

॥ दक्षिणामूर्ति वर्णमाला स्तोत्रम् ॥

DAKSHINAMURTHI VARNAMALA STOTRAM

(1)

ओमित्येतद्यस्य बुधैर्नाम गृहीतं
यद्वासेदं भाति समस्तं वियदादि ।
यस्याज्ञातः स्वस्वपदस्था विधिमुख्या-
स्तं प्रत्यञ्चं दक्षिणावक्त्रं कलयामि

Meaning : I meditate on that inward looking Lord whose face is turned to the south (Dakṣiṇa - Mūrti), whose name the learned consider is 'Om', the mystic syllable, by whose light the ether and all the rest shine and on whose command all the gods headed by Brahmā are functioning in their respective places.

Omkāra or Praṇava is the subtle symbol of the śabda prapañca that is extolled in the Upaniṣads as a means to divine the Supreme Truth or Brahman.

(2)

नम्राङ्गाणां भक्तिमतां यः पुरुषार्थान्
दत्त्वा क्षिप्रं हन्ति च तत्सर्वविपत्तीः ।
पादम्भोजघास्तनितापस्मृतिमीशं

तं प्रत्यञ्चं दक्षिणावक्त्रं कलयामि

I meditate on that... Dakṣiṇāmūrti who bestows swiftly on those devotees who offer obeisance to Him the goal of life sought, be it *dharma*, *artha*, *kāma* or *moksa*. He also destroys all his calamities. He presses under his lotus like foot (the evil spirit) Apasmāra.

(3)

मोहध्वस्त्यै वैणिकत्रैयासिकमुख्याः

संविन्मुद्रापुस्तकवीणाक्षगुणान्यम् ।

हस्ताम्भोजैर्बिभ्रतमाराधितवन्त -

स्तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि

I meditate on that.... Dakṣiṇāmūrti who holds in His lotus like hands the cin-mudrā, book, lute, and a string of rosaries. The lute player (Nārada) and the son of Vyāsa (Śuka) worshipped Him to get rid of ignorance.

(4)

भद्रारूढं भद्रदमाराधयितृणां

भक्तिश्रद्धापूर्वकमीशं प्रणमन्ति ।

आदित्या यं वाञ्छितसिद्धयै करुणाब्धिं

तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि

I meditate on that..... Dakṣiṇāmūrti who is seated on an auspicious pedestal and confers auspicious things on the devotees who worship the Lord with ardent love and faith. All the gods offer obeisance to Him the ocean of compassion for getting their desires fulfilled.

(5)

गर्भान्तःस्थाः प्राणिन एते भवपाश -

च्छेदे दक्षं निश्चतवन्तः शरणं यम् ।

आराध्याङ्घ्रिप्रस्फुरदम्भोरुहयुग्मं

तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि

I meditate on that ... Dakṣiṇāmūrti who is sought as refuge with conviction by all the living beings

that are born in the womb of their mothers, as the One who is capable of cutting as under the bonds of worldly existence and whose pair of gleaming lotus - like feet are the objects of worship of devotees.

(6)

वक्त्रं धन्याः संसृतिवार्धेरतिमात्रा -
दभीताः सन्ताः पूर्णशशाङ्कद्युति यस्य ।
सेवन्तेऽध्यासीनमनन्तं वटमूलं
तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि

I meditate on that ... Dakṣiṇāmūrti whose face bright as the full moon is looked up to by those meritorious souls who are extremely frightened by the ocean of worldly existence and who is the eternal God seated under the banyan tree.

(7)

तेजः स्तोमैरङ्गदसंघट्टितभास्व -
न्माणिक्योत्थैर्भासितविश्वो रुचिरैर्यः ।
तेजोमूर्तिं खानिलतेजः प्रमुखाब्धिं
तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि

I meditate on that Dakṣiṇāmūrti who sheds light on the whole universe with the bright rays that emanate from the lustrous armlets studded with gems worn by Him, the One who is in the form of Light and constitutes the source of the universe of elements such as ether, air and fire.

(8)

दध्याज्यादिद्रव्यककर्मण्यखिलानि
त्यक्त्वा काङ्क्षां कर्मफलेष्वत्र करोति ।
यज्जिज्ञासारूपफलार्थी क्षितिदेव -
स्तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि

I meditate on that ... Dakṣiṇāmūrti, the realisation of whom is sought as the end or fruit of the various karmas or rituals performed by the brahmins by means of the offering of curds, ghee and other materials without expectation of the fruits of such action.

