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 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. DakShhinamurti (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.

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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 dakShinamurthi, 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).
श्रीमच्छढ़रभगवतः कृतो दक्षिणामूर्त्यष्टक सम्पूर्णम्।
दक्षिणामूर्तिस्तोत्रं अथवा दक्षिणामूर्त्यकम्

दक्षिणामूर्तिस्तोत्रं अथवा दक्षिणामूर्त्यकम्

ॐ यो ब्रह्माण्य विद्धाय तूर्तम्
यो वै वेदां क्रियो मुनिणो तस्मै
तं ह देवात्मारुद्विज्ञकां
मुमुशूच् शारणमहं प्रपचे

ॐ यशोऽर्णं निवधात पूवम्
यो वै वेदां उस्तण्डै तै
तं ह देवमारुद्विज्ञकां
मुमुशूच् शारणमहं प्रपचे

ॐ शािरः शािरः शािरः

चानोकाः- मौनात्मा तपरूतं
योवानं विषणी वसावृतं
आचायरं करकलितं चिन्मुद्रान्तर्दृष्टं
स्वात्मारं मुदितवदनं दक्षिणामूर्तिमौदे

वटविपस्माये भूमिभागे निष्णण
सकलमुनिजानां ज्ञानवातं गमारात
गुर्भुवनगुरुमौदं दक्षिणामूर्तितदृवं
जननमरणशःसन्तदृवं नममतम

वटविपस्माए।

चिव्रे वटतरोर्ल्ये वृद्वा: शिष्या गृहुयवा
गुरुःस्तु मौनं व्यास्वानं शिष्यात्सु छिन्न संवशयाः

चिव्रे सविवानम भिन्णे भवरोगिणाम
गुरुवे सवर्लोकानं दक्षिणामूर्त्ये नमः

ॐ नमः प्रणवार्थय शुभ्रजालंकृत्ये

निर्मलाय प्रश्रान्त्य दक्षिणामूर्त्ये नमः

अथ स्तोत्रम्

अथ स्तोत्रम्

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दक्षिणांतिरस्त्रोत्रं अथवा दक्षिणांमूर्त्यश्चक्रमं

विश्व दर्पणद्रवयमाननगरीतुल्यं निजान्तर्गतं
पशयत्रात्मनं मायया बहिर्इदोषूतं यथा निद्रया।
यः साक्षात्कुरुते प्रावोधसमवें स्वात्मानमेवावद्यं
तस्मै श्रीगुरुमूर्त्यं नम इदं श्रीदक्षिणांमूर्त्यं॥ १॥

ब्रजस्यानन्तारवाहृतो जगादिदं प्राकृतिकत्वमुनः
मायाकल्पितेदाशकालकठनावेचित्रचित्रकृतम्।
मायावीचित्रमूचा तथा बहुमययोगिव च: स्वेच्छाया
तस्मै श्रीगुरुमूर्त्यं नम इदं श्रीदक्षिणांमूर्त्यं॥ २॥

यस्येव स्फुरण सदाकमसत्रक्त्वायं भास्यां (कल्पार्धं)
साक्षात्चतुमसीति वेदवचसा यो बोधयत्वाध्यात्मन।
यतस्कात्करणाद्रवेच्छ पुनरावृत्तिभवाम्भोगियोः
तस्मै श्रीगुरुमूर्त्यं नम इदं श्रीदक्षिणांमूर्त्यं॥ ३॥

नानाचिछिद्रपटिवृद्धस्थतमहादीपभास्वरं
ज्ञान यथा तु चरुसाक्षात्करणद्वारा बहि: स्वन्दते।
ज्ञान्मिति तमेव भान्तमनुभायेतत्समस्तं जगतं
तस्मै श्रीगुरुमूर्त्यं नम इदं श्रीदक्षिणांमूर्त्यं॥ ४॥

देहं प्राणमपीन्द्रियाण्याधि चत्त्रं बुद्धं च शून्यं विदुः
श्रीवालान्धज्ञाधोपपत्त्वमहिमित्व अंत्तं भृशं वादिनः।
मायाकल्पितालसकल्पितमहा व्यामिहसेहीरिणेः
तस्मै श्रीगुरुमूर्त्यं नम इदं श्रीदक्षिणांमूर्त्यं॥ ५॥

राहुक्षत्वद्रवकरेदनुसारशो मायामाच्छादनात्
सन्तानं: करणोपसहरणान्तो योऽभूतीत्वपुष्च: पुमानः।
प्रास्वापसिन्न भावनमहिमेऽपरोद्भनम्येत्
तस्मै श्रीगुरुमूर्त्यं नम इदं श्रीदक्षिणांमूर्त्यं॥ ६॥

