
upadeshasAram English translation, Essence of Advice

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ஸார்த² உபதே³ஸஸாரம்

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ஸார்த² உபதே³ஸஸாரம்



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

ஸ்ரீ ரமண மஹர்ஷிக்ரு²தம் உபதே³ஸஸாரம்
English Translation and Notes by B. V. Narasimhaswami

கர்துராஜ்ஞயா ப்ராப்யதே ப²லம் |
கர்ம கிம் பரம் கர்ம தஜ்ஜட³ம் || 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.

க்ரு¹திமஹோத³தௌ⁴ பதநகாரணம் |
ப²லமஸாஸ்வதம் க³திநிரோத⁴கம் || 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.

ஈஸ்வரார்பிதம் நேச்ச²யா க்ரு¹தம் |
சித்தஸோத⁴கம் முக்திஸோத⁴கம் || 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.

காயவாங்மந: கார்யமுத்தமம் |
பூஜநம் ஜபஸ்சிந்தநம் க்ரமாத் || 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.

ஐக³த ஈஸதீ⁴ யுக்தஸேவநம் |
அஷ்டமூர்தி⁴ரு³தே³வபூஜநம் || 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.

உத்தமஸ்தவாது³ச்சமந்த³த: |
சித்தஜம் ஜபத்⁴யாநமுத்தமம் || 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.

ஆஜ்யதா⁴ரயா ஸ்ரோதஸா ஸமம் |
ஸரலசிந்தநம் விரலத: பரம் || 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.

பே⁴த³பா⁴வநாத் ஸோ⁵ஹமித்யஸௌ |
பா⁴வநா⁵பி⁴தா³ பா⁴வநீ மதா || 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.

பா⁴வஸூந்யஸத்³பா⁴வஸுஸ்தி²தி: |
பா⁴வநா³ப³லாத்³ப⁴க்திருத்தமா || 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.

ஹ்ரு²த்ஸ்த²லே மந: ஸ்வஸ்த²தா க்ரியா |
ப⁴க்தியோக³போ³தா⁴ஸ்ச நிஸ்சிதம் || 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.

வாயுரோத⁴நால்யேதே மந: |
ஜாலபக்ஷிவத்³ரோத⁴ஸாத⁴நம் || 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.

சித்தவாயவஸ்சித்த்க்ரியாயுதா: |
ஸாக²யோர்த்³வயீ ஸக்திமூலகா || 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.

லயவிநாஸநே உப⁴யரோத⁴நே |
லயக³தம் புநர்ப⁴வதி நோ ம்ரு³தம் || 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.

ப்ராணப³ந்த⁴நால்லீநமாநஸம் |
ஏகசிந்தநாந்நாஸமேத்யத:³ || 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.

நஷ்டமாநஸோத்க்ரு'ஷ்டயோகி³ந: |
க்ரு'த்யமஸ்தி கிம் ஸ்வஸ்தி²திம் யத: || 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.

த்³ரு'ஸ்யவாரிதம் சித்தமாத்தமந: |
சித்தவத³ர்ஸநம் தத்த்வத³ர்ஸநம் || 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.

மாநஸம் து கிம் மார்க³ணே க்ரு'தே |
நைவ மாநஸம் மார்க³ ஆர்ஜுவாத் || 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.

வ்ரு¹த்தயஸ்த்வஹம் வ்ரு¹த்திமாஸ்ரிதா: |
வ்ரு¹த்தயோ மநோ வித்³த்⁴யஹம் மந: || 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'.

அஹமயம் குதோ ப⁴வதி சிந்வத: |
அயி பதத்தயஹம் நிஜவிசாரணம் || 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.

அஹமி நாஸபா⁴ஜ்யஹமஹந்தயா |
ஸ்பு²ரதி ஹ்ரு¹த்ஸ்வயம் பரமபூர்ணஸத் || 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.

இத்³மஹம் பதா³பி⁴க்²யமந்வஹம் |
அஹமிவீநகே⁵ப்யலயஸத்தயா || 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'.

விக்³ரஹேந்த³ரியப்ராணதீ⁴தம: |
நாஹமேகஸத்தஜ்ஜ³ம் ஹ்யஸத் || 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.

ஸத்த்வபா⁴ஸிகா சித்த்வவேதரா |
ஸத்தயா ஹி சிச்சித்தயா ஹ்யஹம் || 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.

ஈஸஜீவயோர்வேஷதீ⁴பி⁴தா³ |
ஸத்ஸ்வபா⁴வதோ வஸ்து கேவலம் || 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.

வேஷஹாநத: ஸ்வாத்மத³ர்ஸநம் |
ஈஸத³ர்ஸநம் ஸ்வாத்மரூபத: || 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.

ஆத்மஸம்ஸ்தி²தி: ஸ்வாத்மத³ர்ஸநம் |
ஆத்மநிர்³வயாதா³த்மநிஷ்ட²தா || 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.

ஜ்ஞாநவர்ஜிதா⁵ஜ்ஞாநஹீநசித் |
ஜ்ஞாநமஸ்தி கிம் ஜ்ஞாநுமந்தரம் || 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.

கிம் ஸ்வரூபமித்யாத்மத³ர்ஸநே |
அவ்யயா^Sப⁴வா^{SS}பூர்ணசித்ஸுக²ம் || 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.

ப³ந்த⁴முக்த்யதீதம் பரம் ஸுக²ம் |
விந்த³தீஹ ஜீவஸ்து தை³விக: || 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.

