Dakshinamurti Stotra

दक्षिणामूर्तिस्तोत्रं अथवा दक्षिणामूर्त्यष्टकम्

Document Information

Text title: dakShiNAmurti stotra or aShTakam
File name: dakshina.itx
Category: shiva, stotra, shankarAchArya, aShTaka, vedanta
Location: doc_shiva
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Latest update: October 30, 2020
Send corrections to: sanskrit at cheerful dot c om

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March 24, 2024

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

OM tat sat

ॐ शािः शािः शािः
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.

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).
Dakshinamurti Stotra

दक्षिणामूर्तिस्तोत्रं अथवा दक्षिणामूर्त्येश्कम्

दक्षिणामूर्तिस्तोत्रं अथवा दक्षिणामूर्त्येश्कम्

ॐ यो ब्रह्माण्य विद्धाति पूर्वम्
यो वै वेदां धन्यान्ति तर्पः ।

तं ह देवमात्रवृक्षकारोऽऽः
मुमुक्षुवः शरणमहं प्रपधेः ॥

ॐ शान्ति: शान्ति: शान्ति: ।

ध्यानश्रोका: -
मौनव्यर्थप्रकटितपरवेदात्वं युवानं
वर्षिणान्ते वस्त्रविगणेणारूढः ब्रह्मनिधिः ।
आचार्यं तन्कलितचिन्तमुद्रामान्तरः
स्वात्माराम मुद्रितवदनं दक्षिणामूर्तिमीडे ॥ १ ॥

वटविटपिस्मीपे भूमिभागो निषेण्य
सकलमुनिजनानाम ज्ञानदातारामारात् ।
त्रिभुवनगुरुमीशां दक्षिणामूर्तिते
जननमरणस्वं वच्छेददक्ष्यां नमामि ॥ २ ॥

चित्रं वटचरमुःते वृष्ण: शिश्मणा गुरुसुवः
गुरोऽसत मौनं व्याक्येण शिश्मास्तु छिन्न संहायः ॥ ३ ॥

निधये सबविनान्नो भिक्षुः भवरोहिणामुः
गरुवे सर्वस्वकान्नो दक्षिणामूर्त्ये नमः ॥ ४ ॥

ॐ नमः प्रणवार्ध्यु शुचिज्ञानेकमूर्त्ये
निर्मलाय प्रशान्ताय दक्षिणामूर्त्ये नमः ॥ ५ ॥

अथ स्तोत्रम् । ॐ
विशेष दर्पणद्रव्यसंगमनगरीतुल्यं निजान्तर्गतं
पश्चायत्वमि मायया बहिरिवृत्तं यथा निद्रया ।
व: साक्षात् कुर्वते प्रावोधसमं स्वात्मानकेयादयं
तस्मि श्रीगुरुमूर्त्तेय नम इदं श्रीदक्षिणामूर्त्तेयं ॥ १॥

बीजस्थानंतरिवाच्छुरो जगद्धिं प्रार्थनिविकष्ठं पुनः
मायाकल्पितदेवािकालकलनावैविच्चित्रीकृतम् ।
मायावीव विज्ञामयत्वस्य महायोगीय च: स्वेच्छीया
तस्मि श्रीगुरुमूर्त्तेय नम इदं श्रीदक्षिणामूर्त्तेयं ॥ २॥

यस्येव स्फुरण सदातनमसकल्यार्यं हमस्ते (कल्याणं)
साक्षात्तत्त्वार्थममीति वेदवचसतः यो बोधयत्वात्रितान् ।
यत्साक्षात्तकरणात्रबे नुरारूपतिभवाममोनियो
तस्मि श्रीगुरुमूर्त्तेय नम इदं श्रीदक्षिणामूर्त्तेयं ॥ ३॥

