

# Upadesha Sahasri of Shankaracharya

Metrical Section  
Chapter 14  
Svapna-smriti-prakaranam

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चैतन्यं सर्वगं सर्वं  
Consciousness – all-pervasive, all,  
caitanyaṃ sarvagaṃ sarvaṃ

सर्वभूतगुहाशयम् ।  
abiding in the hearts of all,  
sarva-bhūta-guhāśayam

यत् सर्वविषयातीतं  
beyond all objects –  
yat sarva-viṣayātītaṃ

तस्मै सर्वविदे नमः ॥  
unto that all-knowing one, salutations.  
tasmai sarva-vidē namaḥ 1.1

स्वप्नस्मृत्योर्घटादेर्हि  
In dreams and memories,  
svapna-smṛtyor ghaṭāder hi

रूपाभासः प्रदृश्यते ।  
the appearance of pots, etc. is seen.  
rūpābhāsaḥ pradṛśyate

पुरा नूनं तदाकारा  
Therefore, in the waking state, it can certainly  
purā nūnaṃ tad-ākārā

धीर्दृष्टेत्यनुमीयते ॥  
be inferred that thoughts in those forms were seen.  
dhīr dṛṣṭety anumīyate 14.1

भिक्षामटन् यथा स्वप्ने  
While collecting alms in a dream,  
bhikṣām aṭan yathā svapne

दृष्टो देहो न स स्वयम् ।  
the body seen is not oneself.  
dṛṣṭo deho na sa svayam

जाग्रद्दृश्यात् तथा देहाद्  
So too, the body seen when awake  
jāgrad-dṛśyāt tathā dehād

द्रष्टृत्वादन्य एव सः ॥  
is other than oneself which is the seer.  
draṣṭṛtvād anya eva saḥ 14.2

मूषासिक्तं यथा ताम्रं  
Like molten copper poured into a mold  
mūṣā-siktaṃ yathā tāmraṃ

तन्निभं जायते तथा ।  
assumes that form, so too  
tan-nibhaṃ jāyate tathā

रूपादीन् व्याप्नुवच् चित्तं  
the mind, pervading forms, etc.  
rūpādīn vyāpnuvac cittaṃ

तन्निभं दृश्यते ध्रुवम् ॥  
assumes those forms.  
tan-nibhaṃ dṛśyate dhruvam 14.3

व्यञ्जको वा यथालोको  
Or, like light reveals by  
vyañjako vā yathāloko

व्यङ्ग्यस्याकारतामियात् ।  
assuming the form revealed,  
vyaṅgyasy ākāratām iyāt

सर्वार्थव्यञ्जकत्वाद्  
so too, due to revealing all objects,  
sarvārtha-vyañjakatvād

धीरर्थाकारा प्रदृश्यते ॥  
the mind is seen in the form of those objects.  
dhīr arthākārā pradṛśyate 14.4

धीरेवार्थस्वरूपा हि  
The mind, in the form of those objects  
dhīr evārtha-svarūpā hi

पुंसा दृष्टा पुरापि च ।  
was seen by a person when awake.  
puṃsā dṛṣṭā purāpi ca

न चेत् स्वप्ने कथं पश्येत्  
Otherwise, how could objects be seen in dreams  
na cet svapne kathaṃ paśyēt

स्मरतो वाकृतिः कुतः ॥  
or be remembered?  
smarato vākṛtiḥ kutaḥ 14.5

व्यञ्जकत्वं तदेवास्या  
The mind's nature to reveal  
vyañjakatvaṃ tad evāsyā

रूपाद्याकारदृश्यता ।  
is due to its appearance as forms, etc.  
rūpādy-ākāra-dṛśyatā

द्रष्टृत्वं च दृशेस्तद्वद्  
The witness's nature to observe  
draṣṭṛtvaṃ ca dṛśes tadvad

व्याप्तिः स्याद् धिय उद्भवे ॥  
is due to pervading the thoughts that arise.  
vyāptiḥ syād dhiya udbhave 14.6

चिन्मात्रज्योतिषा सर्वाः  
By the light of pure consciousness,  
cinmātra-jyotiṣā sarvāḥ

