


upadeshasAram English translation, Essence of Advice

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साधु उपादेशसारं

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Document Information



Text title : upadeshasAram Essence of Advice

File name : upadeshasAram1.itx

Category : major_works, ramaNa-maharShi

Location : doc_z_misc_major_works

Author : Shri Ramanamaharshi

Transliterated by : Rodrigo Gomes Ferreira rodrigo at vedanta.pro.br

Proofread by : Gloria Arieira; Paula Ornelas at www.vidyamandir.org.br; Rodrigo Gomes

Ferreira www.vedanta.pro.br

Translated by : B. V. Narasimhaswami supplied M. Giridhar Formatting help Ravi Nistala
nvnrvani at gmail.com

Latest update : June 25, 2008, July 2, 2011

Send corrections to : sanskrit at cheerful dot c om


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March 24, 2024

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ಸಾರ್ಥ ಉಪದೇಶಸಾರಂ



Original Tamil upadesha undiyar of

Shri Ramana Maharshi

With English Translation and Notes by

B. V. Narasimhaswami

Author of Self Realisation

The Genesis of Upadesha Saram

There is an old legend that a group of Rishis once lived in the forest together, practising Vedic rituals by which they acquired supernatural powers. By the same means they hoped to attain final Liberation. In this, however, they were mistaken, for action can only result in action; rituals can produce powers, but not the Peace of Liberation which is beyond rituals and powers and all forms of action. Shiva, determined to convince them of their error, appeared before them as a wandering sadhu. With him came Vishnu in the form of a beautiful lady. All the Rishis were smitten with loving desire for this lady, and their equilibrium was disturbed and their rites and powers were adversely affected. Moreover their wives, who were living with them in the forest, all fell in love with the strange sadhu. Incensed at this, they conjured up an elephant and a tiger by magic rites and sent them against him. Shiva, however, slew them easily and took the elephant's

skin for a robe and the tiger's for a wrap. The Rishis then realised that they were up against one more powerful than themselves and they bowed down to him for instruction. He then explained to them that it is not by action but by renunciation of action that one is Liberated.

The poet Muruganar was writing this legend in Tamil verse, but when he came to the instruction given to the Rishis by Shiva he asked Bhagavan, who was Shiva Incarnate, to write it for him. Bhagavan accordingly wrote the instruction in thirty (verse thirty was composed by Muruganar) Tamil verses. He himself later translated these into Sanskrit, and the Sanskrit version was daily chanted before him together with the Vedas and continues to be chanted before his shrine; that is to say that it is treated as a scripture. He refers to the various paths to Liberation, grading them in order of efficiency and excellence, and showing that the best is Self-Enquiry.

Reproduced from

The Collected Works of Ramana Maharshi

ಶ್ರೀ ರಮಣ ಮಹರ್ಷೀಕೃತಂ ಉಪದೇಶಸಾರಂ

English Translation and Notes by B. V. Narasimhaswami

ಕರ್ತುರಾಜ್ಞಯಾ ಪ್ರಾಪ್ಯತೇ ಫಲಂ .

ಕರ್ಮ ಕಿಂ ಪರಂ ಕರ್ಮ ತಜ್ಞಃ .. 1..

Karma must ever yield its proper fruit,
For thus it is ordained by God, Himself,
Supreme Creator. Then is Karma God?

No, for it is itself insentient.

ಕೃತಿಮಹೋದಧೌ ಪತನಕಾರಣಂ .
ಫಲಮಶಾಶ್ವತಂ ಗತಿನಿರೋಧಕಂ .. 2..

Of Karma the results must pass away,
Yet it leaves seeds which in their turn will sprout
And throw the actor back into the flood
Of Karma's ocean. Karma cannot save.

ಈಶ್ವರಾರ್ಪಿತಂ ನೇಚ್ಛಯಾ ಕೃತಂ .
ಚಿತ್ತಶೋಧಕಂ ಮುಕ್ತಿಸಾಧಕಂ .. 3..

