



*The ĪŚĀVĀSYA-UPANIṢAD of the*  
**YAJUR-VEDA**



SARVAMANGALA FOUNDATION

*Translated in the light of Śaṅkarācārya's explanation*  
*by Āchārya Vidyābhāskar*

Visit our website

[www.sarvamangala.org.uk](http://www.sarvamangala.org.uk)

No part of this book may be used or reproduced in any manner without written permission from the publisher, except in the context of reviews.

Every reasonable attempt has been made to identify owners of copyright. Errors or omissions will be corrected in subsequent editions.

© 2020 Translation by Āchārya Vidyābhāskar

© 2020 Sarvamangala Foundation,  
Switzerland & United Kingdom

EDITOR

Āchārya Vidyābhāskar

TEMPLATE AND LAYOUT DESIGNER

Vladimir Maliutin

CONTENT DESIGNER

Divya S. Kaushik, B. Lustig

PRIMARY TYPEFACES

Cormorant Garamond

EB Garamond

Goldenbook

Monlam

Sanskrit 2003

Trajan Pro 3

SPECIAL THANKS TO

J. Rentsch, T. Laufer, Julian M. Stuart,  
Hima Bindu Rebelly, Milan Amin, Divya  
Sagar Kaushik, B. Lustig, A. Prajapati,  
Dr. Jaimin Shukla

— Āchārya Vidyābhāskar, publisher



SARVAMANGALA

ईशावास्योपनिषत्

*The ĪŚĀVĀSYA-UPANIṢAD of the*  
YAJUR-VEDA



## VIṢṆU WITH GARUḌA

Viṣṇu represents All-Pervasive Awareness riding upon the Eagle of Wisdom.

*Ancient Statue, ca. 1100-1199 @ Himalayan Art Resources*

## ईशावास्योपनिषत्

The ĪŚĀVĀSYA-UPANIṢAD of the YAJUR-VEDA

### Śānti-Mantra

#### Prayer for Peace

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः

oṃ pūrṇam adaḥ pūrṇam idaṃ pūrṇāt pūrṇam udacyate

pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate

oṃ śāntiḥ śāntiḥ śāntiḥ

That [Absolute Reality] is perfect,

this [relative reality] is perfect.

From the perfect the perfect arises.

Taking the perfect away from the perfect

the perfect alone remains.

Peace, Peace, Peace

1. ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥

īśāvāsyam idaṃ sarvaṃ yat kiñca jagatyāṃ jagat

tena tyaktena bhujñīthā mā gṛdhaḥ kasyasviddhanam

Whatever moves in the world,

all this is to be clothed with *Absolute Awareness*, the lord.

Enjoy by giving up [all clinging to temporary things].

Do not grasp for anyone else's treasure.

2. कुर्वन्नेवेह कर्माणि जिजीविषेत् शतं समाः ।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥

kurvann eveha karmāṇi jijīviṣet śataṃ samāḥ

evaṃ tvayi nānyatheto'sti na karma lipyate nare

While performing activities here,

wish to live a hundred years!

There is no other way for you than this.

Karma does not adhere to *such* a person [who is free from clinging].

3. असुर्या नाम ते लोका अन्धेन तमसावृताः ।

तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥

asuryā nāma te lokā andhena tamasāvṛtāḥ

tāṃs te pretyābhigacchanti ye ke cātmahano janāḥ

Demonic *or sunless* are those worlds,

enveloped by blind darkness –

departing *from this world*,

they go there who have lost their own self.

4. अनेजदेकं मनसो जवीयो नैनहेवा आम्रुवन्पूर्वमर्षत् ।  
 तद्भावतोऽन्यानत्येति तिष्ठत् तस्मिन्नपो मातरिश्वा दधाति ॥  
 anejadekaṃ manaso javīyo nainad devā āpnuvanpūrvam arṣat  
 taddhāvato'nyān atyeti tiṣṭhat tasminnapo mātariśvā dadhāti

Without moving, the One is faster than thought.  
 The senses could not catch it, it ran ahead of them.  
 It overtakes the other runners while standing still.  
 In it Mātariśvā, *the primordial life-force*,  
 places the actions.

