



07/26

NEWSLETTER

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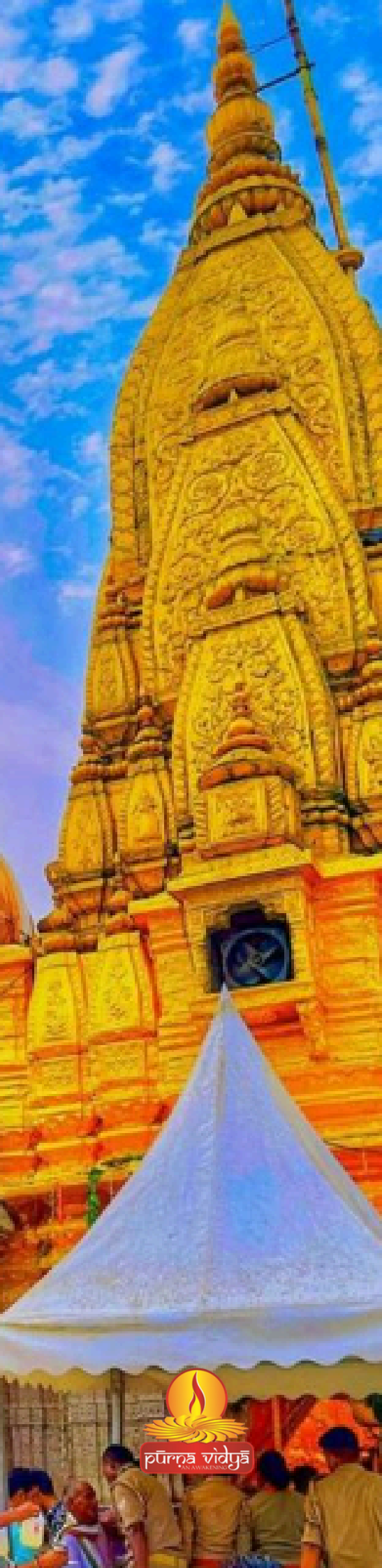
AMMAJI'S MESSAGE

Dear Readers,

Recognising your divine essence is the highest form of inner honour. When you rise above physical and ego-driven flaws, you begin to understand that your worth comes from within. Selfishness and conceit create suffering, while drawing strength from your own spiritual source allows your cup to be full without taking from others. Taking someone's time or resources without regard for their well-being clouds the heart and traps the mind.

Caring for yourself is like lighting a lamp and shielding it from the wind. When your inner light is steady, it guides your own steps and gently illuminates the path for others. Nurturing your growth, treating yourself with kindness, and respecting your limits allow you to live without placing burdens on those around you.





True inner care strengthens your ability to serve and love well. When you draw strength from this sacred source, your cup fills from within, not from the world outside.

Honour your soul, tend to your body and mind, and forgive your past. The scriptures teach kṣamā — forgiveness — as a divine virtue. Release self-condemnation and walk forward with grace. Set healthy boundaries that protect your peace as part of spiritual well-being. Boundaries are not rejection; they are clarity. You are not meant to please everyone. Saying no is an act of wisdom, not defiance.

Your worth is not measured by appearance, achievement, or the opinions of others. Believe in who you are, not in what you have accomplished. Acknowledge both your strengths and your weaknesses and be grateful for what life has given you. Release comparison. Every person walks a unique path.

Be humble and kind. Practise seva — selfless service — from fullness, not depletion. Seek the Divine through prayer, chanting, and meditation. Let positivity guide your thoughts and devotion shape your actions. When you centre yourself in the sacred within, humility and compassion arise naturally, and your life becomes a quiet offering.

The scriptures teach satsang — keeping the company of those who speak truth, live with integrity, and inspire goodness. Satsang steadies the mind, strengthens virtue, and protects the soul from negativity. When you surround yourself with people who encourage your growth, your inner light becomes stronger and more stable.

“I am a divine source. I fill my cup from within. My boundaries protect my peace. From fullness I give.”



Love and Blessings,

Ammaji



उमामहेश्वर स्तोत्रम्

{Part 04}

We have seen up to this point that the first salutation at the beginning of each verse and the last salutation at the end of the verse tend to repeat themselves. That is the style of this prayer— simple and lucid, without too many descriptions, yet flowing in a beautiful and poetic manner, inspiring the devotee to offer repeated salutations.

Continuing with the fifth verse, let us look into its meaning:

Verse 5

नमः शिवाभ्यां परमौषधाभ्यांपञ्चाक्षरपञ्जररञ्जिताभ्याम् ।
प्रपञ्चसृष्टिस्थितिसंहताभ्यांनमो नमः शङ्करपार्वतीभ्याम् ॥

***namaḥ śivābhyāṃ paramauśadhābhyāṃ
pañcākṣarīpañjararañjitābhyāṃ
prapañca-sṛṣṭi-sthiti-saṃhṛtābhyāṃ
namō namaḥ śaṅkarapārvatībhyāṃ (5)***

This verse highlights the Healing Power of the Pañcākṣarī Mantra:

Paramauśadhābhyām: Lord Śiva and Goddess Pārvatī are described as the supreme medicine. What is the illness that they cure? According to the stotram, the illness is not found in nature. Animals, plants, rivers, mountains, and planets all follow the laws created by God. They live according to the Divine order. The real illness exists only in human beings.

