
dakShiNAmUrti (excerpts)

ದಕ್ಷಿಣಾಮೂರ್ತಿ ಉಪನಿಷತ್ ಸಂಕ್ಷಿಪ್ತ

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Excerpts from dakShiNAmUrti upaniShad

Rama Balasubramanian

ಸೋಹಮಿತಿ ಯಾವದಾಸ್ಥಿತಿಃ ಸಾ ನಿಷ್ಠಾ ಭವತಿ .

ತದಭೇದೇನ ಮನ್ವಾಮ್ರೇಡನಂ ಜ್ಞಾನಸಾಧನಂ .

ಚಿತ್ತೇ ತದೇಕತಾನತಾ ಪರಿಕರಃ .

ಅಂಗಚೇಷ್ಟಾಪರ್ವಣಂ ಬಲಿಃ .

ತ್ರೀಣಿ ಧಾಮಾನಿ ಕಾಲಃ .

ದ್ವಾದಶಾಂತಪದಂ ಸ್ಥಾನಮಿತಿ .

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.

ತೇ ಹ ಪುನಃ ಶ್ರದ್ಧಧಾನಾಸ್ತಂ ಪ್ರತ್ಯೂಚುಃ .

ಕಥಂ ವಾಃ ಸ್ತೋದಯಃ .

ಕಿಂ ಸ್ವರೂಪಂ .

ಕೋ ವಾಃಸ್ತೋಪಾಸಕಃ .

ಇತಿ .

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

ಸ ಹೋವಾಚ .

ವೈರಾಗ್ಯತೈಲಸಂಪೂರ್ಣೇ ಭಕ್ತಿವರ್ತಿಸಮನ್ವಿತೇ .

ಪ್ರಬೋಧಪೂರ್ಣ ಪಾತ್ರೇ ತು ಜ್ಞಪ್ತಿದೀಪಂ ವಿಲೋಕಯೇತ್ .

ಮೋಹಾಂಧಕಾರನಿಸ್ಸಾರೇ ಉದೇತಿ ಸ್ವಯಮೇವ ಹಿ .

ವೈರಾಗ್ಯಮರಣಿಂ ಕೃತ್ವಾ ಜ್ಞಾನಂ ಕೃತ್ವೋತ್ತರಾರಣಿಂ .

ಗಾಢತಾಮ್ರಿಸ್ರಂಸಶಾಂತ್ಯೈ ಗೂಢಮರ್ಥಂ ನಿವೇದಯೇತ್ .
ಮೋಹಭಾನುಜಸಂಕ್ರಾಂತಂ ವಿವೇಕಾಖ್ಯಂ ಮೃಕುನ್ದಜಂ .
ತತ್ತ್ವಾ ವಿಚಾರಪಾಶೇನ ಬದ್ಧಂ ದ್ವೈತಭಯಾತುರಂ .
ಉಜ್ಜೀವಯನ್ನಿಜಾನಂದೇ ಸ್ವಸ್ವರೂಪೇಣ ಸಂಸ್ಥಿತಃ .
ಶೇಮುಷೀ ದಕ್ಷಿಣಾ ಪ್ರೋಕ್ತಾ ಸಾ ಯಸ್ಯಾಭೀಕ್ಷಣೇ ಮುಕಂ .
ದಕ್ಷಿಣಾಭಿಮುಖಃ ಪ್ರೋಕ್ತಃ ಶಿವೇಽಸೌ ಬ್ರಹ್ಮವಾದಿಭಿಃ .
ಸರ್ಗಾದಿಕಾಲೇ ಭಗವನ್ ವಿರಿಂಚಿ ರುಪಾಸ್ಯೈನಂ ಸರ್ಗಸಾಮರ್ಥ್ಯಮಾಪ್ಯ .
ತುತೋಷ ಚಿತ್ತೇ ವಾಂಚಿತಾರ್ಥಾಶ್ಚ ಲಬ್ಧ್ವಾ ಧನ್ಯಃ ಸೋಽಸ್ಯೋಪಾಸಕೋ ಭವತಿ
ಧಾತಾ .


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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