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September 24, 2018
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Sanskrit Document Information

Text title: dakShiNAmurti stotra
File name: dakhina.itx
Category: shiva, stotra, shankarAchArya, aShTaka
Location: doc_shiva
Author: shankarAchArya
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Latest update: September 24, 2018
Send corrections to: Sanskrit@cheerful.com

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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 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 tatvasudhA 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.

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 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.
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).
श्रीमच्छेदरभगवतः कृतो दक्षिणामूर्त्यांक सम्पूर्णम् ।
दक्षिणामूर्तिस्तोत्रं अथवा दक्षिणामूर्त्यंगकम्

प्रवाह प्रवाह यो यो वायु देवानां प्रभुः
प्रवाह प्रवाह यो यो वायु देवानां प्रभुः ॥

स्वतं दृश्यते अस्तित्वात् जगत्त भासते जगत्त
स्वतं दृश्यते अस्तित्वात् जगत्त भासते ॥

नानाचिकित्वा यत्र चतुः प्रभुः स्वन्द्रतः
नानाचिकित्वा यत्र चतुः प्रभुः स्वन्द्रतः ॥

दक्षिणामूर्तिस्तोत्रं अथवा दक्षिणामूर्त्यंगकम्

साधनाम् मूर्तिमयाय च योहनम्यायाय च
साधनाम् मूर्तिमयाय च योहनम्यायाय च ॥

धन्यं धन्यं धन्यं अभिन्नम मध्यमस्य च
धन्यं धन्यं धन्यं अभिन्नम मध्यमस्य च ॥

दक्षिणामूर्तिस्तोत्रं अथवा दक्षिणामूर्त्यंगकम्

अहं नास्ति नास्ति नास्ति न मम विद्यते न
अहं नास्ति नास्ति नास्ति न मम विद्यते न ॥

दक्षिणामूर्तिस्तोत्रं अथवा दक्षिणामूर्त्यंगकम्

ह्यं धन्यं धन्यं धन्यं अभिन्नम मध्यमस्य च
ह्यं धन्यं धन्यं धन्यं अभिन्नम मध्यमस्य च ॥

