

# Dakshinamurthy Stotram: Word-by-Word Explanation

This document provides a detailed, word-by-word explanation of the Dakshinamurthy Stotram, composed by Adi Shankaracharya. The explanation delves into the meaning of each Sanskrit word within the context of the verses, aiming for a comprehensive understanding of this profound hymn.

## (Dhyānam - Meditation Verse)

### Verse 1:

#### Explanation:

This opening verse sets the stage for meditation upon Lord Dakshinamurthy. We begin with (mauna-vyākhyā), signifying the profound exposition delivered through silence. This silence is not mere absence of sound but a powerful communication that (prakaṭita), reveals or manifests, the (para-brahma-tattvam), the very essence or principle (tattvam) of the Supreme (para) Brahman (brahma), the ultimate reality. The Lord is described as (yuvānam), eternally youthful, symbolizing timeless wisdom that never ages. Paradoxically, this youthful Guru is seated (varṣiṣṭhānte), amidst the most venerable and aged sages, specifically (vasad), dwelling or seated, (āvr̥tam), surrounded by, (ṛṣigaṇaiḥ), groups of sages, who are (brahma-niṣṭhaiḥ), firmly established in the knowledge and experience of Brahman.

He is hailed as (ācāryendram), the king or best among teachers (ācārya), whose hand, (kara-kalita), holds or displays the (cin-mudram). This sacred hand gesture, the Chin Mudra (often formed by joining the thumb and index finger), symbolizes the union of the individual consciousness (index finger) with the Supreme Consciousness (thumb), and the three extended fingers represent the three

states of consciousness or the three gunas transcended. He is (ānanda-mūrtim), the very embodiment (mūrti) of bliss (ānanda). Furthermore, he is (svātmārāmam), one who rejoices (ārāmam) in his own (sva) Self (ātma), finding complete fulfillment within. This inner joy is reflected externally as (mudita-vadanam), a blissful or joyful (mudita) face (vadanam). To this divine form, (dakṣiṇāmūrtim), Lord Dakshinamurthy, (īḍe), I offer my praise and worship.

This verse beautifully encapsulates the image of Dakshinamurthy as the youthful, silent teacher, surrounded by aged disciples, imparting the highest knowledge of Brahman through his blissful presence and the symbolic Chin Mudra.

## (Maṅgalācaraṇam - Invocation Verses)

### Verse 2:

### Explanation:

This verse offers salutations to Lord Dakshinamurthy, describing his physical setting and spiritual significance. The verse begins by locating the Lord (vaṭa-viṭapi-samīpe), near the banyan tree. The banyan tree (vaṭa) holds profound symbolism in Hindu philosophy, representing the eternal, ever-expanding universe with its aerial roots growing downward to form new trunks. The Lord is (bhūmi-bhāge niṣaṇṇam), seated on a portion of the earth or ground. This earthly positioning symbolizes his accessibility despite his transcendent nature.

He is described as (sakala-muni-janānām jñāna-dātāram), the bestower (dātāram) of knowledge (jñāna) to all (sakala) sages (muni-janānām). The word (ārāt) suggests that this bestowal of knowledge happens from nearby or in close proximity, emphasizing the intimate relationship between the guru and disciples despite the vast difference in their spiritual evolution.

The verse continues by exalting him as (tri-bhuvana-gurum), the teacher of the three worlds (heaven, earth, and the netherworld), and (īśam), the supreme

lord or controller. He is specifically identified as (dakṣiṇāmūrti-devam), the deity Dakshinamurthy, whose name itself carries significance – "dakṣiṇa" meaning south (the direction he faces) and also signifying compassion, while "mūrti" means form or embodiment.

Most importantly, he is (janana-maraṇa-duḥkha-cheda dakṣam), expert (dakṣam) in severing (cheda) the sorrows (duḥkha) of birth (janana) and death (maraṇa). This highlights his role in liberating beings from the cycle of samsara through the imparting of supreme knowledge. To this divine form, the composer offers (namāmi), I bow or salute with reverence.

