

# कठोपनिषद् Kāthopanīṣad

(continued from March issue)

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।  
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥५॥

ya imaṁ madhvadaṁ veda ātmānaṁ jīvamantikāt ।  
īśānaṁ bhūtabhavyasya na tato vijugupsate । etadvai tat ॥5॥

He who knows the Self intimately, as non-separate from being a jiva, as the enjoyer of the fruits of his actions and as the Lord of the past, present and future, does not wish to protect himself against anything. This indeed is that.

As even honey is liked by all without exception everyone would like to enjoy the results of his actions. The one who is a prāṇa dhāri and sees oneself to be the enjoyer of fruits of his actions—bhoktāram jīvam—, should recognize himself as the Lord of the past, present and future—bhūta bhavyasya īśānam. The one who thinks that he is a sukhi or a dukhi always has to recognise himself as the Lord of the past, present and future. Such a person is not concerned about projecting body, life or longevity—na vjugupsate—, as he is released from mortality.

Krishna was there in Brindavan; This is parokshagyanam. If you go to goloka Brindavan and see Krishna right in front of you, antikaat, isaanam bhuta bhavyasya. The one who is the Lord of all time – kaalaavachinnam paramesvaram. The one who is conditioned by time: past, present and future, means, he is not independent of time here. He is in the form of very time, space and the whole world and that is Isaana:, tam isaanam bhuta bhavyasya isaanam sameepe – in whose presence you sit and thereafterwards no fear for death because death will be afraid of Lord. Death will not come anywhere near, when you are near God. He will not come t all.

Markandeya was the devotee of Lord Siva and Yama came to him because, the time had come. His 16 years were over and Markandeya was to die. When the Lord Yama came, Markandeya was in the temple. He also knew that the day had come

for him and so he went to the temple. Lord Yama wanted to catch him and Markandeya went inside the temple and embraced the Linga. Lord Yama wanted to get his soul and therefore, he threw the pasa around the linga. Linga splits and Lingodbhava, the Lord, who is the Mrtyunjaya came out. His third eye opened and Yama was burnt. and afterwards the Lord revived him. This is the story.

What is said here is because he was close to the Lord, Yama could not get anywhere near. Isvara is non-separate from Jiva. Antikāt means abhedhena That is why Markandeya was not sitting near the Linga. He became one with the Linga. Then only Lord protected him from death. That is Moksha. There is no bheda because he embraced the Lord with no distance at all between him and the Lord, and thereafter, Yama had no access. For him death itself was burnt meaning he went beyond death. He is no more governed by time. He is kālātitaḥ.

After that knowledge, na vijugupsate | na gopāyitum icchati. That person does not desire to protect ātmā any more Why? abhayaprāptatvāt. Here abhaya prāpti is not getting the refuge in Bhagavan. It is abhayasya prāptiḥ or abhedena prāptiḥ or ātmatvena prāptiḥ. Abhayam is that which is free from bhaya. That is advayam, non-dual. Where there is duality, there is fear; where there is no duality, there is abhayam. That abhayam is parabrahma. Therefore, abhayam Brahma prāptiḥ eva abhaya prāptiḥ.

As Markandeya gained eva abhaya prāptiḥ, he had gone out of the hands of time and space and he was not afraid of Lord Yama any more. He is muktaḥ. He is liberated. Sankara explains here— yāvat hi bhayamadyastaḥ— as long as one who is within the scope of fear, meaning, death, then, he looks upon ātmā as anitya, — anityam aātmānam manyate —bound by time, and therefore, there is always a fear of death.

Therefore, if you are within the fold of fear, then you will look upon ātmā as anityam. Not only that ātmā is anitya, you will look upon the ātmā as having every other limitation. There is always fear—fear of loss of life, fear of loss of health, fear of loss of security – everything. Therefore bhayamadyasta: aātmānam anityam paricchinnam manyate. Ātmā is looked upon by him as anitya— non-eternal paricchinnam, as limited, wanting. Fear will always be there.

Therefore, I want Bhagavan to protect me. How will He protect me? Already I am protected, and if I go and ask him, protect me, what will he do? He will get only angry. Otherwise, he will think that this person is crazy. Either you become an object of anger or an object of pity. When there is duality, you are already in the hands of Lord Death because duality implies my being separate from everything else; everything separate means all within time frame alone. Things are separate by time, space and quality and each one is separate. You are in the hands of time. Lord Yama is right inside.

Whereas when one knows nityam advaitamātmānam, the non-dual ātmā, which is not bound by time, then what is it that he wants to protect? kim gopāyitum icchati, and then again, kaḥ gopāyitum icchati—Who is the one that he wants to protect? kutaḥ gopāyitum icchati? From what and whom that he wants to protect. What he wants to protect, is the only thing that is available. That is already advaya, non-dual, nitya, eternal, and therefore, there is no question of protecting it from death.

And then again, kuta: from death there is no fear from at all because everything else is me. Lord Yama is myself. All the devas are myself. Therefore, from whom I have to protect myself? Have I to protect myself from Yama, Indra, Varuna, Agni or anybody? I don't require to be protected from any Deva because all the Devas are myself. So Sankara says, nityam advaitam ātmānam vijānāti yadā kim kaḥ kuto vā gopayitum icchet!

Etat vai tat: Naachiketas wanted to know what is above dhrama and adharma. This is that thing. This is the one which is always asti, satyam. Then again he himself said Vishnoh paramam padam; this is that one. Sa paraagati, he pointed out. This is that.

The one who has got vijñāna sarathi reaches advanaḥ pāram āpnoti, the end of the samsara; that is indeed this one. With the chariot one has to reach the other end; the ultimate end is the one. Etat vai tat. This is what is meant by the imagery of chariot etc. This is the place that is to be reached. Even at the level of jiva, the one who obtains in the antaḥkaraṇa is nothing but Parameswara. The one who is upalabdha, the one who sees, one who hears, one who thinks, one who does that is nothing but this jiva is isvara eva.

(To be continued)