

DakshiNAmUrti Stotram of Adi Sankara

Part 2. Stotram & Interpretation (Continued)

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Verse 5

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

*deham prANam-api-indriyAny-api
calAm buddhim ca Sunyam vidu:
strI-bAla-andha-jaDo-pamAs-
tvaham-iti bhrAntA bhruSam vAdina: |
mAyA-Sakti-vilAsa-kalpita
mahA-vyAmoha-samhAriNe
tasmai SrI-guru-mUrtaye nama
idam SrI dakshiNAmUrtaye | |*

(Salutations to that divine teacher SrI DakshiNAmUrti, incarnate in the glorious figure of one's own guru - who destroys the mighty delusion, caused by the play of the power of mAyA, because of which people like ignorant woman, children, the blind and the foolish, regard the body, the prANa, the senses, the changing intellect or the void, as the Self, and engage themselves in vain and violent disputations.)

From the discussion on the first four verses of dakshiNAmUrtistotram , we find that SrI SankarAcAraya had summarized the entire vedAnta in these four verses in a nutshell. That is, 'I am of the nature of 'sat' is revealed in the 3rd verse and 'I am of the nature of 'cit' is revealed in the 4th verse. And verses 3 and 4 together, reveal 'I am the saccidAtma, the formless-Existence-Consciousness'. And in the

2nd verse, it is pointed out that the entire material universe, from one's own body-mind complex, up to the farthest galaxy, rises out of Me, the Existence-Consciousness. And the first verse points out that this universe is like a mirror reflection and the dream universe. And, out of Me, the 'higher order' of reality, the 'lower order matter' arises and falls, which phenomenon eternally continues. And this awareness releases me, which is the essence of vedAnta. Hence, with the 4th verse, the main topic of dakshiNAmUrtistotram is concluded!

In the 5th verse, the AcArya grieves, that the majority of people are not able to gain this knowledge and enjoy this life. Lack of this wisdom, leads to several erroneous perceptions, known as 'adhyAsa.' Such erroneous perceptions are two fold - a) a lay person's perception, which is direct ignorance. and b) a non-vedAntic philosopher's (sAnkhyā, yoga, nyAya, vaiSeshika pUrva-meemAmsaka scholar's) perception, which can be termed as 'thoughtful errors'. Upon seeing the majority of such people, the author is grateful to the Lord that he got saved from a possible philosophical pitfall, like a very small group of philosophers who escaped from making such an erroneous perception, which is revealed in the 5th verse.

देहम् → (अहं इति विदुः I am the) body - the *deha-Atma-vAda*:- this view is held by majority of lay,

illiterate people and even by some philosophers, like the *cArvAka*'s.

प्राणम् → (अहं इति विदुः I am the) *prANa* - the physiology and not the anatomy.

इन्द्रियाणि → (अहं इति विदुः I am the) senses

चलां बुद्धिम् → (अहं इति विदुः I am the) fluctuating intellect, and

शून्यम् → (अहं इति विदुः I am the) blankness or emptiness, void

स्त्री-बाल-अन्ध-जड-उपमाः people, like an ignorant woman, child, blind or an idiot

तु → indeed; भ्रान्ताः → deluded; भृशं वदन्ति → firmly argue, इति → thus; अहं → AtmA.

The author pays his obeisance to his guru, who has played an important role by destroying all confusions created by the deluding power of *mAyA*.

मायाशक्तिविलासकल्पितमहाव्यामोहसंहारिणे

संहारिणे (he who) is a destroyer

नमः my salutations (to him)

महाव्यामोहः great confusion, Self-delusion

कल्पित caused by the

मायाशक्तिविलास play of the power of *mAyA*

mAyA itself has two-fold powers; a) *AvaraNa Sakti*, which causes ignorance and b) *vikshepa Sakti*, which causes confusion. Here, the *mahAvyAmoha* is caused by the *vikshepa Sakti* of *mAyA*.

