

दक्षिणामूर्तिस्तोत्रम् DAKSHINAMURTI STOTRAM

(1)

उपासकानां यदुपासनीयमुपात्तवासं वटशाखिमूले ।
तद्धाम दाक्षिण्यजुषा स्वमूर्त्या जागर्तु चित्ते मम बोधरूपम् ॥

May that Supreme Spirit that has taken its abode under the banyan tree taking an anthropomorphic form facing south an act of great condescension and which is the object of meditation for the devotees remain in my mind activating my intellect.

(Dakshinamurti is one of the radiant human forms which Lord Siva the Supreme Spirit takes out of his infinite mercy (dakshinya) to uplift the ripe soul from bondage. The banyan tree under which he is seated typifies the microcosm and macrocosm in the tiny seed of the tree and the vast expanse of its branches, leaves and roots that evolve from it respectively thereby illustrating how the Universe evolves out of the Supreme Spirit who willed in the Upanishadic words 'bhūsyam', 'May I multiply'. The banyan tree which outlives several other living species also stands for the eternality (sat) associated with the Supreme. The devotees who meditate on Him have their consciousness (cit) illumined and experience bliss (ananda). Thus Dakshinamurti is none other than Sat-citananda).

(2)

आद्रक्षमक्षीणदयानिघानमाचार्यमाद्यं वटमूलभागे ।
मौनेन मन्दस्मितभूषितेन महर्षिलोकस्य तमो नुदन्तम् ॥

I beheld under the banyan tree the Primordial Preceptor, the receptacle of undiminishing compassion driving away the darkness of ignorance of great sages by mere silence that is adorned by a gentle smile.

(Sankara Bhagavatpada records his experience in beholding the graceful form of Dakshinamurti, who as a true 'Guru', a term which means 'dispeller of ignorance', enlightens the great sages by His mere silence that radiates light. A Guru is merely instrumental in drawing out the inherent powers of the soul. The mere presence of the Supreme in this benign form of a Guru would suffice to efface the ignorance of the soul and lit the flame of true knowledge that leads to liberation.)

(3)

विद्राविताशेषतमोगुणेन मुद्राविशेषेण मुहुर्मुनीनाम् ।
निरस्य मायां दयया विधत्ते देवो महांस्तत्त्वमसीति बोधम् ॥

The Great Lord endowed as he is with compassion drove away often and on, the quality of ignorance of the sages in entirety by his jnanamudra (the pose of fingers, that confers true knowledge) and thus destroyed their nescience and ushered in the profound knowledge 'That thou art.'

The power of maya is such that the thick veil of ignorance has got to be stormed more than once before it is annihilated. The truth of the Mahavakya dawns on a person only when the Lord out of His abundant grace enables him to perceive it. The cinmudra is an index of this grace. It is also taken to signify the non-duality of jiva and Isvara represented by the joining of the thumb and the fore finger. The two together stand for the pure Consciousness or cit. The mudra that enables one to comprehend this truth is therefore called Cinmudra.

(4)

अपारकारुण्यसुधातरङ्गैः अपाङ्गपातैरवलोकयन्तम् ।
कठोरसंसारनिदाघतप्तान् मुनीनहं नौमि गुरुं गुरुणाम् ॥

I offer my obeisance to that Preceptor of preceptors who, by His ambrosial glances marked by unlimited grace, was looking at the sages afflicted by the intense heat of that fierce misery of worldly existence.

(Dakshinamurti is the path finder and arch preceptor in disseminating true knowledge to the successive. Acaryas that walked on the globe. He is therefore the Adi-guru. The only way in which a 'guru' can transmit right knowledge to his disciple is kindness and compassion. As an ideal guru, Dakshinamurti sets an example. His gleaming eyes shed nectar that soothes the intense sufferings of the aspirants. The healing touch works miracles. The sweltering heat of Samsara is no more. The cool breeze of ananda has begun to blow in the mind of the sages.)

(5)

ममाद्यदेवो वटमूलवासी कृपाविशेषात्कृतसन्निधानः ।
ओंकाररूपामुपदिश्य विद्यां आविद्यकध्वान्तमपाकरोतु ॥

May my Primordial Lord, dwelling at the foot of the banyan tree, out of divine mercy appear before me, offer instruction in the mystic lore 'Om' and dispel the darkness of nescience.

(6)

कलाभिरिन्दोरिव कल्पिताङ्गं मुक्ताकलापैरिव बद्धमूर्तिम् ।
आलोकये देशिकमप्रमेयम् अनाद्यविद्यातिमिरप्रभातम् ॥

I behold with my eyes the incomprehensible form of the Divine preceptor, the veritable dawn that dispels the beginningless darkness of nescience, a form that appears, to be made as though with the digits of the Moon or perhaps with a collection of pearls.

