

# The Katha Upanishad

## of the Black Yajurveda

### THE FIRST CYCLE; FIRST CHAPTER

उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ । तस्य ह नचिकेता नाम पुत्र  
आस ॥ १ ॥

1. Vajasravasa, desiring, gave all he had. Now Vajasravasa had a son named Nachiketetas.

तं ह कुमारं सन्तं दक्षिणासु नीयमानासु श्रद्धाविवेश सोऽमन्यत ॥ २ ॥

2. As the gifts were led past, faith took possession of him who was yet a boy unwed and he pondered:

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।  
अनन्दा नाम ते लोकास्तान् स गच्छति ता ददत् ॥ ३ ॥

3. “Cattle that have drunk their water, eaten their grass, yielded their milk, worn out their organs, of undelight are the worlds which he reaches who gives such as these.”

स होवाच पितरं तत कस्मै मां दास्यसीति । द्वितीयं तृतीयं तं होवाच  
मृत्यवे त्वा ददामीति ॥ ४ ॥

4. He said to his father, “Me, O my father, to whom wilt thou give?” A second time and a third he said it, and he replied, “To Death I give thee.”

बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।  
किं स्वद्यमस्य कर्तव्यं यन्मयाद्य करिष्यति ॥ ५ ॥

5. “Among many I walk the first, among many I walk the midmost; something Death means to do which today by me he will accomplish.

अनुपश्य यथा पूर्वे प्रतिपश्य तथापरे ।  
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ ६ ॥

6. “Look back and see, even as were the men of old, — look round! — even so are they that have come after. Mortal man withers like the fruits of the field and like the fruits of the field he is born again.”

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ।  
तस्यैतां शान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥ ७ ॥

*His attendants say to Yama:*

7. “Fire is the Brahmin who enters as a guest the houses of men; him thus they appease. Bring, O son of Vivasvan,<sup>1</sup> the water of the guest-rite.

आशाप्रतीक्षे संगतं सूनृतां चेष्टापूर्ये पुत्रपशूंश्च सर्वान् ।  
एतद् वृद्धे पुरुषस्याल्पमेधसो यस्यानश्नन् वसति ब्राह्मणो गृहे ॥ ८ ॥

8. “That man of little understanding in whose house a Brahmin dwells fasting, all his hope and his expectation and all he has gained and the good and truth that he has spoken and the wells he has dug and the sacrifices he has offered and all his sons and his cattle are torn from him by that guest unhonoured.”

तिस्रो रात्रीर्यदवात्सीर्गृहे मेऽनश्नन् ब्रह्मन्नतिथिर्नमस्यः ।  
नमस्तेऽस्तु ब्रह्मन् स्वस्ति मेऽस्तु तस्मात्प्रति त्रीन्वराण्वृणीष्व ॥ ९ ॥

9. “Because for three nights thou hast dwelt in my house, O Brahmin, a guest worthy of reverence, — salutation to thee, O Brahmin, on me let there be the weal, — therefore three boons do thou choose; for each night a boon.”

<sup>1</sup> Yama, lord of death, is also the master of the Law in the world, and he is therefore the child of the Sun, luminous Master of Truth from which the Law is born.

शान्तसंकल्पः सुमना यथा स्याद् वीतमन्युर्गौतमो माभि मृत्यो ।  
त्वत्प्रसृष्टं माभिवदेत्प्रतीत एतत् त्रयाणां प्रथमं वरं वृणे ॥ १० ॥

10. “Tranquillised in his thought and serene of mind be the Gautama, my father, let his passion over me pass away from him; assured in heart let him greet me from thy grasp delivered; this boon I choose, the first of three.”

यथा पुरस्ताद् भविता प्रतीत औद्दालकिरारुणिर्मत्प्रसृष्टः ।  
सुखं रात्रीः शयिता वीतमन्युस्त्वां ददृशिवान्मृत्युमुखात्प्रमुक्तम् ॥ ११ ॥

11. “Even as before assured in heart and by me released shall he be, Auddalaki Aruni, thy father; sweetly shall he sleep through the nights and his passion shall pass away from him, having seen thee from death’s jaws delivered.”

स्वर्गे लोके न भयं किञ्चनास्ति न तत्र त्वं न जरया बिभेति ।  
उभे तीर्त्वाशनायापिपासे शोकातिगो मोदते स्वर्गलोके ॥ १२ ॥

12. “In heaven fear is not at all, in heaven, O Death, thou art not, nor old age and its terrors; crossing over hunger and thirst as over two rivers, leaving sorrow behind the soul in heaven rejoices.

