



01/26

NEWSLETTER

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AMMAJI'S MESSAGE

Dear Readers,

Hope is a fundamental spiritual principle in Sanātana Dharma, guiding individuals through life with faith, strength, and inner peace. Sanātana Dharma, teaches that life is purposeful and that the universe is governed by an eternal moral and spiritual order. In the eternal dance of life, Sanatana Dharma shines a light. A beacon of hope in the darkest night, guiding us towards inner peace and might. Through cycles of birth and rebirth, we find our path, our truth, our worth. The wisdom of the ages whispers "Find strength in self, let go."

Letting go here means releasing attachments, expectations, and ego. It's about embracing the present and trusting the natural flow of life.





Like the ancient sages say, "Let go, and let the universe unfold." It means surrendering control and trusting the natural flow and releasing resistance and embracing what is meant to be. It's also about us letting go of past hurts and future anxieties and embracing the present moment. It's about being fully engaged in the here and now, without the weights of yesterday or worries of tomorrow weighing us down.

Our vedic tradition present hope as a natural outcome of understanding life, duty, and the eternal nature of the soul. The teachings offer hope by assuring individuals that sincere effort and moral conduct will eventually lead to positive outcomes, even if results are not immediate. Difficulties are seen not as punishments, but as opportunities for growth and learning.

Bhagavad Gita strongly emphasize hope and courage. Lord Krishna encourages Arjuna to perform his duties without fear, assuring him that the divine is always present to protect righteousness. This message inspires faith in divine guidance during moments of doubt and despair. Devotion (bhakti) also nurtures hope. Through prayer, meditation, and worship, individuals build a personal relationship with God, finding emotional strength and reassurance. Hope is what drives inner transformations empowering us with confidence and peace.

In essence, hope is a deep spiritual force rooted in faith in the eternal soul, divine protection, and unwavering devotion, allowing us to face life with resilience and trust.



Love and Blessings,

Anuraji



मार्गबन्धु स्तोत्रम्

{Part 10}

In the previous session, we were looking into the third verse of the stotram. We have seen the episode of the Lord destroying the pride of Rāvaṇa, as well as the killing of the three asuras— the demons who lived in the three cities that they believed were protected from all damage, hurt, and destruction. Hence, Lord Śiva is known by the name Tripurāntaka — the one who destroyed the three cities.

Lord Śiva – the Lord of all Laws

Although the divine cosmic forces contributed towards preparing for the battle, he brunt down the three cities with a mere smile. When he finally shot the arrow, it was more to respect the laws of his own Universe. In reality, he need not comply with any law, as all laws are his own creation. Yet, he chose to act within them, shooting the arrow at the right moment, demonstrate to the devas that he could have done this even without their assistance. The devas who were filled with pride that they were helping the great Lord, were thus humbled. Through this act, the Lord not only humbled the devas but also destroyed the Tripurāsuras, conveying a profound message.

We see here that the cosmic, effulgent being maintains balance, keeping both the devas and the asuras within their proper measure. The power that contains and harmonizes these opposites is the omniscient being. There is much to understand here about the nature of omniscience.



Continuing Verse 3

नित्यं चिदानन्दरूपं निहृताशेषलोकेशवैरिप्रतापम् ।
कार्तस्वरागेन्द्रचापं कृत्तिवासं भजे
दिव्यसन्मार्गबन्धुम् ॥ ३ ॥
शंभो महादेव देव शिव शंभोमहादेव देवेश शंभो ॥
शंभो महादेव देव ॥

*nityaṃ cidānandarūpaṃ
nihnutāśeṣa lokeśa vairipratāpam
kārtasvarāgendra cāpaṃ kṛttivāsaṃ
bhaje divya sanmārgabandhum (3)
śaṃbho mahādeva deva śiva
śaṃbho mahādeva deveśa śaṃbho
śaṃbho mahādeva deva*

We have covered the meaning up to the words kārtasvarāgendra cāpaṃ in the last session. We will now move forward.

मार्गबन्धु स्तोत्रम्

Kṛttivāsaṃ bhaje: The word bhaje means 'I worship'. The phrase kṛttivāsaṃ means kṛttiḥ vāsaḥ yasya – one who clothes himself in the bark of trees. No one, at any stage of life; childhood, youth, middle age, or old age, wears a tree-bark. What, then, does this symbolize? It represents the Lord as one who does not belong to any of the four stages of life. He transcends all āśramas and varṇas, all frameworks of living, because he is life itself. Thus, the image of the Lord wearing tree-bark symbolizes transcendence. Kṛttivāsaṃ bhaje— I worship that Lord.

Divya-sanmārga-bandhum: The path walked by the saints, noble souls, and devotees is sanmārga— mahājano yena gataḥ sa panthā. The divya-mārga is the sacred path, the solar path distinct from the lunar path. When one lives in this body, at the time of death, the onward journey toward higher worlds continues. This is the divya-sanmārga, and Lord Śiva remains with the seeker even then, guiding the soul towards its final abode; the Infinite. He is thus, the divya-sanmārga-bandhu— the friend of the divine path. He is the friend of that path we choose when we commit ourselves to dharma, or cosmic justice. Thus, we worship Śambho-mahādeva in this form.

