Dakshinamurti Stotra

दक्षिणामूर्तिस्तोत्रं अथवा दक्षिणामूर्त्येष्टकम्

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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 Daksinamurthi embodied in the acharya(s) lead us from ignorance to Truth.

OM tat sat

॥ शान्तिपाठ: ॥

ॐ यो ब्रह्माण्य विद्याध्वति पूर्वम्
 यो वै वेदां विश्वाभिसम्प्रियणोति तत्स्मै
 तं ह देवमात्मबुद्धिप्रकाशं
 मुमुक्षुवं शरणमहं प्रप्ये ॥

ॐ शान्ति: शान्ति: शान्ति:

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.

He: साक्षात्त्व समसीति वेदवचसा यो बोधयत्याथितान्।
तत्साक्षात्करणाद्वेष्टु पुनरावृत्तिभवाम्मोनियो
तस्मात्र्युगुरूदृस्येयमन्म्ये नमं इदं श्रीदेव्यापूर्व्यं। ३॥

He: साक्षात्त्वत्वस्यभासते सा बोधसम्भवान मेवा।
तस्मात्र्णुगुरूदृस्येयमन्म्ये नमं इदं श्रीदेव्यापूर्व्यं। ४॥

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 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).
दक्षिणामूर्तिस्तोत्रं अथवा दक्षिणामूर्त्यंशकम्

वटिवटिपसमीपे भूमिभगे निषणं
सकलमुमुनजनां ज्ञानदातारमारात् ।
गुरुवाणुगुरुमीशं दक्षिणामूर्तिद्वे
जननमाजुःक्वचेददात्स्येदमाति ॥ २॥

चिरं वटतरोमूले वृक्षा: शिष्या गुरुरुवा ।
गुरुवाणु मौनं व्यास्यानं शिष्यास्तु छिन्य संशया: ॥ ३॥
निघये सर्वविद्यानां भिषजे भवरोगिणाम् ।
गुरवे सर्वलोकानं दक्षिणामूर्त्ये नमः ॥ ४॥

ॐ नमः प्रणवार्त्तय शुक्लाणंक्मूर्त्ये ।
निमंत्रय प्रहृणान्तय दक्षिणामूर्त्ये नमः ॥ ५॥

अथ स्तोत्रम् ॥ ३॥
विश्वे दर्पणात्यकाननगरीतूल्योऽवनामूित निजान्तर्गत
पश्यन्नात्मज मायया बहिरिवोऽछत्रय यथा निन्दयः।
यः साशकात्यः रुतं प्राथोधसमयेच स्वात्मानमेववाद्यं
तस्मै श्रीगुरुमूर्त्यं नम इदं श्रीदक्षिणामूर्त्यं॥ १॥
बीजस्थानत्वावद्यं जगादिदं प्राङ्गिकक्ष्यं पुनः
मायाकलितिभदाकालकलनावेऽवच्चित्रित्रकृतं।
मायावेच विज्ञान्यत्वं महायोगी ये स्वेच्छया
तस्मै श्रीगुरुमूर्त्यं नम इदं श्रीदक्षिणामूर्त्यं॥ २॥
यस्येव स्तुयः सदात्मवस्तुत्वाधर्म्येकं भासते (कल्पाधर्मं)
साशकात्तसीति वेदवचस्त यो वोधयत्वाधिश्रितान।
यत्साशकात्तर्गताद्वेशं पुनरावृत्तिविभावमुखोऽनीयं
तस्मै श्रीगुरुमूर्त्यं नम इदं श्रीदक्षिणामूर्त्यं॥ ३॥
नानाचिलियं द्वारस्थतमादिप्रभाभाश्चरं
ज्ञानं यथं तु चक्षुरादिदिकरणद्वारा बहि: स्पन्दते।
ज्ञानात्मं तमेव भान्तमसुभाव्यतत्त्रमस्तं जगत्
तस्मै श्रीगुरुमूर्त्यं नम इदं श्रीदक्षिणामूर्त्यं॥ ४॥
देहं राणममीन्द्रायण्यं चतां बुद्धी च शून्यं चिदः
स्वायलान्यज्ञाप्यास्त्वब्ध्यं भान्ता भूषं वादिनः।
मायाकलिटंतस्थकलंतमाध्यमोहसंहारिण
tasm Śrīguṛumūrtaye nam idam Śrīdakṣiṇamūrtaye || ५॥
राहुयस्तवदिवाकरेनदुस्खंशो मायासमाच्छदानात
सन्मात्रं करणोपसंहरणं योऽभूमूसुसः पुमानः।
प्रागवयससमिति प्रबोधसमये ये: प्रत्यभिज्ञायते
tasm Śrīguṛumūrtaye nam idam Śrīdakṣiṇamūrtaye || ६॥
वाल्यादिश्च प्रभुतदविदु तथा सत्ववस्त्रास्वस्यः
व्यावृत्तावस्तुस्वर्त्मानमहामिर्यत्: स्फुरत्तर्नः सदा।
स्वात्मानं प्रकटेकरोति भजतां यो भुद्या भद्रया
tasm Śrīguṛumūrtaye nam idam Śrīdakṣiṇamūrtaye || ७॥
विश्वे फह्यति कार्यकारणतया स्वस्वामिसंवेष्ठः
शिष्याचार्यस्य तथेऽव पितुपुत्राधात्मना भेदतः।
स्वमे जाग्यति वा य एष पुरुषो मायापरिश्रावितः
तस्मै श्रीगुरुमूर्त्यं नम इदं श्रीदक्षिणामूर्त्यं ॥ ८॥

