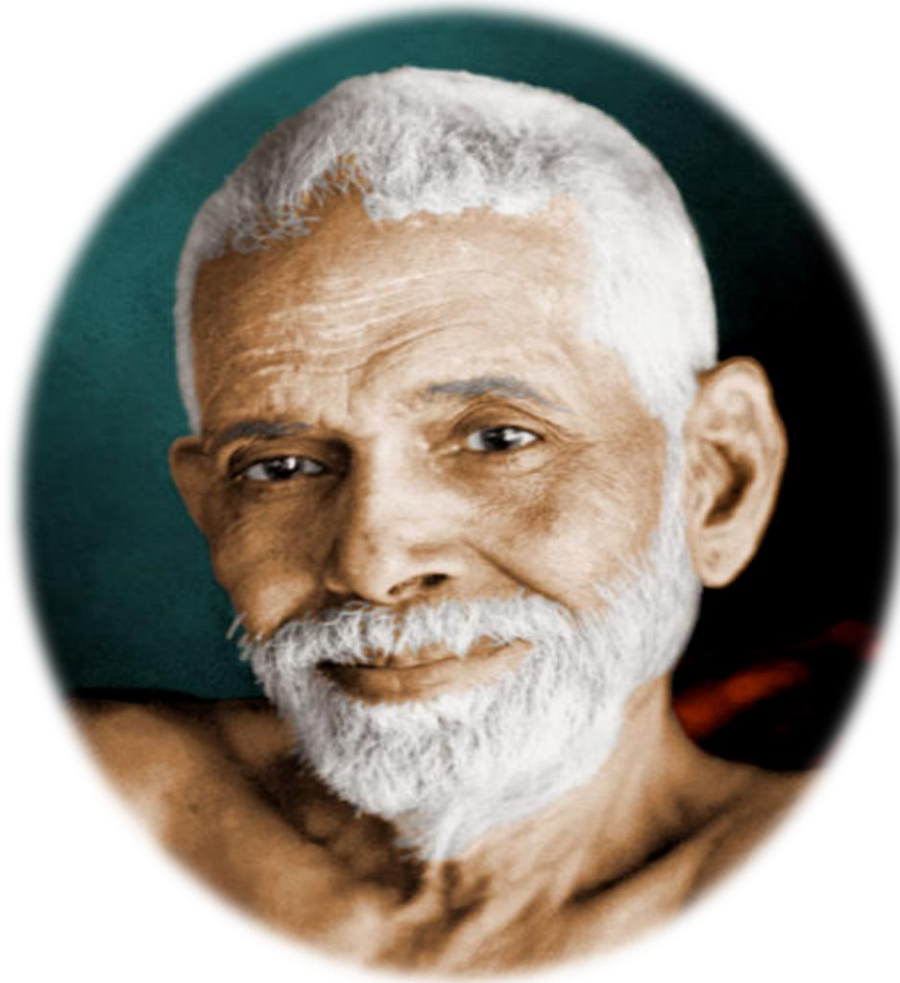


# **UPADESA SARA**



**BY RAMANA MAHARISHI**

### Verse 1

कर्तुराज्ञया प्राप्यते फलम् ।  
कर्म किं परं कर्म तज्जडम् ॥ १ ॥

kartur-ājñayā prāpyate phalam ।  
karma kiṃ param karma tajjadam ॥ 1 ॥

By the command (according to the laws) of the Creator of the world (the Lord), the fruits (of action) are gained. Then how is action the Supreme (Reality)? (It is not; since) that action is inert. [Verse 1]

### Verse 2

कृतिमहोदधौ पतनकारणम् ।  
फलमशाश्वतं गतिनिरोधकम् ॥ २ ॥

kṛti-maho-dadhau patana-kāraṇam ।  
phalam-aśāśvataṃ gati-nirodhakam ॥ 2 ॥

In the vast ocean of actions, impermanent result is the cause for fall (of man), and is a barrier to progress. [Verse 2]

