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pūrṇa vidyā
AN AWAKENING

09|26 NEWSLETTER

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AMMAJI'S MESSAGE

Dear Readers,

We have heard it, read it, and have often been told to let go.
"Let go."
Just two words. So simple to say, yet perhaps one of the most profound and difficult things to truly understand and practice.
Have you ever wondered what does it mean to 'let go'? And, more importantly, what is it that we truly need to let go of?

Who we are as a person seems to be shaped by so many factors—our upbringing, values, societal expectations, peer pressure and influences, and, in this modern age, social media and the blueprints created by our past experiences. We carry these influences with us, often without even realizing how deeply they have shaped the person we believe ourselves to be.

>>>

Letting go is about cutting these invisible umbilical cords that seem to bind us to who we think we are. This does not mean taking a pair of scissors and severing cords that cannot be seen by the physical eye. Nor does it mean severing our relationships with family, friends, society or the world around us. It is not about withdrawing from life.

Rather it is about remaining fully present in our roles—as family members, friends, professionals and contributing members of society, our communities and the world at large—while remaining untouched, untainted and uncrippled by the identities and conditioning we have accumulated.

And for this, we need to learn to let go:
Let go of the ego, for it clouds our judgement. Also there isn't a need to hold on to our many roles. When we need to act, we act.

Let go of fear, for it cripples us and prevents us from doing what we know we need to do.

Let go of anger, for it prevents us from seeing clearly and draws us into emotional reactions rather than conscious responses.

Let go of disappointments, for carrying them forward serves no purpose in our journey through life.
Let go of results—whether success or failure—for neither defines our true being. They are simply experiences along the journey, not the measure of who we truly are.

Let go of control, for the need to control becomes a stumbling block to surrender.

And only when one learns to surrender, can the deeper journey of "I" truly begin and truly turn within. Turning within allows us to journey deeper, moving beyond the physical and through the layers, or sheaths, of our being, until we transcend the limitations of the physical and begin to embrace who we truly are.

Letting go of the image of who we think we are is a journey in itself. It may seem impossible at times, yet it is one of the most important journeys we can and need to undertake during this lifetime.

It is about being open to experiences and learning with humility. It is about giving without constantly asking, "What am I gaining from this?" It is about trusting the process even when we cannot see where it is leading us. And ultimately, it is about surrendering—willingly, consciously and lovingly.

Perhaps, then, letting go is not about losing anything at all. Perhaps it is about releasing everything that we are not, so that what we truly are can finally reveal itself!

ॐ

Love and Blessings,

Ammaji

उमामहेश्वर स्तोत्रम्

{Part 07}

Uma–Maheśvara Stotram: The Divine as the Unity of Opposites and the Timeless Reality

The Uma–Maheśvara Stotram presents Lord Śiva and Goddess Pārvatī as the Divine Couple and reveals a profound truth: the Divine encompasses both apparent opposites. In our ordinary understanding, we tend to divide reality into pairs—male and female, birth and death, day and night, auspicious and inauspicious, and form and formlessness. The Stotram reminds us that these apparent opposites are all contained within the one cosmic Reality.

The seventh verse expresses this beautifully:

कङ्कालकल्याणवपुर्धराभ्याम्
Kaṅkāla-kalyāṇa-vapur-dharābhyām

One aspect of the Divine is described as *kaṅkāla*, resembling a skeleton, while the other is *kalyāṇa-vapuḥ*, a form of beauty, adornment, and auspiciousness. Thus, the fearsome and the beautiful, the auspicious and the inauspicious, and the day and the night are all included within the cosmic Being.

This understanding of the Divine as containing opposites leads naturally to the distinction between form and the formless. The Divine may be understood through a particular form, but at the same time, the Divine transcends all forms.

The ninth verse begins by describing the Divine through the three great luminaries:



रविन्दुवैश्वानरलोचनाभ्याम्
राकाशशाङ्काभमुखाम्बुजाभ्याम्
नमो नमः शङ्करपार्वतीभ्याम्॥
Ravi-Indu-Vaiśvānara-lochanābhyām
Rākā-śaśāṅkābha-mukhāmbujābhyām
Namo Namaḥ Śaṅkara-Pārvatībhyām

The verse describes the Divine as having the Sun, the Moon, and Fire as the three eyes.

In the world of names and forms, the first manifestation of the non-physical Divine is traditionally associated with the Sun. This is why the Sun occupies such an important place in Vedic culture. The Sun is worshipped at dawn, noon, and dusk and is regarded as the giver of life and light.

Once manifestation takes place, time also becomes relevant. The beautiful traditional depiction of the Sun riding a chariot expresses this relationship between manifestation and time.

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उमामहेश्वर स्तोत्रम्

The Sun's chariot is traditionally depicted as being drawn by seven horses. These seven horses represent the seven colours of light. All these colours emerge from a single source—the white or undivided light of the Sun.

The imagery therefore conveys an important idea: the entire world of names, forms, and colours emerges from a single source.

The One-Wheeled Chariot and the Wheel of Time

The chariot of the Sun is traditionally depicted with one wheel. This is not merely an artistic detail. The single wheel represents the wheel of time.

Time is always moving. It functions with a constant rhythm and movement. Once creation takes place, time becomes an essential dimension of the manifested universe.

Thus, the imagery of the Sun's chariot combines several profound ideas: light, manifestation, multiplicity, unity, and time.

The Sun is known by many names, including Ravi, Sūrya, and Mitra. The Vedic tradition also speaks of the twelve Ādityas, associated with the twelve forms of the Sun.

The twelve forms are connected with the twelve months of the solar calendar. Each month represents a particular aspect of the Sun and is associated with a distinct name, character, and energy.

