

UPANISHAD

ॐ ईशा वास्यमदि सखं यत्कञ्चि जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्वदिधनम्

1. Om. All this should be covered by the Lord, whatsoever moves on the earth. By such a renunciation protect (thyself). Covet not the wealth of others.

कुरुवन्नेवेह कर्माणि जजीवषिच्छत समाः ।
एवं त्वया नान्यथेतोऽस्तं न कर्म लपियते नरे

By performing karma in this world (as enjoined by the scriptures) should one yearn to live a hundred years. Thus action does not bind thee, the doer. There is no other way than this.

असुरया नाम ते लोका अन्धेन तमसाऽऽवृताः ।
तांस्ते परेत्याभगिच्छन्तिये के चात्महनौ जनाः

Those worlds of Asuras (demons) are enshrouded by blinding gloom. Those who are the slayers of the Self go to them after death.

अनेजदेकं मनसो जवीयो नैनददेवा आपनुवन्पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येतत्तिष्ठत्तस्मिन्निपो मातरिश्वा दधाति

Unmoving, It is one, faster than the mind. The senses cannot reach It, for It proceeds ahead. Remaining static It overtakes others that run. On account of Its presence, Matarsiva (the wind) conducts the activities of beings.

तदेजति तन्नैजति तद्दूरे तद्वन्तर्कै ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः

It moves; It moves not. It is far; It is near. It is within all; It is without all.

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न वज्जिगुपसते

He who perceives all beings in the Self alone and the Self in all beings does not entertain any hatred on account of that perception.

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्वज्जिगतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः

When a man realises that all beings are but the Self, what delusion is there, what grief, to that perceiver of oneness?

स पर्यगाच्छुकरमकायमवरण-
मसनावरि शुद्धमपापवदिधम् ।

कवर्मिनीषी परभिः स्वयम्भू-
र्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः

That (Self) is all-pervading, radiant, bodiless, soreless, without sinews, pure, untainted by sin, the all-seer, the lord of the mind, transcendent and self-existent. That (Self) did allot in proper order to the eternal Prajapatis known as samvalsara (year) their duties.

अनुधं तमः प्रवशिन्तियेऽवदियामुपासते ।
ततो भूय इव ते तमो य उ वदियाया रताः

Those who worship avidya (karma born of ignorance) go to pitch darkness, but to a greater darkness than this go those who are devoted to Vidya (knowledge of the Devatas).

अन्यदेवाहुर्वदियाऽन्यदाहुर्वदिया ।
इति शुश्रुम धीराणां ये नस्तद्वचिचक्षुरि

Different indeed, they say, is the result (attained) by vidya and different indeed, they say, is the result (attained) by avidya. Thus have we heard from the wise who had explained it to us.

वदियां चावदियां च यस्तद्वेदोभय सह ।
अवदिया मृत्युं तीर्त्वा वदियाऽमृतमश्नुते

He who knows both vidya and avidya together transcends mortality through avidya and reaches immortality through vidya.

अनुधं तमः प्रवशिन्तियेऽसम्भूतमुपासते ।
ततो भूय इव ते तमो य उ सम्भूत्या रताः

To pitch darkness they go who worship the Unmanifested (Prakriti). To a greater darkness than this go those who are devoted to the Manifested (Hiranyagarbha).

अन्यदेवाहुः सम्भवादन्यदाहुः सम्भवात् ।
इति शुश्रुम धीराणां ये नस्तद्वचिचक्षुरि

Different indeed, they say, is the result (attained) by the worship of the Manifested and different indeed, they say, is the result (attained) by the worship of the Unmanifested. Thus have we heard from the wise who had explained it to us.

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सम्भूतचि वनिशं च यस्तद्वेदोभय सह ।
वनिशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते

He who knows both the Un-manifested and the destructible (Hiranyagarbha) together, transcends death by the (worship of) the destructible and attains immortality by the (worship of) the Unmanifested.

हरिण्मयेन पात्रेण सत्यस्यापहिं मुखम् ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये

The face of the Truth (ie. Purusha in the solar orb) is veiled by a bright vessel. Mayst thou unveil it, O Sun, so as to be perceived by me whose dharma is truth.

पूषन्नेकर्षे यम सूर्य प्राजापत्य
व्यूहं रश्मीन् समूहे तेजः ।
यत्ते रूपं कल्याणितमं तत्ते पश्यामि
योऽसावसौ पुरुषः सोऽहमस्मि

O nourisher, pilgrim of the solitude, controller, absorber (of all rasas), offspring of Prajapati, cast away thy rays, gather them up and give up thy radiating brilliance. That form of thine, most

graceful, I may behold. He, the Purusha (in the solar orb), I am.

वायुरनलिममृतमथेदं भस्मांतं शरीरम् ।

ॐ क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर

Let (my) vital air (prana) now attain the immortal Air (all-pervading Self); then let this body be reduced to ashes. Om, O mind, remember - remember that which has been done, O mind, remember - remember that which has been done.

अग्ने नय सुपथा राये अस्मान्
वशिवानि देव वयुनानि वदिवान् ।

युयोध्यस्मज्जुहुराणमेनो
भूयषिठां ते नमोक्तं वधिम्

O Fire, O Deva, knower of all our actions or all our knowledge, lead us by the good path for enjoying the fruits of actions. Liberate us from our deceitful sins. We offer thee ever more our words of adoration.

Om! That is full; this is full, (for) from the full the full (indeed) arises.

When the full is taken from the full, what remains is full indeed.

Here ends the Isavasyopanishad, as contained in the Sukla-Yajur-Veda.