

Content

Purpose.....	Error! Bookmark not defined.
Background.....	2
Background to Spirituality	2
Background to Upanishad's/ Vedanta	5
Background to Ishavasya Upanishad	9
The organisation of the Upanishad	10
The invocation.....	11
Verses 1 -3: Life.....	16
Verse 1; Line 1	16
Verse 1 - Line 2	20
Verse 2 - Line 1 to 4.....	22
Notes:.....	54
We are looking at the organisation of Ishavasya Upanishad's	54

Important

Please note that this is still in the works. While the Upanishad is all about completeness, this writeup is not yet complete 😊

V4.0

Background

Background to Spirituality

What is spirituality and in our busy lives why take the trouble to understand, know and practice something like this? How is it related to religion?

There are different perspectives to the word 'spirituality'. Different people understand it in different ways. I will very briefly touch upon the way I understand it.

Our actions in the world are primarily motivated by two things. One is to secure ourselves in some way, usually by earning more money or also through many subtle shades of status, power and prestige. Some also focus on improving their health and fitness to prevent disease and be fit. The second motivation is to enjoy whatever we have, whether it is relationships, or the

restaurant we go to, the movies we watch, sports we play, books we read and so on.

The other but rarer motivations are achievements or excellence for its own sake. For example, some people may be motivated to climb mountains or run marathons or learn classical music or the pursuit of knowledge for its own sake. And occasionally people are motivated to serve others through their actions and work.

Be that as it may, there are still limitations to the above worldly pursuits -

Whatever we do, we cannot secure the future 100%. Investments can tank, unexpected health or legal and other issues can crop up and so on.

The continuous struggle of life and its pursuits can cause stresses which make life less liveable. It may result in anxieties, lack of motivation, strains in relationships and one seeks a way out.

Pleasures and enjoyments are limited. The same thing done multiple times loses its “enjoyment value” and “excitement value”. The pursuit for more and better pleasure can take us down a slippery slope - alcoholism and drugs, unhealthy eating, infidelity etc.

The realisations and experiences of the above can result in an individual taking the path of spirituality.

While we are engaged in worldly life or worldly pursuits, we work to improve something vis a vis worldly considerations, in the spiritual endeavour, one works on oneself so that one's state becomes more immune to external considerations.

So for example, in the worldly pursuit we would be working to improve our wealth and would be dejected if our net worth falls, in the spiritual endeavour we would be working on ourselves so that we do not become dejected in our net worth falls, In other words, if our state of mind continues to be pleasant and at peace, then from a certain perspective, it is equivalent to not having the fall in net worth at all since it did not affect us. Instead, we work on having the appropriate response without having despondency. This in a nutshell is one view of spirituality,

Another equally valid perspective is that spirituality is about knowing ourselves. The tendency of the worldly individual is to know the world, which he or she considers as the acquisition of knowledge, We think we know ourselves, however, it is very superficial, This is especially apparent in relationships gone sour where each person feels he or she is right but the other person sees fault. Obviously, we do not know ourselves as well as we think the other person does. At a very fundamental level, we do not even know the source of our identity, for whose sake we toil so much, Other than a name, everything about our identity seems to be changing ... from childhood to adulthood and old age. And the name is also a placeholder, which can be changed at any time as well. What is that centre of our identity, we have no clue, Spirituality

encourages us to know that, to understand ourselves, to know ourselves at a deeper and deeper level and also transform ourselves to go beyond worldly pursuits.

Background to Upanishad's/ Vedanta

One of the oldest religious-philosophical texts is the Upanishads, they precede the Holy Bible, the Buddha's teaching by thousands of years. They are the end part of a larger body of text called the Vedas. While the Vedas deal with different things, like of life in those days, rituals, hymns, prayers etc, the Upanishads deal exclusively with spiritual truths. Upanishads are spiritual treatises of the sages of yore. They are different perspectives or different approaches to the same spiritual truths and the same spiritual reality. Each Upanishad is written by a different sage.

There are different formats of education ... the classroom - lecture format is just one format and for some reason we have stuck to the thought that this only is education ... it is one of the ways of educating. Montessori with hands on activities and practical self-paced learning is another format. Project based learning; internships like in case of Chartered Accountancy's is yet another format.

In the good old days, children helped their parents in their daily life as well as in their profession. They learnt life and the profession, and this had its advantages as well as disadvantages.

In India, in the ancient past, the Gurukul was the accepted form of education. In this form, the children would live with the teacher, both learning the various subjects and helping the teacher in the daily activities. Staying with the Guru was itself a learning. You can learn certain things through lectures, but to learn life, character you need to be with the person. You can learn physics or Maths in a classroom, but life ... your life approach, your life value system you pick it up mainly from your family, you also pick it up from your environment and occasionally pick it up from people you observe very closely. There's an intrinsic drive you have, there's an intrinsic temperament, there is an intrinsic value system, and there is an extrinsic thing that combines to form you. And that extrinsic thing to a large extent depends on the environment that you are in and it doesn't depend much on the classroom. It's not something you can do in a moral science lesson. We all know that. We have all been through moral science and none of us remembers much of it. It's just talk. But when you are with the person day in and day out, you imbibe character, you imbibe the value system, you imbibe behavioural traits, you imbibe perspectives, you imbibe attitudes, so it is life education.

Thus, the principle behind the Gurukul format of education was that you take the best people in the community and if you let the children stay with them, the community will evolve. Children will learn "life" from the person they are with.

Gurukul was also about practical life ... getting wood, cooking, daily chores .. of course, there were studies, other skills and knowledge were also imparted. But

beyond all of this, spiritual knowledge was the main thing, the most important purpose of education in the Gurukul system.

Now, if we go through spiritual literature we find hundreds of books, some very large, some moderate. Or even if you go through the lectures, you will find hundreds of hours of lectures by a single teacher. And there are so many teachers. The concepts are very simple. But there is so much time and energy spent on it. You have hundreds and hundreds of hours, days and years of discussion and lecturing going on. But at the end of the day, you want to pass on something which is like a summary, a small set of notes which you can take with you. In the Gurukul, at some point in time, the education ends and you want to take those notes into the outside world. And this, in my view is where the Upanishads come in. They are a highly concise, precise, summarised form of the entire education, that you take with you once you are done. An $E=mc^2$ of the entire theory of relativity, if you will.

Hence, when there is an explanation of these sutras or the stanzas of the Upanishad, there is a need to expand, to give some background, some explanation. Which is what we are doing here.

There is another aspect that I would like to bring up here, which I like about the Upanishads. The authors of these texts do not claim any divine right or special privilege while writing these. Unlike the Holy Bible, where Jesus is claimed to be the Son of God, or the Holy Quran, where the Prophet (PBUH) is the last messenger of God or in the Bhagavat Gita which is claimed to be told by God himself. Here, they are not claiming anything, absolutely none, no

special authority to tell you the fundamental truths about God, spirituality, truth and life. On the contrary, they are very self-effacing. They are just presenting their learnings, their experiences, and their observations. So their lack of claim to be special in any way is what actually in my view makes these texts very very special. One issue with the God authorised texts is that it is always written by somebody else and in no case does God himself or herself or his/her messenger go through it and approve it, sign it and stamp it, so to speak. It was written by human beings, copied by human beings and passed on by human beings and of course interpreted by human beings. So every text and every book should be analysed on its merit.

The Upanishads leave you free to think through, discuss and dissect God and spirituality in any way one likes, without worrying about what God would think or about offending people. The Upanishads have come in a culture, where people have freely discussed and analysed God, almost with the same freedom as one would discuss a physics concept or a medical illness or a Samosa sandwich. There has been no fear of God when they did that and nothing off-limits as far as God is concerned. The Upanishads were all about knowing God, never about fearing God.

With this general background, let us dive into the Ishavasya Upanishad in particular.

Background to Ishavasya Upanishad

What does this Upanishad cover.? It's about spirituality, it's about God, it's about self-realization, about living life, it is about your evolution from a spiritual perspective. This Upanishad covers everything ...life, God, religion ... but it is also very condensed, it is very very short. It is just 18 stanzas and in 18 stanzas it explains with clarity all that is mentioned above. Each stanza is around 4 short lines which in total would be around 12-15 words, that's it.

It must be very economical with words...so it does not belabour any point unless it feels it is essential. Its simplicity and elegance are simply amazing.

It is about a broad picture, it's about the big picture. It's about the 10,000 feet view. It is not the million feet view nor is it the ground-level view. It does not get into the details but still gives an unambiguous and clear view of the bigger picture.

The other beauty of the Ishavasya Upanishad is - that it is one of the most secular piece of religious document you can find ... there is no mention of caste, religion or God's name even. Even the analogies are secular... the only references that are used are from nature- Sun, Wind and Fire. There is no name given to any God, no references to any person ...no proper noun. In other words, a technical or scientific document on God, life, and spirituality.

The organisation of the Upanishad

The complete Upanishad consists of 18 stanzas and an invocation.

	Verse	Content
Invocation	Invocation Prayer	Executive Summary
Living Life	Verse 1 - 3	How to live life
The Goal	Verse 4 - 8	The goal (God): What (is it), Why (should we strive for it), On achieving it (how life is run post achieving it)
The process	Verse 9 - 14	The process: How (to get to the goal)
	Verse 15 - 18	Almost there, there, (if) not there
	Verse 18	The closure and the beginning

As you can see this is pretty well organised and it is very condensed information. We will now expand on each of these.

