

श्वेतकेतुर्हारुणेय आस तं ह पितोवाच श्वेतकेतो
वस ब्रह्मचर्यं न वै सोम्यास्मत्कुलीनोऽननूच्य
ब्रह्मबन्धुरिव भवतीति ॥६.१.१॥

śvetaketuḥ hāruṇeya āsa | taṃ ha pitovāca śvetaketo
vasa brahmacaryam | na vai somyāsmat kulīno
'nanūcyā brahma-bandhur iva bhavatīti

There once lived Svetaketu the grandson of Aruna. To him his father said: "Svetaketu, lead the life of a brahmacharin; for there is none belonging to our family, who, not having studied the Vedas, is a brahmin only by birth

स ह द्वादशवर्ष उपेत्य चतुर्विंशतिवर्षः
सर्वान्वेदानधीत्य महामना अनूचानमानी स्तब्ध
एयाय तं ह पितोवाच ॥६.१.२॥

sa ha dvādaśa-varṣa upetya catur-viṃśati-varṣaḥ
sarvān vedān adhītya mahāmanā anūcānamānī
stabdha eyāya | taṃ ha pitovāca

Svetaketu went to his teacher's house when he was twelve years old and studied the Vedas till he was twenty-four. Then he returned to his father, serious, considering himself well read and arrogant.

श्वेतकेतो यन्नु सोम्येदं महामना अनूचानमानी
स्तब्धोऽस्युत तमादेशमप्राक्ष्यः येनाश्रुतं श्रुतं
भवत्यमतं मतमविज्ञातं विज्ञातमिति कथं नु भगवः
स आदेशो भवतीति ॥६.१.३॥

śvetaketo yan nu somyedaṃ mahāmanā
anūcānamānī stabdho 'si | uta tam ādeśam
aprākṣyaḥ yenāśrutaṃ śrutaṃ bhavaty amatam
matam avijñātam vijñātam iti | kathaṃ nu bhagavaḥ
sa ādeśo bhavatīti

His father said to him: "Svetaketu, since you are now so serious, think yourself well read and are so arrogant, have you, my dear, ever asked for that instruction by which one hears what cannot be heard, by which one perceives what cannot be perceived, by which one knows what cannot be known?"

Svetaketu asked: "What is that instruction, venerable Sir?"

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं
स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्
॥६.१.४॥

yathā somyaikena mṛt-piṇḍena sarvaṃ mṛnmayam
vijñātaṃ syāt | vācārambhaṇam vikāro nāmadheyam
mṛttikety eva satyam

"Just as, my dear, by one clod of clay all that is made of clay
is known, the modification being only a name, arising from
speech, while the truth is that all is clay;

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातं
स्याद्वाचारम्भणं विकारो नामधेयं लोहमित्येव
सत्यम् ॥६.१.५॥

yathā somyaikena loha-maṇinā sarvaṃ lohamayam
vijñātaṃ syāt | vācārambhaṇam vikāro nāmadheyam
loham ity eva satyam

"Just as, my dear, by one nugget of gold all that is made of
gold is known, the modification being only a name, arising
from speech, while the truth is that all is gold;

यथा सोम्यैकेन नखनिकृन्तनेन सर्वं कार्ष्णायसं
विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं
कृष्णायसमित्येव सत्यमेव सोम्य स आदेशो
भवतीति ॥६.१.६॥

yathā somyaikena nakha-nikṛntanena sarvaṃ
kāṛṣṇāyasaṃ vijñātaṃ syāt | vācārambhaṇam vikāro
nāmadheyam kṛṣṇāyasam ity eva satyam | evaṃ
somya sa ādeśo bhavatīti

"And just as, my dear, by one pair of nail-scissors all that is
made of iron is known, the modification being only a name,
arising from speech, while the truth is that all is iron-even so,
my dear, is that instruction."

न वै नूनं भगवन्तस्त एतदवेदिषुर्यद्वेदवेदिष्यन्कथं
मे नावक्ष्यन्निति भगवांस्त्वेव मे तद्वीत्विति तथा
सोम्येति होवाच ॥६.१.७॥

na vai nūnaṃ bhagavantas ta etad avediṣuḥ | yad
dhy etad avediṣyan kathaṃ me nāvakṣyan | iti
bhagavāṃs tv eva me bravītv iti | tathā somyeti
hovāca

"Surely those venerable men did not know that. For if they
had known it, why should they not have told it to me?
Therefore do you, venerable Sir, tell me about it."
"So be it, my dear," said the father.

