

ईशा उपनिषद्

Īśā Upaniṣad

or

The Secret Teaching  
On the Lord



ईशोपनिषद्  
(ईशा-उपनिषद्)

Īśā Upaniṣad

or,  
The Secret Teaching  
On the Lord

(Grammatically and semantically analyzed word by word)

शङ्करमध्वभाष्यसहिता

With the commentaries of  
Śaṅkara (Non-dualism) and Madhva (Dualism)

Edited, translated, analyzed, and annotated  
by  
Neal Delmonico and Lloyd Pflueger

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# Introduction

## General Remarks on the Upaniṣads (Pflueger)

The *Īśā Upaniṣad* (ĪU),<sup>1</sup> The Secret Teaching on the Lord, is usually the first Upaniṣad in traditional collections. Despite this place of honor, modern scholars do not place it chronologically first or even among the earliest Upaniṣads, which are prose. Rather, as a verse Upaniṣad the ĪU is thought to be closer in time with other middle Upaniṣads, perhaps between 400 and 200 BCE, though there is considerable imprecision in dating any of these ancient documents exactly. Certainly the ĪU is closely linked with the prose *Bṛhad-āraṇyaka Upaniṣad* (it quotes from Ch. 4.) which along with the *Chāndogya Upaniṣad*, is considered to be the earliest of Upaniṣadic texts. Authorship of the ĪU is unknown. Its place of honor in traditional collections marks its importance; perhaps it can be/was seen as a short summary of ideas in the earliest Upaniṣads, with particular reference to the concept of god as Īś, the one Lord, the Divine Ruler. As such, the ĪU can serve, dense and ambiguous, as an extremely concise introduction to the ideas and problems in dealing with Upaniṣadic thought. To deal with the Lord's Upaniṣad, is to deal at once with the phenomenology and meaning of mystical experience and the most important philosophical and theological issues in Indic culture, Vedic literature, and Hinduism as a whole. We hope that this intellectual wrestling match might begin for the interested student with the reading of this short but complete Upaniṣad in depth, with commentary, Vedic mysticism in miniature.

In India the earliest revealed (*śruti*) literature, for which the Upaniṣads are the capstone, is simply known as Knowledge, Veda. This knowledge pertains to human interaction with invisible powers which underlie the visible realm. This invisible network of powers is understood to respond to particular sacrificial rituals and chants. Veda, per se, begins with the *samhitā* (collection)

of chants or hymns (ca. 1500 BCE). These are poetic invocation and praise of the shining, subtle, supernatural powers (*devas*) understood to rule the natural world and respond to human supplications as allies against the powers of darkness and chaos. The very sound of the verses, the metrical *mantras* of the Vedic hymns, down-loaded, as it were from the cosmic ether by the intuition of the earliest sages, *ṛṣis*, was understood to vibrate with sacred power, *brahman*. In their understanding, this holy power could then be channeled through ritual offerings to balance the powers of nature and grant human votaries and their society everything they needed—wealth and fertility<sup>2</sup> here, and pleasant heavenly worlds after death.

This religion of sonorous sacrifice to the shining powers of nature makes up the earliest documented strata of Indic religion, and is certainly a contender for the earliest religious literature known on the planet (ca. 1700-1500 BCE). These poetic hymns in Vedic Sanskrit, expanded from the original hymns to include four collections divided for different priestly purposes (Rg, Sāma, Yajur, and Atharva Vedas). Each collection, was memorized and passed down orally in priestly families comprising branches (*śākhās*) of the vedic corpus, often with their own version of the texts.. The ritual use and meaning of these basic hymns, which are often elliptical and difficult to interpret, are further elaborated in appended priestly liturgical manuals called *Brāhmaṇas* (ca. 900 BCE). Later, the higher symbolic meanings of the texts are brought out in further appended literature for deeper use/contemplation outside the village in forest retreats (*Āraṇyakas*, Forest Books, ca. 800 BCE.). The final crown of this exploration of the highest meaning of the Vedic hymns, understood as the last portion of the Veda itself, or Vedānta (*veda* + *anta*, Veda-end or Veda-

<sup>1</sup>more phonetically, *Īśopaniṣat*, also called *Īśāvāsyā Upaniṣad*, using its first phrase as its name.

<sup>2</sup>Especially important was the desire for male offspring to continue the family line and provide for proper funeral rituals which ensure auspicious afterlife.

goal) is the literature known also as Upaniṣads (ca. 800-200 BCE). Though many have explained the term (*upa-ni-ṣad*) “sitting-down-near-[the teacher]-doctrines,” to mean those special hidden teachings revealed only to close disciples sitting down next to their spiritual teacher or *guru*, it may be that the term, according to the native usage in the texts themselves) is best translated simply as “secret equivalences” or “esoteric connections” (between Veda verses and words and/or their ritual use) which build to an ultimate understanding/experience of the very core or essence of life, spiritual enlightenment. Thus we may translate *Īśopaniṣad* as “The Secret Teaching Concerning the Lord (Īś).”

The final revelations, or keys to perfected understanding, were originally simply appended to the oral versions of the corpus of Vedic hymns and ritual instructions passed down verbatim in priestly families through scrupulous memory training. The ĪU for example comprises Chapter 40 of the *Vājasaneyī Saṃhitā* of the Śukla (White) Yajur Veda, a collection of hymns used in performing the Vedic sacrifices, geographically linked to the area of Kosala and Videha (a little east of ancient north-central India). Eventually the “secret equivalences” were extracted out of their ritual explanatory contexts at the end of such family collections (branches, *śākhā*) of Vedic hymns, *Brāhmaṇas*, and *Āraṇyakas* into collections of Upaniṣads only, (ca. 1000-1500 CE) in new context, in which the teachings of various *gurus* in various families could be easily read side by side to support and strengthen an understanding of total esoteric wisdom—the early subject of Indian philosophical schools which would debate the meanings and a possible overarching philosophical system to integrate them all.

Philosophical thought was formulated in six systems of orthodox Vedic schools of thought, the six *darśanas*, of which the last and most famous is the *Vedānta-sūtras* (*Brahma-sūtras*) of Bādarāyaṇa (ca. 400 CE). which attempts to systematize the thinking of the *Chāndogya* and other principal Upaniṣads. These *Vedānta-sūtras* (VS), establish what becomes later the single most important source for Indian theology, establishing the “correct orthodox viewpoint” on the meaning of the Upaniṣads vis-a-vis their philosophical rivals in Indian systems such as Sāṃkhya-Yoga, the strongest, and also Nyāya-Vaiśeṣika schools. Significantly there was also vigorous debate countering the views of the competing non-orthodox religious schools, not based on the Veda, such as Buddhism and Jainism. The *Vedānta-sūtras*, too brief and ambiguous to be read without accompanying explanations, were commented on by India’s most illustrious thinkers, most famously by Śaṅkara (ca. 700 CE) according to his Advaita (Non-Dual) Vedānta philosophy,

and then by Rāmānuja (b. 1017 CE) through his Qualified Non-Dual Philosophy (Viṣiṣṭādvaita) and later by Madhva’s (b. 1199 CE) in a Dualist (Dvaita Vedānta) among many others.

Notwithstanding the efforts of the VS and its many great commentaries, *the distillation and defense of one consistent underlying logical viewpoint therein is perhaps a doomed task*. The Upaniṣads are afterall a gathering of insights from a wide range of spiritual teachers over the Indian subcontinent over centuries. Not only are we dealing with an interpretation of poetic insights of vedic seers of many times and periods, we are also dealing with an intellectual culture which prized polysemy and ambiguity. The struggle for just one and only one correct, logical, and absolute doctrine of existence seems, indeed, antithetical to the cultural and religious variety of the subcontinent. Indeed the early vedic seers embrace both unity and multiplicity in mystery: *ekam sat*, “the Truth is One”, *viprāḥ bahudhā vadanti* “[but] seers speak of it in a variety of ways” (Rg Veda 1.164.46). And as the *Aitareya Upaniṣad* states: *parokṣapriyā iva hi devāḥ* the gods seem to love what is mysterious” (AU1.3.14).

Many literal as well as metaphorical meanings are possible for most Sanskrit words—and Sanskrit syntax, the way words are linked together either grammatically or in compounds which do away with obvious grammatical endings, as well as the rules for combining sounds when words follow one another, (*saṃdhi*) give tremendous license for a multiplicity of interpretations. In this literature there is both a goad to find the ultimate meaning and to raise one’s awareness to see the relativity and artificiality of any rigid viewpoint. The Upaniṣads work as a kind of “jawbreaker” to the inflexible intellect. Perfect material for cutting the teeth of scholars of religion.

We offer the *Īśa Upaniṣad* with Śaṅkara’s uncompromising Non-Dual interpretation and our own comments and notes, complete with Sanskrit vocabulary and grammatical explanations so that the determined student *can work with the primary text and get a sense of the jawbreaking, mind-expanding possibilities of vedic revelation and Indian philosophy in miniature*: an Upaniṣad in a mere 18 verses, the understanding of which could take a lifetime, or more. It is our hope that these 18 verses will unfold a vision of unlimited possibilities for the Western student—a nutshell to explore, giving a vision of the infinite space which is vedic literature and philosophy.

