

Ekam Evadvitiam Brahma, Mahavakya

By Tantra Siddha Maha Yogi Shastrishree Paramahansa Dr.Rupnathji

Ekam Evadvitiam Brahma is a Mahavakya, meaning that there is one absolute reality, without any secondary parts.

Ekam Evadvitiam Brahma, the Mahavakya of Hinduism means that Brahman is one, without a second. The analytical expression of Ekam Evadvitiam Brahma is also that there is one absolute reality, without any secondary parts and no object are believed to be truly independent.

As the attention of common men move from object to object, image to image and keep finding that those objects and images are only relatively real. Gradually the mundane come to see that no object exists independently from brahman, the whole. Hence, it is said there is one, without any second. Wherever one looks and whatever people think or feel, try as they will, they can find no second object or part. Everything is seen as a manifestation of something else.

It is said that the kernel of this universe is Brahma. Life, seed, ego everything emerge from him. He is the primary as the whole world is derived from Him. An example can be taken- it is as if visualising thousands of pots or bracelets made from clay or gold ; as one look at each of the pots and bracelets, one at a time, a person can conclude that this pot, and this bracelet is not separate from the whole field of clay and gold. Suddenly one can come to the impending that there is not a single pot, which is separate from clay, and there is not a single bracelet other than gold. In other words, one can see that there is one field, without a second object, or simply that there is one, without any second. The concept of Ekam Evadvitiam Brahma can also be viewed in a theological way, wherein immanence versus transcendence, means the theology existing in and extending into all parts of the created world. Thus, there is no object that does not contain, or is not belonging to that creation.

To practice the Mahavakya of Ekam evadvitiam brahma, one has to keep exploring the latter part of the sentence, the part of being without a second. The Yogi has to deliberately look at the objects of the world, and the thoughts that arise in the mind. He has to observe whether it has independent existence and durability. It is like asking the question, "Does this object or thought exist on its own? Does it stay in this form, or does it go away? Is it, therefore a second object in comparison to the whole?"

The Yogi should find a second object to concentrate on and one practice is to be done repeatedly. The object for concentration should have independent existence from the whole, from brahman. The aspirant will repeatedly find that there is no second object, which has independent existence, but that all objects derive from some other, alike the pots from clay or bracelets from gold. This brings the increasing consciousness of underlying wholeness.

If the Mahavakya Ekam Evadvitiam Brahma is approached as a mere philosophical opinion and if the people merely believe the principle, then the deep insight that comes from exploration will be missed. Each time that some new object or thought is seen to not be a second in relative to the whole or Brahma. The personal realisation of the truth of the principle will become deeper and more philosophical. The Yogis often see the beauty in Ekam Evadvitiam Brahma and perceives the joy of wholeness, of the unity within the diversity. The inter relationship between the Mahavakyas often gets clearer if the real meaning of these utterances are understood.

Brahma Satyam Jagan Mithya, Mahavakya

By Tantra Siddha Maha Yogi Shastrishree Paramahansa Dr.Rupnathji

Brahma satyam jagan mithya is a Mahavakya of the Hindu Mythology, meaning Brahman is real; the world is unreal.

Brahma satyam jagan mithya is translated, as Brahman is real; the world is unreal. This Mahavakya of Hinduism portrays that the absolute is real and the world is unreal or only relatively real. The saying Brahma satyam jagan mithya is a metaphor; the inner meaning of the Mahavakya is that like saying that the clay in a pot is real, or the gold in a bracelet is real. The idea that is depicted says earlier there was clay and gold, and when those changed form, there now appears to be a pot and a bracelet.

The world is unreal because finally, the pot is broken, or the bracelet is melted, there is once again only clay and gold. Thus, there is only the pot and the bracelet that are not real; they come and go from materialization. They are not as real as are the clay and the gold. It is also true that clay and gold also come and go, such as when planets are born and die from the nuclear fire of suns. It is also to be noted that the English words real and unreal for the Sanskrit words satyam and mithya, are not exact and accurate but they are the best synonyms.

