Dakshinamurti Stotra

દ્રક્ષણામૂર્તિ સ્તોત્ર

Document Information

Text title: dakShiNAmurti stotra or aShTakam
File name: dakshina.itx
Category: shiva, stotra, shankarAChArya, aShTaka, vedanta
Location: doc_shiva
Author: shankarAChArya
Transliterated by: Giridhar Madras <giridharmadras at gmail.com>
Proofread by: Giridhar Madras <giridharmadras at gmail.com>, Shankara shankara_2000 at yahoo.com
Latest update: October 30, 2020
Send corrections to: sanskrit@cheerful.com

This text is prepared by volunteers and is to be used for personal study and research. The file is not to be copied or reposted without permission, for promotion of any website or individuals or for commercial purpose.

Please help to maintain respect for volunteer spirit.

Please note that proofreading is done using Devanagari version and other language/scripts are generated using sanscript.

January 14, 2022

sanskritdocuments.org
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 jnAna-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
salutations.

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).
શ્રીમચ્છઙ્કરભગવત: કૃતી દક્ષણામૂત્યર્ષ્ટકમ સંપૂણર્મ અથવા દક્ષણામૂત્યર્ષ્ટકમ ।
Dakshinamurti Stotra

દક્ષણમૂર્તિસ્તોત્રનો અથવા દક્ષણમૂર્તકમ્

Dakshinamurti Stotra

દક્ષણમૂર્તિસ્તોત્રનો અથવા દક્ષણમૂર્તકમ્

ॐ યો આહમાં વિદધાતિ પૂર્વમુ

યો વૈ વૈષણ પ્રક્રિયોત તર્મી ।

તં દ રેમાલમુદ્ધિપ્રદાશં

મુમુખું શાર્મામ પ્રજે ॥

ॐ શાન્તિ: શાન્તિ: શાન્તિ: ।

ધારણમોક: -

ભીષણનવાપૃષ્ઠિતે મહામારનાં પુસમુ

વર્ત્ય તથા વાસ્તિગોડી વૃંચતા બદાંન તકે ।

આચાર્યને કર કિલચતિનું દ્વાર પ્રાં

સાધ્ય મૃતિવધન દક્ષણામૂર્તિકે ॥ ૧ ॥

વટવિદ્વાસમીં મૂમિનભે કિરુણો

સધ્વનું પ્રણનનાં જનાદાયઃ તમારા

ચિત્ત્રનું ગુરુભુલે દ્વાર પ્રણાં ॥ ૧ ॥

બીન વટવિદ્વાસ શુદ્ધ: શિષ્ય: ગુરુયુવા ।

ગુરુભુલે મૂમિન વાપૃવાં શિષ્યાં પ્રણનન સદ્ધ: ॥ ૨ ॥

નિવૃષે સર્વવિવાદનનું જીજ્ઞાસ: બદલો શિષ્યામુ

ગુરુભુલે શર્બી દુઃખથા મૂર્તિ: 

જન નમ: પ્રણાં શુદ્ધાણું ભષણ: ॥ ૨ ॥

ॐ નમ: પ્રશાંતાય દક્ષણામૂર્તિ: 

નિવૃષે સર્વવિવાદનનું જીજ્ઞાસ: 

અભ સ્તૂપામ: ॐ
દવ્યામૂષ્ઠ્યાં અવયા દવ્યામૂષ્ઠ્યાંનર્દમ

દવ્યા દવ્યામૂષ્ઠ્યાં અર્ધનાગરિત પ્લાંટના માધ્યમ ઉજેશીયાદ્યુભૂં યથા નિર્દિશ.

પદ સાહિત્યનું પ્રત્યે તારામાં ત્રણાડુ જય શ્રી શ્રી શ્રી દવ્યામૂષ્ઠ્યાં

પદની શ્રી શ્રી શ્રી દવ્યામૂષ્ઠ્યાંન મંડા દવ્યામૂષ્ઠ્યાં

બીજરાણનાદુરી જેગટી પ્લાંટનું પદ માધ્યમનાવૃતદ્વારા નાગરિત પ્રાંત.

માધ્યમની વિજ્ઞાનબદજી મહારોગી યા કે કે કે તાર શ્રી શ્રી શ્રી દવ્યામૂષ્ઠ્યાં.

