

Upadesha Sahasri of Shankaracharya

Metrical Section
Chapter 13
Acakshustva Prakaranam

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अचक्षुष्ट्वान् न दृष्टिर्मे
Without eyes, I have no sight.
acakṣuṣṭvān na dṛṣṭir me

तथाश्रोतस्य का श्रुतिः ।
Without ears, how can I hear?
tathāśrotasya kā śrutiḥ

अवाक्त्वान् न तु वक्तिः स्याद्
Without a mouth, I cannot speak.
avāktvān na tu vaktiḥ syād

अमनस्त्वान् मतिः कुतः ॥
Without a mind, how can I think?
amanastvān matiḥ kutaḥ 13.1

अप्राणस्य न कर्मास्ति
Without prana, I can do no karma.
aprāṇasya na karmāsti

बुद्धभावे न वेदिता ।
Without an intellect, I have no knowledge.
buddhy-abhāve na veditā

विद्याविद्ये ततो न स्तश्
So, knowledge and ignorance to not exist
vidyāvidye tato na staś

चिन्मात्रज्योतिषो मम ॥
for me, for pure shining consciousness...
cinmātra-jyotiṣo mama 13.2

नित्यमुक्तस्य शुद्धस्य
...eternally free, pure,
nitya-muktasya śuddhasya

कूटस्थस्याविचालिनः ।
unchanging, unmoving,
kūṭasthasyāvicāliṇaḥ

अमृतस्याक्षरस्यैवम्
immortal, undecaying,
amṛtasyākṣarasyaivam

अशरीरस्य सर्वदा ॥
and eternally bodiless.
aśarīrasya sarvadā 13.3

जिघत्सा वा पिपासा वा
Hunger or thirst,
jighatsā vā pipāsā vā

शोकमोहौ जरामृती ।
sorrow or delusion, aging or death -
śoka-mohau jarā-mṛtī

न विद्यन्तेऽशरीरत्वाद्
I do not have, being bodiless
na vidyante 'śarīratvād

व्योमवद् व्यापिनो मम ॥
and all-pervasive like space.
vyomavad vyāpino mama 13.4

या तु स्यान् मानसी वृत्तिश्
The activity of the mind
yā tu syān mānasī vṛttiś

चाक्षुष्का रूपरञ्जना ।
due to eyesight perceiving objects
cākṣuṣkā rūpa-rañjanā

नित्यमेवात्मनो दृष्ट्या
is always witnessed
nityam evātmano dṛṣṭyā

नित्यया दृश्यते हि सा ॥
by eternal consciousness.
nityayā dṛśyate hi sā 13.6

अस्पर्शत्वान् न मे स्पृष्टिर्
Without touch, I have no sensation.
asparśatvān na me sprṣṭir

नाजिह्वात्वाद् रसज्ञता ।
Without a tongue, I cannot taste.
nājihvatvād rasajñatā

नित्यविज्ञानरूपस्य
For me, whose nature is eternal consciousness,
nitya-vijñāna-rūpasya

ज्ञानाज्ञाने न मे सदा ॥
there is never knowledge or ignorance.
jñānājñāne na me sadā 13.5

तथान्येन्द्रिययुक्ता या
The same is true when other senses
tathānyendriya-yuktā yā

वृत्तयो विषयाञ्जनाः ।
produce mental activities from perceiving objects,
vṛttayo viṣayāñjanāḥ

स्मृती रागादिरूपा च
as well as memory, desire, etc.
smṛtī rāgādi-rūpā ca

केवलान्तर्मनस्यपि ॥
which are only in the mind.
kevalāntar-manasy api 13.7

मानस्यस्तद्वदन्यस्य
Similarly, for another,
mānasyas tadvad anyasya

दृश्यन्ते स्वप्नवृत्तयः ।
mental activities are witnessed during dreams.
drśyante svapna-vṛttayaḥ

द्रष्टृदृष्टिस्ततो नित्या
So the consciousness of the witness is eternal,
draṣṭur dr̥ṣṭis tato nityā

शुद्धानन्ता च केवला ॥
pure, limitless, and one.
śuddhānantā ca kevalā 13.8

मूढया मूढ इत्येवं
Due to the mind's delusion, "I am deluded."
mūḍhayā mūḍha ity evaṁ

शुद्धया शुद्ध इत्यपि ।
Due to the mind's purity, "I am pure." Thus
śuddhayā śuddha ity api

