Dakshinamurti Stotra

दक्षिणामूर्तिस्तोत्रं अथवा दक्षिणामूर्त्येष्ठकम्

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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. Subbaramaiya. 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 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.
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).
श्रीमच्छद्ररभगवतः कृतो दक्षिणामूर्त्येकं सम्पूर्णम्।
Dakshinamurti Stotra

दक्षिणामूर्तिस्तोत्रं अथवा दक्षिणामूर्त्यं श्रीमती दक्षिणामूर्तिस्तोत्रं अथवा दक्षिणामूर्त्यं

ॐ यो ब्रह्माण विद्यानि पूर्वम्
यो वै वेदां त्रिध्वं तस्माद् प्राणिति तस्मात्
तेन हृद्वेदमार्कूलिकानि
मुमुर्वें शारणमहं प्रपधे ॥

ॐ यो हृद्वेदां वेदां त्रिध्वं तस्माद् प्राणिति तस्मात्

ध्यानश्चितकाश्च -
मौनम्याष्ट्रक्षिपितपरशंकाश्च युवानि
वर्षिदान्ते वस्तुष्मिराणेऽवृत्त्वं वद्वनित्त्वं
आचार्यानि करक्षितमार्कूलिकानि स्वतांशाः
मुदितवदनं दक्षिणामूर्तिस्तोत्रं ॥ १ ॥

वदक्षिणा-पिर्मीपाभुर्मवामिणो निवशणं
सकलमुनिजनानाः ज्ञानकालातितराराति
त्रिभवनगुरुमकां दक्षिणामूर्तिदेवं
जनममयस्युव्वलेक्ष्मेऽवदस्य नमाति ॥ २ ॥

चतुं वदक्षिणामण्हे बुद्धा शिष्या गुरुवरं
गुरुस्तु मात्रे मैनं व्यायामं शिष्यार्तु छिन्त्र संश्चयाः ॥ ३ ॥

निमवे सर्वविषयानां भिषजे भवरोगिणाम्
गुरूरे सर्वोद्भावानां दक्षिणामूर्त्ये नमः ॥ ४ ॥

ॐ नमः प्रणवार्थाय शुक्लामूर्त्ये नमः
निमत्ताय प्रशान्ताय दक्षिणामूर्त्ये नमः ॥ ५ ॥

अथ स्तोत्रम् ॥ ६ ॥
दि दर्पणदर्शयमाननगरीतुल्यं निजान्तर्गतं
पश्यन्न्त्रस्मि मायया बहिरिवृद्धं यथा निद्रया ।
यः साक्षात्कुदेत्र व्यवस्थमश्वतमानमेवावर्तयं
तस्मै श्रीगुरुमूर्त्येऽनम इदं श्रीदक्षिणामूर्त्येऽनम ॥ १॥

बीजस्थानान्तरिवालुकं जागिर्दिस्त: प्राणिकृत्यं पुनः
मायाकल्पितेशाकाः कलमवेच्यचित्रं चित्रकृतम् ।
मायावीर विजुम्भत्वत्यय अहायोगी च: व्यवप्पया
तस्मै श्रीगुरुमूर्त्येऽनम इदं श्रीदक्षिणामूर्त्येऽनम ॥ २॥

यस्येव स्कुरण सदारक्षमसतक्षत्यार्थं भास्ते (कल्पार्थं)
साक्षात्तत्वमसिंति वेदवचसयो भोधयतः श्रीमतान् ।
यत्साधितकारणाद्वेष्ट् पुनरावृत्तिभवमाभोभियोऽनं
तस्मै श्रीगुरुमूर्त्येऽनम इदं श्रीदक्षिणामूर्त्येऽनम ॥ ३॥

नानाचिंत्द्रघटोदरस्थितमहादीप्राभाभाश्वरं
ज्ञानं यथा तु चक्षृराधिकरणं वदः स्पन्दते ।
ज्ञानीति तमेव भान्तमनुभा पत्तसमस्तं जगूः
तस्मै श्रीगुरुमूर्त्येऽनम इदं श्रीदक्षिणामूर्त्येऽनम ॥ ४॥

देहं प्राणमणिन्द्रियाणि च चलं च शून्त्यं चिंः
श्रीवाचालनथजटोपमास्तवहमिति भ्रानता भृशं बादिन: ।
मायाशक्तिविलासकल्पितमहाद्वामोहसंहारिणेः
तस्मै श्रीगुरुमूर्त्येऽनम इदं श्रीदक्षिणामूर्त्येऽनम ॥ ५॥

