

HYMN TO SRI DAKSHINAMURTI

Invocation

Sankara who appeared as Dakshinamurti to grant peace to the great ascetics,¹ who revealed His true state of silence, and who expressed the nature of the Self in this hymn, abides in me.

Text

1. He who teaches through silence the nature of the Supreme Brahman, who is a youth, who is the most eminent guru surrounded by the most competent disciples that remain steadfast in Brahman, who has the hand-pose indicating illumination, who is of the nature of bliss, who revels in himself, who has a benign countenance — that Father who has a south-facing form, we adore.
2. To him who by *maya*, as by a dream, sees within himself the universe which is inside him, like a city that appears in a mirror, (but) which is manifested as if external to him, who apprehends, at the time of awakening, his own single Self — to him, the primal guru, Dakshinamurti, may this obeisance be!

¹ Brahma's four sons.

SRI DAKSHINAMURTI STOTRA

Mangalam

Mannumā munivarar śanti mannavē
Tenmuka mūrt-tiyāyt tigazhndu mōnamān
Tannilai tigazhti-ith-thudiyiṭ tanmayam
Chonnavach Saṅkaran tunnum ennuḷē.

Nul*

1. Mounamā murai-yāṭ kāṭṭu mābbrama vastu vālan
Siva-nilait tavar char-chīdar cheṭi-guru varan chiṭ-kaiyan
Uvagai-yōr uruvan tannuḷ uvap-pavan kaḷi-mu gat-tan
Avanai-yān tenpāl mūrṭti appanai yēttu-vōmē.
2. Ulagu kaṇṇāḍi yūrnēr uṛat-tanuḷ aṅjñā nattāl
Veḷiyi-niṭ tuyiṭ kanāppōl viḷan-giḍak kaṇḍu jñāna
Nilaiyuṛu nēran tannai oruvanā evanēr kāṇban
Talai-yuṛu guru-vām anda dakṣhiṇā mūrṭti pōṭṭri.

*Six-word *viruttam* metre.

3. To him who like a magician² or even like a great *yogi*, displays by his own power this universe, which at the beginning is undifferentiated like the sprout in the seed, but which is made differentiated under the varied conditions of space, time, and karma and posited by *maya* — to him, the guru Dakshinamurti, may this obeisance be!
4. To him whose luminosity alone, which is of the nature of existence, shines forth, entering the objective world which is like the nonexistent; to him who instructs those who resort to him through the text ‘That thou art’; to him by realizing whom there will be no more falling into the ocean of birth — to him who is the refuge of the ascetics, the guru Dakshinamurti, may this obeisance be!
5. To him who is luminous like the light of a lamp set in a pot with many holes; to him whose knowledge moves outward through the eye and other sense organs; to him who is effulgent as ‘I know’, and the entire universe shines after him — to him, the unmoving guru Dakshinamurti, may this obeisance be!
6. They who know the ‘I’ as body, breath, senses, intellect, or the void, are deluded like women³ and children, and the blind and the stupid, and talk much. To him who destroys the great delusion produced by ignorance — to him who removes the obstacles to knowledge, the guru Dakshinamurti, may this obeisance be!
7. To him, who sleeps when the manifested mind gets resolved, on account of the veiling by *maya*, like the sun or the moon in eclipse, and on waking recognizes self-existence in the form

² *Mayavi*: magician. The Lord himself, unaffected by his own magic (while others consider the illusion real,) is not entangled in his own creation.

³ It should be borne in mind that in ancient times, women were not formally educated.

3. Vittulē muḷaipōl munnam vikalpa-mil ichja gampin
Karpita māyā dēya kāla-kar mattāṛ paṛpal
Chit-tiram virippan yāvan siddanu māyi ganpōṛ
Sattiyāṛ guru-vām anda dakṣhiṇā mūrtti pōṭṭri.

