



04/26

NEWSLETTER

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AMMAJI'S MESSAGE

Dear Readers,

Valmiki, the great sage, once asked Narada, whether there existed a man in the world committed to dharma, who is brave and strong, who is endowed with accomplishments, who is a scholar, capable and handsome.

Narada pointed out that such a man did exist in flesh and his name was Rama. Shri Rama was revered for his exemplary way of life. The most admirable aspect of Shri Rama was His responses in handling life's curveballs. He accepted exile with calmness, prioritising duty (dharma) over personal desire. His acceptance of exile is not just calm obedience; it is a conscious renunciation of power, comfort, and even rightful inheritance. That highlights a deeper truth: dharma is not about convenience; it calls for genuine sacrifice.

>>>





When Bharata went to the forest to reveal father's demise and pleaded Rama to return and occupy the throne, Shri Rama could not control his sorrow over his father's loss, but he stood firm in his commitment to fulfil his father's promise to complete the exile. Rama balanced his emotions with duty - showing vulnerability alongside rock-solid commitment to dharma.

Rama fought the war with principle, not anger. Even gave Ravana a chance to repent. He also protected Vibhishana despite being Ravana's brother. He showed mercy post war, ensuring stability in Lanka. May we also bring balance within us. For this clarity one must know our dharma. Rama's willingness to accept Vibhishana, despite his origins, reflects a leadership grounded in discernment rather than prejudice. He judges individuals by their intent and actions, not by their associations. In today's terms, that's a powerful lesson in ethical leadership—seeing beyond labels and acting on principle.

Sita's abduction brought intense grief to Rama but focused on action of rescuing her. He did not allow emotions cloud His judgement. Have we ever wondered how tough it is to put his sorrow on hold and continue to offer compassion and carry out his duties.

Rama is not just an ideal figure, but a deeply human one navigating impossible tension. For instance, Rama's life isn't simply a series of "right choices"—it is a series of costly choices. Every act of dharma in his life seems to demand a personal sacrifice.

Rama's composure is not emotional absence, but emotional discipline. He grieves, he longs, he struggles—but he does not let those feelings derail his responsibilities. That distinction matters, because it makes his example more attainable. He is not beyond emotion; he is in mastery of it.



Love and Blessings,

Ammaji

उमामहेश्वर स्तोत्रम्

{Part 02}

The *Umāmaheśvara-stotram* presents a unique and deep philosophical concept in which the cosmic being is seen as the totality of existence. The refrain seen in these verses, *namo namaḥ śaṅkarapārvatībhyām*; means repeated salutations, to Lord *Śaṅkara* and Goddess *Pārvatī*. Who are they? They represent the eternal reality.

The Inseparable Nature of the Feminine and Masculine

The Goddess is equally important as the God. Are they really two? No, they are not two in essence; they are one reality appearing as two aspects. In the same way, the cosmic being is also understood as a trinity in accordance with the functions such as creation, sustenance, and dissolution. These functions are represented through *Brahmā*, *Viṣṇu*, and *Śiva*, along with their consorts. Therefore, the inseparable nature of the masculine and feminine is highlighted here.

Why is the consort element necessary? Because no aspect of existence can function without *Śakti*, the dynamic power. Whether creation is growing, sustaining, or dissolving, every movement depends on energy. The trinity is incomplete without *Śakti*, the feminine power. Thus, *Śiva* and *Śakti* together symbolize consciousness and power, stillness and movement, transcendence and manifestation.



There is no *Īśvara* without *māyā*. One cannot speak of the Lord of the universe without acknowledging the universe itself. If there were no creation, where would be the talk of the creator? Therefore, creation itself is *māyāśakti*. She is the Goddess, the primordial energy, the *Ādiśakti*. This understanding of the unity of *Śiva* and *Śakti* is deeply rooted in Vedic civilization.

The Vedas present the feminine principle in an exalted manner. They honor women not merely socially, but spiritually and intellectually. Traditions speak of *Brahmā* manifesting as *Manu* and *Śatarūpā*. There is no *Mahāviṣṇu* without *Mahālkṣmī*, and no *Śiva* without *Śakti*. These examples show that the divine feminine is inseparable from the divine masculine.

