



Sai Balvikas – Dakshinamurthy Stotram

Vishwam Darpana Drishyamana in Sanskrit with meaning
– Composed by Adi Sankaracharya

दक्षिणामूर्ति स्तोत्रम्

Dakshinamurthy Stotram

Sri Dakshinamurthy

ध्यानं

मौनव्याख्या प्रकटित परब्रह्मतत्त्वं युवानं

वर्षिष्ठांते वसद् ऋषिगणैः आवृतं ब्रह्मनिष्ठैः ।

आचार्येन्द्रं करकलित चिन्मुद्रमानंदमूर्तिं

स्वात्मारामं मुदितवदनं दक्षिणामूर्तिमीडे ॥१॥

Mauna-Vyaakhyaa Prakattita Para-Brahma-Tattvam Yuvaanam
Varssisstthaam-Te Vasad Rssigannauh Aavrtam Brahma-Nisstthaih |
Aacaarye[a-I]ndram Kara-Kalita Cin-Mudram-Aananda-Muurtim
Sva-[A]atmaaraamam Mudita-Vadanam Dakssinnaamuurti-Miidde ||1||

Meaning:

1: (Salutations to Sri Dakshinamurthy) Whose *Exposition* through *Profound Silence* is *Awakening* the *Knowledge* of the *Supreme Brahman* in the Hearts of His Disciples; Who is Himself *Youthful* ...

2: ... but is *Sitting Surrounded* by *Old and Great Sages* who are *Devoted* to *Brahman*,

3: The *Hands* of the *Supreme Spiritual Teacher* is *Forming* the *Cin-Mudra* (gesture of the Knowledge of Brahman) and Whose *Appearance* is *Still* and *Blissful*,

4: Who is *Rejoicing* in His *Own Self* which is reflected on His *Blissful Face*; *Salutations* to *Sri Dakshinamurthy*.

वटवितपिसमीपेभूमिभागे निषण्णं
सकलमुनिजनानां ज्ञानदातारमारात् ।
त्रिभुवनगुरुमीशं दक्षिणामूर्तिदेवं
जननमरणदुःखच्छेद दक्षं नमामि ॥२॥

Vatta-Vittapi-Samiipe-Bhuumi-Bhaage Nissannnam
Sakala-Muni-Janaanaam Jnyaana-Daataaram-Aaraat |
Tri-Bhuvana-Gurum-Iisham Dakssinnaamuurti-Devam
Janana-Maranna-Duhkhac-Cheda Dakssam Namaami ||2||

Meaning:

- 2.1: *Sitting on the ground near the Banyan Tree, ...*
2.2: *... were all Munis (Sages), who were (sitting) near to the bestower of Knowledge, ...*
2.3: *... who were (sitting) near to the Guru of the Three Worlds, the Lord Himself, personified as Dakshinamurthy Deva, ...*
2.4: *... who were (sitting) near to the one, expert in severing the sorrows resulting from the cycles of Births and Deaths; I bow to that Dakshinamurthy.*

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।
गुरोस्तु मौनं व्याख्यानं शिष्यास्तुच्छिन्नसंशयाः ॥३॥

Citram Vatta-Taror-Muule Vrddhaah Shissya Gurur-Yuvaa |
Guros-Tu Maunam Vyaakhyaanam Shissyaas-Tuc-Chinna-Samshayaah ||3||

Meaning:

- 3.1: *It is indeed a strange picture to behold; At the root (i.e. base) of a Banyan Tree are seated old Disciples (i.e. aged Disciples) in front of a Young Guru,*
3.2: *The Guru is Silent, and Silence is His exposition (of the Highest Knowledge); and that (Silence) is severing the doubts (automatically) from the minds of the Disciples.*

निधये सर्वविद्यानां भिषजे भवरोगिणाम् ।

गुरवे सर्वलोकानां दक्षिणामूर्तये नमः ॥४॥

Nidhaye Sarva-Vidyaanaam Bhissaje Bhava-Roginnaam |
Gurave Sarva-Lokaanaam Dakssinnaamuurtaye Namah ||4||

Meaning:

- 4.1: *(Salutations to Sri Dakshinamurthy) Who is a receptacle to all Knowledge, Who is a Medicine to all the diseases of Worldly bondage,*
4.2: *Who is a Guru to all the Worlds; Salutations to Sri Dakshinamurthy.*

ॐ नमः प्रणवार्थाय शुद्धज्ञानैकमूर्तये ।

निर्मलाय प्रशान्ताय दक्षिणामूर्तये नमः ॥५॥

Om Namah Prannava-Arthaaya Shuddha-Jnyaanai[a-E]ka-Muurtaye |
Nirmalaaya Prashaantaaya Dakssinnaamuurtaye Namah ||5||

Meaning:

5.1: (Salutations to Sri Dakshinamurthy) Salutations to the **embodiment** of **Pranava** (Om), Salutations to the **personification** of the **Pure, Non-Dual Knowledge**,

5.2: Salutations to the **Pure** and **Stainless**, and Salutations to the **Tranquil**; Salutations to Sri Dakshinamurthy.