The Sun in summer is experienced differently from the Sun in winter or during the rainy season. Thus, the changing character of the Sun through the year is reflected in the traditional understanding of the twelve Ādityas.

The Sun is also an important deity in Pañcāyatana Pūjā, in which the principal deities include Śiva, Viṣṇu, Devī, Gaṇeśa, and Āditya. The Sun therefore has an integral place in traditional Hindu worship.

Similarly, the practice of Sandhyāvandana, performed at the three Sandhyās, includes the worship of the Sun. The Gāyatrī Mantra, regarded as one of the most important mantras of the Vedic tradition, is also an invocation associated with the solar principle. The Sun thus represents both light and life.

The verse refers to:
रवि, इन्दु, वैश्वानर
Ravi, Indu, and Vaiśvānara
These represent the Sun, Moon, and Fire.
The Sun represents the radiance of the day, the Moon represents the radiance of the night, and Fire represents the third luminous principle. Together, they are described as the three eyes of the cosmic Being.

Through these three luminaries, the infinite Divine is symbolically presented in a form that can be contemplated by human beings.
The Lotus Face of the Divine

The third line of the verse describes the Divine as:

राकाशशाङ्काभमुखाम्बुजाभ्याम्
Rākā-śaśāṅkābha-mukhāmbujābhyām

उमामहेश्वर स्तोत्रम्

The word राका (rākā) refers to the full-moon night, while शशाङ्क (śaśāṅka) is another name for the Moon. आभा (ābhā) means radiance or light, and मुखाम्बुज (mukhāmbuja) means a lotus-like face.

Thus, the lotus-like face of the Divine is compared to the radiance of the full moon.

A full-moon night in nature can be an extraordinary experience. The moonlight illuminates the mountains, rivers, and surrounding landscape, creating an atmosphere of extraordinary beauty and radiance. Such experiences can help us recognize the presence and glory of the Divine in nature.

The Divine need not always be understood through a particular human form. The presence of the Divine can also be recognized through the beauty and glory manifested throughout creation.

This idea is beautifully illustrated in the Vibhūti Yoga of the Bhagavad Gītā. In the tenth chapter, Lord Kṛṣṇa describes various manifestations through which His glory can be recognized in creation.

Among mountains, the Himalayas represent the Divine glory. Among rivers, the Ganges represents that glory. In this manner, the distinctive greatness found in creation is presented as an expression of the Divine.

This is why the tenth chapter is known as Vibhūti Yoga. The Lord is recognized in creation through His manifestations of excellence and glory.

The eleventh chapter, Viśvarūpa Darśana, presents a still more expansive vision: the entire cosmos itself is seen as the Lord.

Thus, there is a subtle distinction. In Vibhūti Yoga, the Lord is recognized through the magnificent manifestations within creation; in the Viśvarūpa, creation itself is revealed as the cosmic form of the Lord.

The ninth verse of the Uma–Maheśvara Stotram similarly presents the Divine as the source of all light and radiance. The face of Śiva and Pārvatī is compared to the brilliance of the full moon, and the devotee offers repeated salutations to Them.



UPCOMING 2026 RETREAT/COURSES

pūrṇa vidyā FOUNDATION

UPCOMING RETREAT / COURSES

OCT TO DEC, 2026





Navaratri Retreat at Tapasyalayam

11 to 20 Oct, 2026



Vedanta Retreat in Tamil

Sadhana Pancakam

25 to 31 Oct, 2026



Vedanta & Yin Yoga

Teacher Training in South India

14 to 29 Nov, 2026



Gita Jayanti

20 Dec, 2026

To register for the programs, please visit:
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VEDANTA



SANSKRIT



VEDIC CHANTING



MEDITATION



YOGA



SATSANG

This Course is open to all seekers—whether you're new to the teachings of Vedanta or looking to deepen your understanding. Reserve your seats for this transformative experience.

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YOGA PRACTICE {Part 65}

Hatha Yoga

Yogapractice – Vīrabhadrāsana III and Ardha Chandrāsana

Rooted in Earth, Reaching for Sky

Continuing our journey through the beautiful variety of asanas, today we take a closer look at **Virabhadrāsana III**, the Warrior III — a standing balancing posture that invites us to explore strength, focus, and inner courage. We will also offer variations so that you can find the expression of the posture that best suits your level of practice.

Our second standing balancing posture is **Ardha Chandrāsana** — **Half Moon Pose,** a posture that asks us to find steadiness while remaining open and expansive.

When we look more deeply into the names of these asanas, we discover another layer of meaning:

वीर — Vīra means warrior, hero, or one who is courageous.
भद्र — Bhadra means good, auspicious, or noble.
And:
अर्ध — Ardha means half.
चन्द्र — Chandra means moon.

With every variation of Virabhadrasana, remember the warrior within you — the inner strength that helps you move through **duḥkha**, sorrow and suffering, and **avidyā**, ignorance or a lack of true understanding, guiding you towards **sukha**, ease and contentment, and **vidyā**, knowledge and understanding.

In Half Moon Pose, we are invited to clear the mind and find balance between stability and openness. The posture asks us to root down while simultaneously reaching outward, creating a quiet dialogue between strength and softness, grounding and expansion.

Both of these asanas are more advanced balancing postures. That is why we offer variations and alternatives, allowing you to adapt the practice to your own body and experience.

As always, trust your body and never force yourself into a posture. Explore the variations, listen to your breath, and allow yourself the patience to grow into the asana.

There is no need to rush toward the final shape.

With practice, awareness, and patience, the posture will gradually reveal its own beauty.

