

Śrī Īsopaniṣad

INVOCATION

oḿ pūrṇam adaḥ pūrṇam idam
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate

SYNONYMS

oḿ — the Complete Whole; pūrṇam — perfectly complete; adaḥ — that; pūrṇam — perfectly complete; idam — this phenomenal world; pūrṇāt — from the all-perfect; pūrṇam — complete unit; udacyate — is produced; pūrṇasya — of the Complete Whole; pūrṇam — completely, all; ādāya — having been taken away; pūrṇam — the complete balance; eva — even; avaśiṣyate — is remaining.

TRANSLATION

The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the Complete Whole is also complete in itself. Because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance.

MANTRA - 1

īśāvāsyam idam sarvaṁ
yat kiñca jagatyām jagat
tena tyaktena bhuñjīthā
mā ḡrdhaḥ kasya svid dhanam

SYNONYMS

īśa — by the Lord; āvāsyam — controlled; idam — this; sarvaṁ — all; yat kiñca — whatever; jagatyām — within the universe; jagat — all that is animate or inanimate; tena — by Him; tyaktena — set-apart quota; bhuñjīthāḥ — you should accept; mā — do not; ḡrdhaḥ — endeavor to gain; kasya svid — of anyone else; dhanam — the wealth.

TRANSLATION

Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.

MANTRA - 2

kurvann eveha karmāṇi
jijīviṣec chatamī samāḥ
evamī tvayi nānyatheto 'sti
na karma lipyate nare

SYNONYMS

kurvan — doing continuously; eva — thus; iha — during this span of life; karmāṇi — work; jijīviṣet — one should desire to live; śatam — one hundred; samāḥ — years; evam — so living; tvayi — unto you; na — no; anyathā — alternative; itaḥ — from this path; asti — there is; na — not; karma — work; lipyate — can be bound; nare — unto a man.

TRANSLATION

One may aspire to live for hundreds of years if he continuously goes on working in that way, for that sort of work will not bind him to the law of karma. There is no alternative to this way for man.

MANTRA - 3

asuryā nāma te lokā
andhena tamasāvṛtāḥ
tāmīs te pretyābhigacchanti
ye ke cātma-hano janāḥ

SYNONYMS

asuryāḥ — meant for the asuras; nāma — famous by the name; te — those; lokāḥ — planets; andhena — by ignorance; tamasā — by darkness; āvṛtāḥ — covered; tān — those planets; te — they; pretya — after death; abhigacchanti — enter into; ye — anyone; ke — everyone; ca — and; ātma-hanaḥ — the killers of the soul; janāḥ — persons.

TRANSLATION

The killer of the soul, whoever he may be, must enter into the planets known as the worlds of the faithless, full of darkness and ignorance.

MANTRA - 4

anejad ekamí manaso javīyo
nainad devā āpnuvan pūrvam arṣat
tad dhāvato 'nyān atyeti tiṣṭhat
tasminn apo mātariśvā dadhāti

SYNONYMS

anejat — fixed; ekam — one; manasaḥ — than the mind; javīyaḥ — more swift; na — not; enat — this Supreme Lord; devāḥ — the demigods like Indra, etc.; āpnuvan — can approach; pūrvam — in front; arṣat — moving quickly; tat — He; dhāvataḥ — those who are running; anyān — others; atyeti — surpasses; tiṣṭhat — remaining in one place; tasmin — in Him; apaḥ — rain; mātariśvā — the gods who control the wind and rain; dadhāti — supply.

TRANSLATION

Although fixed in His abode, the Personality of Godhead is swifter than the mind and can overcome all others running. The powerful demigods cannot approach Him. Although in one place, He controls those who supply the air and rain. He surpasses all in excellence.

MANTRA - 5

tad ejati tan najati
tad dūre tad v antike
tad antar asya sarvasya
tad u sarvasyāsyā bāhyataḥ

SYNONYMS

tat — this Supreme Lord; ejati — walks; tat — He; na — not; ejati — walks; tat — He; dūre — far away; tat — He; u — also; antike — very near; tat — He; antaḥ — within; asya — of this; sarvasya — of all; tat — He; u — also; sarvasya — of all; asya — of this; bāhyataḥ — external to.

TRANSLATION

The Supreme Lord walks and does not walk. He is far away, but He is very near as well. He is within everything, and yet He is outside of everything.

MANTRA - 6

yas tu sarvāṇi bhūtāny
ātmany evānupaśyati
sarva-bhūteṣu cātmānam
tato na vijugupsate

SYNONYMS

yaḥ — he who; tu — but; sarvāṇi — all; bhūtāni — living entities; ātmani — in relation to the Supreme Lord; eva — only; anupaśyati — observes in a systematic way; sarva-bhūteṣu — in every living being; ca — and; ātmānam — the Supersoul; tataḥ — thereafter; na — not; vijugupsate — hates anyone.

TRANSLATION

He who sees everything in relation to the Supreme Lord, who sees all living entities as His parts and parcels, and who sees the Supreme Lord within everything never hates anything or any being.

