

Paramarthananda Swamiji - Ananya Guru Madduri Rajya sri

asabdamasparsamarupamavyayam

tatharasam nityamaghandavacca yat

anadyanantam mahatah param dhruvam

nicayya tanmryumukhatpramucyate Katha 1-3-15.

Lord Yama himself proclaimed that one who gains self knowledge will escape from the shackles of death. How does one gain self knowledge?

ananyaprokte gairatra nasti

aniiyanhyatarkyamanupramanat Katha 1-2-8

Lord Yama himself showed a way. He said that if you learn from an “ananya guru” you can escape from Him. Ananya guru means a competent acharya who can teach the advaita atma, the non-dual atma. If you happen to come across Swami Paramarthananda, you can be rest assured that you found the annaya guru.

You may not be familiar with the technical jargons like atma, anatma, sareera trayam, pancha kosa, karma siddhantam etc., You might not have even heard about Advaita Philosophy before. But you need not worry. Paramarthananda Swamiji will personally hold your hand and help you climb the steps to a totally unknown world. He sees to it that you are climbing the steps carefully and lo! you reach an enchanting world! Mind you, the world within you, which you have never bothered to know or which you never knew how to reach.

Swamiji in the course of his teaching said, ‘praha’ means to explain the meaning properly, if a competent guru teaches you, you understand the subject well, even if you don’t write it. All these words are truly applicable to Swamiji himself. Swamiji always says you should do Sravana, manana, nidhi dhyasana to get doubtless knowledge about self. We assure you that if you listen to (or read the transliteration of) his speeches, you will get doubtless knowledge.

His speciality is revealed at the very beginning itself. ‘Upanishad’ teaches you the oneness of jeevatma and paramathma. There he says, a big Upanishad like Brihadanyakam doesn’t teach about a big atma and a small Upanishad like Eswasya doesn’t teach about a

small atma.

Few salient features of his methodology - Upanishads are mostly in the form of a conversation between a guru and a sishya. Swamiji also follows the conversational style. He raises questions like what happens when you go to dream state, what is the benefit etc., and answers them.

When he teaches certain things he asks what is the proof like - man alone has a free will and answers them.

He anticipates your doubts and raises them on your behalf and clarifies them. Sometimes he adds , here you should get a doubt, if you don't get a doubt, I will create one for you.

While teaching certain concepts he stresses on the do's and don'ts. For example if karyam is negated, there is no Karanatvam (you should not say there is no karanam).

He quotes his guru pujya Swamiji words quite often.

He doesn't take anything for granted. He doesn't assume the student knows even if he is teaching the fifth Upanishad to the same set of students. Whenever he comes across the word like therefore he would ask wherefore and would explain it. Whenever he describes a discussion between poorva pakshi and a siddhanti, he would specify at every step whose argument it is.

A few concepts like sadhana chatustayam, karya karana sambandham, karma siddhantam, the qualities of pure consciousness etc., crop up in every upanishad umpteen number of times. No where is he tired of drilling them into our brain. He himself said that he taught the qualities of pure consciousness hundreds of times and that he even conducted a test once to his students on this concept.

When he has to enumerate 5,6 points about a particular thing, he would list them out first with the cautioning words - don't get paniky, I will explain them.

He will first explain the important points about the mantra, then explain the mantra in detail giving word to word meaning and the next day recaps the previous day's teaching in about ten minutes.

Through the examples of clay-pot; gold - ornament; light-hand; ocean-wave he sees to it that you get doubtless knowledge about self and oneness of jeeva-Eswara.

- Ever the experiencer, never the experienced

- Karma kanda is incomplete without jnana kanda

- Jnana kanda is impossible without Karma kanda.

These are but a few concepts you would never forget for the rest of your life.

Nityam vibhum sarvagatham susukshmam

tadavyayam yadbhutayonim paripasyanti dheera

Mundaka 1-1-6

Only a dheera can understand atma but you will become one such dheera in no time if you make Paramarthananda Swami your guru - ananya guru.

Namo Nama: Sri guru padukyabhyam.

What is God?