Verse 4

कन्दर्पदर्पघ्नमीशं कालकण्ठं महेशं महाव्योमकेशम् ।
कुन्दाभदन्तं सुरेशं कोटिसूर्यप्रकाशं भजे मार्गबन्धुम् ॥
४॥
शंभो महादेव देव शिवशंभो महादेव देवेश शंभो ॥ शंभो
महादेव देव ॥

*kandarpadarpaghnamīśaṃ
kālakaṇṭhaṃ maheśaṃ
mahāvyomakeśaṃ
kundābhadantaṃ sureśaṃ
koṭisūryaparakāśaṃ bhaje
mārgabandhum(4)
śambho mahādeva deva, śiva śambho
mahādeva deveśa śambho
śambho mahādeva deva*

Kandarpa-darpaghnam-īśam: Here, kandarpa-darpaghnam refers to the Lord who destroys ego. He is the one who destroyed even the ego of Kandarpa or Manmatha, the god of love. We remember how the Lord reduced him to ashes. When even celestial powers violate cosmic order, the Lord does not spare them.

Kālakāṇṭham: The name kālakaṇṭha here has reference to another profound episode; the churning of the milky ocean; samudra- manthanam. This churning was undertaken to obtain amṛta, the nectar of immortality. Both devas and asuras desired immortality, though neither are eternal. The devas sought help after losing their power due to the curse of Sage Durvāsa, who was angered when Indra disrespected a garland offered by him. As the asuras grew powerful, balance in the Universe was disturbed. To restore this balance, the devas and asuras together churned the ocean, using Mount Mandara as the churning rod and Vāsuki, the king of snakes, as the rope. When the mountain sank, Lord Viṣṇu appeared as a tortoise to support it. As the churning progressed, many divine treasures emerged— Kāmadhenu, Airāvata, Pārijāta, Kalpataru, Mahālakṣmī, Dhanvantari, and others.

मार्गबन्धु स्तोत्रम्

Among them also emerged the deadly hālāhala poison, capable of destroying the entire Universe. None would accept it. The devas appealed to Lord Śiva, who swallowed the poison, holding it in his throat so that it neither entered his body nor spilled out. Pārvatī held his neck, and thus he became known as Nīlakaṇṭha or Kālakaṇṭha—the blue-throated Lord.

This episode symbolizes life itself as a churning process. Our noble thoughts and demonic tendencies churn together, both seeking happiness and peace. Before immortality or inner freedom can emerge, the seeker must confront the poison of negativity. Unable to do so alone, one seeks divine intervention. The Lord, who is timeless and not in search of immortality, absorbs the poison. With this intervention, the nectar finally emerges.

Mahāvyomakeśam: One whose flowing hair fills the cosmos, symbolizing movement, rhythm, and the vastness of the Universe itself is called mahāvyomakeśam. He is both saṅuṇa and nirṅuṇa, the seen and the unseen.

Kundābhadantaṃ sureśam As sureśam, He is the Lord of the devas, radiant and effulgent, with teeth shining like jasmine flowers – kundābhadantam.

Koṭisūryaparakāśam: His brilliance is described as koṭi-sūrya-prakāśam—the light of a crore of suns put together – unimaginable and unfathomable.

Finally, he is addressed as bhaje mārga bandhum—the friend of my life's journey. I invoke that divine companion to walk with me on my path. We conclude here and will reflect upon the final verse in the next session.



6 UPCOMING 2026 RESIDENTIAL COURSE

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Yin Yoga & the Control Cycle of the Five Elements

In the current editions of the Newsletter, we're excited to introduce **Yin Yoga** as a powerful and accessible practice for balancing the **Five Elements of Traditional Chinese Medicine (TCM)**. In the last seven newsletters we had started with an overview of the five TCM elements. Then we presented one newsletter each on the water, wood, fire, earth and metal element. Last month we looked at the nutrition cycle of TCM. And this month we are exploring **the Control Cycle of the Five Elements in TCM**.

What does Control Cycle in TCM stand for?

In Traditional Chinese Medicine, the **Control Cycle** of the Five Elements describes how each element helps regulate and balance another, preventing excess or deficiency and maintaining harmony within the whole system. Rather than domination, control in TCM is understood as **guidance, moderation, and intelligent feedback**, supporting health on physical, emotional, mental, and energetic levels.

Control Cycle – a Pentagon within the Circle

Water can extinguish fire; fire can melt metal; metal tools cut and shape wood. Wood, through its roots and trees, stabilizes and holds the earth in place, and healthy earth in turn can absorb water (rain or floods), thereby creating balance.

Metaphorically, the Control Cycle thus describes how forces in life **regulate and balance one another**, preventing any one energy from becoming excessive and allowing stability, adaptability, and harmony to arise.

In this generative order of the Control Cycle—**Water, Fire, Metal, Wood, and Earth**—each element offers a specific quality that prepares the ground for the next, allowing energy (Qi) to move in a coherent, nourishing, and stabilizing way. When one element becomes excessive, the Control Cycle gently restores equilibrium, supporting resilience and adaptability in the body and mind.

Practicing a Yin Yoga sequence in this elemental order promotes **nervous system regulation, balanced organ function, emotional integration, and a felt sense of inner stability**. The slow, sustained nature of Yin Yoga allows the wisdom of the Control Cycle to unfold organically, supporting both physical tissues and subtle energetic patterns.

