



JNANAM

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Yogam - Dhyanam - Jnanam Series

Lesson 15 JNANAM

We are in an understanding that Jnana is to know what we do not know. But the word jnana is used in different instances with different meaning. 'yogat sanjayate jnanam' Trishikhi Brahmanopanishat jnana is attained through yoga, so only yogis can give the real meaning.

'satyam jnanam anantam brahma' brahmam is reality, jnana and eternal. To know brahmam is jnanam, also called satvik jnanam, antar drushti. To think they are separate is ajnanam, also called rajasa jnanam, with bahir drushti. For ex: water in the mirage, rope as snake,



pole as man, bunny ears as horns all due to lack of proper lighting. If we

see light as energy, energy is light, light is knowledge. Energy is only created with friction in yogam. As the energy grows delusion is dissolved, resulting in jnanam.

When one removes kalpita jnanam they become brahma, akalpitam. Vedas call this as 'pragjnanam brahma'.

Mind is both matter or material part 'atma' and non-matter or spiritual part 'anatma'. That is why mind gets tired when there is no food, atma does not get affected. When material part is annihilated through yogam the immaterial part remains that is 'akalpita swayam jyoti'

just like muddy water is a mix of dirt and water, once purified only drinking water remains.

The mumukshu first removes the ajnana and attains paroksha jnanam through Guru and the books he refers. Then under Guru's guidance he attains aparoksha experience.

Misconceptions in Jnanam:

Jivan mukta: Many vedantins without having the aparoksha experience, call themselves jivan mukta.

Jnana marga: Teaching sadhana chatushtaya 1. Discrimination of real and not real 2. Non-attachment or vairagya 3. Six virtues - satksampatti 4. Longing for liberation or mukshatva and calling it jnana marga. But these 4 cannot be achieved without the yogagni.

All of these people have to come back many times before turning towards yogam. With yogam in one life time itself, they are able to experience 'vasudeva sarvamiti' jnana, or come back as yoga brashtha and attain the state.

Saguna upasana is to merge prana at chidakasha and enjoy the blissful divine light. The nirguna prabrahma is with a guna that is light. Saguna does not mean forms. Since all forms are born from that light, a yogi experiencing the divine light does sakara upasana. People who do not know yogam do sakara upasana thinking they are doing saguna upasana.

Jnanam is of two types jnana

and vignana. Jnana in this context is shastra jnana and experience is called anubhava jnana. The yogi's anubhava jnana becomes shastra jnana to others. Only a sadguru that have attained the ultimate state can bring his experiential knowledge to the shastras and explain to disciples. 'updyekshanti te jnanam jnanina: tatwa darshinaha B.G 4-34

'tadviddhi pranipatena pari prashnena sevaya' B.G 4-34 to acquire that jnana one have to approach the Guru in total surrender, serve him humbly and ask with submissiveness appropriate questions. No one can attain siddhi by just reading books, or listening to pravachans.

What is shastra jnana? Shas = respirations stram = weapon, that which uses respirations as a arrow to attain the still state. The bookish knowledge that explains the transformation of jiva to paramatma is shastra. Bhagawat Gita, Upanishats, Brahma Sutras are called prasthana traya, they are source of right knowledge.

'yasya deve prabhaktiryatha deve tatha gurou tasyaite kathita hyartha: prakashante mahatmana:' Swetaswataropani-shat 6-23 The mahatma who has the same bhakti that he has on God will be able to acquire the true meaning of the knowlege Guru imparts. Along with the jnana Guru imparts sadhana, following the sadhana one fructifies. Any one of these two, jnana or sadhana missing, one cannot attain siddhi.

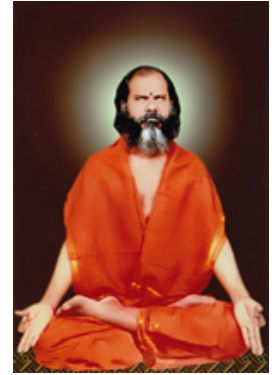


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Sri Antarmukhananda Swami

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