



03/26

NEWSLETTER

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AMMAJI'S MESSAGE

Dear Readers,

Nature is continuously gifting us without us even being aware of it! As humans we tend to select a reason or season to gift. Nowadays it is common in relationships to gift on special occasions. Gifting is the capacity to give generously without regrets.

In our tradition gifting is called **Dānam (charity)**. Dā means "to give." Gifting is in the attitude and not just the act. It is an attitude to care not just for what matters to me. Giving extends beyond kith and kin. But know that mere giving is not enough in dānam. The attitude of the giver takes a greater significance than the act of giving. It is said in the scriptures that one gives with an attitude of worship to the Lord. Why so?





One has acquired things because one was given the capacity and opportunity to do so. With a proper attitude, **dānam** becomes an act of gratitude to the Lord for all that one has received.

Taittiriya Upanishad talks about how one should give. It says give with faith and it becomes the means for purification of the mind. Do not give if there is no faith. What is this faith? It is the understanding that in the karmic order of the universe there are some people who can give help and some who are takers of help. It is in the karmic order that some people have more and others have less. By giving we are not doing any favours because it is in the order to give and when we give, we also get. The beauty about this karmic order of giving is, the more we give the more we discover, how free we are from the thing that we gave.

Only in giving we discover a free person. Life is a process of delivering the free person within me. Delivering involves growth, maturing and blossoming. When I give, I will be able to see that I do not need so much. Give where the need is, "my need is less and that need is more." I lose nothing. An amazing new person is born within me. May you discover this freedom within you!



Love and Blessings,

Ammaaji



उमामहेश्वर स्तोत्रम्

new sequel
{Part 01}

Today we begin another beautiful set of verses. This collection is a *praśamsā*— an expression of praise and glorification of the Lord as Śiva and Śakti.

In our **Power of Prayers** series, we have already explored different types of *stotrams*. We have seen the Lord as *Vaidyanātha*, the cosmic healer. We have also worshipped Him in the form of the *līṅga* through the *Līṅgāṣṭakam*. Then we studied the *Pañcākṣarī-stotram*, where worship is performed through *vācika-pūjā* — expression through words, specifically the sacred mantra – *oṃ namaśśivāya*.

From there, we moved to *Śiva-mānasa-pūjā*, learning how mental worship of the divine is possible and how one can turn inward step by step. We then explored a more intimate relationship to perceive the Lord as a friend. This is a courageous step for a devotee, reflected in the *Mārgabandhu-stotram*, where the Lord becomes a companion in life's journey, both in this world and beyond.

Thus, we have seen multiple ways in which devotion can unfold, depending on one's inner disposition. Many of these *stotrams* are connected to mythological narratives, and where the themes were mythological, we explored stories from the *Purāṇas* to understand their deeper meaning. These stories are archetypal in nature and they remain eternally relevant, unchanged by time.



Significance of the name - Umāmaheśvara

Alongside mythology, we also examined the philosophical meanings embedded in these verses. In some cases, like this one – *Umāmaheśvara Stotram*, the verses are primarily descriptive, focusing on glorification or stuti of the Lord. This form of prayer is a way of expressing one's *bhāvanā*— inner emotion and devotion. Through such expression, a deep relationship with the divine is cultivated.

In this *stotram*, the verses are richly descriptive, praising the glories of the Lord. To understand why it is called the *Umāmaheśvara Stotram*, we must reflect on the word '**Umā**' – 'u' refers to Śiva, and 'mā' implies one who regards Him as her consort. Thus, *Umā* is the one who recognizes Śiva as her partner— an idea that signifies a profound union between the individual and the cosmic.

उमामहेश्वर स्तोत्रम्

This union is not ordinary; it represents the coming together of the omniscient Being and its inherent power. Umā symbolizes that power—*Ādiśakti*. The cosmic reality is thus understood as two-fold – Śiva the consciousness and *Śakti* its dynamic energy.

The Story of Satī

We have already encountered the story of *Satī*, the daughter of *Dakṣa-prajāpati*, who, unable to bear the insult to her husband Śiva, immolated herself. Symbolically, this represents dissolution — the return of the manifest into the unmanifest. Śiva then abides in his own self, but creation must continue. Hence, *Satī* is reborn as Umā, the daughter of Himavān, the lord of the Himalayas.

From a young age, Umā is devoted to Śiva, for she is none other than Śakti herself. In classical literature such as *Kumārasambhavam*, the poet Kalidasa beautifully describes this union, where Śiva acknowledges her penance and accepts her once again.

Thus, the Umāmaheśvara Stotram describes the cosmic reality as the inseparable union of Umā (Śakti) and Maheśvara (Śiva). As we proceed through these verses, we will explore their deeper meaning.