दक्षिणामूर्तिस्तोत्रं अथवा दक्षिणामूर्त्यंगकम्

साधनाम् मूर्तिमयाय च योहनम्यायाय च
साधनाम् मूर्तिमयाय च योहनम्यायाय च ॥

धन्यं धन्यं धन्यं अभिन्नम मध्यमस्य च
धन्यं धन्यं धन्यं अभिन्नम मध्यमस्य च ॥

दक्षिणामूर्तिस्तोत्रं अथवा दक्षिणामूर्त्यंगकम्

अहं नास्ति नास्ति नास्ति न मम विद्यते न
अहं नास्ति नास्ति नास्ति न मम विद्यते न ॥
देहं प्राणमपीन्द्रियाण्यपि च बुद्धि च शून्यं विदुः।
क्षीवालान्यजडोपमस्तवहमिति आन्ता भूशं वादिनः।
मायाशचिक्तिविलासकल्पितमहा व्यामीहसंहारिणे
तस्मि श्रीगुरुमूर्त्यें नम इदं श्रीदक्षिणामूर्त्यें॥ ५॥
राहुष्टदिवाकरे नदुस्तरशो मायासमाचारदानात्
सन्मात्रः करणोपसंहरणं योऽभृत्यः युमानः।
प्रागस्वाप्समिति प्रकोपसमि त्यः प्रत्यभिज्ञायते
तस्मि श्रीगुरुमूर्त्यें नम इदं श्रीदक्षिणामूर्त्यें॥ ६॥
वात्त्वदिवाचपि जागद्रादिशु तथा स्वर्गवस्थास्वपि
व्याकृतिस्ववन्यत्तमानहमित्वत: स्कुरः सदा।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मि श्रीगुरुमूर्त्यें नम इदं श्रीदक्षिणामूर्त्यें॥ ७॥
विश्रेण पदयति कार्यकारणतया स्ववामिसंवधतः
शिष्याचार्यतया तथैव पितुप्रायात्मना भेदतः।
स्वमेव जात्यति वा च एष पुरुषो मायापरिभ्रमितः
तस्मि श्रीगुरुमूर्त्यें नम इदं श्रीदक्षिणामूर्त्यें॥ ८॥
भूम्यास्तनो निवर्दपादकल्पमहान्यथो हिमाशुः
पुमानः इत्याभाति चराचरात्मकमिदं यथैव मूर्त्यः॥
नान्यतिकिण विधवे विमृश्वतां यस्मात्प्रसारद्रिभिः
तस्मि श्रीगुरुमूर्त्यें नम इदं श्रीदक्षिणामूर्त्यें॥ ९॥
स्वर्गस्वामिमिति स्कुटीकृतमिदं यस्मादमुष्मिन
स्तवे तेनाय स्ववालात्मनादुप्रुव्यानाच साहीत्तिनात्।
स्वर्गस्वामहाविभूतिसहितं स्थायीभरतं स्वतं: var ततः
सिद्ध्येत्तपुरुशस्य परिणतं चैल्यमव्याहतमू। १०॥
वटविटविपस्वमीपे भूमिभागे निष्पण
सकलसमनिजनानां ज्ञानदातास्मारात्।
धिनुवनगुरुमीदं दक्षिणामूर्तिदं
जननमरणशःकच्छेददद्वः नमामि॥
इति श्रीमत्यप्रमस्परिश्रीविराजकार्यस्य श्रीगोविन्दमा वत्त्व: यथापादशिष्यस्य
श्रीमचाचूर्मिः भूतेऽदक्षिणामूर्त्येकं 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.

ॐ = Refers to the Brahman, Godhood, both symbolically otherwise;
यो = (Masc.Nom.Sing.) that person;
यः = (Masc.Nom.Sing.) that person;
ब्रह्माण = (Masc.Acc.case . sing.) God Brahman;
विद्वानि = (Verb Pr. III Per.Sing.PP) projects;
पूर्व = in the beginning (of Creation);
वै = an emphasis;
वेदान = Vedas;
च = and;
प्रहिणोति = (Verb.Pr.III Per.sing.PP) inspires;
तस्मै = (Masc.Dative.sing.) to that person;
तं = (Masc.Nom.sing.) He;
ह्र = an emphasis;
देवा = God;
आत्म = Self, soul;
बुद्धि = (Fem.Nom.sing.) intellect, Discrimination, awareness;
प्रकाशत = (Masc.Acc.sing.) illumined (person);
मुनुष्ठ = Person desiring MokSha;
शरण = surrender, refuge;
अहं = (pronoun Nom.sing.) I;
प्रपंचेऽ = (Verb Pr.I Per. sing.AP) surrender, resort to;
दशक्षिणामूर्तिस्तोत्रं अथवा दशक्षिणामूर्तिष्टकम्

