



06/26

NEWSLETTER

CONTENTS

- 1 Ammaji's Message
- 3 Umāmaheśvara Stotram (Part 04)
- 5 Upcoming Retreats & Courses
- 6 Yoga-Practice (Part 62)
HATHA Yoga with Kerstin
- 9 Ongoing Weekend Sessions
& Online Learning
- 12 Past Events Online & Offline
- 19 Purna Vidya Heritage
Program
- 21 Editorial Message



AMMAJI'S MESSAGE

Dear Readers,

"Ganga always extends her unto those that are devoted to her with humbleness of heart. She unites those that are so devoted to her with every kind of happiness." (Mahabharata, Anusasana Parva, Chapter 27, Verse 100).

Ganga is but just mere water and river to those who lack faith and devotion. For those filled with faith and devotion, Ganga is Mother and thus we call her Ma Ganga! Our Vedic scriptures say that the mere sight, remembrance or drop partaken of Mother Ganga purifies her devotee. Mother Ganga is "she who leads her devotee to the supreme state of Realization or Liberation." She has been invoked in our Puranas, Veda, Mahabharata and Ramayana.





It is well known to many the story of how Mother Ganga had arrived on Earth. It was due to King Bhagirath Raja's intense prayer and penance to the Gods and Her that She finally arrived after many trials and tribulations. She is the liberating supreme consciousness or pure consciousness infused with the power to cleanse the mind and body and transform it into a vehicle of light and delight. She descends from heaven only at the behest of God to liberate the beings from the cycle of births and deaths. Therefore, the descent of Mother Ganga is an allegory about the liberation of the soul from the sins, suffering, and limitations of mortal life, and about the descent of higher knowledge or the knowledge of Brahman (brahmavidya) into the mind and body through the austerities, penance, and spiritual practices of the embodied Self.

The day She descended on earth is known as Ganga Dasahara. It is celebrated over 10 days. In Sanskrit, dasa means ten and hara means destroy. Thus Ganga dasahara means with Her coming down there is the possibility of removing oneself from the ten afflictions and wrong activities and patterns that we attract. Action is done at three levels: Physical, Speech and Mental. We tend to commit three types of sins at the physical level, 4 types at the speech level and 3 types in the mental level. They are; **1) Manipulation (forcibly taking from people or manipulating situations to favor oneself); 2) Violence (killing); 3) Adulteration (attraction and engaging in activities that are physically wrong) all at the physical level. 4) Harsh utterances; 5) Lies; 6) Gossip; 7) Lamenting all at the speech level and 8) Scheming thoughts; 9) Thinking wrong for the others; 10) Entertaining thoughts of non-existence of God** all at the mental level. Her arrival from higher regions is for us to be aware of our conditionality, our limited approach, ego system and to be aware of that and to take a dip in her. The three dips in her sacred waters are for the physical, verbal, and mental afflictions. This is the sraddha. May we always remember this the next time we take a dip in Her!



Love and Blessings,

Ammaji



उमामहेश्वर स्तोत्रम्

{Part 04}

In the previous verses of the *Umāmaheśvara-stotram*, *Śiva* and *Pārvatī* were presented as the inseparable components of the creation. The expression *Śivābhyām* refers to both *Śiva* and *Pārvatī*, indicating the divine masculine and feminine principles united as one cosmic reality. The repeated salutations offered in the *stotram* are directed to this complete and inseparable cosmic being.

Verse 3

नमः शिवाभ्यां वृषवाहनाभ्यां विरिञ्चि-विष्ण्विन्द्र-
सुपूजिताभ्याम्।
विभूतिपाटीरविलेपनाभ्यां नमो नमः शङ्करपार्वतीभ्याम्॥ ३॥

***namaḥ śivābhyāṃ vṛṣavāhanābhyāṃ
viriñci-viṣṇvindra-supūjitābhyāṃ
vibhūtipāṭīravilepanābhyāṃ namo
namaḥ śaṅkarapārvatībhyāṃ (3)***

Vṛṣavāhanābhyām: The *stotram* describes *Śiva* and *Pārvatī* as those whose vehicle is the *Nandi*, the white bull, symbolizes purity, justice, and dharma. Images of *Śiva* and *Pārvatī* seated upon *Nandi* represent the principle of cosmic justice.

Cosmic justice implies that everything experienced in life unfolds according to a larger order. The divine does not arbitrarily distribute experiences. Rather, every individual receives the results of their own actions. The cosmic order is fair, impartial, and infallible. The joys and sorrows we encounter arise not from a failure of divine justice but from our own choices, actions, and alignment or misalignment with *dharma*.



