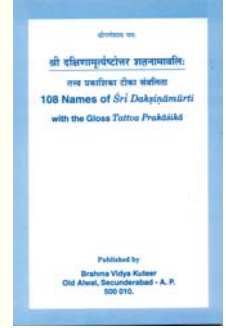


# 108 Names of Śrī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā

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108 Names of śrī Dakṣiṇāmūrti  
With the Gloss Tattva Prakāśikā



५१। ओम् मूलाज्ञानतमोभानवे नमः।

मूलं च तत् अज्ञानम्, तदेव तमः, तस्य भानुः, तस्मै नमः।

जीवः स्वरूपतः परमात्माऽपि सन्, यत्संसारे जननमरणसन्ततिरूपे परिभ्रमति। तस्य मूलं कारणं स्वरूपस्य अज्ञानमेव। अज्ञानं स्वरूपमावृणोतीति तम इति रूप्यते। भगवदनुग्रहेणैव भक्तस्य अज्ञानं विनाशमायाति। दैवी ह्येषा गुणमयी मम माया दुरत्यया, मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते च७-१४फ इति ह्युक्तं गीताचार्यैः।

51. Salutations to the One who destroys the darkness of causal ignorance.

Even though the individual in his essential nature is same as the Lord Himself, he goes in circles in the saṁsāra of succession of births and deaths, the root cause being the ignorance of one's essential nature. The ignorance concealing one's essential nature is figuratively called darkness. Only by the grace of the Lord, the devotee's ignorance gets destroyed, Gītācāryā Śrī Kṛṣṇa said: 'Since this divine māyā of Mine is hard to surmount, those who take refuge in Me alone cross over this māyā (Gītā, 7-14).

५२। ओम् मूर्तिमत्कल्पपादाय नमः।

मूर्तिः अस्यास्तीति मूर्तिमान्। पादैः मूलैः पिबति भूस्थं जलमिति पादपो वृक्षः। कल्प इति पादपः कल्पपादयः। मूर्तिमान् चासौ कल्पपादपश्च। तस्मै नमः।

पुराणेषु कल्प वृक्षः प्रसिद्धः। तस्य वृक्षस्य मूले स्थित्वा मानवः मनसि यद्यत्कल्पयति। तत्सर्वं स वृक्षः ददातीति प्रसिद्धः। वस्तुतस्तु भक्तवत्सलो भगवानेव भक्तजनस्य कल्पवृक्षः। स आत्मरूपेण स्थित्वा भक्तमनोभीष्टान् पूरयति।

52. Salutations to the One who is in the form of kalpa tree fulfilling the desires of the devotees.

In the purāṇās, kalpa (wish-fulfilling) tree is well known. It is also well known that kalpa tree grants whatsoever one may wish, while sitting under it. Undoubtedly, only

the Lord who is affectionate towards devotees is the real kalpa tree. The Lord, abiding as Ātman, fulfills the desires of the devotees.

५३। ओं तरुणादित्यसङ्काशय नमः।

तरुणः उद्यन् आदित्यः, तेन संकाशस्सदृशः, तस्मै नमः।

शिवः रक्तवर्ण इति श्रुतिस्मृतिषु वर्णयते। नमो रोहिताय स्थपतये इति रुद्राध्याये (२-९) शिवः कण्ठे नीलवर्णमितितरत्र रक्तवर्णं च धत्ते। अत एव स नीललोहित इति शिवपुराणे शिवसहस्रनामे च वर्णयते। अपि च शिवस्स्वयं तरुणादित्यरूपेण जगतः पुरतः उदेतीति रुद्राध्याये प्रथमामुवाके प्रपञ्चितम्। असौ योऽवसर्पति नीलग्रीवो विलोहितः। उतैनं गोपा अदृशन्नदृशन्ननुदहार्यः उतैनं विश्वा भूतानि स दृष्टो मृड्याति नः॥ इति। भगवन्तं केचन शिव इति। अन्ये विष्णुरिति च आराधयन्ति। तदृशो भगवान् जगति आदित्यरूपेण प्रकाशते। असावादित्यो ब्रह्मेति य तैत्तिरीयारण्यकम् (२-२) इति श्रुतिः।

53. Salutations to the One whose form is comparable to the rising Sun.

It is described in the Śrutis and Smṛtis that Śivā's complexion is blood-red. 'Salutations to the One who is red in complexion, and the protector and sustainer of all (2-9)', according to the Rudrādhyāya. Śivā exhibits blue colour in the neck and blood-red colour in the rest of the body. That is why he is described as blue-red in the Śivā purāṇa and Śivasahasranāma. It is dilated upon in the first chapter of the Rudrādhyāya that Śivā himself appears in the form of rising Sun before us in this world: 'Lord Rudrā who is blue-necked and red in hue is this Sun, who moves in the sky from east to west. Even shepherds and the village women carrying water in the morning see Him. All beings see Him. May the Lord who is seen by us make us happy'. Some worship the Lord as Śivā and others as Viṣṇu. He shines in the form of the Sun before the world. 'That Sun is Brahman (Taittirīya Āraṇyakam, 2-2)', so says Śruti.