बाल्यादिपिष्ठा जाग्रादिदिशु तथा सर्वस्वस्यस्यमिश्वं
व्यवृत्तास्वनुवर्त्तमनमहिममित्वम्: स्फूरतं सदा।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्रीगुरुमूर्त्यं नम इदं श्रीदक्षिणांमूर्त्यं॥ ७॥

विश्वि पदयदि कार्यकारणत्वं स्ववामिसंववन्यतं
शिष्यायार्यत्वं तथैव दित्युपनांत्यात्मनः भेदतः।
स्वामे जागरति वा य एष पुरुषो मायापरिभाषितः
तस्मै श्रीगुरुमूर्त्यं नम इदं श्रीदक्षिणामूर्त्यं ॥ ८॥

भूर्मभाष्यनलोकलोकस्मरणेहनाशो हिमाशुः पुमानः
इत्याभासित चराचरात्मकमिदं यत्वेव मूर्त्यं ॥

नान्यतिक्रिया विद्यते विमृशाताः यस्मात्यस्मादिभीः
तस्मै श्रीगुरुमूर्त्यं नम इदं श्रीदक्षिणामूर्त्यं ॥ ९॥

सर्वत्मत्वमिति द्वृद्धकल्पमिदं यस्मादमुप्पिन्नस्तवे
तेनास्य श्रवणात्तदर्थमनादृढ्यानाच सद्विनानात ॥

सर्वत्मत्वमहाबिभूतिसहित स्यादिधरत्वं स्वतं var ततः
सिद्धयेत्तपुनर्ध्वथा परिणां चैश्चर्यमव्याहतम ॥ १०॥