Therefore, the devotee offers salutations to the Lord who embodies this perfect and unfailing justice.

Viriñci-viṣṇvindra-supūjitābhyām:

They are both reverently worshipped by *Brahmā*, *Viṣṇu* and *Indra*. *Viriñci* means Lord *Brahmā*.

Vibhūti-pāṭīra-vilepanābhyām:

The verse further describes the divine couple as anointed with sacred ash on one side and fragrant sandal paste on the other. The holy ash *vibhūti* symbolizes *Śiva*, representing the formless, transcendental, and non-material reality. The fragrant sandal paste symbolizes *Pārvatī*, representing beauty, creation, names, forms, color, fragrance, and all manifestations of the universe.

Thus, *Śiva* represents the Creator, while *Śakti* represents Creation itself. Together they express the inseparable unity of the transcendent and the manifest.

उमामहेश्वर स्तोत्रम्

Verse 4

नमः शिवाभ्यां जगदीश्वराभ्यां जगत्पतिभ्यां
जयविग्रहाभ्याम् ।
जम्भारिमुख्यैरभिवन्दिताभ्यां नमो नमः
शङ्करपार्वतीभ्याम्॥ ४॥

***namaḥ śivābhyāṃ jagadīśvarābhyāṃ
jagatpatibhyāṃ jayavīgrahābhyāṃ
jambhārimukhyairabhivanditābhyāṃ
namo namaḥ śaṅkarapārvatībhyāṃ
(4)***

The fourth verse describes Śiva and Pārvatī as the Lord and Lady of the Universe.

Jagadīśvarābhyāṃ–Jagatpatibhyāṃ:

Different traditions may emphasize God as Father or Mother, but the underlying reality remains one. Human beings often argue over names, forms, and modes of worship, forgetting that the Divine is one and all-pervasive. The omniscient Lord recognizes every sincere prayer regardless of the path through which it is offered.

Jayavīgrahābhyāṃ: The divine form is described as *jayavīgraha*— the embodiment of victory. When devotees enter a temple or sacred space and stand before the altar, they experience a sense of confidence and reassurance. The presence of the Divine communicates that righteousness ultimately prevails and that *dharma* will triumph.

This victory does not merely refer to worldly success. It points to a profound philosophical truth that the cosmic order itself is infallible. The Divine never fails because the Divine encompasses everything.

There is no independent force outside the Supreme that can challenge or diminish divine power.

If there existed another force equal to or greater than the Divine, then the Divine could no longer be truly omnipotent, omniscient, or omnipresent. Therefore, the Vedic vision accepts only one all-encompassing reality within which all apparent opposites exist.

Even forces that appear negative or destructive remain within the larger framework of the cosmic order. Consequently, the Divine remains ever victorious, and the universe unfolds according to an infallible intelligence.

From this perspective, what humans call “failure” is often only a limited understanding of a larger process. Events may not unfold according to personal expectations, but they occur according to a greater cosmic order.

The devotee therefore prays not for control over circumstances but for strength, wisdom, and endurance. Rather than blaming external forces, one learns to recognize the role of one’s own actions and accepts responsibility for one’s experiences.

Jambhāri-mukhyair-abhivanditābhyāṃ:

They are both reverently worshipped by *Indra* and other prominent Gods.



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Hatha Yoga



Yoga practice – inversions between earth and sky

We step onto our mats—to breathe, to move, and to reconnect with ourselves. Yoga offers us a space to nurture both body and mind, supporting our physical well-being while cultivating steadiness, awareness, and inner balance.

We already explored a wide variety of asanas, discovering strength, flexibility, and presence in many different forms. Yet there are still landscapes within the practice waiting to be explored—among them the introspective nature of inversions.

This month, we will shine a light on two beautiful postures. The first is Setu Bandha Sarvangasana (Bridge Pose), an energising backbend that opens the front body and awakens vitality.

The second is Viparita Karanī (Legs-Up-the-Wall Pose), a deeply restorative inversion that encourages rest, renewal, and surrender.

As always, we honour the tradition of yoga by exploring the meaning behind the Sanskrit names of these asanas:

Setubandha Sarvangasana – bridge pose

setu=bridge

bandha=bind / lock or connection

Viparita Karanī– legs up the wall pose

viparita=inverted/ reversed

karani=action, doing

As you move through your practice this month, remember to listen to the wisdom of your body.

Approach each posture with curiosity rather than force, and allow patience to be your guide.

Yoga is not about achieving a shape; it is about creating a relationship with yourself.

Trust the process.

Be kind to yourself.

With time, consistency, and awareness, each asana reveals its own beauty.