The invocation

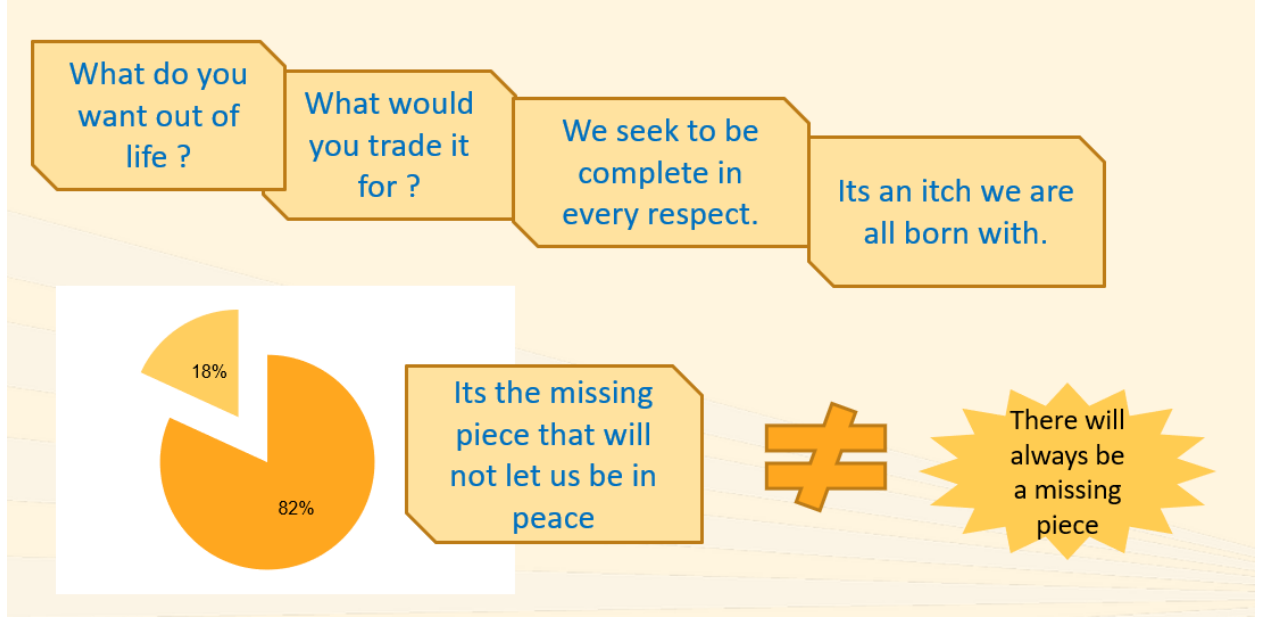
Before we start on this, a question for you to ponder about.

What do you want out of life?

This is obviously a question, a pursuit, which all of us as humans are on. Mostly we seek more money or security or the ideal life partner or want your children to do well or you may have an immediate goal which could be your career, a promotion, a new job which you are seeking, a health condition which are worried about etc. Depending on the situation, there may be immediate things you are seeking out of life that you want, you need, or sometimes more long-term needs. The common thread in these is we all invariably want something more or something else than what we already have or already are. Sometimes, it manifests in the negative that you're worried about losing something, it may be a job or someone or something. The truth is we are never genuinely completely fulfilled. Even if we get what we want, the satisfaction or happiness lasts for some time and then we are looking for something more. For example, marriage. Before marriage, we are desperately seeking out the person and want to get married to the person. But the honeymoon period and it is called as such lasts for some time and then mundanity sets in, and then you want something more. So many people are desperate to migrate from underdeveloped countries to the developed world. Once there, however, then they are looking to either get a job or more money, the new search for the new things required for fulfilment begin. Very rarely do you find a person completely fulfilled and usually is faking the answer.

A person may be desperately seeking a new job. If you ask them, he will say he will trade anything for it. But in reality, that is not exactly true. If you were to say, that will you trade a hand or an eye or a disease in lieu of the job, he will recoil and say of course not. He wants this plus that plus this plus this plus that, plus that other thing. Plus, this new job. In other words, he feels the job is the missing piece, which will fulfil him. Whatever he already has, he does not value so much at that point of time. At that point all he wants is the missing piece.

We all feel incomplete, unfulfilled in some way. We feel there is a piece missing to the puzzle, which would complete us, make us fulfilled. are driven to complete ourselves, to fulfil ourselves and all of us are working seeking this fulfilment. Even the most despot, satanic, evil of people like Hitler or Stalin and Pol Pot where all seeking fulfilment through their ideal vision in some way or the other. At the other end, there are many individuals on a spiritual pursuit to through religion or Gurus or meditation and other spiritual practices are also pursuing this missing piece. No person escapes this urge. There is, however, always a missing piece. That is the magic of life.

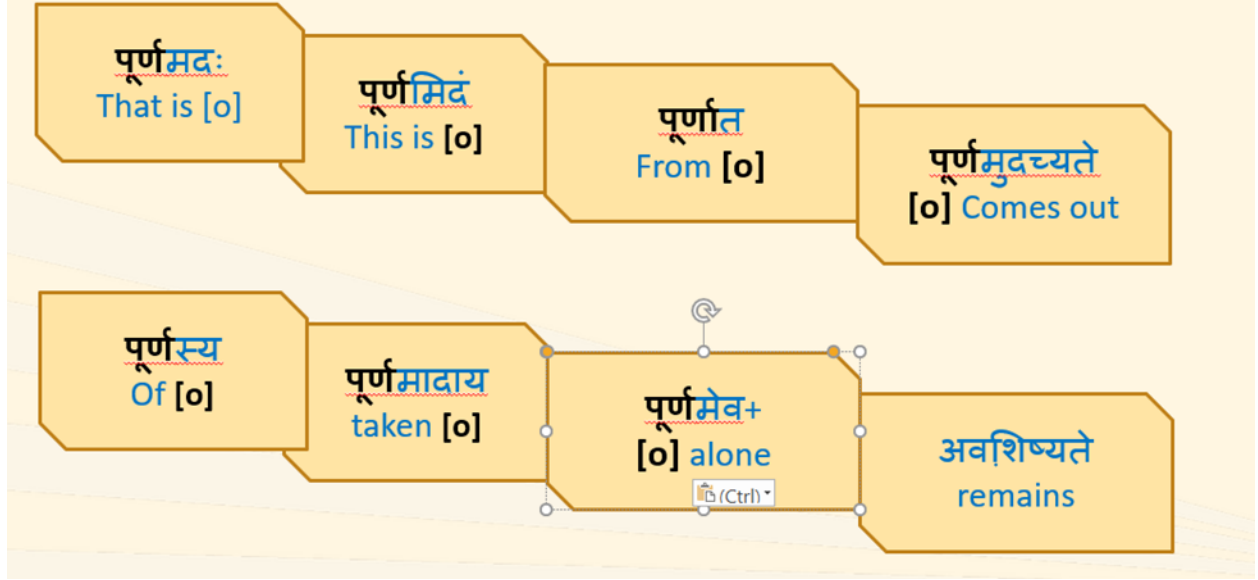


With this background, let us read the invocation prayer.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

***Om Poornamadah Poornamidam Poornaat Poornam-Udachyate;
Poornasya Poorna-maadaaya Poorna-mevaa-vasishyate.
Om Shaantih! Shaantih! Shaantih!!***

पूर्ण = complete, full, whole = [o]



Thus, the literal translation would run something like this –

That is full, this is full. From that fullness, this fullness has arisen.
Having taken that fullness from this fullness, fullness alone remains.

Quick explanation

All you ‘really’ want is to be free from want. And that is possible only once you know God/Self/Soul.

The invocation to the Ishavasya Upanishad is a play on the word "full". One can use the words whole, complete instead of the word full. This is the same completeness, fulfillment we were seeking, we discussed in the previous section. Then, there is a reference to "that" and "this". Now, the "that" and the "this" can refer to many things and it being unspecified is intentional. Let us look at how the multiple flavours of usages results in a beautiful weave, all of which can be valid at the same time, and the resulting mosaic helps us to get a better and complete understanding.

Main explanation

The primary usage or intention of the word "that" is to refer to God and "this" refers to the individual person or human being. Thus, God is fulfilled, is complete in himself or herself¹. Thus, God is not seeking anything from anyone or anything. When one is fulfilled, one is at complete peace. God is fulfilled and at supreme peace.

If God herself is incomplete, then what is the point? If God wants something out of you or something out of the world, then it is a very incomplete. God. Then how can we expect God to give us something or expect to look up to God for something when he or she is as incomplete as we are.

There is another subtle but important import from this. If God is at complete peace, that means she is not bothered or worried about your botheration's and worries. God is not concerned about you so much. You need not bother about what God wants from you or what pleases God, et cetera. It's your life that you need to be concerned about.

The second Poorna/completeness refers to the individual, the human beings like you and me. Now, there is an interesting statement. It is saying, as individuals, we are Poorna/complete in ourselves. Now, as we discussed previously, we did not find this to be true. So, how does the invocation make that fundamental statement.

Here, the third and fourth words give the answer. It says from that Poorna/completeness comes this Poorna/completeness. Meaning, we were seeking completeness in the wrong place. If we seek completeness from God or the Divine, then we are able to find ourselves to be complete. The completeness in us can only come from "that" completeness. That implying Divine/God. Not from the material world or fulfilling material desires.

Once you have obtained completeness from that completeness, Poorna/completeness alone remains. Again, a very nice play of the word Poorna/completeness. What it is saying that once the individual has gained or realised his or her completeness/Poorna, then only one completeness remains. There are no two completeness is. Meaning, there is no God and no "you" as two separate entities. There is only one, that is, God. There is no You. You and God are one and the same. This is also referred to as Advaita/non-duality or not two.

Or in other words, the individuality is merged into the totality. Another analogy is like the drop of water in the ocean, realising it is the ocean itself. Once the drop realises it is the ocean itself, it is no longer tossed around or thrown around and worried what the next turn of fate might bring because it now knows it will always be there. You can think of more analogies. Whatever suits you

In summary, this is what it's saying. The only way to reach completeness/Poorna'ta/being fulfilled and to be at perfect peace is to know God. And once you know God, only God remains.

1st flavour

The individual has arisen from God and is also fulfilled in himself or herself¹. (Thus, it is stating that we are all intrinsically fulfilled, and we only have to realise it). The second line explains that even after this individual has come out of God, this does not reduce God in any way, and God continues to be full and complete. Usually, if you take a piece from a cake, the cake reduces does not remain the same. But that is not the case here. How many other individuals have arisen out of God, God continues to be fulfilled and is not diminished in any way.

