

Moksa Is Not a Journey

Sundari (Isabella Viglietti)

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Mick: Can *karma yoga*, *upasana yoga* and *jnana yoga* be practised and refined “simultaneously” or (as it seems in traditional Vedanta) should they be developed progressively stage by stage as one moves through this life.

Sundari: There is a progression to the methodology of the teachings which is very important, but yes, essentially they can be practised simultaneously.

Mick: I know Vedanta is very much a building of knowledge upon knowledge in a linear pattern of teaching, and this has been a proven method since time immemorial.

As I understand it, *karma yoga* and *upasana yoga* are for making the mind still, *sattvic* and peaceful enough so the knowledge assimilated through *jnana yoga* is firm and steady.

Sundari: *Karma yoga* is to negate the doer, essential to self-inquiry; *upasana yoga* is meditation – contemplation (*manana* stage) of the teachings. *Nididhysana* is the final stage, self-actualization. It is for self-realized people who still have work to do to render binding *vasanas* non-binding. It can take anything from a few years to decades for some people.

Mick: Will it hurt the progress of removing ignorance if I continue to listen to scripture and study texts even though this mind is impure? Or should I leave the scriptural study aside and focus on proper attitude to action and meditation (for the purpose of preparing the subtle body for *jnanam*)?

Sundari: There is no purifier like self-knowledge, Mick! Keep subjecting the mind to the scriptures, never stop.

Mick: Or should I just take me as I appear and higgeldy-piggeldy through just working on each aspect as *Isvara* sees fit to raise it. Because it seems to be working.

Sundari: Some discipline is required, but yes, go with what works. Use common sense.

Mick: Dispassion is now becoming a matter of understanding the truth of the irrelevance of *mithya* (and naturally losing interest in it) as opposed to just being totally *tamasic* towards objective existence (and deepening my ignorance by Mr. Ego claiming it was very nicely qualified, thank you very much).

This is all speaking as Mick of course because even though I know the Truth is I am

brahman... it appears I have a million miles to go.

Sundari: And you have nowhere to go, because there is nowhere you are not and *moksa* is not a journey.

Mick: Thank you for all your guidance.

And thank *Isvara* for you.

Sundari: You are always welcome, Mick, I'm just happy to help in any way I can!