

The Relevance of Ishavasyopanishad in the Indian Knowledge Tradition: A Philosophical Exploration

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Abstract

Shuklayajurvediya Ishavasya Upanishad is the original chapter of forty mantras of Shukla Yajurveda Samhita. Being the original part of Mantrabhaga, it has more importance than other Upanishads. In the general order of enumeration of Upanishads prevalent in the Indian knowledge tradition, it has been placed at the first place due to its special importance. The universally loved mantra of this Upanishad is – ‘Ishavasyamidam sarvam yatkincha jagatyaam jagat’. Ten tyakten bhunjitha ma grudha kasya sviddhanam’. This mantra presents the presence of God in every particle of the visible world in its inanimate form. As a result, this mantra inspires to enjoy the things in this world in the right way with a sense of sacrifice and only from the point of view of performing one's duty. From the point of view of content, the entire subject has been presented in the form of a sutra in the first three mantras. In the second mantra, there is a message of dedication to work for humanity that a person should wish to live for a hundred years while working in this world, but should have a detached feeling in his deeds - 'Kurvanneveh Karmani Jijivishechchatansama. The sixth and seventh mantras of this Upanishad inspire all living beings to have compassion and love for everyone through self-realization. Subsequently, from the point of view of the discussion of the subject, it has been described as the result of self-consciousness by propounding the void of self, the condemnation of ignorant people, the infinite power, infinite form and omnipresence of the soul. Ishopanishad is an Upanishad that glorifies unity and coordinates many conflicts, based on which many major principles of Indian philosophy are conceptualized and established. This Upanishad has been of utmost importance for the prestige of Indian spiritual knowledge and knowledge tradition. In terms of content as well as reading structure, this great Upanishad enriches the Indian knowledge tradition. Keeping this in view, the aim of the present research article is to underline the importance of Ishavasya Upanishad in the Indian knowledge tradition and to highlight its multidimensional philosophical nature.

Keywords: Upanishad, Vidya, Being, Becoming, Karma.

1. Introduction

The root of Indian Knowledge Tradition is clearly cited in Vedic literature. The name 'Veda' of this literature given by God is an indicator of the continuous flow of knowledge. In this sense, Veda does not mean a group of books composed or compiled in a particular place or time, but it is

the ideologies propagated for the welfare of all human beings, which are universal and timeless, which, having attained perfection in several centuries, are flowing intact till today for the welfare of the living beings. Vedic literature, which is the foundation stone of Indian culture, has become a treasure of ideals and is constantly engaged in the welfare of both the individual and the society through the upliftment of social civilization.

The root of the rich tradition of Indian philosophy and knowledge is the Upanishad literature. Those eternally shining lamps of knowledge have been illuminating the soul since the beginning of creation and will continue to do so till the end of creation. In their light, there is immortality that has created the origin of Sanatan Dharma. Every self-respecting nation of the world has bowed down in reverence to this treasure of India, which is the benefactor of the world. The inexhaustible flow of incomparable wisdom contained in the Upanishads, which are the publishers of the best knowledge, had established ancient India on the position of 'world teacher'. The Upanishads, which are the knowledge part of the a-human Veda, are the inexhaustible source of ignorance and the inexhaustible storehouse of knowledge. The outline of philosophy and life that has been coordinated in the Upanishads has always been considered ideal in Indian society. The Upanishads have been the intellectual basis of the philosophy and religion of India. The sages who created the Upanishads, with a thirst for knowledge, by doing selfless research, with a heart full of penance, by seeing the truth, have led the Indian life towards truth. The specialty of Upanishadic thinking is that the sages have not only considered the one-sided aspect of life here, but have expressed the complete synthesis and gradual upliftment of the three - Adhibhuta, Adhidev and Adhyatma. The soul element present within a human being is a form of light. Illuminating that light and experiencing it and accepting it as a guide in life is the success of life. The light of this light fills the inner powers with the purity of Sattva and glorifies life. Lighting lamps in auspicious works, lighting fire in yagnas are symbols of this awakening. Just as the light of the sun is the source of energy for humans, and the rays of the sun are a boon for human health, in the same way the light of the soul, being illuminated, destroys the ignorance of the heart and the darkness of the mind. This process of self-preservation prescribed by the Upanishads provides a definite stability to human life through the inspiration of inner inspiration. The dedication of the human mind towards this process of self-realization, the stimulation of the soul light, fills the detached life with the unique, incomparable joy of the proximity of God.

