
Dakshinamurti Stotra

ದಕ್ಷಿಣಾಮೂರ್ತಿಸ್ತೋತ್ರಂ ಅಥವಾ ದಕ್ಷಿಣಾಮೂರ್ತ್ಯಷ್ಟಕಂ

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Introduction

Offered on this holy day of guru pUrnima, this poem is transliterated and translated as a humble dedication to my various spiritual teachers including my Guru, Yogiraj Vethathiri, and paramaguru, Adi Shankaracharya, and the Guru of all, ShrI DakShinAmUrti. They took pity on this unworthy disciple enslaved, enticed and ensnared by Maya and taught me to respect reason, aspire for Truth, discriminate between the real and the unreal and remain dedicated, disciplined and devoted to Shakti, residing with us all . Just as a beggar, for his own satisfaction, offers copper coins to a king, I, while remaining indebted, humbly offer this compilation at their Lotus feet as a small token. shrIdakShiNAmUrti stotraM was written by Jagadguru Adi Shankaracharya Please refer to the biography of Shankara and His other compositions of vedic literature. shrIdakShiNAmUrti stotraM is one of the minor compositions of the spiritual giant and exquisite philosopher, Adi Shankaracharya . The popularity of this hymn is not just due to the poetic masterpiece but also because it encompasses the fundamental teachings of Vedanta succinctly and briefly. DakShninamurti (Shiva) manifests in three different forms as God, Preceptor and the Self (Atman). The all-pervasiveness of the Atman is clearly expounded in the tenth verse of the hymn. The practice of vedanta is to get rid of avidya (ignorance) by exercising the will over attachment to the unreal, and by overcoming fear and anxiety by finding the bliss in the eternal . The sAdhaka (aspirant) is often aided by a teacher who is self-realized, and the aspirant follows the teachings of this Guru, whom he/she considers to be an embodiment of God . The embodiment of DakShinamurti in the Guru, by whose grace and grace alone, the illumination becomes apparent is saluted in the fourth line of each sloka in the hymn . The final understanding that there is no duality between Guru and God is the essence of religious life, according to Advaita Vedanta [please refer to shvetasvatara upaniShad, 6-23]. More on the knowledge of Atman can be found in brihadaranyaka upaniShad 4-4-12-21- The stotraM aids in the comprehension of the fact that Jiva, Ishvara and Brahman are all the

same on the plane of Reality . The recital of this hymn, accompanied with contemplation of the meaning, is said to enable one to reach the plentitude of realization and become one with the Brahman. (Actually, it is the realization that you are already and always Brahman.) An excellent commentary on the dakShinamurti stotra was written by His immediate disciple, Sureshvara, and it is called mAnasollAsa. Another beautiful commentary on the work is tattvasudhA by svayamprakAshayatinindra . Both of the works, along with a lucid commentary of the dakShinamurti stotra, has been published by the Sringeri Math . The book is called 'SridakShinamurtistotram' and translated by Dr. D.S . Subbramaiya. The book has two volumes and over 1200 pages. The fact that one requires over 1200 pages to explain the sridakShinamurti stotra provides an idea of the depth required to understand the stotra. May Shri Daksinamurti embodied in the acharya(s) lead us from ignorance to Truth. OM tat sat

.. ಶಾಂತಿಪಾರಃ ..

ಓಂ ಯೋ ಬ್ರಹ್ಮಾಣಂ ವಿದಧಾತಿ ಪೂರ್ವಂ
ಯೋ ವೈ ವೇದಾಂಶ್ಚ ಪ್ರಹಿಣೋತಿ ತಸ್ಮೈ .
ತಂ ಹ ದೇವಮಾತ್ಮಬುದ್ಧಿಪ್ರಕಾಶಂ
ಮುಮುಕ್ಷುರ್ವೈ ಶರಣಮಹಂ ಪ್ರಪದ್ಯೇ ..
ಓಂ ಶಾಂತಿಃ ಶಾಂತಿಃ ಶಾಂತಿಃ

This verse is chanted before the stotraM. OM . I surrender to THAT, who projected brahma at the beginning of the creation and revealed vedas . The inspiration turns my intellect towards Atman . May peace be on us for ever.

ವಿಶ್ವಂ ದರ್ಪಣದೃಶ್ಯಮಾನನಗರೀತುಲ್ಯಂ ನಿಜಾಂತರ್ಗತಂ
ಪಶ್ಯನ್ನಾತ್ಮನಿ ಮಾಯಯಾ ಬಹಿರಿವೋದ್ಭೂತಂ ಯಥಾ ನಿದ್ರಯಾ .
ಯಃ ಸಾಕ್ಷಾತ್ಕುರುತೇ ಪ್ರಬೋಧಸಮಯೇ ಸ್ವಾತ್ಮಾನಮೇವಾದ್ವಯಂ
ತಸ್ಮೈ ಶ್ರೀಗುರುಮೂರ್ತಯೇ ನಮ ಇದಂ ಶ್ರೀದಕ್ಷಿಣಾಮೂರ್ತಯೇ .. 1..

The universe is the reflection of a mirror . The Truth is the supreme Brahman, the one without a second . The mind, senses and intellect are all able to only discern the reflection of the Atman . The identity of the brahman and the Atman is apparent after self-illumination. I offer my profound salutations to the auspicious Guru, who is an embodiment of DakShinamurti, and whose grace is responsible for the illumination.

ಬೀಜಸ್ಯಾಂತರಿವಾಂಕುರೋ ಜಗದಿದಂ ಪ್ರಾಜ್ಞಿವಿಕಲ್ಪಂ ಪುನಃ
ಮಾಯಾಕಲ್ಪಿತದೇಶಕಾಲಕಲನಾವೈಚಿತ್ರ್ಯಚಿತ್ರಿಕೃತಂ .

ಮಾಯಾವೀವ ವಿಜೃಂಭಯತ್ಯಪಿ ಮಹಾಯೋಗೀವ ಯಃ ಸ್ವೇಚ್ಛಯಾ
ತಸ್ಮೈ ಶ್ರೀಗುರುಮೂರ್ತಯೇ ನಮ ಇದಂ ಶ್ರೀದಕ್ಷಿಣಾಮೂರ್ತಯೇ .. 2..

He in whom this universe, prior to its projection was present like a tree in a seed(unmanifested), and by whose magic this was transformed(manifested) in various forms, by His own will similar to a yogi's- to that DakShinamurti, who is embodied in the auspicious Guru, I offer my profound salutations.