2nd flavour

When is something full? When nothing can be added to it. In other words, mathematically speaking, it is infinite. Because adding something to infinity doesn't change the answer, it continues to be infinity. Anything limited is well, limited. It is finite. So, God is infinite. God is unlimited. It is also saying the individual is infinite. The individual feels limited, but is unlimited, has the potential of being infinite and unlimited. It is also saying that the infinite'ness of the individual arises of the infinite'ness of God and having so arisen, the infiniteness of both are the same.

The state of realisation of one's unlimited nature or infinite'ness or completeness is also referred to as the non-dual state. Duality is where you see yourself and God as separate. But in the final state of spiritual outcome, which we will get into now when we expand upon the Ishavasya Upanishad, is where we realise both to be one and the same.

3rd flavour

One seeks fulfilment in the outer world. From that seeking arises the seeking of inner fulfilment. Once the seeking of inner fulfilment has arisen, then only fulfilment results. Having obtained fulfilment thus, only fulfilment remains. There is no outer fulfilment and inner fulfilment post becoming fulfilled. In fact, there is no such thing as outer world and inner world. There is only one world. (There is no such differentiation between outer and inner post the attainment of fulfilment). Here, "that" refers the outer world, and "this" refers to inner world of the individual person.

1 ¹As we will see later in the text, God is beyond gender, but to refer to him or her, one must use some gender. That is the limitation of the language.

Verses 1 -3: Life

The first two lines relate to God and the universe and the next life vis-a-vis that. So let us get around this God business. The God principle will be elaborated more in Verses 4 - 8.

Verse 1; Line 1

So let us go through this very interesting question or prospect about God. We do think that God exists don't we? But there is a strong possibility that God doesn't exist. And when we pray to God, such as Lord Hanuman, we want Lord Hanuman to come and bless us. That would be good. We however, don't know for sure if there is a Lord Hanuman, if Lord Hanuman is indeed a God, how would you define who is a God and who is not? But if we go by the Ramayana, we know that Hanuman was born to Anjana. Which means Lord Hanuman was born at a point in time, so he could not have been the creator God, the Creator of all this universe. If there is a God that has been created at a point in time, then the question comes to who created that God. At this point of time, let us focus only on this creator God, or supreme creator God who has not been created by anybody else - the very first, the very highest. So, from here on, when we refer to God, we are referring to the absolute creator God.

So we don't know or at least none of us in the room have seen God to know for sure that he or she exists. Neither can we confidently say he or she does

not exist. However, can we infer something from what we see in the world to say that God exists? We don't see the earth going around the sun but we do infer that based on observations of day and night, seasons, eclipses and so on.

If you look around you, you will see a number of things. Such as your phone, your laptop, the chair and table that you are sitting on and so on. Each of these, were created by somebody or through some process in some factory somewhere. Similarly, we ourselves have been created in a way by parents.

The trees have been created through

comes what was there before the beginning. That means there was a creation before that beginning. Then this would not be our ultimate creator God. And if God does not have a beginning, it means she cannot have an end either. God cannot be constrained in time which means God is there at all times. This is very similar to the discussion where we inferred that God is formless which means God is everywhere and now we see that God is timeless which means God is present at all times.

One last thing – what is the name of the God? If God has a name, it follows that somebody gave him the name. Again, going by the same approach, if somebody gave called a name then that somebody existed before God. Like when we gave names to children, it means we are there before our children so we gave them the names when they were born. Then, in a similar fashion as before, we say that the one who gave the name was there before this ultimate creator God and hence he or she is the creator. So God cannot have a name either. In fact, the languages themselves came afterwards, so did the gender come later.

So finally, what are the attributes or unique aspects of this creator God? God is formless, she pervades everywhere. God is timeless, he was is and will be present in all time. And is nameless. Thus, to summarise, this is a nameless, formless, timeless God.

With this we come to the first two lines of the Ishavasya Upanishad. The first two lines are very powerful and very clear-cut statement on God and this is how the Upanishad gets its name.

ॐ	ईशा	वास्यमिदं		सर्व		यत्किञ्च			जगत्यां	जगत्।
						यत्	किम्	च		
Om	eeshaa	vaasyam-	idam	sarvam		yat	kim	cha	jagatyaam	jagat
Om	īśā	āvāsyam	idam	sarvam		yat	kim	ca	jagatyām	jagat
	God	resides	here	everywhere		whatsoever			in the universe	changes
		pervades								
	God pervades here and everywhere					Whatsoever is changing in the universe				
	Name-less	Form-less				Time-less				

Quick explanation:

God is present everywhere at all times. God is nameless, formless and timeless.

The first line is saying is God pervades space. The second line is saying he pervades time. And the name itself. Isha is saying it is nameless, there's no name to God, he's just giving a generic definition of God. So in just two lines, in exactly six words, God is defined and look at the clarity and the lack of ambiguity in the definition. It is as clearcut as saying the car is black, or the car is green. It's just this is a simple straightforward statement. Also no ambiguity about the existence of God, very definitive statement that God exists.

If you look everywhere, so much of fight and squabble over the name of God. Among Abrahamic religions, if you look at Christianity and Islam, Allah is the only one true God or Jesus is the only son of God. Then, within Hinduism you have Shaivites and Vaishnavites as the supreme God. If only people read and understood this. It is such a simple thing. If the ultimate creator God exists, such a God will be nameless or beyond name, form less or beyond form, timeless or beyond time. Unfortunately nobody reads anything, much less tries to understand especially when related to spirituality and religion.

Verse 1 - Line 2

Q: So what should I do about it ? (God)

तेन	त्यक्तेन	भुञ्जीथा		मा	गृधः	कस्यस्विद्धनम् ।		
						कस्य	स्वि	धनम्
tena	tyaktena	bhunjitha		ma	grudha	kasya	svi	dhanam
tena	tyaktena	bhuñjīthāḥ		mā	grdhaḥ	kasya-	svid	dhanam
that	throw	enjoy		do not	covet	whose	of	wealth
	renounce	Be happy			hoard	Wealth of anyone		
						Whose wealth is it anyway		
By renouncing (discarding/throw out) that (God, world), enjoy (be happy)/ Throw all of that (God, world) out and enjoy				Do not covet (hoard, crave) .. [wealth of anyone]/ [whose wealth (is it anyway)]				

By renouncing (discarding/throw out) that (God, world), enjoy (be happy).

Do not covet (hoard, crave) [wealth of anyone]/ [whose wealth (is it anyway)]

Throw all of that (God, world) out and enjoy.

Do not covet wealth of anyone; [Do not crave for wealth: whose wealth is it anyway]

Quick explanation:

If all you want is to be happy, then just be happy. Why connect it to your status, wealth, possessions, achievements, etc.

After brilliantly defining God in just six words, in the next very line, the most sacred of Scriptures is asking you to Chuck all this, God stuff, out, and enjoy! Very cool, ain't it!

A question – what prevents you from enjoying life?

Think about it for a few minutes.

This comes back to our initial discussion where he said. We never feel hundred percent fulfilled. So we seek something more, something beyond what we have. It could be more money, usually or better recognition also very common and many other things, more power, and so on. But if we think about it a little bit more carefully. These desires do not suddenly manifest themselves from deep within. They more often than not happen on seeing somebody else have them and hence you want it. It's always something somebody else has. You see your neighbour or somebody else in your office buy a lovely new car and you want it. Or you visit somebody's house, and you enjoy the house and you wanted one like it. Or you see a friend having a good time with his pretty wife/smart husband and you want that. In Upanishadic terms, wealth is not limited to money, but anything and everything we seek to possess or enjoy, which could be good relations, a family, educational qualifications etc. etc.

So let us take one of the scenarios. Our man Romesh wants a new house, just like the one he saw the other day. Of course it is expensive and not within his budget. But it is a dream and he dreams how he will be enjoying in that house. He cannot let go of that dream. He starts looking for a new job where he can get significantly more money. He prepares a great CV, sends it to some recruiters. He has a couple of interviews scheduled. The interview's completely stress him out. If he can crack them, Has dream house could be within has reach. He frets about everything – what dress he will wear, the way he would greet, how he will sit, what answers he would give, etc.

He finally gets the job. He is ecstatic. He moves to this new company. He immediately applies for a bank loan to purchase a new house. Just like the one he dreamt of. The company pays a lot more, but also makes him work a lot more. In a few months, he is drained. He hardly has time for family and friends and other interests. But then his house and the good time has will have in it makes them keep running. The stress is showing in his relationship with his spouse. I need not go on and on. You can complete the story yourself.

Almost all of our desires are relative. If we lose a job, we feel terrible. If everybody loses their job, it doesn't feel that bad. A few hundred years ago, nobody had cars and people desired may be bullock carts. A new bullock cart would make them ecstatic. Now, if you were to offer bullock carts instead of cars to a person, she will be mad at you.

As we had mentioned earlier, this is a super-condensed Upanishad. It does not go around putting in 10 Commandments, it narrows it down to just one. The key reason one would commit various unprincipled acts.

A true renunciate enjoys because he doesn't crave anything. He can just enjoy life, whatever life is throwing at him,. I mean, enjoy does not mean that you need to party or do a stand-up comedy, he's just happy the way he is, enjoying every moment, whatever comes his way or her way.

This is easier said than done. To be desireless, to be contented with what one has or does not have. To enjoy the moment irrespective of the circumstances. To be with oneself and not bothered about the world.

Thus, "that" in the third line of the first verse refers to the world/universe which is permeated in every way by God. Very coolly, the author of the Upanishad asks us to leave it all and be happy. This is an advice as well as a spiritual practice, which is suitable for the more introspective self kind of person, or the person who is not much interested in the world.