ઋળવેગ સુકુંખ સદાં કમાલમાટ હાથ માટે (ડેરાંગા)

અસાહિત્યની વિદ્યા શો ભોજનતાનું

અસાહિત્યના ખેલની પાંચ પુનરાત્મક પ્રાણમાર્કમી જગયા

તાર શ્રી શ્રી શ્રી દવ્યામૂષ્ઠ્યાં નમ છ દવ્યામૂષ્ઠ્યાં

નાનાભાવ્રહ્યે સ્થિત મહાદેવના શ્રી શ્રી શ્રી દવ્યામૂષ્ઠ્યાં

ઝાન યસ તુ બસ્ત્ર ખાણા ધારામા મધ્ય થઇ હવે

જાન મી તમે ધાન ભાણનું કે તંત તાર શ્રી શ્રી શ્રી દવ્યામૂષ્ઠ્યાં

દેહ દેહ પ્રાણ પ્રાણ શ્રી શ્રી શ્રી દવ્યામૂષ્ઠ્યાં

માયાશ્રિત મહાદેવ યોગ કૃષી મહાદેવના

તાર શ્રી શ્રી શ્રી દવ્યામૂષ્ઠ્યાં 

ભૂ ભૂ આદાય ી ભૂ ભૂ મહાદેવના

યા ભાજ્ય માદ્યમના

તાર શ્રી શ્રી શ્રી દવ્યામૂષ્ઠ્યાં 

રહુ ી ી ી ી 

ભૂ ભૂ 

યા ભાજ્ય 

તાર શ્રી શ્રી શ્રી દવ્યામૂષ્ઠ્યાં 

વાય 

તાર શ્રી શ્રી શ્રી દવ્યામૂષ્ઠ્યાં
धक्षिणामूर्तिस्तोत्रं अथवा धक्षिणामूर्तिस्तोत्रं

1. स्नयो जन्मिते वा व अष्ट पुज्यो मध्यपतिमित:
   तस्मि श्रीगुरुमूत्ये नम छं श्रीधक्षिणामूत्ये ॥ ८॥

2. भूर्माण्वशन्योद्विनिविकम्बरमवन्यश्रीमाण्य पुष्माभू जयालाति चरावरातिकिं वस्येव मूर्तिकान्।
   नामदेवा विद्यते विमृषति यश्मयस्तम्भादिविषोऽस्मि श्रीगुरुमूत्ये नम छं श्रीधक्षिणामूत्ये ॥ ८॥

3. सर्वातत्वत्मिति सुदूरकृतिति यथाध्युत्सिनि चतवे
   तेनात्म श्रवणात्तर्थमनाद्वष्ट्रमान्य सत्तदिशितातुः।
   सर्वातत्त्वमहावृत्तिसिद्धं स्थायित्वं स्वतः वर ततः
   सिद्धात्ततुनस्तवा परिशुल् भच्चर्थम्या कामात्म ॥ १०॥

4. वटवटितमिते भूमिस्ते विनितां
   सक्षममुर्जनां ज्ञानधातालिनारातुः।
   नितिवन्तस्वस्तं धक्षिणामूर्तििवं
   जननात्तस्वस्वस्वस्वस्वस्वस्व नमामि ॥

5. हरित श्रीमलसम्पदेवित्रप्राचार्यवाच श्रीगोविन्धस्वक्षुजवादशिश्रस्य
   श्रीमक्षुजश्वास्त क्तौ धक्षिणामूर्तिं सम्पूर्णम्।
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.