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सञ्जायत ॥६.२.१॥

sad eva somyedam agra āsīd ekam evādvitīyam |
tad dhaika āhur asad evedam agra āsīd ekam
evādvitīyam | tasmād asataḥ saj jāyata

"In the beginning, my dear, this universe was Being (Sat) alone, one only without a second. Some say that in the beginning this was non-being (asat) alone, one only without a second; and from that non-being, being was born."

कुतस्तु खलु सोम्यैवस्यादिति होवाच कथमसतः
सञ्जायेतेति। सत्त्वेव सोम्येदमग्र
आसीदेकमेवाद्वितीयम् ॥६.२.२॥

kutas tu khalu somyaivaṃ syād iti hovāca |
katham asataḥ saj jāyeta | sat tv eva somyedam agra
āsīd ekam evādvitīyam

"But how, indeed, could it be thus, my dear? How could Being be born from non-being? No, my dear, it was Being alone that existed in the beginning, one only without a second."

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत ।
तस्माद्यत्र क्वच शोचति स्वेदते वा पुरुषस्तेजस एव
तदध्यापो जायन्ते ॥६.२.३॥

tad aikṣata | bahu syāṃ prajāyeyeti | tat tejo 'srjata |
tat teja aikṣata | bahu syāṃ prajāyeyeti |
tad apo 'srjata | tasmād yatra kva ca śocati svedate
vā puruṣas tejasa eva tad adhy āpo jāyante

"It (Being, or Brahman) thought: 'May I be many; may I grow forth.' It created fire. That fire thought: 'May I be many; may I grow forth.' It created water. That is why, whenever a person is hot and perspires, water is produced from fire (heat) alone."

ता आप ऐक्षन्त बह्व्यः स्याम प्रजायेमहीति ता
अन्नमसृजन्त तस्माद्यत्र क्व च वर्षति तदेव भूयिष्ठमन्नं
भवत्यद्भ्य एव तदध्यन्नाद्यं जायते ॥६.२.४॥

tā āpa aikṣanta | bahvyah syāma prajāyemahīti | tā
annam asrjanta | tasmād yatra kva ca varṣati tad eva
bhūyiṣṭam annam bhavaty adbhya eva tad
adhyannādyam jāyate |

"That water thought: 'May I be many; may I grow forth.' It created food (i.e. earth). That is why, whenever it rains anywhere, abundant food is produced. From water alone is edible food produced."

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि
भवन्त्याण्डजं जीवजमुद्भिज्जमिति ॥६.३.१॥

teṣāṃ khalv eṣāṃ bhūtānāṃ trīṇy eva bījāni
bhavanty āṇḍajaṃ jīvajaṃ udbhijjam iti

"Of all these living beings, there are only three origins: those born from an egg, those born from a living being and those born from a sprout.

सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन
जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति
॥६.३.२॥

seyam devataikṣata | hantāham imās tisro devatā
anena jīvenātmanānupraviśya nāma-rūpe
vyākaravāṇīti

"That Deity thought: 'Let Me now enter into those three deities by means of this living self and let Me then develop names and forms.'

तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति सेयं
देवतेमास्तिस्रो देवता अनेनैव जीवेनात्मनानुप्रविश्य
नामरूपे व्याकरोत् ॥६.३.३॥

tāsāṃ trivṛtaṃ trivṛtam ekaikāṃ karavāṇīti |
seyam devatemās tisro devatā anenaiva
jīvenātmanānupraviśya nāmarūpe vyākarot

"That Deity, having thought: 'Let Me make each of these three tripartite,' entered into these three deities by means of the living self and developed names and forms.

तासां त्रिवृतं त्रिवृतमेकैकामकरोद्यथा तु खलु
सोम्येमास्तिस्रो देवतास्त्रिवृत्रिवृदेकैका भवति
तन्मे विजानीहीति ॥६.३.४॥

tāsāṃ trivṛtaṃ trivṛtam ekaikāṃ akarot |
yathā tu khalu somyemās tisro devatās trivṛt trivṛd
ekaikā bhavati tan me vijānīhīti

"It made each of these tripartite; and how these three deities became, each of them, tripartite, that learn from me now, my dear.

