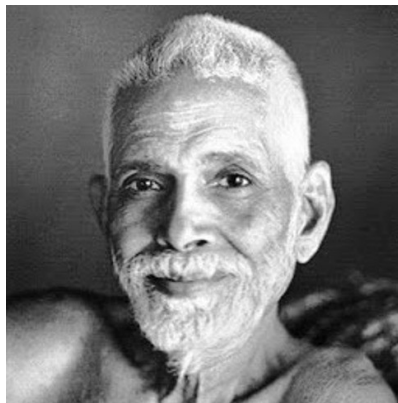


Upadesa Saram

The essence of instruction



Sri Ramana Maharshi

Revised by Derek Thorne

Om Namō Bhagavate Sri Ramanaya
Om Namah Shivaya
Om Arunachala shivaya namaha

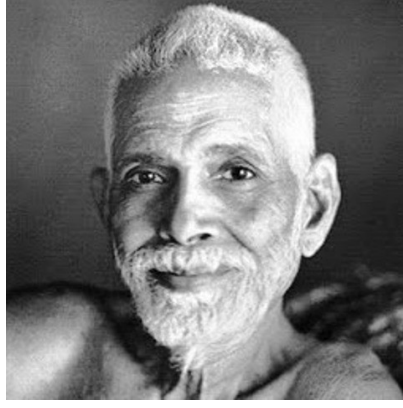
- 1 All actions undertaken will have an impact and effect
For that is how nature works.
But whatever action takes place, it is not itself aware.
Actions are not the first principle of being.
- 2 The effect of an action will fade and then pass
But will leave behind impressions.
Such impressions seed further action,
This is never ending and endlessly binding.
- 3 But when actions are performed freely without attachment
And are undertaken willingly in love and service,
Then impressions do not bind.
Such action purifies the mind and points the way to freedom.
- 4 When the faculties of body, speech and mind
Are directed in action to worship, praise and meditation,
Such freedom will certainly be attained.
- 5 That to which worship should be applied

Is this very nature of existence and creation.
To see this whole as the very form of God
Is perfect worship and perfect action.
- 6 To apply worship through praise and mantra is beneficial,
Especially when subtle, delicate and soft.
But the best practice of all, the best worship, is meditation.
- 7 Meditation is finest when it is constant,
Flowing as one continuous current,
Remaining unbroken
Like a steady stream of oil.
- 8 Then God is not seen as another
But is known and held as the very I within.
This is the noblest attitude to take.

- 9 Abiding as that, in pure being,
Thought is transcended through love.
This is the essence and supremacy of devotion.
- 10 To be so absorbed in the heart;
The source from which we sprang,
Is the unifying path of all yoga;
The common essence of Raja, Karma, Bhakti and Jnana.
- 12 Understand that mind and breath as thought and action
Fork out like two branches
But both spring
From a single root.
- 11 Regulating the breath quietens the mind
Like a bird caught in a net.
Breath regulation helps absorption in the heart.
- 13 Where absorption is only partial, thought patterns may
submerge
But they will rise again and repeat.
Where absorption is complete, mind is undone,
Such thought patterns will then rise no more.
- 14 With breath controlled and thought restrained,
The inward-turned mind
Fades and ends.
- 15 Then with mind at peace, the mighty seer
Returns to his own natural being
And has no binding actions left to perform.
- 16 It is true wisdom for the mind to turn away
From outer objects and in this way behold
Its own radiant form.
- 17 For when unceasingly the mind
Scans its own form,
It becomes apparent that there is nothing substantial to be
found.
This direct path of realisation is open to everybody.

- 18 Thoughts alone make up the mind
And of all thoughts, the "I thought" is the root.
What is thought to be the mind is nothing other than this
notion I.
- 19 When one turns within and searches
From where has this I thought arisen,
The assumed I vanishes.
This is Self-enquiry where wisdom's quest is fulfilled.
- 20 With this I notion faded,
Now, there in its place, the power of I, I, arises,
The one, the very Self, the infinite,
The heart of being.
- 21 It is this existence which is the permanent reality,
For even in deep sleep
Where we have no present sense of I,
We do not cease to be.
- 22 Body, senses, mind, breath, sleep
Are all insentient.
They cannot be I;
That which is enduring and real.
- 23 The knowing of being
Is performed by being.
There is no other knower that does this
Therefore, being is awareness
And we are all awareness.
- 24 In the nature and wholeness of being
All creatures and all creation is but one substance,
Only differing in actions and appearance.
- 25 Seeing oneself as free of all attributes
Is to know the heart,
For that shines ever and constant as the pure Self.
- 26 To know the Self is to be the Self,
For the Self is not two.
In such knowledge,
One abides as that.

- 27 Realisation is the wholeness of being.
Transcending both knowing and not knowing.
For as such there is no object to be known.
- 28 Through absorption in one's own nature,
One abides as that, with no beginning or end;
Unbroken consciousness and joy.
- 29 Abiding in this state,
Beyond conditioning and ignorance,
Is steadfast service of the Lord.
- 30 All ego gone and rising no more,
Living as the heart,
Is both surrender and fulfilment,
Sings Ramana the Self



Om Namo Bhagavate Sri Ramanaya
Om Namah Shivaya
Om Arunachala shivaya namaha

Upadesa Saram

Tamil and Sanskrit original by Sri Ramana Maharshi,
Arunachala, India, 1924.

English revision by Derek Thorne
Ben Eigh, Scotland, autumn 2006.