Dakshinamurti Stotra

ನೀಕ್ಕಂದರಾಯಿ ಅದೇಯ ನೀಕ್ಕಂದರುಕುಟುಂಬ

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 sansscript.

November 21, 2020

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. DakShinamurti (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 dakshinamurti embodied in the acharya(s) lead us from ignorance to Truth. OM tat sat.. ಅಹಃಪಾಯ.. ಮರ ಸಾಮರ್ಥ್ಯ ಸೃಷ್ಟಿಯಾಲಿಯನ್ನು ಮರರ್ ಸಾಮರಿಯ ಸಾಮರ್ಥ್ಯ ಅರೂಗಿ.
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.

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).
ದಕ್ಷಿಣಮೂರ್ತಿ ಸೋತ್ರ

Dakshinamurti Stotra

ಇತಿಹಾಸದ ಖಾತ್ರಿಯನ್ನು ಪಂದ್ಯದಲ್ಲಿ ದಕ್ಷಿಣಮೂರ್ತಿ ದೊಡ್ಡ ಪ್ರಮುಖ ದೇವತೆಯಾಗಿ, ಒಂದು ದೇವತಾ ಹಾಗೂ ದೇವಾಲಯವನ್ನು ಅಭಿವೃದ್ಧಿಸಿ ದೊರೆದುಕೊಂಡಾಗಿದೆ. ಇತಿಹಾಸದಲ್ಲಿ ದಕ್ಷಿಣಮೂರ್ತಿಯ ಪ್ರಮುಖ ಪಾತ್ರವನ್ನು ಹೊಂದಿರುತ್ತದೆ. ಇದು ದಕ್ಷಿಣಮೂರ್ತಿಯ ಮಹತ್ವದ ಅಮ್ಲನಾದ ಪಾತ್ರವು. ದಕ್ಷಿಣಮೂರ್ತಿಯವರು ಅಮೂಲಯ ಸ್ತ್ರೀಪಾತ್ರಗಳು, ಪುತ್ರಪಾತ್ರಗಳು ಹಾಗೂ ಪುಣ್ಯಪಾತ್ರಗಳು ನೆಲಸುತ್ತವೆ. ದಕ್ಷಿಣಮೂರ್ತಿಯವರು ಪ್ರಮುಖ ದೇವತೆಯಾಗಿ ಪ್ರಾಂತ್ಯದ ನಾಗರಿಕರು ತನ್ನಿಗಾಗಿ ಉತ್ಸವವನ್ನು ನಡೆಸುತ್ತವೆ. ದಕ್ಷಿಣಮೂರ್ತಿಯವರು ದೇವಾಲಯದ ಪ್ರಮುಖ ದೇವತೆಯಾಗಿ ಪ್ರಮುಖ ದೇವತೆಯಾಗಿ ಪ್ರಾಂತ್ಯದ ನಾಗರಿಕರು ತನ್ನಿಗಾಗಿ ಉತ್ಸವವನ್ನು ನಡೆಸುತ್ತವೆ. ದಕ್ಷಿಣಮೂರ್ತಿಯವರು ದೇವಾಲಯದ ಪ್ರಮುಖ ದೇವತೆಯಾಗಿ ಪ್ರಮುಖ ದೇವತೆಯಾಗಿ ಪ್ರಾಂತ್ಯದ ನಾಗರಿಕರು ತನ್ನಿಗಾಗಿ ಉತ್ಸವವನ್ನು ನಡೆಸುತ್ತವೆ. ದಕ್ಷಿಣಮೂರ್ತಿಯವರು ದೇವಾಲಯದ ಪ್ರಮುಖ ದೇವತೆಯಾಗಿ ಪ್ರಮುಖ ದೇವತೆಯಾಗಿ ಪ್ರಾಂತ್ಯದ ನಾಗರಿಕರು ತನ್ನಿಗಾಗಿ ಉತ್ಸವವನ್ನು ನಡೆಸುತ್ತವೆ.
ನಮ: ತಿರುಗಮಾಸಾರದ ಸ್ವಲ್ಪ ಕಥೆ ತಿರುಗಮಾಸಾರದ ಸ್ವಲ್ಪ ಕಥೆ 1.
ತಿರುಗಮಾಸಾರದ ಸ್ವಲ್ಪ ಕಥೆ 2.
ತಿರುಗಮಾಸಾರದ ಸ್ವಲ್ಪ ಕಥೆ 3.
ತಿರುಗಮಾಸಾರದ ಸ್ವಲ್ಪ ಕಥೆ 4.
ತಿರುಗಮಾಸಾರದ ಸ್ವಲ್ಪ ಕಥೆ 5.
ತಿರುಗಮಾಸಾರದ ಸ್ವಲ್ಪ ಕಥೆ 6.
ತಿರುಗಮಾಸಾರದ ಸ್ವಲ್ಪ ಕಥೆ 7.
ತಿರುಗಮಾಸಾರದ ಸ್ವಲ್ಪ ಕಥೆ 8.
ನಾನುಜೀವಿಸಿದ್ದಾರೆ ಹನುಮಂತರಾಯುಳು ಸೃಷ್ಟಿಯನ್ನು ಸೃಷ್ಟಿಸಿದ್ದಾರೆ
ನಾನು ಸೃಷ್ಟಿಸಿದ್ದಾರೆ ಹನುಮಂತರಾಯುಳು ಸೃಷ್ಟಿಯನ್ನು ಸೃಷ್ಟಿಸಿದ್ದಾರೆ.. 9..
ನಾನು ಸೃಷ್ಟಿಯನ್ನು ಸೃಷ್ಟಿಸಿದ್ದಾರೆ ಹನುಮಂತರಾಯುಳು ಸೃಷ್ಟಿಯನ್ನು ಸೃಷ್ಟಿಸಿದ್ದಾರೆ.. 10..