5. तदेजति तन्नैजति तदूरे तद्वन्तिके ।  
 तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥  
 tadejati tannaijati taddūre tadvantike  
 tadantarasya sarvasya tadu sarvasyāsyā bāhyataḥ

It moves, it does not move.  
 It is far off, it is close by.  
 It is within all and it is outside all this.

6. यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।  
 सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥  
 yastu sarvāṇi bhūtānyātmanyevānupaśyati  
 sarvabhūteṣu cātmanaṃ tato na vijugupsate

He who sees all beings in the ātman, *the true nature*,  
 and the ātman in all beings,  
 no longer has any repulsion.



7. यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥

yasmin sarvāṇi bhūtāny ātmaivābhūd vijānataḥ  
tatra ko mohaḥ kaḥ śoka ekatvam anupaśyataḥ

When for the wise one  
the ātman alone has become all beings,  
what delusion, what suffering should there be  
for him who has seen oneness?

8. स पर्यागच्छुक्रमकायमव्रणमस्त्राविरं शुद्धमपापविद्धम् ।

कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान्

व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥

sa paryāgacchukram akāyam avraṇam  
asnāviraṇ śuddham apāpa-viddham  
kavir manīṣī paribhūḥ svayambhūr  
yāthātathyato'rthān vyadadhācchāśvatībhyaḥ samābhyaḥ

He is pervasive, luminous, bodiless,  
free of wounds, free of muscles,  
pure, not struck by any evil –  
such is the knower, the wise,  
all-pervading, self-present.

He aptly assigns the responsibilities  
to the eternal years, *the Prajāpatis*.

9. अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।

ततो भूय इव ते तमो य उ विद्यायां रताः ॥

andhaṃ tamaḥ praviśanti ye'vidyāmupāsate

tato bhūya iva te tamo ya u vidyāyāṃ ratāḥ

Into blind darkness enter they

who worship ignorance: *mere rituals* –

yet into even deeper darkness they

who are absorbed in knowledge: *dualistic meditation on a deity*.

10. अन्यदेवाहूर्विद्यया अन्यदाहुरविद्यया ।

इति शुश्रुम धीराणां येनस्तद्विचक्षिरे ॥

anyadevāhurvidyayā anyadāhuravidyayā

iti śuśrūma dhīrāṇāṃ yenastadvicakṣire

They have said that what is *derived* from knowledge

is different from what is *derived* from ignorance.

Thus have we heard from the wise who clarified this for us.

11. विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।

अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥

vidyāṃ cāvidyāṃ ca yastadvedobhayaṃ saha

avidyayā mṛtyuṃ tīrtvā vidyayā'mṛtam aśnute

One who knows both knowledge and ignorance,

overcomes death through ignorance

and enjoys immortality through knowledge.

12. अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।

ततो भूय इव ते तमो य उ सम्भूत्याँ रताः ॥

andhaṃ tamaḥ praviśanti ye'sambhūtimupāsate

tato bhūya iva te tamo ya u sambhūtyāñ ratāḥ

Into blind darkness enter they

who worship non-becoming: *the unmanifest* –

yet into even deeper darkness they

who are absorbed in becoming: *the manifest*.

13. अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।

इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥

anyadevāhuḥ sambhavādanyadāhurasambhavāt

iti śuśruma dhīrāṇāṃ ye nastadvicacakṣire

They have said that what is *derived* from becoming

is different from what is *derived* from non-becoming.

Thus have we heard from the wise who clarified this for us.

14. सम्भूर्तिं च विनाशं च यस्तद्वेदोभयं सह ।

विनाशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते ॥

sambhūtiṃ ca vināśaṃ ca yas tadvedobhayaṃ saha

vināśena mṛtyuṃ tīrtvā sambhūtyā'mṛtam aśnute

One who knows both becoming and annihilation,

overcomes death through annihilation

and enjoys immortality through becoming.



