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ಶ್ರೀದಕ್ಷಿಣಾಮೂರ್ತಿ ಸ್ತೋತ್ರಂ

.. ಶಾಂ ತಿಪಾಠಃ ..

ಯೋ ಬ್ರಹ್ಮಾಣಂ ವಿದಧಾತಿ ಪೂರ್ವಮು
ಯೋ ವೈ ವೇದಾಂಶ್ಚ ಪ್ರಹಿಣೋತಿ ತಸ್ಯೈ .
ತಂ ಹ ದೇವಮಾತ್ಮಬುದ್ಧಿಪ್ರಕಾಶಂ
ಮುಮುಕ್ಷುರೈಶ್ಚ ಶರಣಮಹಂ ಪ್ರಪದ್ಯೈ ..

ಶಾಂ ತಿಃ ಶಾಂ ತಿಃ ಶಾಂ ತಿಃ

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.

ವಿಶ್ವಂ ದರ್ಪಣದೃಶ್ಯಮಾನನಗರೀತುಲ್ಯಂ ನಿಜಾಂತರ್ಗತಂ
ಪಶ್ಯನ್ನಾತ್ಮನಿ ಮಾಯಯಾ ಬಹಿರಿವೋದಭೂತಂ ಯದಾ ನಿದ್ರಯಾ .
ಯಃ ಸಾಕ್ಷಾತ್ಕುರುತೇ ಪ್ರಬೋಧಸಮಯೇ ಸ್ವಾತ್ಮಾನಮೇವಾದ್ವಯಂ
ತಸ್ಯೈ ಶ್ರೀಗುರುಮೂರ್ತಯೇ ನಮ ಇದಂ ಶ್ರೀದಕ್ಷಿಣಾಮೂರ್ತಯೇ .. ೧ ..

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.

ಬೀಜಸ್ಯಾನ್ತರಿವಾಜ್ಞುಯೋ ಜಗದಿದಂ ಪ್ರಾಜ್ಞಿರ್ವಿಕಲ್ಪಂ ಪುನಃ
ಮಯಾ ಕಲ್ಪಿತದೇಶಕಾಲಕಲನಾವೈಚಿತ್ಯಚಿತ್ರೀಕೃತಮು .

ಮಯಾ ವಿವ ವಿಜೃಂಭಯತ್ಯಪಿ ಮಹಾಯೋಗೀವ ಯಃ ಸ್ವೇಚ್ಛಯಾ
ತಸ್ಯೈ ಶ್ರೀಗುರುಮೂರ್ತಯೇ ನಮ ಇದಂ ಶ್ರೀದಕ್ಷಿಣಾಮೂರ್ತಯೇ .. ೧ ..

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.

ಯಸ್ಯೈವ ಸ್ಫುರಣಂ ಸದಾತ್ಮಕಮಸತ್ಕಲ್ಪಾರ್ಥಕಂ ಭಾಸತೇ
ಸುಕ್ಷಾತ್ತತ್ವಮಸೀತಿ ವೇದವಚಸು ಯೋ ಬೋಧಯತ್ಯಾಶ್ರಿತಾನ್ .

ಯತ್ಸುಕ್ಷಾತ್ಕರಣಾದ್ಭವೇನ್ನ ಪುನರಾವೃತ್ತಿರಭವಾಮೋಘನಿಧೌ
ತಸ್ಯೈ ಶ್ರೀಗುರುಮೂರ್ತಯೇ ನಮ ಇದಂ ಶ್ರೀದಕ್ಷಿಣಾಮೂರ್ತಯೇ .. ೨ ..

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.

ನಾನಾಜ್ಯದ್ರಘಟೋದರಸ್ಥಿತಹಾದೀಪಪ್ರಭಾಭಾಸ್ವರಂ

ಜ್ಞಾನಂ ಯಸ್ಯ ತು ಚಕ್ಷುರಾದಿಕರಣದ್ವಾರಾ ಬಹಿಃ ಸ್ಪಂದತೇ .
 ಜಾನಾಮೀತಿ ತಮೇವ ಭಾಂತಮನುಭಾತೈತತ್ಸಮಸ್ತಂ ಜಗತ್
 ತಸ್ಯೈ ಶ್ರೀಗುರುಮೂರ್ದಯೇ ನಮ ಇದಂ ಶ್ರೀದಕ್ಷಿಣಾಮೂರ್ದಯೇ .. ೪ ..
 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.
 ದೇಹಂ ಪ್ರಾಣಮಪಿನ್ದ್ರಿಯಾಣ್ಯಪಿ ಚಲಾಂ ಬುದ್ಧಿಂ ಚ ಶೂನ್ಯಂ ವಿದುಃ
 ಸ್ತ್ರೀಬಾಲಾನ್ದಜಡೋಪಮಾಸ್ವಹಮಿತಿ ಭ್ರಾಂತಾ ಭೃಶಂ ವಾದಿನಃ .
 ಮಾಯಾ ಶಕ್ತಿವಿಲಾಸಕಲ್ಪಿತಮಹಾ ವ್ಯಾಮೋಹಸಂಹಾರಿಣೇ
 ತಸ್ಯೈ ಶ್ರೀಗುರುಮೂರ್ದಯೇ ನಮ ಇದಂ ಶ್ರೀದಕ್ಷಿಣಾಮೂರ್ದಯೇ .. ೫ ..
 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.
 ರಾಹುಗ್ರಸ್ತದಿವಾಕರೇನ್ದುಸದೃಶೋ ಮಾಯಾಸಮಾಚ್ಛಾದನಾತ್
 ಸನ್ಮಾತ್ರಃ ಕರಣೋಪಸಂಹರಣತೋ ಯೋ ಭೂತ್ಸುಷುಪ್ತಃ ಪುಮಾನ್ .
 ಪ್ರಾಗಸ್ವಾಪ್ಸಮಿತಿ ಪ್ರಬೋಧಸಮಯೇ ಯಃ ಪ್ರತ್ಯಭಿಜ್ಞಾಯತೇ