## Some Historical Background: Ritual and Revolution

It must be emphasized that unlike the widely published texts of major world religions today, the Upaniṣads and the philosophical/theological literature commenting on them and systematizing them was essentially an esoteric priestly knowledge, composed for priests, by priests, memorized, edited, and preserved by priests. The Upaniṣads themselves make it clear that the insights and formulae delivered are not even for all of the elite priestly class, but only for the oldest son, or closest disciples among them. It was never imagined that these texts would be heard or read by anyone outside the closest inner circle of highly trained students, qualified by family, character, culture, and life circumstance. It was not imagined that they would or could be read, and understood as we do today, around the world, whether Hindu, or non-Hindu, essentially out of context!

In what context did the secret formulations of Upaniṣadic truth develop? Though authorship and exact times of origin are still uncertain, the cultural soil in which the esoteric literature developed is widely known. Human habitation and civilization in India is quite ancient, and archeological exploration only in early stages. As with most ancient cultures, evidence is relatively sparse. Much of its interpretation is still controversial. Stone age civilization goes back some 500,000 years in the subcontinent. The earliest civilization, whose writing remains undeciphered, associated with the Indus and Saraswatī rivers in NW India goes back to ca. 2500-2000 BCE, declining apparently due to climatic change. Vedic civilization rises in its place and spreads east and south integrating various elements of the stone age culture and the Indus civilization culture(s) (which may have been largely Dravidian) and a nomadic culture of horse-drawn chariots and Sanskrit language, in which it refers to itself as *ārya*, or noble (cognate with Ireland, and Iran). Though tribal and wandering early on, the new cultural synthesis becomes more complex and settled over time. Small-scale, tribal, village culture grows to city culture, with trade, kingdoms, armies, and complex social and religious differentiation (ca. 1000—400 BCE.) This momentous social transformation results in religious revolution as well.

The Upaniṣads mark this religious and social upheaval. We see a movement from small scale informal religious sacrifice and chant to highly elaborate seasonal sacrifices, from one sacred fire to three, from one Veda to four collections of hymns, etc. Likewise the elaboration of sacrifice necessitated new ritual texts which taught

priests the meaning of sacrificial actions and words, the links which made vedic sacrifice a model of the cosmos harmonizing humans and the deities at all levels, the texts of the *Brāhmaṇas*, *Āraṇyakas*, and finally the Upaniṣads. With the new high level esoteric teachings in the *Āraṇyakas* and Upaniṣads (sometimes they are indistinguishable) we see something new. A new set of religious questions arise—whereas the earlier rites focus on “How can one gain wealth, heavenly worlds after death, and excellent progeny to maintain the family now and hereafter—the Upaniṣads focus more inwardly, mystically. In the breakdown of the village culture and the rise of kingdoms and the elaboration of both the ritual performance and its cost, a palpable sense of skepticism arose: with society changing so radically, and everything changing—maybe the results of ritual are temporary as well. Is there anything that really lasts? Ideas of reincarnation and the return of souls from heavenly rewards back to the earth in endless recycling and re-suffering rise. The new religious question was for an identity which was beyond this cycle of change—is there anything known within a human being which is beyond the vicissitudes of change? Or more simply stated “who am I?”

Just as the ancient sages intuited the sacred chants and rituals which linked humans and the beings of light, the *gurus* of the Upaniṣads, each in their own way, with their own vocabulary and angle, intuited in their deepest inner contemplation a revolutionary new answer which, the secret of secrets, had the power, if known through direct experience, to transform darkness and turmoil and ceaseless change to the inner light of certain knowledge and eternal peace.

Though it may be best in the case of ĪU for the student to explore the text without priming too many expectations, the material is difficult enough and foreign enough to profit from an introduction to the general themes in the Upaniṣads which precede it. To be a priest meant to learn the revealed texts of the Veda, *Brāhmaṇas*, *Āraṇyakas*, and Upaniṣads by heart, including their use in the performance of the chief daily, monthly, and seasonal rituals. Thus, as we have already discovered, the emphasis was on elucidating the hidden connections between human being, cosmic and divine beings, and the holy rituals. If the connections were obvious, there would be no need for this Knowledge. The presupposition was that rituals themselves gained immeasurably in power when the performer knew the hidden connections and meanings of the sounds and actions. Like a strong thread which links the various beads of a necklace, the Upaniṣads assert an underlying unity that penetrates and unites the vast diversity of the world of human experi-

ence. This uniting thread is understood as both the most fundamental as well as the hierarchically highest principle, the ultimate Absolute. Knowing it experientially, one knows all, and attains salvation from the changing world of inevitable suffering. This all-important Absolute is known as the be-all and end-all of life: both the objective material universe in all its infinite complexity, energy, and scale as well as the subjective, variegated inner life, the mental, emotional, and psychological aspect of living beings, from the creator god to a blade of grass, arise, grow, and dissolve back into this primal Absolute. It is the source, the course, and the final end of all. What is it? Here various Upaniṣadic seers, each understood as valid in their revealed personal vision, speak of it in a great variety of ways: Fire, Wind, Water, Space, Life-energy, Pure Consciousness, Primordial Man, Being, Non-Being, the Unmanifest, the Indestructible One, the Inner Regulator, the Expansive Power (Brahman), the True Self (*ātman*), and the Lord God (Īś).<sup>3</sup>

The *Īśā Upaniṣad* represents one such answer, both concise and mysterious, original and traditional. It draws a great deal on early traditions both Upaniṣadic and ritualistic. But what is it trying to say? What is the Lord and how is he related to the creation, the Absolute and the True Self? Your challenge is to puzzle over each word and phrase and like a vast number of Hindu students and modern students of religion beyond the Hindu fold, contemplate the keys, the clues, and the connections it offers.

## Tools

We offer the following tools for your research:

1. Text in Sanskrit.

2. Text in Sanskrit broken down into words.
3. Translations of the original text both literal and poetic.
4. Vocabulary and grammar notes to help you understand both the range of meanings of the Sanskrit words, which often hold many levels of meaning and the patterns of syntax and grammar which specify their possible relationships.
5. Traditional commentary on each verse by Śaṅkara (the most famous of the ancient commentaries) with Sanskrit text as well as translation.
6. Scholarly notes on the suggested corrections (emendations) and analysis by modern scholars, including links to other Upaniṣads and vedic literature (*Brāhmaṇas*, *Bhagavad-gītā*, *Vedic Saṃhitā*, *Purāṇas*, etc).
7. Bibliography: texts consulted and useful texts for further research.
8. General vocabulary of Sanskrit words found in the ĪU.
9. Questions (to guide your inquiry and serve as seeds for possible analysis. For example:
  - (a) After reading this introduction what problems can you imagine will present themselves in your reading and understanding of the text?
  - (b) What might you do about each problem?
  - (c) How can you use the resources and tools to help?

## The Scholarship on the Īśā (Delmonico)

The Upaniṣad translated here is perhaps the most translated and commented upon of all the major or principal Upaniṣads which number either twelve, thirteen, or eighteen according to different authorities.<sup>4</sup> Eventually, the tradition recognizes the number of Upaniṣads to be one hundred and eight, which is a magical number in Hindu religious worldview, but there are many more

Upaniṣads than that. Nevertheless, this Upaniṣad, the *Īśā Upaniṣad*, stands out not only as ancient but also as exerting a powerful influence on the later Hindu tradition.

But first, let's raise the question: what does *upaniṣad* mean? The honest answer is that we do not really know for sure. We know for certain that the term is applied

<sup>3</sup>Nakamura (1990), 104-5.

<sup>4</sup>Hume thought there were thirteen principal Upaniṣads: *Brhad-āraṇyaka*, *Chāndogya*, *Taittirīya*, *Aitareya*, *Kauṣītaki*, *Kena*, *Kātha*, *Īśā*, *Muṇḍaka*, *Paśna*, *Māṇḍūkya*, *Śvetāśvata*, and *Maiti*. See his classic translation, *The Thirteen Principal Upaniṣads* (Oxford: Oxford University Press, [repr.] 1977). Radhakrishnan adds the *Subāla*, *Jābāla*, *Paṇḍita*, *Kaivalya*, and *Vajrasūcikā*, making the principal Upaniṣads eighteen. See his *The Principal Upaniṣads* (New Delhi, India: Indus [HarperCollins India], [repr.] 1994). Olivelle's recent translation includes twelve Upaniṣads, dropping the *Maitri* which Hume and Radhakrishnan include. See his *Upaniṣads* (Oxford, New York: Oxford University Press, 1996).

to certain parts of the vast corpus of ancient Vedic texts, usually to the last or most recently composed sections of those texts. But what does the word mean? Perhaps the best suggestion so far for what the word meant to those who wrote the texts or who were members of the intended audience of those texts is that given by Olivelle in the introduction to his recent translation (footnotes are mine):

In the early vedic literature the term most commonly used for “connection” is *bandhu*, a term derived from a verb meaning “to bind,” “to connect.” *Bandhu* commonly means kin, but when one thing is said to be a *bandhu* of another, the meaning is that the former is connected to or is a counterpart of the latter. The earliest usage of the term *upaniṣad* indicates that it too carried a similar meaning: *upaniṣad* means “connection” or “equivalence.” In addition, the term implies hierarchy; the Upaniṣadic connections are hierarchically arranged, and the quest is to discover the reality that stands at the summit of this hierarchically interconnected universe. It is, however, assumed that such connections are always hidden. We see the term used with this meaning in the Upaniṣads themselves, for example, at CU [Chāndogya Upaniṣad] 1.1.10 and 1.13.4.<sup>5</sup> Because of the hidden nature of these connections, the term *upaniṣad* also came to mean a secret, especially secret knowledge or doctrine. It is probably as an extension of this meaning that the term came finally to be used with reference to entire texts containing such secret doctrines, that is, our Upaniṣads.<sup>6</sup>

In one of his footnotes connected with this passage, Olivelle writes: “On this meaning of *upaniṣad*, see Renou 1946;<sup>7</sup> and Falk, 1986b.<sup>8</sup> In the light of these studies, the older view (Deussen 1966 [1906], 13) that the term derives from “sitting near” a teacher and refers to

a group of disciples at the feet of a teacher imbibing esoteric knowledge is clearly untenable.<sup>9</sup>” Sadly, it is this last meaning, the untenable one in Olivelle’s view, that is the one most often encountered even today in discussions of the meaning of the term.

