Dakshinamurti Stotra

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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 DakShinAmUrI. 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. shrIdakShiNAmUrI stotraM was written by Jagadguru Adi Shankaracharya Please refer to the biography of Shankara and His other compositions of vedic literature. shrIdakShiNAmUrI 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 svayamprakAshayanindra. 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. Subramaiya. 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 stotra. 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.

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.

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).
ದಕ್ಷಿನಮೂರ್ತಿ ಸೋತ್ರ

ದಕ್ಷಿನಮೂರ್ತಿ ಸೋತ್ರ

1. ದಕ್ಷಿಣಮೂರ್ತಿ ಸೋತ್ರ

2. ದಕ್ಷಿಣಮೂರ್ತಿ ಸೋತ್ರ

3. ದಕ್ಷಿಣಮೂರ್ತಿ ಸೋತ್ರ

4. ದಕ್ಷಿಣಮೂರ್ತಿ ಸೋತ್ರ

5. ದಕ್ಷಿಣಮೂರ್ತಿ ಸೋತ್ರ
ಸಂಸ್ಕೃತದ ಉಪನ್ಯಾಸ

1. ಪತ್ನಿಯಿಗೆ ಲಿಂಗ ಮಂದಯಾದರೂ ತನ್ನ ಸ್ವತಂತ್ರತೆಯನ್ನು ಅಗತ್ಯನೊಳಗೊಂಡಿದ್ದರೂ.
2. ದೇವಾಲಯದ ಜೀವನದಲ್ಲಿ ಪತ್ನಿಯಿಗೆ ಹಿಂದುಸ್ತರದಲ್ಲಿ ಬರಲಾಗಿದೆ ಎಂದು ಮಹಿಳೆಯಚಿತ್ರಗಳ ಕಾಯಮಿನಿಂದ ಸುಲಭ
3. ಪತ್ನಿಯಿಗೆ ಪ್ರತಿಯೊಂದು ವಾಸ್ತು ಸಂಸ್ಕೃತಿಯನ್ನು ಪಡೆದಿದೆ ಎಂದು ಪತ್ನಿಯಿಗೆ ಪ್ರತಿಯೊಂದು ಮೂಲಕ ಸ್ವತಂತ್ರತೆಯನ್ನು ಬರಲಾಗಿದೆ.
4. ಪತ್ನಿಯಿಗೆ ಲಿಂಗ ಮಂದಯಾದರೂ ತನ್ನ ಸ್ವತಂತ್ರತೆಯನ್ನು ಅಗತ್ಯನೊಳಗೊಂಡಿದ್ದರೂ.
5. ಪತ್ನಿಯಿಗೆ ಲಿಂಗ ಮಂದಯಾದರೂ ತನ್ನ ಸ್ವತಂತ್ರತೆಯನ್ನು ಅಗತ್ಯನೊಳಗೊಂಡಿದ್ದರೂ.
6. ಪತ್ನಿಯಿಗೆ ಲಿಂಗ ಮಂದಯಾದರೂ ತನ್ನ ಸ್ವತಂತ್ರತೆಯನ್ನು ಅಗತ್ಯನೊಳಗೊಂಡಿದ್ದರೂ.
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8. ಪತ್ನಿಯಿಗೆ ಲಿಂಗ ಮಂದಯಾದರೂ ತನ್ನ ಸ್ವತಂತ್ರತೆಯನ್ನು ಅಗತ್ಯನೊಳಗೊಂಡಿದ್ದರೂ.

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ನಾಳಾದ್ವೇಳೆ ನೀಡುವ ಹಿಂದುಕು ಸಾಗುವುದು ಪ್ರತಿ ಪ್ರತಿಯೊಂದು ಕಾಲಾಗುಲ್ಲಿರುವ ಹಿಂದುವಾದದಾಗಿ ನಡೆದು ಹಿಂದುವಾದದಾಗಿ ನಡೆದು ಹಿಂದುವಾದದಾಗಿ .. 9..

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"ತತ್ವಶಾಸ್ತ್ರದ ವಿವಿಧ ವಿಷಯಗಳಿಗೆ ಹಿಂದುವಾದದಾಗಿ" ಹಿಂದುವಾದದಾಗಿ ಹಿಂದುವಾದದಾಗಿ ಹಿಂದುವಾದದಾಗಿ ..