= Refers to the Brahman, Godhood, both symbolically otherwise;
= (Masc. Nom. Sing.) that person;
= (Masc. Nom. Sing.) that person;
= (Masc. Acc. case. sing.) God Brahman;
= (Verb Pr. III Per. Sing. PP) projects;
= in the beginning (of Creation);
= an emphasis;
= Vedas;
= and;
= (Verb. Pr. III Per. sing. PP) inspires;
= (Masc. Dative. sing.) to that person;
= (Masc. Nom. sing.) He;
= an emphasis;
= God;
= Self, soul;
= (Fem. Nom. sing.) intellect, Discrimination, awareness;
= (Masc. Acc. sing.) illumined (person);
= Person desiring MokSha;
= surrender, refuge;
= (pronoun Nom. sing.) I;
= (Verb Pr. I Per. sing. AP) surrender, resort to;
peace = (Fem.Nom.sing.)
universe; = (Nr. Acc.case, sing.)
mirror;
looking like, appearing; = (Nr.Acc.sing.)
like a city;
which is within Himself;
seeing; = (Pr.Participle)
within Himself;
through illusion;
outside;
like i.e as if the Universe is manifesting outside;
being, manifested entity;
as in a manner, in such a manner as;
through sleep(-iness);
= he who;
before one’s eyes, in white and black;
performs, acts;
during wakefulness, waking state;
= one’s own;
self;
itself, alone;
the(No-second), non-dual Self;
to him;
wealth (here auspicious prefix);
God(himself) embodied in guru;
salutation, bowing, namaskAra;
this;
to dakShinAmUrти God;
of the seed;
inside;
like;
sprout;
अथवा दक्षिणामूत्यर्ष्टकम्

