ईशावास्य उपनिषद
(Isa Upanishad)
UPANISHADS: AN INTRODUCTION

The word 'Upanishad' in Sanskrit language means \textit{upa} (near), \textit{ni} (down) and \textit{shad} (to sit), which can be summed up as 'to sit down near' (and receive instructions). The teacher and student or a spiritual master and his disciples setting were not always prevalent in strict sense. In some cases, it was husband answering questions about immortality to his wife or a teenage boy was being taught by \textit{Yama} (God of Death). The teachers, in some cases were women sages and the seekers of inspiration were kings. Besides dialogues, Upanishads also contain narrations, similes, metaphors, illustrations and symbolism.

In the quietude of caves and monasteries or ashrams situated on the banks of holy Ganges, this mystic knowledge was exchanged for centuries. It can be said that Upanishads are collection of writings representing oral transmission of such knowledge.

Most of the Upanishads are either commentary on or are an extension of four Vedas and in most cases constitute \textit{Vedanta} (the end or an ultimate part of Veda). The characteristics of the Upanishads are their universality and the total absence of any dogmatism. Upanishads elaborate upon highest metaphysical state, beyond which is the realm of Silence.

Upanishads are considered as the backbone of Hinduism. The thoughts expressed inside Upanishadic cluster forms the core of Indian philosophy. One can find doctrines of \textit{Karma} (action), \textit{Yoga} (union), \textit{Punarjanma} (rebirth), \textit{moksha} (liberation), \textit{atma} (soul) and \textit{brahman} (super soul), inside these scriptures. Upanishads also gives valuable insight into Hindu belief system behind the creation of universe and the reasons behind its sustenance.

According to Historians, Upanishads were composed between year 800-400 B.C. Experts differ on total number of Upanishads, but most agree on 108. Major among them are \textit{Chhandogya & Kena} (Sam Veda); \textit{Aitareya & Kaushitaki} (Rig Veda); \textit{Katha, Taittiriya, Brihadaranyaka, Svetasvatara, Isa & Prasna} (Yajur Veda); \textit{Mundaka & Mandukya} (Atharva Veda). From various elaboration found inside Upanishadic verses, it can be said that, sages like \textit{Yagnavalkya, Uddalaka, Aitareya, Pippalada, Sanat Kumar, Shwetaketu, Shandilya, Manu} and even \textit{Maharshi Narada} disseminated Upanishadic knowledge and thus, can be said to be their authors.

Upanishads are acknowledged as pinnacle of human wisdom. None other scripture of that time can claim to contain such sublime and noble thoughts as found inside Upanishads. Written almost at the time of the dawn of civilization, Upanishads continues to evoke tremendous interest even today, among literates of both, East as well as West.
॥ ईशोपनिषत् ॥

ॐ पूणः यत्तिच जगल्यां जगत् ॥

॥ अथ ईशोपनिषत् ॥

ॐ ईशा वास्मिमिद् सर्व यत्तिच जगल्यां जगत् ॥

॥ ० ॥

नेन तृत्यकन्थ भूजीया मा गुथः कस्यसवीधनम् ॥१॥

कुर्वनेद्वह कर्मणि जितीविषेषतः समा: ॥

धवंति नाल्यथेतोस्सतिन कर्म लिपयते तन्रे ॥२॥

असुरी नाम ते लोका अनंतेन तमसादुवतः ॥

तोःस्ते प्रेत्याशमिगच्छति ये के चातमहलो जना: ॥३॥

अपेतदेकः मनसो जीयो तन्नेद्वया आपकुलुप्युष्मण्यत् ॥

तद्रायहोःव्यात्वत्तितिति तिहासर्वध्वनिभो मातरित्ता दत्ति ॥४॥

यन्त्रसायणि भूतात्वलल्यपिनपर्यति ॥

स्वःस्वात्व चात्मायारुता न विजुगुचस्ते ॥६॥

ययास्तसायणि भूतात्वलल्याशुद्धिज्ञानतः ॥

तत्र को मोहः क: शोक एकत्वमुप्ययतः ॥७॥

स पर्यागमि कालकामयममन- मस्तावंरः शुद्धमापविव्र्हम् ॥

कवित्तमनीयि परिभृ: स्यष्मू-यायत्यत्यतोऽथानि

व्यवधाच्यात्काम्यभ्यः समाभ्यः ॥८॥

अन्यं तमः प्रविष्णति यस्विवामुपासते ॥

ततो भूय डव ते तमो य व विधायाः रताः ॥९॥

अन्येवयाविवाम्यायत्यादुरविवया

इति शुभुम धीराणां ये नस्ततित्वाचक्षीये ॥१०॥

विभः चावियाः च यस्तस्तेरायर्य सह ॥

अविवयाः भूयं तीत्वा ध्वित्त्वमुत्महुते ॥११॥

अन्यं तमः प्रविष्णति यस्विसम्भृतमुपासते ॥

ततो भूय डव ते तमो य व सम्भृत्याः रताः ॥१२॥

www.swargarohan.org
अन्यदेवाहुः सम्भवादन्यदाहुसम्भवात् ॥
इति शुक्रम धीराण्यं ये नस्तददिचचकिरे ॥१३॥
समभूति च विनाशं च यस्तर्दंदोभयं सह ॥
विनाशेन मृत्युं तीत्यं समभूत्यामृतमश्चुते ॥१४॥
हिरण्येन पात्रेण सत्यस्यापिथिं मुखम् ॥
तत्वं पूखनपावपुरं सत्यधर्मो रष्ट्ये ॥१५॥
पूखनकर्कं यम सूर्यः प्राणात्मकं त्यःश्रीमं समूहं ते।
यत्र रूपं कल्याणतं तत्र पश्चात्मि योःसावसों पुरुषं।
सोहमसिम् ॥१६॥
वायुर्निलम्पमतम्ये महसांतां शरीरम्।
ॐ क्रतो स्मर कृःत स्मर क्रतो स्मर कृःत स्मर ॥१७॥
अग्ने नय सुपथाय राये अस्मान्न विश्वाति देव वयुनान्ति विहाल्।
युधोध्यसर्नजुहराणमेनो भूषिणां ते नमुक्ति विघेम ॥१८॥

॥ इति ईशयमिषपह ॥

शांतिपाठ

ॐ पूणमदः पूणमिदं पूणमा पूणमुदच्यते ॥
पूणस्य पूणमादाय पूणमेवावशिष्यते ॥
ॐ शांति: । शांति: । शांति: ॥

ॐ ॐ ॐ ॐ ॐ