Let us now chant the first verse. It is simple, yet profound. There are about twelve verses in total, and it is especially beneficial for families and couples to recite them regularly, as they bring harmony and transformation.

Verse: 1

नमः शिवाभ्यां नवयौवनाभ्यां
परस्पराश्लिष्टवपुर्धराभ्याम् ।
नगेन्द्रकन्यावृषकेतनाभ्यां
नमो नमः शङ्करपार्वतीभ्याम् ॥१॥

***namaḥ śivābhyāṃ navayauvanābhyāṃ
parasparāśliṣṭa-vapurddharābhyāṃ
nagendrakanyā-vṛṣaketanābhyāṃ
namo namaḥ śaṅkarapārvatībhyāṃ (1)***

This verse offers repeated salutations to Śaṅkara and Pārvatī. As the daughter of Himavān, Pārvatī is known as Umā. When united with Śiva, she is called Pārvatī. The word Śaṅkara means the one who brings auspiciousness— *maṅgalaṃ karoti*. Thus, *śaṅkara-pārvatībhyāṃ* refers to the divine couple, to whom we offer repeated salutations.

Namaḥ śivābhyāṃ navayauvanābhyāṃ:
— salutations to Śiva, who is ever youthful; *navayauvana* – eternal, and beyond the effects of time. Unlike human beings, who age and change, the divine remains ever fresh and vibrant.

Parasparāśliṣṭa-vapurddharābhyāṃ:
This phrase signifies that they are inseparably united, as if in an eternal embrace. Though spoken of as two, they are essentially one. This inseparability is beautifully illustrated by Kalidasa, who compares them to a word and its meaning— never separate from each other.

This leads to a profound question: Is the divine male or female? The answer is that the divine is both, and beyond both.

उमामहेश्वर स्तोत्रम्

Gender belongs only to the physical body, not to the ultimate reality. Thus, the divine transcends all dualities while also manifesting within them.

This understanding is central to the Vedic vision, where Śiva and Śakti are inseparable. The divine is seen as both masculine and feminine, or as that which transcends both.

Across civilizations, the feminine has often been marginalized. However, in the Vedic tradition, the Divine-Feminine holds an exalted place. From the Himalayas to Kanyakumari, the presence of the Goddess is alive in countless forms— Umā, Pārvatī, Durgā, Kālī, and more. Even the land itself is revered as ‘Mother’.

This concept is not merely historical— it continues to live in the cultural consciousness even today. The union of Śiva and Śakti represents the fundamental principle of existence: consciousness and energy – puruṣa and prakṛti, inseparably working together.

Creation itself is possible only through this union. Thus, we see divine pairs such as Śiva-Śakti, Viṣṇu-Lakṣmī, and Brahmā-Sarasvatī. Even in the Vedic tradition, both ṛṣis and ṛṣikās – sages and women seers contributed equally to the revelation of the Vedas.

To truly understand the significance of the Divine-Feminine in India, one must appreciate this long, continuous civilizational vision— from the Vedas through the epics to the present day.

We will continue exploring the **Umāmaheśvara Stotram** in the next session.



6 UPCOMING 2026 RESIDENTIAL COURSE

pūrṇa vidyā

Purna Vidya Foundation invites spiritual seekers to

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Join our one-month study Program on the timeless wisdom of Mundakopanisad, guided by an acharya with 40+ years of experience



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- Samskrtam
- Vedic Chanting
- Yoga
- Meditation

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Upcoming Course



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Hatha Yoga



Standing Postures – finding strength in grounded balance and stillness

Together we continue our journey through the landscape of āsanās. We dive into exploring the world of balancing postures.

Today we will meet two companions on this path:
the graceful Vrksasana, the tree, and
the powerful Utkatasana, the chair.

वृक्ष – Vrksa, the tree

उत्कटा – Utkatā, the intense, the powerful



In **Tree Pose**, imagine yourself as your favourite tree.

Feel the earth beneath the sole of your foot.

Allow invisible roots to grow deep into the soil.

Your trunk rises tall and steady, and the crown of your head gently reaches toward the sky.

Start in Tādāsana

Shift body weight into one foot and distribute it evenly across the heel, base of the big toe, and base of the little toe.

The standing leg remains active but not locked.

Lift the opposite leg and place the sole of the foot against the inner thigh.

The lifted knee moves into external rotation at the hip joint.

Press foot and thigh gently into each other to activate the adductors and stabilize the pelvis.

The pelvis remains neutral and level.

The spine lengthens upward and the crown of the head lifts vertically.

Arms may remain at the sides, rest on the hips, join in añjali-mudrā, or extend overhead.



YOGA PRACTICE



In **Chair Pose**, the energy changes.

You descend into strength and warmth.