4. Evanoḷi uṇmai yinmai iyai-poruḷ ilaṅgu nērē
Evanadu nīyānā yen ḍṛisait-tuṇart tuvan-sērn dōrai
Evanai-nēr kaṇin mīṇḍum ibbavak kaḍalvīzh villai
Tava-ruṛu guru-vām anda dakṣhiṇā mūrtti pōṭṭri.

5. Pala-tuḷaik kuḍattuḷ dīpap pāi-katir pōlyār jñānam
Vizhimudaṛ poṛi-vāip pāindu veḷi-sarit taṛindē nenna
Viḷaṅ-giḍum evanaich sārndu viḷangu-miv avani yāvuñ
Chalamaṛu guru-vām anda dakṣhiṇā mūrtti pōṭṭri.

6. Uḍaluyir poṛigaḷ pundi onḍṛupāzh agamāt tērvar
Maḍan-daiyar bālar andar maḍaiarēi mūḍa vādi
Maḍa-maiyāl viḷai-yum ammā mayak-kamē māyḱku jñānat
Taḍai-yaṛu guru-vām anda dakṣhiṇā mūrtti pōṭṭri.

7. Irāgu-paṭ ṭri-ravi tiṅgaḷ ena-vuḷan māyai mūḍap
Parā-vuḷa moḍuṅ-gat tūngip paraviḍa uṇaruṅ kālam

'I have slept till now' — to him, the guru of all that moves and moves not, Dakshinamurti, may this obeisance be!

8. To him who, by means of the hand pose indicating illumination, manifests to his devotees his own Self that forever shines within as 'I', constantly, in all the inconstant states such as infancy and waking — to him whose eye is of the form of the fire of knowledge, the guru Dakshinamurti, may this obeisance be!
9. To the self who, deluded by *maya*, sees, in dreaming and waking, the universe in its distinctions such as cause and effect, master and servant, disciple and teacher, and father and son — to him, the guru of the world, Dakshinamurti, may this obeisance be!
10. 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 naught else for those who enquire — to him the gracious guru Dakshinamurti, may this obeisance be!
11. In this hymn, Selfhood has been explained. By listening to it, reflecting on its meaning, meditating on it, and reciting it, there will come about mastery together with the supreme splendour consisting in Selfhood; thence will be achieved the unimpeded supernatural power presenting itself in eight forms.⁴

⁴ Eight forms of wealth, which include worldly benefits.

Purā-vurañ ginanā nendṛu bōdanām evanpu mānāyach
Charā-chara guru-vām anda dakṣhiṇā mūrtti pōṭṭri.

8. Kuzhavi-mun nanavu munnāk kūru-pal avastai-yellāñ
Chuzha-linuñ kalan dirundē jollikku-muḷ agamā nāḷuñ
Kazhal-vizhu vōrkkār tannaik kātṭuvan chiṛ kuṛippāl
Tazhal-vizhik guru-vām anda dakṣhiṇā mūrtti pōṭṭri.

9. Ulagaiyā rippu mānōk kuṛum-pala nanāk kanāvīṛ
Kalaṅgiyē māyai yālē kāriya kāra ṇampin
Talai-vanun dāsan sīḍan guru-magan tandai yādi
Tala-muru guru-vām anda dakṣhiṇā mūrtti pōṭṭri.

10. Maṅpunal anal-kāl vāna madi-kadi rōnpu mānum
Endṛolīr charā charaṅ-chēr idu-yevan eṭṭu mūrttam
Eṅṅuvārkiṛai niṛain-dōn evanin anni-yañ chaṭṭrin-ḍṛām
Taṅṅaruṭ guru-vām anda dakṣhiṇā mūrtti pōṭṭri.

11. Saruva-mun tānā nanḍṛaic chātṭru-mit tōtti rattin
Srava-ṇan tannāl artta chin-tanam dhiyānañ gānam
Puri-vadāl ellān tānām būti-sēr īsan tanmai
Maru-viḍu maṭṭru meṭṭā maḍi-varu selvan tānē.