ಯಸ್ಯೈವ ಸ್ಫುರಣಂ ಸದಾತ್ಮಕಮಸತ್ಕಲ್ಪಾರ್ಥಕಂ ಭಾಸತೇ
ಸಾಕ್ಷಾತ್ತ್ವಮಸೀತಿ ವೇದವಚಸಾ ಯೋ ಬೋಧಯತ್ಯಾಶ್ರಿತಾನ್ .

ಯತ್ಸಾಕ್ಷಾತ್ಕರಣಾಧ್ಯವೇನ್ನ ಪುನರಾವೃತ್ತಿರ್ಭವಾಂಭೋನಿಧೌ
ತಸ್ಮೈ ಶ್ರೀಗುರುಮೂರ್ತಯೇ ನಮ ಇದಂ ಶ್ರೀದಕ್ಷಿಣಾಮೂರ್ತಯೇ .. 3..

He, by whose light the (unreal) universe appears real, teaches the truth of brahman to those who want to know the Atman through the vedic statement tattvamasi (thou art That) and He Who puts an end to the samsaric cycle - to that DakShinamurti, who is embodied in the auspicious Guru, I offer my profound salutations.

ನಾನಾಚ್ಛಿದ್ರಘಟೋದರಸ್ಥಿತಮಹಾದೀಪಪ್ರಭಾಭಾಸ್ವರಂ
ಜ್ಞಾನಂ ಯಸ್ಯ ತು ಚಕ್ಷುರಾದಿಕರಣದ್ವಾರಾ ಬಹಿಃ ಸ್ಪಂದತೇ .

ಜಾನಾಮೀತಿ ತಮೇವ ಭಾಂತಮನುಭಾತ್ಯೇತತ್ಸಮಸ್ತಂ ಜಗತ್
ತಸ್ಮೈ ಶ್ರೀಗುರುಮೂರ್ತಯೇ ನಮ ಇದಂ ಶ್ರೀದಕ್ಷಿಣಾಮೂರ್ತಯೇ .. 4..

He whose light gleams through the senses like the light emanating from a pot with holes (in which a lamp is kept), He whose knowledge alone brings the state of knowing (I am That), He whose brightness makes everything shine - to that DakShinamurti, who is embodied in the auspicious Guru, I offer my profound salutations.

ದೇಹಂ ಪ್ರಾಣಮಪೀಂದ್ರಿಯಾಣ್ಯಪಿ ಚಲಾಂ ಬುದ್ಧಿಂ ಚ ಶೂನ್ಯಂ ವಿದುಃ
ಸ್ತ್ರೀಬಾಲಾಂಧಜಡೋಪಮಾಸ್ತ್ವಹಮಿತಿ ಭ್ರಾಂತಾ ಭೃಶಂ ವಾದಿನಃ .

ಮಾಯಾಶಕ್ತಿವಿಲಾಸಕಲ್ಪಿತಮಹಾ ವ್ಯಾಮೋಹಸಂಹಾರಿಣೇ
ತಸ್ಮೈ ಶ್ರೀಗುರುಮೂರ್ತಯೇ ನಮ ಇದಂ ಶ್ರೀದಕ್ಷಿಣಾಮೂರ್ತಯೇ .. 5..

Some philosophers contend the body, senses, life-breath, intellect and non-existence (shunya) as the real 'I' (Atman). Their comprehension is worse than that of women, children, blind and the dull. He who destroys this delusion caused by maya (and makes us aware of the Truth)- to that DakShinamurti, who is embodied in the auspicious Guru, I offer my profound salutations.

ರಾಹುಗ್ರಸ್ತದಿವಾಕರೇಂದುಸದೃಶೋ ಮಾಯಾಸಮಾಚ್ಛಾದನಾತ್

ಸನ್ಮಾತ್ರಃ ಕರಣೋಪಸಂಹರಣತೋ ಯೋಽಭೂತ್ನುಷುಪ್ತಃ ಪುಮಾನ್ .
ಪ್ರಾಗ್ಸ್ವಾಪ್ಸಮಿತಿ ಪ್ರಬೋಧಸಮಯೇ ಯಃ ಪ್ರತ್ಯಭಿಜ್ಞಾಯತೇ
ತಸ್ಮೈ ಶ್ರೀಗುರುಮೂರ್ತಯೇ ನಮ ಇದಂ ಶ್ರೀದಕ್ಷಿಣಾಮೂರ್ತಯೇ .. 6..

The brilliance of sun exists even when intercepted by Rahu during eclipse. Similarly, the power of cognition only remains suspended during deep sleep. The Self exists as pure being even though unrecognized due to the veil of Maya. A person on awakening becomes aware that he was asleep earlier (and the dream was unreal). Similarly, a person who awakens to the consciousness of the Self recognizes his previous state of ignorance as unreal. He by whose grace alone does one awaken to the consciousness of the Self - to that DakShinamurti, who is embodied in the auspicious Guru, I offer my profound salutations.

ಬಾಲ್ಯಾದಿಷ್ಟಪಿ ಜಾಗ್ರದಾದಿಷು ತಥಾ ಸರ್ವಾಸ್ತವಸ್ಥಾಸ್ತಪಿ
ವ್ಯಾವೃತ್ತಾಸ್ತನವರ್ತಮಾನಮಹಮಿತ್ಯಂತಃ ಸ್ವರಂತಂ ಸದಾ .
ಸ್ವಾತ್ಮಾನಂ ಪ್ರಕಟೀಕರೋತಿ ಭಜತಾಂ ಯೋ ಮುದ್ರಯಾ ಭದ್ರಯಾ
ತಸ್ಮೈ ಶ್ರೀಗುರುಮೂರ್ತಯೇ ನಮ ಇದಂ ಶ್ರೀದಕ್ಷಿಣಾಮೂರ್ತಯೇ .. 7..

He, whose existence is changeless throughout the various states of the body (like old, young etc) and the mind (waking, dreaming etc), and who reveals the greatest knowledge of Atman by j nAna-mudra (the joining of the thumb and the forefinger of a raised right hand) - to that DakShinamurti, who is embodied in the auspicious Guru, I offer my profound salutations.