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे
सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता
सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति
तस्मादेनं स्वपितीत्याचक्षते स्वह्यपीतो भवति
॥६.८.१॥

uddālako hāruṇiḥ śvetaketuṃ putram uvāca
svapnāntaṃ me somya vijānīhīti | yatraitat puruṣaḥ
svapiti nāma satā somya tadā saṃpanno bhavati |
svam apīto bhavati | tasmād enaṃ svapitīty
ācakṣate | svaṃ hy apīto bhavati

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं
पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत
एवमेव खलु सोम्य तन्मनो दिशं दिशं
पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते
प्राणबन्धनं हि सोम्य मन इति ॥६.८.२॥

sa yathā śakuniḥ sūtreṇa prabaddho diśaṃ diśaṃ
patitvānyatrāyatanam alabdhvā bandhanam
evopaśrayate | evam eva khalu somya tan mano
diśaṃ diśaṃ patitvānyatrāyatanam alabdhvā prāṇam
evopaśrayate | prāṇa-bandhanaṃ hi somya mana iti

Uddalaka the son of Aruna said to his son Svetaketu: "Learn from me, my dear, the true nature of sleep. When a person has entered into deep sleep, as it is called, then, my dear, he becomes united with Pure Being (Sat), he has gone to his own Self. That is why they say he is in deep sleep (svapiti); it is because he has gone (apita) to his own (svam).

"Just as a bird tied by a string to the hand of the bird-catcher first flies in every direction and then finding no rest anywhere, settles down at the place where it is bound, so also the mind (i.e. the individual soul reflected in the mind), my dear, after flying in every direction and finding no rest anywhere, settles down in the Prana (i.e. Pure Being); for the mind (the individual soul) is fastened to the Prana (Pure Being).

अशनापिपासे मे सोम्य विजानीहीति
यत्रैतत्पुरुषोऽशिशिषति नामाप एव तदशितं नयन्ते
तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तदप
आचक्षतेऽशनायेति तत्रितच्छुङ्गमुत्पतितं सोम्य
विजानीहि नेदममूलं भविष्यतीति ॥६.८.३॥

aśanā-pipāse me somya vijānīhīti |
yatraitat puruṣo 'śiśiṣati nāmāpa eva tad aśitaṃ
nayante | tad yathā gonāyo 'śvanāyaḥ puruṣanāya
ity evaṃ tad apa ācakṣate 'śanāyeti | tatraita
chuṅgam utpatitaṃ somya vijānīhi | nedam amūlaṃ
bhaviṣyatīti

तस्य क्व मूलं स्यादन्यत्रान्नादेवमेव खलु सोम्यान्नेन
शुङ्गेनापो मूलमन्विच्छाद्भिः सोम्य शुङ्गेन तेजो
मूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ
सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः
सत्प्रतिष्ठाः ॥६.८.४॥

tasya kva mūlaṃ syād anyatrānnāt |
evam eva khalu somyānnena śuṅgenāpo mūlam
anviccha | adbhiḥ somya śuṅgena tejo mūlam
anviccha | tejasā somya śuṅgena san-mūlam
anviccha | san-mūlāḥ somyemāḥ sarvāḥ prajāḥ sad-
āyatanāḥ sat-pratiṣṭhāḥ

"Learn from me, my dear, what hunger and thirst are. When a man is hungry, as they say, it is water that has led (i.e. carried away) what was eaten. Therefore, just as they speak of a leader of cows, a leader of horses, a leader of men, so do they speak of water as the leader of food. So, my dear, know this offshoot (i.e. the body) to have sprung forth from a cause, for it cannot be without a root.

"And where could its root be except in food (earth) ? And in the same way, my dear, as food too is an offshoot, seek for water as its root. And as water too, my dear, is an offshoot, seek for fire as its root. And as fire too, my dear, is an offshoot, seek for Being (Sat) as its root. Yes, all these creatures, my dear, have their root in Being, they dwell in Being, they finally rest in Being.

