Dakshinamurti Ashtakam

(1)
MoolayaAnubhavaPrakritiPrajahataharyam Yudvan
VishwAnuteVishvAnugalamahateh
Acharya Nam KarmkalyanamNirmanVishvartham
StalaparakshatvamRudhiranvishvakayam

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)
Vishya DarpanamAnantaNavaratnati
Pashyatrangini Mayyaya BahirIvanduttam Yatha NiDraya.
Y: Sashaktavirvate Pravishatmandey Stalapalaye
Tasemy ShriGuruMurtaye Nam Idam ShriDakshinamurtaye

To Him who by maya 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)
BhujayatirikShakshakariMandirumPrakritvakShakshak
MiyakalpitadeskabalaDhivyakshamShreeKirtamo
Mayavivek Vishjumayancha MahaYogivr: Svachchaya
Tasemy ShriGuruMurtaye Nam Idam ShriDakshinamurtaye
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 firmly by maya: to Him, of the form of the Preceptor the blessed Dakshinamurti may this obeisance be!

(4)

यस्येव स्फुरण सदात्मकसत्तक्त्यार्थं भास्ते साक्ष्यात्तत्त्वमात्मीति वेदवचसा यो बोधयायाभिन्तान्।
यत्तात्त्त्वकरणायेव पुनःप्रतिसारस्वाभावीमिथं
तस्मे श्रीगुरुमूर्तियं नम इदं श्रीदक्षिणामूर्तियं॥

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)

नानाचिद्रत्वददरस्थितमहादीप्रभाभासुरं
जानं यथे तु च शुक्लादिकरणायारा वदे-सम्पन्नं।
जानामीति तमेव भान्तमुद्भास्वत्तर्तं जगतं
तस्मे श्रीगुरुमूर्तियं नम इदं श्रीदक्षिणामूर्तियं॥

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 प्राणपीपिनित्रियाणि चलां बुद्धि च शूर्यं विदुः
स्वायत्तान्यपानस्तस्तत्तमात्मीति भान्त्या शूर्यं वाचिनः।
मायाशक्तिविनासकल्पितमहावायामोपसंहारिणं
तस्मे श्रीगुरुमूर्तियं नम इदं श्रीदक्षिणामूर्तियं॥
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 maya's power; to Him of the form of the Preceptor, the blessed Dakshinamurti may this obeisance be!

(7)

राहुलस्तविवाकरे नुसस्तो मायासमाचार्यानात्
सम्प्राय: करणोपसहरणतो यो: भूतवुष्ट: पुना।
प्रागवाचारसत्तिः प्रवत्तसहरणत: यः प्रवत्तिप्रायते
तस्म: श्रीगुरुमूर्त्तिः नम इदं श्रीद्विषेणामूर्त्ति॥

To the self, who in sleep becomes pure existence, on the withdrawal of the veiling by maya, 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)

वाल्यादिधिपुजाप्राङ्गजिश्च तथा सर्वस्वस्त्वास्वपि
व्याध्यात्त्वादतुत्तममहत्म्यत: स्फुरंत: सदा।
स्वामां प्रकटीकर्तानि भजतां यो मुद्रया भ्रमणा
तस्म: श्रीगुरुमूर्त्तिः नम इदं श्रीद्विषेणामूर्त्ति�॥

To Him who, by means of the blessed hard-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)

विशेषे पश्चिति कार्याकृत्तादय स्वस्वामिनिसंबन्धः
शिष्यावार्त्तादय तथैव पितृवाहायसंभ: भेदतः।
स्वामं जयानि दा य एश पुरुषो भावार्थितानि
तस्म: श्रीगुरुमूर्त्तिः नम इदं श्रीद्विषेणामूर्त्ति॥
To the Self who, deluded by maya 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!

(10)
भुमभास्यननलोिलोस्म्यस्मादप्रभुः पुष्पा —
नित्यभौतिकर्षरासालकोंयद यस्येव मूर्यभक्तम्।
नान्यत्किस्मन विद्यते विद्येतात यस्मातपरमावद्विद्रोहः —
स्त्ते श्रीगुरुमूर्त्येव नम इदं श्रीदेशक्षिणामूर्त्ये॥

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)
सर्वात्मस्थिति स्फूटलक्षणां यस्मादद्वृष्टंस्ति ये॥
प्रेतस्य श्रवणार्थं नन्दननाध्यायाय लक्ष्मीर्तिनात्॥
सर्वात्मस्थिति स्फूटकृतिस्वाहितं स्मार्थीकर्षवस्त्वं स्वतः॥
शिवायंत्रतुलस्वतः परिणतं चैवश्यामवाहतम्॥

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 (Iswaratva) together with the supreme splendour consisting in All-Self-hood; and will be achieved, again, the unimpeded supernormal power presenting itself in eight forms.

Dakshinamurti Ashtakam End