ವಿಶ್ವಂ ಪಶ್ಯತಿ ಕಾರ್ಯಕಾರಣತಯಾ ಸ್ವಸ್ವಾಮಿಸಂಬಂಧತಃ
ಶಿಷ್ಯಾಚಾರ್ಯತಯಾ ತಥೈವ ಪಿತೃಪುತ್ರಾದ್ಯಾತ್ಮನಾ ಭೇದತಃ .
ಸ್ವಪ್ನೇ ಜಾಗ್ರತಿ ವಾ ಯ ಏಷ ಪುರುಷೋ ಮಾಯಾಪರಿಭ್ರಾಮಿತಃ
ತಸ್ಮೈ ಶ್ರೀಗುರುಮೂರ್ತಯೇ ನಮ ಇದಂ ಶ್ರೀದಕ್ಷಿಣಾಮೂರ್ತಯೇ .. 8..

He, whose power of Maya enables one to experience the world as multiform (like teacher, disciple, father, son etc) during both the waking and dream states - to that DakShinamurti, who is embodied in the auspicious Guru, I offer my profound salutations.

ಭೂರಂಭಾಂಸ್ಯನಲೋಽನಿಲೋಽಮ್ಬರಮಹರ್ನಾಥೋ ಹಿಮಾಂಶುಃ ಪುಮಾನ್
ಇತ್ಯಾಭಾತಿ ಚರಾಚರಾತ್ಮಕಮಿದಂ ಯಸ್ಯೈವ ಮೂರ್ತ್ಯಷ್ಟಕಂ .
ನಾನ್ಯತ್ಕಿಂಚನ ವಿದ್ಯತೇ ವಿಮೃಶತಾಂ ಯಸ್ಮಾತ್ಪರಸ್ಮಾದ್ವಿಭೋಃ
ತಸ್ಮೈ ಶ್ರೀಗುರುಮೂರ್ತಯೇ ನಮ ಇದಂ ಶ್ರೀದಕ್ಷಿಣಾಮೂರ್ತಯೇ .. 9..

He, whose subtle and unmanifest eightfold form causes the moving and unmoving universe, and by whose grace alone does all these manifestation disappear to reveal that 'All that exists

is Brahman' - to that DakShinamurti, who is embodied in the auspicious Guru, I offer my profound salutations.

ಸರ್ವಾತ್ಮತ್ವಮಿತಿ ಸ್ಫುಟೀಕೃತಮಿದಂ ಯಸ್ಮಾದಮುಷ್ಮಿನ್ ಸ್ತವೇ
ತೇನಾಸ್ಯ ಶ್ರವಣಾತ್ತದರ್ಥಮನನಾದ್ಧ್ಯಾನಾಚ್ಚ ಸಂಕೀರ್ತನಾತ್ .
ಸರ್ವಾತ್ಮತ್ವಮಹಾವಿಭೂತಿಸಹಿತಂ ಸ್ಯಾದೀಶ್ವರತ್ವಂ ಸ್ವತಃ var ತತಃ
ಸಿದ್ಧೇಶ್ವರತ್ವನರಷ್ಟಧಾ ಪರಿಣತಂ ಚೈಶ್ವರ್ಯಮವ್ಯಾಹತಂ .. 10..

The verse points out to the all pervasiveness of the indwelling Spirit, Atman. By the recital, contemplation and meditation of this hymn, the disciple attains the state of oneness with Atman and realizes his unity with the universe,thus becoming the very essence of the eightfold manifestation.

ವಟವಿಟಪಿಸಮೀಪೇ ಭೂಮಿಭಾಗೇ ನಿಷಣ್ಣಂ
ಸಕಲಮುನಿಜನಾನಾಂ ಜ್ಞಾನದಾತಾರಮಾರಾತ್ .
ತ್ರಿಭುವನಗುರುಮೀಶಂ ದಕ್ಷಿಣಾಮೂರ್ತಿದೇವಂ
ಜನನಮರಣದುಃಖಚ್ಛೇದದಕ್ಷಂ ನಮಾಮಿ ..

This verse is usually recited at the end of the recital of the above hymn. I offer my profound salutations to Shri maha dakShinamurti, the remover of the worldly (samasric) bonds binding us, Who is to be meditated upon as the one sitting under a banyan tree and bestowing knowledge (j nana)instantly on all the sages (and the devoted disciples).

ಇತಿ ಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜಕಾಚಾರ್ಯಸ್ಯ ಶ್ರೀಗೋವಿಂದಭಗವತ್ಪೂಜ್ಯಪಾದಶಿಷ್ಯಸ್ಯ
ಶ್ರೀಮಚ್ಛಂಕರಭಗವತಃ ಕೃತೌ ದಕ್ಷಿಣಾಮೂರ್ತ್ಯಷ್ಟಕಂ ಸಂಪೂರ್ಣಂ .

