

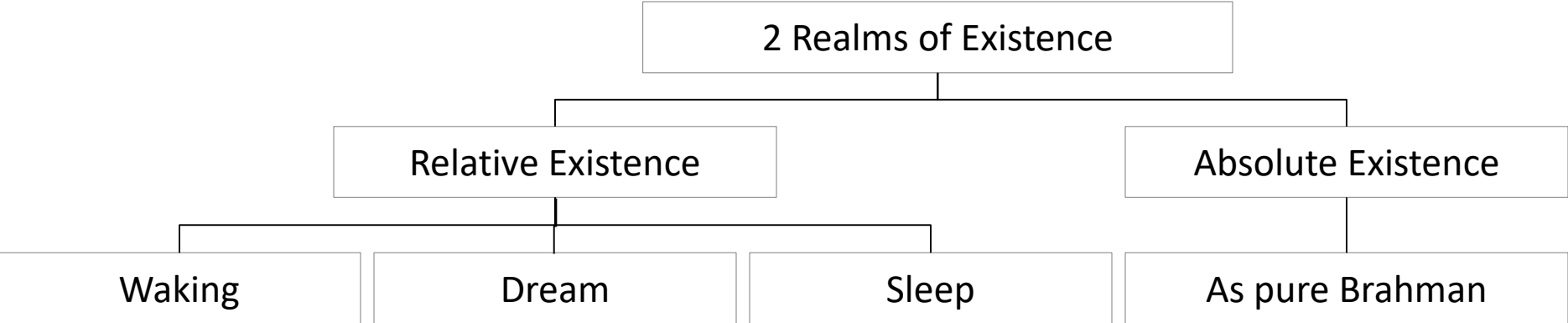
AHAM BRAHMA ASMI

(NIDIDHYASANAM)

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Based on Mandukya Upanishad (Karika)

Aham Brahma Asmi – Nididhyasanam
Based on Mandukya Karika



Dream World :

- Projection of Mind.

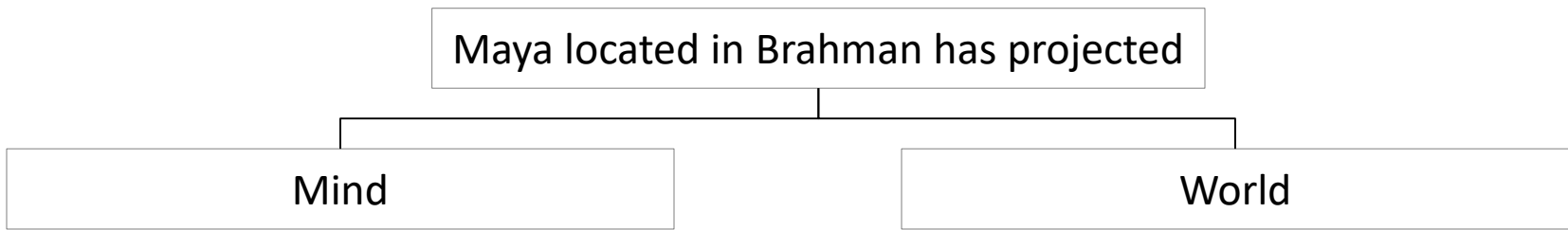
Waking World :

- Projection not of mind but of Maya power of Brahman.

