

## कठोपनिषद् Kāthopanīṣad

2.3.13

अस्तीत्येवोपलब्धव्यस्तत्वभावेन चोभयोः ।  
अस्तीत्येवोपलब्धस्य तत्वभावः प्रसीदति ॥ १३ ॥

astītyevopalabdhavyastatvabhāvena cobayoḥ ।  
astītyevopalabdhasya tatvabhāvaḥ prasīdati ॥ 13 ॥

One has to realise first that Paramatma exists. Thereafter one should realize the true nature of that Paramatman. Between these two, i.e. those who are convinced that Paramatma exists and those who lack that 'conviction, (chances are) Paramatma will reveal the to the former.'

One who looks upon the Ātmā as not available for objectification has no chance to know this Ātmā any time. Ātmā is never an object; It is oneself. The cause for this entire jagat cannot be a non-existent thing. It can only be an existent thing. The world is appreciated only as asti existing, not as nāsti —non-existing. Unless one is there, there is no way of one experiencing the world as existing—asti or non-existing—nāsti also. Both existence and non-existence are pratyayas, meaning cognition. A man exists and his horn does not exist; these are two pratyayas. The one is nāsti iti pratyaya and the other is asti iti pratyaya. Pratyaya is cognition. Both these cognitions presuppose a pramātā, a knower. Therefore, the knower must necessarily exist even before this knowledge of existence and non-existence takes place. When you see a tree, even though you don't see the root, you understand that the root is there. You recognize the root because the tree is standing. Similarly jagat is known as existing—asti iti upalabhyate. Then definitely there should be a kāraṇam and that should be sat kāraṇam alone.

There is a school of thought called Vaiśeṣikā. They say any product is born out of non-existence. This is their conclusion.—In order to develop the logic they must have certain basis, and the basis is arbitrary, and therefore not logical. Without a logical basis they create a basis, and afterwards, they build up logic on it. In order to establish certain basis for drawing conclusions logically, one must first use logic. And unless you have basis, you cannot draw conclusions, Without logic you cannot establish any basis. Without basis you cannot draw any conclusions. Having made some arbitrary statements they continue. Those statements themselves become philosophy.

According to them, the whole creation is something that begins at a given time. That means what? It was non-existent before. It was totally non-existent. If you take a pot, before the creation of the pot, the pot was non-existent. Then we will ask: how can a pot come from a non-existence? From a non-existent, nothing can come. Therefore Śāṅkarā has to say how can pot come from the non-existence. From non-existence, nothing can come. Therefore you have to say - from the clay it comes. Clay is existent. Then the pot is clay. Pot is already inherent in clay.

Therefore, idam jagat sadeva āsīt iti. So Bhaṣyakāra says –This jagat was non-separate from Sat. This jagat was in the form of Sat. That means it was unmanifest in the form of Sat alone, and again it manifests. What comes to manifest is also Sat. So before the creation Sat, after the creation it is not away from Sat. Therefore Sat is the adhiṣṭhāna for everything. Therefore everything is Sat kārya eva.

But Sat kārya, when it is said, there is no pariṇama. There is no modification. How do you know there is no modification? I simply see these things. There is Śruti also, which says: vācārambhaṇam vikāro nāma dheyam. Even in the world also we see. What is modified is not separate from the vastu. Therefore the vastu is always there in one form or the other. What is modification is nothing but nāma rūpa of the same vastu alone. That undergoes further nāma rūpa. Thus what was clay is made into powder clay, then it is made into kneaded clay, then it is made into a shaped clay and then afterwards it is made into baked clay, and afterwards it is made into water pot. Therefore, all these are nothing but clay all the way. Every viśeṣa is nāma rūpa. Baked clay also is nāma rūpa alone. So everything Sat kārya. There is no asat kārya.

So a non-existent pot is not brought into being; it cannot be brought into being at all. It is because vandhyā puruṣa is not going to give birth to a child. Here non-existent means total non-existent. There is no atyanta abhāvaḥ. If that is so, it is not going to produce anything. If it is already existent, then where is the creation? If it is already existent, there is no creation. An existent thing cannot be created because it is existent. A non-existent thing cannot be created because it is non-existent. And therefore what is creation? How can an existent thing come? An existent thing cannot come. Who says it comes? It has not come. It appears as though it has come. So once you say as though it has come, then you have mithyā. Mithyā creation it is. Therefore tātparyā is not sṛṣṭi, non-sṛṣṭi alone is tātparyā.

*To be continued..*