Though the original meaning of the term *upaniṣad* may have been “hidden connection,” by the time of Śaṅkara (700-750 C.E.), who wrote his commentaries some twelve hundred years after the composition of the earliest Upaniṣads (5th-4th cents. B.C.E), that meaning either had been lost or had been replaced by others. Śaṅkara was the earliest commentator on the Upaniṣads whose commentaries have survived. Certainly there were other commentators before him whose commentaries have not been preserved for us. In his independent work the *Thousand Teachings* (*Upadeśa-sāhasrī*), he defines the term *upaniṣad* in a different way:

The word *upaniṣad* comes from the root *sad* preceded by the verbal prefixes *upa* and *ni* and followed by the primary suffix *kvip* because [they, the Upaniṣads,] cause birth and the rest<sup>10</sup> to weaken and be destroyed.<sup>11</sup>

For Śaṅkara one of the meanings of the term *upaniṣad* was salvific knowledge. This is not contradictory to the idea that the Upaniṣads teach “hidden connections.” This merely emphasizes the idea that by understanding the connections and hierarchies ordinarily hidden from our view one becomes freed from the forces that bind us to cycles of this world. We find in the *Īśā Upaniṣad* precisely this kind of presentation of hidden connections and hierarchies with similar implications for those who properly understand these connections.

In other places in his commentaries, Śaṅkara understands the root  $\sqrt{sad}$ , which is at the core of the word *upaniṣad*, to mean three things: destroy, go, and mitigate. Thus, he takes the word *upaniṣad* to mean: “destroy the seeds of transmigratory existence such as nescience,” “make seekers after final release go to the highest Brahman,” and “mitigate a multitude of miseries such as living in the womb, birth, old age, and so on.”<sup>12</sup>

<sup>5</sup>These passages claim that one who knows the hidden connections (*upaniṣad*) gain special advantages: the rites performed are more powerful according to the first passage and the knower comes to own and eat food.

<sup>6</sup>Olivelle, *ibid.*, lii-liii.

<sup>7</sup>Renou, L. (1946), “Connexion” en védique, “cause” en bouddhique, in Dr C. Kunhan Raja Presentation Volume. (Madras: Adyar Library)

<sup>8</sup>“Vedisch upaniṣad.” *ZDMG* (Zeitschrift der Deutschen Morgenländischen Gesellschaft) 136: 80-97.

<sup>9</sup>*ibid.*, lii.

<sup>10</sup>Birth, old age, disease, and death.

<sup>11</sup>Śaṅkara, *Upadeśa-sāhasrī*, 2.1.26:

saderupanipūrvasya kvipi copaniṣadbhavet|  
mandikaraṇabhāvācca garbhādeḥ śātanāttathā||

<sup>12</sup>Mayeda, Sengaku, *A Thousand Teachings: the Upadeśasāhasrī of Śaṅkara*, 106-7, fn.18. (Albany: State University of New York Press, 1992)

This definition of *upaniṣad* of Śaṅkara's demonstrates the importance of knowing Sanskrit well in order to properly understand the subtleties of these texts and their interpretations. This is one of the major reasons we have chosen to translate the *Īśā* in the way we have, with each word given its various most possible root meanings and grammatically identified and analysed. Śaṅkara breaks the word *upa-ni-ṣad* down into its three component parts and then on the basis of that presents the three most likely and meaningful interpretations of it. The two parts, *upa* ("near to," "under") and *ni* ("in") are technically called *upasargas* in Sanskrit grammar. They are verbal prefixes or prepositions that bring out or narrow down the broad meaning of a verbal root to convey a restricted, specific sense. *Sad* is the verbal root itself which conveys a range of possible meanings. The *kvip* affix is primary suffix, called a *kṛt* suffix, which when added to verbal roots makes nouns out of them. In Sanskrit, nouns are made out of verbal roots and verbal roots out of nouns. The *kvip* primary affix is an unusual one in that it is always deleted. Even though it is deleted and even though the verbal root looks unchanged in anyway, the effect of the *kvip* suffix is still present in that the verbal root has been changed into a noun and can be declined like any other noun.

The important message here is that grammar matters. Without knowing the grammar just about anything goes. The grammar provides the best tool for discovering what the author of a text really had in mind. Grammar also provides a powerful means of determining which interpretation among several possible ones is the most likely. Therefore, understanding Sanskrit grammar is essential for understanding what a Sanskrit text really means.

The Sanskrit language is an extraordinarily complex and yet flexible language. The name Sanskrit means "made whole or complete" or "refined." The name Sanskrit refers specifically to the form of the ancient Indo-European language of India that has been "refined" or "purified" by the grammatical analyses and descriptions of it achieved by the great grammarian Pāṇini (4th cent. BCE) and his predecessors. This *Īśā Upaniṣad* may be dated to roughly the same period as Pāṇini. Thus, the language of this text is probably quite close to the language Pāṇini had before him when he was describing the language and forming his rules for the formation of its

words. The earlier language, the language of the Vedic hymns (*Samhitās*) and their ritual and mythological elucidations (*Brāhmaṇas*) are in an older, pre-Pāṇinian form of the language which operated a bit differently. For a more detailed account of the Sanskrit language and how it operates, see our introductory discussion in the appendices.

However, even with a good understanding of Sanskrit grammar, the *Īśā* is not easy to translate. To give some sense of the variety found in the English translations of this Upaniṣad, here are a few of the available translations by various scholars, arranged chronologically, of the first *mantra* of the text:

ॐ *īśāvāsyam idaṃ sarvaṃ*  
*yat kiṃca jagatyāṃ jagat|*  
*tena tyaktena bhuñjīthā*  
*mā grdhaḥ kasya svid dhanam|| 1||*

In the Lord [*īśā*] is to be veiled all this—whatsoever moves on earth. Through such renunciation do thou save (thyself); be not greedy, for whose is wealth?<sup>13</sup>

All this is for habitation by the Lord, whatsoever is individual universe of movement in the universal motion. By that renounced thou shouldst enjoy; lust not after any man's possession.<sup>14</sup>

By the Lord (*īśā*) enveloped must this all be—Whatever moving thing there is in the moving world.

With this renounced, thou mayest enjoy. Covet not the wealth of anyone at all.<sup>15</sup>

(Know that) all this, whatever moves in this moving world, is enveloped by God. Therefore find your enjoyment in renunciation; do not covet what belongs to others.<sup>16</sup>

*Oṃ.* All this—whatsoever moves on the earth—should be covered by the Lord. Pro-text (your Self) through that detachment. Do not covet anybody's wealth. (Or—Do not covet, for whose is wealth?)<sup>17</sup>

The whole world is to be dwelt in by the Lord,

<sup>13</sup>Hiriyanna, M., trans. *Īśāvāsyopaniṣad*, 4. (Srirangam: Sri Vani Vilas Press, 1911)

<sup>14</sup>Sri Aurobindo, *The Complete Works of Aurobindo*, Volume 17, *Isha Upanishad*, 5. Originally published in 1914.

<sup>15</sup>Robert Ernest Hume, trans., *The Thirteen Principal Upanishads*, 362. (London, Oxford, New York: Oxford University Press, repr. 1977 [1st ed. 1921])

<sup>16</sup>Radhakrishnan, S., trans., *The Principal Upaniṣads*, 567. (New Delhi: Indux [an imprint of HarperCollins Publishers India], repr. 1994 [1953])

<sup>17</sup>Swami Gambhirananda, trans., *Eight Upaniṣads*, vol. 1, 4. (Calcutta: Advaita Ashrama, 4th impression 1977 [1st 1957])

<sup>18</sup>Olivelle, Patrick, trans., *Upaniṣads*, 249. (Oxford, New York: Oxford University Press, 1996)

whatever living being there is in the world.  
So you should eat whatever has been abandoned;  
and do not covet anyone's wealth.<sup>18</sup>

As one can see there are a variety of ways of translating this *mantra*. “Veiled,” “inhabited,” “enveloped,” “covered,” “dwelt in,” all these are used just to translate the word *āvāśya*. All are correct, or, at least possible, but which of them is the best? It is often very hard to tell. This is another reason we have translated this Upaniṣad in the way we have. The translations above and the ones we have provided in the body of this work are best regarded as provisional translations. Reader/students are given the tools in this book to improve on our translations. The major meanings of each of the words in the text, their grammatical identifications, information about unusual word usages and phrases, and at least two commentaries with radically different interpretations of the text are provided for each *mantra* of the Upaniṣad. For instance, there are three main meanings for the three verbal roots in Sanskrit that have the form *vas*, any of which could be the basis of the word *āvāśya* in this *mantra*. They are “to dwell,” “to clothe,” and “to perfume.” The translations above reflect only the first two meanings, dwell and clothe. “The world is perfumed by the Lord” may seem a bit farfetched, but taken as a metaphor it has a certain poetic or aesthetic beauty to it. Keeping this in view, we have used the word “infused,” some of the meanings of which are “to inspirit or animate” or “to fill.” That seems to us to be closest to what the author of the *mantra* wishes to say: that the Lord “inspirits” or “animates” all the moving or living beings in the world. Thus, they are the Lord and the Lord is they. One could not arrive at such a refinement, if indeed a refinement it is, without weighing all the various possibilities.<sup>19</sup>

## The Īśopaniṣad

There are too many translations of the *Īśā* to mention. Like the *Bhagavad-gītā* (“The Lord’s Song”) it seems as if almost everyone has tried his or her hand at translating it, whether or not one has studied the Sanskrit language

in which the text is written.<sup>20</sup> Aurobindo before publishing his final translation of the Upaniṣad wrote ten commentaries in varying states of completion on the text.<sup>21</sup>

As far as Sanskrit commentaries go, a recent two-volume set has collected fifty-one Sanskrit commentaries on the text and there are still more besides.<sup>22</sup> One might reasonably argue that the *Īśā Upaniṣad* is one of the most influential texts of the Hindu tradition after the *Bhagavad-gītā*. For those who know both texts, it is clear that the *Īśā* itself has influenced the *Gītā*.

