

Ātmānaṁ ced vijānīyāt

PujyaSwamiji's transcribed talk

This is the fifth issue of the serial article, continued from previous issue.

About oneself there is always doubt –who am I? what is my svarupam etc. One strive to know answer to these questions.....

The *śruti* being there, the tradition of teaching being there, knowledge is always around. You get a vague understanding about the self through various quotations from bards and poets the world over, seen or heard somewhere. So you do pick up this knowledge that the self is something to be known, which is what they call some kind of general understanding, *āpātata-jñāna*. Then you hear that *ātman* is immortal, supreme and all-bliss. These kinds of statements are a modern interpretation of Vedanta, but they are useful up to this point; they create a *śubhecchā*, a welcome desire, to know the self. Your own experience and a confirmation from paperbacks and so on, present a case that there is self-ignorance and the self has to be known.

This self who obtains in this body and identifies with the body-mind-sense complex has opinions about itself, and therefore, has to know itself so that if the opinions are wrong, they can be dropped. That is why, the words '*vijānīyāt cet*, suppose one knows', are there.

.....to be continued

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