शांति: = (Fem.Nom.sing.) peace
विश्वं = (Nr.Acc.case,sing.) Universe;
दुर्धर्मणः = (Nr.Acc.case, sing.) mirror;
दृष्यमार्गः = (Nr.Acc.sing.) looking like, appearing;
नगरीतुल्यं = (acc.case, sing.) like a city;
निजान्तंगं = (acc . case) which is within Himself;
पशयन् = (Pr.Participle) seeing;
आत्मनि = (Loc.case) within Himself;
मायया = (Fem . instr.sing.) through illusion;
वेदिः = (indec.) outside;
इव = (indec.) like i.e as if the Universe is manifesting outside;
उद्रोतं = (Acc.case) being, manifested entity;
यथा = (indec.) as in a manner, in such a manner as;
निद्रया = (Fem.instr . case, sing.) through sleep(-iness);
य: = he who;
सासा:त् = (indec.) before one’s eyes, in white and black;
कु:रते = (verb Pr.III P.sing . AP ) performs, acts;
प्रवोधसमये = (loc.case) during wakefulness, waking state;
स्व: = one’s own;
आत्मनाः = (Acc.case) self;
पव: = itself, alone;
अहवय: = (Nr.Acc,sing.) the(No-second), non-dual Self;
तस्म: = (Masc.Dative,sing.) to him;
श्री = LakShmi, wealth (here auspicious prefix);
गु:र्मूर्त्ये = (Masc.Dative,sing.) God(himself) embodied in guru;
नमः = (Nr.Nom.sing.) salutation, bowing, namaskAra;
इदं = (neuter,Nom.sing.) this;
दशक्षिणामूर्त्ये = Masc.Dative,sing.) to dakShinAmUr:ti God;
बीजस्व: = (Nr.Poss.sing.) of the seed;
अन्तः = (indec.) inside;
इव = (indec.) like;
अंकुरः = (Masc.Nom.sing.) sprout;
जगत् = (Neuter Nom.Sing.) world;
इंद्र = (Nr. Nom.Sing.) this;
प्राणेऽं = in the beginning;
निर्विकल्पं = 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;
वैचित्र्य = varied, different;
चिन्निकृतम् = (Past Passive Participle verb) put in the form of a picture, painting
मायावीः = (masc. Nom.sing.) magician;
इव = like;
विन्वम्यति = (Verb Pr.III) displays brilliantly;
अपि = (P.sing.PP) and;
महायोगी = (masc.nom.sing.) Great Yogi, ascetic;
यः = (Masc. Nom.Sing.) He who;
स्वः = (indec.) one’s own;
इच्छया = (Fem.instr.sing.) by desire;
स्वयं = (masc. poss.case.sing.) that person’s;
स्मृतिरणं = gerund,Nr. Nom.sing.) throbbing state (manifestation);
सादृ = (indec.) always;
आत्मकर्म = (nr.Nom.sing.) that which is within i.e., the Reality;
असत् = appearing as unreal, unreal;
कृत्य = fictitious;
अर्थकर्म = notions, meanings, wealth;
भासन् = (verb.III P.Sing. Atmn.padam) shines;
साक्षात् = (indec.) in front of the eyes, in white and black;
तत् = that;
ल्यः = thou;
असि = are;
इति = thus;
वेदवचसा = through the saying of the Veda;
यो = yaH(Masc.Nom.Sing.) He who;
बोधयिति = (V.Pr. III P.Sing.Parasm.pada) enlightens, teaches;
आश्चितान = (Masc.Objective, Acc. case, Plural) those who have taken refuge;
यत् = Neut. Nom.sing.) that thing which;
साक्षात = (Ablative) by producing it in front of the eyes;
करणात = (Ablative) in white black;
पुनः = (indec.) again;
आवृिविः = cycle, repetition, certain “times”;
भवेत = (verb, sing.PP) may happen;
न = not;
भव = (Masc.Nom.sing.) the cycle of births (deaths);
अम्भस्य = (in) waters;
निभृः = (locative) (of) great quantity, heap i.e.ocean;
नाना = (indec.) diverse;
च्छृः = (Nr. Nom.sing.) hole;
घटः = (Nr.Nom.sing.) pot;
उदरं = (Masc. Nom.sing.) stomach;
स्तिथः = ( 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;
चवः = Nr.Nom. Sing.) eye;
आदि = (indec.) here etc. (may also mean ‘the beginning’ in another context);
करण = (one of the 5) sensory objects, here refers to ‘eye’;
द्वारा = (indec.) through;
दिणामूितोऽं अथवा दिणामूिरकम

