

Upadesha Sahasri of Shankaracharya

Metrical Section
Chapter 4
Tattva-jnana-svabhava-prakarana

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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

अहंप्रत्ययबीजं यद्
(Karma is) born of the ego,
ahaṃ-pratyaya-bījaṃ yad

अहंप्रत्ययवत्स्थितम् ।
and exists in the mind like the ego.
ahaṃ-pratyayavat sthitam

नाहंप्रत्ययवह्न्युष्टं
When destroyed by the fire of knowledge,
nāhaṃ-pratyaya-vahnyuṣṭaṃ

कथं कर्म प्ररोहति ॥
how can karma yield results?
kathaṃ karma prarohati 4.1

दृष्टवच् चेत् प्ररोहः स्यान्
PP: Karma bear fruits, as seen in enlightened people.
dr̥ṣṭavac cet prarohaḥ syān

नान्यकर्मा स इष्यते ।
S: No. That karma has another cause.
nānya-karmā sa iṣyate

तन्निरोधे कथं तत् स्यात्
PP: When ego is destroyed, how can karma be done?
tan-nirodhe kathaṃ tat syāt

पृच्छामो वस्तदुच्यताम् ॥
We ask you. Please tell us.
pṛcchāmo vas tad ucyatām 4.2

देहाद्यारम्भसामर्थ्याज्

S: Because karma causes the birth of the body, etc.

dehādy-ārambha-sāmarthyāj

ज्ञानं सद्विषयं त्वयि ।

the knowledge of brahman you have

jñānaṃ sad-viṣayaṃ tvayi

अभिभूय फलं कुर्यात्

is overpowered and karma yields results.

abhibhūya phalaṃ kuryāt

कर्मान्ते ज्ञानमुद्भवेत् ॥

But when that karma ends, knowledge arises.

karmānte jñānam udbhavet 4.3

आरब्धस्य फले ह्येते

Results of prarabdha karma

ārabdhasya phale hy ete

भोगो ज्ञानं च कर्मणः ।

are both experience and knowledge

bhogo jñānaṃ ca karmaṇaḥ

अविरोधस्तयोर्युक्तो

which are not opposed to each other.

avirodhas tayor yukto

वैधर्म्यं चेतस्य तु ॥

But other kinds of karma are different.

vaidharmyaṃ cetarasya tu 4.4

देहात्मज्ञानवज् ज्ञानं

When knowledge is as firm as identification with one's body,

dehātma-jñānavaj jñānaṃ

देहात्मज्ञानबाधकम् ।

and identification with one's body is destroyed

dehātma-jñāna-bādhakam

आत्मन्येव भवेद् यस्य

by knowledge of atma, one

ātmany eva bhaved yasya

स नेच्छन्नपि मुच्यते ॥

gets liberated even against one's will.

sa necchann api mucyate 4.5