

# Upadesha Sahasri of Shankaracharya

Metrical Section

Chapter 10

Drishi-svarupa Paramartha-darshana Prakaranam

Translation by  
Swami Tadatmananda  
Arsha Bodha Center

दृशिस्वरूपं गगनोपमं परं  
Supreme consciousness, like space,  
dṛśi-svarūpaṃ gaganopamaṃ paraṃ

सकृद्विभातं त्वजमेकमक्षरम् ।  
always manifest, unborn, one, unchanging,  
sakṛd-vibhātaṃ tvajam ekam akṣaram

अलेपकं सर्वगतं यदद्वयं  
untouched, all-pervasive, non-dual -  
alepakaṃ sarva-gataṃ yad advayaṃ

तदेव चाहं सततं विमुक्त ओम् ॥  
that indeed I am, eternally liberated.  
tad eva cāhaṃ satataṃ vimukta om 10.1

दृषिस्तु शुद्धोऽहमविक्रियात्मको  
I am pure consciousness, unchanging.  
dṛṣis tu śuddho 'ham avikriyātmako

न मेऽस्ति कश्चिद् विशयः स्वभावतः ।  
I possess no objects due to my nature.  
na me 'sti kaścid viśayaḥ svabhāvataḥ

पुरस्तिरश्चोर्ध्वमधश्च सर्वतः  
Front, side, above, below, everywhere -  
puras tiraś cordhvam adhaś ca sarvataḥ

सुपूर्णभूमा त्वज आत्मनि स्थितः ॥  
completely pervading, unborn, established in atma.  
supūrṇa-bhūmā tvaja ātmani sthitaḥ 10.2

अजोऽमरश्चैव तथाजरोऽमृतः  
Unborn, deathless, ageless, immortal,  
ajo 'maraś caiva tathājaro 'mṛtaḥ

स्वयंप्रभः सर्वगतोऽहमद्वयः ।  
self-shining, all pervasive, and non-dual am I.  
svayaṃ prabhaḥ sarva-gato 'ham advayaḥ

न कारणं कार्यमतीव निर्मलः  
Without cause or effect, extremely pure,  
na kāraṇaṃ kāryam atīva nirmalaḥ

सदैव तृप्तश्च ततो विमुक्त ओम् ॥  
content, and therefore ever liberated.  
sadaiva tṛptaś ca tato vimukta om 10.3

सुषुप्तजाग्रत्स्वपतश्च दर्शनं

Perception of waking, dream, and sleep  
suṣupta-jāgrat-svapataś ca darśanam

न मेऽस्ति किञ्चित् स्वमिवेह मोहनम् ।

are absent for me, being due to ignorance.  
na me 'sti kiñcit svam iveha mohanam

स्वतश्च तेषां परतोऽप्यसत्त्वतः

because they have no existence, intrinsic or extrinsic.  
svataś ca teṣāṃ parato 'py asattvataḥ

तुरीय एवास्मि सदा दृग्द्वयः ॥

I am the fourth, always non-dual consciousness.  
turīya evāsmi sadā dṛg-advayaḥ 10.4

इदं तु सत्यं मम नास्ति विक्रिया

But this is true: I am not subject to change  
idaṃ tu satyaṃ mama nāsti vikriyā

विकारहेतुर्न हि मेऽद्वयत्वतः ।

because being non-dual, there is no cause for change.  
vikāra-hetur na hi me 'dvayatvataḥ

न पुण्यपापे न च मोक्षबन्धने

I have no good or bad karma, no liberation or bondage,  
na puṇya-pāpe na ca mokṣa-bandhane

न चास्ति वर्णाश्रमताशरीरतः ॥

no caste or stage of life because I have no body.  
na cāsti varṇāśramatāśarīrataḥ 10.6

शरीरबुद्धीन्द्रियदुःखसंततिर्

The series of body, mind and senses  
śarīra-buddhīndriya-duḥkha-saṃtatir

न मे न चाहं मम निर्विकारतः ।

is absent for me because I am unchanging.  
na me na cāhaṃ mama nirvikārataḥ

असत्त्वहेतोश्च तथैव संततेर्

Because this series has no real cause,  
asattva-hetoś ca tathaiva saṃtater

असत्त्वमस्याः स्वपतो हि दृश्यवत् ॥

it is unreal, like what is seen in a dream.  
asattvam asyāḥ svapato hi dṛśyavat 10.5

अनादितो निर्गुणतो न कर्म मे

Uncreated and attribute-free, I have no karma  
anādito nirguṇato na karma me

फलं च तस्मात् परमोऽहमद्वयः ।

or results. Therefore, I am supreme, non-dual.  
phalaṃ ca tasmāt paramo 'ham advayaḥ

यथा नभः सर्वगतं न लिप्यते

Like all-pervasive space remains untainted,  
yathā nabhaḥ sarva-gataṃ na lipyate