नानाचित्रद्राक्तोदस्थितमहादीपशमाभास्वरं
ज्ञानं वस्य तु चक्षुरार्दिकरणाद्वारा वहि: स्पन्दते ।
जानामीति तमेव भान्तमनुभायोत्तमस्तं जगतः
तस्मि श्रीगुरुमूर्त्तेय नम इदं श्रीदक्षिणामूर्त्तेयं ॥ ४॥

dेहं प्रानमपीन्द्रियाण्वपि चतुष्य बुद्धि न शून्यं विदु:।
श्रीवालामण्डोपमस्वेहमयिति भ्रान्ता भृशं वारिनः ।
मायादक्तिस्वालकस्तत्त्वयुक्तमहा व्यामोहसंहारिणे
तस्मि श्रीगुरुमूर्त्तेय नम इदं श्रीदक्षिणामूर्त्तेयं ॥ ५॥

राहुस्तदिवसवर्गेन्दुस्सरऽो मायामाधीयादनातः
सन्मात्र: करणोपसंहरणातः योऽभृत्तुसुपुषः पुमानः।
प्रागस्वप्नमिति प्रवोधसमं य: प्रत्यभिज्ञायते
तस्मि श्रीगुरुमूर्त्तेय नम इदं श्रीदक्षिणामूर्त्तेयं ॥ ६॥

वाल्यादिर्चपि जाग्रादादिपु तथा समार्थवर्ज्ञानस्य...
व्यावृत्तात्त्वनूर्तमहामहिमविवाहतः सकुरतात सदा ।
स्वात्मां प्रकटीकरोति भजतं यो मुद्रयो भद्या
तस्मि श्रीगुरुमूर्त्तेय नम इदं श्रीदक्षिणामूर्त्तेयं ॥ ७॥

विशेष पदयिति कार्यकारणात्यत: स्वस्वर्णसंविक्षतः
शिष्याचार्यतया तथेव पितुपुरुपात्माना भेदत: ।
दक्षिणामूर्तिस्तोत्रं अथवा दक्षिणामूर्तिक्रमः

स्वमेव जात्मित्वा य एष पुरुषो मायापरिभाषितः
तस्मै श्रीगुरुमूर्तिः नम इदं श्रीदक्षिणामूर्तिः॥ ८॥

भूर्मभाष्यनलोकनिलोकम्बरमहन्निधो हिमाशुः पुमान्
इत्याभावते चराचरात्मकमिदं यस्येव मूर्त्यंत्रकमः।
नान्त्यतितित्वं विचः विमृशातां वस्मात्परम्प्रनः
तस्मै श्रीगुरुमूर्तिः नम इदं श्रीदक्षिणामूर्तिः॥ ९॥

सर्वाग्नमत्वमिति स्पुन्त्वृतक्षतं तमाणमुर्मिनु ल्वते
तेनास्य श्रवणात्तृद्धमनयानुद्भानाच संस्कृतनात।
सर्वाग्नमत्वमहाविभूतिसहित स्यादिधर्त्वं स्वतः var ततः
सिद्द्वेष्टंत्वुपर्यायं भिरातं चैवर्त्यमव्याहतं॥ १०॥

वटविद्विस्मीपे भूमिभागे निष्णां
सकलसुनिनिनावी ज्ञानदत्तारमातः।
व्रिषुवनगुरुमीशं दक्षिणामूर्तिव्रतं
जननमरणुः स्वच्छेददक्षिणामूर्तिः नमामि॥