Women Seers in the Vedic Tradition - R̥ṣikās

The Vedic revelations themselves mention both *r̥ṣis* and *r̥ṣikās* – *r̥ṣis* were male seers, while *r̥ṣikās* were female seers. They were sages who received divine mantras through spiritual realization. This demonstrates that spiritual wisdom was not restricted to men. Women too were recognized as mantra-*draṣṭās*, seers of sacred truths.

There were *ekākī-r̥ṣikās*, women sages who remained unmarried and devoted themselves to spiritual life. Names such as *Aditi*, *Dākṣāyini*, *Ūrvaśī*, *Godhā*, *Juhur*, *Śraddhā*, *Kamayani*, and *Sūrya-sāvitri* are remembered in tradition. These women are revered as seers who contributed to Vedic wisdom.

There were also *gṛhastha-r̥ṣis* and *gṛhastha-r̥ṣikās*, sages who lived household lives while pursuing spiritual realization. Tradition speaks of many such families in which both husband and wife were spiritually accomplished. Among women seers in this category are names like *Apālā*, *Ātreya*, *Dakṣiṇā*, *Goṣhā*, *Indrāṇī*, *Yamī*, and others. This shows that married life and spiritual greatness were not considered contradictory.

Among the most celebrated women sages is *Lopāmudrā*, wife of sage Agastya. She is associated with mantras of the *Ṛg-Veda* and is remembered as a woman of great wisdom. Another notable figure is *Romaṣā*, regarded as a *Brahmavādinī*, one who expounds Brahman, the supreme reality.

Anasūyā, wife of sage Atri, is another revered example. She is well known in the *Rāmāyaṇa* tradition. She is described as compassionate, scholarly, and devoted to service during times of famine and hardship. She is remembered as a saintly woman whose life combined wisdom, austerity, and kindness. Tradition also honors her as the mother of *Soma*, *Dattātreya*, and *Durvāsa*.

Reflecting on these examples helps us understand the honored place of women in ancient India. During the earlier yugas, women were respected as spiritual teachers, scholars, and guardians of dharma. Their role was powerful and foundational.

Aditi is remembered as a mantra-*draṣṭā* of the *Ṛg-Veda*. *Apala* is another renowned *R̥ṣikā*. *Maitreyī*, wife of *Yājñavalkya*, occupies a glorious place in the *Bṛhadāraṇyaka Upaniṣad*. She is portrayed as a seeker of immortality and higher wisdom. Her dialogue with *Yājñavalkya* is one of the most profound spiritual conversations in world literature.

Similarly, *Gārgī* was another great scholar who debated with sages in the court of King *Janaka*. Her fearless questioning and intellectual brilliance are celebrated even today. These examples show that women actively participated in philosophical inquiry and public scholarship.



उमामहेश्वर स्तोत्रम्

The Infinite-Feminine Form in Vedas, Upaniṣads and Purāṇas

The *Upaniṣads* themselves declare the divine as beyond all limitations – *tvam strī tvam pumān asi* — you are the feminine, and you are the masculine. Thus, the ultimate reality transcends gender while expressing through both.

The Vedas also contain many hymns dedicated to the Goddess. Among them are *Devī sūktam*, *Rātri-sūktam*, *Śrī-sūktam*, *Durgā-sūktam*, *Sarasvatī-sūktam*, *Bhū-sūktam*, and *Prthivī-sūktam*. These hymns glorify the Goddess as wisdom, prosperity, protection, speech, earth, and cosmic power.

In the *Kena-Upaniṣad*, Umā appears as the teacher of Brahma-vidyā. She instructs *Agni*, *Vāyu*, and *Indra*, revealing the truth of the supreme Brahman. This signifies that divine wisdom itself is personified as the Goddess. Other texts such as *Devī-atharvaśīrṣa* and *Sarasvatī-rahasya-Upaniṣad* also describe the infinite being in feminine form.