चिद्घनाय महेशाय वटमूलनिवासिने ।

सच्चिदानन्दरूपाय दक्षिणामूर्तये नमः ॥६॥

Cid-Ghanaaya Mahe[aa-Ii]shaaya Vatta-Muula-Nivaasine |
Sac-Cid-Aananda-Ruupaaya Dakssinnaamuurtaye Namah ||6||

Meaning:

6.1: (Salutations to Sri Dakshinamurthy) Salutations to the one Who is (as if) **Consciousness Solidified**, Salutations to the **Mahesha** (the Great God), Salutations to the One Who **dwel**l at the **root** (i.e. base) of the **Banyan** Tree,

6.2: Salutations to the **embodiment** of **Sacchidananda** (Existence, Consciousness, Bliss); Salutations to Sri Dakshinamurthy.

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने ।

व्योमवद् व्याप्तदेहाय दक्षिणामूर्तये नमः ॥७॥

Iishvaro Gurur-Aatme[a-I]ti Muurti-Bheda-Vibhaagine |
Vyoma-Vad Vyaapta-Dehaaya Dakssinnaamuurtaye Namah ||7||

Meaning:

7.1: "**Ishwara - Guru - Atman**"; (Underlying) these **different forms** of (apparent) **separation**, ...

7.2: ... **like a Sky** (i.e. Spiritual Sky or Chidakasha) Who **pervades**, Salutations to that **Dakshinamurthy**.

स्तोत्रम्

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं

पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।

यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpanna-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

Meaning:

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)

- 1.1: The Entire **World** is Like a **City Seen** within a **Mirror**, the Seeing happening within **One's Own Being**,
1.2: It is a **Witnessing** happening within the **Atman**, (the Witnessing) of the **Externally Projected World**;
Projected by the Power of **Maya**; As if a Dream in **Sleep**,
1.3: One **Experiences** this **Directly** (this Play of Maya) **during Spiritual Awakening** within the **Non-Dual** Expanse of **One's Own Atman**,
1.4: **Salutations** to **Him**, the **Personification** of Our Inner **Guru** Who Awakens **This** Knowledge through His Profound Silence; Salutation to **Sri Dakshinamurthy**.

बीजस्याऽन्तरिवाङ्कुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः

मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतम् ।

मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

Bijasya-Antar-Iva-Angkuro Jagad[t]-Idam Praangga-Nirvikalpam Punah
Maayaa-Kalpita-Desha-Kaala-Kalanaa Vaicitrya-Citrii-Krtam |
Maayaavi-Iva Vijrmbhayaty-Api Mahaa-Yogi-Iva Yah Sve[a-I]cchayaa
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||2||

Meaning:

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)

- 2.1: **This World** is **Like** a **Sprout** of a **Seed Within** which transforms what is **Changeless** state **Before**,
appear **Again** ...
2.2: ... as **Space** and **Time**, and endless **Varieties** of **Pictures** over it; all due to the **Creation** of **Maya**,
2.3: This **Unfolding** of the World (from the Seed) which is **Like** a Play of a **Magician**, happens to
one **Who** is **Like** a **Mahayogi** out of His **Own FreeWill** (i.e. a Mahayogi can enter the state of Samadhi out of
his own free will and witness the unfolding of the world when He comes out of Samadhi),
2.4: **Salutations** to **Him**, the **Personification** of Our Inner **Guru** Who Awakens **This** Knowledge through His Profound Silence; Salutation to **Sri Dakshinamurthy**.

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते

साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।

यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

Yasya-Eva Sphurannam Sada[a-A]atmakam-Asat-Kalpa-Arthakam Bhaasate
Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasaa Yo Bodhayaty-Aashritaan |
Yat-Saakssaat-Karannaad-Bhaven-Na Punaraavrttir-Bhavaam-Bho-Nidhau
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||3||

Meaning:

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)

3.1: By *This Throb Alone* which is of the *Nature* of *Eternal* Underlying Awareness, the *Unreal* Forms get their *Meanings* and *Appear* over the Mind,

3.2: This Knowledge of the Atman *Spoken* of in the *Vedas* as "*Tat-Tvam-Asi*" is *Imparted* by Our Inner Guru as a *Direct Experience* when we *Surrender* Whole-Heartedly to Him,

3.3: By *Direct Experience* of this Knowledge, the Delusion of being tossed within an unending Ocean of *Worldly Existence* will *Not Appear Again*,

3.4: *Salutations* to Him, the *Personification* of Our Inner *Guru* Who Awakens *This* Knowledge through His Profound Silence; Salutation to *Sri Dakshinamurthy*.