तथा ह्यहं देहगतोऽपि सूक्ष्मतः ॥

I am likewise, even in a body, because I am subtle.  
tathā hy ahaṃ deha-gato 'pi sūkṣmataḥ 10.7

सदा च भूतेषु समोऽहमीश्वरः

I am the Lord dwelling identically in all beings,  
sadā ca bhūteṣu samo 'ham īśvaraḥ

क्षराक्षराभ्यां परमो ह्यथोत्तमः ।

beyond the changing and unchanging, the highest.  
kṣarākṣarābhyāṃ paramo hy athottamaḥ

परात्मतत्त्वश्च तथाद्वयोऽपि सन्

Even though I am self of all, non-dual,  
parātma-tattvas ca tathādvayo 'pi san

विपर्ययेणाभिवृत्तस्त्वविद्यया ॥

I am considered otherwise due to ignorance.  
viparyayeṇābhivṛtas tv avidyayā 10.8

अविद्यया भावनया च कर्मभिर्

Independent of ignorance, identification, and karma,  
avidyayā bhāvanayā ca karmabhir

विविक्त आत्माव्यवधिः सुनिर्मलः ।

limitless self, utterly pure,  
vivikta ātmāvyava-dhiḥ sunirmalaḥ

दृगादिशक्तिप्रचितोऽहमद्वयः

endowed with the powers of seeing, etc, I am non-dual  
dṛg-ādi-śakti-pracito 'ham advayaḥ

स्थितः स्वरूपे गगनं यथाचलम् ॥

abiding in myself, like unmoving space.  
sthitaḥ svarūpe gaganam yathācalam 10.9

अहं परं ब्रह्म विनिश्चयात्मदृञ्

"I am supreme brahman" one who discerns this  
ahaṃ paraṃ brahma viniścayātma-dṛñ

न जायते भूय इति श्रुतेर्वचः ।

is never born again, according to scripture.  
na jāyate bhūya iti śruter vacaḥ

न चैव बीजे त्वसति प्रजायते

When there is no cause, there is no effect.  
na caiva bīje tv asati prajāyate

फलं न जन्मास्ति ततो ह्यमोहता ॥

Therefore there is no rebirth for the enlightened.  
phalaṃ na janmāsti tato hy amohatā 10.10

ममेदमित्थं च तथेदमीदृशं

"This is mine, this is such,  
mamedam itthaṃ ca tathedam īdṛśaṃ

तथाहमेवं परोऽपि चान्यथा ।

I am such, he is otherwise" -  
tathāham evaṃ na paro 'pi cānyathā

विमूढतैवं न जनस्य कल्पना

such delusion, imagined by people, is never in  
vimūḍhataivaṃ na janasya kalpanā

सदा समे ब्रह्मणि चाद्वये शिवे ॥

pure, unchanging, non-dual brahman.  
sadā same brahmaṇi cādvaye śive 10.11

यदद्वयं ज्ञानमतीव निर्मलं

Due to this non-dual, extremely pure knowledge,  
yad advayaṃ jñānam atīva nirmalaṃ

महात्मनां तत्र न शोकमोहता ।

the enlightened are free from suffering and delusion.  
mahātmanāṃ tatra na śoka-mohatā

तयोरभावे न हि कर्म जन्म वा

Free from those two, there is no karma or rebirth  
tayor abhāve na hi karma janma vā

भवेदयं वेदविदां विनिश्चयः ॥

according to the wise who have discerned truth.  
bhaved ayaṃ vedavidāṃ viniścayaḥ 10.12

सुषुप्तवज् जाग्रति यो न पश्यति

Like in deep sleep, one who is awake perceives  
suṣuptavaj jāgrati yo na paśyati

द्वयं तु पश्यन्नपि चाद्वयतः ।

no duality even while seeing, having negated duality,  
dvayaṃ tu paśyann api cādvayataḥ

तथा च कुर्वन्नपि निष्क्रियश्च यः

and while acting, he is actionless,  
tathā ca kurvann api niṣkriyaś ca yaḥ

स आत्मविन् नान्य इतीह निश्चयः ॥

he is enlightened, not others, according to Vedanta.  
sa ātmavin nānya itīha niścayaḥ 10.13

इतीदमुक्तं परमार्थदर्शनं

Thus, this teaching of reality taught  
itīdam uktaṃ paramārtha-darśanaṃ

मया हि वेदान्तविनिश्चितं परम् ।

by me is the ultimate teaching of Vedanta.  
mayā hi vedānta-viniścitaṃ param

विमुच्यतेऽस्मिन् यदि निश्चितो भवेन्

When established in it, one is liberated  
vimucyate 'smin yadi niścito bhaven

न लिप्यते व्योमवदेव कर्मभिः ॥

and remains untainted like space.  
na lipyate vyomavad eva karmabhiḥ 10.14