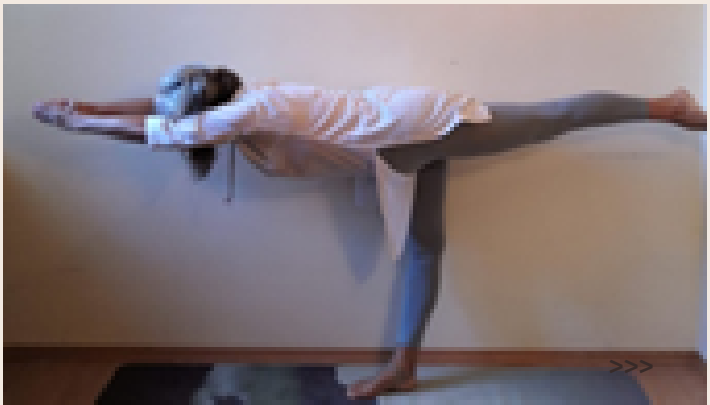
VIRABHADRĀSANA III — WARRIOR III

Benefits

Virabhadrāsana III invites us to embody the qualities of the warrior: strength, courage, focus, and steadiness.

This balancing posture strengthens the legs, back, shoulders, arms, and core while opening the chest and shoulders. It challenges our sense of balance and coordination and encourages an upright, stable posture.

Beyond the physical practice, Warrior III can also cultivate concentration and a sense of calm, inviting the mind to become quieter as we find stillness within movement.



How to practice
Begin in **Tadāsana** — **Mountain Pose,** or transition from **Virabhadrāsana I** — **Warrior I.**

Place your hands on your hips and slowly begin to hinge forward from the hips. At the same time, lift one leg behind you, allowing your weight to gradually shift onto your standing leg.

Root down through your standing foot and awaken the muscles of the leg. Feel the three points of your foot — the base of the big toe, the base of the little toe, and the heel — grounding into the earth. Engage your core gently to support your balance.

You may keep a soft micro-bend in your standing knee.
There is no need to lock the knee or force the leg straight.

Allow your lifted leg and upper body to reach in opposite directions until they form one long, continuous line. Let your spine remain long and your neck relaxed. Find one steady point to gaze at on the ground.

When you feel stable, extend your arms forward, alongside your ears, so that your arms, torso, and lifted leg create one long line. Keep the arms parallel and the palms facing each other.

Stay for several calm, steady breaths.

When you are ready, slowly return to **Tadāsana** and take a moment to feel the effect of the posture before practising the other side.

Remember: balance is not about being perfectly still.

It is about continuously finding your way back to steadiness.



A gentler variation
If balancing feels challenging, place your hands on a wall in front of you. Allow the wall to support you while you explore the alignment and sensation of the posture.

Listen to your body
As always, listen to your body and adapt the posture to your individual needs.

Practise both sides equally, allowing strength, balance, and awareness to develop symmetrically.

ARDHA CHANDRĀSANA — HALF MOON POSE

Benefits

Ardha Chandrāsana — Half Moon Pose invites us to discover balance between grounding and expansion, strength and softness, stability and openness.

>>>

10 YOGA PRACTICE

The posture strengthens and stabilises the standing leg, hips, ankles, and core while creating openness through the chest, shoulders, and upper body. It develops balance, coordination, concentration, and spatial awareness.

As the body opens towards the sky, the mind is invited to become spacious and clear. In the yogic tradition, this posture can also be associated with **Ājñā Chakra**, the centre of intuition and inner awareness.





How to practice

Begin from **Virabhadrāsana III** when you feel steady and comfortable.

Gradually open your upper body by rotating your chest towards the side. For example, if you are standing on your right leg, begin to rotate your chest towards the left.

Bring your fingertips towards the floor while allowing your upper arm to reach towards the sky. Your gaze may follow your lifted hand if this feels comfortable.

Imagine one long line travelling through your body — from the grounded foot, through the standing leg and pelvis, along the spine, and towards the crown of your head.

At the same time, allow the lifted leg to extend actively away from you. Root down into the earth while reaching outward and upward.

Find a calm and steady breath.

Rather than trying to become completely still, notice the subtle movements of your body as it continuously adjusts to maintain balance.

Stay for a few steady breaths, then slowly return through your transition and repeat the posture on the opposite side.



>>>

A gentler variation

If reaching the floor feels too far away, place your lower hand on your shin or use a yoga block for support.

The block does not make the posture less advanced — it simply brings the ground closer to you and allows your body to maintain more spacious and comfortable alignment.

Listen to your body

Never force the rotation or try to achieve a particular shape at the expense of your breath or comfort.

Practise both sides equally and allow your balance to develop gradually, with patience and awareness.

Contraindications for both Asanas

Practise with care if you have an injury or acute pain in the knees, hips, ankles, or feet. If you have a recent injury, cardiovascular condition, uncontrolled high blood pressure, or have recently undergone heart surgery, consult your healthcare professional before practising challenging standing balances.

