

॥ दक्षिणामूर्तिस्तोत्र ॥

.. dakShiNAmurti stotra ..

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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 . DakShinamurti (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 dakShinamurthi stotra was written by His immediate disciple, Sureshvara, and it is called mAnasolAsa. 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

॥ शांतिपाठः ॥

ॐ यो ब्रह्माणं विदधाति पूर्वम्
 यो वै वेदांश्च प्रहिणोति तस्मै ।
 तं ह देवमात्मबुद्धिप्रकाशं
 मुमुक्षुर्वै शरणमहं प्रपद्ये ॥
 ॐ शांतिः शांतिः शांतिः

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.

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
 पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
 यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्भ्यं
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ १ ॥

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.

बीजस्यान्तरिवाङ्कुरो जगदिदं प्राङ्निर्विकल्पं पुनः

मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम् ।

मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ २ ॥

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.

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते

साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।

यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ३ ॥

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.

नानाच्छिद्रघटोदरस्थितमहादीपप्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ४ ॥

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.

देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः
स्त्रीबालान्धजडोपमास्त्वहमिति भ्रान्ता भृशं वादिनः ।
मायाशक्तिविलासकल्पितमहा व्यामोहसंहारिणे
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ५ ॥

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.

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्
सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ६ ॥

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.

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ७ ॥

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 nAnamudra (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.

विश्वं पश्यति कार्यकारणतया स्वस्वामिसंबन्धतः

शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ८ ॥

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.

भूरम्भांस्यनलोऽनिलोऽम्बरमहर्नाथो हिमांशुः पुमान्
इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम् ।
नान्यत्किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ९ ॥

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.

सर्वात्मत्वमिति स्फुटीकृतमिदं यस्मादमुष्मिन् स्तवे
तेनास्य श्रवणात्तदर्थमननाद्यानाच्च सङ्कीर्तनात् ।
सर्वात्मत्वमहाविभूतिसहितं स्यादीश्वरत्वं स्वतः var ततः
सिद्ध्येत्तत्पुनरष्टधा परिणतं चैश्वर्यमव्याहृतम् ॥ १० ॥

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.

वटवटपिसमीपे भूमिभागे निषण्णं
सकलमुनिजनानां ज्ञानदातारमारात् ।
त्रिभुवनगुरुमीशं दक्षिणामूर्तिदेवं
जननमरणदुःखच्छेददक्षं नमामि ॥

This verse is usually recited at the end of the recital of the above hymn. I offer my profound salutations to Shri mahadakShinamurti, 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).

<:रु>

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;

ब्रह्माणं = (Masc.Acc.case . sing.) God Brahman;

विदधाति = (Verb Pr . III Per.Sing.PP) projects;

पूर्वं = in the beginning (of Creation);

वै = an emphasis;

वेदान् = Vedas;

च = and;

प्रहिणोति = (Verb.Pr.III Per.sing.PP) inspires;

तस्मै = (Masc.Dative.sing.) to that person;

- तं = (Masc.Nom.sing.) He;
 ह = an emphasis;
 देवं = God;
 आत्म = Self, soul;
 बुद्धि = (Fem.Nom.sing.) intellect, Discrimination, awareness;
 प्रकाशं = (Masc.Acc.sing.) illumined (person);
 मुमुक्षुः = Person desiring MokSha;
 शरणं = surrender, refuge;
 अहं = (pronoun Nom.sing.) I;
 प्रपद्ये = (Verb Pr.I Per . sing.AP) surrender, resort to;
 शांतिः = (Fem.Nom.sing.) peace
 विश्वं = (Nr . Acc.case,sing.) Universe;
 दर्पणं = (Nr.Acc.case, sing.) mirror;
 दृश्यमानं = (Nr.Acc.sing.) looking like, appearing;
 नगरीतुल्यं = (acc.case, sing.) like a city;
 निजान्तर्गतं = (acc . case) which is within Himself;
 पश्यन् = (Pr.Participle) seeing;
 आत्मनि = (Loc.case) within Himself;
 मायया = (Fem . instr.sing.) through illusion;
 बहिः = (indec.) outside;
 इव = (indec.) like i.e as if the Universe is manifesting outside;
 उद्भूतं = (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;
 प्रबोधसमये = (loc.case) during wakefulness, waking state;
 स्व = one's own;
 आत्मनां = (Acc.case) self;
 एव = itself, alone;
 अद्वयं = (Nr.Acc,sing.) the(No-second), non-dual Self;
 तस्मै = (Masc.Dative,sing.) to him;
 श्री = LakShmi, wealth (here auspicious prefix);
 गुरुमूर्तये = (Masc.Dative,sing.) God(himself) embodied in guru;

- नमः = (Nr.Nom.sing.) salutation, bowing, namaskara;
 इदं = (neuter,Nom.sing.) this;
 दक्षिणामूर्तये = Masc.Dative,sing.) to dakShinAmUrti God;
 बीजस्य = (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;
 प्राङ् = 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;
 वैचित्तय = varied, different;
 चित्रीकृतम् = (Past Passive Participle verb) put in the form of a picture, painting
 मायावीः = (masc . Nom.sing.) magician;
 इव = like;
 विजृम्भयति = (Verb Pr.III) displays brilliantly;
 अपि = (P.sing.PP) and;
 महायोगी = (masc.nom.sing.) Great Yogi, ascetic;
 यः = (Masc . Nom.Sing.) He who;
 स्व = (indec.) one's own;
 इच्छया = (Fem.instr.sing.) by desire;
 यस्य = (masc . poss.case.sing.) that person's;
 स्फुरणं = gerund,Nr . Nom . sing.) throbbing state (manifestation);
 साद = (indec.) always;
 आत्मकं = (nr.Nom.sing.) that which is within i.e.,the Reality;
 असत् = appearing as unreal, unreal;
 कल्प = fictitious;