### THE INDIAN MAHĀSIDDHA KAMBALAPĀDA

Kambalapāda achieved nondual realisation of absolute truth through Sahaja meditation.

*Tibetan Painting, ca 1800-1899, Rubin Museum of Art @ Himalayan Art Resources*

15. हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।

तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥

hiraṇmayena pātreṇa satyasyāpihitaṃ mukham  
tat tvam pūṣann apāvṛṇu satya-dharmāya dṛṣṭaye

The face of Reality is concealed by a golden vessel.

O Nourisher, remove it

for the vision of [me] whose Dharma is Truth.

16. पूषन्नेकर्षे यम सूर्य प्राजापत्य

व्यूह रश्मीन् समूह तेजः ।

यत्ते रूपं कल्याणतमं तत्ते पश्यामि

योऽसावसौ पुरुषः सोऽहमस्मि ॥

pūṣannekarṣe yama sūrya prājāpatya

vyūha raśmīn samūha tejaḥ

yatte rūpaṃ kalyāṇatamaṃ tatte paśyāmi

yo'sāvasau puruṣaḥ so'ham asmi

O Nourisher, the only Seer, Ruler, Sustainer,

Child of the Protector of all beings!

Spread out your rays, assemble your light,

so I may perceive your most beautiful nature:

this Person there, *so'ham*, I am he.

17. वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ।

ॐ क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥

vāyur anilam amṛtam athedaṃ bhasmāntaṃ śarīram

oṃ krato smara kṛtaṃ smara krato smara kṛtaṃ smara

*My life-force goes into the immortal wind –*

this body ends in ashes.

Om – O mind! Recall! Recall what has been done!

O mind! Recall! Recall what has been done!

18. अग्ने नय सुपथा राये अस्मान्

विश्वानि देव वयुनानि विद्वान् ।

युयोध्यस्मज्जुहुराणमेनो

भूयिष्ठां ते नमउक्ति विधेम ॥

agne naya supathā rāye asmān

viśvāni deva vayunāni vidvān

yuyodhy asmaj-juhurāṇam eno

bhūyiṣṭhāṃ te nama-uktiṃ vidhema

O Agni, *Fire!* Lead us by the right path to the good,

you luminous one who knows all our deeds.

Remove from us all deceitful evil.

We accord you our deepest word of salutation.



## AGNI, THE ANCIENT GOD OF FIRE

Fire burns up our corpse, and dissolves the life-breath into the Immortal Wind.

*Tibetan Painting, ca. 1400-1499, Private Collection @ Himalayan Art Resources*

## Śānti-Mantra

### Prayer for Peace

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः

oṃ pūrṇam adaḥ pūrṇam idaṃ pūrṇāt pūrṇam udacyate

pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate

oṃ śāntiḥ śāntiḥ śāntiḥ

That [Absolute Reality] is perfect,

this [relative reality] is perfect.

From the perfect the perfect arises.

Taking the perfect away from the perfect

the perfect alone remains.

Peace, Peace, Peace



PRAYER *to* GODDESS SARASVATĪ *to*  
INCREASE *our* INTELLIGENCE



## GODDESS SARASVATĪ, THE SANSKRIT LANGUAGE PERSONIFIED

*Ancient Nepali Painting of Goddess Sarasvatī © Himalayan Art Resources*

PRAYER to GODDESS SARASVATĪ to  
INCREASE *our* INTELLIGENCE

ॐ नमस्ते शारदे देवि काश्मीरपुरवासिनि ।  
त्वामहं प्रार्थये नित्यं विद्यादानं च देहि मे ॥

om namaste śārade devi kāśmīra-pura-vāsini |  
tvām ahaṁ prārthaye nityaṁ vidyā-dānaṁ ca dehi me ||

Om Obeisance to you, O Goddess Śāradā,  
You who are like the Full-Moon in Autumn,  
You who dwell in the Region of Kāśmīr!  
I ever beseech you: Grant me the gift of knowledge!