ದಕ್ಷಿಣಾಮೂರ್ತಿಸ್ತೋತ್ರಂ ಅಥವಾ ದಕ್ಷಿಣಾಮೂರ್ತ್ಯಷ್ಟಕಂ

Dakshinamurti Stotra



ದಕ್ಷಿಣಾಮೂರ್ತಿಸ್ತೋತ್ರಂ ಅಥವಾ ದಕ್ಷಿಣಾಮೂರ್ತ್ಯಷ್ಟಕಂ
ಓಂ ಯೋ ಬ್ರಹ್ಮಾಣಂ ವಿದಧಾತಿ ಪೂರ್ವಂ
ಯೋ ವೈ ವೇದಾಂಶ್ಚ ಪ್ರಹಿಣೋತಿ ತಸ್ಮೈ .
ತಂ ಹ ದೇವಮಾತ್ಮಬುದ್ಧಿಪ್ರಕಾಶಂ
ಮುಮುಕ್ಷುರ್ವೈ ಶರಣಮಹಂ ಪ್ರಪದ್ಯೇ ..
ಓಂ ಶಾಂತಿಃ ಶಾಂತಿಃ ಶಾಂತಿಃ .
ಧ್ಯಾನಶ್ಲೋಕಾಃ -
ಮೌನವ್ಯಾಖ್ಯಾಪ್ರಕಟಿತಪರಬ್ರಹ್ಮತತ್ತ್ವಂ ಯುವಾನಂ
ವರ್ಷಿಷ್ಠಾಂತೇ ವಸದೃಷಿಗಣೈರಾವೃತಂ ಬ್ರಹ್ಮನಿಷ್ಠೈಃ .
ಆಚಾರ್ಯೇಂದ್ರಂ ಕರಕಲಿತಚಿನ್ಮುದ್ರಮಾನಂದರೂಪಂ
ಸ್ವಾತ್ಮಾರಾಮಂ ಮುದಿತವದನಂ ದಕ್ಷಿಣಾಮೂರ್ತಿಮೀಡೇ .. 1..
ವಟವಿಟಪಿಸಮೀಪೇ ಭೂಮಿಭಾಗೇ ನಿಷಣ್ಣಂ
ಸಕಲಮುನಿಜನಾನಾಂ ಜ್ಞಾನದಾತಾರಮಾರಾತ್ .
ತ್ರಿಭುವನಗುರುಮೀಶಂ ದಕ್ಷಿಣಾಮೂರ್ತಿದೇವಂ
ಜನನಮರಣದುಃಖಚ್ಛೇದದಕ್ಷಂ ನಮಾಮಿ .. 2..
ಚಿತ್ರಂ ವಟತರೋರ್ಮೂಲೇ ವೃದ್ಧಾಃ ಶಿಷ್ಯಾಃ ಗುರುರ್ಯುವಾ .
ಗುರೋಽಸ್ತು ಮೌನಂ ವ್ಯಾಖ್ಯಾನಂ ಶಿಷ್ಯಾಸ್ತು ಭಿನ್ನ ಸಂಶಯಾಃ .. 3..
ನಿಧಯೇ ಸರ್ವವಿದ್ಯಾನಾಂ ಭಿಷಜೇ ಭವರೋಗಿಣಾಂ .
ಗುರವೇ ಸರ್ವಲೋಕಾನಾಂ ದಕ್ಷಿಣಾಮೂರ್ತಯೇ ನಮಃ .. 4..
ಓಂ ನಮಃ ಪ್ರಣವಾರ್ಥಾಯ ಶುದ್ಧಜ್ಞಾನೈಕಮೂರ್ತಯೇ .
ನಿರ್ಮಲಾಯ ಪ್ರಶಾಂತಾಯ ದಕ್ಷಿಣಾಮೂರ್ತಯೇ ನಮಃ .. 5..
ಅಥ ಸ್ತೋತ್ರಂ . ಓಂ
ವಿಶ್ವಂ ದರ್ಪಣದೃಶ್ಯಮಾನನಗರೀತುಲ್ಯಂ ನಿಜಾಂತರ್ಗತಂ
ಪಶ್ಯನ್ನಾತ್ಮನಿ ಮಾಯಯಾ ಬಹಿರಿವೋದ್ಭೂತಂ ಯಥಾ ನಿದ್ರಯಾ .
ಯಃ ಸಾಕ್ಷಾತ್ಕುರುತೇ ಪ್ರಬೋಧಸಮಯೇ ಸ್ವಾತ್ಮಾನಮೇವಾದ್ವಯಂ

ತಸ್ಮೈ ಶ್ರೀಗುರುಮೂರ್ತಯೇ ನಮ ಇದಂ ಶ್ರೀದಕ್ಷಿಣಾಮೂರ್ತಯೇ .. 1..
 ಬೀಜಸ್ಯಾಂತರಿವಾಂಕುರೋ ಜಗದಿದಂ ಪ್ರಾಜ್ಞವಿಫಲ್ಪಂ ಪುನಃ
 ಮಾಯಾಕಲ್ಪಿತದೇಶಕಾಲಕಲನಾವೈಚಿತ್ರ್ಯಚಿತ್ರೀಕೃತಂ .
 ಮಾಯಾವೀವ ವಿಜೃಂಭಯತ್ಯಪಿ ಮಹಾಯೋಗೀವ ಯಃ ಸ್ವೇಚ್ಛಯಾ
 ತಸ್ಮೈ ಶ್ರೀಗುರುಮೂರ್ತಯೇ ನಮ ಇದಂ ಶ್ರೀದಕ್ಷಿಣಾಮೂರ್ತಯೇ .. 2..
 ಯಸ್ಯೈವ ಸ್ಫುರಣಂ ಸದಾತ್ಮಕಮಸತ್ಕಲ್ಪಾರ್ಥಕಂ ಭಾಸತೇ (ಕಲ್ಪಾರ್ಥಗಂ)
 ಸಾಕ್ಷಾತ್ತ್ವಮಸೀತಿ ವೇದವಚಸಾ ಯೋ ಬೋಧಯತ್ಯಾಶ್ರಿತಾನ್ .
 ಯತ್ಸಾಕ್ಷಾತ್ಕರಣಾದ್ಭವೇನ್ನ ಪುನರಾವೃತ್ತಿರ್ಭವಾಂಭೋನಿಧೌ
 ತಸ್ಮೈ ಶ್ರೀಗುರುಮೂರ್ತಯೇ ನಮ ಇದಂ ಶ್ರೀದಕ್ಷಿಣಾಮೂರ್ತಯೇ .. 3..
 ನಾನಾಚ್ಛಿದ್ರಘಟೋದರಸ್ಥಿತಮಹಾದೀಪಪ್ರಭಾಭಾಸ್ವರಂ
 ಜ್ಞಾನಂ ಯಸ್ಯ ತು ಚಕ್ಷುರಾದಿಕರಣದ್ವಾರಾ ಬಹಿಃ ಸ್ಪಂದತೇ .
 ಜಾನಾಮೀತಿ ತಮೇವ ಭಾಂತಮನುಭಾತ್ಯೇತತ್ಸಮಸ್ತಂ ಜಗತ್
 ತಸ್ಮೈ ಶ್ರೀಗುರುಮೂರ್ತಯೇ ನಮ ಇದಂ ಶ್ರೀದಕ್ಷಿಣಾಮೂರ್ತಯೇ .. 4..
 ದೇಹಂ ಪ್ರಾಣಮಪೀಂದ್ರಿಯಾಣ್ಯಪಿ ಚಲಾಂ ಬುದ್ಧಿಂ ಚ ಶೂನ್ಯಂ ವಿದುಃ
 ಸ್ತ್ರೀಬಾಲಾಂಧಜಡೋಪಮಾಸ್ತ್ವಹಮಿತಿ ಭ್ರಾಂತಾ ಭೃಶಂ ವಾದಿನಃ .
 ಮಾಯಾಶಕ್ತಿವಿಲಾಸಕಲ್ಪಿತಮಹಾ ವ್ಯಾಮೋಹಸಂಹಾರಿಣೇ
 ತಸ್ಮೈ ಶ್ರೀಗುರುಮೂರ್ತಯೇ ನಮ ಇದಂ ಶ್ರೀದಕ್ಷಿಣಾಮೂರ್ತಯೇ .. 5..
 ರಾಹುಗ್ರಸ್ತದಿವಾಕರೇಂದುಸದೃಶೋ ಮಾಯಾಸಮಾಚ್ಛಾದನಾತ್
 ಸನ್ಮಾತ್ರಃ ಕರಣೋಪಸಂಹರಣತೋ ಯೋಽಭೂತ್ಸುಷುಪ್ತಃ ಪುಮಾನ್ .
 ಪ್ರಾಗಸ್ವಾಪ್ಸಮಿತಿ ಪ್ರಬೋಧಸಮಯೇ ಯಃ ಪ್ರತ್ಯಭಿಜ್ಞಾಯತೇ
 ತಸ್ಮೈ ಶ್ರೀಗುರುಮೂರ್ತಯೇ ನಮ ಇದಂ ಶ್ರೀದಕ್ಷಿಣಾಮೂರ್ತಯೇ .. 6..
 ಬಾಲ್ಯಾದಿಷ್ಟಪಿ ಜಾಗ್ರದಾದಿಷು ತಥಾ ಸರ್ವಾಸ್ವವಸ್ಥಾಸ್ವಪಿ
 ವ್ಯಾವೃತ್ತಾಸ್ತನವರ್ತಮಾನಮಹಮಿತ್ಯಂತಃ ಸ್ಫುರಂತಂ ಸದಾ .
 ಸ್ವಾತ್ಮಾನಂ ಪ್ರಕಟೀಕರೋತಿ ಭಜತಾಂ ಯೋ ಮುದ್ರಯಾ ಭದ್ರಯಾ
 ತಸ್ಮೈ ಶ್ರೀಗುರುಮೂರ್ತಯೇ ನಮ ಇದಂ ಶ್ರೀದಕ್ಷಿಣಾಮೂರ್ತಯೇ .. 7..
 ವಿಶ್ವಂ ಪಶ್ಯತಿ ಕಾರ್ಯಕಾರಣತಯಾ ಸ್ವಸ್ವಾಮಿಸಂಬಂಧತಃ
 ಶಿಷ್ಯಾಚಾರ್ಯತಯಾ ತಥೈವ ಪಿತೃಪುತ್ರಾದ್ಯಾತ್ಮನಾ ಭೇದತಃ .
 ಸ್ವಪ್ನೇ ಜಾಗ್ರತಿ ವಾ ಯ ಏಷ ಪುರುಷೋ ಮಾಯಾಪರಿಭ್ರಾಮಿತಃ
 ತಸ್ಮೈ ಶ್ರೀಗುರುಮೂರ್ತಯೇ ನಮ ಇದಂ ಶ್ರೀದಕ್ಷಿಣಾಮೂರ್ತಯೇ .. 8..
 ಭೂರಂಭಾಂಸ್ಯನಲೋಽನಿಲೋಽಮ್ಬರಮಹರ್ನಾಥೋ ಹಿಮಾಂಶುಃ ಪುಮಾನ್
 ಇತ್ಯಾಭಾತಿ ಚರಾಚರಾತ್ಮಕಮಿದಂ ಯಸ್ಯೈವ ಮೂರ್ತ್ಯಷ್ಟಕಂ .

