

Talk Series of Sri Swami Omkarananda' at Coimbatore



Sri Swami Omkarananda of Theni conducted a series of talks at Coimbatore from 24.7.2011 to 12.9.2011. He taught Kaivalya Navaneetham, a Tamil Vedanta text in the mornings and Uddava Gita in the evenings. Pujya Swami Dayananda Saraswathi inaugurated the yagna on 23.7.2011 morning. Sri M. Krishnan inaugurated the evening classes on 24.7.2011.

KAIVALYA NAVANEETHAM:

Kaivalya Navaneetham written by Tandavara Swami gives the essential teaching of Vedanta in a simple and compact form. It has two chapters, viz., Teaching of Tatva and Clarification of doubts. The meaning of Kaivalya Navaneetham is cream of liberation.

Swami Omkarananda taught the chapter named Teaching of Tatva.

The author explains the four fold qualification required by the seeker to get Ātma Vidhyā. The disciple worshipped the Guru and sought liberation from unhappiness. The Guru said that the knower of Self, will be liberated from unhappiness. The śiṣya asked if there is any one in the earth who does not know

himself. Guru replied that one's nature is not the body or the mind but the Ātma. Brahman is Existence, Consciousness and Limitlessness. Brahman is the cause for maya. Maya with its qualities of sattva, rajas and tamas is the cause for this manifest universe. Maya as though has an existence. But on enquiry would not have an existence. A knower of Brahman is not affected by maya. In the vision of a jñāni, the manifest universe is like a dream. Due to the combination of five elements, this universe manifests. In deep sleep one is not aware of this universe.

The central teaching of the scripture is the mahāvākya 'Tat tvam asi'. 'Tat' here refers to Brahman, which is Consciousness. Tvam refers to the reflected consciousness in the jiva. lakṣya artha of Brahman is Consciousness. Lakṣya artha of jiva is also Consciousness. In common parlance we say

that 'this is pot space' and this is 'total space'. But there is really only one space. Like that there is only one Brahman.

The śiṣya understood the Ātma tatvam as taught by the Guru. The Sishya prostrated before the Guru and profusely thanked the Guru for giving him this knowledge and asked what he could do in return for the Guru. The Guru said that the śiṣya should stay fixed in the Ātma jñāna without the three types of obstacles. This is the highest return a Sishya could give to a Guru.

The obstacles for this knowledge are ignorance, doubt and habitual thinking. With śravaṇa manana and nidhidhyāsana these obstacles can be overcome. Learning the teaching is śravaṇa. Reflecting over the teaching and clarifying one's understanding without any doubts is manana. Verifying one's understanding of the teaching with one's own experience is nidhidhyāsana. The one who has this knowledge is a Brahman. Jñāni may engage himself in



activities or he may remain in contemplation. As per his varna and ashrama, he may continue his activities, as a Brahmin, King or Merchant. Even if he is involved in activities, he is not affected by the result of the activities.

Jñāni living with prarabda karma and not getting affected by that karma is jivan mukthi. Jivan mukthi is the one who is liberated even while living. He does not brood over the past. He has no anxiety for the future. He just remains as a witness to the happenings around.



When a Jivan mukthi is worshipped, Lord Siva, Lord Vishnu and Lord Brahma are pleased. The worshipper gets the punyam of doing all austerities.

The jivan mukthi's sanchita karma are burnt by the fire of knowledge. His agami karma punya goes to his worshippers. His agami papa goes to those who condemn him. The balance

of prarabda karma, which brought his body will be exhausted in this birth itself.

When jñāni dies, his karana sarira will become ashes. His sukshma sarira will evaporate like water on a hot plate. His stula sarira will merge with the five elements of nature. The jivan muktha will become a videha muktha.

When pot is destroyed, the pot space is merged with total space. When a jivan muktha dies he becomes one with Brahman.

UDDAVA GITA:

Swami Omkarananda taught Chapters 6 to 9 of Uddava Gita which appears in Part 11 of Bhagavatham.

Bhagavatham written by Veda Vyasa narrates the various avatars of Lord Vishnu. Bhagavatham gives the essence of karma kanda part of Vedas, which is living a life of dharma. Bhagavatham also gives the essence of jnana kanda part of Vedas, which is Ātma jnana. King Parikshit was cursed to die in 7 days. Sage Suka taught him Bhagavatham in his last 7 days. This Guru was a learned Teacher with exemplary communication skills. This Sishyas was also a qualified student. Hence the Sishya grasped the vedantic teaching in 7 days and attained moksha.

The dhyana sloka of Bhagavatham praises Lord Krishna as the form of sat, chit and ananda.

Sage Suka explained the glories of Lord Krishna to King Parikshit. Lord Brahma

and other devatas visited Dvaraka and prayed to Lord Krishna that He should return back to vaikunda. Lord Krishna told that He had already reduced the burden of the earth. He had executed everything that was required for the devatas. The yadava dynasty in which he appeared had great physical and mental strength. They had become arrogant and uncontrollable and if left alone would destroy the world. Hence He had decided to destroy them. As per Brahmin's curse the destruction of Yadava dynasty was certain. After the destruction of yadava dynasty, He would return to vaikunda. Lord Brahma and other devatas worshipped Lord Krishna and returned to their abode.