### Verse 3:

#### Explanation:

This verse captures the paradoxical and profound teaching methodology of Dakshinamurthy. It begins with (citram), expressing wonder or strangeness at the scene being described. What is this wonder? It is found (vaṭa-taroḥ mūle), at the root or base of the banyan tree, where (vṛddhāḥ śiṣyāḥ), aged disciples, sit before (gurur-yuvā), a young guru. This reversal of the conventional age dynamic between teacher and student highlights the timeless, ageless nature of spiritual wisdom, which transcends physical maturity.

The verse then reveals the extraordinary teaching method:

(gurostu maunaṃ vyākhyānam), the guru's exposition or teaching (vyākhyānam) is silence (maunaṃ). This silence is not empty or meaningless but is the most profound communication of the inexpressible truth of non-duality. The result of this silent teaching is equally remarkable: (śiṣyāstu-cchinna-saṃśayāḥ), the disciples' doubts (saṃśayāḥ) are severed (chinna). This demonstrates the power of direct transmission of knowledge beyond words, where the very presence of the enlightened master dispels ignorance in receptive disciples.

### Verse 4:

#### Explanation:

This verse offers salutations while highlighting three essential aspects of Lord Dakshinamurthy's nature. First, he is (nidhaye sarva-vidyānām), a treasure house or repository (nidhaye) of all (sarva) knowledge or learning (vidyānām). This emphasizes his role as the source of all forms of knowledge, both spiritual and worldly.

Second, he is (bhiṣaje bhava-rogiṇām), a physician or healer (bhiṣaje) for those afflicted with the disease of worldly existence (bhava-rogiṇām). Here, the cycle of birth and death (samsara) is metaphorically described as a disease, and Dakshinamurthy is the doctor who provides the cure through spiritual knowledge.

Third, he is (gurave sarva-lokānām), the teacher (gurave) of all (sarva) worlds (lokānām). This establishes his universal role as the supreme preceptor, guiding beings across all realms of existence. To this divine form, (dakṣiṇāmūrtaye namaḥ), salutations to Dakshinamurthy are offered.

### Verse 5:

#### Explanation:

This verse begins with (oṃ namaḥ), offering salutations with the sacred syllable Om, and continues to describe Lord Dakshinamurthy's essential nature. He is (praṇavārthāya), the embodiment of the meaning of Pranava (the syllable Om). Pranava represents the primordial sound from which all creation emerges and into which it dissolves, and Dakshinamurthy is the living manifestation of this cosmic principle.

He is also (śuddha-jñānaika-mūrtaye), the sole (eka) embodiment (mūrtaye) of pure (śuddha) knowledge (jñāna). This emphasizes that his very essence is untainted, absolute knowledge, free from any trace of ignorance or misconception.

Furthermore, he is (nirmalāya), spotless or pure, indicating his freedom from all impurities of mind and body, and (praśāntāya), perfectly peaceful or tranquil, reflecting the state of absolute inner calm that comes from complete self-realization. To this divine form, (dakṣiṇāmūrtaye namaḥ), salutations to Dakshinamurthy are offered again.

### Verse 6:

## Explanation:

This verse continues the salutations while revealing deeper aspects of Lord Dakshinamurthy's nature. He is (cid-ghanāya), a solid mass or condensation of consciousness (cit). This metaphor suggests that consciousness, which is typically understood as formless and all-pervading, appears concentrated or solidified in the form of Dakshinamurthy, making the abstract principle tangible and accessible.

He is (maheśāya), the great lord or ruler, indicating his supreme status among deities. His physical location is again emphasized as (vaṭa-mūla-nivāsine), one who dwells at the root of the banyan tree, reinforcing the symbolic connection between the expansive, immortal banyan and the eternal wisdom he represents.

Most significantly, he is (sac-cid-ānanda-rūpāya), the embodiment (rūpāya) of Existence-Consciousness-Bliss (sat-cit-ānanda). This triad represents the ultimate nature of Brahman or absolute reality in Vedantic philosophy: pure existence (sat), pure consciousness (cit), and pure bliss (ānanda). By describing Dakshinamurthy as the form of Satchidananda, the verse identifies him with the highest reality itself. To this divine form, (dakṣiṇāmūrtaye namaḥ), salutations are offered.

