

श्रीदक्षिणामूर्ती स्तोत्रं

.. 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.

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.

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं

पश्यन्नात्मनि मायया बहिरिवोद्भूतं यदा निद्रया .

यः साक्षात्सुरुते प्रबोधसमये स्वात्मानमेवाद्रयं

तस्मै श्रीगुरुमूर्तये नम एहं 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 जगद्विदं प्राङ्निर्विकल्पं पुनः  
मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम् .  
मायावीव विष्टुम्भयत्यपि महायोगीव यः स्वेच्छया  
तस्मै श्रीगुरुमूर्तये नम एदं 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 .  
यत्साक्षात्कण्ठशब्देन पुनरावृत्तिर्भवास्मोनिधौ  
तस्मै श्रीगुरुमूर्तये नम एदं 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 sarric

cycle - to that Dakshinamurti, who is embodied in the auspicious Guru,

I offer my profound salutations.

नानाच्छिद्रघटोदरस्थितहाटीपप्रभाभास्वरं  
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिः स्पन्दते .  
ज्ञानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्  
तस्मै श्रीगुरुमूर्तये नम एतं 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 Dakshina-

murti, 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 एतं 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 dumb. He who destroys this delusion caused by maya (and makes us aware of Truth)- to that Dakshinamurti, who is embodied in the auspicious Guru,

I offer my profound salutations.

राहुग्रस्तदिवकरेन्दुसदृशो मायासमाच्छादनात्  
सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् .  
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते

तस्मै श्रीगुरुमूर्तये नम एहं श्रीदक्षिणामूर्तये .. ५..

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 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 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 एहं 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 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.

विश्वं पश्यति कार्यकारणतया स्वस्वामिसंभन्धतः  
शिष्याचार्यतया तयैव पितृपुत्राद्यात्मना भेदतः .  
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः  
तस्मै श्रीगुरुमूर्तये नम एहं श्रीदक्षिणामूर्तये .. ८..

He, whose power of Maya enables one to experience the world as niform

(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.

भूर्भ्रमांस्यनलोऽनिलोऽम्भश्महर्नाथो हिमांशुः पुमान्  
धत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम् .  
नान्यत्क्षिन विद्यते विमृशतां यस्मात्परस्माद्धिभोः  
तस्मै श्रीगुरुमूर्तये नम एहं श्रीदक्षिणामूर्तये .. ९..

He, whose subtle and unmanifest eightfold form causes the moving and

unmoving universe, and by whose grace alone does all these manifestations

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 यस्माद्यमुष्मिन् स्तवे  
तेनास्य श्रवणात्तदर्थमननाद्भ्यानाभ्य सङ्कीर्तनात् .  
सर्वात्मत्वमहाविभूतिसहितं स्यादीश्वरत्वं स्वतः  
सिद्ध्येत्तत्पुनरष्टधा परिशतं चैश्वर्यमव्याहृतम् .. १०..

The verse points out to the all pervasiveness of the in-  
dwelling Spirit,

Atman. By the recital, contemplation and meditation of this hymn  
disciple attains the state of oneness with Atman and real-  
izes his

unity with the universe, thus becoming the very essence of the eigh-  
fold

manifestation.

वटविटपिसमीपे भूमिभागे निषण्णं  
सकलमुनिजनानां ज्ञानदाताश्मारात् .  
त्रिभुवनगुरुमीशं दक्षिणामूर्तिदेवं  
जननमरणदुःखच्छेदकं नमामि ..

This verse is usually recited at the end of the recital of the  
above hymn.

I offer my profound salutations to Shri maha dakshina-  
murti, the remover of

the worldly (samasric) bonds binding us, Who is to be med-  
itated upon

as the one sitting under a banyan tree and bestowing knowl-  
edge (GYana) instantly  
on all the sages (and the devoted disciples).