Beginning with **Water** invites deep stillness, grounding, and trust. It supports the kidneys and lower back, calms fear, and establishes a sense of safety from which transformation can arise.

Moving through **Fire** then supports circulation, warmth, and emotional openness. It nourishes the heart and small intestine, helping to integrate joy, connection, and presence without tipping into overexcitement.

The next element, **Metal**, stands for clarity, boundaries, and letting go. It supports the lungs and large intestine, aiding the release of grief, stagnation, and excess tension—both physical and emotional.

While **Wood** poses support growth, flexibility, and forward movement. They nourish the liver and gallbladder, helping to transform frustration into vision, creativity, and purposeful action.

Earth then creates integration, nourishment, and embodied stability. It supports the spleen and stomach, fostering digestion on all levels—physical, emotional, and mental—so that the practice can settle and be fully assimilated.

Ending with **Water** to close the Control Cycle brings the system back into **stillness, depth, and consolidation**. After movement, release, and integration, Water allows the practice to settle, guiding energy inward and downward to nourish **Jing**, the body's essential essence. On a physical level, this supports the kidneys, lower back, bones, and nervous system; energetically, it helps conserve vitality rather than disperse it. Emotionally and mentally, ending with Water fosters a sense of safety, trust, and inner quiet, allowing the benefits of the practice to be deeply absorbed and preserved.

This cycle supports **holistic balance**, reminding us that health is not the absence of challenge, but the ability to respond with awareness, moderation, and inner coherence. Through the Control Cycle, Yin Yoga becomes a practice of listening, regulating, and returning to harmony within ourselves and with the rhythms of life.

YIN Control Cycle of the 5 Elements— Water, Fire, Metal, Wood, Earth, closing with Water



WATER - HAPPY BABY

Come to lie down on your back in a quiet, grounded way. Allow the weight of your body to sink into the mat. Take a few breaths here, letting your body settle and your nervous system begin to shift. Yin is about yielding, not forcing.

When you are ready for **Happy Baby**, slowly bend your knees and draw them toward your chest - not with effort, but with an invitation.

Gently open your knees wide, towards your armpits, and reach your hands to the outsides of your feet. If that feels too intense, feel free to hold your ankles, shins, or even use a strap or a scarf around the arches of your feet—arms, shoulders, and back remain relaxed and lengthened.

A blanket under the back of the head prevents overextension of the cervical spine. Let your soles of the feet face the sky. You might notice that your hips begin to open—allow that, don't push it. Soften your grip.

There is no need to pull the feet hard. Just enough to feel a gentle invitation in the inner thighs and hips . Let your tailbone stay heavy, rooted to the earth. If it lifts, you can place a folded blanket or bolster under your sacrum to support the spine. Close your eyes and bring your awareness inward. Let gravity do the work. You can stay in a ,**Still 'Happy Baby'** .

If you want to come in a ,**Moving Happy Baby** , gently rock from side to side . Playfully explore how different leg movements and extensions can guide a massage into the kidney area.

Stay here for 3 to 5 minutes , or longer if your body welcomes it. Let your breath be slow, quiet and natural- no effort.

To come out, release the feet slowly, bring the knees together and then come slowly into resting pose. (supine savasana) In your reclined position, take your time to feel . How do your kidney area and your legs feel?



FIRE - SUPPORTED FISH

To come into fish, slowly roll over the side and come back up into a seat.

Sitting on your mat place a bolster crosswise behind you, so that when you lie back it will rest beneath your upper back and under your thoracic spine. Position a yoga block upright behind the bolster, ready to support the back of your head. This helps keep the cervical spine long and at ease.

Slowly begin to recline back, first onto your hands, then onto your elbows, and finally allowing your upper back to drape over the bolster. Let the chest gently open and expand, supported rather than forced.

Rest the back of your head on the block, adjusting until the block feels comfortable, spacious, and supported. If needed, add a folded blanket for softness.

Allow your arms to fall open to the sides, palms facing upward.

Close your eyes. With each breath, feel the heart space gently expanding, the shoulders releasing , and the throat softening. The props are carrying you- there is nothing to hold.

Remain here for 3-5 minutes or longer if it feels deeply restorative. Let the pose be about receiving support and opening with ease.

To come out, draw your chin slightly in, press into your hands and slowly roll to one side. Pushing the bolster and block to the side take a rest on your back, feeling the rebound of the pose. Take a few breaths to notice the echo of spaciousness through your chest and upper body.

10 YOGA PRACTICE

Metal - Cat Tail Pose



From lying on your back, slowly come to lie on your left side, supporting your head with your left hand, as though you were a resting side-lying Buddha. Allow the neck and face to soften. If it feels helpful, place a bolster or cushion under your upper right knee to create space and comfort for the hips and lower back. Gently slide your lower (left) leg a little further back, keeping it softly bent, and let your lower (left) shoulder move slightly back as well. This creates a subtle and easeful back-bend sensation through the front body. From here, reach your right hand back toward your left foot or ankle, and if possible take the foot so that your right palm faces upward toward the ceiling.

This arm position can give you more space across the front of the shoulder and chest, inviting a deeper opening into the upper lung region.

