

बोधरूपम्

Foreword

"न हि ज्ञानेन सदृशं पवित्रमिह विद्यते" 'there is no parallel to knowledge in holiness' declares Bhagavan in very clear terms. Therefore the wise always desire knowledge. If knowledge is acquired, everything is attained. Sri Dakshinamurthy, the very embodiment of knowledge, the preceptor, is proficient to bestow that knowledge. Sri Sureshwaracharya has eulogized Him as omnipresent, appearing in three forms as the preceptor, Guru; the Almighty, Ishvara; and the individual Self, Atman. Unlike other preceptors, He still being a preceptor does not teach through words, being silent He can dispel the ignorance of the disciples. He does not need the medium of words, as being the soul of all, He shines in the hearts of the disciples as the very form of knowledge. Assuming the form of Dakshinamurthy, seated under the Banyan tree, He is worshipped by the worshippers. He is the destroyer of the gloom of ignorance by preaching the Omkaravidya (knowledge presented in the form of ओम्)

In the DakshinamurthyVarnamala Stotra the beginning letters of each stanza form the letters in the Mantra. Chanting of this Stotra is virtually chanting the Dakshinamurthy Mantra. Here Dakshinamurthy is worshipped as of the form of the Inner Soul. Thus Dakshinamurthy Stotra, Dakshinamurthy Varnamala Stotra and Dakshinamurthyashtaka, remove the ignorance of the worshippers and guide them towards the Sat-Chit-Ananda, the Existent-Knowledge-Bliss. The knowledgeable maintain that for those who are directed towards the Supreme, all the worldly gains

follow spontaneously. Therefore, if we can worship that Dakshinamurthy through these Stotras composed by **Sri Shankaracharya** and by attaining His favor enkindle the light of knowledge in our hearts, ours will be the Sarvatmabhava, the state of the Universal Soul.

In this backdrop, with the benign blessings of HH Jagadguru Sri Shankaracharya of Sringeri Sri Sharada Peetha who is also the Chief Patron of Vedanta Bharati and with blessings and guidance of HH Sri Sri Shankara Bharathi Swamiji of Yadathore Sri Yoganandeshwara Saraswathi Math, Vedantabharathi has organized the country-wide program, **BODHAROOPANUSANDHANAM**, to propagate these Dakshinamurthy Stotras that form a pleasant combination of knowledge and devotion. Sri Sureswaracharya, the direct disciple of Sri Shankaracharya has emphatically declared in his work that chanting of these Stotras will bless us with longevity, health, riches, knowledge and wisdom. Anyone can take part in this program without any distinction of caste, creed, gender, or age.

The Stotras are compiled here with translation. We are grateful to all those who have assisted in the publication of this book. We thank Span Printers for the excellent printing.

Dr. Sridhara Bhat Ainakai

Director, Vedantabharathi

॥ श्री दक्षिणामूर्तिस्तोत्रम् ॥

उपासकानां यदुपासनीयम्
उपात्तवासं वटशाखिमूले ।
तद्धाम दाक्षिण्यजुषा स्वमूर्त्या
जागर्तुं चित्ते मम बोधरूपम् ॥१॥

That divine form (the Dakshinamurthy), the icon of worship for worshippers, having its abode under the banyan tree, full of compassion and of the form of knowledge, awaken knowledge in my mind.

अद्राक्षमक्षीणदयानिधानम्
आचार्यमाद्यं वटमूलभागे ।
मौनेन मन्दस्मितभूषितेन
महर्षिलोकस्य तमो नुदन्तम् ॥२॥

I envisioned under the banyan tree that abode of unbound compassion, the prime preceptor, dispelling the gloom of ignorance of the great sages by his silence adorned with a pleasant smile.

विद्राविताशेषतमोगणेन
मुद्राविशेषेण मुहुर्मुनीनाम् ।
निरस्य मायां दयया विधत्ते
देवो महांस्तत्त्वमसीति बोधम् ॥३॥

The resplendent He, with his 'Jnana Mudra', which drives away the gamut of ignorance, often with kindness dispels the illusion of the meditating sages and causes the dawn of knowledge 'tat-tvam-asi' 'you (the individual soul) are that (the supreme soul)'.