ನಾನ್ಯತ್ಕಿಂಚನ ವಿದ್ಯತೇ ವಿಮೃಶತಾಂ ಯಸ್ಮಾತ್ಪರಸ್ಮಾದ್ವಿಭೋಃ
 ತಸ್ಮೈ ಶ್ರೀಗುರುಮೂರ್ತಯೇ ನಮ ಇದಂ ಶ್ರೀದಕ್ಷಿಣಾಮೂರ್ತಯೇ .. 9..
 ಸರ್ವಾತ್ಮತ್ವಮಿತಿ ಸ್ಫುಟೀಕೃತಮಿದಂ ಯಸ್ಮಾದಮುಷ್ಮಿನ್ ಸ್ತವೇ
 ತೇನಾಸ್ಯ ಶ್ರವಣಾತ್ತದರ್ಥಮನನಾದ್ಭಾನಾಚ್ಚ ಸಂಕೀರ್ತನಾತ್ .
 ಸರ್ವಾತ್ಮತ್ವಮಹಾವಿಭೂತಿಸಹಿತಂ ಸ್ಯಾದೀಶ್ವರತ್ವಂ ಸ್ವತಃ var ತತಃ
 ಸಿದ್ಧೇತ್ತತ್ಪುನರಷ್ಟಧಾ ಪರಿಣತಂ ಚೈಶ್ವರ್ಯಮವ್ಯಾಹತಂ .. 10..
 ವಟವಿಟಪಿಸಮೀಪೇ ಭೂಮಿಭಾಗೇ ನಿಷಣ್ಣಂ
 ಸಕಲಮುನಿಜನಾನಾಂ ಜ್ಞಾನದಾತಾರಮಾರಾತ್ .
 ತ್ರಿಭುವನಗುರುಮೀಶಂ ದಕ್ಷಿಣಾಮೂರ್ತಿದೇವಂ
 ಜನನಮರಣದುಃಖಚ್ಛೇದದಕ್ಷಂ ನಮಾಮಿ ..
 ಇತಿ ಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜಕಾಚಾರ್ಯಸ್ಯ ಶ್ರೀಗೋವಿಂದಭಗವತ್ಪೂಜ್ಯಪಾದಶಿಷ್ಯಸ್ಯ
 ಶ್ರೀಮಚ್ಛಂಕರಭಗವತಃ ಕೃತೌ ದಕ್ಷಿಣಾಮೂರ್ತ್ಯಷ್ಟಕಂ ಸಂಪೂರ್ಣಂ .

ದಕ್ಷಿಣಾಮೂರ್ತಿಸ್ತೋತ್ರಂ ಅಥವಾ ದಕ್ಷಿಣಾಮೂರ್ತ್ಯಷ್ಟಕಂ

Appendix: Word meanings



The following words and meanings are added as an appendix to allow the reader to learn Sanskrit words. My many thanks to Shri Ganesan (deepa at tiac.net) for providing the meanings.