Unlike other living creatures, human beings have two special gifts:

- the freedom to choose, and
- the ability to know themselves.



These gifts can lead us to spiritual growth, but they can also lead us into selfishness, attachment, and suffering. This suffering is called samsāra—the endless cycle of sorrow, confusion, and worldly bondage. Therefore, Lord Śiva and Goddess Pārvatī are called the supreme medicine because they alone can free us from this spiritual disease.

Pañcākṣara-pañjara-rañjitābhyām:

The Pañcākṣarī mantra is Om Namaḥ Śivāya. This five-syllabled mantra is one of the most sacred mantras in Hinduism. The word pañjara means 'cage'. Here it is used symbolically. By constantly repeating the mantra with devotion, the mind remains firmly connected to Lord Śiva. It is as though the devotee lovingly "holds" the Lord in the heart. In reality, the mantra does not bind God; it frees the devotee from the bondage of samsāra.

उमामहेश्वर स्तोत्रम्

In this tradition, two types of creation are spoken of. The first is called Īśvara sṛṣṭi. Īśvara sṛṣṭi means the creation of God. The universe, nature, the seasons, the planets, and all living beings are part of this creation. Everything in God's creation follows perfect order and intelligence.

Second is Jīva sṛṣṭi. It is the world created by our own thoughts, choices, and actions. When people pollute rivers, destroy forests, harm animals, or exploit nature, they are creating problems through their own actions. These problems do not belong to God's creation; they are the result of human choices.

Similarly, many of our worries, fears, and disappointments arise from the way we think and react to situations. Therefore, the real problem is not the world itself but our attitude towards it. The solution to this problem, given by the stotram is japa, the repeated chanting of the Divine name.

When we chant Om Namaḥ Śivāya, two important things happen. First, we invoke the grace of Lord Śiva and Goddess Pārvatī. Second, the mind gradually becomes calm and pure. The scriptures describe japa as a practice that removes the bondage of birth and destroys mental impurities. These impurities are not physical dirt. They are qualities such as anger, greed, jealousy, pride, fear, and attachment. Just as water cleanses the body, japa cleanses the mind. Anyone who begins japa quickly discovers how restless the mind really is. Even trying to repeat one mantra for a few minutes is not easy. The mind wanders in different directions.

However, this is exactly how japa helps us. Every time the mind wanders and we gently bring it back to the mantra, our concentration becomes stronger. Gradually we become more aware of our thoughts, emotions, and habits. This increased self-awareness helps us live with greater peace, discipline, and wisdom. A mantra should not be repeated mechanically. The mind naturally focuses on words that have meaning. When we chant Om Namaḥ Śivāya, we know that it means: "I bow to Lord Śiva." Because the meaning is understood, the mind develops devotion and concentration. The repetition becomes a sincere prayer instead of merely repeating words.

One of the most beautiful teachings in the commentary is about the silence between two repetitions of the mantra. Between one chant and the next, there is a tiny moment of silence. Similarly, between two thoughts there is also a moment of silence. In that silence, the true Self shines. As our practice deepens, these silent moments become more noticeable. They bring inner peace, clarity, and joy. Thus, japa is not simply repeating a mantra; it is a path to discovering our true nature.

Prapañca-sṛṣṭi-sthiti-saṃhṛtābhyām: The verse also praises Lord Śiva and Goddess Pārvatī as the creators, sustainers, and dissolvers of the universe. Different Hindu traditions describe this truth in different ways. Some traditions attribute these cosmic functions mainly to Śiva, others to Viṣṇu, and still others to the Divine Mother.



उमामहेश्वर स्तोत्रम्

Verse 6

नमःशिवाभ्यामतिसुन्दराभ्याम्अत्यन्तमासक्तहृदम्बुजाभ्याम्।
अशेषलोकैकहितङ्कराभ्यांनमो नमः शङ्करपार्वतीभ्याम्

*namaḥ śivābhyāmatīsundarābhyām
atyantamāśaktahṛdambujābhyām
aśēṣalōkaikahitaṅkarābhyām namō
namaḥ śaṅkarapārvatībhyām (6)*

atyantam-āśaktahṛdambujābhyām:

The sixth verse describes Lord Śiva as deeply attached to the lotus-like hearts of His devotees. A devotee's heart is compared to a lotus because it is pure, gentle, and filled with devotion.

aśēṣalōkaikahitaṅkarābhyām: Those who live according to dharma—truthfulness, compassion, simplicity, and righteousness—receive the special grace of Lord Śiva. He protects such devotees and guides them on the path of spiritual growth.