अपारकारुण्यसुधातरङ्गैः
अपाङ्गपातैरवलोकयन्तम् ।
कठोरसंसारनिदाघतप्तान्
मुनीनहं नौमि गुरुं गुरूणाम् ॥४॥

I prostrate before that preceptor of preceptors, who bestows on the sages, suffering from the heat of the scorching world, his glance that flows like waves of the nectar of unbound compassion.

ममाद्यदेवो वटमूलवासी
कृपाविशेषात् कृतसन्निधानः ।
ओङ्काररूपामुपदिश्य विद्याम्
आविद्यकध्वान्तमपाकरोतु ॥५॥

Let that resplendent god, staying under the banyan tree, who with great compassion has blessed me with His gracious presence, preach the knowledge in the form of 'AUM' (Aumkara) and dissipate the darkness of ignorance.

कलाभिरिन्दोरिव कल्पिताङ्गं
मुक्ताकलापैरिव बद्धमूर्तिम् ।
आलोकये देशिकमप्रमेयम्
अनाद्यविद्यातिमिरप्रभातम् ॥६॥

I envision that unfathomable preceptor, who is silvery, made as if with the rays of moon or with the hordes of pearl and who is the dawn that dissipates the darkness of primordial ignorance.

स्वदक्षजानुस्थितवामपादं
पादोदरालङ्कृतयोगप म् ।
अपस्मृतेराहितपादमङ्गे
प्रणौमि देवं प्रणिधानवन्तम् ॥७॥

I bow to that splendorous god, who, immersed in meditation, adorned with cobra as the yoga belt, sits with his left leg on the right thigh and the right foot placed on the demon Apasmara.

तत्त्वार्थमन्तेवसतामृषीणां
युवाऽपि यः सन्नुपदेष्टुमीष्टे ।
प्रणौमि तं प्राक्तनपुण्यजालैः
आचार्यमाश्चर्यगुणाधिवासम् ॥८॥

He, the preceptor, the receptacle of astonishing qualities, though young, expounds the knowledge of Truth to the elderly sages, his disciples. I pay obeisance to Him, as a result of the virtues earned in my earlier births.

एकेन मुद्रां परशुं करेण
करेण चान्येन मृगं दधानः ।
स्वजानुविन्यस्तकरः पुरस्तात्
आचार्यचूडामणिराविरस्तु ॥९॥

Let the crest jewel of the preceptors, holding the Jnana mudra, axe, and deer in each of three hands, resting the other on the thigh appear before me.

आलेपवन्तं मदनाङ्गभूत्या
शार्दूलकृत्या परिधानवन्तम् ।
आलोकये कञ्चन देशिकेन्द्रम्
अज्ञानवाराकरवाडवाग्निम् ॥१०॥

I perceive Him, the paramount preceptor, who is anointed with the ashes of Cupid's (Manmatha's) body, attired in tiger skin, and who is the submarine fire that dries up the ocean of ignorance.

चारुस्मितं सोमकलावतंसं
वीणाधरं व्यक्तजटाकलापम् ।
उपासते केचन योगिनस्त्वाम्
उपात्तनादानुभवप्रमोदम् ॥११॥

Some yogins worship You, who has a smiling countenance, crown adorned with the crescent moon, a lute in hands, matted hair and who relishes the ecstasy of melody.

उपासते यं मुनयः शुकाद्याः
निराशिषो निर्ममताधिवासाः ।
तं दक्षिणामूर्तितनुं महेशम्
उपास्महे मोहमहार्तिशान्त्यै ॥१२॥

We worship, for the annihilation of potent pains born of attachment, the Lord Mahesha of the form of Dakshinamurthy,

who is worshipped by the great sages like Shuka who are devoid of desires and enclosed by detachment.