इति श्रीमत्यसपरिक्रामकार्यस्य श्रीगोविन्दभवत्पूज्यपादशिश्यस्य
श्रीमच्छेदकभवतः कृतो दक्षिणामूर्तिधर्मं 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@tia.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;
विद्याधाति = (Verb Pr. III Per.Sing.PP) projects;
पूवं = in the beginning (of Creation);
वे = an emphasis;
वेदांन = Vedas;
च = and;
प्रहिणाति = (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;
बुद्धि = (Fem.Nom.sing.) intellect, Discrimination, awareness;
प्रकाशं = (Masc.Acc.sing.) illumined (person);
मुमुक्षु = 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;
दर्पण = (Nr.Acc.case, sing.) mirror;
द्वशयमान = (Nr.Acc.sing.) looking like, appearing;
नगरीतुल्य = (acc.case, sing.) like a city;
निजान्तर्गत = (acc. case) which is within Himself;
पशयन = (Pr.Participle) seeing;
आत्मन = (Loc.case) within Himself;
मायया = (Fem. instr.sing.) through illusion;
वंधः = (indec.) outside;
इव = (indec.) like i.e as if the Universe is manifesting outside;
उद्दृत्त = (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;
कुरूते = (verb Pr.III P.sing. AP ) performs, acts;
प्रबोधसमये = (loc.case) during wakefulness, waking state;
स्वः = one’s own;
आत्मनाः = (Acc.case) self;
प्यः = itself, alone;
अद्वयः = (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;
व्रजस्य = (Nr.Poss.sing.) of the seed;
अन्तः = (indec.) inside;
इव = (indec.) like;
अंकुरः = (Masc.Nom.sing.) sprout;
इदं मायावीः इव अभिज्ञृयित अपि महायोगीं योः साद् आसत् कलना वैचतृयि्चऽीकृ तम् इवजृयित अिप सुरणं भासते