Lord Krishna instructed the Yadava elders that Yadavas should move to Prabhasa kshetra and offer sacrifices to their forefathers. They should also offer danam to Brahmins.

Uddava, a foremost devotee prayed to Lord Krishna that he was aware of Lord Krishna's departure from this world. He requested that Lord Krishna should take him along when He left the world.

Lord Krishna told Uddava that yadu dynasty would perish by fighting among themselves. On the 7th day the ocean would rise and consume dwaraka city. He would leave for vaikunda. Then kali yuga would start. People would start living an adharmic life. He instructed Uddava not to stay for long in this world.

Uddava worshipped and surrendered to Lord Krishna and requested him to instruct him, how he could be free from sorrow.

Lord Krishna advised Uddava that he should not be attached to friends and relatives. All the material things appear due to maya. Their appearance was for temporary period only. One should understand that they are Ātma and not the body, mind or sense organs. Then he would not have rebirth. jñāni performs dharmic actions without any effort, as that had become their very nature. Human birth is superior as only in that one can gain Ātma jnana.

Lord Krishna narrated the conversation between King Yadu and Sri Dattatreya, an avadhuta. The King Yadu asked the avadhuta, how in spite of his greatness, he appeared so simple. He also asked how he was so happy although he was alone without any material wealth. The avadhuta replied that he had received the teaching from 24 Gurus.

His Gurus were earth, air, space, water, fire, moon, sun, pigeon, python, ocean, moth, honey bee, elephant, honey thief, deer, fish, prostitute Pingala, hawk, child, young girl, arrow maker, serpent, spider and wasp.

Earth teaches us the qualities of patience, determination and accommodation.

Prana teaches us to take nourishing food instead of tasty food. We should be detached like wind, which although carries aroma, does not mix with aroma.

Space teaches us that Ātma is one and all pervasive and undivided.

Water is pure and cleans people. Sannyasi also purifies people.

Fire burns material impurities. Similarly Sannyasi burns mental impurities.

Moon is not affected by waning. Like that Ātma is not affected by one's prosperity or adversity.

Sun takes water from the ocean and releases it as rain. We should not keep wealth only for ourself but should distribute that. There is only one Sun, but appears as many in the reflections. Ātma is one but appears as many jivas.

A Pigeon attached to its family was caught in a hunter's nest and destroyed. Like that a person attached to his family will be destroyed. We should strive for moksha in this very birth.

Python takes what ever food that comes its way and does not mind about taste. Like that Sannyasi should accept what ever food he gets without worrying about taste.

Ocean is not affected whether river flows into it or does not flow into it. Sannyasi should have a tranquil mind and not get affected by praise or censure.

Moth is attracted to fire and is destroyed. One who is enslaved by sensual gratification is destroyed.

A honey bee collects the essence of honey from many flowers without disturbing the flower. Like that a Sannyasi should collect biksha without affecting the household. He

should understand the essential teaching of the Sastra.

An elephant is captured by the she elephant with the sense of touch. A Sannyasi should not touch any women. Otherwise he will be destroyed.

A honey bee takes lot of efforts to collect honey. But it is taken away by a hunter. Like that a miser accumulates lot of money. But some one else will enjoy that.

A deer is attracted to a hunter's horn and caught by the hunter. A Sannyasi attracted to sensual music would be destroyed.

A fish is incited to enjoy its tongue and is trapped in a fisherman's hook. One should therefore master the sense of taste. One who has mastered the sense of taste would be able to master all the other sense organs.

Pingala a prostitute developed detachment for material objects and sang the glory of the Lord. One who develops detachment for material objects only can be happy.

A hawk was carrying meat. Other birds attacked it. The hawk dropped the meat. It was out of danger and experienced happiness. One who is not attached to material wealth can find spiritual happiness.

A child is happy without anxiety. Like that one without anxiety is happy.

A young girl husking the rice discovered that there would be no noise if there was only one bracelet. Like that one who is alone will not have any conflict.

An arrow maker was absorbed in his job. He did not notice even the King passing by. Like that we should be absorbed in meditation.

A snake enters the house built by others and lives happily. This body itself is a temporary house for jiva. We should not get attracted to external wealth like houses.

Spider is the intelligent cause and material cause of the web. Like that Iswara is the intelligent cause and material cause of the universe.

A wasp once trapped an insect in its hive. The insect was afraid of the wasp and continuously thought about the wasp and itself became a wasp. An aspirant should meditate upon Ātma tatvam and understand Ātma tatvam.

Even lower beings enjoy sensory objects. Human beings should not waste his efforts in satisfaction of sense organs. Hearing this King Yadu became free from material attachment and fixed his mind on spiritual pursuits.

Concluding session was held on the evening of 11th September 2011. Sri Krishnaraja Vanavarayar addressed. He congratulated the hosts Smt Premselvi and Sri Maathesh for providing accommodation to Swamiji in their house for 50 days and for holding Vedanta classes in their Indian Ayurvedic Hospital and Research Centre Ltd. Smt. Premselvi proposed a vote of thanks.

Report by N. Avinashilingam