

॥ॐ॥
श्रीगुरुभ्यो नमः



Integrated Pathasalas Sri Kanchi Kamakoti Peetham

**Placed at the Lotus Feet of
Sri Sankara Vijayendra Saraswathi Swamiji**
70th Sankaracharya of
Moolamnaya Sri Kanchi Kamakoti Peetham



Compiled by
Jagadguru Seva Ratnam, Upanyasa Tilakam
P. R. Kannan, M.Tech.

Acknowledgment:

Assistance of Smt. Lakshmi Mandhata, Coordinator, Integrated Pathalasangas, in compiling this book is gratefully acknowledged.



Contents

S.No.	Title	Page
1	Introduction	4
2	An Initiative Of Sri Kanchi Kamakoti Peetham - Kanchi Integrated Pathasalas	7
3	Sampradaya Pathasala	8
4	Smartha Pathasala	15
5	Agamas	17
6	Kamakoti Shaiva Agama Pathasala	18
7	Vaikhyanasa Agama Pathasala	19
8	Pancharatra Agama Pathasala	22
9	Sanskrita Pathasala	23
10	Temple Visits	24
11	Kamakoti Nadaswara Pathasala – Boys and Girls	25
12	Kamakoti Triveni Sangeetha Pathasala	27
13	Sri Pratyaksha Charitable Trust - Schemes	28
14	Challenges Met	29
15	What Next after leaving Integrated Pathasalas	30
	Appendix- Details of Sampradaya Pathasala, Tirupati	32

Integrated Pathasalas

1. Introduction

Our culture and way of life are rooted in the tenets of Sanatana Dharma, which are expounded in Vedas and Shastras, and expressed through various beliefs and practices. Over time, as Bhagavan Krishna says in Gita, these value systems get eroded and lose their hold on the common people. With British advent, the decay and loss became even more significant. In modern times, secular education and absence of teaching of moral education and ancient literature in schools have led to further alienation of our youth from our roots. Kanchi Kamakoti Peetham, celebrated all over the world for their concerted religious and social services touching upon all strata of society, grew anxious at these developments. They therefore developed the unique and impressive concept of **Integrated Pathasalas** with a view to stemming the relentless tide of this alienation and bringing the youth back to our time-honoured customs and traditions.

Sanatana Dharma lays special stress on the upbringing of brahmana families, because it is they who are expected to gain proficiency in our ancient literature, master cultural nuances prevalent among various communities and provide leadership to the society at large by setting example through their own conduct and by offering guidance. The temptations to take wings and fly away to embrace the wider world are many. So people practising the Sampradaya – tradition become obsolete, as this path does not appear very rewarding in terms of material acquisitions and peer comparisons. What is at stake here is not a particular community, but the dharmic code of life. What is in danger of getting extinct is the knowledge tradition of India; the Brahmana way of life.

Further it is essential to protect and preserve for posterity our Yoga, fine arts, folk arts, traditional medicine etc. in their pristine purity.

Hence Integrated Pathasalas have been conceived by our Shankaracharyas as beaconlights of traditional knowledge including Sanskrit without sacrificing the benefit of modern education.

Vision

To provide quality higher education coupled with Indian value system and at the same time make it available to all sections of the society irrespective of their social or economic standing.

This includes identifying innate talents of the students and bringing out their hidden potentialities and helping in development of their all-round personality with our traditional value systems remaining intact.

Mission

The Mission is a holistic approach to education with academic standards consistent with an embedded value system, enriched by a dynamic process of synergy with our traditions. The Mantra is "Educational Delight" of students engaged in study, and faculty engaged in teaching and research in their journey "Towards Excellence with Creativity".

To devise and implement schemes for effectively imparting proficiency in modern technology, while at the same time instilling social responsibility and lofty value systems enshrined in our culture. To mould a new generation of universal citizens with confidence, self-dependence, self-realization, scientific temper, professionalism, the thirst for knowledge and contentment by the fusion of Indian thought and modern scientific methodology in higher education.

Traditional Training of Boys and Girls

The first thing that strikes one on entering the Pathasala is the simplicity, the absence of the formal trappings of modern day education. All students, who range from pursuit of Standard 7 to MBA, squat on the floor and attend classes; in dining hall too, they squat and dine.

In keeping with the tenets of Shastras and traditional practices, and with a view to inculcating in the students a certain decent level of awareness of tradition, the concept of traditional education has been considered separately for boys and girls, and details including separation of schools for them have been worked out. Brahmana boys are given specialised education in Vedas, Agamas – Shaiva and Vaishnava, Smritis, Puja practices and Samskrit in separate groups in different specialised Pathasalas. For this purpose, Pathasalas of Vedas, Agamas, Smritis and Samskrit have been established and are being run.

Brahmana girls are trained in what are known significantly as Sampradaya Pathasalas in traditional dress, music, rangoli, preparation of sacred food items, Puja preparations and performance, social services etc.

Boys and girls of certain traditional calling are given specialised training in their appropriate fields of calling like Nadaswaram.

In order to achieve this lofty aim, it was found that it is essential to make them imbibe traditional values related to three important and regular activities of life, viz. **Aharam** (Food), **Acharam** (Ritualistic conduct) and **Alankaram** (Decoration). Further it is easier to train if our festivals are highlighted for absorbing the desired virtues.

Aharam

Aharam (the art of making and consuming food). Shastras declare that what you eat ultimately defines who you are. Food is the grossest sheath of Brahman in human body. Food is worshipped as an aspect of Brahman, a gift of Bhagavan. Special traditional food preparation methods are hence taught to the girls for preparation of Naivedyams to Devatas.

Ayurveda is an ancient Indian system of medicine and it in fact enjoys the status of Upaveda. It provides a holistic approach to our daily lives. Students are hence given basic training also in preparation of Ayurvedic Kashayams and Lehyams.

Acharam

Madi (ritual cleanliness), practices associated with prayer, sadacharam (good conduct) and family traditions lead gradually to purity in thought, a clean mind without ego or ignorance, purity in action; a selfless effort and clean speech, and physical cleanliness of the self, of personal effects

and the environment. In this context learning Samskrit and various Stotras is an integral part of the curriculum. 'Madi, Acharam'(traditional ritualistic cleanliness) is not just for girls, but is equally taught to boys. Boys in their Pathasalas clean vessels and help in running the kitchen and dining hall, in maintaining cleanliness etc.

Alankaram

The dress we wear and the ornaments we use for adorning ourselves, like the food we eat, go a long way in shaping our minds, and, in turn, our attitude towards our family, gurus and Bhagavan. They are one of the significant tools in protecting our culture. The girls and boys wear traditional dresses and ornaments.

Attitude

It is a matter for great satisfaction that the children in the Pathasalas have learnt to maintain balance between academic education and traditional training; they are not hard-pressed for time; they are not unduly pulled in any one direction. During the time of examinations, possibly they focus more on academics. In this context it must be recorded with a great sense of pride that the practice of chanting Slokas etc., yoga sessions, participation in Pujas and festivals etc. adds an edge to various innate skills of the children; their memory is sharpened; their health is better; their falling sick is highly infrequent; above all, their attitude to life, to studies, to teachers, to fellow-students and to staff has a positive ring about it, which helps them in achieving their targets without difficulty or stress. In the recent Covid times, they chanted and taught Roga Nivarana Slokas as advised by Sri Kanchi Kamakoti Peetham; this instilled in them a special sense of wellbeing. The children also do not miss their homes and parents and siblings.