Verse 2 - Line 1 to 4

कुर्वन्नेव			कर्माणि		जिजीविषेच्छतं	समाः
कुर्वन्	एव	इह			जिजीविषेत्	शतम्
<i>kurvann</i>	<i>eva</i>	<i>eha</i>	<i>karmani</i>		<i>jijivishet</i>	<i>shatam</i>
<i>kurvann</i>	<i>eva</i>	<i>eha</i>	<i>karmāṇi</i>		<i>jijīviṣet</i>	<i>śataṃ</i>
doing	indeed	here	actions		should live	hundered
			works		wish to live	

Here, doing actions, one should indeed live for a hundered years.

एवं	त्वयि	नान्यथेतोऽस्ति				न	कर्म	लिप्यते	नरे
		न	अन्यथा	इतः	अस्ति				
<i>evam</i>	<i>tvayi</i>	<i>na</i>	<i>anyatha</i>	<i>itha</i>	<i>asti</i>	<i>na</i>	<i>karma</i>	<i>lipyate</i>	<i>nare</i>
<i>evam</i>	<i>tvayi</i>	<i>nānyatheto'sti</i>				<i>na</i>	<i>karma</i>	<i>lipyate</i>	<i>nare</i>
thus	you	not	otherwise	there	is	not	actions	bind	man
in this way							works	attach	
								stick	

Thus is the way for you. There is none other. Actions do not bind/stick to man.

Quick explanation:

Life is not about arriving anywhere. It is about learning to drive.

The first line is stating that we should maintain the same active life till a hundred years. The first line has two parts-the first part is concerned with doing actions and maintaining or sustaining the activity levels, the second part, says it needs to be done till one is one hundred years old. The second line also has two parts, the first part- says that there is no other option other than this, and the second part is again about actions, saying they do not bind to the person.

Let us understand the action part of this verse. When it says that actions do not stick or bind to a person, it means that actions by themselves are not a problem. They are not the cause of stress or strain. We should be able to sustain our activities, our work, and our doings for a hundred years (a very long time) without any deterioration because of stress, strain, lifestyle, or improper habits. We typically presume that the work stresses us, tires us and hence we look for a break. Work could imply a job, family or health conditions and so on. It could be a project deadline, an exam, searching for a new job and so many other items which create stress, and tension. In fact, we know that the lack of action is a problem-a sedentary lifestyle, not doing anything will make a person dull, physically obese, and subject to physical, mental, emotional, and psychological deterioration. We know that action is necessary-what then is the solution? The solution is not the action itself, but the attitude towards action that causes stress or strain in one's life. But here it is saying that action in itself need not and should not cause stress and strain.

So how should action be done? Let us consider a scenario-Ramesh and Satheesh are friends. Ramesh is an urban office goer and Satheesh is a rural farmer. Ramesh is tired of his daily office routine and wants to take a break. Satheesh welcomes him to help

him at this farm on the weekend. Ramesh is more than delighted and goes down on the weekend to help Satheesh. He goes around in the farm, doing little things here and there, and helping Satheesh as much as he can. It thoroughly enjoys the change and this time at the farm.

Cut to Satheesh. Did Satheesh enjoy the weekend work? He was worried about pests coming and destroying his crop. In addition, whether he will get adequate remuneration this year. And to compound his woes, the labour has been playing truant.

So here we have a scenario-both friends work on the same form and did more or less the same work together over the weekend. One of if thoroughly enjoyed, whereas the other was stressed out. It is worth understanding this enormous difference in the way they perceived the same thing.

Ramesh thoroughly enjoyed it because he did not have a personal stake in the outcome. His approach was let me help my friend and enjoy myself. Satheesh got stressed because he is completely emotionally invested in the outcome. Satheesh considers his future self at stake, depending on how things go in the farm. Ramesh, on the other hand, knows that his future self is not going to be dependent on/ or be affected by what happens in these two days. It is not that Ramesh works any less or is less sincere. In fact, he tries to wholeheartedly help. But his attitude is one of service and being in the moment. He is not looking at personal gains or losses and considers himself outside of it and is detached from the outcome. He will do his best and let go of the rest, because he knows this is not permanent. It is only a temporary situation.

This is the secret of action, which if understood and internalised will result in your ability to work in a sustained manner for a very long time. This is referred to as Karma yoga in the Bhagwat Gita (a famous spiritual treatise). As mentioned in the beginning, this is a super condensed Upanishad-the keyword used here is “Lipyate”, meaning to cling or to bind. Actions should be in a state of flow. To explain this concept further, a tennis player would be performing actions continuously improve his tennis. Both his victory and defeat are opportunities to further his learning and improve his game. Victories and defeats in the tournament do not affect him much, they are the part of a process. As against this, a person who plays solely to win the tournament and is elated when he wins it and depressed when he loses it is the case where actions bind or cling to the person.

Coming to the part of living for a hundred years at the same activity level and ability level. Why one hundred? You see, this Upanishad is around 3000 to 4000 years old. Or maybe more. In those good old days, they were living in the forests, with none of the facilities for modern medicine, no nutritional expert, no dietician, no super speciality hospitals, no health apps, no trained doctors as we have today. Hence, their ability to

live healthy and active was limited to a paltry hundred years. Now, that we have advanced so much in medical science and facilities, the target should be much more.

Needless to say, in addition to the attitude/approach to work, to maintain ourselves at the peak, we need to maintain a healthy lifestyle-good habits, balanced food, regular yoga. The goal is thus a dynamic equilibrium if one were to call it a goal, and not a static utopia. This lack of understanding is one of the primary causes of unnecessary suffering. Typically, most people are driven by a state of static utopia. Thus, we seek to achieve a lot of wealth, thinking that with that we will reach Nirvana. Else, it may be a power over other human beings in different forms. It is this jostling to be on the top of the pile, which causes suffering to an individual and the community, which is otherwise unnecessary.

Instead, if one were to live by the above axiom. The goal would be something like this - I would spend so much of my time on family, so much on serving the community, The best way I can, so much doing exercise or yoga to maintain and build on myself, the accumulation of wealth, if it happens, is a by-product of my life. Depending on my capability and ability, and the state I am in, accordingly, I can serve the community and the family. How many, calibrate their goals like this?

Again, very simple and benign-sounding statement-there is none other than this. Either you renounce the world completely and enjoy within oneself, be happy within oneself or live an active life amid dynamic equilibrium, there is no third alternative. But it implies a lot, both at an individual level and community level. A lack of understanding this can result in catastrophic consequences at both levels as we will see.

At an individual level, people commit crimes, steal, even murders in pursuit of money, power, and lust, thinking that will give them the utopia. But it is rarely the case. Their life goes in these pursuits. The drive is consciously or subconsciously, it is to get somewhere. But that somewhere, from a spiritual perspective, is more of the same thing at best, and at times can end up getting a lot worse.

At a community or societal level, it means capitalism, communism, Christianity, Islam, Hinduism, Buddhism, Technologism et cetera are all doomed, there is "none other than this". There is no getting "there" .. just about maintenance always .. with ups and downs. There is no state to be arrived at through the external world. And yet the human society hankers, aims to achieve a state which he or she

thinks will give him “that” The worst of men, whether Hitler or Pol Pot or Stalin or Karl Marx were driven to create the state of life which they believed was utopia, a way of living. If only they knew that external life can never be utopia.

Yes, it could be better, it would be more just, but life would go on and maintaining a just, fair and a healthy society is what one can strive at. But in no society would all people be happy at all times. There will continue to be problems and issues and the feeling of lack and incompleteness in the individuals. Thus just as at an individual level, we are talking about good management and about learning to drive, even at a societal level, it is just about good management and learning to manage the individual greed and pulls and pressures. Very categorically, this Upanishad states, that there is none other than this. Without this understanding and the realism brings, the motivation towards a global utopia can be extremely dangerous. History has shown this repeatedly.

Verse 3 - Line 1 to 4.

असुर्या		नाम	ते	लोका		अन्धेन	तमसाऽऽवृता	
अ	सुर्या						तमसा	अवृता
<i>a</i>	<i>surya</i>	<i>nama</i>	<i>tey</i>	<i>loka</i>		<i>andhen</i>	<i>tamasa</i>	<i>avruta</i>
<i>a</i>	<i>suryā</i>	<i>nāma</i>	<i>te</i>	<i>lokāḥ</i>		<i>andhena</i>	<i>tamasā</i>	<i>vṛtāḥ</i>
non	sun	named	those	worlds		blinded with	darkness	enveloped
		called					ignorance	hidden

Those words are called sunless, blinded with the envelope of tamas.

तौस्ते	प्रेत्याभिगच्छन्ति			ये	के	चात्महनो	जनाः
--------	--------------------	--	--	----	----	----------	------

	Sattva-guna (Satvik)	Rajas	Tamas
Characteristic	Calm, Pleasant, Focussed, Clarity, Light, Active & Energetic Balance between Rajas & Tamas	Pos (within limits) Energetic, Drive, Get things done Neg(excessive) Hyperactivity, restlessness, too Pushy/aggressive, Anxiety/agitation, Obsessive	Pos (within limits) Relaxed, non-aggressive Neg (excessive) Dullness, Depression, No Energy, Sloth, Confusion, Heavy Feeling
Activites (By and large, individual variations)	Going for walk, Gardening, Trek, Slow yoga and meditation Music: Saxophone, Jazz, Carnatic/Hindustani Classic	Gym, Competitive Games, Sleeping less, Meeting deadlines Music: Pop Music, Rock Bollywood	Over eating, Over sleeping Music: Rock Entertainment Media Over Sex
Foods	Vegetables, greens, Fruits	Sugars, Spicy food, Proteins	Onion, Garlic, Pizza, Alcohol, Drugs, Allopathic Medicines, Heavy foods
Desirability	Complete	Within limits	Within limits

ताँ	अस्ते	प्रेत्य	अभिगच्छन्ति				च	आत्म	हनो	
<i>tan</i>	<i>aste</i>	<i>pretya</i>	<i>abhigachhanti</i>		<i>ye</i>	<i>ke</i>	<i>cha</i>	<i>aatm</i>	<i>hano</i>	<i>janan</i>
<i>tān</i>	<i>aste</i>	<i>pretya</i>	<i>abhigacchanti</i>		<i>ye</i>	<i>ke</i>	<i>ca</i>	<i>ātma</i>	<i>hanaḥ</i>	<i>janāḥ</i>
them	to	departing	go		whosoever			soul	kill	persons
		having died	approach							

On departing, the slayers of the soul go to them.