स त्वमग्निं स्वर्गमध्येषि मृत्यो प्रब्रूहि त्वं श्रद्धधानाय मह्यम् ।  
स्वर्गलोका अमृतत्वं भजन्त एतद् द्वितीयेन वृणे वरेण ॥ १३ ॥

13. “Therefore that heavenly Flame<sup>2</sup> which thou, O Death, studiest, expound unto me, for I believe. They who win their world of heaven, have immortality for their portion. This for the second boon I have chosen.”

प्र ते ब्रवीमि तद्दु मे निबोध स्वर्ग्यमग्निं नचिकेतः प्रजानन् ।  
अनन्तलोकास्मिथो प्रतिष्ठां विद्धि त्वमेतं निहितं गुहायाम् ॥ १४ ॥

<sup>2</sup> The celestial force concealed subconsciously in man’s mortality by the kindling of which and its right ordering man transcends his earthly nature; not the physical flame of the external sacrifice to which these profound phrases are inapplicable.

14. “Hearken to me and understand, O Nachiketas; I declare to thee that heavenly Flame, for I know it. Know this to be the possession of infinite existence and the foundation and the thing hidden in the secret cave of our being.”

लोकादिमग्निं तमुवाच तस्मै या इष्टका यावतीर्वा यथा वा ।  
स चापि तत्प्रत्यवदद् यथोक्तमथास्य मृत्युः पुनरेवाह तुष्टः ॥ १५ ॥

15. Of the Flame that is the world’s beginning<sup>3</sup> he told him and what are the bricks to him and how many and the way of their setting; and Nachiketas too repeated it even as it was told; then Death was pleased and said to him yet farther;

तमब्रवीत्प्रीयमाणो महात्मा वरं तवेहाद्य ददामि भूयः ।  
तवैव नाम्ना भवितायमग्निः सृङ्गां चेमामनेकरूपां गृहाण ॥ १६ ॥

16. Yea; the Great Soul was gratified and said to him, “Yet a farther boon today I give thee; for even by thy name shall this Fire be called; this necklace also take unto thee, a necklace<sup>4</sup> of many figures.

त्रिणाचिकेतस्त्रिभिरेत्य संधिं त्रिकर्मकृत् तरति जन्ममृत्यू ।  
ब्रह्मजज्ञं देवमीड्यं विदित्वा निचाय्येमां शान्तिमत्यन्तमेति ॥ १७ ॥

17. “Whoso lights the three fires<sup>5</sup> of Nachiketas and comes to union with the Three<sup>6</sup> and does the triple works,<sup>7</sup> beyond birth and death he crosses; for he finds the God of our

<sup>3</sup> The Divine Force concealed in the subconscious is that which has originated and built up the worlds. At the other end in the superconscious it reveals itself as the Divine Being, Lord and Knower who has manifested Himself out of the Brahman.

<sup>4</sup> The necklace of many figures is Prakriti, creative Nature which comes under the control of the soul that has attained to the divine existence.

<sup>5</sup> Probably, the divine force utilised to raise to divinity the triple being of man.

<sup>6</sup> Possibly, the three Purushas, soul-states or Personalities of the divine Being, indicated by the three letters AUM. The highest Brahman is beyond the three letters of the mystic syllable.

<sup>7</sup> The sacrifice of the lower existence to the divine, consummated on the three planes of man’s physical, vital and mental consciousness.

adoration, the Knower<sup>8</sup> who is born from the Brahman, whom having beheld he attains to surpassing peace.

त्रिणाचिकेतस्त्रयमेतद् विदित्वा य एवं विद्वांसिनुते नाचिकेतम् ।  
स मृत्युपाशान्पुरतः प्रणोद्य शोकातिगो मोदते स्वर्गलोके ॥ १८ ॥

18. “When a man has the three flames of Nachiketas and knows this that is Triple, when so knowing he beholds the Flame of Nachiketas, then he thrusts from in front of him the meshes of the snare of death; leaving sorrow behind him he in heaven rejoices.

एष तेऽग्निर्नचिकेतः स्वर्ग्यो यमवृणीथा द्वितीयेन वरेण ।  
एतमग्निं तवैव प्रवक्ष्यन्ति जनासस्तृतीयं वरं नचिकेतो वृणीष्व ॥ १९ ॥

19. “This is the heavenly Flame, O Nachiketas, which thou hast chosen for the second boon; of this Flame the peoples shall speak that it is thine indeed. A third boon choose, O Nachiketas.”