(Based on Brahmanandavalli, Anuvaka - 1)
Madduri Rajyasri

What is God? In the first place, Upanishads refer to God as Brahma or Brahman. The word Brahma has many meanings - Hiranyagarbha, brahmana, veda, omkara, Nirguna brahma. God means Nirguna brahma. What is Nirguna brahma?

Satyam jnanam anantam Brahma

This is a very popular definition given by Taittiriyaopaniṣad in Brahmanandavalli. Let's analyse this definition word by word.

Brahman - What is Brahman? Brahman literally means the big. It is derived from the root "Brih" which means big. 'Big' is an adjective. Adjective is one which defines a noun, but if we look at it the other way round, the noun limits the dimension of the adjective. So the noun also governs the adjective. For instance see the difference between a big mosquito and a big mountain.

Now, we saw the word Brahman means the big. The Upanishad does not say how big. Since there is no nouns around to limit its dimensions, we have to understand it as infinitely, unconditionally big. So Brahman means the big.

Upanishad defines Brahman through three words - **Satyam, jnanam, anantam**.

We will see the last word first.

Anantam - Anantam is one which has no limit. Brahman is that which is limitlessly big. It is infinite. Limitation is three fold.

- a) Spacewise limitation - Desa Parichchedaha
- b) Timewise limitation - Kala Parichchedaha
- c) Objectwise limitation - Vastu Parichchedaha

a) Spacewise limitation - It means an object is located in one specific place and not any where else. If I am in office, it means I am not at home. Presence of a thing in one place indicates its absence in another place. But Brahman is not located in one place. So Brahman is all pervading or sarva vyapakam.

b) Timewise limitation - Every object which has a date of birth has a date of death. One which is born has to die. But Brahman being Anantam, is not born and will not die. There is no time when Brahman was not and will not be. So Brahman is eternal or nityam.

c) Objectwise limitation- One object is different from every other object. For instance a pen is different from a clock. The pen has a penness which distinguishes it from other objects like clock, man, lable etc., The same way the clock has a clockness which distinguishes it from all other- ness -es. In fact every-ness displaces all other - nesses. Enjoying a - ness is a limitation. This differentiation will be there as long as there is a second object. There is not a second object other than Brahman. So Brahman is non-dual or adwaitam.

In short Brahman is all pervading, eternal, nondual Brahma.

Brahman is Desa, kala, vastu, parichcheda sunyam (rahitam)

All these three meanings are conveyed by one word. - Anantam.

Satyam - Before analysing the meaning of the word satyam, let us analyse the word meaning itself.

The word meaning gives the meaning of a word. Every word reveals an object like a chair, a pen, a book etc., Every word has a generally, popularly and commonly understood meaning. It is called primary meaning or mukhya ardha (Vachyardha)

A word has various implied meanings also. The implied meaning is called secondary meaning or lakshyardha. Out of the many types of secondary meaning, let's just see one type. It is a popularly used one. In fact we use this in one our day to life without knowing its technical details.

Now let's see the meaning of the word mango in the following sentences - I bought a mango, I ate a mango, I planted a mango. A mango has the skin, the pulp and the seed. When I say-

I bought a mango - I bought the full mango with its skin, pulp & seed.

I ate a mango - I ate only the eatable part without its skin & seed.

I planted a mango - I planted only the seed.

In the same manner the very word I means differently in different contexts. Let's see for example the parts referred to in the following sentences.

I am fat - body

I am happy - mind

I saw a movie - seeing faculty

I actually am a whole individual with a gross body, subtle body and causal body with various organs.

From the above sentences, we understand that sometimes we take the whole meaning of the words and sometimes only a part, that too only the relevant part. The whole is called purna ardhaha and the part is called ekadasa ardhana. This method of taking only a part is called bhaga tyaga lakshana. We leave out a part and take only one part.

How to arrive at the secondary meaning? First, we should apply the primary meaning and when it does not fit, intellectually filter it and bring in the secondary meaning. For example we took the primary meaning for I bought a mango and the secondary meaning for I ate a mango. With this back ground let's analyse satyam.