Boys have been found to excel in sports, vocal music, instrumental music, Nadaswaram etc. and win sports trophies for the schools in which they study, and also individual accolades.

Sampradaya girls emerge to be "Energetic as Durga", "Compassionate as Lakshmi" and "Knowledgeable as Saraswathi". Sampradaya girls have consistently walked away with gold medals for academic excellence. We note with pride that the girls study hard and help each other succeed. They have also been winning accolades in various contests in the fields of traditional culture.



2. An Initiative of Sri Kanchi Kamakoti Peetham - Kanchi Integrated Pathasalas

Run by Sri Pratyaksha Charitable Trust

SAMPRADAYA PATHASALA-GIRLS

- Sampradaya Pathasala – Tirupati, AP
- Sampradaya Pathasala – Hyderabad, TS
- Sampradaya Pathasala – Nashik, Maharashtra
- Sampradaya School – Vijayawada, AP (Day Scholars)
(Since converted into regular residential Pathasala in 2021)
- Sampradaya Pathasala at Tiruvanaikcoil near Tiruchi in T.N. being set up in 2021

FULL TIME VEDA PATHASALAS

- Yajurveda Pathasala, Mahendramangalam, TN
- Rig and Yajur Veda Pathasala, Thandalam, TN
- Yajurveda Pathasala, Amarkantak, Madhya Pradesh
- Yajurveda Pathasala, Mukkamala, Andhra Pradesh
- Krishna Yajur Veda Pathasala, Jaggayyapeta, AP

GURUKULAM STYLE INTEGRATED PATHASALAS FOR BOYS

- Sri Kamakoti Sankara Smartha Pathasala – Karvetinagar, Samalkota, Atreyapuram , AP.
- Sri Kamakoti Shiva Agama Pathasala – Nellore, AP
- Sri Kamakoti Pancharatra Pathasala – Tirupati, AP
- Sri Kamakoti Suklayajurveda Pathasala – Vijayanagaram , AP
- Sri Shankara Samskritha Pathasala (jr. college boys) – Tirupati, AP

INTEGRATED PATHASALAS FOR BOYS

- Sri Sankara Smartha Samskritha Pathasala – Bangalore, KA
- Sri Vaikhanasa Agama Pathasala – Avadi, Chennai, TN
- Sri Kamakoti Shiva Agama Pathasala – Mayavaram, TN
- Sri Kamakoti Triveni Sangeetha Pathasala – Chennai, TN

NADASWARAM PATHASALAS

- Sri Kamakoti Nadaswara Pathasala (Boys) – Karvetinagar, AP.
- Sri Kamakoti Nadaswara Pathasala (Girls) – Karvetinagar, AP.

PATHASALAS SUPPORTED BY SPCT

- Sri Jayendra Saraswati Srimad Ramayana Samskrita Pathasala – Chennai, TN
- Sri Kamakoti Shiva Agama Pathasala – Puducherry, TN
- Veda Pathasala – Machilipatnam ,AP; Eechangudi – TN
- Sri Kamakoti Sankara Smartha Pathasala – Dindivanam- TN

3. Sampradaya Pathasala

Sampradaya, with its teachings and focus on our traditional culture aims at crafting the complete woman inculcating traditional values in the girl students.

Sampradaya (meaning tradition) wherein a knowledge or a way of life is handed over from a Guru to a disciple has a very important place in Sanatana Dharma. By receiving diksha (initiation) into the parampara of a living guru, one belongs to its proper sampradaya. Sampradaya thus is a body of practices, views and attitudes, which are transmitted traditionally. Participation in Sampradaya forces continuity with the past, or tradition, but at the same time provides a platform for suitable changes suited to the prevailing circumstances from within the community of practitioners of this particular traditional group without sacrificing the essentials.

Women in the Hindu Scriptures are always accorded a high position of respect. Manusmriti teaches: यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः। यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः। Yatra naryastu puhyante ramante tatra Devata, yatra itaastu na puhyante sarvaastatrafalaah kriyaah. Where Women are honoured, divinity blossoms there, and wherever women are dishonoured, all action, no matter how noble it may be, remains unfruitful. Bharata Desa is a country where women are held in high esteem and reverence since time immemorial. The base for social and communal harmony is our family culture, heritage and traditional values. Love, affection, kindness and tolerance stemming from culture and tradition are the forces that bond the family. This enables us to stay integrated and united.

In Sanskrit, a wife is addressed as 'Patni, Dharma Patni, Sahadharmacharini', meaning one who constantly participates in all activities of Dharma along with the husband. Our heritage has strong roots in these values. These values coupled with seva and bhakti, namely, service and devotion can definitely achieve harmony, unity, prosperity and uninterrupted inner peace.

Sampradaya therefore aims at training girls to be empowered in the affairs of family along with simultaneously contributing to socio-cultural activities in the society. The traditional Indian woman is the best example of seva - she sacrifices herself to serve the greater family. Women of this great country have the necessary aptitude, attitude, ability and expertise to impart these to their families, to the society and to the country at large. These qualities have to be inculcated in the next generation, the young girls. This transmission is not happening at present to the desired levels due to a host of reasons starting from nuclear families to distractions in the modern world. In such a world, Sampradaya acts as a unique institution that gives education with the essence of culture ('kalacharam onriya kalvi'), thereby encouraging care for the community and people we live with, and finally preparing ourselves to serve the country with desa bhakti, devotion, dedication, courage and commitment. Sampradaya's curriculum and teaching methods have been designed in such a way as to lead the students comfortably towards the chosen aim.

Formal Education

The young girls in Sampradaya Pathasala are provided with regular schooling just as in any other school. The students have a systematic schedule with due attention for school /college education and traditional cultural education. Brahmana girls are admitted from Seventh standard onwards. Education is conducted in English medium. Sampradaya offers college education in courses like B.Com (Regular), B.Com (Computer), B.Sc Mathematics, B.A Sanskrit.

Eligibility Criteria: Brahmana girls, who have completed their education up to 6th standard, are eligible to apply.

Students applying here must be willing to stay in the residential school for a minimum of five years. Sampradaya is a totally residential institution. The students are given all the necessary facilities – food, accommodation, schooling etc. free of cost.

Academic training is provided to girls to prepare them for NIOS (National Institute of Open Schooling) system of education from schooling (7th) till junior college (12th) and Andhra Pradesh state board for college level (graduation), effective academic year 2020 – 2021. Earlier, i.e., from 2015-2019 the system of education was through state board.

In addition to this, students also pursue courses in Sanskrit from National Sanskrit University (Central University) in Tirupati starting from certificate courses till post graduation.

In December 2019, degree students performed well in their academic exams. In March 2020, students from 11th and 12th grade appeared for their Board exams.

Keeping in mind the COVID-19 crisis that hit the country, the schools were closed, and all students sent home safely. They all came back in due time after normalcy was restored.

