

Dakṣiṇāmūrti

Stotram

ॐ Press

॥ श्रीः ॥

Composed by Śrī Ādi Śaṅkarācārya

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Dakṣiṇāmūrti Stotram

The Dakṣiṇāmūrti Stotram is a ten-verse praise chant to Lord Śiva. Śiva, in the context of this stotram, takes the form of the great teacher, Dakṣiṇāmūrti. This particular stotram was composed by the great teacher/saint Śrī Ādi Śaṅkarācārya. In it, Śaṅkarācārya lays out the attributes of a teacher of Vedānta in the context of śravaṇam; systematic study of Upaniṣadic scripture, under the guidance of a qualified and competent traditional teacher for a long period of time.

Stotrams are hymns of praise to the Lord/Īśvara. They are in verse form and follow precise rules of grammar and compositional structure.

Etymology

The Sanskrit word dakṣiṇāmūrti may be unfolded in a number of ways. It is a compound word, being comprised of the two Sanskrit words 'dakṣiṇā' and 'mūrti'. The Sanskrit root (dhatu) 'da', which is the initial building block for the word 'dakṣiṇā', means 'granting', 'offering' or simply 'giving'. The root dakṣ may be unfolded to mean 'to grow' or 'to increase'. The affix 'ṇa' means 'knowledge' or 'knowledge of'. These building blocks inform the reader as to how to look into the final word form to reveal the 'covered' or implied meaning regarding how the word is to be understood in the context of this sacred text. The word 'dakṣiṇā' or 'dakṣiṇa' may take on numerous meanings, depending on context. Usually it is unfolded to mean 'to the south' or 'south-facing'. It may also mean 'on/to the right' or 'on/to the right side of'.

The Sanskrit word 'mūrti' is built from the root 'muc', meaning 'to liberate', 'to free', 'to let go of'. The word 'mūrti' has numerous meanings, depending on context. In this context, it may be unfolded to mean 'a being in material form', or 'made manifest to be observed/worshipped'. However, in the context of the word dakṣiṇāmūrti, the word 'mūrti' may also be seen as its opposite; 'amūrti', meaning 'formless' or 'non-material'.

One of numerous ways to unfold the word dakṣiṇāmūrti would be: 'The Lord made manifest, who, facing in the direction of the south, offers infinite knowledge (to those ready to accept it).'

Morphology

In His anthropomorphic form, the four-armed Dakṣiṇāmūrti is usually depicted sitting under a banyan tree facing south and discoursing on the Vedic scriptures (Upaniṣads) to his 'ancient' students. This form of Dakṣiṇāmūrti is known as Jñāna Dakṣiṇāmūrti (the teacher of Self-knowledge). He is seated on a deer-skin covered dais, his right foot firmly placed on the back of an apasmāraḥ (the personification of ignorance) and his left leg folded into his lap. One of His upper hands hold a snake or japa mālā, the other a flame (of knowledge-fire). He holds a bundle of kuśa grass or the sacred Vedas in one of this lower hands, while the other hand is shown in the gesture of vyakhyānamudrā. This symbolic hand gesture or mudrā is also known as the jñāna- or more specifically, the cin-mudrā; the index finger of His right hand touching the tip of his thumb, the other fingers open and stretched apart. This is the mudrā of knowledge.

The Purpose

The spiritual seeker chants the Dakṣiṇāmūrti Stotram for the purpose of gaining the Grace of the Lord/Īśvara. This Grace may be used for the purpose of gaining relative freedom from suffering by invoking the desire to understand the importance of Vedic and universal values. The Lord's Grace may also be used for the purpose of gaining Self-knowledge; this being accomplished through the study of the Upaniṣadic scriptures (śāstra) with a traditional teacher (guru) over a long period of time.

