

# DAKSHINAMURTHY STOTRAM



**DHYANAM And ORIGINAL TEXT**



**ध्यानम्  
(DHYANAM)**

***Meditation Verses***

## Verse 1

ॐ मौनव्याख्या प्रकटितपरब्रह्मतत्त्वयुवानं  
वशिष्ठान्तेवसदृषिगणैरावृतं ब्रह्मनिष्ठैः ।  
आचार्येन्द्रं करकलित चिन्मुद्रमानन्दमूर्तिं  
स्वात्मरामं मुदितवदनं दक्षिणामूर्तिमीडे ॥ १ ॥

om̐ maunavyākhyā prakatītaparabrahmatatvaṃyuvānaṃ  
varśiṣṭhāntevasadṛṣigaṇairāvṛtaṃ brahmaniṣṭhaiḥ ।  
ācāryendraṃ karakalita cinmudraḥmānandamūrtiṃ  
svātmarāmaṃ muditavadanaṃ dakṣiṇāmūrtimīde ॥

(Salutations to Sri Dakshinamurthy) Whose Exposition through Profound Silence is Awakening the Knowledge of the Supreme Brahman in the Hearts of His Disciples; Who is Himself Youthful, but is Sitting Surrounded by Old and Great Sages who are Devoted to Brahman, The Hands of the Supreme Spiritual Teacher is Forming the Cin-Mudra (gesture of the Knowledge of Brahman) and Whose Appearance is Still and Blissful, Who is Rejoicing in His Own Self which is reflected on His Blissful Face; Salutations to Sri Dakshinamurthy. [Verse 1]

## Verse 2

वटविटपिसमीपे भूमिभागे निषण्णं,  
सकलमुनिजनानां ज्ञानदातारमारात् ।  
त्रिभुवनगुरुमीशं दक्षिणामूर्तिदेवं  
जननमरणदुःखच्छेद दक्षं नमामि ॥२॥

vaṭaviṭapisamīpe bhūmibhāge niṣaṇṇaṃ,  
sakalamunijanānāṃ jñānadātāramārāt |  
tribhuvanagurumīśaṃ dakṣiṇāmūrtidevaṃ  
jananamaraṇaduḥkhaccheda dakṣaṃ namāmi ||

Sitting on the ground near the Banyan Tree, were all Munis (Sages), who were (sitting) near to the bestower of Knowledge, who were (sitting) near to the Guru of the Three Worlds, the Lord Himself, personified as Dakshinamurthy Deva, who were (sitting) near to the one, expert in severing the sorrows resulting from the cycles of Births and Deaths; I bow to that Dakshinamurthy. [Verse 2]

## Verse 3

चित्रं वटतरोर्मूले वृद्धाः शिष्याः गुरुर्युवा ।  
गुरोस्तु मौनव्याख्यानं शिष्यास्तुच्छिन्नसंशयाः ॥ ३ ॥

citraṃ vaṭatarormūle vṛddhāḥ śiṣyāḥ gururyuvā |  
gurostu maunavyākhyānaṃ śiṣyāstucchinnaśayaḥ ||

It is indeed a strange picture to behold; At the root (i.e. base) of a Banyan Tree are seated old Disciples (i.e. aged Disciples) in front of an Young Guru, The Guru is Silent, and Silence is His exposition (of the Highest Knowledge); and that (Silence) is severing the doubts (automatically) from the minds of the Disciples. [Verse 3]

### Verse 4

निधये सर्वविद्यानां भिषजे भवारोगिणाम् ।  
गुरवे सर्वलोकानां दक्षिणामूर्तये नमः ॥ ४ ॥

nidhaye sarvavidyānāṃ bhiṣaje bhavarogiṇām |  
gurave sarvalokānāṃ dakṣiṇāmūrtaye namaḥ ||

(Salutations to Sri Dakshinamurthy) Who is a receptacle to all Knowledge, Who is a Medicine to all the diseases of Worldly bondage, Who is a Guru to all the Worlds; Salutations to Sri Dakshinamurthy. [Verse 4]

### Verse 5

ॐ नमः प्रणवार्थाय शुद्धज्ञानैकमूर्तये ।  
निर्मलाय प्रशान्ताय दक्षिणामूर्तये नमः ॥ ५ ॥

om̐ namaḥ praṇavārthāya śuddhajñānaikamūrtaye |  
nirmalāya praśāntāya dakṣiṇāmūrtaye namaḥ ||

(Salutations to Sri Dakshinamurthy) Salutations to the embodiment of Pranava (Om), Salutations to the personification of the Pure, Non-Dual Knowledge, Salutations to the Pure and Stainless, and Salutations to the Tranquil; Salutations to Sri Dakshinamurthy. [Verse 5]

### Verse 6

ईश्वरो गुरुरात्मेति मूत्रिभेद विभागिने ।  
व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥ ६ ॥

īśvaro gururātmeti mūtribheda vibhāgine |  
vyomavadvyāptadehāya dakṣiṇāmūrtaye namaḥ ||