Ishavasya Upanishad: Essence of Upanishadic Wisdom

The Indian knowledge tradition is not a mere intellectual lamentation. The Indian knowledge tradition is not mere spiritualism either. It does not consider the world to be negative. There are also the truths of materialism here. There is a realistic view and there are efforts to discover the truth that exists beyond it. The journey of the Indian knowledge tradition began with the desire to make every part of the world sweet, auspicious, welfare-oriented and prosperous. The aim of philosophy is not to explain the origin of the world. The aim of Indian philosophy was to make the world a 'mangal bhawan' (house of auspiciousness). That is why a karma-oriented national life based on hard work was formed. Man has to do karma to remain a man.

Upanishad scholar Satvalekar says that the knowledge that is in other Upanishads is also present in this, but it cannot be said that the other Upanishads also have as much appropriate advice as is present in this. He says that the entire Kenopanishad is the interpretation of Mantra 4 of Ishavasyopanishad – Nainad Deva Apnuvan Purvam. The huge Upanishad like Brihadaranyaka is

also, in a way, a commentary on Ishopanishad. From the point of view of subject matter, Ishavasyopanishad can be divided into four parts-

The first part has 1-3 Sankhyak mantras, the second part has 4-8 Sankhyak mantras, the third part has 9-14 Sankhyak mantras and the fourth part has 15-18 Sankhyak mantras. The entire specific facts related to spirituality are explained in the form of sutras in the first three mantras, the same facts are expanded and discussed in the remaining Upanishads.

The peace lesson of Ishopanishad is amazing. This mantra is in the first brahmana of the fifth chapter of Brihadaranyaka Upanishad. It begins with 'Poornamadaha'. Poornamadaha is made from Poornam Adah. This word is translated as "He is complete." Who is he? Mantra 2 of Sukta 129 of the first mandal of Rigveda is readable as "Anadivat svadhaya tadekam. Tadekam tad-Eka/He is one. Rigveda named the supreme being as 'He' and the world as 'This'. What is in front, is visible, is this. What is unexpressed, indirect but is experiential, is 'He'. The sage of Ishopanishad discusses both 'He and this' together "He is complete - Poornamadaha Poornamidam - This is complete." It means that both this and that are complete. Both the world and God are complete. Then are there two complete in the creation? Upanishad answers in this phrase 'Poornaat Poornamudachyate' - This complete is the manifestation of that complete, has been born. If any doubt still remains, then take out the complete from the complete. Still, the complete remains "Poornamevaashisyate". I, we, you, he, they, visible, invisible, living and non-living, all are parts of this complete.

ॐ ईशावास्यमिदम् सर्वं यत्किञ्च जगत्यां जगत् । तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥

(Ishavasyamidam sarvam yatkincha jagatyaam jagat'. Ten tyakten bhunjitha ma grudha kasya sviddhanam)

Acharya Shankar has given a beautiful explanation of the word 'Ish' in the commentary of Ishopanishad - Isha Ishta Iti Iti Ten Isha-Ish-is the ruler. The first mantra of Ishopanishad begins with God. Ishavasyopanishad is a philosophical extension of the 'Ekam Sad' tradition of the Rigveda. In the first verse it is said that in this world there is the energy of only one Supreme Being in all the stable and dynamic forms. There is hope everywhere. Every particle, molecule and atom is covered with the same energy. Similarly, "Yatkich Jagatsarvam" has also been mentioned in Kathopanishad (6.2). Mundak. It is also said in (2.2.11), "Vishwamidam in Brahmaveda – this entire world is Brahma". It is said in Brihadaranyaka (2.4.6), "Idam Sarvam Ayam Atman – All this is Atman." In the Rigveda, Sat is born from Asat. The universe is expressed from the unexpressed. The same thing is repeated in the Gita. According to the Gita, the process of the unexpressed becoming expressed and expressed becoming unexpressed continues in the universe. The world is 'expressed in the middle'. A part is becoming expressed from the unexpressed, a part is becoming unexpressed from the expressed. There are various forms in the expressed world. Energy is "Rupam Rupam Pratirupo Babhuvah". The same thing is said for Agni in Kathopanishad and for Indra in Rigveda. Forms are temporary, changeable, we all do the work of giving names to forms. God is truth. Creation is the creation of the unmanifested God. He is the manifest form. Every form of creation has His light. Form, taste, sound, smell and hearing are the play of that power. He is the Ish (supreme regulator). He is the truth and so is the world. View of Ishavasyopanishad this is it.