॥ हरिः ॐ ॥

śānti pāṭhaḥ

maunavyākhyāprakaṭitaparabrahmatatvaṃ yuvānaṃ

varṣiṣṭhānte vasadr̥ṣiḡaṇairāvṛtaṃ brahmaniṣṭhaiḥ

ācāryendram̐ karakalitacinmudramānandarūpaṃ

svātmārāmaṃ muditavadanaṃ dakṣiṇāmūrtimīḍe (1)

vaṭaviṭapisamīpe bhūmibhāge niṣaṇṇaṃ

sakalamunijanānāṃ jñānadātāramārāt

tribhuvanagurumīśaṃ dakṣiṇāmūrtidevaṃ

jananamaraṇaduḥkhacchedadakṣaṃ namāmi (2)

citraṃ vaṭatarormūle vṛddhāḥ śiṣyā gururyuvā

gurostu maunaṃ vyākhyānaṃ śiṣyāstu cchinnaśaṃśayāḥ
(3)

nidhaye sarvavidyānāṃ bhiṣaje bhavarogiṇāṃ

॥ शान्ति पाठः ॥

मौनव्याख्याप्रकटितपरब्रह्मतत्त्वं युवानं

वर्षिष्ठान्ते वसदृषिगणैरावृतं ब्रह्मनिष्ठैः ।

आचार्येन्द्रं करकलितचिन्मुद्रमानन्दरूपं

स्वात्मारामं मुदितवदनं दक्षिणामूर्तिमीडे ॥ १ ॥

वटविटपिसमीपे भूमिभागे निषण्णं

सकलमुनिजनानां ज्ञानदातारमारात् ।

त्रिभुवनगुरुमीशं दक्षिणामूर्तिदेवं

जननमरणदुःखच्छेददक्षं नमामि ॥ २ ॥

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु च्छिन्नसंशयाः ॥ ३ ॥

निधये सर्वविद्यानां भिषजे भवरोगिणाम् ।

gurave sarvalokānām dakṣiṇāmūrtaye namaḥ (4)

om namaḥ praṇavārthāya śuddhajñānaikamūrtaye

nirmalāya praśāntāya dakṣiṇāmūrtaye namaḥ (5)

īśvaro gururātmeti mūrtibhedavibhāgine

vyomavadvyāptadehāya dakṣiṇāmūrtaye namaḥ (6)

Dakṣiṇāmūrtistotram Athavā Dakṣiṇāmūrtyaṣṭakam

viśvaṁ darpaṇadrśyamānanagaritulyaṁ nijāmtargataṁ

paśyannātmani māyayā bahirivodbhūtaṁ yathā nidrayā

yaḥ sākṣātkurute prabodhasamaye svātmānamevādvayaṁ

tasmai śrīgurumūrtaye nama idaṁ śrīdakṣiṇāmūrtaye (1)

bījasyāntarivāṅguro jagadidaṁ prānnirvikalpaṁ punaḥ

गुरवे सर्वलोकानां दक्षिणामूर्तये नमः ॥ ४ ॥

ॐ नमः प्रणवार्थाय शुद्धज्ञानैकमूर्तये ।

निर्मलाय प्रशान्ताय दक्षिणामूर्तये नमः ॥ ५ ॥

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने ।

व्योमवद्धातदेहाय दक्षिणामूर्तये नमः ॥ ६ ॥

॥ दक्षिणामूर्तिस्तोत्रम् अथवा दक्षिणामूर्त्यष्टकम् ॥

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजांतर्गतं

पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।

यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ १ ॥

बीजस्यान्तरिवाङ्गुरो जगदिदं प्राङ्निर्विकल्पं पुनः

māyākalpitadeśakālakalanāvaicitryacitrīkṛtam

māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ svecchayā

tasmai śrīgurumūrtaye nama idaṁ śrīdakṣiṇāmūrtaye (2)

yasyaiva sphuraṇaṁ sadātmakamasatkalpārthagaṁ
bhāsate

sākṣāt tattvamasīti vedavacasā yo bodhayatyāśritān

yatsākṣātkaraṇādbhavenna punarāvṛttirbhavāmbhonidhau

tasmai śrīgurumūrtaye nama idaṁ śrīdakṣiṇāmūrtaye (3)

nānācchidraghaṭodarasthitamahādīpaprabhābhāsvaraṁ

jñānaṁ yasya tu cakṣurādikaraṇadvārā bahiḥ spandate

jānāmīti tameva bhāntamanubhātyetatsamastaṁ jagat

tasmai śrīgurumūrtaye nama idaṁ śrīdakṣiṇāmūrtaye (4)

