

# 108 Names of śrī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā

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२३ । ओं गङ्गाधवलदिव्याङ्गाय नमः ।  
गङ्गाया धवलं स्वच्छं दिव्यं अप्राकृतं तेजोमयं वा अंगं मूर्तिः यस्य सः । तस्मै नमः ।  
परमेश्वरस्य यो दिव्यमङ्गलो विग्रहः तस्य शिरसि धृता गङ्गा स्वच्छतामापादयतीत्यर्थः ।  
अथवा गङ्गेव धवलं स्वयं ध्यातुं पवित्रीकर्तुं क्षमं दिव्यं अंगं यस्येति । परमेश्वरः स्वयं जगद्रूपेण विराजते इति  
वेदान्तेषु प्रसिद्धमेव खलु । तस्मिन् जगति यत्र ईश्वरीयो महिमा अतिशयेन प्रकटीभवति सा ईश्वरविभूतिरिति कथ्यते ।  
तासु विभूतिषु सर्वप्रथमो हिमवन्नगः । शिव एव हिमवद्रूपेण उत्तुङ्गशिरसैः विराजते । नगसानुषु एष्टमाना वनराजयः  
देवदारवादि वृक्षसंपदा विराजन्तः शिवस्य जटाकलापमनुकुर्वन्ति । तस्माज्जटाकलापसदृशात् शृङ्गाजातात् परितः स्रवन्ती  
गङ्गा वनपङ्क्तिभिः हरितां हिमवद्भूमिं धवलीकरोति ।

Salutations to the One whose divine form is imbued with the purity of Gaṅgā.

Gaṅgā supported on the head of śivā imparts purity to His divine and auspicious form. This is the meaning. Or, it can mean that His divine form is capable of making the meditator pure, just as Gaṅgā can. Verily, it is well known from the *upanishads* that the Lord is shining in the form of universe. Wherever Lord's power is manifest to an extraordinary degree, it is said to be the glory of the Lord. Among those glories, the glory in the form of the Himalayas is the foremost. Lord śivā alone is manifest in the form of the Himalayas with towering peaks. The mighty forests growing in the mountainous terrain with the trees such as deodar constituting forest wealth look like the budled up matted hair of beautiful śivā. Gaṅgā, flowing all around the mountain peaks that resemble the bundled up matted hair, imparts whiteness to the Himalayas, which are themselves green with multitudinous forests.

२४ । ओं गङ्गापङ्किलसज्जटाय नमः ।  
गङ्गायाः पङ्केन युक्तास्सत्यः मनोहराः जटाः यस्य सः । तस्मै नमः ।  
वयं यदि हिमालयं भगवतश्शिरोरूपेण मनसि पश्यामः तर्हि गङ्गाप्रवाहस्य उभौ जलाद्रौ मनोहरौ तदौ शिवस्य  
आर्द्रजटारूपेण द्रष्टुं शक्नुमः ।

Salutations to the One whose beautiful matted hair is covered with the mud of Gaṅgā.

If we visualize the Himalayas as the head of the Lord, we can look upon the wet and lovely banks of the Ganges as the wet matted hair of Lord śivā.

२५। ओं गगनाम्बरसंवीताय नमः।

गगनमेव अम्बरं वस्त्रं तेन संवीतः सम्यक् परिवेष्टितः। तस्मै नमः।

भगवान् शिवः दिगम्बरः इति पुराणप्रसिद्धिः। एतद्दिगम्बरत्वं भगवतो याथार्थ्यस्य सूचकमात्रमेव। अद्वयं अखण्डसद्रूपं ब्रह्म मायाशक्तिसंवलितं सत् यदा जगद्रूपेण आविर्भवति तदा सर्वप्रथमं व्यक्तरूपं कार्यं आकाश इति उपनिषत्प्रतिपादितसृष्टिप्रक्रियायां वर्णयते। अरूपस्य भगवतः प्रथमं व्यक्तीकरणं आकाश इति कृत्वा भगवतश्शरीरमाकाश इति श्रुत्या अभिर्वर्णितम्। तादृशो गम्भीरो विषयः पुराणपरिभाषायां भगवतो दिगम्बरत्वेन वर्णितः। परोक्षप्रिया इव हि देवाः ऐतरेयोपनिषदि तृतीयोऽध्याये इति प्रसिद्धमेव खलु। तस्माद्वा एतस्मादात्मन आकाशस्सम्भूतः २-१ आकाशशरीरं ब्रह्म १०६ इत्येते तैत्तिरीयश्रुती अत्र उदाहर्तव्ये। जगत् आत्मचैतन्ये वस्तुतः असदपि स्तीयते। आत्मा च अनया प्रतीत्या न लिप्यते। एतदेव आत्मनश्शिवस्य दिगम्बरत्वम्।

Salutations to the One who is enveloped by the sky as garment.

That the Lord śivā is naked is renowned in the purāṇās. The naked state of the Lord is only indicative of the true nature of the Lord. Describing the process of creation, it is declared by the upaniṣads that when the non-dual, undifferentiated, Existence-Absolute Brahman in association with Māyāśakti manifests in the form of universe, the first manifest effect is space. As the first manifest form of the formless Lord, space is described as the body of the Lord by the vedās. In the terminology of the purāṇās, such a profound matter is turned into description of the Lord as naked. 'The deities love to keep profound truths hidden in metaphors'. This is renowned statement from the Aitareya upaniṣad (3<sup>rd</sup> chapter). Space is indeed born from this Ātman (2-1)'. 'Brahman has the space as the body' (1-6). These statements from the Taitirīya upaniṣad may be quoted here. The universe, though unreal in nature, appears in the Consciousness that is ātman. Ātman is not contaminated by this appearance. This alone is the nakedness of śivā that is Ātman.

२६। ओं गगनामुक्तमूर्धजाय नमः।

गगने आकाशे आमुक्ताः मेढ्ररूपेण धृताः मूर्धजाः केशा यस्य सः। तस्मै नमः।

वयं सर्वदा भगवत् उत्संगे साक्षात् भगवति अधिष्ठाने जीवामः। भगवान् अस्मत्पुरतः जगद्रूपेण विभाति। एतत् हृदये विभाव्यते चेत् तदेव विश्वरूपोपासनं भवति। यस्मिन् काले एतत् सत्यं ज्ञायते सः प्रत्यगभिन्नब्रह्मज्ञानात् अदूरे वर्तते। सर्वाणि कर्माणि सर्वमुपासनमस्मिन्नेव पर्यवस्यन्ति। गगनतले दृश्यमाना मेढ्राः भगवतः जटाजूटायन्ते। जगति नामरूपदृष्टिं विहाय सगुणब्रह्मदृष्टिं कुर्वतः जिज्ञासोः मनः अञ्जसा परिशुध्यति।

Salutations to the One who wears his locks of hair in the form of clouds in the sky.

We are directly in the lap of the Lord, and always live in Him with His support and sustenance. The Lord shines in the form of the world before us. If He is thus contemplated in the heart, it becomes a meditation upon the Lord's cosmic form. The moment this truth is known, one is not far from realizing that one's essential nature is non different from Brahman. All enjoined actions and all forms of meditation culminate in this knowledge alone. The clouds seen in the sky appear like a mass of twisted hair of the Lord. One who gives up seeing the world in terms of diverse names and forms, and instead, sees it as the manifest form of Brahman, such a seeker's mind gets purified ere long.