

THE ESSENCE OF INSTRUCTION

Prefatory Verses

1. Due to the effect of past karma (action)
the Rishis performing austerities in the Daruka forest
went astray (seeking special powers).
2. Overcome by their conviction that there is no God except
karma, the Rishis' egos swelled,
and they turned away from the Lord.
3. Having paid dearly for ignoring the Lord,
who bestows the fruit of karma,
the Rishis' egos were destroyed.
4. Wisdom having dawned, the Rishis prayed to the Lord to save
them. Lord Siva bestowed His glance of grace and the
subsequent verses are His instructions to the Rishis.
5. Bliss will spring forth
from within those who assimilate
and practise this 'Upadesa Saram'.

UPADESA UNDIAR

Upodghatam

1. Dhāru vanattil tavamchei dirundavar
Pūruva kanmattāl undī-para*
Pōkkaṛai pōyinar undī-para.
2. Kanmattai yaṇḍṛik kaḍavuḷilai yenum
Vanmatta rāyinar undī-para
Vañjac cherukkināl undī-para.
3. Kanma palantaruṅ kartar pazhittuc-chei
Kanma palaṅkandār undī-para
Garvam aganḍṛanar undī-para.
4. Kāttaruḷ eṇḍru karaiyak karuṇaikkaṅ
Chērttaruḷ Seidanān undī-para
Sivanupa dēsami dundī-para.
5. Uṭkoṅ ḍozhuga upadēsa sārattai
Uṭkoṇḍ ḍezhuṅchugam undī-para
Uṭṭun pozhindiḍum undī-para.

*Note: The second line of each of these verses is chanted twice.

6. Adhere to this 'Upadesa Saram'.
The result will be unmatched happiness
and all sorrows will be completely removed.

Text

1. Action yields fruit, for so the Lord ordains it.
How can action be the Lord?
It is insentient.
2. The fruit of action passes. But action leaves behind the seed of further action leading to an endless ocean of action and not at all to *moksha*.
3. Disinterested action surrendered to the Lord purifies the mind and points the way to *moksha*.
4. This is certain: worship, praise and meditation, being the work of body, speech and mind, are the steps for orderly ascent.
5. Worshipping the eight forms (ether, fire, air, water, earth, sun, moon, and living beings) as the forms of God Himself, is perfect worship of the Lord.¹
6. Better than singing hymns of praise is repeating the (Lord's) name; better than (repetition of the name) out loud is to do so softly; but best of all is mental repetition or *dhyana* (meditation.)²

¹ Orig. trans. reads: 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.

² Orig. trans. reads: Better than hymns of praise is repetition of the Name; better low voiced than loud, but best of all is meditation in the mind.

6. Sāra upadēsa sāramuṭ sāravē
Sērak kaḷisēra undī-para
Tīrat tuyar tīra undī-para.

Nul

1. Kanmam payan-ṭaral kartana dāṇai-yāl
Kanmañ kaḍa-vuḷō undī-para
Kanmañ jaḍa-madāl undī-para.
2. Vinaiyin viḷaivu viḷi-vuṭṭru vittāi
Vinaik-kaḍal vīzht-tiḍum undī-para
Vīḍu tara-lilai undī-para.
3. Karut-tanuk kākku-niṣh kāmiya kanmañ
Karuttait tirut-tiyah dundī-para
Gati-vazhi kāṇbik-kum undī-para.
4. Diḍa-midu pūjai jepa-mun dhiyā-nam
Uḍal-vāk kuḷat-tozhil undī-para
Uyar-vāgum onḍri-lonḍr'undī-para.
5. Eṇṇuru yāvum iṛai-yuru vāmena
Eṇṇi vazhi-paḍal undī-para
Īsanaṭ pūsa-nai undī-para.
6. Vazhut-talil vāk-kuccha vāik-kut jepat-til
Vizhuppamā mānadam undī-para
Viḷam-bun dhiyā-nami dundī-para.

