

Prayer

मौनव्याख्याप्रकटितपरब्रह्मतत्त्वं युवानं

वर्षिष्ठांतेवसदृषिगणैरावृतं ब्रह्मनिष्ठम् ।

आचार्येद्रं करकलितचिन्मुद्रमानंदरूपं

स्वात्मारामं मुदितवदनं दक्षिणामूर्तिमीडे ॥

*maunavyākhyāprakaṭitaparabrahmatattvaṃ yuvānaṃ
varṣiṣṭhāntevasadr̥ṣigaṇairāvṛtaṃ brahmaniṣṭham ।
ācāryendram karakalitacinmudramānandarūpaṃ
svātmārāmaṃ muditavadanaṃ dakṣiṇāmūrtimīḍe ॥*

maunavyākhyāprakaṭitaparabrahmantattvaṃ — one who has disclosed the essential nature of *Para Brahman* by a silent exposition; *yuvānaṃ* — young in age; *varṣiṣṭhāntevasadr̥ṣigaṇaiḥ* — by the elderly sages who were students; *āvṛtaṃ* — surrounded; *brahmaniṣṭham* — one who abides in *Brahman*; *ācāryendram* — the foremost among the teachers; *karakalitacinmudram* — displaying *cin-mudrā* (a particular configuration of fingers) with the hand; *ānandarūpaṃ* — one whose essential nature is happiness; *svātmārāmaṃ* — one who enjoys his own nature which is happiness; *muditavadanaṃ* — one whose face is joyous, *dakṣiṇāmūrtim* — Lord Dakṣiṇāmurti; *īḍe* — I praise the glory of.

The young Lord Dakṣiṇāmūrti, abiding in *Brahman*, surrounded by groups of elderly sages who are his resident students, makes the essential nature of *Para Brahman* clear to them by a silent exposition. This foremost of the teachers shows the fingers of his hand in a particular configuration indicating the knowledge of the essential non-difference of *jīva* and *Īśvara*. I pray to the Lord who is the embodiment of happiness, abiding in his own essential nature that is happiness, and radiating it thro' His face.

First Verse

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजांतर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यस्साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाह्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ १ ॥

viśvaṁ darpaṇadṛśyamānanagarītulyaṁ nijāntar-
gatam
paśyannātmani māyayā bahirivodbhūtaṁ yathā
nidrayā ।
yassākṣātkurute prabodhasamaye svātmāname-
vādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ śrīdakṣiṇā-
mūrtaye ॥ 1 ॥

Viśvaṁ - universe, *darpaṇadṛśyamānanagarītulyaṁ* - equivalent to a city seen in a mirror, *nijāntargatam* - included within oneself, *ātmani* - in the Self, *māyayā* - by virtue of ignorance, *nidrayā yathā* - like even by sleep (in the dream), *bahirivōd-bhūtam* - as if created outside, *paśyan* - seeing, *yaḥ* - whosoever, *prabōdhasamayē* - at the time of waking up or gaining knowledge, *advayaṁ* - non-dual, *svātmānam evā* - one's own self, *sākṣātkurutē* - discovers, *tasmai* - unto that, *śrīgurumūrtayē* - who is in the form of the revered teacher, *śrīdakṣiṇāmūrtayē* - unto Lord Dakshinamurthy, *idaṁ* - this, *namaḥ* - obeisance.

The universe, like even the city being seen in the mirror, is within oneself. But, just as in sleep, one sees the world as though it is created outside, while all along it remains on the substratum of one's own *ātman*. Whosoever realises his own non-dual *ātman* on gaining knowledge, is indeed the same as the Lord Dakṣiṇāmūrti, who is in the form of the Teacher. This is my prostration unto Him.