Cultural Insight and Training

Sampradaya Pathasala provides mainstream education by offering schooling and college degrees along with training in various vocations like languages, music, fine arts, handicrafts, childcare, yoga etc. The students thus also get an opportunity to learn, develop and to train themselves in various life skills.

With the curriculum developed under the aegis of Sri Kanchi Kamakoti Peetham, Sampradaya is indeed a divine experience. Various aspects of cultural practices are included in the teachings of Sampradaya. Few of these are: Madi Acharas (traditional family practices of purity), Panchanga Pathanam, Puja Vidhanam, Festival Celebrations, Sanskrit, Slokas, Music, Musical Instruments, Ayurvedic Remedies, Tailoring, Neivedyam (food offerings to Gods) making for various festivals and pujas, Temple visits, Child care, Tailoring and Embroidery, Yoga etc..

Shastriya Sangitam

Vocal music and instrumental (veena, violin) music classes are taught regularly by professional teachers. Instruments for practice have been donated by great vidwans. While Sampradaya girls are enrolled in school and pursue bachelors and masters college degrees in addition to cultural studies, they earn additional degrees in music from Annamalai university.

The girls perform on stage during Chātur māsyam and special occasions at sacred venues.

Bhagavadgita classes

Bhagavad Gita, which is hailed as the essence of Upanishads and crystallises Vedanta, is a regular feature in Sampradaya Pathasala. Gita is chanted daily by students.

Soundaryalahari of Adi Sankaracharya, the greatest mystic Stotra of Mother Goddess, exults in the glory, beauty and mystic mantra syllables of Devi Tripurasundari. Every weekend students of Sampradaya teach Soundaryalahari and other Adisankara slokas through online mode to our supporters across the globe. The girls also earn the Chitoor diploma/degree certificates in Samskrit.

Learning through Student Workshops

Personality Development, Communication Skills, Experiential learning, Company Secretaryship, Painting etc.- Outside experts come and guide the students.

Festivals

Festivals bestow on us togetherness, prosperity and well-being. Each Hindu festival holds spiritual significance. At Sampradaya, the students celebrate festivals by understanding the significance of it, learning the *pooja paddhathi* (pooja method), and learning the katha (story) of the Devata who presides over each festival. This provides immense joy and fulfillment to the participating students.

Every auspicious festival day begins with an early rise for the students. They draw colourful *rangolis* and decorate them with *parani*. Then they place the idol of the presiding deity on a pedestal and decorate the idol with flowers and *dhoopam*. The students themselves wear nice traditional clothes, prepare a delectable range of Prasadam (as taught in Vedic culture) with *madi*. A priest is arranged to conduct a *pooja*, in which the students participate as well by taking *sankalpam* and worshipping the deity with *bhakthi*. After the *pooja*, the students chant shlokas and sing soulful bhajans; *Naivedyam* is distributed as prasadam.

Navaratri is a particularly favourite festival for the students at Sampradaya. On all days of Navaratri, they perform *Shodasa Upachara Pooja* to the all- pervading Shakti, to vanquish one's inner enemies and strengthen one's courage. They also perform the *Kamadhenu Pooja* to wipe out all negativity and bless one with wealth, happiness and prosperity in life. The students offer prayers to the Holy Cow with great devotion on all nine days.

With the use of a *kummiti* (traditional chulah with charcoal) they prepare daily *Naivedyam* such as *venn pongal*, *payasam*, *kesari*, *vada* and more, with *madi*. Each day's preparation is offered as *neivedyam* to Devi. The students also recite various *shlokas* to cultivate noble thoughts, and eloquent and truthful speech. Every evening they recite Lalitha Sahasranamam, a beautiful hymn on Devi Maha Tripurasundari, and complete it with a Sandhya Haarati to Her, with a deep sense of reverence and adoration.

The students celebrate various Pujas and observe Vratas: Guru Pournami, Polala Amavasya, Varalakshmi Vratam, Krishnashtami, Vinayaka Chaturthi, Deepavali, Nagula Chavithi, Navarathri, Tulasi Kalyanam, Karthika Pournami, Sankranti, Vasantha Panchami, Ratha Saptami, Maha Shiva Rathri, Ugadi, Sri Ramanavami, Nrusimha Jayanthi, Shankara Jayanthi, Chandra/ Surya Grahanam, Jayanthis of Saint Thyagaraja, Syama Sastri.

As part of the cultural activity during festivals, Sampradaya students perform various skits and stage dramas depicting the historical & mythological events associated with each deity. These performances help students learn the story, the moral and deep essence of each role they play and witness.

Outdoor Photography, Thanjavur Glass Painting, Clay Modelling, Tailoring, Embroidery, Bagmaking.

Handicrafts- children produce useful, decorative articles using hand tools.

Yoga

Yoga is a group of physical, mental and spiritual disciplines which originated in ancient India. Yoga, developed by sage Pathanjali, is indeed one of the six refined philosophical systems of our Sanatana Dharma.

Students practise yoga and are found to experience wellness & joy. Many of the students' health condition improved since admission. They recovered from joint pains, stress, stomach aches, pcod, thyroid, obesity, eye problems, spondylitis etc.

Medical camps

At Sampradaya, regular medical camps are conducted during which doctors and medical staff visit the premises and perform health check-ups for students.

The team at Sampradaya maintains each and every student's medical records and history from the time they join, through the time they remain with the Pathasala. In case of medical emergencies, students are taken to reputed hospitals and given treatment.

Apart from allopathy, the students are also administered ayurvedic supplements to boost their immunity and overall health. Also if they experience common illness like cold or cough, they are administered Ayurvedic medicines by well-known Ayurvedic doctors. In fact, the Pathasala even holds Ayurvedic health check-ups from time to time. Aside from these, the students are also taught specific yogic kriyas to tackle their health issues.

The team at Sampradaya Pathasala not only looks after the regular health of its students, but also takes the initiative and responsibility to sponsor students & staff in getting medical treatment for their chronic illnesses. A student was diagnosed with Ovarian Cancer 6 months after joining Sampradaya. She was supported for her treatment in Ramachandra Hospital Chennai in 2018 by Sri Sankara Heart Foundation. Another student from 9th standard was diagnosed with Tuberculosis during her tenure and treatment was given in Ramachandra Hospital in Chennai

2019, supported by Sri Sankara Heart Foundation. Hip Bone replacement was done for an employee of Sampradaya, in Vijaya Hospital, Chennai, supported by our Trust.

Hindu Spiritual and Service Fair Chennai.

The event is organized to showcase the various cultures of the Hindu Traditions and the embedded spiritual values related to daily lifestyle by way of various themes, Samskaras and Symbols through about 100 stalls.

The Integrated Pathasalas participated in 2017 and 2019 and demonstrated through their Stall the Hindu Spiritualism and Life Style based on family and human values; fosters women's honour, promotes patriotism.

Special awards are given to those who excel in Āchāram, Āhāram and Alankāram. The girls observe Bahishtha Dharma (for which the Pathasala provides necessary seclusion facility). They are tested in their various skills including Puja, Shlokas, Bhagavad Gita, Rangoli, Neivedyam and bhakshanams (snacks).

Sahasradala Padma Aradhanam

Pujyasri Sankara Vijayendra Saraswathi Shankaracharya Swamigal has initiated an event called Sahasradala Padma Aradhanam to be conducted across the world.