सर्वदेहेषु बुद्धयः ।  
all minds, in all bodies,  
sarva-deheṣu buddhayaḥ

मया यस्मात् प्रकाश्यन्ते  
are illumined by me.  
mayā yasmāt prakāśyante

सर्वस्यात्मा ततो ह्यहम् ॥  
Therefore, I am the Self of all.  
sarvasyātmā tato hy aham 14.7

करणं कर्म कर्ता च  
Means, object, agent,  
karaṇaṃ karma kartā ca

क्रिया स्वप्ने फलं च धीः ।  
action & results during dreams are all thoughts.  
kriyā svapne phalaṃ ca dhīḥ

जाग्रत्येवं यतो दृष्टा  
The same is true when awake.  
jāgraty evaṃ yato drṣṭā

द्रष्टा तस्मात् ततोऽन्यथा ॥  
Therefore, the seer is other than the mind.  
draṣṭā tasmāt tato 'nyathā 14.8

बुद्ध्यादीनामनात्मत्वं  
The intellect, etc. are not atma  
buddhyādīnām anātmatvaṃ

हेयोपादेयरूपतः ।  
because they disappear and appear.  
heyopādeya-rūpataḥ

हानोपादानकर्तात्मा  
Atma is the cause of disappearing and appearing.  
hānopādāna-kartātmā

न त्याज्यो न च गृह्यते ॥  
Atma does not disappear or appear.  
na tyājyo na ca gr̥hyate 14.9

सबाह्याभ्यन्तरे शुद्धे  
In pure consciousness, being outside, inside,  
sabāhyābhyantare śuddhe

प्रज्ञानैकरसे घने ।  
undifferentiated and dense,  
prajñānaikarase ghane

बाह्यमाभ्यन्तरं चान्यत्  
how can anything outside or inside  
bāhyam ābhyantaram cānyat

कथं हेयं प्रकल्प्यते ॥  
be imagined to (appear or) disappear?  
kathaṃ heyam prakalpyate 14.10

य आत्मा नेति नेतीति  
Through neti neti, atma  
ya ātmā neti netīti

परापोहेन शेषितः ।  
remains after negation of all else.  
parāpohena śeṣitaḥ

स चेद् ब्रह्मविदात्मेष्टो  
If one knows atma as brahman,  
sa ced brahmavid ātmeṣṭo

यतेतातः परं कथम् ॥  
then, why make further effort?  
yatetātaḥ paraṁ katham 14.11

पारगस्तु यथा नद्यास्  
After reaching the far river bank,  
pārag astu yathā nadyās

तत्स्थःपारं यियासति ।  
one who wants to return -  
tatsthaḥ pāraṁ yiyāsati

आत्मज्ञश्चेत् तथा कार्यं  
such is a "knower" of atma  
ātmajñāś cet tathā kāryaṁ

कर्तुमन्यदिहेच्छति ॥  
who wants to do something more.  
kartum anyad ihecchati 14.13

अशनायाद्यतिक्रान्तं  
"Being completely free from hunger, etc,  
aśanāyādy-atikrāntaṁ

ब्रह्मैवास्मि निरन्तरम् ।  
I am brahman alone.  
brahmaivāsmi nirantaram

कार्यवान् स्यां कथं चाहं  
So how could I need to do anything?"  
kāryavān syāṁ kathaṁ cāhaṁ

विमृशेदेवमञ्जसा ॥  
Thus one should constantly reflect.  
vimṛśed evam añjasā 14.12

आत्मज्ञस्यापि यस्य स्याद्  
A "knower" of atma  
ātmajñasyāpi yasya syād

धानोपादानता यदि ।  
who wants to accept or reject anything  
dhānopādānatā yadi

न मोक्षार्हः स विज्ञेयो  
is not capable of moksha. He is considered  
na mokṣārhaḥ sa vijñeyo

वान्तोऽसौ ब्रह्मणा ध्रुवम् ॥  
to be completely rejected by brahman.  
vānto 'sau brahmaṇā dhruvam 14.14