Setubandha Sarvangasana (bridge pose)

Like a bridge spanning two riverbanks, Setu Bandha Sarvangasana invites us to connect strength and softness, effort and ease. As the heart lifts toward the sky, the front body opens, creating space for breath, vitality, and renewed energy.

This gentle backbend awakens the legs, strengthens the body's foundation, and encourages a feeling of openness across the chest and shoulders. As attention settles into the rhythm of the breath, the mind becomes steady and calm, allowing tension and restlessness to gently dissolve.

**How to do it:**

Begin by lying comfortably on your back. Bend your knees and place your feet hip-width apart, with your heels close to your sitting bones.

Root firmly through the soles of your feet and slowly lift your hips toward the sky. Allow the chest to rise softly toward the chin while keeping the neck long and spacious. Feel the front of the body expand as the knees reach forward, creating length from the thighs through the crown of the head.

Your arms may rest alongside your body, or you may interlace your fingers beneath your back, gently drawing the shoulder blades toward one another. Press the arms into the earth and let the breath flow smoothly and steadily.

Remain for several calm breaths, allowing the pose to support and uplift you.

Alternative:

For a more restorative experience, place a yoga block beneath the sacrum. Allow the support of the block to carry some of your weight, creating a sense of ease and surrender while maintaining the gentle opening of the posture.

**Please do not practice /
contraindication:**

As with all yoga postures, listen carefully to your body's signals. If you are recovering from injuries to the knees, hips, neck, or spine, or if the pose creates discomfort, it may be best to choose an alternative practice.

Once in the posture, keep the head and neck still and relaxed. If adjustment is needed, slowly lower yourself to the floor before repositioning.

The most important guide is always your own experience. If the breath becomes strained or the body asks to come out of the pose, honour that invitation with kindness.



8 YOGA PRACTICE

Viparita Karanī (legs up the wall pose).

Viparita Karanī is often described as one of yoga's most nourishing gifts.

In this simple inversion, the body is invited to rest while gravity quietly does its work. The legs become light, the breath softens, and the nervous system is offered an opportunity to settle into stillness.

The posture gently lengthens the backs of the legs, creates space through the hips and lower back, and encourages deep relaxation. It is a pose of surrender—a reminder that sometimes the greatest transformation arises not through effort, but through allowing.

How to do it:

Find a comfortable place beside a wall and sit as close to it as feels appropriate. Slowly lower yourself onto your back and extend your legs upward, allowing them to rest against the wall.

If your hamstrings or lower back feel restricted, simply move a little farther away from the wall or soften the knees. The intention is not to create intensity but comfort and ease.

Allow your arms to rest wherever they feel most natural. Let the eyes close. Feel the support beneath you and give yourself permission to do nothing for a while.

With each exhalation, invite the body to soften a little more.

Alternative:

This posture can be adapted in many ways. Bolsters, folded blankets, blocks, or even a chair can provide additional comfort and support, helping the body fully relax into the pose.

These props transform Viparita Karani into a more restorative experience, making it accessible to practitioners of all levels.

Please do not practice / contraindication:

If you are recovering from injuries affecting the neck, shoulders, spine, hips, or knees, or if inversions are not currently recommended for you, consult a qualified healthcare professional before practising.



Most importantly, trust your own body's wisdom. Some days an inversion feels nourishing; on other days it may not. Yoga teaches us to listen.

Approach the pose with curiosity rather than expectation, and allow your body to guide you toward what feels supportive, restful, and right for you.

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 and Photos by : Kerstin Kubal*

• *Support : Helga, Gela, Judit, Nina and Birgit*



Ongoing Weekend Sessions in July 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, 4th July, 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, 11th July, 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, 18th July, 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 : 07th June' 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!.

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Donations are welcome. Click here to Contribute.

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10 JOIN US FOR GURUPURNIMA IN ASHRAM/ONLINE LIVESTREAMING

Guru Purnima Celebrations

An Offering to our Guru

Pujya Sri Swami Dayananda Sarsaswati

29th July, 2026

Guru Purnima Message & Vedanta Course Inauguration

Program Schedule

Welcome & Opening Prayers	10:30 A.M. to 10:45 A.M. IST
Guru-Paduka-Puja by Swami Siddhabodhanandaji and Sri Dayadasan Senthil	10:45 A.M. to 11:45 A.M. IST
A Message by Swamini Pramananda (Ammaji)	11:45 A.M. to 12:30 P.M. IST
Closing Prayers	12.45 P.M. IST
Mahaprasadam	01.00 P.M. IST

Kindly send your offerings for puja and gurudakshina to
<https://purnavidya.org/puja-contribution/>