Sahasradala Padma Ārādhana event provides a unique opportunity primarily for children to learn various stotrās and present them as an offering (samarpaṇam) at the holy feet of Pujyashri Acharya Svāmigal. The students of the Sampradaya Pathasalas, being naturally qualified and inclined, not only do participate in a big way in this event, but also train and guide outside children.

Audio tracks for learning are available in the Resources page. Participants are encouraged to do the 'kīrtanam'; those who can follow the stotrams with scripts in hand can do the 'paṭhanam'; those who are new to these stotrams can do the 'śravaṇam'; and others can have 'darśhanam'. Participation with devotion in large numbers in this event is what is expected.

In this event, the participants recite a selected set of stotrams, which are streamed live across the globe and also watched by Swamiji. This event has been held with resounding success in the last two years at many centres across the world and is planned to be continued every year.

The focus of this event is mainly brahmana girls between 10 - 25 Years or unmarried girls; the goal is to spread awareness of the significance of Stotras among them and generate and encourage the chain of participants.

Covid 19 crisis

During the covid-19 crisis, in solidarity with the PM's lockdown call, students were given leave and online classes were arranged via zoom application. The students have also in turn taken online classes of music, shlokas and stotras for the NRI aspirants and students during the covid19 lockdown time. By teaching they learn more and develop communication skills.

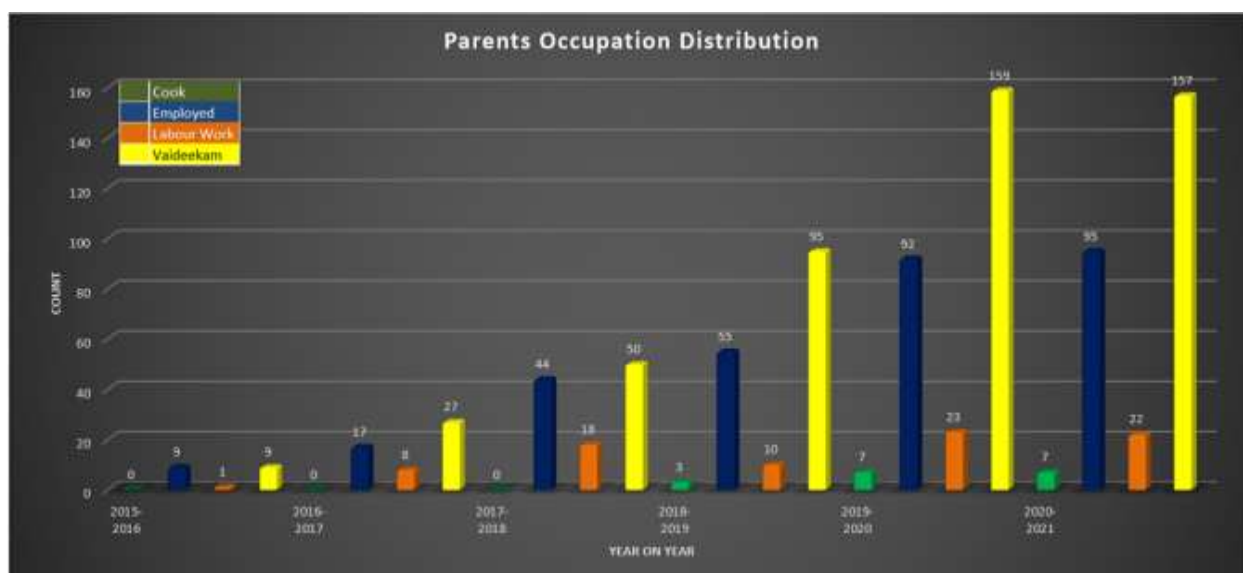
They have also prepared hand made cloth masks for the needy with the help of their parents. This served as an opportunity for them to imbibe the dictum that service to humanity is indeed service to Bhagavan. Our staff also joined in the efforts to prepare and distribute the masks for the needy.

Sampradaya Campus

Driven by: Safety is a priority. All classes are held in-house by qualified teachers. Good food, clean, healthy living and a loving and joyful atmosphere, essential for physical growth and mental well-being, are the hallmarks of the campus. Joyful interactions spring from a large peer group. Group activities channelize the mind and train the hand.

Student Strength

The first batch of Sampradaya Pathasala was initiated at Tirupati on 29th May 2015 with 15 students. In five years, it has grown to a strength of above 400 students.



A new Sampradaya Pathasala is now being set up at Tiruvanikkaval near Tiruchi in Tamilnadu.

Additional Courses

Several summer courses are offered annually. In addition, some short-term courses are also available. These courses are offered free.

The Pathasala also welcomes outside women who are interested to learn and nurture our culture by providing different short courses like Gruhini course. A 100 day online Gruhini course is in progress now.

These courses are for women of all ages. They may sometimes have to stay in the campus for three months.

The students realize that merely learning our culture, traditions and rituals is not enough; they should imbibe these in their everyday lives, a way in which they can show their gratitude to their Acharyas for giving them this knowledge.



4. Smartha Pathasala

The Smartha Pathasala imparts the knowledge of Mantras, Pooja Vidhanams and religious practices of Smartha tradition to young boys along with modern education and trains them to take up the profession of Purohit.

“The Purohit is the Dharma Pracharak of society”, Pujoyashri Sankaracharya Swamiji teaches us. It is the Purohit who is the bridge between the erudite, those learned in the Sastras, and the common man.

The Mahaswamigal had stayed in Karvetinagaram close to a year and developed a deep affinity for the place; hence this place was chosen for the Smartha Pathasala. The Pathasala integrated with the Lakshmi Narasimha School started functioning in 2016.

The Pathasala in association with State Board of education empowers the students to become complete individuals equipped to serve and guide the communities of tomorrow. In addition to educating on Mantras etc. the students are also trained in fine arts like playing Mridangam, which can open up additional avenue of employment for them.

Curriculum

Jyothisham, Smartham, Sandhya Vandanam, Pooja Vidhaanam, Agni Karyam, Samskrit, Pravachanam, Sports

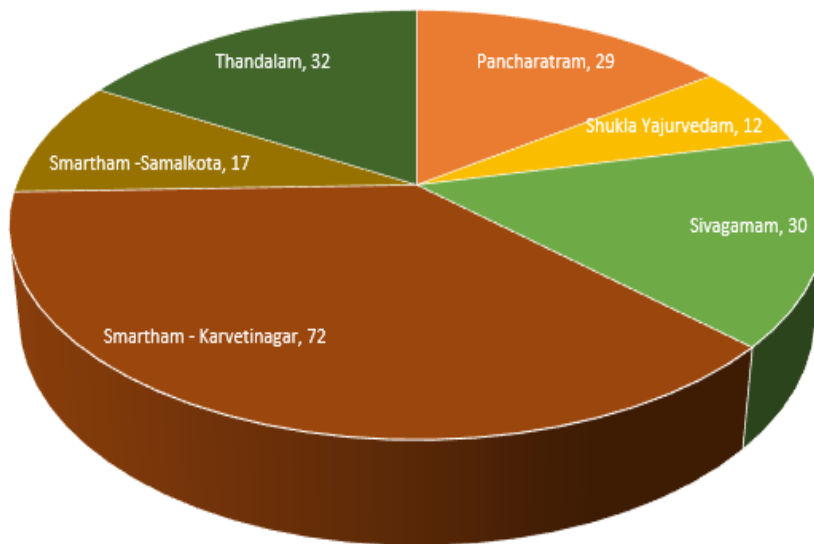
Location: Integrated Pathasala (Gurukulam Style Pathasala), Karvetinagaram, Samalkot, AP. Completely Residential; Education, Residence and Food are free.



