

# Isa Upanishad

**1**

All this—whatever exists in this changing universe—should be covered by the Lord. Protect the Self by renunciation. Lust not after any man's wealth.

**2**

If a man wishes to live a hundred years on this earth, he should live performing action. For you, who cherish such a desire and regard yourself as a man, there is no other way by which you can keep work from clinging to you.

**3**

Verily, those worlds of the asuras are enveloped in blind darkness; and thereto they all repair after death who are slayers of Atman.

**4**

That non—dual Atman, though never stirring, is swifter than the mind. The senses cannot reach It, for It moves ever in front. Though standing still, It overtakes others who are running. Because of Atman, Vayu, the World Soul apportions the activities of all.

**5**

It moves and moves not; It is far and likewise near. It is inside all this and It is outside all this.

**6**

The wise man beholds all beings in the Self and the Self in all beings; for that reason he does not hate anyone.

**7**

To the seer, all things have verily become the Self: what delusion, what sorrow, can there be for him who beholds that oneness?

**8**

It is He who pervades all—He who is bright and bodiless, without scar or sinews, pure and by evil unpierced; who is the

**Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 21**

Seer, omniscient, transcendent and uncreated. He has duly allotted to the eternal World—Creators their respective duties.

**9**

Into a blind darkness they enter who are devoted to ignorance (rituals); but into a greater darkness they enter who engage in knowledge of a deity alone.

**10**

One thing, they say, is obtained from knowledge; another, they say, from ignorance. Thus we have heard from the wise who have taught us this.

**11**

He who is aware that both knowledge and ignorance should be pursued together, overcomes death through ignorance and obtains immortality through knowledge.

**12**

Into a blind darkness they enter who worship only the unmanifested prakriti; but into a greater darkness they enter who worship the manifested Hiranyagarbha.

**13**

One thing, they say, is obtained from the worship of the manifested; another, they say, from the worship of the unmanifested. Thus we have heard from the wise who taught us this.

**14**

He who knows that both the unmanifested prakriti and the manifested Hiranyagarbha should be worshipped together, overcomes death by the worship of Hiranyagarbha and obtains immortality through devotion to prakriti.

**15**

The door of the Truth is covered by a golden disc. Open it, O Nourisher! Remove it so that I who have been worshipping the Truth may behold It.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 22

**16**

O Nourisher, lone Traveller of the sky! Controller! O Sun, Offspring of Prajapati! Gather Your rays; withdraw Your light. I would see, through Your grace, that form of Yours which is the fairest. I am indeed He, that Purusha, who dwells there.

**17**

Now may my breath return to the all—pervading, immortal Prana! May this body be burnt to ashes! Om. O mind, remember, remember all that I have done.

**18**

O Fire, lead us by the good path for the enjoyment of the fruit of our action. You know, O god, all our deeds. Destroy our sin of deceit. We offer, by words, our salutations to you.

### **End of Isa Upanishad**

#### **The Peace Chant**

Om. That is full; this is full. This fullness has been projected from that fullness. When this fullness merges in that fullness, all that remains is fullness.

Om. Peace! Peace! Peace!

#### **Invocation**

Om. May Brahman protect us both (the preceptor and the disciple)! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the Truth! May we

cherish no ill feeling toward each other!

Om. Peace! Peace! Peace!

Om. May the different parts of my body, my tongue, prana, eyes, ears and my strength and also all the sense—organs, be nourished! All, indeed, is Brahman, as is declared in the Upanishads. May I never deny Brahman! May Brahman never deny me! May there never be denial on the part of Brahman! May there never be denial on my part! May all the virtues described in the Upanishads belong to me, who am devoted to Brahman!

Yea, may they all belong to me!

Om. Peace! Peace! Peace!