But acts performed without attachment's urge
And solely for the service of the Lord
Will cleanse the mind and indicate the way
Which leads at length unto the final goal.

ಕಾಯವಾಚ್ಮನಃ ಕಾರ್ಯಮುತ್ತಮಂ .
ಪೂಜನಂ ಜಪಶ್ಚಿಂತನಂ ಕ್ರಮಾತ್ .. 4..

Worship, reciting of God's Holy Name,
And meditation, mainly are performed
By body, voice and mind, and they excel
Each other in the order here set down.

ಜಗತ ಈಶಧೀ ಯುಕ್ತನೇವನಂ .
ಅಷ್ಟಮೂರ್ತಿಭೃದ್ಧೇವಪೂಜನಂ .. 5..

If we but recognise this Universe
Of eightfold form as form of God, Himself,
And serve in adoration all the world.

This is of God most excellent worship.

ಉತ್ತಮಸ್ತವಾದುಚ್ಚಮಂದತಃ .
ಚಿತ್ತಜಂ ಜಪಧ್ಯಾನಮುತ್ತಮಂ .. 6..

Constant repeating of the Holy Name
Is more than praise, at length the voice will sink
To silent repetition in the Heart,
And in this way is meditation learnt.

ಆಜ್ಯಧಾರಯಾ ಸ್ತೋತಸಾ ಸಮಂ .
ಸರಲಚಿಂತನಂ ವಿರಲತಃ ಪರಂ .. 7..

Better than meditation that recurs
In broken fits and starts is that which is
A steady ceaseless flow, like to the course
Of falling oil or a perennial stream.

ಭೇದಭಾವನಾತ್ ಸೋಽಹಮಿತ್ಯಸೌ .
ಭಾವನಾಽಭಿದಾ ಪಾವನೀ ಮತಾ .. 8..

Worship of God as in no way distinct
From him who worships, or in other words
Thinking that .He is I., is better far
Than any other kind of worshipping.

ಭಾವಶೂನ್ಯಸದ್ಭಾವಸುಸ್ಥಿತಿಃ .
ಭಾವನಾಬಲಾಧ್ಯಕ್ತಿರುತ್ತಮಾ .. 9..

To rest in the Real Being, that transcends
Our every thought, by reason of the strength
Of our devotion to some thing conceived;

This of supreme devotion is the truth.

ಹೃತ್ಸ್ಥಲೇ ಮನಃ ಸ್ವಸ್ಥತಾ ಕ್ರಿಯಾ .
ಭಕ್ತಿಯೋಗಬೋಧಾಶ್ಚ ನಿಶ್ಚಿತಂ .. 10..

To be absorbed again into one's Source (Heart)
Is Karma, Bhakti, Yoga, Jnanam, all
These things in truth. Or put in other words
Good works, Devotion, Union, Gnosis, too.

ವಾಯುರೋಧನಾಲ್ಲಿಯತೇ ಮನಃ .
ಜಾಲಪಕ್ಷಿವದ್ರೋಧಸಾಧನಂ .. 11..

As by the fowler birds are caught in nets
So by the holding of the breath within
The mind can be restrained. This a device
That will effect absorption of the mind.

ಚಿತ್ತವಾಯವಶ್ಚಿತ್ತಿಯಾಯುತಾಃ .
ಶಾಖಯೋರ್ವ್ಯಯೇ ಶಕ್ತಿಮೂಲಕಾ .. 12..

For mind and life expressed in thought and act,
That is with thought and action as their function,
Diverge and branch like two boughs of a tree,
But both of them spring from one single stem.

ಲಯವಿನಾಶನೇ ಉಭಯರೋಧನೇ .
ಲಯಗತಂ ಪುನರ್ಭವತಿ ನೋ ಮೃತಂ .. 13..

Suppression of the mind in two ways comes,
Absorption and extinction; mind absorbed
Will live again, but mind which is destroyed

Will never more revive, for it is dead.