1. जगत् = (Neuter Nom.Sing.) world;
2. इदं = (Nr. Nom.Sing.) this;
3. प्रारंभः = in the beginning;
4. निर्विकल्पः = unmanifested;
5. पुनः = (indec.) again;
6. माया = (fem.Nom.sing.) illusion;
7. कल्पन = arranged, caused, created;
8. देश = (Masc.Nom.sing.) country, place, spot, space;
9. कालः = (Masc.Nom.sing.) time;
10. कलना = reckoning;
11. वैचतृयि्चऽीकृ तम् = (Past Passive Participle verb) put in the form of a picture, painting
12. मायावीः = (masc. Nom.sing.) magician;
13. इव = like;
14. विनिमयितं = (Verb Pr.III ) displays brilliantly;
15. अपि = (P.sing.PP) and;
16. महायोगीं = (masc.nom.sing.) Great Yogi, ascetic;
17. योः = (Masc. Nom.Sing.) He who;
18. अपि = (indec.) one’s own;
19. इच्छयाः = ( Fem.instr.sing.) by desire;
20. यस्य = (masc. poss.case.sing.) that person’s;
21. सुरणं = gerund,Nr. Nom. sing.) throbbing state (manifestation);
22. साद् = (indec.) always;
23. आत्मकं = (nr.Nom.sing.) that which is within i.e.,the Reality;
24. असत् = appearing as unreal, unreal;
25. कल्पः = fictitious;
26. अर्थकं = notions, meanings, wealth;
27. भासते = (verb.III P.Sing. Atmn.padam) shines;
28. साक्षात् = (indec.) in front of the eyes, in white and black;
29. तत् = that;
30. तवं = 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;
आश्रितान = (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);
अम्भस्य = (in) waters;
निधौ = (locative) (of) great quantity, heap i.e.ocean;
नाना = (indec.) diverse;
चिछ्रे = (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;
झानं = 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);
करण = (one of the 5) sensory objects, here refers to ‘eye’;
द्वारा = (indec.) through;
वहिः = (indec.) outside;
स्पन्दते = (Verb Pr. III P sing.AP) throbs, vibrates;
जानामि = (Verb Pr.I P.sing) know;
तं = (Masc. Obj. Sing.) him;
पव = (indec.) alone;
भान्त = Acc. Masc.Sing.Participle noun) shining person;
अनुभाित = (verb IIII P. sing. PP) shines along with that (following);
येतत = (Nr.nom.sing.) this;
समस्त = entire;
जगत = (Nr.nom.sing.) world;
देहं = (Masc.Acc.Sing) body;
प्राणं = (Masc. Sing. Acc.) life-breath;
ईिद्राण = (Nr.Nom.Pl.) sense organs;
अपि = and;
चलां = (adj.Fem.) changing;
बुिं = (Fem.Acc. Sing.) intellect, reason, awareness;
च = (indec.) and;
शुन्यं = (Masc.Acc.sing.) Nothingness, void;
विदु = (Verb) Understand, know, consider;
श्री = (Fem. Nom. Sing) a female;
बालः = (Masc. Nom.Sing.) child;
अन्यः = blind;
जडः = idiot;
उपमा: = comparable;
तु = emphasis;
अहं = I;
इति = thus;
अन्तः = (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;
<table>
<thead>
<tr>
<th>Word</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>vitasa</td>
<td>play;</td>
</tr>
<tr>
<td>ktipata</td>
<td>created;</td>
</tr>
<tr>
<td>maham</td>
<td>great, big;</td>
</tr>
<tr>
<td>vamoh</td>
<td>infatuation;</td>
</tr>
<tr>
<td>sandhairam</td>
<td>(Dative case) destroyer;</td>
</tr>
<tr>
<td>rahu</td>
<td>(Masc.Nom.sing.) The planet Rahu;</td>
</tr>
<tr>
<td>prastta</td>
<td>Having been grasped, caught;</td>
</tr>
<tr>
<td>divakara</td>
<td>= sun;</td>
</tr>
<tr>
<td>indur</td>
<td>= moon;</td>
</tr>
<tr>
<td>sattara</td>
<td>= (Masc.person, thing) similar to;</td>
</tr>
<tr>
<td>maya</td>
<td>= (Fem.Nom.sing.) the delusion Maya;</td>
</tr>
<tr>
<td>samamchadhanaat</td>
<td>from being covered, surrounded, eclipsed, very well;</td>
</tr>
<tr>
<td>sata</td>
<td>= Reality, Existence;</td>
</tr>
<tr>
<td>maata</td>
<td>= lone;</td>
</tr>
<tr>
<td>karan</td>
<td>= senses;</td>
</tr>
<tr>
<td>up</td>
<td>= prefix;</td>
</tr>
<tr>
<td>sanahranat</td>
<td>= withdrawn well;</td>
</tr>
<tr>
<td>abhutu</td>
<td>= became;</td>
</tr>
<tr>
<td>sutu</td>
<td>= awakened(after a good sleep);</td>
</tr>
<tr>
<td>pumaana</td>
<td>= (Masc.Nom.Sing.) A male;</td>
</tr>
<tr>
<td>prak</td>
<td>= beforehand;</td>