सादित्यं हि जगत् प्राणस्  
Ishvara includes the sun and earth,  
sādityaṃ hi jagat prāṇas

तस्मान् नाहर्निशैव वा ।  
so there is no day or night  
tasmān nāhar-niśaiva vā

प्राणज्ञस्यापि न स्यातां  
for a knower of Ishvara. How could they exist  
prāṇajñasy āpi na syātāṃ

कुतो ब्रह्मविदोऽद्वये ॥  
for a knower of brahman, being non-dual?  
kuto brahmavido 'dvaye 14.15

ज्ञातुर्ज्ञेयः परो ह्यात्मा  
"Atma is an object known by a knower,"  
jñātur jñeyaḥ paro hy ātmā

सोऽविद्याकल्पितः स्मृतः ।  
this idea is imagined due to ignorance.  
so 'vidyā-kalpitaḥ smṛtaḥ

अपोढे विद्यया तस्मिन्  
When negated by knowledge,  
apodhe vidyayā tasmin

रज्ज्वां सर्प इवाद्वयः ॥  
it disappears like a rope-snake.  
rajjvāṃ sarpa ivādvayaḥ 14.17

न स्मरत्यात्मनो ह्यात्मा  
Atma does not remember  
na smaraty ātmano hy ātmā

विस्मरेद् वाप्यलुप्तचित् ।  
or forget itself, being unchanging consciousness.  
vismared vāpy alupta-cit

मनोऽपि स्मरतीत्येतज्  
"The mind must always remember atma," is a  
mano 'pi smaratīty etaj

ज्ञानमज्ञानहेतुजम् ॥  
concept born of ignorance.  
jñānam ajñāna-hetujam 14.16

कर्तृकर्मफलाभावात्  
In the absence of agent, object and result,  
kartṛ-karma-phalābhāvāt

सबाह्याभ्यन्तरं ह्यजम् ।  
for uncreated atma, existing outside and inside,  
sabāhyābhyantaram hy ajam

ममाहं चेति यो भावस्  
for whom could notions of I and mine  
mamāhaṃ ceti yo bhāvas

तस्मिन् कस्य कुतो भवेत् ॥  
arise? How could they arise?  
tasmin kasya kuto bhavet 14.18

आत्मा ह्यात्मीय इत्येष  
Notions of I and mine  
ātmā hy ātmīya ity eṣa

भावोऽविद्याप्रकल्पितः ।  
are imagined due to ignorance.  
bhāvo 'vidyā-prakalpitaḥ

आत्मैकत्वे ह्यसौ नास्ति  
When atma is known, they cannot exist.  
ātmaikatve hy asau nāsti

बीजाभावे कुतः फलम् ॥  
How can an effect exist without a cause?  
bījābhāve kutaḥ phalam 14.19

स्थावरं जङ्गमं चैव  
Everything inanimate or animate  
sthāvaraṃ jaṅgamaṃ caiva

द्रष्टृत्वादिक्रियायुतम् ।  
is endowed with actions like seeing, etc.  
draṣṭṛtvādi-kriyā-yutam

सर्वमक्षरमेवातः  
Therefore, everything is the immutable.  
sarvam akṣaram evātaḥ

सर्वस्यात्माक्षरं त्वहम् ॥  
I am the immutable, the Self of all.  
sarvasy ātmākṣaram tv aham 14.21

द्रष्टृ श्रोतृ तथा मन्तृ  
Seer, hearer, thinker,  
draṣṭṛ śrotṛ tathā manṭṛ

विज्ञात्रेव तदक्षरम् ।  
knower is all the immutable.  
vijñātreva tad akṣaram

द्रष्टृद्यन्यन् न तद् यस्मात्  
Because it is non-separate from seer, etc,  
draṣṭṛādy-anyan na tad yasmāt

तस्माद् द्रष्टाहमक्षरम् ॥  
I am the immutable seer.  
tasmād draṣṭāham akṣaram 14.20

