

Born in a highly religious family, Swami Shuddhabodhananda Saraswati had a spiritual bent of mind from his very childhood. He developed a keen interest in Vedanta and studied it from the age of 20 during his college days in 1961. He further underwent an intensive training course in Vedanta at the feet of his Gurus – Pujya Sri Swami Chinmayananda Saraswati and Pujya Sri Swami Dayananda Saraswati during 1976-78.

Even before enrolling for the training course, he was an active leader in Vedantic discussion groups and an examiner for the Vedantic postal tuition course. Since 1978, Swamiji has been teaching Vedanta in the English and Hindi mediums. He has taught it in Kannada and Marathi too in the past. He has authored a few commentaries on Vedantic texts. The translations of some of these have been published in Gujarati, Kannada and Marathi.

Swamiji's research-oriented nature and mathematical bent of mind makes his teaching replete with in-depth analysis characterized by utmost simplicity and precision. It faithfully follows the method adopted by Sri Vidyananda Muni: ' I explain the meaning of the *Sruti*, and refrain from saying anything based on mere speculative logic.' (*Panchadashi*, Ch. 8-67). The teaching bears the stamp of scriptural authenticity and corroboration. Nothing is stated on hearsay, without verification.

The wide range of Vedantic texts taught by Sri Swamiji include:

- i. Bhagavadgeeta with original *Shankar-bhashya* and Anandgiri tika wherever required.
- ii. All the Upanishads with their original *Shankar bhashya* and *tika* except *Brihadaranyaka* and *Chhandogyopanishad*. These two Upanishads were taught with only the *bhashya* on the *siddhanta* portion exclusive of the *bhashya* on the *purva-paksha* parts. Some prominent Upanishads such as Varaha, Annapurna Maho, Tejobindoopanishads (from the 108 Upanishads) were also taught. Presently a new series of teaching Bhagavadgita and (subsequently) Upanishads in essence is being started.
- iii. The entire *Brahmasutra-bhashya* was taught in detail word by word.

For the *Chatussutri* portion, the *Ratnaprabha* and *Purnanandiya* were mainly followed, whereas the rest of the *sutrabhashya* was taught with the help of the *Nyayanirnaya*. The main tikaas were supplemented by other tikaas as and when necessary. The teaching of the *Brahmasutrabhashya* was restricted to only very regular students. The *Chatussutri* was attended by 62 students whereas 32 students took advantage of learning the entire text. The *Brahmasutra-bhashya* was classified into about one thousand topic wise captions. This enabled the subject matter to be grasped easily, especially where the *bhashya* is too lengthy.

- iv. Almost all the standard *Prakarana-granthas* have been taught. Prominent among these are: *Naishkarmya-siddhi* in the original, the entire 20 chapters of the *Anubhuti Prakasha*, *Jeevanmukti-viveka*, the entire *Upadesha sahasri (gadya-padya)*, *Panchadashi*, *Vivekachudamani*.

*Yogavaasishtha* (4200 verses) : The teaching of *Yogavaasishtha* is rated very highly and described as unparalleled by none other than Lord Brahmaji, Lord Rama, Siddhas, and the celebrated sages.

- v. Spiritual camps are conducted by Swami Shuddhabodhanandaji once or twice a year for seven to ten days.
- vi. Sri Swamiji was a visiting Acharya during the first and the second long term courses at Arsha Vidya Gurukulam, Anaikatti, Coimbatore, India (1990 - 1998).

Since 1965, Swamiji is devoted to Bhagavan Sri Sathya Sai Baba from whom he has received immense inspiration and guidance.