(Again the blessed Acarya exults in the divine vision that was vouchsafed to him by the Adi Guru. The white sheen of brilliance of the vision of that Divine form is fancied by the poet philosopher as being fashioned out of the white digits of the Moon and a collection of white pearls. Not satisfied with these fancies he draws a metaphor picturing the radiant Dakshinamurti as the dawn that drives away the darkness.)

(7)

स्वदक्षजानुस्थितवामपादं पादोदरालङ्कृतयोगपट्टम् ।
अपस्मृतेराहितपादमङ्गे प्रणौमि देवं प्रणिधानवन्तम् ॥

I adore that Lord in his meditative aspect, whose left foot is placed on His right thigh, who wears the yoga vastra adorned by a serpent and who has his (right) foot placed over the body of apasmarapurusha.

The 'apasmarapurusha' represents the evil nescience that is stamped out by the Lord. In this connection we may recall the 'dhyana sloka' is Sri Dakshinamurthi Upanisad which seeks to confer on the meditator freedom from nescience. 'Ajnanapaham adim adimagiram artham Bhavanipatim nyagrodhant anivasinam para gurum dhyayamyabhistap taye. - 'I meditate on the Supreme Preceptor who dwells under the banyan tree, who is none other than the Lord of Bhavani, the import of Vedic words, the first God who destroys nescience' (v.14)

(8)

तत्त्वार्थमन्ते वसतामृषीणां युवाऽपि यः सन्नपदेष्टुमीष्टे ।
प्रणौमि तं प्राक्तनपुण्यजालैः आचार्यमाश्रयगुणाधिवासम् ॥

I offer my obeisance, thanks to my past accumulated merit, to that Preceptor, the abode of marvellous qualities, who despite his youthful appearance yearns to instruct His disciples, the Sages, the Supreme Spiritual Truth.

True knowledge would arise only when there is earnestness and competence both in the teacher and the taught. Here the sages, the Brahmavadins are the disciples and Lord Siva in His youthful aspect of Dakshinamurti is the Preceptor. The former are the 'antevasinah' who dwell in the residence of the preceptor under the banyan tree and the latter who is anxious to teach them (upadestum iste) is Himself, "the very embodiment of Consciousness who leads His devotees to the realisation of the Consciousness'.

(9)

एकेन मुद्रां परशुं करेण करेण चान्येन मृगं दधानः ।
स्वजानुविन्यस्तकरः पुरस्ताद् आचार्यचूडामणिराविरस्तु ॥

May the crest jewel among the Preceptors who holds one of his hands in the cin-mudra pose, holds in another an axe, in yet another a deer and keeps the (fourth hand on his thigh present Himself before me.

The "cinmudra' indicates that He is the be-all and end-all of knowledge par excellence. The axe stands for his skill in destroying ignorance. The deer held in his hand is suggestive of His control of the senses as a master Yogi.

(10)

आलेपवन्तं मदनाङ्गभूत्या शार्दूलकृत्त्या परिधानवन्तम् ।
आलोकये कञ्चन देशिकेन्द्रं अज्ञानवाराकरबाडबाग्निम् ॥

I behold an extraordinarily great prince among preceptors who is the very submarine fire (capable of consuming) the ocean of nescience. I see Him besmeared with the ash of the limbs of cupid and clad in tiger's hide.

(11)

चारुस्मितं सोमकलावतंसं वीणाधरं व्यक्तजटाकलापम् ।
उपासते केचन योगिनस्त्वां उपात्तनादानुभवप्रमोदम् ॥

Only a few among the Yogins worship Thee of smiling countenance and waving tresses wearing the digit of the moon as a crest jewel holding the lute in a hand and exuding joy arising from the sweet notes of the lute played on.

Sankara bhagavatpada conjures up a vision of the 'Saumya' or benign aspect of the Vinadhara Dakshinamurti that was worshipped by a few sages, only by a few, because such a vision is vouchsafed only to those even among the learned sages who are the recipients of His special grace. Has it not been said "Yam eva esha Vrnite tena labhyah, Tasyaisa atmavivrnute tanum svam (Kathopanisad, II.33.)

(12)

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

I meditate on Mahesvara in the form of Daksinamurti with a view to obtain the peace arising from the removal of the suffering caused by delusion. It is that very form which was meditated upon by sages Suka and other who are free from attachment and a sense of possession.

People of ordinary type generally pray for wealth, health, fame etc. But an ideal aspirant like Suka will seek nothing of a mundane nature for himself. Being free from the sense of 'I' and 'mine' our Acarya following the footsteps of Suka seeks peace and the consequent bliss and thus shows the way to us to follow.