The epics and *Purāṇas* continue this reverence. In the *Mahābhārata*, *Yudhiṣṭhira* prays to Goddess *Durgā* and receives blessings for victory. In the *Harivaṃśa-purāṇa*, beautiful hymns praise the Goddess as the cosmic mother. Tradition also speaks of *Vāṇmayī-avatāra*, divine descent through sacred words, such as the *Bhagavad Gītā* and *Devī-māhātmyam*.

The *Devī Bhāgavatam* elaborates *Kumārī-pūjā*, worship of the divine in young maidens as embodiments of purity and sacred power. Other texts such as *Kālikā-purāṇam*, *Matsya-purāṇam* and *Nandikeśvara-purāṇam* describe elaborate forms of *Durgā* worship. In the *Vāmana-purāṇam*, the fierce Goddess destroys *Mahiṣāsura* and restores cosmic order.

Thus, from the Vedas to the *Upaniṣads*, from the epics to the *Purāṇas*, Indian spiritual literature consistently honors the divine feminine. The Goddess is not secondary but central. She is wisdom, power, compassion, protection, and creative energy.

Therefore, when the *Umāmaheśvara-stotram* bows to *Śaṅkara* and *Pārvatī* together, it reveals a profound truth. The masculine and feminine aspects of the divine are inseparable. Consciousness and energy; *Śiva* and *Śakti* — transcendence and manifestation are one eternal reality. To salute them together is to salute the wholeness of existence itself.



6 UPCOMING 2026 RESIDENTIAL COURSE

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Hatha Yoga



Yoga practice - sitting postures The Art of Sitting, The Depth of Being

In this issue, we are transitioning from standing to sitting postures—another realm within the vast landscape of asanas.

Step by step, we make our way down to the mat, softening our descent and deepening our awareness.

Following our little tradition, we will have a short look into the samskrtam names of our three asanas:

दण्ड- danda means stick or staff

Pashimottanasana is a combined word, so

पश्चिम- pashima means the back of the body and **उत्तन** - uttana means stretch

Baddha Konasana also is a combined word

बद्ध - baddha means bound

कोन - kona means angle

असना - The word asana means posture, a seat, a state of being

We begin in stillness, in Dandasana, the staff pose—simple in form, yet profound in presence. From here, the body may begin to soften forward, unfolding into Pashimottanasana, a gesture of surrender along the length of the back body. Finally, we open into Baddha Konasana, where the hips gently bloom and the spine rises with quiet strength.

Even the most basic postures ask for our full attention.

They invite us to listen—to refine alignment, to feel, to breathe.



In **DANDASANA**, (staff posture) stillness becomes effort.

The legs awaken, the spine lengthens, and presence is cultivated.

Benefits: DANDASANA is a basic seated posture and the foundation of many seated yoga poses. Practice this pose and your routines will benefit, especially other seated asanas. Some benefits: Strengthens spinal extensors, improves postural awareness, activates leg musculature, reinforces proper seated alignment.

How to do it: Find your seat upon the earth, arriving with quiet intention.

Let the hips settle into neutrality, the legs extending like roots reaching forward—steady, awake. The knees lengthen, the thighs gently engaged, the ankles alive with subtle energy.

8 YOGA PRACTICE



Allow your spine to rise, vertebra by vertebra, into a long and spacious line. The crown of your head floats upward, as if drawn by the sky itself. Your shoulders soften, resting back and down, while a quiet strength supports them from within.

Your hands rest beside you, light and present. The heart lifts gently, the sternum opening, as the chin remains soft and level. Let your gaze become calm and unfixed.

And here—between effort and ease—find your breath, steady and unhurried.

Modification: Sitting on a folded blanket or a firm cushion can assist in achieving anterior pelvic tilt and spinal neutrality.

From this grounded seat, we begin to fold—
—not in collapse, but in integrity.

In **PASHIMOTTANASANA (intense forward fold)** the spine remains long as the heart reaches forward, not downward.



