

Upadesha Sahasri of Shankaracharya

Metrical Section
Chapter 7
Buddhi-arudha-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

बुद्ध्यारूढं सदा सर्वं
Everything always arises in the buddhi
buddhy ārūḍhaṃ sadā sarvaṃ

दृश्यते यत्र तत्र वा ।
whenever perceived
dṛśyate yatra tatra vā

मया तस्मात् परं ब्रह्म
by Me. Therefore, supreme brahman,
mayā tasmāt paraṃ brahma

सर्वज्ञश्चास्मि सर्वगः ॥
all-knowing and all-pervasive, am I.
sarvajñaś cāsmi sarvagaḥ 7.1

यथात्मबुद्धिचाराणां
For the activities of My buddhi,
yathātma-buddhi-cārāṇāṃ

साक्षी तद्वत् परेष्वपि ।
I am the witness. So too for other buddhis.
sākṣī tadvat pareṣv api

नैवापोढुं न वादातुं
To negate or perceive Me is not
naivāpoḍhuṃ na vādātuṃ

शक्यस्तस्मात् परो ह्यहम् ॥
possible. Therefore, I am brahman.
śakyas tasmāt paro hy aham 7.2

विकारित्वमशुद्धत्वं
No change, impurity,
vikāritvam aśuddhatvaṃ

भौतिकत्वं न चात्मनः ।
or physicality does atma possess
bhautikatvaṃ na cātmanah

अशेषबुद्धिसाक्षित्वाद्
because it is the witness of all buddhis,
aśeṣa-buddhi-sākṣitvād

बुद्धिवच् चाल्पवेदना ॥
nor is it's knowledge limited like the buddhi.
buddhivac cālpa-vedanā 7.3

बुद्धौ दृश्यं भवेद् बुद्धौ
In the buddhi, objects are present whenever it
buddhau drśyaṃ bhaved buddhau

सत्यां नास्ति विपर्यये ।
is present, but are absent when the buddhi is absent.
satyāṃ nāsti viparyaye

द्रष्टा यस्मात् सदा द्रष्टा
Because the seer is always the seer,
draṣṭā yasmāt sadā draṣṭā

तस्माद् द्वैतं न विद्यते ॥
duality does not exist.
tasmād dvaitaṃ na vidyate 7.5

मणौ प्रकाश्यते यद्वद्
Like in a gem appear
maṇau prakāśyate yadvad

रक्ताद्याकारता तपे ।
forms of red, etc. when illumined by the sun,
raktādy-ākāratā tape

मयि संदृश्यते सर्वम्
so too, in Me everything appears
mayi saṃdrśyate sarvam

आतपेनेव तन् मया ॥
being illumined by My radiance.
ātapeneva tan mayā 7.4

अविवेकात् पराभावं
Before enlightenment, the non-existence of brahman
avivekāṭ parābhāvaṃ

यथा बुद्धिरवैत् तथा ।
was known by the buddhi. So too,
yathā buddhir avait tathā

विवेकात् तु परादन्यः
after enlightenment, except for brahman
vivekāṭ tu parādanyaḥ

स्वयं चापि न विद्यते ॥
itself, nothing exists.
svayaṃ cāpi na vidyate 7.6