What is it about the *Īśā Upaniṣad* that has attracted so much attention and interest? In the first place it is short. Other than the *Māṇḍūkya Upaniṣad*, it is the shortest of the Upaniṣads. Moreover, unlike the *Māṇḍūkya*, the *Īśā* is entirely in verse, making it easier to memorize. It consists of only eighteen *mantras*.<sup>23</sup> In addition to this, the *Īśā* bears a close relationship to one of the earliest and longest of the Upaniṣads, the *Brhad-āraṇyaka Upaniṣad*. Several of the *Īśā*’s verses are drawn from the *Brhad-āraṇyaka* where they appear either in the exact form found in the *Īśā* or with small variations. This suggests that the *Īśā* may have started out as a brief summary of some of the main teachings of the *Brhad-āraṇyaka*, all the more useful because it is easy to memorize.

There are other features of the *Īśā* that make it an ideal text for an introduction to the language and thought of the early Upaniṣads. Because of the fact that there are two versions of it and because of the text-critical work of great scholars like Paul Thieme and Mislav Jžec we know a good deal about the history of the text, how it changed over time, and in some cases why. Moreover, the text combines two important strains of later Vedāntic thinking: theism and non-dualism. The theism of the *Īśā* is a primitive form, much too early to be identified with the sectarian forms of theism that developed later. The non-dualism is similarly primitive and the authors of the text or its redactors see no problem in combining the two. In the later tradition they will compete against each other for the highest honors, some placing non-dual Brahman at the top of the hierarchy and others placing Bhagavān, the supreme personal god, above Brahman. There is also in this text perhaps the earliest expression of unselfish or selfless action (*naiṣkāmya-karma*) and non-violence (*ahiṃsā*) which later become some of the foundations of Indian

<sup>19</sup>There is a fourth possible root having the form *vas*, a Vedic verbal root related to *uṣ* (related to *uṣas*, “morning light,” “dawn”). It means “to shine” or “grow bright.” If this meaning is accepted we might take the first half of the *mantra* to mean, “the whole world is illumined by the Lord.”

<sup>20</sup>Take for instance poet Stephen Mitchell’s translation of the *Bhagavad-gītā*. Mitchell knows no Sanskrit at all, but he is a poet.

<sup>21</sup>See Volume 17 of his collected works which is available for free online.

<sup>22</sup>Shastri, Dr. Yajñeshwar S. and Sunanda Y. Shastri, eds., *Īśāvāsyopaniṣad with 51 Sanskrit Commentaries*, 2 vols. (Almedabad: Sriyogi Publications, 2013)

<sup>23</sup>In one of its two versions it has only seventeen *mantras*.

ethical thinking. Thus, in the *Īśā* we find a garden filled with young plants that will grow, mature, and finally bear fruit many times over in the classic philosophies and literatures of the later tradition.

In providing the most common meanings of the Sanskrit words of the *Īśā*, we have made use of the ample lexical resources available on the internet these days. The set of Sanskrit-English (and English-Sanskrit) Dictionaries maintained online by the Institute of Indology and Tamil Studies at the University of Cologne (<http://www.sanskrit-lexicon.uni-koeln.de/>) is an extraordinary help to scholars and translators of Sanskrit texts. We drew the primary meanings of the Sanskrit words from either the *Monier-Williams Sanskrit-English Dictionary* or the *Apte Practical Sanskrit-English Dictionary*

or the *Sanskrit and Tamil Dictionaries* resources available there. For the grammatical analyses of the words we used Kale's text *A Higher Sanskrit Grammar* (1894), a scanned version of which is also available at the University of Cologne site. Occasionally, we referred to MacDonell's *A Sanskrit Grammar for Students*<sup>24</sup> and Whitney's *Sanskrit Grammar*.<sup>25</sup> On rare occasions we referred to MacDonell's *A Vedic Grammar for Students*.<sup>26</sup>

Welcome, then, to the world of the ancient sages and seers of India who studied and contemplated the world with all the means at their disposal and who recorded their discoveries, intuitions, hypotheses and creative imaginings in the poetic and rich texts of the Vedic corpus, the final or concluding parts of which are the Upaniṣads.

<sup>24</sup>Arthur A. MacDonell, *A Sanskrit Grammar for Students*. (Oxford: Oxford University Press, [3rd ed.] 1927 [repr.] 1962)

<sup>25</sup>William Dwight Whitney, *Sanskrit Grammar*. (Cambridge, Mass and London, England: Harvard University Press, [2nd ed.] 1889, [repr.] 1975)

<sup>26</sup>Arthur A. MacDonell, *A Vedic Grammar for Students*. (New Delhi: D. K. Printworld Ltd., 1999 [based on the 1916 ed.]



# Abbreviations<sup>1</sup>

## Texts Cited

- AS** Atharva-saṃhitā  
**BG** Bhagavad-gītā  
**BU** Br̥had-āraṇyaka Upaniṣad  
**BUK** Br̥had-āraṇyaka Upaniṣad of the Kāṇva recension  
**BUM** Br̥had-āraṇyaka Upaniṣad of the Mādhyandina recension  
**CU** Chāndogya Upaniṣad  
**ĪU** Īśā Upaniṣad  
**ĪUK** Īśā Upaniṣad of the Kāṇva recension  
**ĪUM** Īśā Upaniṣad of the Mādhyandina recension  
**KaU** Kaṭha Upaniṣad  
**KeU** Kena Upaniṣad  
**MBhĪU** Mādhva-bhāṣya on the ĪU  
**MāU** Māṇḍukya Upaniṣad  
**MtU** Maitrāyaṇīya (Maitrī) Upaniṣad  
**ṚS** Ṛg-saṃhitā  
**ṚV** Ṛg Veda  
**SK** Sāṃkhya-kārikā by Īśvarakṛṣṇa  
**ŚU** Śvetāśvatara Upaniṣad  
**ŚB** Śatapatha Brāhmaṇa  
**ŚBhĪU** Śāṅkara-bhāṣya on the ĪU  
**ŚBhBU** Śāṅkara-bhāṣya on the ĪU  
**US** *Upadeśa-sāhasrī* by Śāṅkara  
**BS/VS** *Brahma-sūtra* or *Vedānta-sūtra* by Bādarāyaṇa  
**VāS** Vājasaneyī Saṃhitā  
**YS** Yoga-sūtra by Patañjali

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<sup>1</sup>These abbreviations are a subset of those used in the *Monier-Monier Williams Sanskrit-English Dictionary* with a few additions.

**Ā.** the *ātmanepada* (“word for itself,” or intransitive) form of a verb. Verbs are Ātmanepada or Parasmaipada or Ubhayapada. See below.

**abl.** the ablative or fifth (*pañcamī*) case.

**acc.** the accusative or second (*dvitīyā*) case.

**adj.** adjective (cf. mfn.)

**adv.** adverb

**anom.** anomalous

**aor.** aorist

**c.** case

**caus.** causal, causative

**cf.** confer, compare

**cl.** one of the ten classes of verbal roots.

**class.** classical

**comm.** commentator or commentary

**comp.** compound

**compar.** comparative degree

**cond.** conditional mood of verb.

**conj.** conjunctive

**dat.** dative case

**dem.** demonstrative

**desid.** desiderative

**dimin.** diminutive

**du.** dual number

**ed.** edition

**e.g.** *exempli gratia*, ‘for example’

**Eng.** English

**esp.** especially

**etym.** etymology

**f.** feminine

**fig.** figuratively

**fut.** future

**fut.p.p.** future passive participle

**gen.** genitive case or sixth (*ṣaṣṭhī*)

**gend.** gender

**ger.** the gerund form of the verb.

**Germ.** German

**Gk.** Greek

**gr.** grammar

**ibid.** *ibidem* or ‘in the same place or book or text’ as the preceding

**ibc.** in the beginning of a compound

**i.e.** *id est*, that is

**ifc.** *in fine compositi* or ‘at the end of a compound’

**impers.** impersonal or used impersonally

**impf.** imperfect tense

**impv.** imperative

**ind.** indeclinable particle.

**inf.** infinitive mood

**instr.** the instrumental or third (*tṛtīyā*) case.

**intens.** intensive

**interj.** interjection

**interr.** interrogative

**irr.** irregular

**Lat.** Latin

**lit.** literally

**loc.** the locative or seventh (*saptamī*) case.

**log.** logic

**m.** the masculine grammatical gender.

**mfn.** masculine, feminine, and neuter; or adjective

**no.** noun

**n.** neuter gender

**nom.** the nominative or first (*prathamā*) case.

**opt.** optative or benedictive mood of the verb.

**others** according to others

**P.** the *parasmaipada* (“word for another,” or transitive) form of a verb.

<b>p.</b> page	<b>prob.</b> probably
<b>part.</b> participle	<b>pron.</b> pronoun
<b>partic.</b> particle	<b>pronom.</b> pronominal
<b>pass.</b> passive voice	<b>redupl.</b> reduplicated
<b>patr.</b> patronymic	<b>reflex.</b> reflexive or used reflexively
<b>pers.</b> person	<b>Russ.</b> Russian
<b>pf.</b> perfect tense	<b>sing.</b> the singular number of either nouns or verbs.
<b>phil.</b> philosophy	<b>subj.</b> subjunctive
<b>pl.</b> plural	<b>superl.</b> superlative degree
<b>pot.</b> potential	<b>U.</b> the <i>ubhayapada</i> (“word for both,”) identification of a verb. This means that a given verb can be either <i>ātmanepada</i> or <i>parasmaipada</i> . See above.
<b>p.p.</b> past participle	<b>v.</b> verb
<b>Prāk.</b> Prakrit	<b>Ved.</b> Vedic or Veda
<b>prep.</b> preposition	<b>voc.</b> vocative case
<b>pres.</b> present tense	√ sign for the root of a verb as in √ <i>bhū</i> , “to be.”
<b>priv.</b> privative	



