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

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 Shrii Ganesan (deepa@tiac.net) for providing the meanings.

= Refers to the Brahman, Godhood, both symbolically & otherwise;

= (Masc.Nom.Sing.) that person;

= (Masc.Nom.Sing.) that person;

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

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

= in the beginning (of Creation);

= an emphasis;

= Vedas;

= and;

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

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

= (Masc.Nom.sing.) He;

= an emphasis;

= God;

= Self, soul;

= (Fem.Nom.sing.) intellect, Discrimination, awareness;

= (Masc.Acc.sing.) illumined (person);

= Person desiring Moksha;

= surrender, refuge;

= (pronoun Nom.sing.) I;

= (Verb Pr.I Per. sing.AP) surrender, resort to;
peace = (Fem.Nom.sing.)
Universe; = (Nr. Acc.case,sing.))
mirror; = (Nr.Acc.case, sing.)
looking like, appearing;
like a city;
which is within Himself;
seeing;
within Himself;
through illusion;
outside;
like i.e as if the Universe is manifesting outside;
being, manifested entity;
as in a manner, in such a manner as;
through sleep(-iness);
he who;
before one’s eyes, in white and black;
performs, acts;
during wakefulness, waking state;
one’s own;
self;
itself, alone;
the(No-second), non-dual Self;
to him;
Lakshmi, wealth (here auspicious prefix);
E = (Masc. Dative, sing.) God (himself) embodied in guru;
L = (Nr. Nom. sing.) salutation, bowing, namaskara;
aCF = (neuter, Nom. sing.) this;
N = (Masc. Dative, sing.) to dakshinamurti God;
^b = (Nr. Poss. sing.) of the seed;
\( \) = (indec.) inside;
\( \) = (indec.) like;
\( \) = (Masc. Nom. sing.) sprout;
\( \) = (Neuter Nom. Sing.) world;
\( \) = (Nr. Nom. Sing.) this;
\( \) = in the beginning;
\( \) = unmanifested;
\( \) = (indec.) again;
\( \) = (fem. Nom. sing.) illusion;
\( \) = arranged, caused, created;
\( \) = (Masc. Nom. sing.) country, place, spot, space;
\( \) = (Masc. Nom. sing.) time;
\( \) = reckoning;
\( \) = varied, different;
\( \) = (Past Passive Participle verb) put in the form of a picture, painting
\( \) = (masc. Nom. sing.) magician;
\( \) = like;
\( \) = (Verb Pr. III) displays brilliantly;
and;
= (masc.nom.sing.) Great Yogi, ascetic;
= (Masc. Nom.Sing.) He who;
= (indec.) one’s own;
= (Fem.instr.sing.) by desire;
= (masc. poss.case.sing.) that person’s;
= gerund,Nr. Nom. sing.) throbbing state (manifestation);
= (indec.) always;
= (nr.Nom.sing.) that which is within i.e., the Reality;
= appearing as unreal, unreal;
= fictitious;
= notions, meanings, wealth;
= (verb.III P.Sing. Atmn.padam) shines;
= (indec.) in front of the eyes, in white and black;
= that;
= thou;
= are;
= thus;
= through the saying of the Veda;
= yaH(Masc.Nom.Sing.) He who;
= (V.Pr. III P.Sing.Parasm.pada) enlightens, teaches;
= (Masc.Objective, Acc. case, Plural) those who have taken
= Neut. Nom.sing.) that thing which;
(Ablative) by producing it in front of the eyes;
(Ablative) in white & black;

= (indec.) again;

= cycle, repetition, certain “times”;

= (verb, sing.PP) may happen;

= not;

= (Masc.Nom.sing.) the cycle of births (& deaths);

= (in) waters;

= (locative) (of) great quantity, heap i.e.ocean;

= (indec.) diverse;

= (Nr. Nom.sing.) hole;

= (Nr.Nom.sing.) pot;

= (Masc. Nom.sing.) stomach;

= ( participle,Nom.sing.) standing thing

= (adj.) great, big;

= (Masc.Nom.sing.) lamp;

= (fem.Nom.sing.) light, flame;

= bright light;

= knowledge, supreme intelligence;

= (Masc. Poss. Sing.) that person’s (whose);

= (indec.) emphasis;

= Nr.Nom. Sing.) eye;

= (indec.) here etc. (may also mean ‘the beginning’ in another context);

