

कठोपनिषद् Kāthopanīṣad

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिरव्यपश्यत । एतद्वै तत् ॥ २।१।६ ॥

yaḥ pūrvam tapaso jātamadbhyaḥ pūrvamajāyata ।
guhām pravīśya tiṣṭantaṁ yo bhūtebhirvyapaśyata । etadvai tat ॥II.i. 6 ॥

He sees the aforesaid Brahman who sees the first-born (Hiranyagarbha)—born earlier to the birth of water etc. as existing in the cave of his heart in association with the elements.

That which is first born—pūrvam prathamam jātam—is called Hiranyagarbhaḥ. īśvarā as Brahmāji created everthing. There is an order of creation mentioned in the śāstrā. The order is ākaśa, vāyu, agni, āpa and pṛthvī. Hiranyagarbhaḥ is the first born before all the five subtle elements were born. Then He himself became ākaśa, vāyu, agni, āpa and pṛthvī.

After creating all this, He entered the guhā , namely, buddhi. He entered the antaḥkaraṇa. He is the one who obtains in the buddhi guhā as śrotā, as mantā, as a thinker, as a knower, as a hearer. He is the one who experiences the sound etc. through the senses.

We thus know that the vyaṣṭi is not separate from the samaṣṭi. The sthūla śarīra is not separate from the sthūla prapañca. the sthūla prapañca includes the physical body. The samaṣṭi includes the vyaṣṭi. Therefore, the one who is the seer, knower or hearer, is non-separate from Parameśvarā. Hiranyagarbhaḥ in the jīva upādhi is called jīvaḥ.

The one who recognises Hiranyagarbhaḥ as the one who is śrotā, the one who is the hearer etc. and that He is non seprate from Hiranyagrbha, he is Hiranyagarbhaḥ alone. This is surrender unto īśvarā. Surrender means one is not separate from that īśvarā.

Etatvai tat. That is indeed this. This is only that Brahman. How can it be said that he recognizes jīva as Hiranyagarbhaḥ? How can it be said that he recognises Parameśvarā? It is like the golden ear ring is not separate from the gold—svarṇāt jātam kuṇḍalaṁ svarṇameva bhavati. Similarly Hiranyagarbhaḥ is nothing but Parameswara.

या प्राणेन संभवत्यदितिर्देवतामयी ।
गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्यजायत । एतद्वै तत् ॥

yā prāṇena sambhavatyaditirdevatāmayī ।
guhāṁ praviśya tiṣṭhntīṁ yā bhūtebhirvyajāyata । etadvai tat ॥ II.1.7

He (sees) that very Brahman who sees that Aditi, comprising all the deities, who takes birth as Hiranyagarbha, who is manifested in association with the elements, and who is seated in the cave of one's heart, after entering there.

It is said avyaktāt puruṣaḥ paraḥ. Pūrṇa vastu is Brahmavastu and is no doubt independent of everything. That is what is being said here and that puruṣaḥ is avyakta, and is indeed Hiranyagarbhaḥ. It is indeed buddhiḥ, manaḥ, indriyāṇi and hence vyaṣṭi, and śamaṣṭi Virāt. So the Virāt Rūpaḥ also is also Parameswara alone. Paramatma alone. This is being pointed out here one by one. Etatvaitat.

Ya praanena sambhavati Aditiḥ: Brahma vastu has no Hiranyagarbhaḥ even though the vasthu, Brahman is in neuter gender, and again when it is said Puruṣaḥ ātmā, it is masculine. Cetanā, when you say it is puruṣaḥ; Caitanya, if you say, it is napumsakaliṅga. Citiḥ if you say, it becomes stree Hiranyagarbhaḥ.

Aditiḥ – çabdādēnām adanāt aditiḥ The one who (eats) experiences çabda, sparça, rūpa, rasa, gandha viñayas is Aditiḥ. Hiranyagarbhaḥ: experiences çabdādi viñayas in the individual śarīra, and therefore Aditiḥ. The Hiranyagarbha, as sukṣma śarīra experiences all the sabdaadi viśayas, objects such as sound etc., therefore, called Aditiḥ.

Then again purvavat, as said earlier, guhāṁ praviśya tiṣṭanti yā āditiḥ - bhutebhiḥ vyajāyata – the one who obtains in the buddhi, having entered into the buddhi, as the upalabdā, the one who gains all the experiences, bhutaiḥ samanvitā vyajāyata – the one who is born along with the beings, śarīra etc. Etat vai tat.

The one who is born along with the śarīras of the various beings, and the one who obtains within the śarīra itself, within the buddhi as the upalabdā, and the one who is the Hiranyagarbha, is nothing but Param Brahmaiva. Etat vai tat. This is indeed what was asked for. Or, the one who is in the form of all deities, the one who is the Hiranyagarbha and who is called Aditiḥ, one who is upalabdā of everything, one who is along with the sukṣma śarīrās of the various beings and the one who obtains in the buddhi of all the beings, that Hiranyagarbha is nothing but Param Brahma. Etatvai tat iti.

(To be continued)