

मौनव्याख्याप्रकटितपरब्रह्मतत्त्वं युवानं

वर्षिष्ठान्ते वसदुषिगणैरावृतं ब्रह्मनिष्ठैः ।

mauna-vyākhyā-prakaṭita-parabrahma-tattvaṃ yuvānam
varṣiṣṭhānte vasad-ṛṣigaṇair āvṛtam brahma-niṣṭhaiḥ

The young guru, teaching the knowledge of Brahman
through silence, surrounded by disciples who are
themselves rishis and scholars of the Vedas...

आचार्येन्द्रं करकलितचिन्मुद्रमानन्दरूपं

स्वात्मारामं मुदितवदनं दक्षिणामूर्तिमीडे ।

ācāryendram kara-kalita-cinmudram ānanda-rūpam
svātmā-rāmaṃ mudita-vadanam dakṣiṇāmūrtim īḍe

... teacher of teachers, whose hand is held in the gesture of wisdom (*chin-mudra*), whose nature is fullness, who revels in himself, and is ever silent - I worship that Lord Dakshināmūrti.

वटविटपिसमीपे भूमिभागे निषण्णमं
सकलमुनिजननां ज्ञानदातारमारात् ।

vaṭa-viṭapi-samīpe bhūmi-bhāge niṣaṇṇam
sakala-muni-janānām jñāna-dātāram ārāt

Seated on the ground under the banyan tree, granting
knowledge to all the rishis who have assembled near
him...

त्रिभुवनगुरुमीशं दक्षिणामूर्तिदेवं
जननमरणदुःखच्छेददक्षं नमामि ॥

tribhuvana-gurum īśaṃ dakṣiṇāmūr̥ti-devaṃ
janana-maraṇa-duḥkha-ccheda-dakṣaṃ namāmi

... teacher of the three worlds, destroyer of the miseries
of birth and death - I bow to that Lord.

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु च्छिन्नसंशयाः ॥

citram vaṭa-taror mūle vṛddhāḥ śiṣyā gurur yuvā

gurostu maunaṁ vyākhyānaṁ śiṣyās tu cchinna-saṁśayāḥ

Wondrous indeed! Under the tree were aged disciples around a youthful guru. He taught them with silence, yet their doubts were dispelled.

निधये सर्वविद्यानां भिषजे भवरोगिणाम् ।

गुरवे सर्वलोकानां दक्षिणामूर्तये नमः ॥

nidhaye sarva-vidyānām bhiṣaje bhava-rogiṇām

gurave sarva-lokānām dakṣiṇāmūrtaye namaḥ

Salutations to Sri Dakshinamurti, the abode of all wisdom, healer of those who suffer from disease of samsara, and teacher of the whole world.

ॐ नमः प्रणवार्थाय शुद्धज्ञानैकमूर्तये ।

निर्मलाय प्रशान्ताय दक्षिणामूर्तये नमः ॥

om namaḥ praṇavārthāya śuddha-jñānaika-mūrtaye
nirmalāya praśāntāya dakṣiṇāmūrtaye namaḥ

Salutations to Sri Dakshināmūrti who is the meaning of
Om, whose form is pure knowledge, who is taintless,
who is silence.

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं

पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।

viśvaṃ darpaṇa-dṛśyamāna-nagarī-tulyam nijāntar-gatam
paśyann ātmani māyayā bahir ivodbhūtaṃ yathā nidrayā

Who sees the universe which is like a city seen in a mirror which really exists within, being seen in oneself like in a dream, but appearing externally due to *māyā*...

यस्साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

yas sākṣāt-kurute prabodha-samaye svātmānam
evādvayam

tasmai śrīguru-mūrtaye nama idam śrīdakṣiṇāmūrtaye

...who upon enlightenment beholds it directly as his own
non-dual self, unto him, Sri Dakshināmūrti, manifest in
the form of my teacher, salutations.

बीजस्यान्तरिवांकुरो जगदिदमं प्राङ्निर्विकल्पं पुनः
मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतम् ।

bījasyāntarivāṅkuro jagad idaṃ prāṅ nirvikalpaṃ punaḥ
māyā-kalpita-deśa-kāla-kalanā vaicitrya-citrīkṛtam

This universe, undifferentiated in the beginning like a sprout within the seed, and which, after creation, is made variegated by māyā's power of time and space...

मायावीव विजम्भयत्यपि महायोगीव यस्स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

māyāvīva vijṛmbhayatypi mahāyogīva yas svecchayā
tasmai śrīguru-mūrtaye nama idam śrīdakṣiṇāmūrtaye

... that universe he projects by his own like a magician
or like a mighty yogi, unto him, Sri Dakshinamurti,
manifest in the form of my teacher, salutations.

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते

साक्षात्त्वमसीति वेदचवसा यो बोधयत्याश्रितान् ।

yasyaiva sphuraṇam sadātmakam asat-kalpārthakam
bhāstate

sākṣāt tat-tvam-asīti veda-vacasā yo bodhayatyāśritān

Whose light (awareness), which is existence itself,
appears as unreal (creation), who imparts immediate
knowledge with the help of the Vedic statement,
“That thou art” to those have sought his refuge...

यत्साक्षात्करणाद् भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

yat sākṣāt-karaṇād bhaven na punar āvṛttir

bhavāmbhonidhau

tasmai śrīgurumūrtaye nama idam śrīdakṣiṇāmūrtaye

... and because of whose direct knowledge there is no
more return to the ocean of birth and death, unto him,
Sri Dakshinamurti, manifest in the form of my teacher,
salutations.