If it feels nourishing, gently draw your left knee or left shoulder a little further back, allowing the stretch to expand— never force, always listen.

Notice how the sensation may travel: From the front of their left thigh, diagonally across the belly and ribs, all the way into the right chest and the inner line of the right arm.

Stay here for 3-5 minutes, breathing slowly, allowing the shape to soften you from the inside out.

When it feels time to leave the pose, slowly and mindfully release your hold on the foot, and transition into supine savasana (on your back) with bent legs or in prone savasana (belly pose) with windshield wipers - both for releasing lower back compression.

Once you have practiced the second side, take time to rest on your back and deeply feel the energetic echo of this complex shape— notice warmth, flow, emotion, space, or subtle vibration. Let the experience integrate through stillness.

Wood - Mermaid



To come into mermaid pose, slowly roll over the side and come back up into a seat. Place your bolster for Mermaid crosswise on your mat, sitting with the left hip and shoulder on the bolster. Your knees are leaning toward the bolster, the feet facing away from it. Then gently lean your left side over the bolster, allowing your left ribs to melt onto the bolster and let your legs rest comfortably with knees softly bent. The pelvis turns slightly with the side bend, finding a natural angle. Your left arm is resting on the floor, a blanket between the arm and the head supporting a long cervical spine.

Once your upper body is supported, lengthen your right arm overhead - if the bolster feels quite high or thick, you may place another extra prop under or over your head - a folded blanket or a block - so that the neck feels easy and supported. Take the time to experiment, adjusting until you find what feels right for you.

Allow your right hand to rest softly in your left hand, if that feels natural. Or, you might explore other arm variations- perhaps the lower arm bent, the upper arm resting gently on top.

There is no single correct way. You decide how much length and opening you invite into the upper side body and chest today.

Allow the props to carry your weight. Let your shoulders soften, breathing gently , and your face release any tension. Notice the fluidity of your breath - rising and falling like gentle waves. Imagine yourself as a mermaid resting at the edge of the sea. Your tail is heavy and grounded , yet your upper body is light, floating with the rhythm of the water. There is no need to move - the ocean itself carries you. Feel the opening across your hips and the soft lengthen your spine as an invitation to release control. With each exhale , surrender a little more into the flow of gravity, into the embrace of stillness. Stay curious, stay soft... and stay here for 3-5 minutes , or longer if it feels nourishing. In Yin , the goal is not to deepen the stretch , but to allow sensation to settle and the body to open with time & gravity.

To come out of the posture, gently press your right hand into the floor in front of your chest, allowing the head and upper body to lift with ease. Slowly turn your back toward the bolster, and let both legs move side to side like gentle windshield wipers, releasing any tension.

Then allow your knees to fall softly to the right, so that you arrive with the right side of your pelvis resting against the bolster, ready for the second ,Mermaid' side.

After completing both sides, come down onto your back (supine savasana). Rest here in stillness and sense the flow of energy, the subtle echo along the side body, and within the organs of the belly and chest.

Earth - Lizard



From the gently back roll over onto your belly, resting there a few moments preparing to get ready for Lizard pose. Begin Lizard by gently drawing your right leg up to the side, bent at the knee, with the thigh roughly at hip level. Feel free to put a blanket under your right knee for comfort and support. From here lift your upper body into Sphinx Pose - elbows under shoulders, forearms resting on the mat, shoulders soft and relaxed. Allow your torso to turn slightly toward the bent leg, creating a gentle spiral through the spine.

If you wish to deepen the sensation, press into your hands and lift the chest a little higher into the Seal Variation, while keeping the upper body slightly rotated to the right.

12 YOGA PRACTICE

Stay still and soft, feel the opening along the front of the left hip and groin, across the lower belly and the front of the body. Let the breath move softly into these spaces- the places that felt tight or hidden.

Stay for 2-3 minutes , allowing time for the body to settle and unfold. When you are ready, move slowly and mindfully through the transition... begin the second side in your own rhythm.

After the second side , bring your upper body back to center, widen your elbows, and rest down into your belly .

If you feel any tension or pressure in the lower back, bend your knees and gently sway your feet from side to side, like a soft wave moving through the hips and spine.

Then , let the legs extend long again , coming into a quiet, neutral belly rest. Feel the connection between your body and the earth- the weight , the warmth, the steadiness beneath you. Take a few slow breaths to sense the afterglow of the pose. Noticing the subtle opening along the front of the body- the hips, belly and heart. Let everything soften into stillness.



From the belly rest slowly turn over onto your back to get ready for our final pose. For Twisted Roots, bend your knees and place your feet on the floor. Gently shift your pelvis slightly to the right , creating space for the twist. Now draw both knees in toward the chest. With a slow exhale, allow the legs to sink over to the right, effortlessly.

You may place a folded blanket or a block under or between your knees, so the posture feels pleasant and supported for the lower back. Let the arms rest comfortably out to the sides, palms relaxed. Allow the shoulders to soften and release their weight. The head may remain centered , or gently turn to the right, choosing what feels natural for your neck. Stay here for about three minutes. Notice the sensation in the spine, hips and belly. Whatever arises try to meet it with kindness.

