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 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 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 (jñana) instantly on all the sages (and the devoted disciples).
Dakshinamurti Stotra

தாதாரமாராதி நாகணை நாமா

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நான்மகம் பட்டியல் குறிப்பிட்டது என ஆண்டு பதில்பச் சிற்றூர்

கட் கூற்று மற்றும் பொருள்கள் முறையே: புதுக்கோடி மற்றும் மந்தோப்பு

நான்மகம் குறிப்பிட்டது என ஆண்டு பதில்பச் சிற்றூர்

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Dakshinamurti Stotra

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.

ௐ = Refers to the Brahman, Godhood, both symbolically otherwise;
ேயா = (Masc.Nom.Sing.) that person;
ய = (Masc.Nom.Sing.) that person;
ேயாஏபமாணம = (Masc.Acc.case sing.) God Brahman;
ைதிகதா = (Verb Pr. III Per.Sing.PP) projects;
ைஏம = in the beginning (of Creation);
ைசா = an emphasis;
ைபோனா = Vedas;
ஏ = and;
ைபோணைத்தியித்தாஏபமாணம = (Verb.Pr.III Per.sing.PP) inspires;
ைத்தாஏம = (Masc.Dative.sing.) to that person;
ைஏம = (Masc.Nom.sing.) He;
ைசா = an emphasis;
ைத்தைத்தாஏபம = God;
ைசா = Self, soul;
ைத்தைத்தாஏபம = (Fem.Nom.sing.) intellect, Discrimination, awareness;
ைபோணைத்தாஏம = (Masc.Acc.sing.) illumined (person);
ையோமறிகள் = Person desiring MokSha;
ைபோணைஏம = surrender, refuge;
ைசா = (pronoun Nom.sing.) I;
ைபோணைத்தாஏம = (Verb Pr.I Per. sing.AP) surrender, resort to;
ைசா = (Fem.Nom.sing.) peace
(Nr. Acc.case, sing.) Universe;
(Nr. Acc.case, sing.) mirror;
(Nr. Acc.sing.) looking like, appearing;
(acc. case, sing.) like a city;
(acc. case) which is within Himself;
(Pr. Participle) seeing;
(Loc.case) within Himself;
(Fem. instr. sing.) through illusion;
(indec.) outside;
(indec.) like i.e as if the Universe is manifesting outside;
(Acc.case) being, manifested entity;
(indec.) as in a manner, in such a manner as;
(Fem. instr. case, sing.) through sleep(-iness);
= he who;
(indec.) before one’s eyes, in white and black;
(verb Pr.III P.sing. AP ) performs, acts;
(loc.case) during wakefulness, waking state;
= one’s own;
(Acc.case) self;
= itself, alone;
(Nr. Acc,sing.) the(No-second), non-dual Self;
(Masc.Dative,sing.) to him;
LakShmi, wealth (here auspicious prefix);
(Masc.Dative,sing.) God(himself) embodied in guru;
(Nr. Nom.sing.) salutation, bowing, namaskAra;
(neuter,Nom.sing.) this;
(Masc.Dative,sing.) to dakShiAmUrTi God;
(Nr.Poss.sing.) of the seed;
(indec.) inside;
(indec.) like;
(Masc.Nom.sing.) sprout;
(Neuter Nom.Sing.) world;
this; in the beginning; unmanifested; again; illusion; arranged, caused, created; country, place, spot, space; time; reckoning; varied, different; (Past Passive Participle verb) put in the form of a picture, painting magician; like; (Verb Pr.III) displays brilliantly; and; (masc.nom.sing.) Great Yogi, ascetic; 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;
\(\text{yaH(Masc.Nom.Sing.)}\) 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;
அது = (Verb Pr.I P.sing) know;
து = (Masc . Obj . Sing.) him;
ஏவ = (indec.) alone;
பாண்டு = Acc . Masc.Sing.Participle noun) shining person;
அதிகாரி = (verb III P . sing . PP) shines along with that (following);
ேபது = (Nr.nom.sing.) this;
ஏரண்டு = entire;
அது = (Nr.nom.sing.) world;
ேங்கு = (Masc.Acc.Sing) body;
பாண்டு = (Masc . Sing . Acc.) life-breath;
ஏரண்டு = (Nr.Nom.Pl.) sense organs;
