Dakshinamurti Stotra

Document Information

Text title: dakShiNAmurty stotra or aShTakam
File name: dakshina.itx
Category: shiva, stotra, shankarAchArya, aShTaka, vedanta
Location: doc_shiva
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Latest update: October 30, 2020
Send corrections to: Sanskrit@cheerful.com

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November 21, 2020

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Dakshinamurti Stotra

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
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.

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.

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.
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.

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.
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.

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.

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
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.

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.

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).
શ્રીમંડલસમ્ભાવની એ ચરણને સૂચિ અને ઉપેક્ષારૂપાંના સમુદાય માટે છે

dakshina.pdf
Dakshinamurti Stotra

દક્ષણામૂર્તિસ્તોત્રાં અથવા દલ્સ્નામૂર્તિસ્તોત્રમ

Dakshinamurti Stotra

દલ્સ્નામૂર્તિસ્તોત્રાં અથવા દલ્સ્નામૂર્તિસ્તોત્રમ

ॐ યો પુણમાં વિદયાતિ પૂર્વમુ

勇 યો વૈ વધાર્ણ પ્રક્રિયાતે તસ્મિ

તત ઉ રંગમાં વચચ્ચ પ્રક્રિયાં

મુમુસું શરમાં પ્રણય િ

ॐ શાલ્યિ: શાલ્યિ: શાલ્યિ: 

થયાણનગ્રહ: -

મૌતયુપાકલક્યતઃપ્રણયાંતરં સુવાન

વલિખાને વસવદૃભિષ્રષીલાયુત સુદધાને: 

અંશથાનં કરકલિષ્ટિયાંયાદમણનદરૂપ

સ્વાભાવયમ મૃતિયાયન દક્ષણ પાલનો મોટ િ 

૧ ॥

વટવિવાપ્યાપે મૂમિબઃ નિષ્ણાં

અકારમુન્યાં જ્ઞાનધાતાયામરા

વિશ્વ પ્રણમ દક્ષણ પીર¹ં

જનનમરણ દુઃખચ્છેદદક્ષમ

॥ ૨ ॥

વિધિનં વદાર્થિથુહૃદ: શિષ્યિ ગુરુધૃવય

જૂટાર મૌન વયામણ શિષ્યાનું ભષણ સંશ્યા: 

૩ ॥

નિષ્ણ સબર્વચાનં નિષ્ણ ભવનોનેગામ

ગુરુદે સંબેહયાનં દક્ષણમૂર્તિથ: 

૪ ॥

ॐ નં: પ્રાણવાવાય શુદ્ધિનેકુલિ િ

નિરમલા પ્રણાલિયા દક્ષણમૂર્તિથ: 

૫ ॥

અધ સ્વામ્ત્ર: 

ॐ
દેહં પ્રાણમાપિપયિપ ચલાં બુદ્ધ ચશૂરયં ઇવદુઃ

સ્ત્રીબાલારધજડાેપમાથાિદં

પુમાન માયાશક્તિવલાસકં પતમહા વયામાિરણે

તમૈ શ્રીગુમૂતર્યે

નમ

શ્રીદખણામૂતર્યે

॥ ૬ ॥

રાહુગ્રદવાકરે દુસદૃશાે

સન્માત્ર�

કરણાેપસંહરણતાે

યાેભૂષુપ્તઃ

પુમાન

પ્રાગવાસેમિત

પ્રત્યભજ્ઞાયતે

યાે

મુદ્રયા

ભદ્રયા

તમૈ

શ્રીગુમૂતર્યે

નમ

શ્રીદખણામૂતર્યે

॥ ૭ ॥

બાલ્યાેવિપ

સવાર્વવવસ્થાિપ

વ્યાિત્તા વનુવતર્માનમહીમત્ય્રદઃ

સ્ફુરરં

સદા

ફાત્મં

પ્રકટકરાેિત

ભજતાં

યાે

મુદ્રયા

ભદ્રયા

તમૈ

શ્રીગુમૂતર્યે

નમ

શ્રીદખણામૂતર્યે

॥ ૯ ॥

િવશ્વં

પવ્યિત

કાયર્કારણતયા

દ્વાસેેશયાચાયર્તયા

તથૈવ

િપશપુત્રાદ્યાત્મના

ભેદતઃ

| 9 |
沃大百作乞谕 

大百次所及答 

tam shri gurumurti nam ham shri daksahaumurti || 8 ||

daksahadamanahnamahamamataro vigrahit tomanapurna 

dhyanalait chalvanadam mit valchayamaryastham ||

namahajjan vidhane vimurusante yasmatprastambho:

tam shri gurumurti nam ham shri daksahaumurti || 8 ||

svarnamahiti sudhikritam yamadhumimatu taye 

tena yamadhumaksarahyanaah syadhurnatat ||

svarnamahavimushtadhitam sthati stha var titeit:

simdhreatpunastha parihaat ishvarasthatham || 10 ||

vadhvaitisamipare bhoomibhage niyastam 

sakwamunirjanaan janadataramarat ||

vidhyaranamish daksahamurtitvam 

jannamadrapekheekham namami ||

dhit shrimatamadhyaparajagadagardhyasya 

shrigoginmahajayatuhajadhyasya 

shrimadhuragad: karti daksahaumaryastam samvartam ||
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.

ખ = Refers to the Brahman, Godhood, both symbolically otherwise;
યે = (Masc.Nom.Sing.) that person;
ય = (Masc.Nom.Sing.) that person;
બ્રહ્માણં = (Masc.Acc.case sing.) God Brahman;
િવદધાઃ = (Verb Pr. III Per.Sing.PP) projects;
પૂવ = in the beginning (of Creation);
ખ = an emphasis;
બેદાન = Vedas;
ચ = and;
િવિજેષ્ટિ = (Verb.Pr.III Per.sing.PP) inspires;
તમે = (Masc.Dative.sing.) to that person;
ખ = (Masc.Nom.sing.) He;
ખ = an emphasis;
દેવ = God;
અહ = Self, soul;
બુકિ = (Fem.Nom.sing.) intellect, Discrimination, awareness;
સ્વાદિશ = (Masc.Acc.sing.) illumined (person);
મુમુકૃ = Person desiring MokSha;
શરણ = surrender, refuge;
અહ = (pronoun Nom.sing.) I;
પ્રથે = (Verb Pr.I Per. sing.AP) surrender, resort to;
शान्ति: = (Fem.Nom.sing.) peace
विश्व = (Nr.Acc.case,sing.) Universe;
द्याशु (ं) = (Nr.Acc.case, sing.) mirror;
दृश्यतां = (Nr.Acc.sing.) looking like, appearing;
नगरक्तेः = (acc.case, sing.) like a city;
निजनङ्गल = (acc. case) which is within Himself;
पशुः = (Pr.Participle) seeing;
आतमिनि = (Loc.case) within Himself;
मायाः = (Fem . instr.sing.) through illusion;
अङ्कः = (indec.) outside;
हव = (indec.) like i.e as if the Universe is manifesting outside;
हृद्यमूर्ति = (Acc.case) being, manifested entity;
यथा = (indec.) as in a manner, in such a manner as;
निद्रश्य = ( Fem.instr . case, sing.) through sleep(-iness);
ध = he who;
आकेशय = (indec.) before one’s eyes, in white and black;
कुरुन्ते = (verb Pr.III P.sing . AP ) performs, acts;
प्रवणसम्यः = (loc.case) during wakefulness, waking state;
स्वः = one’s own;
आत्मः = (Acc.case) self;
अवः = itself, alone;
अद्वयं = (Nr.Acc,sing.) the(No-second), non-dual Self;
ततः = ( Masc.Dative,sing.) to him;
श्री = LakShmi, wealth (here auspicious prefix);
गुरूमूर्तिः = (Masc.Dative,sing.) God(himself) embodied in guru;
नमः = (Nr.Nom.sing.) salutation, bowing, namaskAra;
हे = (neuter,Nom.sing.) this;
दक्षिणामूर्ति = Masc.Dative,sing.) to dakShinAmUrTi God;
बीजस्य = (Nr.Poss.sing.) of the seed;
अन्तरः = (indec.) inside;
हकः = (indec.) like;
अंकुरः = (Masc.Nom.sing.) sprout;
अथवा दक्षिणामूत्यर्ष्टकम्  