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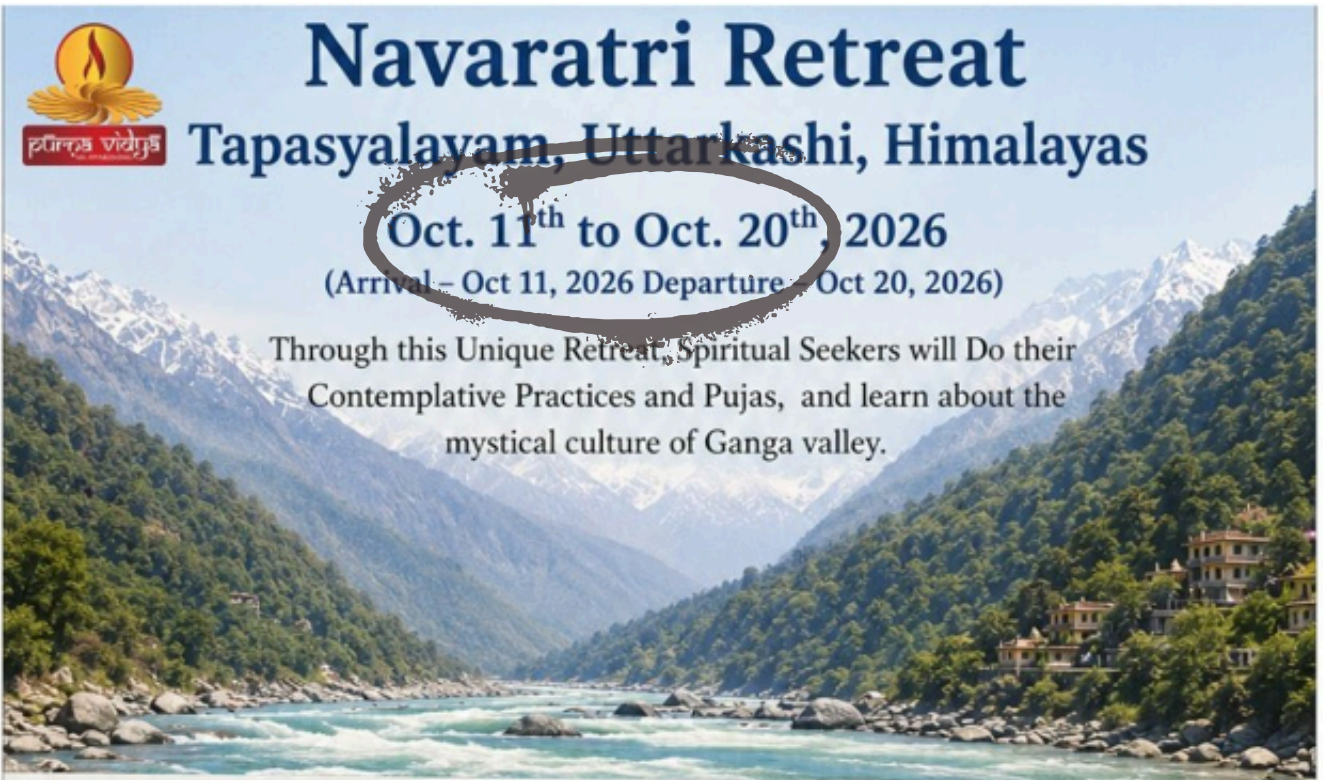
Navaratri Retreat

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/>



GANGA DASAHARA RETREAT



Ammaji called me through a dream, inviting me to cross from South America to the sacred valley of the Bhagirathi in the Himalayas, in Uttarkashi. I felt that it was not merely a physical journey, but a calling from my soul; Mother Ganga herself was calling me. I felt it very clearly!

During this retreat I have been embraced by Ammaji's magic and love. I have learned about the higher energies that inhabit this valley, discovering the secrets of the Naga Devatas and the divine forms that manifest here. Ammaji uniquely combines Vedānta, metaphysical science, and the mythology of the Puranas in a very special way. Her clear explanations and deeply guided meditations have allowed me to perceive this wisdom both with the mind and with the heart.

I am infinitely grateful for this experience. The journey from so far away was worth it a million times over, to live something so unique and transcendent for my life and my spiritual growth.

Sukamrita Wettstein
Ecuador / Swiss









City life often feels like running endlessly on a hamster's wheel—caught in the same repetitive loop. At times, there's a deep longing to pause, to step off, breathe slowly, and simply be.

Tapasyalayam offers just such a refuge. Nestled along the serene banks of the Ganga, with tall, forest-clad mountains standing quietly in the background, the ashram invites stillness. The moment you enter this sacred space, something within begins to soften—your breath deepens, your pace slows, and your nervous system gently unwinds.

