



NEW

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Glory of Bharath » Bharatheeya Samskrithi

Yajur Vedic Upanishads - II Isavasya Upanishad

The Isavasya Upanishad is part of the White Yajur-veda. It is short with a total of only 19 mantras or verses. Nonetheless, it contains a concentrated view of the essential Vedic philosophy. It is also considered quite auspicious to recite this Isha Upanishad, which produces not only insights into our spiritual position and identity, but also the proper energy from the sound vibrations to invoke purity in the atmosphere as well as realizations in our consciousness. It shows the way the Upanishads describe the nonmaterial aspects of the Supreme Being, as when it describes Him as One who walks but does not walk. It is a way of relating how the Lord has no material qualities, but has all spiritual qualities and characteristics. By understanding this, one can begin to perceive the spiritual truths of which the Upanishads speak.



Om purnam adah purnam idam purnat purnam udachyate purnasya purnam adaya purnam evavashishyate

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 a complete whole. Whatever is produced of the complete whole is also complete by itself. And because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance.

(1)

ishavasyam idam sarvam yat kincha jagatyam jagat tena tyaktena bhunjitha ma gridhah kasya svid dhanam

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 must not accept other things, knowing well to Whom they belong.

(2)

kurvann eveha karmani jijivisec chatam samaha evam tvayi nanyatheto 'sti na karma lipyate nare

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

(3)

asurya nama te loka andhena tamasavritaha tams te pretyabhogacchanti ye ke chatma-hano janaha

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.

(4)

anejad ekam manaso javiyo nainad deva apnuvan purvan arshat tad dhavato 'nyan atyeti tishtat tasminn apo matarishva dadhati

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

(5)

tad ejati tan najati tad dure tad vantike tad antarasya sarvasya tad u sarvasyasya bahyataha

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

(6)

**yas tu sarvani bhutany atmany evanupashyati
sarva-bhuteshu chatmanam tato na vijugupsate**

A person who sees everything in relation to the supreme Lord, and sees all entities as His parts and parcels, and who sees the Supreme Lord within everything, never hates anything, nor any being.

(7)

**yasmin sarvani bhutany atmaivabhud vijanataha
tatra ko mohah kah shoka ekatvam anupashyataha**

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

(8)

**sa paryagac chukram akayam avranam asnaviram shuddham apapa-viddham
kavir manishi paribhuh svayambhur yathatathyato 'rthan vyadadhac
chashvatibhyah samabhyaha**

Such a person must know in fact the Greatest of all, Who is unembodied, omniscient, beyond reproach, without veins, pure and uncontaminate, the self-sufficient Philosopher who is awarding everyone's desire since time immemorial.

(9)

**andham tamah pravishanti ye 'vidyam upasate
tato bhuya iva te tamo ya u vidyayam rataha**

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

(10)

**anyad evahur vidyaya anyad ahur avidyaya
iti shushruma dhiranam ye nas tad vichachakshire**

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

(11)

**vidyam chavidyam cha yas tad vedobhayam saha
avidyaya mrityum tirtva vidyayamritam ashnute**

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.

(12)

**andham tamah pravishanti ye 'sambhutim upasate
tato bhuya iva te tamo ya u sambhutyam rataha**

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 [form of the] Absolute.

(13)

**anyad evahuh sambhavad anyad ahur asambhavat
iti shushruma dhiranam ye nas tad vichachakshire**

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

(14)

**sambhutim cha vinasham cha yas tad vedobhayam saha
vinashena mrityum tirtva sambhutyamritam ashnute**

One should know perfectly well about the Personality of Godhead and His transcendental name, 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.

(15)

**hiranmayena patrena satyasyapihitam mukham
tat tvam pushann apavrinu satya-dharmaya drishtaye**

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.

(16)

**pushann ekarshe yama surya prajapatya vyuha rashmin samuha tejaha
yat te rupam kalyanatamam tat te pashyami yo 'sav asau purushah so**

'hama smi

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.

(17)

**vayur anilam amritam athedam bhasmantam shariram
om krato smara kritam smara krato smara kritam smara**

Let this temporary body be burned 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.

(18)

**agne naya supatha raye asman vishvani deva vayunani vidvan
yuyodhy asmaj juhuranam eno bhuyistham te nama uktim vidhema**

O my Lord, powerful as the fire, omnipotent one, now I do offer You all obeisances and fall at Your feet on the ground. 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.



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