जगत् = (Neuter Nom.Sing.) world;  
छद् = (Nr . Nom.Sing.) this;  
प्राणः = in the beginning;  
निरिक्ष्यं = unmanifested;  
पुनः = (indec.) again;  
माया = (fem.Nom.sing.) illusion;  
कलित = arranged, caused, created;  
देशं = (Masc.Nom.sing.) country, place, spot, space;  
कालः = (Masc.Nom.sing.) time;  
कलना = reckoning;  
वैचित्र्यं = varied, different;  
विनिरूपतत् = (Past Passive Participle verb) put in the form of a picture, painting  
मायावीः = (masc . Nom.sing.) magician;  
छवि = like;  
विद्युत्मण्डलः = (Verb Pr.III ) displays brilliantly;  
अः = (P.sing.PP) and;  
महायाजी = (masc.nom.sing.) Great Yogi, ascetic;  
यः = (Masc . Nom.Sing.) He who;  
स्वः = (indec.) one’s own;  
इच्छयाः = (Fem.instr.sing.) by desire;  
यः = (masc . poss.case.sing.) that person’s;  
सुखः = gerund,Nr . Nom . sing.) throbbing state (manifestation);  
सात् = (indec.) always;  
आत्मकं = (nr.Nom.sing.) that which is within i.e.,the Reality;  
असत् = appearing as unreal, unreal;  
अवधि = fictitious;  
अर्थं = notions, meanings, wealth;  
भास्ते = (verb.III P.Sing . Atmn.padam) shines;  
साक्षात् = (indec.) in front of the eyes, in white and black;  
तत् = that;  
त्यः = thou;  
असि = are;
thus; 
through the saying of the Veda; 
He who; 
enlightens, teaches; 
those who have taken refuge; 
that thing which; 
by producing it in front of the eyes; 
in white black; 
again; 
cycle, repetition, certain “times”; 
may happen; 
not; 
the cycle of births (deaths); 
in waters; 
(locative) of great quantity, heap i.e. ocean; 
diverse; 
hole; 
pot; 
stomach; 
standing thing 
great, big; 
lamp; 
light, flame; 
bright light; 
knowledge, supreme intelligence; 
that person’s (whose); 
emphasis; 
eye; 
here etc. (may also mean ‘the beginning’ in another context); 
one of the 5) sensory objects, here refers to ‘eye’; 
through; 
outside;
धक्षिणामूर्तिस्तोत्र अथवा धक्षिणामूर्तिस्तोत्र भाषा अध्यायः ।