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 and Photos & Model: Judith



12 ONGOING ONLINE WEEKEND SESSIONS

pūrṇa vidyā

Ongoing Weekend Sessions in Oct 2026 with Ammaji





Every Saturday

Bhagavad Gita Chanting

Learn to Chant the Gita

Starting on : 12th Sep' 2026

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, 3rd Oct, 2026; 5:00 to 6:00 p.m. IST

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



2nd Saturday Sessions

Vedic Heritage Teacher Training

2nd Saturday, 10th Oct 2026; 5:00 to 6:00 p.m. IST

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



3rd Saturday Sessions

Bhagavad Gita Satsang with Ammaji

3rd Saturday, 17th Oct 2026; 5:00 to 6:30 p.m. IST

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



Every Sunday

Starting Date : 07th June' 26

A Bird's Eye View of the Gita

Chapters 1-18

Every Sunday at 12 Noon IST (1 hour session)

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

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Bhagavad Gita Chanting

(Learn to Chant the Gita)



Live classes through Zoom

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Swamini Pramananda (Ammaji)

About the Teacher

Janaki Ravichandran

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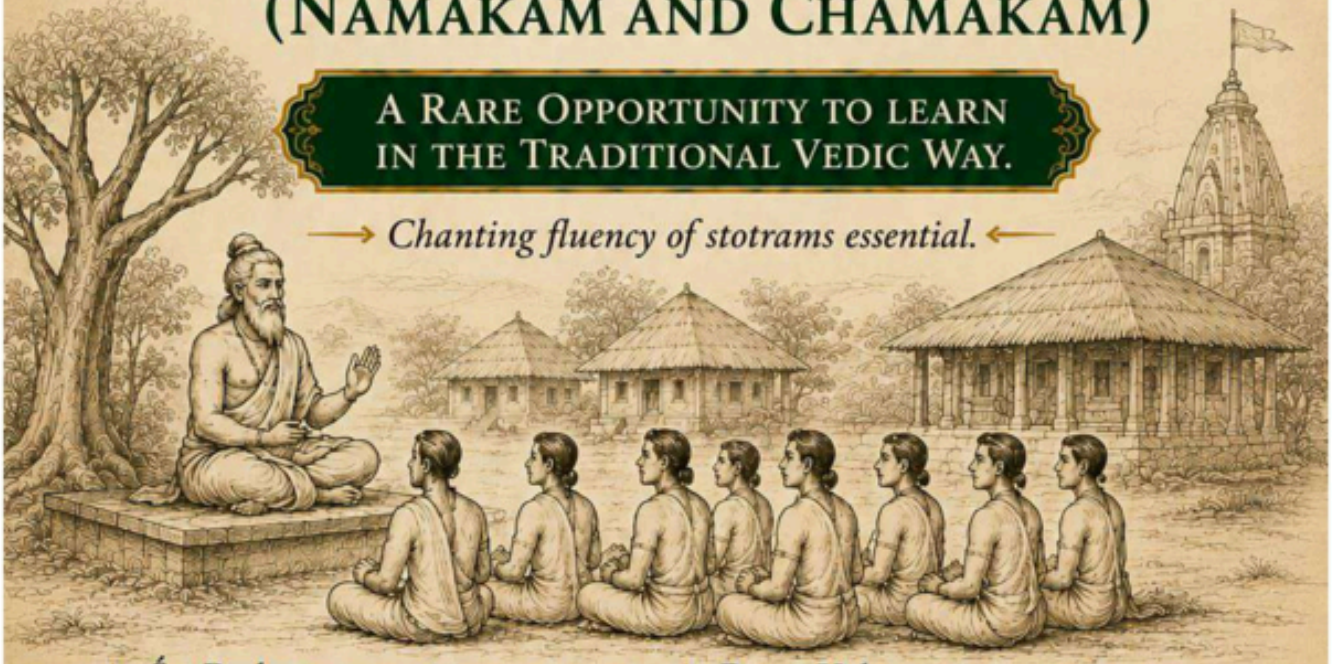
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DURATION	BEGINS ON	TWICE A WEEK	ONLINE
6-MONTH COURSE	13 SEPTEMBER	THURSDAYS & SUNDAYS 7:00 – 8:00 PM (UK)	FROM THE COMFORT OF YOUR HOME

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Learn. Chant. Connect. Invoke the Divine Grace of Lord Śiva.

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!**
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Reserve your place now

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Navaratri Retreat

Tapasyalayam, Uttarkashi, Himalayas

Oct. 11th to Oct. 20th, 2026







Participate in the Vijayadasami Puja, if you cannot attend the Retreat in person at Tapasyalayam

Join our prayers with your personal Sankalpa, and pray for world peace and your family's well-being.

Choose one or more option

Puja dravya offerings for 9 days

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pūrṇa vidyā

With Divine Grace and Blessings of Mother Ganga,
Purna Vidya Trust announces the release of the book

Gangaiyin Deivīga Kalācāram

Authored by **SWAMINI PRAMANANDA (AMMAJI)**
in the Divine presence of **Lord Vasuki Nagdevata Doli**

English & Hindi Version already released.

Book Release by **Swami Sakshatkrtananda Saraswati**
Chairman, Managing Trustee & Chief Acharya, Arsha Vidya Peetham, Rishikesh

Presiding over the function - **Sri N.V. Nagasubramanian**
Chairman, Bharatiya Vidya Bhavan, Coimbatore

Chief Guest - **Sri S.V. Balasubramaniam**
Chairman, Siruthuli, Coimbatore

Guest of Honour - **Sri P. Sivaganesh**
Managing Director, Shree Devi Textiles, Coimbatore



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24th October 2026
Saturday

5.30 pm to 7.30 pm

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Auditorium,
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YouTube

LIVE STREAMING 6.00 PM ONWARDS
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>>>

அன்னை கங்கையின் தெய்வீக அருளுடனும் ஆசியுடனும்,
பூர்ண வித்யா அறக்கட்டளை இப்புத்தகத்தின் வெளியீட்டை அறிவிக்கிறது.

கங்கையின் தெய்வீக கலாச்சாரம்

வாசுகி நாக தேவதையின் டோலி திருவருளால்
சுவாமினி பிரமானந்தா (அம்மாஜி) அவர்களால் எழுதப்பட்டது.
ஆங்கிலம் மற்றும் இந்திப் பதிப்புகள் ஏற்கனவே வெளியிடப்பட்டுவிட்டன.