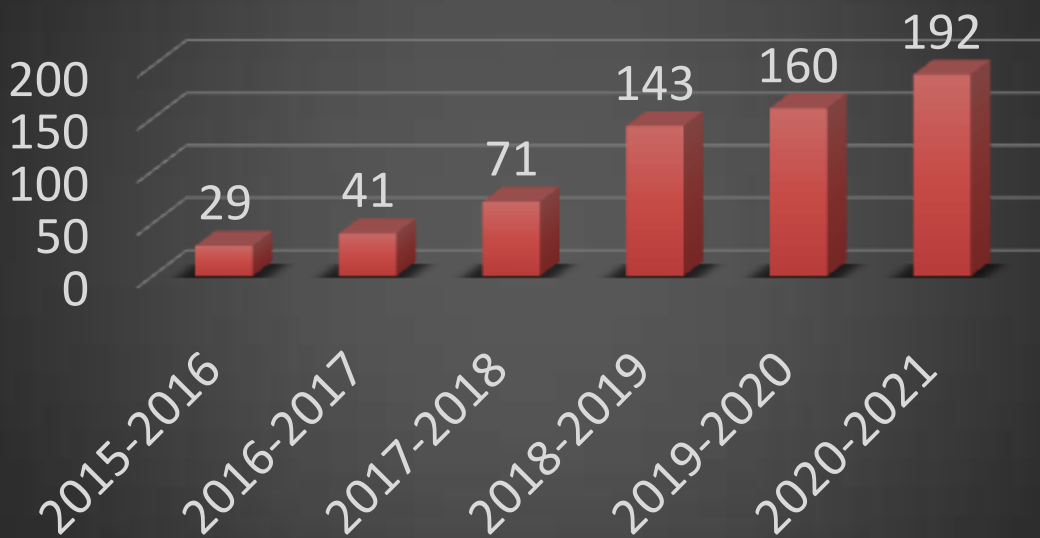
Growth

2012-13	15 students in Aavadi
2013-14	30 students in Avadi
2014-15	50 students in Avadi
2015-16	60 students in Avadi and 5 in Smartha Pathasala Karvetinagar
2016-17	70 students in Avadi and 20 in Smartha
2017-18	80 students in Avadi and 48 in Smartha
2018-19	80 in Avadi , 35 in Smartha , 5 Pancharatnam, 12 Shivaghamam, 7 Shuklayajurvedam, 10 Thandalam
2019-20	72 in Avadi , 53 in Smartham , 18 in Pancharatram, 18 in Shivaghamam, 7 in Shuklayajurvedam , 27 Thandalam

Representation by Shakha 2020-2021



YoY Student Trending



5. Agamas

Agamas are canonical texts dealing elaborately with the deities Shiva, Vishnu and Shakti, their temples and rituals; they are believed to be ‘Anadi’, beginningless and to have been taught by the deities themselves to disciples. A typical Agama is generally divided into four parts, known as ‘padas’: Vidyapada or Jnanapada, where philosophical and metaphysical subjects are discussed; Yogapada, dealing with Yogic practices required to purify the body and the mind; Kriyapada, covering temple architecture and iconography; Charyapada, where spiritual sacraments and code of conduct are dealt with.

Three broad groups of Agamas exist: Shaiva, Vaishnava and Shakta.

Shaivagamas are twentyeight in number, starting with Kamikagama and ending with Vatulagama. According to them, Shiva is ‘Pati’, Lord; Jivas are ‘Pasu’, animal in bondage; ‘Pasa’, the rope by which they are bound is made of three ‘malas’, impurities – Anava, Karma and Maya. Shiva blesses qualified Jivas by cutting off the ‘Pasas’ and granting them Moksha.

Vaishnavagamas are divided into the Vaikhanasa and Pancharatra schools. They teach that Vishnu is the highest truth and stress the importance of worship in temples.

Shaktagamas, many in number, closely follow the Shaivagamas, with the exception that Shakti or Devi is accorded the supreme position.

6. Kamakoti Shaiva Agama Pathasala

The Shaiva Agama Pathasala has been established at the Sankara School in Mayavaram, a town famous for its rich cultural heritage (Thanjavur District, Tamilnadu). Agamas are a treasure trove of knowledge that covers temple rituals, personal rituals, social practices which are implanted into young minds of the hereditary families who are continuously practicing. The Pathasala is aimed at safeguarding Shaiva Agamas for posterity.

The boys are given good grounding in Shaiva Agamas in general, Puja procedures including in temples in addition to basic Vedic training in their Svasakha (branch to which they belong).

Curriculum

Shaiva Agamam, Sandhya Vandanam, Pooja Vidhaanam, Agni Karyam, Sanskrit, Pravachanam, sports.

Location

Integrated Pathasala : Mayavaram, TN.

Gurukulam Style Pathasala : Nellore (earlier in Karvettinagaram), AP.

Under the name of Thyagaraja Bhikshatam, this school has been offering training in Bhiksha (collecting alms from households), Bhajan, Nagara Sankirtanam etc.

Completely Residential; Education, Residence and Food are free.



7. Vaikhanasa Agama Pathasala

The Agama methods consist of worship of images of Bhagavan through rituals (**Tantra**), symbolic charts (**Yantra**) and verbal chants (**Mantra**). Agama regards devotion and complete submission to deity as fundamental to pursuit of its aim; and wisdom, enlightenment (**jnana**) as that which follows eventually by the grace of the worshipped deity. The approach of Agama is basically dualistic, seeking grace, mercy and love of the Supreme God represented by the personal deity, for liberation from earthly attachments (**moksha**).

The Vaikhanasa communities are traditional priests in Vaishnava temples who follow the Vaikhanasa Agama. This Agama is also called as Bhagavat-Shastra by the Vaikhanasas and is said to be the oldest of all Agamas, and the Vaikhanasa community is also said to be the oldest living community of temple priests. Most of them are found in Tamil Nadu and the adjoining areas of Karnataka and Andhra Pradesh.

With a vision of protecting Vaikhanasa Agama, the Shankaracharyas of Kanchi Kamakoti Peetham have initiated Sri Vaikhanasa Agama Pathasala under the Adi Sankara Research and Cultural Training Trust. The Pathasala provides education system which includes equal contribution of academic and extra-curricular activities (sports, debates, group activities and other cultural activities) to have a contemporary educational background free of cost with Gurukulam model.

The Pathasala was started in 2012 with 20 students and currently has 80 pupils and pursues a vision of creating priests with deep learning to serve the devotees at 108 Divyadesams and other temples. Students attend regular school course leading to CBSE examinations besides learning Vaikhanasa Agamam and Sanskrit in the Pathasala. Students are trained and moulded in the Vaikhanasa tradition, culture, moral values and ancient Shastras.