### Verse 3

ईश्वरार्पितं नेच्छया कृतम् ।  
चित्तशोधकं मुक्तिसाधकम् ॥ ३ ॥

īśvar-ārpitaṃ necchayā kṛtam ।  
citta-śodhakam mukti-sādhakam ॥3॥

Actions done with an attitude of dedication to the Lord, without attachment to the result, purify the mind and are a means to attain Liberation. [Verse 3]

### Verse 4

कायवाङ्मनः कार्यमुत्तमम् ।  
पूजनं जपश्चिन्तनं क्रमात् ॥४ ॥

kāya-vāñ-manaḥ kāryam uttamam ।  
pūjanaṁ japaś-cintanaṁ kramāt ॥4॥

The actions done by the body – Puja (ritualistic worship of the Lord), the speech – Japa (chanting the name of the Lord) and the mind – Cintanam (contemplation) are serially superior to each other. (Japa is superior to Puja and contemplation to Japa). [Verse 4]

### Verse 5

जगत ईशधी युक्तसेवनम् ।  
अष्टमूर्तिभृद्देवपूजनम् ॥५ ॥

jagata īśa-dhī yukta sevanam ।  
aṣṭa-mūrti bhṛd deva-pūjanam ॥5॥

Serving the world with the attitude of serving the Lord is the (true) worship of the Lord, who is the wielder of the eight-fold-forms. [Verse 5]

### Verse 6

उत्तमस्तवाद उच्चमन्दतः ।  
चित्तजं जप ध्यानमुत्तमम् ॥६ ॥

uttama-stavād ucca-mandataḥ ।  
cittajaṁ japa dhyānam uttamam ॥6॥

To chant or sing (the glories of the Lord) is good. But superior to that is the loud Japa and superior to that is soft Japa. Superior to soft Japa is Japa done by the mind. Mental Japa is the best (subtlest). [Verse 6]

### Verse 7

आज्यधारया स्रोतसा समम् ।  
सरल चिन्तनं विरलतः परम् ॥७॥

ājya-dhārayā srotasā samam ।  
sarala cintanaṁ viralataḥ param ॥7॥

Uninterrupted contemplation (on the Lord), which is like a stream of clarified butter (ghi) and the flow of river, is superior to interrupted contemplation. [Verse 7]

### Verse 8

भेद-भावनात् सोऽहमित्यसौ ।  
भावनाऽभिदा पावनी मता ॥८॥

bheda-bhāvanāt so'ham-ityasau ।  
bhāvanā-'bhidā pāvanī matā ॥8॥

Contemplation without duality that 'He is me' is considered as holy and superior to contemplation with duality (of the individual and the Lord). [Verse 8]

### Verse 9

भाव शून्यसद् भाव सुस्थितिः ।  
भावना-बलाद् भक्तिर-उत्तमा ॥९॥

bhāva śūnyasad bhāva susthitiḥ ।  
bhāvanā-balād bhaktir-uttamā ॥9॥

By the strength of the thought (He am I), firm abidance in the Existence Principle is gained which is free from all thought modifications. This is supreme Devotion. [Verse 9]

### Verse 10

हृत्स्थले मनः स्वस्थता क्रिया ।  
भक्तियोगबोधाश्च निश्चितम् ॥१० ॥

hṛtsthale manaḥ svasthatā kriyā ।  
bhakti-yoga- bodhāśca niścitam ॥10॥

It has been ascertained that the goal of the Path of Action (Karma Yoga), Devotion (Bhakti Yoga), Astanga Yoga and of Knowledge (Jnana Yoga) is the abidance of the mind in the heart (one's own nature). [Verse 10]

### Verse 11

वायुरोधनात् लीयते मनः ।  
जालपक्षिवत् रोध-साधनम् ॥११ ॥

vāyu-rodhanāt līyate manaḥ ।  
jāla-pakśivat rodha-sādhanam ॥11॥

By the restraint of the Pranas or breathing, the mind becomes absorbed. This is a means of checking the mind like the net that is used to ensnare birds. [Verse 11]