When you are ready to come out, slowly guide the legs and pelvis back to the center- pause for a moment in neutral. Sense the echo of the posture. Then, when it feels right , practice the second side in the same way. After completing both sides, rest in a symmetrical supine position.



WATER - TWISTED ROOTS

Take a few quiet breaths and listen inward:

How do you feel now— in your body, in your breath, in your nervous system ?

Before you completely relax in **Savasana**, maybe you want to put a blanket over the body, a sense of being held. Lie down again in a comfortable supine position. Allow the body to soften and be received by the ground.



The control cycle of the **Five Elements** has now been balanced:

Water— calm and deep.

Fire— warm and alive.

Metall— clear and quiet.

Wood — gently expanding.

Earth— stable and supportive.

Water— nourishing life energy.

Let these qualities integrate without effort. The breath flows on its own, the nervous system settles.

Stay in stillness, absorbing the nourishment of the practice.

When it feels right , gently return with small movements, bringing this sense of balance and peace with you.

Enjoy your YINpractice ♥

Please always consult with your doctor and/ or therapist before practicing any yoga pose , making sure the practice is adequate for you.

• *Text & Model Yin Yoga Sequence: Birgit Steger*

• *Photos by : Annika Nagel ,
www.annikanagel.com*

• *Text : Control Cycle of the Five Elements:
Helga Baumgartner*

• *Support: Nina, Isabel, Kerstin, Judit,
Alexandra and Gela.*

14 ONGOING ONLINE WEEKEND SESSIONS



Ongoing Weekend Sessions in Feb 2026 with Ammaji



Every Saturday

Morning

The Power of Prayers Series Ādityahrdayam

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, 7th Feb, 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, 14th Feb, 2026: 5:00 to 6:00 p.m. IST

Join with Zoom Meeting ID: 855 3665 2364 | Passcode : purnavidya

3rd Saturday Sessions

Bhagavad Gita Satsang with Ammaji

3rd Saturday, 21st Feb, 2026: 5:00 to 6:30 p.m. IST

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

Sunday

Morning

Tattva Bodha

Every Sunday at 12 Noon IST (1 hour session)

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

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Lord Vanalingesvara Temple Program

Date: 15th Feb 2026 (Sun)

Time: 4:30 PM to 8:30 PM

4:30pm - Mahāsankalpa

5:00pm - Rudra Abhiṣhekam & Archana

6:30pm - Anugraha Bhāṣaṇam by Ammaji

8:00pm - Mahā Arati

8:30pm - Mahā Prasadam

Puja Offering & Annadanam Contributions
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Zoom Meeting ID: 875 7534 0405

Passcode: purnavidya

Joining Link: <https://shorturl.at/goqRZ>

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— Ganga Dasahara 2026 —

Ganga Dasahara Retreat

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

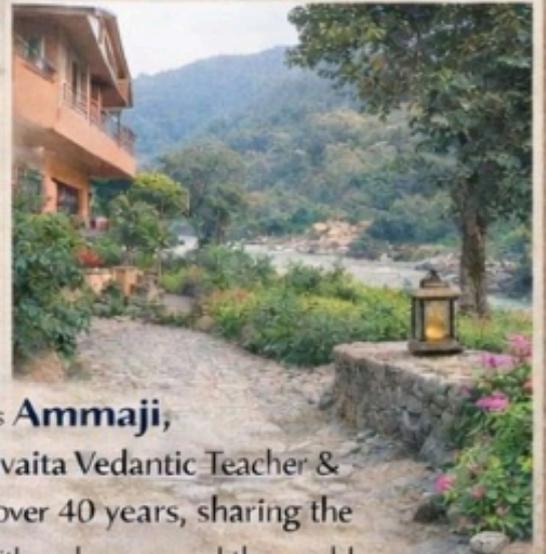


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- ◆ **Meditation**
- ◆ **Yoga**
- ◆ **Chanting**
- ◆ **Satsangs**

Affectionately known as **Ammaji**, an international Advaita Vedantic Teacher & Sanskrit Scholar for over 40 years, sharing the vision of *Oneness* with seekers around the world.



Register Now: www.purnavidya.org

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



CARING FOR THE ADIVASI FAMILIES

Purna Vidya Ashram continues to support 26 Adivasi families who live in the surrounding region, offering assistance with care and consistency every year. This support is not seen as charity, but as a shared responsibility arising from living together in the same land and environment.

These families face many challenges in their daily lives. They have no land of their own and receive very limited support from government. Access to basic necessities is often uncertain, and seasonal changes make their living conditions even more difficult.

As part of our ongoing effort to stand with them, this year the ashram offered blankets to help them through the colder months, along with financial support to meet immediate needs. These offerings were made with sensitivity and respect, recognising that dignity is as important as material support.