ಪ್ರಾಣಬಂಧನಾಲ್ಲೀನಮಾನಸಂ .
ಏಕಚಿಂತನಾನ್ನಾಶಮೇತ್ಯದಃ .. 14..

When, by the means of restraint of the breath,
The mind has been controlled, then make it flow
Along a single current, that achieved
Its form will then entirely disappear.

ನಷ್ಟಮಾನಸೋತ್ಕೃಷ್ಟಯೋಗಿನಃ .
ಕೃತ್ಯಮಸ್ತಿ ಕಿಂ ಸ್ವಸ್ಥಿತಿಂ ಯತಃ .. 15..

For the Great Sage for whom all form of mind
Has disappeared and who is ever one
With the Reality, there is no Karma more,
For He, indeed, the True Self has become.

ದೃಶ್ಯವಾರಿತಂ ಚಿತ್ತಮಾತ್ಮನಃ .
ಚಿತ್ತ ದರ್ಶನಂ ತತ್ತ್ವ ದರ್ಶನಂ .. 16..

When mind has given the sense-objects up
Which are external and has drawn within,
And has perceived its own refulgent form,
Then verily alone True Gnosis is.

ಮಾನಸಂ ತು ಕಿಂ ಮಾರ್ಗಣೇ ಕೃತೇ .
ನೈವ ಮಾನಸಂ ಮಾರ್ಗ ಆರ್ಜವಾತ್ .. 17..

When pondering with constant vigilance
Upon the actual nature of the mind
One finds that there is no such thing as mind;

This, of a truth, is the straight course for all.

ವೃತ್ತಯಸ್ತ್ವಹಂ ವೃತ್ತಿಮಾಶ್ರಿತಾಃ .
ವೃತ್ತಯೋ ಮನೋ ವಿದ್ಧ್ಯಹಂ ಮನಃ .. 18..

The mind is nothing but a lot of thoughts,
Of all these many thoughts 'tis the thought 'I'
That is the root. So we can see by that
The mind in truth is only the thought 'I'.

ಅಹಮಯಂ ಕುತೋ ಭವತಿ ಚಿನ್ಮತಃ .
ಅಯಿ ಪತತ್ಯಹಂ ನಿಜವಿಚಾರಣಂ .. 19..

Whence, therefore, does this 'I-thought' have its birth?
With vigilant and ever active mind
Seek this, and crestfallen the 'I' becomes.
The search, itself, the quest of Wisdom is.

ಅಹಮಿ ನಾಶಭಾಜ್ಯಹಮಹಂತಯಾ .
ಸ್ಫುರತಿ ಹೃತ್ಸ್ವಯಂ ಪರಮಪೂರ್ಣಸತ್ .. 20..

This search pursued till 'I' has disappeared
There now vibrates the 'I-I' all alone,
The quest is finished, there's no more to seek.
For this is really the Infinite Self.

ಇದಮಹಂ ಪದಾಽಭಿಖ್ಯಮನ್ವಹಂ .
ಅಹಮಿಲೀನಕೇಽಪ್ಯಲಯಸತ್ತಯಾ .. 21..

This is eternally the true import
Of the term 'I'. For in the deepest sleep
We do not cease to be. We still exist

Even though here there is no sense of 'I'.

ವಿಗ್ರಹೇಂದ್ರಿಯಪ್ರಾಣಧೀತಮಃ .
ನಾಹಮೇಕಸತ್ತಜ್ಜಡಂ ಹ್ಯಸತ್ .. 22..

As I am pure Existence, I am not
The body nor the senses, mind nor life,
Nor even ignorance, for all these things
Are quite insentient and so unreal.

ಸತ್ತ್ವ ಭಾಸಿಕಾ ಚಿತ್ತ್ವ ವೇತರಾ .
ಸತ್ತಯಾ ಹಿ ಚಿಚ್ಚಿತ್ತಯಾ ಹ್ಯಹಂ .. 23..

