

shriidakshiNaamuurtii stotraM

Please direct all your suggestions and corrections to
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Offered on this holy day of guru puurnima, 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, Shrii Dakshinaamuurti.

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 bhagavan,
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.

shriidakshiNaamuurtii stotraM was written by Jagadguru Adi

Shankaracharya ¹

shriidakshiNaamuurti 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. Dakshnamurti (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 Dakshnamurti 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 upanishhad, 6.23]. More on the knowledge of Atman can be found in brihadaranyaka upanishhad 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

¹Please refer to the biography of Shankara and His other compositions of vedic literature in <ftp://jaguar.cs.utah.edu/private/sanskrit/shankara.tex>.

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 maanasollaasa.

Another beautiful commentary on the work is tattvasudhaa by
svayamprakaashayatinindra. 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 lead us from ignorance to Truth.

OM tat sat

শ্রীদক্ষিণামূরতী স্তোত্রঃ²

.. শান্তিপাঠঃ..

ॐ যো ব্রহ্মাণং বিদধতি পূরবম্
যো বৈ বেদাংশ্চ প্রহিণোতি তস্মৈ .
তং হ দেবমাত্মবুদ্ধিপ্রকাশং
মুমুক্ষুরৈব শরণমহং প্রপদ্যে ..
ॐ শান্তিঃ শান্তিঃ শান্তিঃ

This verse is chanted before the stotraM.

AUM. 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.

বিশ্বং দরপণদৃশ্যমাননগরীতূল্যং নিজান্তরগতং
পশ্যনাত্মনি মাযযা বহিরিষোদ্ভূতং যদা নিদ্রযা .
যঃ সাক্ষাত্কুরতে প্রবোধসময়ে স্বাত্মানমেবাদ্বযং
তস্মৈ শ্রীগুরুমূরতযে নম ইদং শ্রীদক্ষিণামূরতযে .. ১..

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.

বীজস্যান্তরিবাঙ্কুরো জগদিদং প্রাণিনরিবকল্পং পুনঃ
মাযাকল্পিতদেশকালকলনাবৈচিত্র্যচিত্রীকৃতম্ .
মাযাবীৰ বিজ্জ্বল্যতাপি মহাযোগীৰ যঃ স্বেচ্ছয়া

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তস্মৈ শ্রীগুরুমুরতয়ে নম ইদং শ্রীদক্ষিণামুরতয়ে .. ২..

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.

যস্যৈব স্ফুরণং সদাত্মকমসত্কল্পারথকং ভাসতে
সাক্ষাত্তত্ত্বমসীতি বেদবচসা যো বোধযত্যাশ্রিতান্ .
যত্সাক্ষাত্করণাদভবেন্ন পুনরাবৃত্তিরভবাম্ভোনিধৌ
তস্মৈ শ্রীগুরুমুরতয়ে নম ইদং শ্রীদক্ষিণামুরতয়ে .. ৩..

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.

নানাচ্ছিদ্রঘটৌদরস্থিতহৃদীপপ্রভাভাস্বরং
জ্ঞানং যস্য তু চক্ষুরাদিকরণদ্বারা বহিঃ স্পন্দতে .
জানামীতি তমেব ভাস্তমনুভাতেতসমস্তং জগৎ
তস্মৈ শ্রীগুরুমুরতয়ে নম ইদং শ্রীদক্ষিণামুরতয়ে .. ৪..

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
स्त्रीबालान्कजडोपमास्तुब्रह्मिती ब्रान्ता भ्रंशं बादिनः .
मायाशक्तिबिलासकल्पितमहा बयामोहसंहारिणे
तस्मै श्रीगुरुमुरतये नम इदं श्रीदक्षिणामुरतये .. 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.

राहग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनां
सन्मात्रः करणोपसंहरणतो योतुत्सुषुप्तः पुमान् .
प्राणस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते
तस्मै श्रीगुरुमुरतये नम इदं श्रीदक्षिणामुरतये .. 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 सरवास्वबस्थान्स्वपि
बयावृत्तास्वबनुब्रतमानमहमित्यन्तः स्फुरन्तुं सदा .

स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्रीगुरुमुरतये नम इदं श्रीदक्षिणामुरतये .. १..

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 GYaana-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.

बिम्बं पश्याति कारकाकारणतया स्वस्वामिसंबन्धतः
शिष्याचार्यतया तेषु पितृपुत्राद्यात्मना भेदतः .
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः
तस्मै श्रीगुरुमुरतये नम इदं श्रीदक्षिणामुरतये .. 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.

भ्रूञ्जस्यनलोलोम्बरमहरनाथो हिमांशुः पुमान्
इत्याभाति चराचरात्मकमिदं यस्यैव मुरतष्टकम् .
नान्यात्किञ्चन विद्यते बिम्बतां यस्मात्परस्मादिबभौः
तस्मै श्रीगुरुमुरतये नम इदं श्रीदक्षिणामुरतये .. 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.

सर्वान्प्रवृत्तिस्फुटीकृतमिदं यस्मादमुष्मिन् सुबे

तेनास्य श्रवणात्तदरथमननाद्ध्यानाच्च सङ्कीरतनां .
सरबात्त्र्यम्बमहाविभूतिसहितं स्यादीश्वरत्र्यं स्वतः
सिद्धेद्यत्तुत्पुनरष्टधा परिणतं चैश्वर्यमवयाहतम् .. 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.

बटबिटपिसमीपे भूमिभागे निषण्णं
सकलमुनिजनानां ज्ञानदातारमारां .
त्रिभुवनगुरुमीशं दक्षिणामूरितदेवः
जननमरणदुःखच्छेददक्षं नमामि ..

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 (GYana) instantly on all the sages (and the devoted disciples).