## **Part I**

### *Mādhyaṇdina Īśopaniṣad*



# Mādhyandina Version

The following presentation of the Mādhyandina version of the *Īśopaniṣad* is based on the extraordinary work of Mislav Ježić<sup>1</sup> The Mādhyandina version is the earliest version of the *Īśā Upaniṣad*. The later and most commonly commented on version of the Upaniṣad is the Kāṇva version. Kāṇva and Mādhyandina refer to two separate Vedic branches through which Vedic texts were preserved and handed down in India from early times. In the case of the *Īśā* and the *Brhad-āranyaka Upaniṣads* of each of the branches, there are numerous differences that give us insight into the historical development of the *Īśopaniṣad*. On the basis of these comparisons, Ježić has attempted to reconstruct the earliest version of the text and call attention to ways in which the text was added to at later periods. In doing this, he has suggested ways of altering the text to recover its original, metrically correct form. As mentioned above, however, the Kāṇva version is the version that been commented on the most in the long history of the interpretation of this text. There are only a few commentaries that take the Mādhyandina version as their root text.<sup>2</sup> Later in this book, when we present our full grammatical analysis of the Upaniṣad with a translation of both the text and Śaṅkara's commentary on the text, we present the standard Kāṇva version (without any of Ježić's emendations) since that is the version on which Śaṅkara commented. Here, though, we present the earlier Mādhyandina version with Ježić's emendations and annotations since it represents the best reconstruction of the original text that we have at present.

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<sup>1</sup>The text and notes are taken from an as yet unpublished paper "Īśā-Upaniṣad: History of the Text in the Light of the Upaniṣadic Parallels," 19-21.

<sup>2</sup>In a recent publication of fifty-one Sanskrit commentaries on the *Īśā* only ten of them were written on the Mādhyandina version of the text. These are the *Īśāvāsya-bhāṣya* by Uvaṭācārya (1050 CE), *Īśāvāsya-dīpa* by Mahidhara (16th cent. CE), *Īśāvāsya-rahasya* by Brahmananda Sarasvatī (n.d.), *Īśāvāsya-rahasya-vivṛti* by Rāmacandra Paṇḍita (1769-1830 CE), *Īśāvāsya-artha-prakāśa* by Digambarānucara (n.d.), *Īśāvāsya-dinakara-vyākhyā* by Vellamkoṇḍa Rāmarāyakavi (1875-1914 CE), *Yogapākṣīya-prakāśa-bhāṣya* by an unknown author, *Īśāvāsya-ṭikā* by Śrī Mohana (20th cent. CE), *Īśāvāsyopaniṣad-bhāṣya* Swāmī Dayānanda Sarasvatī (1824-1883 CE), *Īśāvāsyopaniṣad-saṁskāra-bhāṣya* by Bhagavadācārya (20th cent. CE). See *Īśāvāsyopaniṣad with 51 commentaries*, part I, edited by Acarya Prof. Dr. Yajñeshwar S. Shastri and Dr. Sunanda Y. Shastri, lviii-lxiii.

First triplet (ĪUM 3abc = BUM 4.4.1)

īśāvāsyām idam sārvaṃ  
yāt kimca jāgatyām jāgat|  
téna tyakténa bhuñjīthā  
mā grdhaḥ kāsya svid dhānam|| 1||

kurvānn evéhá kármāṇi  
jijīviṣéc<sup>3</sup> chatāṃ sámāh|  
evāṃvīdi<sup>4</sup> nānyātheti<sup>5</sup>  
ná kárma lipyate náre|| 2||

asūryā<sup>6</sup> náma te lokā  
andhéna tamasāvṛtāḥ|  
tāṃs te prētyāpi gacchanti  
yé ké cātmahāno jánāḥ|| 3||

Triṣṭubh 1

ānejad ékaṃ mánaso jávīyo  
naínad devā āpnuvan pūrvam árṣat|  
tād dhāvato'nyān átyeti tīṣṭhat  
tásminn apó mātariśvā dadhāti|| 4||

Second triplet (ĪUM 6d emended = ĪUK 6d,  
BUK 4.4.15d = BUM 4.4.18d)

tād ejati tán naijati  
tād dūrē tād u antiké|  
tād antár asya sārvasya  
tād u sārvasya bāhyatāḥ<sup>7</sup>|| 5||

yás tú sārvaṇi bhūtāni  
ātmānn evānu paśyati|  
sarvabhūtēsu cātmānam  
tāto ná vi jugupsate|| 6||

yásmint sārvaṇi bhūtāny  
ātmaivābhūd vijānatāḥ|  
tātra kó móhaḥ káḥ śóka  
ekatvām anupáśyataḥ|| 7||

By the Owner infused  
Is all this [world]  
Whatever moves  
In the world of motion  
Enjoy [only] that which is let go of  
Don't hold on [to anything];  
Whose property is it [really]? (1)

Even so by performing  
[The required] Vedic rituals here  
An [ordinary] person  
May hope to live a hundred years.  
So for you there is no other way,  
[Since, the results of] ritual do not stick. (2)

Demonic [sunless] indeed are those realities  
Infused with blinding ignorance,  
To which they go after death  
Those people who smother the Self. (3)

One, unmoving, [yet] faster than the mind,  
It rushes ahead of the gods, unable to over-  
take it.  
Stationary, it passes up [all] other runners.  
[Since It is present] Life-energy<sup>8</sup> generates  
[all] activity. (4)

It vibrates, it is still  
It is far away, but it is near,  
It is within everything,  
But outside all of this too. (5)

But one who sees  
All beings [enveloped] in this very Self  
And this Self [infused] in all beings  
Because of this does not recoil. (6)

When the Self itself for the wise  
Has become all beings  
Then what delusion,  
What sorrow is there  
For one who perceives the oneness? (7)

<sup>3</sup>jijīviṣa it (Thieme) = impv. If we accept Ježić's emendation of the third line to evāṃvīdi, Thieme's suggestion is unnecessary since the verse is not in the second person construction.

<sup>4</sup>In place of evaṃ tvayi. Goes better with náre later in the verse.

<sup>5</sup>In place of nānyatheti<sup>5</sup> which makes the verse hypermetrical.

<sup>6</sup>Alt. reading: asuryā náma: demonic.

<sup>7</sup>The verse as it stands in hypermetrical. Therefore, the second asya has been removed, as per Thieme and Ježić

<sup>8</sup>mātariśvan

<sup>9</sup>8d is hypermetrical. Omitting yāthātathyataḥ fixes the triṣṭubh meter.



## Triṣṭubh 2

sá páryagāc chukráṃ akāyám avraṇám  
asnāvirāṃ śuddhám āpāpavidham|  
kavir maṇīśi paribhūḥ svayaṃbhūr  
ārthān vyādadhāc chāśvatībhyaḥ sāmā-  
bhyaḥ<sup>9</sup>|| 8||

The third triplet (ĪUM 9 = BUM 4.4.13)

andhām tāmāḥ prá viśanti  
yé 'sāmbhūtim upāsate|  
tāto bhūya iva té támo  
yá u sāmbhūt(i)yāṃ ratāḥ|| 9||

anyád evāhūḥ saṃbhavād  
(a)nyád āhur āsaṃbhavāt|  
īti śuśrūma dhīrāṇām  
yé nas tād vicacakṣiré|| 10||

sāmbhūtim ca vināśām ca  
yās tād védobhāyaṃ sahá|  
vināśéna mṛtyūṃ tīrtvā  
sāmbhūtyāmṛtam aśnute|| 11||

Here ends the original ĪU

First extension: the fourth triplet (ĪUM 12-14  
= ĪUK 9-11; ĪUK 9 = BUK 4.4.10)

andhām tāmāḥ prá viśanti  
yé (á)vidyām upāsate|  
tāto bhūya iva té támo  
yá u vidyāyāṃ ratāḥ|| 12||

anyád evāhūr vidyāyā  
(a)nyád āhur ávidyayā<sup>10</sup>|  
īti śuśrūma dhīrāṇām  
yé nas tād vicacakṣiré|| 13||

vidyām cávidyām ca  
yās tād védobhāyaṃ sahá|  
ávidyayā mṛtyūṃ tīrtvā  
vidyāyāmṛtam aśnute|| 14||

He [or it] permeates everything,  
Resplendent, incorporeal, flawless  
Without sinews, immaculate,  
Impervious to evil  
Perceptive, sage, transcendent,  
Self-sufficient;  
He [or it] allots all things  
As needed for aeons eternal. (8)

They enter into blinding darkness  
Those who revere the unmanifest.  
But into even greater gloom than that  
Those who delight in the manifest. (9)

They say one thing indeed  
[Results] from manifestation,  
Another from the unmanifest they say.  
Thus have we heard from the wise.  
Those who have perceived it for us. (10)

He who knows both together,  
Coming into being and going out of existence,  
Transcending death by going out of existence,  
Attains immortality by (not) coming into being [again]. (11)

They enter into blinding darkness  
Who devote themselves to ignorance  
But into even greater gloom than that  
Those who delight in knowledge. (12)

They say one thing indeed [results] from knowledge.  
Another from ignorance they say.  
Thus have we heard from the wise,  
Those who have perceived It for us. (13)

He who knows both of the two  
Knowledge and ignorance at the same time  
Transcending death by ignorance,  
By knowledge attains immortality. (14)

<sup>10</sup>The reading: anyád evāhūr vidyāyā anyád āhur ávidyāyāḥ is preferred by Thieme, the ablative case being more suitable here. The verse using the instrumental, however, is short a syllable because of sandhi.

