

Advaita Makaranda Class at AVG

Pujya Swami Dayānanda Sarasvati taught advaita makaranda at AVG during evening satsang in July 2013. The classes are briefly summarized below.

Lakshmidhara, the author lived centuries ago. He had also written Amṛta Taraṅgiṇi, a commentary on Śrīmad Bhāgavata and Bhagavan Nāma Kaumudi, a work on Nāma Samkīrtanā.

This prakaraṇa work explains the entire Vedānta in 28 ślokaś with simplicity and clarity. Each sloka can be expanded into volumes. It can be memorized. It can be used as armour to defend Advaitā.

The first śloka is a prayer verse. It says namaskār to Lord Kṛṣṇā, whose form is meant to bless, who is limitless ānanda and whose glance from eye corner will dry up the ocean of delusion, for those who seek his feet.

The second sloka gives the entire teaching of advaita. I always exist. I always shine. I am always loved. I have the laksana of Sat Chit Ānanda. Therefore I am Brahman.

I look at myself as a waker, a dreamer or a sleeper. But these are states of experience. In all these states, I always exist.

In the pool of consciousness, vṛtti is a wave. Consciousness is bhāti from the stand point of vṛtti. From my stand

point, I am bhāmi. I perceive an object using a pramāṇa. But to know that I exist, I am aware without using any pramāṇa. I am always bhāmi.

Jñānam eva ātmā. Ātmā reveals itself and everything else also. Ātmā is only self revealing. I am not limited by time, place or thing. Hence I am ānanda or ananta or limitlessness. Satyam jnanan anantam is the word.

We cannot translate ānanda as joy, happiness, pleasure, ecstasy or bliss. These words imply an experience. But Brahma ānanda is my true nature. Brahma ānanda includes viśaya ānanda, vidyā ānanda, yoga ānanda, atma ānanda and advaita ānanda.

As a seeker, I look for objects to make me a pleased self. When I obtain them, the seeker and sought are fused into one. This is viśaya ānanda.

I love the secure, pleased self. Love can be an expression of my fullness. Love can give a chance to experience fullness. Pleased is settling account with the world. The world is Bhagavān. I have to reconcile my relationship with Bhagavān.

I am of the nature of Sat Chit Ānanda. Therefore I am Brahman.

Report by N.Avinashilingam