

Ayam Atma Brahma, Mahavakya

By Tantra Siddha Maha Yogi Shastrishree Paramahansa Dr.Rupnathji

Ayam Atma Brahma is a Mahavakya in Hinduism, depicting that Atman and Brahman are the same.

The concept of Ayam Atma Brahma is explained as Atman and Brahman being the same. A Mahavakya in Hinduism, this saying portrays the idea that the individual self is one and the same with the absolute.

The concept Ayam Atma Brahma is explained with the wave and ocean. The waves and ocean is not considered as separated entity, similarly Atma and Brahman is the same. The aspirant can clearly understand this Mahavakya by taking up the example of the ocean and watching the vastness of the ocean. If a big wave starts to come ashore, and one concentrates on one wave, he can intently notice that the wave get absorbs in the crashing of the surf, and he can feel the salt spray. In that moment, the person is only aware of the vastness of this one wave. The ocean itself is forgotten during that time. The only idea then prevails is that the ocean and the wave is the same and the one.

Atman refers to that pure, perfect, eternal spark of consciousness that is the deepest, central core of human being. While, Brahman refers to the oneness of the real and unreal universe. It is like saying that atman is a wave, and brahman is the ocean. The insight of Ayam atma brahma is that the wave and the ocean are one and the same.

Ayam atma brahma is a statement, specially framed that denotes the observer to be a separate observer of both Atman and Brahman. It is like standing at the beach, looking out at both the wave and the ocean and declaring that the wave of the ocean is one. The person trying to understand this Mahavakya is observing from a witnessing stance who is not related to either Atma or Brahma. This happens to be a perspective contrast with Aham brahmasmi (I am Brahman), which declares that "I am!" an inner experience, rather than from an observing standpoint.

Each of the Mahavakyas gives a different perspective of the same underlying Reality. This Mahavakya is seen as mirror reflections of the same Absolute Reality. The incorporated flash of insight confronts the true meaning of the word brahman. It is like gaining different points of view from different viewing points. Together, they converge in a complete understanding.

To attain the true meaning of Ayam atma brahma, the aspirant has to sit quietly and reflect on the inner core of his real being, such as by placing his attention in the space between the breasts at the exact heart centre. He should not visualize anything, but allow his awareness to touch the feeling aspect of the centre of his existence. Or, if he prefers to visualize internally, he can imagine a tiny spark of light that represents the eternal essence your own self, the atman. On holding this attention for a few seconds or minutes, he can realise the meaning of Ayam atma brahma.

Then, slowly he should shift his attention in such a way that he is imagining the breadth of the entire real and unreal universe, the gross, subtle, and causal realms. The person will eventually realise the oneness that pervades all and is the absolute. This act should be done in a way that you are aware of the spirit in which all exists, like being aware of the gold or the clay. Steadily, the aspirant should allow his attention to capture both the awareness of the spark that is atman and the universal essence that is brahman. Atman also being within that oneness of Brahman will be understood soon. This evolution of thought will bring insight and peace. The person may want to internally the words of the Mahavakya, "Ayam atma brahma; atman and brahman are the same."

The understanding of Ayam atma brahma is a beautiful practice and one should do the same thing in relation to other people. He should think of the people who are closest, including family, friends, and co-workers. He should allow himself to notice the surface levels of their actions and speech, their physical features, and their personalities. One should be aware of the subtle aspects of their composition, and of the spark of the perpetual that is the centre of their consciousness. Be aware of how that spark, atman, is one with the oneness, Brahman.

One should notice the different ideas and feelings between the Mahavakyas. The insight from Tat tvam asi (That is who you are) is experienced is a very different way from Ayam atma brahma (This individual Self is one with the absolute). The two of the Mahavakyas are different internally, however they work together, describing the same primary truth about who the human beings are. By experiencing the separate vantage points, the whole meaning of Ayam atma brahma is more completely experienced.

Prajnaman Brahman , Mahavakya

By Tantra Siddha Maha Yogi Shastrishree Paramahansa Dr.Rupnathji

Prajnaman Brahman is a Mahavakya; meaning Brahman is the supreme knowledge.

The Mahavakya, Prajnaman Brahman is translated saying that Brahman is the supreme knowledge. The saying focuses on the fact that knowing the absolute reality is the supreme knowledge. Brahman is also considered to be the knowledge out of which other knowledge arises. There are many types of knowledge one can attain. However, they all are derived from and are classified from a higher knowledge. Only the absolute knowledge is the highest and exceptional. This knowledge is called absolute because it is not stemming from something else. Supreme knowledge is the ground out of which the diversity of knowledge and experience grows. The plant that appears separate is made of the element of the soil.

Many experts describe this notion of supreme knowledge, depicted in "Prajnaman Brahman". Thus, metaphor is used to capture and communicate the essence of the meaning. This Mahavakya Prajnaman Brahman says that as one should climb the ladder of knowledge; this higher knowledge is to be found at the level of Brahman or the oneness of universal consciousness.

Reflecting on lower knowledge might give some idea. For instance, the knowledge of how to ride a bicycle is a form of knowledge, but it is based on the higher knowledge of how to move the body. The knowledge of complex mathematics is based on the higher, more initial, prerequisite knowledge that allows the thinking process itself. When one perceives a person that he recognises as his friend, there was first an ability to see and conceptualize, which much higher than knowledge. Intuitively, one comes to see that there is consciousness, or whatever term you would like to use, that is higher, more foundational, or prerequisite to the lower knowledge in all of its other forms. The highest rung of the ladder is called supreme knowledge or prajna, and this is said to be one and the same with brahman, the oneness.