जगत् = (Neuter Nom.Sing.) world;
_succ = (Nr. Nom.Sing.) this;
प्रातः = in the beginning;
निरिविय = unmanifested;
पुनः = (indec.) again;
माया = (fem.Nom.sing.) illusion;
कल्पित = arranged, caused, created;
देश = (Masc.Nom.sing.) country, place, spot, space;
कालः = (Masc.Nom.sing.) time;
कलना = reckoning;
वैच् = varied, different;
विनिर्रितथ = (Past Passive Participle verb) put in the form of a picture, painting
मायावीः = (masc. Nom.sing.) magician;
छवि = like;
विजृः = (Verb Pr.III ) displays brilliantly;
अधिः = (P.sing.PP) and;
महायागी = (masc.nom.sing.) Great Yogi, ascetic;
यः = (Masc. Nom.Sing.) He who;
स्वः = (indec.) one’s own;
इच्छयाः = (Fem.instr.sing.) by desire;
यस्य = (masc. poss.case.sing.) that person’s;
सत्मयः = gerund,Nr. Nom. sing.) throbbing state (manifestation);
साध = (indec.) always;
आसमक = (nr.Nom.sing.) that which is within i.e.,the Reality;
असत् = appearing as unreal, unreal;
कृत = fictitious;
अर्थः = notions, meanings, wealth;
बास्ते = (verb.III P.Sing . Atmn.padam) shines;
साक्षात् = (indec.) in front of the eyes, in white and black;
तत्र = that;
त्यो = thou;
असि = are;
વેદવચસા = through the saying of the Veda;
યાH = yaH(Masc.Nom.Sing.) He who;
અપશવતિ = (V.Pr . III P.Sing.Parasm.pada) enlightens, teaches;
આશ્રતાનુ = (Masc.Objective, Acc . case, Plural) those who have taken refuge;
યાં = Neut . Nom.sing.) that thing which;
સાક્ષાત્ = (Ablative) by producing it in front of the eyes;
બાધયઃ = (Ablative) in white black;
અભવેત = (verb, sing.PP) may happen;
ન = not;
ભાબ = (Masc.Nom.sing.) the cycle of births ( deaths);
અમમસા = (in) waters;
નિધિ = (locative) (of) great quantity, heap i.e.ocean;
નાના = (indec.) diverse;
ચિદ્ર = (Nr . Nom.sing.) hole;
ધર = (Nr.Nom.sing.) pot;
ઉદર = (Masc . Nom.sing.) stomach;
સિનધાૈ = (locative) (of) great quantity, heap i.e.ocean;
નાના = (indec.) diverse;
ધર = (Nr.Nom.sing.) pot;
ઉદર = (Masc . Nom.sing.) stomach;
સિનધાૈ = (locative) (of) great quantity, heap i.e.ocean;
નાના = (indec.) diverse;
મહા = (adj.) great, big;
દ્વાર = (Masc.Nom.sing.) lamp;
ભાજ = (fem.Nom.sing.) light, flame;
ભાજ = (fem.Nom.sing.) light, flame;
ભાજર = bright light;
ભાજ = knowledge, supreme intelligence;
અશય = (Masc . Poss . Sing.) that person’s (whose);
તુ = (indec.) emphasis;
ચૂંટ = Nr.Nom . Sing.) eye;
આદજ = (indec.) here etc . (may also mean ‘the beginning’ in another context);
કલજ = (one of the 5) sensory objects, here refers to ‘eye’;
દ્વાર = (indec.) through;
બિહ = (indec.) outside;
અનુભાદ = (verb III P. sing. PP) shines along with that (following);
યેતં = (Nr.nom.sing.) this;
જંભં = entire;
ભ્રારનઃ = (gerund, Masc.Nom.Pl.) infatuated (persons);
અહં = I;
ધિત = thus;
ભારતં = Acc. Masc.Sing.Participle noun) shining person;
અનુભાદ = (verb III P. sing. PP) shines along with that (following);
થેરં = (Nr.nom.sing.) this;
સમહ = entire;
જગાર = (Nr.nom.sing.) world;
દેહ = (Masc.Acc.Sing) body;
પ્રાણ = (Masc.Sing. Acc.) life-breath;
અનુભાદ = (Verb Pr.I P.sing) know;
ાંધ્યા = (Fem.Acc . Sing.) intellect, reason, awareness;
અર = and;
શું = (Masc.Acc.Sing) Nothingness, void;
વિદ = (Verb) Understand, know, consider;
અશ્રી = (Fem. Nom. Sing) a female;
અમ = blind;
ચાર = idiot;
ઉપમા = comparable;
અંદા = emphasis;
અંદ = I;
ધિર = thus;
આધિરં = (gerund, Masc.Nom.Pl.) infatuated (persons);
ઠૂં = in vain;
ભારતં = (Masc . Nom . Pl. Participle noun) People who argue;
માયા = the great delusion Maya;
શક્તઃ = (Fem.Nom.sing.) Power, energy;
બિલાસ = play;
�મित = created;
મહા = great, big;
ય્યમોકષ = infatuation;
અબખરિસ = (Dative case) destroyer;
રહુ = (Masc.Nom.sing.) The planet Rahu;
અસત = Having been grasped, caught;
દિવાકર = sun;
ચુણ = moon;
અઝ્યશ = (Masc.person, thing) similar to;
માય = (Fem.Nom.sing.) the delusion Maya;
સમાચ્છાદનાત્ = from being covered, surrounded, eclipsed, very well;
સત = Reality, Existence;
માત્ર = lone;
કરણ = senses;
ઉપ = prefix;
સંહરણત = withdrawn well;
અભૂત = became;
સુષુપ્ત = awakened (after a good sleep);
પુમાન = (Masc.Nom.Sing.) A male;
પ્રાક = beforehand;
અશવાસ = well slept;
થિત = thus;
પ્રજાંશય = (Loc. Sing) at the time of awakening;
ય = (Masc.Nom.sing.) He (who);
પ્રતિજાયાય = remembers, understands;
