

108 Names of Srī Dakṣiṇāmūrty With the Gloss Tattva Prakāśikā



By Swami Tattvavidananda Saraswati
Translated into English by Puppala B.



104.

१०४। ओं स्वात्माराममहामतये नमः।

समष्टिक्रियाशक्तिज्ञानशक्तिसमाहारस्वरूपो हिरण्यगर्भः परमेश्वरः। सोऽपि स्वीयां बुद्धिं तदधिष्ठाने आत्मचैतन्ये विलीय सुखं वर्तते। एतदेव शिवस्य तपः करणं नाम। अथवा स्वात्मारामश्चासौ महामतिश्च। महती पूर्णा मतिः ज्ञानं यस्येति।

104. Salutations to the One who abides in the Self and is of the nature of complete and total knowledge.

Hiraṇyagarbha, the supreme Lord, is of the nature of the sum total of all activity and knowledge in the creation, being an expression of the power of His Māyā. He remains happy resolving his intellect into its source, the consciousness that is Ātman. That is what is meant by Śiva performing penance. Or, He abides in the Self and is also of supreme knowledge. It means that His knowledge is complete and total.

१०५। ओं हाटकभजटाजूटाय नमः।

हाटकस्य सुवर्णस्य आभेव आभा यस्य सः हाटकाभः तादृशः जटानां जूटः समूहः यस्य सः तस्मै नमः।

छान्दोग्ये परमेश्वर इत्थं वर्णितः - अथ य एषोऽन्तरादित्ये हिरण्यमयः पुरुषो दृश्यते हिरण्यश्मश्रुर्हिरण्यकेश आ प्रणखात्सर्व एव सुवर्णः १-६-६ सूर्योदये अस्तमये च दिग्गन्तेषु द्यवि अरुणीकृतास्सन्ध्याभ्रा एव विराट् पुरुषस्य सुवर्णाभा जटा इति भावयितुं शक्यते।

105। om hāṭakābhajaṭājūṭāya namaḥ ।

hāṭakasya suvarṇasya ābheva ābhā yasya saḥ hāṭakābhaḥ tādṛśaḥ jaṭānām jūṭaḥ samūhaḥ yasya saḥ tasmai namaḥ ।

chāndogye parameśvara itthaṁ varṇitaḥ - atha ya eṣo'ntarāditye hiraṇmayāḥ puruṣo dṛśyate hiraṇyaśmaśrurhiraṇyakeśa ā praṇakhātsarva eva suvarṇaḥ (1-

6-6) sūryodaye astamaye ca diganteṣu dyavi aruṇīkṛtāssandhyābhrā eva virāṭ puruṣasya suvarṇābhā jaṭā iti bhāvayitum śakyate ।

105. Salutations to the One whose matted hair is shining like gold. In the Chāndogyopaniṣat, the supreme Lord is described thus: 'Then, this one, the golden Person who is seen in the Sun, who has a golden beard and golden hair, whose every part from the nail upward is golden (1-6-6). One can visualize the twilight clouds turning red on the horizon and in the sky at sunrise and sunset as the golden coloured matted hair of Virāṭ Puruṣa (Cosmic Person).

१०६ । ओं हासोदस्तारिमण्डलाय नमः ।

हासेन उदस्तः पराभूतः अरीणां शत्रूणां मण्डलः येन सः तस्मै नमः ।

ज्ञानिनो हासे पूर्णशक्तिर्विध्यते । तस्य पुरतः कामक्रोधादयः अरयः भक्तहृदयावासा द्रुतमपयान्ति । यदा भगवान् ज्ञानिनो रूपेण बुद्धादिना दुष्टान् अंगुलिमालादीन् पुरतः गच्छति तदा ते परमक्रूरा अपि तस्य हासेनैव क्रौर्यं विहाय शिष्या भवन्ति । ध्यानमार्गे हासयुक्तं भगवतो मूर्तिं ध्यात्वा भक्तः कामक्रोधादिभिरन्तश्शत्रुभिर्विमुक्तो भवति ।

106| om hāsodastārimaṇḍalāya namaḥ ।

hāsenā udastāḥ parābhūtaḥ arīṇāṃ śatrūṇāṃ maṇḍalaḥ yena saḥ tasmai namaḥ ।

jñānino hāse pūrṇaśakthirvidhyate । tasya purataḥ kāmakrodhādayaḥ arayaḥ bhaktaḥṛdayāvāsā drutamapayānti । yadā bhagavān jñānino rūpeṇa buddhādīnā duṣṭān aṅguḷimālādīn purataḥ gacchati tadā te paramakrūrā api tasya hāsenaiḥ krauryaṃ vihāya śiṣyā bhavanti । dhyānamārge hāsayuktaṃ bhagavato mūrti dhyātvā bhaktaḥ kāmakrodhādibhirantaśśatrubhirvimukto bhavati ।

106. Salutations to the One by whose smile the enemy groups are humbled. In the smile of a knower of the Self, power is manifest in full form. In his presence, the enemies in the hearts of the devotees in the form of greed and anger go away quickly. When the Lord assumes the form of the knower of the Self such as Buddha and others, with his smile wicked persons such as Aṅguḷimālā and others, give up their cruelty with that smile (in spite of their being very cruel) and become disciples. A devotee meditating upon the smiling form of the Lord becomes free from the inner enemies such as greed, anger etc.