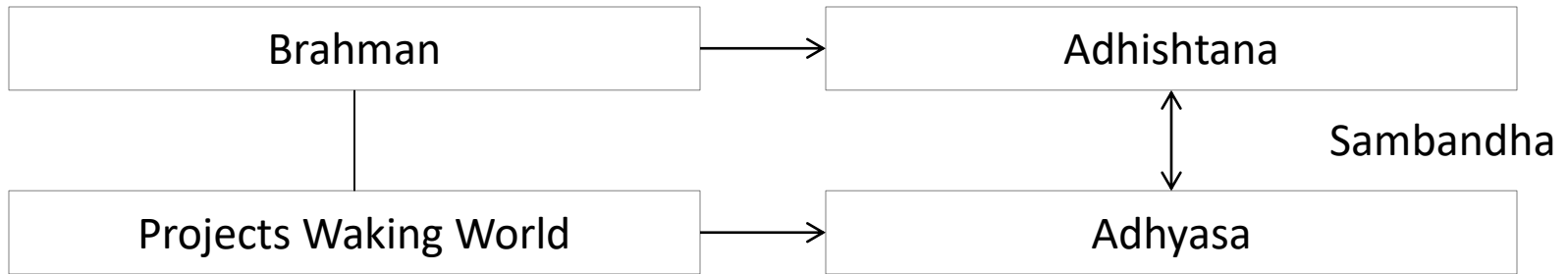
I Brahman with Nidra Shakti	I - Brahman with Maya Shakti
- Project Dream World	- Projects Wakers world

Waking World :

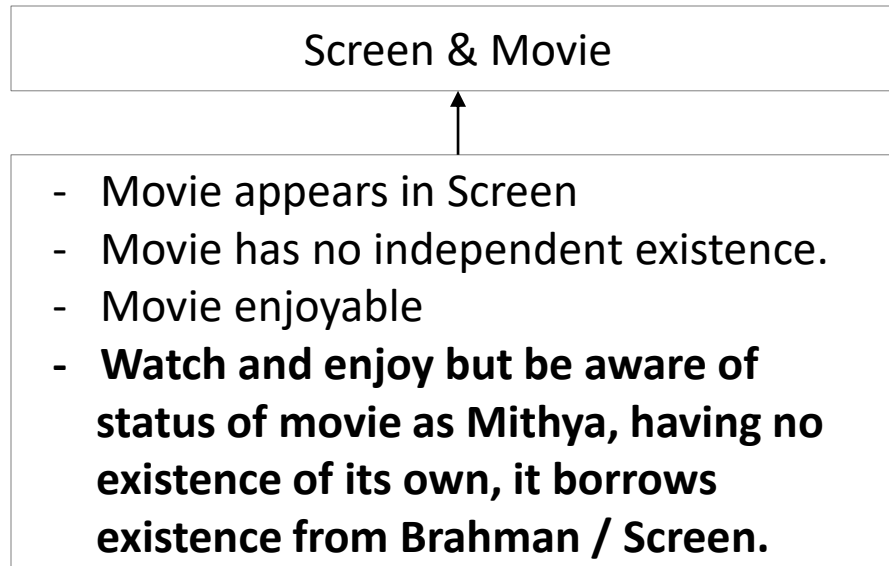
- Projection of Maya, not mental projection because mind itself is a projection of Maya.



- World is an appearance, Mithya, has no own existence, borrows existence from Brahman – Projector – Adhishtanam.



Nearest Example :



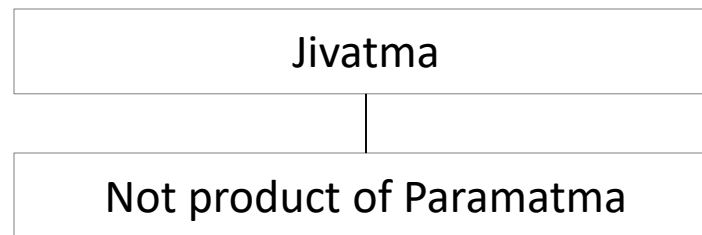
- World is enjoyable, fun, everything is there in the world.
 - Know the status of the world, then you have the proper perspective of the world, then world is not a problem.
- **Not interested in changing the world, but only in understanding the status of world as Mithya, Nama Rupa, continuously changing but having no existence of its own.**
 - **Behind this changing empherical world, is the screen, Brahman.**
 - **Brahman is Satchit Ananda, which is other than the world, time, space.**
- Screen Brahman is not subjected to time and space belonging to the world Movie.