बहिः = (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;
भान्तं = Acc . Masc.Sing.Participle noun) shining person;
अनुभाित = (verb IIII P . sing . PP) shines along with that (following);
येतत् = (Nr.nom.sing.) this;
समस्तं = entire;
जगत् = (Nr.nom.sing.) world;
देहं = (Masc.Acc.Sing) body;
प्राणं = (Masc . Sing . Acc.) life-breath;
ईिंद्रयाणि = (Nr.Nom.Pl.) sense organs;
अपि = and;
चलां = (adj.Fem.) changing;
बुिं = (Fem.Acc . Sing.) intellect, reason, awareness;
च = (indec.) and;
शुरुं = (Masc.Acc.sing.) Nothingness, void;
विदुः = (Verb) Understand, know, consider;
श्री = (Fem . Nom . Sing) a female;
बालः = (Masc . Sing) child;
अन्यः = blind;
जडः = idiot;
उपमाः = comparable;
तु = emphasis;
अहं = I;
इति = thus;
आन्त्ता: = (gerund, Masc.Nom.Pl.) infatuated (persons);
भृशं = in vain;
वािदनः = (Masc . Nom . Pl . Participle noun) People who argue;
माया = the great delusion Maya;
शक्ति: = (Fem.Nom.sing.) Power, energy;
दक्षिणामूर्तिस्तोत्रं अथवा दक्षिणामूर्तिष्टकम्

विलास = play;
kल्पित = created;
महा = great, big;
व्यावसाः = infatuation;
संहंरिणेः = (Dative case) destroyer;
राहुः = (Masc.Nom.sing.) The planet Rahu;
प्रस्तर = Having been grasped, caught;
दिवाकरः = sun;
इन्दुः = moon;
सदशः = (Masc.person, thing) similar to;
माया = (Fem.Nom.sing.) the delusion Maya;
समाच्छादनात् = from being covered, surrounded, eclipsed, very well;
सत = Reality, Existence;
माण = lone;
करण = senses;
उप = prefix;
संहरणतः = withdrawn well;
अभूत = became;
सुसुम्भः = awakened (after a good sleep);
पुमाण = (Masc.Nom.Sing.) A male;
प्राक = beforehand;
अस्वाप्यः = well slept;
इति = thus;
प्रबोधसमयेः = (Loc. Sing) at the time of awakening;
चः = (Masc.Nom.sing.) He (who);
प्रतिअवभिज्ञायते = remembers, understands;
बाल्य = (Loc. PL) during childhood;
आदिशु = (Loc.pl.) etc.;
अपि = and;
जाग्रतः = (Loc.Pl.) during awakened state;
आदिशु = etc.;
तथा = (indec.) likewise, in that manner;
दक्षिणामूर्तिस्तोत्रं अथवा दक्षिणामूर्त्येष्टकम्