येयं प्रेते विचिकित्सा मनुष्येऽस्तीत्येके नायमस्तीति चैके ।  
एतद् विद्यामनुशिष्टस्त्वयाहं वराणामेष वरस्तृतीयः ॥ २० ॥

20. “This debate that there is over the man who has passed and some say ‘This he is not’ and some that he is, that, taught by thee, I would know; this is the third boon of the boons of my choosing.”

देवैरत्रापि विचिकित्सितं पुरा न हि सुज्ञेयमणुरेष धर्मः ।  
अन्यं वरं नचिकेतो वृणीष्व मा मोपरोत्सीरति मा सृजैनम् ॥ २१ ॥

21. “Even by the gods was this debated of old; for it is not easy of knowledge, since very subtle is the law of it. Another boon choose, O Nachiketas; importune me not, nor urge me; this, this abandon.”

<sup>8</sup> The Purusha or Divine Being, Knower of the Field, who dwells within all and for whose pleasure Prakriti fulfils the cosmic play.

देवैरत्रापि विचिकित्सितं किल त्वं च मृत्यो यन्न सुज्ञेयमात्थ ।  
वक्ता चास्य त्वादृगन्यो न लभ्यो नान्यो वरस्तुल्य एतस्य  
कश्चित् ॥ २२ ॥

22. “Even by the gods was this debated, it is sure, and thou thyself hast said that it is not easy of knowledge; never shall I find another like thee<sup>9</sup> to tell of it, nor is there any other boon that is its equal.”

शतायुषः पुत्रपौत्रान्वृणीष्व बहून्पशून् हस्तिहिरण्यमश्वान् ।  
भूमेर्महदायतनं वृणीष्व स्वयं च जीव शरदो यावदिच्छसि ॥ २३ ॥

23. “Choose sons and grandsons who shall live each a hundred years, choose much cattle and elephants and gold and horses; choose a mighty reach of earth and thyself live for as many years as thou listest.

एतत्तुल्यं यदि मन्यसे वरं वृणीष्व वित्तं चिरजीविकां च ।  
महाभूमौ नचिकेतस्त्वमेधि कामानां त्वा कामभाजं करोमि ॥ २४ ॥

24. “This boon if thou deemest equal to that of thy asking, choose wealth and long living; possess thou, O Nachiketas, a mighty country; I give thee thy desire of all desirable things for thy portion.

ये ये कामा दुर्लभा मर्त्यलोके सर्वान्कामांश्छन्दतः प्रार्थयस्व ।  
इमा रामाः सरथाः सतूर्या न हीदृशा लम्बनीया मनुष्यैः ।  
आभिर्मत्प्रताभिः परिचारयस्व नचिकेतो मरणं मानुप्राक्षीः ॥ २५ ॥

25. “Yea, all desires that are hard to win in the world of mortals, all demand at thy pleasure; lo, these delectable women with their chariots and their bugles, whose like are not to be won by men, these I will give thee; live with them for thy handmaidens. But of death question not, O Nachiketas.”

<sup>9</sup> Yama is the knower and keeper of the cosmic Law through which the soul has to rise by death and life to the freedom of Immortality.

श्वोभावा मर्त्यस्य यदन्तकैतत् सर्वेन्द्रियाणां जरयन्ति तेजः ।  
अपि सर्वं जीवितमल्पमेव तवैव वाहास्तव नृत्यगीते ॥ २६ ॥

26. “Until the morrow mortal man has these things, O Ender, and they wear away all this keenness and glory of his senses; nay, all life is even for a little. Thine are these chariots and thine the dancing of these women and their singing.

न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ।  
जीविष्यामो यावदीशिष्यसि त्वं वरस्तु मे वरणीयः स एव ॥ २७ ॥

27. “Man is not to be satisfied by riches, and riches we shall have if we have beheld thee and shall live as long as thou shalt be lord of us.<sup>10</sup> This boon and no other is for my choosing.

अजीर्यताममृतानामुपेत्य जीर्यन्मर्त्यः क्वधःस्थः प्रजानन् ।  
अभिध्यायन् वर्णरतिप्रमोदानतिदीर्घे जीविते को रमेत ॥ २८ ॥

28. “Who that is a mortal man and grows old and dwells down upon the unhappy earth, when he has come into the presence of the ageless Immortals and knows, yea, who when he looks very close at beauty and enjoyment and pleasure, can take delight in overlong living?

