
dakShiNAmUrti (excerpts)

దక్షిణామూర్తి ఉపనిషత్ సంక్షిప్త

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Excerpts from dakShiNAmUrti upaniShad

Rama Balasubramanian

సోఽహమితి యావదాస్థితిః సా నిష్ఠా భవతి ।
తదభేదేన మన్వాప్రేడనం జ్ఞానసాధనమ్ ।
చిత్తే తదేకతానతా పరికరః ।
అంగచేష్టార్పణం బలిః ।
శ్రీణి ధామాని కాలః ।
ద్వాదశాస్తపదం స్థానమితి ।

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.

తే హ పునః శ్రద్ధధానాస్తమ్ ప్రత్యూచుః ।
కథం వాఽ స్యోదయః ।
కిం స్వరూపమ్ ।
కో వాఽస్యోపాసకః ।
ఇతి ।

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

స హోవాచ ।
వైరాగ్యతైలసమ్పూర్ణే భక్తివర్తినమన్వితే ।
ప్రబోధపూర్ణ పాత్రే తు జ్ఞప్తిదీపం విలోకయేత్ ।
మోహాన్ధకారనిస్సారే ఉదేతి స్వయమేవ హి ।

వైరాగ్యమరణం కృత్వా జ్ఞానం కృత్వోత్తరారణిమ్ ।
 గాఢతామిన్ద్రసశాన్త్యై గూఢమర్థం నివేదయేత్ ।
 మోహభానుజసంక్రాంతం వివేకాఖ్యం మృకున్దజమ్ ।
 తత్త్వావిచారపాశేన బద్ధం ద్వైతభయాతురమ్ ।
 ఉజ్జ్వలయన్నిజానన్దే స్వస్వరూపేణ సంస్థితః ।
 శేముషీ దక్షిణా ప్రోక్తా సా యస్యాభీక్షణే ముకమ్ ।
 దక్షిణాభిముఖః ప్రోక్తః శివేఽసౌ బ్రహ్మవాదిభిః ।
 సర్గాదికాలే భగవన్ విరిళ్చ రుపాన్యైనం సర్గసామర్థ్యమాప్య ।
 తుతోష చిత్తే వాళ్చితార్థాశ్చ లబ్ధ్వా ధన్యః సోఽస్యోపాసకో భవతి
 ధాతా ।

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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