The Indian knowledge tradition is of an inquisitive nature. Whatever was seen here was sung. Fire, sun, sky and other powers of nature were a fascination for man since ancient times. Indians were interested in these powers thousands of years before the Rigveda. It was there since ancient times. In India, higher philosophical vision and theology developed simultaneously. A small lamp was

lit, it brought forth light. Darkness was removed. India bowed down. This bow was not to the lamp but to the light and its original source. It was a prayer. Our ancestors saw trees, saw greenery, saw flowers blooming on them, the fragrance of flowers perfumed their nostrils. Then came seeds. They saw a huge tree in a tiny seed and then an endless tradition of flower seeds. They saluted the trees. This salutation was physically offered to the tree but in the inner consciousness it was towards the life force flowing within the trees and the great energy that makes the life force flow.

Karma and Self Realization

Here, there is a natural acceptance of worldly enjoyment. There is no feeling of denial towards the world. We and our world are covered by the Supreme Being, and are the manifestation of His energy. The world and God are not two. They are non-dual. With this feeling in our mind, we enter the field of action of Mantra 2.

Kurvanneveh Karmaani Jijeevishechhatam Samah. Evam Tvayi Naanyatheto'sti Na Karma Lipyate Nare.

The desire to live for a hundred years while performing actions is the basic secret of this mantra. The first mantra is the realization that God is omnipresent everywhere. The second mantra is the teaching of a long life of action in the realization of this omnipresence. This mantra is a subsidiary of the first one that we should desire to live for a hundred years while performing actions. "In this way, that is, by enjoying what is given by the Supreme Being and remaining engaged in action, the bondage of action does not torment us. Apart from this, there is no other way (to be free from bondage)." Indian philosophy has always believed in the principle of bondage of karma. Doership and enjoyment is the rule of the world. Whoever considers himself as the doer, will also enjoy the fruits of his karma. All karmas bind, good as well as bad. Indian philosophy thirsts for freedom from the bondage of karma. One path of life considered karma as the most important and another path of considering knowledge as superior was also prevalent. There were scholars earlier as well as today who considered karma and knowledge as two superior paths. It is said in the Gita (Chapter 3.2), "In this world, two life systems of knowledge and karma have been told since ancient times." In the Mahabharata (Shanti Parva), "these two karma and knowledge were described as the path of action and retirement derived from the Vedas. But the author of the Gita (3.5) said that abandoning karma is impossible, "Na hi kashchitkshanampi- no person can live without doing karma even for a moment, jaatu tishthyakarmkrit-". The qualities of nature compel him to do work." No man can live without work. For one who is sitting, sitting is also a work.

Healthy means being in oneself, being free, in one's own song and in one's own experience. There is tension when one does not get the fruit of work, there is tension even when one gets it. The sage's instruction is to live for a hundred years while working. An active person cannot work for a hundred years with the desire for the fruit of work. A successful person is tired of pleasures. Acquisition of material things brings sorrow. If one does not get the fruit, it brings depression. But selflessness brings prasad. Prasad is upward movement. Sorrow and depression are downward movement. Earth pulls all things towards itself but fire cannot pull energy. Fire has radiance. Tejas is upward. Acquisition of radiance is prasad. In the Gayatri mantra, there is a prayer for dhiyo tejas-pragya tejas. Of course, in this mantra of the Upanishad, there is no adjective of selflessness along with work. But one should live for a hundred years in the will to live life. Involves selflessness.

The second line of the second mantra of the Upanishad is worth noting and Tvayi Nanthetoasti – There is no other path other than this. The only way is to work knowing everything is divine. Just as Geeta describes Yagya as synonymous with 'Karma', similarly Shankaracharya advises to

perform the rituals like Agnihotra completely - "Kurvan Ek Ih Nivartayan and Karmani Agnihotra-Adani Jijivishet" (Shankar's commentary on the same mantra) Karma is necessary. Even great sages like Janak achieved success through determined actions. (Gita 3.20) Continuous action is also necessary for the gathering of people.