Benefits: **PASHIMOTTANASANA** is a controlled yet intense forward flexion initiated from the hip joints, emphasizing length through the posterior chain. Your focus lies in stretching the hamstrings, calves, spinal extensors and in engaging the hip flexors, quadriceps and core stabilizers. Through your practice you may improve circulation along the spine, apply gentle compression to abdominal organs, supporting your digestion and enhance your breath awareness

How to do it: From Dandasana, remain rooted in quiet strength—legs awake, spine alive.

As you inhale, begin to fold, not in collapse but in intention — like bowing the body from deep within the hips. Let the movement pour forward from the pelvis, while the spine stays long, spacious, and unbroken.

The thighs remain gently engaged, supporting the slow lengthening of the back body. Let your heart lead the way — your sternum reaching forward, guiding the journey rather than the head.

And be clear: this is not a reaching, not a striving. Your toes are not the destination.

Rest your hands wherever they naturally arrive — on your thighs, your shins — meeting your body exactly where it is.

Modification Again you can use a folded blanket or a firm cushion to sit on to be more comfortable and also support yourself if you suffer from lower back issues.



The final posture will be **BADDHA KONASANA (bound angle pose)**.

We soften. The hips release, the breath deepens, and the body opens like a quiet invitation inward.

Benefits: Like Dandasana, **BADDHA KONASANA** is considered a basic pose. A lot of bound angle pose variations can be derived from this posture. This asana helps you prepare the body for seated meditation. It also can improve your hip mobility and support the pelvic circulation

How to do it: From Dandasana, gently bend your knees and allow them to soften outward and downward, moving without force. Let the soles of your feet meet, like two quiet mirrors. Root your pelvis into the earth as your spine rises tall and effortless.

Bring your awareness inward — to the subtle opening along the inner thighs, the gentle stretch of the adductors. At the same time, feel the quiet strength along your spine, supporting you from within — steady, spacious, and awake.

Modification: if you struggle releasing your knees do not force. Just let the stretch happen naturally. You can always support yourself by placing some yoga blocks or cushions under your knees. By using the props, you can elevate the ground towards your body.

And of course, like in the above postures, support yourself by sitting on a folded blanket or a firm cushion.



10 YOGA PRACTICE

Remember: yoga is not a performance.
It is a conversation.
Trust your body.
Move with patience.
Let each posture reveal itself to you—
rather than forcing yourself into it.
Over time, the practice unfolds in its
own quiet beauty.

An essential rule of yoga practice is to
listen to your body.

Practice mindfully and never move into
pain.

Every body is anatomically unique, so
postures should always be adapted to
individual needs. A practice must be
adjusted appropriately for healthy,
injured, or physically limited
practitioners.

If you are practicing without the
guidance of a qualified teacher, the risk
of injury may increase. If you are unsure
whether a particular āsana is suitable
for you, please consult a certified yoga
teacher or medical professional before
practicing.



• *Text : ·Kerstin Kubal*

• *Photos & Model : Judit*



Ongoing Weekend Sessions in May 2026 with Ammaji



Every Saturday

Morning

**The Power of Prayers Series
Hamsa Gita**

Every Saturday at 12 Noon IST (1 hour session)

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

1st Saturday Sessions

Sanskrit live Q & A with Gurus...for students

1st Saturday, 2nd May, 2026; 5:00 to 6:00 p.m. IST

Join with Zoom Meeting ID: 810 0919 4929 | Passcode : purnavidya

Evening

2nd Saturday Sessions

Vedic Heritage Teacher Training

2nd Saturday, 9th May, 2026; 5:00 to 6:00 p.m. IST

Join with Zoom Meeting ID: 853 5665 2364 | Passcode : purnavidya

3rd Saturday Sessions

Evening

Bhagavad Gita Satsang with Ammaji

3rd Saturday 16th May, 2026; 5:00 to 6:30 p.m. IST

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

Sunday

New
Course

Starting Date : 17th May' 26

**A Bird's Eye View of the Gita
Chapters 1-18**

Morning

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!.

<https://purnavidya.org/upcomingevents>

Donations are welcome. Click here to Contribute.