அஹமபேதகம் நிஜவிபா⁴நகம் |
மஹதி³த³ந்தபோ ரமநவாகி³யம் || 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.

|| இதி ரமணமஹர்ஷீக்ரு³தம் உபதே³ஸஸாரம் ஸம்பூர்ணம் ||

upadeshasAram Essence of Advice

॥ உபதே³ஸஸாரம் ॥

கர்துராஜ்ஞயா ப்ராப்யதே ப²லம் ।

கர்ம கிம் பரம் கர்ம தஜ்ஜுட³ம் ॥ 1 ॥

க்ரு²திமஹோத³தௌ⁴ பதநகாரணம் ।

ப²லமஸாஸ்வதம் க³திநிரோத⁴கம் ॥ 2 ॥

ஈஸ்வராபிதம் நேச்ச²யா க்ரு²தம் ।

சித்தஸோத⁴கம் முக்திஸாத⁴கம் ॥ 3 ॥

காயவாங்மந: கார்யமுத்தமம் ।

பூஜநம் ஜபஸ்சிந்தநம் க்ரமாத் ॥ 4 ॥

ஜக³த ஈஸதீ⁴ யுக்தஸேவநம் ।

அஷ்டமூர்திப்⁴ரு²த³தே³வபூஜநம் ॥ 5 ॥

உத்தமஸ்தவாது³ச்சமந்த³த: ।

சித்தஜம் ஜபத⁴யாநமுத்தமம் ॥ 6 ॥

ஆஜ்யதா⁴ரயா ஸ்ரோதஸா ஸமம் ।

ஸரலசிந்தநம் விரலத: பரம் ॥ 7 ॥

பே⁴த³பா⁴வநாத் ஸோ⁵ஹமித்யஸௌ ।

பா⁴வநா⁵பி⁴தா³ பாவநீ மதா ॥ 8 ॥

பா⁴வஸூந்யஸத³பா⁴வஸுஸ்தி²தி: ।

பா⁴வநாப³லாத்³ப⁴க்திருத்தமா ॥ 9 ॥

ஹ்ரு²த்ஸ்த²லே மந: ஸ்வஸ்த²தா க்ரியா ।

ப⁴க்தியோக³போ³தா⁴ஸ்ச நிஸ்சிதம் ॥ 10 ॥

வாயுரோத⁴நால்லீயதே மந: ।

ஜாலபக்ஷிவத்³ரோத⁴ஸாத⁴நம் ॥ 11 ॥

சித்தவாயவஸ்சித்க்ரியாயுதா: ।

ஸாக²யோர்த்³வயீ ஸக்திமூலகா ॥ 12 ॥

லயவிநாஸநே உப⁴யரோத⁴நே ।

லயக³தம் புநர்ப⁴வதி நோ ம்ரு³தம் || 13 ||

ப்ராணப³ந்த⁴நால்லீநமாநஸம் |

ஏகசிந்தநாந்நாஸமேத்யத:³ || 14 ||

நஷ்டமாநஸோத்க்ரு³ஷ்டயோகி³ந: |

க்ரு³த்யமஸ்தி கிம் ஸ்வஸ்தி²திம் யத: || 15 ||

த்³ரு³ஸ்யவாரிதம் சித்தமாத்மந: |

சித்த்வத³ர்ஸநம் தத்த்வத³ர்ஸநம் || 16 ||

மாநஸம் து கிம் மார்க³ணே க்ரு³தே |

நைவ மாநஸம் மார்க³ ஆர்ஜவாத் || 17 ||

வ்ரு³த்தயஸ்த்வஹம் வ்ரு³த்திமாஸரிதா: |

வ்ரு³த்தயோ மநோ வித்³த⁴யஹம் மந: || 18 ||

அஹமயம் குதோ ப⁴வதி சிந்வத: |

அயி பதத்யஹம் நிஜவிசாரணம் || 19 ||

அஹமி நாஸபா⁴ஜ்யஹமஹந்தயா |

ஸ்பு²ரதி ஹ்ரு³த்ஸ்வயம் பரமபூர்ணஸத் || 20 ||

இத³மஹம் பதா³ஸ்பி⁴க்²யமந்வஹம் |

அஹமிலீநகே⁵ப்யலயஸத்தயா || 21 ||

விக்³ரஹேந்த³ரியப்ராணதீ⁴தம: |

நாஹமேகஸத்தஜ்ஜ³ம் ஹ்யஸத் || 22 ||

ஸத்த்வபா⁴ஸிகா சித்க்வவேதரா |

ஸத்தயா ஹி சிச்சித்தயா ஹ்யஹம் || 23 ||

ஈஸஜீவயோர்வேஷதீ⁴பி⁴தா³ |

ஸத்ஸ்வபா⁴வதோ வஸ்து கேவலம் || 24 ||

வேஷஹாநத: ஸ்வாத்மத³ர்ஸநம் |

ஈஸத³ர்ஸநம் ஸ்வாத்மநுபத: || 25 ||

ஆத்மஸம்ஸ்தி²தி: ஸ்வாத்மத³ர்ஸநம் |

ஆத்மநிர்த்³வயாதா³த்மநிஷ்ட²தா || 26 ||

ஜ்ஞாநவர்ஜிதா⁵ஜ்ஞாநஹீநசித் |

ஜ்ஞாநமஸ்தி கிம் ஜ்ஞாதமந்தரம் || 27 ||

கிம் ஸ்வரூபமித்யாத்மத³ர்ஸநே |

அவ்யயா⁵ப⁴வா⁵⁵பூர்ணசித்ஸுக²ம் || 28 ||

ப³ந்த⁴முக்த்யதீதம் பரம் ஸுக²ம் |

விந்த³தீஹ ஜீவஸ்து தை³விக: || 29 ||

அஹமபேதகம் நிஜவிபா⁴நகம் |

மஹதி³த³ந்தபோ ரமநவாகி³யம் || 30 ||

|| இதி ரமணமஹர்ஷீக்ரு²தம் உபதே³ஸஸாரம் ஸம்பூர்ணம் ||

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