In the sixth chapter of this Upanishad, it is said – "Tato na vijugupaste" (Then he has no attachment or aversion). It is said in the seventh mantra of the Upanishad, "Yasmintsarvaani Bhootanyatmaivabhud Vijnataah" - One who knows that the Supreme Being is manifested in all the elements, should say "Ko Mohah Kaah Shokam Ekat Manupasyatah" Then where is the attachment, where is the sorrow? The realization of oneness makes one self-realized and then all living beings become souls. Then where will there be attachment and sorrow? The cause of sorrow and attachment is ignorance. The deluded intellect sees multiplicity/duality or multiplicity. The root cause of sin is ignorance.

Atman: Dynamic and Stable Nature

Tadejati tannejati tad doore tadvantike. Tadantarasya sarvasya tad sarvasyasya bahyatah.

The Supreme Consciousness cannot be explained. Language and words have their limits, 'He' is infinite. In the Upanishad literature, an attempt has been made to explain Him by combining contradictory qualities. Thus 'He' cannot be explained. He is experiential. But His experience is indescribable. In the Puranas, very interesting symbols have been created, saying that even by making the ocean into ink and the Himalayas into a pen, He cannot be described. Even the greatest seers, poets and gods, etc. cannot describe His power.

By stability, the sage means perfection, not stillness; not stagnant either, if it is stagnant, it will start rotting like the water of a pond. Complete, in which there is no scope for more, and there is no possibility of change. The soul element in this form is the only unique element, there is no other element equal to it. That One is present in everything and the diversity or multiplicity that is seen is a variation, luxury or expansion of that One. Air, the main element of the universe, operates with the inspiration of that soul element, other elements also move at its pace and are disciplined by its discipline – "Nah Tatra Suryo Bhati Na Chandratarakam Nema Vidyut Bhaanti Kutoyamagnih. Tamev bhantamnuhati sarvam tasya bhasa sarvamidam vibhati" || (Katha 5.15)

In fact, it gives motion but itself remains unaffected by the motion. In this world, there is Sun, Moon, Night, Day, Week, Paksha, Month, Varna, Seasons etc. to measure the speed of time, but it is impossible for the Creator to measure the speed of time. After the deluge, for the creation of the world, he transmits a motion in the calm and still nature, due to which the stillness of nature is broken and gradually the subtle and gross elements are created and the creation of the universe comes into existence. Science has called this motion-power as energy and the union of the inspiring motion of the five elements and nature is called matter combined with energy. Brahma neither needs to be active himself to transmit motion nor does he need any material cause for activity, because he is not local but universal, eternal, omnipresent. He has been combined with mutually opposing qualities in the same time. By using the language of opposites, the truth which is beyond the opposites has been made known. It is a rule of the world that opposite words are used to express two different situations, two separate conditions; those opposites are not expressive of the same thing together. Experiences of the world also prove that a single thing that exists cannot exist at

two places or in two forms at the same time. The reason is that all the things in the world are finite, limited and circumscribed. The soul is beyond the language of the common man.

The sage of the Upanishads has gone beyond the general principles of the world and arrived at the ultimate secret that all the truths of life that are simple are equally difficult. The truths that appear obvious are the deepest. On observing carefully, it is known that the entire universe is filled with such contradictions – the one who is born has to die, the end of creation is certain. Kabir has said – There is a pot in water and water in the pot is outside and inside.

When the pot breaks, it becomes the same in all the pots and this is the virtue.

Such contradiction is natural at the last limit of research. In the field of science also, the same problem has arisen at the last point of the atom. When the electron was discovered, scientists faced a problem whether to call it a particle or a wave because it behaves simultaneously like a particle i.e. stationary and like a wave i.e. flowing. In that situation, scientists were forced to accept both the properties of the electron - particle and wave. This dual electron was named quanta. The discovery of quanta proved scientifically that there is no surprise if two opposite characteristics occur simultaneously in one element.