Satyam - Satyam primarily means any existent object. So watch, book, hall, entire wakeful world - all these are existent objects. So if we apply this meaning of Satyam to Brahman it should mean any existent object is Brahman, but this puts us in trouble. Any existent object is limited by time, space and object, but we have just established Brahman as Anantam Brahman, which means it is not limited by time, space and object, so here, it is evident that we have to apply the bhaga tyaga lakshana and we should take the appropriate part (amsa) of the total meaning.

If we go back to the object, every object has got three parts - name, form and existence (nama, roopa, satta). We said that any existent object is Satyam. So the adjective existence is the third part of the object. Form means the property. We have seen that penness is different from clockness.

existent fan - fan, fanness, existence

existent man - man, manness, existence

existent table - table, tableness, existence

So satyam is a composite word with three parts - name, form and existence. Here we cannot take all the parts because Satyam when connected with anantam should mean eternal while name and form are not eternal. What is common in all the three words enlisted

here? existence (satta). Book is, pen is, man is, table is, star is - in all these words the -isness is common. If we remove the limiting part what is left is satta or sat.

- In short - an existent object is the primary meaning of Satyam.
- the existence part is the secondary meaning of Satyam.

So satyam is nama roopa rahita satta. We have filtered nama and roopa. We should not filter satta. This is the secondary meaning or bhaga tyaga lakshanam of satyam.

According to Vedanta this satyam is pure existence. This existence is a noun. It has five special features -

- a) Existence is not a part, product or property of an object.
- b) Existence is an independent entity which pervades the object and makes it existent.

We are all experiencing Brahman all the time in the form of existence. We should be able to assimilate this abstract concept of noun.

- c) Existence is not limited by the boundaries of the object.

- d) Existence continues to exist even after the object is destroyed.

e) Existence cannot be recognised if the object is destroyed, because the reflecting medium is not there. But it doesnot mean it is not there.

So satyam is pure, independent existence which is all pervading, eternal, non dual. In one word it is ananta satta.

Jnanam - Jnanam primarily means knowledge. Knowledge means knowledge of one object or other like pot knowledge, table knowledge, book knowledge etc., Where does this knowledge exist? It exists in our mind - in the form of a thought (Vritti). When I look at a clock, it enters my mind through the eyes. Even if I look at it, if no modification takes place in my mind, no cognition takes place.

This jnanam in the form of thought cannot be called Brahman because any particular knowledge is limited in nature, whereas we have already seen Brahman as anantam. So again, the knowledge of an object has three limitations - space wise, time wise and object wise. Space here means the mind. If one person's mind knows an object, it does not mean all the people know it.

Just as satyam has three parts - name, form and existence. Knowledge also has three parts - name, form and consciousness(chit or chaitanyam). If we apply the bhaga tyaga

lakshanam here also, we filter the variable names & form, and retain the invariable consciousness (chit or chaitanya). It is because man knowledge comes, consciousness is, man knowledge goes, consciousness is. In short varieties of cognition appear and disappear but consciousness remains in and through every thought.

We should bring back the five features of consciousness here also.

In short - anantam	- desa kala vastu parichcheda sunyam	- limitless
Satyam	- nama roopa rahita satta	- pure existence
jnanam	- nama roopa rahita chaitanyam	- pure-consciousness

What is Brahman? Satyan. jnanam, anantam.

All these put together - limitless existence consciousness is Brahman -

Sat chit ananda Brahma.

How to know this Brahman?

Yo veda nihitam guhayam parame vyoman

One has to recognise this limitless existence consciousness, Brahman in one's own mind since the all pervading Brahman is in one's own mind also - Where is this mind?

According to scriptures mind is located in the heart.

Hridaye manaha vardhate - In the physical body there is heart, within heart there is space, within the space there is mind, within the mind one has no recognise Brahman.

How should I know that Brahman in my mind?

It is a crucial question. We cannot know him through meditation. Brahman is not an object of knowledge. It has to be recognised in the mind as I, ever the subject, never an object.

Ever the experiencer, never the experienced

So negate step by step everything we experience- negate the outside world. the physical body, the sense organs, the mind. After negating everything what is left is the observer, the awarer of the blank mind.