Second Verse

बीजस्यांतरिवांकुरो जगदिदं प्राङ्निर्विकल्पं पुनः

मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम् ।

मायावीव विजृम्भयत्यपि महायोगीव यस्स्वेच्छया

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ २ ॥

*bījasyāntarivāṅkuro jagadidaṁ prāṅnirvikalpam
punaḥ
māyākalpitadeśakālakalanāvaicitryacitrīkṛtam ।
māyāvīva vijṛmbhayatyapi mahāyogīva yassvecchayā
tasmai śrīgurumūrtaye nama idaṁ śrīdakṣiṇā-
mūrtaye ॥ 2 ॥*

bījasya — of the seed; *antaḥ* — inside; *aṅkuraḥ iva* — like even the sprout; *idaṁ* — this; *jagat* — the universe; *prāk* — earlier to; *nirvikalpam* — without any divisions; *punaḥ* — again at the time of creation, *māyākalpitadeśakālakalanāvaicitryacitrīkṛtam* — the universe of wondrous plurality was made by relation to space and time brought about by *Māyā*; *yaḥ* — who, *māyāvī iva* — like even a magician; *api* — and; *mahāyogī iva* — like a great *yogī*, *svecchayā* — with his own volition; *vijṛmbhayati* — presents with great fanfare, *tasmai śrīgurumūrtaye nama idaṁ śrīdakṣiṇāmūrtaye*.

Like even the sprout inside the seed, this universe before creation was the unmanifest *Brahman*. Then afterwards, *Māyā* has brought in a relationship for that unmanifest with time-space, thereby creating the universe of wondrous plurality. That *Īśvara* (*Brahman* from the standpoint of creation), like even a magician or a great *yogī*, creates this universe by his own will. My prostrations unto that *Īśvara*, who has taken the incarnation of the universal teacher, Śrī Dakṣiṇāmūrti.

Third Verse

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थगं भासते

साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।

यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवांभोनिधौ

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ३ ॥

*yasyaiva sphuraṇam sadātmakamasatkalpārthagam
bhāsate*

sākṣāttattvamasīti vedavacasā yo bodhayatyāśritān ।

*yatsākṣātkaraṇādbhavenna punarāvṛttirbhavām
bhonidhau*

*tasmai śrīgurumūrtaye nama idaṁ śrīdakṣiṇā-
mūrtaye ॥ 3 ॥*

yasya eva — of whom alone, *sphuraṇam* — awareness, *sadātmakam* — which is essentially existence, *asatkalpārthagam* — obtaining in the objects of unreal existence, *bhāsate* — shining, *yaḥ* — who, *sākṣāt* — himself, *tat* — that, *tvam* — thou, *asī* — art, *iti* — thus, *vedavacasā* — through the words of Vedas, *āśritān* — devotees, *bodhayati* —

teaches, *yat-sākṣātkaraṇāt* — by realisation of whom, *bhavāmbhonidhau* — in the ocean of births and deaths, *punarāvṛttiḥ* — returning back, *na bhavet* — does not happen, *tasmai śrīgurumūrtaye nama idaṁ śrīdakṣiṇāmūrtaye*.

The *Brahman*, which is Existence-Awareness Absolute, alone pervades all the objects of the world making them shine (making them evident), and imparting its own reality to them, which are themselves unreal. That *Brahman* is indeed you, the *ātman*. This is the teaching of the Lord in the form of the Vedas to his devotees. Whosoever realises this truth will not return to the ocean of repeated births and deaths. My prostrations unto that Lord Dakṣiṇāmūrti, who is in the form of the Teacher.