ನಾನು ವಿಶ್ವವಿದ್ಯೆಯಲ್ಲಿ ವಿಶ್ವದಾಗಿ ಕಂದೆದು
ನಾನು ವಿಶ್ವವಿದ್ಯೆಯಲ್ಲಿ ವಿಶ್ವದಾಗಿ ಕಂದೆದು
ನಾನು ವಿಶ್ವವಿದ್ಯೆಯಲ್ಲಿ ವಿಶ್ವದಾಗಿ ಕಂದೆದು

ವಿಶ್ವವಿದ್ಯೆಯಲ್ಲಿ ವಿಶ್ವದಾಗಿ ಕಂದೆದು

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.

\( \ddot{\text{om}} \) = Refers to the Brahman, Godhood, both symbolically otherwise;

\( \ddot{\text{gh}} \) = (Masc.Nom.Sing.) that person;

\( \text{मह} \) = (Masc.Nom.Sing.) that person;

\( \ddot{\text{वर्देन्द्र}} \) = (Masc.Acc.case. sing.) God Brahman;

\( \ddot{\text{त्वथा}} \) = (Verb Pr. III Per.Sing.PP) projects;

\( \ddot{\text{समस्र}} \) = in the beginning (of Creation);

\( \ddot{\text{प्रे}} \) = an emphasis;

\( \ddot{\text{सूक्ताः}} \) = Vedas;

\( \text{स्रो} \) = and;

\( \ddot{\text{शूक्ताः}} \) = (Verb.Pr.III Per.sing.PP) inspires;

\( \ddot{\text{रीर}} \) = (Masc.Dative.sing.) to that person;

\( \text{रो} \) = (Masc.Nom.sing.) He;

\( \text{क} \) = an emphasis;

\( \ddot{\text{श्रेयो}} \) = God;

\( \ddot{\text{आत्म}} \) = Self, soul;

\( \ddot{\text{महान्त}} \) = (Fem.Nom.sing.) intellect, Discrimination, awareness;

