

## कठोपनिषद् Kāthopanīṣad

मनसैवेदमाप्तव्यं नेह नानास्ति किञ्चन ।

मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ २।१।११

manasaivedamāptavyam̐ neha nānāsti kiñcana ।

mṛtyoḥ sa mṛtyuṃ gacchati ya iha nāneva paśyati ॥ 2|1|11

This is to be obtained through the mind. There is no many-ness or diversity here. He who sees as though there is difference goes from death to death.

If there is only one Brahman, who is to see that Brahman? If it is eka rasam̐ Brahman, if it is one Caitanyam̐ which is Brahman, then can I ever know this Brahman? Who is the jñātā? How can there be jñātā-jñeyam̐—knower-known difference? How is this possible?

Another question which is more relevant is: if it is eka rasam̐ Param Brahman, how is it to be known—jñātāvyam̐? At the same time it is said to be only one Brahman and then it has got to be known. How will I ever know? It is because my mind always knows the thing by a vṛtti and with the difference of the knower and the known. Therefore, a vṛtti is necessary to know. The object must be there. Vṛtti assumes the form of the object and then you recognize the object. With this duality—jñātr- jñāna- jñeya, one can know any vastu. Brahman has to be known as non-dual Vastu. If I have to know that Param Brahma, how will I ever know?

Some one said 'transcend the mind'. If you transcend the mind, how will you ever know? How will you ever know that you have transcended the mind? He will say, 'it is a matter of experience. When you experience, you will understand. To know a Mahātmā, one should be a Mahātmā. This is a matter for experience and not for discussion. Get into the business of experience'. But why do you gather words which you have to give up finally. This is one argument for study. You gather more words to give them up at last. You need not gather in order to give up. Nobody gathers garbage to throw them away. If you are going to give up everything, then why do you study? This study is useless. It is a new philosophy!

*Manasā eva idam āptavyam:* By the mind alone— by the 'antakaraṇa vṛtyā eva idam āptavyam'. There is no other way. How is it 'āptavyam' if it is a siddha vastu?

Śaṅkarā says, 'prāk ekatva vijñānāt'. Before this knowledge takes place, what you require is a mind. What kind of a mind? Śaṅkarā says, 'āgama saṁskṛtena manasā'. It is by a mind which is purified, a mind that has undergone exposure to the Śāstrā as well as Ācārya. Previously, the mind was not exposed to the Śāstrā and the Vastu, and now it is saṁskṛita manaḥ, by repeated listening, reflection and meditation— śravaṇa manana and nidhidhyāsana. By that mind, this eka rasam Brahman which is Ātmā is āptavyam —has to be gained.

Now the question again is how can it be gained? There is always the difference between jñātā, jñeyaṁ and jñānam. Suppose I see Brahman as an object, then I am out of that. Brahman can never be an object. Ātmā is Brahman. How will I ever know? When I say Ātmā is Brahman, it is pratyak Caitanyam. Do you know this or not? It is self-revealing Chaitanya. Ātmā is not kartā. Kartā comes and goes. Even in certain waking moments, kartā is not there. Therefore, kartrutvam is not there in the Caitanyaṁ. This is also self-revealing. Bhokṛtvam or enjoyership also is not the svarupa. Therefore, both kartrutvam and bhotrutvam, are absent. When you are nodding the head every time, there is a vṛtti. What does that vṛtti do? What is really nodding? It is the vṛtti that nods. Every time you nod your head either for 'yes' or for 'no', who is nodding? It is the vṛtti. It is the vṛtti that nods. Nobody else nods. In keeping with the vṛtti alone the nodding order is given and the nodding takes place.

Ātmā has no form. It is awareness. You are aware of everything. Everything is unlike awareness. That is true. Space is an object of awareness. Ātmā is not an object of awareness. Awareness is not subject to time and place. Therefore, this awareness is akhanda Brahman. It is true. It is limitless. Space-wise it is not limited; it is true. 'Time-wise it is not limited; it is true. It is Brahman. It is not abrahman. How do you know this? What does a vṛtti do? It keeps on removing its opposite, the ignorance. Only for the ajñāna nāsaya vṛtti apekṣā asti. Only for the destruction of the ignorance, there is the vṛtti. It is not for revealing the object. If it is a pot, the vṛtti not only removes the ignorance of the pot or the remoteness of the pot but also makes you see the pot. But here, purely removal of the ignorance is involved. Self is already self-revealing. Therefore, the Upaniṣad says 'pratibodha viditam matam'. Think of jñātā without Caitnyam. Think of jñānam without Caitanyaṁ. Think of Jñeyaṁ without Caitanyaṁ. Jñeyaṁ is Caitanyaṁ plus nāma rūpa; Jñānam is again Caitanyaṁ plus nāma rūpa and

jñātā also is Caitanyaṁ plus nāma rūpa. And all the three put together is called the Jagat. This is called samsara which you should knock off.

How do you knock it off? The nāma-rūpa depends upon me; I am not dependent upon them. This is knocking off. It is not removing anything. In the presence of all of them, we appreciate the Para Ātmā. Then, how can it be said that it is by mind? It is by mind only. When jñātā, jñānam and jñeyaṁ is there, and I see a pot, a ghaṭa, even at that time, I see Brahman only. I don't require having a special vṛtti to see Brahman. When there is a ghaṭākāra vṛtti, when I see a pot, at this time, I am the knower of the pot. The knower of the pot is not separate from the vastu. And the pot, the jñeya is also non separate from the vastu. That appreciation is called Brahmākāra vṛtti. It is not that especially you have got a Brahmākāra vṛtti. All other vṛttis go away. Then there is one vṛtti called Brahamakara vṛtti. Even when any vṛtti is there, there is appreciation of Para Brahman. In any vrithi, at any time, you can appreciate and that appreciation is called brahmākāra vṛtti.

Some people are allergic to this because they don't understand what is being taught. That is all. This appreciation requires manaḥ, and therefore, manasā eva idam āptavyam. This is to be gained only by the mind. When it is gained, Śaṅkarā says, nānātvam nāsthi. When that non-recognition of jñātām, jñeyaṁ and jñānam is not there any more, there is no question of this recognition also. Until then nanā is there for you and therefore, Brahman becomes something to be known. Even though it is ekam Brahma, it occupies the position of being something to be known.

On the other hand any one who does not give up this wrong vision due to the cataract of avidyā, he looks at the thing as new and he goes from death to death. If dwaitam is there, there will be fear and Śaṅkarā reminds you of the Taittirīya Śruti – '*udara mantaram kurute atha tasya bhayam bhavati*'. Superimposing even a fraction of duality such as 'Lord is One, He is non-dual, but I am an adjective to him; I am an attribute to him, and He is not me', makes the whole difference, and that is knocked off here when the Sruti says: '*neha nānā asti kiñcana*'.

*(To be continued)*