Fourth Verse

नानाच्छिद्रघटोदरस्थितमहादीपप्रभाभास्वरं

ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिः स्पन्दते ।

जानामीति तमेव भांतमनुभात्येतत्समस्तं जगत्

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ४ ॥

*nānācchidraghaṭodarasthitamahādīpaprabhābhāsvaram
jñānam yasya tu cakṣurādikaraṇadvārā bahiḥ
spandate ।
jānāmīti tameva bhāntamanubhātyetatsamastam
jagat
tasmai śrīgurumūrtaye nama idaṁ śrīdakṣi-ṇā-
mūrtaye ॥ 4 ॥*

yasya — of whom, *nānācchidraghaṭodarasthita-
mahādīpaprabhābhāsvaram* — brilliantly shining like
the illumination of a big lamp placed inside a pot with
many holes around it, *jñānam tu* — knowledge alone,
cakṣurādikaraṇadvārā — through the sense-organs
like eyes, etc., *bahiḥ* — outside, *spandate* — goes,
jānāmi — I know, *iti* — thus, *bhāntam* — shining,
tam eva — that alone, *etat* — this, *samastam* — entire,
jagat — universe, *anubhāti* — shining after, *tasmai
śrīgurumūrtaye nama idaṁ śrīdakṣiṇāmūrtaye*.

When a brilliant lamp is placed inside an inverted pot having many holes, the light pours out through those holes. In the same way, the awareness of *Brahman* is spilling out in the individual through the sense-organs like eyes. That awareness, *Brahman*, is the witness of all this world of things that shines after the *ātman*.

Fifth Verse

देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः

स्त्रीबालांधजडोपमास्त्वहमिति भ्रान्ता भृशं वादिनः ।

मायाशक्तिविलासकल्पितमहाव्यामोहसंहारिणे

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ५ ॥

*deham prāṇamapīndriyāṅyapi calām buddhim ca
śūnyam viduḥ
strībālāndhajaḍopamāstvahamiti bhrāntā bhṛśam
vādinah ।*

*māyāśaktivilāsakalpitamahāvvyāmohasamhāriṇe
tasmai śrīgurumūrtaye nama idam śrīdakṣiṇāmūrtaye
mūrtaye ॥ 5 ॥*

bhrāntāḥ — the deluded, *bhṛśam vādinah* — vehemently arguing, *aham iti* — that the *ātman* is, *deham* — body, *prāṇam* — the vital force, *apī* — and, *indriyāṅi* — the sense-organs, *api* — also, *calām buddhim* — the mind in flux, *ca* — and, *śūnyam* — void, *viduḥ* — take it, *strībālāndhajaḍopamāḥ* — like even the uneducated women, children, and dull people, *māyāśakti-vilāsakalpitamahāvvyāmohasamhāriṇe* — the one who destroys the great delusion caused by the play of the power of *Māyā*, *tasmai śrīgurumūrtaye nama idam śrīdakṣiṇāmūrtaye*.

They vehemently argue that the body, the vital force, the organs of action and the sense-organs, the pulse-like mind and even the void are the meaning of 'I'. They are all mistaken like the uneducated women, children, the blind and the dull persons. Lord Dakṣiṇāmūrti, who is the Universal teacher and also the *ātman* of every being, destroys the delusion caused by the play of the power of *Māyā*. My prostrations unto that Lord.

Sixth Verse

राहुग्रस्तदिवाकरेंदुसदृशो मायासमाच्छादनात्

सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।

प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ६ ॥

*rāhugrastadivākarendusadrśo māyāsamācchādanāt
sanmātraḥ karaṇopasaṁharaṇato yo'bhūtsusuptaḥ
pumān ।
prāgasvāpsamiti prabodhasamaye yaḥ pratyabhi
jñāyate
tasmai śrīgurumūrtaye nama idaṁ śrīdakṣiṇā-
mūrtaye ॥ 6 ॥*

yaḥ pumān — whosoever person, *susuptaḥ* — having slept, *rāhugrasta-divākarendusadrśaḥ* — like even the sun and moon eclipsed by Rāhu, *māyā-samācchādanāt* — on account of the covering up by *Māyā*, *karaṇopa-saṁharaṇataḥ* — because of the withdrawal of the sense-organs and the mind, *sanmātraḥ* — Existence Absolute alone, *abhūt* — became, *yaḥ* — who, *prabodhasamaye* — at the time of waking up, *prāk* — earlier, *asvāpsam* — I slept, *iti* — thus, *pratyabhijñāyate* — recollects, *tasmai śrīgurumūrtaye nama idaṁ śrīdakṣiṇāmūrtaye*.

