāryās of śāstrās is also dependent on the unbroken chain of tradition.**

Modernity, embedded in consumerism, materialism, and Western sensibilities, has fractured this tradition globally, resulting in a range of issues—environmental, geopolitical, societal, and more—that have emerged since the Industrial Revolution. We believe that preserving time-tested traditional values is essential to addressing these global challenges. These values, rooted in continuity and deep understanding, offer a path forward in times of uncertainty, helping to restore balance and harmony to the world.

For this, we have established Paramparā-Bīja-Rakṣā as our dhyeya bindu.

**How we envision the field of education while keeping this dhyeya?**

Our intent is to seamlessly **bridge school education to higher studies**, focusing on **practical application and rigorous inquiry**; to empower students to **pursue personal fulfillment while remaining aware of present realities**, **nurturing individuals who embody dharma in both their personal and social lives**, **cultivating a purposeful livelihood and creating a conducive environment according to their Paramparā and Svadharma**, and **contributing meaningfully** to society.

**How studies & bhakti are related?**

In Indian tradition, the very act of knowing which includes observing, listening and contemplating is conceptualised as a form of worshipping the Supreme. It helps in focusing the mind and if done properly can even lead to spiritual realisation.

In other words, adhyayana is also a type of ārāḍhanā or upāsanā of the Supreme, similar to an immersion in a devotional art performance. In Pūrṇapramati, higher education endeavours, we wish to reorient academic activities as a form of such spiritual practice. This intends to highlight the value of learning about the Supreme and this creation for the sake of learning, while not neglecting its instrumental value.

On the basis of above-mentioned values & tenets we envision higher studies as:

- a) **A Patterned Extension of School Education:** Rooted in Bhāratīya dr̥ṣṭi, we intend to build a foundational knowledge, guiding students to deep awareness and understanding of the world's interconnected systems. This holistic path of learning seamlessly bridges school and higher education, fostering a journey of self-discovery and wisdom in alignment with dharma from an early age.
- b) **Grounded in Core Research and Experience:** Our programs, influenced by the timeless value of anubhava jñāna (experiential knowledge), emphasize hands-on learning and rigorous inquiry. Students are encouraged to explore, critique, and innovate, following a tradition of vichāra (reflection) and viveka (discrimination) central to Bhāratīya philosophy.
- c) **Balanced Pursuit of Jñāna and Vṛtti:** We integrate the pursuit of knowledge (*Jñāna*) with practical application (Vṛtti), grounding students in dhārmic values to navigate the complexities of life with confidence, purpose, and a commitment to the common good. This balance reflects the Bhāratīya approach to holistic growth, harmonizing wisdom with livelihood.
- d) **Natural Livelihood without Struggle:** In our dhārmic perspective, true livelihood is a natural outcome of knowledge and self-realization rather than mere economic struggle. By prioritizing knowledge that brings bliss, self-assurance, and contentment, we enable students to achieve livelihoods that are meaningful and in harmony with their svadharma (individual duty). With this holistic understanding, securing a livelihood becomes an effortless extension of one's purpose-driven journey.

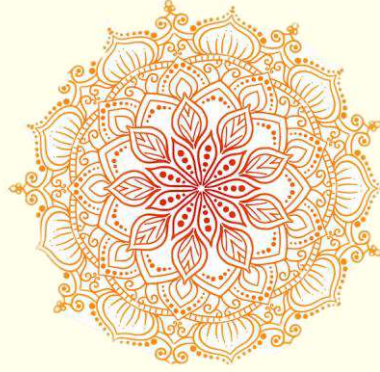
We are fortunate to be born in the Punyabhūmi of Bhārata, a land unique for reaching the pinnacle of jñāna, bhakti, and sevā, where humanity has witnessed the highest expressions of virtue and dharma. Here, the presence of ācāryas, sādhakas, saints, paramparās, and a dhārmic society creates a conducive environment for pursuing our ideals.

The richness of Bhāratīya paramparā is not only a heritage of this land but a gift to all humanity, embodying values that uplift, inspire, and sustain.



In our efforts to preserve and cultivate this paramparā, we engage in a profound Bhārata-sevā, serving not only the nation but contributing to the welfare of the world.

In conclusion, this vision is a call to those who seek to serve Bhārata by learning, earning a livelihood, and spreading knowledge, all rooted firmly in dharma. It invites those committed to uplifting society through efforts that blend timeless values with modern relevance. Together, we aspire to create a path where education, service, and livelihood are seamlessly woven with dharma, honoring our heritage while addressing the needs of the present.