The fifth and sixth verses of the Uma-Maheśvara Stotram teach that the real cause of suffering is not the outside world but the condition of our own minds. The Uma-Maheśvara Stotram beautifully presents Śiva and Śakti together as the complete Divine Reality – My salutations unto that Lord Śiva and Goddess Pārvatī.



Hatha Yoga



Yoga practice – Vīrabhadrāsana Awakening the Warrior Within

Every yoga journey begins with a single question:

Where do I begin?

The landscape of yoga is vast—filled with countless postures, each carrying its own wisdom. To navigate this path, we gather them into families: standing, seated, twisting, balancing, folding, and opening.

Today we step into **Vīrabhadrāsana**, the posture of the warrior.

Its name whispers an ancient reminder:

विरः, Vīrah means warrior, hero or courageous and
भद्र, Bhadra means good or auspicious.

The invitation is clear: cultivate your inner courage, strength, and grace by embodying the spirit of the warrior.

But the warrior is not one who conquers others, he is the one who stands with quiet courage, rooted in presence and open to life's changing winds.

As you enter the pose, let your feet sink into the earth while your heart rises toward the sky. Feel strength without hardness, stability without rigidity, and courage without force.

Move with patience.

Breathe with awareness.

Allow the posture to reveal itself rather than trying to achieve it.

Your practice is not about perfection—it is about becoming fully present.

Every variation is part of the journey.

Every breath is a step toward yourself.

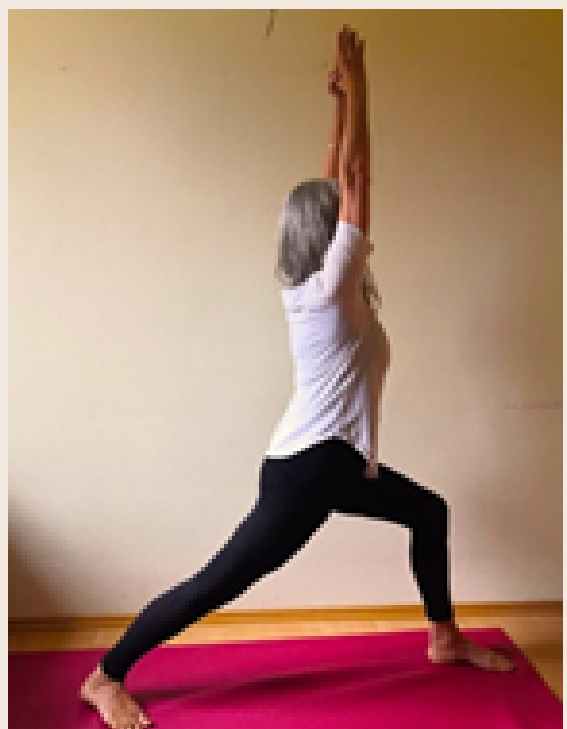
Vīrabhadrāsana I (warrior pose)

Benefits: stretches your front body, opens your shoulders and chest, strengthens your back muscles and legs, opens your psoas, improves balancing, focus and stability

How to do it: Begin in Tāḍāsana (Mountain Pose). Take a large step back with one foot. Find your foundation: Imagine a line running from the heel of your front foot toward the heel of your back foot. Turn your back foot slightly outward while keeping the back leg straight. Bend the front knee until the thigh is nearly parallel to the floor.

Ensure that your front knee tracks directly over the ankle and aligns with the second toe.

Ground evenly through the heel and ball of the front foot. Press firmly into the outer edge of the back foot while gently lifting the inner arch.



Lengthen through the spine, square your hips toward the front of the mat, and extend your arms overhead. Relax your shoulders away from your ears while reaching upward through your fingertips.

If it feels comfortable for your neck, lift your gaze toward your hands.

Breathe steadily and feel rooted through the legs while extending upward through the body.

Avoid or modify the pose if you have:

- acute lower back pain
- knee or hip injuries
- uncontrolled high or low blood pressure

Variation a) HIGH LUNGE

How to do it: From Tāḍāsana, step one foot back.

Both feet point straight forward while the back heel remains lifted.

Everything else follows the same alignment principles as Warrior I.

For additional support, keep your gaze forward instead of upward, or place your hands on your hips.

Contraindications

- acute lower back pain
- knee or hip injuries
- uncontrolled high or low blood pressure



Variation b) Añjaneyāsana (Sprinter Pose / lunge)

How to do it: Step one foot back until the front thigh is nearly parallel to the floor.

Stack the front knee directly over the ankle.

Lower the back knee onto the mat. Face your torso forward. Lift gently through the pubic bone, navel, and sternum to lengthen the spine. Relax your shoulders away from your ears.



Choose the arm position that best suits your practice:

- fingertips on the floor
- hands on the hips
- arms reaching overhead

Avoid or modify if you have:

- acute lower back pain
- knee or hip injuries



8 YOGA PRACTICE



May our inner warrior stand firmly rooted in the earth, while our heart remain open to the sky.