भूमभासकनानलोकनिन्दोमरमहर्षनाथो हिरण्या: पुमान्
इत्याभावति चराचरात्मकमिदं वस्यैव मूर्त्यं दक्षिणामूर्त्यं ।

नात्मक्षिणता विचारे विमृशतां यस्मात्यस्मादिभिषोः
तस्मै श्रीगुरुमूर्त्यं नम इदं श्रीदक्षिणामूर्त्यं ॥ ९॥

सर्वात्मक्षिणते स्कुटकृतमिदं यस्मादमुभिन्न स्तवे
तेनाय श्रवणात्दर्थमननादुभानाच संशीतनात।
	sर्वात्मक्षिणात्महाविभृत्तिसहितं स्यादेश्वरलं स्वत: \( \text{var} \) \( \text{तत्} \)

सिद्धयेत्तपनरुपमयेः परिणयं चैश्रव्यमयाहम् ॥ १०॥

वार्धितिपुष्मीपे भूमिभागे निष्णं

सकलमुनिजानां ज्ञानदत्तारमात:।

विभूतनगुरुमीशं दक्षिणामूर्तिवें

जननमरणातुः स्वस्वज्ञादिन्नाममी ॥

इति श्रीमत्यमहंसपरिम्मात्राशयस्य श्रीगोविन्दघवत्पूज्यपादशिष्यस्य

श्रीमद्भजनमदेवस्य \( \text{सम्पूर्णम्} \) ॥
Dakshinamurti Stotra

दक्षिणामूर्तिस्तोत्रं अथवा दक्षिणामूर्त्येष्टकम्

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.

ॐ = Refers to the Brahman, Godhood, both symbolically otherwise;
यो = (Masc.Nom.Sing.) that person;
यः = (Masc.Nom.Sing.) that person;
ब्रह्मण = (Masc.Acc.case. sing.) God Brahman;
विद्धाति = (Verb Pr. III Per.Sing.PP) projects;
पूर्व = in the beginning (of Creation);
वे = an emphasis;
वेदान = Vedas;
च = and;
प्रहिणोति = (Verb.Pr.III Per.sing.PP) inspires;
तस्मै = (Masc.Dative.sing.) to that person;
तः = (Masc.Nom.sing.) He;
ह = an emphasis;
देवेन = God;
आत्म = Self, soul;
बुद्धि = (Fem.Nom.sing.) intellect, Discrimination, awareness;
प्रकाशं = (Masc.Acc.sing.) illumined (person);
मुगुष्ठ: = Person desiring MokSha;
शरण = surrender, refuge;
अहं = (pronoun Nom.sing.) I;
प्रपंचे = (Verb Pr.I Per. sing.AP) surrender, resort to;