<https://purnavidya.org/education#education>

12 UPCOMING ONLINE SESSIONS



VEDIC HERITAGE TEACHING PROGRAMME

Story-time for Kids

Based on the Purna Vidya series of books
'Puranic tales and Value based learning'

Starting on June 06, 2026

Saturday 3.30 to 4.30pm

10 sessions

(Ages 5 to 12)

LIVE online interactive sessions designed to educate children on values such as truth, love, sacrifice, friendship, devotion and more.

- Structured and Illustrative story sharing
- Learning to recite simple shlokas / bhajans
- Interactive Games & Fun activities



Donations are welcome to support the Education of deserving Children

Register at : <https://purnavidya.org/>



Pūjā Vidhānam

Pūjā Basics (8 Sessions)

Starting 07 June 2026

Every Week Sunday, 2:30 to 3:30 PM IST



Pūjā is a beautiful physical form of worship, to bring out the devotee within oneself and to establish a relationship with Īśvara, the Lord.

Objectives :

- Learn to perform pañcopacāra (5-step) pūjā with explanation.
- Learn to chant ślokas and mantras relating to the pūjā.

Open to children and adults. Join and learn as a family!!

<https://purnavidya.org/>

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— Ganga Dasahara 2026 —

Ganga Dasahara Retreat

Tapasyalayam, Uttarkashi, Himalayas | May 24-31, 2026

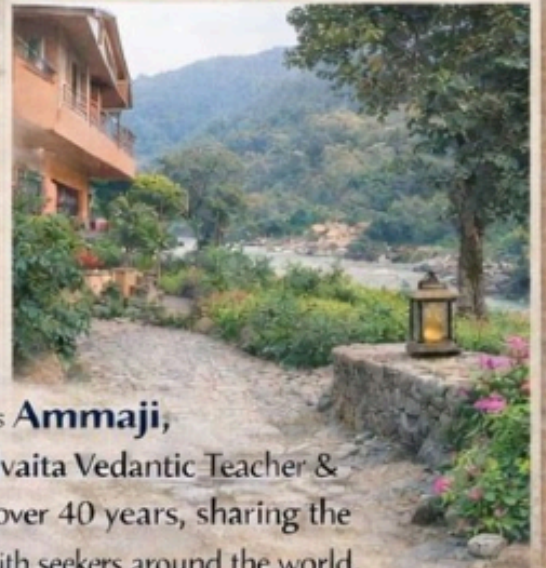


Through this unique retreat, spiritual Seekers will learn about the **Celestial World of Himalayas**, the intricate spiritual practices and **Vedantic teachings**:

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Contact Us at +91 95972 15559, +91 95975 66669

PAST EVENTS

15

HERITAGE COURSE-TTC





Namaskaram Everyone

It was blessings of Ishvara that I came to know about Purna Vidya Heritage program. I would like to share the following -

The significant sessions on our Culture, Itihasa, Vedic wisdom are taken by Ammaji. Though the sessions are lecture, Ammaji makes you see the teachings through her expressive teaching styles and makes the learning so enjoyable.

The course also offered learning of chantings with accuracy by Dakshinamurti ji, which we need to chant in our day to day life for leading a devotional life.

We could also learn the skills associated with our culture- worshipping Ishvara at home with proper steps and mantra, different styles of traditional kolam, making garland, toranam etc. These skills are very important to connect ourselves with the divine.

We are grateful to all the teachers for their teachings with so much patience and compassion.



There were activity sessions where participants were given opportunities to present some topics in a creative way as per best ability of one. And Ammaji carefully noted the strengths and weakness of each one. Those feedbacks are very helpful for improving the skills in the future.

We also got question- answer sessions at the end of the day, to clarify any doubts if we have for the day.

We had Krida Yoga sessions- fun games, which are very important specially dealing with teachings to children. It helps them to open up with the group and to the teacher as well.

The sessions are organized in such a manner that even though having a tight schedule participants could enjoy to the fullest.

Due to our modern education system many of us are not connected with our roots. This course help to rebuild that weak connection.