<sup>11</sup>This verse is from the Rg-saṃhitā, 1.189.1. And 16b is from Atharva-saṃhitā, 4.39.10b.

Second extension: the fifth triplet (ĪUM 15-16  
= BUM 5.3; addition of ĪUM 17)

vayúr āṇilam amṛtam  
áthedāṃ bhāsmāntaṃ śarīram|  
ó3m kráto smára klibé smara  
kráto smára kṛtām smara|| 15||

ágne náya supáthā rāyé asmān  
vísṽāni deva vayúṇāni vidvān|  
yuyodhi āsmáj juhurāṇám éno  
bhúyīṣṭhām te námauktiṃ vidhema<sup>11</sup>|| 16||

hiraṇmáyena pātreṇa  
satyáśyāpihitam múkham|  
yo 'śāv ādityé púruṣaḥ  
só 'śāv ahám|  
ó3m khám bráhma|| 17||

[May my] vital breath [repair] to immortal  
air,

And this body now to its end in ashes;  
Om, o fiery will, remember what has been  
done,

Remember, o fiery will, remember what has  
been done! (15)

O Sacred Fire, lead us for glory on the path  
of virtue!

O God, knowing all [our] ways,  
Overcome our crooked misdeeds.

We offer to you the greatest praise! (16)

By a golden plate

The mouth of the truth is covered

That very person in the sun,

He indeed I am. Om is space is brahman!(17)

## Part II

# *Kāṇva and Mādhyandina Īsopaniṣad* **Compared**



# Kāṇva & Mādhyandina Versions (Side by Side)

The following presentation of the Kāṇva and the Mādhyandina versions of the *Īśopaniṣad* shows the differences between the texts of the two recensions. Though the texts are largely the same, there are some substantial differences between them, differences of verse order, differences in number of verses, and differences within the verses themselves. We thought the best way to make the differences easily apparent is to place the two versions side-by-side so that they can be compared on a verse-by-verse, triplet-by-triplet basis. It bears remembering that of the two, the Mādhyandina version is considered older, but the Kāṇva version is the one upon which most commentators, including the most prestigious commentator, Śaṅkara, have commented. Both versions have been altered from the original source version a reconstruction of which was presented in the previous section of this book.

īśāvāsyām idaṁ sārvaṁ  
yāt kiṁca jāgatyāṁ jāgat|  
téna tyakténa bhuñjīthā  
mā grdhaḥ kāsya svid dhānam|| 1KM||

By the Owner infused is all this [world]  
Whatever moves in the world of motion  
Enjoy [only] that which is let go of  
Don't hold on [to anything];  
Whose property is it [anyway]? (1KM)

kurvān evēhā kármāṇi  
jjīviṣéc chatāṁ sāmāḥ|  
evāṁ tvayi nānyátheto'sti  
ná kárma lípyate náre|| 2KM|| (ĪUd BUK 4.4.23, BUM 4.4.28, both may reference CU 4.14.3)

Just by performing actions here,  
One should live a hundred years.  
So for you there is no alternative,  
Since acting thus does not stick. (2)

asuryá náma te loká (asūrya, sunless possible, BUK anandā, joyless)  
andhéna tamasāvrtāḥ|  
tāṁs te prētyābhigacchanti (M=prētyāpi gacchanti)  
yé ké cātmahāno jánāḥ|| 3KM|| (BUK 4.4.14abc, BUM 4.4.11abc: cf. BG 13.28)

Infernal indeed are those worlds,  
Infused with blinding darkness,  
To which they go after death (in the hereafter),  
Those people who smother the Self. (3KM)

ānejad ékaṁ mánaso jávīyo  
naínad devá āpnuvan pūrvam árṣat (M=árṣat)|  
tád dhāvato'nyān átyeti tīṣthat  
tásmīn apó mātariśvā dadhāti|| 4KM||

One, unmoving, faster than the mind,  
It rushes ahead of the gods, unable to overtake it.  
Though unmoving, it passes up the other runners.  
In it, Life-energy generates all activity. (4KM)

tád ejati tán naijati  
tád dūré tád u antiké|  
tád antár asya sárvasya  
tád u sárvasyāsyā bāhyatāḥ<sup>1</sup>|| 5KM||

It vibrates, it is still  
It is far away, but it is near,  
It is within everything,  
But outside all of this too. (5KM)

yás tú sárvāṇi bhūtāni  
ātmān evānu paśyati|  
sarvabhūtēsu cātmānam  
táto ná vi jugupsate|| 6KM|| (ĪUM=vi cikitsati; ĪUK 6d, BUK 4.4.15d, BUM 4.4.18d, and KaU 4.5 (2.1.5)  
all have tato na vi jugupsate)

<sup>1</sup>The verse as it stands in hypermetrical. Therefore, Thieme and Ježić recommend removing the second asya.

But one who sees  
All beings [enveloped] in this very Self  
And this Self [infused] in all beings  
Because of this does not recoil.<sup>2</sup> (6KM)

*yāsmint sārvaṇi bhūtāny  
ātmaivābhūd vijānatāḥ|  
tātra kó mōhaḥ kāḥ śoka  
ekatvām anupāśyataḥ|| 7KM|| (cf. BG 6.29-30)*

When one realizes “the self  
Has become all living beings,”  
Then what delusion and sorrow  
Does he have who perceives oneness?(7KM)

*sā pāryagāc chukrām akāyām avraṇām  
asnāvīrām śuddhām āpāpaviddham|  
kavir maṇiśī paribhūḥ svayaṃbhūr  
yāthātathyatō'rthān vyādadhāc chāśvatībhyaḥ sāmābhyah<sup>3</sup>|| 8KM|| (cf. KaU 5.13 (2.2.13), ŚU 6.13)*

It permeates everything,  
Luminous, incorporeal, flawless  
Without nerves, immaculate,  
Impervious to evil  
Enlightening, sage, all-encompassing,  
Self-sufficient;  
It allots all things  
As needed for aeons eternal. (8KM)

*andhām tāmaḥ prā viśanti  
yé (á)vidyām upāsate|  
tāto bhūya iva té támo  
yá u vidyāyāñ ratāḥ|| 9K (12M)|| (9K = BUK  
4.4.10)*

They enter into blinding darkness  
Who devote themselves to ignorance;  
But into even deeper darkness  
Those who delight in knowledge. (9K)

*anyád evāhūr vidyāyā  
(a)nyád āhur ávidyayā<sup>4</sup>  
íti śuśrūma dhīrāṇām  
yé nas tād vicacakṣiré|| 10K (13M)|| (cf. KeU  
4 [1.4])<sup>5</sup>*

They say one thing indeed  
[Results] from knowledge.  
Another from ignorance they say.  
Thus have we heard from the wise,  
Those who have perceived it for us. (10K)

*andhām tāmaḥ prā viśanti  
yé 'sāmbhūtim upāsate|  
tāto bhūya iva té támo  
yá u sām̐bhūt(i)yāñ ratāḥ|| 9M (12K)|| (9M = BUM  
4.4.13)*

They enter into blinding darkness  
Those who revere the unmanifest.  
But into even greater gloom than that  
Those who delight in the manifest. (9M)

*anyád evāhūḥ saṃbhavād  
(a)nyád āhur āsaṃbhavāt|  
íti śuśrūma dhīrāṇām  
yé nas tād vicacakṣiré|| 10M (13K)||*

They say one thing indeed  
[Results] from manifestation,  
Another from the unmanifest they say.  
Thus have we heard from the wise.  
Those who have perceived it for us. (10M)

<sup>2</sup>In the case of *vicikitsati*: Because of this he does not doubt.

<sup>3</sup>8d is hypermetrical. Omitting *yāthātathyataḥ* fixes the *triṣṭubh* meter.

<sup>4</sup>The reading: *anyád evāhūr vidyāyā anyád āhur ávidyayā* is preferred by Thieme, the ablative case being more suitable here. The verse using the instrumental, however, is short a syllable because of *sandhi*.