ಓಂ = Refers to the Brahman, Godhood, both symbolically otherwise;

ಯೋ = (Masc.Nom.Sing.) that person;

ಯಃ = (Masc.Nom.Sing.) that person;

ಬ್ರಹ್ಮಾಣಂ = (Masc.Acc.case. sing.) God Brahman;

ವಿದಧಾತಿ = (Verb Pr. III Per.Sing.PP) projects;

ಪೂರ್ವಂ = in the beginning (of Creation);

ವೈ = an emphasis;

ವೇದಾನ್ = Vedas;

ಚ = and;

ಪ್ರಹೀಣೋತಿ = (Verb.Pr.III Per.sing.PP) inspires;

ತಸ್ಮೈ = (Masc.Dative.sing.) to that person;

ತಂ = (Masc.Nom.sing.) He;

ಹ = an emphasis;

ದೇವಂ = God;

ಆತ್ಮ = Self, soul;

ಬುದ್ಧಿ = (Fem.Nom.sing.) intellect, Discrimination, awareness;

ಪ್ರಕಾಶಂ = (Masc.Acc.sing.) illumined (person);

ಮುಮುಕ್ಷುಃ = Person desiring MokSha;

ಶರಣಂ = surrender, refuge;

ಅಹಂ = (pronoun Nom.sing.) I;

ಪ್ರಪದ್ಯೇ = (Verb Pr.I Per. sing.AP) surrender, resort to;

ಶಾಂತಿಃ = (Fem.Nom.sing.) peace

- ವಿಶ್ವಂ = (Nr. Acc.case,sing.) Universe;
 ದರ್ಪಣಂ = (Nr.Acc.case, sing.) mirror;
 ದೃಶ್ಯಮಾನಂ = (Nr.Acc.sing.) looking like, appearing;
 ನಗರೀತುಲ್ಯಂ = (acc.case, sing.) like a city;
 ನಿಜಾಂತರ್ಗತಂ = (acc. case) which is within Himself;
 ಪಶ್ಯನ್ = (Pr.Participle) seeing;
 ಆತ್ಮನಿ = (Loc.case) within Himself;
 ಮಾಯಯಾ = (Fem. instr.sing.) through illusion;
 ಬಹಿಃ = (indec.) outside;
 ಇವ = (indec.) like i.e as if the Universe is manifesting outside;
 ಉದ್ಭೂತಂ = (Acc.case) being, manifested entity;
 ಯಥಾ = (indec.) as in a manner, in such a manner as;
 ನಿದ್ರಯಾ = (Fem.instr. case, sing.) through sleep(-iness);
 ಯಃ = he who;
 ಸಾಕ್ಷಾತ್ = (indec.) before one's eyes, in white and black;
 ಕುರುತೇ = (verb Pr.III P.sing. AP) performs, acts;
 ಪ್ರಬೋಧನಮಯೇ = (loc.case) during wakefulness, waking state;
 ಸ್ವ = one's own;
 ಆತ್ಮನಾಂ = (Acc.case) self;
 ಏವ = itself, alone;
 ಅದ್ವಯಂ = (Nr.Acc,sing.) the(No-second), non-dual Self;
 ತಸ್ಮೈ = (Masc.Dative,sing.) to him;
 ಶ್ರೀ = LakShmi, wealth (here auspicious prefix);
 ಗುರುಮೂರ್ತಯೇ = (Masc.Dative,sing.) God(himself) embodied in guru;
 ನಮಃ = (Nr.Nom.sing.) salutation, bowing, namaskara;
 ಇದಂ = (neuter,Nom.sing.) this;
 ದಕ್ಷಿಣಾಮೂರ್ತಯೇ = Masc.Dative,sing.) to dakShinAmUrti God;
 ಬೀಜಸ್ಯ = (Nr.Poss.sing.) of the seed;
 ಅಂತಃ = (indec.) inside;
 ಇವ = (indec.) like;
 ಅಂಕುರಃ = (Masc.Nom.sing.) sprout;
 ಜಗತ್ = (Neuter Nom.Sing.) world;

- ಇದಂ = (Nr. Nom.Sing.) this;
ಪ್ರಾಬ್ಧ್ = in the beginning;
ನಿರ್ವಿಕಲ್ಪಂ = unmanifested;
ಪುನಃ = (indec.) again;
ಮಾಯಾ = (fem.Nom.sing.) illusion;
ಕಲ್ಪಿತ = arranged, caused, created;
ದೇಶ = (Masc.Nom.sing.) country, place, spot, space;
ಕಾಲಃ = (Masc.Nom.sing.) time;
ಕಲನಾ = reckoning;
ವೈಚಿತ್ರ್ಯ = varied, different;
ಚಿತ್ರೀಕೃತಂ = (Past Passive Participle verb) put in the form of a picture, painting
ಮಾಯಾವೀಃ = (masc. Nom.sing.) magician;
ಇವ = like;
ವಿಜೃಂಭಯತಿ = (Verb Pr.III) displays brilliantly;
ಅಪಿ = (P.sing.PP) and;
ಮಹಾಯೋಗೀ = (masc.nom.sing.) Great Yogi, ascetic;
ಯಃ = (Masc. Nom.Sing.) He who;
ಸ್ವ = (indec.) one's own;
ಇಚ್ಛಯಾ = (Fem.instr.sing.) by desire;
ಯಸ್ಯ = (masc. poss.case.sing.) that person's;
ಸ್ಪುರಣಂ = gerund,Nr. Nom. sing.) throbbing state (manifestation);
ಸಾದ = (indec.) always;
ಆತ್ಮಕಂ = (nr.Nom.sing.) that which is within i.e.,the Reality;
ಅಸತ್ = appearing as unreal, unreal;
ಕಲ್ಪ = fictitious;
ಅರ್ಥಕಂ = notions, meanings, wealth;
ಭಾಸತೇ = (verb.III P.Sing. Atmn.padam) shines;
ಸಾಕ್ಷಾತ್ = (indec.) in front of the eyes, in white and black;
ತತ್ = that;
ತ್ವಂ = thou;
ಅಸಿ = are;
ಇತಿ = thus;

