II दक्षिणामूर्ति वर्णमाला स्तोत्रम् II

DAKSHINAMURTHI VARNAMALA STOTRAM

(1)

ॐमित्रेतरस्य बुधपेनिम् गृहीतं
यद्रासेंद्र भागी समस्तं विद्यादि ।

यस्याजात: स्वस्वपदस्या विधिमुख्या-
स्त्र प्रत्यं दक्षिणावकं कल्यायमि

Meaning: I meditate on that inward looking Lord
whose face is turned to the south (Dakṣīna – 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.

Oṃkāra 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)

नवान्न्यां भक्तिमयं यः पुरुषार्थिनं
दत्ता क्षिप्रं हति च तत्सविपत्ति: ।

पादभोज्याः प्रस्ततापपर्मृतिमिश्रं
तं प्रत्यं दक्षिणवक्रं कल्यायमि

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.
I meditate on that.... Dakṣināmūrti 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.

I meditate on that.... Dakṣināmūrti 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.

I meditate on that ... Dakṣināmūrti 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)

वक्तं धन्यः संवृत्वार्धरतिमात्रा
द्विती: सन्त: पूर्णशाक्युति यस्य

सेवलेक्ष्यासीनमन्दलं वर्तमूलं
तं प्रत्यक्षं दक्षिणवक्रं कल्याणमि

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 स्तोत्रं सहस्रपद्मित्वास्य

न्याविण्योत्सर्वभस्मितिविभेठि रुपिष्टेऽः

तेजोमूर्ति कानिलैः प्रमुखादिः

तं प्रत्ययं दक्षिणवक्रं कल्याणमि

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)

ढध्याज्ञाचित्रवक्षकर्मणयक्षिलानि

त्यक्तं काहः कर्मफलेश्चत्र करोति

यज्ञिझासारुपकलार्थी क्षितिदेव

सतं प्रत्ययं दक्षिणवक्रं कल्याणमि
I meditate on that ... Daksināmūrti, 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)
क्षिप्र लोके ये भज्ञान: प्रथुपुरुषः
प्रधवस्ताध्यः प्रोक्तितसमस्मृत्यखलाति।
प्रत्येकं ब्रह्म परं सत्त्वते यः
तं प्रत्येकं दक्षिणावकं कल्याणः
I meditate on that ... Daksināmūrti, 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)
णानेयेवं यम्नुमध्यस्थितवर्णं
न्मत्ता: काले वर्णशृङ्खले प्रज्ञपत्त: ।
मोदते संप्रात्यसमस्मृतितन्त्रा
स्तं प्रत्येकं दक्षिणावकं कल्याणः
I meditate on that ... Daksināmūrti, 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)
मूर्तिश्चायानितिमन्दकान्तिकिनि कुन्द
प्रालेयम्भोरोरिषुध्यामूर्तिसुरेभा ।
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)

तत्स्वर्ण-च्छायजताजूषकताहं -
प्रोद्धीतीवल्हिविराज्ज्वरसिन्धुमाः ।
नित्यं सूक्ष्मं नित्यनिरस्तासिद्धवों
तं प्रत्यशं दक्षिणवक्तं 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)

वेन जातेनैव समस्तं विदितं स्या -
दस्मादद्वादृतु जगत्यां शशश्रुङ्गम्
ञ्च प्राप्तानं नास्ति तपं प्राप्तमानादिः
तं प्रत्यशं दक्षिणवक्तं 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 वारो यस्य ललातार्यिनिभवायति -
स्वर्जितकृपितस्रिविश्वास्मृतः क्वः
तत्रासातीस्य सुजाता: पतवास -
स्ते प्रत्यक्षं दक्षिणवक्रं कल्यःस्मि

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

(15)

हम्मोऽराशी संसुलितस्लुष्ठां त -
त्याते गन्तु यत्वद्वित्तिः दक्षिणाकासः
सर्वाराध्यं सर्वगमानन्दयोधि
तं प्रत्यक्षं दक्षिणवक्रं कल्यःस्मि

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 स्यादिन्दुतसं ज्ञृतवीण
कर्पूरां पुल्लकहस्तं कमलाक्रमू
चिं ध्यायन्यस्य वदुर्ध्रिनान्मिनिवार
tं प्रत्यक्षं दक्षिणवक्रं कल्यःस्मि
I meditate on that ... Dakṣināmūrti with the moon as a crest jewel. 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)

धाम्न धाम प्रार्थनारु परम य -
लूर्दीनां यथ स हेतुर्ज्ञदादेः !
एतावानो यथ स सार्वदर्शमिदं
तं प्रत्येकं दक्षिणाकं कल्याणं

I meditate on that ... Dakṣināmūrti, 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)

प्रत्याहारप्राप्तीरोधादिकं दक्षिणाकं
भूतिर्दैति: संयतचतुर्येतिमाने : !
स्वामते स्वामेत शायत एव त्वरया य -
स्तं प्रत्येकं दक्षिणाकं कल्याणं

I meditate on that ... Dakṣināmūrti 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.
I meditate on that..... Dakṣināmūrti 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.

I meditate on that..... Dakṣināmūrti 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.

I meditate on that..... Dakṣināmūrti, 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)

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)

I meditate on that .... Dakṣiṇāmūrti 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.
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?

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 'Mättamayūrā' 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 Mättamayūrā metre adopted throughout is thus: --, --U, U-, UU-, - U-short syllable, - long syllable).