World	Screen of consciousness
<ul style="list-style-type: none"> - Falls within time & space. - Empherical 	<ul style="list-style-type: none"> - Beyond time and space. - Transcendental, absolute principle. - Accommodates empherical world. - Itself is not empherical entity but Absolute.

- That absolute consciousness is not one of the objects in the world.
 - It is nothing but I the Observer.
 - I am that absolute, Brahman.
- **I accommodate, support the world, I experience the world but also transcend the world.**

- Therefore, I am not affected by any event that happens in the world.
- **Going to immortality is understanding that I am the absolute consciousness.**

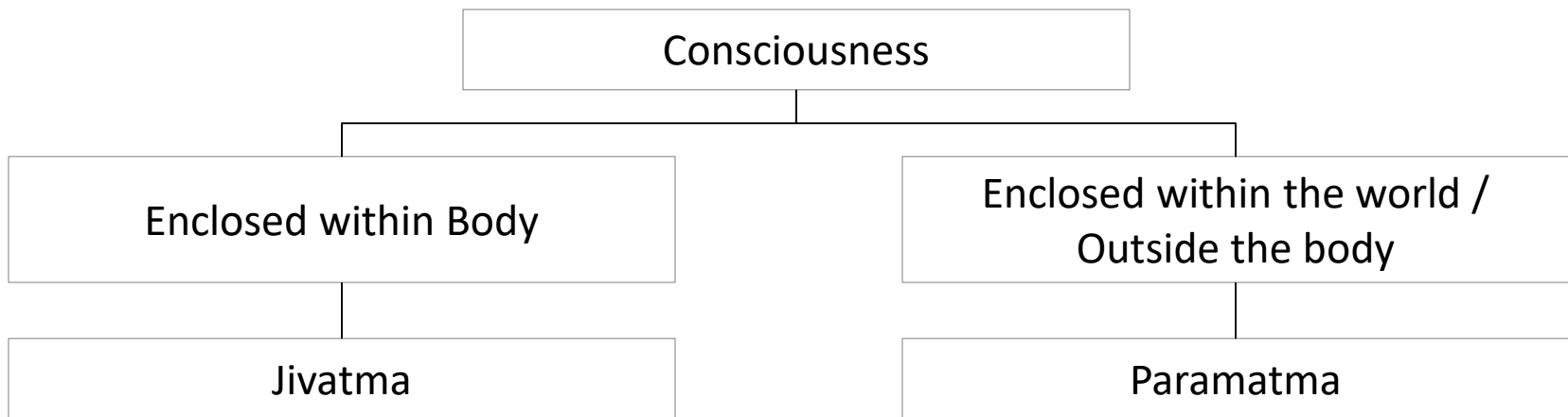
Dream World	Waking World
<ul style="list-style-type: none"> - Not product of waker. - Only appearance in waker 	<ul style="list-style-type: none"> - Not product of Brahman - Only appearance in Brahman



