


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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HOMAGE



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