अथ यत्रैतत्पुरुषः पिपासति नाम तेज एव तत्पीतं
नयते तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं
तत्तेज आचष्ट उदन्येति तत्रैतदेव शुङ्गमुत्पतितः
सोम्य विजानीहि नेदममूलं भविष्यतीति ॥ ६.८.५॥

atha yatraitat puruṣaḥ pipāsati nāma teja eva tat
pītaṃ nayate | tad yathā gonāyo 'śvanāyaḥ
puruṣanāya ity evaṃ tat teja ācaṣṭa udanyeti |
tatraitat eva śuṅgam utpatitaṃ somya vijānīhi |
nedam amūlaṃ bhaviṣyatīti

तस्य क्व मूलं स्यादन्यत्राद्भ्यः सोम्य शुङ्गेन
तेजो मूलमन्विच्छ तेजसा सोम्य शुङ्गेन
सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः
सदायतनाः सत्प्रतिष्ठाः

tasya kva mūlaṃ syād anyatrādbhyaḥ |
adbhiḥ somya śuṅgena tejo mūlam anviccha |
tejasā somya śuṅgena san-mūlam anviccha |
san-mūlāḥ somyemāḥ sarvāḥ prajāḥ sad-āyatanāḥ
sat-pratiṣṭhāḥ |

"When a man is said to be thirsty, it is fire that has led (i.e. carried away) what was drunk by him. Therefore as they speak of a leader of cows, a leader of horses, a leader of men, so do they speak of fire as the leader of water. So, my dear, know this offshoot (the body) to have sprung forth from a cause, for it cannot be without a root.

यथा तु खलु सोम्येमास्तिस्रो देवताः पुरुषं प्राप्य
त्रिवृत्रिवृदेकैका भवति तदुक्तं पुरस्तादेव भवत्यस्य
सोम्य पुरुषस्य प्रयतो वाङ्मनसि सम्पद्यते मनः प्राणे
प्राणस्तेजसि तेजः परस्यां देवतायाम् ॥६.८.६॥

yathā nu khalu somyemās tisro devatāḥ puruṣaṃ
prāpya trivṛt trivṛd ekaikā bhavati tad uktaṃ
purastād eva bhavati | asya somya puruṣasya
prayato vāñ manasi saṃpadyate manaḥ prāṇe
prāṇas tejasi tejaḥ parasyāṃ devatāyām

"And where could its root be except in water? And in the same way, my dear, as water is an offshoot, seek for fire as its root. And as fire too, my dear, is an offshoot, seek for Being as its root. Yes, my dear, all these creatures have their root in Being, they dwell in Being, they finally rest in Being.

"And how these three deities (fire, water and earth), on reaching a human being, become each of them tripartite has already been said. When a person departs hence, his speech merges in his mind, his mind in his prana, his prana in heat (fire) and the heat in the Highest Being.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
भगवान्विज्ञापयत्विति तथा सोम्येति होवाच॥६.८.७॥

sa ya eṣo 'ṇimaitad ātmyam idaṃ sarvam |
tat satyam | sa ātmā | tat tvam asi śvetaketu iti |
bhūya eva mā bhagavān vijñāpayatv iti |
tathā somyeti hovāca

"Now, that which is the subtle essence-in it all that exists has its self. That is the True. That is the Self. That thou art, Svetaketu." "Please, venerable Sir, give me further instruction," said the son. "So be it, my dear," the father replied.

यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां
वृक्षाणां रसान्समवहारमेकतां रसं गमयन्ति
॥६.९.१॥

yathā somya madhu madhu-kṛto nistiṣṭhanti
nānātyayānāṃ vṛkṣāṇāṃ rasān samavahāram
ekatāṃ rasaṃ gamayanti

"As bees, my dear, make honey by collecting the juices of trees located at different places and reduce them to one form,

ते यथा तत्र न विवेकं लभन्तेऽमुष्याहं वृक्षस्य
रसोऽस्म्यमुष्याहं वृक्षस्य रसोऽस्मीत्येवमेव खलु
सोम्येमाः सर्वाः प्रजाः सति सम्पद्य न विदुः सति
सम्पद्यामह इति ॥ ६.९.२ ॥

te yathā tatra na vivekaṃ labhante 'muṣyāhaṃ
vṛkṣasya raso 'smy amuṣyāhaṃ vṛkṣasya raso
'smīti | evam eva khalu somyemāḥ sarvāḥ prajāḥ
sati saṃpadya na viduḥ sati saṃpadyāmaha iti

"And as these juices have no discrimination so as to be able to say: 'I am the juice of this tree,' or 'I am the juice of that tree'-even so, indeed all these creatures, though they reach Pure Being, do not know that they have reached Pure Being.