dehaṁ praṇamapīndriyāṅyapi calāṁ buddhiṁ ca
śūnyaṁ viduḥ

मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम् ।

मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ २ ॥

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थगं भासते

साक्षात् तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।

यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ३ ॥

नानाच्छिद्रघटोदरस्थितमहादीपप्रभाभास्वरं

ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिः स्पन्दते ।

जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ४ ॥

देहं प्रणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः

stribālāndhajaḍopamāstvahamiti bhrāntā bhr̥śam vādinaḥ

māyāśaktivilāsakalpitamahāvvyāmohasamhāriṇe

tasmai śrīgurumūrtaye nama idaṁ śrīdakṣiṇāmūrtaye (5)

rāhugrastadivākarendusadr̥śo māyāsamācchādanāt

sanmātraḥ karaṇopasaṁharaṇato yo'bhūtsuṣuptaḥ pumān

prāgasvāpsamiti prabodhasamaye yaḥ pratyabhijñāyate

tasmai śrīgurumūrtaye nama idaṁ śrīdakṣiṇāmūrtaye (6)

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi

vyāvṛttāsvanuvartamānamahamityantaḥ sphurantaṁ sadā

svātmānaṁ prakāṭikaroti bhajatāṁ yo mudrayā bhadrayā

tasmai śrīgurumūrtaye nama idaṁ śrīdakṣiṇāmūrtaye (7)

viśvaṁ paśyati kāryakāraṇatayā svasvāmisambandhataḥ

śiṣyācāryatayā tathaiva pitṛputrādyātmanā bhedataḥ

स्त्रीबालान्धजडोपमास्त्वहमिति भ्रान्ता भृशं वादिनः ।

मायाशक्तिविलासकल्पितमहाव्यामोहसंहारिणे

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ५ ॥

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्

सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।

प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ६ ॥

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि

व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।

स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ७ ॥

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः

शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।

svapne jāgrati vā ya eṣa puruṣo māyāparibhrāmitaḥ
tasmai śrīgurumūrtaye nama idaṁ śrīdakṣiṇāmūrtaye (8)

bhūrambhāmsyanalo'nilom'baramaharnātho himāṁsuḥ
pumān

ityābhāti carācarātmakamidaṁ yasyaiva mūrtyaṣṭkam
nānyatkiñcana vidyate vimṛśatām yasmātparasmādvibhoḥ
tasmai śrīgurumūrtaye nama idaṁ śrīdakṣiṇāmūrtaye (9)

sarvātmatvamiti sphuṭīkṛtamidaṁ yasmādamuṣmimstave
tenāsaya śravaṇāttadarthamananāddhyānācca saṅkīrtanāt
sarvātmatvamahāvibhūtisahitaṁ syādīśvaratvaṁ svataḥ

siddhyet tatpunaraṣṭadhā pariṇataṁ
caiśvaryamavyāhatam (10)

om

स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ८ ॥

भूर्म्भांस्यनलोऽनिलोऽबरमहर्नाथो हिमांशुः पुमान्
इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम् ।
नान्यत्किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ९ ॥

सर्वात्मत्वमिति स्फुटीकृतमिदं यस्मादमुष्मिन् स्तवे
तेनास्या श्रवणात्तदर्थमननाद्यानाच्च सङ्कीर्तनात् ।
सर्वात्मत्वमहाविभूतिसहितं स्यादीश्वरत्वं स्वतः