Our practice is never about reaching the perfect posture; it is about returning, again and again, to ourselves. Every breath is an invitation to begin anew. Every posture is a conversation between body, mind, and spirit.

So, let's walk the path with courage, move with kindness, and trust that our practice unfolds exactly as it is meant to.

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 by : Kerstin Kubal*

• *Photos & Model : Judit*



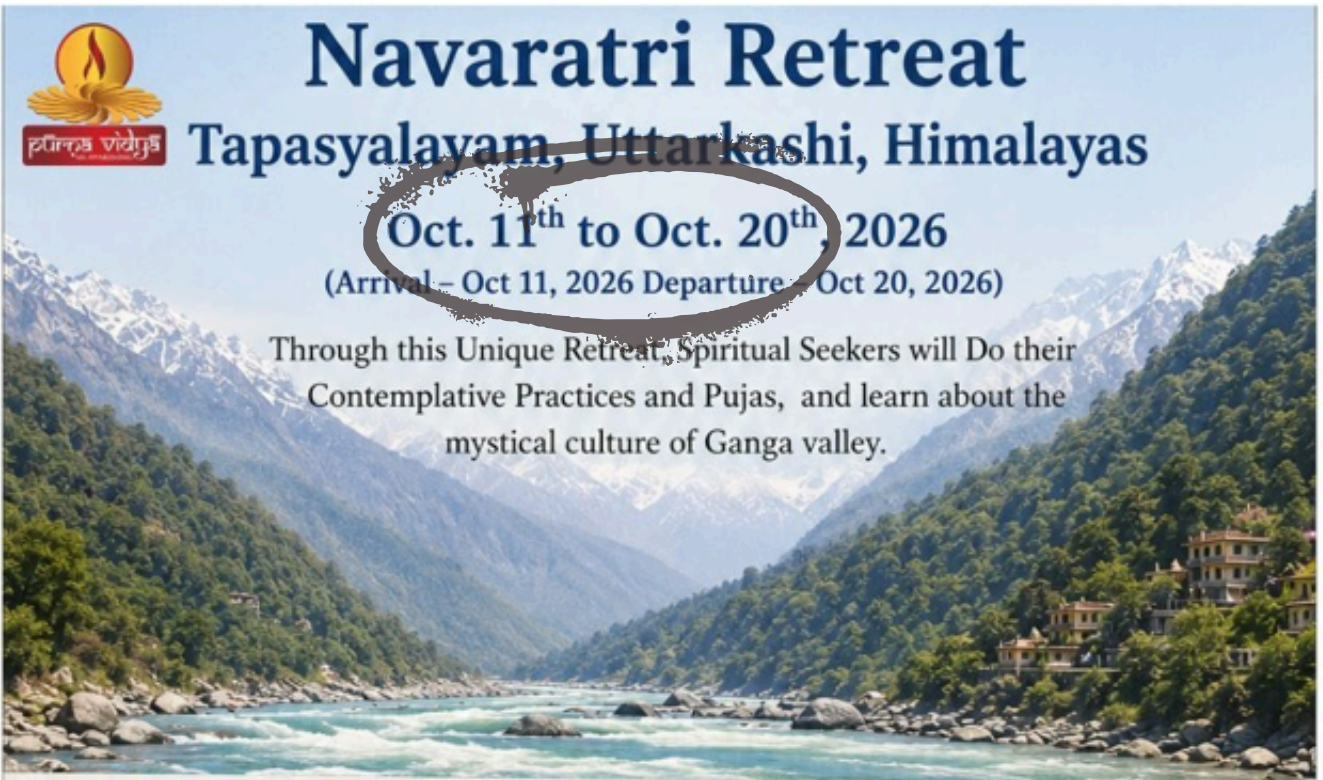
Navaratri Retreat

Tapasyalayam, Uttarkashi, Himalayas

Oct. 11th to Oct. 20th, 2026

(Arrival – Oct 11, 2026 Departure – Oct 20, 2026)

Through this Unique Retreat, Spiritual Seekers will Do their Contemplative Practices and Pujas, and learn about the mystical culture of Ganga valley.



- A Call from Uttarkashi, Himalayas!
- Spend 10 days with Ammaji and the most sacred of rivers, Goddess Ganga, in Contemplative Practices during Navaratri!
- Revel in Ganga Temple Pujas, Chantings, Yoga, Reflections, Bhajans, Satsangs and an opportunity to meditate on the banks of MaGanga, and have the blessings of Vasuki Nagdevata Doli.
- Yatra to Gangotri Temple (optional on 19th Oct.)

Reserve your place now

Register at: <https://purnavidya.org/upcoming-programs/>

10 UPCOMING RETREAT



Vedanta Retreat in Tamil

Sāadhanā Pañcakam

BY ŚRĪ SWAMI SACCINMAYANANDA SARASWATHI



25th Oct. – 31st Oct., 2026

Arrival/Departure Included



9.00am – Orientation



11.00am – Inauguration

by Ācārya Śrī Swami

Sakshatkrtananda Saraswatiji.