अकार्यशेषमात्मानम्  
Atma is free from agenda,  
akārya-śeṣam ātmānam

अक्रियात्मक्रियाफलम् ।  
actions, results of actions,  
akriyātma-kriya-phalam

निर्ममं निरहंकारं  
possessiveness and ego.  
nirmamaṃ nirahaṃkāraṃ

यः पश्यति स पश्यति ॥  
One who sees this truly sees.  
yaḥ paśyati sa paśyati 14.22

ममाहंकारयत्नेच्छाः

Possessiveness, ego, effort and desire  
mamāhaṅkāra-yatnecchāḥ

शून्या एव स्वभावतः ।

are all absent by nature  
śūnyā eva svabhāvataḥ

आत्मनीति यदि ज्ञातम्

in atma. If this is known,  
ātmanīti yadi jñātam

आध्वं स्वस्थाः किमीहितैः ॥

they abide comfortably. What use is effort?  
ādhvaṃ svasthāḥ kim īhitaiḥ 14.23

यथान्यत्वेऽपि तादात्म्यं

Though different, atma is considered identical  
yathānyatve 'pi tādātmyaṃ

देहादिष्वात्मनो मतम् ।

with the body, etc.  
dehādiṣv ātmano matam

तथाकर्तुरविज्ञानात्

So too, due to not knowing that atma is not an agent,  
tathākartur avijñānāt

फलकर्मात्मतात्मनः ॥

it is considered to have agency and results.  
phala-karmātmatātmanaḥ 14.25

योऽहंकर्तारिमात्मानं

One who thinks atma is an agent of action  
yo 'haṅ kartāram ātmānaṃ

तथा वेत्तारमेव च ।

and knower of objects  
tathā vettāram eva ca

वेत्त्यनात्मज्ञ एवासौ

is not a knower of atma.  
vetty anātmajña evāsau

योऽन्यथाज्ञः स आत्मवित् ॥

One who thinks otherwise is a knower of atma.  
yo 'nyathā-jñaḥ sa ātmavit 14.24

दृष्टिः श्रुतिर्मतिर्ज्ञातिः

Seeing, hearing, thinking and knowing  
dṛṣṭiḥ śrutir matir jñātiḥ

स्वप्ने दृष्टा जनैः सदा ।

are always experienced by people in dreams.  
svapne dṛṣṭā janaiḥ sadā

तासामात्मस्वरूपत्वाद्

Because their essence is atma (consciousness),  
tāsām ātma-svarūpatvād

अतः प्रत्यक्षतात्मनः ॥

they become immediately known to atma.  
ataḥ pratyakṣatātmanaḥ 14.26

परलोकभयं यस्य  
Having no fear of rebirth,  
para-loka-bhayaṃ yasya

नास्ति मृत्युभयं तथा ।  
or fear of death,  
nāsti mṛtyu-bhayaṃ tathā

तस्यात्मज्ञस्य शोच्याः स्युः  
an enlightened person has pity  
tasy ātmajñasya śocyāḥ syuḥ

सब्रह्मेन्द्रा अपीश्वराः ॥  
even for gods like Brahma and Indra.  
sabrahmendrā apīśvarāḥ 14.27

ईश्वरत्वेन किं तस्य  
What is the use of becoming a god  
īśvaratvena kiṃ tasya

ब्रह्मेन्द्रत्वेन वा पुनः ।  
like Brahma and Indra for one  
brahmendratvena vā punaḥ

तृष्णा चेत् सर्वतश्छिन्ना  
whose adverse desires are completely removed  
tṛṣṇā cet sarvataś chinnā

सर्वदैन्योद्भवाशुभा ॥  
which are the cause for all suffering?  
sarva-dainyodbhavāśubhā 14.28

अहमित्यात्मधीर्या च  
The thought, "I am ...."  
aham ity ātmadhīr yā ca

ममेत्यात्मीयधीरपि ।  
and the thought "this is mine" -  
mamety ātmīyadhīr api

अर्थशून्ये यदा यस्य  
when both are known to be meaningless,  
artha-śūnye yadā yasya

स आत्मज्ञो भवेत् तदा ॥  
then one is enlightened.  
sa ātmajño bhavet tadā 14.29

बुद्ध्यादौ सत्युपाधौ च  
When upadhis like the buddhi are present  
buddhyādau saty upādhau ca