नानाच्छिद्रघटोदरस्थितमहादीपप्रभाभास्वरं

ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिस्स्पन्दते ।

nānā-cchidra-ghaṭodara-sthita-mahā-dīpa-prabhā

bhāsvaram

jñānaṃ yasya tu cakṣur-ādi-karaṇa-dvārā bahis

spandate

Whose knowledge is like the light of a shining lamp
placed inside a pot with many holes, shining forth
through the sense organs like the eyes ...

जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥

jānāmīti tam eva bhāntam anubhātyetat samastam jagat
tasmai śrīgurumūrtaye nama idam śrīdkṣiṇāmūrtaye

... after whom this entire creation shines, who shines in
the form of consciousness as “I know”, unto him, Sri
Dakshinamurti, manifest in the form of my teacher,
salutations.

देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः
स्त्रीबालान्धजडोपमास्त्वहमिति भ्रान्ता भृशं वादिनः ।

dehaṃ prāṇam apīndriyāṅyapi calāṃ buddhiṃ ca
śūnyam viduḥ

strī-bālāndha-jaḍopamās tvaham iti bhrāntā bhrśam
vādinah

Philosophers who are like the misguided, childish, blind,
or dull-witted, always wrongly speaking of the body,
life, senses and fleeting intellect, and of nonexistence as
oneself ...

मायाशक्तिविलासकल्पितमहाव्यामोहसंहारिणे

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥५॥

māyā-śakti-vilāsa-kalpita-mahā-vyāmoha-saṃhāriṇe

tasmai śrīgurumūrtaye nama idam śrīdakṣiṇāmūrtaye

... who destroys this stupendous delusion due to the
inscrutable power of *māyā*, unto him, Sri
Dakshinamurti, manifest in the form of my teacher,
salutations.

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्

सन्मात्रःकरणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।

rāhu-grasta-divākarendu-sadr̥śo māyā-samācchādanāt

sanmātraḥ karaṇopasaṃharaṇato yo'bhūt suṣuptaḥ

pumān

Who becomes pure existence in deep sleep upon withdrawal of the senses, because of being enveloped by *māyā*, like the sun or moon covered during an eclipse ...

प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥६॥

prāg asvāpsam iti prabodha-samaye yaḥ

pratyabhijñāyate

tasmai śrīgurumūrtaye nama idam śrīdakṣiṇāmūrtaye

... who, upon waking recognized “I slept”, unto him,
Sri Dakshinamurti, manifest in the form of my
teacher, salutations.

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्तास्वनुवर्तमानमहमित्यन्तस्स्फुरन्तं सदा ।

bālyādiṣvapi jāgrad-ādiṣu tathā sarvāsvavasthāsvapi
vyāvṛttā-svanuvartamānam aham-ityantas-sphurantam
sadā

The self manifest within as the ever-present sense of
“I” that remains in every state of life and experience ...

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

svātmānaṃ prakāṭīkaroti bhajatām yo mudrayā
bhadrayā

tasmai śrīgurumūrtaye nama idam śrīdakṣiṇāmūrtaye

...who reveals this self to his devotees by means of the
auspicious *jnāna-mudra*, unto him, Sri Dakshinamurti,
manifest in the form of my teacher, salutations.

विश्वं पश्यति कार्यकारणतया स्वस्वामिसंबन्धतः

शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।

viśvaṃ paśyati kārya-kāraṇatayā svasvāmi-
sambandhataḥ

śiṣyācāryatayā tathaiva pitṛ-putrātmanā bhedataḥ

Who sees the universe as cause and effect, master and
servant, teacher and disciple, father and son, and so on

...

स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥८॥

svapne jāgrati vā ya eṣa puruṣo māyā-paribhrāmitaḥ
tasmai śrīgurumūrtaye nama idam śrīdakṣiṇāmūrtaye

... this self who, due to *māyā* is in the waking and
dream states, unto him, Sri Dakshinamurti, manifest
in the form of my teacher, salutations.

भूर्म्भांस्यनलोऽनिलोऽम्बरमहर् नाथो हिमांशुः पुमान्
इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम् ।

bhūr-ambhāṃsyanaló 'nilómbara-mahar-nātho
himāṃśuḥ pumān

ityābhāti carācarātmakam idam yasyaiva mūrtyaṣṭakam

**Whose eight-fold manifestation is this sentient and
insentient world of earth, water, fire, air, space, sun,
moon, and conscious being ...**

नान्यत्किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥९॥

nānyat kiñcana vidyate vimṛśatām yasmāt parasmād
vibhoḥ

tasmai śrīgurumūrtaye nama idam śrīdakṣiṇāmūrtaye

... beyond which all-pervasive Lord there exists none
else for discerning persons, unto him, Sri
Dakshinamurti, manifest in the form of my teacher,
salutations.

सर्वात्मत्वमिति स्फुटीकृतमिदं यस्माद्मुष्मिंस्तवे
तेनास्य श्रवणात्तदर्थमननाद्ध्यानाच्च संकीर्तनात् ।

sarvātmātvam iti sphuṭī-kṛtam idaṃ yasmād muṣmiṃ
stave

tenāsyā śravaṇāt tadartha-mananād dhyānāc ca
saṅkīrtanāt

Because the self's all-pervasiveness is clearly shown
revealed in this hymn, by listening to it, reflecting
upon it, meditating on its meaning, and reciting it ...

सर्वात्मत्वमहाविभूतिसहितं स्यादीश्वरत्वं स्वतः

सिद्धयेत्तत्पुनरष्टधापरिणतं चैश्वर्यमव्याहतम् ॥१०॥

sarvātmatva-mahāvibhūti-sahitaṃ syād īśvaratvaṃ

svataḥ

siddhyet tat punar aṣṭadhāpariṇataṃ caiśvaryaṃ

avyāhataṃ

... one can gain enlightenment with it's great glory of being the self of all, and the eightfold divine powers, effortlessly, without impediments.