(13)

कान्त्या निन्दितकुन्दकन्दलवपुर्न्यग्रोधमूले वसन्
कारुण्यामृतवारिभिर्मुनिजनं संभावयन्वीक्षितैः ।
मोहध्वान्तविभेदनं विरचयन्बोधेन तत्तादृशा
देवस्तत्त्वमसीति बोधयतु मां मुद्रावता पाणिना ॥

May the Lord, with his palm showing cinmudra, endowed with a body that surpasses in lustre the jasmine flower, staying under the banyan tree, gracing the sages with looks that exude nectarine compassion, break asunder the darkness of delusion and instruct me in that Supreme Truth embedded in the scriptural text "That-thou-art'.

The Acarya prays for the grace of the Adi Guru to impart the import of the Mahavakya which proclaims the non-duality of the Brahman and Jiva. Once this Advaitic knowledge is received the veil of avidya is sundered and there is no more the cycle of births and deaths in this ocean of transmigratory existence.

(14)

अगौरगात्रैअललाटनेत्रैः अशान्तवेषैः अभुजङ्गभूषैः ।
अबोधमुद्रैअनपास्तनिद्रैः अपूर्णकामैः अमरैरलं नः ॥

I have no need for any God whose body is not white, who does not have an eye on his forehead, who is not quietistic in appearance, who does not wear the jewel of serpent, who does not show the cin-mudra, who has not abandoned sleep and who has not his will fulfilled.

This verse illustrates how one should have implicit faith and devotion to his istadevata in a particular form which alone is a sure means aiding meditation and earning His grace, that ultimately confers liberation.

(15)

दैवतानि कति सन्ति चावनौ नैव तानि मनसो मतानि मे ।
दीक्षितं जडधियामनुग्रहे दक्षिणाभिमुखमेव दैवतम् ॥

Many indeed are the Gods on this earth; but none of them are agreeable to my mind. The only God I adore is the One with His face turned to south who has resolved to extend his grace to the dullard.

Acarya's unassailable and abiding devotion to Dakshinamurti is again emphasised here. In, His infinite mercy He has taken upon Himself to help the lowliest to attain beatitude.

(16)

मुदिताय मुग्धशशिनावतंसिने भसितावलेपरमणीयमूर्तये ।
जगदिन्द्रजालरचनापटीयसे महसे नमोऽस्तु वटमूलवासिने ॥

Obeisance to that Great God dwelling under the banyan tree filled with joy, wearing the digit of the Moon as a crest jewel and bearing a form pleasing with the holy ash smeared over it. He is indeed an adept in creating this magic show of this everchanging world.

The holy ash smeared over his body is the remnant of the Universe that is destroyed by Siva at the time of the Mahapralaya and it is indicative of the impermanence of the phenomenal world. This world is illusory like the product of magic and the causality of this world is to be accouted for in the indeterminable maya grounded in Isvara. He is filled with joy (mudita) that arises from a sense of fulfilment.

(17)

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

Thou with the long matted tresses hanging around (your face) adorned with the digits of the Moon that is not full, an eye on the forehead and a face that is beautiful like the full Moon shine in the minds of men of purity.

Cittasuddhi is a sine quo non for an aspirant to Self-realisation. It is only in the pure mirror of mind of such a person will reflect the radiant form of the prince of preceptors, Dakasinamurti revealing true knowledge.

(18)

उपासकानां त्वमुमासहायः पूर्णेन्दुभावं प्रकटीकरोषि ।
यदद्य ते दर्शनमात्रतो मे द्रवत्यहो मानसचन्द्रकान्तः ॥

Thou with Uma as Thy consort reveal to Thy devotees the nature of a Full-Moon. For now as I have a vision of Thee, that vision makes my mind melt as though it is moon-stone.

The Murti of Umamahesvara is a favourite of devotees. This is seen in one of the verses addressed to this form by Sankara Bhagavatpada in his Umamahesvara

stotram: "Namaskrta bhista-varapra-dabhyam' 'Who grants the boons desired by the devotees'. This form, unlike some others marked by a bundle of oddities such as ashes, skull garlands etc. is quite pleasing associated as it is with the compassionate mother, Uma. No wonder that the mind of the ripe soul melts at the delightful sight of Umasahaya.)

(19)

यस्ते प्रसन्नानुसन्दधानो मूर्तिं मुदा मुग्धशशाङ्कमौलेः ।
ऐश्वर्यमायुर्लभते च विद्याम् अन्ते च वेदान्तमहारहस्यम् ॥

Those who constantly mediate with great exultation on Thy form with a head marked by the digit of the moon will obtain prosperity, longevity of life, true knowledge and ultimately the great secret of Vedanta.

End of the Dakshinamurti Stotram