कान्त्या निन्दितकुन्दकन्दलवपुः न्यग्रोधमूले वसन्
कारुण्यामृतवारिभिर्मुनिजनं सम्भावयन्वीक्षितैः ।
मोहध्वान्तविभेदनं विरचयन् बोधेन तत्तादृशा
देवस्तत्त्वमसीति बोधयतु मां मुद्रावता पाणिना ॥१३॥

Outshining the jasmine buds by the splendour of His form, residing under the banyan tree, blessing the sages with glances that shower the nectar of compassion, dispelling the darkness of ignorance by preaching, let the splendorous Lord preach me with his hand holding the Jnana Mudra the tenet ‘tat-tvam-asi’, ‘you (the individual soul) are that (the supreme soul)’.

अगौरगात्रैरललाटनेत्रैः
अशान्तवेषैरभुजङ्गभूषैः ।
अबोधमुद्रैरनपास्तनिद्रैः
अपूर्णकामैरमरैरलं नः ॥१४॥

We do not need the gods who, unlike Dakshinamurthy, do not have silvery body, have no eyes on their forehead, are not pleasantly attired, are unadorned with serpents, are without the Jnana Mudra (Mudra of knowledge), have not triumphed over sleep, and whose desires have remained unfulfilled.

दैवतानि कति सन्ति चावनौ
नैव तानि मनसो मतानि मे ।

दीक्षितं जडधियामनुग्रहे
दक्षिणाभिमुखमेव दैवतम् ॥१५॥

There are innumerable divine powers on this earth. But none of them is agreeable to my mind. The only Lord that pleases my mind is that Dakshinamurthy who is avowed to guide and bless the dim-witted.

मुदिताय मुग्धशशिनावतंसिने
भसितावलेपरमणीयमूर्तये ।
जगदिन्द्रजालरचनापटीयसे
महसे नमोऽस्तु वटमूलवासिने ॥१६॥

My obeisance to Him, who is pleased always, is adorned with the crescent moon on His head, is charming with the smear of ashes, is skilled in creating the magic-like world, resides under the banyan tree, and is resplendent.

व्यालम्बिनीभिः परितो जटाभिः
कलावशेषेण कलाधरेण ।
पश्यल्ललाटेन मुखेन्दुना च
प्रकाशसे चेतसि निर्मलानाम् ॥१७॥

In the minds of the wholesome You shine with the cascading matted hair, the adorning crescent moon, sighted forehead and the moon-like face.

उपासकानां त्वमुमासहायः
पूर्णेन्दुभावं प्रकटीकरोषि ।

यदद्य ते दर्शनमात्रतो मे
द्रवत्यहो मानसचन्द्रकान्तः ॥१८॥

You with Uma, your spouse, reveal yourself like a full moon to those who meditate on you for now by the mere vision of yours, my moon-stone like mind melts away.

यस्ते प्रसन्नामनुसन्दधानो
मूर्तिं मुदा मुग्धशशाङ्कमौलेः ।
ऐश्वर्यमायुर्लभते च विद्याम्
अन्ते च वेदान्तमहारहस्यम् ॥१९॥

One who meditates on (worships) this pleasant form of the lord adorned with the moon on the head acquires wealth, longevity and knowledge and at the end the supreme secret of the Vedanta (gaining the vision of supreme BRAHMAN).

॥ दक्षिणामूर्तिवर्णमालास्तोत्रम् ॥

ओमित्येतद्वस्य बुधैर्नाम गृहीतं
यद्भासेदं भाति समस्तं वियदादि ।
यस्याज्ञातः स्वस्वपदस्था विधिमुख्याः
तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि ॥१॥

I offer my salutations to lord Dakshinamurthy, the 'inner soul' (antaratma), who is named AUM (pranava) by the scholars; by whose brilliance the whole universe including sky, earth etc. shine; and by whose instructions all the gods led by Brahma are operative in their respective positions.

नम्राङ्गाणां भक्तिमतां यः पुरुषार्थान्
दत्त्वा क्षिप्रं हन्ति च तत्सर्वविपत्तिः ।
पादाम्भोजाधस्तनितापस्मृतिमीशं
तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि ॥२॥

My salutations are unto Lord Dakshinamurthy, the inner soul, who fulfils the objects of human pursuit of the devotees surrendering at his feet and drives away their all distresses, and who has stepped his lotus feet on the demon 'Apasmara'.

