

# Upadesha Sahasri of Shankaracharya

Metrical Section  
Chapter 5  
Buddhi-aparadha-prakarana

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मूत्राशङ्को यथोदङ्को  
Like Udanka, thinking it was urine,  
mūtrāśaṅko yathodaṅko

नाग्रहीदमृतं मुनिः ।  
did not accept nectar,  
nāgrahīd amṛtaṃ muniḥ

कर्मनाशभयाज् जन्तोर  
due to people's fear of destroying karma,  
karma-nāśa-bhayāj jantor

आत्मज्ञानाग्रहस्तथा ॥  
knowledge of atma is similarly not accepted.  
ātma-jñānāgrahas tathā 5.1

बुद्धिस्थश्चलतीवात्मा  
Atma, abiding in the buddhi, seems to move  
buddhisthaś calatīvātmā

ध्यायतीव च दृश्यते ।  
and seems to rest,  
dhyāyatīva ca drśyate

नौगतस्य यथा वृक्षास्  
like trees seem to move for a boatman.  
nau-gatasya yathā vṛkṣās

तद्वत् संसारविभ्रमः ॥  
Such is the confusion of worldly life.  
tadvat saṁsāra-vibhramaḥ 5.2

नौस्थस्य प्रातिलोम्येन  
For a boatman, in the opposite direction  
nausthasya prātilomyena

नगानां गमनं यथा ।  
is the motion of trees.  
nagānaṃ gamanaṃ yathā

आत्मनः संसृतिस्तद्वद्  
So too is worldly life for atma.  
ātmanaḥ saṁsṛtis tadvad

ध्यायतीवेति हि श्रुतिः ॥  
As scripture says, "It seems to rest."  
dhyāyatīveti hi śrutiḥ 5.3

चैतन्यप्रतिबिम्बेन

The reflection of consciousness  
caitanya-pratibimbena

व्याप्तो बोधो हि जायते ।

pervades thoughts that arise  
vyāpto bodho hi jāyate

बुद्धेः शब्दादिनिर्भासस्

in the mind, like perception of sound, etc.  
buddheḥ śabdādi-nirbhāsas

तेन मोमुह्यते जगत् ॥

Due to that, people get confused.  
tena momuhyate jagat 5.4

चैतन्यभासताहमस्

The ahankara is revealed by consciousness  
caitanya-bhāsatāhamas

तादर्थ्यं च तदस्य यत् ।

which gives it existence and is part of it.  
tādarthyam ca tadasya yat

इदमंशप्रहाणेन

When the "this" portion is negated from it,  
idam-aṁśa-prahāṇe na

परः सोऽनुभवो भवेत् ॥

paramatma is realized.  
paraḥ so 'nubhavo bhavet 5.5