சுவாமி சாக்ஷாத்க்ருதானந்த சரஸ்வதி
ஆர்ஷ வித்யா பீடத்தின் தலைவர், நிர்வாக அறங்காவலர் &
தலைமை ஆச்சார்யா, ரிஷிகேஷ், அவர்களால் புத்தகம் வெளியிடப்படும்

விழாவிற்கு தலைமை வகிப்பவர் – **ஸ்ரீ N.V. நாகசுப்ரமணியன்**
தலைவர், பாரதிய வித்யா பவன், கோவை

சிறப்பு விருந்தினர் – **ஸ்ரீ S.V. பாலசுப்ரமணியம்**
தலைவர், சிறுதுளி, கோவை

கௌரவ விருந்தினர் – **ஸ்ரீ P. சிவகணேஷ்**
நிர்வாக இயக்குனர், ஸ்ரீ தேவி டெக்ஸ்டைல்ஸ், கோவை



இந்த சிறப்பு நிகழ்விற்கு
அன்புடன் அழைக்கிறோம்

24 அக்டோபர் 2026
சனிக்கிழமை

மாலை 5.30 முதல் 7.30

பாரதிய வித்யா பவன்
ஆடிடோரியம்,
ஆர்.எஸ்.புரம், கோயம்புத்தூர்

YouTube

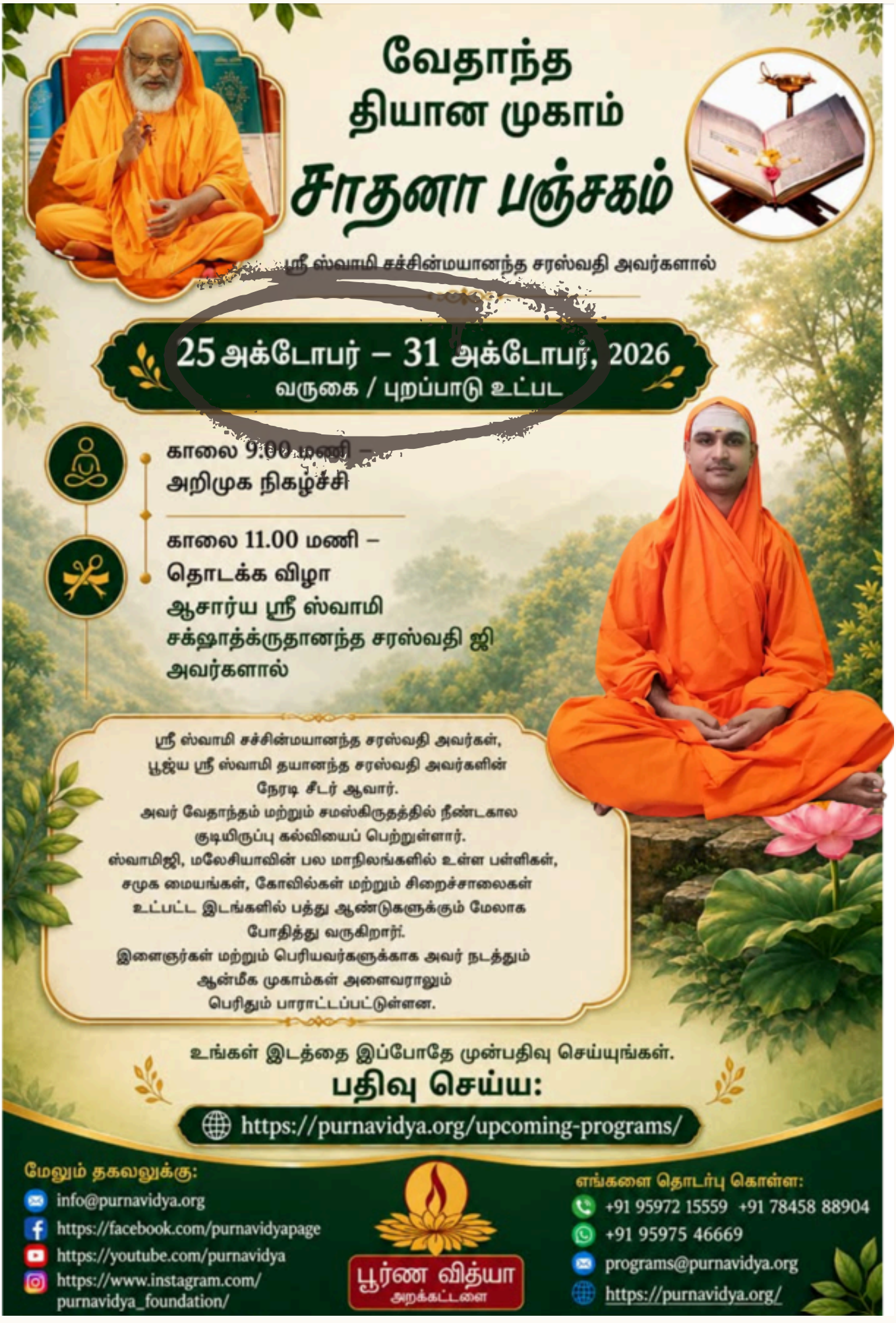
நேரலை ஒளிபரப்பு மாலை 6.00 மணிக்கு பிறகு
www.youtube.com/PurnaVidya