Your legs carry you as if you were sitting back into an invisible chair. It is a posture of effort, of heat, of quiet determination.

From Tādāsana, bend the knees and shift the hips backward. The movement resembles sitting into a chair.

Keep the weight evenly distributed through the feet, especially through the heels. The knees track in the same direction as the toes.

The pelvis tilts slightly while the spine remains long. Lift the sternum to prevent collapsing through the chest.

Arms may extend overhead in shoulder flexion, remain at the hips, or join in añjali-mudrā at the chest.

**Always remember:
Stillness is not rigidity.
It is strength but relaxed.
It is rooted lightness.**

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*

• *Support: Helga, Nina, Isabel, Alexandra, and Gela*



Ongoing Weekend Sessions in April 2026 with Ammaji



New
Course

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 April, 2026; 5:00 to 6:00 p.m. IST

Join with Zoom Meeting ID: 810 0019 4929 | Passcode : purnavidya

Evening

2nd Saturday Sessions

Vedic Heritage Teacher Training

2nd Saturday, 11th April, 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 April, 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

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>

10 ONGOING ONLINE WEEKEND SESSIONS

The Power of Prayers Series

Hamsa Gita

-A Hymn on Lord Krishna

STARTING DATE: 28 FEB, 2026

EVERY SATURDAY 12 NOON IST

TOTAL 20 SESSIONS

- by Swamini Pramananda (Ammaji)



**ARE YOU A SEEKER, A DEVOTEE DESIRING
TO CONNECT WITH THE DIVINE?**

IF YES, THEN

JOIN US ON ZOOM LINK

MEETING ID: 849 4938 5815; PASSCODE: PURNAVIDYA

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पुर्णा विद्या

SUSRESHTA

Starting on : April 14, 2026

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Register Now

<https://url-shortener.me/IYR7>



— Ganga Dasahara 2026 —

Ganga Dasahara Retreat

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

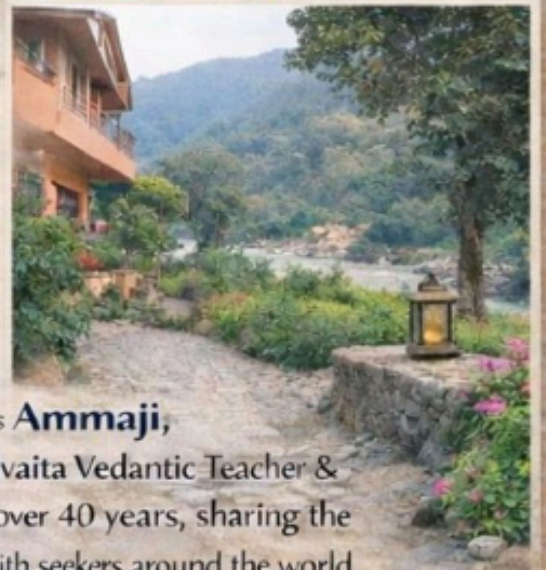


Through this unique retreat, spiritual Seekers will learn about the **Celestial World of Himalayas**, the intricate spiritual practices and **Vedantic teachings**:

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- ◆ Talks on **Ma Ganga** - *A sacred civilization*
- ◆ **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.



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PAST EVENTS

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PAANCHAJANYA RETREAT





Feedback:

I arrived at Purna Vidya foundation with no expectations or preconceived notions. Ammaji's calm countenance and lilting voice put me in a comfort zone immediately. She had an unique way of putting complex Advaita vedanta concepts in simple yet profound ways. Ammaji used reflection methodology and drew from our sharings to make sharp points about living our life on the lines of Advaita. Her meditation sessions were calming and pure.

Ammaji has built a beautiful ashram where architecture and living gardens merge with the fertile surroundings. The Vanalingeshwaran temple and the evening prayers were truly special. I wish to share my heartfelt gratitude to Paanchajanya for taking us to this precious space and introducing me to Ammaji.

>>> **Geetha Mahadevan, Mumbai**

SWAMI DAYANANDA SCHOOL LAUNCH OF PURNA VIDYA

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Feedback:

It has been a life transforming experience for our teachers.

It is my proud privilege to give closing statement, vote of thanks on successful completion of this teachers training program.

This program has truly been a life-transforming experience for our teachers. It has not been merely a training for teaching children, but a profound journey of self learning and inner growth.

We feel deeply enriched by the depth of understanding that we have gained about the uniqueness of our culture and traditions.

Know that things cannot be transformed overnight, but yes, with a positive attitude, strong will power and firm determination, anything is possible.

At the same time we humbly acknowledge that there is still so much more to learn. We sincerely express our wish to have such training programs at least twice a year, so that we can continue to deepen our understanding about the values.