7. Better than sporadic meditation is (meditation) in a steady and continuous flow, like the course of a perennial stream or downward flow of oil.
8. Better than viewing Him
as Other (than oneself)
is to hold Him as the 'I' within.
9. Abiding in pure being,
transcending thought through intense love,
this alone is the truth of supreme devotion.
10. Absorption in the heart of being, whence we sprang, is what
the paths of *karma* (action), *bhakti* (devotion), *yoga* (union)
and *jnana* (knowledge) teach.
11. Holding the breath controls the mind,
a bird caught in a net.
Breath regulation helps absorption in the heart.
12. Mind and breath (as thought and action)
fork out like two branches.
But both spring from a single root.
13. Absorption is of two sorts: submergence and destruction.
Mind submerged rises again;
dead, it revives no more.
14. Breath controlled and thought restrained,
the mind turned one-way inward
fades and dies.

7. Viṭṭuk karudali nāṟu-nei vīzhc-chipōl
Viṭṭiḍa dun-nalē undī-para
Viṣeḍamam unnavē undī-para.
8. Aniya bhāvat-tin ava-naha māgum
Ana-niya bhāvamē undī-para
Anait-tinum utta-mam undī-para.
9. Bhāva balat-tināṟ bhāvanā-tīta saṭ
(Saṭ)* Bhāvat tirut-talē undī-para
Para-bhakti tattuvam undī-para.
10. Uditta iḍattil oḍuṅgi yiruttal
Adu kan-mam bhakti-yum undī-para
Adu yōga jñāna-mum undī-para.
11. Vaḷi-yuḷ ḷaḍakka valai-paḍu puṭ-pōl
Uḷa-mum oḍuṅ-guṟum undī-para
Oḍukka upāyami dundī-para.
12. Uḷa-mum uyi-rum uṅar-vuñ seya-lum
Uḷa-vāñ kiḷai-yiraṅ dundī-para
Oṅdra-vaṭṭrin mūlam undī-para.
13. Ila-yamu nāsam irāṅ-ḍām oḍuk-kam
Ilayit tuḷa-dezhum undī-para
Ezhā-duru māynda-dēl undī-para.
14. Oḍukka vaḷiyai oḍuṅ-gum uḷattai
Viḍuk-kavē ōr-vazhi undī-para
Vīyum ada-nuru undī-para.

*In verses 9, 20, 25 and 30, words in brackets are chanted only during line repetition.

15. Mind extinct,
the mighty seer returns to his own natural being
and has no action to perform.
16. It is true wisdom for the mind
to turn away from outer objects
and behold its own effulgent form.
17. When unceasingly the mind scrutinizes its own form,
(it will see that) there is no such thing as the mind.
This is the direct path open to all.³
18. 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. When one turns within
and searches whence this 'I' thought arises,
the 'I' vanishes — and wisdom's quest begins.
20. Where this 'I' notion fades,
there appears the 'I-I' by itself,
the One, the very Self, The Infinite.
21. 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. Body, senses, mind, breath, and sleep,
— all are insentient and unreal
and cannot be 'I', who am the Real.

³ Orig. trans. reads: When unceasingly the mind scans its own form, there is nothing of the kind. For everyone this path direct is open.

15. Mana-vuru māya-mei mannu-mā yōgi
Tanak-kōr seya-lilai undī-para
Tanniyal sārnda-nan undī-para.
16. Veḷi-viḍa yaṅgaḷai viṭṭu manan-tan
Oḷi-yuru ōrdale undī-para
Uṅmai uṅarc-chiyām undī-para.
17. Manattin uruvai maṅa-vādu sāva
Mana-mena onḍṛilai undī-para
Mārgam nērār-kumi dundī-para.
18. Eṅṅaṅ-gaḷē manam yāvinum nān-enum
Eṅṅamē mūla-mām undī-para
Yānā mana-menal undī-para.
19. Nānen ḍrezhu-miḍam ēdena nāḍavuḷ
Nān-ṭṭralai sāin-tiḍum undī-para
Jñāna vichāra-mi dundī-para.
20. Nān-onḍṛu stānattu nānā-nen ḍṛon-ḍṛadu
(Adu) Tānāgat tōṅḍ-ṛume undī-para
Tānadu pūṅḍ-ṛamām undī-para.
21. Nān-ennuñ soṛporuḷ āmadu nālumē
Nānaṭṭra tūkkat-tum undī-para
Nama-dinmai nīkkat-tāl undī-para.
22. Uḍal porī-yuḷḷam uyi-riruḷ ellāñ
Jaḍama-sat tāna-dāl undī-para
Sattāna nā-nalla undī-para