- अर्थकं = notions, meanings, wealth;
 भासते = (verb.III P.Sing . Atmn.padam) shines;
 साक्षात् = (indec.) in front of the eyes, in white and black;
 तत् = that;
 त्वं = 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;
 आश्रितान् = (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);
 अम्मस्य = (in) waters;
 निधौ = (locative) (of) great quantity, heap i.e.ocean;
 नाना = (indec.) diverse;
 च्छिद्रं = (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;
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;
अनुभाति = (verb III 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;
इन्द्रियाणि = (Nr.Nom.Pl.) sense organs;
अपि = and;
चलां = (adj.Fem.) changing;
बुद्धिं = (Fem.Acc . Sing.) intellect, reason, awareness;
च = (indec.) and;
शून्यं = (Masc.Acc.sing.) Nothingness, void;
विदुः = (Verb) Understand, know, consider;
स्त्री = (Fem . Nom . Sing) a female;
बालः = (Masc . Nom.Sing.) child;
अन्धः = blind;
जडः = idiot;
उपमाः = comparable;
तु = emphasis;
अहं = I;
इति = thus;
भ्रान्ताः = (gerund, Masc.Nom.Pl.) infatuated (persons);
भृशं = in vain;
वादिनः = (Masc . Nom . Pl . Participle noun) People who argue;
माया = the great delusion Maya;

- शक्तिः = (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;
 ग्रस्त = Having been grasped, caught;
 दिवाकरः = sun;
 इन्दुः = moon;
 सदृशः = (Masc.person, thing) similar to;
 माया = (Fem.Nom.sing.) the delusion Maya;
 समाच्छादनात् = from being covered, surrounded, eclipsed, very well;
 सत् = Reality, Existence;
 मात्रः = lone;
 करण = senses;
 उप = prefix;
 संहरणतः = withdrawn well;
 अभूत् = became;
 सुषुप्तः = awakened(after a good sleep);
 पुमान् = (Masc.Nom.Sing.) A male;
 प्राक् = beforehand;
 अस्वाप्सं = well slept;
 इति = thus;
 प्रबोधसमये = (Loc . Sing) at the time of awakening;
 यः = (Masc.Nom.sing.) He (who);
 प्रतिअयभिज्ञायते = remembers, understands;
 बाल्य = (Loc . Pl.) during childhood;
 आदिषु = (Loc.pl.) etc.;
 अपि = and;
 जाग्रत् = (Loc.Pl.) during awakened state;
 आदिषु = etc.;
 तथा = (indec.) likewise, in that manner;
 सर्वासु = (Fem . Loc . Pl) in all;
 अवस्थासु = states, conditions;

- अपि = and;
व्यावृत्तासु = (Loc . Pl.) (even after the) departure (of these states);
अनु = accompanied;
वर्तमानं = presence(persists, follows);
अहं = I;
इति = thus;
अन्तः = inwardly;
स्फुरन्तं = (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;
भद्रया = (Adj.Fem.instr.Sing.) through auspicious;
विश्वं = (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;
तथ् = (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;
स्वप्ने = (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;
 परिभ्रामितः = (Gerund.Male Nom.sing.) whirled(person);
 भूः = (nom.sing.) earth;
 अम्मांसि = (Nr.nom.pl.) water;
 अनलः = fire;
 अनिलः = air;
 अम्बरं = ether;
 अहर्नाथः = sacrificer;
 हिमांशुः = moon;
 पुमान् = Man;
 आभाति = Verb.Pr.III P.sing.PP) shines;
 चर = moving;
 अचर = not moving;
 आत्मकं = containing inwardly;
 इदं = (Nr.nom.sing.) this;
 यस्य = (Masc.Poss.sing.) (He) whose;
 एव = (indec.) thus;
 मूर्तिः = (Male Nom.sing.) embodiment, incarnate;
 अष्टकं = (Nr.Nom.sing.) eight-fold piece, poem;
 न = (indec.) no;
 अन्यत् = (indec.) other;
 किञ्चन = (Nr.Nom.sing.) some thing;
 विद्यते = (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;
 विभोः = (Masc.Poss.sing.) of the omnipresent Lord;
 सर्वः = all, everything (the Universe);
 आत्मत्वं = composed of, Manifested by the Self;
 इति = thus;
 स्फुटीकृतं = (past Participle) made tell-tale, plain;
 यस्मात् = from whose;

- अमुष्मिन् = (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;
सर्व = (adj.) all;
आत्मत्वं = the quality of the Atman, the great Self;
महा = (adj.) great, big;
विभूति = ashes, wealth;
सहितं = along with that;
स्यात् = Verb.) May there be;
ईश्वरत्वं = he quality of the Lord himself;
स्वतः = automatically;
सिद्ध्येत् = (verb) May it materialise (for the worshipper);
पुनः = again;
अष्टधा = eight-fold;
परिणतं = transformed into;
च = and;
ऐश्वर्यं = (divine) wealth;
अव्याहतम् = undivided;
वट = the banyan;
विटपि = tree;
समीपे = (Nr.Loc.sing.) in the nearness;
भूमि = (fem.loc.sing.) ground, earth;
भागे = side;
निषण्णं = (Masc.Acc.sing.) the seated person;
सकल = of all;
मुनि = ascetic, seer;
जनानां = people (here groups);

ज्ञानदातारं = (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;
दुःखः = suffering;
छेद = cutting;
दक्षं = capable person, expert;
नमो = (Verb Pr . I Per.sing.PP) I salute, bow.

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.. dakShiNAMurti stotra ..
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