

कठोपनिषद् Kāthopanīṣad

2.3.15

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावद्ध्यनुशासनम् । २।३।१५

yadā sarve prabhidyante hṛdayasyeha granthayaḥ ।
atha martyo'mṛto bhavatyetāvaddhyanuśāsanam । 2।3।15

15. When all the knots of the heart are severed here, then the mortal becomes immortal, This is the message of the Vedanta scriptures.

This stanza is a continuation of the idea given out in the previous *mantra*.

Yadā Hṛdayasya sarve granthayaḥ prabhidyante : Granthi means a knot. We have seen this in the Mundaka Upanishad also. It refers to the knot that really binds the Ātma to the physical body. It refers not only to this physical body but to other physical bodies that one would assume later. This was also the binding factor previously to the various bodies that one had assumed before. And this would be the binding factor to other bodies they would assume in future. If one assumed a physical body, it was caused by Karma. Karma was the cause for the Ātma to get bound to the body. Here Karma means the karma phala and this is achieved by Kāma and kriya. Kāma, the desire is another strand of that Granthi and is centred on the individual. This individual, in reality, is Ātma but has a false notion about himself.

This is due to ignorance— Avidyā. Avidyā has two aspects: one is avarana and the other is vikṣepa. This Avidyā or ajñānam is called Avidyā pratyaya and is called hṛdayasya granthayaḥ. These knots get resolved for good here itself—iha prapidyantey, even while one is alive. Like even a knot which does not get easily resolved, the false notions about oneself like 'this sarira is mine', 'this is my wealth', 'I am sukhi or dukhi' are very firm. In sleep these notions will not be there but

when one gets up in the morning he will be more dull than what he was before. Sleep by itself does not cause any problem.

This Avidyā pratyaya is to be eliminated by jñānam because it is born of ignorance. The false notion is to be corrected by right knowledge. In the wake of the knowledge 'brahmaivāhamasmi', this cognition has to take place. All that one has to know is what is Brahman and how can that be Ātma. Then all negation—apavada—takes place and he recognizes that the pratyak Ātma is Brahman, and it is Satyam Jñānam and Anantam.

Brahma jñānam is not such a jñānam that it allows the other notion also to exist. Knowledge is opposed to error. Error and ignorance will have to go when the knowledge takes place. It is opposed to ajñānam. All false notions about oneself will go. It is not that one is attacking the false notion. One is only trying to understand what the Vastu is. When the Vastu is known, all false notions disappear and get nullified. Jñāna virodhi is ajñānam and ajñāna virodhi is jñānam.

All the desires along with their roots disappear. Mūla, the source is gone in the wake of the knowledge of Ātma. It is said: mūlataḥ vinaśyanti. Then, the one who is subject to mortality is freed from it. Martyaḥ amṛto bhavati; mukto bhavati. This much alone is 'anuśasanam -upadeśa—teaching of the Vedanta and there is nothing more-na adhikam asti.

शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वह्हन्या उत्क्रमणे भवन्ति ॥ २।३।१६

śataṁ caikā ca hṛdayasya nāḍyastāsāṁ mūrdhānamabhiniḥṣṛtaikā ।
tayordhvamāyannamṛtatvameti viṣvaṁṅnyā utkramaṇe bhavanti ॥
2।3।16

To be continued..