१०७ । ओं हालाहलोज्ज्वलगलाय नमः ।

हालाहलः कालकूटविषः तेन उज्ज्वलं गळं यस्य सः तस्मै नमः ।

देवासुरैः कृते सागरमथने उत्पन्नं हालाहलं शिवः स्वीयगळे दधारेति प्रसिद्धा गाथा । धर्माधर्मौ द्वापि ईश्वर एव विलीयेते ईश्वरस्य स्वरूपतः धर्माधर्मयोरतिगतत्वात् । अन्यत्र धर्मादन्यत्राधर्मात् इति हि काठके १-२-१४ ।

107| om hālāhalojjavalagalāya namaḥ |

hālāhalaḥ kālakūṭaviṣaḥ tena ujvalam gaḷam yasya saḥ tasmai namaḥ | devāsuraīḥ kṛte sāgaramathane utpannam hālāhalaḥ śivaḥ svīyagaḷe dadhāreti prasiddhā gāthā | dharmādharmau dvāpi īśvara eva vilīyete īśvarasya svarūpataḥ dharmādharmanyoratigatatvāt | anyatra dharmādanyatrādharmāt iti hi kāṭhke (1-2-14)|

107. Salutations to the One whose throat is aglow with the hālāhala poison. There is a well known story (in the Purāṇās) that Śiva held in his throat the3 deadly poison produced during the churning of the sea by devās (symbolizing dharmā) and asuras (symbolizing adharma). Both dharma and adharma finally resolve into the Lord, for the Lord transcends both of them in His essential nature. ‘The Brahman is beyond both dharma and adharma’, says Kathopaniśat (1-2-14).

१०८ । ओं हार्दग्रन्थिविमोचकाय नमः ।

हृदये भवा हार्दा सा च ग्रन्थिः तां विमोचयतीति तस्मै नमः ।

आत्मस्वरूपस्य अज्ञानमेव हृदयस्य बुद्धेः ग्रन्थिः । सैव अनवर्तस्य संसारस्य कारणम् । ग्रन्थिः कायस्य वा बुद्धेर्वा दुःखहेतुर्भवति । तस्या विमोचने ग्रन्था एक एव नान्यः । ईश्वरसाक्षात्कारः आत्मज्ञानापरपर्यायः अज्ञानकल्पिताद्वन्धाद्विमुक्तौ हेतुः । भिद्यते हृदयग्रन्थिस्त्विद्यन्ते सर्वसंशयाः २-२-८ इति मुण्डकश्रुतिरत्र उदाहर्तव्या ।

108| om hārdagranthivimocakāya namaḥ |

hṛdaye bhavā hārdā sā ca granthiḥ tām vimocayatīti tasmai namaḥ | ātmasvarūpasya ajñānameva hṛdayasya buddheḥ granthiḥ | saiva anavartasya sāmsārasya kāraṇam | granthiḥ kāyasya vā buddhervā duḥkhaḥeturbhavati | tasyā vimocane granthā eka eva nānyaḥ | īśvarasākṣātkāraḥ ātmajñānāparaparyāyaḥ ajñānakalpitādbandhādvimuktau hetuḥ | bhidyate hṛdayagranthisidyante sarvasamśayaḥ 2-2-8 iti muṇḍakaśrutiratra udāhartavyāal

108. Salutations to the One who releases (the individual) from the knot of ignorance of the heart.

The ignorance of the essential nature of the Self is the knot of the heart or intellect. That is the cause of the seemingly unending sāmsāra. The knot,

whether it is physical (like a boil or growth in the body) or emotional (like a wrong notion), becomes the cause of sorrow. There is only one way to get rid of the knot in the mind. There is no other way. Knowledge of the Lord, a synonym for Self-knowledge, is the means for release from the bondage perceived due to ignorance. 'The knot of the heart gets untied, all doubts get solved (2-2-9)'. This statement from Muṇḍakopaniṣat is worth quoting here.

ओं श्रीमेघदक्षिणामूर्तिस्वामिने नमः ।

ओं श्रीपरमहंस परिव्राजकाचार्यवर्यं श्रीदयानन्दसद्गुरुभ्यो नमः ।

परमश्वासौ हंसः । स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति - मुण्डकोपनिषत् ३-२-९ ज्ञानि त्वात्मैव मे मतम् श्रीमद्भगवद्गीता ७-१८ इत्यादिश्रुतिस्मृतिभ्यः ब्रह्मवित् परं ब्रह्मैव ।

paramaścāsau haṁsaḥ । sa yo ha vai tatparamam brahma veda brahmaiva bhavati - muṇḍakopaniṣat 3-2-9 jñāni tvātmaiva me matam (śrīmadbhagavadgītā 7-18 ityādiśrutismṛtibhyaḥ brahmavit param