### Verse 12

चित्तवायवश् चित्क्रियायुताः ।  
शाखयोर्द्वयी शक्तिमूलका ॥१२ ॥

citta-vāyavaś cit-kriyā-yutāḥ ।  
śākhayor-dvayī śakti-mūlakā ॥12॥

The mind and the vital airs are endowed with knowledge and activating power respectively. These are the two branches of the one basic power (of the Lord). [Verse 12]

### Verse 13

लयविनाशने उभयरोधने ।

लयगतं पुनर् भवति नो मृतम् ॥१३॥

laya-vināśane ubhaya-rodhane ।

laya-gataṁ punar bhavati no mṛtam ॥13॥

The absorption of the mind (manolaya) and the destruction of the mind (manonasa) occur by the restraint of both (the prana and the mind respectively). The absorbed mind comes back but never indeed the dead mind. [Verse 13]

### Verse 14

प्राणबन्धनात् लीनमानसम् ।

एकचिन्तनात् नाशमेत्यदः ॥

prāṇa-bandhanāt līna-mānasam ।

eka-cintanāt nāśam-etyadaḥ ॥

This mind that gets absorbed by the restraint of the pranas gets destroyed by contemplation on that One (Reality). [Verse 14]

### Verse 15

नष्टमान्सोत्कृष्ट योगिनः ।

कृत्यमस्ति किं स्वस्थितिं यतः ॥

naṣṭa-mānasotkṛṣṭa yoginaḥ ।

kṛtyam-asti kiṁ svasthitim yataḥ ॥

What duty is there for the exalted Yogi whose mind has been annihilated? None, since he has gained abidance in the Self. [Verse 15]

### Verse 16

दृश्यवारितं चित्तमात्मनः ।  
चित्त्वदर्शनं तत्त्व दर्शनम् ॥

drśya-vāritam cittam-ātmanaḥ ।  
citva-darśanam tattva darśanam ॥

The mind withdrawn from the objects sees itself as Consciousness and that is the vision of Reality (Self-realisation). [Verse 16]

### Verse 17

मानसं तु किं मार्गणे कृते ।  
नैव मानसं मार्ग आर्जवात् ॥

mānasam tu kiṁ mārgaṇe kṛte ।  
naiva mānasam mārga ārjavāt ॥

Now, on enquiry as to 'what is the mind', (we realise that) there is nothing (real) called the mind. There is a directness in this path. [Verse 17]

### Verse 18

वृत्तयस्त्वहं वृत्तिमाश्रिताः ।  
वृत्तयो मनो विद्ध्यहं मनः ॥

vṛtta yas-tvahaṁ vṛttim-āśritāḥ ।  
vṛttayo mano viddhyahaṁ manaḥ ॥

Now, thoughts make the mind. All thoughts depend on the I-thought. Therefore, know the I-thought to be the mind. [Verse 18]

### Verse 19

अहमयं कुतो भवति चिन्वतः ।  
अयि पतत्यहं निजविचारणम् ॥

aham-ayaṁ kuto bhavati cinvataḥ ।  
ayi patatyahaṁ nija-vicāraṇam ॥

From where does this “I”-thought arise? For one who enquires thus, the “I”-thought (ahankara) falls. This is Self-enquiry. [Verse 19]

### Verse 20

अहमि नाशभाज्यहमहंतया ।  
स्फुरति हृत्स्वयं परमपूर्णसत् ॥

ahami nāśa-bhājyaham ahantayā ।  
sphurati hṛt-svayaṁ parama-pūrṇa-sat ॥

When the ego is destroyed, the Self which is the Supreme-Infinite-Existence shines forth of its own (independently) as “I” – “I”. [Verse 20]

### Verse 21

इदमहं पदाऽभिरव्यमन्वहम् ।  
अहमिलीनकेऽप्यलय सत्तया ॥ २१ ॥

idam-ahaṁ padā-'bhikhyam-anvahaṁ ।  
ahami-līnake-'pyalaya sattayā ॥ 21 ॥

Following the merger of the individual I (in pure Consciousness), the total I also merges. This (Self) which is known as the (true) I shines due to its indestructible nature. [Verse 21]