Swami Saccinmayananda Saraswati is a direct disciple of Pujya Sri Swami Dayananda Saraswati. He has done a long term residential study of Vedanta and Samskr̥tam.

Swamiji has been teaching for over a decade in schools, community centers, temples, including prisons in many states in Malaysia.

His spiritual camps for the young generation and adults has been well appreciated by one and all.

Reserve your space Now.

Register at:



<https://purnavidya.org/upcoming-programs/>

FOR MORE INFORMATION:

- info@purnavidya.org
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- <https://purnavidya.org/>



வேதாந்த தியான முகாம் சாதனா பஞ்சகம்



ஸ்ரீ ஸ்வாமி சச்சின்மயானந்த சரஸ்வதி அவர்களால்

25 அக்டோபர் – 31 அக்டோபர், 2026
வருகை / புறப்பாடு உட்பட



காலை 9:00 மணி –
அறிமுக நிகழ்ச்சி



காலை 11.00 மணி –
தொடக்க விழா
ஆசார்ய ஸ்ரீ ஸ்வாமி
சக்ஷாத்தக்ருதானந்த சரஸ்வதி ஜி
அவர்களால்

ஸ்ரீ ஸ்வாமி சச்சின்மயானந்த சரஸ்வதி அவர்கள்,
பூஜ்ய ஸ்ரீ ஸ்வாமி தயானந்த சரஸ்வதி அவர்களின்
நேரடி சீடர் ஆவார்.
அவர் வேதாந்தம் மற்றும் சமஸ்கிருதத்தில் நீண்டகால
குடியிருப்பு கல்வியைப் பெற்றுள்ளார்.
ஸ்வாமிஜி, மலேசியாவின் பல மாநிலங்களில் உள்ள பள்ளிகள்,
சமூக மையங்கள், கோவில்கள் மற்றும் சிறைச்சாலைகள்
உட்பட்ட இடங்களில் பத்து ஆண்டுகளுக்கும் மேலாக
போதித்து வருகிறார்.
இளைஞர்கள் மற்றும் பெரியவர்களுக்காக அவர் நடத்தும்
ஆன்மீக முகாம்கள் அனைவராலும்
பெரிதும் பாராட்டப்பட்டுள்ளன.

உங்கள் இடத்தை இப்போதே முன்பதிவு செய்யுங்கள்.

பதிவு செய்ய:

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KATHOPANISHAD SHANKARA BHASHYAM CLASSES

Kathopanishad Shankara Bhashyam Classes

The ongoing classes on the Kathopanishad with Shankara Bhagavatpada's Bhashyam have been a deeply enriching journey. Through Swamiji's lucid and systematic teaching, the profound dialogue between Nachiketa and Yama unfolds with remarkable clarity and relevance.

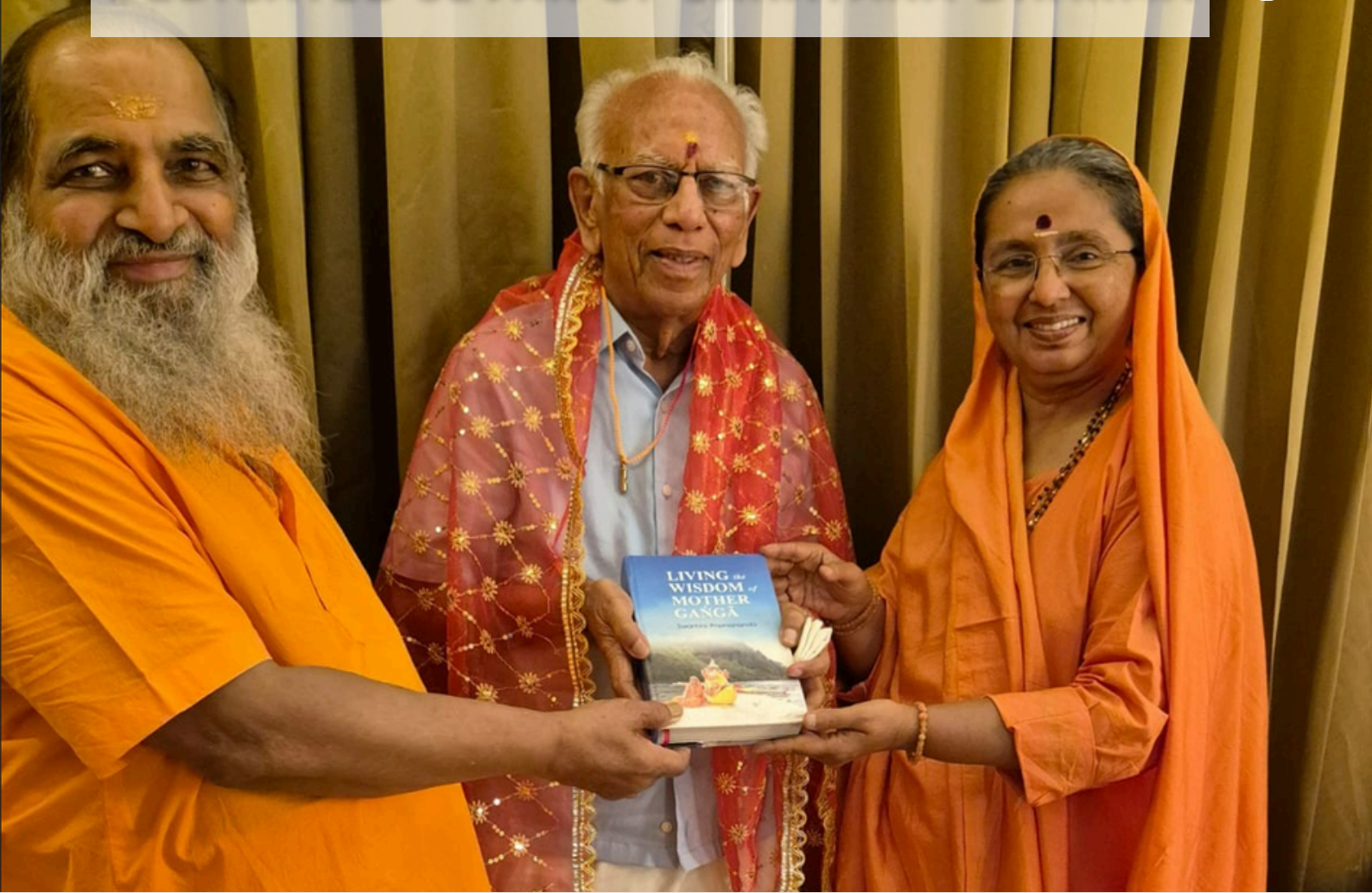
The Bhashyam reveals the subtle vision of Advaita Vedanta, helping us appreciate the true nature of the Self, the limitations of worldly pursuits, and the means to attain lasting freedom. What may appear as concise Upanishadic statements come alive through Shankaracharya's penetrating analysis and Swamiji's insightful explanations.