राहुवर्दिवाकरेन्दुस्मेतिः मायासमाचारधानात्
सन्नातः करणोपसहरणं योभृतसुपुः पुमान् ।
प्रागामवस्मिति प्रबोधसमये भ: प्रत्यभिज्ञायते
तस्मै श्रीगुरुमूर्त्येऽनम इदं श्रीदक्षिणामूर्त्येऽनम ॥ ६॥

बाल्याविधिपि जागादशिदित्वं च च चवार्यं चस्थास्वपि
व्यावृत्तान्त्वन्तर्मानमाहिमित्वं: स्फूर्ततं सदा ।
स्वत्तमानं प्रकटिकरोति भजता यो मुद्रयं: भद्रया
तस्मै श्रीगुरुमूर्त्येऽनम इदं श्रीदक्षिणामूर्त्येऽनम ॥ ७॥

विश्र्द सत्यति कार्यकारणतया स्वस्वामिसंवन्धः
शिष्याचार्यत्यतः तथैव पितुपुत्रायात्मना: भेदः ।
स्वप्ने जागृति वा य एष पुरुषो माधविण्यामिति:
तस्मात् श्रीगृहुमूर्त्यें नम इदं श्रीदक्षिणामूर्त्यें॥ ८॥

भूर्महायातिरिक्तमेत्यपि मनोऽन्यत्र विशेषीज्ञोऽपि विमानम्: पुमानः
इत्याविभावं च चर्चरात्मकमिदं यत्वेव मूर्त्येण।
नान्यत्तिकवन विचारं विविधो वस्मात्यस्मादिकमिदं:
तस्मात् श्रीगृहुमूर्त्यें नम इदं श्रीदक्षिणामूर्त्यें॥ ९॥

सर्वात्मकमिदं स्कुटिक्रृतमिदं वस्मादुपितुभो वते
तेनात्म पुनर्विविधो भवते भवनात्मकमिदं
सर्वात्ममहाविभूतिसहितं स्यादिविषयमिदं
स्वतं तत्वं सिद्धात्मकपुनर्ब्रह्मणां परिणामं वायव्याहतम॥ १०॥

वटवटिकीस्मीपे भूमिभागे निषेण
सकलमूनिजनानां ज्ञानदातारामावधात।
त्रिभुवनगुमीशं दक्षिणामूर्तिदेवं
जननमरणं: वृम्मवरकमाकानां नमामि॥