## Dhyeya

Our **Dhyeya** (Goals) is structured in three levels to realize a cohesive vision. At the top is **Uddeśya** (overarching outcomes), aiming to establish a sustainable system of lifelong learners and expert educators who uphold tradition and to build a network of **Pūrṇapramatians** capable of influencing society as policymakers.

To achieve this, our **Lakṣya** (aims) is to create a culture that supports advanced educational pathways for **Pūrṇapramati** students, other institutions, and adults, guiding them toward Indian Knowledge Systems and lifelong learning through **anubhavajanya jñāna** (experience-based knowledge) and **kulavṛtti** (family vocation).

Supporting this culture, our **Udyama** (objectives) focus on concrete, immediate goals like developing specialized curricula, modules, and training programs for educators, community developers, and interdisciplinary learners, all aligned with Bhāratiya values. This three-tiered **Dhyeya** provides a structured path from vision to action, ensuring a lasting impact.

Our intent is grounded in the words of Śrī Ānandatīrtha, who affirms:

एकं च तत्त्वती ज्ञातुं विना सर्वज्ञतां नरः ।  
न समर्थो महेन्द्रोऽपि तस्मात् सर्वत्र जिज्ञसेत् ॥

Unless one is omniscient, it is impossible even for Lord Indra, much less a human, to know even a single thing in its complete sense. Therefore, the learning should be multi-dimensional.

**a. Uddeshya** i.e. overarching outcomes:

We intend and strive together to build a system to

- develop **lifelong learners, educators** who excel their respective fields as an **authority** and thus preserve the tradition. develop a **network** of Pūrṇapramatians who through their influence as policymakers in their respective fields reform the present society & state.
- form and preserve **communities** spearheaded by these lifelong learners.
- cultivate **skilled individuals** who approach their subject of interest with the sense of their kulavṛtti by keeping Bhāratīya perspective & values, and thus rejuvenating the kulaparamparā.

**b. Lakṣya** i.e. Aims:

- Higher education plan **for the Pūrṇapramati Students.**
- Higher education plan for students from other institutions, especially **gurukulams & alternative schools.**
- Orientation of employed adults towards **Indian Knowledge Systems.**
- Education according to **Kulavṛtti and Kuladharmā.**
- System of **Anubhavajanya Jñāna** based on the identification of **Pratibhā.**
- Integration of **Education, Sādhanā** and cultivating **Lifelong Learning.**

**c. Udyama** i.e. Objectives:

*Developing the curriculum, modules, training programs, and supplementary courses*

- to cultivate students & existing teachers to become a complete educator. ( through courses in the field of education)
- in the field of Sewā & Rural rejuvenation.  
(e.g. Community Development, Vanavāsī Samāja Prabodhana, and Grāma Vikāsa)
- for both future & present military personnels, and strategists  
(e.g. Defense & Strategy, Geopolitics, Homeland Security)
- related to interdisciplinary & trans-disciplinary studies.  
(e.g. Folklore & Cultural Studies, Philosophy, Environmental Science)
- for various professionals, employees and individual learners.

## Vidyarthi Guṇa

We are inspired by and adhere to the conception of Rāma's sixteen qualities, or guṇas, as outlined in the Rāmāyaṇa and strive to cultivate as Graduate attributes (GA) in ourselves as well as in our students. Rāma, known as the Maryādā Puruṣottama or the "Upholder of Virtue," embodies the ideals of humankind and exemplifies the highest standards of character. We believe that cultivating these timeless values—**guṇavāna**, meaning virtuous, and **vīryavāna**, courageous. Known for his deep knowledge of dharma (righteousness), he is **dharmajñah**, as well as **kṛtajñah**, grateful, and **satyavākyaḥ**, always truthful. Rāma is unwaveringly committed to his promises described as **dr̥ḍhavrataḥ** and demonstrates **chāritreṇa yuktaḥ**, possessing excellent conduct, and **sarvabhūteṣu hitaḥ**, a true well-wisher of all beings. His knowledge (**vidvān**) and competence (**samarthaḥ**) are matched by his pleasing presence (**priyadarśanaḥ**). Rāma exemplifies **ātmavāna**, self-control, and has conquered anger (**jitakrodhaḥ**), showing himself to be **matimāna**, wise, and **anasūyakaḥ**, free from jealousy.

These virtues align with the qualities essential for any field or endeavor. By nurturing these attributes, we aim to develop not only competent graduates but also conscientious individuals who are equipped to make meaningful contributions to society as a **Śikṣaka** (teacher), **Rakṣaka** (protector), or **Poṣaka** (nurturer).