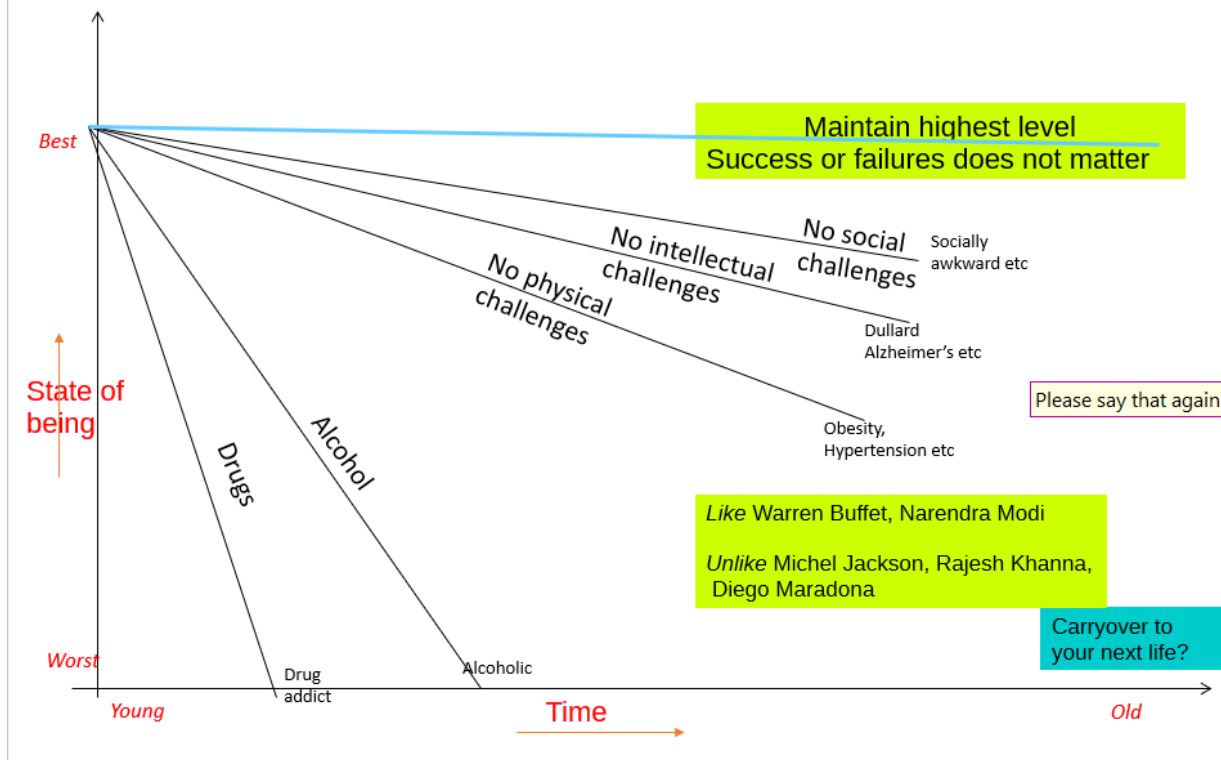
Quick explanation:

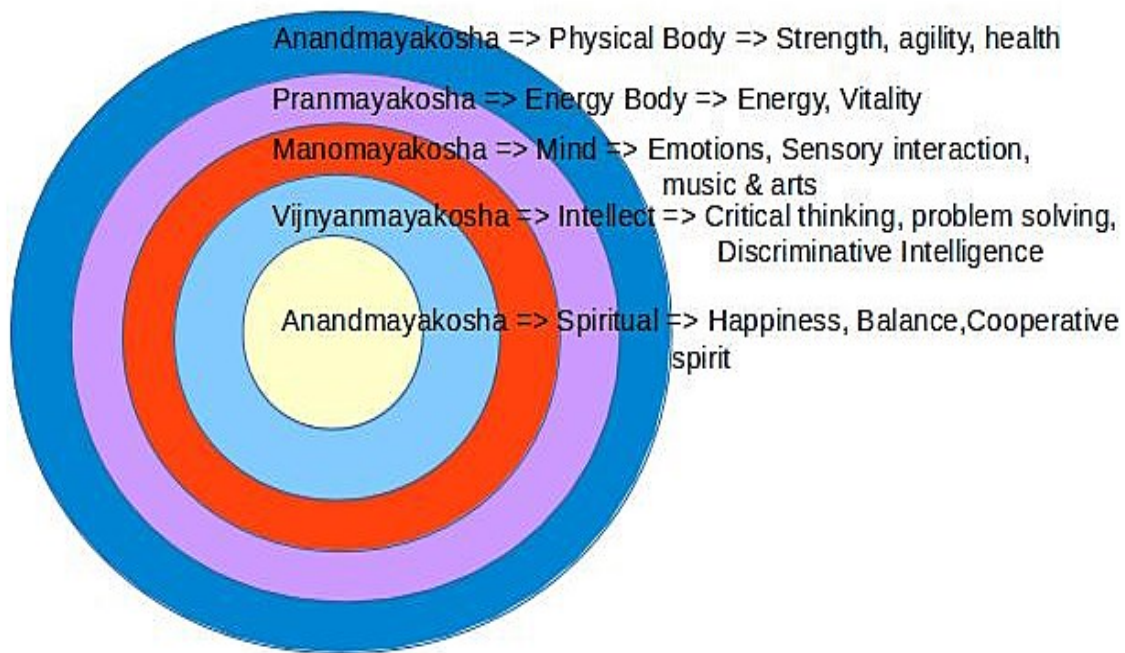
If you are not 1 or 2 of the above, you are in for deep trouble.

Understand sattva rajas tamas. And how tamas is equal to killing one's own soul.

Deterioration Possibilities

Ladder of fall



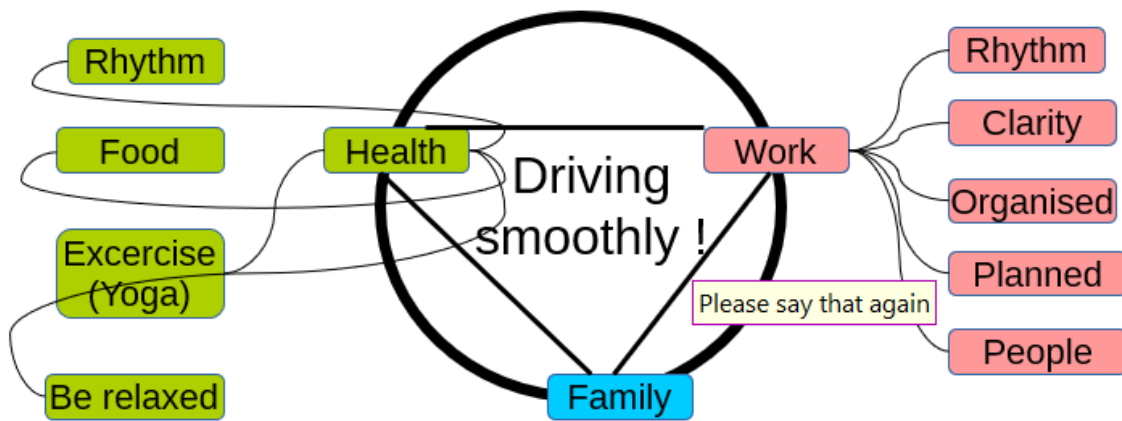


Your core/innermost self/soul is the source of energy, consciousness, awareness

When the intermediate sheaths get filled with 'junk' like anger, greed, etc, fossilised tamasic stuff, it 'envelops' the bright sun core and darkens it aka verse 3

If all in you is 'pure' and Sattvik, then the core shines through

Spirituality is a process essentially of purifying/cleansing and not adding stuff to you



Set a good baseline so occassional deviations are OK and your lifestyle rhythm will get it back

Verses 4 -8: About God & the God/(Self) realised person

In this section verses 4 and 5 relate to more knowledge about God, the attributes of God. Whereas verses 6 and 7 talk about the attributes and characteristics of a God realised person. The last verse in this section talks about both at the same time.

Verse 4: Line 1.

अनेजदेकं		मनसो	जवीयो		नैनदेवा			आप्नुवन्पूर्वमर्षत्		
अनेजत्	एकम्	मनसः	जवीय		न	एनत	देवाः	आप्नुवन	पूर्वम्	अर्षत्
<i>anejat</i>	<i>ekam</i>	<i>manaso</i>	<i>javiyo</i>		<i>na</i>	<i>enat</i>	<i>devah</i>	<i>aapnuvan</i>	<i>purvam</i>	<i>arshat</i>
<i>anejat</i>	<i>ekam</i>	<i>manaso</i>	<i>javiyo</i>		<i>na</i>	<i>enat</i>	<i>devāḥ</i>	<i>āpnuvan</i>	<i>pūrvam</i>	<i>arṣat</i>
Unmoving	One	(than the) mind	faster		Not	this	senses	reached	ahead	ran
									In front	Moving quickly
That is the unmoving one, faster than the mind.					The senses could not reach it, it ran ahead.					

Quick explanation:

God is unlike any other thing we know. It cannot be conceptualised by the mind or perceived by the senses.

Verse 4: Line 2

तद्धावतोऽन्यानत्येति				तिष्ठत्		तस्मिन्नपो		मातरिश्रवा		दधाति
तत्	धावत्	अन्यान्	अत्येति			तस्मिन्	अपः	मातरि	श्रवा	
tat	dhavat	anyan	atyeti	tishat		tasmin	apah	matari	shva	dadhati
tat	dhāvataḥ	anyān	atyeti	tiṣṭhat		tasmin	apaḥ	mātari	svan	dadhāti
That	Running	Others	outruns	Standing still		In that	Life	Mother	Grow	gives
it			Passes by	Stationary		it.	activity	nourishes		supports
Standing stationary, it outruns other runners						It provides the nourishment which supports life				

Quick explanation:

God is the fastest, mightiest, strongest etc while doing nothing. God gives the nourishment which supports life, activity, growth. Without God, life would not exist.