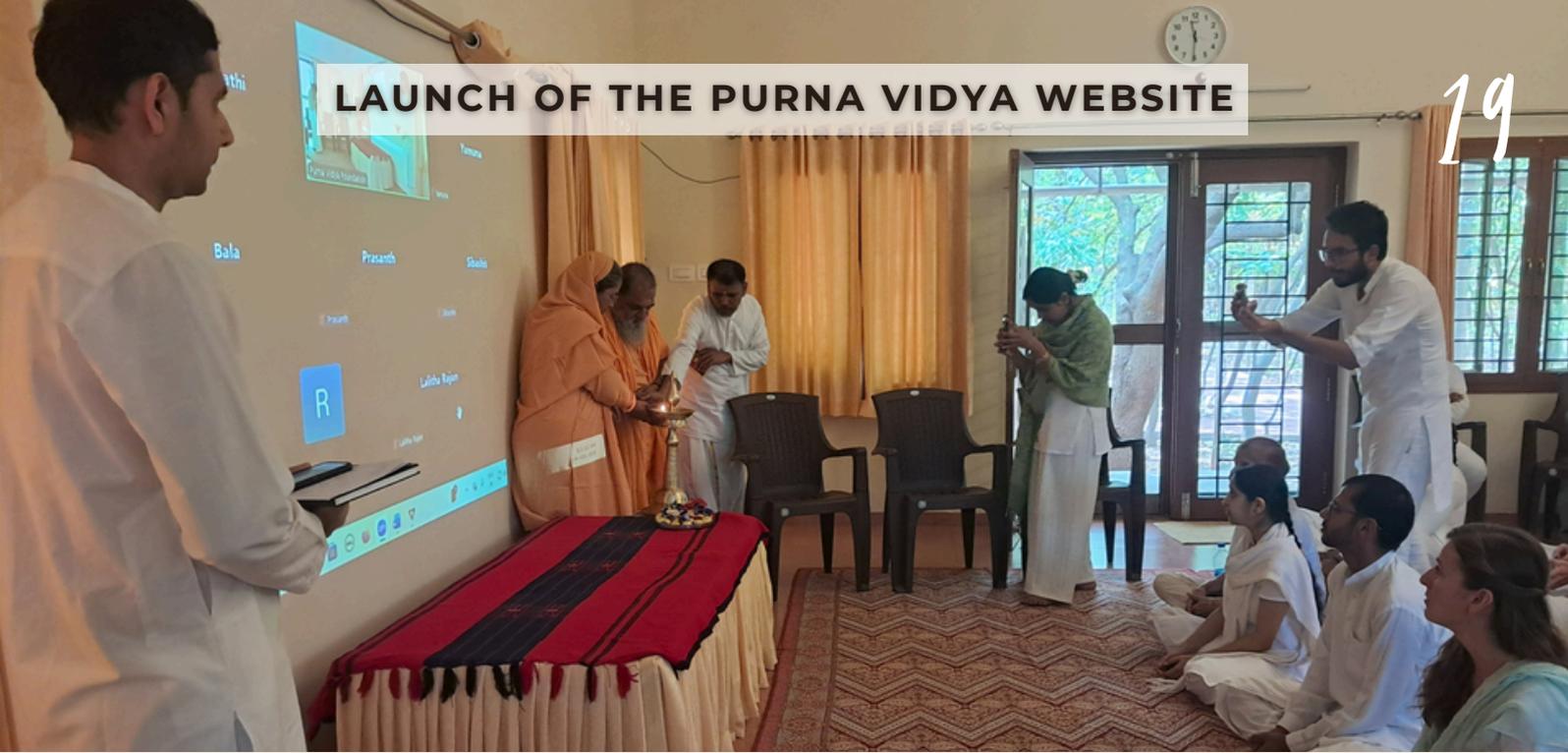
Such acts of care remind us that spiritual life is not separate from responsibility towards those around us. When resources are shared with awareness and compassion, they become a means of connection rather than division. At Purna Vidya, this support continues quietly, guided by the understanding that what we receive is meant to be shared.





LAUNCH OF THE PURNA VIDYA WEBSITE

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Over the years, Purna Vidya has continued to offer both offline and online programs, sharing knowledge that is rooted in tradition and lived understanding. These offerings arise from a simple intention that to make sacred learnings available to sincere seekers, while allowing each person to approach them at their own pace and place in life.

With this intention, the ashram undertook the creation of the new Purna Vidya website. The process unfolded through sustained effort and dedication. Sevaks of the ashram offered their time, skills, and attention, working steadily to bring this space into form. The work was done as a seva, quietly and without urgency, so that what emerged would remain aligned with the spirit of the teachings.

It was especially meaningful that the website was launched on an auspicious day during the January course, in the presence of students. The moment reflected the atmosphere of the ashram itself, simple, sincere, and shared. The launch was not marked as an achievement, but as a continuation of the ashram's ongoing commitment to learning and accessibility.

The website now serves as a gentle gateway for seekers from anywhere in the world to connect with Purna Vidya. Through it, one can register for programs, enroll in online and offline courses, and participate in the ashram's offerings, making access easier while the essence of the teachings remains unchanged.

The online programs are designed for those who wish to study while remaining rooted in their daily lives. These include Bhagavad Gita methodological learning with the monthly Q&A with Ammaji, where the text is approached systematically and reflectively; Sanskrit beginner and intermediate courses with the monthly connect with the Guru, enabling students to engage directly with the language of the śāstras; Power of Pūjā and Prayers, which brings clarity and understanding to ritual as a means of inner alignment; and Vedic Heritage learnings, offering context and continuity to India's living traditions.

