

कठोपनिषद् Kāthopaniṣad *

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।

इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ २।२।५ ॥

na prāṇena nāpānena martyo jīvati kaścana ।
itareṇa tu jīvanti yasminnetāvupāśritau ॥ 2।2।5॥

Na prāṇena nāpānena martyo jīvati kaścana : Any living being does not live by merely breathing or by the function of apāna. A living being is alive not by inhalation nor by exhalation. It is alive not even by the functions of senses. One sustains even when sense organs do not function.. When sense organs do not function in sleep, one should die. But this is not true. Senses, prana etc. are all put together. A lot of putting together is involved for their creation. A product is born by putting together a lot of things. A sense organ like eyes is created by putting together a lot of things. If a few things are put together to become a product and to serve a purpose, then that serves the purpose. If a variety of things are put together, then that product is not meant for any one of the things that are there in the very created object but the whole product is meant for some one else. The physical body etc. are those that are put together and they are meant for some one else. Prana etc. also are put together and meant for some one else. Similarly sense organs, mind etc. are all put together and serving some one else.

A lot of things are put together to make a house. The house is not for the roof or the walls or the floor. It is meant for the one who will occupy it. Any thing put together always serves the purpose of some one or something else. A complex thing is definitely meant for some one else. That some one else cannot be a inert thing or jada. All the combinations—samhati—are meant for a Chetana only. Therefore, a Chetana , a Pura svaami is necessary who is independent of the samhati or assemblage. is independent of the samhati or the assemblage. Body-mind-sense organs are an assemblage and is independent of this assemblage and that which is distinct from the assemblage itself is not assembled. Sankara says Pura Svaami is independent of the samhathi—assemblage—samhathi vilakshana a.

एको वशी सर्वभूतान्तर एकं रूपं बहुधा यः करोति ।

तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां सुखं शाश्वतं नेतरेषाम् ॥ २।२।१२ ॥

eko vaśī sarvabhūtāntarātmā ekaṁ rūpaṁ bahudhā yaḥ karoti ।

tamātmasthaṁ ye'nupaśyanti dhīrāḥ teṣāṁ sukhaṁ śāśvataṁ netareṣāṁ ॥ 2|2|12||

Talking further, Śruti says Ātmā remaining as non-dual without undergoing any change, is the svarūpa of all beings. All nāma and rūpa are dependent upon this alone. Being one— ekaḥ san—Ātmā is the inner self of all beings— sarvabhūtāntarātmā. Either equal to this or superior to this svarūpa is not there— na tat samaḥ asti abhyadhikaḥ vā nāsti. That means there is only one Ātmā and He is ekaḥ—non-dual. Generally, the word vaśī means the one who has got his mind under control. But here we are talking about Ātmā, and in this context it means Ātmā is one in whose hands the entire jagat is.

Ekaṁ rūpaṁ bahudhā yaḥ karoti – That which is in the form of Sat Chit and Ananta is partless—ekam rūpaṁ. That One, keeping māyā under control takes many names and forms like "māyā" "ākāśa" "vāyu" "agni" etc. and provides existence-sattā. The jagat also is non-different from Ātmā. No nāma and rūpa is away from Ātmā. Again, no conscious being is away from it because every conscious being takes the sattā chittā and ānandatā from It. tamātmasthaṁ ye'nupaśyanti dhīrāḥ – Those men of discrimination, in keeping with the teachings of the Śruti and Ācāryā, directly recognize this— sāksāt aparokṣeṇa anubhavanti. Such men are dhīra puruṣāḥ., meaning people who have got dispassion. They alone gain nitya sukhaṁ which is svarūpa sukham and not others- netareṣāṁ. Śaṅkarā says even though this svarūpa sukham is their own nature, they do not recognize it due to ignorance like the tenth man. Even though he is the tenth man, there is distance between the tenth man to be discovered and the person who is searching for the tenth man. There is no physical distance; there is no time distance and also there is no spatial distance, but still there is distance because of ignorance or avidhyā.

* "On a review of our earlier issues, it was found that mantras 2.2.5 and 2.2.12 were left out by oversight and these have now been included in the current issue. With these two, all the mantras of the Kathopanishad had been covered."