

# *Upadesa Saram*

## with Sanskrit, Transliteration & Translation

1. कर्तुराज्ञया प्राप्यते फलम् ।

कर्म किं परं कर्म तज्जडम् ॥ १ ॥

**kartur ājñayā prāpyate phalaṃ**

**karma kiṃ paraṃ karma tajjaḍam**

Action yields fruit,

For so the Lord ordains it.

How can action be the Lord?

It is insentient.

2. कृतिमहोदधौ पतनकारणम् ।

फलमशाश्वतं गतिनिरोधकम् ॥ २ ॥

**kṛti-maho-dadhau patana-kāraṇam**

**phalama-śaśvataṃ 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 ॥ ३ ॥

**īśvarārpitaṃ necchayā kṛtam**

**citta-śodhakaṃ mukti-sādhakam**

Disinterested action

Surrendered to the Lord

Purifies the mind and points

The way to *moksha*.

4. कायवाङ्मनः कार्यमुत्तमम् ।

पूजनं जपश्चिन्तनं क्रमात् ॥ ४ ॥

**kāya-vāñ-manah kāryam-uttamam**

**pūjanaṃ japa-ścintanaṃ kramāt**

This is certain:

Worship, praise and meditation,

Being work of body, speech and mind,

Are steps for orderly ascent.

5. जगत ईशधी युक्तसेवनम् ।

अष्टमूर्तिभृद्वेवपूजनम् ॥ ५ ॥

**jagata īśadhī yukta sevanaṃ**

**aṣṭa-mūrti bhṛd 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 ॥ ६ ॥

**uttama-stavād-ucca-mandataḥ  
cittajaṃ 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 ॥ ७ ॥

**ajya-dhāraya srotasā samam  
sarala cintanaṃ viralataḥ param**

Better than spells of meditation

Is one continuous current,

Steady as a stream,

Or downward flow of oil.

8. भेदभावनात् सोऽहमित्यसौ ।

भावनाऽभिदा पावनी मता ॥ ८ ॥

**bheda-bhāvanāt so'hamityasau  
bhavana'bhidā pāvanī 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. भावशून्यसद्भावसुस्थितिः ।

भावनाबलाद्भक्तिरुत्तमा ॥ ९ ॥

**bhāva śūnyasad bhāva susthitiḥ**

**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 ॥ १० ॥

**hṛtsthale manaḥ svasthatā kriyā**

**bhakti yoga bodhaśca niścitam**

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 ॥ ११ ॥

**vayu-rodhanāl līyate manaḥ**

**jāla-pakṣivat rodha-sādhanam**

Holding the breath controls the mind,

A bird caught in a net.

Breath-regulation helps

Absorption in the heart.

12. चित्तवायवश्चित्क्रियायुताः ।

शाखयोर्द्वयी शक्तिमूलका ॥ १२ ॥

**citta-vāyavaś cit-kriyāyutāḥ**

**śā khayor-dvayi śakti-mūlakā**

Mind and breath (as thought and action)

Fork out like two branches.

But both spring

From a single root.

13. लयविनाशने उभयोर्धने ।

लयगतं पुनर्भवति नो मृतम् ॥ १३ ॥

**laya vinaśane ubhaya-rodhane**

**laya-gataṃ punar bhavati no mṛtam**

Absorption is of two sorts;

Submergence and destruction.

Mind submerged rises again;

Dead, it revives no more.

14. प्राणबन्धनालीनमानसम् ।

एकचिन्तनान्नाशमेत्यदः ॥ १४ ॥

**prāṇa-bandhanāt līna-mānasam**

**eka-cintanāt nāśametyadaḥ**

Breath controlled and thought restrained,

The mind turned one-way inward

Fades and dies.

15. नष्टमानसोत्कृष्टयोगिनः ।

कृत्यमस्ति किं स्वस्थितिं यतः ॥ १५ ॥

**naṣṭa-manasot-kr̥ṣṭa yoginaḥ**

**kr̥tyam asti kiṃ svasthiṭiṃ yataḥ**

Mind extinct, the mighty seer

Returns to his own natural being

And has no action to perform.

16. दृश्यवारितं चित्तमात्मनः ।

चित्त्वदर्शनं तत्त्वदर्शनम् ॥ १६ ॥

**dr̥śya-vāritaṃ citta-mātmanah**

**citva-darśanam tattva darśanam**

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 मार्ग आर्जवात् ॥ १७ ॥

**mānasaṃ tu kiṃ mārgaṇe kṛte**

**naiva mānasaṃ mārga 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 ॥ १८ ॥

**vṛttayastvahaṃ vṛtti-māśritaḥ**

**vṛttayo mano viddhayaṃ manah**

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 ॥ १९ ॥

**ahamayaṃ kuto bhavati cinvataḥ**

**ayi patatyahaṃ nijavicāraṇam**

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 ॥ २० ॥

**ahami nāśa-bhā-jyahama-hantaya**

**sphurati hṛt-svayaṃ parama-pūrṇa-sat**

Where this 'I' notion faded

Now there as I–I, arises

The One, the very Self,

The Infinite.

21. इदमहं पदाऽभिख्यमन्वहम् ।

अहमिलीनकेऽप्यलयसत्तया ॥ २१ ॥

**idamaham padā'bhikhya-manvaham**

**aham-ilīnake'pyalaya sattyā**

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 ॥ २२ ॥

**vigrah-endriya prāṇa-dhītamah**

**nāhameka-sat tajjaḍam hyasat**

Body, senses, mind, breath, sleep –

All insentient and unreal –

Cannot be 'I',

'I' who am the Real.

23. सत्त्वभासिका चित्क्ववेतरा ।

सत्तया हि चिच्चित्तया ह्यहम् ॥ २३ ॥

**sattva-bhāsika citkva vetarā**

**sattyā hi cit cittayā 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 ॥ २४ ॥

**īśa-jīvayor veṣa-dhī-bhidā**

**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 ॥ २५ ॥

**veṣa-hānataḥ svātma-darśanam**

**īśa-darśanaṃ svātma-rūpataḥ**

Seeing oneself free of all attributes

Is to see the Lord,

For He shines ever as the pure Self.

26. आत्मसंस्थितिः स्वात्मदर्शनम् ।

आत्मनिर्द्वयादात्मनिष्ठता ॥ २६ ॥

**ātma-saṃsthiṭiḥ svātma-darśanam**

**ātma-nirdvayād ātma-niṣṭhatā**

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 ॥ २७ ॥

**jñāna-varjitā-jñāna-hina cit**

**jñānam-asti kiṃ jñātum-antaram**

That is true knowledge which transcends

Both knowledge and ignorance,

For in pure knowledge

Is no object to be known.

28. किं स्वरूपमित्यात्मदर्शने ।

अव्ययाऽभवाऽऽपूर्णचित्सुखम् ॥ २८ ॥

**kiṃ svarūpamit-yātma darśane**

**avyayābhavā” pūrṇa-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 ॥ २९ ॥

**bandha muktyatītaṃ paraṃ sukham**

**vindatīhajī vastu daivikaḥ**

Is steadfastness

In service of the Lord.

30. अहमपेतकं निजविभानकम् ।

महदिदंतपो रमनवागियम् ॥ ३० ॥

**aham-apetakaṃ nija-vibhānakam**

**mahadidaṃ tapo ramaṇa vāgiam**

All ego gone,

Living as that alone

Is penance good for growth,

So Sings Ramana, the Self.

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