

# DAKṢINĀMŪRTYAṢṬAKAM

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(1)

मौनव्याख्याप्रकटितपरब्रह्मतत्त्वं युवानं  
वर्षिष्ठान्तेवसदृषिगणैरावृतं ब्रह्मनिष्ठैः ।  
आचार्येन्द्रं करकलितचिन्मुद्रमानन्दमूर्तिं  
स्वात्मारामं मुदितवदनं दक्षिणामूर्तिमीडे ॥

*maunavyākhyā-prakaṭitaparabrahmatattvaṃ yuvānaṃ  
varṣiṣṭhāntevasadṛṣiganairāvṛtaṃ brahmaniṣṭhaiḥ  
ācāryendraṃ-karakalita-cinmudram-ānandamūrtim.  
svātmārāmaṃ muditavadanaṃ dakṣiṇāmūrtimīḍe.*

I praise Dakshinamurti, the handsome youth who has expounded the truth of non-duality by eloquent silence, who is surrounded by a group of disciples consisting of aged sages who are absorbed in the contemplation of the supreme Self, who is the prince among preceptors, who by his hand (i.e. by the union of his thumb and the fore-finger) shows the sign indicating the identity of the individual soul and the supreme Self, who is the embodiment of bliss, who delights in the Self, and who has a charming face.

(2)

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

*viśvaṁ darpaṇa-dṛśyamāna-  
nagarī-tulyaṁ nijāntargataṁ  
paśyann-ātmani māyayā  
bahirivodbhūtaṁ yathā nidrayā.  
yaḥ sāksātkurute prabodha-  
samaye svātmānamevādvayaṁ  
tasmai śrī-gurumūrtaye nama  
idaṁ śrī-dakṣiṇāmūrtaye.*

To Him who by māyā as by dream, sees within Himself the universe which is inside Him, like unto the city that is seen in a mirror, (but) which is manifested as if without : to Him who apprehends, at the time of awakening, His own non-dual Self; to Him, of the form of the Preceptor, the blessed Dakshinamurti may this obeisance be!

(3)

बीजस्यान्तरिवाङ्कुरो जगदिदं प्राङ्निर्विकल्पं पुन-  
र्मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम् ।  
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

*bijasyāntarivāṅkuro jagad-  
 idam prāṅ-nirvikalpaṁ  
 punarmāyā-kalpita-deśa-  
 kāla-kalanā-vaicitrya-citrikṛtam  
 māyāvīva vijṛmbhayaty-api  
 mahāyogīva yaḥ svecchayā  
 tasmai śrī-gurumūrtaye  
 nama idaṁ śrī-dakṣiṇāmūrtaye*

To Him who, like a magician or even like a great yogin, displays, by His own will, this universe at the beginning is undifferentiated like the sprout with the seed, but which is made again differentiated under the varied conditions of space and time posited by māyā : to Him, of the form of the Preceptor the blessed Dakshinamurti may this obeisance be!

(4)

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

*yasyaiva sphuraṇaṁ sadātmakam-asat-  
 kalpārthakaṁ bhāsate  
 sāksāt tattvamasīti veda-  
 vacasā yo bodhayaty-āśritān,  
 yat sāksātkaraṇād bhaven-na  
 punarāvṛttir-bhavāmbhonīdhau  
 tasmai śrī-gurumūrtaye nama idaṁ  
 śrī-dakṣiṇāmūrtaye.*

To Him whose luminosity alone, which is of the nature of Existence, shines forth entering the objective world which is like unto the non-existent; to Him who instructs those who resort to him through the Vedic text 'That thou art'; to Him by realising whom there will be no more return to the ocean of transmigration; to Him, of the form of the Preceptor, the blessed Dakshinamurti, may this obeisance be!

(5)

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

*nānācchidra-ghaṭodarasthita-  
 mahādīpa-prabhā-bhāsvaram  
 jñānam yasya tu cakṣurādi-  
 karaṇa-dvārā bahiḥ spandate,  
 jānāmīti tam-eva bhāntam-  
 anubhāty-etat-samastam jagat  
 tasmai śrī-gurumūrtaye nama idam  
 śrī-dakṣiṇāmūrtaye.*

To Him who is luminous like the light of a great lamp set in the belly of a pot with many holes : to Him whose knowledge moves outward through

the eye and other organs; to Him, who shining as 'I know', all this entire universe shines after; to Him of the form of the Preceptor, the blessed Dakshinamurti, may this obeisance be!