## Verse 7:

## Explanation:

This verse reveals the non-dual nature of Lord Dakshinamurthy by addressing the apparent distinctions between God, Guru, and Self. The phrase (īśvaro gurur-ātmeti) presents three seemingly distinct entities: Ishvara (God), Guru (teacher), and Atman (Self), connected by "iti" (thus). These three are then unified through the description (mūrti-bheda-vibhāgine), one who differentiates or divides (vibhāgine) the differences (bheda) in forms (mūrti). This suggests that while these appear as separate entities to the unenlightened mind, Dakshinamurthy reveals their essential unity.

He is further described as (vyoma-vad vyāpta-dehāya), one whose body (dehāya) pervades (vyāpta) like (vad) the sky (vyoma). This beautiful metaphor illustrates his all-pervading nature, like the limitless expanse of space that contains

everything yet remains untouched and unaffected. Just as the sky encompasses all forms without being limited by them, Dakshinamurthy's consciousness pervades all existence while transcending all limitations. To this divine form, (dakṣiṇāmūrtaye namaḥ), salutations are offered.

## (Stotram - Main Hymn)

### Verse 1:

#### Explanation:

This profound verse introduces the central philosophical concept of the Dakshinamurthy Stotram—the illusory nature of the perceived world and the reality of the Self. The verse begins with (viśvam), the universe or world, which is described as (darpaṇa-dṛśyamāna-nagarī-tulyam), similar to a city seen in a mirror. This powerful metaphor illustrates how the world appears real yet is merely a reflection, having no independent existence apart from its source. Furthermore, this universe is (nijāntargatam), contained within one's own self, suggesting that the entire cosmos exists within consciousness rather than externally.

The verse continues with (paśyan), seeing or perceiving, (ātmani), within the Self, yet (māyayā), through the power of illusion, it appears (bahiḥ), outside, (iva), as if, (udbhūtam), arisen or manifested, (yathā), just as, (nidrayā), in sleep or dream. This beautiful analogy compares our perception of the world to a dream—though appearing external and real during the dream state, upon awakening we realize it was entirely within our consciousness.

The verse then introduces (yaḥ), who or the one who, (sākṣātkurute), directly realizes, (prabodha-samaye), at the time of awakening or enlightenment, (svātmānam), one's own Self, (eva), alone or only, (advayam), non-dual or without a second. This describes the moment of spiritual awakening when one directly perceives the non-dual nature of reality, recognizing that the Self alone exists without any secondary entity.

To this divine form, (tasmai), to him, (śrī-guru-mūrtaye), to the auspicious form of the teacher, (namaḥ), salutations, (idam), this, (śrī-dakṣiṇāmūrtaye), to the auspicious Dakshinamurthy, are offered.

## Verse 2:

### Explanation:

This verse elaborates on the manifestation of the universe from the unmanifest reality, using powerful metaphors to illustrate this process. It begins with (bījasya), of the seed, (antaḥ), inside, (iva), like, (aṅkurah), a sprout. This metaphor compares the universe to a sprout contained within a seed—though invisible and undifferentiated in the seed form, it contains the potential for the entire tree. Similarly, (jagat), the world, (idam), this, was originally (prāk), before (creation), (nirvikalpam), undifferentiated or without distinctions.

The verse continues to describe how this undifferentiated reality becomes the diverse universe: (punah), again or subsequently, through (māyā), the power of illusion, (kalpita), created or imagined, (deśa), space, (kāla), time, (kalanā), calculation or reckoning, it becomes (vaicitrya), variegated or diverse, (citrikṛtam), made colorful or manifold. This explains how the formless, timeless absolute reality appears as the diverse universe with distinct objects, beings, and experiences through the creative power of Maya.

The verse then introduces two powerful similes: (māyāvī), a magician, (iva), like, (vijṛmbhayati), expands or manifests, and (mahā-yogī), a great yogi, (iva), like, (yaḥ), who, (svecchayā), by his own will or desire. These comparisons illustrate how the Supreme Being manifests the universe—like a magician creating illusions that appear real to the audience, or like a great yogi who can materialize objects through the power of concentration.

