

Ātmānaṁ ced vijānīyāt
PujyaSwamiji's transcribed talk

This is the seventh issue of the serial article, continuation from June 2020 newsletter.

"You cannot produce what is limitless. Either it is already there or it is non-existent. If it is already there, then you do not produce it. Finite karmas would produce finite results. If you are seeking nitya, that nitya cannot be the result of any action."

You cannot produce what is eternal. There is no eternal heaven. That 'eternal' is like waiting for someone eternally. When you are waiting for your dear one, even five minutes of delay looks like eternity. You feel as though some grass is growing under your feet. This is what they call eternity. You cannot enter into a heaven which is eternal, because it is not there for you until you go there. What was not there for you before is non-eternal. It begins at a given time. Eternity does not have a beginning. That which was in the past, which is in the present, and of course, which will be always in the future, is what we call *nitya*.

Naturally, *nitya* is always there, being that which is not produced. It need not be produced and it cannot be produced. Being eternal, it does not require to be produced. I now have this much *viveka*; it is called preparedness. The *viveka* is: *Nitya* is something that has to be known. If I miss 'what is' I have to know. I do not know what is *nitya*. I miss it, and hence I have to know.

To produce or accomplish something, I must do *karma*. However, to know what already exists, which I miss, I have to go to a source of knowledge. You can gather knowledge only from a means of knowledge. You do not have a means of knowledge at your disposal to know the self that is *nitya*. Further, what is *nitya* cannot be other than the self.


To begin with, there are two *padārthas*, things, in this world. One is *ātman* and the other is *anātman*. *Ātman* is *dr̥k*, the seer, subject, the self, me; everything else is *anātman*, *dr̥śya*, the seen, object, the not-self. I define *anātman* as anything that you confront, objectify. Whatever you confront or objectify is *anitya*.

You confront the whole *jagat*. This *jagat* consists of five types of objects. You objectify all of them—*śabda*, sound; *sparsā*, touch; *rūpa*, form; *rasa*, taste, and *gandha*, smell. All of them are finite. Anything you objectify and come to know perceptually, inferentially, presumptuously, or by any other means, is *anātman* and *anitya*, time-bound. It is within time. Even ignorance that you are aware of is also finite. If it is eternal, it will not go and there is no question of learning. It exists until knowledge takes place. That is also confronted. Ignorance is *sākṣi-vedya*, available for witness perception. You know that you do not know. So ignorance also is *dr̥śya*, but in a peculiar sense. Therefore, the entire *jagat* is *anātman* and is *anitya*.

..... to be continued



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