The *ātman*, which is the Existence Absolute, is covered by the *Māyā*, like even the Sun or the Moon is covered by the Rāhu during the eclipse. This *Puruṣa* has withdrawn all the senses and went into deep sleep. He wakes up again and remembers : I slept all this while. This *Puruṣa* is indeed the same as Lord Dakṣiṇāmūrti who has taken the incarnation of the Teacher. My salutations unto that Lord.

Seventh Verse

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि

व्यावृत्तास्वनुवर्तमानमहमित्यंतःस्फुरंतं सदा ।

स्वात्मानं प्रकटीकरोति भजतां यो भद्रया मुद्रया

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ७ ॥

*bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
vyāvṛttāsvanuvartamānamahamityantaḥsphurantam
sadā ।*

*svātmānam prakāṭīkaroti bhajatām yo bhadrayā
mudrayā*

*tasmai śrīgurumūrtaye nama idaṁ śrīdakṣiṇā-
mūrtaye ॥ 7 ॥*

bālyādiṣu api — childhood, etc., *jāgradādiṣu* — waking state, etc., *tathā* — also, *sarvāsu* — all, *avasthāsu api* — stages too, *vyāvṛttāsu* — while getting replaced, *anuvartamānam* — continuously present (pervading), *aham iti* — in the form of 'I', *antaḥ* — in the mind, *sadā* — always, *sphurantam* — shining, *yaḥ* — who, *bhadrayā* — auspicious or beautiful, *mudrayā* — by the configuration of fingers of the hand, *bhajatām* — to the devotees, *svātmānam* — his own *ātman*, *prakāṭīkaroti* — making clear, *tasmai*. . . .

All the stages of life such as childhood, etc., and states of daily experience such as waking state, etc., come in time and disappear in time. But, during all those varying states, the sense of 'I' is always shining as the innermost essence of every human being. That awareness, the *ātman*, is none other than Lord Dakṣiṇāmūrti. This truth is conveyed by the Lord through a characteristic configuration of fingers of the hand, called *cin-mudrā*. My prostrations unto that Universal Teacher, Lord Dakṣiṇāmūrti, who alone shines in the form of *ātman* in every living being.

Eighth Verse

विश्वं पश्यति कार्यकारणतया स्वस्वामिसंबंधतः

शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।

स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ८ ॥

*viśvaṁ paśyati kāryakāraṇatayā svasvāmisam-
bandhataḥ
śiṣyācāryatayā tathaiva pitṛputrādyātmanā bhedataḥ
svapne jāgrati vā ya eṣa puruṣo māyāparibhrāmitaḥ
tasmai śrīgurumūrtaye nama idaṁ śrīdakṣiṇā-
mūrtaye ॥ 8 ॥*

yaḥ — who, *eṣaḥ* — this, *puruṣaḥ* — person, *māyāparibhrāmitaḥ* — being completely deluded by *Māyā*, *svapne* — in the dream, *vā* — or, *jāgrati* — in the wakeful state, *viśvam* — the world, *kāryakāraṇatayā* — in terms of cause and effect, *svasvāmisambandhataḥ* — in terms of the relationship between the owned and the owner, *śiṣyācāryatayā* — in terms of the student and the teacher, *tathaiva* — in the same way, *pitṛputrādyātmanā* — in terms of the father and the son etc., *bhedataḥ* — in terms of division, *paśyati* — sees, *tasmai śrīgurumūrtaye nama idaṁ śrīdakṣiṇāmūrtaye*.

This person sees the world, in both waking and dream states in plurality, divided into cause and effect, owner and the owned, student and teacher, son and father, etc. He does so due to the all-round delusion of *Māyā*. But he is no different from Lord Dakṣiṇāmūrti, the Universal teacher. My salutations unto Him.

