

Pearls of Wisdom



The self is not an object of perception; it is the subject who perceives. Nor is the self available for inference; it is the one who makes each inference. Since the self-knowledge unfolded in the Upanishads is not based on perception or inference, it must be understood as revealed knowledge.

To see oneself is knowledge of oneself as something that is not subject to negation; it is the knowledge of the whole. Atma is, therefore, to be understood as the whole, that which is free from all attributes – as yourself. All attributes are incidental.



Only when I have negated all the false notions I have entertained about myself will I be able to see clearly what I really am. This process of inquiry involves a lot of analysis and leads to jnanam, self-knowledge.



The very order which makes a given thing what it is and not anything else, is the Lord. Man himself is 'made', then what is 'man-made' ? Man has no authorship as it is the omniscience of the Lord alone that is manifest as the order.

You have to question whether the person whom you think you are, is really the same person. If that is so, there is no solution to the problem. If that is not so, you have no problem.



Arsha Vidya Newsletter

Annual Subscription: Rs.180/-

Published by V. Sivaprasad

Trustee, Sruti Seva Trust, Anaikatti, Coimbatore 641108

Edited by

S. Srinivasan - 0422-2657001

Printed by B. Rajkumar,

Rasi Graphics Pvt. Ltd.,

40 Peters Road, Madras 600014. Ph. 28132790, 28131232