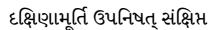
dakShiNAmUrti (excerpts)



Document Information

Text title : dakShiNAmUrti (excerpts)

File name : dakshinopan.itx

Category : upanishhat

Location : doc_upanishhat

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Latest update: November 1, 2010

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December 17, 2022

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દક્ષિણામૂર્તિ ઉપનિષત્ સંક્ષિપ્ત



Excerpts from dakShiNAmUrti upaniShad

Rama Balasubramanian

સોડહિમિતિ યાવદાસ્થિતિઃ સા નિષ્ઠા ભવતિ I તદભેદેન મન્વામ્રેડનં જ્ઞાનસાધનમ્ I ચિત્તે તદેકતાનતા પરિકરઃ I અંગચેષ્ટાર્પણં બલિઃ I ત્રીણિ ધામાનિ કાલઃ I દ્વાદશાન્તપદં સ્થાનમિતિ I

Devotion consists in firmly dwelling in the constant thought that I am He. Repetition of the mantra as inseparate from Him constitutes the means to that knowledge . To be concentrated in thought upon Him exclusively proves an effective aid to it . The dedicating of all bodily activity (to Him) forms the offering . The three states of consciousness are the proper time for it . The proper place is the twelve pointed seat.

તે હ પુન: શ્રદ્ધાનાસ્તમ્ પ્રત્યૂચુઃ l કથં વાડ સ્યોદયઃ l કિં સ્વરૂપમ્ l કો વાડસ્યોપાસકઃ l ઇતિ l

Then they again asked him as follows, full of faith. How comes His manifestation? What is His form? And who is His worshiper?

સ હોવાચ l વૈરાગ્યતૈલસમ્પૂર્ણે ભક્તિવર્તિસમન્વિતે l પ્રબોધપૂર્ણ પાત્રે તુ જ્ઞસિદીપં વિલોકયેત્ l મોહાન્યકારનિસ્સારે ઉદેતિ સ્વયમેવ હિ ! વૈરાગ્યમરણિં કૃત્વા જ્ઞાનં કૃત્વોત્તરારણિમ્ ! ગાઢતામ્નિસંસશાન્ત્યૈ ગૂઢમર્થં નિવેદયેત્ ! મોહભાનુજસંક્રાન્તં વિવેકાખ્યં મૃકુન્ડુજમ્ ! તત્ત્વાવિચારપાશેન બદ્ધં દ્વૈતભયાતુરમ્ ! ઉજ્જીવયન્નિજાનન્દે સ્વસ્વરૂપેણ સંસ્થિતઃ ! શેમુષી દક્ષિણા પ્રોક્તા સા યસ્યાબીક્ષણે મુકમ્ ! દક્ષિણાભિમુખઃ પ્રોક્તઃ શિવેડસૌ બ્રહ્મવાદિભિઃ ! સર્ગાદિકાલે ભગવન્ વિરિગ્ચિ રુપાસ્યૈનં સર્ગસામર્થ્યમાપ્ય ! તુતોષ ચિત્તે વાગ્ચિતાર્યાશ્ર લબ્ધ્વા ધન્યઃ સોડસ્યોપાસકો ભવતિ ધાતા !

He said:

In the mighty lamp of wisdom, overflowing with the oil of vairagya and furnished with the wick of bhakti, one should kindle the light of knowledge and see . Then the darkness of disillusion being dispelled, (Siva) Himself becomes manifested . With a view to dispel the utter darkness, the devotee should produce fire, making vairagya the lower arani and knowledge the upper one; and then Siva will exhibit to his view the hidden reality . Dwelling in the devotee as his own, very Self with His inherent bliss, He revives viveka hitherto overpowered with delusion and oppressed by duality for want of proper enquiry into truth . Thus Siva, showing Himself in all his bliss, restores to life the son of Mrikandu, hitherto oppressed with the fear of Yama, the latter dragging him with the bands of rope tied around his body.

The word dakShina means Buddhi . Because buddhi is the eye by which Siva can be directly seen, He is called DakShinamurthy by the Brahma-vadins.

At the beginning of creation, Brahma the Lord, having worshiped Siva, attained power to create and was delighted at heart. The devotee in this path, steady in his effort, attains all objects of desire and becomes quite happy.

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pdf was typeset on December 17, 2022

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