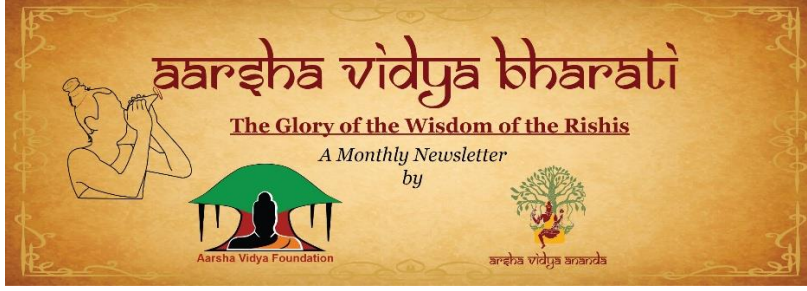

Aarsha Vidya Bharati - Jan 2022

Ashadha - Sravana 2079

A monthly newsletter that will bring you more happiness, more wisdom and more freedom



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Gurupūrṇimā

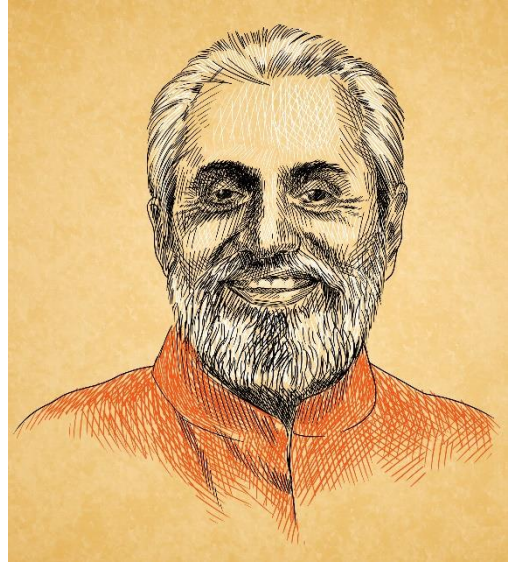
By Bharati Chandiramani, Mumbai

For those who are fortunate enough to have learnt under Pujya Swami Dayananda Ji, Swami Brahmanandananda Ji and Swamini Brahma Prajnananda Ji, the mantra that we chant at the beginning of our class, "*Sadāśiva samārambhām*" acquires a fullness, a nearness doesn't it?

Sometimes, I wonder at how I have stuck around for so many years (and been quite a regular student, despite moving away from home and deprived myself in a way of attending physical classes – I did it by choice) – and then, some words pop up into this 'pokey' mind.... somewhere, in my youth or childhood (or past life/lives), I must have done something good.

I really consider myself so blessed, that in this desert of life, chasing mirages, there is this perennial, ever flowing, never drying-up, oasis of Vedanta Satsanga.

Swami Brahmanandananda ji, ever compassionate, yet confrontative when needed – endorsed by Pujya Swami Ji as a 'Significant Mahatma' ... is quite a contrast to other teachers (in this lineage), by way of his casual manner (He is the only Swami or Swamini I have seen who says 'Hi'? ..I recently got to know of a Swami who felt offended by students who addressed him thus, as 'decorum' needed to be followed. Ummm!?) His open-ended classes, without a text, just to clarify doubts, (sometimes misused in my personal view, as the level of questions, is very often not what it could be for an Advaita Vedanta Class), yet, he unfailingly points out the truth.



Swamini Brahma Prajnananda ji, - dynamic, energetic, copiously working, putting people, skills and other resources together, started using technology so well, – whether its writing, podcasting, children's camps, long term classes, *pārāyaṇam* and other special occasion events, she brings to us the multi-dimensionality, the infinity, of 'The *Ākāśa* of *Sanātana* Dharma'. Ensuring that we commit ourselves to the teaching, by giving us those assignments after every chapter, conducting different kinds of break-out room sessions (sometimes, I don't see the importance of these though, but I do trust her completely). I am particularly reassured at her emphasis on prayer. It's enriching to see and hear people



from different countries. To learn with her, (once my neighbour for most of the classes at Gamdevi, as we most often, would sit near each other) is pure delight. Donning the role of a dutiful and loving daughter, by looking after her parent(s), she exemplifies '*Karma-Sannyāsa-Yogaḥ*'.

My profuse '*Dhanyavādaḥ* – Naman' to Swami ji and Swamini ji, and all my other teachers, as well as my GuruBhai, GuruBehen (Especially, those who are closely associated with Swami and Swamini Ji in capacities of Seva towards bringing everything to us)

Our classes, I would say, are probably not much less than a full-time course (except the samskrit and traditional prayers and puja part of it) – It's actually, up to us how much we immerse and commit ourselves to The Vidya.

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