सर्वस्मु = (Fem . Loc . PI) in all;
अवस्थासु = states, conditions;
अथ = and;
भावात्तसु = (Loc . Pl.) (even after the) departure (of these states);
अनु = accompanied;
दर्शानु = presence(persists, follows);
अहं = I;
िदि = thus;
अन्तः = inwardly;
स्मुरत्वं = (Masc . Acc.Sing.) the throbbing;
सदा = (indec.) always;
स्वः = (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;
विश्र = (Nr . Nom . Sing.) universe;
पशयति = Verb Pr.III P.sing.PP) sees;
कार्यकारणतया = (Fem.instr.sing.)(through the quality of) effect;
स्वः = one's own;
स्वामि = master;
संबन्धः = as related;
शिष्य = (fem.instr.sing.)(thro' the quality of) disciple;
आचार्यत्या = teachership;
तथा = (both words indec.) in that manner;
इव = ike;
पितृ = (Masc.Nom.sing.) Father, forefather;
पुत्र = son.);
आदि = etc.;
आत्माना = (Masc.instr.sing.) through self;
भेदतः = as different;
स्वमे = (Mal, Loc. sing.) in dream;
जागृति = (Loc. sing.) during wakeful state;
वा = (indec.) or;
यः = e who;
एषः = (Male Nom. sing.) this;
पुरुषः = A male;
परिवामिल = (Gerund. Male Nom. sing.) whirled(person);
भुः = (nom. sing.) earth;
अम्भासि = (Nr. nom. pl.) water;
अनलः = fire;
अनिर्दः = air;
अम्बरः = ether;
अहर्णाध = sacrificer;
हिमांशुः = moon;
पुमान = Man;
आभाित = Verb. Pr. III P. sing. PP) shines;
चर = moving;
अचर = not moving;
आत्मकः = containing inwardly;
इदं = (Nr. nom. sing.) this;
वस्तु = (Masc. Poss. sing.) (He) whose;
एव = (indec.) thus;
मूर्तिः = (Male Nom. sing,) embodiment, incarnate;
अष्टकः = (Nr. Nom. sing.) eight-fold piece, poem;
न = (indec.) no;
अन्यत् = (indec.) other;
किब्न = (Nr. Nom. sing.) some thing;
विच्छेद = (Verb Pr. III P. sing. AP) exists, is present;
विमृशतां = (masc. poss. pl.) (of those) who reflect;
यस्मात् = (Masc. Absol. sing.) from (he) whose;
परस्मात् = (Masc. Absol. sing.) from the Supreme being;
विभोऽ = (Masc.Poss.sing.) of the omnipresent Lord;
सर्वऽ = all, everything (the Universe);
आत्मवऽ = composed of, Manifested by the Self;
इतऽ = thus;
स्पृहीकृतऽ = (past Participle) made tell-tale, plain;
यस्माऽ = from whose;
अमृतिनऽ = (Loc . sing.) in this;
स्तवऽ = (Masc.?Loc.sing.) hymn;
तेन = (Masc.instr.sing.) through that person;
अर्थऽ = (Masc.instr.sing.) through this person;
श्रवणाऽ = (Nr.Absol.sing.) from hearing;
अर्थऽ(स्थऽ) = (Nr.Nom.sing.) meaning’s;
मननाऽ = (both Nr . Abso.sing.) reflecting in mind;
ध्यानाऽ = (Nr . Abso . sing.) meditating;
चऽ = (indec.) and;
सऽ = good;
कीर्तनाऽ = (Nr.Absol.sing.) from reciting it;
सर्वऽ = (adj.) all;
आत्मवऽ = the quality of the Atman, the great Self;
महा = (adj.) great, big;
विभूतऽ = ashes, wealth;
सहितऽ = along with that;
स्वऽ = Verb.) May there be;
ईश्वरऽ(स्थऽ) = he quality of the Lord himself;
स्वऽ = automatically;
सिद्धिष्ठऽ = (verb) May it materialise (for the worshipper);
पुनऽ = again;
अष्टऽ = eight-fold;
परिणाऽ = transformed into;
चऽ = and;
ऐश्वर्यऽ = (divine) wealth;
अव्याहतऽ = undivided;
वट = the banyan;
विटपि = tree;
समीपं = (Nr.Loc.sing.) in the nearness;
भूमि = (fem.loc.sing.) ground, earth;
भागं = side;
निर्णणं = (Masc.Acc.sing.) the seated person;
सकलं = of all;
मुनि = ascetic, seer;
जनानां = people (here groups);
झानदातारं = (Masc.Obj.sing.) him who gives knowledge;
आरात् = (indec.) quickly;
ब्रघुवन = (Masc.Obj.sing.) three worlds;
गुरुं = (masc.acc.sing.) teacher;
ईशं = (masc.acc.sing.) Master;
दक्षिणामूर्तिः = (Masc.Obj.) dakShinAmUrti;
देवं = (masc.acc.sing.) God;
जनन = birth;
मरण = death;
दुःखः = suffering;
छेद = cutting;
दृष्टं = capable person, expert;
नमं = (Verb Pr. I Per.sing.PP) I salute, bow.

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pdf was typeset on September 24, 2018
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