वटविटपितस्मीपे भूमिभागे निषेधां
सकलमृत्युनिजनानां ज्ञानदातारामातः ॥

त्रिमुखगुरुमहीः दक्षिणामूर्त्तिद्वे
जननमरणां खच्छेददश्वं नमामि ॥

इति श्रीमत्यस्माःपरिव्राजकाचार्यस्य श्रीगोविन्दभगवतपूज्यपादशिष्यस्य
श्रीमच्छद्रधर्मवतः कृतो दक्षिणामूर्त्यं समपूर्णम् ॥
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@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;
ब्रह्माण्य = (Masc. Acc. case. sing.) God Brahman;
विद्याधिति = (Verb Pr. III Per. Sing. PP) projects;
पूर्व = in the beginning (of Creation);
वै = an emphasis;
वेदान्त = 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;
देवं = God;
आत्म = Self, soul;
बुद्धि = (Fem. Nom. sing.) intellect, Discrimination, awareness;
प्रकाशं = (Masc. Acc. sing.) illumined (person);
मुमुखः = Person desiring MokSha;
शरण = surrender, refuge;
अहं = (pronoun Nom. sing.) I;
प्रपचे = (Verb Pr. I Per. sing. AP) surrender, resort to;
शान्ति: = (Fem.Nom.sing.) peace
विश्व: = (Nr . Acc.case,sing.)) Universe;
दर्पणः = (Nr.Acc.case, sing.) mirror;
दशयमानं = (Nr.Acc.sing.) looking like, appearing;
नगरीतुल्यः = (acc.case, sing.) like a city;
निजात्तर्गतं = (acc . case) which is within Himself;
पशयन् = (Pr.Participle) seeing;
आत्मनि = (Loc.case) within Himself;
मायया = (Fem . instr.sing.) through illusion;
विहि: = (indec.) outside;
इव = (indec.) like i.e as if the Universe is manifesting outside;
उद्वृत्तः = (Acc.case) being, manifested entity;
यथा = (indec.) as in a manner, in such a manner as;
निद्रया = ( Fem.instr . case, sing.) through sleep(-iness);
यः = he who;
साक्षात् = (indec.) before one’s eyes, in white and black;
कुर्ते = (verb Pr.III P.sing . AP ) performs, acts;
प्रबोधसमये = (loc.case) during wakefulness, waking state;
स्वः = one’s own;
आत्मनाः = (Acc.case) self;
पूर्वः = itself, alone;
अहृत्यं = (Nr.Acc,sing.) the(No-second), non-dual Self;
तस्मै = ( Masc.Dative,sing.) to him;
श्री = LakShmi, wealth (here auspicious prefix);
गुरुमूर्त्ये = (Masc.Dative,sing.) God(himself) embodied in guru;
नमः = (Nr.Nom.sing.) salutation, bowing, namaskAra;
इदं = (neuter,Nom.sing.) this;
दक्षिणामूर्त्ये = Masc.Dative,sing.) to dakShinAmUrTi God;
बीजस्त्य = (Nr.Poss.sing.) of the seed;
अन्तः = (indec.) inside;
इव = (indec.) like;
अंकुरः = (Masc.Nom.sing.) sprout;
जगत्  = (Neuter Nom.Sing.) world;
इदं  = (Nr . Nom.Sing.) this;
प्राणम्  = in the beginning;
निर्विकल्पम्  = unmanifested;
पुनः  = (indec.) again;
माया  = (fem.Nom.sing.) illusion;
कल्पन  = arranged, caused, created;
देश  = (Masc.Nom.sing.) country, place, spot, space;
कालः  = (Masc.Nom.sing.) time;
कलना  = reckoning;
बैंटितुष्य  = varied, different;
चिंत्रकृतम्  = (Past Passive Participle verb) put in the form of a picture,
painting
मायादेवी:  = (masc . Nom.sing.) magician;
इव  = like;
विद्वन्ध्यति  = (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;
यस्य  = (masc . poss.case.sing.) that person’s;
स्मृरणं  = gerund,Nr . Nom . sing.) throbbing state (manifestation);
साद्  = (indec.) always;
आत्मकं  = (nr.Nom.sing.) that which is within i.e.,the Reality;
असत्  = appearing as unreal, unreal;
कप्य  = fictitious;
अर्थकं  = notions, meanings, wealth;
भास्ते  = (verb.III P.Sing . Atmn.padam) shines;
साक्षात्  = (indec.) in front of the eyes, in white and black;
तत्  = that;
तवः  = thou;
असि = are;  
इति = thus;  
वेदवचसा = through the saying of the Veda;  
यो = yaH(Masc.Nom.Sing.) He who;  
बोधयति = (V.Pr . III P.Sing.Parasm.pada) enlightens, teaches;  
आधितान = (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);  
अम्भस्य = (in) waters;  
निधौ = (locative) (of) great quantity, heap i.e.ocean;  
नाना = (indec.) diverse;  
चिक्ष्ठ्रेः = (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;  
चक्षुः = Nr.Nom . Sing.) eye;  
आदि = (indec.) here etc . (may also mean ‘the beginning’ in another context);  
करणः = (one of the 5) sensory objects, here refers to ‘eye’;  
द्वारा = (indec.) through;
बहि: = (indec.) outside;
स्पन्दिते = (Verb Pr . III P sing.AP) throbs, vibrates;
जानामि = (Verb Pr.I P.sing) know;
तः = (Masc . Obj . Sing.) him;
पव = (indec.) alone;
भान्ति = Acc . Masc.Sing.Participle noun) shining person;
अनुभावति = (verb III P . sing . PP) shines along with that (following);
येति = (Nr.nom.sing.) this;
समस्त = entire;
जगत् = (Nr.nom.sing.) world;
देवः = (Masc.Acc.Sing) body;
प्राण = (Masc . Sing . Acc.) life-breath;
ईन्द्रयाणि = (Nr.Nom.Pl.) sense organs;
अः = and;
चलां = (adj.Fem.) changing;
बुद्धि = (Fem.Acc . Sing.) intellect, reason, awareness;
च = (indec.) and;
शुन्य = (Masc.Acc.sing.) Nothingness, void;
विदः = (Verb) Understand, know, consider;
श्री = (Fem . Nom . Sing) a female;
बालः = (Masc . Nom.Sing.) child;