I consider this course is the need of the hour for our society as Sanatana Dharma refines the personality of the child and adult as well, which is very important to have harmony and peace in the creation.

With kind regards
A course participant



PURNA VIDYA ASHRAM – TAMIL NEW YEAR CELEBRATIONS

Ammaji, Swamiji, and the inmates of Purna Vidya Ashram ushered in the New Year by invoking the blessings of the Lord with devotion and gratitude.

On the occasion of Tamil New Year, 14th April, Ammaji and Swamiji visited Ammaji's ancestral place near Palakkad. Accompanied by Swami Saccinmayananda, a special guest from Malaysia, and a few sevaks, they travelled by car to Palakkad and visited the Sri Venugopalaswamy Ashram. The day was spent joyfully in the company of devotees, with bhajans, satsang, and simple fellowship over tea. It was a fulfilling and heartwarming visit, and the group returned, pleasantly tired, after a day well spent.

On 15th April, the festival of Vishu was celebrated at Purna Vidya Ashram in the Wisdom Hall with the same spirit of reverence and togetherness. Devotees and residents gathered to mark the auspicious beginning of the Malayalam New Year.

On both days, special food, including traditional payasam, was lovingly prepared and served, adding to the festive joy and sense of community.

VILLAGE FESTIVALS

19





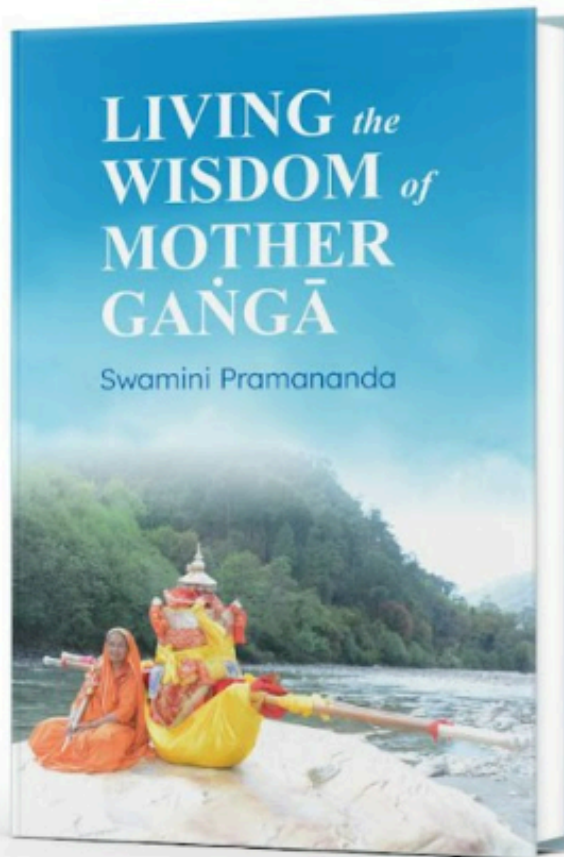
The twin villages of Vadivelampalayam and Molapalayam, in which Purna Vidya Ashram is nestled celebrated its annual Amman Festival in a grand manner. The old villages steeped their cultural traditions and customs saw a grand turn out of 1000s of people during the three day utsav. Along with Swamiji and Ammaji, all ashram residents, guests and staff fully participated in a lifetime memorable divine experience with the local communities in dance, music, food and of course with fervent prayers at the Amman temples!

