

कठोपनिषद् Kāthopanīṣad

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यदोषैः ।

एकस्तथा सर्वभूतान्तरत्तमत्र न लिप्यते लोकदुःखेन बाह्यः ॥ २।२।११ ।

sūryo yathā sarvalokasya cakṣuḥ na lipyate cākṣuṣairbāhyadoṣaiḥ ।

ekastathā sarvabhūtāntarātmā na lipyate lokaduḥkhena bāhyaḥ ॥ 2|2|11|

Just as the sun, which is the eye of the whole world, is not contaminated by the defects of external eye, one Ātmā in all beings is not contaminated by the external sorrows of the world.

If one Ātmā is the Ātmā of all beings, then the dukha of all individuals must belong to Ātmā. Ātmā that is being talked about must be highly loaded by the pains of all the samsārins. Sun illumines the whole world. Sun helps in giving light for the eyes. It illumines a beautiful pond of lotus, a tree with all flowers and also the gutter with all the worms in it. But the Sun is not touched either by beauty of the flowers or tainted by the stink of the gutter. Sun transcends all of them and illumines all of them. Similarly the Self within all—sarvabhūtāntarātmā—is not tainted by the sorrows of the world— na lipyate loka dukhena. The Self transcends all of them.

Loko hyavidyayā svātmani adhyastayā kāmakarmodbhavaṁ duḥkham anubhavati । The ego-centric individuals, suffer the sorrows arising from their kāma and karma due to ignorance—avidyayā— about their true nature. Avidyā is two fold: āvaraṇa and vikṣepa. Both should be taken into account. Avidyā which does not belong to Ātmā at all, but at the same time, from the stand point of the product, we say this avidyā Ātmani eva asti. Na tu sā paramārthataḥ svātmani— this avidyā is not there in reality in the Ātmā which is Satyam Jñānam Ānantam Brahma. Ātmā is not tainted by the miseries of the world, arising from the kāma and karma of the ego centric individuals living the delusions of their own ignorance. All sorrows are created by our

unrestrained desires and our attempts in the world of sense-objects to fulfil our desires through passion-motivated, self-willed actions—*kāmakarmodbhavaṃ duḥkham*.

Whatever be the condition of the ghost-in-the-post, the post is not in the least affected; whatever be the threatening aspects of the snake-in-the-rope; the rope is not affected; in whatever condition be the surface of the mirage-water, the desert is not at all affected. Similarly, whatever be the condition of the world and our experiences of it, in our present embodiment, the Truth, which is the substratum for the delusion-created world-myth, is not in the least affected.

Self within all—*sarvabhūtāntarātmā* appears as though it has got *duḥkha*. Due to *avidyā*, *kriyā*—action, *kāraka*—agent and *phala*—result of action are superimposed on the *Ātmā*. For the ignorant, there is a *loka* to be achieved, a *phala* to be gained and there is a *kāraka*—a person who does and has a means of doing it. All these are superimposed upon the *Ātmā* which is Brahman. In reality, *kartā*, *karaṇam* and *karma* are all Parabrahman only. In the *Bhagavat Gītā*, *Bhagavān* says: *Brahmārpaṇam Brahmahaviḥ Brahmāgnau Brahmaṇā hutam Brahmaiva tena gantavyam Brahma karma samādhinā*.

The silver screen in the theatre is not touched or affected by what was projected upon it.

The screen remains the *ādhāra* or *adhiṣṭāna* for all the projections made on it and is not at all tainted by what had been projected on it. After having superimposed on the *Ātmā* the false notions of action, agent and *phala* as even a notion of snake is superimposed on a rope, one experiences the misery of birth, death etc. *Ātmā* is not tainted by the sorrow of the world arising from superimposition and is extraneous to the superimposition of false notion.