I know there are thoughts in my mind.

I know there are no thoughts in my mind.

The witness of presence and absence of thoughts in my mind is Brahman Vritti bhava, abhava sakshi, chaitanyam eva brahma.

Brahma is here referred to as sakshi chaitanyam (witness consciousness) Aham (self).

This sakshi chaitanyam is not objectively experienced but claimed as subject I.

In short the blank mind is not blank, it is pervaded by me, the conscious principle. So how to know brahman?

I the witness am the Satyam, jnanam, anantam Brahma.

Aham brahma asmi.

What is the advantage?

Sosnute Sarvan kaman saha brahmana vipaschite

The brahma jnani gets all his desires fulfilled at one stroke. The upanishad puts a bomb shell on us. It says he gets all his desires fulfilled. We seek so many sense pleasures that they are endless. Wants are so unlimited that even at the time of death we will be left with many more unfulfilled desires. In the normal process we cannot get them fulfilled, even if we can, we have to get them fulfilled one after the other. Our mind can be behind only one sense organ at a time. But the Upanishad says they all get fulfilled simultaneously. How?

It means one who learns about Brahman gets Brahmananda. Brahmananda happens to be purnananda (complete happiness). Once he attains brahmananda, all his vishayananda (happiness in objects) gets fulfilled automatically. When he learns Brahman is all pervading, eternal and nondual and that Brahman is he himself where is the question of wanting something? when there is a second thing, a desire for it arises, but when you know you are the all illuminating consciousness, you get rid of your desires.

Purnatva praptihi sarva kama nivruttihi

Attainment of total fulfillment gives one a consequent freedom from expectations from the external world. What is the advantage? Gets all his desires fulfilled at one stroke. That means he gets moksha (liberation).

To put it in a nut shell - **Satyam jnanam anantham brahma ! yo veda nichitam guhayam parame vyoman! sosnute sarvan kamansaha ! brahmana vipaschiteti**

What is Brahman? - Satyam jnanam antham brahma

limitless existence consciousness.

How to know this Brahman? - guhayam nihitam parama vyoman

I, the witness am the Satyam, jnanam, anantam Brahma

What is the advantage? - Sosnute sarvan kamaan saha

gets all his desires fulfilled at one stroke.

Adding all these we get the answer - One who knows that Brahman is satyam jnanam and anantam and one who finds that Brahman in one's own heart (as himself) attains moksha.

The Upanishad itself sums it up in one sentence. In fact it begins the valli with this sentence. It is called capsule statement or sootra vakyam. It is this -

Brahmavidapnoti param.

How to find God through creation

Madduri Rajya Sri

(Based on Brahmanandavalli, Anuvaka - 1)

Tasmadva etasmatatmana akasasambhutaha ! Akasadvayuhu ! vayorgnihi ! agnerapaha!
adbhyaha prudhivi ! pridhivya oshadayaha oshadibhyonnam ! annatpurusha!

Brahman is jagat karanam. God is referred to as Brahman in Upanishads. God is the creator of the Universe. This way of defining God is called Tatasta Lakshanam. For example if we ask where is Devadutta's house, when a person answers that the house on which you can see a crow, that is called tatasta lakshanam. It is because the crow is not an intrinsic part of the house, it will fly away any moment.

Normally, to create anything we require two things - Intelligent cause and material cause otherwise known as the maker and the material. They are called nimitta karanam and upadana karanam respectively. For example, in the creation of pot, potter is the maker and clay is the material; in the creation of necklace, goldsmith is the maker and gold is the material. But in the creation of the world, before its creation there was only one God. He is defined as -

Satyam, jnanam anantam Brahma

So God himself is uniquely both the maker and material. Mundaka Upanishad gives the example of spider to support this statement. Though God is both the intelligent cause (Nimitta karanam) and the material cause (Upadana karanam), here we are focussing on the material cause alone. So Brahman is the material cause out of which the universe has come, in which it rests and into which it resolves, just as ornaments are born out of gold, exist in gold and go back to gold.