\( \ddot{\text{रुद्र}} \) = (Masc.Acc.sing.) illumined (person);

\( \ddot{\text{महेन्द्र}} \) = Person desiring MokSha;

\( \ddot{\text{श्रीर्वा}} \) = surrender, refuge;

\( \ddot{\text{महात्म}} \) = (pronoun Nom.sing.) I;

\( \ddot{\text{शूक्ताः}} \) = (Verb Pr.I Per. sing.AP) surrender, resort to;

\( \ddot{\text{महाप्रेयो}} \) = (Fem.Nom.sing.) peace
 Universe;
mirror;
looking like, appearing;
like a city;
which is within Himself;
seeing;
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;
verb Pr.III P.sing. AP ) 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 dakShinAmUrtn God;
of the seed;
inside;
like;
sprout;
world;
this; in the beginning; unmanifested; (indec.) again; (fem.Nom.sing.) illusion; arranged, caused, created; (Masc.Nom.sing.) country, place, spot, space; (Masc.Nom.sing.) time; reckoning; varied, different; (Past Passive Participle verb) put in the form of a picture, painting (masc . Nom.sing.) magician; like; (Verb Pr.III ) displays brilliantly; (P.sing.PP) and; (masc.nom.sing.) Great Yogi, ascetic; (Masc . Nom.Sing.) He who; (indec.) one’s own; (Fem.instr.sing.) by desire; (masc . poss.case.sing.) that person’s; gerund,Nr . Nom . sing.) throbbing state (manifestation); (indec.) always; (nr.Nom.sing.) that which is within i.e.,the Reality; appearing as unreal, unreal; fictitious; notions, meanings, wealth; (verb.III P.Sing . Atmn.padam) shines; (indec.) in front of the eyes, in white and black; that; thou; are; thus;
= through the saying of the Veda;

= yaH(Masc.Nom.Sing.) He who;

= (V.Pr. III P.Sing.Parasm.pada) enlightens, teaches;

= (Masc.Objective, Acc. case, Plural) those who have taken refuge;

= Neut. Nom.sing.) that thing which;

= (Ablative) by producing it in front of the eyes;

= (Ablative) in white black;

= (indec.) again;

= cycle, repetition, certain “times”;

= (verb, sing.PP) may happen;

= not;

= (Masc.Nom.sing.) the cycle of births (deaths);

= (in) waters;

= (locative) (of) great quantity, heap i.e.ocean;

= (indec.) diverse;

= (Nr. Nom.sing.) hole;

= (Nr.Nom.sing.) pot;

= (Masc. Nom.sing.) stomach;

= ( participle,Nom.sing.) standing thing

= (adj.) great, big;

= (Masc.Nom.sing.) lamp;

= (fem.Nom.sing.) light, flame;

= bright light;

= knowledge, supreme intelligence;

= (Masc. Poss. Sing.) that person’s (whose);

= (indec.) emphasis;

= Nr.Nom. Sing.) eye;

= (indec.) here etc. (may also mean ‘the beginning’ in another context);

= (one of the 5) sensory objects, here refers to ‘eye’;

= (indec.) through;

= (indec.) outside;