त इह व्यघ्रो वा सिंहो वा वृको वा वराहो वा
कीटो वा पतङ्गो वा दंशो वा मशको वा
यद्यद्भवन्ति तदाभवन्ति ॥६.९.३॥

ta iha vyaghro vā siṃho vā vṛko vā varāho vā kīṭo vā
pataṅgo vā daṃśo vā maśako vā yad yad bhavanti
tad ābhavanti

"Whatever these creatures are, here in this world-a tiger, a lion, a wolf, a boar, a worm, a fly, a gnat, or a mosquito-that they become again.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
भगवान्विज्ञापयत्विति तथा सोम्येति होवाच
॥६.९.४॥

sa ya eṣo 'ṇimaitad ātmyam idaṃ sarvam |
tat satyam | sa ātmā | tat tvam asi śvetaketu iti |
bhūya eva mā bhagavān vijñāpayatv iti |
tathā somyeti hovāca

"Now, that which is the subtle essence-in it all that exists has its self. That is the True. That is the Self. That thou art, Svetaketu." "Please, venerable Sir, give me further instruction," said the son. "So be it" the father replied.

इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते
पश्चात्प्रतीच्यस्ताः समुद्रात्समुद्रमेवापियन्ति स समुद्र
एव भवति ता यथा तत्र न
विदुरियमहमस्मीयमहमस्मीति ॥ ६.१०.१॥

imāḥ somya nadyaḥ purastāt prācyaḥ syandante
paścāt pratīcyaḥ | tāḥ samudrāt samudram
evāpiyanti | sa samudra eva bhavati | tā yathā tatra
na vidur iyam aham asmīyam aham asmīti

"These rivers, my dear, flow-the eastern toward the east and the western toward the west. They arise from the sea and flow into the sea. Just as these rivers, while they are in the sea, do not know: 'I am this river' or 'I am that river,'

एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य न
विदुः सत आगच्छामह इति त इह व्याघ्रो वा
सिंहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा
दंशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति
॥६.१०.२॥

evam eva khalu somyemāḥ sarvāḥ prajāḥ sata
āgamyā na viduḥ sata āgacchāmaha iti | ta iha
vyāghro vā siṃho vā vṛko vā varāho vā kīṭo vā
pataṅgo vā daṃśo vā maśako vā yad yad bhavanti
tad ābhavanti

"Even so, my dear, all these creatures, even though they have come from Pure Being, do not know that they have come from Pure Being. Whatever these creatures are, here in this world-a tiger, a lion, a wolf a boar, a worm, a fly, a gnat, or a mosquito, that they become again.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
भगवान्विज्ञापयत्विति तथा सोम्येति होवाच
॥६.१०.३॥

sa ya eṣo 'ṇimaitad ātmyam idaṃ sarvam |
tat satyam | sa ātmā | tat tvam asi śvetaketu iti |
bhūya eva mā bhagavān vijñāpayatv iti |
tathā somyeti hovāca

"Now, that which is the subtle essence-in it all that exists has its self. That is the True. That is the Self. That thou art, Svetaketu." "Please, venerable Sir, give me further instruction," said the son. "So be it," the father replied.

अस्य सोम्य महतो वृक्षस्य यो मूले
ऽभ्याहन्याञ्जीवन्स्रवेद्यो मध्ये ऽभ्याहन्याञ्जीवन्स्रवेद्यो
ऽग्रेऽभ्याहन्याञ्जीवन्स्रवेत्स एष जीवेनात्मनानुप्रभूतः
पेपीयमानो मोदमानस्तिष्ठति ॥६.११.१॥

asya somya mahato vṛkṣasya yo mūle 'bhyāhanyāj
jīvan sraved yo madhye 'bhyāhanyāj jīvan sraved yo
'gre 'bhyāhanyāj jīvan sravet | sa eṣa
jīvenātmanānuprabhūtaḥ pepīyamāno modamānas
tiṣṭhati

"If, my dear, someone were to strike at the root of this large tree here, it would bleed but live. If he were to strike at the middle, it would bleed but live. If he were to strike at the top, it would bleed but live. Pervaded by the living self, that tree stands firm, drinking in again and again its nourishment and rejoicing.

अस्य यदेकां शाखां जीवो जहात्यथ सा शुष्यति
द्वितीयां जहात्यथ सा शुष्यति तृतीयां जहात्यथ सा
शुष्यति सर्वं जहाति सर्वः शुष्यति ॥६.११.२॥

asya yad ekāṃ śākhāṃ jīvo jahāty atha sā śuṣyati |
dvitīyāṃ jahāty atha sā śuṣyati | tṛtīyāṃ jahāty atha
sā śuṣyati | sarvaṃ jahāti sarvaḥ śuṣyati

"But if the life (i.e. living self) leaves one of its branches, that branch withers; if it leaves a second, that branch withers; if it leaves a third, that branch withers. If it leaves the whole tree, the whole three withers.

