

SHANTI PATH

ॐ पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमिवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः

*Om Poornamadah Poornamidam Poornaat Poornamudachyate;  
Poornasya Poornamaadaaya Poornameva Avashishyate.*

*Om Shaantih Shaantih Shaantih.*

That is full, this is full. From full, the full is taken, the full  
has come. If you remove the full from the full, the full alone  
remains.

Om peace, peace, peace.

## Ishavasya Upanishad

The Vedas are four in number. The first one is known as Rigveda, the second as Yajurveda, the third as Samaveda and the fourth and last one, in chronological order, Atharvaveda. Ishavasya Upanishad is the last chapter of Yajurveda. The whole text of Yajurveda is divided into forty chapters. The first thirty-nine chapters of this Veda talk about the mantras in connection with rituals, ceremonies, worship, poems, incantations, hymns, etc., and the last chapter of Yajurveda talks of nothing but the Supreme Knowledge. Therefore, this Upanishad is considered to be the seed of the entire Indian philosophy in general and of Vedantic philosophy in particular. Many scholars of East and West consider that in India, the Vedantic philosophy of Parabrahma, the Supreme Being, is the science and philosophy of Brahma Vidya, and the cosmic truth developed from this little Upanishad. Hence, this Upanishad is also known as Vedanta Upanishad, but Ishavasya is its most popular name.

The first two lines of Ishavasya Upanishad are the shanti mantra, or the mystic syllables of peace. It is a tradition that an Upanishad begins and ends with a mantra called shanti mantra. The meaning of this mantra with which the Ishavasya Upanishad begins is wonderful.

Atma is motionless, but is swifter than the mind. The senses can never overtake it. It runs ahead of them. While sitting, it goes faster than those who run after it. In this Atma, the air (prana) places the karmas.

तदेजति तन्नैजति तद् दूरे तद्वन्तिके ।  
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ 5 ॥

*Tadejati Tannaijati Tad Doore Tadvantike; Tadantarasya Sarvasya Tadu Sarvasyaasya Baahyatah. (5)*

That moves on and does not move. It is far and near. It is inside and outside of all.

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।  
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ 6 ॥

*Yastu Sarvaani Bhootaani Aatmanyeva Anupashyati; Sarva-bhooteshu Chaatmaanam Tato Na Vijugupsate. (6)*

He who constantly sees all beings in the higher Self, or in the spiritual consciousness, and the Self in all beings does not hate.

यस्मिन् सर्वाणि भूतान्यात्मैवाभूद् विजानतः ।  
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ 7 ॥

*Yasmin Sarvaani Bhootaani Aatmaivaabhood Vijaanatah; Tatra Ko Mohah Kah Shoka Ekatvam Anupashyatah. (7)*

When all beings become one in one's own higher consciousness, then what delusion and what grief is there for one who is constantly seeing oneness?

ॐ ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।  
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद् धनम् ॥ 1 ॥

*Om Eshaa Vaasyamidam Sarvam Yatkincha Jagatyaaam Jagat; Tena Tyaktena Bhunjeethaa Maa Gridhah Kasyasvid Dhanam. (1)*

All this, whatsoever moves in this universe, is indwelt by Isha; therefore, through renunciation do thou enjoy, and do not covet anybody's wealth.

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।  
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ 2 ॥

*Kurvanneveha Karmaani Jijevishechchhatam Samaah; Evam Tvayi Naanyathetoasti Na Karma Lipyate Nare. (2)*

Let every man wish to live for a hundred years while performing karmas in this world. Thus, other than this, there is no way out for you; karmas do not bind the man.

असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः ।  
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ 3 ॥

*Asuryaa Naama Te Lokaa Andhena Tamasaavritaa; Taanste Pretyaabhigachchhanti Ye Ke Chaatmahano Janaah. (3)*

There are worlds covered with blinding darkness. They are known as sunless worlds. The killers of the self depart to these worlds.

अनेजदेकं मनसो जवीयो नैन्देवा आप्नुवन् पूर्वमर्षत् ।  
तद्भावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥ 4 ॥

*Anejadekam Manaso Javeeyo Nainddevaa Aapnuvan Pooramarshat; Taddhaavatoanyaanatyeti Tishthat Tasminnapo Maatarishvaa Dadhaati. (4)*

स पर्यागच्छुक्रमकायमत्रण-  
मस्नाविरं शुद्धमपापविद्धम् ।  
काविर्मनीषी परिभूः स्वयम्भूयाथातथ्यतो-  
ऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ 8 ॥

*Sa Paryagaat Shukram Akaayam Atranam Asnaaviram Shuddham  
Apaapaviddham; Kavirmaneeshee Paribhooh Svayambhooh  
Yaathaataathyatah Arthaan Vyadadhaat Shaashvateebhyah  
Samaabhyah. (8)*

He is all-pervading, bright, bodiless and unscathed. He has no muscles. He is pure and sinless. The wise ones say that He is omniscient and Self-born. He has been functioning everywhere since eternity.

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।  
ततो भूय इव ते तमो य उ विद्यायां स्ताः ॥ 9 ॥

*Andham Tamah Pravishanti Yeavidyamuupaasate; Tato Bhooya  
Iva Te Tamo Ya U Vidyayaam Rataah. (9)*

Those who follow the path of avidya enter into blinding darkness. More than that, those who are engrossed in vidya also enter into the great blinding darkness.