= (Verb Pr. III P sing.AP) throbs, vibrates;
banana = (Verb Pr.I P.sing) know;
dho = (Masc . Obj . Sing.) him;
dharm = (indec.) alone;
dvait = Acc . Masc.Sing.Participle noun) shining person;
dharmah = (verb III P . sing . PP) shines along with that (following);
dhanik = (Nr.nom.sing.) this;
dhanik = entire;
dharm = (Nr.nom.sing.) world;
dharmah = (Masc.Acc.Sing) body;
dharmah = (Masc . Sing . Acc.) life-breath;
dhanikak = (Nr.Nom.Pl.) sense organs;
dhany = and;
dhany = (adj.Fem.) changing;
dhanik = (Fem.Acc . Sing.) intellect, reason, awareness;
dhany = (indec.) and;
dharmah = (Masc.Acc.sing.) Nothingness, void;
dhany = (Verb) Understand, know, consider;
dhany = (Fem . Nom . Sing) a female;
dharmah = (Masc . Nom.Sing.) child;
dhany = blind;
dhany = idiot;
dhany = comparable;
dhany = emphasis;
dhany = I;
dhany = thus;
dhany = (gerund, Masc.Nom.Pl.) infatuated (persons);
dhany = in vain;
dhany = (Masc . Nom . Pl . Participle noun) People who argue;
dhany = the great delusion Maya;
dhany = (Fem.Nom.sing.) Power, energy;
dhany = play;
dhany = created;
great, big;
infatuation;
(Dative case) destroyer;
The planet Rahu;
Having been grasped, caught;
sun;
moon;
(Masc.person, thing) similar to;
the delusion Maya;
from being covered, surrounded, eclipsed, very well;
Reality, Existence;
lone;
senses;
prefix;
withdrawn well;
became;
awakened (after a good sleep);
(Masc.Nom.Sing.) A male;
beforehand;
well slept;
thus;
(Loc. Sing) at the time of awakening;
He (who);
remembers, understands;
(Loc. PI.) during childhood;
(Loc.pl.) etc.;
and;
(Loc.Pl.) during awakened state;
etc.;
(Loc.Pl.) likewise, in that manner;
(Fem. Loc. PI) in all;
states, conditions;
and; (Loc. Pl.) (even after the) departure (of these states); accompanied; presence(persists, follows); I; thus; inwardly; (Masc. Acc.Sing.) the throbbing; (indec.) always; (Masc. Acc.Sing.) one's own; Self; (Verb Pr.III P . Sing.PP) shows Himself publicly, openly; Masc.Poss.Pl.) to the worshippers; He who; (Fem.instr.Sing.) through the sign (of hand), stamp, money; (Adj.Fem.instr.Sing.) through auspicious; (Nr. Nom . Sing.) universe; Verb Pr.III P.sing.PP) sees; (Fem.instr,sing.)(through the quality of) effect; one's own; master; as related; (fem.instr.sing.)(thro' the quality of) disciple; teachership; (both words indec.) in that manner; ike; (Masc.Nom.sing.) Father, forefather; son.; etc.; (Masc.instr.sing.) through self; as different; ( Mal,Loc . sing.) in dream;
during wakeful state;
or;
e who;
this;
A male;
whirled(person);
earth;
water;
fir;
air;
ether;
sacrificer;
moon;
Man;
shines;
moving;
not moving;
containing inwardly;
this;
(He) whose;
thus;
embodiment, incarnate;
eight-fold piece, poem;
no;
other;
some thing;
exists, is present;
(of those) who reflect;
from (he) whose;
from the Supreme being;
of the omnipresent Lord;
all, everything (the Universe);
composed of, Manifested by the Self;
thus;
(past Participle) made tell-tale, plain;
from whose;
(Loc. sing.) in this;
(Masc.?Loc.sing.) hymn;
(Masc.instr.sing.) through that person;
(Masc.instr.sing.) through this person;
(Nr.Absol.sing.) from hearing;
(Nr.Nom.sing.) meaning’s;
(both Nr. Abso.sing.) reflecting in mind;
(Nr. Abso. sing.) meditating;
and;
good;
(Nr.Absol.sing.) from reciting it;
(adj.) all;
the quality of the Atman, the great Self;
(adj.) great, big;
ashes, wealth;
along with that;
Verb.) May there be;
he quality of the Lord himself;
automatically;
(verb) May it materialise (for the worshipper);
again;
eight-fold;
transformed into;
and;
(divine) wealth;
undivided;
the banyan;
tree;
Dakshinamurti Stotra

pdf was typeset on November 21, 2020

Please send corrections to sanskrit@cheerful.com