</tr>
<tr>
<td>aswastya</td>
<td>= well slept;</td>
</tr>
<tr>
<td>iti</td>
<td>= thus;</td>
</tr>
<tr>
<td>pravishayam</td>
<td>= (Loc. Sing) at the time of awakening;</td>
</tr>
<tr>
<td>ya</td>
<td>= (Masc.Nom.sing.) He (who);</td>
</tr>
<tr>
<td>pratitaabhayate</td>
<td>= remembers, understands;</td>
</tr>
<tr>
<td>batya</td>
<td>= (Loc. PL) during childhood;</td>
</tr>
<tr>
<td>aadishu</td>
<td>= (Loc.pl.) etc.;</td>
</tr>
<tr>
<td>api</td>
<td>= and;</td>
</tr>
<tr>
<td>javat</td>
<td>= (Loc.Pl.) during awakened state;</td>
</tr>
<tr>
<td>aadishu</td>
<td>= etc.;</td>
</tr>
<tr>
<td>tatha</td>
<td>= (indec.) likewise, in that manner;</td>
</tr>
</tbody>
</table>
सर्वसु = (Fem. Loc. PI) in all;
अवस्थासु = states, conditions;
अष्टि = and;
व्यावृत्तासु = (Loc. Pl.) (even after the) departure (of these states);
अनु = accompanied;
वर्तमानं = presence(persists, follows);
अहे = I;
इति = thus;
अन्तः = inwardly;
स्पुर्तं = (Masc. Acc.Sing.) the throbbing;
सदा = (indec.) always;
स्वं = (Masc. Acc.Sing.) one’s own;
आत्मा = 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;
पश्यति = Verb Pr.III P.sing.PP) sees;
कार्यकारणतया = (Fem.instr,sing.)through the quality of) effect;
स्वं = one’s own;
स्वामि = master;
संबंधतः = as related;
शिष्य = (fem.instr.sing.)thro’ the quality of) disciple;
आचार्यतया = 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;
जागरतः = (Loc.sing.) during wakeful state;
वा = (indec.) or;
यः = e who;
एषः = (Male Nom.sing.) this;
पुरुषः = A male;
परिभ्रमितः = (Gerund.Male Nom.sing.) whirled(person);
भूः = (nom.sing.) earth;
अम्बासिः = (Nr.nom.pl.) water;
अनलः = fire;
अनिलः = air;
अम्बरः = ether;
अहर्नाथः = sacrificer;
हिमाणुः = moon;
पुमान = Man;
आभागतः = 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;
एव = (indec.) thus;
मूर्तिः = (Male Nom.sing,) embodiment, incarnate;
अष्टकः = (Nr.Nom.sing.) eight-fold piece, poem;
न = (indec.) no;
अन्यतः = (indec.) other;
किवः = (Nr.Nom.sing.) some thing;
विचते = (Verb Pr.III P.sing. AP) exists, is present;
विमुसतां = (masc.poss.pl.) (of those) who reflect;
यस्मातः = (Masc.Absol.sing.) from (he) whose;
परस्मातः = (Masc.Absol.sing.) from the Supreme being;
विभोऽः = (Masc.Poss.sing.) of the omnipresent Lord;
सब्वः = all, everything (the Universe);
आत्मत्वः = composed of, Manifested by the Self;
ईति = thus;
स्मुटीकृतं = (past Participle) made tell-tale, plain;
यस्मात् = from whose;
अमुखिन् = (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;
सम = good;
कीर्तनात् = (Nr.Absol.sing.) from reciting it;
सब्वः = (adj.) all;
आत्मत्वः = the quality of the Atman, the great Self;
महा = (adj.) great, big;
विभूति = ashes, wealth;
सहितं = along with that;
स्यात् = Verb.) May there be;
ईश्वरत्वः = he quality of the Lord himself;
स्वतः = automatically;
सिद्धात्येत् = (verb) May it materialise (for the worshipper);
पुनः = again;
अष्ठः = eight-fold;
परिणातं = transformed into;
च = and;
ऐश्वर्य = (divine) wealth;
अव्याहतम् = undivided;
दक्षिणामूर्तिस्तोत्रः अथवा दक्षिणामूर्तिष्टकम्

दि = the banyan;
विटपि = tree;
समीपे = (Nr.Loc.sing.) in the nearness;
भूमि = (fem.loc.sing.) ground, earth;
भास = side;
निषण = (Masc.Acc.sing.) the seated person;
सकल = of all;
मुनि = ascetic, seer;
जनाना = people (here groups);
झानदतारं = (Masc.Obj.sing.) him who gives knowledge;
आरात = (indec.) quickly;
त्रिभुवन = (Masc.Obj.sing.) three worlds;
गुः = (masc.acc.sing.) teacher;
ईशं = (masc.acc.sing.) Master;
दक्षिणामूर्ति = (Masc.Obj.) dakShinAmUrTi;
देवं = (masc.acc.sing.) God;
जनन = birth;
मरण = death;
हःखः = suffering;
छद = cutting;
देशं = capable person, expert;
नमः = (Verb Pr. I Per.sing.PP) I salute, bow.

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Dakshinamurti Stotra

pdf was typeset on March 24, 2024
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