23. For knowing that which Is,
there is no other knower.
Hence, Being is Awareness and we are all Awareness.
24. In the nature of their being,
creature and creator are in substance one.
They differ only in adjuncts and awareness.
25. To see oneself free of all attributes
is to see the Lord,
for He shines ever as the pure Self.
26. To know the Self is to be the Self, for it is non-dual.
In such knowledge,
one abides as That.
27. True knowledge is that which transcends
both knowledge and ignorance,
for in pure knowledge no object can be known.
28. Having known one's nature,
one abides as Being with no beginning and no end
in unbroken consciousness and bliss.
29. Abiding in this state of bliss,
which is beyond bondage and release,
is abiding in the service of the Lord.
30. With all ego gone, to live as That alone is excellent *tapas*
— thus sings Lord Ramana,
who is the Self.

23. Uḷḷa-duṇara uṇarvu vēṇin maiyin
Uḷḷa duṇar-vāgum undī-para
Uṇarvē nāmā-yuḷam undī-para.
24. Iruk-kum iyaṇ-kaiyāl Īsa jīvar-gal
Oru-poruḷē yāvar undī-para
Upādi uṇarvē-vēr undī-para.
25. Tannai upādi viṭṭōrvadu tān-Īsan
(Īsan) Tannai uṇar-vadām undī-para
Tānāi oḷir-vadāl undī-para.
26. Tānāi irut-tale tannai yaṇi-dalān
Tāniraṇ ḍaṭṭra-dāl undī-para
Tanmaya niṭṭaiyī dundī-para.
27. Aṇivaṇi yāmai-yum aṭṭra aṇivē
Aṇivāgum unmai-yī dundī-para
Aṇivadaṇ koṇḍṇilai undī-para.
28. Tanā-diyal yādena tān-teri hirpin
Anādi ananta-sat undī-para
Akaṇḍa citā-nandam undī-para.
29. Banda vīḍaṭṭra para-sukam uṭṭra-vār
Inda nilai-niṭṭral undī-para
Iṇai-paṇi niṭṭra-lām undī-para.
30. Yānaṭ ṭṭriyal-vadu tērin edu-vadu
(Adu) Tānaṭ ṭṭrava-menḍṇrān undī-para
Tānām Ramaṇē-san undī-para.

Concluding Verses of Praise⁴

1. All the Rishis (of Daruka forest)
paid their respects by touching the holy feet of the Lord
praising His glory.
2. For the mature disciple, this 'Upadesa Saram' is the path
expounded by the great guru,
the auspicious Venkata Ramana.
3. Long live, for thousands of years, this work!⁵
Long live the name of Ramana!
Long live all his devotees on earth!
4. May they live for millions of years,
those who sing this (teaching),
those who hear it and imbibe its meaning!
5. May they live millions of years,
those who study this teaching
and practise it!

⁴These five concluding verses and the six prefatory verses are from Muruganar's *Sri Ramana Sannidhi Murai*.

⁵The translation of this verse is not literal but is inferred from the preceding verses.

Vazhttu

1. Iruḍigaḷ ellām irāiva naḍiyai
Varuḍi vaṇaṅginar undī-para
Vāzhttu muzhaṅginar undī-para.
2. Uṭṭrārka kuṟudi upadēsa undiyār
Choṭṭrak guruparan undī-para
Sumaṅgaḷa Vēnkaṭan undī-para.
3. Pallāṇḍu pallāṇḍu paṟpannū ṟāyiram
Pallāṇḍu pallāṇḍum undī-para
Pārmisai vāzhgavē undī-para.
4. Isai edup pōrum sevi-madup pōrum
Vasaiyaṟat tērvōrum undī-para
Vāzhi palavūzhi undī-para.
5. Kaṟku mavargaḷuṅ kaṭṭru-narn dāṅgu-ttām
Niṟku mavar-gaḷum undī-para
Nīḍūzhi vāzhiyē undī-para.