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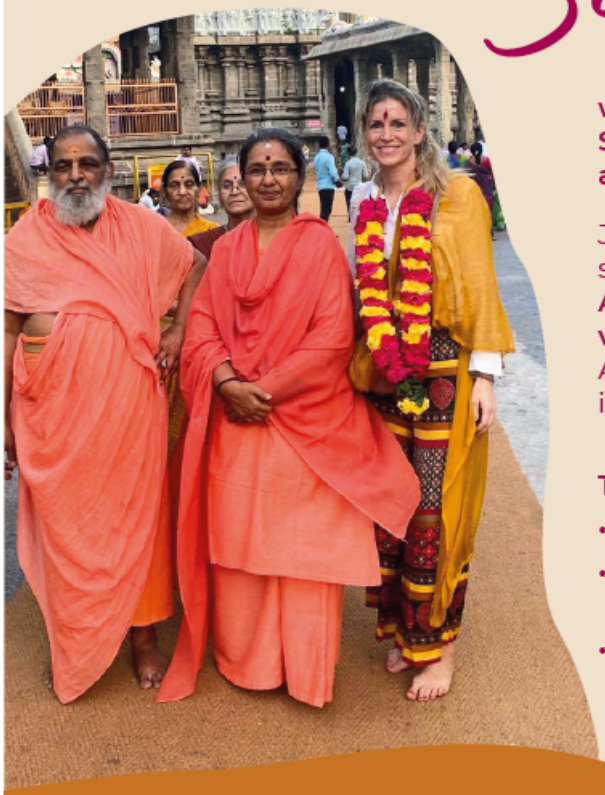

Vedanta Retreat in Tamil
Sādhanā Pañcakam
BY ŚRĪ SWAMI SACCINMAYANANDA SARASWATHI
25th Oct. – 31st Oct., 2026
Arrival/Departure Included
9.00am – Orientation
11.00am – Inauguration
by Ācārya Śri Swami
Sakshatkrtananda Saraswatiji.
Swami Saccinmayananda Saraswati is a direct disciple of
Pujya Sri Swami Dayananda Saraswati. He has done a long term
residential study of Vedanta and Samskrtam.
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.
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https://purnavidya.org/upcoming-programs/
FOR MORE INFORMATION:
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https://facebook.com/purnavidyapage
https://youtube.com/purnavidya
https://www.instagram.com/
purnavidya_foundation/
purna vidya
FOUNDATION
CONTACT US AT:
+91 95972 15559 +91 78458 88904
+91 95975 46669
programs@purnavidya.org
https://purnavidya.org/

>>>

20 UPCOMING RETREAT



Vedanta & Yin Yoga Teacher Training in *South India*



with Ammaji (Swamini Pramananda), Swamiji (Swami Siddhabodhananda) and Helga Baumgartner

Join us in the tropical beauty of the Coimbatore hills, surrounded by palm trees and jungle wildlife!
A 15-day residential training (100 hrs) with temple visits, nature outings, and Indian cooking class.
A deeply immersive ashram experience rooted in Indian spirituality.

This program counts as:

- **Module 3 – Philosophy Yin Yoga TTC (40 hrs) &**
- **Module 2 – Yin Yoga, Chakras and Meridians Yoga TTC (40 hrs) &**
- **Bhakti Yoga: 20 hrs temple prayers, temple visits and bhakti culture**

date: **November 14th – November 29th, 2026** // venue: **Coimbatore (South India)**
15 days residence training (100 hrs) with Indian cooking classes, temple visits, nature outings // **Special Experience:** visit to Kerala

more Infos: *www.yinplusyoga.de* // **contact:** *office@yinplusyoga.de*



GITA JAYANTI



purna vidya

Program Schedule

20th December, 2026 Sunday

8.00 - am

Puja at the Altar

9.00 am - 12.30 pm

Bhagavad Gita Chanting (Chapters 1-18)

by

Swami Siddhabodhananda
Sri Dayadasan Senthil

Swamini Pramananda (Ammaji)
Brni. Maheshwari

12.30 - 1.00 pm

Gita's Message - by Ammaji

1.00 - pm

Maha Arati

Join us online and participate in the collective recitation of Bhagavad Gita & receive the blessings of Lord Krishna.

Zoom Meeting ID: 843 5592 7229 / Passcode: purnavidya

The Bhagavad Gita is the most sacred Hindu scripture that has influenced millions of people for thousands of years. Gita Jayanti is celebrated as the day when the teachings were given by Lord Krishna to disciple Arjuna.

Contributions for Puja-Sankalpa are welcome

https://purnavidya.org/puja-contribution/



All are Welcome for this Ashram/Online Event

Join us in the **recitation**
with your own Bhagavad Gita Pocket book



TEACHERS DAY AT MANJAKKUDI, PUJYA SWAMIJI'S BIRTHPLACE

A Message by Ammaji for Teachers' Day celebration for the Swami Dayananda Vidyalaya at Manjakkudi was received with great joy and enthusiasm from the participants. Ammaji spoke of her guru, Pujya Swamiji as the Teacher of all teachers, and shared messages of 'Who is a True Teacher', from Pujya Swamiji's life and teachings!







HIGH SCHOOL KIDS_ WORKSHOP ON FACING LIFE-CHALLENGES!





'Facing Life-challenges', a workshop designed for the senior school kids of 11th and 12th grades, was received very well by the children. It addressed many of their current academic, personal, interpersonal relationships and social media challenges of modern day. Ammaji, in her loving style, gave the children great assurance and strength to face their board exams and taught them special prayers and inner-focus techniques to address their fears.





THE NEW OLD VILLAGE OF MANJAKKUDI

Visiting Manjakkudi village homes was about reliving and cherishing old memories with Pujya Swamiji's village families. The AIM for Seva girls chatralaya was special, as we saw Pujya Swamiji's vision for seva, being truly nurtured here as seen in the radiant happy faces of the resident girls.









