
dakShiNAmUrti (excerpts)

த³க்ஷிநாமுர்தி உபநிஷத் ஸங்க்ஷிப்த

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Excerpts from dakShiNAmUrti upaniShad

Rama Balasubramanian

ஸோஹமிதி யாவதா³ஸ்தி²தி: ஸா நிஷ்டா² ப⁴வதி |
தத³பே⁴தே³ந மந்வாம்ரேட³நம் ஜ்ஞாநஸாத⁴நம் |
சித்தே ததே³கதாநதா பரிகர: |
அங்க³சேஷ்டார்பணம் ப³லி: |
தர்ணி தா⁴மாநி கால: |
த்³வாத³ஸாந்தபத³ம் ஸ்தா²நமிதி |

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.

தே ஹ புந: ஸ்ரத்³த³தா⁴நாஸ்தம் ப்ரத்யூச: |
கத²ம் வாஹ³ ஸ்யோத³ய: |
கிம் ஸ்வரூபம் |
கோ வாஹ³ஸ்யோபாஸக: |
இதி |

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

ஸ ஹோவாச |
வைராக³யதைஸம்பூர்ணே ப⁴க்திவர்திஸமந்விதே |
ப்ரபோ³த⁴பூர்ண பாத்ரே து ஜ்ஞுப்தி³பம் விலோகயேத் |
மோஹாந்த⁴காரநிஸ்ஸாரே உதே³தி ஸ்வயமேவ ஹி |

வைராக்³யமரணிம் க்ரு³த்வா ஜ்ஞாநம் க்ரு³த்வோத்தராரணிம் |
 கா³ட⁴தாம்ரிஸ்ரம்ஸஸாந்த்யை கூ³ட⁴மர்த²ம் நிவேத³யேத் |
 மோஹபா⁴நுஜஸங்க்ராந்தம் விவேகாக்²யம் ம்ரு³குந்³ஜம் |
 தத்த்வாவிசாரபாஸேந ப³த்³த⁴ம் த்³வைதப⁴யாதூரம் |
 உஜ்ஜீவயந்நிஜாநந்தே³ ஸ்வஸ்வருபேண ஸம்ஸ்தி²த: |
 ஸோமுஷீ த³க்ஷிண ப்ரோக்தா ஸா யஸ்யாபீ⁴க்ஷணே முகம் |
 த³க்ஷிணபி⁴முக: ²ப்ரோக்த: ஸிவே⁵ஸௌ ப்³ரஹ்மவாதி³பி: ⁴ |
 ஸர்கா³தி³காலே ப⁴க³வந் விரிஞ்சி ரூபாஸ்யைநம் ஸர்க³ஸாமர்த்²யமாப்ய |
 துதோஷ சித்தே வாஞ்சிதார்தா²ஸ்ச லப்த⁴வா த⁴ந்ய: ஸோ⁵ஸ்யோபாஸகோ ப⁴வதி
 தா⁴தா |

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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