The offline programs continue within the ashram setting, allowing for immersive study and reflection. These include the One Month Vedanta Course, along with Sanskrit, Vedic chanting, and meditation. In addition, Purna Vidya offers Heritage Educator Programs, Yoga retreats, and Teacher Training Courses (TTC), supporting deeper engagement with both knowledge and practice.

Through the launch of the website, Purna Vidya quietly extends its reach, making it easier for those who seek, to find their way, while remaining firmly rooted in the values of simplicity, sincerity, and tradition



PONGAL AT PURNA VIDYA – A CELEBRATION OF GRATITUDE AND TOGETHERNESS



Pongal was observed at Purna Vidya as a day of gratitude and remembrance, remembering the source from which all nourishment, light, and life arise. The celebration was marked by warmth and simplicity, sincere in spirit, allowing the essence of the festival to be experienced naturally.

On Pongal day, the morning began with Sūrya Namaskārs, offered with awareness to Sūrya Devatā. Through this practice, the body itself became an offering, gently acknowledging the Sun as the sustaining presence behind all growth and movement in life. It set the tone for the day, helping everyone slow down, turn inward, and begin the celebration with gratitude. As preparations for Pongaloo Pongal began, the ashram gradually filled with quiet joy and a shared sense of purpose.

As the day unfolded, the atmosphere was gently suffused with devotion. Musicians and singers offered their music to the Lord, and the space resonated with bhajans in which everyone joined. In those moments, sound softened into prayer, and prayer became a shared and natural expression of togetherness.

A Sūrya Pūjā was performed in the Śiva Temple, invoking Sūrya Devatā through the chanting of Āditya Hṛdayam. The ashram harvest was offered with gratitude, recognising that all effort bears fruit only through divine grace. The pūjā served as a quiet reminder of our dependence on the natural order that sustains life.

Following the Sūrya Pūjā, the celebration continued with a local folk dance, Kummi, performed by local women in the presence of Ammaji. Students of the ashram joined the dance along with the local community. This spontaneous coming together reflected culture in its truest form—lived, shared, and passed on through participation, joy, and mutual respect.

The day was completed with the sharing of Pongal Mahāprasādām, lovingly prepared and offered to all. More than a meal, it was received as grace—simple, nourishing, and fulfilling. Sitting together and partaking of Mahāprasādām reminded everyone that abundance is not measured by quantity, but by the spirit in which it is shared.

"Pongal at the ashram became a gentle reminder that culture does not survive from a distance, but by the way we come together with humility and gratitude. When prayer, music, food, and simple traditions are shared with sincerity, culture remains alive and continues to flow naturally from one generation to the next."







Nestled deep within the pristine forests near the ashram is a small temple marking a sacred presence, the place where an imprint of Śrī Rāma's feet are believed to have been revealed. The story of this temple has been carried quietly through the local community for generations.

It is said that nearly four hundred years ago, a priest who lived in the region received a clear vision in his dream. In it, he was guided to a spot on the hill, surrounded by elephants and other animals, where the imprint of Śrī Rāma's feet were present. On waking, the priest understood the dream not as imagination, but as a blessing, something meant to be honoured through prayer and worship.

He shared this vision with the villagers, and together they decided to search for the place deep in the forest. They gathered as a community and began their journey up the hill. Just as seen in the dream, the imprints of the feet were discovered at the very spot shown to the priest. Recognising the sanctity of the moment, the villagers immediately came together to decide how the place should be protected and honoured. It was then that the decision was made to build a small temple and offer regular worship there.

Because the temple lies within untouched forest land, home to elephants and other wildlife, it remains open only on Saturdays, allowing the sanctity of the place and the balance of nature to be preserved.

When the students of our January Course heard this story, many expressed a heartfelt wish to visit the temple. With care and preparation and with the blessings from Swamiji and Ammaji, the group set out together. Walking and climbing the mountain as one, the journey itself became part of the experience—quiet, steady, and filled with awareness.

Standing before the Padukās of Śrī Rāma, the students felt the depth of the place and the continuity of faith that had preserved it for centuries. It was a moment of stillness and grace, where the past and present met effortlessly.

The visit left everyone with a sense of blessing—reminding us that sacred spaces reveal themselves when approached with humility, and that some journeys are meant to be walked slowly, together.



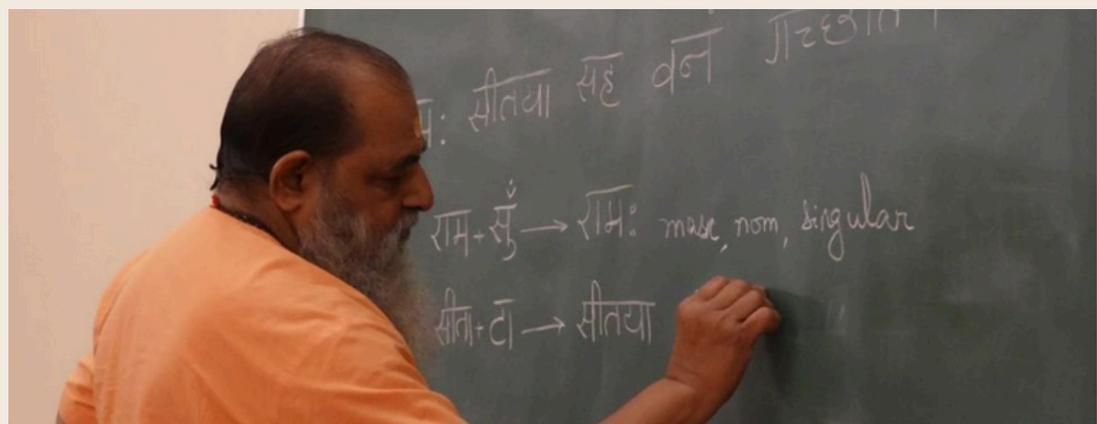
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VEDANTA COURSE



An authentic Advaita Vedanta course by Purna Vidya Foundation, offering clear and structured teachings rooted in the Kathopanishad and Ramayana.

