

Upadesha Sahasri of Shankaracharya

Metrical Section
Chapter 9
Sukshмата-vyapita-prakaranam

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सूक्ष्मताव्यापिते ज्ञेये
Subtleness and pervasiveness are understood
sūkṣmatā-vyāpīte jñēye

गन्धादेरुत्तरोत्तरम् ।
starting with the element earth and proceeding
gandhāder uttarottaram

प्रत्यगात्मावसानेषु
one by one to the inner Self,
pratyag-ātmāvasāneṣu

पूर्वपूर्वप्रहाणतः ॥
negating each previous one.
pūrva-pūrva-prahāṇataḥ 9.1

शारीरा पृथिवी तावद्
The earth in all bodies
śārīrā pṛthivī tāvad

यावद् बाह्या प्रमाणतः ।
is the same as is perceived in nature.
yāvad bāhyā pramāṇataḥ

अबादीनि च तत्त्वानि
Other elements from water onwards
abādīni ca tattvāni

तावज् ज्ञेयानि कृत्स्नशः ॥
are all understood to be the same.
tāvaj jñeyāni kṛtsnaśaḥ 9.2

वाय्वादीनां यथोत्पत्तेः
Even before the creation of air, etc.
vāyvādīnāṃ yathotpatteḥ

पूर्वं खं सर्वगं तथा ।
space was all-pervasive. So too,
pūrvaṃ khaṃ sarvagaṃ tathā

अहमेकः सदा सर्वश्
I am always one, all,
aham ekaḥ sadā sarvaś

चिन्मात्रः सर्वगोऽद्वयः ॥
pure consciousness, all-pervasive and non-dual.
cin-mātraḥ sarvago 'dvayaḥ 9.3

ब्रह्माद्याः स्थावरान्ता ये

From Brahmaji down to a blade of grass,
brahmādyāḥ sthāvarāntā ye

प्राणिनो मम पूः स्मृताः ।

the bodies of living beings are Mine.
prāṇino mama pūḥ smṛtāḥ

कामक्रोधादयो दोषा

Defects like desire and anger -
kāma-krodhādayo doṣā

जायेरन् मे कुतोऽन्यतः ॥

due to what else could they arise for Me?
jāyeran me kuto 'nyataḥ 9.4

मच्चैतन्यावभास्यत्वात्

Illumined by My consciousness
mac-caitanyāvabhāsyatvāt

सर्वप्राणिधियां सदा ।

are the minds of all beings, therefore
sarva-prāṇi-dhiyāṃ sadā

पूर्मम प्राणिनः सर्वे

the bodies of all beings are Mine,
pūr mama prāṇinaḥ sarve

सर्वज्ञस्य विपाप्मनः ॥

who am all-knowing and free from sin.
sarva-jñasya vipāpmanaḥ 9.6

भूतदोषैः सदास्पृष्टं

Always untainted by the defects of beings,
bhūta-doṣaiḥ sadāsprṣṭam

सर्वभूतस्थमीश्वरम् ।

I am Lord who dwells in all beings.
sarva-bhūtastham īśvaram

नीलं व्योम यथा बालो

Like a child wrongly thinks air is blue,
nīlam vyoma yathā bālo

दूष्टं मां वीक्षते जनः ॥

people think I am tainted.
dūṣṭam māṃ vīkṣate janaḥ 9.5

जनिमज् ज्ञानविज्ञेयं

Anything created is objectified and known
janimaj jñāna-vijñeyaṃ

स्वप्नज्ञानवदिष्यते ।

like objects known in a dream.
svapna-jñānavad iṣyate

नित्यं निर्विषयं ज्ञानं

Consciousness is eternal and attribute-free,
nityaṃ nirviṣayaṃ jñānaṃ

तस्माद् द्वैतं न विद्यते ॥

therefore duality does not exist.
tasmād dvaitam na vidyate 9.7

ज्ञातुर्ज्ञातिर्हि नित्योक्ता

Scripture says the consciousness of the knower is eternal
jñātur jñātir hi nityoktā

सुषुप्ते त्वन्यशून्यतः ।

because in deep sleep, nothing else exists.
susupte tvanya-sūnyataḥ

जाग्रज्ज्ञातिस्त्वविद्यातस्

Consciousness of the waking state is due to ignorance.
jāgraj-jñātis tvavidyātas

तद् ग्राह्यं चासदिष्यताम् ॥

Anything perceived is understood as false.
tad grāhyaṃ cāsad iṣyatām 9.8

रूपवत्त्वाद्यसत्त्वान् न

Because that which has no color, etc,
rūpavattvādy-asattvān na

दृष्ट्यादेः कर्मता यथा ।

cannot be an object of perception,
dṛṣṭyādeḥ karmatā yathā

एवं विज्ञानकर्मत्वं

so too, an object of knowledge
evaṃ vijñāna-karmatvaṃ

भूमो नास्तीति गम्यते ॥

brahman can never be.
bhūmno nāstīti gamyate 9.9