

Kaṭha Upaniṣad 2.1

Second Cycle: First Chapter

parāñci khāni vyatṛṇat svayambhūs tasmāt parāñ paśyati nāntarātman/
kāś cid dhīraḥ pratyag ātmānam aikṣad āvṛttacakṣur amṛtatvam icchan 1

Yama speaks:

1. "The Self-born has set the doors of the body to face outwards, therefore the soul of a man gazes outward and not at the Self within: hardly a wise man here and there, desiring immortality, turns his eyes inward and sees the Self within him.

parācaḥ kāmān anuyanti bālās te mṛtyor yanti vitatasya pāśam/
atha dhīrā amṛtatvaṃ viditvā dhruvam adhrueṣv iha na prārthayante 2

2. "The rest childishly follow after desire and pleasure and walk into the snare of Death that gapes wide for them. But calm souls having learned of immortality seek not for permanence in the things of this world that pass and are not.

yena rūpaṃ rasaṃ gandhaṃ śabdān sparśāṃś ca maithunān/
etenaiva vijānāti kim atra pariśiṣyate etad vai tat 3

3. "By the Self one knows form and taste and smell, by the Self one knows sound and touch and the joy of man with woman: what is there left in this world of which the Self knows not? This is That thou seekest.

svapnāntaṃ jāgaritāntaṃ cobhau yenānupaśyati/
mahāntaṃ vibhum ātmānaṃ matvā dhīro na śocati 4

4. "The calm soul having comprehended the great Lord, the omnipresent Self by whom one beholds both to the end of dream and to the end of waking, ceases from grieving.

ya imaṃ madhv-adaṃ veda ātmānaṃ jīvam antikāt/
īśānaṃ bhūtabhavyasya na tato vijugupsate etad vai tat 5

5. "He that has known from very close this Eater of sweetness, the Jiva, the self within that is lord of what was and what shall be, shrinks not thereafter from aught nor abhors any. This is That thou seekest.

yaḥ pūrvaṃ tapaso jātam adbhyaḥ pūrvaṃ ajāyata/
guhāṃ praviśya tiṣṭhantaṃ yo bhūtebhir vyapaśyata etad vai tat 6

6. "He is the seer that sees Him who came into being before austerity and was before the waters: deep in the heart of the creature he sees Him, for there He stands by the mingling of the elements. This is That thou seekest.

yā prāṇena sambhavaty aditir devatāmayī/
guhāṃ praviśya tiṣṭhantīm yā bhūtebhir vyajāyata etad vai tat 7

7. "This is Aditi, the mother of the Gods, who was born through the Prana and by the mingling of the elements had her being: deep in the heart of things she has entered, there she is seated. This is That thou seekest.

araṇyor nihito jātavedā garbha iva subhṛto garbhiṇībhiḥ/
dive diva īḍyo jāgrvadbhir haviṣmadbhir manuṣyebhir agniḥ etad vai tat 8

8. "As a woman carries with care the unborn child in her womb, so is the Master of Knowledge lodged in the tinders: and day by day should men worship Him, who live the waking life and stand before Him with sacrifices; for He is that Agni. This is That thou seekest.

yataś codeti sūryo 'staṃ yatra ca gacchati/
taṃ devāḥ sarve'rpitās tad u nātyeti kaścana etad vai tat 9

9. "He from whom the sun arises and to whom the sun returns, and in Him are all the Gods established; none passes beyond Him. This is That thou seekest.

yad eveha tad amutra yad amutra tad anvīha/
mṛtyoḥ sa mṛtyum āpnoti ya iha nāneva paśyati 10

10. "What is in this world, is also in the other: and what is in the other, that again is in this: who thinks he sees difference here, from death to death he goes.

manasaivedam āptavyaṃ neha nānāsti kiñcana/
mṛtyoḥ sa mṛtyum gacchati ya iha nāneva paśyati 11

11. "Through the mind must we understand that there is nothing in this world that really varies: who thinks he sees difference here, from death to death he goes.

aṅguṣṭhamātraḥ puruṣo madhya ātmani tiṣṭhati/
īśāno bhūtabhavyasya na tato vijugupsate etad vai tat 12

12. "The Purusha who is seated in the midst of our self is no larger than the finger of a man; He is the Lord of what was and what shall be. Him having seen one shrinks not from aught, nor abhors any. This is That thou seekest.

aṅguṣṭhamātraḥ puruṣo jyotir ivādhūmakāḥ/
īśāno bhūtabhavyasya sa evādya sa u śvaḥ etad vai tat 13

13. "The Purusha that is within us is no larger than the finger of a man: He is like a blazing fire that is without smoke, He is lord of His past and His future. He alone is today and He alone shall be tomorrow. This is That thou seekest.

yathodakam durge vr̥ṣṭam parvateṣu vidhāvati/
evam dharmān pṛthak paśyaṃs tān evānuvidhāvati 14

14. "As water that rains in the rough and difficult places, runs to many sides on the mountain-tops, so he that sees separate law and action of the One Spirit, follows in the track of what he sees.

yathodakam śuddhe śuddham āsikṭam tādr̥g eva bhavati/
evam muner vijānata ātmā bhavati gautama 15

15. "But as pure water that is poured into pure water, even as it was such it remains, so is it with the soul of the thinker who knows God, O seed of Gautama."