इति श्रीमत्यसेवंसपरिज्ञातकार्यस्य श्रीगोविन्दभवपृवयपादशिष्यस्य
श्रीमञ्चद्वपरासभागवतः कृतो दक्षिणामूर्त्येष्कं समूर्त्यम॥
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 or otherwise;
यो = (Masc.Nom.Sing.) that person;
यः = (Masc.Nom.Sing.) that person;
ब्रह्माण = (Masc.Acc.case . sing.) God Brahman;
विद्याधि = (Verb Pr. III Per.Sing.PP) projects;
पूव = in the beginning (of Creation);
वे = an emphasis;
वेदान = Vedas;
च = and;
प्रहिणांति = (Verb.Pr.III Per.sing.PP) inspires;
तस्मै = (Masc.Dative.sing.) to that person;
तं = (Masc.Nom.sing.) He;
ह = an emphasis;
देव = God;
आत्म = Self, soul;
बुज्ज = (Fem.Nom.sing.) intellect, Discrimination, awareness;
प्रकाशं = (Masc.Acc.sing.) illumined (person);
मुमुक्षुः = Person desiring MokSha;
शरण = surrender, refuge;
अहं = (pronoun Nom.sing.) I;
पुपचे = (Verb Pr.I Per. sing.AP) surrender, resort to;
शान्ति: = (Fem.Nom.sing.) peace
विश्व = (Nr. Acc.case, sing.) Universe;
दर्पण(ः) = (Nr.Acc.case, sing.) mirror;
दशमान = (Nr.Acc.sing.) looking like, appearing;
नगरीतुल्य = (acc.case, sing.) like a city;
निजान्तगं = (acc.case) which is within Himself;
पशयन् = (Pr.Participle) seeing;
आत्मनि = (Loc.case) within Himself;
मायया = (Fem. instr.sing.) through illusion;
बिहि: = (indec.) outside;
इव = (indec.) like i.e as if the Universe is manifesting outside;
उद्दूतेन = (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;
कुरुते = (verb Pr.III P.sing. AP ) performs, acts;
प्रवृद्धमयेः = (loc.case) during wakefulness, waking state;
स्व = one’s own;
आत्मनः = (Acc.case) self;
प्रः = itself, alone;
अहृत्य = (Nr.Acc,sing.) the(No-second), non-dual Self;
तस्मै = (Masc.Dative,sing.) to him;
श्री = LakShmi, wealth (here auspicious prefix);
गुरुमूर्तिः = (Masc.Dative,sing.) God(himself) embodied in guru;
नमः = (Nr.Nom.sing.) salutation, bowing, namaskAra;
इदं = (neuter,Nom.sing.) this;
दक्षिणामूर्तिः = Masc.Dative,sing.) to dakShinAmUrti God;
बीजस्य = (Nr.Poss.sing.) of the seed;
अन्तः = (indec.) inside;
इव = (indec.) like;
अंकुरः = (Masc.Nom.sing.) sprout;
दिणामूितोऽं
अथवा
दिणामूकम ्
जगत ्
= (Neuter Nom.Sing.) world;
इदं
= (Nr. Nom.Sing.) this;
प्रार्थं
= in the beginning;
निरविकल्पं
= unmanifested;
पुनः
= (indec.) again;
माया
= (fem. Nom. sing.) illusion;
कल्यंति
= arranged, caused, created;
देशः
= (Masc. Nom. sing.) country, place, spot, space;
कालः
= (Masc. Nom. sing.) time;
कलना
= reckoning;
वैचिर्तम्
= varied, different;
चिन्हीकृतम्
= (Past Passive Participle verb) put in the form of a picture, painting
मायावीः
= (masc. Nom. sing.) magician;
इव
= like;
विद्वृत्तमयति
= (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;
वस्त्रः
= (masc. poss. case. sing.) that person’s;
स्मुरणं
= gerund, Nr. Nom. sing.) throbbing state (manifestation);
साद्
= (indec.) always;
आत्मसरकः
= (nr. Nom. sing.) that which is within i.e., the Reality;
असतः
= appearing as unreal, unreal;
कल्पः
= fictitious;
अर्थं
= notions, meanings, wealth;
भासते
= (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;
बेदवचसा = through the saying of the Veda;
यो = yaH(Masc.Nom.Sing.) He who;
बोधयति = (V.Pr . III P.Sing.Parasm.pada) enlightens, teaches;
आत्मितान = (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;
आवृि= cycle, repetition, certain “times”;
भवेत् = (verb, sing.PP) may happen;
न= not;
भव = (Masc.Nom.sing.) the cycle of births (deaths);
अमभस्य = (in) waters;
निपौ= (locative) (of) great quantity, heap i.e.ocean;
नाना = (indec.) diverse;
व्यच्छुंद्रे = (Nr . Nom.sing.) hole;
घट: = (Nr.Nom.sing.) pot;
उदरं = (Masc . Nom.sing.) stomach;
स्तिथ: = ( 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;
चस्य = (Masc . Poss . Sing.) that person’s (whose);
तु = (indec.) emphasis;
चब्बु = 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’;
ढारा = (indec.) through;
दि णामूित
अथवा
दि णामूिकम
बिहः = (indec.) outside;
स्फन्दते = (Verb Pr. III P. sing.AP) throbs, vibrates;
जानामि = (Verb Pr.I P. sing) know;
तः = (Masc. Obj. Sing.) him;
एव = (indec.) alone;
भान्त = Acc. Masc. Sing. Participle noun) shining person;
अनुभाति = (verb III P. sing. PP) shines along with that (following);
येतत = (Nr.nom.sing.) this;
समस्त = entire;
जगत = (Nr.nom.sing.) world;
देहः = (Masc. Acc. Sing) body;
प्राण = (Masc. Sing. Acc) life-breath;
ईन्द्रयणि = (Nr.Nom.Pl.) sense organs;
अपि = and;
चलां = (adj.Fem.) changing;
बुद्धि = (Fem. Acc. Sing.) intellect, reason, awareness;
च = (indec.) and;