५४। तन्त्रीवादनतत्पराय नमः।

तन्त्रीणां वीणायाः वादने तत्परः संलग्नः। तस्मै नमः।

सङ्गीतशास्त्रेण सह शास्त्राणि सर्वाणि सर्वज्ञात् परमेश्वरादेव प्रदुर्भूतानि। भक्तस्य भावनायां संगीतशास्त्रकुशलनामग्रेसरो भवानेव खलु।

54. Salutations to the One who is absorbed in playing vīṇā.

All branches of knowledge including music have emanated from the omniscient Lord. In the vision of a devotee, the pre-eminent from among the community of music exponents is indeed the Lord Himself.

५५। ओम् तरुमूलैकनिलयाय नमः।

तरुः वृक्षस्य मूलमेव एकः केवलः निलयः निवासस्थानं यस्य सः। तस्मै नमः।

सूतसंहितायां दक्षिणामूर्त्यवतार इत्थं वर्णितः - मुनिभिस्संवृतं मायावटमूलाश्रितं शुभम्। (य३-४-४२) इति। भगवतः मायाशक्तिरेव अद्वये तत्त्वे बहुत्वभासने हेतुरित्ययमंशः मायावटरूपेण प्रतिपादितः। वटबीज एक एव वृक्षगतशाखापर्णादिनानात्वं प्राप्त इव गम्यते खलु। श्रीशंकर भगवत्पादाचार्या अपि दक्षिणामूर्तिदिवमित्थमस्तौषुः - उपासकानां यदुपासनीयमुपात्तवासं वटशाखिमूले तद्धाम दक्षिणयजुषा स्वमूर्त्या जागर्ति चित्ते मम बोधरूपम्॥ इति।

55. Salutations to the One whose only abode is under a (banyan) tree.

The incarnation of Dakṣiṇāmūrti is described in the Sūtasamhitā: “Surrounded by the sages, He sits under the banyan tree, which stands for Māyā. He is all suspiciousness (3-4-42)”. The power of Māyā of the Lord alone is the cause of appearance of multiplicity in the Reality that is non-dual. This aspect of Māyā is presented in the form of a banyan tree. Even though the seed is one, it seems as though it has undergone manifold manifestation in the form of branches, leaves etc. Śrī Śaṅkara extolled Lord Dakṣiṇāmūrti thus: “The One to be contemplated upon by the meditators has his abode under a banyan tree. That Parabrahman, who is Knowledge-Absolute, manifested as the Lord Dakṣiṇāmūrti of unbounded compassion. That Lord shines in my mind in the form of consciousness’.

५६। ओम् तप्तजाम्बूनदप्रभाय नमः।

तप्तं जाम्बूनदं सुवर्णम्, तस्य प्रभेव प्रभा यस्य सः, तस्मै नमः।

भगवतो मूर्तिः श्वेतवर्णा अरुणवर्णा इति च उपासनभेदमनुसृत्य वर्ण्यते। भक्तास्स्वभिरुचिमनुसृत्य भगवतः तत्तद्रूपेण ध्यायन्ति।

56. Salutations to the One whose radiance is like that of molten gold.

The Lord’s form is described as of white complexion and also as reddish brown according to the differences in the form of meditation. The devotees meditate upon different forms of the Lord according to their preferences.

५७। ओम् तत्वपुस्तोल्लसत्पाणये नमः।

तत्वस्य ब्रह्मज्ञानस्य पुस्तं पुस्तकम्, तेन उल्लसन् पाणिः यस्य सः, तस्मै नमः।

भक्तहृदयवासी दक्षिणामूर्तिः हस्ते पुस्तकं धत्ते। तस्य ज्ञानावतारत्वात्। ब्रह्मज्ञानं तस्य विषयमिति सुगममेव। सूतसंहितायां दक्षिणामूर्त्यवतारप्रकरणे इत्थं वर्णितम् - सर्वज्ञानरत्नानां कोशभूतं सुपुस्तकम्। दधानं सर्वतत्त्वाक्षमालिकां कुण्डिकामपि ॥ च३-४-४०फ यदि भक्तो जिज्ञासुः तर्हि उपास्यमूर्तिः हस्ते पुस्तकं धत्त इति स्थाने।

57. Salutations to the One who has book of knowledge shining forth in the hand.

Dakṣiṇāmūrti, abiding in the hearts of the devotees, holds a book in His hand, being an incarnation for initiating the teaching sampradāya of Self-knowledge. It is clear that the subject matter of the book is knowledge of Brahman. It is described thus in the Sūtasamhitā in the chapter relating to the incarnation of Dakṣiṇāmūrti: ‘He holds a book, a treasure house of all precious knowledge. He also holds a rosary of beads which stands for all the principles from which the universe is created and a pitcher (3-4-40)’. If the devotee is a seeker of knowledge, then it is only proper that the form on which the devotee meditates holds a book in the hand.