

dakShiNAmUrti (excerpts)

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दक्षिणामूर्ति उपनिषत् संक्षिप्त

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Excerpts from dakShiNAmUrti upaniShad

Rama Balasubramanian

सोऽहमिति यावदास्थितिः सा निष्ठा भवति ।

तदभेदेन मन्वाग्नेऽनं ज्ञानसाधनम् ।

चित्ते तदेकतानता पश्चिकरः ।

अंगयेष्टार्पणं बलिः ।

त्रीणि धामानि कालः ।

द्वादशान्तपदं स्थानमिति ।

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.

ते ङ पुनः श्रद्धधानास्तम् प्रत्युयुः ।

कथं वाऽ स्योदयः ।

किं स्वरूपम् ।

को वाऽस्योपासकः ।

एति ।

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

स ङोवाय ।

वैराग्यतैलसम्पूर्णे भक्तिवर्तिसमन्विते ।

प्रबोधपूर्णा पात्रे तु ज्ञानिदीपं विलोकयेत् ।

मोक्षान्धकारनिस्सारे उदेति स्वयमेव हि ।
 वैराग्यभरणिं कृत्वा ज्ञानं कृत्योत्तरारणिम् ।
 गाढताम्रिसंसशान्त्यै गूढमर्थं निवेदयेत् ।
 मोडमानुजसंकान्तं विवेकाप्यं मृकुन्दुजम् ।
 तत्त्वाविचारपाशेन ब्रह्मं द्वैतभयातुरम् ।
 उज्ज्वलवयन्निजानन्दे स्वस्वरूपेण संस्थितः ।
 शेषुषी दक्षिणा प्रोक्ता सा यस्याभीक्षणे मुकुम् ।
 दक्षिणाभिमुखः प्रोक्तः शिवेऽसौ ब्रह्मवादितिः ।
 सर्गादिकाले भगवन् विरिञ्चि रूपास्यैनं सर्गसामर्थ्यमाप्य ।
 तुतोष चित्ते वाञ्छितार्थाश्च लब्ध्वा धन्यः सोऽस्योपासको भवति
 धाता ।

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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