GAs can be termed as mindsets and skillsets. The following lists the skill-sets and mindsets.

### Mindsets: Drawing from Rāma's Exemplary Nature

The mindsets we cultivate are reflective of Rāma's values and emphasize a student's journey toward self-improvement, ethical engagement, and responsibility. Each mindset question encourages self-reflection on how Rāma's qualities can be applied to personal and professional life.

#### 1. Enquiry and Life-Long Learning (Guṇavāna, Vidvāna, Matimāna)

Inspired by Rāma's wisdom (vidvāna) and pursuit of knowledge (matimāna), this mindset promotes continuous learning, curiosity, and intellectual growth.

Reflection: What steps am I taking to deepen my understanding? How open am I to learning from diverse perspectives and experiences?

#### 2. Aspirations and Personal Development (Dr̥ḍhavrataḥ, Samarthaḥ)

Reflecting Rāma's commitment to his principles (dr̥ḍhavrataḥ) and competence (samarthaḥ), this mindset encourages students to set high aspirations and take deliberate steps toward personal and professional goals.

Reflection: What are my aspirations, and how committed am I to achieving them with integrity and perseverance?

### **3. Outlook and Engagement (Sarvabhūteṣu Hitah, Anasūyakah)**

Rooted in Rāma's benevolence (sarvabhūteṣu hitah) and freedom from jealousy (anasūyakah), this mindset fosters empathy, inclusivity, and a commitment to contributing positively to society.

Reflection: How does my perspective on others and society influence my actions? Am I cultivating empathy and compassion in my engagements?

#### **Skill Sets: Building on Rāma's Action-Oriented Qualities**

The following skillsets align with Rāma's virtues, preparing students with practical capabilities while nurturing their ethical and interpersonal skills. These skillsets equip them to act with clarity, effectiveness, and responsibility.

#### **1. Research and Enquiry (Dharmajñah, Satya-vākyaḥ)**

Based on Rāma's knowledge of dharma (dharmajñah) and commitment to truth (satya-vākyaḥ), this skillset emphasizes critical thinking, problem-solving, and ethical reasoning.

Competencies: Analytical thinking, independent research, complex problem-solving, and digital literacy.

#### **2. Intellectual Autonomy (Dṛḍhavrataḥ, Ātmavān)**

Reflecting Rāma's self-control (ātmavān) and dedication (dṛḍhavrataḥ), this skillset encourages independence, resilience, and responsible decision-making.

Competencies: Self-awareness, reflective thinking, ethical responsibility, creative problem-solving, and autonomous learning.

#### **3. Personal Effectiveness (Vīryavāna, Samarthah, Priyadarśanaḥ)**

Inspired by Rāma's courage (vīryavāna), competence (samarthah), and pleasing demeanor (priyadarśanaḥ), this skillset focuses on leadership, adaptability, and organizational capabilities.

Competencies: Leadership, teamwork, time management, situational awareness, entrepreneurial thinking, and flexibility.

#### 4. Communication (Ḡuṇavāna, Sarvabhūteṣu Hitah)

Reflecting Rāma's virtues (guṇavān) and benevolence (sarvabhūteṣu hitah), this skillset highlights the importance of effective communication that fosters collaboration and cultural sensitivity.

Competencies: Interpersonal skills, cross-cultural communication, verbal and written communication, and empathetic engagement.



#### Career Pursuits

It encompasses roles that contribute significantly to society and uphold our cultural heritage. Among these pivotal roles are **Śikṣaka**, **Rakṣaka**, and **Poṣaka**. Each of these professions embodies unique responsibilities and virtues that together form the foundation of a thriving community.

**Śikṣaka** (शिक्षक) represents the noble pursuit of education and mentorship. Those who choose this path are dedicated to spreading **śikṣā** (knowledge) and shaping future generations. As educators and guides, **Śikṣakas** play an essential role in nurturing critical thinking, creativity, and moral values in their students.

**Rakṣaka** (रक्षक) embodies the spirit of protection and defense. Individuals in this role are not only active members of the military but also those who safeguard society against harmful elements. They uphold cultural integrity and ensure the preservation of societal values, acting as vigilant guardians of our heritage.

**Poṣaka** (पोषक) focuses on nurturing and sustaining traditions. This role encompasses administrators, entrepreneurs, and community leaders who create systems and spaces that promote cultural growth and economic development. **Poṣakas** work tirelessly to ensure that our traditions thrive, while also fostering innovation and entrepreneurship to support a vibrant society.