"Ishwara - Guru - Atman"; (Underlying) these different forms of (apparent) separation, like a Sky (i.e. Spiritual Sky or Chidakasha) Who pervades, Salutations to that Dakshinamurthy. [Verse 6]



**ORIGINAL TEXT**

## Verse 1

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।  
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dṛśyamāna nagarī tulyaṃ nijāntargataṃ  
paśyannātmani māyayā bahirivodbhūtaṃ yathānidrayā |  
yassākṣātkurute prabhodhasamaye svātmāname vādvayaṃ  
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

## Verse 2

बीजस्यान्तति वाङ्कुरो जगदितं प्राङ्नर्विकल्पं पुनः  
मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम्  
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ २ ॥

bījasyāntati vāṅkuro jagaditaṃ prāṅnarvikalpaṃ punaḥ  
māyākalpita deśakālakalanā vaicitryacitrīkṛtaṃ  
māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ svecchayā  
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 2 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]



### Verse 3

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते  
साक्षात्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।  
यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇaṃ sadātmakamasatkalpārthakaṃ bhāstate  
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |  
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau  
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

## Verse 4

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं  
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।  
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram  
jñānaṃ yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |  
jānāmīti tameva bhāntamanubhātyetatsamastaṃ jagat  
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

## Verse 5

देहं प्राणमपीन्द्रियाण्य प चलां बुद्धं च शून्यं वदुः  
स्त्री बालान्ध जडोपमास्त्वह मति भ्रान्ताभृशं वादिनः ।  
मायाशक्ति वलासकल्पित महाव्यामोह संहारिणे  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ५ ॥

dehaṃ prāṇamapīndriyāṅyapi calāṃ buddhiṃ ca śūnyam viduḥ  
strī bālāndha jaḍopamāstvahamiti bhrāntābhr̥śaṃ vādinah |  
māyāśakti vilāsakalpita mahāvvyāmoha saṃhāriṇe  
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 5 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Those who Consider the Body or Prana (Vital Force) or Sense Organs or the Changing Mind or the Void (Total Non-Existence) as the "I", are Like a Naive Innocent Girl Child, or a Blind, or a Dull-Headed; they are Deluded but they Vehemently Assert their Points, The Inner Guru Destroys this Great Delusion Created by the Play of the Power of Maya, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 5]

## Verse 6

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्  
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।  
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भजायते  
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

rāhugrasta divākarendu sadṛśo māyā samācchādanāt  
sanmātraḥ karaṇopa saṃharaṇato yo-bhūtsusuptaḥ pumān |  
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate  
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 6 ||

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

## Verse 7

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि  
व्यावृत्ता स्वप्नु वर्तमान महामित्यन्तः स्फुरन्तं सदा ।  
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi  
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā ।  
svātmānaṁ prakāṭikaroti bhajatāṁ yo mudrayā bhadrayā  
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye ॥ 7 ॥

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Dakṣiṇamurty is the prostration. [Verse 7]

## Verse 8

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः  
शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः ।  
स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८॥

viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ  
śiṣyacāryatayā tathaiva pitṛ putrādyātmanā bhedataḥ |  
svapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitaḥ  
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 8 ||

He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;... to Him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 8]

## Verse 9

भूरम्भांस्यनलोऽनिलोऽम्बरमहर् नाथो हिमांशुः पुमान्  
इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकं ।  
नान्यत्किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ९ ॥

bhūrambhāṃsyanalo'nilo'mbaramahar nātho himāṃśuḥ pumān  
ityābhāti carācarātmakamidaṃ yasyaiva mūrtyaṣṭakam |  
nānyatkiñcana vidyate vimṛśatāṃ yasmātparasmādvibho  
tasmai gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 9 ||

He, whose eight-fold forms are the “Earth, Water, Fire, Air, Ether, Sun, Moon and Jiva”, and who manifests Himself as this universe of the movable and immovable objects – and besides which, the Supreme all-pervading lord, there exists nothing to those who reflect well upon... to Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 9]

## Verse 10

सर्वात्मत्वमिति स्फुटीकृतमिदं यस्मादमुष्मिन् स्तवे  
तेनास्व श्रवणात्तदर्थं मननाद्ध्यानाच्च सङ्कीर्तनात् ।  
सर्वात्मत्वमहाविभूति सहितं स्यादीश्वरत्वं स्वतः  
सिद्ध्येत्तत्पुनरष्टधा परिणतं चैश्वर्यं मव्याहतम् ॥१०॥

sarvātmatvamiti sphuṭīkṛtamidaṃ yasmādamuṣmin stave  
tenāsva śravaṇāttadartha mananāddhyānācca saṅkīrtanāt |  
sarvātmatvamahāvibhūti sahitam syādiśvaratvam svataḥ  
siddhyettatpunaraṣṭadhā pariṇatam caiśvarya mavyāhatam || 10 ||

The Knowledge “all-this-atman” (Sarva-atmatvam) has been explained in this hymn and so, by hearing it, by reflecting and meditating upon its meaning and by reciting it, one will attain that divine state, endued with the glory of the all-self-hood, along with the permanent eight-fold holy, powers of Godhood. [Verse 10]