

ISAVASYA UPANISHAD



Verse 1

ॐ ईशा वास्यमिदं सर्वं यत्किं च जगत्यां जगत्
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् १

*Om isavasyam-idagm sarvam yat-kinca jagatyam jagat,
tena tyaktena bhunjitha ma grdhah kasya svid dhanam [1]*

All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth.

Verse 2

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

*Kurvan-neveha karmani jijivisec-chatagm samah,
evam tvayi nanya-theto'sti na karma lipyate nare [2]*

Performing, verily, work in this world should one desire to live a full hundred years. This alone is right, for there is no other right path. Action never clings to a man following this path.

Verse 3

असुर्या नाम ते लोका अन्धेन तमसाऽवृताः ।
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥

*Asurya nama te lokah andhena tamasa'vrtah,
Tagmste pretyabhi-gacchanti ye ke catma-hano janah [3]*

Sunless are those worlds, and enveloped in blinding gloom to which all those people, who are slayers of their own Souls go, departing from here.

Verse 4

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

*Aneja-dekam manaso javiyo nainad-deva apnuvan-purva-marsat,
tad-dhavato-'nyana-tyeti tisthat tasmin-napo matarisva dadhati [4]*

The Self is the motionless one, swifter than the mind. The devas (senses) could not overtake ; It ran before them. Sitting, It goes faster than those who run after It. By It, Matarisva (the element Air) supports the activity of all living beings.

Verse 5

तदेजति तन्नैजति तदूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥

*Tadejati tannaijati tad dure tadvantike,
tadan-tarasya sarvasya tadu sarva-syasya bahyatah [5]*

The Atman moves and It moves not ; It is far and It is near ; It is within all this, and It is also outside all this.

Verse 6

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्व भूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

*Yastu sarvani bhutani atmanyevanupasyati,
sarva-bhutesu catmanam tato na vijugupsate [6]*

He who constantly sees everywhere all existence in the Self and the Self in all beings and forms, thereafter feels no hatred for anything.

Verse 7

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

*Yasmin sarvani bhutani atmaiva-bhud vijanatah,
tatra ko mohah kah soka ekatva-manu-pasyatah [7]*

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere?

Verse 8

स पर्यगाच्छुक्रमकायमव्रणम
अस्त्राविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भुः यथातथ्यतः
अर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

*Sa paryagac-chukram-akayam-avranam
asna-viragm suddham-apapa-viddham,
kavir-manisi paribhuh svayam-bhuh yatha-tathyatah
arthan-vyadadhac-chasva-tibhyah samabhyah [8]*

He, the Atman, is all-pervading, bright, bodiless, scatheless, without muscles, pure, unpierced by evils, wise, omniscient, transcendent and self-existing. He alone allotted their respective functions (duties) to the various eternal years (Creators).

Verse 9

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायां रताः ॥ ९ ॥

*Andham tamah pravisanti ye'vidyam-upasate,
tato bhuya iva te tamo ya u vidyayagm ratah [9]*

They who worship Avidya (rites) alone enter into blinding darkness, and they, who are engaged in Vidya (meditation) verily fall, as though, into an even greater darkness.

Verse 10

अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे ॥ १० ॥

*Anyad-evahur-vidyaya anya-dahur-avidyaya,
iti susruma dhiranam ye nastad vica-caksire [10]*

One thing, they say, is verily obtained from Vidya, another thing they say from Avidya ; thus, we have heard from the wise who explained that to us.

Verse 11

विद्यां च अविद्यां च यस्तद्वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ ११ ॥

*Vidyam cavidyam ca yastad vedo-bhayagm saha,
avidyaya mrtyum tirtva vidyaya-'mrtam-asnute [11]*

He, who knows at the same time both Vidya and Avidya, overcomes death by Avidya and obtains immortality by Vidya.

Verse 12

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।
ततो भूय इव ते तमो य उ सम्भूत्यां रताः ॥ १२ ॥

*Andham tamah pravisanti ye'sambhuti-mupasate,
tato bhuya iva te tamo ya u sambhu-tyagm ratah [12]*

They fall into blinding darkness who worship the Unmanifested (Prakrti) ; but those who devote themselves to the Manifested (Hiranyagarbha) enter into greater darkness.

Verse 13

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे ॥ १३ ॥

*Anyad-evahuh sambhavat anyad-ahur-asambhavat,
iti susruma dhiranam ye nastad vica-caksire [13]*

One thing they say, is verily obtained from the worship of the manifest. Another thing, they say, from the worship of the unmanifest ; thus have we heard from the wise who have explained that to us.

Verse 14

सम्भूतिं च विनाशं च यस्तद्वेदोभयं सह ।
विनाशेन मृत्युं तीर्त्वा सम्भुत्याऽमृतमश्नुते ॥ १४ ॥

*Sambhutim ca vinasam ca yastad vedo-bhayagm saha,
Vinasena mrtyum tirtva sambhutyas-'mrtam-asnute [14]*

14. He who worships the Impersonal Godhead and the Personal God together, overcomes death through the worship of the Personal and obtains immortality through the worship of the Impersonal.

Verse 15

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृण सत्यधर्माय दृष्टये ॥ १५ ॥

*Hiranmayena patrena satya-syapi-hitam mukham,
tattvam pusanna-pavru satya-dharmaya drstaye [15]*

The face of Truth is covered by a golden lid ; remove, O Sun, that (covering) for me, the practitioner of Truth, so that I may behold It.

Verse 16

पूषन्नेकर्षे यम सूर्य प्राजापत्य
व्यूह रश्मीन् समूह तेजः ।
यत्ते रूपं कल्याणतमं तत्ते पश्यामि
योऽसावसौ पुरुषः सोऽहमस्मि ॥ १६ ॥

*Pusanne-karse yama surya praja-patya,
Vyuha rasmin samuha tejah
Yatte rupam kalyana-tamam tatte pasyami
yo'sa-vasau purusah so'ham-asmi. [16]*

O Pusan (Sun, Nourisher), O Sole Seer, O Controller of All, Surya, Son of Prajapati, disperse Thy rays and gather up Thy burning light... I behold Thy glorious form... the Purusa within Thee, He am I.

Verse 17

वायुरनिलममृतमथेदं भस्मांतं शरीरम् ।

ॐ क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥ १७ ॥

Vayur-anilam-amrtam athedam Bhasmantagm sariram,

om krato smara krtagm smara krato smara krtagm smara [17]

Let my Prana merge into the all-pervading air (and) now let this body be burnt (by fire) to ashes. Om, O my mind! Remember, remember what you did! Oh remember, remember what you did!

Verse 18

अग्ने नय सुपथा राये अस्मान्

विश्वानि देव वयुनानि विद्वान् ।

युयोध्यस्मज्जुहुराणमेनो

भूयिष्ठां ते नमक्तिं विधेम ॥ १८ ॥

Agne naya supatha raye asman

Visvani deva vayunani vidvan,

yuyo-dhyas-majjuhu-rana-meno

bhuyistham te nama-uktim vidhema [18]

O Agni! Lead us on to 'wealth' by a good path, as Thou knowest, O God, all the many ways. Remove the crooked attraction of sin from us. We offer Thee our best salutations.