अन्यदेवाहुर्विद्यायान्यदाहुरविद्या  
इति शुश्रुम धीराणां ये नस्तद् विचक्षिरे ॥ 10 ॥

*Anyadevaahuh Vidyayaa Anyad Aahuh Avidyayaa; Iti Shushrurama  
Dheeraanaam Ye Nastad Vichakshire. (10)*

We have heard from the wise ones, who explained to us that thus definitely from vidya it is different, and from avidya it is different; so it is explained.

विद्यां चाविद्यां च यस्तद् वेदोभयं सह ।  
अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥ 11 ॥

*Vidyam Chaavidyaam Cha Yastad Vedobhayam Saha; Avidyayaa  
Mrityum Teertvaa Vidyayaamritamashnute. (11)*

He who knows both vidya and avidya together crosses death by avidya and obtains immortality by vidya.

अन्धं तमः प्रविशन्ति येऽसम्मृतिमुपासते ।  
ततो भूय इव ते तमो य उ सम्भूत्यां स्ताः ॥ 12 ॥

*Andham Tamah Pravishanti Yeasambhoothimupaasate; Tato Bhooya  
Iva Te Tamo Ya U Sambhoothyaam Rataah. (12)*

Those who worship the unmanifest reality enter into blinding darkness. Those who worship the manifest also enter into a denser realm of darkness.

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।  
इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे ॥ 13 ॥

*Anyadevaahuh Sambhavaat Anyadaahuh Asambhavaat; Iti  
Shushrurama Dheeraanaam Ye Nastadvichakshire. (13)*

By meditating on the manifest definitely a different thing is obtained, and by meditation on the unmanifest something else is obtained – that is what they say.

सम्मृतिं च विनाशं च यस्तद् वेदोभयं सह ।  
विनाशेन मृत्युं तीर्त्वा सम्भूत्यामृतमश्नुते ॥ 14 ॥

*Sambhoothim Cha Vinaasham Cha Yastad Vedobhayam Saha;  
Vinaashena Mrityum Teertvaa Sambhoothyaamritam Ashnute. (14)*

He who knows the impersonal God and the personal God both as one overcomes death through the impersonal God and obtains immortality through the personal God.

हिरण्मयेन पत्रेण सत्यस्यापिहितं मुखम् ।  
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ 15 ॥

*Hiranmayena Paatreṇa Satyasyaapihitam Mukham; Tatvām  
Pooshan Apavṛṇu Satyadharmāya Dṛṣṭaye. (15)*

The face of truth is covered by a golden vessel. O Nourisher,  
open that so that I, the practitioner of truth, may behold  
Thee.

पूषन्नेकर्षे यम सूर्यं प्राजा-  
पत्य व्यूहं रश्मीन् समूहं ।  
तेजो यते रूपं कल्याणतमं तते पश्यामि  
योऽसावसौ पुरुषः सोऽहमस्मि ॥ 16 ॥

*Pooshannekarṣhe Yama Soorya Praajaapatya Vyooḥa Rashmeen  
Samooḥa; Tejo Yatṭe Roopam Kalyaanatamam Tatte Pashyaami  
Yoasavaasau Purushah Soahamasmī. (16)*

O Pushan (nourisher); O Ekarshe (seer of one); O Yama  
(controller); O Surya (sun); O Prajapataya (son of Prajapati);  
do thou disperse thy rays and concentrate thy brilliance, so  
that I may see thy auspicious form. Who is that purusha?  
He I am!

वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ।  
ॐ क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥ 17 ॥

*Vaayuranilam Amritam Athedam Bhasmaantam Shareeram; Om  
Krato Smara Kritam Smara Krato Smara Kritam Smara. (17)*

Let my prana into universal prana; let this body to ashes;  
Om, O universal Atma, remember, do thou remember  
actions; O universal Soul, remember actions!

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।  
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम ॥ 18 ॥

*Agne Naya Supathaa Raaye Asmaan Vishvaani Deva Vayunaani  
Vidvaan; Yuyodhya Asmat Juhuraanameno Bhooyishthaam Te  
Nama Uktim Vidhema. (18)*

O Agni, lead us on to prosperity through a good path; O  
God! Thou the knower of our deeds, remove from us  
complicated sins. We offer Thee our best salutations.

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## Kathopanishad

This is the most popular of the Upanishads due to its charming presentation of the eternal truths and sublime teachings of Vedanta in a narrative form. Philosophy and poetry go hand in hand in the Upanishad, and some regard it as the greatest philosophical poem ever written. It is well known throughout the world and has been translated into practically all the major languages.

The colourful story of the Upanishad, so beautifully narrated, runs like this. Vajashravasa, desiring divine bounty, gave away all he possessed in a sacrifice. He had a son called Nachiketa who, though still a young boy, was filled with an intense and unshakeable desire to do good to his father. Therefore, when he saw that worn out cows were being presented as sacrificial gifts, he became very anxious about this niggardliness of his father, and going to him he asked: 'To whom will you give me? This he repeated three times, at which his father, anger aroused, replied: To death I shall give you. Nachiketa obediently went to Yama, the Lord of Death, and had to wait at his place for three days and nights without food, as Yama was absent. When Yama returned, the Brahmin boy-guest was received courteously and, apologizing for the poor treatment he had been given, Yama offered to grant him three boons, one in respect of each night without hospitality.