Though Brahman is jagat karanam, his creative power is called maya sakti. It is insepa-

rable from Brahman. Any power is non separate from the powerful. So when we say Brahman is jagat karanam it means Brahman with maya sakti - maya sakti yukta brahman.

Brahman created the universe in a particular order. He created the five elements first and then the elementals - They are called bhuta srusti and bhoutika srusti. The elements also were created in a particular order. It began with the subtlest first and ended with the grossest. The order is thus - the sky, air, fire, water, earth. How do we know the earth is the grossest? It can be perceived by all the five sense organs.

The five elements	no. of gunas	the senses
space - akasa	1	sound
air - vayu	2	sound, touch
fire - agni	3	sound, touch, sight
water - apaha	4	sound, touch, sight, taste
earth - prudhvi	5	sound, touch, sight, taste, smell.

Tasmat etasmat atmana - From that Brahman which is none other than sakshi chaitanyam (the self). This atma means Brahman is not far away.

Akasasambhutaha - the sky is born. The space element with one guna is born. Brahman is subtler than akasa. It is nirguna Brahma.

Brahman is not available for the five sense organs.

Space is not an absense of a thing because we are talking of its orgintion. According to Vedanta, it is a positive material entity. The statement that akasa is born first gives us the corollary that Brahman is unlocatable. Location presupposes space. When space itself is born out of Brahman, where was Brahman before the birth of space? So don't ask where is atma? If somebody says I saw atma, he is only imagining things.

Akasad Vayuhu - From the space, air was born. We can feel the touch of vayu.

Vayoragnihi - From air, fire was born.

Agnerapaha - From fire, water was born.

Adbhya pridhvi - From water, earth was born. Pridhvi literally means earth, but here it represents all the solid matter. Upto this panchabhuta srusti was talked about. The creation of five elemetns includes five subtle elements and five gross elements. The subtle elements are responsible for the subtle body and the gross elements are responsible for the gross body.

Now the elementals -

Prudhivya oshadaya - From that earth, which is conducive for life, plant kingdom is born.

Oshadibhyaha annam - Out of plant kingdom, food is born. This shows that according to Upanishads food means vegetarian food only.

Annat purushaha - From food physical body is born.

How does food produce the body?

Food cannot be directly converted into the body. Annam (food) enters the male body and becomes the seed (sukram); food enters the female body and becomes the egg (sonitham). Two together fertilize and give birth to a child. sava esha purushonnarasamayaha - The child is the product of seed and egg born out of food. The creation continues but the upanishad here talks about the important items only.

We can derive three corollaries, hidden in the srusti prakaranam (creation).

1. Brahma-satyam - When we say gold is karanam (cause) and ornaments are karyam (effect) we know that gold, the karanam is inherent in all the ornaments (karyam). The same way wood is inherent in furniture, clay is inherent in earthenware. If means- when we are perceiving karyam, since karanam is inherent in all karyam, we should be perceiving karanam also choicelessly.

What is in and through all the perception? Book is, pen is, man is. The isness or the existence is in and through every perception. Therefore, we come to know an important law- karanam appears in the karyam as the existence of karyam.

Karanam karya satta roopena pratiyate.

How do we prove? Remove the karanam gold, from the karyam ornament, the ornament loses its existence. Therefore karanam alone lends existence to karyam. This shows Brahma Satyam.

So Brahman is that which is available in the form of existence in and through all the karyam. Brahma karanam. Pure existence. Because it is karanam it is satyam, **Karanatvat brahma satyam.**

2. Brahma - jnanam :- We can never talk about the existence of a thing without being conscious of that thing. Therefore pot existence presupposes pot knowledge. If no one knows about the existence of a thing, then we can never talk about its existence.

book existence, pre supposes book knowledge.

chair existence pre supposes chair knowledge.

By virtue of the same law -

pure existence pre supposes pure knowledge (pure consciousness)

If Brahman is satyam, it has to be jnanam. Brahman is karanam; because it is karanam it is satyam and because it is satyam it is jnanam, the pure consciousness.