\begin{align*}
\text{अर्थता} &= \text{(Fem.Nom.sing.) peace} \\
\text{विश्व} &= \text{(Nr. Acc.case,sing.)) Universe;} \\
\text{दर्पण} &= \text{(Nr.Acc.case, sing.) mirror;} \\
\text{दर्शयमान} &= \text{(Nr.Acc.sing.) looking like, appearing;} \\
\text{नगरीतुल्य} &= \text{(acc.case, sing.) like a city;} \\
\text{निजान्त्गत} &= \text{(acc. case) which is within Himself;} \\
\text{पशयन्} &= \text{(Pr.Participle) seeing;} \\
\text{आत्मनि} &= \text{(Loc.case) within Himself;} \\
\text{मायया} &= \text{(Fem. instr.sing.) through illusion;} \\
\text{बाहि} &= \text{(indec.) outside;} \\
\text{इव} &= \text{(indec.) like i.e as if if the Universe is manifesting outside;} \\
\text{उद्झूतेन} &= \text{(Acc.case) being, manifested entity;} \\
\text{यथा} &= \text{(indec.) as in a manner, in such a manner as;} \\
\text{निद्रया} &= \text{( Fem.instr. case, sing.) through sleep(-iness);} \\
\text{य} &= \text{he who;} \\
\text{सास्कात्} &= \text{(indec.) before one’s eyes, in white and black;} \\
\text{क्रुरर्ते} &= \text{(verb Pr.III P.sing. AP ) performs, acts;} \\
\text{प्रवोधसमये} &= \text{(loc.case) during wakefulness, waking state;} \\
\text{स्वः} &= \text{one’s own;} \\
\text{आत्मनाः} &= \text{(Acc.case) self;} \\
\text{पूर्वः} &= \text{itself, alone;} \\
\text{अद्वयं} &= \text{(Nr.Acc,sing.) the(No-second), non-dual Self;} \\
\text{सत्ते} &= \text{( Masc.Dative,sing.) to him;} \\
\text{श्री} &= \text{LakShmi, wealth (here auspicious prefix);} \\
\text{गुर्दृष्टे} &= \text{(Masc.Dative,sing.) God(himself) embodied in guru;} \\
\text{नमः} &= \text{(Nr.Nom.sing.) salutation, bowing, namaskAra;} \\
\text{इदं} &= \text{(neuter,Nom.sing.) this;} \\
\text{दक्षिणामूर्ते} &= \text{Masc.Dative,sing.) to dakShinAmUrти God;} \\
\text{बीजस्य} &= \text{(Nr.Poss.sing.) of the seed;} \\
\text{अन्तः} &= \text{(indec.) inside;} \\
\text{इव} &= \text{(indec.) like;} \\
\text{अंकुरः} &= \text{(Masc.Nom.sing.) sprout;} \\
\end{align*}
In the beginning, the unmanifested

It was arranged, caused, created;

This is the country, place, spot, space;

Again time;

Again reckoning;

Varied, different;

Put in the form of a picture, painting

Magician;

Like;

Displays brilliantly;

And;

Great Yogi, ascetic;

Who;

One’s own;

By desire;

That person’s;

Throbbing state (manifestation);

Always;

That which is within i.e., the Reality;

Appearing as unreal, unreal;

Fictitious;

Notions, meanings, wealth;

That which (verb.III P.Sing. Atmn.padam) shines;

(indec.) in front of the eyes, in white and black;

That;