अनु-धज = (Verb Pr. III P sing.AP) throbs, vibrates;
अनु-धज = (Verb Pr.I P.sing) know;
धज = (Masc. Obj. Sing.) him;
अव = (indec.) alone;
भार-धज = Acc. Masc.Sing.Participle noun) shining person;
अनु-धज = (verb IIII P . sing . PP) shines along with that (following);
धज = (Nr.nom.sing.) this;
अभ = entire;
धज = (Nr.nom.sing.) world;
धज = (Masc.Acc.Sing) body;
धज = (Masc. Sing. Acc.) life-breath;
धज = (Nr.Nom.Pl.) sense organs;
अध = and;
धज = (adj.Fem.) changing;
धज = (Fem.Acc. Sing.) intellect, reason, awareness;
धज = (indec.) and;
धज = (Masc.Acc.sing.) Nothingness, void;
धज = (Verb) Understand, know, consider;
धज = (Fem . Nom . Sing) a female;
धज = (Masc . Nom.Sing.) child;
धज = blind;
धज = idiot;
धज = comparable;
धज = emphasis;
धज = I;
धज = thus;
धज = (gerund, Masc.Nom.Pl.) infatuated (persons);
धज = in vain;
धज = (Masc . Nom . Pl. Participle noun) People who argue;
धज = the great delusion Maya;
धज = (Fem.Nom.sing.) Power, energy;
धज = play;
अन्नित = created;
महा = great, big;
स्वामोक्त = infatuation;
संधिरित = (Dative case) destroyer;
रहु = (Masc.Nom.sing.) The planet Rahu;
अस्त = Having been grasped, caught;
हिंहक = sun;
चंद्र = moon;
सुदृश = (Masc.person, thing) similar to;
माया = (Fem.Nom.sing.) the delusion Maya;
समाच्छादनात = from being covered, surrounded, eclipsed, very well;
सत = Reality, Existence;
मात्र = lone;
करण = senses;
उप = prefix;
संहरणत = withdrawn well;
अभूत = became;
अषुषु = awakened (after a good sleep);
पुमान = (Masc.Nom.Sing.) A male;
प्राक = beforehand;
अस्वास = well slept;
हित = thus;
प्रबोधकमे = (Loc. Sing) at the time of awakening;
थ = (Masc.Nom.sing.) He (who);
प्रतिवेधयज्ञ = remembers, understands;
वाह = (Loc. Pl.) during childhood;
आलित = (Loc.pl.) etc.;
अं = and;
आलित = (Loc.Pl.) during awakened state;
आलित = etc.;
तथा = (indec.) likewise, in that manner;
वर्षु = (Fem. Loc. Pl.) in all;
अपशाष = states, conditions;
अधि = and;
व्यापुत्ताः = (Loc . Pl.) (even after the) departure (of these states);
अनु = accompanied;
वर्तभान = presence(persists, follows);
अध = I;
धति = thus;
अनर = inwardly;
सुद्रार = (Masc . Acc.Sing.) the throbbing;
अद्ध = (indec.) always;
अव = (Masc . Acc.Sing.) one’s own;
अवभान = Self;
प्रकटिका = (Verb Pr.III P . Sing.PP) shows Himself publicly, openly;
भजता = Masc.Poss.Pl.) to the worshippers;
ह = He who;
मुद्रत = (Fem.instr.Sing.) through the sign (of hand), stamp, money;
भज्जः = (Adj.Fem.instr.Sing.) through auspicious;
विश्व = (Nr . Nom . Sing.) universe;
पश्चिम = Verb Pr.III P.sing.PP) sees;
अथःकाराणा = (Fem.instr,sing.)through the quality of) effect;
अव = one’s own;
अ्यामि = master;
संबंधत = as related;
शिष्य = (fem.instr.sing.)thro’ the quality of) disciple;
आयाधित्य = teachership;
तथा = (both words indec.) in that manner;
हव = ike;
पिताः = (Masc.Nom.sing.) Father, forefather;
पुत्र = son.;
आदि = etc.;
आत्मत = (Masc.instr.sing.) through self;
भेदत = as different;
દ્વય = (Mal,Loc . sing.) in dream;
જાતિ = (Loc.sing.) during wakeful state;
એ = (indec.) or;
એ = e who;
અભ = (Male Nom.sing.) this;
પુ = A male;
પરિબૃદિષ્ટ = (Gerund.Male Nom.sing.) whirled(person);
ભૂ = (nom.sing.) earth;
અભાસ = (Nr.nom.pl.) water;
અનિમિ = fire;
અનિલ = air;
અમવર = ether;
અષ્ટણશ = sacrificer;
નદમાંશ = moon;
પુમા = Man;
અિજ = Verb.Pr.III P.sing.PP) shines;
અિ વ = moving;
અિય = not moving;
અિમિ = containing inwardly;
ઇં = (Nr.nom.sing.) this;
યસ = (Masc.Poss.sing.) (He) whose;
અિ = (indec.) thus;
મૂષ્ટ = (Male Nom.sing.) embodiment, incarnate;
અિનાં = (Nr.Nom.sing.) eight-fold piece, poem;
ન = (indec.) no;
અિનવ = (indec.) other;
િવશાં = (Nr.Nom.sing.) some thing;
િવધિ = (Verb Pr.III P.sing . AP) exists, is present;
વિમૃશ્ટિ = (masc.poss.pl.) (of those) who reflect;
અિમાંશ = (Masc.Absol.sing.) from (he) whose;
ાસાં = (Masc.Absol.sing.) from the Supreme being;
િવશે = (Masc.Poss.sing.) of the omnipresent Lord;
अर्थ = all, everything (the Universe);
आत्मेः = composed of, Manifested by the Self;
झित = thus;
स्तविषुः = (past Participle) made tell-tale, plain;
समुद्र = from whose;
अमुः = (Loc. sing.) in this;
सत्व = (Masc.?Loc.sing.) hymn;
तेन = (Masc.instr.sing.) through that person;
अस्थ = (Masc.instr.sing.) through this person;
श्रवः = (Nr.Absol.sing.) from hearing;
अर्थस्व = (Nr.Nom.sing.) meaning’s;
मनः = (both Nr. Abso.sing.) reflecting in mind;
भ्रमः = (Nr. Abso.sing.) meditating;
च = (indec.) and;
सं = good;
हृतनः = (Nr.Absol.sing.) from reciting it;
अर्थ = (adj.) all;
आत्मेः = the quality of the Atman, the great Self;
महा = (adj.) great, big;
विभूः = ashes, wealth;
अवित = along with that;
स्थानः = Verb.) May there be;
इश्वरेः = he quality of the Lord himself;
स्वः = automatically;
स्वदेः = (verb) May it materialise (for the worshipper);
पुनः = again;
अष्टधाः = eight-fold;
पवित्रत = transformed into;
च = and;
अैश्वर्य = (divine) wealth;
अव्यक्तम् = undivided;
वट = the banyan;
Dakshinamurti Stotra

pdf was typeset on November 21, 2020

Please send corrections to sanskrit@cheerful.com