To this divine form, (tasmai), to him, (śrī-guru-mūrtaye), to the auspicious form of the teacher, (namaḥ), salutations, (idam), this,

(śrī-dakṣiṇāmūrtaye), to the auspicious Dakshinamurthy, are offered.

### Verse 3:

#### Explanation:

This verse delves into the nature of reality and the transformative power of self-realization. It begins with (yasya), whose, (eva), indeed or alone, (sphuraṇam), vibration or manifestation, is (sat), existence or reality, (ātmakam), having the nature of. This indicates that the essential nature of all manifestation is existence itself. Yet paradoxically, this manifestation appears as (asat), non-existence or unreality, (kalpa), imagination, (arthakam), meaning or purpose, (bhāsate), shines or appears. This complex phrase conveys that while the universe appears as distinct objects with names and forms, its true nature is undifferentiated existence, and the apparent diversity is merely conceptual, like objects seen in a dream.

The verse continues with (sākṣāt), directly, (tattvamasi), "That thou art," (iti), thus, (veda-vacasā), by the words of the Vedas. "Tat Tvam Asi" is one of the Mahavakyas (great sayings) from the Upanishads, declaring the identity of the individual self with the Supreme Self. The verse states that (yaḥ), who, (bodhayati), teaches or enlightens, (āśritān), those who take refuge or disciples, through this profound statement.

The transformative power of this realization is then described: (yat), which, (sākṣātkaraṇāt), from direct realization, (bhavet), would be, (na), not, (punaḥ), again, (āvṛttiḥ), return, (bhava), worldly existence, (ambhonidhau), in the ocean. This indicates that direct realization of one's identity with the Supreme Self leads to liberation from the cycle of birth and death, metaphorically described as the ocean of worldly existence.

To this divine form, (tasmai), to him, (śrī-guru-mūrtaye), to the auspicious form of the teacher, (namaḥ), salutations, (idam), this,



(śrī-dakṣiṇāmūrtaye), to the auspicious Dakshinamurthy, are offered.

#### Verse 4:

#### Explanation:

This verse employs a beautiful metaphor to illustrate how consciousness illuminates both the inner and outer worlds. It begins with (nānā), various, (chidra), holes or openings, (ghaṭa), pot, (udara), inside, (sthita), situated, (mahā), great, (dīpa), lamp, (prabhā), light, (bhāsvaram), shining. This complex metaphor compares consciousness to a bright lamp placed inside a pot with multiple holes—the light shines through these openings, illuminating the surroundings. Similarly, consciousness, though singular, appears to manifest through various sense organs.

The verse continues with (jñānam), knowledge or consciousness, (yasya), whose, (tu), but or indeed, (cakṣuḥ), eye, (ādi), etc., (karaṇa), organ, (dvārā), through, (bahiḥ), outside, (spandate), vibrates or moves. This describes how consciousness, though inherently unmoving, appears to flow outward through the sense organs to perceive external objects, just as the light from the lamp streams through the holes in the pot.

The verse then reveals a profound insight: (jānāmi), I know, (iti), thus, (tam), him or that, (eva), alone or only, (bhāntam), shining, (anubhāti), shines after or follows, (etat), this, (samastam), entire, (jagat), world. This indicates that the entire universe is illuminated or known only because of the self-luminous consciousness that is our true nature. The "I know" experience, which is the essence of consciousness, is primary, and the known world is secondary, deriving its apparent reality from this consciousness.

To this divine form, (tasmai), to him, (śrī-guru-mūrtaye), to the auspicious form of the teacher, (namaḥ), salutations, (idam), this, (śrī-dakṣiṇāmūrtaye), to the auspicious Dakshinamurthy, are offered.