= (one of the 5) sensory objects, here refers to ‘eye’;
= (indec.) through;
= (indec.) outside;
= (Verb Pr. III P sing.AP) throbs, vibrates;
= (Verb Pr.I P.sing) know;
= (Masc. Obj. Sing.) him;
= (indec.) alone;
= Acc. Masc.Sing.Participle noun) shining person;
= (verb IIII P. sing. PP) shines along with that (following);
= (Nr.nom.sing.) this;
= entire;
= (Nr.nom.sing.) world;
= (Masc.Acc.Sing) body;
= (Masc. Sing. Acc.) life-breath;
= (Nr.Nom.Pl.) sense organs;
= and;
= (adj.Fem.) changing;
= (Fem.Acc. Sing.) intellect, reason, awareness;
= (indec.) and;
= (Masc.Acc.sing.) Nothingness, void;
= (Verb) Understand, know, consider;
= (Fem. Nom. Sing) a female;
= (Masc. Nom.Sing.) child;
= blind;
= idiot;
= comparable;  
= emphasis;  
= I;  
= thus;  
= (gerund, Masc.Nom.Pl.) infatuated (persons);  
= in vain;  
= (Masc. Nom. Pl. Participle noun) People who argue;  
= the great delusion Maya;  
= (Fem.Nom.sing.) Power, energy;  
= play;  
= created;  
= great, big;  
= infatuation;  
= (Dative case) destroyer;  
= (Masc.Nom.sing.) The planet Rahu;  
= Having been grasped, caught;  
= sun;  
= moon;  
= (Masc.person, thing) similar to;  
= (Fem.Nom.sing.) the delusion Maya;  
= from being covered, surrounded, eclipsed,very  
= Reality, Existence;  
= lone;  
= senses;
prefix;
withdrawn well;
became;
awakened (after a good sleep);
A male;
beforehand;
well slept;
thus;
at the time of awakening;
He (who);
remembers, understands;
during childhood;
etc.;
and;
during awakened state;
etc.;
likewise, in that manner;
during childhood;
states, conditions;
and;
(even after the) departure (of these states);
accompanied;
presence (persists, follows);
I;
thus;
= inwardly;

(Masc. Acc.Sing.) the throbbing;

(indec.) always;

(Masc. Acc.Sing.) one’s own;

Self;

(Verb Pr.III P. Sing.PP) shows Himself publicly, openly;

(Masc.Poss.Pl.) to the worshippers;

= He who;

(Fem.instr.Sing.) through the sign (of hand), stamp, mark;

(Adj.Fem.instr.Sing.) through auspicious;

(Nr. Nom. Sing.) universe;

Verb Pr.III P.sing.PP) sees;

(Fem.instr,sing.)(through the quality of) effect;

one’s own;

master;

as related;

(fem.instr.sing.)(thro’ the quality of) disciple;

teachership;

(both words indec.) in that manner;

ike;

(Masc.Nom.sing.) Father, forefather;

son.
etc.;
(Masc.instr.sing.) through self;
as different;
(Mal,Loc. sing.) in dream;
(Loc.sing.) during wakeful state;
(indec.) or;
e who;
(Male Nom.sing.) this;
A male;
(Gerund.Male Nom.sing.) whirled(person);
(nom.sing.) earth;
(Nr.nom.pl.) water;
fire;
air;
ether;
sacrificer;
moon;
Man;
Verb.Pr.III P.sing.PP) shines;
moving;
not moving;
containing inwardly;
(Nr.nom.sing.) this;
(Masc.Poss.sing.) (He) whose;
(indec.) thus;
अः = (Male Nom.sing.) embodiment, incarnate;
१०७ = (Nr.Nom.sing.) eight-fold piece, poem;
ा = (indec.) no;
७९५ = (indec.) other;
७९२ = (Nr.Nom.sing.) some thing;
२०४ = (Verb Pr.III P.sing. AP) exists, is present;
१०५ = (masc.poss.pl.) (of those) who reflect;
१०५ = (Masc.Absol.sing.) from (he) whose;
१०५ = (Masc.Absol.sing.) from the Supreme being;
१०५ = (Masc.Poss.sing.) of the omnipresent Lord;
१०५ = all, everything (the Universe);
१०५ = composed of, Manifested by the Self;
१०५ = thus;
१०५ = (past Participle) made tell-tale, plain;
२०४ = from whose;
२०४ = (Loc. sing.) in this;
१०५ = (Masc.?Loc.sing.) hymn;
१०५ = (Masc.instr.sing.) through that person;
२०४ = (Masc.instr.sing.) through this person;
२०४ = (Nr.Absol.sing.) from hearing;
१०५ = (Nr.Absol.sing.) meaning’s;
२०४ = (both Nr. Abso.sing.) reflecting in mind;
२०४ = (Nr. Abso. sing.) meditating;
ा = (indec.) and;
= good;
= (Nr.Absol.sing.) from reciting it;
= (adj.) all;
= the quality of the Atman, the great Self;
= (adj.) great, big;
= ashes, wealth;
= along with that;
= Verb.) May there be;
= he quality of the Lord himself;
= automatically;
= (verb) May it materialise (for the worshipper);
= again;
= eight-fold;
= transformed into;
= and;
= (divine) wealth;
= undivided;
= the banyan;
= tree;
= (Nr.Loc.sing.) in the nearness;
= (fem.loc.sing.) ground, earth;
= side;
= (Masc.Acc.sing.) the seated person;
= of all;
= ascetic, seer;
people (here groups);
(Masc. Obj. sing.) him who gives knowledge;
(indec.) quickly;
(Masc. Obj. sing.) three worlds;
(masc. acc. sing.) teacher;
(masc. acc. sing.) Master;
(Masc. Obj.) dakshinAmUrti;
(masc. acc. sing.) God;
birth;
death;
suffering;
cutting;
capable person, expert;
(Verb Pr. I Per. sing. PP) I salute, bow.