For the Ganga Dasahra retreat, Ammaji had thoughtfully designed a programme centred on simple yet profound insights, including the idea that “pain is inevitable, but suffering is optional.” These teachings, experienced in such a tranquil setting, stayed with us deeply.

We leave feeling lighter, happier, and more grounded—ready to return to our lives with greater awareness and a more conscious approach.

Seema
Delhi



International Yoga Day at Purna Vidya Foundation

International Yoga Day was observed at Purna Vidya Foundation with a small and meaningful group session led by our yoga teacher, Gopal Ji. The session brought together participants to celebrate the timeless wisdom and practice of yoga, which promotes physical well-being, mental balance, and inner harmony.

Under Gopal Ji's guidance, we practised a series of yoga postures, breathing exercises, and relaxation techniques. The session served as a reminder that yoga is not merely a form of physical exercise but a holistic discipline that helps integrate the body, mind, and intellect.

The morning was marked by enthusiasm, attentiveness, and a spirit of gratitude for the rich yogic heritage that has been handed down through the generations. We thank Gopal Ji for his dedicated guidance and for inspiring us to continue incorporating yoga into our daily lives.

NAMAMI GO-MATARAM

17



Namami Go-mataram.

A heart-filled event that honored the sacred bond between human and nature, was held in coimbatore. 108 sacred Cows were brought from various places and worshipped for their Divine role in protecting and sustaining families, agriculture, and the village culture of Bharat.

Ammaji, Br.Gopalji and Br. Dakshinaurty participated in this sacred event and offered their gratitude to the animal world and nature at large!

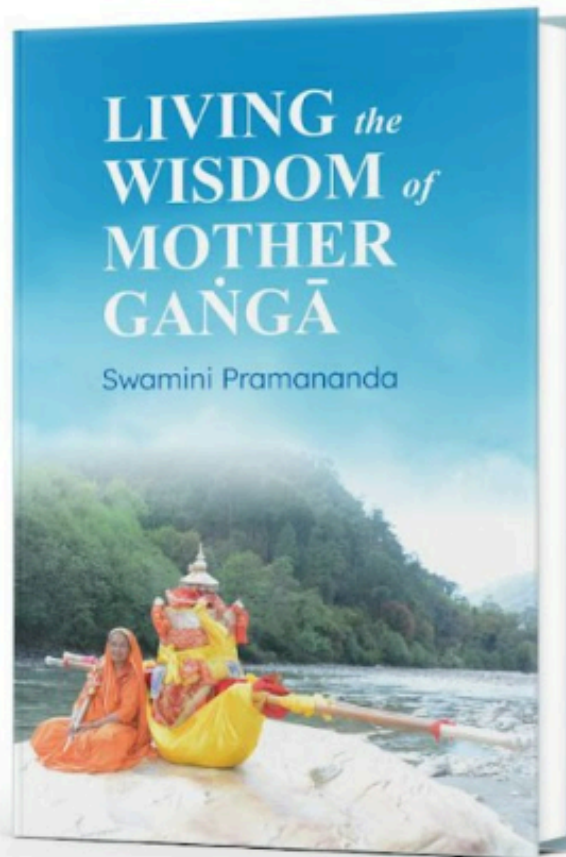


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VHTP June 2026

Purna Vidya Heritage Programs launched courses on Puja Vidhanam and Puranic tales for the young this month.

Both the courses has seen active participation with audience from across India and internationally.

In the next few months we will be getting ready to launch further courses spreading the knowledge and learning of value based cultural education.



Anvit Duhan



*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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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!

Without bhakti, Ganga remains just a water body and liberation through Her waters cannot be taken for granted. Let us also remember that rituals devoid of right understanding and devotion is barren and will not yield fruitful results. May we always bring to mind the ten afflictions that we create and with every dip in her scared waters may we become a better version of our true self. Though our birth is due to our karma and we are left to swim in the river of life and face trials and tribulations which come as uncertainties, with divinity at our side we can face life with strength and renewed hope. Chanting the Ganga Stotram, Ganga Stuti or even Ganga Hymn brings solace to our hearts. Mother Ganga is the pure consciousness which is all pervasive and eternal and absence of this knowledge is ignorance in the form of unending desires and their consequent sorrow. Let us not forget that Ganga is the symbol of the river of knowledge that flows down from time immemorial through guru-sisya Parampara.

“The human heart continues to seek an altar, an altar where it can rest, where it can discover its wholeness unopposed to the creation. That altar is the altar of Divinity alone!” – Ammaji

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