अन्य = blind;
जडः = idiot;
उपमा = comparable;
तु = emphasis;
अहँ = I;
इति = thus;
भान्ति = (gerund, Masc.Nom.Pl.) infatuated (persons);
भृशः = in vain;
वादिनः = (Masc . Nom . Pl . Participle noun) People who argue;
माया = the great delusion Maya;
शक्ति = (Fem.Nom.sing.) Power, energy;
विलास = play;
कल्पित = created;
महा = great, big;
व्यामोह = infatuation;
संहारिणोऽं = (Dative case) destroyer;
राहुः = (Masc.Nom.sing.) The planet Rahu;
प्रस्त = Having been grasped, caught;
दिवाकरः = sun;
इन्द्रः = moon;
सदृशः = (Masc.person, thing) similar to;
माया = (Fem.Nom.sing.) the delusion Maya;
समाच्छादनात् = from being covered, surrounded, eclipsed, very well;
सत = Reality, Existence;
मान = lone;
करण = senses;
उप = prefix;
संहरणतः = withdrawn well;
अभूतः = became;
सुपुष्टः = awakened (after a good sleep);
पुमानः = (Masc.Nom.Sing.) A male;
प्राकः = beforehand;
अस्वास्मयं = well slept;
इति = thus;
प्रवीणसमये = (Loc. Sing) at the time of awakening;
वः = (Masc.Nom.sing.) He (who);
प्रतिअवभिज्ञाते = remembers, understands;
बाल्य = (Loc. PL) during childhood;
आदिषु = (Loc.PL) etc.;
अपि = and;
जाप्रभुत = (Loc.PL) during awakened state;
आदिषु = etc.;
तथा = (indec.) likewise, in that manner;
स्वार्तु = (Fem. Loc. PI) in all;
अवस्थानु = states, conditions;
अपि = and;
व्यावृत्ताणु = (Loc. Pl.) (even after the) departure (of these states);
अनु = accompanied;
रंगमानं = presence(persists, follows);
अहं = I;
इति = thus;
अन्तः = inwardly;
स्पृरतं = (Masc. Acc.Sing.) the throbbing;
सदा = (indec.) always;
स्व = (Masc. Acc.Sing.) one’s own;
आत्मानं = Self;
प्रकटीकरोिति = (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;
िविश्व = (Nr. Nom. Sing.) universe;
पश्यति = Verb Pr.III P.sing.PP) sees;
कार्यकारणतया = (Fem.instr,sing.)(through the quality of) effect;
स्व = one’s own;
स्वामि = master;
संबन्धतः = as related;
शिष्य = (fem.instr.sing.)thro’ the quality of) disciple;
आचार्यतया = teachership;
तथस्तः = (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;
स्वमे  = (Mal,Loc . sing.) in dream;
जाग्रति  = (Loc.sing.) during wakeful state;
वा  = (indec.) or;
यः  = e who;
एषः  = (Male Nom.sing.) this;
पुरुषः  = A male;
परिक्रियामितः  = (Gerund.Male Nom.sing.) whirled(person);
भूः  = (nom.sing.) earth;
अम्बांसि  = (Nr.nom.pl.) water;
अनलः  = fire;
अनिलः  = air;
अम्बरः  = ether;
अहरन्धः  = sacrificer;
हिमांशुः  = moon;
पुमान्  = Man;
आभाित = Verb.Pr.III P.sing.PP) shines;
चर  = moving;
अचर  = not moving;
आत्मकः  = containing inwardly;
इदं  = (Nr.nom.sing.) this;
यस्य  = (Masc.Poss.sing.) (He) whose;
एवः  = (indec.) thus;
मूर्तिः  = (Male Nom.sing,) embodiment, incarnate;
अष्टकः  = (Nr.Nom.sing.) eight-fold piece, poem;
न  = (indec.) no;
अन्यतः  = (indec.) other;
किंचन  = (Nr.Nom.sing.) some thing;
विचयते  = (Verb Pr.III P.sing . AP) exists, is present;
वियुगताः  = (masc.poss.pl.) (of those) who reflect;
यस्मात्  = (Masc.Absol.sing.) from (he) whose;
परस्मात्  = (Masc.Absol.sing.) from the Supreme being;
विमोः = (Masc.Poss.sing.) of the omnipresent Lord;
सर्वः = all, everything (the Universe);
आत्मतः = composed of, Manifested by the Self;
इति = thus;
स्कुटीकृतं = (past Participle) made tell-tale, plain;
यस्मात् = from whose;
अमृत्मिन् = (Loc . sing.) in this;
स्तवं = (Masc.?Loc.sing.) hymn;
तेन = (Masc.instr.sing.) through that person;
अस्य = (Masc.instr.sing.) through this person;
श्रवणात् = (Nr.Absol.sing.) from hearing;
अर्थःस्य = (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;
सर्वः = (adj.) all;
आत्मतः = the quality of the Atman, the great Self;
महा = (adj.) great, big;
विमूर्ति = ashes, wealth;
सहितं = along with that;
स्थात् = Verb.) May there be;
ईश्वरतः = he quality of the Lord himself;
स्वतः = automatically;
सिद्धयेत् = (verb) May it materialise (for the worshipper);
पुनः = again;
आष्ट्रा = eight-fold;
परिणातं = transformed into;
च = and;
ऐश्वर्यं = (divine) wealth;
अव्याहतमः = undivided;
दक्षिणामूर्तिस्तोत्रं अथवा दक्षिणामूर्तिश्लोकम्

दि वर्त = the banyan;
विटपि = tree;
समीपे = (Nr.Loc.sing.) in the nearness;
भूमि = (fem.loc.sing.) ground, earth;
भाषे = side;
निषणणं = (Masc.Acc.sing.) the seated person;
सकल = of all;
मुनि = ascetic, seer;
जनानां = people (here groups);
झानदातारं = (Masc.Obj.sing.) him who gives knowledge;
आरात = (indec.) quickly;
ग्रिभुवन = (Masc.Obj.sing.) three worlds;
गुरुं = (masc.acc.sing.) teacher;
ईशं = (masc.acc.sing.) Master;
दक्षिणामूर्ति = (Masc.Obj.) dakShinAmUrty;
देवं = (masc.acc.sing.) God;
जनन = birth;
मरण = death;
धूःखः = suffering;
छेद = cutting;
दशं = capable person, expert;
नमां = (Verb Pr. I Per.sing.PP) I salute, bow.

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