Verse 5: Line 1.

तदेजति		तन्नैजति				तद्दूरे		तद्वन्तिके		
तत्	एजति	तत्	न	एजति		तत्	दूरे	तत्	उ	अन्तिके
<i>tat</i>	<i>ejati</i>	<i>tat</i>	<i>na</i>	<i>ejati</i>		<i>tat</i>	<i>doore</i>	<i>tat</i>	<i>u</i>	<i>antike</i>
<i>tat</i>	<i>ejati</i>	<i>tat</i>	<i>na</i>	<i>ejati</i>		<i>tat</i>	<i>dūre</i>	<i>tat</i>	<i>u</i>	<i>antike</i>
that	moves	that	not	moves		that	far	that	even	near
That moves. That moves not.						That is far. That is even near.				

Verse 5: Line 2.

तदन्तरस्य			सर्वस्य		तदु		सर्वस्यास्य		बाह्यातः
तत्	अन्तः	अस्य			तत्	उ	सर्वस्य	अस्य	
<i>tat</i>	<i>antar</i>	<i>asya</i>	<i>sarvasya</i>		<i>tat</i>	<i>u</i>	<i>sarvasya</i>	<i>asya</i>	<i>bāhyatas</i>
<i>tat</i>	<i>antar</i>	<i>asya</i>	<i>sarvasya</i>		<i>tat</i>	<i>u</i>	<i>sarvasya</i>	<i>asya</i>	<i>bāhyatas</i>
that	inside	of this	all		that	even	all	of this	outside
	within								
That is inside of this all					That is even outside of this all				

Quick explanation:

By using the language of contradiction, this entire verse tries to show that God cannot be intellectually determined.

It also, opens up the possibilities of approaching God in any way (moves – living being, stationary – Idol, inside of us – meditation and inward journey, outside of us – prayer and worship to an external God.)

The latter gave immense freedom to worship in a new customer

Hinduism is not concerned so much about the reality of the Gods and Goddesses etc but what effect they can have on the individual.

So why didn't it work that well? The point is - nothing ever will! Whatever structure, framework, one creates, it needs the individual to work on their own mind persistently over a long period of time. This is boring. The biggest enemy of spirituality is boredom.

Hinduism tries its best to make it entertaining, by using stories, festivals, rituals and so on and so forth, but after a period of time, it becomes entertainment for its own sake.

Overcoming one's greed, lust, cravings, building character, perseverance, courage, culturing one's mind to be pleasant, and cheerful under all circumstances, staying on the path of righteousness, et cetera, et cetera, is not so easy and trivial.

Verse 6: Line 1.

यस्तु		सर्वाणि		भूतान्यात्मन्येवानुपश्यति ।			
यः	तु			भूतानि	आत्मनि	एव	अनुपश्यति
<i>yah</i>	<i>astu</i>	<i>sarvaani</i>		<i>bhootani</i>	<i>aatmani</i>	<i>eva</i>	<i>anupashyati</i>
<i>yaḥ</i>	<i>astu</i>	<i>sarvāṇi</i>		<i>bhūtāni</i>	<i>ātmani</i>	<i>eva</i>	<i>anupaśyati</i>
who	but	all		beings	soul	truly	beholds
	indeed				self	only	perceive
indeed (he) who				beholds all beings in the self, truly sees			

Verse 6: Line .

सर्वभूतेषु		चात्मानं		ततो	न	विजुगुप्सते
सर्व	भूतेषु	च	आत्मानम्			
<i>sarva</i>	<i>bhooteshu</i>	<i>ca</i>	<i>aatmanam</i>	<i>tatah</i>	<i>na</i>	<i>vijugupsate</i>
<i>sarva</i>	<i>bhūteṣu</i>	<i>ca</i>	<i>ātmānam</i>	<i>tataḥ</i>	<i>na</i>	<i>vijugupsate</i>
all	beings	and	soul	then	not	abhorrence
			self			dislike
and the self in all beings				(he) then feels not abhorrence (towards anyone)		

Quick Explanation:

The highest state is not only the realisation that you are not different from God, but that you are not different from anyone else. It is the end of all forms of superiority and inferiority complexes and end of all possibility of hate as well.

Verse 7: lines 1.

यस्मिन्सर्वाणि		भूतान्यात्मैवाभूद्विजानतः ।					
यस्मिण	सर्वाणि		भूतानि	आत्मा	एव	अभुत्	विजानतः
<i>yasmin</i>	<i>sarvani</i>		<i>bhootani</i>	<i>aatma</i>	<i>eva</i>	<i>abhoot</i>	<i>vijaanatah</i>
<i>yasmin</i>	<i>sarvāṇi</i>		<i>bhūtāni</i>	<i>ātmā</i>	<i>eva</i>	<i>abhūt</i>	<i>vijānataḥ</i>
in whom	all		beings	self	truly	have become	wise one
				soul	only		realised one
in whom all			beings have become the very self, he alone is the wise one (self-realised)				

verse 7: lines 2

तत्र	कः	मोहः		कः	शोक	एकत्वमनुपश्यतः	
						एकत्वम्	अनुपश्यतः
<i>tatra</i>	<i>kaḥ</i>	<i>mohah</i>		<i>kaḥ</i>	<i>shok</i>	<i>ekatvam</i>	<i>anupashyatah</i>
<i>tatra</i>	<i>kaḥ</i>	<i>mohaḥ</i>		<i>kaḥ</i>	<i>śokaḥ</i>	<i>ekatvam</i>	<i>anupaśyataḥ</i>
therein	what	infatuation		what	grief	oneness	perceives
		desiring			sorrow		behold
what infatuation, what grief can be there for the perceiver of oneness							

Quick explanation.

We are all one. There is no other.

Notice there is no word of bliss. Emphasis on the knowledge of oneness.

There is another oneness that occurs, when one becomes self realised/God realised. The subject - object difference disappears. There is only experiencing/happenings. The experience is not different from the experience.

When there is no object separate that is to be desired. Then how can there be infatuation. How can there be grief of loss or non-attainment.

Verse 8: line 1.

स	पर्यगाच्छुक्रमकायमव्रणमस्नाविरं					शुद्धमपापविद्धम्	
	पर्यगात्	शुक्रम्	अकायम्	अव्रणम्	अस्नाविरम्	शुद्धम्	अपापविद्धम्
<i>sah</i>	<i>paryagaat</i>	<i>shookram</i>	<i>akaayam</i>	<i>avranam</i>	<i>asnaaviram</i>	<i>shuddham</i>	<i>apaapaviddham</i>
<i>sah</i>	<i>paryagāt</i>	<i>śukram</i>	<i>akāyam</i>	<i>avraṇam</i>	<i>asnāviram</i>	<i>śuddham</i>	<i>apāpaviddham</i>
he	all round	bright	without body	unblemished	without sinews	pure	sinless
		resplendent		immaculate	without nerves		
he is all pervading, bright, immaculate, without body or muscles						pure and sinless	

Quick explanation:

God, and the realisation of God- its all bright and good. It's not in the physicality or personality of the person.

Verse 8: line 2.

कविर्मनीषी		परिभूः	स्वयम्भूर्याथआतथ्यतोऽर्थान्			व्यदधाच्छाश्वतीभ्यः		समाभ्युपगच्छति
कविः	मनीषी		स्वयम्भू	याथातथ्यतः	अर्थान्	व्यदधात्	शाश्वतीभ्यः	
<i>kaviḥ</i>	<i>maneeshee</i>	<i>paribhooh</i>	<i>svayambhooh</i>	<i>Yathaa-tathyatah</i>	<i>arthaan</i>	<i>vyadadhaat</i>	<i>shaashvatibhyah</i>	<i>samaabhyupagacchati</i>
<i>kaviḥ</i>	<i>manīṣī</i>	<i>paribhūḥ</i>	<i>svayambhūḥ</i>	<i>Yathā-tathatah</i>	<i>arthān</i>	<i>vyadadhāt</i>	<i>śāśvatībhyah</i>	<i>samābhyaupagacchati</i>
seer	thoughtfull	above all	self-existent	respective	aims	alloted	eternall	for/forever
wise	intelligent	transcendent			duties	distributed		year after year
the wise seer, the one who is above it all, who is self-existent, has allotted off (delegated appropriately) the respective functions and duties (of running the universe) eternally								

Quick explanation:

The world runs on auto-pilot mode.

Also true for human body.

Different concepts

Verses 9-14: How to get there

Verse 9 Line 1

अन्धतमः		प्रविशन्ति		येऽविद्वामुपासते ।		
अन्धम्	तमः			ये	अविद्वाम्	उपासते
<i>Andham</i>	<i>tamah</i>	<i>pravishanti</i>		<i>ye</i>	<i>avidyaam</i>	<i>upaasate</i>
<i>andham</i>	<i>tamaḥ</i>	<i>praviśanti</i>		<i>ye</i>	<i>avidyām</i>	<i>upāsate</i>
blinding	darkness	enter		those	avidya	worship
					material knowledge	
they enter blinding darkness				those who worship material knowledge		

Quick explanation:

Those who pursue materialism/worldly pleasures and securities are lost.

Verse 9 Line 2

ततो	भूय	इव	ते	तमो		य	उ	विद्यायां	रताः
<i>tatah</i>	<i>bhooyah</i>	<i>iva</i>	<i>te</i>	<i>tamah</i>		<i>ye</i>	<i>u</i>	<i>vidyaayaam</i>	<i>rataah</i>
<i>tataḥ</i>	<i>bhūyah</i>	<i>iva</i>	<i>te</i>	<i>tamaḥ</i>		<i>ye</i>	<i>u</i>	<i>vidyāyām</i>	<i>ratāḥ</i>
than that	greater	as it were	they	darkness		who	even	knowledge	enjoy
								spiritual knowledge	gratified

even greater darkness than that, as it were, they enter		those who revel in spiritual knowledge
---	--	--

Quick explanation:

You can be even more lost in spiritual pursuits. Be careful.

