

## Kaṭha Upanishad 2.2 Second Cycle: Second Chapter

puram ekādaśadvāram ajasyāvakraetasah  
anuṣṭhāya na śocati vimuktaś ca vimucyate etadvai tat 1

Yama speaks:

1. "The unborn who is not devious-minded has a city with eleven gates: when he takes up his abode in it, he grieves not, but when he is set free from it, that is his deliverance. This is That thou seekest.

haṃsaḥ śuciśad vasur antarikṣasad dhotā vediśad atithir duroṇasat  
nṛśad varasad ṛtasad vyomasad abjā gojā ṛtajā adrijā ṛtaṃ bṛhat 2

2. "Lo, the Swan whose dwelling is in the purity, He is the Vasu in the inter-regions, the Sacrificer at the altar, the Guest in the vessel of the drinking: He is in man and in the Great Ones and His home is in the law, and His dwelling is in the firmament: He is all that is born of water and all that is born of earth and all that is born on the mountains. He is the Truth and He is the Mighty One.

ūrdhvaṃ prāṇam unnayaty apānaṃ pratyag asyati  
madhye vāmanam āsīnaṃ viśve devā upāsate 3

3. "This is He that draws the main breath upward and casts the lower breath downward. The Dwarf that sits in the centre, to Him all the Gods do homage.

asya visraṃsamānasya śarīrasthasya dehinaḥ  
dehād vimucyamānasya kim atra pariśiṣyate etadvai tat 4

4. "When this encased Spirit that is in the body, falls away from it, when He is freed from its casing, what is there then that remains? This is That thou seekest.

na prāṇena nāpānena martyo jīvati kaścana  
itareṇa tu jīvanti yasminn etāv upāśritau 5

5. "Man that is mortal lives not by the breath, no, nor by the lower breath; but by something else we live in which both these have their being.

hanta ta idaṃ pravakṣyāmi guhyaṃ brahma sanātanam  
yathā ca maraṇaṃ prāpya ātmā bhavati gautama 6

6. "Surely, O Gautama, I will tell thee of this secret and eternal Brahman and likewise what becomes of the soul when one dies.

yonim anye prapadyante śarīratvāya dehinaḥ  
sthānum anye'nusaṃyanti yathākarma yathāśrutam 7

7. "For some enter a womb to the embodying of the Spirit and others follow after the Immovable: according to their deeds is their goal and after the measure of their revealed knowledge.

ya eṣa supteṣu jāgarti kāmaṃ kāmaṃ puruṣo nirmimāṇaḥ  
tad eva śukraṃ tad brahma tad evāmṛtam ucyate  
tasmiṃl-lokāḥ śritāḥ sarve tad u nātyeti kaścana etad vai tat 8

8. "This that wakes in the sleepers creating desire upon desire, this Purusha, Him they call the Bright One, Him Brahman, Him Immortality, and in Him are all the worlds established: none goes beyond Him. This is That thou seekest.

agnir yathaiko bhuvanaṃ praviṣṭo rūpaṃ-rūpaṃ pratirūpo babhūva  
ekas tathā sarvabhūtāntarātmā rūpaṃ-rūpaṃ pratirūpo bahiṣ ca 9

9. "Even as one Fire has entered into the world, but it shapes itself to the forms it meets, so there is one Spirit within all creatures, but it shapes itself to form and form: it is likewise outside these.

vāyur yathaiko bhuvanaṃ praviṣṭo rūpaṃ-rūpaṃ pratirūpo babhūva  
ekas tathā sarvabhūtāntarātmā rūpaṃ-rūpaṃ pratirūpo bahiṣ ca 10

10. "Even as one Air has entered into the world, but it shapes itself to the forms it meets, so there is one Spirit within all creatures, but it shapes itself to form and form: it is likewise outside these.

sūryo yathā sarvalokasya cakṣur na lipyate cākṣusair bāhyadoṣaiḥ  
ekas tathā sarvabhūtāntarātmā na lipyate lokaduḥkhena bāhyaḥ 11

11. "Even as the Sun is the eye of all this world, yet is not soiled by the outward blemishes of the visual, so there is one Spirit within all creatures, but the sorrow of this world soils it not: for it is beyond grief and his danger.

eko vaśī sarvabhūtāntarātmā ekaṃ rūpaṃ bahudhā yaḥ karoti  
tam ātmasthaṃ ye'nupaśyanti dhīrās teṣāṃ sukhaṃ śāśvataṃ netareṣāṃ 12

12. "One calm and controlling Spirit within all creatures that makes one form into many fashions: the calm and strong who see Him in their self as in a mirror, theirs is eternal felicity and 'tis not for others.

nityo'nityānāṃ cetanaś cetanānām eko bahūnām yo vidadhāti kāmān  
tam ātmasthaṃ ye'nupaśyanti dhīrās teṣāṃ śāntiḥ śāśvatī netareṣāṃ 13

13. "The One Eternal in the transient, the One consciousness in many conscious beings, who being One orders the desires of many: the calm and strong who behold Him in their self as in a mirror, theirs is eternal peace and 'tis not for others.

tad etad iti manyante 'nirdeśyaṃ paramaṃ sukham  
kathaṃ nu tad vijānīyāṃ kim u bhāti vibhāti vā 14

14. "This is He' is all they can realise of Him, a highest felicity which none can point to nor any define it. How shall I know of Him whether He shines or reflects one light and another?

na tatra sūryo bhāti na candratārakaṃ nemā vidyuto bhānti kuto'yam agniḥ  
tam eva bhāntam anubhāti sarvaṃ tasya bhāsā sarvam idaṃ vibhāti 15

15. "There the sun cannot shine and the moon has no lustre: all the stars are blind: there our lightnings flash not, neither any earthly fire. For all that is bright is but the shadow of His brightness and by His shining all this shines."