shriidakshiNaamuurtii stotraM

Introduction

shriidakshiNaamuurtii stotraM was written by Jagadguru Adi Shankaracharya.

The practice of vedanta is to get rid of avidya (ignorance) by exercising the will over attachment to the unreal, and by overcoming fear and anxiety by finding the bliss in the eternal. The sadhaka (aspirant) is often aided by a teacher who is self-realized, and the aspirant follows the teachings of this Guru, whom he/she considers to be an embodiment of God. The embodiment of Dakshinamurthi in the Guru, by whose grace and grace alone, the illumination becomes apparent is saluted in the fourth line of each sloka in the hymn.

The final understanding that there is no duality between Guru and God is the essence of religious life, according to Advaita Vedanta [please refer to shvetasvatara upanishhad, 6.23]. More on the knowledge of Atman can be found in brihadaranyaka upanishhad 4.4.12-21.

The stotraM aids in the comprehension of the fact that Jiva, Ishvara and Brahman are all the same on the plane of Reality. The recital of this hymn, accompanied with contemplation of the meaning, is said to enable one to reach the plentitude of realization and become one with the Brahman. (Actually, it is the realization that you are already and always Brahman).

May shri daksinamurthi embodied in the acharaya(s) lead us from ignorance to Truth.

OM tat sat

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1Please direct all your suggestions and corrections to mgiridhar@ucdavis.edu.

Offered on this holy day of guru purmima, this poem is transliterated and translated as a humble dedication to my various spiritual teachers including my Guru, Yogiraj Vethathiri, and paramaguru, Adi Shankaracharya, and the Guru of all, Shrii Dakshinamurthi.

They took pity on this unworthy disciple enslaved, enticed and ensnared by Maya and taught me to respect reason, aspire for Truth, discriminate between the real and the unreal and remain dedicated, disciplined and devoted to Shakti, residing with us all. Just as a beggar, for his own satisfaction, offers copper coins to a king, I, while remaining indebted, humbly offer this compilation at their Lotus feet as a small token.

2Please refer to the biography of Shankar and His other compositions of vedic literature in ftp://jaguar.cs.utah.edu/private/sanskrit/shankara.txt.
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.

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 Dakshinamurthi, 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 Dakshinamurthi, 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 Dakshinamurthi, who is embodied in the auspicious Guru, I offer my profound salutations.

Some philosophers contend that 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 Dakshinamurthi, who is embodied in the auspicious Guru, I offer my profound salutations.
This verse is usually recited at the end of the recital of the above hymn.

I offer my profound salutations to Shrii maha
dalshinamurti, 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.

 AppState \(\delta\) = Refers to the Brahman, Godhood, both
symbolically & otherwise;

 AppState \(y\) = (Masc.Nom.Sing.) that person;

 AppState \(r\) = (Masc.Nom.Sing.) that person;

 AppState \(b\) = (Masc.Acc.case. sing.) God Brahman;

 AppState \(v\) = (Verb Pr. III Per.Sing,PP) projects;

 AppState \(e\) = in the beginning (of Creation);

 AppState \(h\) = an emphasis;

 AppState \(e\) = Vedas;

 AppState \(r\) = and;

 AppState \(v\) = (Verb.Pr.III Per.sing,PP) inspires;

 AppState \(e\) = (Masc.Dative.sing.) to that person;

 AppState \(h\) = (Masc.Nom.sing.) He;

 AppState \(h\) = an emphasis;

 AppState \(e\) = God;

 AppState \(y\) = Self, soul;

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

 AppState \(v\) = (Masc.Acc.sing.) illumined (person);

 AppState \(r\) = Person desiring Moksha;

 AppState \(v\) = surrender, refuge;

 AppState \(h\) = (pronoun Nom.sing.) I;

 AppState \(v\) = (Verb Pr.I Per. sing.AP) surrender, resort to;

 AppState \(h\) = (Fem.Nom.sing.) peace

 AppState \(v\) = (Nr. Acc.case,sing.) Universe;

 AppState \(e\) = (Nr.Acc.case, sing.) mirror;

 AppState \(v\) = (Nr.Acc.sing.) looking like, appearing;

 AppState \(v\) = (acc.case, sing.) like a city;

 AppState \(v\) = (acc. case) which is within Himself;

 AppState \(v\) = (Pr.Participle) seeing;

 AppState \(v\) = (Loc.case) within Himself;