These classes continue to inspire serious reflection, encourage inquiry, and strengthen our commitment to self-knowledge. We remain grateful for the opportunity to study this timeless wisdom under Swamiji's guidance.



PRABHAKARJI, A DISCIPLE AND A DEDICATED SEVAK OF SANATANA DHARMA

13

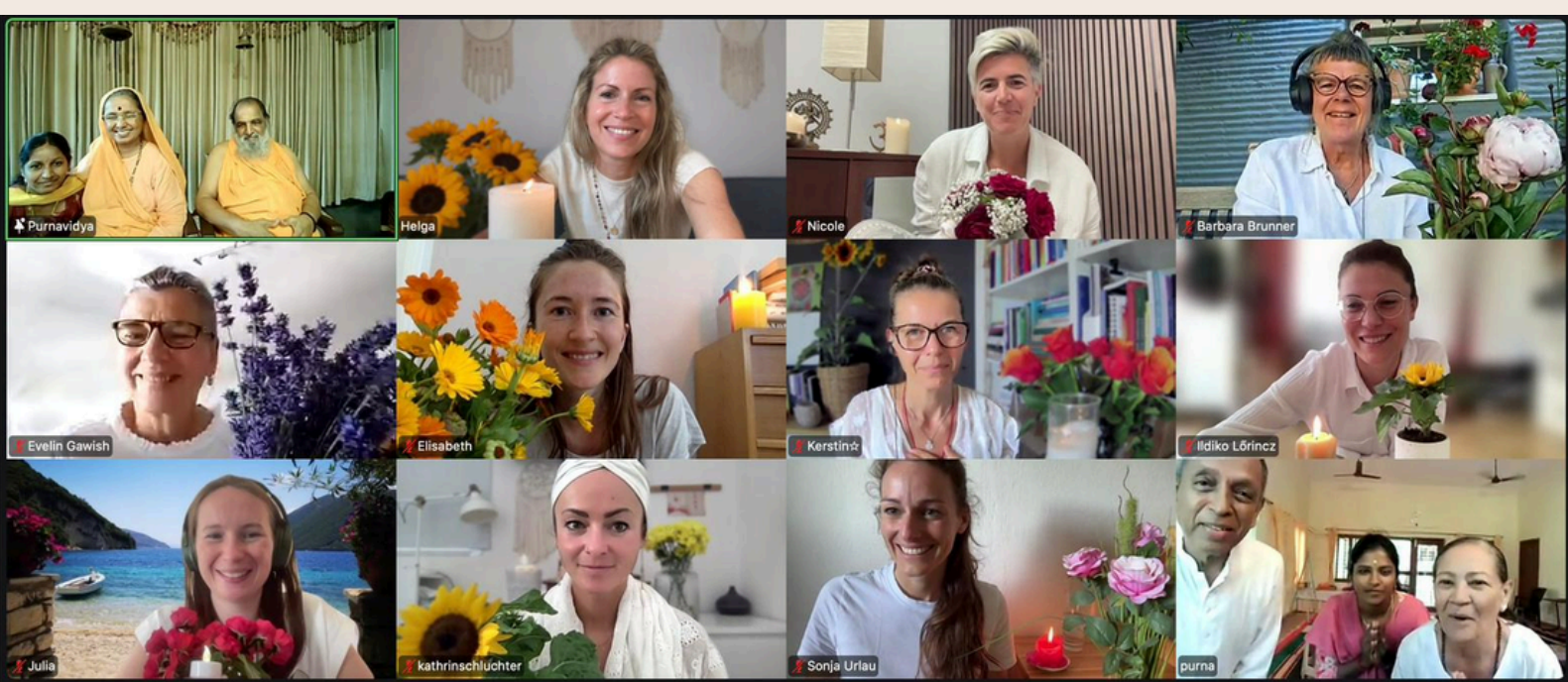


Prabhakarji, a disciple and a dedicated sevak of Sanatana Dharma, recently met Sri Swamiji and Ammaji after a decade in their recent visit to Chennai.

Though age has slowed down many stalwarts of Dharma, Prabhakarji's lifelong seva for Hinduism against evangelism and distorted representations of the sacred culture, through social causes, articles in magazines and support of Purna Vidya's educational work in culture, for decades remains laudable.

Swamiji and Ammaji blessed Prabhakarji offering him the sacred MaGanga's shawl and book on Ganga valley!





Dear Swamiji,

Thank you very much for introducing us to the Sanskrit alphabet and language. It was an honour to study with you this historic language. Thank you as well for chanting the prayers and translating them with us. Especially for reciting this week's main topic, the Nirvana Satkam. After repeating the chanting and the alphabet I was already able to chant it out loud. This was a really special moment and experience for me. I had fun with the chanting and trying the pronunciation as good as I could. Thank you also for your humour and the light way to teach us.

Dear Ammaji,

Thank you very much for your teachings about the Nirvana Satkam and sharing about the vedic wisdom. It was truly inspiring and enlightening. Your teachings were structured and so light and clear that I -as a beginner- could follow you really well. It was so interesting how you told us some stories about your work and your life at the ashram with all the nice people and animals there. You as a person and also your work are inspiring and filled with so much love for life and the Earth. You are a true role model and I cherish you a lot. What I also really liked about you is your humour and that you always spoke the truth but always with a lot of love.

I really wish to see you both one time in this life in person either in Europe or in India. It would be an honour.

With love and the best wishes from Munich,
Julia Brueggemann

I am very grateful to have had the opportunity to experience Swamiji and Ammaji this week and for them sharing their knowledge with us.

I enjoyed Swamiji's Sanskrit lessons and found it very interesting to learn more about the intonation of the prayers. He taught this with so much heart.

