

# Upadesha Sahasri of Shankaracharya

Metrical Section  
Chapter 8  
Mati-vilapana-prakaranam

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चितिस्वरूपं स्वत एव मे मते  
O mind, for Me, for pure consciousness,  
citi-svarūpaṃ svata eva me mate

रसादियोगस्तव मोहकारितः ।  
association with experience is due to your ignorance.  
rasādi-yogas tava moha-kāritaḥ

अतो न किञ्चित् तव चेष्टितेन मे  
So for Me, your activities produce  
ato na kiñcit tava ceṣṭitena me

फलं भवेत् सर्वविशेषहानतः ॥  
no benefits because I have no attributes.  
phalaṃ bhavet sarva-viśeṣa-hānataḥ 8.1

विमुच्य मायामयकार्यतामिह  
Give up actions born of maya.  
vimucya māyā-maya-kāryatām iha

प्रशान्तिमायाह्यसदीहितात् सदा ।  
Give up useless efforts and come to peace.  
praśāntim āyāhy asad-īhitāt sadā

अहं परं ब्रह्म सदा विमुक्तवत्  
I am supreme brahman, eternally free,  
ahaṃ paraṃ brahma sadā vimuktavat

तथाजमेकं द्वयवर्जितं यतः ॥  
unborn, one, and non-dual.  
tathājam ekaṃ dvaya-varjitaṃ yataḥ 8.2

सदा च भूतेषु समोऽस्मि केवलो  
I exist identically in all beings, free from attributes  
sadā ca bhūteṣu samo 'smi kevalo

यथा च खं सर्वगमक्षरं शिवम् ।  
like space - all-pervasive, immutable, pure,  
yathā ca khaṃ sarvagam akṣaraṃ śivam

निरन्तरं निष्कलमक्रियं परं  
homogeneous, partless, actionless, and supreme.  
nirantaraṃ niṣkalam akriyaṃ paraṃ

ततो न मेऽस्तीह फलं तवेहितैः ॥  
So for me, there is no benefit from your efforts.  
tato na me 'stīha phalaṃ tavehitaiḥ 8.3

अहं ममैको न तदन्यदिष्यते

I am one. Nothing other than me belongs to me.

aham mamaiko na tad-anyad iṣyate

तथा न कस्याप्यहमस्म्यसङ्गतः ।

So too, I belong to no one, because I am unassociated.

tathā na kasyāpy aham asmy asaṅgataḥ

असङ्गरूपोऽहमतो न मे त्वया

I am unassociated, so for me, your

asaṅga-rūpo 'ham ato na me tvayā

कृतेन कार्यं तव चाद्वयत्वतः ॥

efforts accomplish nothing, because I am nondual.

kṛtena kāryaṃ tava cādvayatvataḥ 8.4

फले च हेतौ च जनो विषक्तवान्

People are committed to the idea of cause and effect.

phale ca hetau ca jano viṣaktavān

इति प्रचिन्त्याहमतो विमोक्षणे ।

Understanding this, for liberating those people,

iti pracintyāham ato vimokṣaṇe

जनस्य संवादमिमं प्रक्खवान्

I have composed this dialogue

janasya saṃvādam imaṃ prakḥptavān

स्वरूपतत्त्वार्थविबोधकारणम् ॥

to give knowledge of the reality of one's nature.

svarūpa-tattvārtha-vibodha-kāraṇam 8.5

संवादमेतं यदि चिन्तयेन् नरो

If a person understands this dialogue,

saṃvādam etaṃ yadi cintayen naro

विमुच्यतेऽज्ञानमहाभयागमात् ।

he will be freed from great fear born of ignorance.

vimucyate 'jñāna-mahābhayāgamāt

विमुक्तकामश्च तथा जनः सदा

Free from desire, that person will always live

vimukta-kāmaś ca tathā janaḥ sadā

चरत्यशोकः सम आत्मवित् सुखी ॥

without suffering, even-minded, enlightened and happy.

caratya aśokaḥ sama ātmavit sukhī 8.6