Ninth Verse

भूरंभास्यनलोनिलोंबरमहर्नाथो हिमांशुः पुमान्
इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम् ।
नान्यत्किंचन विद्यते विमृशतां यस्मात्परस्माद्विभोः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ९ ॥

bhūrambhāsyānlonilombaramaharnātho
himāṁśuḥ pumān
ityābhāti carācarātmakamidaṁ yasyaiva mūrty-
aṣṭakam ।
nānyatkiñcana vidyate vimṛśatām yasmātparas-
mādvibhoḥ
tasmai śrīgurumūrtaye nama idam śrīdakṣiṇā-
mūrtaye ॥ 9 ॥

bhūḥ — Earth, *ambhāmsī* — waters, *analaḥ* — fire,
anilaḥ — wind, *ambaram* — space, *aharnāthaḥ* —
Sun, *himāṁśuḥ* — moon, *pumān* — person, *iti* —
thus, *carācarātmakam* — consisting of moving and
unmoving, *idam* — this universe, *yasya* — of whom,
mūrtyaṣṭakam eva — eight-fold form alone, *ābhāti*
— shining, *vimṛśatām* — to those who have
discrimination, *parasmāt* — Supreme, *vibhoḥ* — all-
pervading, *yasmāt* — besides whom, *anyat* — other,
kiñcana — whatever, *na vidyate* — does not exist,
tasmai śrīgurumūrtaye nama idam śrīdakṣiṇā-
mūrtaye.

This universe, consisting of both the moving and the non-moving, is indeed shining as none other than the manifestation of the Lord in eight forms, namely, earth, waters, fire, wind, space, the sun, the moon and the person. In the vision of those who have a discerning faculty, there is nothing other than the Supreme Lord, who is all-pervading. That Lord is in the form of an incarnation of the teacher, Śrī Dakṣiṇāmūrti. My prostrations unto him.

Tenth Verse

सर्वात्मत्वमिति स्पृष्टीकृतमिदं यस्मादमुष्मिंस्तवे
तेनास्य श्रवणात्तदर्थमननाद्ध्यानाच्च संकीर्तनात् ।
सर्वात्मत्वमहाविभूतिसहितं स्यादीश्वरत्वं स्वतः
सिद्ध्येत्तत्पुनरष्टधा परिणतं चैश्वर्यमव्याहृतम् ॥ १० ॥

sarvātmavamiti sphuṭīkṛtamidaṁ yasmādamuṣ-
miṁstave
tenāsyā śravaṇāttadarthamananāddhyānācca
saṅkīrtanāt ।
sarvātmavamahāvibhūtisahitaṁ syādīśvaratvam
svataḥ
siddhyettatpunaraṣṭadhā pariṇatañcaīśvarya-
vyāhṛtam ॥

yasmāt — because, *iti* — thus, *amuṣmin* — in this, *stave* — encomium, *idaṁ* — this, *sarvātmavam* — being all, *sphuṭīkṛtam* — vividly described, *tenā* — for that reason, *asya* — of this, *śravaṇāt* — by listening to, *tadarthamananāt* — by investigating its meaning, *dhyānāt* — by contemplation, *ca* — and, *saṅkīrtanāt* — by recitation, *sarvātmavamahāvibhūtisahitam* — together with the great glory of being all, *īśvaratvam* — overlordship, *svataḥ* — on its own, *syāt* — comes, *punaḥ* — again, *ca* — and, *aṣṭadhā* — in an eight-fold way, *pariṇatam* — manifested, *avyāhṛtam* — without impediments, *tat* — that, *aiśvaryam* — the glory of psychic and mystic powers, *siddhyet* — gets accomplished.

In this encomium, the truth about *ātman* being all, is thus made very clear. Therefore, by listening to its exposition by the teacher, by ruminating on its meaning, by reflecting upon it and by reciting it, the seeker gains the eternal supreme glory of being the *Brahman* which is all. In addition to that, he gains the overlordship consisting of unassailable eight-fold power.