ತಸ್ಮೈ ಶ್ರೀಗುರುಮೂರ್ತಯೇ ನಮ ಇದಂ ಶ್ರೀದಕ್ಷಿಣಾಮೂರ್ತಯೇ .. ೬ ..

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.

ಬಾಲ್ಯಾದಿಷ್ಟವಿ ಜಾಗ್ರದಾದಿಷು ತಥಾ ಸರ್ವಾಸ್ವವಸ್ಥಾಸ್ವವಿ

ವ್ಯಾವೃತ್ತಾಸ್ವನುವರ್ತಮಾ ನಮಹಮಿತ್ಯಂತಃ ಸ್ಫುರಂತಂ ಸದಾ .

ಸ್ವಾತ್ಮಾನಂ ಪ್ರಕಟೇಕರೋತಿ ಭಜತಾಂ ಯೋ ಮುದ್ರಯಾ ಭದ್ರಯಾ

ತಸ್ಮೈ ಶ್ರೀಗುರುಮೂರ್ತಯೇ ನಮ ಇದಂ ಶ್ರೀದಕ್ಷಿಣಾಮೂರ್ತಯೇ .. ೭ ..

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.

ವಿಶ್ವಂ ಪಶ್ಯತಿ ಕಾರ್ಯಕಾರಣತಯಾ ಸ್ವಸ್ವಾಮಿಸಂಬಂಧತಃ
ಶಿಷ್ಯಾಚಾರ್ಯತಯಾ ತಯೈವ ಪಿತೃಪುತ್ರಾದ್ಯಾತ್ಮನಾ ಭೇದತಃ .
ಸ್ವಪ್ನೇ ಜಾಗ್ರತಿ ವಾ ಯ ಏಷ ಪುರುಷೋ ಮಾಯಾ ಪರಿಭ್ರಾಮಿತಃ
ತಸ್ಯೈ ಶ್ರೀಗುರುಮೂರ್ತಯೇ ನಮ ಇದಂ ಶ್ರೀದಕ್ಷಿಣಾಮೂರ್ತಯೇ .. ೮ ..

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.

ಭೂರಮ್ಭಂ ಸ್ಯನಲೋ ನಿಲೋ ಮ್ಭರಮಹರ್ಮಾಧೋ ಹಿಮಾಂಶುಃ ಪುಮಾನ್
ಇತ್ಯಾಭಾತಿ ಚರಾಚರಾತ್ಮಕಮಿದಂ ಯಸ್ಯೈವ ಮೂರ್ತ್ಯಷ್ಟಕಮ್ .
ನಾನ್ಯತ್ಕಿಂಚನ ವಿದ್ಯತೇ ವಿಮೃಶತಾಂ ಯಸ್ಮಾತ್ಪರಸ್ಮಾದ್ವಿಭೋಃ
ತಸ್ಯೈ ಶ್ರೀಗುರುಮೂರ್ತಯೇ ನಮ ಇದಂ ಶ್ರೀದಕ್ಷಿಣಾಮೂರ್ತಯೇ .. ೯ ..

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.

ಸರ್ವಾತ್ಮತ್ವಮಿತಿ ಸ್ಫುಟೀಕೃತಮಿದಂ ಯಸ್ಮಾದಮುಷ್ಮಿನ್ ಸ್ತವೇ
ತೇನಾಸ್ಯ ಶ್ರವಣಾತ್ತದರ್ಥಮನನಾದ್ಧ್ಯಾನಾಚ್ಚ ಸಜ್ಜೀರ್ತನಾತ್ .
ಸರ್ವಾತ್ಮತ್ವಮಹಾವಿಭೂತಿಸಹಿತಂ ಸ್ಯಾದೀಶ್ವರತ್ವಂ ಸ್ವತಃ

ಸಿದ್ಧೌತ್ಪನ್ನರಷ್ಟಧಾ ಪರಿಣತಂ ಚೈಶ್ವರ್ಯಮವ್ಯಾಹತಮ .. ೧೦ ..

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.

ವಟವಿಟಪಿಸಮೀಪೇ ಭೂಮಿಭಾಗೇ ನಿಷಣ್ಣಂ

ಸಕಲಮುನಿಜನಾನಾಂ ಜ್ಞಾನದಾತಾರಮಾರಾತ .

ತ್ರಿಭುವನಗುರುಮೀಶಂ ದಕ್ಷಿಣಾಮೂರ್ತಿದೇವಂ

ಜನನಮರಣದುಃಖಚ್ಛೇದದಕ್ಷಂ ನಮಾಮಿ ..

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 meditated upon as the one sitting under a banyan tree and bestowing knowledge (GYana) instantly on all the sages (and the devoted disciples).

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