 AppState \(v\) = (Fem. instr.sing.) through illusion;
विज्ञानमयति = (Verb Pr.III) displays brilliantly;
अधिक = (P.sing.PP) and;
महायोगी = (masc.nom.sing.) Great Yogi, ascetic;
य: = (Masc. Nom.Sing.) He who;
स्व = (indec.) one's own;
इच्छुरा = (Fem.instr. sing.) by desire;
स्कुरण = gerund,Nr. Nom. sing.) throb(ing) state
(phenomena);
वऺद = (indec.) always;
अत्मक = (nr.Nom.sing.) that which is within i.e. the
essence, the Reality;
असत् = appearing as unreal, unreal;
कल्प = fictitious;
अर्थक = notions, meanings, wealth;
भासते = (verb.III P.Sing. Atmn.sadā) shines;
साधारण = (indec.) in front of the eyes, in white and
black;
तृतीय = that;
तः = thou;
असि = are;
इति = thus;
वेदवच्छता = through the saying of the Veda;
यो = yaH(Masc.Nom.Sing.) He who;
बोधित्यति = (V.Pr. III P.Sing.Parasm.pada)
enlightens, teaches;
आदित्यान = (Masc.Objective, Acc. case, Plural)
those who have taken refuge;
यत् = Neut. Nom.sing. that thing which;
साधारण = (ablative) by producing it in front of the
eyes;
करणत् = (ablative) in white & black;
पुन: = (indec.) again;
आदुरित: = cycle, repetition, certain "times";
भएत् = (verb, sing.PP) may happen;
न = not;
भव = (Masc.Nom.sing.) the cycle of births (&
deaths);
अभ्यस्त = (in) waters;
कृति = (locative) (of) great quantity, heap i.e.ocean;
नाभा = (indec.) diverse;
कृत्रु = (Nr. Nom.sing.) hole;
घट: = (Nr.Nom.sing.) pot;
उदर = (Masc. Nom.sing.) stomach;
स्थायिः = ( participle, Nom.sing.) standing thing
महाव = (adj.) great, big;

विज्ञानमयति = (Verb Pr.III) displays brilliantly;
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उदर = (Masc. Nom.sing.) stomach;
स्थायिः = ( participle, Nom.sing.) standing thing
महाव = (adj.) great, big;
दीप = (Masc. Nom. sing.) lamp;
प्रभा = (fem. Nom. sing.) light, flame;
भास्वर = bright light;
ज्ञान = knowledge, supreme intelligence;
यम = (Masc. Poss. Sing.) that person’s (whose);
तु = (indec.) emphasis;
चंद्र = (Nr. Nom. Sing.) eye;
आदि = (indec.) here etc. (may also mean ‘the
beginning’ in another context);
करण = (one of the 5) sensory objects, here refers to
‘eye’;
हुआ = (indec.) through;
बाहि = (indec.) outside;
सपन्त = (Verb Pr. III P sing.A.P) throbs, vibrates;
जानाम = (Verb Pr.I P sing) know;
तः = (Masc. Obj. Sing.) him;
एव = (indec.) alone;
भालं = Acc. Masc. Sing. Participle noun) shining
person;
अनुभावति = (verb III P. sing. PP) shines along with
that (following);
वेतत = (Nr. Nom. sing.) this;
समस्त = entire;
जगत = (Nr. Nom. sing.) world;

dेह = (Masc. Acc. Sing.) body;
प्राण = (Masc. Sing. Acc.) life-breath;
इन्द्रियाणि = (Nr. Nom. Pl.) sense organs;
भि = and;
चला = (adj. Fem.) changing;
वृद्धि = (Fem. Acc. Sing.) intellect, reason, awareness;
च = (indec.) and;
शुन्य = (Masc. Acc. sing.) Nothingness, void;
विद्यु: = (Verb) Understand, know, consider;
विनी = (Fem. Nom. Sing) a female;
वाल = (Masc. Nom. Sing.) child;
अन्ध = blind;
जाह = idiot;
विमान = comparable;
तु = emphasis;
आह = I;
 इति = thus;
भावना = (gerund, Masc. Nom. Pl.) infatuated
(persons);
मृण = in vain;