Vidya and Avidya

Vidya is generally taken to mean 'knowledge' and Avidya is taken to mean ignorance. In Upanishad literature, Avidya is not ignorance. In the Upanishad period, Vidya was well defined. It meant knowledge of the Supreme Reality, attainment of Brahma. Therefore, Avidya should be taken to mean "that which is not Vidya". According to Kathopanishad (1.2.5), Yamraj told the inquisitive Nachiketa, "Those who are involved in Avidya call themselves patient and learned. Those foolish men reach the blind path taken by the blind." Here Yamraj also takes care of the money-loving, worldly people, "People who have become blind in the love of money, love of children, love of animals, consider this world to be true. Such people repeatedly come under my control (in the trap of Yamraj)." In the terminology of Ishavasyopanishad, Avidya is bondage and Vidya is liberation. Discrepancy, diversity and ego create holes in ignorance and create conditions for a bound intellect. The soul is free from the bondage of the material world; Establishes an unbreakable identity with the senses, mind and intellect. The confused state of body and soul keeps eroding man's mental health and ultimate peace by giving rise to selfish desires and wishful desires. The one who rises above the petty feeling of ego, starts his inner journey with the eagerness to realize his elemental Brahma form. Practice and renunciation provide positive benefits by providing support in this difficult campaign of inner journey, success in attaining the eternal goal of life - salvation - Sa Vidya or Vimuktaye.

Being and Becoming

The sage of Ishopanishad calls the worship of Being and Becoming, i.e. Sambhuti and Asambhuti both separately as the 'darkest path'. Then combining both together is the path to immortality. Sambhuti means creation i.e. manifestation. In the much discussed verse of Gita "Sambhavaami Yuge Yuge", the meaning of Sambhuti is manifestation of the supreme power. In the language of Vedanta, it is called 'Karyabrahma'. In the language of science, the transformed form of energy is work. Sambhuti is the manifested 'work' of the supreme power. In the translation of Gita Press, the word 'Karyabrahma' has come in brackets before Sambhuti. In this way, Asambhuti means unmanifested power i.e. formless Brahma. Energy in the language of science and causal Brahma

in the language of Vedanta. Shankaracharya has called it 'unmanifested nature'. The creation developed from this, so it is called 'causal' Brahma. The results of worshipping both are different. Gita also tells the same thing. But Ishopanishad considers separate worship of both as inappropriate and united worship of both as beneficial. In Shankaracharya's interpretation, the worship of Karyabrahma or manifested nature is secondary. But the Upanishads give their verdict in the 14th mantra, "Sambhuti ca vinasam ca yastatdvedo bhayam sa ha - Those who know both Sambhuti and destruction. They transcend death through destruction and attain nectar through Sambhuti." Here the meaning of destruction is non-existence-the cause of Brahma. Destruction means turning from the manifest to the latent. The world which was manifested in the form of action returned to its original cause, existence became non-existence. Death has passed through destruction. Got nectar from Sambhuti. The emphasis of the Upanishadkar is to see both as one.

The sages of Ishopanishad also carve out Vidya and Avidya from Vidya before showing the Purusha within the Sun and combine both. He makes the vision infinite by telling the limits of Sambhuti and Asambhuti. He tells that the desire for truth and worldly achievements like gold are useless. He removes the lid of attachment to gold. He gives the true vision. He makes people pray. He praises the removal of the brightness and aura of the sun and finally brings them to the realization of "What is that, is this and that is me".

Relevance

According to the ancient Indian tradition, the Upanishad literature, which is the last part of Shruti, is timeless because the elements contained in it are true even beyond eternal time and vast geography. However, determining the period of Upanishads and establishing something authentic in that subject is a very difficult task. But in today's scientific age, scholars have accepted the determination of the chronology of Upanishads as a subject of research and have fixed some beliefs. Obviously, the period of composition of all the Upanishads is not the same because the stages of development of the ideas propounded in them are different. Similarly, differences in language and style are also visible in them, but despite those differences, the period starting from the twelfth century BC to the sixth century BC can generally be considered as the Upanishad period. It is within these two limits that an attempt is made to determine the period of ancient and major Upanishads on various grounds. The influence of Upanishadic philosophy in the teachings of Lord Buddha also strengthens the provision of this chronology.

It is true that the Upanishads are the best gems of human knowledge, but the truths propounded in them are clearly available in universality and timelessness beyond the boundaries of space and time. The practical knowledge of the Upanishads has always influenced and inspired the great thinking minds of the world, going beyond imagination. The thinkers of the oldest Upanishads, the sages, thinkers and philosophers were definitely the predecessors of Buddha, who contributed to the awakening of Buddhahood in the Buddha. The continuously flowing Manasi Ganga of the Upanishads has constantly enriched Indian intellects like Shankaracharya, Ramanujacharya, Madhvacharya, Maharishi Dayanand, Maharishi Arvind etc. The superhuman thoughts of the world's best literature have always attracted not only Indian scholars but also Western experts. Among these eminent personalities, Dara Shikoh, French scholar Anquetil Duperot, German philosopher Arthur Schopenhauer, Max Muller, F. Michel, and Paul Deussen etc. became famous for their love for the Upanishads. The versions translated by these scholars became world-wide and the spirituality of India was illuminated everywhere by the light of the Upanishads.