MANTRA - 7

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

SYNONYMS

yasmin — in the situation; sarvāṇi — all; bhūtāni — living entities; ātmā — the cit-kaṇa, or spiritual spark; eva — only; abhūt — exist as; vijānataḥ — of one who knows; tatra — therein; kaḥ — what; mohaḥ — illusion; kaḥ — what; śokaḥ — anxiety; ekatvam — oneness in quality; anupaśyataḥ — of one who sees through authority, or one who sees constantly like that.

TRANSLATION

One who always sees all living entities as spiritual sparks, in quality one with the Lord, becomes a true knower of things. What, then, can be illusion or anxiety for him?

MANTRA - 8

sa paryagāc chukram akāyam avraṇam
asnāvīram śuddham apāpa-viddham
kavir manīṣī paribhūḥ svayambhūr
yāthātathyato 'rthān vyadadhāc chāśvatībhyaḥ samābhyaḥ

SYNONYMS

saḥ — that person; paryagāt — must know in fact; śukram — the omnipotent; akāyam — unembodied; avraṇam — without reproach; asnāvīram — without veins; śuddham — antiseptic; apāpa-viddham — prophylactic; kavīḥ — omniscient; manīṣī — philosopher; paribhūḥ — the greatest of all; svayambhūḥ — self-sufficient; yāthātathyataḥ — just in pursuance of; arthān — desirables; vyadadhāt — awards; śāśvatībhyaḥ — immemorial; samābhyaḥ — time.

TRANSLATION

Such a person must factually know the greatest of all, the Personality of Godhead, who is unembodied, omniscient, beyond reproach, without veins, pure and uncontaminated, the self-sufficient philosopher who has been fulfilling everyone's desire since time immemorial.

MANTRA - 9

andhamī tamaḥ praviśanti
ye 'vidyām upāsate
tato bhūya iva te tamo
ya u vidyāyām ratāḥ

SYNONYMS

andham — gross ignorance; tamaḥ — darkness; praviśanti — enter into; ye — those who; avidyām — nescience; upāsate — worship; tataḥ — than that; bhūyaḥ — still more; iva — like; te — they; tamaḥ — darkness; ye — those who; u — also; vidyāyām — in the culture of knowledge; ratāḥ — engaged.

TRANSLATION

Those who engage in the culture of nescient activities shall enter into the darkest region of ignorance. Worse still are those engaged in the culture of so-called knowledge.

MANTRA - 10

anyad evāhur vidyayā-
nyad āhur avidyayā
iti śuśrūma dhīrāṇām
ye nas tad vicacakṣire

SYNONYMS

anyat — different; eva — certainly; āhuḥ — said; vid-yayā — by culture of knowledge; anyat — different; āhuḥ — said; avidyayā — by culture of nescience; iti — thus; śuśrūma — I heard; dhīrāṇām — from the sober; ye — who; naḥ — to us; tat — that; vicacakṣire — explained.

TRANSLATION

The wise have explained that one result is derived from the culture of knowledge and that a different result is obtained from the culture of nescience.

MANTRA - 11

vidyāmī cāvidyāmī ca yas
tad vedobhayamī saha
avidyayā mṛtyumī tīrtvā
vidyayāmṛtam aśnute

SYNONYMS

vidyām — knowledge in fact; ca — and; avidyām — nescience; ca — and; yaḥ — a person who; tat — that; veda — knows; ubhayam — both; saha — simultaneously; avidyayā — by culture of nescience; mṛtyum — repeated death; tīrtvā — transcending; vidyayā — by culture of knowledge; amṛtam — deathlessness; aśnute — enjoys.

TRANSLATION

Only one who can learn the process of nescience and that of transcendental knowledge side by side can transcend the influence of repeated birth and death and enjoy the full blessings of immortality.

MANTRA - 12

andhamí tamaḥ praviśanti
ye 'sambhūtim upāsate
tato bhūya iva te tamo
ya u sambhūtyām ratāḥ

SYNONYMS

andham — ignorance; tamaḥ — darkness; praviśanti — enter into; ye — those who; asambhūtim — demigods; upāsate — worship; tataḥ — than that; bhūyaḥ — still more; iva — like that; te — those; tamaḥ — darkness; ye — who; u — also; sambhūtyām — in the Absolute; ratāḥ — engaged.

TRANSLATION

Those who are engaged in the worship of demigods enter into the darkest region of ignorance, and still more so do the worshipers of the impersonal Absolute.

MANTRA - 13

anyad evāhuḥ sambhavād
anyad āhur asambhavāt
iti śuśrūma dhīrāṇām
ye naś tad vicacaḥṣire

SYNONYMS

anyat — different; eva — certainly; āhuḥ — it is said; sambhavāt — by worshiping the Supreme Lord, the cause of all causes; anyat — different; āhuḥ — it is said; asambhavāt — by worshiping what is not the Supreme; iti — thus; śuśrūma — I heard it; dhīrāṇām — from the undisturbed authorities; ye — who; naḥ — unto us; tat — about that subject matter; vicacaḥṣire — perfectly explained.

