

The said ajnanam with regard to sat-chit-anandam is centered on the ego, ahamkara. That is the locus of error, which is not outside. The means of knowledge, to know that I am Satchitananda has to come from outside. That means of knowledge is Vedanta/Upanishad. To know the self, to know I am Satchitananda is a subjective knowledge. The ahamkara is sacrificed in the fire of knowledge. Without enquiry, the ego thinks I am 'this much' alone

The lot of body, mind, intellect becomes 'my lot'. Sastra says, the ahamkara is an imposter, posing as Satchitananda. When we begin enquiry, this imposter will vanish. When enquiry throws light on what is this ahankara, the imposter vanishes. It is a false entity, therefore it is not there. What is there is Satchitananda. Therefore, vedanta helps to see that you are Satchitananda.

Natural urge is to be satchitananda. Not at the level of body, mind, intellect. You have to discover at the level of ahankara, that satchitananda is myself. When you study Vedanta, you come to discover this. If we say we want to be satchitananda, let us study Vedanta. We are trying to accomplish satchitananda through various things, thinking that this and that will give us satchidananda. Only Vedanta will help you see your own intrinsic nature is satchitananda.

If you do not understand vedanta, even then vedanta shraavanam will give you little punya. It will not give you what it should give, but definitely little punya. So one has to do consistent Shraavanam. How long? One has to do shraavanam like Svetaketu who studied vedas for twelve years. When Svetaketu, a qualified Vedic student needed nine times sravanam, what about us who have not even visited the patasala? Nine million times !! For a fit adhikari, sharp intellect, one match stick is enough!

*Talk transcribed by Meena, student of Swamini Sumatmananda  
Report by Susheela and Swamini Sumatmananda*

#### **Arsha Vidya Research and Publication Trust notification**

AVR and PT is looking to publish memories of Pujya Swamiji by his disciples / students / devotees. It is requested that there should be enough content from each person to bring out a book of at least 100 pages. The contents can include relevant photos, facsimile of letters written by Swamiji to the person, if any; milestones and turning points in his/her life influenced by Swamiji's teachings and his/her experiences and journey of life with Swamiji can be part of the book.

Those who wish to share their memories - hard or soft copies - can send manuscripts and photographs to

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