

## कठोपनिषद् Kāthopanīṣad

इन्द्रियेभ्यः परं मनो मनसः सत्वमुत्तमम् ।  
सत्वादधि महानात्मा महतोऽव्यक्त्रमुत्तमम् ॥७॥

The mind is superior to the sense organs; the intellect is superior to the mind. Superior to the intellect is the Great Self (Hiranyagarbha); superior to the Great Self is the Unmanifest (avyakta).

*Indriyebhyaḥ param manaḥ* Mind - manaḥ is the one upon which the senses depend for their function. The eyes and ears can function only when the mind is backing them up. When the mind is elsewhere, the ears and eyes don't function. Any sense organ for that matter does not function if it is not backed by the mind. Therefore the mind is superior to the senses. Again pervasiveness of the mind is more than the senses, because the mind can transcend the senses and go beyond the senses. It can think of things beyond the senses. It can imagine and go beyond the senses because its pervasiveness is more.

Dependence of the senses is there upon the mind. Senses can be helped by the mind. Dama is possible because of that. And kṣamā also is possible. But Mind's function is subject to buddhi. Mind can be dismissed. By vicāra, you can slowly bring it under your control in the sense it can quieten down.

*Manasaḥ satvam uttamam*: Budhi's pervasiveness is more. By inference, it can go beyond all the senses and it can explore new areas. The mind can move around only in the known areas. But the buddhi can attempt to know something it never knew before. Budhi's pervasiveness, therefore, is much more than the mind. Buddhi can also dismiss doubt, emotion, desire etc that belongs to the mind. A desire is to be approved by the buddhi alone as something that is legitimate or something that is useful to pursue. Buddhi includes will. When buddhi and will join together, a definite resolve is there. The mind is in the hands of the buddhi, and therefore, Sruti says manasaḥ satvam uttamam. By this you get Kshama.

And also the buddhi can dismiss doubt, emotion, desire etc that belongs to the mind. Then a desire is to be approved by the buddhi alone as something that is legitimate or something that is useful to pursue. Buddhi includes will. When buddhi and will join together, a definite resolve is there. The mind is in the hands of the buddhi, and therefore, Sruti says manasaḥ satvam uttamam. By this one get kṣamā.

Dama means control of senses. Senses cannot function by themselves. One can have control over one's mind. Really speaking, buddhi's control is there over the mind and senses. Therefore kṣamā, dama and all of them are all in the hands of buddhi alone. The individual ahaṅkāra is also included in the buddhi. And the buddhi has to surrender to the samaṣṭi called Īsvarā, or Hiraṇyagarbha. Ātma which is identified with the total sūkṣmaśarīra is called Hiraṇyagarbhaḥ. He is sarvajñaḥ and sarvaśaktimān. He is the total. At this level, the resolution is with the Hiraṇyagarbhaḥ and hence one has to surrender to the all-knowing Īsvara in the form of Hiraṇyagarbha. He is the total. At the buddhi level, one can appreciate the total. The total includes the individual. Even the individual buddhi's glory and mind's glory, like jñāna śakti and iccā śakti are there in the Hiraṇyagarbha.

*Satvādadhī mahānātmā:* Hiraṇyagarbha is manifesting also in the individual's brain. One has got icchā śakti, prāṇa śakti and kriyā śakti. You are capable of doing, you are capable of desiring, you are capable of knowing, and therefore, this individual jñāna, icchā, kriyā śaktayaḥ, are included in the total jñāna, icchā and kriyā śakti, that make Him a sarva śaktimān sarvajñaḥ also.

Kriyā śakti being there, He is sarva śaktimān. His very saṅkalpa is the very fulfillment for Him. Then again jñāna śakti being there for you, your knowledge is limited; the power of knowing is also limited. For Him it is limitless knowing. The individuals' śakti together stands already resolved in the Total. This individual śakti is nothing but what is drawn from the Total. It is an endowment from Īsvarā alone. This endowment is there because of karma etc..

At the same time, the kārya the product is the sūkṣma śarīra. From Īsvarā's standpoint, He covers you also. In this, there is surrender at that level. This surrender is necessary. Therefore it is upāya. It is not merely a statement

of fact. It is a statement of fact which is used as an upāya. During meditation time we make simple statements of facts and then make it as upāya for getting rid of some of our problems. So it becomes objective, dispassionate and that itself is surrender.

Mahato avyaktamuttamam : We have to go further and arrive at the Pratyagātmā. So from this now we have to go to the Total. We start with senses, mind, buddhi and ahaṅkāra. Then, you come to the Total, the one who is Īsvarā for this entire creation. And from there you go to avyakta further, and that means with reference to māya upādhi alone it is called sarva kāraṇam Brahma. It is avyakta before the sṛṣṭi. So it is said: mahataḥ avyakta uttamam. Since it resolves into the avyakta, avyakta is not pervaded by vyakta whereas vyakta is pervaded by avyakta. So when vyakta is not there, then also avyakta is there. Therefore its pervasiveness kalataha also is uthamam and also vastutaha if you look at it when the vyakta is there, the avyakta has become the vyakta.

Īsvarā has become this Hiranyagarbha and therefore mahataḥ avyaktam uttamam. Like tree that remains unmanifest in a seed, it comes to manifest in time. Similarly this entire jagat remains most necessarily in a state of avyakta where there is no differentiation. Therefore this undifferentiated state of this jagat is called avyakta; otherwise called māyā. That is its upādhi. That is not independent of the Ātma. It also depends upon the Ātma.

Avyakta is jagat kāraṇam but still Paraḥ is there. Who is the Paraḥ? He is Puruṣaḥ. The word Puruṣaḥ is explained by the Śāstra itself, as vyāpakaḥ. This is the real I. Even though you place it everywhere, the real meaning of the I is Puruṣaḥ, vyāpakaḥ. So this Puruṣaḥ paraḥ is vyāpakaḥ, all-pervasive in the sense that there is no location for it. It is not located anywhere. Everything is located in the Ātma. From the standpoint of location if you ask where it is? You will say it is all pervasive because nothing is independent of Puruṣaḥ. Avyakta is pervaded by Puruṣaḥ and Puruṣaḥ pervades the mahān Ātma. And mahān Ātma pervades all individual budhi, and individual budhi pervades manaḥ.

*To be continued*