Thou;
असि = are;  
इति = thus;  
वैदवचसा = through the saying of the Veda;  
यो = yaH(Masc.Nom.Sing.) He who;  
्वोषयति = (V.Pr. III P.Sing.Parasm.pada) enlightens, teaches;  
आधिथितान = (Masc.Objective, Acc. case, Plural) those who have taken refuge;  
यत् = Neut. Nom.sing.) that thing which;  
साक्षात् = (Ablative) by producing it in front of the eyes;  
करणात् = (Ablative) in white black;  
पुनः = (indec.) again;  
आवृत्तिः = cycle, repetition, certain “times”;  
भवेत् = (verb, sing.PP) may happen;  
न = not;  
भव = (Masc.Nom.sing.) the cycle of births (deaths);  
अभमस्य = (in) waters;  
निन्धौ = (locative) (of) great quantity, heap i.e.ocean;  
नाना = (indec.) diverse;  
चिछुट्र= (Nr. Nom.sing.) hole;  
घटं = (Nr.Nom.sing.) pot;  
उदरं = (Masc. Nom.sing.) stomach;  
स्थिथय = ( participle,Nom.sing.) standing thing  
महा = (adj.) great, big;  
दीपं = (Masc.Nom.sing.) lamp;  
प्रभा = (fem.Nom.sing.) light, flame;  
भास्वरं = bright light;  
ज्ञानं = knowledge, supreme intelligence;  
यस्य = (Masc. Poss. Sing.) that person’s (whose);  
तु = (indec.) emphasis;  
चक्षुः = Nr.Nom. Sing.) eye;  
आदि = (indec.) here etc. (may also mean ‘the beginning’ in another context);  
करणं = (one of the 5) sensory objects, here refers to ‘eye’;  
द्वारा = (indec.) through;
बहि् = (indec.) outside;
स्पन्दते = (Verb Pr. III P sing.AP) throbs, vibrates;
जानामि = (Verb Pr.I P.sing) know;
तं = (Masc. Obj. Sing.) him;
एव = (indec.) alone;
भान्ते = Acc. Masc.Sing.Participle noun) shining person;
अनुभाित = (verb IIII P. sing. PP) shines along with that (following);
येतत् = (Nr.nom.sing.) this;
समस्त = entire;
जगत् = (Nr.nom.sing.) world;
इदेहं = (Masc.Acc.Sing) body;
प्राणं = (Masc. Sing. Acc.) life-breath;
ईद्द्वािणि = (Nr.Nom.Pl.) sense organs;
अपि = and;
चलां = (adj.Fem.) changing;
बुििं = (Fem.Acc. Sing.) intellect, reason, awareness;
ि = (indec.) and;
शुन्त्यं = (Masc.Acc.sing.) Nothingness, void;
विदुः = (Verb) Understand, know, consider;
श्री = (Fem. Nom. Sing) a female;
बालः = (Masc. Nom.Sing.) child;
अन्धः = blind;
जडः = idiot;
उपमाः = comparable;
तु = emphasis;
अहं = I;
इति = thus;
भाित्या = (gerund, Masc.Nom.Pl.) infatuated (persons);
भृशं = in vain;
वािदनः = (Masc. Nom. Pl. Participle noun) People who argue;
माया = the great delusion Maya;
शक्ति् = (Fem.Nom.sing.) Power, energy;
विलास = play;
कल्पित = created;
महा = great, big;
व्यामोह = infatuation;
संहारिणे = (Dative case) destroyer;
राहुः = (Masc.Nom.sing.) The planet Rahu;
प्रस्त = Having been grasped, caught;
दिवाकरः = sun;
इन्दुः = moon;
सद्यः = (Masc.person, thing) similar to;
माया = (Fem.Nom.sing.) the delusion Maya;
समाच्छादनात् = from being covered, surrounded, eclipsed, very well;
सत = Reality, Existence;
मात्र = lone;
करण = senses;
उप = prefix;
संहरणतः = withdrawn well;
अभूत = became;
सुषुः = awakened (after a good sleep);
पुमान = (Masc.Nom.Sing.) A male;
प्राकः = beforehand;
अस्वार्थः = well slept;
इति = thus;
प्रबोधसमये = (Loc. Sing) at the time of awakening;
यः = (Masc.Nom.sing.) He (who);
प्रतिअयोभिज्ञायते = remembers, understands;
बाल्य = (Loc. Pl.) during childhood;
आदित्यु = (Loc.pl.) etc.;
अपि = and;
जायत् = (Loc.Pl.) during awakened state;
आदित्यु = etc.;
तथा = (indec.) likewise, in that manner;
सर्वसु = (Fem. Loc. PI) in all;
अवस्थासु = states, conditions;
अथि = and;
व्यावृत्तासु = (Loc. Pl.) (even after the) departure (of these states);
अनु = accompanied;
वर्तमानं = presence(persists, follows);
अहं = I;
इति = thus;
अन्तः = inwardly;
स्कुरन्ते = (Masc. Acc.Sing.) the throbbing;
सदा = (indec.) always;
