

Upadesha Sahasri of Shankaracharya

Metrical Section
Chapter 11
Ikshitrva Prakaranam

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ईक्षितृत्वं स्वतःसिद्धं
Awareness is self-evident
īkṣitr̥tvam̐ svataḥ-siddham̐

जन्तूनां च ततोऽन्यता ।
for all beings. Otherness from brahman
jantūnām̐ ca tato 'nyatā

अज्ञानादित्यतोऽन्यत्वं
is due to ignorance. So, that otherness
ajñānād ity ato 'nyatvam̐

सदसीति निवर्त्यते ॥
is removed by the mahavakya.
sadasīti nivartyate 11.1

एतावद् ध्यमृतत्वं न
Knowledge is the means for immortality.
etāvad dhy amṛtatvam̐ na

किञ्चिदन्यत् सहायकम् ।
Nothing else is needed to assist
kiṁcid anyat sahāyakam

ज्ञानस्येति ब्रुवच्छास्त्रं
knowledge. Thus says scripture,
jñānasyeti bruvac chāstram̐

सलिङ्गं कर्म बाधते ॥
negating rituals with their accessories.
saliṅgam̐ karma bādhatē 11.2

सर्वेषां मनसो वृत्तम्
The activities of all minds
sarveṣām̐ manaso vṛttam

अविशेषेण पश्यतः ।
are witnessed by Me, having no attributes.
aviśeṣeṇa paśyataḥ

तस्य मे निर्विकारस्य
For Me, being unchanging,
tasya me nirvikārasya

विशेषः स्यात् कथंचन ॥
how could any attributes exist?
viśeṣaḥ syāt katham̐cana 11.3

मनोवृत्तं मनश्चैव
The mind and its activities
mano-vṛttaṃ manaś caiva

स्वप्नवज् जाग्रतीक्षितुः ।
are witnessed by Me during waking and dreams.
svapnavaj jāgrat-īkṣituḥ

सम्प्रसादे द्वयासत्त्वाच्
In deep sleep, because duality is absent,
samprasāde dvayāsattvāc

चिन्मात्रः सर्वगोऽद्वयः ॥
I am pure consciousness, all-pervasive and nondual.
cin-mātraḥ sarvago 'dvayaḥ 11.4

स्वप्नः सत्यो यथाबोधाद्
Just as a dream seems real before waking,
svapnaḥ satyo yathābodhād

देहात्मत्वं तथैव च ।
so too, identification with the body and
dehātmatvaṃ tathaiva ca

प्रत्यक्षादेः प्रमाणत्वं
the authoritativeness of sense perception
pratyakṣādeḥ pramāṇatvaṃ

जाग्रत् स्यादात्मवेदनात् ॥
in the waking state seem real before enlightenment.
jāgrat syād ātma-vedanāt 11.5

व्योमवत् सर्वभूतस्थो
Abiding in all beings like space,
vyomavat sarva-bhūtastho

भूतदोषैर्विवर्जितः ।
unaffected by the defects of those beings,
bhūta-doṣair vivarjitaḥ

साक्षी चेतागुणः शुद्धो
I am the witness, pure consciousness, attributeless
sākṣī cetāguṇaḥ śuddho

ब्रह्मैवास्मीति केवलः ॥
brahman alone.
brahmaivāsmīti kevalaḥ 11.6

नामरूपक्रियाभ्योऽन्यो
Without name, form, and action,
nāma-rūpa-kriyābhyo 'nyo

नित्यमुक्तस्वरूपवान् ।
eternally liberated,
nitya-mukta-svarūpavān

अहमात्मा परं ब्रह्म
I am atma, absolute reality.
aham ātmā paraṃ brahma

चिन्मात्रोऽहं सदाद्वयः ॥
I am pure consciousness, forever nondual.
cin-mātro 'haṃ sadādvayaḥ 11.7