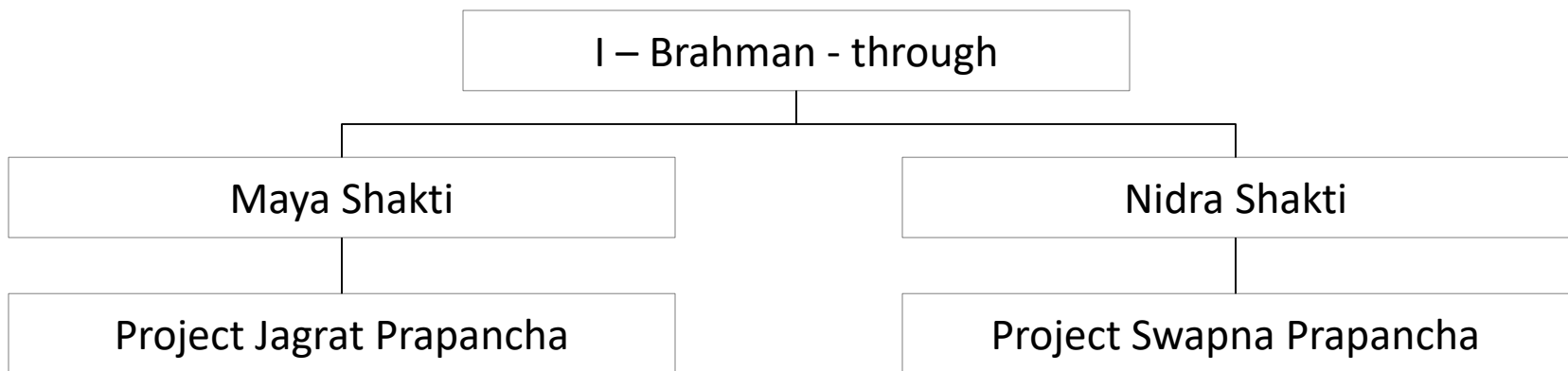
- Jivatma and Paramatma do not have Karya – Karana Sambandha.
- Really speaking Jivatma and Paramatma are not 2 separate entities, having cause – effect relationships.

• **Really speaking, Jivatma is Paramatma, Paramatma is Jivatma.**

- They are not related.
- For relationship, there must be two separate entities.
- They are one and the same consciousness.



- Both are one, indivisible, all pervading, timeless, consciousness only.
- All Vedas, finally reveal, I – am not born out of Paramatma but, I am Paramatma.
- Once I can understand, assimilate this, I just wake up to my higher nature.
- As Paramatma, the all pervading consciousness, I am not in the world but I myself am the projector of the world.



- Both the worlds are my own projection.
- They rise, rest, resolve unto me.

- I am the Adhishtanam, not one of the miserable creatures in this world.
- I am the substratum, who is projecting and accommodating this world.

Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19 ॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- **Don't behave like a beggar, learn to behave like an emperor.**
- Vedanta – is transformation from beggar to emperor.

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmadevidāpnoti param । tadeṣā'bhuktā ।
satyaṃ jñānamanantaṃ brahma ।
yo veda nihitaṃ guhāyāṃ parame vyoman ।
so'snute sarvān kāmānsaha ।
brahmaṇā vipāściteti ॥ 1 ॥

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

- Brahman is eternal, all pervading, Jnanam – Chaitanyam, Anantham means eternal, all pervading, Satyam means Adhishtanam.
- By knowing Brahman, you will attain Moksha, freedom from a struggling life.
- Moksha is converting a struggling life to an enjoyable life.
- You can attain that Moksha, Brahmavitu Param Aapnoti.
- Silence comes, sound of world comes.
- Silence and sound are subject to arrival and departure.
- I – consciousness, who is the changeless witness of changing sound and changing silence, Amatra Chaturtaha.
- That Brahman is available as I the Sakshi Chaitanyam which Taittiriya calls Ananda Atma.
- I am not product of Brahman but I am Brahman.
- Therefore, Brahman.
- Therefore, Brahman is not cause, Jiva not effect.
- Brahman and Jiva are one consciousness which transcends cause and effect.
- Karya – Karana Vilakshana Chaitanyam Eva Asti, which is Eka Atma.
- Our body at age 5 is not this body now.
- Behind the changing layer is the non-variable changeless consciousness which was there when I was 5 years old, its there now when I am so and so, it will continue later also.

Chaitanyam is :

Gita :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇah
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- I Brahman transcend time and space, I am absolute.