Together, these three roles—**Śikṣaka**, **Rakṣaka**, and **Poṣaka**—offer diverse career pursuits that contribute to the enrichment of society, allowing individuals to engage in meaningful work that aligns with their values and aspirations and can be further elaborated with specific roles as;

### **Śikṣaka**

a. Teachers, Professors, Lecturers, Educationists, etc. at schools, universities, and institutes like IITs, ISERs

(through special guidance in UGC NET and various related examinations)

b. Acharyas, Kalavids who spread the traditional knowledge of Shastras & Kalas by being part of the age-old guru shishya Parampara.

### **Rakṣaka**

a. Indian Military Academy & NDA

b. Defence Research Development Organisation

c. Intelligence Services

d. Cyber Intelligence

e. Researcher in the any field of Indian knowledge systems and thus protecting the society & culture through wisdom and preserving the traditional knowledge against the advent of modernity & onslaught of modern scientism.

### **Poṣaka & Sewaka**

a. Entrepreneurs: Creating businesses that support cultural traditions and economic growth, promoting sustainable practices.

b. Policy Makers: **Developing policies** that foster economic development while preserving cultural heritage and community values. **This includes civil service roles that shape and implement policies at local, state, and national levels to ensure alignment with community needs.**

c. Administrators: Managing organizations that promote cultural programs and initiatives, ensuring the effective implementation of community services. This encompasses public administration at every level that oversee resource allocation to enhance community welfare.



## Program Overview & Theme

Our programs are purely based on the career aspirations and inclinations of the students. As mentioned previously in the document, for us, the **Paramparā** plays a major role in the social, economic, and spiritual domains of society. Thus, our intent is to encourage students toward their **paramparikā vṛtti**.

What is the **paramparik vṛtti**?

This refers to our **kula Paramparā**, i.e., the occupation that our ancestors followed according to their tradition and **varṇāśrama dharma**. There is a significant amount of knowledge about the ancestral occupation in the family as well as in the community to which an individual belongs. Thus, this is the natural choice for anyone.

What if one doesn't know their **paramparik vṛtti**?

Our **ācāryas** and **vidvāns** assist the individual in locating his/her **svadharma**, thereby helping them choose a **vṛtti** that is most natural to the person while keeping the student's inclinations in mind.

Are there programs for individuals who are unable to follow their **kulavṛtti** for any reason?

Yes, there are a number of programs that the student can choose either by their own choice or after counseling with our experts.

Is there any counseling available?

Our programs are unique in that we counsel every individual, and throughout the entire program, one dedicated team helps students according to their courses in their internships, short-term courses, workshops, and seminars.

Our programs, aligned with the pursuits of the students, are themed as follows:

### a. **Pāramparikā Vṛtti**

i. **Paramparā kārya** without any external degree: In this, there shall be complete facilitation for the student to pursue and learn their **pāramparik jñāna, kalā, or vidyā**. We shall connect the students with proper **kālavidś** and **ācāryas**. In this, no external degree shall be opted for.

ii. **Paramparā kārya** with some external degree: In some programs offered by certain universities that align with the **pāramparik kula vṛtti**, this option shall be available.

Facilitation and access to **kālavidś, ācāryas**, and scholars shall also be provided.

### b. **Ādhunikā Vṛtti**

In this, the students shall study with us focusing on their livelihood through modern institutions and jobs. For this, students after our program can choose to join any industry,

institution, or job such as civil services, military services, universities, research institutes, corporate houses, etc. Students can take up competitive exams after senior secondary or graduation.

### c. **Miśritā Vṛtti**

In this, the students, after studying with **Pūrṇapramati**, can join sectors that, while located within modern systems, are aligned with the thoughts of Indian culture and knowledge, such as **Saṃskṛta** universities, religious institutions, NGOs, etc.

### d. **Pūrṇapramati Vṛtti**

In this, the students, during and after studying with us, shall join **Pūrṇapramati** for their vṛtti, and we, as a **parivāra**, shall take care of their **ājīvika**. There are several options at **Pūrṇapramati** that a student can explore, such as teaching, research, entrepreneurship, and there are various projects related to arts, agriculture, Indian knowledge systems, etc.

Our higher education programs shall commence from the SENIOR SECONDARY level, right after matriculation.