<sup>5</sup>*anyad eva tad-viditād atho aviditād adhi| iti śuśrūma pūrveṣām ye nas tad vyācacakṣire||*

*vidyām cāvidyām ca  
yās tād védobhāyaṃ sahā|  
āvidyayā mṛtyuṃ tīrtvā  
vidyāyāmṛtam aśnute|| 11K (14M)||*

He who knows both of the two  
Knowledge and ignorance at the same time  
Transcending death by ignorance,  
By knowledge attains immortality. (11K)

*andhām tāmaḥ prā viśanti  
yé 'sāmbhūtim upāsate|  
tāto bhūya iva té tāmo  
yā u sāmbhūt(i)yāṃ ratāḥ|| 12K (9M)||*

They enter into blinding darkness  
Those who revere the unmanifest.  
But into even deeper darkness  
Those who delight in the manifest. (12K)

*anyād evāhūḥ sambhavād  
(a)nyād āhur āsambhavāt|  
īti śuśrūma dhīrāṇām  
yé nas tād vicacakṣiré|| 13K (10M)||*

They say one thing indeed  
[Results] from manifestation,  
Another from the unmanifest they say.  
Thus have we heard from the wise.  
Those who have perceived it for us. (13K)

*sāmbhūtim ca vināśām ca  
yās tād védobhāyaṃ sahā|  
vināśéna mṛtyuṃ tīrtvā  
sāmbhūtyāmṛtam aśnute|| 14K (11M)||*

He who knows both together,  
Coming into being and going out of existence,  
Transcending death by [physically] going out of existence,  
Attains immortality by coming into [true] being. (14K)

*sāmbhūtim ca vināśām ca  
yās tād védobhāyaṃ sahā|  
vināśéna mṛtyuṃ tīrtvā  
sāmbhūtyāmṛtam aśnute|| 11M (14K)||*

He who knows both together,  
Coming into being and going out of existence,  
Transcending death by [physically] going out of existence,  
Attains immortality by coming into [true] being. (11M)

*andhām tāmaḥ prā viśanti  
yé (ā)vidyām upāsate|  
tāto bhūya iva té tāmo  
yā u vidyāyāṃ ratāḥ|| 12M (9K)||*

They enter into blinding darkness  
Who devote themselves to ignorance  
But into even deeper darkness  
Those who delight in knowledge. (12M)

*anyād evāhūr vidyāyā  
(a)nyād āhur āvidyayā|  
īti śuśrūma dhīrāṇām  
yé nas tād vicacakṣiré|| 13M (10K)||*

They say one thing indeed  
[Results] from knowledge.  
Another from ignorance they say.  
Thus have we heard from the wise,  
Those who have perceived it for us. (13M)

*vidyām cāvidyām ca  
yās tād védobhāyaṃ sahā|  
āvidyayā mṛtyuṃ tīrtvā  
vidyāyāmṛtam aśnute|| 14M (11K)||*

He who knows both together  
Knowledge and ignorance at the same time  
Transcending death by ignorance,  
By knowledge attains immortality. (14M)



*hiraṇmāyena pātrena  
satyāśyāpihitam mūkham|  
tat tvam pūṣann apāvṛṇu  
satyadharmāya dṛṣṭaye|| 15K||(BUK 5.15.1)*

By a golden disc  
The door of truth is closed,  
Do thou open [it], Oh Nourishing Sun,  
To reveal [it] for the one whose reality is  
Truth. (15K)

*pūṣann ekarṣe yama sūrya prājāpatya  
vyūha raśmīn samūha tejaḥ|  
yat te rūpaṃ kalyānatamaṃ tat te paśyāmi  
yo 'sāv asau puruṣaḥ so 'hamasmi|| 16K||(BUK  
5.15.2)*

Oh Nourishing Sun, the One Seer, Psy-  
chopomp,  
Solar Orb, Scion of the Lord of Progeny,  
Spread out your rays, focus your brilliance:  
So that I take in that form of yours which is  
most auspicious—  
That very Person, that am I! (16K)

*vāyuranīlamamṛtam  
athedaṃ bhasmāntaṃ śarīram|  
om krato smara kṛtaṃ smara  
krato smara kṛtaṃ smara|| 17K||(BUK 5.15.3)*

[May my] vital breath [repair] to immortal  
air,  
And this body now to its end in ashes;  
Om remember, Oh Sacrifice, remember what  
has been done,  
Remember, Oh Sacrifice, remember what has  
been done! (17K)

*agne naya supathā rāye asmān  
viśvāni deva vayunāni vidvān|  
yuyodhyasmajjuhurāṇam eno  
bhūyīṣṭhāṃ te nama uktiṃ vidhema|| 18K||(BUK 5.15.4)*

O Sacred Fire, lead us for glory on the path of virtue!  
O God, knowing all [our] ways,  
Overcome our crooked misdeeds.  
We offer to you the greatest praise! (18K)

*vayúr ānīlam amṛtam  
āthedaṃ bhāsmāntaṃ śarīram|  
ó3m krato smāra klīb<sup>6</sup> smara  
krato<sup>7</sup> smāra kṛtāñ smara|| 15M||(BUM 5.3)*

[May my] vital breath [repair] to immortal  
air,  
And this body now to its end in ashes;  
Om, remember, Oh Sacrifice, remember for  
the sake of merited worlds,  
Remember, Oh Sacrifice, remember what has  
been done! (15M)

*agne nāya supāthā rāyē asmān  
viśvāni deva vayūnāni vidvān|  
yuyodhi āsmāj juhurāṇām éno  
bhūyīṣṭhāṃ te nāmauktiṃ vidhema<sup>8</sup>|| 16M||*

O Sacred Fire, lead us for glory on the path  
of virtue!  
O God, knowing all [our] ways,  
Overcome our crooked misdeeds.  
We offer to you the greatest praise! (16M)

*hiraṇmāyena pātrena  
satyāśyāpihitam mūkham|  
yo 'sāv ādityé puruṣaḥ  
só 'sāv ahām|  
ó3m khām bráhma|| 17M||*

By a golden disc  
The door of truth is closed  
He who is that person in the sun,  
That one indeed am I.  
Om and space are Brahman! (17M)

<sup>6</sup>Klīb (klīb), (f.) created world, accomplishment, “remember for the sake of the world (heaven) created by (meritorious) karma.”

<sup>7</sup>Kratu probably means sacrifice, personalized as Agni, the sacrificing priest for all fire (agni) worship, indwelling in humans also as inner light of intelligence as well as light of the sun (āditya) and lightning.

<sup>8</sup>This verse is from the Ṛg-saṃhitā, 1.189.1. And 16b is from Atharva-saṃhitā, 4.39.10b.



## Part III

# *Kāṇva Īśopaniṣad* with Śaṅkara's Commentary



## Invocation

ॐ । पूर्णमदः पूर्णमिदं  
पूर्णात्पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥

॥ॐ शान्तिः शान्तिः शान्तिः ॐ॥

Om̐, That is full; this is full;  
From Fullness arises Fullness;  
Subtract Fullness from Fullness,  
What remains is still Fullness.  
Om̐ Peace, peace, peace! Om̐

ॐ। पूर्णमदः पूर्णमिदं  
 पूर्णात्पूर्णमुदच्यते।  
 पूर्णस्य पूर्णमादाय  
 पूर्णमेवावशिष्यते॥

॥ॐ शान्तिः शान्तिः शान्तिः ॐ॥

om̐ pūrṇamadaḥ pūrṇamidaṁ  
 pūrṇātpūrṇamudacyate|  
 pūrṇasya pūrṇamādāya  
 pūrṇamevāvaśiṣyate||

|| om̐ śāntiḥ śāntiḥ śāntiḥ om̐ ||

om̐ pūrṇam adaḥ pūrṇam idaṁ  
 That is full; this is full;  
 pūrṇāt pūrṇam udacyate|  
 From fullness arises fullness;  
 pūrṇasya pūrṇam ādāya  
 Subtract fullness from fullness,  
 pūrṇam eva avaśiṣyate||  
 What remains is still fullness.

om̐ śāntiḥ śāntiḥ śāntiḥ om̐  
 Om̐ Peace, peace, peace! Om̐

Om̐, That [Absolute] is full,  
 This [relative existence] is full;  
 From Fullness arises Fullness;  
 Subtract [relative] Fullness  
 From [Absolute] Fullness,  
 What remains is still Fullness.  
 Om̐ Peace, peace, peace! Om̐

pūrṇam (n. nom. sing.) pūrṇa: “full, complete.”

adaḥ (pers. pron., n. nom. sing.) adas:<sup>1</sup> “that.” This is a demonstrative pronoun used for persons or things that are some distance away.

pūrṇam See above.

idaṁ (demon. pron., n. nom. sing.) idaṁ: “this.”

pūrṇāt (n. abl. sing.) “from the full.”

pūrṇam (n. acc. sing.) “the full.”

udacyate (3rd. pers. pass. sing.) ud<sup>2</sup> + √āñc (cl. 1, P.): “to be thrown out, to come forth, to proceed [from].” Here: “comes forth [from].”

pūrṇasya (n. gen. sing.) “of the the full.”

pūrṇam (n. acc. sing.) “the full.”

ādāya ger. of ā + √dā (cl. 3, U.): “take, accept, receive from; to seize, take away, carry off, rob, take back, reclaim.”

pūrṇam (n. nom. sing.) “the full.”

eva ind.: “so, just so, exactly so.”

avaśiṣyate (3rd. pers. pass. sing.) ava + √śiṣ: “to be left as a remnant, to remain.”

om ind.: “a word of solemn affirmation and respectful assent, sometimes translated by ‘yes, verily, so be it.’”

śāntiḥ (f. nom. sing.) śānti: “tranquillity, peace, quiet, peace or calmness of mind, absence of passion, averting of pain.”