शुन्य = (Masc. Acc. sing.) Nothingness, void;
विदुः = (Verb) Understand, know, consider;
श्री = (Fem. Nom. Sing) a female;
बालः = (Masc. Nom. Sing.) child;
अन्यः = blind;
जडः = idiot;
उपमा = comparable;
तु = emphasis;
अहः = I;
इति = thus;
भाल्वतः = (gerund, Masc. Nom. Pl.) infatuated (persons);
भृशं = in vain;
वादिनः = (Masc. Nom. Pl. Participle noun) People who argue;
माया = the great delusion Maya;
शक्ति: = (Fem.Nom.sing.) Power, energy;
विलास = play;
कमलित = created;
महा = great, big;
व्यामोढ = infatuation;
संहािरणेः = (Dative case) destroyer;
राहुः = (Masc.Nom.sing.) The planet Rahu;
प्रस्त = Having been grasped, caught;
दिवाकरः = sun;
इन्दुः = moon;
सद्दशः = (Masc.person, thing) similar to;
माया = (Fem.Nom.sing.) the delusion Maya;
समाच्छादनात = from being covered, surrounded, eclipsed, very well;
सत = Reality, Existence;
मांः = alone;
करण = senses;
उप = prefix;
संहािरणतः = withdrawn well;
अभूत = became;
सुपुषः = awakened (after a good sleep);
पुमानः = (Masc.Nom.Sing.) A male;
प्राकः = beforehand;
अस्वास्तः = well slept;
इति = thus;
प्रवोधसमयेः = (Loc. Sing) at the time of awakening;
यः = (Masc.Nom.sing.) He (who);
प्रतिअभिमिझ़ायते = remembers, understands;
वात्य = (Loc. Pl.) during childhood;
आदिशु = (Loc.pl.) etc.;
अपि = and;
जायत = (Loc.Pl.) during awakened state;
आदिशु = etc.;
तथा = (indec.) likewise, in that manner;
सर्वस्मु = (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;
स्मुरन्ते = (Masc. Acc.Sing.) the throbbing;
सदा = (indec.) always;
र्ते = (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;
वः = 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;
पश्यति = Verb Pr.III P.sing.PP) sees;
कार्यकारणतया = (Fem.instr,sing.)(through the quality of) effect;
र्ते = one’s own;
स्वामि = master;
संबन्धः = as related;
शिष्य = (fem.instr.sing.)(thro’ the quality of) disciple;
आचार्यतया = teachership;
तथ‍ः = (both words indec.) in that manner;
इव = ike;
पितृ = (Masc.Nom.sing.) Father, forefather;
पुत्र = son.;
आदि = etc.;
आत्मना = (Masc.instr.sing.) through self;
भेदत् = as different;
स्वभे = (Mal,Loc. sing.) in dream;
जायगति = (Loc.sing.) during wakeful state;
वा = (indec.) or;
य = e who;
एष = (Male Nom.sing.) this;
पुरुष = A male;
परिश्रामित = (Gerund.Male Nom.sing.) whirled(person);
भू = (nom.sing.) earth;
अम्बासिस = (Nr.nom.pl.) water;
अनल = fire;
अनिल = air;
अम्बरं = ether;
अहराथ = sacrificer;
हिमांशु = moon;
पुमान = Man;
आभावति = Verb.Pr.III P.sing.PP) shines;
चर = moving;
अचर = not moving;
आत्मक = containing inwardly;
इदं = (Nr.nom.sing.) this;
यस्य = (Masc.Poss.sing.) (He) whose;
एव = (indec.) thus;
मूर्ति = (Male Nom.sing,) embodiment, incarnate;
अष्टक = (Nr.Nom.sing.) eight-fold piece, poem;
न = (indec.) no;
अन्यत् = (indec.) other;
किभन = (Nr.Nom.sing.) some thing;
विचरते = (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;
दिनामूितोऽं
अथवा
दिनामूिकम
िवभोः
= (Masc.Poss.sing.) of the omnipresent Lord;
सवः = all, everything (the Universe);
आत्माः = composed of, Manifested by the Self;
इति = thus;
स्पुर्दीकृतं = (past Participle) made tell-tale, plain;
यस्मात् = from whose;
अमृश्निन् = (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;
अर्थ(स्य) = (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;
सवः = (adj.) all;
आत्माः = the quality of the Atman, the great Self;
महा = (adj.) great, big;
विभूिति = ashes, wealth;
सहितं = along with that;
स्यात् = Verb.) May there be;
ईश्वरसः = he quality of the Lord himself;
स्वतः = automatically;
सिद्धायतेत् = (verb) May it materialise (for the worshipper);
पुनः = again;
अष्टधा = eight-fold;
परिणात् = transformed into;
च = and;
ऐश्वर्यः = (divine) wealth;
अव्याहतमः = undivided;
दक्षिणामूर्तिस्तोत्रं अथवा दक्षिणामूर्तिपद्यकम्

चट = the banyan;
विटपि = tree;
समीपे = (Nr.Loc.sing.) in the nearness;
भूमि = (fem.loc.sing.) ground, earth;
भागे = side;
निषिण्णं = (Masc.Acc.sing.) the seated person;
सकलठ = of all;
मुनि = ascetic, seer;
जनानां = people (here groups);
झानदातारं = (Masc.Obj.sing.) him who gives knowledge;
आरात् = (indec.) quickly;
त्रिभुवन = (Masc.Obj.sing.) three worlds;
गुरुं = (masc.acc.sing.) teacher;
ईशं = (masc.acc.sing.) Master;
दक्षिणामूर्ति = (Masc.Obj.) dakShinAmUrti;
देवं = (masc.acc.sing.) God;
जनन = birth;
मरण = death;
हृदखः = suffering;
छेद = cutting;
दक्षं = capable person, expert;
नमां = (Verb Pr. I Per.sing.PP) I salute, bow.

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