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये

To Him, the divine teacher, *SrI dakshiNAMUrTi*, this salutation.

Verse 6

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

rAhu-grasta divAkarendu sadruSo

mAyA-samAcchAdanAt

sanmAtra: karaNopasamharaNato

yo(a)bhUTsushupta: puman |

prAg-asvApsam-iti prabhoda samaye

ya: pratyabhijnAyate

tasmai SrI-guru-mUrTaye nama

idam SrI dakshiNAMUrTaye | |

(By withdrawing all senses, one who is pure Existence, was in deep sleep, veiled by *mAyA*, like the sun and moon during eclipse, and on waking is recalled as having slept - to Him, the divine teacher, *SrI dakshiNAMUrTi* is this salutation)

In the previous verse, the author mentioned about various misconceptions, caused by ignorance. These are: a) *dehAtmavAda*, b) *prANAtmavAda*, c) *indriyAtmavAda*, d) *buddhyAtmavAda* and e) *SunyAtmavAda*, and does not go into the details. Sureswaracharya, in his commentary - *mAnasollAsa vArtika* - in a sub-commentary, discusses each one of these and refutes them. However, Sankara takes the approach of *prathama-malla-nyAya*: - and refutes in the 6th verse, the most powerful of these five approaches, namely the *SunyAtmavAda* (emptiness is the ultimate truth), which will imply refuting the other four also.

The basis of the *SunyavAdI* is the deep sleep state, because in that state, one does not experience the *tripuTi* - the subject, nor the

object nor the instrument. And in that state, *mana*; *buddhi*; *cittam* and *ahamkara*:- none are experienced. And *SunyavAdI* says that emptiness is the *adhishThAnam*. However Sankara argues that there is Existence in deep sleep; however it is unqualified Existence, which is not available for any transaction. Because it is unqualified, one mistakes it to be emptiness. Sankara compares the general Existence to the eclipsed sun and moon.

राहुग्रस्त-दिवाकर-इन्दु-सदृशः पुमान् the *jIva*: - the individual 'I' is सदृशः similar to; दिवाकर-इन्दु sun and moon; राहुग्रस्त eclipsed by *rAhu*. In the case of an individual, the eclipse is due to मायासमाच्छादनात् enveloped in *mAyA*'s *AvaraNa-Sakti*. How does it become responsible for Self-eclipsing? *AvaraNa-Sakti* becomes dominant and *vikshepa-Sakti* is withdrawn. When I am *viSesha-sattA*, (qualified Existence - seer, walker etc.) I am prominent; and when I am *sAmAnyA-sattA* (unqualified Existence without any attributes), I am not prominent. And because of *mAyA*'s *AvaraNa-Sakti*; करण-उपसंहरणतः and consequently because of the withdrawal of *karaNam* (the 11 organs: five sense organs, five organs of action, and the mind), यः he who, सन्मात्रः is *kevala-sattA* - Existence alone, in the form of attribute less Existence; सुषुप्तः अभूत् was in deep sleep (without transactions). What is the proof for the presence of pure Existence in deep-sleep, since it is not available for transaction? The *SunyavAdI*'s argument is that the true nature is of the form of pure non-Existence, and that is also not available for transaction. So, the fundamental question will be, whether it is pure Existence or pure non-Existence.

This question is answered through three *pramANa*'s, namely, a) *Sruti-pramANa*, b) *yukti-pramANa* and c) *anubhava-pramANa*. *Sruti-pramANa* is based on the *Vedas* and *yukti-pramANa* is based on logic. However, *Adi Sankara* answers the question based on *anubhava-pramANa* in the 3rd line. After waking up from sleep, a person says, "I slept well". This means, that he was very much existent as a sleeper, and the same person is awake now. Sankara calls it *pratyabhijnA* (recognition), which is appreciating the continuity of Existence in the sleeping state as well as the waking state.

प्रबोधसमये at the time of waking;

प्राक् अस्वाप्सम् "I slept well before".

