

# Upadesha Sahasri of Shankaracharya

Metrical Section  
Chapter 12  
Prakasha Prakaranam

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प्रकाशस्थं यथा देहं  
Just as one's body, illumined by sunlight,  
prakāśasthaṃ yathā dehaṃ

सालोकमभिमन्यते ।  
is considered to be bright,  
sālokam abhimanyate

द्रष्टाभासं तथा चित्तं  
so too, one's mind, illumined by consciousness,  
draṣṭr-ābhāsaṃ tathā cittaṃ

द्रष्टाहमिति मन्यते ॥  
is considered to be the conscious self.  
draṣṭāham iti manyate 12.1

यदेव दृष्यते लोके  
With whatever is seen in the world,  
yad eva dṛṣyate loka

तेनाभिन्नत्वमात्मनः ।  
atma becomes identified.  
tenābhinnatvam ātmanaḥ

प्रपद्यते ततो मूढस्  
Therefore, an ignorant person  
prapadyate tato mūḍhas

तेनात्मानं न विन्दति ॥  
does not know atma.  
tenātmānaṃ na vindati 12.2

दशमस्य नवात्मत्व-  
Like the tenth man  
daśamasya navātmatva-

प्रतिपत्तिवदात्मनः ।  
identified himself with the other nine men  
pratipattivad ātmanaḥ

दृश्येषु तद्वदेवायं  
seen, so too, an ignorant person  
dṛśyeṣu tadvad evāyaṃ

मूढो लोको न चान्यथा ॥  
identifies himself with objects, not otherwise.  
mūḍho loko na cānyathā 12.3

त्वं कुरु त्वं तदेवेति

"You do this" and "You are brahman" -

tvam kuru tvam tad eveti

प्रत्ययावेककालिकौ ।

these different conclusions, at the same time,  
pratyayāv eka-kālikau

एकनीडौ कथं स्यातां

about the same person - how  
eka-nīḍau katham syātām

विरुद्धौ न्यायतो वद ॥

can this contradiction be reasonable?  
viruddhau nyāyato vada 12.4

दृशेच्छाया यदारूढा

The reflection of consciousness arises in the mind  
dṛśeś chāyā yad-ārūḍhā

मुखच्छायेव दर्शने ।

like a face reflected in a mirror.  
mukha-cchāyeva darśane

पश्यंस्तं प्रत्ययं योगी

Seeing that, an ignorant person  
paśyaṃs taṃ pratyayaṃ yogī

दृष्ट आत्मेति मन्यते ॥

thinks that what is seen is atma.  
dṛṣṭa ātmeti manyate 12.6

देहाभिमानिनो दुःखं

Pain is for one identified with the body,  
dehābhimānino duḥkhaṃ

नादेहस्य स्वभावतः ।

but due to his nature, not for one without identification,  
nādehasya svabhāvataḥ

स्वापवत् तत्प्रहाणाय

as when sleeping. To remove that false identification  
svāpavat tat-prahāṇāya

तत् त्वमित्युच्यते दृशेः ॥

tat tvam asi is taught.  
tat tvam ity ucyate dṛśeḥ 12.5

तं च मूढं च यद्यन्यं

If one knows that ignorance and false  
taṃ ca mūḍhaṃ ca yady anyam

प्रत्ययं वेत्ति नो दृशेः ।

identification is unrelated to consciousness,  
pratyayaṃ veti no dṛśeḥ

स एव योगिनां श्रेष्ठो

he is the best of yogis,  
sa eva yoginām śreṣṭho

नेतरः स्यान् न संशयः ॥

no one else, without doubt.  
netaraḥ syān na saṃśayaḥ 12.7

विज्ञातेर्यस्तु विज्ञाता  
The knower of knowledge  
vijñāter yas tu vijñātā

स त्वमित्युच्यते यतः ।  
is "tvam" in the scriptures.  
sa tvam ity ucyate yataḥ

स स्यादनुभवस्तस्य  
That is true realization of "tvam."  
sa syād anubhavas tasya

ततोऽन्योऽनुभवो मृषा ॥  
Any other realization is false.  
tato 'nyo 'nubhavo mṛṣā 12.8

दृशिरूपे सदा नित्ये  
With regard to me, unchanging consciousness,  
dṛśi-rūpe sadā nitye

दर्शनादर्शने मयि ।  
knowledge and ignorance -  
darśanādarśane mayi

कथं स्यातां ततो नान्य  
how could they exist? Other than atma,  
kathaṃ syātāṃ tato nānya

इष्यतेऽनुभवस्ततः ॥  
there can be no realization.  
iṣyate 'nubhavas tataḥ 12.9

यत्स्थस्तापो रवेर्देहे  
Like the heat of the sun on the body  
yatsthas tāpo raver dehe