બાલ = (Loc. PI.) during childhood;
આદિભ = (Loc.pl.) etc.;
અધ = and;
અભ = (Loc.Pl.) during awakened state;
આદિભ = etc.;
તથ = (indec.) likewise, in that manner;
સારસ = (Fem. Loc. PI) in all;
अपरस्थायु = states, conditions;
अधि = and;
व्यापुरासु = (Loc . Pl.) (even after the) departure (of these states);
अनु = accompanied;
परमामि = presence(persists, follows);
आई = I;
द्विति = thus;
अन्तः = inwardly;
षुरत = (Masc . Acc.Sing.) the throbbing;
अधि = (indec.) always;
व्य = (Masc . Acc.Sing.) one’s own;
आत्मार्थ = Self;
प्रकटिकोहिति = (Verb Pr.III P . Sing.PP) shows Himself publicly, openly;
प्रकटति = Masc.Poss.Pl.) to the worshippers;
यो = He who;
धुर्या = (Fem.instr.Sing.) through the sign (of hand), stamp, money;
भद्रया = (Adj.Fem.instr.Sing.) through auspicious;
विश्वं = (Nr . Nom . Sing.) universe;
पश्चिममि = Verb Pr.III P.sing.PP) sees;
तारंकरानपथ्य = (Fem.instr,sing.)through the quality of) effect;
स्वें = one’s own;
स्वामि = master;
संवंस्थितः = as related;
शिष्य = (fem.instr.sing.)thro’ the quality of) disciple;
आध्यात्मिकः = teachership;
तथा = (both words indec.) in that manner;
द्वाः = ike;
पिन्दू = (Masc.Nom.sing.) Father, forefather;
पुत्र = son.;
आतिष = etc.;
आत्मानः = (Masc.instr.sing.) through self;
अिव = as different;
A man, etc. = (Male, Loc. sing.) in dream;
A place = (Loc. sing.) during wakeful state;
it = (indec.) or;
who = e who;
A person = (Male Nom. sing.) this;
A male = A male;
Whirled = (Gerund Male Nom. sing.) whirled(person);
Earth = (Nom. sing.) earth;
Water = (Nom. pl.) water;
Fire = fire;
Air = air;
Ether = ether;
Sacrificer = sacrificer;
Moon = moon;
Man = Man;
Verb Pr. III P. sing. PP) shines;
Moving = moving;
Not moving = not moving;
Containing inwardly = containing inwardly;
This = (Nom. sing.) this;
Whose = (Poss. sing.) (He) whose;
Thus = (indec.) thus;
Embodiment, incarnate = (Male Nom. sing.) embodiment, incarnate;
Eight-fold piece, poem = (Nom. sing.) eight-fold piece, poem;
No = (indec.) no;
Other = (indec.) other;
Some thing = (Nom. sing.) some thing;
Exist, is present = (Verb Pr. III P. sing. AP) exists, is present;
(OF those) who reflect = (Poss. pl.) (of those) who reflect;
From (he) whose = (Absol. sing.) from (he) whose;
From the Supreme being = (Absol. sing.) from the Supreme being;
Of the omnipresent Lord = (Poss. sing.) of the omnipresent Lord;
सर्वः = all, everything (the Universe);
आत्मवन्तः = composed of, Manifested by the Self;
धति = thus;
सुदृढ़कृतः = (past Participle) made tell-tale, plain;
समस्तः = from whose;
अमुखिनः = (Loc. sing.) in this;
सत्वः = (Masc.?Loc.sing.) hymn;
तनः = (Masc.instr.sing.) through that person;
अस्तः = (Masc.instr.sing.) through this person;
श्रव्यात् = (Nr.Absol.sing.) from hearing;
अथः(स्तः) = (Nr.Nom.sing.) meaning's;
मन्तः = (both Nr. Abso.sing.) reflecting in mind;
ध्यात् = (Nr. Abso.sing.) meditating;
थ = (indec.) and;
सं = good;
वीरः = (Adj sing.) all;
आत्मवं = the quality of the Atman, the great Self;
महा = (Adj.) great, big;
विभूतः = ashes, wealth;
सहितः = along with that;
स्थतः = Verb.) May there be;
हिंयात्तः = he quality of the Lord himself;
स्वः = automatically;
स्वडृष्टः = (verb) May it materialise (for the worshipper);
पुनः = again;
अष्टः = eight-fold;
पुरङ्गः = transformed into;
थ = and;
अशीर्यः = (divine) wealth;
अव्याहतः = undivided;
वट = the banyan;
Viśvāma (tree);
Śāmīpī = (Nr.Loc.sing.) in the nearness;
Bhūmi = (fem.loc.sing.) ground, earth;
Bājē = side;
Niṣṭhā = (Masc.Acc.sing.) the seated person;
Saṅkāl = of all;
Mūni = ascetic, seer;
Jānaṇī = people (here groups);
Jñānādiṭṭha = (Masc.Obj.sing.) him who gives knowledge;
Aṣṭeṇa = (indec.) quickly;
Vṛṣṇiseṣu = (Masc.Obj.sing.) three worlds;
Guru = (masc.acc.sing.) teacher;
Iśi = (masc.acc.sing.) Master;
Dakṣiṇamūrti = (Masc.Obj.) dakShinAmUrti;
Dātā = (masc.acc.sing.) God;
Jñān = birth;
Maraṇ = death;
Duḥṣaṇ = suffering;
Cīr = cutting;
Dakṣiṇ = capable person, expert;
Namā = (Verb Pr. I Per.sing.PP) I salute, bow.

Encoded, proofread, and Translated by
Madras Giridhar giridharmadras@gmail.com
Proofread by Shankara

Dakshinamurti Stotra

Pdf was typeset on January 14, 2022

Please send corrections to sanskrit@cheerful.com