Ammaji delivered her talks with great devotion and loved introducing us to the philosophy of yoga in a way that relates to everyday life. I really enjoyed listening to the stories she shared from her own life. Most valuable for my personal growth were the daily reflection questions which inspired me to think deeply and opened up new perspectives on my life.

I'm taking away the ability to view failures from a new perspective, to become aware of my various roles and to recognize that these do not define my identity. In the future I'd like to practice gratitude in the mornings and evenings, and I've become curious to learn more about the scriptures. It's enough simply to BE and it's a blessing to be alive. Ammaji conveyed this sense of lightness and humility toward life time and again in her talks.

A big thank you also to Helga for her warm, loving, mindful and caring nature, as well as her wonderful teaching style. With her soothing voice she manages—like no other yoga teacher—to calm my nervous system during yoga classes. Afterward, I feel centered and deeply relaxed. For me, this is pure healing and an incredibly valuable balance to my demanding daily life.

I've already completed three modules of the training, and I learn so much new information every time. The training inspires me greatly for my own yoga classes and once again, I'm leaving with a whole backpack full of new asana variations.

Thank you so much for this enriching week. It's so wonderful to be part of the Yin Yoga training.

Sonja Urlau

Dear Swamiji, your patience is endless. Especially with how it must sound for you, when people from the west try to speak Sanskrit. In these short sessions I could see how important it is for you to share your knowledge. Thanks a lot.

Dear Ammiji, I was too shy to speak English to you. You (and also your mum) are truly very wise persons. It is an honour to get to know you. You really speak from your heart to mine. In your colourful descriptions, with all the examples will be many words and sentences that stay in my mind.

When I am walking around with my dog in nature - I always hear your voice chanting and speaking...

For the moment, I cannot come to India, but I am sure we will see each other again.

Thanks a lot for everything, namaste
A lot of greetings

Barbara Brunner





Vedanta Course – July/August 2026

As part of the Purna Vidya Vedanta Course (July/August 2026), all participants had the blessed opportunity to take part in a sacred Homam conducted during the early morning hours at Sri Vanalinkesware Temple.