Dakshinamurthi Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्ता स्वप्नु वर्तमान महामित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṃ sadā ।
svātmānaṃ prakāṭikaroti bhajatāṃ yo mudrayā bhadrayā
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self— which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Dakshinamurthy is the prostration. [Verse 7]

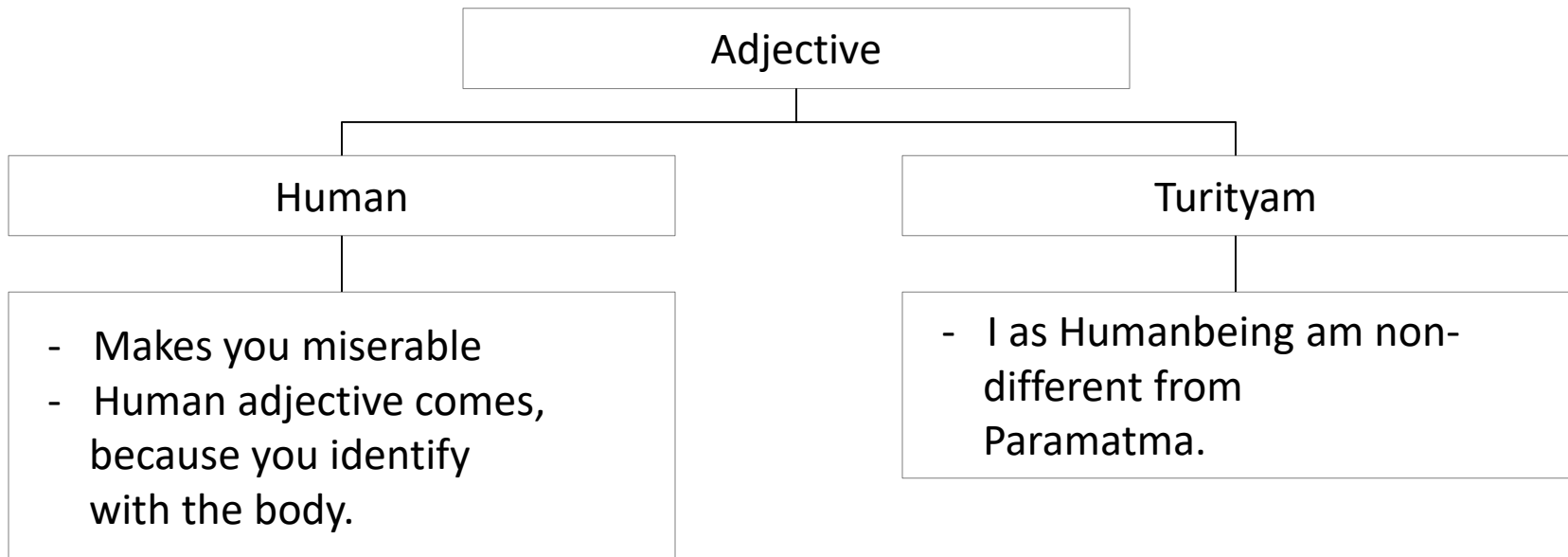
- That non variable consciousness I am.
- Waking state consciousness comes, waking time and space comes, I am.
- Waking time and space goes away, I am.
- Dream time and space comes and goes away, I am.
- In sleep, time and space goes away, I am.
- Time and space are subject to arrival and departure.

Emperical	Absolute
<ul style="list-style-type: none"> - What falls in time and space. - I am in the empirical world 	<ul style="list-style-type: none"> - What transcends time and space is absolute. - I support the empherical world. - I am not part of the empirical world.

- I transcend the empirical world.
- When I pervade empirical world lending existence, I am called Paramatma Ishvara.
- I am called immanent consciousness.
- When I say, I am not part of the empirical world, I am called transcendental consciousness.
- I am immanent and transcendental.
- Screen is immanent in the movie, at the same time it is transcendental.

- **Immanent, transcendental, Brahman I am.**

- Jivatma not product of Paramatma.
- Jivatma is Paramatma.
- You are not ordinary miserable human being.
- Human, adjective should be taken away.
- You are the spiritual being.



- I ever will be non-different.
- Even if I want to go away from Paramatma, its not possible because what is all pervading I can't ever get away from.
- Aham Brahma Asmi is my realisation, I have attained the Goal of Moksha, promised by the scriptures.