मोहध्वस्त्यै वैणिकवैयासकिमुख्याः
संविन्मुद्रापुस्तकवीणाक्षगुणान्यम् ।
हस्ताम्भोजैर्बिभ्रतमाराधितवन्तः
तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि ॥३॥

I offer my obeisance to Dakshinamurthy, who holds in lotus hands the Jnana Mudra, the book, the lute and the rosary (string of beads) and who was worshipped by the divine sages like Narada, Shuka for the annihilation of passion.

भद्रारूढं भद्रदमाराधयितृणां
भक्तिश्रद्धापूर्वकमीशं प्रणमन्ति ।
आदित्या यं वाञ्छितसिद्ध्यै करुणाब्धिं
तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि ॥४॥

I pray to Dakshinamurthy, the inner soul, the very ocean of compassion, who seated on a sacred seat provides for the wellbeing of the worshippers, whom the gods pray with devotion and earnestness for the fulfilment of their desires.

गर्भान्तःस्थाः प्राणिन एते भवपाश-
च्छेदे दक्षं निश्चितवन्तः शरणं यम् ।
आराध्यांघ्रिप्रस्फुरदम्भोरुहयुग्मं
तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि ॥५॥

I offer my prayers to the inner soul, Dakshinamurthy, whom, having worshipped His feet resembling the blossomed lotus earlier, all these beings even while in the womb have decided to be proficient to sever the chains of worldly life.

वक्त्रं धन्याः संसृतिवार्धेरतिमात्रात्
भीताः सन्तः पूर्णशशाङ्कद्युति यस्य ।
सेवन्तेऽध्यासीनमनन्तं वटमूलं
तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि ॥६॥

I offer my prostrations to that inner soul, Dakshinamurthy, the infinite and seated under the banyan tree, whose face, brilliant like the full moon, is worshipped by the noble people extremely scared of the ocean of life.

तेजःस्तोमैरङ्गदसङ्घितभास्वन्
माणिक्योत्थैर्भासितविश्वो रुचिरैर्यः ।
तेजोमूर्तिं खानिलतेजःप्रमुखाब्धिं
तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि ॥७॥

The universe is brightened by the rays born of the rubbing of the gems studded in His armlets. He is resplendent pervading by his splendour the sky, the wind, the fire and others. Unto that inner soul, Dakshinamurthy, I offer my salutations.

दध्याज्यादिद्रव्यककर्माण्यखिलानि
त्यक्त्वा कांक्षां कर्मफलेष्वत्र करोति ।
यज्जिज्ञासां रूपफलार्थी क्षितिदेवः
तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि ॥८॥

The learned scholars, ignoring the rituals and sacrifices performed with the materials such as curds, ghee etc., refusing the gains from actions, with the desire to know Him, get engaged in leaning. My salutations are to that inner soul, Dakshinamurthy.

क्षिप्रं लोके यं भजमानः पृथुपुण्यः
प्रध्वस्ताधिः प्रोज्झितसंसृत्यखिलार्तिः ।
प्रत्यग्भूतं ब्रह्म परं सन्मते यः
तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि ॥९॥

The highly virtuous person, worshipping whom, is relieved from pains caused by mental or physical illness, having relinquished the worldly affairs, experiences bliss in being the Brahma, the inner soul. I meditate on that inner soul, Dakshinamurthy.

णानेत्येवं यन्मनुमध्यस्थितवर्णान्
भक्ताः काले वर्णगृहीत्यै प्रजपन्तः ।
मोदन्ते सम्प्राप्तसमस्तश्रुतितन्त्राः
तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि ॥१०॥

The devotees perceive the letter णा in the middle of Dakshinamurthy Mantra as न which then negates the empirical world. Meditating on the Mantra thereafter for fruition of such perception, they attain the ultimate goal of all the Vedas, and rejoice. I offer prayers to that lord Dakshinamurthy, the inner soul.