- ವೇದವಚನಾ = through the saying of the Veda;
ಯೋ = yaH(Masc.Nom.Sing.) He who;
ಬೋಧಯತಿ = (V.Pr. III P.Sing.Parasm.pada) enlightens, teaches;
ಆಶ್ರಿತಾನ್ = (Masc.Objective, Acc. case, Plural) those who have taken refuge;
ಯತ್ = Neut. Nom.sing.) that thing which;
ಸಾಕ್ಷಾತ್ = (Ablative) by producing it in front of the eyes;
ಕರಣಾತ್ = (Ablative) in white black;
ಪುನಃ = (indec.) again;
ಆವೃತ್ತಿಃ = cycle, repetition, certain “times”;
ಭವೇತ್ = (verb, sing.PP) may happen;
ನ = not;
ಭವ = (Masc.Nom.sing.) the cycle of births (deaths);
ಅಂಭಸ್ಸ್ಯ = (in) waters;
ನಿಧಾ = (locative) (of) great quantity, heap i.e.ocean;
ನಾನಾ = (indec.) diverse;
ಚ್ಛಿದ್ರಂ = (Nr. Nom.sing.) hole;
ಘಟಃ = (Nr.Nom.sing.) pot;
ಉದರಂ = (Masc. Nom.sing.) stomach;
ಸ್ಥಿಥಃ = (participle,Nom.sing.) standing thing
ಮಹಾ = (adj.) great, big;
ದೀಪಂ = (Masc.Nom.sing.) lamp;
ಪ್ರಭಾ = (fem.Nom.sing.) light, flame;
ಭಾಸ್ವರಂ = bright light;
ಜ್ಞಾನಂ = knowledge, supreme intelligence;
ಯಸ್ಯ = (Masc. Poss. Sing.) that person’s (whose);
ತು = (indec.) emphasis;
ಚಕ್ಷುಃ = Nr.Nom. Sing.) eye;
ಆದಿ = (indec.) here etc. (may also mean ‘the beginning’ in another context);
ಕರಣಃ = (one of the 5) sensory objects, here refers to ‘eye’;
ದ್ವಾರಾ = (indec.) through;
ಬಹಿಃ = (indec.) outside;
ಸ್ಪಂದತೇ = (Verb Pr. III P sing.AP) throbs, vibrates;

- ಜಾನಾಮಿ = (Verb Pr.I P.sing) know;
ತಂ = (Masc. Obj. Sing.) him;
ಏವ = (indec.) alone;
ಭಾಂತಂ = Acc. Masc.Sing.Participle noun) shining person;
ಅನುಭಾತಿ = (verb III P. sing. PP) shines along with that (following);
ಯೇತತ್ = (Nr.nom.sing.) this;
ಸಮಸ್ತಂ = entire;
ಜಗತ್ = (Nr.nom.sing.) world;
ದೇಹಂ = (Masc.Acc.Sing) body;
ಪ್ರಾಣಂ = (Masc. Sing. Acc.) life-breath;
ಈಂದ್ರಿಯಾಣಿ = (Nr.Nom.Pl.) sense organs;
ಅಪಿ = and;
ಚಲಾಂ = (adj.Fem.) changing;
ಬುದ್ಧಿಂ = (Fem.Acc. Sing.) intellect, reason, awareness;
ಚ = (indec.) and;
ಶುನ್ಯಂ = (Masc.Acc.sing.) Nothingness, void;
ವಿದುಃ = (Verb) Understand, know, consider;
ಸ್ತ್ರೀ = (Fem. Nom. Sing) a female;
ಬಾಲಃ = (Masc. Nom.Sing.) child;
ಅಂಧಃ = blind;
ಜಡಃ = idiot;
ಉಪಮಾಃ = comparable;
ತು = emphasis;
ಅಹಂ = I;
ಇತಿ = thus;
ಭ್ರಾಂತಾಃ = (gerund, Masc.Nom.Pl.) infatuated (persons);
ಭೃಶಂ = in vain;
ವಾದಿನಃ = (Masc. Nom. Pl. Participle noun) People who argue;
ಮಾಯಾ = the great delusion Maya;
ಶಕ್ತಿಃ = (Fem.Nom.sing.) Power, energy;
ವಿಲಾಸ = play;
ಕಲ್ಪಿತ = created;

- ಮಹಾ = great, big;
 ವ್ಯಾಮೋಹ = infatuation;
 ಸಂಹಾರಿಣೀ = (Dative case) destroyer;
 ರಾಹುಃ = (Masc.Nom.sing.) The planet Rahu;
 ಗ್ರಸ್ತ = Having been grasped, caught;
 ದಿವಾಕರಃ = sun;
 ಇಂದುಃ = moon;
 ಸದೃಶಃ = (Masc.person, thing) similar to;
 ಮಾಯಾ = (Fem.Nom.sing.) the delusion Maya;
 ಸಮಾಚ್ಛಾದನಾತ್ = from being covered, surrounded, eclipsed,very well;
 ಸತ್ = Reality, Existence;
 ಮಾತ್ರಃ = lone;
 ಕರಣ = senses;
 ಉಪ = prefix;
 ಸಂಹರಣತಃ = withdrawn well;
 ಅಭೂತ್ = became;
 ಸುಷುಪ್ತಃ = awakened(after a good sleep);
 ಪುಮಾನ್ = (Masc.Nom.Sing.) A male;
 ಪ್ರಾಕ್ = beforehand;
 ಅಸ್ವಾಪ್ನಂ = well slept;
 ಇತಿ = thus;
 ಪ್ರಬೋಧಸಮಯೇ = (Loc. Sing) at the time of awakening;
 ಯಃ = (Masc.Nom.sing.) He (who);
 ಪ್ರತಿಅಯಭಿಜ್ಞಾಯತೇ = remembers, understands;
 ಬಾಲ್ಯ = (Loc. Pl.) during childhood;
 ಆದಿಷು = (Loc.pl.) etc.;
 ಅಪಿ = and;
 ಜಾಗ್ರತ್ = (Loc.Pl.) during awakened state;
 ಆದಿಷು = etc.;
 ತಥಾ = (indec.) likewise, in that manner;
 ಸರ್ವಾಸು = (Fem. Loc. Pl) in all;
 ಅವಸ್ಥಾಸು = states, conditions;

ಅಪಿ = and;

ವ್ಯಾವೃತ್ತಾಸು = (Loc. Pl.) (even after the) departure (of these states);

ಅನು = accompanied;

ವರ್ತಮಾನಂ = presence(persists, follows);

ಅಹಂ = I;

ಇತಿ = thus;

ಅಂತಃ = inwardly;

ಸ್ಪುರಂತಂ = (Masc. Acc.Sing.) the throbbing;

ಸದಾ = (indec.) always;

ಸ್ವ = (Masc. Acc.Sing.) one's own;

ಆತ್ಮಾನಂ = Self;

ಪ್ರಕಟೀಕರೋತಿ = (Verb Pr.III P. Sing.PP) shows Himself publicly, openly;

ಭಜತಾಂ = Masc.Poss.Pl.) to the worshippers;

ಯಃ = He who;

ಮುದ್ರಯಾ = (Fem.instr.Sing.) through the sign (of hand), stamp, money;