The Mahavakya, Brahma satyam jagan mithya also indicates a denotation like something is more real than the temporary. In saying that the world is unreal, it is literally meant that everything experienced in the external world is, like the pot and the bracelet, in a process of coming, being, and going and the similar concept is applicable for all of the objects of the subtle realm. If this Mahavakya stopped there, this might appear to be a negative statement, or depressing remark. However, this Mahavakya also adds that this absolute reality is, in a sense, more real than the temporary appearances.

`Brahma satyam jagan mithya` reminds its believers two major things. It serves as a reminder of the temporary nature of the worldly commodities. It also serves as a reminder that there is an eternal nature that is not subject to change. In these reminders, the saying offers an invitation to come to know, in direct experience, the existence, consciousness, and bliss that is this eternal essence of human being.

When a Yogi practices contemplation with this and the other Mahavakyas, it is important to restrict the reflection that the world is unreal to stop him from doing his actions in the external world. He has to compulsorily think that the world is unreal. The realization of the unreality of the world and the reality of the essence behind the world brings freedom and not bondage or exhaustion.

The purpose of contemplation and yoga meditation following the `Brahma satyam jagan mithya` exercises is to attain Self-realization, or enlightenment, which is closely related with knowing or experiencing the deepest, eternal aspect of our own being. By working with this Mahavakya, one gradually sees the difference between what is temporary and what is eternal. One major way to work with this Mahavakya is to simply be aware of the world around. Gradually, gently, and lovingly one should observe the countless objects that are ever in a process of coming and going. One should remember the eternal nature that is always there, enjoying the beauty of how this process of ebbs and flows through that unchanging, eternal essence.

As the Yogi witness the external world in this way, he will eventually allow his attention to shift to his own physical, energetic, and mental makeup. Gradually he develops the insight that these superficial aspects are also temporary, and in a sense, is also unreal, or only relatively real. It steadily allows the mind of the Yogi to see that there is an eternal aspect of human being, and that this is actually the source of the mind itself. The mind comes to see that it must, itself, free itself, so as to experience the eternal that lies within.

By observing the world in this way, it is then easier to do the same kind of silent observation and contemplation while sitting in the stillness with the `Brahma satyam jagan mithya` Mahavakya. Over time, the depth of the insights increase, as an inner expansion comes.

Theory Of Creation In Hinduism

By Tantra Siddha Maha Yogi Shastrishree Paramahansa Dr.Rupnathji

The theory of creation believed by Hinduism represents a different view which depicts "God" as the mother of creation.

The theory of creation in Hinduism opines that the mother of all gods is Aditi. The Rigvedic hymns are the revelation of philosophical enquiry and the Upanishads are the accurate acknowledgements of the reflection of these particular conceptions. The Last Mandala of Rig Veda is the source of the story of creation that reveals the Brahmanaspati as the sire of all gods and Aditi as the mother of the gods and is indeed the reason behind the creation. The Hindu theory of creation mirrors quite a different view of creation than that of the view of the Indian Philosophy. God or Shakti is here represented as the mother of all creation. According to Hindu theory of creation, the Purusha Sukta is the hymn of creation and the sole of all creation from the gods to the earth to the mid region, the sun, the heaven and the moon.

According to the Hindu theory of creation, God is the creator and this belief holds only one God as the creator of the Cosmology. The Puranas depicts different aspects of visible and invisible world. Some of the believers take Lord Vishnu as the creator, some takes Lord Shiva as the sire of the world and some believe Shakti is the usurper of the cosmology.

The Hindu school of thought in regard to the theory of creation believes either of the three believes.