तथासत्यविशेषता ।  
or absent, there is no difference  
tathāsaty aviśeṣatā

यस्य चेदात्मनो ज्ञाता  
for a knower of atma. Then,  
yasya ced ātmano jñātā

तस्य कार्यं कथं भवेत् ॥  
how can he have an agenda to be fulfilled?  
tasya kāryaṃ kathaṃ bhavet 14.30



प्रसन्ने विमले व्योम्नि  
Like in clear, pure space,  
prasanne vimale vyomni

प्रज्ञानैकरसेऽद्वये ।  
in nondual, undifferentiated consciousness,  
prajñānaikarase 'dvaye

उत्पन्नात्मधियो ब्रूत  
for one who knows atma, tell me  
utpannātma-dhiyo brūta

किमन्यत् कार्यमिष्यते ॥  
how there can be any further agenda?  
kim anyat kāryam iṣyate 14.31

आत्मानं सर्वभूतस्थम्  
Knowing that atma dwells in all,  
ātmānaṃ sarva-bhūtastham

अमित्रं चात्मनोऽपि यः ।  
one who sees an enemy  
amitraṃ cātmano 'pi yaḥ

पश्यन्निच्छत्यसौ नूनं  
is like one who wants  
paśyann icchaty asau nūnaṃ

शीतीकर्तुं विभावसुम् ॥  
to make fire cold.  
śītī-kartuṃ vibhāvasum 14.32

प्रज्ञाप्राणानुकार्यात्मा  
Atma takes the form of the mind and prana  
prajñā-prāṇānukāry ātmā

छायेवाक्षादिगोचरः ।  
being reflected by the mind and senses like the sun in water.  
chāyevākṣādi-gocaraḥ

ध्यायतीवेति चोक्तो हि  
So, scripture says, "It as though still, as though moving."  
dhyāyatīveti cokto hi

शुद्धो मुक्तः स्वतो हि सः ॥  
It is essentially pure and free.  
śuddho muktaḥ svato hi saḥ 14.33

अप्राणस्यामनस्कस्य  
Having no prana or mind,  
aprāṇasy āmanaskasya

तथासंसर्गिणो दृशेः ।  
for consciousness, detached  
tathāsaṃsargiṇo dṛśeḥ

व्योमवद् व्यापिनो ह्यस्य  
and all pervasive like space,  
vyomavad vyāpino hy asya

कथं कार्यं भवेन् मम ॥  
for me, how can there be an agenda?  
kathaṃ kāryaṃ bhaven mama 14.34

असमाधिं न पश्यामि  
I find no lack of samadhi,  
asamādhim na paśyāmi

निर्विकारस्य सर्वदा ।  
in that which is always unchanging.  
nirvikārasya sarvadā

ब्रह्मणो मे विशुद्धस्य  
For me, pure brahman,  
brahmaṇo me viśuddhasya

शोध्यं चान्यद् विपाप्मनः ॥  
being sinless, (I find) nothing to be purified.  
śodhyaṃ cānyad vipāpmanaḥ 14.35

चिन्मात्रज्योतिषो नित्यं  
For the ever-shining light of consciousness,  
cinmātra-jyotiṣo nityaṃ

तमस्तस्मिन् न विद्यते ।  
there is no ignorance.  
tamas tasmin na vidyate

कथं कार्यं ममैवाद्य  
How could anything remain undone for me,  
kathaṃ kāryaṃ mamaivādya

नित्यमुक्तस्य शिष्यते ॥  
being eternally free?  
nitya-muktasya śiṣyate 14.37

गन्तव्यं च तथैवाहं  
I (do not find) anything to be reached  
gantavyaṃ ca tathaiivāhaṃ

सर्वगस्याचलस्य च ।  
by that which is all-pervasive and immovable.  
sarvagasy ācalasya ca

नोर्ध्वं नाधस्तिरो वापि  
Nor (do I find) anything above, below, or to the side  
nordhvaṃ nādhas tiro vāpi

निष्कलस्यागुणत्वतः ॥  
of that which is free from parts and qualities.  
niṣkalasyāguṇatvataḥ 14.36