SRI SWAMIJI'S BIRTHDAY



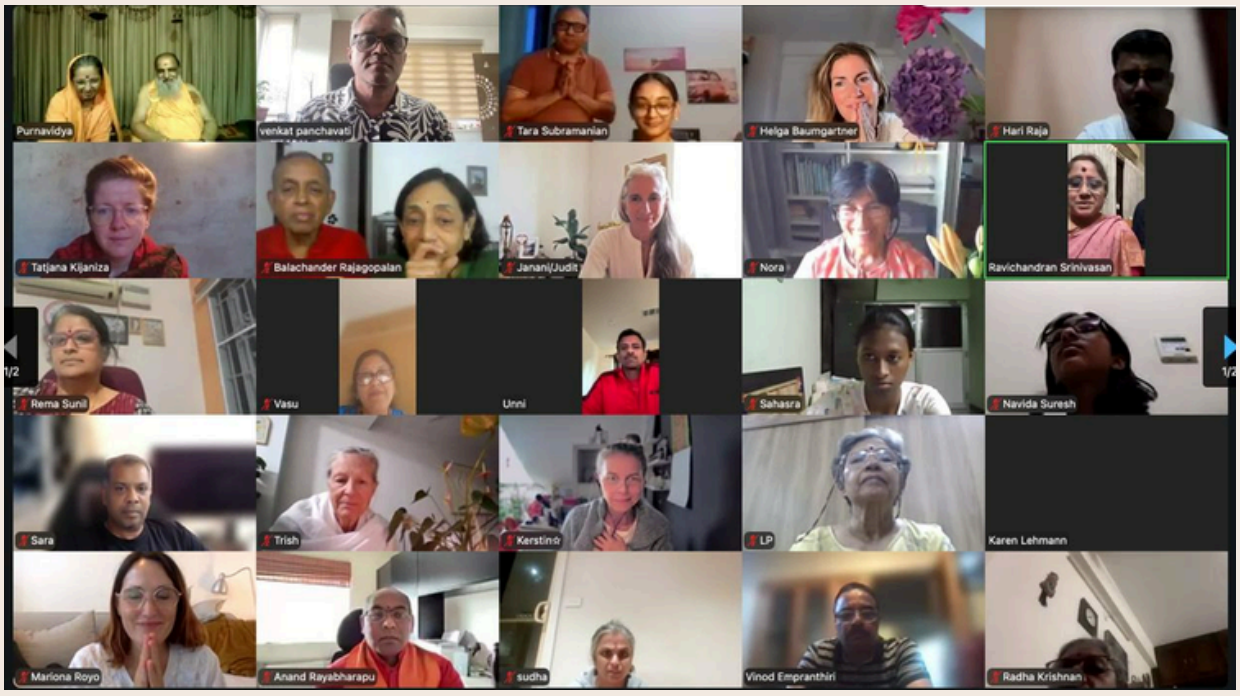


On Sri Swamiji's Birthday, the fire rituals were performed at the ashrams. Purna Vidya students, young and old, across the globe, greeted Sri Swamiji with a lamp and flowers in the online space, and received his blessings. The celebration was heart rendering as the students expressed their gratitude to Sri Swamiji, describing his kindness, patience and unconditional love for one and all.



>>>


Balachander Rajagopalan
Venkat
Janani/Judit
Seetha Krish
Rema Sunil
Pushpa n Yoges
NK
Ravichandran Srinivasan
Krishna Vusirikala
Nora Vegt
Kerstin☆
sudha
Helga Baumgartner
Karen Lehmann
Venkatasubramaniam R
Sahasra
Trish
Unni Empranthiri
Saraswathi K
Empran Four
Anand Rayabharapu(Bedford, UK)
Mariona Royo
Bhavish *Sonia * Singhota
Samsung SM-S921U
Octavi


Purnavidya
venkat panchavati
Tara Subramanian
Helga Baumgartner
Hari Raja
Tatjana Kijaniza
Balachander Rajagopalan
Janani/Judit
Nora
Ravichandran Srinivasan
Rema Sunil
Vasu
Unni
Sahasra
Navida Suresh
Sara
Trish
Kerstin☆
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Karen Lehmann
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Anand Rayabharapu
sudha
Vinod Empranthiri
Radha Krishnan


Janani/Judit
Nora
Rema Sunil
Vasu
Unni
Sahasra
Navida Suresh
Sara
Trish
Kerstin☆
LP
Mariona Royo
Anand Rayabharapu
sudha
Vinod Empranthiri
Paravidyananda saraswati
Radha Krishnan
Madhurima
NK
Karen Lehmann
Purnavidya
Krishna Vusirikala
Janaki PC
Bhavish *Sonia * Singhota
Raghunathan
Bhavish "Sonia " Sing...
Raghunathan

LORD MURUGAN TEMPLE CONSECRATION AT MOLAPALAYAM

















15th September, 2026 marked the auspicious begining of Lord Murugan temple Consecration ceremonies at Molapalayam village.

Purna Vidya Foundation participated in the temple festivities, by offering a Silver -Vel to Lord Muruga for the sacred sanctum.

Prayers were done at the Lord Vanalingesvara Temple, after which the villagers danced to the rhythms of the drumbeats, and took the Vel in a procession with Ammaji and Swamiji, from the ashram to the village temple.

>>>



Sept.17th 2026 marked the final Kumbhabhisekham day of Lord Murugan temple at Molapalayam village. Swamiji, Ammaji and the ashram staff and students fully participated in the village temple festivities with the village-devotees and received the blessings of Lord Muruga

GANESH CHATURTI CELEBRATION

Purna Vidya Ashram celebrated Ganesh Chaturthi to honor the birth of Lord Ganesha, deity of wisdom, prosperity, and new beginnings.