"In exactly the same manner, my dear," said he, "know this: This body dies, bereft of the living self; but the living self dies not. "Now, that which is the subtle essence-in it all that exists has its self. That is the True. That is the Self. That thou art, Svetaketu." "Please, venerable Sir, give me further instruction," said the son. "So be it, my dear," the father replied.

एवमेव खलु सोम्य विद्धीति होवाच जीवापेतं वाव
किलेदं म्रियते न जीवो म्रियते इति स य
एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति भूय एव मा
भगवान्विज्ञापयत्विति तथा सोम्येति होवाच
॥६.११.३॥

evam eva khalu somya viddhīti ha uvāca | jīvāpetam
vāva kiledaṃ mriyate na jīvo mriyata iti | sa ya eṣo
'ṇimaitad ātmyam idaṃ sarvaṃ | tat satyam |
sa ātmā | tat tvam asi śvetaketu iti | bhūya eva mā
bhagavān vijñāpayatv iti | tathā somyeti hovāca

न्यग्रोधफलमत आहरेतीदं भगव इति भिन्द्धीति भिन्नं
भगव इति किमत्र पश्यसीत्यण्व्य इवेमा धाना भगव
इत्यासामङ्गैकां भिन्द्धीति भिन्ना भगव इति किमत्र
पश्यसीति न किंचन भगव इति ॥ ६.१२.१॥

nyagrodha-phalam ata āhareti | idaṃ bhagava iti |
bhinddhīti | bhinnaṃ bhagava iti | kim atra paśyasīti |
aṅvya ivemā dhānā bhagava iti | āsām aṅgaikāṃ
bhinddhīti | bhinnā bhagava iti | kim atra paśyasīti |
na kiṃcana bhagava iti

"Bring me a fruit of that nyagrodha (banyan) tree."
"Here it is' venerable Sir." "Break it." "It is broken, venerable Sir." "What do you see there?" "These seeds, exceedingly small, "Break one of these, my son." "It is broken, venerable Sir." "What do you see there?" "Nothing at all, venerable Sir."

तं होवाच यं वै सोम्यैतमणिमानं न निभालयस
एतस्य वै सोम्यैषोऽणिम एव महान्यग्रोधस्तिष्ठति
श्रद्धत्स्व सोम्येति ॥६.१२.२॥

taṃ hovāca yaṃ vai somyaitam aṇimānaṃ na
nibhālayasa etasya vai somyaiṣo 'ṇimna evaṃ
mahānyagrodhas tiṣṭhati | śraddhatsva somyeti

The father said: "That subtle essence, my dear, which you do not perceive there-from that very essence this great nyagrodha arises. Believe me, my dear.

स य एषोऽणिमैतदात्म्यमिदद् सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
भगवान्विज्ञापयत्विति तथा सोम्येति होवाच
॥६.१२.३॥

sa ya eṣo 'ṇimaitad ātmyam idaṃ sarvam | tat
satyam | sa ātmā | tat tvam asi śvetaketo iti |
bhūya eva mā bhagavān vijñāpayatv iti |
tathā somyeti hovāca

"Now, that which is the subtle essence-in it all that exists has its self. That is the True. That is the Self. That thou art, Svetaketu." "Please, venerable Sir, give me further instruction," said the son. "So be it," the father replied.

लवणमेतदुदकेऽवधायाथ मा प्रातरुपसीदथा इति
स ह तथा चकार तं होवाच यद्दोषा
लवणमुदकेऽवाधा अङ्ग तदाहरेति तद्धावमृश्य न
विवेद ॥६.१३.१॥

lavaṇam etad udake 'vadhāyātha mā prātar
upasīdathā iti |sa ha tathā cakāra | taṃ hovāca |
yad doṣā lavaṇam udake 'vādhā aṅga tad āhareti |
tad dhāvamṛśya na viveda

"Place this salt in water and then come to me in the morning." The son did as he was told. The father said to him: "My son, bring me the salt which you placed in the water last night." Looking for it, the son did not find it, for it was completely dissolved.