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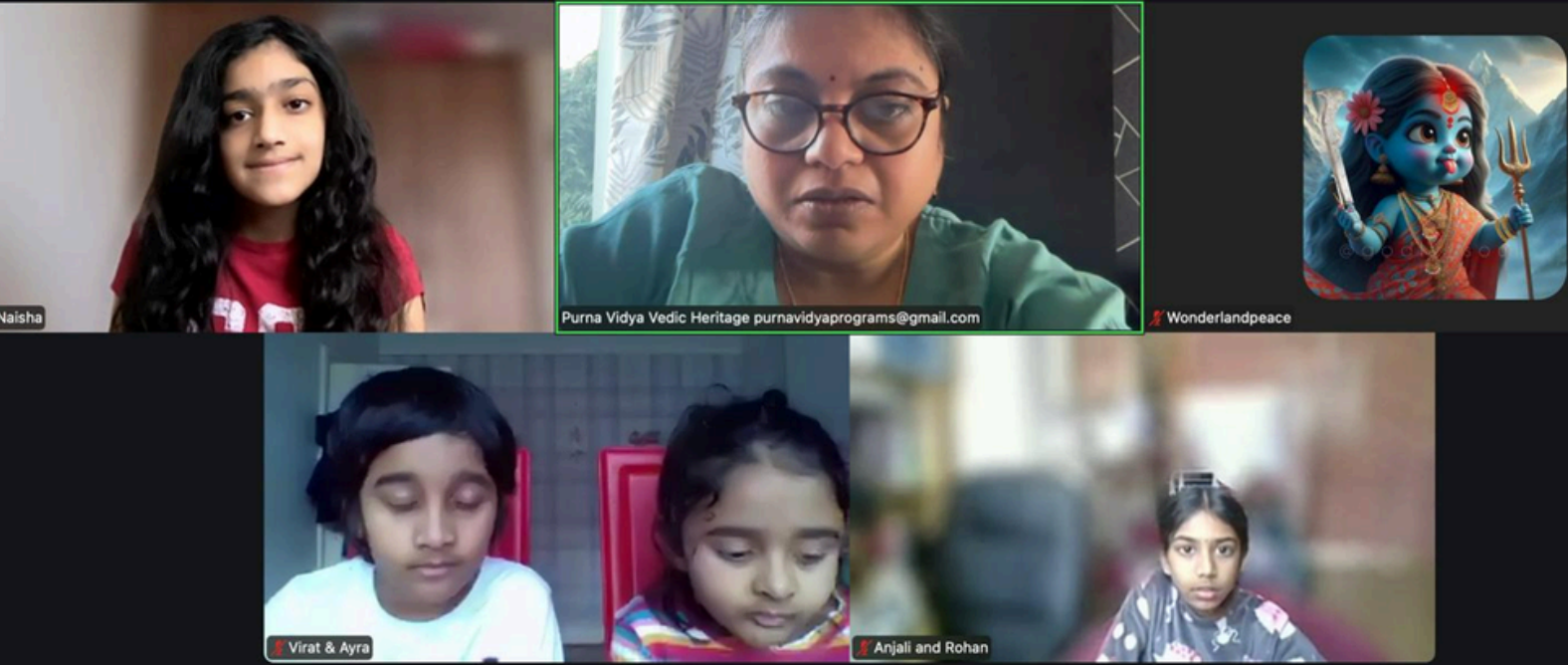


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**April 2026**

Purna Vidya Heritage Program students completed Puranic and Moral tales last month. Students enjoyed listening to stories, learning slokas, drawing and colouring pictures from Purna Vidya book.

In the next two months we will be launching courses on Puja Vidhanam and Puranic & moral tales.

An heritage satsang on Places of Pilgrimage will be held on Sunday, 12 May, 2:30 PM IST



*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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+91 78128 91579

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!***

Swaminī Pramānandā (Ammaji)

Namaste Dear Friends!

Rama's life suggests that dharma is not a fixed rulebook, but a living, evolving responsibility that requires clarity, courage, and often sacrifice. It asks for inner steadiness in the face of outer chaos. And perhaps that is why his story endures—not because it is easy to follow, but because it challenges us to reflect on our own choices when duty and desire collide.

What I want and what is right? Life is full of decision making. Who decides what is right? Does my “want” decide what is right or what is right is right without consulting my desire? Are all the right and wrong centered around what I want or what I don't want? Life constantly places us at that crossroads—between desire and duty, comfort and conscience. What is right does not seek our permission; it asks for our alignment.

We hope that you have enjoyed this volume of our newsletter. We warmly welcome your feedback and contributions through purnavidya.newsletter@gmail.com

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