This shall be 5 year program that includes Senior Secondary stage and undergraduate degree stage. For Senior Secondary stage, NIOS shall be followed as the educational board, while for undergraduate degree, distance learning & online courses of various universities such as IGNOU, Delhi University, etc., shall be there.

Along with this, a variety of short-term courses, both online and residential, will be available. These programs shall be open to in-house and external students, as well as professionals from various fields, covering areas such as education, philosophy, and interdisciplinary subjects.

### 1. **Long term programs**

- a. Starting from Senior Secondary till Undergraduate degree in 2+3 format.
- b. Under-graduation or P.G Diploma 3-year program.
- c. Long-term association without any degree-diploma for those who want to come out of the conventional systems. Instead of degree and diploma, only certification will be there for long term programs, modules, etc. independently designed by Pūrṇapramati without any external influence.

### 2. **Short term programs**

- a. 2+1-year senior secondary program that includes one year preparation time for those who want to appear in competitive exams.
- b. 3 to 6 months various online/residential (certificate) courses weighted as of 3 - 5 Credits.
- c. Residential workshops for skill development & orientation of various professionals



and students of other institutes, in the field of education, philosophy, and inter-disciplinary subjects.



### Higher Education at Senior Secondary

Total 7 Subjects: 5 NIOS Subjects + 2 Pūrṇapramati mandatory Subjects

Mandatory Subjects: Samskrit as a language shall be compulsory within 5 NIOS subjects.

Two mandatory subjects offered by Pūrṇapramati are i. Tattva Darśhana & ii. Socio-Political & Civilizational Discourses.

#### Subject combinations at Senior Secondary

There are broadly four streams, given as;

Mānvīki, ārthikī, Saundarya Drṣṭi, and Vijnāna

Suggested subject combinations are as follows;

#### 1. Mānavīki (Humanities & Social Studies)

- Sanskrit Sāhitya, Bhāratīya Darśhana, Sanskrit Vyākaraṇa, English
- Military Studies, Military History, Psychology/English, Sociology
- Political Science, Bhāratīya Darśhana, Sociology, Psychology/English
- History, Sanskrit Vyākaraṇa, Bhāratīya Darśhana, English
- Military Studies, Economics, Bhāratīya Darśhana, Pshychology
- Physical Education & Yoga, Military Studies, Military History, English

#### 2. Ārthikī (Commerce)

Economics, Business Studies, Bhāratīya Darśhana, English

#### 3. Saundarya Drṣṭi

- Painting, Sociology, Bhāratīya Darśhana, Sanskrit Sāhitya
- Painting, Sanskrit Sāhitya, Bhāratīya Darśhana, Psychology

#### 4. Vijnāna

- Physics, Chemistry, Mathematics, Bhāratīya Darśhana
- Biology, Chemistry, Bhāratīya Darśhana, Psychology,
- Physics, Mathematics, Bhāratīya Darśhana, English
- Physics, Chemistry, Biology, Bhāratīya Darśhana

## Adhyayana svarūpa

### Study Design for Senior Secondary Stage

1. Sāṃskṛta Bhāratī spoken sām̐skṛta residential course
2. Adhyayana anukūla dinacharyā yojanā
3. Regular lectures & Laboratory work
4. Subject related regular field visits
5. Regular sewā activities related to the program
6. Special lectures, seminars, and conferences
7. Learning Internships to be done in various institutions, mutt, ashrams or by staying with vidwāns, kalāvids.
8. Sewā Internships to be done while staying in villages, and remote regions.

\* A comprehensive study of several primary texts will be offered to students based on their program, including the **Bhagavad Gītā**, **Nītiśāstra**, **Aṣṭāṅghaṛdayam**, **Yogasūtra**, **Līlāvati**, **Brhatsamhitā**, the works of **Coomaraswamy**, and others.



## Community Involvement

Our collaboration with diverse community members—including tribal communities, artisans, scholars, villagers, and panchayats—allows students to gain valuable insights into local challenges and opportunities. This engagement broadens their perspectives and helps them develop empathy and social awareness, essential qualities for informed and responsible citizenship.

To facilitate meaningful community involvement, we have introduced various internship programs, including:

- **Learning Internships:** Focus on enhancing academic skills while engaging with community issues.
- **Sewa Internships:** Emphasize service and volunteerism, encouraging collaboration with local organizations.

These initiatives enable students to apply their academic knowledge in practical settings, allowing them to gain hands-on experience while contributing to the community. By working alongside artisans, tribal leaders, and village panchayats, students learn about traditional practices, local governance, and sustainable development.

