

# Upadesha Sahasri of Shankaracharya

Metrical Section  
Chapter 3  
Ishvaratma-prakarana

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ईश्वरश्चेदनात्मा स्यान्  
If Ishvara is truly other than atma,  
īśvaraś ced anātmā syān

नासावस्मीति धारयेत् ।  
then one cannot grasp, "I am that."  
nāsāv asmīti dhārayet

आत्मा चेदीश्वरोऽस्मीति  
If one knows, "I am Ishvara,"  
ātmā ced īśvaro 'smīti

विद्या सान्यनिवर्तिका ॥  
that knowledge destroys its otherness.  
vidyā sānyanivartikā 3.1

आत्मनोऽन्यस्य चेद् धर्मा  
If Ishvara is other than atma, then qualities  
ātmano 'nyasya ced dharmā

अस्थूलत्वादयो मताः ।  
like "not physical" described by scriptures  
asthūlatvādayo matāḥ

अज्ञेयत्वेऽस्य किं तैः स्याद्  
for an unknown have what purpose?  
ajñeyatve 'sya kiṃ taiḥ syād

स्यादात्मत्वे त्वन्यधीहृतिः ॥  
But, if they refer to atma, they remove otherness.  
ātmatve tv anyadhī-hnutiḥ 3.2

मिथ्याध्यासनिषेधार्थं  
Therefore, negation of false attributions  
mithyādhyāsa-ṇiṣedhārtham

ततोऽस्थूलादि गृह्यताम् ।  
is the purpose of scriptures like "not physical."  
tato 'sthūlādi gr̥hyatām

परत्र चेन् निषेधार्थं  
If the negations were for something other than atma,  
paratra cen ṇiṣedhārtham

शून्यतावरणं हि तत् ॥  
they would describe non-existence.  
śūnyatā-varaṇam hi tat 3.3

बुभुत्सोर्यदि चान्यत्र

For a seeker, if to something other than  
bubhutsor yadi cānyatra

प्रत्यगात्मन इष्यते ।

the inner self referred scriptures like  
pratyag-ātmana iṣyate

अप्राणो ह्यमनाः शुभ्र

“aprano hyamanah subhra,”

aprāṇo hy amanāḥ śubhra

इति चानर्थकं वचः ॥

the statements would be meaningless.

iti cānarthakaṃ vacaḥ 3.4