अहं ब्रह्मास्मि कर्ता च

"I am brahman, and I am also a doer
ahaṃ brahmāsmi kartā ca

भोक्ता चास्मीति ये विदुः ।

and experiencer," those who think thus
bhoktā cāsmīti ye viduḥ

ते नष्टा ज्ञानकर्मभ्यां

have fallen away from both knowledge and rituals.
te naṣṭā jñāna-karmabhyāṃ

नास्तिकाः स्युर्न संशयः ॥

They are certainly unbelievers.
nāstikāḥ syur na saṃśayaḥ 11.8

या माहाराजनाद्यास्ता

What scripture calls clothes colored by turmeric
yā mājā-rājanādyās tā

वासनाः स्वप्नदर्शिभिः ।

are mental impressions seen by dreamers
vāsanāḥ svapna-darśibhiḥ

अनुभूयन्त एवेह

based on experience in the waking state.
anubhūyanta eveha

ततोऽन्यः केवलो दृषिः ॥

The seer is separate, different from the mind.
tato 'nyaḥ kevalo dṛṣiḥ 11.10

धर्माधर्मफलैर्योग

Just as reaping the results
dharmādharma-phalair yoga

इष्टोऽदृष्टो यथात्मनः ।

of one's actions is accepted
iṣṭo 'dṛṣṭo yathātmanah

शास्त्राद् ब्रह्मत्वमप्यस्य

from the scriptures, so too, one's nature as brahman
śāstrād brahmatvam apy asya

मोक्षो ज्ञानात् तथेष्यताम् ॥

and liberation due to knowledge is accepted.
mokṣo jñānāt tatheṣyatām 11.9

कोशादिव विनिष्कृष्टः

Removed from its sheath,
kośād iva viniṣkrṣṭaḥ

कार्यकारणवर्जितः ।

freed from cause and effect,
kārya-kāraṇa-varjitaḥ

यथासिर्दृश्यते स्वप्ने

like a sword seen in a dream,
yathāsir dṛśyate svapne

तद्वद् बोद्धा स्वयंप्रभः ॥

is the self-effulgent knower.
tadvad boddhā svayaṃ-prabhaḥ 11.11

आपेषात् प्रतिबुद्धस्य
For a person awakened by a push,
āpeṣāt pratibuddhasya

ज्ञस्य स्वाभाविकं पदम् ।
the natural state is attained
jñasya svābhāvikaṃ padam

उक्तं नेत्यादिवाक्येन
by the teaching, "neti neti"
uktaṃ netyādi-vākyena

कल्पितस्यापनेतृणा ॥
which negates wrong notions.
kalpitasyāpanetrṇā 11.12

महाराजादयो लोका
Like worldly kingship etc.
mahārājādayo lokā

मयि यद्वत् प्रकल्पिताः ।
are superimposed on Me
mayi yadvat prakalpitāḥ

स्वप्ने तद्वद् द्वयं विद्याद्
in a dream, so too are seen and unseen
svapne tadvad dvayaṃ vidyād

रूपं वासनया सह ॥
forms, along with the subtle body.
rūpaṃ vāsanayā saha 11.13

देहलिङ्गात्मना कार्या
Due to identification with the physical and subtle body,
deha-liṅgātmanā kāryā

वासनारूपिणा क्रिया ।
actions are performed due to impressions.
vāsanā-rūpiṇā kriyā

नेति नेत्यात्मरूपत्वान्
Because atma is understood by "neti neti"
neti nety ātma-rūpatvān

न मे कार्या क्रिया क्वचित् ॥
I have no actions at all.
na me kāryā kriyā kvacit 11.14

न ततोऽमृतताशास्ति
There is no hope of immortality
na tato 'mṛtatāśāsti

कर्मणोऽज्ञानहेतुतः ।
through action because it is caused by ignorance.
karmaṇo 'jñāna-hetutaḥ

मोक्षस्य ज्ञानहेतुत्वान्
Because liberation is the result of knowledge,
mokṣasya jñāna-hetutvān

न तदन्यदपेक्षते ॥
nothing else is required.
na tad-anyad apekṣate 11.15

अमृतं चाभयं नार्तं

Immortality is free from fear and suffering.

amṛtaṃ cābhayaṃ nāṛtaṃ

नेतीत्यात्मा प्रियो मम ।

Through negation, atma is known as the most dear.

netīty ātmā priyo mama

विपरीतमतोऽन्यद् यत्

Anything else opposed to this

viparītam ato 'nyad yat

त्यजेत् तत् सक्रियं ततः ॥

should therefore be rejected, along with actions.

tyajet tat sakriyaṃ tataḥ 11.16