The first view of Hinduism holds the view that the creator of the world is God and the begetter of the primeval matter or "mula prakriti". He created the world into being by the separation of the soul from himself and making out the ` tattvas ` out of the primeval matters. The Hindu mythology ensures that `Maya` is responsible to veil the individuality and bar them to realize the true soul. When the human soul realizes the illusion of `Maya` and the true nature is revealed then the conglomeration with God is possible. The followers of `Monism` or `Advaita` appreciate this approach.

The second approach holds that the primeval matters and the human souls are preexistent and eternal. Activating the `tattvas` Prakriti takes the initiative for creation. The union of souls of the elements with the qualities of Prakriti emancipates the `jivas` or `purushas`. Nullifying the illusion of `Maya`, they live in their original states though they never merge with God. The Hinduism believes that the devastation of the cosmos or the end of the creative cycle will not be able to bring any decay to the soul. The followers of `Dualism` or `Dvaita` school of thought appreciate this theory in Hinduism.

The third belief of Hindu school of thought relies on the fact that there is no existence of God and there is no reason behind the creation. This school of thought believes on the eternal existence of the individual being or the `purushas` and the primeval matters or the `prakriti`. The theory states that the individual beings join the primeval matter and become subject to the laws of nature. The individual soul after regaining his soul from the bondage of Maya realizes the true nature of the soul and entity. He Samkhya, Vaiseshikha, Buddhism and Jainism school of thoughts believe this view.

According to the first version, Lord Vishnu wakes from his eternal sleep and while his resting on water, Brahma arises from his navel and commences the cycle of creation. After the introduction of Rudra by Vishnu, the cycle of creation was destroyed and ceased. The second version portrays Lord Shiva as the supreme deity, who was presented in five forms: creator, preserver, destroyer, concealer and the bestower of divine grace. He is presented as the creator of the `jivas` through his awakening of the dynamic power of Prakriti (an amalgamation of five essential tattvas). Consolidated with the tattvas or the Prakriti, the three impurities of egoism or `anava`, binding action or `karma` and illusion or `maya` block the human soul. Devoting themselves in the `samsara` the human souls try to enfranchise their souls and gain the realization of their entity under the grace of Lord Shiva.

The third version interprets the Shakti as the begetter of all creation. She is the only power within whom the real and the unreal world initiate, the creation of the macrocosm depends, the preservation and the destruction of the creation counts and at the end the Shakti resolves the materials and the entities of creation into herself. The existence of the either creators, Brahma or Vishnu as the creator is not taken for granted. The birth of Brahma is from the navel of Vishnu and Vishnu is seen resting upon the thousand hooded serpent which is on the water. Regarding this existence of the thousand-hooded serpent and the water, it cannot be assured that Brahma or Vishnu were the primordial sire of creation. The supreme support for the water and the serpent is Shakti and the satvik form of Shakti is Maha Lakshmi, the rajasik form is Maha Saraswati and the tamasik form is Maha Kali. The manifestation of the three powers is referred to as "Sarga" or creation. The three powers of Brahma, Vishnu and Maheshwara elucidates the basic forms of creation, preservation and dissolution of the cosmos and this is accordingly entitled as "Pratisarga" or secondary creation.

The process of creation, according to the Hinduism, is cyclical and involves two phases. The primary phase of creation is called evolution. In the first phase of creation, the ultimate consciousness descends or expands into subtle matter or energy and later to gross matter or energy. After the entrance of the soul consciousness into the human anatomy, the second phase of creation sets in motion. The second phase of creation is called involution in which the soul gradually withdraws from the gross physical body into the subtle bodies and at last comes to its own form. At the outset, the involvement of "Samsara"(the phenomenal world) or the "jivas" lets the "triple gunas" of sattva, rajas and tamas develop the attachment with the individuality and proceeds the activity of the senses. The second phase involves the detachment of the "jivas" by the withdrawal of the senses into the minds and the minds are controlled and the zenith of higher consciousness is achieved through the practice of yoga. The final state of oneness is achieved by the constant practice of yoga that also enables to gain the state of "Samadhi".