यः इति प्रत्यभिज्ञायते one who is recognized thus. That means, the Self continues in all the three *avasthA*'s (waking, dreaming and deep sleep states). Hence, through the *anubhava-pramANa*, the author refutes the *SunyavAda* and establishes that sleep is not a state of nothingness.

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये

To Him, the divine teacher, *SrI dakshiNAMUrTi*, this salutation.

Verse 7

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

bAlyAdishvapi jAgradAdidhu
tathA sarvAsvavasthAsvapi
vyAvrittAsu anuvaritamAnam aham
ityanta: sphurantam sadA |
svAtmAnam prakaTIkaroti

*bhajAtAm yo mudrayA bhadrayA
tasmai Srl-guru-mUrtaye nama
idam Srl dakshiNAmUrtaye | |*

(He, who, through the auspicious jnAna mudrA (sign of Knowledge), reveals to his devotees His own Self, that persists in all stages of age (childhood etc.), in all avasthA's, and in all other conditions, and who constantly manifests Himself within as the "I", the Consciousness - to Him, the divine teacher, Srl dakshiNAmUrti is this salutation)

In this verse, the author is restating the nature of the Self (AtmasvarUpam).

स्वात्मानं → one's own Self - essential nature

सदा अन्तः स्फुरन्तं → ever shining within. And the experience of the Self is revealed by the expression अहम् "I am" throughout the waking state. And this ever experienced Self is अनुवर्तमानम् continuously present, in all the व्यावृत्तासु discontinuous अवस्थासु stages. The whole life is described as comprising of four avasthA's, namely, bAlyam (childhood), kaumAram (boyhood), yauvanam (youth) and vArdhakyam (old age). बाल्यादिषु अवस्थासु in and through the four discontinuous stages of life - the AtmA is continuously present, as अहं इति - "I am - I am the child; I am the boy, I am the youth" etc. Each of these stages are vyAvrittA - discontinuous, mutually exclusive stages. Even though the stages are mutually exclusive and discontinuous, the AtmA "I" is continuous. If the avasthA's are interpreted as states of experience, they are, जाग्रदादिषु अवस्थासु - the waker, dreamer and the sleeper experience, which are also discontinuous, and in and

through all these states, the AtmA is continuously present as "I am". And even if one talks about any other condition, like, richness, poverty, sickness, healthy condition, bachelorhood, familyhood etc. - the AtmA, as "I am" is experienced in and through all those conditions. When any attribute is added to "I am", such as 'I am a player', "I am a manager" etc., then, that "I am" inclusive of attributes is called "ahamkAra:" When the attributes are excluded, the attribute less "I am" is "AtmA", in which "I" refers to Consciousness and "am" refers to "Existence", which are ever continuous. And this 'attribute-separated' AtmA प्रकटी-करोति (the teacher) reveals, to भजतां the seekers (devotees), through भद्रया मुद्रया auspicious (hand) gesture (called cinmudrA).

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये

To Him, the divine teacher, Srl dakshiNAmUrti, this salutation.

Verse 8

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

viSvam paSyati kAryakAraNatayA

svasvAmisambandhata:

*SishyAcAryatayA tathaivapitru-
putrAdya-AtmanA bhedata: |*

svapne jAgrati vA ya esha purusha:

mAyAparibhrAmita:

tasmai Srl-guru-mUrtaye nama

idam Srl dakshiNAmUrtaye | |

(He, who is the Purusha, deluded by mAyA sees in Himself, the world of cause and effect, and diversely related as possessor-possessed,

teacher-student, father-son etc., both in the waking and dreaming states - to Him, the divine teacher, SrI dakshiNAmUrti is this salutation)

As long as I have the vision - "I am" as the *cit-sat* or C-E I, which is ever experienced and continuous, I am the absolute *AtmA*, ever free.

When I lose sight of this attributeless I, because of the powerful *mAyA* or *avidyA*, and include attributes to "I am", it results in *ahamkAra*:

This is the fall of the person from the "absolute I" to "empirical / *ahamkAra* I". What happens then is described in this verse.