On the third day, after prayers and joyous recitations to Lord Ganesa, the final immersion ceremonies, Visarjan took place before sunset.





MEDITATION & HEALING RETREAT







>>>

Hari Om,

I am deeply grateful to Pūrṇa Vidyā Foundation for graciously allowing me to conduct our spiritual retreat at their beautiful Āśrama in Coimbatore.

From the moment we arrived, the entire experience felt truly divine. The warmth and hospitality of the staff, the sattvic food, the serene surroundings, and the peaceful atmosphere of the Āśrama came together to create an experience that was deeply nourishing for both the body and the mind. At times, it genuinely felt as though we were spending our days in Svarga Loka.

We were also deeply grateful for the opportunity to have a session with Amma Ji. Her lecture was truly soul-stirring and offered us a deeper perspective on the teachings and the truth they point towards. Her clarity and depth helped us look beyond our usual understanding and contemplate the teachings in a way that many of us had never experienced before. It was a short yet profoundly meaningful part of our retreat, and one that we will carry with us.

One of the most beautiful and memorable aspects of our stay was the evening temple prayers at the Āśrama. It was an experience with which all of us became deeply connected. Coming together in the temple in the evening, participating in the prayers, and simply being present in that sacred atmosphere brought a profound sense of peace and devotion.

There is something truly special about the atmosphere of Pūrṇa Vidyā. Every corner, every pathway, and every space seems to carry a subtle spiritual presence. There is an energy throughout the Āśrama that is difficult to describe through words. It is not merely something that can be understood intellectually; it is something that must be personally experienced and felt.

The serenity of the surroundings, the sacredness of the temple, the simplicity of the daily rhythm, and the spirit of the Āśrama create an environment where one naturally becomes more inward, peaceful, and contemplative.

I would wholeheartedly recommend everyone to spend time at Pūrṇa Vidyāand experience its beauty and spiritual atmosphere for themselves. Some experiences are simply beyond words. No matter how beautifully we try to describe them, words can only take us so far. The rest must be experienced personally.

My heartfelt gratitude to Ammaji and everyone at Pūrṇa Vidyā for their warmth, hospitality, care, and for allowing us to experience such a beautiful and spiritually enriching retreat in such a sacred environment.

Om Tat Sat.



PUJYA SRI SWAMIJI'S SAMADHI AARADHANA DAY AT ARSHA VIDYA GURUKULAM















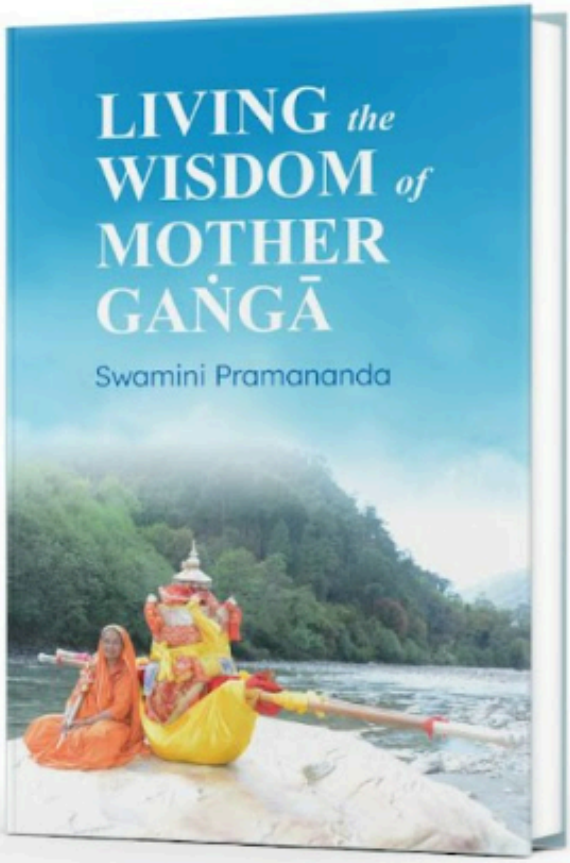


Pujya Swamiji's Aaradhana Day 22nd Sept. at Arsha Vidya Gurukulam, Anaikatti was truly memorable. Acharya Swami Sadatmananda performed Guru-paduka puja, which was followed by a few disciples sharing their cherished memories with our Guru.
The program concluded with an sumptous Bhandara for the sadhus present and lunch-bhiksha for all!

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Purna Vidya Heritage Program

Purna Vidya Vedic Heritage Teaching Program students celebrated Ganesh Chaturthi making Ganesha with clay, Turmeric and chanting slokas, praying for successful start of their learning.



Kavya



Sruthi



Shanvitha



Varunya



Aditi

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!

The practical side of “letting go” could be expressed as a gentle daily practice rather than something we force ourselves to do.

Here are a few ways to consider:

●Release the need to be right.

Ego often hides behind the need to prove a point, win an argument or have the last word. Practice occasionally choosing peace over being right.

●Spend time without external identities.

Put aside your phone, social media, work-roles and other labels for a while. Sit quietly without needing to accomplish anything. Simply observe.

●Make silence part of your day.

Even 10–15 minutes of quiet observation can help you notice how much of your inner world is driven by thought, memory, expectation and conditioning.

●Practice letting go before sleep.

At the end of the day, mentally release the day’s successes, failures, conversations, disappointments and unfinished business. Tell yourself:

“Today is complete. I release what I cannot carry forward.”

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

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