3. Brahma - anantam - We know that karyam is not separate from karanam. Ornament is not separate from gold. Ornament is only a new name and form of the old substance gold. So we arrive at the law - any karyam that is created is not substantial. It is midhya. It is a non-substantial name and form. Brahma Satyam, jagat midhya. Brahman alone is satyam. There is no second thing to limit Brahman. So Brahman is non dual, anantam.

Dwitiyasya vastunaha abhavat Brahmanaha advitiatvart

Brahma advitiam Bhavati

Brahma is defined as Satyam, jnanam anantam Brahma (Refer to article on what is God?) That is called intrinsic nature or swaroopalakshanam. Now the very same definition is reinforced by incidental nature or tatastalakshanam of Brahman.

The all pervading eternal non dual Brahman is karanam of the jagat. This jagat with various names and forms is midhya and only karanam Brahman which pervades the entire karyam in satyam, jnanam, anantam.

Why Jnana Yoga?

(Based on Mundakopanishad)

Madduri Rajya Sri

How did prahlad attain liberation? How did Gajendra attain liberation? Why should we seek knowledge (jnana) to understand - who am I? These questions are often raised when one is asked to learn Upanishad or know about the self. But if we analyse deeply, we realize that we must come to jnana yoga. Some of the reasons are -

- a) the blessing of being born as a human being.
- b) karma and upasana cannot give liberation.
- c) jnana alone gives liberation.
- d) can attain knowledge only on earth (bhuloka) and only as human being.

Let's analyse each of the reasons listed above.

a) the blessing of being born as a human being:- As we all know, there are eighty four lakh species in the creation. If we are born as a human being, it means we are blessed greatly by the Lord.

jantunam narajanma durlabham

b) Karma and Upasana cannot give liberation - Many people cannot accept this fact very easily. Veda is our primary sastra. Veda has two parts - the first part is known as Veda purva bhaga and the later part is known as Veda anta bhaga. Veda purva bhaga deals with karma (actions) and upasana (Meditation) and it is called Aparā Vidya. Veda anta bhaga, also known as Vedānta or Upanishad deals with knowledge and it is called para vidya. Mundakopānishad explains these two. Even as it glorifies karma and upasana, as an under current it points out the inherent weaknesses and limitations of these with equal vigour. Let's see how!

Kevala karma and its phalam - Kevala Karma means doing only rituals. Sruti or sastra has proclaimed that all the rituals which the sages saw in the vedas are true. Oh! seekers of results of actions, may you perform them regularly. For you, this is the means for gaining the results of well-performed actions. If a person performs rituals in the shining flames at the right time, these very oblations take him to heaven. Welcome, welcome - with these words the devates lead the person through the solar path to heaven.

After praising agnihotra ritual in detail, Sruti then calls this aparavidya, avidya meaning ignorance. It even goes to the extent of calling such a person mudhah (deluded) and andhah (blind one). Why?

Just as we have in small print-conditions apply- for any big offer in our material world, sastra also says conditions apply. Let's see the conditions -

1. One who does only rituals, but no upasana, is not entitled to go to brahmaloka. It is like buying second class ticket in a train and trying to sit in first class.

tadye ha vai tadistapoorthe krutamityapasate te chandramasameva lokamabhijayante -Prasnopanishad - 1-9

eva means only. They will go to chandraloka (heaven) only.

2. For the ritual one has to do to go to swarga loka also - conditions apply - He has to do them at the right time,

b) in the right manner, c) sticking to all the prescriptions mentioned in veda.

If the conditions are not fulfilled, he has to do some prayaschita karma (compensatory ritual) and sometimes he will have to do the ritual all over again.

3. If the conditions are not fulfilled, even though one may not attract any papa, nothing good will happen for the person. Lot of time money and effort will go waste.

4. Along with the rituals he has also to follow certain values like righteousness, non violence etc.,

5. Taking it for granted he has fulfilled all these conditions and has reached heaven, he will not be treated on par with Indra. He cannot even be the pillion rider on his vehicle. There will be gradations there also.