मूर्तिश्छायानिर्जितमन्दाकिनिकुन्द-
प्रालेयाम्भोराशिसुधाभूतिसुरेभा ।
यस्याभ्राभा हासविधौ दक्षशिरोधिः
तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि ॥११॥

The radiance of Lord Dakshinamurthy excels that of the holy Ganga, jasmine, snow, spume of the sea, moon light and the divine elephant. His soft smile has the pleasant brilliance of white clouds. I perceive that lord Dakshinamurthy, the inner soul.

तप्तस्वर्णच्छायजटाजूटकटाह-
प्रोद्यद्बीचीवल्लिविराजत्सुरसिन्धुम् ।

नित्यं सूक्ष्मं नित्यनिरस्ताखिलदोषं
तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि ॥१२॥

Resembling the creepers emanating from a vase, the waves of the divine river Ganga overflow His matted hairs of the colour of heated gold. He is eternal, subtle and perpetually without any kind of blemishes. I worship that lord Dakshinamurthy, the inner soul.

येन ज्ञातेनैव समस्तं विदितं स्यात्
यस्मादन्यद्वस्तु जगत्यां शशशृङ्गम् ।
यं प्राप्तानां नास्ति परं प्राप्यमनादिं
तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि ॥१३॥

If he is realised everything becomes known in the universe; and anything other than Him in the universe is non-existent like the horns of a rabbit. To those who find him, nothing remains to be found. I bow to that which has no beginning, Dakshinamurthy, the inner soul.

मत्तो मारो यस्य ललाटाक्षिभवाग्नि-
स्फूर्जत्कीलप्रोषितभस्मीकृतदेहः ।
तद्भस्मासीद्यस्य सुजातः पटवासः
तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि ॥१४॥

The insolent Cupid (Manmatha) was burnt to ashes by the sparks resembling fireballs emitted out of His third eye in the forehead. Those ashes were for Him perfumed talcum powder. I meditate on that lord Dakshinamurthy, the inner soul.

ह्यंभोराशौ संसृतिरूपे लुठतां तत्
पारं गन्तुं यत्पदभक्तिर्दृढनौका ।
सर्वाराध्यं सर्वगमानन्दपयोधिं
तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि ॥१५॥

For those submerged in the sea of empirical world, devotion in His feet is the strong vessel to travel across it. Worshipped by all, omnipresent, He is the ocean of bliss. I meditate on Him, Dakshinamurthy, the inner soul.

मेधावी स्यादिन्दुवतंसं धृतवीणं
कर्पूराभं पुस्तकहस्तं कमलाक्षम् ।
चित्ते ध्यायन् यस्य वपुर्द्राङ्निमिषार्धं
तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि ॥१६॥

He is decorated with the crescent moon, has the lute and books in hands; He is silvery like camphor, with eyes like lotus petals. Meditating on whose form even for a fraction of a minute, the meditator will become an intellectual. I meditate on that Dakshinamurthy, the inner soul.

धाम्नां धाम प्रौढरुचीनां परमं यत्
सूर्यादीनां यस्य स हेतुर्जगदादेः ।
एतावान् यो यस्य न सर्वेश्वरमीड्यं
तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि ॥१७॥

He is the prime abode of the brilliances of all luminosities like the sun and he is the cause for the creation of the universe. The limits of his greatness can never be imagined. He is the lord

of all, and He is the object of worship. I meditate on that inner soul, the lord Dakshinamurthy.

प्रत्याहारप्राणनिरोधादिसमर्थैः

भक्तैर्दान्तैः संयतचित्तैर्यतमानैः ।

स्वात्मत्वेन ज्ञायत एव त्वरया यः

तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि ॥१८॥

That lord is presently realised as the "inner soul" by the devotees, whose external organs and mind are controlled, who practise persistently and who are capable of Yogic practices like withdrawing senses from their objects and control the breath. I offer my salutations to that lord Dakshinamurthy, the inner soul.

