

The Isavasya Upanishad
Translated by Vidyavachaspati V. Panoli

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.

Om ! Peace ! Peace ! Peace !

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.

2. 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.

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

4. 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.

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

6. 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.

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

8. 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.

9. 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).

10. 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.

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

12. 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).

13. 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.

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

15. 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.

16. 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.

17. 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.

18. 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.

Om ! Peace ! Peace ! Peace !

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