स्व = (Masc. Acc.Sing.) one’s own;
आत्मानं = Self;
प्रकटीकरोति = (Verb Pr.III P. Sing.PP) shows Himself publicly, openly;
भजतां = Masc.Poss.Pl.) to the worshippers;
यः = He who;
मुद्रया = (Fem.instr.Sing.) through the sign (of hand), stamp, money;
भिया = (Adj.Fem.instr.Sing.) through auspicious;
विश्वं = (Nr. Nom. Sing.) universe;
पश्चयति = Verb Pr.III P.sing.PP) sees;
कार्यकारणतया = (Fem.instr,sing.)(through the quality of) effect;
स्व = one’s own;
स्वामि = master;
संबन्धः = as related;
शिष्य = (fem.instr.sing.)(thro’ the quality of) disciple;
आचार्यतया = teachership;
तथाः = (both words indec.) in that manner;
इव = ike;
पितृ = (Masc.Nom.sing.) Father, forefather;
पुत्र = son.;
आदि = etc.;
आत्मना = (Masc.instr.sing.) through self;
भेदतः = as different;
स्वभावे = (Mal,Loc. sing.) in dream;
जागरणि = (Loc.sing.) during wakeful state;
वा = (indec.) or;
यः = e who;
एषः = (Male Nom.sing.) this;
पुरुषः = A male;
परिश्रामितः = (Gerund.Male Nom.sing.) whirled(person);
भुः = (nom.sing.) earth;
अभ्यासि = (Nr.nom.pl.) water;
अन्तः = fire;
अनिलः = air;
अम्बरः = ether;
अहर्नाथः = sacrificer;
हिमाङ्गुः = moon;
पुमानः = Man;
आभासित = Verb.Pr.III P.sing.PP) shines;
चर = moving;
अचर = not moving;
आत्मकः = containing inwardly;
इदं = (Nr.nom.sing.) this;
वस्तः = (Masc.Poss.sing.) (He) whose;
प्रवः = (indec.) thus;
मूर्तिः = (Male Nom.sing,) embodiment, incarnate;
अष्टकः = (Nr.Nom.sing.) eight-fold piece, poem;
न = (indec.) no;
अन्यः = (indec.) other;
किभवः = (Nr.Nom.sing.) some thing;
विचचः = (Verb Pr.III P.sing. AP) exists, is present;
विमृशतां = (masc. poss.pl.) (of those) who reflect;
यस्मात् = (Masc.Absol.sing.) from (he) whose;
परम्परत् = (Masc.Absol.sing.) from the Supreme being;
विभोः = (Masc.Poss.sing.) of the omnipresent Lord;
सर्वं = all, everything (the Universe);
आत्मतः = composed of, Maniﬁsted by the Self;
इति = thus;
स्पृहीकृतं = (past Participle) made tell-tale, plain;
यस्मात् = from whose;
अमृतिविन् = (Loc. sing.) in this;
स्तवे = (Masc.?Loc.sing.) hymn;
तेन = (Masc.instr.sing.) through that person;
अस्य = (Masc.instr.sing.) through this person;
श्रवणात् = (Nr.Absol.sing.) from hearing;
अर्थस्य = (Nr.Nom.sing.) meaning’s;
मननात् = (both Nr. Abso.sing.) reﬂecting in mind;
ध्यानात् = (Nr. Abso. sing.) meditating;
च = (indec.) and;
सं = good;
कीर्तनात् = (Nr.Absol.sing.) from reciting it;
सर्वं = (adj.) all;
आत्मतः = the quality of the Atman, the great Self;
महा = (adj.) great, big;
विपृति = ashes, wealth;
सहितं = along with that;
स्वात् = Verb.) May there be;
ईश्वरतः = he quality of the Lord himself;
स्वतः = automatically;
सिद्धायेत् = (verb) May it materialise (for the worshipper);
पुनः = again;
आद्धा = eight-fold;
परिणातं = transformed into;
च = and;
पश्वां = (divine) wealth;
अव्याहतं = undivided;
दक्षिणामूर्तिस्तोत्रं अथवा दक्षिणामूर्तिष्टोकम्

दि दणामूित अथवा दि दणामूित कम = the banyan; tree;

समीपे = (Nr.Loc.sing.) in the nearness;

भूिम = (fem.loc.sing.) ground, earth;

भागे = side;

निषणण = (Masc.Acc.sing.) the seated person;

सकल = of all;

मुिन = ascetic, seer;

जनाना = people (here groups);

झानदातारं = (Masc.Obj.sing.) him who gives knowledge;

आरात = (indec.) quickly;

द्रिमुथन = (Masc.Obj.sing.) three worlds;

गुं = (masc.acc.sing.) teacher;

ईशं = (masc.acc.sing.) Master;

दक्षिणामूर्ति = (Masc.Obj.) dakShinAmUrti;

देवं = (masc.acc.sing.) God;

जनन = birth;

मरण = death;

छेद = suffering;

छंद = cutting;

देशं = capable person, expert;

नमां = (Verb Pr. I Per.sing.PP) I salute, bow.

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