

Upadesa Saram – Sri Ramana Maharishi

1. कर्तुराज्ञया प्राप्यते फलम् ।

कर्म किं परं कर्म तज्जडम् ॥

kartur ajñaya prapyate phalam
karma kià paraà karma tajjaòam

Action yields fruit, For so the Lord ordains it. How can action be the Lord? It is insentient.

2. कृतिमहोदधौ पतनकारणम् ।

फलमशाश्वतं गतिनिरोधकम् ॥

krti-maho-dadhau patana-kāraëam
phalam-açaçvataà gati-nirodhakam

The fruit of action passes. But action leaves behind Seed of further action Leading to an endless ocean of action; Not at all to moksha.

3. ईश्वरार्पितं नेच्छया कृतम् ।

चित्तशोधकं मुक्तिसाधकम् ॥

éçvar-ärpitaà necchaya kätam
citta-çodhakaà mukti-sādhakam

Disinterested action Surrendered to the Lord. Purifies the mind and points. The way to moksha.

4. कायवाङ्मनःकार्यमुत्तमम् ।

पूजनं जपश्चिन्तनं क्रमात् ॥

kaya-väig-manaù kāryam-uttamam
pūjanaà japaç-cintanaà kramat

This is certain: Worship, praise and meditation, Being work of body, speech and mind, Are steps for orderly ascent.

5. जगत ईशधीयुक्तसेवनम् ।

अष्टमूर्तिभूदेवपूजनम् ॥

jagata éçadhé yukta sevanaà
añña-mūrti bhāid deva-pūjanam

Ether, fire, air, water, earth, Sun, moon and living beings Worship of these, Regarded all as forms of His, Is perfect worship of the Lord.

6. उत्तमस्तवादुच्चमन्दतः ।

चित्तजं जपध्यानमुत्तमम् ॥

uttama-stavād-ucca-mandataù
cittajaà japa dhyānam uttamam

Better than hymns of praise, Is repetition of the Name; Better low-voiced than loud, But best of all, Is meditation in the mind.

7. आज्यधारया स्रोतसा समम् ।

सरलचिन्तनं विरलतः परम् ॥

ajya-dhārāya srotasa samam
sarala cintanaà viralataù param

Better than spells of meditation, Is one continuous current, Steady as a stream, Or downward flow of oil.

8. भेदभावनात्सोऽहमित्यसौ ।

भावनाऽभिदा पावनी मता ॥

bheda-bhāvanāt so'hamityasau
bhavana'bhidā pāvané matā

Better than viewing Him as Other, Indeed the noblest attitude of all, Is to hold Him as the 'I' within, The very 'I'.

9. भवश्चून्यसद्भावसुस्थितिः ।

भावनाबलाद्भक्तिरुत्तमा ॥

bhāva çūnyasad bhāva susthitiù
bhāvanā-balād bhaktir-uttamā

Abidance in pure being, Transcending thought through love intense, Is the very essence, Of supreme devotion.

10. हृत्स्थले मनः स्वस्थता क्रिया ।

भक्तियोगबोधाश्च निश्चितम् ॥

hātsthale manaù svasthatā kriyā
bhakti yoga bodhaçca niçcitam

Absorption in the heart of being, Whence we sprang, Is the path of action, of devotion, Of union and of knowledge.

11. वायुरोधनाल्लीयते मनः ।

जालपक्षिवद्रोधसाधनम् ॥

vayu-rodhanāl léyate manaù
jāla-pakñivat rodha-sādhanam

Holding the breath controls the mind, A bird caught in a net. Breath-regulation helps Absorption in the heart.

12. चित्तवायवश्चिक्रियायुताः ।

शाखयोर्द्वयी शक्तिमूलका ॥

citta-vāyavaç cit-kriyāyutāù
çā khayor-dvayi çakti-mūlakā

Mind and breath (as thought and action), Fork out like two branches. But both spring, From a single root.

13. लयविनाशने उभयरोधने ।

लयगतं पुनर्भवति नो मृतम् ॥

laya vinaṣane ubhaya-rodhane
laya-gataà punar bhavati no mātām

Absorption is of two sorts; Submergence and destruction. Mind submerged rises again; Dead, it revives no more.

14. प्राणबन्धनाह्लीनमानसम् ।

एकचिन्तनाशमेत्यदः ॥

prāṇa-bandhanāt léna-mānasam
eka-cintanāt nācametyadaù

Breath controlled and thought restrained, The mind turned one-way inward, Fades and dies.

15. नष्टमानसोत्कृष्टयोगिनः ।

कृत्यमस्ति किं स्वस्थितिं यतः ॥

naṣṭa-manasot-kṛṣṭayoginaù
kātyam asti kià svasthitià yataù

Mind extinct, the mighty seer, Returns to his own natural being, And has no action to perform.

