

कठोपनिषद् Kāthopanīṣad

2.3.13

'continued from the last issue:'

अस्तीत्येवोपलब्धव्यस्तत्वभावेन चोभयोः ।

अस्तीत्येवोपलब्धस्य तत्वभावः प्रसीदति ॥ १३ ॥

astītyevopalabdhavyastatvabhāvena cobayoḥ ।

astītyevopalabdhasya tatvabhāvaḥ prasīdati ॥ 13 ॥

What is created is non-separate from the vastu and is confirmed by the Śruti vākya: 'vācārambhaṇam vikāro nāmadeyam| mṛttiketyeva satyam. What is there is mṛttika alone. It doesn't eliminate the clay; it only confirms the all pervasive clay. Śruti says: asti iti upalabhdavyaḥ. If it is accepted that Ātmā is with budhyādi upādhi , then there is enquiry. This is called adhyāropa apavāda nyāya. Upādi dharmās belong to upādi alone. They don't really affect the Ātmā. Ātmā remains always the same. If japā kusumam flower is brought in, the object becomes red. If it is taken away there is no redness. Because of the upādi, there is a colour there. This colour doesn't belong to the object. It belongs to the flower. We can't call it conditioning. We can't call it as adjunct. We can call it only as upādi . Because of the upādi, even though it appears red, still it is not red at all. Even at the time of its appearance, it doesn't assume the colour at all. There is only the sight of redness and beside that there is nothing. The redness belongs to the upādi. Similarly the attributes of the buddhi like niścaya or saṁśaya or attributes of deha like sthūlatvam or nānātvam, belong to the upādi.

Ātmā is mūla and everything else is upādi. Ātmā is upādi rahitaḥ, avikriyaḥ. Ātmā remains without undergoing any change. The kārya is not independent of the kāraṇa. Ātmā itself is not affected by any kārya. It is an important thing. All the parināma is only for the prakṛti or māyā. Puruṣa is always free from all the guṇās of the prakṛti. Their saṅgaḥ is due to avidya. Ātmā is always nitya asaṅgaḥ. It is not involved in any upādi at any time even though upādi is non-separate from the Ātmā. That which is free from upādi , that which has no attributes, that which cannot be said as existence, that which cannot be said as non-existence and that which is not an object of the cognition of existence as well as non existence would be tatva bhāva for that Ātmā. What is that which is the tatva bhāva svarūpa of the Ātmā? Ātmā which has got the upādi. Unless one understands this buddhi etc. as upādi, there is no apavāda possible. This is the teaching. First, one has to recognize the Ātmā with

upādi alone. But buddhi is taken for the Ātmā. Buddhi is now presented by the Śāstra as upādi for the Ātmā and once it is known as upādi for the Ātmā, then Ātmā releases from the buddhi dharma, deha dharma and from any dharma for that matter. Ātmā becomes nirguṇaḥ. Ātmā now available is the soppadika Ātmā. Everybody knows only body is the Ātmā, mind is the Ātmā and 'I am so and so'. This body-mind-sense complex alone is taken as the Ātmā. This upādi word doesn't come into the picture. Then by the Śāstra drishti alone, buddhi, deha etc. become the upādi. And once that is understood as upādi, then upādi can be negated. This is called adhyāropa apavāda nyāya.

Ātmā is the adhiṣṭhāna; it does not undergo any change. That is the svarūpa of the Ātmā. That is Brahman; that is Satyam Jñānam Anantam. These are the facts about the Ātmā. Buddhi, mind, prāṇa and deha are purely the upādīs. Identified with the deha upādi, there is birth, mortality, old age, disease and death. Similarly due to identification with the prāṇa, there is hunger thirst etc. Then again health and vyādi can come under that. Then also mind senses etc are there. Blindness etc. belong to the senses. Vikṣepa etc. belong to the mind. Niścaya and vicāra belong to the buddhi. Memory belongs to the cittam. All these are the functions of the antah karaṇa.