यथा विलीनमेवाङ्गास्यान्तादाचामेति कथमिति
लवणमिति मध्यादाचामेति कथमिति
लवणमित्यन्तादाचामेति कथमिति
लवणमित्यभिप्रास्यैतदथ मोपसीदथा इति

yathā vilīnam eva | angāsyāntād ācāmeti |
katham iti | lavaṇam iti | madhyād ācāmeti |
katham iti | lavaṇam iti | antād ācāmeti | katham iti |
lavaṇam iti | abhiprāsyaitad atha mopasīdathā iti |

The father said: "My son, take a sip of water from the surface. How is it?" "It is salt." "Take a sip from the middle. How is it?" "It is salt." "Take a sip from the bottom. How is it?" "It is salt." "Throw it away and come to me."

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
भगवान्विज्ञापयत्विति तथा सोम्येति होवाच
॥६.१३.३॥

sa ya eṣo 'ṇimaitad ātmyam idaṃ sarvam |
tat satyam | sa ātmā | tat tvam asi śvetaketu iti |
bhūya eva mā bhagavān vijñāpayatv iti |
tathā somyeti hovāca

"Now, that which is the subtle essence-in it all that exists has its self. That is the True. That is the Self That thou art, Svetaketu." "Please, venerable Sir, give me further instruction," said the son. "So be it," the father replied.

तद्ध तथा चकार तच्छ्वत्संवर्तते तं होवाचात्र वाव
किल तत्सोम्य न निभालयसेऽत्रैव किलेति
॥६.१३.२॥

tad dha tathā cakāra | tac chaśvat saṃvartate |
taṃ hovācātra vāva kila tat somya na nibhālayase
'traiva kileti

The son did as he was told, saying: "The salt was there all the time." Then the father said: "Here also, my dear, in this body you do not perceive Sat (Being); but It is indeed there."

यथा सोम्य पुरुषं गन्धारेभ्योऽभिनद्धाक्षमानीय तं
ततोऽतिजने विसृजेत्स यथा तत्र प्राङ्गोदङ्गाधराङ्गा
प्रत्यङ्गा प्रध्मायीताभिनद्धाक्ष आनीतोऽभिनद्धाक्षो
विसृष्टः ॥६.१४.१॥

yathā somya puruṣaṃ gandhārebhyo
'bhinaddhākṣam āniya taṃ tato 'tijane viśṛjet |
sa yathā tatra prāṅ vodaṅ vā adharāṅ vā pratyaṅ vā
pradhmayītābhinaddhākṣa ānīto 'bhinaddhākṣo
viśṛṣṭaḥ

"Just as someone, my dear, might lead a person, with his eyes covered, away from the country of the Gandharas and leave him in a place where there were no human beings; and just as that person would turn toward the east, or the north, or the south, or the west, shouting: 'I have been brought here with my eyes covered, I have been left here with my eyes covered!'

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा
एतां दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन्पण्डितो मेधावी
गन्धारानेवोपसम्पद्येतैवमेवेहाचार्यवान्पुरुषो वेद
तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ सम्पत्स्य इति
॥६.१४.२॥

tasya yathābhinahanam pramucya prabrūyād etāṃ
diśam gandhārā etāṃ diśam vrajeti | sa grāmād
grāmaṃ pṛcchan paṇḍito medhāvī gandhārān
evopasampadyeta | evam evehācāryavān puruṣo
veda |tasya tāvad eva ciraṃ yāvan na vimokṣye 'tha
saṃpatsya iti

"And as thereupon someone might loosen the covering and say to him: 'Gandhara is in that direction; go that way'; and as thereupon, having been informed and being capable of judgement, he would, by asking his way from one village to another, arrive at last at Gandhara-in exactly the same manner does a man who has found a teacher to instruct him obtain the true knowledge. For him there is delay only so long as he is not liberated from the body; then he reaches perfection.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
भगवान्विज्ञापयत्विति तथा सोम्येति होवाच
॥६.१४.३॥

sa ya eṣo 'ṇimaitad ātmyam idaṃ sarvam |
tat satyam | sa ātmā | tat tvam asi śvetaketu iti |
bhūya eva mā bhagavān vijñāpayatv iti |
tathā somyeti hovāca

"Now, that which is the subtle essence-in it all that exists has its self. That is the True. That is the Self That thou art, Svetaketu." "Please, venerable Sir, give me further instruction," said the son. "So be it," the father replied.