## Verse 5:

### Explanation:

This verse addresses the misconceptions about self-identity and offers salutations to the one who dispels such delusions. It begins by describing various erroneous identifications: (deham), body, (prāṇam), vital force or breath, (api), also, (indriyāṇi), sense organs, (api), also, (calām), moving or changing, (buddhim), intellect, (ca), and, (śūnyam), void or emptiness, (viduḥ), they know or consider. This refers to various philosophical schools that identify the self with the physical body, vital energy, sense faculties, intellect, or even with nothingness.

The verse then characterizes those holding such views: (strī), woman, (bāla), child, (andha), blind, (jaḍa), inert or dull, (upamāḥ), comparable to, (tu), but, (aham), I, (iti), thus, (bhrāntāḥ), deluded, (bhr̥śam), greatly, (vādināḥ), disputants or arguers. This powerful statement compares those who misidentify the self with the body or mind to women (traditionally considered emotionally driven), children (immature), blind persons (lacking vision), or inert objects (lacking discrimination)—all metaphors for incomplete understanding.

The verse then offers salutations to the one who destroys these misconceptions: (māyā), illusion, (śakti), power, (vilāsa), play, (kalpita), created, (mahā), great, (vyāmoha), delusion, (saṃhāriṇe), to the destroyer. This describes Lord Dakshinamurthy as the one who dispels the great delusion created by the play of Maya's power, revealing the true nature of the self beyond all limited identifications.

To this divine form, (tasmai), to him, (śrī-guru-mūrtaye), to the auspicious form of the teacher, (namaḥ), salutations, (idam), this, (śrī-dakṣiṇāmūrtaye), to the auspicious Dakshinamurthy, are offered.

## Verse 6:

## Explanation:

This verse explores the nature of consciousness during deep sleep and its continuity across different states of awareness. It begins with a striking simile: (rāhu), Rahu (the mythological entity causing eclipses), (grasta), swallowed or seized, (divākara), sun, (indu), moon, (sadṛśaḥ), similar to. This compares the self in deep sleep to the sun or moon during an eclipse—though temporarily obscured, its essential nature remains unchanged. The cause of this obscuration is (māyā), illusion, (samācchādanāt), due to being covered or veiled.

The verse continues to describe the state of deep sleep: (sanmātraḥ), pure existence alone, (karaṇa), organs or instruments of perception, (upasaṃharaṇataḥ), due to withdrawal. This indicates that in deep sleep, when all sense organs and mental faculties are withdrawn, consciousness exists in its pure form as undifferentiated existence, without the subject-object duality characteristic of waking and dream states. This state is described as (yaḥ), who, (abhūt), became, (suṣuptaḥ), deep sleep, (pumān), person.

The verse then reveals a profound insight about the continuity of consciousness: (prāk), before, (asvāpsam), I slept, (iti), thus, (prabodha), awakening, (samaye), at the time of, (yaḥ), who, (pratyabhijñāyate), is recognized or remembered. This refers to the experience upon waking of remembering that "I slept well," indicating that some form of consciousness persisted during deep sleep to later enable this recognition. This continuity of awareness across different states is a key pointer to our true nature as ever-present consciousness.

To this divine form, (tasmai), to him, (śrī-guru-mūrtaye), to the auspicious form of the teacher, (namaḥ), salutations, (idam), this, (śrī-dakṣiṇāmūrtaye), to the auspicious Dakshinamurthy, are offered.

## Verse 7:

## Explanation:

This verse explores the unchanging nature of the Self amidst the changing phases of life and states of consciousness. It begins with (bālyādiṣu), in childhood etc., referring to the various stages of life from childhood through youth, adulthood, and old age. It continues with (api), also, (jāgradādiṣu), in waking state etc., referring to the three states of consciousness: waking, dreaming, and deep sleep. The phrase (tathā), likewise, (sarvāsu), in all, (avasthāsu), states, (api), also, emphasizes that this applies to all possible conditions of existence.

Despite these ever-changing states, which are described as (vyāvṛttāsu), changing or distinct, there is something that remains constant: (anuvartamānam), following or continuing, (aham), I, (iti), thus, (antaḥ), within, (sphurantam), shining or pulsating, (sadā), always. This refers to the unchanging sense of "I" or self-awareness that persists through all changes of body, mind, and states of consciousness—the eternal witness that never becomes an object of experience but is the subject of all experience.