All these are upādi dharmas. Even ajñānam is also another upādi. Why is it that avidya is upādi? If one is asked, 'are you Brahman?', the reply is: 'I don't know'. It means he has got ajñānam. If he has got jñānam, then it is upādi. From the standpoint of ajñānam then there is 'I don't know'. 'I am ignorant'. Therefore ignorance becomes the quality of the Ātmā. Ignorance is not the quality of the Ātmā. Ātmā is Sat Chit Ananda. Ignorance is also upādi. Once you say upādi, the whole thing is adhyāropa on the Ātmā. The very adhyāropa understanding is called negation. But it is done by the Śāstra by 'neti neti iti vakya. These are all superimpositions. Body thus is not the Ātmā; mind is not the Ātmā; — mano buddhi ahaṅkāra cittāni nāham; mano buddhi ahaṅkāra cittā etc. are not the Ātmā. This is adhyāropa apavāda nyayena upadeśaḥ. Sruti says 'tatvabhāvena upalabdavyaḥ'. The product has no existence apart from the karaṇa. Karaṇa must be something which is self existent and what is the self existent karaṇa? That is: 'Ātmā iti upalabdavyaḥ. There afterwards by negating the kārya, you get to the karaṇa, the Vastu. That vastu is Satyam Jñānam Anantam Brahma. Therefore Śruti says, tatvabhāvena Ātmā upalabdavyaḥ.

This is the teaching. First, one has to recognize Ātmā with upādi alone. Buddhi is taken for the Ātmā. Buddhi is now presented by the Śāstra as upādi for the Ātmā, and once it is said that it is upādi for the Ātmā, then Ātmā gets release from the buddhi dharma, deha dharma and

from any dharma for that matter. Ātmā becomes nirguṇaḥ. Tad upādi rahitaḥ bhavati. That is the tatva bhāva. Therefore this sopādhika Ātmā is the available Ātmā. Everybody knows only body is the Ātmā, mind is the Ātmā and 'I am so and so'. This body mind sense complex alone is taken as the Ātmā. This upādi word doesn't come into the picture. Then by Śāstra drishti alone this buddhi, deha etc. become the upādi .

And once that is known as upādi, it can be negated. What is negation? It is purely viveka. This is called adhyāropa apavāda nyāya. Ātmā is adhiṣṭhāna; it does not undergo any change. That is the svarūpa of the Ātmā. That is Brahman and that is Satyam Jñānam Anantam. These are the facts about the Ātmā. Once it is said as upādi, then the attributes of deha, the body, namely, mortality, old age, disease, death, and birth belong to the shad vikāra. All the six vikāras belong to the deha. And similarly hunger, thirst etc. belongs to the prāṇa. Blindness etc. belong to the senses. Vikshepa belong to the mind.

Similarly niścaya and vicāra belong to the buddhi. Memory belongs to the chittam. All these are the functions of the antaḥ karaṇa. All these are upādi dharma. Even ajñānam is also another upādi. It is because one says, 'I am ignorant'. So if I ask, 'are you Brahman?' The reply is: 'I don't know'. It means he has got ajñānam. If he has got ajñānam, then it is upādi . Thus ignorance becomes the quality of the Ātmā. Ignorance is not the attribute of the Ātmā. Ātmā is Sat Chit Ananda. And ignorance is witnessed by Ātmā and that also is upādi . The whole thing is adhyāropa on the Ātmā. The very adhyāropa understanding is called negation. But it is done by the Śāstra vākya- neti neti iti . These are all superimpositions, and therefore, body is not the Ātmā, mind is not the Ātmā. Buddhi, ahaṅkāra, cittā etc. are also not the Ātmā. The saying is: mano buddhi ahaṅkāra cittāni nāham.

So this is adhyāropa apavāda nyāyena upadeśaḥ. Then tatva bhāva bhavati. He says – tena tatva bhāvena upalabdavyaḥ. The product has no existence apart from the karaṇa. Therefore the karaṇa must be something which is self existent and what is the self existent karaṇa? That is: 'Ātmā iti upalabdavyaḥ. Then by negating the kārya, one gets to the karaṇa, the vastu. That vastu is Satyam Jñānam Anantam Brahma. Therefore, Sruti says, 'tatva bhāvena Ātmā upalabdavyaḥ'.