

एवमेव खलु सोम्य विद्धीति होवाच । जीवापेतं वाव किलेदं म्रियते न जीवो म्रियत इति । स य एषोऽणिमैतदात्म्यमिदं सर्वम् । तत्सत्यम् । स आत्मा । तत्त्वमसि श्वेतकेतो इति । भूय एव मा भगवान्विज्ञापयत्विति । तथा सोम्येति होवाच ॥३॥

॥ इति एकादशः खण्डः ॥

न्यग्रोधफलमत आहरेति । इदं भगव इति । भिन्द्रीति । भिन्नं भगव इति । किमत्र पश्यसीति । अप्ठ्य इवेमा धाना भगव इति । आसामङ्गैकां भिन्द्रीति । भिन्ना भगव इति । किमत्र पश्यसीति । न किंचन भगव इति ॥१॥ तं होवाच यं वै सोम्यैतमणिमानं न निभालयस एतस्य वै सोम्येषोऽणिम एव महान्यग्रोधस्तिष्ठति¹ । श्रद्धस्त्व सोम्येति² ॥२॥

स य एषोऽणिमैतदात्म्यमिदं सर्वम् । तत्सत्यम् । स आत्मा । तत्त्वमसि श्वेतकेतो इति । भूय एव मा भगवान्विज्ञापयत्विति । तथा सोम्येति होवाच ॥३॥

॥ इति द्वादशः खण्डः ॥

लवणमेतदुदकेऽवधायाथ मा प्रातरुपसीदथा इति¹ । स ह² तथा चकार । तं होवाच । यद्दोषा लवणमुदकेऽवधा अङ्ग तदाहरेति । तद्भावमृष्य न विवेद ॥१॥ यथा विलीनमेव¹ । अङ्गास्यान्तादाचामेति । कथमिति । लवणमिति । मध्यादाचामेति । कथमिति । लवणमिति । अन्तादाचामेति । कथमिति । लवणमिति । अभिप्रास्यैतदथ² मोपसीदथा इति³ । तद्ध तथा चकार⁴ । तच्छश्वत्संवर्तते⁵ । तं होवाचात्र वाव किल तत्सोम्य न निभालयसेऽत्रैव किलेति⁶ ॥२॥

स य एषोऽणिमैतदात्म्यमिदं सर्वम् । तत्सत्यम् । स आत्मा । तत्त्वमसि श्वेतकेतो इति । भूय एव मा भगवान्विज्ञापयत्विति । तथा सोम्येति होवाच ॥३॥

॥ इति त्रयोदशः खण्डः ॥

likewise withers away, and when it leaves a third branch, that also withers away. When it leaves the entire tree, the whole tree withers away.

³“In exactly the same way,” he continued, “know that this, of course, dies when it is bereft of life (*jīva*); but life itself does not die.

“The finest essence here—that constitutes the self of this whole world; that is the truth; that is the self (*ātman*). And that’s how you are, Śvetaketu.”

“Sir, teach me more.”

“Very well, son.

12 “Bring a banyan fruit.”

“Here it is, sir.”

“Cut it up.”

“I’ve cut it up, sir.”

“What do you see there?”

“These quite tiny seeds, sir.”

“Now, take one of them and cut it up.”

“I’ve cut one up, sir.”

“What do you see there?”

“Nothing, sir.”

² Then he told him: “This finest essence here, son, that you can’t even see—look how on account of that finest essence this huge banyan tree stands here.

“Believe, my son: ³the finest essence here—that constitutes the self of this whole world; that is the truth; that is the self (*ātman*). And that’s how you are, Śvetaketu.”

“Sir, teach me more.”

“Very well, son.

13 “Put this chunk of salt in a container of water and come back tomorrow.” The son did as he was told, and the father said to him: “The chunk of salt you put in the water last evening—bring it here.” He groped for it but could not find it, ²as it had dissolved completely.

“Now, take a sip from this corner,” said the father. “How does it taste?”

“Salty.”

“Take a sip from the center.—How does it taste?”

“Salty.”

“Take a sip from that corner.—How does it taste?”

“Salty.”

“Throw it out and come back later.” He did as he was told and found that the salt was always there. The father told him: “You, of course, did not see it there, son; yet it was always right there.

³ “The finest essence here—that constitutes the self of this whole world; that is the truth; that is the self (*ātman*). And that’s how you are, Śvetaketu.”

“Sir, teach me more.”

“Very well, son.

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