Over this month, seekers from across the globe came together—diverse in their backgrounds, yet united in their sincere longing for Truth. The curriculum wove together Ammaji's teachings on the Kenopanisad & Ramayana, Samskrtam with Swami Siddhabodhananda, Vedic chanting and temple rituals with Arulji, and daily practices of yoga and meditation. Silent contemplative walks in and around the Coimbatore ashram added depth and stillness to the learning.









We, Durgeshwari and Balachander from Pune have just finished spending a blissful month here at Purna Vidya Foundation, Coimbatore doing a course in Vedanta.

Far from the madding crowd, surrounded by pristine forests and a generous sprinkling of hills, a serene atmosphere – with a slight touch of excitement in the hope of sighting an occasional elephant lurking behind a tree or a huge boulder (no, we did not see any 😊), it is a perfect place conducive for Vedanta studies.

Swamiji, Ammaji, and Arulji, the three pillars of this ashram impart the knowledge, each in their own impeccable way full of love. The days and the learning - all just went by as if in a dream.

Ammaji, her love, compassion and smile, fussing over all of us like a mother that she is. Though looking diminutive by stature, she stands tall in her achievements. The amount of work she has done is humungous – The Ganga project, Heritage books, residential programs, Vedanta courses and a treasure of online study-programs in Sanskrit, Vedanta, Vedic Heritage and Yoga Philosophy...just to name a few. Their website gives the whole list of programs, books and activities.

The staff ever attentive, delicious food, chapattis just made the way the north Indians like, we could go on and on.

Finally, the most important point from our point of view. We are 74 and 70 and while many Vedanta schools shut the doors for us, Purna Vidya & Ammaji welcomed us and a few other equally senior citizens for the learning with open arms.

We shall return, definitely for their further programs and continue to stay blessed.

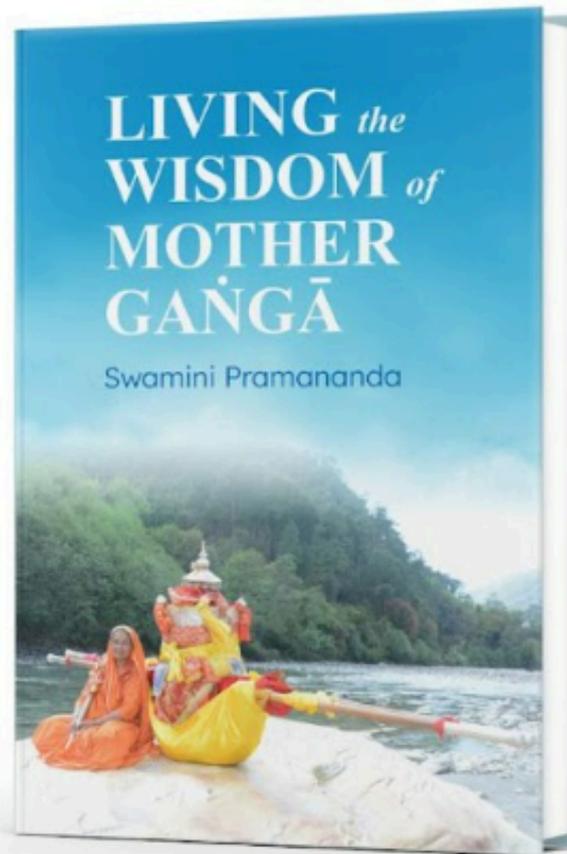
Hari Om.

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PURNA VIDYA VEDIC HERITAGE TEACHING PROGRAM FOR YOUNGER GENERATION

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The new year has started with launch of three new courses on Puranic and Moral tales, Ramayana and Bhagavad Gita chanting. We also started teachers training course this year with enthusiastic participants from the Akasha Healing and Meditation centre , Malaysia joined along with few more keen to learn and share teaching to younger generation.

The Heritage satsang on Places of pilgrimage was well attended and topic of char Dham was well discussed with some reflecting on their visits to Purna Vidya ashram on banks of River Ganga.





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

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***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!

Hinduism teaches that the divine responds to sincere devotion, reinforcing hope even in times of hardship. Scriptures such as the Ramayana and Bhagavata Purana describe how sincere devotion leads to divine grace and protection. The faith of devotees like Prahlada, Draupadi, and Hanuman shows that surrender to God brings strength, courage, and hope during moments of despair.

Spiritual practices such as prayer, meditation, and chanting also cultivate hope by calming the mind and connecting individuals with the divine presence within. These practices remind us that we are never alone. As our journeys are unique to us, we need to see which practice helps us in owing up hope!

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