Ishavasyopanishad is the final resting place of the Vedic sage's journey of knowledge, the ultimate culmination of contemplation. Ishavasyopanishad has fulfilled the responsibility of making the mental Ganga of the soul flow from the inaccessible valley of the Yajurveda to the plain land of the earth for the welfare of mankind. The best form of knowledge, the best chapter of spiritual progress - infused with the highest, purest and most concentrated feeling, has been discussed in the mantras of Ishavasyopanishad. The teachings of Ishavasyopanishad have not only discussed bookish knowledge, but have also strongly analyzed the practical aspect of life. The words of the sage of Ishavasyopanishad, who believes in the belief of 'Yato'bhyudayanishreyas siddhih sa dharma', lead one to the path of salvation through worldly happiness. In fact, any knowledge that only discusses spirituality, talks only about theory, does not shed light on practical ways of living, how can it be useful for humans in the absence of solutions to daily problems? The present itself shows the basis of future happiness. Only the knowledge of 'Sadharma-Vaidharma' proves prosperity and becomes the permanent basis for the auspiciousness of the next birth. The philosophy of Ishavasyopanishad never teaches to live life by considering the world as trivial and despicable, abandoning the household religion, holding a begging bowl in hand, wearing saffron clothes, but it gives the will to live a balanced life by accepting the world as meaningless, following the truth and previously established traditions. Who will enjoy this world? He who will make the world beautiful and prosperous by conducting his detached work in his life. The sages themselves, despite being householders, were able to follow and experience knowledge through a special life system of work. The present practice of the life system decided and followed by the ancestors gives the message of a coordinated approach, of the middle path, beyond the extremes of enjoyment and renunciation. The extraordinary man who implements this message in life, undoubtedly becomes entitled to knowledge while walking on the path of ignorance. It is true that human life is a storehouse of sorrows due to the limits of experience, which cannot be lived by merely denying them and living an escapist attitude, but it is also indisputable that in the creation of God, the repository of bliss, there is not only the empire of sorrow, but also the cover of happiness; what is needed is to search for it with full effort, to try to attain it- Hiranmayen paatre satyasyaapihitam mukham. If the negativity of sorrow is prevalent everywhere, then who will have the desire to live? Why would any sage wish for a hundred years or even more longevity for the human race? The success of the sub-class by enjoying and renouncing enjoyments as per the need - these are the answers to these questions. These prescriptive orders of the sages are the basic mantras for the happy merger of the soul in God.

2. Conclusion

The sage of Ishavasyopanishad considers the life given by God as a boon, hence his words and thoughts express his intense love for life and heartfelt desire for a healthy life. Only those men who are weak, careless, inactive and hence abnormal in terms of physical and mental health are suicidal. Those people covered with ignorance do not consider the extremely rare human life as a blessing and remain focused on the self. One who understands the unity of consciousness and equality ends the feeling of separation born out of narrow-mindedness and hatred and starts appearing different from the normal flow of life. Such a deep line of peace is shining at the root of the concept of universal love, harmony and co-existence for the welfare of the people.

The deeper the feeling, the more interesting and touching is its expression. The clearer the thoughts are, the simpler is their presentation. The poignancy and simplicity of the words of the sages of Ishavasyopanishad have been refined in the verses of the Gita over time. Proving the notion that

the discussion of a complex philosophical subject will make it difficult to understand, the small Ishavasyopanishad has become a symbol of the sutra style by being discussed in the entire Upanishad literature, growing from a seed to a huge tree. The presentation of dull spiritual thoughts and technical terms of philosophy has been done in a style full of charm and sweetness. Due to the elegance of language and natural expression of emotions, the subjective thoughts of the sages are easily comprehended by the intellect and inspire to be subjective. Generally, the inferiority of the path of love and the excellence of the path of benefit have been established through the figure of speech of paradox. Even the mind and brain tired of the hard work of assimilating the deepest secrets become filled with joy after tasting the poetry-like beauty. The precise verses used in the deep facts of spirituality and interesting analysis of the philosophy of life give voice to the talent and ability of the sage.

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