Another fact revealed in the Mahavakya Prajnaman Brahman is that it is not a process of intellectualizing. Knowledge refers to knowing or awareness, not just a linear, cognitive thinking process. The knowledge attained through this Mahavakya is more like the knowledge of recognizing an object as a tree, than the process of adding up a list of numbers. There is not an easy way of explaining, than to say it is a matter of knowing the tree. There are two kinds of people who may come across this concept. Some people are intellectual, or head people, while others are emotional, or heart people. While these differences between people might be real, this Mahavakya is talking about a universal principle that is applicable to all people. The practices themselves are applicable to all people, whether inclined towards the head or the heart, though different people will quite naturally have diverse experiences that lead to the same ultimate realisations.

Prajnaman brahman or knowing the absolute reality is the supreme knowledge involves the effort to reflect on the nature of supreme knowledge, the eternal substratum of all other knowledge. The mind will present many memories, impressions, images, sensations, thoughts and emotions. All of these are some form of knowledge; however, they are not the highest knowledge.

This kind of reflection leaves a quietness in which the perception of the existence of the higher knowledge starts to evolve. The perception deepens with practice. This quietness is not one of lethargy or laziness, but rather of clarity and sincerity. The realisation of the actual meaning of Prajnaman Brahman brings a smile to the face and to the heart, as the field of knowing gradually expands towards the wisdom of this explicit Mahavakya.

Mahavakyas

By Tantra Siddha Maha Yogi Shastrishree Paramahansa Dr.Rupnathji

The Mahavakyas are the four "Great Sayings" of the Upanishads to condense the essence of Vedic contents.

The Mahavakyas are the great sentences of Advaita Vedanta and Jnana Yoga and are mentioned in the Upanishads. Maha is Great and Vakyas are sentences, or utterances for meditation. They provide perception and insights that combine the texts together in a consistent whole. The contemplations on the Mahavakyas also merge well with the practices of yoga meditation, prayer, and mantra, which are associated practices in Yoga. The apex of the wisdom and practices of the ancient sages is mentioned in the twelve brief verses of the Mandukya Upanishad, which outlines the philosophy and practices of the AUM mantra. The Mahavakyas emerged to condense the meaning of the majestic Vedas. Mahavakyas are the "Great Sayings" of the Upanishads and the foundational texts of Vedanta. Each of the Mahavakyas is related with one of the four Vedas and in Vedantic mysticism. The Mahavakyas provides the essence of entire Veda in one statement..

All four Mahavakyas indicate the ultimate unity of the individual (Atman) with God (Brahman).

The Mahavakyas of the Upanishads are as follows -

Ayam Atma Brahma - "This Self (Atman) is Brahman" (Mandukya Upanishad 1.2 of the Atharva Veda)

Prajnanam Brahma - "Consciousness is Brahman" (Aitareya Upanishad 3.3 of the Rig Veda)

Aham Brahmasmi - "I am Brahman" (Brhadaranyaka Upanishad 1.4.10 of the Yajur Veda)

Tat Tvam Asi - "Thou art That" (Chandogya Upanishad 6.8.7 of the Sama Veda)

The Mahavakyas make the wisdom more accessible. Seven Mahavakyas are followed generally and by focusing on these the rest of the principles of self-exploration described in Vedanta and the Upanishads are more easily understood.

To understand the meaning of the Mahavakyas, it is necessary to practice meditation and the inner area is of stillness and silence. Sadhana means practicing a lot of self-observation, including the four functions of mind. Mahavakyas are not practiced as blind faith beliefs, but rather are reflected on by many experts so that their meaning is validated in direct experience.

Some methods of sadhana give the sadhak a principle, a word, on which he usually reflects, but if he concentrates on Mahavakyas, the effectiveness is much faster. In other cases or mantrams, it might take a long time to come to a core principle. In contemplating the Mahavakyas, it is not a matter of merely accepting that the statements are true. In the oral teachings of the sages found in scriptures, it is said that no one should merely believe what is told or written in religious books. Rather, it is suggested that one should check it either in the scriptures or experience personally. Ultimate oneness is the same for all; there is also a colouring of cultural and religious influences that determine the way in which different people will experience the early or describing stages of insight.

The passionately dedicated practitioner will contemplate on one or more of the Mahavakyas repeatedly over a long period of time. Mind gradually comes to have a superior understanding, and then the mind becomes still as the meditation shifts from an observing, reflective process into a deep contemplative meditation. Reflection transforms into insight, which again transforms into the direct practice of the essential truth or reality of the Mahavakya.

In the oral tradition of the Himalayan sages, the Yoga Sutras, Vedanta, and internal Tantra are related events on the journey to Self-Realization. The practices of the Yoga Sutras soothe and clear the clouded mind. The Vedanta practices form a philosophical basis and typical means for discovering the primary

unity of the different aspects of human being. Internal Tantra provides the means for awakening the spiritual energy, so that the absolute, unchanging reality at the ultimate depth is realized.

Mahavakyas are at the heart of Vedanta and these principles emerged out of the one source of teachings, and now appear to be three separate practices. The higher understanding and direct experience derives from person-to-person listening (written and oral), followed by deep manifestation, meditation, and deep thoughtful meditation. Advaita means non-duality and stands alone. To transcend all of the levels of false identity so as to "Be" that Reality of Advaita is the Knowledge or Jnana that is searched. It is only the most sincere and longing of aspirants who seek and know this in direct experience. For others, it is merely an arena of philosophical and spiritual debate.

Mahavakyas are still some of the core statements used by hermits and sages to train their disciples throughout India. The Mahavakyas have become more of proverbs in Indian Literature than texts of scriptures.

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