Once I become the "relative/empirical I", I cannot avoid relationship with the "empirical I." As a "waker I", I will be related to the relevant world - i.e. *jAgrat-prapanca*; as a "dreamer I", I will be related to the *svapna-prapanca*. Thus the "asanga (relationless) I" becomes the "sasanga (with relation) I". In other words, relationless *AtmA* becomes related *ahamkAra*.

एषः पुरुषः माया-परिभ्रामितः This ordinary person (I) in the world, is confused because of *avidyA* (*mAyA*), and so विश्वं पश्यति - sees the world as a bunch of relationships, like,

कार्यकारणतया Due to the cause-effect relationship; as a waker, I am a product of my past *karma* in the *jAgrat-prapanca*; my *karma* is the *kAraNam* (cause) and I am the *kAryam* (effect) and hence, instead of taking the original *sAkshi-svarUpam* of the *AtmA* as myself, I mistake the incidental *ahamkAra* as myself and so, the *asanga sAkShI* becomes *sasanga jiva*..

स्व-स्वामि-संबन्धतः as possessions and possessor
शिष्य-आचार्यतया as teacher-student

पितृ-पुत्र-आदि-आत्मना as father and son etc. And all these relative *ahamkAras* are born स्वप्ने जाग्रति वा in the dream or waking state, thus making *samsAra* inevitable. And the teacher says, that even this confused *jiva* is none other than that *dakshiNAmUrti* and prostrates to the confused *samsArI*, whose inner essence is nothing but that *dakshiNAmUrti*.

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ।

Verse 9

भूरभांस्यनलोऽनिलोऽबरमहर्नाथो हिमांशुः पुमान्
इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम् ।
नान्यत् किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

bhUr-ambAmsi-analo-nilo-(a)mbaram
aharnAtho himAmSu: puman
iti-AbhAti carA-cara-Atmakam-idam
yasyaiva mUrti-ashTakam |
na-anyat-kincana vidyate vimriSatAm
yasmAt-parasmAd vibhoh:
tasmai SrI-guru-mUrtaye nama
idam SrI dakshiNAmUrtaye | |

(To Him, whose eightfold forms is this moving and unmoving universe, appearing as earth, water, fire, air, space, the sun, the moon and *jIva*; beyond whom, supreme and all-pervading, there exists nothing else to those who investigate; to Him, the divine teacher, SrI dakshiNAmUrti is this salutation).

With the previous 8th verse, the actual teaching part of this work is concluded, and so, this work is called an *ashTakam*. The last two verses are believed to be added either by Sankara Himself later or by some one else also, which is not

known. In this 9th verse, Sankara describes *dakshiNAmUrti* as *viswa-rUpa-Iswara:*.

In our scriptures the Lord is presented in three different levels, namely, *eka-rUpa-Iswara:*,

aneka-rUpa-Iswara: and *arUpa-Iswara:*. The *dhyAna Sloka* portrayed the Lord as *ekA-rUpa-Iswara:* as “*citram vaTataror-mUle vridhdA: SishyA: gurur yuvA*” etc, as a personal god. And in the whole of the *ashTakam*, the description of the Lord as *nirguNam brahma* or the *arUpa-Iswara:*, was given. And the 9th verse describes the Lord as *aneka-rUpa-Iswara:* or *viSva-rUpa-Iswara:*.

The *viSwaUupa-dakshiNAmUrti* is presented as *ashTamUrti* -of eight forms or eight factors that constitute the universe. And they are: the five elements of the *bhUta-prapanca:* and two entities of the *bauddhika-prapanca:*, namely, the sun and the moon as representative. All these seven factors together represent the inanimate universe (*acetanam*). And the 8th factor is the *cetana-jIva:* who represents all the animate living beings. And the author prostrates to this *ashtamUrti dakshiNAmUrti* in this verse.