16. दृश्यवारितं चित्तमात्मनः ।

चित्त्वदर्शनं तत्त्वदर्शनम् ॥

dāṣya-vāritaà citta-mātmanaù
citva-darṣanaà tattva darṣanam

It is true wisdom, For the mind to turn away, From outer objects and behold, Its own effulgent form.

17. मानसं तु किं मार्गणे कृते ।

नैव मानसं मार्गं आर्जवात् ॥

mānasaà tu kià mārgaṇe kṛte
naiva mānasaà mārgaṇe ārjavāt

When unceasingly the mind, Scans its own form, There is nothing of the kind. For every one, This path direct is open.

18. वृत्तयस्त्वहं वृत्तिमाश्रिताः ।

वृत्तयो मनो विद्ध्यहं मनः ॥

vṛttayastvahaà vṛtti-maṣritaù
vṛttayo mano viddhayahaà manaù

Thoughts alone make up the mind; And of all thoughts the 'I' thought is the root. What is called mind is but the notion 'I'.

19. अहमयं कुतो भवति चिन्वतः ।

अयि पतत्यहं निजविचारणम् ॥

ahamayaà kuto bhavati cinvatau
ayi patatyahaà nijavicāraëam

When one turns within and searches, Whence this 'I' thought arises, The shamed 'I' vanishes --- And wisdom's quest begins.

20. अहमि नाशभाज्यहमहंतया ।

स्फुरति हृत्स्वयं परमपूर्णसत् ॥

ahami nāça-bhajy ahama-hantaya
sphurati hât-svayaà parama-pürëa-sat

Where this 'I' notion faded, Now there as I, as I, arises, The One, the very Self, The Infinite.

21. इदमहंपदाभिख्यमन्वहम् ।

अहमि लीनकेऽप्यलयसत्तया ॥

idamaham padā'bhikhya-manvaham
aham-ilénake'pyalaya sattyä

Of the term, 'I', the permanent import, Is That. For even in deep sleep, Where we have no sense of 'I', We do not cease to be.

22. विग्रहेन्द्रियप्राणधीतमः ।

नाहमेकसत्तज्जडं ह्यसत् ॥

vigrah-endriya präëa-dhétamau
nähameka-sat tajjaòam hyasat

Body, senses, mind, breath, sleep --- All insentient and unreal --- Cannot be 'I', 'I' who am the Real.

23. सत्त्वभासिका चित्त्ववेतरा ।

सत्तया हि चिच्चित्तयाह्यहम् ॥

sattva-bhäsika citkva vetarä
sattyä hi cit cittayä hyaham

For knowing That which is, There is no other knower. Hence Being is Awareness; And we all are Awareness.

24. ईशजीवयोर्वेषधीभिदा ।

सत्स्वभावतो वस्तु केवलम् ॥

éç a-jévayor veña-dhi-bhida
sat-svabhāvato vastu kevalam

In the nature of their being, Creature and creator are in substance one. They differ only, In adjuncts and awareness.

25. वेषहानतः स्वात्मदर्शनम् ।

ईशदर्शनं स्वात्मरूपतः ॥

veña-hänataù svätma-darçanam
éç a-darçanaà svätma-rüpataù

Seeing oneself free of all attributes, Is to see the Lord, For He shines ever as the pure Self.

26. आत्मसंस्थितिः स्वात्मदर्शनम् ।

आत्मनिर्द्वयादात्मनिष्ठता ॥

ätma-saàsthitiù svätma-darçanam
ätma-nirdvayäd ätma-niñöhata

To know the Self is but to be the Self, For it is non-dual. In such knowledge, One abides as that.

27. ज्ञानवर्जिताऽज्ञानहीनचित् ।

ज्ञानमस्ति किं ज्ञातुमन्तरम् ॥

jñana-varjit-ajñanhina cit
jñanam-asti kià jñätum-antaram

That is true knowledge which transcends, Both knowledge and ignorance, For in pure knowledge, Is no object to be known.

28. किंस्वरूपमित्यात्मदर्शने ।

अव्ययाभवापूर्णचित्सुखम् ॥

kià svarüpam-ityätma darçane
avyayäbhavä” pürëa-cit sukham

Having known one's nature one abides, As being with no beginning and no end, In unbroken consciousness and bliss.

29. बन्धमुक्त्यतीतं परं सुखम् ।

विन्दतीह जीवस्तु दैविकः ॥

bandha muktyatétaà paraà sukham
vindatéha jévastu daivikaù

Abiding in this state of bliss, Beyond bondage and release, Is steadfastness, In service of the Lord.

30. अहमपेतकं निजविभानकम् ।

महदिदं तपो रमणवागियम् ॥

aham-apetakaà nija-vibhänakam
mahadidaà tapo ramaëa vägiyam

All ego gone, Living as that alone, Is penance good for growth, Sings Ramana, the Self.