अमनस्कस्य का चिन्ता  
Without a mind, how can one think?  
amanaskasya kā cintā

क्रिया वानिन्द्रियस्य का ।  
Without limbs, how can one move?  
kriyā vānindriyasya kā

अप्राणो ह्यमनाः शुभ्र  
"Without prana or mind, shining..."  
aprāṇo hyamaṇāḥ śubhra

इति सत्यं श्रुतेर्वचः ॥  
thus says the scripture truly.  
iti satyaṃ śruter vacaḥ 14.38

अकालत्वाददेशत्वाद्  
Because there is no time, location,  
akālatvād adeśatvād

अदिक्त्वादिनिमित्ततः ।  
direction or cause  
adiktvād animittataḥ

आत्मनो नैव कालादेर्  
for atma, there is no dependence on these  
ātmano naiva kālāder

अपेक्षा ध्यायतः सदा ॥  
for a meditator, always absorbed.  
apekṣā dhyāyataḥ sadā 14.39

न चास्ति शब्दादिरनन्यवेदनः  
Elements cannot know themselves  
na cāsti śabdādir ananya-vedanaḥ

परस्परेणापि न चैव दृश्यते ।  
nor can they know each other.  
paraspareṇāpi na caiva dṛśyate

परेण दृश्यास्तु यथा रसादयस्  
They are known by another. So too, tastes,  
pareṇa dṛśyās tu yathā rasādayas

तथैव दृश्यत्वत एव दैहिकाः ॥  
as physical sensations, are known (by another).  
tathaiva dṛśyatvata eva daihikāḥ 14.41

यस्मिन् देवाश्च वेदाश्च  
Where the gods, Vedas,  
yasmin devāś ca vedāś ca

पवित्रं कृत्स्नमेकताम् ।  
and all that is pure abide, merging there  
pavitram kṛtsnam ekatām

व्रजेत् तन् मानसं तीर्थं  
after bathing in that holy place in the mind,  
vrajat tan mānasaṁ tīrtham

यस्मिन् स्नात्वामृतो भवेत् ॥  
one becomes immortal.  
yasmin snātvāmṛto bhavet 14.40

अहं ममेत्येषणयत्नविक्रिया  
Thoughts like I, mine, desire, effort,  
ahaṁ mamety eṣaṇa-yatna-vikriyā-

सुखादयस्तद्वदिह प्रदृश्यतः ।  
happiness, etc. are similar (not able to know themselves).  
sukhādayas tadvad iha pradṛśyataḥ

दृश्यत्वयोगाच् च परस्परेण ते  
Because they are known objects, they cannot  
dṛśyatva-yogāc ca paraspareṇa te

न दृश्यतां यान्ति ततः परो भवान् ॥  
know each other. So, you are different from them.  
na dṛśyatāṁ yānti tataḥ paro bhavān 14.42

अहंक्रियाद्या हि समस्तविक्रिया  
All mental activities like ego, etc.  
ahaṃ-kriyādyā hi samasta-vikriyā

सकर्तृका कर्मफलेन संहता ।  
are associated with agency and the results of action.  
sakartṛkā karma-phalena saṃhatā

चित्तिस्वरूपेण समन्ततोऽर्कवत्  
Like by the sun, by consciousness they are completely  
citi-svarūpeṇa samantato 'rkavat

प्रकाश्यमानासिततात्मनो ह्यतः ॥  
illuminated. So atma is free from bondage.  
prakāśyamānāsitatātmano hy ataḥ 14.43

शरीरबुद्धोर्यदि चान्यदृश्यता  
Because the body and mind are known by another,  
śarīra-buddhyor yadi cānya-dṛśyatā

निरात्मवादाः सुनिराकृता मया ।  
the doctrine of "no atma" is refuted by me.  
nirātma-vādāḥ sunirākṛtā mayā

परश्च सिद्धो ह्यविशुद्धिकर्मतः  
It is proven that (atma) is beyond the impurities of karma,  
paraś ca siddho hy avīśuddhi-karmataḥ