Against spiritual fanaticism ... you need avidya .. meaning material knowledge to function in this world. In that sense this Upanishad is balanced and does not advocate spirituality at the cost of everything else.

Because spiritual knowledge can be pleasant and no pain, so no wake up call

Verse 10: Line 1

अन्यदेवाहुर्विद्या					अन्यदाहुरविद्या		
अन्यत्	एव	आहुः	विद्यया		अन्यत्	आहुः	अविद्यया
<i>Anyat</i>	<i>eva</i>	<i>aahuh</i>	<i>vidyayaa</i>		<i>anyat</i>	<i>aahuh</i>	<i>avidyayaa</i>
<i>anyat</i>	<i>eva</i>	<i>āhuḥ</i>	<i>vidyayāḥ</i>		<i>anyat</i>	<i>āhuḥ</i>	<i>avidyayāḥ</i>
distinct	indeed	they say	spiritual knowledge		distinct	they say	material knowledge
other	truly				other		
distinct indeed they say is the spiritual knowledge					other than that they say is the material knowledge		

Quick explanation:

The goals of materialism/worldly pursuits, and spirituality/pursuit of God/self are completely different. Don't mix them up.

Verse 10: Line 2

इति	शुश्रुम	धीराणां		ये	नस्तद्विचक्षिरे
-----	---------	---------	--	----	-----------------

					नः	तत्	विचचक्षिरे
<i>iti</i>	<i>shushruma</i>	<i>dheeraanaam</i>		<i>ye</i>	<i>nah</i>	<i>tat</i>	<i>vicha-chakshire</i>
<i>iti</i>	<i>śuśruma</i>	<i>dhīrāṇām</i>		<i>ye</i>	<i>naḥ</i>	<i>tat</i>	<i>vicacakṣire</i>
thus	heard	from the wise		who	to us	that	explained
							expounded
thus we have heard from the wise				who have expounded that to us			

Quick explanation:

This has been coming down since ages. I didn't invent all this. I learnt it from the masters as well.

Verse 11: Line 1

विद्यां	चाविद्यां			च		यस्तद्वेदोभयं				सह
	च	अ	विद्याम्			यः	तत्	वेद	उभयम्	
Vidyaam	cha	a	vidyaam	cha		yah	tat	veda	ubhayam	saha
vidyām	ca	a	vidyām	ca		yaḥ	tat	veda	ubhayam	saha
spiritual knowledge	and	material knowledge		and		who	that	know	both	together
and spiritual and material knowledge						those who know both together				

Quick explanation:

Neglecting the world entirely for the sake of spirituality will not do. You need both.

Verse 11: Line 2

अविद्यया		मृत्युं	तीर्त्वा		विद्ययाऽमृतमश्नुते		
अ	विद्याम्				विद्यां	अमृतम्	अश्नुते
<i>a</i>	<i>vidyayaa</i>	<i>mrityum</i>	<i>teertvaa</i>		<i>vidyayaa</i>	<i>amritam</i>	<i>ashnute</i>
<i>a</i>	<i>vidyām</i>	<i>mṛtyum</i>	<i>tīrtvā</i>		<i>vidyayā</i>	<i>amṛtam</i>	<i>aśnute</i>
material knowledge		death	cross		spiritual knowledge	immortality	attains
							obtains
having overcome death through material knowledge					attains immortality through spiritual knowledge		

Quick explanation:

You need the world and material knowledge at the very minimum for survival. Only when you survive can you pursue spiritual knowledge to attain immortality.

Spiritual practices .. all are Valid

Verse 12 Line 1

अन्धतमः		प्रविशन्ति		येऽसम्भूतिमुपासते ।		
अन्धम्	तमः			ये	असम्भूतिम्	उपासते
<i>Andham</i>	<i>tamah</i>	<i>pravishanti</i>		<i>ye</i>	<i>asambhootim</i>	<i>upaasate</i>
<i>andham</i>	<i>tamaḥ</i>	<i>praviśanti</i>		<i>ye</i>	<i>asambhūtim</i>	<i>upāsate</i>
blinding	darkness	enter		those	matter	worship
					destructible stuff	
they enter blinding darkness				those who worship matter.		

Verse 12 Line 2

ततो	भूय	इव	ते	तमो		य	उ	सम्भूत्यां	रताः
<i>tatah</i>	<i>bhooyah</i>	<i>iva</i>	<i>te</i>	<i>tamah</i>		<i>ye</i>	<i>u</i>	<i>sambhootyaagm</i>	<i>rataah</i>
<i>tataḥ</i>	<i>bhūyaḥ</i>	<i>iva</i>	<i>te</i>	<i>tamaḥ</i>		<i>ye</i>	<i>u</i>	<i>sambhūtyām</i>	<i>ratāḥ</i>
than that	greater	as it were	they	darkness		who	even	origin	enjoy
								creation (God)	gratified
even greater darkness than that, as it were, they enter						those who revel/enjoy in the godly delights.			

Verse 13: Line 1

अन्यदेवाहुः				सम्भवादन्त्यदाहुरसम्भवात् ।			
अन्यत्	एव	आहुः		सम्भवात्	अन्यत्	आहुः	असम्भवात्
<i>anyat</i>	<i>eva</i>	<i>aahuh</i>		<i>sambhavaat</i>	<i>anyat</i>	<i>aahuh</i>	<i>asambhavaat</i>
<i>anyat</i>	<i>eva</i>	<i>āhuḥ</i>		<i>sambhavāt</i>	<i>anyat</i>	<i>āhuḥ</i>	<i>asambhavāt</i>
distinct	indeed	they say		origin, source	distinct	they say	non origin
other	truly			non-destructible	other		matter
distinct indeed they say is the obtainment of the source (God)					other than the obtainment of matter, so they say		

Verse 13: Line 2

इति	शुश्रुम	धीराणां		ये	नस्तद्विचचक्षिरे		
					नः	तत्	विचचक्षिरे
<i>iti</i>	<i>shushruma</i>	<i>dheeraanaam</i>		<i>ye</i>	<i>nah</i>	<i>tat</i>	<i>vicha-chakshire</i>
<i>iti</i>	<i>śuśruma</i>	<i>dhīrāṇām</i>		<i>ye</i>	<i>naḥ</i>	<i>tat</i>	<i>vicacakṣire</i>
thus	heard	from the wise		who	to us	that	explained
							expounded
thus we have heard from the wise				who have expounded that to us			

Verse 14: Line 1

सम्भूतिं	च विनाशं		च		यस्तद्वेदोभयं				सह ।
	च	विनाशं			यः	तत्	वेद	उभयम्	
<i>Sambhootim</i>	<i>cha</i>	<i>vinaasham</i>	<i>cha</i>		<i>yah</i>	<i>tat</i>	<i>veda</i>	<i>ubhayam</i>	<i>saha</i>
<i>sambhūtim</i>	<i>ca</i>	<i>vināśam</i>	<i>ca</i>		<i>yaḥ</i>	<i>tat</i>	<i>veda</i>	<i>ubhayam</i>	<i>saha</i>
creation non- perishable	and	perishable	and		who	that	know	both	together
and non-perishable and perishable knowledge					those who know both together				

Verse 14: Line 2

विनाशेन	मृत्युं	तीर्त्वा		सम्भूत्याऽमृतमश्नुते		
				सम्भूत्या	अमृतम्	अश्नुते
<i>vinaashena</i>	<i>mrityum</i>	<i>teertvaa</i>		<i>sambhootyaa</i>	<i>amritam</i>	<i>ashnute</i>
<i>vināśena</i>	<i>mṛtyum</i>	<i>tīrtvā</i>		<i>sambhūtyā</i>	<i>amṛtam</i>	<i>aśnute</i>
perishable	death	cross		creation	immortality	attains
				non-destructible		obtains
having overcome death through the perishable				attains immortality through the non- perishable		

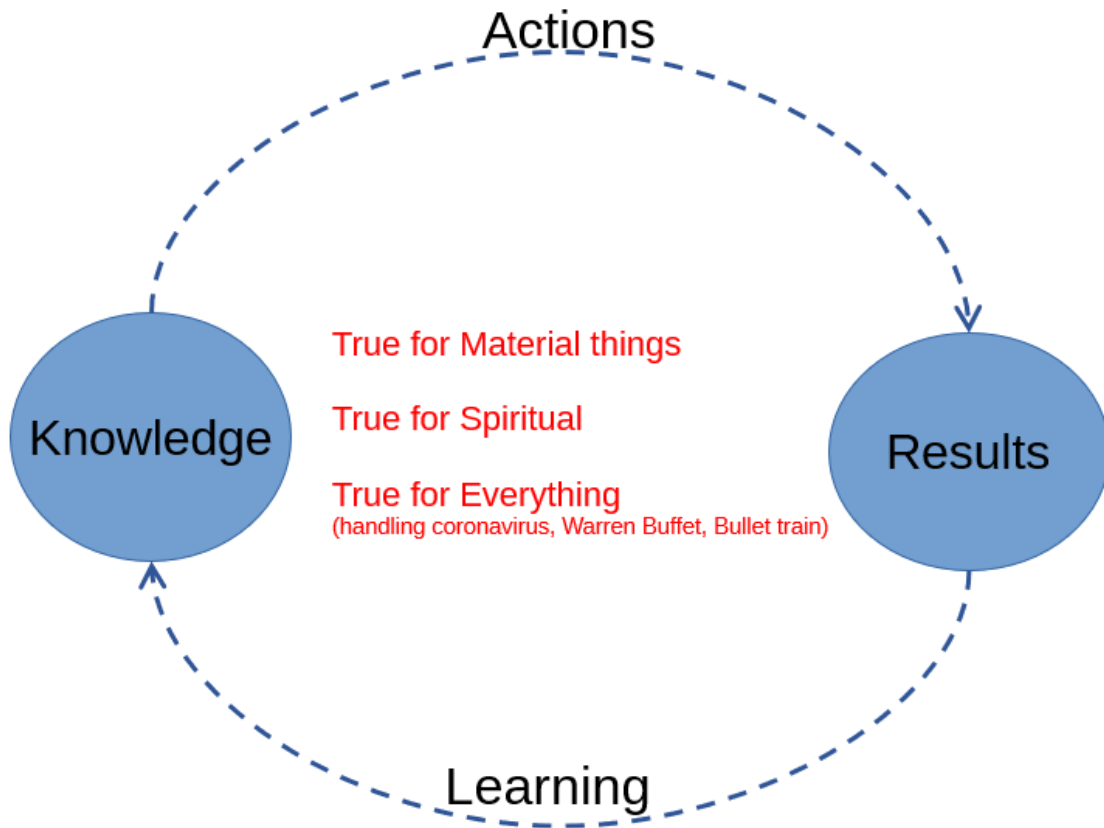
Quick explanation.