नानाच्छिद्रघटोदरस्थितमहादीपप्रभा भास्वरं

ज्ञानं यस्य तु चक्षुरादिकरणद्वारा वहिः स्पन्दते ।

जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥

Naanaac-Chidra-Ghatto[a-U]dara-Sthita-Mahaa-Diipa-Prabhaa Bhaasvaram
Jnyaanam Yasya Tu Cakssur-Aadi-Karanna-Dvaaraa Vahih Spandate |
Jaanaam-Iiti Tam-Eva Bhaantam-Anubhaaty-Etat-Samastam Jagat
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||4||

Meaning:

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)

4.1: As the *Light* of a *Great Lamp Situated Inside* a *Pitcher* having *Many Holes*, *Shine* Outwards, ...

4.2: ... similarly, the *Knowledge* of *That Only* (i.e. Atman) *Throb Outwards* through our *Eyes* and *Other Sense Organs*,

4.3: "*I Know*", *He Alone Shining* (i.e Atman), *This Entire World Shines* ...

4.4: *Salutations* to Him, the *Personification* of Our Inner *Guru* Who Awakens *This* Knowledge through His Profound Silence; Salutation to *Sri Dakshinamurthy*.

देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः

स्त्रीबालान्धजडोपमास्त्वहमिति भ्रान्ता भृशं वादिनः ।

मायाशक्तिविलासकल्पितमहाव्यामोहसंहारिणो

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥५॥

Deham Praannam-Api-Indriyaanny-Api Calaam Buddhim Ca Shuunyam Viduh
Strii-Baala-Andha-Jaddo(a-U)pamaas-tv[u-]Aham-Iti Bhraantaa Bhrsham Vaadinah |
Maayaa-Shakti-Vilaasa-Kalpita-Mahaa-Vyaamoha-Samhaarinno
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||5||

Meaning:

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)

5.1: Those who *Consider* the *Body* or *Prana* (Vital Force) or *Sense Organs* or the *Changing Mind* or the *Void* (Total Non-Existence) ...

5.2: ... as the "I", are *Like* a Naive Innocent *Girl Child*, or a *Blind*, or a *Dull-Headed*; they are *Deluded* but they *Vehemently Assert* their Points,

5.3: The Inner Guru *Destroys* this *Great Delusion Created* by the *Play* of the *Power* of *Maya*,

5.4: *Salutations* to *Him*, the *Personification* of Our Inner *Guru* Who Awakens *This* Knowledge through His Profound Silence; Salutation to *Sri Dakshinamurthy*.

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

Raahu-Grasta-Divaakare[a-I]ndu-Sadrsho Maayaa-Sama-[A]acchaadanaat
San-Maatrah Karanno[a-U]pasangharannato Yo(a-A)bhuut-Sussuptah Pumaan |
Praag-Asvaapsam-Iti Prabodha-Samaye Yah Pratyabhijnyaayate
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||6||

Meaning:

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)

6.1: Just *Like* the *Sun* and the *Moon* are *Eclipsed* by *Rahu*, the Pure Consciousness is *Eclipsed* by *Maya* (for a spiritually ignorant person),

6.2: A *Spiritually Elevated Soul* can enter that state of *Unborn Deep Sleep* (i.e. Pure Consciousness) by *Withdrawing* His *Sense Organs* to such an extent that *Only* the *Real Essence* remains,

6.3: That state (i.e. Pure Consciousness) is experienced during *Spiritual Awakening* whereby one clearly *Perceives* that "*Before I was Sleeping*" (by being eclipsed by Maya),

6.4: *Salutations* to *Him*, the *Personification* of Our Inner *Guru* Who Awakens *This* Knowledge through His Profound Silence; Salutation to *Sri Dakshinamurthy*.

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रयाभद्रया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥७॥

Baalya-Adissv(u)-Api Jaagrad-Aadissu Tathaa Sarvaasv[u]-Avasthaasv[u]-Api
Vyaavrttaasv[u]-Anu-Vartamaanam-Aham-Ity[i]-Antah Sphurantam Sadaa |
Sva-[A]atmaanam Prakattii-Karoti Bhajataam Yo Mudrayaa-Bhadrayaa
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||7||

Meaning:

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)

7.1: During **Boyhood** and **Other** stages of Life (Youth, Old age etc), during **Waking** and **Other** states (Dreaming, Deep Sleep, Turiya etc) and **Similarly** in **All Conditions** ...