मन्यते सर्वलोकोऽयं
all people think,
manyate sarva-loko 'yaṁ

येन संसारं ऋच्छति ॥
trapping them in samsara.
yena saṁsāraṁ ṛcchati 13.10

अनित्या साविशुद्धेति
"It is mortal and impure," thus
anityā sāviśuddheti

गृह्यतेऽत्राविवेकतः ।
is concluded due to ignorance.
gr̥hyate 'trāvivēkataḥ

सुखी दुःखी तथा चाहं
"I am happy, I am sad"
sukhī duḥkhī tathā cāhaṁ

दृश्ययोपाधिभूतया ॥
is due to conditioning by what is seen.
dr̥śyayopādhi-bhūtayā 13.9

अचक्षुष्वादिशास्त्रोक्तं
Scripture teaches, "Without eyes,
acakṣuṣṭvādi-śāstroktam

सबाह्याभ्यन्तरं ह्यजम् ।
inside and outside, unborn,
sabāhyābhyantaram hyajam

नित्यमुक्तमिहात्मानं
eternally free is atma."
nitya-muktam ihātmānaṁ

मुमुक्षुश्चेत् सदा स्मरेत् ॥
A seeker of liberation should always reflect thus.
mumukṣuś cet sadā smaret 13.11

अचक्षुष्वादिशास्त्राच् च
Due to the teaching, "without eyes,"
acakṣuṣṭvādi-śāstrāc ca

नेन्द्रियाणि सदा मम ।
is known that I have no sense organs.
nendriyāṇi sadā mama

अप्राणो ह्यमनाः शुभ्र
"Without prana or mind, shining,"
aprāṇo hy amanāḥ śubhra

इति चाथर्वणे वचः ॥
thus says the Atharva Veda.
iti cātharvaṇe vacaḥ 13.12

शब्दादीनामभावश्च
That I have no perception of sound, etc.
śabdādīnām abhāvaś ca

श्रूयते मम काठके ।
is heard in the Katha Upanishad.
śrūyate mama kāṭhake

अप्राणो ह्यमना यस्माद्
Because "Without prana or mind" (is also taught)
aprāṇo hy amanā yasmād

अविकारी सदा ह्यहम् ॥
I am indeed eternally unchanging.
avikārī sadā hy aham 13.13

विक्षेपो नास्ति तस्मान् मे
Therefore, I have no agitation,
vikṣepo nāsti tasmān me

न समाधिस्ततो मम ।
nor do I have samadhi.
na samādhis tato mama

विक्षेपो वा समाधिर्वा
Agitation and samadhi
vikṣepo vā samādhir vā

मनसः स्याद् विकारिणः ॥
are modifications of the mind.
manasaḥ syād vikāriṇaḥ 13.14

अमनस्कस्य शुद्धस्य
Being without a mind and pure,
amanaskasya śuddhasya

कथं तत् स्याद् द्वयं मम ।
how could I have duality?
katham tat syād dvayaṃ mama

अमनस्त्वाविकारित्वे
Being without mind or change,
amanastvāvikāritve

विदेहव्यापिनो मम ॥
I am bodiless and all-pervasive.
videha-vyāpino mama 13.15

इत्येतद् यावदज्ञानं
When I was ignorant,
ity etad yāvad ajñānaṃ

तावत् कार्यं ममाभवत् ।
I had responsibilities to do,
tāvat kāryaṃ mamābhavat

नित्यमुक्तस्य शुद्धस्य
(though being) eternally free, pure,
nitya-muktasya śuddhasya

बुद्धस्य च सदा मम ॥
and eternally enlightened.
buddhasya ca sadā mama 13.16

अहं ब्रह्मास्मि सर्वोऽस्मि
I am brahman. I am all.
ahaṃ brahmāsmi sarvo 'smi

शुद्धो बुद्धोऽस्म्यतः सदा ।
So, I am eternally pure and enlightened.
śuddho buddho 'smyataḥ sadā

अजः सर्वग एवाहम्
I am unborn, all-pervasive,
ajaḥ sarvaga evāham

अजरश्चामृतोऽक्षयः ॥
ageless, immortal, and undecaying.
ajaraś cāmṛto 'kṣayaḥ 13.18

समाधिर्वासमाधिर्वा
Samadhi or non-samadhi -
samādhir vāsamādhir vā

कार्यं वान्यत् कुतो भवेत् ।
how could anything need to be done?
kāryaṃ vānyat kuto bhavet

मां हि ध्यात्वा च बुद्ध्वा च
Having meditated on and known myself,
māṃ hi dhyātvā ca buddhvā ca

मन्यन्ते कृतकृत्यताम् ॥
nothing remains to be accomplished.
manyante kṛta-kṛtyatām 13.17