(9)

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

I meditate on that ... Dakṣiṇāmūrti, the worship of whom by a man of great merit causes at once the destruction of all his mental illness and release from the evils of worldly existence. Such a person would for ever, on realising that Supreme in himself, enjoy that Bliss.

(10)

णानेत्येवं यन्मनुमध्यस्थितवर्णा -
न्भक्ताः काले वर्णगृहीत्यै प्रजपन्तः ।
मोदन्ते संप्राप्तसमस्तश्रुतितन्त्रा -
स्तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि

I meditate on that ... Dakṣiṇāmūrti, a name which has the mystic syllable 'nā' in the middle of its letters which is chanted by the devotees well versed in all the Vedic and Āgamic texts with great eclat at the time fixed for such chanting of holy names.

(11)

मूर्तिश्छायानिर्जितमन्दाकिनि कुन्द -
प्रालेयाम्भोराशिभुधाभूतिसुरेभा ।

यस्याभ्राभाहासविधौ दक्षशिरोधिः

तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि

I meditate on that .. Dakṣiṇāmūrti whose white radiance excels the whiteness of the river Ganges, the kunda flowers, snow, milky ocean, nectar, holy ash and Indra's elephant and whose neck is seen to be black like the rainy cloud when he laughs.

In Dakṣiṇāmūrti, an aspect of Lord Siva, we find several things of opposite character coexist such as cool water (Ganges) and burning fire and the moon and the serpent. In the same manner his body smeared with the white holy ash has also the black poison in his neck. All these show that He is beyond the opposites that are considered as such by the men of the world due to ignorance.

(12)

तप्तस्वर्णच्छायजटाजूटकटाह -

प्रोद्यद्दीचीवल्लिविराजत्सुरसिन्धुम् ।

नित्यं सूक्ष्मं नित्यनिरस्ताखिलदोषं

तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि

I meditate on that.... Dakṣiṇāmūrti whose matted hair shaped like a hillock is bright burnished gold and on the top of which shines the celestial river Ganges with surging waves. He is indeed the eternal One, subtle and free for ever from any taint.

(13)

येन ज्ञातेनैव समस्तं विदितं स्या - -

द्यस्मादन्यद्वस्तु जगत्यां शशशृङ्गम् ।

यं प्राप्तानां नास्ति परं प्राप्यमनादिं

तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि

I meditate on that eternal Dakṣiṇāmūrti, knowing whom everything else is known, than whom the existence of every other thing is void like the hare's horn and on attaining whom there is none else to be attained.

(14)

मत्तो मारो यस्य ललाटाग्निभवाग्नि -
स्फूर्जत्कीलप्रोषितभस्मीकृतदेहः ।
तद्गस्मासीद्यस्य सुजातः पटवास -
स्तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि

I meditate on that Dakṣiṇāmūrti, from the eye in whose forehead the flame burst forth and reduced to ashes the haughty god of love; it was such an ash that formed the exquisite covering to Him.

(15)

ह्यम्भोराशौ संसृतिरूपे लुठतां त -
त्वारं गन्तुं यत्पदभक्तिर्दृढनौका ।
सर्वाराध्यं सर्वगमानन्दपयोधिं
तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि

I meditate on that Dakṣiṇāmūrti, the ocean of Bliss who is worshipped by all, who pervades everything and whose feet, the object of adoration is the unfailing boat that carries a person to the yonder shore of the ocean of worldly existence where he has been wallowing.

(16)

मेधावी स्यादिन्दुवतंसं धृतवीणं
कर्पूराभं पुस्तकहस्तं कमलाक्षम् ।
चित्रे ध्यायन्त्यस्य वपुर्द्राङ्गिनिमिषार्धं
तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि

I meditate on that ... Dakṣiṇāmūrti with the moon as a crestjewel. He holds a lute and a book in his hands. He is endowed with a body that is white like camphor and eyes that are beautiful like lotus. Anyone who meditates on such a form in his mind ever for half a minute can become an enlightened person.

There is nothing that cannot be achieved by deep contemplation with abiding faith on the supreme Being.

(17)

धाम्नां धाम प्रौढरुचीनां परमं य -
त्सूर्यादीनां यस्य स हेतुर्जगदादेः ।
एतावान्यो यस्य न सर्वेश्वरमीड्यं
तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि

I meditate on that .. Dakṣiṇāmūrti, the Lord of all, an object of adoration, of immeasurable attributes with none to equal, the origin of this and all other worlds, the supreme source of all the sources of immense light such as the sun and other planets.