सोऽहमिति यो जानाति स हंसः । चतुर्विधा भिक्षवस्ते कुटीचकबहूदकाः हंसः परमहंसश्च योऽयं पश्चात्स उत्तमः ॥ इति महाभारते । श्री दयानन्द गुरुपादाः परमहंसाः परिव्राजकाः आचार्यवर्यश्च । परितः ब्रजन्तीति परिव्राजकाः इत्येषा निरुक्तिः गुरुपादानां विषये अतीव सार्थकमभूत् । ते एतदात्मज्ञानं खण्डखण्डान्तरेषु वितीर्य जगद्गुरुः इति नाम सार्थकं चक्रुः । विश्वे भारतस्य जगद्गुरुस्थानमस्ति । तच्च शानं आचार्यपादाः स्वीयसञ्चारणेन आत्मविध्याप्रदानेन च सुदृढं कृतवन्तः । गुरुपादाः दयानन्द इति नामापि सार्थकं कृतवन्तः । यदि दयादेवी परिव्राजकमूर्तिम् स्वीकृत्य सञ्चरति चेत् सैव दयानन्द सरस्वती स्वामिपादा इति नात्युक्तिः । श्री गुरुभ्यो नमः ।

so'hamiti yo jānāti sa hṁsaḥ । caturvidhā bhikṣavaste kuṭīcakabahūdakaḥ haṁsaḥ paramahaṁsaśca yo'yaṁ paścātsa uttamaḥ ॥ iti mahābhārate । śrī dayānanda gurupādāḥ paramahaṁsāḥ parivrājakāḥ ācāryavaryaśca paritaḥ vrajantīti parivrājakāḥ ityeṣā niruktiḥ gurupādānām viṣaye atīva sārthakamabhūt । te etadātmañānam khaṇḍakhaṇḍāntareṣu vitīrya jagadguruḥ iti nāma sārthakam cakruḥ । viśve bhāratasya jagadgurusthānamasti । tacca śānam ācāryapādāḥ svīyasañcāraṇena ātmavidhyāpradānena ca sudṛḍham kṛtavantaḥ । gurupādāḥ dayānanda iti nāmāpi sārthakam kṛtavantaḥ । yadi dayādevī parivrājakamūrtim svīkṛtya sañcarati cet saiva dayānanda sarasvatī svāmipādā iti nātyuktiḥ । śrī gurubhyo namaḥ ।

Salutations to Guru Dayānanda who is the fore most among the monks, traveling all the time and teaching and imparting knowledge.

He is Brahman as the knower of Self. 'Anyone who knows the Supreme Brahman is Brahman indeed (Muṇḍakopaniṣat 3-2-9)'. But I assert that the man of

Knowledge is verily Myself (Gītā, 7-18). These are the statements from the śruti and smṛti. The knower of Brahman is indeed the Supreme Brahman. One who knows 'That I am' is Hamsa. 'There are four kinds of mendicants or monks (sannyāsins):

Kuṭīcaka bahūdakāḥ haṁsaḥ paramahaṁsaśca

Kuṭīcaka: One who lives in a place and follows the rules of life and disciplines laid down for him.

Bahūdaka: One who lays importance mainly on knowledge as against rites and observances and travels widely.

Haṁsa: One who is established in the Knowledge.

Paramahaṁsa or Niṣkriya. One who has realized Ātman (Śrīmadbhāgavatam 3-12-43).

The one latter is superior to the former among the four categories. Śrī Dayānanda Gurupādā is Paramahaṁsāḥ Parivrājakā (a wandering sannyāsin), and the foremost among the teachers of Vedānta. Parivrājakā means one who goes around (the world). This etymological interpretation has become most meaningful in the case of Gurupādā. He imparted this Self-knowledge across all continents, and thus the appellation Jagadguru (World Teacher) really means what it says. In the world, India occupies the position of a world teacher. This position was made firmer by Ācāryapādā travelling across the world through breadth and length and imparting Self-Knowledge. That Gurupādā is Dayānanda has also become meaningful. If Dayādevī (Goddess of compassion) takes the form of a wandering monk, it is not an exaggeration that she is indeed Dayānanda Sarasvatī Svāmīpādā. Salutations to the Guru.

स्वामी तत्वविदानन्दः दयानन्दकरकमलसञ्जातः ।

चक्रे श्रीदक्षिणामूर्तेर्नाम्नां तत्वप्रकाशिकां टीकाम् ॥

दक्षिणामूर्तिरूपोऽयं श्रीदयानन्ददेशिकः ।

आशीर्भिर्ज्ञानदाभिर्मामनुगृह्णातु सर्वदा ॥

svāmī tatvavidānandaḥ dayānandakarakamalasañjātaḥ ।

cakre śrīdakṣiṇāmūrternāmnāṁ tatvaprakāśikāṁ ṭīkāṁ ॥

dakṣiṇāmūrtirūpo'yaṁ śrīdayānandadeśikaḥ ।

Svāmī Tatvavidānanda truly reborn from the lotus hands of Śrī Dayānanda wrote the gloss Tatvaprakāśikā on the names of Śrī Dakṣiṇāmūrti. Śrī Dakṣiṇāmūrti is in the form of Dayānanda Deśika. May he show his grace towards me through blessings that would impart the Knowledge.