



DAKSHINAMURTI STOTRA

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DAKSHINAMURTI STOTRA

OF SRI SANKARACHARYA AND DAKSHINAMURTI UPANISHAD

WITH SRI SURESWARACHARYA'S MANASOLLASA

AND PRANAVA VARTIKA

TEXTS AND TRANSLATION IN ENGLISH

BY
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WITH THE INTRODUCTORY ESSAY

THE VEDANTA DOCTRINE OF SANKARACHARYA

1909

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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 (*dhâmans* or *avasthas*, such as *jâgrat*, *svapna*, and *sushupti*) are the proper time for it. The proper *place* is the twelve-pointed seat (*i.e.*, the *sahasrâra* or thousand-spoked wheel in the cavity of the head).

Then again they asked Him as follows, full of faith: How comes His manifestation? What is His form? And who is His worshipper?

He said: In the mighty lamp of *wisdom*, overflowing with the oil of *vairagya* (indifference to worldly objects) and furnished with the wick of *Bhakti* (Faith) one should kindle the light of knowledge and see. Then the darkness of delusion being dispelled, (S'iva) Himself becomes manifested. With a view to dispel the utter darkness, the devotee should produce fire, making *vairagya* the lower *arani* (stick) and knowledge the upper one¹³; and then S'iva will exhibit to his view the hidden Reality. Dwelling in the devotee as his own very Self with His inherent bliss, He revives *viveka* or discriminative wisdom hitherto overpowered with delusion and oppressed by duality for want of proper enquiry into truth. Thus (in the language of the Purana) S'iva, 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.¹⁴

The word 'Dakshinâ' means Buddhi. Because Buddhi is the eye by which S'iva can be *directly* seen, He is called *Dakshinabhimtikha* by the Brahma-vâdins.

At the beginning of creation, Brahmâ the Lord, having worshipped S'iva, 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.

¹¹ This and what follows form answers to so me of the questions put by the sages to the Teacher.

¹² *i.e.* "I am identical with S'iva."

¹³ The figure refers to the process of producing fire by attrition for sacrificial purposes.

¹⁴ This is one of the many instances where a minor Upanishad affords an esoteric interpretation of a Puranic allegory, The Purana says that the sage Markandeya was first destined to live a very short life; but that, by devotion to God—to Siva according to some puranas, to *Vishnu* according to others—he overcame Yama, god of death, who came on the appointed day to take away his life and began to drag him by means of his bands of rope. Here, according to the Upanishad, Markandeya takes the place of *Viveka* or wisdom; Yama, of *moha* or delusion; ropes, of the absence of enquiry; and fear, of the duality.