ಭದ್ರಯಾ = (Adj.Fem.instr.Sing.) through auspicious;

ವಿಶ್ವಂ = (Nr. Nom. Sing.) universe;

ಪಶ್ಯತಿ = Verb Pr.III P.sing.PP) sees;

ಕಾರ್ಯಕಾರಣತಯಾ = (Fem.instr,sing.)(through the quality of) effect;

ಸ್ವ = one's own;

ಸ್ವಾಮಿ = master;

ಸಂಬಂಧತಃ = as related;

ಶಿಷ್ಯ = (fem.instr.sing.)(thro' the quality of) disciple;

ಆಚಾರ್ಯತಯಾ = teachership;

ತಥ್ವ = (both words indec.) in that manner;

ಇವ = ike;

ಪಿತೃ = (Masc.Nom.sing.) Father, forefather;

ಪುತ್ರ = son.;

ಆದಿ = etc.;

ಆತ್ಮನಾ = (Masc.instr.sing.) through self;

ಭೇದತಃ = as different;

ಸ್ವಪ್ನೇ = (Mal,Loc. sing.) in dream;

- ಜಾಗ್ರತಿ = (Loc.sing.) during wakeful state;
ವಾ = (indec.) or;
ಯಃ = e who;
ಏಷಃ = (Male Nom.sing.) this;
ಪುರುಷಃ = A male;
ಪರಿಭ್ರಾಮಿತಃ = (Gerund.Male Nom.sing.) whirled(person);
ಭೂಃ = (nom.sing.) earth;
ಅಂಭಾಂಸಿ = (Nr.nom.pl.) water;
ಅನಲಃ = fire;
ಅನಿಲಃ = air;
ಅಂಬರಂ = ether;
ಅಹರ್ನಾಥಃ = sacrificer;
ಹಿಮಾಂಶುಃ = moon;
ಪುಮಾನ್ = Man;
ಆಭಾತಿ = Verb.Pr.III P.sing.PP) shines;
ಚರ = moving;
ಅಚರ = not moving;
ಆತ್ಮಕಂ = containing inwardly;
ಇದಂ = (Nr.nom.sing.) this;
ಯಸ್ಯ = (Masc.Poss.sing.) (He) whose;
ಏವ = (indec.) thus;
ಮೂರ್ತಿಃ = (Male Nom.sing.) embodiment, incarnate;
ಅಷ್ಟಕಂ = (Nr.Nom.sing.) eight-fold piece, poem;
ನ = (indec.) no;
ಅನ್ಯತ್ = (indec.) other;
ಕಿಂಚನ = (Nr.Nom.sing.) some thing;
ವಿದ್ಯತೇ = (Verb Pr.III P.sing. AP) exists, is present;
ವಿಮೃಶತಾಂ = (masc.poss.pl.)(of those) who reflect;
ಯಸ್ಮಾತ್ = (Masc.Absol.sing.) from (he) whose;
ಪರಸ್ಮಾತ್ = (Masc.Absol.sing.) from the Supreme being;
ವಿಭೀಃ = (Masc.Poss.sing.) of the omnipresent Lord;
ಸರ್ವಃ = all, everything (the Universe);

ಆತ್ಮತ್ವಂ = composed of, Manifested by the Self;
 ಇತಿ = thus;
 ಸ್ಫುಟೀಕೃತಂ = (past Participle) made tell-tale, plain;
 ಯಸ್ಮಾತ್ = from whose;
 ಅಮುಷ್ಮಿನ್ = (Loc. sing.) in this;
 ಸ್ತವೇ = (Masc.?Loc.sing.) hymn;
 ತೇನ = (Masc.instr.sing.) through that person;
 ಅಸ್ಯ = (Masc.instr.sing.) through this person;
 ಶ್ರವಣಾತ್ = (Nr.Absol.sing.) from hearing;
 ಅರ್ಥ(ಸ್ಯ) = (Nr.Nom.sing.) meaning's;
 ಮನನಾತ್ = (both Nr. Abso.sing.) reflecting in mind;
 ಧ್ಯಾನಾತ್ = (Nr. Abso. sing.) meditating;
 ಚ = (indec.) and;
 ಸಂ = good;
 ಕೀರ್ತನಾತ್ = (Nr.Absol.sing.) from reciting it;
 ಸರ್ವ = (adj.) all;
 ಆತ್ಮತ್ವಂ = the quality of the Atman, the great Self;
 ಮಹಾ = (adj.) great, big;
 ವಿಭೂತಿ = ashes, wealth;
 ಸಹಿತಂ = along with that;
 ನ್ಯಾತ್ = Verb.) May there be;
 ಈಶ್ವರತ್ವಂ = he quality of the Lord himself;
 ಸ್ವತಃ = automatically;
 ಸಿದ್ಧೀತ್ = (verb) May it materialise (for the worshipper);
 ಪುನಃ = again;
 ಅಷ್ಟಧಾ = eight-fold;
 ಪರಿಣತಂ = transformed into;
 ಚ = and;
 ಐಶ್ವರ್ಯಂ = (divine) wealth;
 ಅವ್ಯಾಹತಂ = undivided;
 ವಟ = the banyan;
 ವಿಟಪಿ = tree;

ಸಮೀಪೇ = (Nr.Loc.sing.) in the nearness;
ಭೂಮಿ = (fem.loc.sing.) ground, earth;
ಭಾಗೇ = side;
ನಿಷಣ್ಣಂ = (Masc.Acc.sing.) the seated person;
ಸಕಲ = of all;
ಮುನಿ = ascetic, seer;
ಜನಾನಾಂ = people (here groups);
ಜ್ಞಾನದಾತಾರಂ = (Masc.Obj.sing.) him who gives knowledge;
ಆರಾತ್ = (indec.) quickly;
ತ್ರಿಭುವನ = (Masc.Obj.sing.) three worlds;
ಗುರುಂ = (masc.acc.sing.) teacher;
ಈಶಂ = (masc.acc.sing.) Master;
ದಕ್ಷಿಣಾಮೂರ್ತಿ = (Masc.Obj.) dakShinAmUrti;
ದೇವಂ = (masc.acc.sing.) God;
ಜನನ = birth;
ಮರಣ = death;
ದುಃಖಃ = suffering;
ಭೇದ = cutting;
ದಕ್ಷಂ = capable person, expert;
ನಮಾಂ = (Verb Pr. I Per.sing.PP) I salute, bow.

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