You get what you work for. You got to be at it and persevere to get the results.

These are identical to the verses 9, 10 and 11, except that the word “knowledge” has been replaced by the “outcome of knowledge”, which is the

matter/material outcomes and God/soul/self-realisation, for materialism, and spirituality respectively.

Getting there



Verses 15-17: Self-realisation a.k.a knowing God

Verse 15: Line 1

हिरण्मयेन	पात्रेण		सत्यस्यापिहितं		मुखम्।
			सत्यस्य	अपिहितं	
<i>hiranmayena</i>	<i>patrena</i>		<i>satyasya</i>	<i>apihitam</i>	<i>mukham</i>
<i>hiraṇmayena</i>	<i>pātreṇa</i>		<i>satyasya</i>	<i>apihitam</i>	<i>mukham</i>
By the golden	Disc		Of truth	Covered	face
By the golden disc			Is covered the face of truth		

Verse 15: Line 2]

तत्त्वं	पूषन्नपावृणु		सत्यधर्माय		दृष्टये
	पूषन्	अपावृणु	सत्य	धर्माय	
<i>tattvam</i>	<i>pushan</i>	<i>apavrunu</i>	<i>satya</i>	<i>dharmaya</i>	<i>drushtaye</i>
<i>tattvam</i>	<i>pūṣan</i>	<i>apāvṛṇu</i>	<i>satya</i>	<i>dharmāya</i>	<i>dṛṣṭaye</i>
That (golden disc)	pushan	Remove	Truth	For Dharma	To be seen
	Nourisher	Uncover			
O Sun, O Nourisher remove it!			So as to be seen for the sake of true so as to be seen for the sake of true no.Dharma		

Quick explanation.

'I am' almost there. Its bright and resplendent. Pull 'me' over so that 'I' can behold it for the sake of truth and righteousness.

Verse 16: Line 1

पूषन्नेकर्षे		यम	सूर्य	प्रजापत्य		व्यूह	रशमीनसमूह		तेजः
पूषन्	एकर्षे						रशमीन्	समूह	
<i>pushan</i>	<i>ekarshe</i>	<i>yama</i>	<i>soorya</i>	<i>prajapatya</i>		<i>vyooha</i>	<i>rashmin</i>	<i>samooh</i>	<i>tejah</i>

<i>pūṣan</i>	<i>ekarṣe</i>	<i>yama</i>	<i>sūrya</i>	<i>prājāpatya</i>		<i>vyūha</i>	<i>raśmīn</i>	<i>samūha</i>	<i>tejaḥ</i>
Pusan	solitary sage	rule giver	sun	Come from prajapati		remove	rays	group	dazzle
(God of Nourishment)	Wise one	god of death	illumination	(Creator)				gather	brilliance
o nourisher, solitary sage, rule giver, illumining sun, creator of life						remove thy rays and gather thy dazzle			

Quick explanation.

I am seeing God now. God is wise, solitary, has set the rules of the world, is the illuminator of the world and the source and nourishment of life. The brilliance is overwhelming. Reduce it, so I can perceive you fully.

Verse 16: Line 2

यत्ते		रूपं	कल्याणतमं		तत्ते		पाश्यामि
यत्	ते		कल्याण	तम	तत्	ते	
<i>yat</i>	<i>te</i>	<i>roopam</i>	<i>kalyanatamam</i>	<i>tam</i>	<i>tat</i>	<i>te</i>	<i>pashyami</i>
<i>yat</i>	<i>te</i>	<i>rūpam</i>	<i>kalyāṇatamam</i>	<i>tam</i>	<i>tat</i>	<i>te</i>	<i>paśyāmi</i>
Which	thy	form	auspicious	most	that	thy	behold
							see
That which is thy form, most auspicious, that I behold.							

योऽसावसौ		पुरुषः	सोऽहमस्मि		
यः	असौ असौ		स	अहम्	अस्मि
<i>yaḥ</i>	<i>asau asau</i>	<i>puruṣaḥ</i>	<i>saḥ</i>	<i>aham</i>	<i>asmi</i>
<i>yaḥ</i>	<i>asau asau</i>	<i>puruṣaḥ</i>	<i>saḥ</i>	<i>aham</i>	<i>asmi</i>

	who	That that	being	he	i	am
	He who is that, that being, he am I					

Quick explanation.

Wow! I see God now! He am I.

Verse 17: Line 1

वायुरनिलममृतमर्थेद					भस्मान्तं	शरीरम्
वायुः	अनिलम्	अमृतम्	अथ	इदम्		
<i>vaayuh</i>	<i>anilam</i>	<i>amrutam</i>	<i>atha</i>	<i>idam</i>	<i>bhasmaantam</i>	<i>shariram</i>
<i>vāyuh</i>	<i>anilam</i>	<i>amṛtam</i>	<i>atha</i>	<i>idam</i>	<i>bhasmāntam</i>	<i>śarīram</i>
breath	air	immortal	now	this	into ashes	body
prana						
now, this breath be merged into the immortal air					this body into ashes	

Quick explanation.

Death dramatised! Body is turned into ashes. The life force mergers back into the universal life force.

Verse 17: Line 2

ॐ	कृतो	स्मर	कृतं	स्मर		कृतो	स्मर	कृतं	स्मर
<i>om</i>	<i>krato</i>	<i>smara</i>	<i>krutam</i>	<i>smara</i>		<i>krato</i>	<i>smara</i>	<i>krutam</i>	<i>smara</i>
<i>om</i>	<i>krato</i>	<i>smara</i>	<i>kṛtam</i>	<i>smara</i>		<i>krato</i>	<i>smara</i>	<i>kṛtam</i>	<i>smara</i>
Om	mind	remember	done	remember		mind	remember	done	remember
	intelligence					intelligence			
om, o mind, remember what has been done, remember					o mind, remember what has been done, remember				

Quick explanation.

You are not done until you are completely done with. There is always something lovely to keep you striving on!

Keep at it till the last minute. Remember, so that I do not lose track in the next life.

Verses 18: Conclusion and the beginning

अग्ने	नय	सुपथा		राये	अस्मान्		विश्वानि	देव	वायुनानि	विद्वान् ।
		सु	पथा							
<i>agne</i>	<i>naya</i>	<i>su</i>	<i>patha</i>	<i>raaye</i>	<i>asman</i>		<i>vishvani</i>	<i>deva</i>	<i>vayunani</i>	<i>vidvan</i>
<i>agne</i>	<i>naya</i>	<i>su</i>	<i>pathā</i>	<i>rāye</i>	<i>asmān</i>		<i>viśvāni</i>	<i>deva</i>	<i>vayunāni</i>	<i>vidvān</i>
o fire god	lead	good	path	to wealth	us		all everything	o lord	many ways	knowing
o fire god, lead us by the good path to wealth							o lord, you who know all the ways			

युयोध्यस्मज्जुहुराणमेनो					भूयिष्ठां	ते	नमोक्तिं	विधेम ॥
युयोधि	अस्मात्	जुहुराणम्	एनः					
<i>yuyodhi</i>	<i>asmat</i>	<i>juhuranam</i>	<i>enah</i>		<i>bhooyishtham</i>	<i>te</i>	<i>namauktim</i>	<i>vidhema</i>
<i>yuyodhi</i>	<i>asmat</i>	<i>juhurāṇam</i>	<i>enaḥ</i>		<i>bhūyiṣṭhām</i>	<i>te</i>	<i>namauktim</i>	<i>vidhema</i>
remove	from us	crooked	sin		many	thee	salutation	we offer
						for you		
remove from us crooked sin.					we offer thee many salutations			

Quick explanation.

A new beginning. It could be Post realisation, post the teacher/Guru departure, or on eve of departure of the students post their learning.

Lead us to wealth. Wealth here is not specified, it is implied that wealth of all kinds - spiritual, material - money, health, supportive family and friends,

long life etc. Earning or desiring wealth is not bad, as long as you do not use sinful and crooked ways.

Notes:

Revisiting the organisation of Ishavasya Upanishad's

First verse first line is both an obeisance to the divine, God as well as a perspective of what or who or how God is. The first 3 verses deal with how to live your life.

The next 2 on what the goal in life is or should be.

The following 2 are what happens when the goal is reached., How the person perceives the world

The last one in this set of 5 is post the union, or the realisation of how the person is or conducts himself or herself/also how God conducts himself or herself and how the world is.

The next set of 6 is about the path of the route to get there..

The next 3 is about the threshold of reaching your goal. It is also a continuation of your effort to get there.

The last one is both the concluding as well as the starting verse.

There is also a cyclical aspect about this, which is the invocation is in a way complete in itself. The first few verses the next 5, the next 7 and then the whole 18 verses or call about a cycle. It is like an increasing spiral, concentric circles, bigger circles.