6. The results of there rituals are anitya lokas, temporary realms of experience.

tenaturah kshinalokaschyavante Mundaka 1-2-9

Once his punya is exhausted, he is thrown back in bhuloka or even lower lokas. There is no guarantee he will be born as a human being again. All this is summed up in one small mantra.

plava hyete adrudha yajnarupah

astadasoktamavaram yeshu karma

etacchreyo ye2bhinandanti mudhah

jaramrutyum te punarevapi yanti 1-2-7

These rituals are insecure rafts. A raft is not an appropriate means for crossing the ocean. Likewise the yajnas cannot help one cross the ocean of samsara.

Upasana and its phalam - Those who meditate upon God will be freed from papa and will enter Brahmaloaka through the solar path and will attain unmortality (Mundaka 1-2-11). Here also conditions apply. Let's see those conditions -

1. The Upasaka should meditate upon God life long.

2. He should also lead a virtuous life.

3. The immortality he attains is not absolute reality,

it is relative immortality. There also he should attain self knowledge and only then will get moksha. Otherwise one will come back like a bad coin. But the hope is, he will be taught

by Lord Brahma himself and his mind too will be subtle enough to grasp the teaching at once. If so he will be liberated. It is called Krama Mukti.

4. But one must understand that going to Brahma-loka is almost impossible. A single individual becoming a Zillionaire on this earth is very difficult. It may even be possible, but going to brahma loka is not.

So one cannot attain moksha or immortality through karma or upasana. The doer is limited, so action is limited and the result is also limited. If you sow one seed, you can get only one tree, that too, if you are lucky. All the same you cannot totally dismiss apara vidya or karma kanda.

Karma kanda is incomplete without jnana kanda.

Jnana kanda is impossible without karma kanda.

Jnana yoga and its phalam - As we have seen, karma being finite, can produce only finite result. On the contrary, jnana alone gives moksha. This is a seat guarantee course. If one learns the oneness of jeeva and Eswara, and assimilates that knowledge he will attain moksha.

Every mantra that teaches about the oneness of jeeva and Eswara is called maha vakya. We find many such mahavakyas in many Upanishads. Let's see just one -

yasmin dyauhu prthivi cantariksam

otam manah saha pranaisca sarvaihi

tamevaikam janatha atmanam

anya vaco vimuncatha amrutasyaisha setuhu Mundaka 2-2-5

Jnana Yoga

At cosmic level - the heaven, earth, and the intermediary space are woven in Brahman.

At individual level - the mind, the sense organs, the prana are also woven in the same Brahman. All these are nothing but aksara brahma.

Phalam - If you know that non -dual Brahman to be the very atman, you will attain moksha.

anya vaco vimuncatha - May you give up all other words.

karma yoga gives you chitta suddhi

upasana yoga gives you chitta ekagrata

These two thus make you ready and eligible for jnana yoga.

Jnana yoga gives you moksha.

Karma and Upasana cannot give you moksha, they are stepping stones to prepare yourself to jnana yoga and through that to attain moksha. The pursuits of dharma- artha kama are resolved into one pursuit called moksha. The knowledge of the self drives out the ignorance of the self which is the root cause of samsara. So one will be liberated from samsara. Going to heaven is not the real crossing of samsara. The same idea is conveyed in Anaatma Sri Vigarhana stotra - It means -

You might have reached Brahma loka, you might have peeped into vishnu loka, you might have ruled over siva loka, but as long as you don't know yourself, global visits are a waste.

Why jnana Yoga?

Swetaswatara Upanishad says - you can get moksha without knowledge if you can roll akasa like a mattress. It means moksha is impossible without knowledge.

Atma jnanam will be taught in other lokas too - the knowledge one gains varies from loka to loka. In pitru loka the knowledge would be like a dream, in gandharvaloka the knowledge would be like an image in waters. In Brahmaloaka it is perfect like light and shade (Kathopanishad). What is the problem? The Knowledge in pitruloka and gandharvalokas is not crystal clear. It is perfect in Brahmaloaka but there is no guarantee that we would definitely go there. In Manushya loka (here) it is again perfect as in a mirror. What is the problem here? No problem! We are already a human being.

Where there is a will, there is a way is the good old saying. But where there is a way, there should be a will - is the modern version . So jnana yoga - now or never!