As there is not a second consciousness
To know Existence, it must follow that
Existence is itself that consciousness;
So I myself am that same consciousness.

ಈಶಜೀವಯೋರ್ವೇಷಧೀಭಿದಾ .
ಸತ್ತ್ವ ಭಾವತೋ ವಸ್ತು ಕೇವಲಂ .. 24..

In their real nature as Existence both
Creatures and the Creator are the same,
The Unique Principle. In attributes
And knowledge only is a difference found.

ವೇಷಹಾನತಃ ಸ್ವಾತ್ಮದರ್ಶನಂ .
ಈಶದರ್ಶನಂ ಸ್ವಾತ್ಮರೂಪತಃ .. 25..

Realization of the Self alone,
Eliminating all its attributes;
Is God-Realization of a truth,

As it is He that shines forth as the Self.

ಆತ್ಮಸಂಸ್ಥಿತಿಃ ಸ್ವಾತ್ಮದರ್ಶನಂ .
ಆತ್ಮನಿರ್ದ್ವಯಾದಾತ್ಮನಿಷ್ಠತಾ .. 26..

To be the Self that is to know the Self,
As there is no duality in Self.
This is Thanmaya-Nistha, or the state
Of absolutely being That in truth.

ಜ್ಞಾನವರ್ಜಿತಾಽಜ್ಞಾನಹೀನಚಿತ್ .
ಜ್ಞಾನಮಸ್ತಿ ಕಿಂ ಜ್ಞಾತುಮಂತರಂ .. 27..

That knowledge is true knowledge which transcends
Knowledge and ignorance both equally.
And this alone is truth. For there is no
Subject or object there that can be known.

ಕಿಂ ಸ್ವರೂಪಮಿತ್ಯಾತ್ಮದರ್ಶನೇ .
ಅವ್ಯಯಾಽಭವಾಽಪೂರ್ಣಚಿತ್ಸುಖಂ .. 28..

If one can only realize at Heart
What one's true nature is, one then will find
That 'tis Infinite Wisdom, Truth and Bliss,
Without beginning and without an end.

ಬಂಧಮುಕ್ತತೀತಂ ಪರಂ ಸುಖಂ .
ವಿಂದತೀಹ ಜೀವಸ್ತು ದೈವಿಕಃ .. 29..

Remaining in this state of Supreme Bliss,
Devoid of bondage and of freedom too,
Is found to be a state in which one is

Rapt in perpetual service of the Lord.

ಅಹಮಪೇತಕಂ ನಿಜವಿಭಾನಕಂ .
ಮಹದಿದಂತಪೋ ರಮನವಾಗಿಯಂ .. 30..

By ardent quest and shedding ego's veil
Realize the Self, the One that's ego-less,
And function thus; the sole right penance this.
So teaches Bhagavan Sri Ramana,
Who is the SELF of everything that is.

.. ಇತಿ ರಮಣಮಹರ್ಷೀಕೃತಂ ಉಪದೇಶಸಾರಂ ಸಂಪೂರ್ಣಂ ..

upadeshasAram Essence of Advice

.. ಉಪದೇಶಸಾರಂ ..

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ಕರ್ಮ ಕಿಂ ಪರಂ ಕರ್ಮ ತಜ್ಜಡಂ .. 1..
ಕೃತಿಮಹೋದಧೌ ಪತನಕಾರಣಂ .
ಫಲಮಶಾಶ್ವತಂ ಗತಿನಿರೋಧಕಂ .. 2..
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 ವೇಷಹಾನತಃ ಸ್ವಾತ್ಮದರ್ಶನಂ .

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Encoded and proofread by

Rodrigo Gomes Ferreira rodrigo at vedanta.pro.br,


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Translation by B. V. Narasimhaswami supplied M. Giridhar

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upadeshasAram Engilsh translation, Essence of Advice

pdf was typeset on March 24, 2024

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