

कठोपनिषद् Kāthopanīṣad

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।

बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥ १० ॥

yadā pañcāvatiṣṭhante jñānāni manasā saha ।

buddhiśca na viceṣṭati tāmāhuḥ paramāṁ gatim ॥ 10 ॥

When the organs of knowledge along with mind come to rest and the intellect too has withdrawn from its work, that state of yoga, the scholars describe, as the highest, as it leads to the highest spiritual state.

Everyone's buddhi is capable of controlling the mind and the senses. But the buddhi has to be used. We do not use it properly all the time, and therefore, have problems. If the five sense organs along with the mind do not prove to be a hindrance and sway you away, it means they are together. Buddhi can also join the mind and senses and make one saṁśayātmikā. Then it will think of things which are other than things which are to be thought of. When the mind and the senses are together in the hands of the buddhi and the buddhi itself does not have any object to dwell upon, then that buddhi does not have any other commitment. Mokṣ or Ātmā alone is the ultimate end for the buddhi. Such a buddhi alone can gain in its pursuit of knowledge, and that state of knowledge alone is called the paramam gathim and that is the ultimate end.

The mind is devoid of almost ninety per cent of its activities when the five organs of knowledge are perfectly controlled. Its stored away memories and self-created imaginations can become the cause for the agitations. When even these agitations are controlled, we reach the state explained in the Mantra, the state when the sense-organs are at rest along with the mind. At this state, the intellect with its own ideas and ideals will be throbbing. The Upanishad wants us to reach a state where the sense-organs, the mind and the intellect are all at rest. And this state is defined by the Sruti as the highest.

ताम् योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११ ॥
tām yogamiti manyante sthirāmindriyadhāraṇām ।
apramattastadā bhavati yogo hi prabhavāpyayau ॥ 11 ॥

They consider that keeping of the senses steady as yoga. One becomes vigilant at that time, for yoga is subject to growth and decay.

tām yogamiti manyante sthirāmindriyadhāraṇām:

The state where the indriyas and the mind are held by the buddhi is called here as Yoga. Holding together the external sense organs as well as the mind with oneself is called Yoga. Sankara says here yoga generally means joining etc., but here yoga is more a disassociation. External objects are kept external and you are with yourself. Therefore, it is more Viyoga. Still it is called yoga because it is to be gained. Essentially it is more a dissociation. And therefore what is in the form of dissociation is called yoga.

It is something like what we say. We say 'caturtham manyante – it is the fourth state of consciousness. There are the three states of consciousness as waking, dream and sleep. Therefore, ātma is said to be the Fourth – chaturtham. Really speaking it is not the fourth; it is the only one which is waking, dream or sleep. Ātma obtains in all the three states of experiences. Where is the fourth when the first, second and the third is not there. But we say 'caturtham'. One has to recognize ātma as invariably in all the three states of consciousness. Similarly here it is said 'tām yogam iti manyante. It is more viyoga, more dissociation than disassociation.

Apramattastadā bhavati yogo hi prabhavāpyayau: When this yoga is accomplished, there is no pramāda. There will be no indifference and hence there will be no distraction. When mana indriya dhāraṇa is there, then vairāgya is there. Then there is steadiness of the mind- citta naiścalyam. Then alone the mind will not be distracted. Generally, this kind of inner tranquility or inner composure is temporary. It is born and also it is gone. – prabhavāpyayau. This type of yoga is something temporary. But with proper viveka and vairāgya with respect to viṣaya, these problems will

not be there. Sankara therefore says one has to be apramattaḥ in order to attain this.

Or it may be said that by this yoga one becomes alert. Unless one is alert, he cannot have yoga. If Brahman is available as an object, one can know it like even knowing an object like a mango. It is because mango is available for perception. Similarly if Brahman is available for the buddhi, then it is known as 'this'. Brahman is not available for objectification or knowledge. It transcends. If it transcends budhi etc. it cannot be viṣaya for the budhi. If it is not viṣaya for budhi, then Brahman becomes anupalabhyamānam , meaning, Brahman that is not available for knowledge.

Anything that is not available for your knowledge does not exist like even a rabbit's horn. yat yat na upalabhyatey tat tat nāsti. If anything that is not available for your knowledge, then that is not there. If that is pūrva pakṣa, then conclusion is nāstyeva Brahma. It is the argument of the Buddhists also. They argue that It is not satyam, it is śūnyam. Sankara says –anything that is an object for karaṇa, either for antaḥkaraṇa or for the mind or for the senses, then it is there. What is not available for karaṇa is called asat. Since the rabbit's horn doesn't exist, it is not there. How do you know that rabbit exists? It is known, upalabhyate. Then how do you say rabbit horn doesn't exist, because it is not seen—nopalabhyatey. Now is Swarga known—uplabhyate? Yes. How is it known? pramāṇena. What pramāṇa? Sruthi pramāṇa. Śruti is looked upon as a pramāṇa. It is a pramāṇa. One cannot contradict also what the Śruti says. Either it can be indirectly known or it is directly known. Therefore, it is— upalabhyatey, and therefore, asti. It is very well known to us.