The atmosphere was filled with sanctity as everyone chanted the appropriate Vedic mantras along with the priests, offering prayers for spiritual growth, purity of mind, and the well-being of all. The Homam marked a memorable and spiritually uplifting experience, reflecting the timeless Vedic tradition and the values imparted through the Purna Vidya Vedanta Course.

Learning Walk at the Wisdom Pavilion, Ammaji led the participants to the Wisdom Pavilion, where she shared the inspiring story of the beginnings of her spiritual journey and the vision behind the establishment of the Ashram. Following the session, all the participants took part in a guided Learning Walk around the Ashram, exploring its sacred spaces and learning about the remarkable events and divine experiences associated with its creation. The walk offered a deeper understanding of the Ashram's spiritual heritage, leaving everyone inspired and enriched.





Guru Purnima was celebrated with great devotion and grandeur in the Lecture Hall of the Ashram, with nearly 200 devotees and guests participating in the auspicious event.

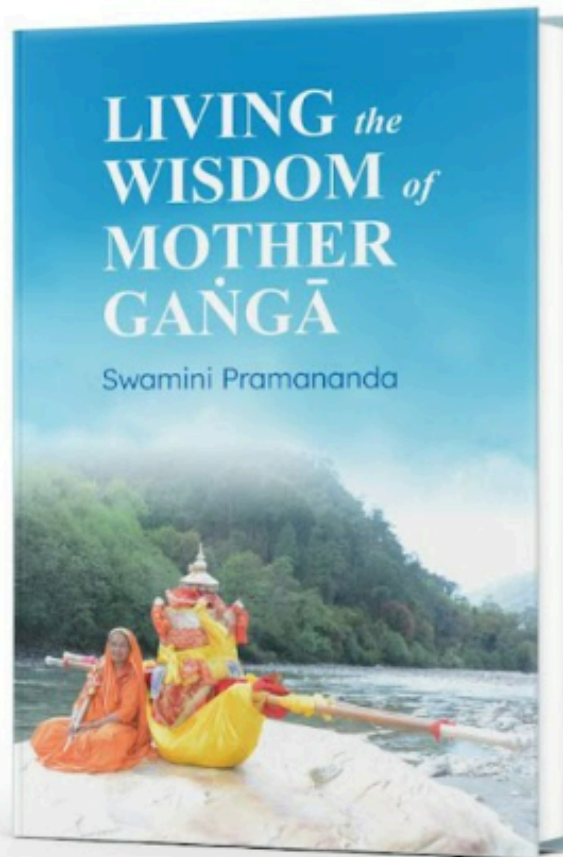
The celebration commenced with a reverential Paduka Puja offered to Pujya Swami Dayananda Saraswati, expressing gratitude to the Guru Parampara and honoring the timeless tradition of spiritual knowledge. This was followed by an inspiring and thought-provoking address by Ammaji, highlighting the significance of the Guru in one's spiritual journey.

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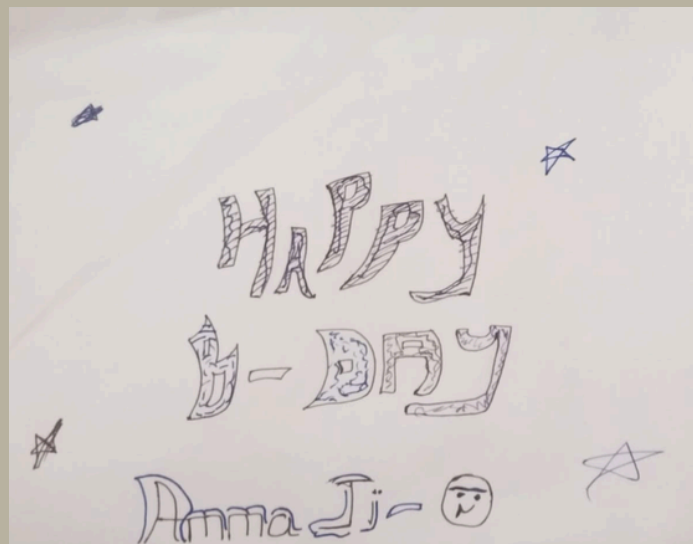
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VHTP July 2026

Purna Vidya Heritage Program participants especially children celebrated with joy, Ammaji's birthday in July 2026 singing songs, sharing their birthday wishes and seeking Ammaji's blessings.

With Ammaji's blessings new batch courses are now being planned for launch in September 2026.



Happy birthday amma ji 🎂 from Niranjan



*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 :

+91 91503 19999

+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!

Practices that ground and protect my soul:

Morning grounding: A short prayer or chant to centre your mind.

Reflection over reaction: Pause before responding to difficult moments.

Body-mind care: Gentle movement, nourishing food, quiet time.

Digital fast: One hour without screens to restore calm.

Boundary affirmation: One calm saying “no” each week where it protects your peace.

Gratitude ritual: Name three inner qualities you appreciate about yourself.

Negativity filter: Replace one draining thought with a constructive one.

Weekly forgiveness: Write a sentence releasing a mistake and its weight.

Spend time with people who will uplift and encourage you.

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