The verse then praises Lord Dakshinamurthy as the one who (svātmānam), one's own Self, (prakaṭīkaroti), reveals or makes manifest, (bhajatām), to those who worship or contemplate, (yaḥ), who, (mudrayā), by the gesture or symbol, (abhadrayā), auspicious. This refers to the Chin Mudra formed by Dakshinamurthy's hand, symbolizing the union of individual consciousness with universal consciousness.

To this divine form, (tasmai), to him, (śrī-guru-mūrtaye), to the auspicious form of the teacher, (namaḥ), salutations, (idam), this, (śrī-dakṣiṇāmūrtaye), to the auspicious Dakshinamurthy, are offered.

## Verse 8:

## Explanation:

This verse examines how Maya (illusion) creates the perception of duality and relationships in the world. It begins with (viśvam), universe or world, (paśyati), sees or perceives. The verse then enumerates various ways in which we perceive duality and relationships: (kārya), effect, (kāraṇa), cause, (tayā), by that relationship—referring to how we categorize phenomena as causes and their effects. Next is (sva), own, (svāmi), master, (sambandhataḥ), by relation—referring to the concepts of possession and ownership.

The verse continues with more examples of relational perception: (śiṣya), disciple, (ācārya), teacher, (tayā), by that relationship, (tathaiva), likewise, (pitṛ), father, (putra), son, (ādi), etc., (ātmanā), by the self, (bhedataḥ), by difference or distinction. These examples illustrate how we perceive the world through the lens of various relationships and roles, all of which imply duality and separation.

The verse then identifies the source of these dualistic perceptions: (svapne), in dream, (jāgrati), in waking state, (vā), or, (yaḥ), who, (eṣaḥ), this, (puruṣaḥ), person, (māyā), illusion, (paribhrāmitaḥ), deluded or bewildered. This indicates that whether in dream or waking state, the individual self is deluded by Maya into perceiving duality where there is only non-dual reality.

To this divine form, (tasmai), to him, (śrī-guru-mūrtaye), to the auspicious form of the teacher, (namaḥ), salutations, (idam), this, (śrī-dakṣiṇāmūrtaye), to the auspicious Dakshinamurthy, are offered.

## Verse 9:

## Explanation:

This verse reveals the entire universe as manifestations of the Supreme Being. It begins by enumerating the eight forms through which the divine manifests: (bhūḥ), earth, (ambhāṃsi), waters, (analaḥ), fire, (anilaḥ), air, (ambaram), sky or ether, (ahaḥ), day or sun, (nāthaḥ), lord or moon, (himāṃśuḥ), moon, (pumān), person or conscious being. These eight forms represent the five elements (earth, water, fire, air, ether) plus the sun, moon, and the conscious experiencer—encompassing the entire manifest universe.

The verse continues with (iti), thus, (ābhāti), appears or shines, (carācara), moving and non-moving, (ātmakam), having the nature of, (idam), this, (yasya), whose, (eva), indeed, (mūrti), form, (aṣṭakam), eight-fold. This indicates that the entire universe of moving and non-moving beings appears as the eight-fold manifestation of the Supreme Being.

The verse then emphasizes the non-dual nature of reality: (na), not, (anyat), other, (kiñcana), anything, (vidyate), exists, (vimṛśatām), for those who reflect or investigate, (yasmāt), from whom, (parasmāt), from the supreme, (vibhoḥ), from the all-pervading. This profound statement asserts that for those who deeply reflect on the nature of reality, nothing exists apart from the Supreme Being—all apparent diversity resolves into the non-dual absolute.

To this divine form, (tasmai), to him, (śrī-guru-mūrtaye), to the auspicious form of the teacher, (namaḥ), salutations, (idam), this, (śrī-dakṣiṇāmūrtaye), to the auspicious Dakshinamurthy, are offered.