यस्मिन्नदं विचिकित्सन्ति मृत्यो यत्सांपराये महति ब्रूहि नस्तत् ।  
योऽयं वरो गूढमनुप्रविष्टो नान्यं तस्मान्नचिकेता वृणीते ॥ २९ ॥

29. “This of which they thus debate, O Death, declare to me, even that which is in the great passage; than this boon which enters in into the secret that is hidden from us, no other chooses Nachiketas.”

<sup>10</sup> Life being a figure of death and Death of life, the only true existence is the infinite, divine and immortal.

## THE FIRST CYCLE; SECOND CHAPTER

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषं सिनीतः ।  
तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥ १ ॥

*Yama speaks:*

1. One thing is the good and quite another thing is the pleasant, and both seize upon a man with different meanings. Of these whoso takes the good, it is well with him; he falls from the aim of life who chooses the pleasant.

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ संपरीत्य विविनक्ति धीरः ।  
श्रेयो हि धीरोऽभि प्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद् वृणीते ॥ २ ॥

2. The good and the pleasant come to a man and the thoughtful mind turns all around them and distinguishes. The wise chooses out the good from the pleasant, but the dull soul chooses the pleasant rather than the getting of his good and its having.

स त्वं प्रियान्प्रियरूपांश्च कामानभिध्यायन् नचिकेतोऽत्यस्राक्षीः ।  
नैतां सृङ्गां वित्तमयीमवाप्तो यस्यां मज्जन्ति बहवो मनुष्याः ॥ ३ ॥

3. And thou, O Nachiketas, hast looked close at the objects of desire, at pleasant things and beautiful, and thou hast cast them from thee; thou hast not entered into the net of riches in which many men sink to perdition.

दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता ।  
विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवोऽलोलुपन्त ॥ ४ ॥

4. For far apart are these, opposite, divergent, the one that is known as the Ignorance and the other the Knowledge. But Nachiketas I deem truly desirous of the knowledge whom so many desirable things could not make to lust after them.



अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितमन्यमानाः ।  
दन्द्रम्यमाणाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥ ५ ॥

5. They who dwell in the ignorance, within it, wise in their own wit and deeming themselves very learned, men bewildered are they who wander about round and round circling like blind men led by the blind.

न सांपरायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् ।  
अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे ॥ ६ ॥

6. The childish wit bewildered and drunken with the illusion of riches cannot open its eyes to see the passage to heaven; for he that thinks this world is and there is no other, comes again and again into Death's thralldom.

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः ।  
आश्चर्यो वक्ता कुशलोऽस्य लब्धाऽऽश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

7. He that is not easy even to be heard of by many, and even of those that have heard they are many who have not known Him, — a miracle is the man that can speak of Him wisely or is skilful to win Him, and when one is found, a miracle is the listener who can know God even when taught of Him by the knower.

न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः ।  
अनन्यप्रोक्ते गतिरत्र नास्त्यणीयान् ह्यतर्कमणुप्रमाणात् ॥ ८ ॥

8. An inferior man cannot tell you of Him; for thus told thou canst not truly know Him, since He is thought of in many aspects. Yet unless told of Him by another thou canst not find thy way there to Him; for He is subtler than subtlety and that which logic cannot reach.

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।  
यां त्वमापः सत्यधृतिर्बतासि त्वादृङ् नो भूयान्नचिकेतः प्रेष्टा ॥ ९ ॥

9. This wisdom is not to be had by reasoning, O beloved Nachiketas; only when told thee by another it brings real knowledge, — the wisdom which thou hast gotten. Truly thou art steadfast in the Truth! Even such a questioner as thou art may I meet with always.

जानाम्यहं शेषधिरित्यनित्यं न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।  
ततो मया नाचिकेतश्चितोऽग्निरनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥ १० ॥

*Nachiketas speaks:*

10. I know of treasure that it is not for ever; for not by things unstable shall one attain That which is stable; therefore I heaped the fire of Nachiketas, and by the sacrifice of transitory things I won the Eternal.

कामस्याप्तिं जगतः प्रतिष्ठां क्रतोरनन्त्यमभयस्य पारम् ।  
स्तोमं महदुरुगायं प्रतिष्ठां दृष्ट्वा धृत्या धीरो नचिकेतोऽत्यस्राक्षीः ॥ ११ ॥

*Yama speaks:*

11. When thou hast seen in thy grasp, O Nachiketas, the possession of desire and firm foundation of this world and an infinity of power and the other shore of security and praise and scope and wide moving and firm foundation,<sup>11</sup> wise and strong in steadfastness thou didst cast these things from thee.