पुरुषः सोम्योतोपतापिनं ज्ञातयः पर्युपासते जानासि
मां जानासि मामिति तस्य यावन्न वाङ्मनसि
सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां
देवतायां तावज्जानाति ॥६.१५.१॥

puruṣaṃ somyotopatāpinam jñātayaḥ paryupāsate
jānāsi mām jānāsi mām iti | tasya yāvan na vān
manasi saṃpadyate manaḥ prāṇe prāṇas tejasi tejaḥ
parasyām devatāyām tāvaj jānāti

"Around a dying person afflicted with illness, my dear, his
relatives gather and ask: 'Do you know me? Do you know
me?' He knows them as long as his speech is not merged in
his mind, his mind in his prana (breath), his prana in heat
(fire) and the heat in the Highest Deity.

अथ यदास्य वाङ्मनसि सम्पद्यते मनः प्राणे
प्राणस्तेजसि तेजः परस्यां देवतायामथ न जानाति
॥६.१५.२॥

atha yadāsyā vān manasi saṃpadyate manaḥ prāṇe
prāṇas tejasi tejaḥ parasyām devatāyām atha na
jānāti

"But when his speech is merged in his mind, his mind in his
prana, his prana in heat and the heat in the Highest Deity,
then he does not know them.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत् सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
भगवान्विज्ञापयत्विति तथा सोम्येति होवाच
॥६.१५.३॥

sa ya eṣo 'ṇimaitad ātmyam idaṃ sarvam |
tat satyam | sa ātmā | tat tvam asi śvetaketu iti |
bhūya eva mā bhagavān vijñāpayatv iti |
tathā somyeti hovāca

"Now, that which is the subtle essence-in it all that exists has
its self. That is the True. That is the Self. That thou art,
Svetaketu." "Please, venerable Sir, give me further
instruction," said the son "So be it," the father replied.

पुरुषः सोम्योत हस्तगृहीतमानयन्त्यपहार्षीत्
सेयमकार्षीत्परशुमस्मै तपतेति स यदि तस्य कर्ता
भवति तत एवानृतमात्मानं कुरुते
सोऽनृताभिसंधोऽनृतेनात्मानमन्तर्धाय परशुं तप्तं
प्रतिगृह्णाति स दह्यतेऽथ हन्यते ॥६.१६.१॥

puruṣaṃ somyota hastagr̥hītam ānayanti |
apahārṣīt steyam akārṣīt paraśum asmai tapateti |
sa yadi tasya kartā bhavati tata evānṛtam ātmānam
kurute | so 'nṛtābhisandho 'nṛtenātmānam
antardhāya paraśum taptam pratigr̥hṇāti |
sa dahyate | atha hanyate

"My dear, they (i.e. the police) bring a man whom they have seized by the hand and say: 'He has taken something, he has committed a theft.' When he denies it, they say: 'Heat the axe for him.' If he has committed the theft but denies it, then he makes himself a liar. Being false-minded, he covers himself with falsehood, grasps the heated axe and is burnt. Then he is killed.

अथ यदि तस्याकर्ता भवति ततेव सत्यमात्मानं
कुरुते स सत्याभिसन्धः सत्येनात्मानमन्तर्धाय परशुं
तप्तं प्रतिगृह्णाति सन दह्यतेऽथ मुच्यते ॥६.१६.२॥

atha yadi tasyākartā bhavati | tata eva satyam
ātmānaṃ kurute | sa satyābhisandhaḥ
satyenātmānam antardhāya paraśuṃ taptaṃ
pratigṛhṇāti | sa na dahyate | atha mucyate

"But if he did not commit the theft, then he makes himself what he really is. Being true-minded, he covers himself with truth, grasps the heated axe and is not burnt. He is released.

स यथा तत्र नादाह्येतैतदात्म्यमिदं सर्वं तत्सत्यं
स आत्मा तत्त्वमसि श्वेतकेतो इति तद्वास्य
विजज्ञाविति विजज्ञाविति ॥६.१६.३॥

sa yathā tatra nādāhyeta | etad ātmyam idaṃ
sarvam | tat satyam | sa ātmā | tat tvam asi śvetaketo
iti | tad dhāsyā vijajñāv iti vijajñāv iti

"As that truthful man is not burnt so also one who has known Sat is not born again. Thus in That (Sat) all that exists has its self. That is the True. That is the Self. That thou art, Svetaketu."