चर-अचर-आत्मकम् इदम् This world consisting of movable and immovable objects आभाति - shining every where; इति - as the भूः - earth, अंभांसि - water; अनलः - fire; अनिलः - air; अंबरम् - space; अहर्नाथः the Lord of the day (the sun); हिमांशुः- the cool-rayed (moon); and पुमान् - (represents all) living beings; is, यस्य एव whose own, मूर्ति-अष्टकम् eight-fold manifest-tations; and, अन्यत् किञ्चन न अस्ति there is nothing else (in the creation); परस्मात् विभोः other than the absolute, all pervading Lord; विमृशता → for the investigative people.

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ।

to Him, the divine teacher, *SrI dakshiNAmUrti* is this salutation.

Verse 10

सर्वात्मत्वमिति स्फुटीकृतमिदं यस्मादमुष्मिन् स्तवे
तेनास्य श्रवणात्तदर्थमननात् ध्यानाच्च संकीर्तनात् ।

सर्वात्मत्वमहाविभूतिसहितं स्यादीश्वरत्वं स्वतः
सिद्ध्येत्तत्पुनरष्टधा परिणतं चैश्वर्यमव्याहृतम् ॥

(*sarvAtmatvam-it sphuTikritamidam
yamAd-amushmin stave*

*tenAsya SravaNAt-tadartha-mananAt
dhyAnAt-ca samkIrtanAt |*

*sarvAtmatva-mahA vibhUti sahitam
syAd-Isvaratoam svatah:*

siddhyet-tat-punar-ashTadhA pariNatah:

caiSvaryam-avyAhatam ||

(The universality of Atman has thus been explained in this hymn, and therefore, by hearing it, by reflecting and meditating upon its teaching, and by reciting it, one will attain that divine state, endued with the grandeur of being the universal Self, along with the eightfold divine powers of the Lordhip.)

इति - in this manner; इदं सर्वात्मत्वं this universality of Atman स्फुटीकृतं has been explained अमुष्मिन् स्तवे in this hymn (*dakshiNAmUrtistotram*). The study of this *stotram* is like the study of the *prasthAnatrayI* (*gItA, upanishads* and *brahmasUtra*), because of its content. तेन - therefore, अस्य श्रवणात् its listening (from a competent teacher, and); तदर्थ-मननात् reflecting upon its meaning (without doubts and confusion); ध्यानात् by meditation so that it can be assimilated and becomes second nature; (and) संकीर्तनात् by

recitation; सर्व-आत्मत्व-महा-विभूति-सहितम् स्यात् - one attains the greatest glory called *sarvAtmatvam* → the wisdom that I am everything with no second thing at all - the non-dual state; अष्टधा परिणतं ऐश्वर्यं च and attains the status of *ashTamUrti-dakshiNAMUrti*; or one-ness → *viswarUpa-dakshiNAMUrti-aikyam*; परिणतं - manifested; ऐश्वर्यं glory; ईश्वरत्वं च attains god-hood also; that means, such a person (*jnAnI*) is no more affected by the world of events and revels in eternal *Ananda*. स्वतः - by itself - he claims the natural freedom, which is known as *jeevan-mukti*; सिद्ध्येत् - shall gain; तत् that; पुनः again; अव्याहतम् without any obstruction.

इति श्रीमच्छङ्कर-भगवत्पादकृतं
श्रीदक्षिणामूर्तिस्तोत्रम् ॥

ओम् शान्तिः शान्तिः शान्तिः ।

Source Material:

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Golden Words of Adi Sankara

Sadhana

- Non-injury, chastity in thought, word and deed and other virtues are aids to attain knowledge. Hearing of scriptural texts, pondering over their meaning and meditation thereof lead one directly to knowledge. They constitute the means for the realization of the Self.
- Self-knowledge results from the total giving up of all desires. The means to attain Self-knowledge are the excellent virtues such as humility, endowed with which one becomes fit to know the Self. Only by great effort can the natural tendency to externalize be checked. After that tendency to externalize has been overcome, we should turn the mind to the innermost Self.