The syllabus in the Pathasala adheres to the practices observed at the Tirumala temple, which follows the Vaikhanasa system. Students are well trained to perform all temple rituals, including Kalyana Utsavam, Bramhostavams, Unjal seva.

Students perform annual Brahmostvam in Pathasala in the same manner as done in Tirumala . Brahmotsavam has the activities - Ankurarpanam, Dhvajarohanam, Surya prabha, Chandra prabha, Hanumantha vahanam, Garuda vahanam, Tirumanjanam, Dhwaja avarohanam....

The Gurukulam building on the Avadi (Chennai) campus has a neatly maintained dormitory, work stations for the boys, a niche for prayer and sports, beautifully decorated vigrahas of Srinivasa and Padmavathi Thayar. The students can draw images and even fashion them. “The children leave for school, only after finishing puja here,” says the proud caretaker, a couple dedicated to the task. An area of land has been set aside for floral plants and herbs. “It is important to learn about the wealth of medicinal plants, unique to this land. Education here creates an awareness of this precious heritage,” informs the preceptor.

A temple in Avadi has been adopted for providing practical training and hands-on experience for students. Periodic examinations are conducted by examiners from Tirupati and students are taken on tours to different Vaikhanasa temples to practise what they have learnt.

Pursuing Priesthood

To become a priest is no longer a hereditary privilege. One has to earn by completing the course on Vaikhanasa agama sastra successfully and consciously choose to undergo hard training and commitment to uphold the heritage. A priest at the Vaikashana agama temple must be born the son of a Vaikhanasa Archaka, a priest who is himself fully trained in the Vaikhanasa Agama. The sacramental rites that are prevalent in a Vaikhanasa household include a unique ceremony called Vishnubali (or Garbhachakrasamskara). It is performed after the Seemanta of the mother; it involves a homa and then offering to the pregnant mother Payasa, in which the emblems of Sankha and Chakra have been previously dipped, and a part offered in homa. While the mother drinks the Payasa, a special mantra is recited. The practical import of this ceremony is that Vishnu himself brands the arms of the child to be born with the marks of Sankha and Chakra and hence the child is already sanctified by Vishnu himself before birth. Today 2400 families practising Vaikhanasa Agama are living in Tamil Nadu, Andhra and Karnataka. They are enjoined not to follow other avocations.



Vaikhanasa Agama deals with the construction of temples, making of icons, installations, consecrations, daily worship in the temple, occasional festivities (utsavam), and necessary purifications and expiations for the lapses (prayaschittam). The curriculum extensively deals with each aspect with the guidance of staff that are well versed with Vaikhanasa Agama.

The Vaikhanasa is the only group among temple-priests to have a kalpa-sutra of their own. They translate into practice the dictum that Agni is the simplest of the Devatas (in the sense of being visible to the human eye) and Vishnu, the highest and that therefore the worship of these two effectively means the coverage of the worship of all the gods in whom the Lord is the indweller. Vaikhanasas follow the lunar calendar.

A ritualistic application of the comprehensive and pervasive character of Vishnu can be seen in the custom prevalent in the Vaikhanasa temples of having three idols in addition to the main and immovable stone idol in the sanctum (**Dhruva Bimbam**). The main idol represents in reality Vishnu, possessed of all the powers of divinity and properly installed as a deity (archA). Even as

the Veda speaks of '**the three strides**' that Vishnu took ('trInI padA vichakramE Vishnuh'), the main idol in the temple also makes three strides represented by three other idols, thus making for pervasion and comprehension.

The symbolism of the four idols (chatur-murti) is interesting:

In the First stride, the main idol is Vishnu, who being all-pervasive, does not move about. When the presence of Vishnu crystallizes itself for the sake of receiving worship from the devotees, the spirit of the main idol moves out into '**kautuka-beram**', which rests on the seat of worship (archA-pItha).

In the Second stride, as the sequence of worship necessitates such rites as performing a bath, the spirit of the main idol moves into the '**snapana-beram**', which is placed in the enclosure for bath (snapana-mandapam) which is outside the sanctum.

In the Third stride, is represented the '**autsava-beram**', which is taken out in procession (utsava) along the corridors of the temple enclosures or on the streets of the township. The spirit of the main idol now reaches beyond the confines of the temple.

To these three is usually added another idol known as '**bali-beram**', for the sake of distributing food daily to the attendant deities located in the enclosures.i



Koutuka Beram

8. Pancharatra Agama Pathasala

The term Pancharatra in Pancharatra Agama is derived from the fact that this esoteric science is said to have been taught by Vishnu to five Devatas – Ananta, Garuda, Vishvakshena, Brahma and Rudra over five nights. The word Ratra also means Jnana, knowledge or wisdom. Since it teaches five kinds of knowledge, it is called Pancharatra. If the doctrine of bhakti or devotion, and Prapatti or self-surrender find an important place in this system, no less is the attention paid to rituals, worship, images of the deities and temples as also several mantras.

The students stay in campus and pursue their Agamic studies with a dedicated time schedule. The Pathasala has house staff consisting of one Agama teacher, cook and two caretakers for the premises. The students' grasp and excellence are monitored through various ways like examinations, practical classes, competitions, and various other methods.

Curriculum

Archaka Nithya Karmanushtanam, Prayaschitha Vidhanam, Thiruvadaradhanam, Vishnu Aradhanai, Brahmotsavam, Mahasamprokshanam (Kumbhabhishekam)

Besides these, students excel in academics and sports too. Students participate in varied activities like Sahasranamam Avadhanam competition, Olympic torch run, debates etc.

Location

Integrated Pathasala : Karvettinagaram.

Completely Residential; Education, Residence and Food are free.

9. Samskrita Pathasala

Boys are taken here in the Pathasala at Tirupati for coaching in 11th and 12th Standards. Along with the regular intermediate academic education, Nithya Karmanushtanam, Sandhya Vandanam, Agni karyam, Bhagavatgeeta and yoga are practised daily.

As part of cultural education students are taken to temples; this instils devotion and educates them on Culture and ancient wisdom.

At the close of the two-year stint, they are encouraged to pursue further studies in the Sri Chandrasekharendra Saraswathi Visvavidyalaya (university) in Enathur, Kanchipuram and in colleges affiliated to it, while residing in the hostel at Vedal near Kanchipuram. Here too the boys continue to receive further training in Bhagavadgita, Vedas and other scriptures.

There is a Samskrita Pathasala at Ullal in Bengaluru, where boys are admitted at early school level and given training in Nitya Karmanushtanam, Sandhya Vandanam, Samidadhanam etc. alongside regular academic schooling.

Completely Residential; Education, Residence and Food are free.



10. Temple Visits

The students of Agama Pathasalas are taken to temples every month to help them build their strength, devotion and positivity. They thoroughly enjoy the many trips they take during which they learn about the temple architecture and Sthala Puranam. After darshan of the deities in the temple, students sit together and chant shlokas and sing bhajans including Annamacharya Kirtanas. The students maintain a record of what they see, learn and experience during these temple visits.