दृशेः स विषयो यथा ।  
is an object of knowledge,  
dṛśeḥ sa viṣayo yathā

सत्त्वस्थस्तद्वदेवेह  
so too, everything in the mind  
sattvasthas tadvad eveha

दृशेः स विषयस्तथा ॥  
is an object of knowledge.  
dṛśeḥ sa viṣayas tathā 12.10

प्रतिषिद्धेदमंशो ज्ञः  
Consciousness, freed from identification with objects,  
pratiṣiddhedam-aṃśo jñāḥ

खमिवैकरसोऽद्वयः ।  
is like space – one nondual essence,  
kham ivaika-raso 'dvayaḥ

नित्यमुक्तस्तथा शुद्धः  
eternally free and pure.  
nitya-muktas tathā śuddhaḥ

सोऽहं ब्रह्मास्मि केवलः ॥  
I am that brahman alone.  
so 'haṃ brahmāsmi kevalaḥ 12.11

विज्ञातुर्नैव विज्ञाता

For the knower, another knower  
vijñātur naiva vijñātā

परोऽन्यः संभवत्यतः ।

that is more pervasive cannot possibly exist.  
paro 'nyaḥ sambhavaty atah

विज्ञाताहं परो मुक्तः

I am the all-pervasive knower, free,  
vijñātāhaṃ paro muktaḥ

सर्वभूतेषु सर्वदा ॥

always abiding in all creatures.  
sarva-bhūteṣu sarvadā 12.12

यो वेदालुप्तदृष्टित्वम्

One who knows the unceasing consciousness  
yo vedālupta-dṛṣṭitvam

आत्मनोऽकर्तृतां तथा ।

and actionlessness of atma,  
ātmano 'kartṛtāṃ tathā

ब्रह्मवित्त्वं तथा मुक्त्वा

and is not identified with being enlightened,  
brahmavittvaṃ tathā muktvā

स आत्मज्ञो न चेतारः ॥

he is a knower of atma, not others.  
sa ātmajño na cetaraḥ 12.13

ज्ञातैवाहमविज्ञेयः

I am the knower that cannot be known,  
jñātaivāham avijñeyaḥ

शुद्धो मुक्तः सदेत्यपि ।

pure and eternally free.  
śuddho muktaḥ sadety api

विवेकी प्रत्ययो बुद्धेर्

Knowledge in the intellect  
vivekī pratyayo buddher

दृश्यत्वान् नाशवत्त्वतः ॥

can disappear because it is known.  
dṛśyatvān nāśavattvataḥ 12.14

अलुप्ता त्वात्मनो दृष्टिर्

But atma's consciousness is unceasing  
aluptā tv ātmano dṛṣṭir

नोत्पाद्या कारकैर्यतः ।

because it is not produced by any means.  
notpādyā kārakair yataḥ

दृश्यया चान्यया दृष्ट्या

By another (reflected) consciousness,  
dṛśyayā cānyayā dṛṣṭyā

जन्यतास्याः प्रकल्पिता ॥

it's origination is imagined.  
janyatāsyāḥ prakalpita 12.15

देहात्मबुद्ध्यपेक्षत्वाद्

Due to identification with the body  
dehātma-buddhy-apekṣatvād

आत्मनः कर्तृता मृषा ।

is the false sense of agency of atma.  
ātmanaḥ kartṛtā mṛṣā

नैव किञ्चित् करोमीति

"I don't do anything"  
naiva kiñcit karomīti

सत्या बुद्धिः प्रमाणजा ॥

is the correct conclusion, based on scripture.  
satyā buddhiḥ pramāṇajā 12.16

एवं शास्त्रानुमानाभ्यां

Due to scripture and reasoning,  
evaṃ śāstrānumānābhyāṃ

स्वरूपेऽवगते सति ।

when one's true nature is understood,  
svarūpe 'vagate sati

नियोज्योऽहमिति ह्येषा

how could "I am subject to scriptural injunctions"  
niyojyo 'ham iti hy eṣā

सत्या बुद्धिः कथं भवेत् ॥

be considered true?  
satyā buddhiḥ katham bhavet 12.18

कर्तृत्वं कारकापेक्षम्

Agency depends on factors of action.  
kartṛtvaṃ kārakāpekṣam

अकर्तृत्वं स्वभावतः ।

Non-agency is one's own nature.  
akartṛtvaṃ svabhāvataḥ

कर्ता भोक्तेति विज्ञानं

The conclusion, "I am an agent and experiencer"  
kartā bhokteti vijñānaṃ

मृषैवेति सुनिश्चितम् ॥

is certainly false.  
mṛṣaiveti suniścitam 12.17

यथा सर्वान्तरं व्योम

Just as space is the locus of all,  
yathā sarvāntaraṃ vyoma

व्योमोऽप्यभ्यन्तरो ह्यहम् ।

I am the locus even of space,  
vyomno 'py abhyantaro hy aham

निर्विकारोऽचलः शुद्धो

unchanging, unmoving, pure,  
nirvikāro 'calaḥ śuddho

ऽजरो मुक्तः सदाद्वयः ॥

ageless, eternally free, and nondual.  
'jaro muktaḥ sadādvayaḥ 12.19