Aham Brahmasmi, Mahavakya

By Tantra Siddha Maha Yogi Shastrisree Paramahansa Dr.Rupnathji

Aham Brahmasmi is a Mahavakya in Hinduism, meaning who I really am, is that absolute reality.

Aham Brahmasmi means I am Brahman. This Mahavakya of Hinduism depicts the idea that who the real person is and that absolute is the reality. A gold bracelet that can speak explains this idea. The aspirant has to imagine two possibilities of what a gold bracelet might say if it could speak. The bracelet might say one of these two things, either "I am a bracelet!" or "I am gold!".

Then the question arises is that which answer is more true and more everlasting. Although, apparently it seems that bracelet seems more encompassing, since both bracelet and gold at the same time. However, the bracelet aspect is not eternal. It is temporary. The particular shape in which the gold was moulded makes the difference.

Gold is everlasting and thus "I am gold," everlasting, ever pure, and not subject to death, decay, and decomposition can also be considered as true. This is also true that gold is not everlasting either, but in the metaphor, gold is being only used as an example. It should be noted that this metaphor might sound

similar to the ones above, regarding the impermanence of a bracelet and the durability of the gold, again if the instance is considered as a metaphor.

However, the concept of Aham Brahmasmi reflects the notion "I am gold!" or "I am brahman!" is an internal experience compared to the statement, "The bracelet is gold!". Although the two insights are separate, they finally merge to be the same. Similarly, it is very strange to realize, in direct experience, "I am brahman!" than one of the statements saying that, "Brahman alone is real!". This statement whatsoever seems to be about the world out there and is a valid perspective. "I am brahman!" is an inner declaration of who I am, in here and is also a valid perspective.

Truth is believed to come in the stillness of intuitive flash. The truth of a Mahavakya comes in the same way and is progressively deeper as one practice. The arrival of a Mahavakya is not merely an intellectual process, as it might appear to be by explaining the gold metaphor. The metaphors are used as a means of explaining the principles of Hinduism but this is not the end of the process. Practically, such explanations are only the beginning of the process. The real achievement is in the still, silent reflection residing in the inner workshop of contemplation and yoga meditation.

The initial realisations of a Yogi come somewhat like the creative process when he is trying to solve some problem in daily life. He thinks and thinks harder and then finally let go into silence. Then, suddenly, the creative idea comes up, giving him the solution to his problem. The meditation on the Mahavakyas is somewhat like that at first and later it goes into deeper meditation. One may experience his real, innate self as being like the gold or the clay, or like a wave in an ocean of bliss, that realizes the wave is also the ocean.

With the help of all such metaphors, the Mahavakyas are explained through these tools of explanation and the insight of each person will come in the framework of their own culture and religion, and will not seem unknown or unnatural. One's religious values are not violated, but rather, are affirmed. The person who wants to experience the truth of Aham Brahmasmi, he has to reflect on the oneness, or brahman, and the meaning. He should allow his attention to focus on Aham Brahmasmi Mahavakya; such as Brahman is one, without a second. The aspirant should ask questions to himself, such as "Who am I? Am I this body, or do I have a body? Am I this breath, or is this breath just flowing? Am I this mind, or is this mind an expression of some deeper truth? Who am I, really? Who am I?"

Inside the chamber of his own being, one should declare to himself "I am Brahman, I am not only a wave, I am made of ocean. I am ocean!". The aspirant should allow the truth of the statements to

expand and he should practice such affirmations only if he has achieved complete reflection on them, and find the real truth behind. This is not about selling one's thoughts and outlook, but on affirming what one actually knows. As person does the practice of Aham Brahmasmi meditation, he might be engaged in his daily life, sitting straight in a formal yoga meditation posture or sometimes resting comfortably in a chair, on a sofa, or lying down in a relaxed position. There is a great diversity of settings in which one can do this type of meditation to understand the real meaning of Aham Brahmasmi.

DR. RUPAK NATHUJ (DR. RUPAK NATH)