

Pujya Swamiji's Camp at Anaikatti on Isavasyam...

Pujya Swami Dayanda Saraswathi conducted Īśāvāsyam Camp at Anaikatti between the 31st of October 2009 and 7th of November 2009. As many as 120 persons participated in the camp.

The students started the day with worship at Lord Dkṣiṇāmūrti temple. Pujya Swamiji conducted guided meditation session every day morning. He conducted three Vedanta classes every day. In the evenings students attended Pujya Swamiji's public talks at Coimbatore between the 31st of October 2009 and 4th of November 2009.

The students also attended at Coimbatore Arsha Kala Arangam Carnatic music concerts between the 5th and 7th of November 2009. The students had the opportunity to participate in the 19th Anniversary celebrations of Anaikatti Gurukulam on the 1st of Novemebr 2009.

Pujya Swamiji revealed the message of the Sastras during guided meditation sessions. One does not want the mountains, valleys, stars, meadows, trees and cows to be different. If one can have the same non-demanding attitude to persons who are dear and near, then they can have the same undisturbed mind. Īśvarā is in the form of biological, physical, and psychological order. If one can appreciate everything in the jagat as Īśvarā's order, he can have equanimity of mind. One can see the entire jagat as Īśvarā and salute Īśvarā in the form of jagat.



Pujya Swamiji started the Vedanta classes with prayer mantra “Pūrṇamadah Pūrṇamidam from Īśāvāsya upaniṣad. He explained that Īśvarā is the cause of the jagat. He is not separate from the entire jagat, which is an effect. Even if one removes the effect, the cause remains as whole.

Pujya Swamiji first taught without a text. He later taught the first mantra of Isavasya Upanisad. Then he took the Sankara bhasyam for the first mantra and explained that one should learn Vedanta without text from a Guru who had studied the text. This would help the student in gaining proper understanding. Later he should study the text with the guidance of a Guru. The student would then appreciate that the text validates the vision.

Self knowledge neutralizes all the virulence of samsara. Guilt of omission and commission eats away one’s happiness. Hurt is others’ omission and commission. If one has guilt and hurt, that means his knowledge is not enough.

Sat Chit Ananda is the nature of Brahman. nāma rūpa is the nature of jagat.. Mithyā means one cannot categorically say sat or asat. Mithyā does not have independent existence, but its existence depends upon another thing, its cause. Relatively pot is Mithyā and clay is satyam. Jagat is mitya, an effect and it has no independent existence. It is dependent on its cause, Brahman, which alone is Satyam.

Everything here is a manifestation of īśvarā. All wealth belongs to īśvarā and not to any one else. May one protect oneself by giving up reality to this jagat. Atma includes all things one objectifies. It includes all things one knows and does not know.

When one thing is manufactured, modified, attained or cleaned, it is a karma phala! But atma jñāna is pramāṇa phala. To see one’s face, one looks at the mirror. Like that one should look into Sastra to see one’s true nature. Vedanta is the only pramāṇa for self knowledge. One will be able to see the entire jagat as manifestation of Īśvarā.

On the concluding day, the students offered guru vandanam to Pujya Swamiji. The campers thanked Swamiji for the profound teaching and the excellent arrangements made for the camp.

*Report by
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