सिद्ध्येत् त्पुनरष्टधा परिणतं चैश्वर्यमव्याहतम् ॥ १० ॥

॥ ॐ ॥

śānti pāṭhaḥ

vaṭaviṭapisamīpe bhūmibhāge niṣaṅgaṃ

sakalamunijanānāṃ jñānadātāramārāt

tribhuvanagurumīśaṃ dakṣiṇāmūrtidevaṃ

jananamaraṇaduḥkhaçchedadakṣaṃ namāmi

iti śrīmatparamahaṃsaparivrājakācāryasya

śrīgovindabhagavatpūjyapādaśiṣyasya

śrīmacchaṅkarabhagavataṃ kṛtau dakṣiṇāmūrtyaṣṭakaṃ
sampūrṇam

om śānti śānti śānti

hariḥ om śrī gurubhyo namaḥ hariḥ om

॥ शान्ति पाठः ॥

वटविटपिसमीपे भूमिभागे निषण्णं

सकलमुनिजनानां ज्ञानदातारमारात् ।

त्रिभुवनगुरुमीशं दक्षिणामूर्तिदेवं

जननमरणदुःखच्छेददक्षं नमामि ॥

इति श्रीमत्परमहंसपरिव्राजकाचार्यस्य

श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य

श्रीमच्छङ्करभगवतं कृतौ दक्षिणामूर्त्यष्टकं सम्पूर्णम् ।

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

॥ हरिः ॐ श्री गुरुभ्यो नमः हरिः ॐ ॥

n.b.: The following 'translation' on pages 13 - 16 of the preceding text is not word for word. As it is nearly impossible to accurately translate such a rich text into any language, including English, the editors offer poetic insight to help the aspiring student get the gist of Ādi Śaṅkarācārya's intended meaning.

śānti pāṭhaḥ

The great sage, teacher of Self-knowledge; He who reveals the nature of Brahman; He who removes ignorance from the hearts of his ancient students, though He Himself is eternally youthful. He whose audience are themselves great sages who thirst for the knowledge of Truth. He whose hand is in the gesture of oneness (the cin-mudrā, revealing the truth regarding the nature of 'I' and the nature of 'this'); he whose nature is absolute-fullness; He who is happiness in-Himself, by-Himself for no reason; He whose visage is as a mirror, reflecting His true nature; to that Dakṣiṇāmūrti, my prostrations. (1)

They sit near a massive banyan tree; the Lord/Īśvara in the form of Dakṣiṇāmūrti, the great revealer of knowledge, teacher of the 'three worlds', surrounded by his disciples, who are indeed great sages in their own right. Yet here they are, asking to be shown the means to cross the ocean of endless deathing and birthing; to that Dakṣiṇāmūrti, my prostrations. (2)

Strange, indeed, this group, sitting at the base of the banyan tree. The ageless teacher surrounded by his ancient students. His very nature is Truth; He being able to impart this knowledge only to minds who are ready to hear it. These minds that, once gaining knowledge, are free of doubt. (3)

He is the ever-flowing font of knowledge; the balm that removes Self-ignorance, burning through the mirage of material bondage. He who is the teacher of teachers; to that Dakṣiṇāmūrti, my prostrations. (4)

Prostrations to He who embodies all the knowledge of the Vedas in one word; oṃkāra. Salutations to He who is pure-knowledge-fire. Salutations to pure existence - infinite awareness - absolute fullness. Salutations to Dakṣiṇāmūrti. (5)

He who is all-pervasive like space; who appears (as-though) subdivided as Lord, Teacher and Self. Salutations to Lord Dakṣiṇāmūrti. (6)

Dakṣiṇāmūrtistotram Athavā Dakṣiṇāmūrtyaṣṭakam

The universe, like a great city seen in a mirror, is made manifest from 'within' one's Self. And yet, as in a dream, one experiences the universe as if it were outside, real and separate from one's Self. In truth, all objects, names and forms are made manifest from one's Self. Whoever gains knowledge of one's Self as being-infinite-awareness-fullness, is, in essence, the Lord Dakṣiṇāmūrti; the teacher of teachers. I surrender in reverence to Him. (1)

Like the potential sprout, awaiting germination inside a seed, the material universe 'waits' in un-manifest form 'within' non-dual Brahman. Then, through the expression of māyā, both time and space are made manifest, becoming the physical universe of names and forms with functions. The Lord/Īśvara (which is Brahman with material attributes), just like a magician or a great yogi, seemingly creates something from nothing. I surrender in reverence to Him. (2)

From Brahman, which is being-infinite-awareness-fullness, the universe of objects is made manifest, shining like a mirage in a desert. 'I am Brahman'; 'I am ātmā.' This is the great teaching, imparted by the Lord, made manifest for study in the four Vedas. Whoever knows this, without vagueness, doubt or error, will be freed from the seemingly endless cycles of death and birth. I surrender in reverence to Him. (3)

