

Upadesha Sahasri of Shankaracharya

Metrical Section
Chapter 2
Atma-jnana-utpatti-prakarana

Translation by
Swami Tadatmananda
Arsha Bodha Center

प्रतिषेद्धुमशक्यत्वान्
Because it is impossible to negate atma
pratiṣeddhum aśakyatvān

नेति नेतीति शेषितम् ।
that remains after all else is negated
neti netīti śeṣitam

इदं नाहमिदं नाहम्
by "I am not this, I am not this,"
idaṃ nāham idaṃ nāham

इत्यद्धा प्रतिपद्यते ॥
thus atma is clearly established.
ity addhā pratipadyate 2.1

अहंधीरिदमात्मोत्था
The identification that arises in oneself
aham-dhīr idam ātmotthā

वाचारम्भणगोचरा ।
is based on words.
vācārambhana-gocarā

निषिद्धात्मोद्भवत्वात् सा
After it is negated,
niṣiddhātmodbhavatvāt sā

न पुनर्मानतां व्रजेत् ॥
it can never again be considered authoritative.
na punar mānatāṃ vrajet 2.2

पूर्वबुद्धिमबाधित्वा
Without negating the prior conclusion,
pūrva-buddhim abādhitvā

नोत्तरा जायते मतिः ।
a new conclusion cannot arise.
nottarā jāyate matiḥ

दृषिरेकः स्वयंसिद्धः
Consciousness alone is self evident.
dṛṣirekaḥ svayaṃ-siddhaḥ

फलत्वात् स न बाध्यते ॥
As a result, it cannot be negated.
phalatvāt sa na bādhyate 2.3

इदंवनमतिक्रम्य

Crossing this forest of identification,
idaṃ-vanam atikramya

शोकमोहादिदूषितम् ।

filled with sorrow and infatuation,
śoka-mohādi-dūṣitam

वनाद् गन्धारको यद्वत्

like the man from Gandhara left the forest,
vanād gandhārako yadvat

स्वमात्मानं प्रपद्यते ॥

one's own self is established.
svamātmānaṃ prapadyate 2.4