सुनिर्मलः सर्वगतोऽसितोऽद्वयः ॥  
perfectly pure, all-pervasive, free and nondual.  
sunirmalaḥ sarva-gato 'sito 'dvayaḥ 14.45

दृशिस्वरूपेण हि सर्वदेहिनां  
By consciousness, the minds of all beings  
dṛśi-svarūpeṇa hi sarva-dehinām

वियद् यथा व्याप्य मनांस्यवस्थितः ।  
are pervaded, like space that abides (in pots, etc).  
viyad yathā vyāpya manāṃsy avasthitaḥ

अतो न तस्मादपरोऽस्ति वेदिता  
Therefore, there is no lower  
ato na tasmād aparo 'sti veditā

परोऽपि तस्मादत एक ईश्वरः ॥  
or higher consciousness. Ishvara is one.  
paro 'pi tasmād ata eka īśvaraḥ 14.44

घटादिरूपं यदि ते न गृह्यते  
If you say that pots, etc. are not known  
ghaṭādi-rūpaṃ yadi te na gṛhyat

मनः प्रवृत्तं बहुधा स्ववृत्तिभिः ।  
as various thoughts produced by the mind,  
manaḥ pravṛttaṃ bahudhā svavṛttibhiḥ

अशुद्धचिद्रूपविकारदोषता  
then defects like impurity, inertness and change  
aśuddhy-acid-rūpa-vikāra-doṣatā

मतेर्यथा वारयितुं न पार्यते ॥  
belonging to the mind cannot be avoided (in atma).  
mater yathā vārayituṃ na pāryate 14.46

यथा विशुद्धं गगनं निरन्तरं

Like pure space is always

yathā viśuddhaṃ gaganam nirantaram

न सञ्जते नापि च लिप्यते तथा ।

untouched and untainted, so too,

na sajjate nāpi ca lipyate tathā

समस्तभूतेषु सदैव तेष्वयं

atma, ever-abiding in all beings,

samasta-bhūteṣu sadaiva teṣv ayam

समः सदात्मा ह्यजरोऽमरोऽभयः ॥

is always the same - free from old age, death and fear.

samaḥ sadātmā hy ajaro'maro 'bhayaḥ 14.47

प्रबोधरूपं मनसोऽर्थयोगजं

Mental impressions of objects in the waking state

prabodha-rūpaṃ manaso 'rtha-yogajam

स्मृतौ च सुप्तस्य च दृश्यतेऽर्थवत् ।

are perceived as being real in memories and dreams.

smṛtau ca suptasya ca dṛśyate 'rthavat

तथैव देहप्रतिमानतः पृथग्

In this way, separate from the knower

tathaiva deha-pratimānataḥ pṛthag

दृशेः शरीरं च मनश्च दृश्यतः ॥

are the body and mind, because they are known.

dṛśeḥ śarīram ca manaś ca dṛśyataḥ 14.49

अमूर्तमूर्तानि च कर्मवासना

The external physical and subtle body

amūrta-mūrtāni ca karma-vāsanā

दृशिस्वरूपस्य बहिः प्रकल्पिताः ।

associated with knower are projected

dṛśi-svarūpasya bahiḥ prakalpitāḥ

अविद्यया ह्यात्मनि मूढदृष्टिभिर्

on atma due to ignorance by deluded people.

avidyayā hy ātmani mūḍha-dṛṣṭibhir

अपोह्य नेतीत्यवशेषितो दृशिः ॥

After negation by "neti neti," consciousness alone remains.

apohya netīty avaśeṣito dṛśiḥ 14.48

स्वभावशुद्धे गगने घनादिके

In pure space, when storm clouds, etc.

svabhāva-śuddhe gagane ghanādike

मलेऽपायते सति चाविशेषता ।

come and go, space is unaffected.

'male 'pāyate sati cāviśeṣatā

यथा च तद्वच् छ्रुतिवारितद्वये

So too, when scripture negates duality,

yathā ca tadvac chruti-vārita-dvaye

सदाविशेषो गगनोपमे दृशौ ॥

the knower, like space, remains the same.

sadāviśeṣo gaganopame dṛśau 14.50