A single, bright light shines from inside a clay pot which has many apertures. This single light streams from each aperture, talking the appearance of many rays of light. In the same manner, the single light

of Brahman is expressed through each sense aperture of the body as witness-awareness. In this manner, Brahman is not only the cause of all objects, but is also the witness of all objects. I surrender in reverence to Him. **(4)**

They who remain ignorant of themselves will insist that the physical body, the vital force, the subtle organs of action and of knowledge, the pulsing mind in action and even the mind in silence are all 'you'. They are as mistaken as those who are proudly uneducated, as mistaken as ignorant children, as mistaken as those who are blind, as those with restricted mental capacity. Lord Dakṣiṇāmūrti, being the universal teacher, uses the śāstra (Vedas) to give eyesight to the blind. He destroys this ignorance-covering, which māyā, as a veil, has helped to manifest. I surrender in reverence to Him. **(5)**

Ātmā (Brahman) as being-infinite-awareness-fullness is 'as-though' covered by māyā, just like the sun or the moon is 'as-though' covered during an eclipse. The human, having withdrawn all outward reaching senses, awakens from deep sleep and remembers that she has been in deep sleep. In essence, she is of the same order of reality as Lord Dakṣiṇāmūrti, who sits before her as teacher, teaching and the methodology of the teaching. I surrender in reverence to Him. **(6)**

All the stages of life (youth, adolescence, middle-age, etc.), just like the three states of daily experience (waking, dream, deep-sleep), are born in time and will eventually end in time. Yet, 'I' as witness-awareness am always present in-and-through each stage, state, place and time. That limitless 'I' is the Lord Dakṣiṇāmūrti, who indicates this truth using His right hand in the cin-mudrā. I surrender in reverence to Him. **(7)**

Those without Self-knowledge believe the world to be composed of waking-dream duality; cause-effect duality; owner-owned duality; student-teacher duality; son-father duality. He believes this to be true

because of the projecting power of māyā; she of the ignorance-covering. In essence, he is no different from the Lord Dakṣiṇāmūrti. I surrender in reverence to Him. **(8)**

The universe of objects shines because of the Lord; He being eight-fold in quality: Earth, waters, fire, air, space, the sun, the moon and the individual mind. For those who have gained knowledge of the Self, all this is Brahman, the Lord, manifest as Lord Dakṣiṇāmūrti, the great teacher of teachers. I surrender in reverence to Him. **(9)**

The truth is that ātmā is everything and everything is ātmā. By studying with a traditional teacher who holds up the Vedic word-mirror; by removing all doubts through the use of the intellect; by meditating on these words and gaining greater and greater clarity, I understand myself to be Brahman; to be being-infinite-awareness-fullness. By gaining this knowledge, all is as-well gained. **(10)**

śānti pāṭhaḥ

They sit near a massive banyan tree; the Lord/Īśvara in the form of Dakṣiṇāmūrti, the great revealer of knowledge, teacher of the 'three worlds', surrounded by his disciples, who are indeed great sages in their own right. Yet here they are, asking to be shown the means to cross the ocean of endless deathing and birthing; to that Dakṣiṇāmūrti, my prostrations.

Thus ends the chanting of all ten verses of the great Lord Dakṣiṇāmūrti Stotram.

om peace peace peace

श्री स्वामी वागीशानन्द सरस्वती

Śrī Svāmī Vāgīśānanda Sarasvatī

Śrī Svāmī Vāgīśānanda Sarasvatī is a senior disciple of Pūjya Śrī Svāmī Dayānanda Sarasvatī, and has been studying and teaching Vedānta since 1975.

Svāmī jī was in his teens when he became fascinated with mystical poetry and non-dualistic philosophies. In 1975, at the age of 19, he left his home in the United States and traveled to India to study in a traditional gurūkulam. After graduating from a three-year residential course in Vedānta and Sanskrit, he attended four subsequent three-year courses in the United States and in India.

Using the traditional methodology called sampradāya, Svāmī Vāgīśānanda 'unlocks' the scriptures of Vedānta, thereby removing the veil of ignorance; the cause of all human suffering. He is a traditional samnyāsi (a renunciant who is committed to a life of knowledge and has taken a vow of non-injury). A master of the South Indian Kṛṣṇa Yajur Veda style of chanting, Svāmī jī has traveled the world teaching Sanskrit, Vedic chanting and Vedānta.

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