वादिन = (Masc. Nom. Pl. Participle noun) People
who argue;
माया = the great delusion Maya;
अविभ = (Fem. Nom. sing.) Power, energy;
विनाम = play;
कल्य = created;
महा = great, big;
व्यावत = infatuation;
सांतरूरिण = (Dative case) destroyer;
राहु = (Masc. Nom. sing.) The planet Rahu;
ग्रह = Having been grasped, caught;
विद्व = sun;
इन्दु = moon;
संस्कर = (Masc. person, thing) similar to;
माया = (Fem. Nom. sing.) the delusion Maya;
समाचारदानानास = from being covered, surrounded,
eclipsed, very well;
सत्त = Reality, Existence;
मात्र = lone;
करण = senses;
उप = prefix;
संहिरण = withdrawn well;
अभूत = became;
सुपुत्र : = awakened (after a good sleep);
पुत्राण = (Masc. Nom. sing.) A male;
प्राण = beforehand;
अन्याय = well slept;
इति = thus;
प्राविषेषस्य = (Loc. Sing) at the time of awakening;
य: = (Masc. Nom. sing.) He (who);
प्रतिअपभिभवते = remembers, understands;
बाल्य = (Loc. Pl.) during childhood;
आदिप = (Loc. pl.) etc.;
अति = and;
जामत = (Loc. Pl.) during awakened state;
आदिप = etc.;
तथा = (indec.) likewise, in that manner;
साधी = (Fem. Loc. Pl) in all;
अवस्थाम = states, conditions;
अति = and;
व्यावताप = (Loc. Pl) (even after the) departure (of
these states);
अभूत = accompanied;
वर्तमानस = presence (persists, follows);
आह = I;
इङ्ति = thus;
इङ्ति = inwardly;
स्फुर्ति = (Masc. Acc.Sing.) the throbbing;
सदा = (indec.) always;
स्व = (Masc. Acc.Sing.) one's own;
आत्मन = Self;
प्रकटीकरण = (Verb Pr.III P.sing,PP) shows Himself publicly, openly;
भजता = Masc.Poss.Pl.) to the worshippers;
य = He who;
मुद्रया = (Fem.instr.Sing.) through the sign (of hand), stamp, money;
भुजया = (Adj.Fem.instr.Sing.) through auspicious;
विश = (Nr. Nom. Sing.) universe;
प्रभात = Verb Pr.III P.sing,PP) sees;
कार्यकार्यात = (Fem.instr,sing,(through the quality of) effect;
स्व = one's own;
स्वामि = master;
संबन्धत = as related;
शिष्य = (fem.instr.sing,)(thro' the quality of) disciple;
आचार्यत्व = teachership;
तथ्य = (both words indec.) in that manner;
इश्व = ike;
विनु = (Masc.Nom.sing.) Father, forefather;
पुत्र = son. ;
आदि = etc. ;
आत्मन = (Masc.instr.sing.) through self;
भेदत = as different;
स्वभाव = (Mal. Loc. sing.) in dream;
जायत = (Loc.sing.) during wakeful state;
वाय = (indec.) or;
य = e who;
पुष = (Male Nom.sing.) this;
पूर्ण = A male;
परिभाषित = (Gerund.Male Nom.sing.) whirled(person);
भू = (nom.sing.) earth;
अभिसू = (Nr.nom.pl) water;
अनल = fire;
अनित्य = air;
अन्वर = ether;
अहृदाय = sacrificer;
स्वात्म = moon;
पुण्य = Man;
आभास = Verb.Pr.III P.sing,PP) shines;
चर = moving;
अचर = not moving;
आत्मक = containing inwardly;
इद = (Nr.nom.sing.) this;
यस = (Masc.Poss.sing.) (He) whose;
एव = (indec.) thus;
मृत्यु = (Male Nom.sing.) embodiment, incarnate;
अष्ट्य = (Nr.Nom.sing.) eight-fold piece, poem;
न = (indec.) no;
वत्त = (indec.) other;
कम्य = (Nr.Nom.sing.) some thing;
विवेद = (Verb Pr.III P.sing. AP) exists, is present;
विनुभाव = (masc.poss.pl) of those who reflect;
यस्य = (Masc.Absol.sing.) from (he) whose;
परस्पर = (Masc.Absol.sing.) from the Supreme being;
विभो = (Masc.Poss.sing.) of the omnipresent Lord;
सर्व = all, everything (the Universe);
आत्मतः = composed of, Manifested by the Self;
इङ्ति = thus;
स्फुर्तिकृत = (past Participle) made tell-tale, plain;
यस्य = from whose;
अनुभाव = (Loc. sing.) in this;
स्वव = (Masc.?loc.sing.) hymn;
तेन = (Masc.instr.sing.) through that person;
अन्त = (Masc.instr.sing.) through this person;
श्रवण = (Nr.Absol.sing.) from hearing;
अर्थस्त्र = (Nr.Absol.sing.) meaning's;
मनसात = (both Nr. Absol.sing.) reflecting in mind;
अभास = (Nr. Absol. sing.) meditating;
व = (indec.) and;
सं = good;
कीर्तनात = (Nr.Absol.sing.) from reciting it;
सर्व = (adjective) all;
आत्मतः = the quality of the Atman, the great Self;
महा = (adjective) great, big;
विभूत = ashes, wealth;
सहित = along with that;
स्वात = Verb.) May there be;
ईश्वरतः = he quality of the Lord himself;
स्वत = automatically;
सिद्धिज्ञ = (verb) May it materialise (for the worshipper);
पुन = again;
अष्टभ = eight-fold;
परिणाम = transformed into;
च = and;
धन = (divine) wealth;
अव्याहृतम् = undivided;
बट्ट = the banyan;
विटरिप = tree;
समीप = (Nr.Loc.sing.) in the nearness;
भूमि = (fem.loc.sing.) ground, earth;
भाग = side;
निष्ण = (Masc.Acc.sing.) the seated person;
सकल = of all;
मुनि = ascetic, seer;
जनार्दन = people (here groups);
जानानार = (Masc.Obj.sing.) him who gives knowledge;
आराधन = (indec.) quickly;
निमित्त = (Masc.Obj.sing.) three worlds;
गुरु = (masc.acc.sing.) teacher;
ईश = (masc.acc.sing.) Master;
दक्षिणामुखिः = (Masc.Obj.) dakshinAmUrti;
देव = (masc.acc.sing.) God;
जनन = birth;
मरण = death;
दुःख = suffering;
छद = cutting;
दश = capable person, expert;
नमस = (Verb Pr. I Per.sing.PP) I salute, bow.