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।  
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥ १२ ॥

12. Realising God by attainment to Him through spiritual Yoga, even the Ancient of Days who hath entered deep into that which is hidden and is hard to see, for he is established in our secret being and lodged in the cavern heart of things, the wise and steadfast man casts far from him joy and sorrow.

<sup>11</sup> Or, “and great fame chanted through widest regions”.

एतच्छ्रुत्वा संपरिगृह्य मर्त्यः प्रवृह्य धर्म्यमणुमेतमाप्य ।  
स मोदते मोदनीयं हि लब्ध्वा विवृतं सप्त नचिकेतसं मन्ये ॥ १३ ॥

13. When mortal man has heard, when he has grasped, when he has forcefully separated the Righteous One from his body and won that subtle Being, then he has delight, for he has got that which one can indeed delight in. Verily I deem of Nachiketas as a house wide open.

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात् कृताकृतात् ।  
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

*Nachiketas speaks:*

14. Tell me of That which thou seest elsewhere than in virtue and elsewhere than in unrighteousness, elsewhere than in the created and the uncreated, elsewhere than in that which has been and that which shall be.

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।  
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत् ॥ १५ ॥

*Yama speaks:*

15. The seat and goal that all the Vedas glorify and which all austerities declare, for the desire of which men practise holy living, of That will I tell thee in brief compass. OM is that goal, O Nachiketas.

एतद्ध्रस्वाक्षरं ब्रह्म एतद्ध्रस्वाक्षरं परम् ।  
एतद्ध्रस्वाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ १६ ॥

16. For this Syllable is Brahman, this Syllable is the Most High: this Syllable if one know, whatsoever one shall desire, it is his.

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।  
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १७ ॥

17. This support is the best, this support is the highest, knowing

this support one grows great in the world of the Brahman.

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् ।  
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

18. That Wise One is not born, neither does he die; he came not from anywhere, neither is he anyone; he is unborn, he is everlasting, he is ancient and sempiternal, he is not slain in the slaying of the body.

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।  
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

19. If the slayer think that he slays, if the slain think that he is slain, both of these have not the knowledge. This slays not, neither is He slain.

अणोरणीयान्महतो महीयानात्मास्य जन्तोर्निहितो गुहायाम् ।  
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

20. Finer than the fine, huger than the huge the Self hides in the secret heart of the creature: when a man strips himself of will and is weaned from sorrow, then he beholds Him, purified from the mental elements he sees the greatness of the Self-being.

आसीनो दूरं व्रजति शयानो याति सर्वतः ।  
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

21. Seated He journeys far off, lying down He goes everywhere. Who other than I is fit to know God, even Him who is rapture and the transcendence of rapture?

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।  
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

22. Realising the Bodiless in bodies, the Established in things unsettled, the Great and Omnipresent Self, the wise and steadfast soul grieves no longer.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।  
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥ २३ ॥

23. The Self is not to be won by eloquent teaching, nor by brain power, nor by much learning: but only he whom this being chooses can win Him, for to him this Self bares His body.

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।  
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

24. None who has not ceased from doing evil, or who is not calm, or not concentrated in his being, or whose mind has not been tranquillised, can by wisdom attain to Him.

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।  
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥

25. He to whom the sages are as meat and heroes as food for His eating and Death is an ingredient of His banquet, how thus shall one know of Him where He abideth?

#### THE FIRST CYCLE; THIRD CHAPTER

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्थे ।  
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

*Yama speaks:*

1. There are two that drink deep of the Truth in the world of work well accomplished: they are lodged in the secret plane of being and in the highest kingdom of the most High is their dwelling: as of light and shade the knowers of the Brahman speak of them and those of the five fires and those who have the three fires of Nachiketas.

यः सेतुरीजानानामक्षरं ब्रह्म यत्परम् ।  
अभयं तितीर्षतां पारं नाचिकेतं शकेमहि ॥ २ ॥

2. May we have strength to kindle Agni Nachiketas, for he is the bridge of those who do sacrifice and he is Brahman supreme and imperishable, and the far shore of security to those who would cross this ocean.

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।  
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

3. Know the body for a chariot and the soul for the master of the chariot: know Reason for the charioteer and the mind for the reins only.

इन्द्रियाणि ह्यानाहुर्विषयांस्तेषु गोचरान् ।  
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥

4. The senses they speak of as the steeds and the objects of sense as the paths in which they move; and One yoked with Self and the mind and the senses is the enjoyer, say the thinkers.

यस्त्वविज्ञानवान् भवत्ययुक्तेन मनसा सदा ।  
तस्येन्द्रियाण्यवश्यानि दुष्टाश्चा इव सारथेः ॥ ५ ॥

5. Now he that is without knowledge with his mind ever unapplied, his senses are to him as wild horses and will not obey the driver of the chariot.

यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा ।  
तस्येन्द्रियाणि वश्यानि सदश्चा इव सारथेः ॥ ६ ॥

6. But he that has knowledge with his mind ever applied, his senses are to him as noble steeds and they obey the driver.

यस्त्वविज्ञानवान् भवत्यमनस्कः सदाऽशुचिः ।  
न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥ ७ ॥

7. Yea, he that is without knowledge and is unmindful and is ever unclean, reaches not that goal, but wanders in the cycle of phenomena.

यस्तु विज्ञानवान् भवति समनस्कः सदा शुचिः ।  
स तु तत्पदमाप्नोति यस्माद् भूयो न जायते ॥ ८ ॥

8. But he that has knowledge and is mindful and pure always, reaches that goal whence he is not born again.

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान् नरः ।  
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥ ९ ॥

9. That man who uses the mind for reins and the knowledge for the driver, reaches the end of his road, the highest seat of Vishnu.

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।  
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥

10. Than the senses the objects of sense are higher; and higher than the objects of sense is the Mind; and higher than the Mind is the faculty of knowledge; and than that is the Great Self higher.

महतः परमव्यक्तमव्यक्तात् पुरुषः परः ।  
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

11. And higher than the Great Self is the Unmanifest and higher than the Unmanifest is the Purusha: than the Purusha there is none higher: He is the culmination, He is the highest goal of the journey.

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।  
दृश्यते त्वग्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

12. The secret Self in all existences does not manifest Himself to the vision: yet is He seen by the seers of the subtle by a subtle and perfect understanding.

यच्छेद् वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।  
ज्ञानमात्मनि महति नियच्छेत् तद्यच्छेच्छान्त आत्मनि ॥ १३ ॥

13. Let the wise man restrain speech in his mind and mind in his self of knowledge, and knowledge in the Great Self, and that again let him restrain in the Self that is at peace.

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत् कवयो वदन्ति ॥ १४ ॥

14. Arise, awake, find out the great ones and learn of them; for sharp as a razor's edge, hard to traverse, difficult of going is that path, say the sages.

अशब्दमस्पर्शमरूपमव्ययं तथारसं नित्यमगन्धवच्च यत् ।

अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

15. That in which sound is not, nor touch, nor shape, nor diminution, nor taste, nor smell, that which is eternal, and It is without end or beginning, higher than the Great Self and stable, — that having seen, from the mouth of death there is deliverance.

नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम् ।

उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥ १६ ॥

16. The man of intelligence having spoken or heard the eternal story of Nachiketas wherein Death was the speaker, grows great in the world of the Brahman.

य इमं परमं गुह्यं श्रावयेद् ब्रह्मसंसदि ।

प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते ।

तदानन्त्याय कल्पत इति ॥ १७ ॥

17. He who being pure recites this supreme secret at the time of the Shraddha in the assembly of the Brahmins, that turns for him to infinite existence.



## THE SECOND CYCLE; FIRST CHAPTER

पराञ्चि खानि व्यतृणत् स्वयम्भूस्तस्मात्पराङ् पश्यति नान्तरात्मन् ।  
कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

*Yama said:*

1. The Self-born hath set the doors of the body to face outward, therefore the soul of a man gazeth outward and not at the Self within; hardly a wise man here and there desiring immortality turneth his eyes inward and seeth the Self within him.

पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम् ।  
अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥ २ ॥

2. The rest childishly follow after desire and pleasure and walk into the snare of Death who gapeth 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.

येन रूपं रसं गन्धं शब्दान् स्पर्शाञ्च मैथुनान् ।  
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥ ३ ॥

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

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।  
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ ४ ॥

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

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

5. He that hath known from very close this Eater of sweetness, the Jiva, the Self within that is lord of what was and what shall be, shrinketh not thereafter from aught nor abhorreth any. This is the thing thou seekest.

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।  
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्यपश्यत । एतद्वै तत् ॥ ६ ॥

6. He is the seer that seeth Him who came into being before austerity and was before the waters; deep in the heart of the creature he seeth Him, for there He standeth by the mingling of the elements. This is the thing thou seekest.

या प्राणेन संभवत्यदितिर्देवतामयी ।  
गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्यजायत । एतद्वै तत् ॥ ७ ॥

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 the thing thou seekest.

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ।  
दिवे दिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः ।  
एतद्वै तत् ॥ ८ ॥

8. As a woman carrieth 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 their waking life and stand before him with sacrifice; for he is that Agni. This is the thing thou seekest.