(18)

प्रत्याहारप्राणनिरोधादिसमर्थे -
भक्तिर्दान्तैः संयतचित्तैर्यतमानैः ।
स्वात्मत्वेन ज्ञायते एव त्वरया य -
स्तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि

I meditate on that ... Dakṣiṇāmūrti who is known as identical with oneself in quite a short period by those who are skilful in drawing in the sense organs and in controlling the breaths and also by the devotees and by those who control the mind and self and make sincere efforts in these directions.

(19)

ज्ञांशीभूतान्प्राणिन एतान्फलदाता
चित्तान्तः स्थः प्रेरयति स्वे सकलेऽपि ।
कृत्ये देवः प्राक्तनकर्मानुसरः सं -
स्तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि

I meditate on that..... Dakṣiṇāmūrti who, residing in the heart of all living beings bestowed with limited knowledge, directs them in their respective actions in accordance with their past deeds and bestows on them the appropriate fruits of such actions.

(20)

प्रज्ञामात्रं प्रापितसंविन्निजभक्तं
प्राणाक्षादेः प्रेरयितारं प्रणवधिम् ।
प्राहुः प्राज्ञा यं विदितानुभवतत्त्वा -
स्तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि

I meditate on that..... Dakṣiṇāmūrti who is hailed by the wise men who have understood the true import of the Vedas, as One who is pure consciousness, who enables His devotees to obtain true knowledge, who impels the breaths and some organs to act and who is signified by the Omkāra.

(21)

यस्याज्ञानादेव नृणां संसृतिबन्धो
यस्य ज्ञानादेव विमोक्षो भवतीति ।
स्पष्टं ब्रूते वेदशिरो देशिकमाद्यं
स्तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि

I meditate on that.....Dakṣiṇāmūrti, the first preceptor. Not knowing the True Self causes the mundane experience (of joy and sorrow) to men; knowing

the true Self causes liberation the Upaniṣads declares in unmistakable terms.

(22)

छन्नेऽविद्यारूपपटेनैव च विश्वं
यत्राध्यस्तं जीवपरेशत्वमपीदम् ।
भानोर्भानुष्वम्बुवदस्ताखिलभेदं
तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि

I meditate on that..... Dakṣiṇāmūrti whose real nature though void of all kinds of distinction appears being veiled by nescience as though by a vesture, in the superimposed forms of world, soul and God, in the same manner as the one sun is seen as many when reflected in different receptacles of water.

According to Advaita, the multiple world is an appearance caused by avidyā and Brahman is the sole ultimate Reality.

(23)

स्वापस्वप्नौ जाग्रदवस्थापि न यत्र
प्राणश्चेतः सर्वगतो यः सकलात्मा ।
कूटस्थो यः केवलसच्चित्सुखरूप -
स्तं प्रत्यञ्चं दक्षिणवक्त्रं कलयामि

I meditate on thatDakṣiṇāmūrti who is beyond the state of wakefulness, all dream and deep sleep, who is the breath and awareness, all - pervasive, (the indwelling spirit of) all the souls, immutable, and of the nature of the pure eternal - consciousness - bliss.

(24)

हा हेत्येवं विस्मयमीयुर्मुनिमुख्या
ज्ञाते यस्मिन्स्वात्मतयानात्मविमोहः ।
प्रत्यग्भूते ब्रह्मणि यातः कथमित्थं
तं प्रत्यञ्च दक्षिणवक्त्रं कलयामि

I meditate on that..... Dakṣiṇāmūrti on knowing whom as the indwelling Self identical with themselves the great sages exclaim in wonder Ha - Ha! How did the delusion take place heretofore mistaking non-truth as truth?

(25)

येषा रम्यैर्मत्तमयूराभिधवृत्तै -
रादौ क्लृप्ता यन्मनुवर्णेमुनिभृङ्गी ।
तामेवैतां दक्षिणवक्त्रः कृपयासा -
वूरीकयद्दिशिकसम्राट् परमात्मा

May the Supreme Self, the sovereign head of preceptor Dakṣiṇāmūrti, who has taken the form of a sage, condescend to accept this garland of verses couched in the sweet 'Mattamayūrā' metre, the first syllable of each one of them constituting a part of the mystic mantra associated with Him as already explained under the first verse, The cheme of the Mattamayūrā metre adopted throughout is thus: ---, --U, U--, UU-, - U-short syllable, - long syllable).