मदन्यः सर्वभूतेषु
Other than me, in all creatures
mad-anyaḥ sarva-bhūteṣu

बोद्धा कश्चिन् न विद्यते ।
no other witness exists -
boddhā kaścīn na vidyate

कर्माध्यक्षश्च साक्षी च
master of karma, sakshi,
karmādhyakṣaś ca sākṣī ca

चेता नित्योऽगुणोऽद्वयः ॥
eternal consciousness, without attributes or duality.
cetā nityo 'guṇo 'dvayaḥ 13.19

न सच् चाहं न चासच्च
I am neither sat, nor asat,
na sac cāhaṁ na cāsac ca

नोभयं केवलः शिवः ।
nor both. I am one, pure.
nōbhayaṁ kevalaḥ śivaḥ

न मे संध्या न रात्रिर्वा
There is no morning, evening, night,
na me saṁdhyā na rātrir vā

नाहर्वा सर्वदा दृशेः ॥
or day for me, the eternal witness.
nāhar vā sarvadā dṛśeḥ 13.20

सर्वमूर्तिवियुक्तं यद्
Free from all forms,
sarva-mūrṭi-viyuktaṁ yad

यथा खं सूक्ष्ममद्वयम् ।
physicality, and duality is space.
yathā khaṁ sūkṣmam advayaṁ

तेनाप्यस्मि विनाभूतं
Free even from space
tenāpy asmi vinābhūtaṁ

ब्रह्मैवाहं तथाद्वयम् ॥
am I as nondual brahman.
brahmaivāhaṁ tathādvayaṁ 13.21

ममात्मा स्वत आत्मेति
Between "my atma" and atma itself,
mamātmā svata ātmeti

भेदो व्योम्नो यथा भवेत् ।
like the division of one space
bhedo vyomno yathā bhavet

एकस्य सुषिभेदेन
in different holes
ekasya suṣi-bhedena

तथा मम विकल्पितः ॥
is superimposed on me.
tathā mama vikalpitaḥ 13.22

भेदोऽभेदस्तथा चैको
Difference, non-difference, oneness,
bhedo 'bhedas tathā caike

नाना चेति विकल्पितम् ।
manyness - such concepts
nānā ceti vikalpitaṁ

ज्ञेयं ज्ञाता गतिर्गन्ता
including known, knower, destination, goer,
jñeyaṁ jñātā gatir gantā

मय्येकस्मिन् कुतो भवेत् ॥
how could they be superimposed on one me?
mayy ekasmin kuto bhavet 13.23

न मे हेयं न चादेयम्
For me, nothing is to be removed or gained
na me heyam na cādeyam

अविकारी यतो ह्यहम् ।
because I am indeed unchanging,
avikārī yato hy aham

सदा मुक्तस्तथा शुद्धः
eternally free, pure,
sadā muktas tathā śuddhaḥ

सदा बुद्धोऽगुणोऽद्वयः ॥
eternally enlightened, without attributes or duality.
sadā buddho 'guṇo 'dvayaḥ 13.24

इत्येवं सर्वदात्मानां
Thus, one should always know atma
ity evam sarvadātmānām

विद्यात् सर्वं समाहितः ।
to be all, with great concentration.
vidyāt sarvaṁ samāhitaḥ

विदित्वा मां स्वदेहस्थं
Knowing me in his own body,
viditvā mām svadehasthaṁ

ऋषिर्मुक्तो ध्रुवो भवेत् ॥
he certainly becomes a liberated sage.
ṛṣir mukto dhruvo bhavet 13.25

कृतकृत्यश्च सिद्धश्च
Fulfilled and perfected,
kṛta-kṛtyaś ca siddhaś ca

योगी ब्राह्मण एव च ।
a yogi knows brahman
yogī brāhmaṇa eva ca

यदैवं वेद तत्त्वार्थम्
when he knows reality thus.
yadaivam veda tattvārtham

अन्यथा ह्यात्महा भवेत् ॥
Otherwise, he (figuratively) kills himself.
anyathā hy ātmahā bhavet 13.26

वेदार्थो निश्चितो ह्येष
This well-ascertained Vedic teaching,
vedārtho niścito hy eṣa

समासेन मयोदितः ।
told by me briefly,
samāseṇa mayoditaḥ

संन्यासिभ्यः प्रवक्तव्यः
should be taught to peaceful renunciates
saṁnyāsibhyaḥ pravaktavyaḥ

शान्तेभ्यः शिष्टबुद्धिना ॥
by an enlightened teacher.
śāntebhyaḥ śiṣṭa-buddhinā 13.27