TRANSLATION

It is said that one result is obtained by worshiping the supreme cause of all causes and that another result is obtained by worshiping what is not supreme. All this is heard from the undisturbed authorities, who clearly explained it.

MANTRA - 14

sambhūtimí ca vināśamí ca
yas tad vedobhayamí saha
vināśena mṛtyumí tīrtvā
sambhūtyāmṛtam aśnute

SYNONYMS

sambhūtim — the eternal Personality of Godhead, His transcendental name, form, pastimes, qualities and paraphernalia, the variegatedness of His abode, etc.; ca — and; vināśam — the temporary material manifestation of demigods, men, animals, etc., with their false names, fame, etc.; ca — also; yaḥ — one who; tat — that; veda — knows; ubhayam — both; saha — along with; vināśena — with everything liable to be vanquished; mṛtyum — death; tīrtvā — surpassing; sam-bhūtyā — in the eternal kingdom of God; amṛtam — deathlessness; aśnute — enjoys.

TRANSLATION

One should know perfectly the Personality of Godhead Śrī Kṛṣṇa and His transcendental name, form, qualities and pastimes, as well as the temporary material creation with its temporary demigods, men and animals. When one knows these, he surpasses death and the ephemeral cosmic manifestation with it, and in the eternal kingdom of God he enjoys his eternal life of bliss and knowledge.

MANTRA - 15

hiraṇmayena pātreṇa
satyasyāpihitamí mukham
tat tvamí pūṣann apāvṛṇu
satya-dharmāya dṛṣṭaye

SYNONYMS

hiraṇmayena — by a golden effulgence; pātreṇa — by a dazzling covering; satyasya — of the Supreme Truth; apihitam — covered; mukham — the face; tat — that covering; tvam — Yourself; pūṣan — O sustainer; apāvṛṇu — kindly remove; satya — pure; dharmāya — unto the devotee; dṛṣṭaye — for exhibiting.

TRANSLATION

O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Kindly remove that covering and exhibit Yourself to Your pure devotee.

MANTRA - 16

pūṣann ekarṣe yama sūrya prājāpatya
vyūha raśmīn samūha
tejo yat te rūpam kalyāṇa-tamam
tat te paśyāmi yo 'sāv asau puruṣaḥ so 'ham asmi

SYNONYMS

pūṣan — O maintainer; eka-rṣe — the primeval philosopher; yama — the regulating principle; sūrya — the destination of the sūris (great devotees); prājāpatya — the well-wisher of the prajāpatis (progenitors of mankind); vyūha — kindly remove; raśmīn — the rays; samūha — kindly withdraw; tejaḥ — effulgence; yat — so that; te — Your; rūpam — form; kalyāṇa-tamam — most auspicious; tat — that; te — Your; paśyāmi — I may see; yaḥ — one who is; asau — like the sun; asau — that; puruṣaḥ — Personality of Godhead; saḥ — myself; aham — I; asmi — am.

TRANSLATION

O my Lord, O primeval philosopher, maintainer of the universe, O regulating principle, destination of the pure devotees, well-wisher of the progenitors of mankind, please remove the effulgence of Your transcendental rays so that I can see Your form of bliss. You are the eternal Supreme Personality of Godhead, like unto the sun, as am I.

MANTRA - 17

vāyur anilam amṛtam
athedaṁ bhasmāntam śarīram
omī krato smara kṛtam smara
krato smara kṛtam smara

SYNONYMS

vāyuḥ — air of life; anilam — total reservoir of air; amṛtam — indestructible; atha — now; idam — this; bhasmāntam — after being turned to ashes; śarīram — body; omī — O Lord; krato — O enjoyer of all sacrifices; smara — please remember; kṛtam — all that has been done by me; smara — please remember; krato — O supreme beneficiary; smara — please remember; kṛtam — all that I have done for You; smara — please remember.

TRANSLATION

Let this temporary body be burnt to ashes, and let the air of life be merged with the totality of air. Now, O my Lord, please remember all my sacrifices, and because You are the ultimate beneficiary, please remember all that I have done for You.

MANTRA - 18

agne naya supathā rāye asmān
viśvāni deva vayunāni vidvān
yuyodhy asmaj juhurāṇam eno
bhūyiṣṭhām te nama-uktimī vidhema

SYNONYMS

agne — O my Lord, as powerful as fire; naya — kindly lead; supathā — by the right path; rāye — for reaching You; asmān — us; viśvāni — all; deva — O my Lord; vayunāni — actions; vidvān — the knower; yuyodhi — kindly remove; asmat — from us; juhurāṇam — all hindrances on the path; enaḥ — all vices; bhūyiṣṭhām — most numerous; te — unto You; namaḥ uktim — words of obeisance; vidhema — I do.

TRANSLATION

O my Lord, as powerful as fire, O omnipotent one, now I offer You all obeisances, falling on the ground at Your feet. O my Lord, please lead me on the right path to reach You, and since You know all that I have done in the past, please free me from the reactions to my past sins so that there will be no hindrance to my progress.