## Verse 10:

### Explanation:

This concluding verse describes the fruits of studying, contemplating, and reciting this stotram. It begins with (sarvātmavam), the state of being the Self of all, (iti), thus, (sphuṭīkṛtam), made clear or revealed, (idam), this, (yasmāt), from which, (amuṣmin), in this, (stave), hymn or

praise. This indicates that the central teaching of this stotram is the non-dual nature of reality—that one's true Self is the Self of all beings.

The verse then describes the spiritual practices related to this stotram: (tena), by that, (asya), of this, (śravaṇāt), from hearing or listening, (tat), that, (artha), meaning, (mananāt), from reflection or contemplation, (dhyānāt), from meditation, (ca), and, (saṃkīrtanāt), from recitation or singing. These four practices—hearing, reflecting, meditating, and reciting—constitute the traditional approach to internalizing spiritual teachings.

The verse then describes the fruits of these practices: (sarva), all, (ātmatva), selfhood, (mahā), great, (vibhūti), glory or manifestation, (sahitam), with, (syāt), would be, (īśvaratvam), lordship or divine status, (svataḥ), naturally or spontaneously, (siddhyet), would be accomplished. This indicates that through these practices, one naturally attains the state of being the Self of all, accompanied by divine glory or manifestation.

The verse concludes with (tat), that, (punaḥ), again or furthermore, (aṣṭadhā), eight-fold, (pariṇatam), transformed or manifested, (ca), and, (aiśvaryam), sovereignty or divine powers, (avyāhatam), unobstructed or unhindered. This refers to the eight supernatural powers (siddhis) traditionally associated with spiritual attainment, such as becoming infinitesimally small, infinitely large, extremely light, extremely heavy, obtaining anything desired, irresistible will, supremacy over all, and fulfillment of all desires.

### **Concluding Verse:**

### **Explanation:**

This final verse returns to the image of Lord Dakshinamurthy seated beneath the banyan tree, bringing the stotram full circle. It begins with (vaṭa), banyan tree, (viṭapi), tree, (samīpe), near, (bhūmi-bhāge), on the ground, (niṣaṇṇam), seated. This reestablishes the physical setting of the divine teacher.

The verse continues with (sakala), all, (muni-janānām), of sages, (jñāna-dātāram), bestower of knowledge, (ārāt), from nearby. This emphasizes Lord Dakshinamurthy's role as the supreme teacher who imparts knowledge to all seekers who approach him.

He is further described as (tri-bhuvana), three worlds, (gurum), teacher, (īśam), lord, (dakṣiṇāmūrti-devam), Lord Dakshinamurthy. This establishes his cosmic significance as the teacher of all beings across all realms of existence.

Finally, he is praised as (janana), birth, (maraṇa), death, (duḥkha), sorrow, (cheda), cutting, (dakṣam), expert, to whom the devotee offers (namāmi), I bow or salute. This concluding salutation emphasizes the ultimate purpose of the teachings—liberation from the cycle of birth, death, and suffering through the realization of one's true nature as the non-dual Self.

## Conclusion

The Dakshinamurthy Stotram stands as one of Adi Shankaracharya's most profound compositions, encapsulating the essence of Advaita Vedanta philosophy. Through its verses, it reveals the illusory nature of the perceived world, the reality of the Self, and the path to liberation through self-knowledge. The stotram employs powerful metaphors and analogies to convey abstract philosophical concepts, making them accessible to spiritual aspirants.

Central to the stotram is the paradoxical figure of Dakshinamurthy himself—the youthful teacher surrounded by aged disciples, imparting the highest knowledge through silence. This image symbolizes the timeless, eternal nature of self-knowledge that transcends conventional modes of communication and learning.

The stotram's verses systematically dismantle misconceptions about self-identity, revealing that our true nature is not the body, senses, mind, or intellect, but the unchanging consciousness that illuminates all experience. Through contemplation of these teachings and devotion to Dakshinamurthy, the seeker is guided toward the direct realization of their identity with the Supreme Self, leading to liberation from the cycle of birth and death.

This word-by-word explanation aims to provide a comprehensive understanding of this sacred text, honoring both its philosophical depth and devotional significance in the Hindu tradition.