**Key Benefits of Community Involvement:**

- **Real-World Experience:** Students gain practical skills through direct engagement with community projects.
- **Cultural Awareness:** Exposure to diverse communities enriches students' understanding of different cultures and lifestyles.
- **Empathy Development:** Students cultivate compassion and a sense of responsibility toward societal issues.
- **Networking Opportunities:** Building relationships with community leaders and organizations can open doors for future collaborations.

Ultimately, our goal is to create a holistic educational environment where students learn from both academic and community contexts. By integrating community involvement into our programs, we prepare students to navigate the complexities of the world with confidence and compassion. This approach not only enhances their academic experience but also equips them with the skills and insights needed to make meaningful contributions to society.

## Partnerships & Collaborations

We are dedicated to collaborating with esteemed institutions and organizations to enrich our higher studies program. These partnerships will offer students unique opportunities to visit, stay, and learn in diverse environments, enhancing both their academic and cultural experiences.

Through joint initiatives, we aim to provide access to valuable resources and expert mentorship. These collaborations will facilitate innovative research opportunities, allowing students to engage deeply with their fields of study.

Moreover, our partnerships will bridge theoretical knowledge with practical application, equipping students with the skills and insights necessary to thrive in a rapidly changing world. Together, we will create a dynamic learning ecosystem that empowers our students to become effective leaders and contributors to society.

1. SIDH, Mussorie
2. Jeevika Ashram, Jabalpur
3. Mahajanam, Gujarat
4. Udbhavaha, Bengaluru
5. Vidyakshetra, Bengaluru
6. Kudali Mutt
7. Kalaa Ashram, Adilabad
8. Kaneri Mutt, Kolhapur
10. Anaadi Foundation, Palani
11. Samskriti Foundation, Mysuru
12. Punarutthana Vidyapeetha, Ahmedabad
13. Godhooli Parivar, Haridwar
14. Saarthak Samvad, Gujarat

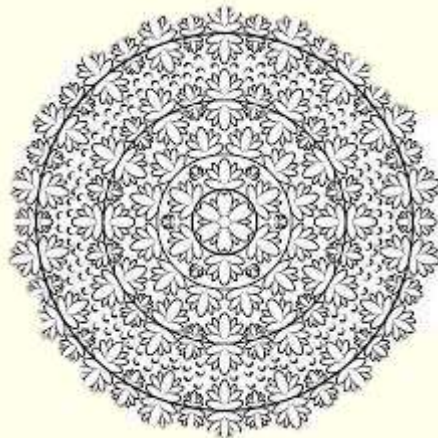
## Journey Ahead

Our programs for undergraduate and postgraduate levels are being designed, and we are developing and orienting our faculty for the degree courses. We are collaborating with different organizations and institutions for our unique programs.

As we move forward, our commitment to nurturing well-rounded individuals will guide our curriculum development, integrating traditional knowledge with modern pedagogical practices. We envision creating a vibrant academic community where students engage in experiential learning, emphasizing critical thinking and ethical reasoning.

We aim to establish partnerships with esteemed educational institutions, industry leaders, and cultural organizations, ensuring our programs remain relevant and impactful. Through workshops, seminars, and internships, students will have opportunities to apply their learning in real-world contexts, fostering a deeper understanding of their chosen fields.

Additionally, we are dedicated to continuously enhancing our faculty's skills and knowledge, providing them with resources and support to cultivate an inspiring learning environment. Our journey ahead is not just about imparting education; it is about shaping future leaders who embody the ideals of Pūrṇapramati, contributing positively to society and upholding the values of our rich heritage.



॥ श्री ॥

स्वस्तिप्रजाभ्यः परिपालयंतां न्याय्येन मार्गेण महीं महीशाः ।  
गोब्राह्मणेभ्यः शुभमस्तु नित्यं लोकाः समस्ताः सुखिनोभवन्तु ॥

काले वर्षतु पर्जन्यः पृथिवी सस्यशालिनी ।  
देशीयं क्षीभरहितः सज्जनाः सन्तु निर्भयाः ॥

अपुत्राः पुत्रिणः सन्तु पुत्रिणः सन्तु पौत्रिणः ।  
अधनाः सधनाः सन्तु जीवन्तु शरदां शतम् ॥

कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्यात्मना वा प्रकृतेः स्वभावात् ।  
करोमि यद् यत् सकलं परस्मै नारायणायैति समर्पयामि ॥

रामाय रामभद्राय रामचंद्राय वेधसे । रघुनाथाय नाथाय सीताया पतये नमः ॥