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।  
तं देवाः सर्वेऽर्पितास्तद्गु नात्येति कश्चन । एतद्वै तत् ॥ ९ ॥

9. He from whom the sun riseth and to whom the sun returneth, and in Him are all the Gods established, — none passeth beyond Him. This is the thing thou seekest.

यदेवेह तदमुत्र यदमुत्र तदन्विह ।  
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

10. What is in this world is also in the other, and what is in the other, that again is in this; who thinketh he sees difference here, from death to death he goeth.

मनसैवेदमाप्तव्यं नेह नानास्ति किंचन ।  
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

11. Through the mind must we understand that there is nothing in this world that is really various; who thinketh he sees difference here, from death to death he goeth.

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।  
ईशानो भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ १२ ॥

12. The Purusha who is seated in the midst of ourself is no larger than the finger of a man. He is the lord of what was and what shall be; Him having seen one shrinketh not from aught nor abhorreth any. This is the thing thou seekest.

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।  
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ १३ ॥

13. The Purusha that is within 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 the thing thou seekest.

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।  
एवं धर्मान्पृथक् पश्यंस्तानेवानुविधावति ॥ १४ ॥

14. As water that raineth in the rough and difficult places, runneth to many sides on the mountain-tops, so he that seeth separate law and action of the one Spirit, followeth in the track of what he seeth.

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।  
एवं मुनेर्विजानत आत्मा भवति गौतम ॥ १५ ॥

15. But as pure water that is poured into pure water, even as it was such it remaineth, so is it with the soul of the thinker who knoweth God, O seed of Gotama.

### THE SECOND CYCLE; SECOND CHAPTER

पुरमेकादशद्वारमजस्यावक्रचेतसः ।  
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥ १ ॥

*Yama said:*

1. The Unborn who is not devious-minded hath a city with eleven gates; when He taketh up his abode in it, He grieveth not, but when He is set free from it, that is His deliverance. This is the thing thou seekest.

हंसः शुचिषद् वसुरन्तरिक्षसद्भोता वेदिषदतिथिर्दुरोणसत् ।  
नृषद्वरसद्वृतसद् व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥ २ ॥

2. Lo, the Swan whose dwelling is in the purity, He is the Vasu in the interregions, 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 of the mountains. He is the Truth and He is the Mighty One.

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।  
मध्ये वामनमासीनं विश्वे देवा उपासते ॥ ३ ॥

3. This is He that draweth the main breath upward and casteth the lower breath downward. The Dwarf that sitteth in the centre, to Him all the Gods do homage.

अस्य विभ्रंसमानस्य शरीरस्थस्य देहिनः ।  
देहाद् विमुच्यमानस्य किमत्र परिशिष्यते । एतद्वै तत् ॥ ४ ॥

4. When this encased spirit that is in the body falleth away from it, when He is freed from its casing, what is there then that remaineth? This is the thing thou seekest.

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।  
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५ ॥

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

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।  
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ ६ ॥

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

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।  
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

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.

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।  
तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते ।  
तस्मिँल्लोकाः श्रिताः सर्वे तद् नात्येति कश्चन । एतद्वै तत् ॥ ८ ॥

8. This that waketh 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 goeth beyond Him. This is the thing thou seekest.

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।  
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ ९ ॥

9. Even as one Fire hath entered into the world but it shapeth itself to the forms it meeteth, so there is one Spirit within all creatures but it shapeth itself to form and form; it is likewise outside these.

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।  
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ १० ॥

10. Even as one Air hath entered into the world but it shapeth itself to the forms it meeteth, so there is one Spirit within all creatures but it shapeth itself to form and form; it is likewise outside these.

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः ।  
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

11. Even as the Sun is the eye of all this world, yet it 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.

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।  
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

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

नित्योऽनित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ।  
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् ॥ १३ ॥

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

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ।  
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥ १४ ॥

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 shineth or reflecteth one light and another?

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

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 shineth.

#### THE SECOND CYCLE; THIRD CHAPTER

ऊर्ध्वमूलोऽवाकशाख एषोऽश्वत्थः सनातनः ।  
तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते ।  
तस्मिँल्लोकाः श्रिताः सर्वे तद् नान्त्येति कश्चन । एतद्वै तत् ॥ १ ॥

*Yama said:*

1. This is the eternal uswattha tree whose roots are aloft, but its branches are downward. It is He that is called the Bright One and Brahman and Immortality, and in Him are all the worlds established; none goeth beyond Him. This is the thing thou seekest.