ज्ञांशीभूतान्प्राणिन एतान्फलदाता

चित्तान्तःस्थः प्रेरयति स्वे सकलेऽपि ।

कृत्ये देवः प्राक्तनकर्मानुसरः सन्

तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि ॥१९॥

Being inside the minds, He stimulates all beings, who are parts of knowledge, to indulge in whole actions in accordance with the actions in their prior births. My prostrations are to that Dakshinamurthy, the inner soul.

प्रज्ञामात्रं प्रापितसंविन्निजभक्तं

प्राणाक्षादेः प्रेरयितारं प्रणवार्थम् ।

प्राहुः प्राज्ञा यं विदितानुश्रवतत्त्वाः

तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि ॥२०॥

The great knowledgeable sages consider him as nothing but knowledge, bestower of knowledge to his devotees, inspirer of Prana, senses etc., the true implication of the Pranava, the supreme 'AUM'. I meditate on that Dakshinamurthy, the inner soul.

यस्याज्ञानादेव नृणां संसृतिबोधो
यस्य ज्ञानादेव विमोक्षा भवतीति ।
स्पष्टं ब्रूते वेदशिरो देशिकमाद्यं
तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि ॥२१॥

I meditate on that lord Dakshinamurthy, the inner soul, the prime preceptor, whom the Vedantas (Upanishads) undoubtedly declare as the one the Ignorance about whom is the reason for the men to be attentive of the empirical world and the knowledge about whom results in their emancipation.

छन्नेऽविद्यारूपपटेनैव च विश्वं
यत्राध्यस्तं जीवपरेशत्वमपीदम् ।
भानोर्भानुष्वम्बुवदस्ताखिलभेदं
तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि ॥२२॥

When ignorance of the form of a mantle covers the universe, the empirical world and the duality of individual and supreme souls are superimposed. Like one Sun appearing to be many reflected in water in different receptacles, the one Brahman appears to be many Jeevas. He is devoid of all such modifications. I prostrate to that inner soul, Dakshinamurthy.

स्वापस्वप्नौ जाग्रदवस्थापि न यत्र
प्राणश्चेतः सर्वगतो यः सकलात्मा ।

कूटस्थो यः केवलसच्चित्सुखरूपः

तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि ॥२३॥

There are no states of awakening (Jagrat), dream (Swapna) and deep sleep (Sushupati) there. He is in all, pervades all – the Prana, the mind etc., and is unchangeable. He is of the form of existence-knowledge-bliss only. I pay obeisance to that inner soul, Dakshinamurthy.

हा हेत्येवं विस्मयमीयुर्मुनिमुख्या

ज्ञाते यस्मिन्स्वात्मतयानात्मविमोहः ।

प्रत्यग्भूते ब्रह्मणि यातः कथमित्थं

तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि ॥२४॥

The great sages exclaim Ha! Ha! How did this happen!, having observed that the moment He, the inner soul, Brahman, is realized as one's own soul, the passion for all non-Atman objects disappears. I bow to that inner soul, Dakshinamurthy.

यैषा रम्यैर्मत्तमयूराभिधवृत्तैः

आदौ क्लृप्ता यन्मनुवर्णैर्मुनिभङ्गी ।

तामेवैतां दक्षिणवक्त्रः कृपयासौ

ऊरीकुर्याद्देशिकसम्राट् परमात्मा ॥२५॥

This Stotra is composed in the attractive 'Mathamayura' meter. Each letter of the Mantra "Om Namo Bhagavathe Dakshinamurthaye Mahyam Medham Prajnam Prayaccha Swaha" is used respectively as the first letter of each stanza and Lord Dakshinamurthy is eulogised here. Let this hymn of praise be

acceptable to the Supreme Self, the Prime preceptor,
Dakshinamurthy.

॥ श्रीदक्षिणामूर्त्यष्टकम् ॥

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Obeisance to Him, who on realising that it is by Maya that
the universe which has no being of its own appears to exist like a
city in a mirror, and that outside of oneself in the manner of the
dream-world, awakens to and shines as that non-dual effulgent
Self, the resplendent Dakshinamurthy, incarnate in the glorious
figure of one's own Guru.