அஹ = and;
பாண்டு = (adj.Fem.) changing;
பாண்டு = (Fem.Acc . Sing.) intellect, reason, awareness;
ஏ = (indec.) and;
பாண்டு = (Masc.Acc.sing.) Nothingness, void;
மித்தா = (Verb) Understand, know, consider;
ஏயா = (Fem . Nom . Sing) a female;
மான் = (Masc . Nom.Sing.) child;
அஹ = blind;
ஏவ = idiot;
மான் = comparable;
ஏ = emphasis;
இதில் = I;
இத்தி = thus;
பாண்டூ = (gerund, Masc.Nom.Pl.) infatuated (persons);
பாண்ட = in vain;
பாண்டூ = (Masc . Nom . Pl . Participle noun) People who argue;
மான் = the great delusion Maya;
மான் = (Fem.Nom.sing.) Power, energy;
மான் = play;
மான் = created;
great, big; infatuation;
(Dative case) destroyer; The planet Rahu;
Having been grasped, caught; sun;
moon;
(similar to); the delusion Maya;
from being covered, surrounded, eclipsed, very well; Reality, Existence;
lone;
senses;
prefix;
withdrew well;
became;
awakened (after a good sleep);
A male;
beforehand;
well slept;
thus;
(Loc. Sing) at the time of awakening;
He (who); remembers, understands;
during childhood;
(Loc. pl.) etc.;
and;
during awakened state;
etc.;
(Loc. Pl.) 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;
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;
(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;
in that manner;
ike;
(Fem.Nom.sing.) Father, forefather;
son.;
etc.;
(Masc.instr.sing.) through self;
as different;
(Mal,Loc . sing.) in dream;
\(\text{தாங்க\\3\\uh{3}ம\\3\\uh{3}} = \text{(Loc.sing.) during wakeful state;}
\)
\(\text{மா = (indec.) or;}
\)
\(\text{ம. = e who;}
\)
\(\text{நாஞ்: = (Male Nom.sing.) this;}
\)
\(\text{புத்த்ட்ட்ட்ட்: = A male;}
\)
\(\text{பாப்பூநித்த்ட்: = (Gerund.Male Nom.sing.) whirled(person);}
\)
\(\text{ந.\\4 = (nom.sing.) earth;}
\)
\(\text{அம்பப\\4நித்த்ட் = (Nr.nom.pl.) water;}
\)
\(\text{அந்த்தூ: = fire;}
\)
\(\text{அந்த்தூ: = air;}
\)
\(\text{அம்ப\\3ந்த்த்ட் = ether;}
\)
\(\text{அந்த்தூந்த்ட்:² = sacrificer;}
\)
\(\text{அந்த்தூமாந்த்ட்: = moon;}
\)
\(\text{பும்ம் = Man;}
\)
\(\text{அந்த்தூந்த்ட் = Verb.Pr.III P.sing.PP) shines;}
\)
\(\text{ன் = moving;}
\)
\(\text{அச் = not moving;}
\)
\(\text{அத்த்ட்ட்ட்ட் = containing inwardly;}
\)
\(\text{அந்த்தூந்த்ட்:³ = (Nr.nom.sing.) this;}
\)
\(\text{பாப்பூ = (Masc.Poss.sing.) (He) whose;}
\)
\(\text{சூ = (indec.) thus;}
\)
\(\text{பாஞ்: = (Male Nom.sing.) embodiment, incarnate;}
\)
\(\text{அந்த்தூமாந்த்ட்: = (Nr.Nom.sing.) eight-fold piece, poem;}
\)
\(\text{ன் = (indec.) no;}
\)
\(\text{அந்த்தூந்த்ட் = (indec.) other;}
\)
\(\text{அந்த்தூந்த்ட் = (Nr.Nom.sing.) some thing;}
\)
\(\text{அந்த்தூ:³பா = (Verb Pr.III P.sing . AP) exists, is present;}
\)
\(\text{அந்த்தூந்த்ட்:ேர்த்ட்ட் = (masc.poss.pl.)(of those) who reflect;}
\)
\(\text{அந்த்தூ:ேர்த்ட்ட் = (Masc.Absol.sing.) from (he) whose;}
\)
\(\text{அந்த்தூ:ேர்த்ட்ட் = (Masc.Absol.sing.) from the Supreme being;}
\)
\(\text{நீின்:⁴ = (Masc.Poss.sing.) of the omnipresent Lord;}
\)
\(\text{ஸ் = all, everything (the Universe);}\)
= composed of, Manifested by the Self;
thus;
(past Participle) made tell-tale, plain;
from whose;
(Loc. sing.) in this;
hymn;
through that person;
through this person;
from hearing;
meaning’s;
reflecting in mind;
meditating;
and;
good;
from reciting it;
all;
the quality of the Atman, the great Self;
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;
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