7.2: ... the Atman **Always Shines** as the **"I" Within**, **Free** from All Conditions but at the same time **Present** in All Conditions,

7.3: The Inner Guru **Awakens** this Knowledge of **One's Own** Atman to those who **Surrender** to **Him**; this Knowledge which is represented by the **Auspicious Cin-Mudra**,

7.4: **Salutations** to **Him**, the **Personification** of Our Inner **Guru** Who Awakens **This** Knowledge through His Profound Silence; Salutation to **Sri Dakshinamurthy**.

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः

शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।

स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥८॥

Vishvam Pashyati Kaarya-Kaaranna-Tayaa Svasvaami-Sambandhatah
Shissya-[A]acaarya-Tayaa Tatha-Eva Pitr-Putraady[i]-Aatmanaa Bhedatah |
Svapne Jaagrati Vaa Ya Essa Purusso Maayaa-Paribhraamitah
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||8||

Meaning:

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)

8.1: The Differentiations that we **See** in the **World** as **Cause and Effect**, as **Possessor-Possession Relations**, ...

8.2: ... as the **Disciple-Teacher**, and **Also** as **Father-Son Relations** etc, are all **Differentiations** within the **One Atman**,

8.3: In **Dream or Waking** state, **He**, the **One Purusha** is always present, and (as if) **Maya Wanders** over **Him** and gives rise to all these Differentiations,

8.4: **Salutations** to **Him**, the **Personification** of Our Inner **Guru** Who Awakens **This** Knowledge through His Profound Silence; Salutation to **Sri Dakshinamurthy**.

भूर्म्भांस्यनलोऽनिलोऽम्बरमहर्नाथो हिमांशु पुमान्

इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम्

नान्यत् किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥९॥

Bhuur-Ambhaamsy-Analo-[A]nilo-[A]mbaram-Aharnaatho Himaamshu Pumaan
Ity[i]-Aabhaati Cara-Acara-[A]atmakam-Idam Yasya-Eva Muurty[i]-Assttakam
Naanyat Kin.cana Vidyate Vimrshataam Yasmaat-Parasmaad-Vibhoh
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||9||

Meaning:

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)

9.1: *Earth, Water, Fire, Air, Space, Sun, Moon and Jiva, ...*

9.2: ... are *Verily* His (i.e. Atman's) *Eight Manifestations Shining* within the *Moving* and the *Non-Moving* forms,

9.3: *Apart from Him* (i.e. Atman) there Cannot *Exist* anything; The Yogis who *Reflect* (i.e. Meditate) within Discover Him as the Essence *From Which* Everything Originates, ... Discover Him as Existing *Beyond* Everything as the *Eternal Essence*,

9.4: *Salutations* to Him, the *Personification* of Our Inner *Guru* Who Awakens *This* Knowledge through His Profound Silence; Salutation to *Sri Dakshinamurthy*.

सर्वात्मत्वमिति स्फुटीकृतमिदं यस्मादमुष्मिन् स्तवे

तेनास्य श्रवणात्तदर्थमननाद्ध्यानाच्च संकीर्तनात् ।

सर्वात्मत्वमहाविभूतिसहितं स्यादीश्वरत्वं स्वतः

सिद्ध्येत्तत्पुनरष्टधा परिणतं चैश्वर्यमव्याहतम् ॥१०॥

Sarva-[A]atmatvam-Iti Sphuttii-Krtam-Idam Yasmaad-Amusmin Stave

Tena-Asya Shravannaat-Tadartha-Mananaad-Dhyaanaac-Ca Sangkiirtanaat |

Sarva-(A)atmatva-Mahaa-Vibhuuti-Sahitam Syaad-Iishvaratvam Svatah

Siddhyet-Tat-Punar-Assttadhaa Parinnatam Ca-[A]ishvaryam-Avyaahatam ||10||

Meaning:

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)

10.1: *Since* the *Divine Essence in All* is *Made Clear* in this *Hymn*,

10.2: *Hence* by *Listening* to It, *Contemplating* on its *Meaning*, *Meditating* on It, and *Glorifying* it,

10.3: One becomes *Endowed* with the *Greatness* of the Knowledge of the *Divine Essence* (present in *All*); *Perhaps* the *Divine Essence* by *Itself*...

10.4: ... will *Awaken* within him after *that Again*, the *Eightfold Manifestations of Divine Powers* (Siddhis) *Unimpeded*.



Om Sai Sri Sai Jai Jai Sai

Om Sai Sri Sai Jai Jai Sai

Om Sai Sri Sai Jai Jai Sai