(6)

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

*deham-prāṇam-apīndriyānyapi  
 calām-buddhiṃ ca śūnyam viduḥ  
 strībālāndhajaḍopamās-tvaham-  
 iti bhrāntā bhṛśam vādinaḥ,  
 māyā-śakti-vilāsa-kalpita  
 mahāvvyāmoha-saṁhāriṇe  
 tasmai śrī-gurumūrtaye nama idaṁ  
 śrī-dakṣiṇāmūrtaye.*

They who know the 'I' as body, breath, senses the changing intellect, or the void, are deluded like women and children, and the blind and the stupid, and they talk much. To Him who destroys the great delusion posited by the sport of māyā's power; to Him of the form of the Preceptor, the blessed Dakshinamurti may this obeisance be!

(7)

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

*rāhu-grasta-divākarendu-  
sadṛśo māyā-samācchādanāt  
san-mātraḥ karaṇopasamharaṇato  
yo'bhūt-susuptaḥ pumān,  
prāgasvāpsam iti prabodha-  
samaye yaḥ pratyabhijñāyate  
tasmai śrī-gurumūrtaye nama idaṁ  
śrī-dakṣiṇāmūrtaye.*

To the self, who in sleep becomes pure Existence, on the withdrawal of the veiling by māyā, like unto the sun or the moon, in eclipse, and on waking recognizes, 'I have slept well till now' to Him, of the form of the Preceptor, the blessed Dakshinamurti, may this obeisance be!

(8)

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि  
व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।  
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

*bālyādiṣvapi jāgradādiṣu tathā  
 sarvāsvavasthāsvapi  
 vyāvṛttāsvanuvartamānam-aham-ity-  
 antaḥ sphurantaṁ sadā,  
 svātmānaṁ prakāṣikaroti  
 bhajatām yo mudrayā bhadrāyā  
 tasmai śrī-gurumūrtaye nama idaṁ  
 śrī-dakṣiṇāmūrtaye.*

To Him who, by means of the blessed hand-  
 pose, manifests to His devotees His own Self that,  
 for ever, shines within as 'I', constantly, in all the  
 inconstant states such as infancy, etc., and waking,  
 etc., to Him, of the form of the Preceptor, the  
 blessed Dakshinamurti, may this obeisance be!

(9)

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

*viśvam-paśyati kārya-kāraṇatayā  
 sva-svāmi-sambandhataḥ  
 śiṣyācāryatayā tathaiva pitṛ-  
 putrādy-ātmanā bhedataḥ,  
 svapne jāgrati vā ya eṣa  
 puruṣo māyā-paribhrāmitaḥ  
 tasmai śrī-gurumūrtaye nama idaṁ  
 śrī-dakṣiṇāmūrtaye.*

To the Self who, deluded by māyā sees, in dreaming and waking, the universe in its distinctions such as cause and effect, property and proprietor, disciple and teacher, and father and son, likewise — to Him, of the form of the Preceptor, the blessed Dakshinamurti may this obeisance be!

(9)

भूर्म्भांस्यनलोनिलोम्बरमहर्नाथो हिमांशुः पुमा-  
 नित्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम् ।  
 नान्यत्किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभो-  
 स्तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

*bhūr-ambhāmsy-analo'nilo'-  
 mbaram-aharnātho himāṁśuḥ pumān  
 ityābhāti carācarātmakam-idam  
 yasyaiva mūrty-aṣṭakam,  
 nānyat kiñcana vidyate vimṛśatām  
 yasmāt parasmād-vibhoḥ  
 tasmai śrī-gurumūrtāye nama idam  
 śrī-dakṣiṇāmūrtaye.*

To Him whose eightfold form is all this moving and unmoving universe, appearing as earth, water, fire, air, ether, the sun, the moon and soul; beyond whom, supreme and all-pervading, there exists nought else for those who enquire — to Him of the



form of the Preceptor, the blessed Dakshinamurti may this obeisance be!

(11)

सर्वात्मत्वमितिस्फुटीकृतमिदं यस्मादमुष्मिंस्तवे  
तेनास्य श्रवणात्तदर्थमननाद्ध्यानाच्च सङ्कीर्तनात् ।  
सर्वात्मत्वमहाविभूतिसहितं स्यादीश्वरत्वं स्वतः  
सिद्धयेत्तत्पुनरष्टधा परिणतं चैश्वर्यमव्याहृतम् ॥

*sarvātmatvam-iti sphuṭīkṛtam-idam  
yasmād amuṣmim-stave  
tenāsya śravaṇāt tadartha-  
mananād-dhyānācca saṅkīrtanāt,  
sarvātmatva-mahāvibhūti sahitam  
syād-īśvaratvaṁ svataḥ  
siddhyet tat punar-aṣṭadhā  
pariṇatam caīśvaryaṁ avyāhatam.*

Since, in this hymn, the All-Self-hood has thus been explained, by hearing this, by reflecting on its meaning, by meditating on it, and by reciting, there will naturally come about lordship (Īśvaratva) together with the supreme splendour consisting in All-Self-hood; and will be achieved, again, the unimpeded supernormal power presenting itself in eight forms.