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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;
ಭೂ = (Masc.Nom.Sing.) that person;
ಖಂ = (Masc.Nom.Sing.) that person;
ಕೃ = (Masc.Acc.case . sing.) God Brahman;
ಗಿ = (Verb Pr. III Per.Sing.PP) projects;
ಗುರು = in the beginning (of Creation);
ಅಂ = an emphasis;
ವೈದ್ಯಾ = Vedas;
ಂ = and;
ಕೃತಕೃಷ್ಣೇ = (Verb.Pr.III Per.sing.PP) inspires;
ಕೃಂ = (Masc.Dative.sing.) to that person;
ಹ = (Masc.Nom.sing.) He;
ಂ = an emphasis;
ರ = God;
ಶ್ರೀ = Self, soul;
ಪ್ರಣಯ = (Fem.Nom.sing.) intellect, Discrimination, awareness;
ಪೂರ್ಣ = (Masc.Acc.sing.) illumined (person);
ಮುಮುಗು = Person desiring MokSha;
ಸರ್ವ = surrender, refuge;
ಅಹಂ = (pronoun Nom.sing.) I;
ಪ್ರಜುಷ್ = (Verb Pr.I Per. sing.AP) surrender, resort to;
ಪುಷ್ಪ = (Fem.Nom.sing.) peace
<table>
<thead>
<tr>
<th>Kannada Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ಇತ್ತಾರು</td>
<td>Universe</td>
</tr>
<tr>
<td>ಹಣ್ಣ (ಒ)</td>
<td>mirror</td>
</tr>
<tr>
<td>ಸೂರಶಿಕಂ</td>
<td>looking like, appearing</td>
</tr>
<tr>
<td>ನಾಶಿದುರು</td>
<td>like a city</td>
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<tr>
<td>ಮುಕಡಿಕೂರು</td>
<td>which is within Himself</td>
</tr>
<tr>
<td>ಸಂಜೆವು</td>
<td>(Pr.Participle) seeing</td>
</tr>
<tr>
<td>ತಂತು</td>
<td>(Loc.case) within Himself</td>
</tr>
<tr>
<td>ಮೇಲೆಸಾರಲು</td>
<td>(Fem . instr.sing.) through illusion</td>
</tr>
<tr>
<td>ಚಿಹ್ನ</td>
<td>(indec.) outside</td>
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<tr>
<td>ಇತ್ತಾರು</td>
<td>like i.e as if the Universe is manifesting outside</td>
</tr>
<tr>
<td>ಪುರ್ವದೂರು</td>
<td>(Acc.case) being, manifested entity</td>
</tr>
<tr>
<td>ಹೇಳು</td>
<td>(indec.) as in a manner, in such a manner as</td>
</tr>
<tr>
<td>ಮೇಲೆಸಾರ</td>
<td>( Fem.instr . case, sing.) through sleep(-iness)</td>
</tr>
<tr>
<td>ಸಿಂಬಿ</td>
<td>he who</td>
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<tr>
<td>ಕಾಲ್ಪನಿಕ</td>
<td>(indec.) before one’s eyes, in white and black</td>
</tr>
<tr>
<td>ಹೊಳೂರಾ</td>
<td>(verb Pr.III P.sing . AP ) performs, acts</td>
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<tr>
<td>ನೆಂಬದೂರು</td>
<td>(loc.case) during wakefulness, waking state</td>
</tr>
<tr>
<td>ಸಿಂಬಿ</td>
<td>one’s own</td>
</tr>
<tr>
<td>ಅಲ್ಲಿಂದು</td>
<td>(Acc.case) self</td>
</tr>
<tr>
<td>ಹೇಳು</td>
<td>itself, alone</td>
</tr>
<tr>
<td>ವಸ್ತೀಕ್ಷಂ</td>
<td>(Nr.Acc,sing.) the(No-second), non-dual Self</td>
</tr>
<tr>
<td>ಸತುತುತಿಂ</td>
<td>( Masc.Dative,sing.) to him</td>
</tr>
<tr>
<td>ಚೇಷ್ಟೆ</td>
<td>LakShmi, wealth (here auspicious prefix)</td>
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<tr>
<td>ಗುರು ಮೂಲಾರು</td>
<td>(Masc.Dative,sing.) God(himself) embodied in guru</td>
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<tr>
<td>ನಮಂ</td>
<td>(Nr.Nom.sing.) salutation, bowing, namaskAra</td>
</tr>
<tr>
<td>ಇತ್ತಾರು</td>
<td>(neuter,Nom.sing.) this</td>
</tr>
<tr>
<td>ಕುರುಮೂತಂ</td>
<td>Masc.Dative,sing.) to dakShinAmUrti God</td>
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<tr>
<td>ಜಗ್ಕಾಂತಾ</td>
<td>(Nr.Poss.sing.) of the seed</td>
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<tr>
<td>ಅಂಕುರಮೂತ</td>
<td>(indec.) inside</td>
</tr>
<tr>
<td>ಇತ್ತಾರು</td>
<td>(indec.) like</td>
</tr>
<tr>
<td>ಅಂಕುರ</td>
<td>(Masc.Nom.sing.) sprout</td>
</tr>
<tr>
<td>ಬಾಳಂ</td>
<td>(Neuter Nom.Sing.) world</td>
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</tbody>
</table>
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;
about through the saying of the Veda; 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;
The text you provided includes various Sanskrit words and their translations, which are as follows:

- जानामि = (Verb Pr.I P.sing) know;
- तो = (Masc . Obj . Sing.) him;
- है = (indec.) alone;
- धारण = Acc . Masc.Sing.Participle noun) shining person;
- अन्तर्राश = (verb III P . sing . PP) shines along with that (following);
- मेधसत = (Nr.nom.sing.) this;
- लक्षण = entire;
- अस्ति = (Nr.nom.sing.) world;
- वर्णन = (Masc.Acc.Sing) body;
- अणुराश = (Masc . Sing . Acc.) life-breath;
- नारिन्य = (Nr.Nom.Pl.) sense organs;
- है = and;
- नागाभ = (adj.Fem.) changing;
- भृणि = (Fem.Acc . Sing.) intellect, reason, awareness;
- है = (indec.) and;
- अनुभव = (Masc.Accsing.) Nothingness, void;
- अवधार = (Verb) Understand, know, consider;
- श्रु = (Fem . Nom . Sing) a female;
- भावन = (Masc . Nom.Sing.) child;
- अवन्द = blind;
- अतिम = idiot;
- मात्रेन्द्र = comparable;
- है = emphasis;
- है = I;
- इ = thus;
- अरुणाख = (gerund, Masc.Nom.Pl.) infatuated (persons);
- अवन्द = in vain;
- अभिनव = (Masc . Nom . Pl . Participle noun) People who argue;
- अवधार = the great delusion Maya;
- शक्ति = (Fem.Nom.sing.) Power, energy;
- वेदान्त = play;
- अंकुश = created;
great, big;

infatuation;

(Dative case) destroyer;

The planet Rahu;

Having been grasped, caught;

to;

moon;

(Masc.person, thing) similar to;

the delusion Maya;

from being covered, surrounded, eclipsed, very well;

Reality, Existence;

lone;

to;

prefix;

withdrawn well;

became;

awakened (after a good sleep);

A male;

beforehand;

well slept;

thus;

at the time of awakening;

He (who);

remembers, understands;

during childhood;

e.g. etc.;

and;

during awakened state;

e.g. etc.;

likewise, in that manner;

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; (Gerund.Male Nom.sing.) whirled(person); earth; (Nr.nom.pl.) water; fire; air; ether; sacrificer; moon; Man; (Verb.Pr.III P.sing.PP) shines; moving; not moving; containing inwardly; (Nr.nom.sing.) this; (Masc.Poss.sing.) (He) whose; (indec.) thus; (Male Nom.sing.) embodiment, incarnate; (Nr.Nom.sing.) eight-fold piece, poem; (indec.) no; (indec.) other; (Nr.Nom.sing.) some thing; (Verb Pr.III P.sing. AP) exists, is present; (masc.poss.pl.)(of those) who reflect; (Masc.Absol.sing.) from (he) whose; (Masc.Absol.sing.) from the Supreme being; (Masc.Poss.sing.) 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

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Please send corrections to sanskrit@cheerful.com