

Ātmānaṁ ced vijānīyāt
Pujya Swamiji's transcribed talk

This is the eleventh and concluding part of the serial article, continuation from Dec 2020 newsletter.

KIMICCHAN KASYA KĀMĀYA ŚARIRAM ANUSAÑJVARET
DESIRING WHAT, FOR WHOSE SAKE, WILL HE UNDERGO AFFLICTIONS

The fruits of this knowledge are pointed out in the second line of the *mantra*. One who knows himself to be *pūrṇaṁ brahma*, gains *kṛta-kṛtyatā*, all that is to be done by him is done in a stroke. Why? Because he is *sarvātman*, sees himself in every being. Again, this is not an experience; it is a matter for understanding. Thereafter, *kim icchan*, desiring what, and *kasya kāmāya*, for whose sake, *śarīram anusañjvaret*, would he subject himself to the problems of the physical body, like birth and death? There are no objects for him to gain. All objects are himself.

Even though he may have desires etc., they are very well known as *mithyā*. The desire is *mithyā* and the object of desire is also *mithyā*. Being *mithyā*, the desire is oneself; the object of desire is also oneself. The desire and the object of desire being *mithyā*, the difference between the desire and the object of desire is also *mithyā*. The clay pot is *mithyā* and the clay lid is *mithyā*. Therefore, the difference between the pot and the lid is also *mithyā*.

The knower is *mithyā*, the knowledge is *mithyā*, the known is *mithyā*. The difference among the three is also, therefore, *mithyā*. The differences will exist, but still, they are *mithyā*. This has to be known. It is not verbal; it has to be known. Words are meant to know. Knowing the self, there is nothing for him to accomplish. He is *pūrṇaṁ brahma*. Therefore, he is free. He is also free from all the old *karmas*.

Prior to knowledge, the *jīva* mistook himself for a *karṭṛ*, a doer, in whose name Citragupta kept a file with all the details of the *puṇya-pāpa-karmas* done by him according to the law of *karma*. It was a huge file, a huge collection. Huge is not the word. Infinite is the collection. As long as he was a doer, he was subject to *karma* and *karma-phala*. When he gains the knowledge that he is *akarṭṛ*, a *non-doer*, his file gets closed.

When I see myself as Brahman, everything is Brahman for me. The doer is Brahman, doing is Brahman, that which is done is Brahman and the *karma-phala* is Brahman. All accessories of action are Brahman. The *Bhagavad Gītā*, in a profound verse, unfolds this vision through the imagery of a fire ritual:¹ The doer of the ritual, the locus where the oblation is offered, the oblation that is offered, the instrument of offering the oblation, the way of offering it, the purpose of the oblation—all these are Brahman for a wise person. The locus, the fire is Brahman. Previously one saw oneself as different from the fire. Now, there is *brahma-dṛṣṭi* in the fire. The *kartṛ*, the one who offers the oblation, is Brahman. The *havis*, the object offered, is Brahman. The *mantras* with which he offers the oblations are Brahman. The *camas*, the laddle, with which he offers is also Brahman. What is the purpose of offering? When one does a *karma*, one expects to gain something out of it. What is that gain? *Brahmaiva tena gantavyam*, he has to reach Brahman. He is already Brahman. Reaching Brahman means there is no going or coming; everything is Brahman. He is called *brahma-karma*, one who sees everything as Brahman. His *buddhi* is awake to the fact that everything is Brahman. For him there is nothing more to gain.

Śarīraṁ na anusañjvaret, he does not get afflicted by what happens to the body. He knows that the problems of the body belong to the body, not to the person. Previously he thought 'I will die'. Now, he sees that it is the body that suffers and dies. One is *param brahma*; one does not die. This is the vision of the *śāstra*.

Oṁ tat sat

¹ *Brahmārpaṇaṁ brahma-haviḥ brahmāgnau brahmaṇā hutam brahmaiva tena gantavyam brahma-karma-samādhinā* (*Bhagavad Gītā* 4.24).