We have planted a tree today, the fruits of which we are going to receive for the years to come.

We offer our heartfelt gratitude to Amma ji for her methodical teachings and for presenting deep philosophical concepts in such simple and practical ways.

I also extend my sincere thanks to Swami Sakshatkritananda ji. Without his guidance and support, nothing would be possible.

Thanks to Srikar ji and all the resource persons who made this wonderful program possible

Mr.Agarwalji, Principal, Swami Dayananda School, Rishikesh



Feedback:

The recent Purna Vidya teacher training program was, in many ways, a reminder of something simple yet often overlooked -- that values are not something we add to a child, but something we help bring out.

As someone both participating in and working with the program, what stood out to me was the clarity of this approach.

From a millennial perspective, this program feels especially relevant. Many of us have grown up in environments where external achievement was emphasized, while deeper questions about identity, meaning, and connection were often left unaddressed.

Today's children are navigating an even more complex world, with constant stimulation and distraction. In such a context, value-based education is not an "extra subject" in a curriculum. It is essential.

What also became evident through the training is the significance of the teacher's role.

Teaching values cannot be reduced to a curriculum alone. It requires sensitivity, authenticity, and a certain lightness; an ability to connect with children in a way that allows learning to happen naturally.

Programs like Purna Vidya draw from a body of knowledge that has stood the test of time, not because it is old, but because it continues to resonate with human experience.

As someone involved in this effort, I see it not just as a program, but as a meaningful bridge between a timeless vision and the realities of today's world.

My hope is that this initiative continues to grow -- reaching more classrooms, teachers, and children. And in that process, helping nurture individuals who are not only capable and informed, but also grounded, connected, and clear.

Br. Srikarji

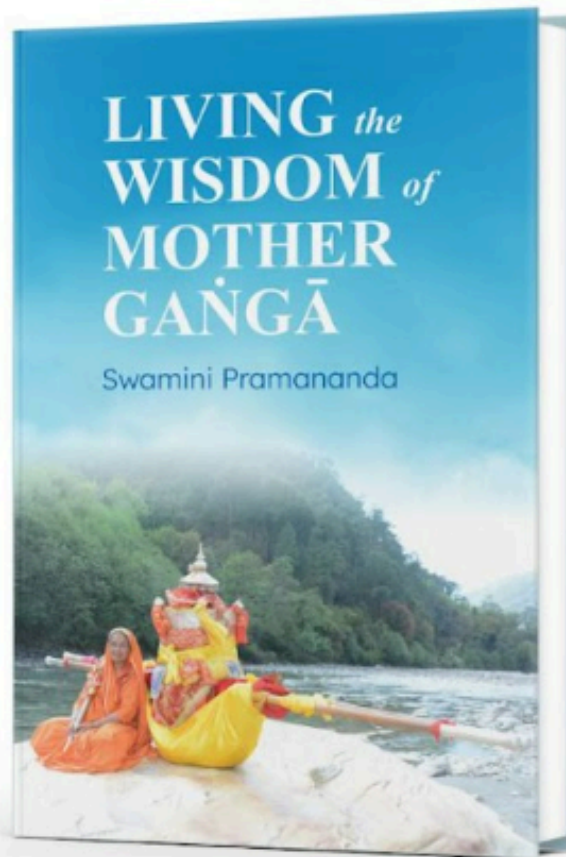


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20 Suyuva - A Program of Cultural Awakening for the Youth



Suyuva - A Program of Cultural Awakening for the Youth

A new journey commenced for our younger generation this month with active participation in planning launch of Yuva teaching program. About 20 young people, of age 14 to 25 years from across the world, actively participated and interacted with Ammaji, sharing their views and ideas to design teaching program for young people to learn and seek answers about our cultural heritage, rituals and challenges faced.

Yuva satsang will be held a monthly interactive session with Ammaji starting June 2026.

Over the next few months, new courses and satsang will be launched for to continue learning and sharing vision and teachings from Purna Vidya.



*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!

It is important for us to know that gifting is in the attitude and not just the act. When we give, we do not lose anything in fact we gain freedom from attachment. However, we need to know what is charity. Charity is not donating things when we are spring cleaning our homes! Our scriptures have defined the types of charity clearly and may we refer to that when doing charity. Two of the charities that are considered culturally significant are:

Anna dānam - Giving food. It is one of the daily five sacrifices of a Hindu and it instils the value of sharing. Through this act, you touch another and enrich your own life.

Vidya dānam - Gift of knowledge. This can be done via teaching another person or by providing situations and opportunities for learning to take place. It is important that when we learn from our Gurus, Guru Dakshina is offered.

May we see the value of giving for it is said that true happiness comes not from the possession but the detachment from wealth.

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