Temples Visited in recent times: AppalayaGunta, Tiruchanoor, Tirumala, Ramalayam, Iskcon, Srinivasamangapuram, Kamakshi Amman Temple, Bugga, Kapilatheertham, Surutupalle, Karvetinagaram, Parasareswara Temple, Ekambareswarar Temple (Kanchi), Ulagalandha Perumal Temple (Kanchi) etc.,.

Sholingur, a picturesque town in Vellore district, most famous for its two hill temples, is an instance in point. The two temples there are dedicated to Yoga Narasimha and Anjaneya. Students started early before sunrise and climbed up nearly 1300 steps to reach Yoga Narasimha swami temple on the hill. In each such temple visit by Vedic students, it is regarded as complete only after their practical performance of rituals under the supervision of head priest of the temple. This temple tourism is a practical experience for the students with respect to what they have learnt in their curriculum. In the temple students recite Vedic chants - Purusha Suktam, Sri Suktam, Narayanasuktham, Bhu Suktam etc.

Students are also taken to Heritage Places, Zoo & Parks, and on educational tours.

Outstation Tours:

Kanchipuram, Nellore, Ongole, Vijayawada, Ponpadi, Chennai, Mangala Giri, Kanipakam, Karvetinagaram



11. Kamakoti Nadaswara Pathasala - Boys & Girls

Nadaswaram- This is considered very auspicious and is an important musical instrument played in all Hindu weddings and temples throughout South India. Similar to the Shehnai, this majestic wind instrument is widely known as the Mangala Vaadhyam with its musical strains filling the premises on every auspicious occasion. Nadhaswaram has a hardwood body and a large flaring bell made of wood or metal and is recognized as the world's loudest non-brass acoustic instrument. While its origin is traced to Tamil Nadu, it is widely used in Andhra Pradesh, Karnataka & Kerala also.

The Kanchi Matham has established two Nadhaswaram institutes, one for boys at Tiruttani and for girls at Karvettinagaram with the aim of reviving the art and providing financial support to children of traditional Nadhaswaram families. The art of Nadhaswaram music has been dwindling over the years and without adequate support, this art would be lost forever. Understanding the importance of preserving Nadhaswaram, the Acharyas have taken the initiative to train the present generation in this art and keep it flourishing.

Children attend the Government School in addition to receiving Nadaswaram training in classical form and Nattu Vaidhyam (Home Remedy). Boy students are taught in addition Dolu and vocational courses. Girl students are trained in tailoring and nursing care which helps them secure employment or pursue the path of entrepreneurship.

Students actively participate in all functions and practice their theoretical knowledge of Nadaswaram along with their Gurus. This gives them confidence in practical life so that this can become their part time or full time profession when they grow up.

To cite an instance of the students' participation in an event to spread the culture for a life of fulfillment:

In a unique initiative started at Dharmaraju Temple Kollagunta with Nagara Sankeerthanam, the students of Pathasala played Nadaswaram and showcased their skills and were greatly appreciated by the people.

Curriculum

Nadaswaram Music,
Vaidhyam

Nattu

Location

Integrated Pathasala (Girls) :
Karvettinagaram.

Integrated Pathasala (Boys) :
Karvettinagaram.

Completely Residential; Education,
Residence and Food are free.



12. Kamakoti Triveni Sangeetha Pathasala

The Pathasala, like the other Pathasalas, is driven by the vision and guidance of our Kanchi Acharyas. Sangeetha Pathasala was initiated in the year 2018 with 7 Vidyarthi. Sangeetha Pathasala, located in Chennai, is attached to Oxford Public School. It has entered its 3rd year with the aim of protecting the ancient musical values for the next generation. Till date we have 13 Vidyarthi in Sangeetha Pathasala. Vidyarthi are getting trained in Veda, Carnatic Vocal singing, Bhajan singing, Mridangam, Slokas and Sanskrit.



13. Sri Pratyaksha Charitable Trust - Schemes

With divine blessings and guidance of Pujya Shri Shankaracharya Swamiji of Shri Kanchi Kamakoti Peetham, Sri Pratyaksha Charitable Trust has envisaged various charitable schemes to promote education, to support health care, to strengthen rural initiatives, to foster cultural values, and to cater to the poor and needy. The following activities are being run & supported by the Trust:

1. Go Samrakshanam
2. Renovating Heritage Structures
3. Print & Publication
4. Yuva Teertha Yatra
5. Celebrating Jayanthi of India's greatest Philosopher ??
6. Special programmes for North-East India & Kashmir
7. Educational Scholarship Programme
8. Promoting Indian Music
9. Senior Scholars Pension
10. Youth Scholarship
11. Marriage Assistance
12. Srividya Scholarship Scheme
13. Sukanya Scheme
14. Rural Development Programme

Traditional Pathasalas: This scheme supports learning of ancient scriptures in Gurukul method at Mahendramangalam, Mukkamalla & Echangudi.

Student Homes: Scheme supporting student homes to those pursuing traditional & contemporary learning. Homes provide young students free stay & food. Presently, the homes are run in rented premises. The Trust aims to create own space to meet the overall needs of the students.



14. Challenges Met

At the beginning when the Sampradaya Pathasala at Tirupati was started, the parents did not appreciate the novel concept of combining regular academic education with traditional training. The concept was too novel and untested for them to take chances. Some students joined the classes and then left for various reasons – homesickness, attraction for engineering and medical courses etc. It was also difficult to find and retain caretaker, cook, other inhouse staff etc. who had enough dedication to work for the wellbeing of the children.

Getting teachers to join for part-time assignment was tough; more so, getting teachers of the right quality. They would leave suddenly, leaving a vacuum difficult to fill. Talking about children, they had their own difficulties in the initial stages. Peer pressure, maintaining balance between academics and traditional values, ‘Madi Acharam’ principle in action 24 * 7 were all challenges. The Administration had to appreciate their thinking and find workable solutions, like, for instance, permitting them to watch a movie once in a while.

15. What Next After leaving Integrated Pathasalas?

As the boys and girls receive regular academic education, they become qualified to go for regular jobs like students from other normal schools. Those, whose interests lie in higher Vedic studies, teaching of Vedas, specializing in music or other fine arts, becoming Purohits etc. can do so. The training they receive in the Pathasala and the personality development they achieve help them reach their goals comfortably in whichever fields they choose.

It has been observed that many girls wish to take up the vocation of teaching of Samskrit Slokas, music etc. In fact they do teach even when they are in the Pathasala; they thus feel eminently able to discharge that function in later life. It is to be noted with pride and satisfaction that they are found to be even better than professional teachers available in the field.

Some girls expressed their desire to become Purohits. It was made clear to them that our Shastras have allocated specific roles for boys and girls; these roles are complementary to each other and help in smooth running of the family and the society. Women have their significant roles in music, Samskrit, Rangoli, Decorations, other fine arts etc. The role of Purohit involves chanting of Veda mantras, which is in the domain of men and not women. Hence boys are encouraged to take up the vocation of Purohit. Girls can teach Samskrit, Slokas, music, Rangoli etc.

Similarly boys in Smartha and Agama Pathasalas have been found to be so adept in picking up various fine arts like making drawings of idols, temple features etc, making beautiful idols of clay, decorating the Vighrahas, performing Pujas, Kalyana Utsavams, Kumbhabhishekam etc. In fact they are invited by many temples to officiate as priests and perform Kalyana Utsavams, Kumbhabhishekam etc. They have been found to be able to perform Kalyana Utsavam for Balaji on lines exactly as done in Tirupati.