<sup>1</sup>By sandhi rules, or rules of euphonic combination, a final “s” changes to visarga (ḥ).

<sup>2</sup>See the appendix for verbal prefixes.

## Śaṅkara’s commentary on BU 5.1

pūrṇam ada ityādi khilakāṇḍam ārabhyate| adhyāyacatu-  
 ṣṭayena yad eva sāḥṣād aparokṣād brahma ya ātmā sarvā-  
 ntaro nirupādḥiko’śanāyādyatīto neti netiti vyapadeśyo ni-  
 rdhārito yad vijñānaṁ kevalam amṛtatvasādhanam adhunā  
 tasyaivātmanah sopādḥikasya śabdārthādivyavahāraviśayā-  
 pannasya purastād anuktāny upāsanāni karmabhir aviru-  
 ddhāni prakṛṣṭābhyudayasādhanāni kramamuktibhāñji ca  
 tāni vaktavyānīti parah sandarbhaḥ sarvopāsanaśeṣatveno-  
 rikāro damaṁ dānaṁ dayām ity etāni ca vidhitsitāni|

This appendix [of the BU] begins with the words: **Om̐, That is full.** With the first four chapters [of the BU], Brahman which is the Self within all was revealed immediately and directly as free of limiting qualifications, beyond hunger, thirst, and so forth, and indicated by “not this, not this.” Knowledge of that Brahman was revealed as the only means to immortality. Now, meditations, not mentioned before [in the BU], on that very Self, which is now qualified and verbally discussed—that is, medita-

*pūrṇam adaḥ pūrṇam na kutaścid vyāvṛtṭam vyāpity e-  
tat| niṣṭhā ca kartari draṣṭavyā| ada iti parokṣābhīdhāyi sa-  
rvaṇāma tatparaṃ brahmety arthaḥ| tatsaṃpūrṇam ākāśa-  
vad vyāpi nīrantaraṃ nirupādhikaṃ ca| tad evedaṃ sopā-  
dhikaṃ nāmarūpasthaṃ vyavahārāpannaṃ pūrṇam svena  
rūpeṇa paramātmā vyāpyeva nopādhiparicchinnena viśe-  
ṣātmanā| tad idaṃ viśeṣāpannaṃ kāryātmakaṃ brahma pū-  
rṇātkāraṇātmana udacyata udricyata udgacchatītyetat| ya-  
dyapi kāryātmānodricyate tathāpi yat svarūpaṃ pūrṇatvaṃ  
paramātmabhāvaṃ tan na jahāti pūrṇam evodricyate| pū-  
rṇasya kāryātmano brahmaṇaḥ pūrṇam pūrṇatvaṃ ādāya  
grhītvāmasvarūpaikarasatvaṃ āpadya vidyayā'vidyākṛtaṃ  
bhūtamātropādhisamsargajam anyatvāvbhāsaṃ tiraskṛtya  
pūrṇam evānantaram abāhyaṃ prajñānaghanaikarasasva-  
bhāvaṃ kevalaṃ brahmāvaśīsyate|*

*yad uktaṃ brahma vā idamagra āsīt tadātmānam evā-  
vet tasmāt tat sarvaṃ abhavad ity eṣo 'sya mantrasārthaḥ|  
tatra brahmety asyārthaḥ pūrṇam ada iti| idaṃ pūrṇam iti  
brahma vā idam agra āsīt ity asyārthaḥ| tathā ca śrutyā-  
ntaram “yad eveha tad amutra yad amutra tad anvīha”  
iti| ato adaḥśabdavācyaṃ pūrṇam brahma tad evedaṃ pū-  
rṇam kāryasthaṃ nāmarūpopādhisamyuktaṃ avidyayodri-  
ktaṃ| tasmād eva paramārthasvarūpād anyad iva pratya-  
vabhāsamānam| tadyad ātmānam eva paraṃ pūrṇam bra-  
hma viditvā 'ham adaḥ pūrṇam brahmāsmity evaṃ pūrṇam  
ādāya tiraskṛtyāpūrṇasvarūpatām avidyākṛtāṃ nāmarūpo-  
pādhisamparkajām etayā brahmavidyayā pūrṇam eva ke-  
valam avaśīsyate| tathā coktaṃ “tasmāt tatsarvaṃ abha-  
vat”iti| yaḥ sarvopaniṣadartho brahma sa eṣo 'nena mantre-  
ṇānūdyata uttarasaṃbandhārthaḥ| brahmavidyāsādhana-  
tvena hi vakṣyamāṇāni sādhanāṇy oṃkāradamadānadayā-  
khyāni vidhīsitāni khilaprakaraṇasaṃbandhāt sarvopāsa-  
nāṅgabhūtāni ca|*

tions which are not incompatible with ritual actions, are the preeminent means for personal growth. They lead to gradual liberation and will be described in the following treatise. The *mantra* “om” along with self-control (*dama*), charity (*dāna*), and compassion (*dayā*) are to be the complements of all meditations.

**That is full;** *full* means not absent from anywhere, in other words, this is “all-pervasive.” It [full or the full, *pūrṇam*] is to be regarded as the subject of the sentence. **That** is a pronoun meaning “imperceptible,” referring to Brahman which has the same meaning. It is complete, all-pervasive like space, unbroken, and free of limitations. **This** fullness, which is limited, characterized by name and form, and expressed in relative terms (*vyavahāra*), is all-pervasive through its essential nature, the highest Self (*paramātmā*), but not through its appearance as truncated by limitations and distinctions. This Brahman which has become distinct and is an effect **arises**, (that is, swells up, issues) out of the full which is the cause. Even though this effect-Brahman arises [from the cause-Brahman] it does not give up its true nature, fullness, and its being as the highest Self; the full itself arises. The fullness which is effect-Brahman **reclaims**<sup>3</sup> the fullness of identity with the true nature of the Self. Through knowledge it removes the appearance of being different, which is caused by ignorance linked with the limiting adjuncts of the material elements. The fullness [so reclaimed] is Brahman alone, without interior or exterior, unmixed by nature, sheer homogeneous consciousness; **it alone remains**.

When it was said before (BU 1.4.10): “In the beginning Brahman indeed became this: it knew only itself and therefore it became all,” this is the meaning of this *mantra*. There [in that passage], by **that is full Brahman** is meant and by **this is full** “in the beginning Brahman indeed was this” is meant. It also said in another *śruti* (KaU 4.10 or 2.1.10): “whatever is here is there; whatever is there is here.” Therefore, the full Brahman conveyed by the word “that” is [actually the same as] “this” full [relative Brahman] which is an effect linked with the limiting factors of name and form, emerging from ignorance. Therefore, it appears as different from its ultimate, true nature. Knowing itself to be that highest fullness, Brahman, thinking “I am that full Brahman,” it reclaims that fullness and, through knowledge of Brahman, dissolves its incomplete nature created by ignorance and linked with the limiting factors of name and form: and **what remains is only fullness**. And that is

<sup>3</sup>Our translation of the invocation, which is the more usual translation, renders *ādāya* as **subtract**: (**subtract [relative] fullness from [absolute] fullness**). Śaṅkara on the other hand uses an alternative meaning **reclaim fullness from fullness** for his own purposes.

stated in the earlier passage (BU 1.4.10): “therefore, it became all.” This Brahman, which is the meaning of all the Upaniṣads, is reintroduced by this *mantra* to connect it with what follows, because the methods that are going to be described as ways of attaining knowledge of Brahman, namely, the sacred syllable *Om̐*, self-restraint, charity, and compassion, are to be parts of all forms of meditation (*upāsanā*) because of their connection with the appendix of this Upaniṣad.<sup>4</sup>

<sup>4</sup>Śaṅkara’s commentary on the invocation of the ĪU, which is first found at BU 5.1, continues on but his analysis of the meaning of the invocation is complete here. So we discontinue our translation.

## Discussion

This famous verse is first seen in the BU 5.1. It is not known when it was first attached as an invocation to the ĪU. Śaṅkara, for example, does not comment on it here, as an invocation, though he comments on the verse in its original context in the BU. It is possible that this verse is used as an invocation because later editors found that it offered a concise summary of the meaning of the Upaniṣad and was in close proximity to the seven verses of the BU that recur in the ĪU. This pregnant invocation in the BU is followed immediately with the following passage: *om̐ kham brahma | kham purāṇam vāyuram kham*

*iti ha smāha kauravyāyani-putro vedo’yaṁ brāhmaṇā vidur vedainena yad veditavyam || 1 ||* Om̐ is space, is Brahman. The son of Kauravyāyani used to say: “Space is ancient [eternal]. Space holds the wind [breath]. The knowers of Brahman (*brāhmaṇas*) knew that this [*om̐*] is the Veda, since by it one knows what is to be known.” In Vedic literature the all-inclusive *mantra om̐* is often identified with the ultimate, whether as personal lord or impersonal absolute. For example, see the unpacking of the *om̐* in the Māṇḍūkya Upaniṣad.

## Study Questions

1. In what way would you say this invocation, quoting the famous first half of BU 5.1.1 encapsulates the wisdom of the Upaniṣads?
2. Why is the binary of “*That*” versus “*This*” significant?
3. What other binary oppositions are important in Upaniṣadic thinking?
4. If you think of *This* as waves and *That* as ocean, how might one use the analogy of an ocean and its waves to understand that “fullness” remains?
5. Restate the *mantra* in your own words and be prepared to explain your choices.



## **Part IV**

# ***Īśopaniṣad* with Other Commentaries**