यदिदं किंच जगत्सर्वं प्राण एजति निःसृतम् ।  
महद् भयं वज्रमुद्यतं य एतद् विदुरमृतास्ते भवन्ति ॥ २ ॥

2. All this universe of motion moveth in the Prana and from the Prana also it proceeded; a mighty terror is He, yea, a thunderbolt uplifted. Who know Him are the immortals.

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।  
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ ३ ॥

3. For fear of Him the fire burneth, for fear of Him the sun giveth heat, for fear of Him Indra and Vayu and Death hasten in their courses.

इह चेदशकद्बोद्धुं प्राक् शरीरस्य विस्रसः ।  
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥ ४ ॥

4. If in this world of men and before thy body fall from thee, thou art able to apprehend it, then thou availest for embodiment in the worlds that are His creations.

यथादर्शे तथात्मनि यथा स्वप्ने तथा पितृलोके ।  
यथाप्सु परीव ददृशे तथा गन्धर्वलोके छायातपयोरिव ब्रह्मलोके ॥ ५ ॥

5. In the self one seeth God as in a mirror but as in a dream in the world of the fathers, and as in water one seeth the surface of an object, so one seeth Him in the world of the Gandharvas; but He is seen as light and shade in the heaven of the Spirit.

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।  
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥ ६ ॥

6. The calm soul having comprehended the separateness of the senses and the rising of them and their setting and their separate emergence putteth from him pain and sorrow.

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।  
सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ ७ ॥

7. The mind is higher than the senses, and above the mind is the thought, and above the thought is the mighty Spirit, and above the Mighty One is the Unmanifest.



अव्यक्तान्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।  
यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥ ८ ॥

8. But highest above the Unmanifest is the Purusha who pervadeth all and alone hath no sign nor feature. Mortal man knowing Him is released into immortality.

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।  
हृदा मनीषा मनसाभिकूसो य एतद् विदुरमृतास्ते भवन्ति ॥ ९ ॥

9. He hath not set His body within the ken of seeing, neither doth any man with the eye behold Him, but to the heart and mind and the supermind He is manifest. Who know Him are the immortals.

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।  
बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥ १० ॥

10. When the five senses cease and are at rest and the mind resteth with them and the Thought ceaseth from its workings, that is the highest state, say thinkers.

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।  
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११ ॥

11. The state unperturbed when the senses are imprisoned in the mind, of this they say “it is Yoga”. Then man becomes very vigilant, for Yoga is the birth of things and their ending.<sup>12</sup>

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।  
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ १२ ॥

12. Not with the mind hath man the power to see God, no, nor by speech nor with the eye. Unless one saith “He is,” how can one become sensible of Him?

<sup>12</sup> Shankara interprets, “As Yoga hath a beginning (birth) so hath it an ending.” But this is not what the Sruti says.

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।  
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥ १३ ॥

13. One must apprehend Him in the concept “He is” and also in His essential principle, but when he hath grasped Him as the Is, then the essential of Him dawneth upon a man.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।  
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

14. When every desire that harboureth in the heart of a man hath been loosened from its moorings, then this mortal putteth on immortality; even here he enjoyeth Brahman in this human body.

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।  
अथ मर्त्योऽमृतो भवत्येतावद्व्यनुशासनम् ॥ १५ ॥

15. When all the strings of the heart are rent asunder, even here in this human birth, then the mortal becometh immortal. This is the whole teaching of the Scriptures.

शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका ।  
तयोर्ध्वमायन्नमृतत्वमेति विश्वङ्कुन्या उत्क्रमणे भवन्ति ॥ १६ ॥

16. A hundred and one are the nerves of the heart and of all these only one issueth out through the head of a man; by this the soul mounteth up to its immortal home but the rest lead him to all sorts and conditions of births in his passing.

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः ।  
तं स्वाच्छरीरात् प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ।  
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥ १७ ॥

17. The Purusha, the Spirit within, who is no larger than the finger of a man is seated for ever in the heart of creatures; one must separate Him with patience from one’s own body as one separates from a blade of grass its main fibre. Thou

shalt know Him for the Bright Immortal, yea, for the Bright Immortal.

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ।  
ब्रह्मप्राप्तो विरजोऽभूद् विमृत्युरन्योऽप्येवं यो विदध्यात्ममेव ॥ १८ ॥

18. Thus did Nachiketas with Death for his teacher win the God-knowledge; he learned likewise the whole ordinance of the Yoga: thereafter he obtained Brahman and became void of stain and void of death. So shall another be who cometh likewise to the science of the Spirit.