### Verse 22

विग्रहेन्द्रिय प्राणधीतमः ।

नाहमेकसत् तज्जडं ह्यसत् ॥ २२ ॥

vigrah-endriya prāṇa-dhī-tamaḥ ।

nāham-ekasat tajjaḍam hyasat ॥ 22 ॥

I am the one Existence and not the body, senses, vital airs, intellect and ignorance, as they are inert and indeed non-existent. [Verse 22]

### Verse 23

सत्त्वभासिका चित्क्व वेतरा ।

सत्तया हि चित् चित्तया ह्यहम् ॥ २३ ॥

sattva-bhāsikā citkva vetarā ।

sattayā hi cit cittayā hyaham ॥ 23 ॥

Is there another Consciousness which illumines Existence? (There is not), Because Existence is Consciousness and Consciousness indeed am I (the Self). [Verse 23]

### Verse 24

ईशजीवयोर वेषधीभिदा ।

सत्स्वभावतो वस्तु केवलम् ॥ २४ ॥

īśa-jīvayor veṣa-dhī-bhidā ।

sat-svabhāvato vastu kevalam ॥ 24 ॥

From the standpoint of the gross and subtle equipment, there is difference between the Jiva and Isvara. But from the standpoint of their true nature, the supreme Reality alone is. [Verse 24]

### Verse 25

वेषहानतः स्वात्मदर्शनम् ।  
ईशदर्शनं स्वात्मरूपतः ॥ २५ ॥

veṣa-hānataḥ svātma-darśanam ।  
īśa-darśanam svātma-rūpataḥ ॥ 25 ॥

One who gives up the conditionings gains Self-realisation. The vision of the Lord as the Self is true God-realisation. [Verse 25]

### Verse 26

आत्मसंस्थितिः स्वात्मदर्शनम् ।  
आत्मनिर्द्वयादात्मनिष्ठता ॥ २६ ॥

ātma-saṁsthiṭiḥ svātma-darśanam ।  
ātma-nirdvayād-ātma-niṣṭhatā ॥ 26 ॥

Since the Self is non-dual, the abidance in the Self alone is the 'vision of the Self' and that alone is known as firm abidance in the Self. [Verse 26]

### Verse 27

ज्ञानवर्जिताऽज्ञान्हीन चित् ।  
ज्ञानमस्ति किं ज्ञातुमन्तरम् ॥ २७ ॥

jñāna-varjitā'jñāna-hīnacit ।  
jñānam-asti kiṁ jñātum-antaram ॥ 27 ॥

Consciousness is devoid of the thought of knowledge (of objects) and the thought of ignorance (of objects). Is there a knowledge other than Consciousness to know the Self? (There is none). [Verse 27]

### Verse 28

किं स्वरूपमित्यात्मदर्शने ।  
अव्ययाभवाऽऽपूर्णचित्सुखम् ॥ २८ ॥

kiṁ svarūpam-ityātma-darśane ।  
avyayā-bhavā''pūrṇa-cit-sukham ॥ 28 ॥

‘What is (my) nature?’ Thus inquiring, one realizes the Self and knows, ‘I am the undelaying, unborn, all-complete Consciousness-Bliss.’ [Verse 28]

### Verse 29

बन्धमुक्त्यतीतं परं सुखम् ।  
विन्दतीह जीवस्तु दैविकः ॥ २९ ॥

bandha-muktyatī-taṁ paraṁ sukham ।  
vindatīha jīvastu daivikaḥ ॥ 29 ॥

Here, (in this world) some rare individual with divine qualities gains supreme Happiness which is beyond bondage and liberation. [Verse 29]

### Verse 30

अहमपेतकं निजविभानकम् ।  
महदिदंतपो रमणवागियम् ॥ ३० ॥

aham-apetakaṁ nija-vibhānakam ।  
mahad-idan̄-tapo ramaṇavāg-iyam ॥ 30 ॥

This Self-enquiry, devoid of ego, is a great penance which is the revealer of the Self. This is the Self-realised Truth uttered by Sage Ramana. [Verse 30]