बीजस्यान्तरिवाङ्कुरो जगदिदं प्राङ्निर्विकल्पं पुनः
मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

Obeisance to Him, in whom this universe was undifferentiated prior to projection like the sprout latent in a seed, and who by His will made it picturesque in all its variety in respect of space, time etc., conjured up by His Maya like a magician or a mighty yogin, to that resplendent Dakshinamurthy, incarnate in the glorious figure of one's own Guru.

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

Obeisance to Him whose radiance alone, that is the Reality, renders manifest, things which by themselves are non-entities, who directly enlightens those who take refuge in Him, with the word of Veda- -Tattvamasi-on direct realisation of which there will be no return again to the ocean of phenomenal existence, to that resplendent Dakshinamurthy, incarnate in the glorious figure of one's own Guru.

नानाच्छिद्रघटोदरस्थितमहादीपप्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥

Obeisance to Him, whose Consciousness flows outwards through the sense-organs such as the eye, like the light of the mighty lamp placed in the bosom of a many-holed jar, and thus this whole universe shines after Him alone who shines in the consciousness 'I know', to that resplendent Dakshinamurthy, incarnate in the glorious figure of one's own Guru.

देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः
स्त्रीबालान्धजडोपमास्त्वहमिति भ्रान्ता भृशं वादिनः ।
मायाशक्तिविलासकल्पितमहाव्यामोहसंहारिणे
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥५॥

Obeisance to Him, who destroys the mighty delusion, set up by the play of the power of Maya, because of which people like ignorant women and children, the blind and the stupid, regard the body, the vital air, the senses, the fleeting intellect or the void as the Self and engage themselves in vain and violent disputations, to that resplendent Dakshinamurthy, incarnate in the glorious figure of one's own Guru.

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्
सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥६॥

Obeisance to Him, who, on going to deep sleep by withdrawing all the organs-of cognition, action as also the internal one - becomes the one Existence enshrouded by Maya like the Sun or the Moon eclipsed, which experience he recalls when he wakes up, as 'I have slept hitherto', to that resplendent Dakshinamurthy, incarnate in the glorious figure of one's own Guru.

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।

स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥७॥

Obeisance to Him, who, by means of the blessed symbol reveals to His devotees His own Self which for ever shines within as the 'I', unchanging through all the stages of life such as childhood etc., and in all the states of experience such as waking etc., and generally in all changing conditions, to that resplendent Dakshinamurthy, incarnate in the glorious figure of one's own Guru.

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥८॥

Obeisance to Him, the Supreme Self (Being), who deluded (not deluded) by Maya sees in dream or in waking, the universe as consisting of distinct entities variously related such as cause and effect, servant and master, disciple and Preceptor, father and son and so on, to that resplendent Dakshinamurthy, incarnate in the glorious figure of one's own Guru.

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

Obeisance to Him, whose eight-fold form alone is the earth, water, fire, air, ether, Sun, Moon and the jiva, in which manner

this-the moving and the unmoving- appears, beyond whom, Supreme and All-pervading nothing else exists for the discerning, to that resplendent Dakshinamurthy, incarnate in the glorious figure of one's own Guru.

सर्वात्मत्वमिति स्फुटीकृतमिदं यस्मादमुष्मिंस्तवे
तेनास्य श्रवणात्तदर्थमननात् ध्यानाच्च सङ्कीर्तनात् ।
सर्वात्मत्वमहाविभूतिसहितं स्यादीश्वरत्वं स्वतः
सिद्ध्येत् तत्पुनरष्टधा परिणतं चैश्वर्यमव्याहतम् ॥१०॥

As in this hymn, has been clearly brought out the universality of the Self, (that thou art the All-Self) so, by listening to, reflecting and meditating on, and devoutly reciting it, the state of being Ishwara attended by the mighty grandeur of universal Self-hood results of its own accord as also that unimpeded Divine Power in its eight-fold aspect.