Some girls at Sampradaya Pathasala, on completion of education, got married to Vedic scholars, Archakas and persons in other decent walks of life. Being educated in the Pathasala helps them to get trained in Vedic practices, and they carry all the virtues that they pick up in the Pathasala to their married life.

In this context we present below as a sample the feedback from a B.Com Second year girl student of Sampradaya Pathasala, Tirupati.

“We focus on our culture and traditional practices along with modern knowledge enabling us to develop self-esteem & be self-confident. For me, Sampradaya serves as a guideline to the vibrant cultures and traditions followed in our country. Additionally, we learn culture is a way through which we behave with others, how softly we react to different things, our understanding ability through ethics, values, and beliefs etc..The relationship with the family can be seen between our teachers and us. I can say: MY VIEW ABOUT SAMPRADAYA PATHASALA as- a path that helps students to understand their positioning between the cultural knowledge, language and beliefs of the past and the application of that culture today and in the future.

Sometimes I feel homesick, but the activities that are here would divert me within a few minutes..

My father is a purohit who believes highly in CULTURE AND TRADITIONS. If I look back at my school days as I studied in a school where even a single bangle, anklets, vermillion are strictly prohibited, IT just makes me feel the stark difference between then and now. I feel very surprised sometimes about myself by my change in dressing, putting vermillion, wearing bangles, anklets etc. My father and my grandparents feel glad for my change in my Attire. PRONUNCIATION OF WORDS, LEARNING OF BASIC SPOKEN SANSKRIT ETC..

Totally I feel very glad to grab an opportunity in SAMPRADAYA PATHASALA UNDER THE REVERED GUIDANCE OF KANCHI KAMAKOTI PEETADHIPATHI SRI SRI SRI SHANKARA VIJAYENDRA SARASWATHI SWAMIGAL.”



Appendix

Details of the present Tirupati Campus of Sampradaya Pathasala, started first, are given here as a sample guide for reference and information.



The Puja room is very divine. There are lots of beautiful ‘Kolam’ designs right at the entrance and in many other places inside. There are exquisite paintings on glass (Thanjavur style) of divinities, made by students. The kitchen is both traditional and modern. The ‘coffee’ section is separate from the main cooking place. Modern idli makers, chapatti dough makers, chapatti making machines, even potato peelers are there. The ground floor of the building accommodates the class rooms, office, conference room etc. The first floor houses the students. A simple stage serves as open air auditorium. A goshala and a flower garden are planned.

Pathasala facilities

Library

Spacious rooms – 60; 6 in a room (can accommodate 8 students in each)

Halls – 2

Office block

Academic class rooms - 12

Cultural class rooms - 6

Computer lab – 1

Laptops – 20

Projectors – 7

Veenas – 20

Violin - 25

Provision for digital classes

Mike system – 1

Intercom

Audio system

Bio metric

Safety measures

24/7 well experienced inhouse care takers

24/7 security guards including lady security

24/7 closed circuit camera footage recording

Students' facilities

Games – indoor games

Carroms

Table tennis

Shuttle

Tennikoit

Skipping ropes

Throw ball

Rooms – flower beds

Pillows

Bedsheets

Cupboards

Racks

Student inhouse kit:

Books & stationary

Medical care

All the toiletry facilities

Uniforms

Jewellery – gold nose studs, silver anklets, other fancy jewellery

Cultural Learning

Learning & doing -

Beginners /school level

Vocal music

Keerthanas & bhajans

Bhagavad gita & slokas

Beginners - rangoli

Beginners - mythology

Beginners - yoga

Drawing & storytelling

Thinking & making ---
Intermediate /jr. College level

Vocal music
Music certificate courses
Keerthanas & bhajans
Bhagavad gita & slokas
Instruments - veena & violin
Beginners - tailoring , arts & crafts
Communication skills program
Intermediate yoga
Introduction to cooking
Intermediate- mythology & rangoli

Planning & achieving - advanced / college level
Computer training
Advanced level of music with grade exams
Keerthanas & bhajans
Bhagavad gita & slokas
Pakashastra-
Kitchen maintenance
Menu planning & provision usage
Advanced - mythology & rangoli
Festivals & naivedyam
Advanced - tailoring , arts & crafts – Puja Thali
Clay moulding
Skill development programs
Advanced yoga

Special Events
Mahaperiyava mahotsavam
Chaturmasyam program
Guru samarpanam
Hindu spiritual fair
Padmavathi Kalyanam
International yoga day
Career planning
Svbm venture

Workshops
Tanjore paintings
Skill development
Photography
Mala making

Sloka learning
Youth leadership program

Typical Academic Timetable

PERIOD	1	2	3	4	5	6	7
CLASS/TIME	08:00-08:45	08:45-09:30	09:30-10:15	10:15-10:30	10:30-11:15	11:15-12:00	12:00-12:45
1st year M.P.C	CHEMISTRY	MATHS	SANSKRIT	B R E A K	PHYSICS	ENGLISH	EAMCET
1st year Bi.P.C	CHEMISTRY	BIOLOGY	SANSKRIT		PHYSICS	ENGLISH	ZOOLOGY
1st year M.E.C	STUDY HOUR	MATHS	ACC/COMM (TWO DAYS CPT)		ECONOMICS(TWO DAYS CPT)	SANSKRIT/ACCOUNTS	ENGLISH
1st year C.E.C	STUDY HOUR	CIVICS	ACC/COMM (TWO DAYS CPT)		ECONOMICS(TWO DAYS CPT)	SANSKRIT/ACCOUNTS	ENGLISH
2nd year M.E.C	MATHS	SANSKRIT	MATHS		ENGLISH/ACCOUNTS	ECONOMICS(TWO DAYS CPT)	ACC/COMM (TWO DAYS CPT)

2nd year C.E.C	STUDY HOUR	SANSK RIT	CIVICS		ENGLISH/ ACCOUNTS	ECONOMIC S(TWO DAYS CPT)	ACC/COMM (TWO DAYS CPT)
---------------------------	-----------------------	----------------------	---------------	--	------------------------------	---	--

This timetable is given here just for getting an idea of how the subjects are typically handled in a half day session in the Pathasala. This is only a sample; timings etc. will vary among Pathasalas and among different academic sessions.

Programmes during lockdown

Annamacharya keerthanam special program

Shri Paramacharya jayanthi

Guru Purnima

Adi Shankara storas with explanation – 30 days

Sthri dharmam

Kavya malika – an introduction to kavyas

Kamakshi alaya visishtatha

Vijayawada Kanakadurga temple visishtatha

Yoga satsangs

Sundarakanda & Durga Saptashati – divine satsangs

Navavarna kritis with explanation

Ayurvedam & home remedies

Valli Kalyanam

Kiratarjuneeyam

Dhanvantari jayanthi

Tulasi Kalyanam

Nada samarpanam

Karthika masam visishtatha

Chandi homam

Sanskrit day celebrations

Unique celebrations - navaratri

Soundarya lahari sloka - explanations

Adi Shankaracharya vaibhavam

All festival celebrations by all Pathasalas

