## **108 Names of Srī Dakṣiṇāmūrty** With the Gloss Tattva Prakāśikā



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**108 Names of śrī Dakṣiṇāmūrti** With the Gloss Tattva Prakāśikā



७१ ओं हंसजाप्यक्षमालाढचाय नमः। हंसजपस्य सोऽहं इति जपस्य योग्या हंसजाप्या , तदृशी अक्षाणां वृक्षविशेषस्य बीजानां माला , तया आढयः दर्शनीयः , तस्मै नमः। साधकस्य जीवनशैलयां मन्त्रजपस्य अतीव प्रमुखं स्थानमस्ति। अन्तःकरणशुद्धेः मन्त्रजपादन्यत् साधनं श्रेष्ठतरं नास्ति। यज्ञानां जपयज्ञोऽस्मि (१० - २५) इत्याह गीताचार्यः। भगवान् दक्षिणामूर्तिः जपस्य श्रेष्ठयं हस्ते जपमालाधारणेन बोधयति। एतत् उपासनस्य रहस्यं यत् उपासकस्य उपास्यस्य यो भेदः आदौ भासते स उपासनाग्नौ विलीनो भविष्यति। श्रीदक्षिणामतेंर्भावगम्यं रूपं सृतसंहितायामित्थं वर्णितम् -प्रलम्बितजटाबध्दं चन्द्ररेखावतंसकम् । नीलग्रीवं शरचन्द्रचन्द्रिकाभिर्विराजितम्॥ गोक्षीरधवलाकारं चन्द्रबिम्बसमाननम्। सुस्मितं सुप्रसन्नं च स्वात्मतत्वेकसंस्थितम् ॥ गडुगाधरं शिवं शान्तं लसत्केयूरमण्डितम् । सर्वाभारणसंयुक्तं सर्वलक्षणसंयुतम् ॥ वीरासने समासीनं वेदयज्ञोपवीतिनम् । भस्मधाराभिरामं तं नागाभरणभूषितम् ॥ व्याघ्रचर्माम्बरं शुद्धं योगपट्टावृतं शुभम्। सर्वेषां प्राणिनामात्माज्ञानापस्मारपृष्ठ्तः ॥ विन्यस्तचाणं सम्यग् ज्ञानमुद्राधरं हरम्। सर्वविज्ञानरलानां कोशभूतं सुपुस्तकम् ॥ द्धानं सर्वतत्वाक्षमालिकां कुण्डिकामपि ॥ ३-४-३५ १४

71. Salutations to the One looking handsome with a rosary for the recitation of the So'ham (I am That) mantra,

In the life style of a seeker, there is a very important place for japa (silent repetition) of a mantra. There is no better means of gaining purity of mind than mantra japa. The teacher of the Gītā, Lord Śrī Kṛṣṇā said: 'I am the japa among the spiritual/religious practices (10-25). Lord Daksināmūrti teaches the supremacy of japa by wearing a rosary in the hand. This is the secret of meditation that whatever difference or division appears in the beginning between the meditator and the object of meditation, such a division will get resolved in the fire of meditation. Śrī Daksiņāmūrti's visual image is described as below in the Sūtasamhitā. 'He has tied down his matted hair. He has adorned his head with the crescent Moon, His neck has blue hue. He is shining brilliantly in the light of the autumnal Moon. Hisface, white like cow milk, resembles Himself in the Self. He holds Gangā on His head. He is all-auspicious and serene. He is adorned with bracelets on the upper arms. He is adorned with various ornaments signifying all His manifest qualities. He sits clomfortably in vīrāsana, a yogic posture. His sacred thread symbolizes Vedic knowledge. He is graceful with the lines of sacred ashes and adorned with serpents. He has pure tiger skin as garment. He wears an auspicious belt of Yoga. The ignorance of Ātman (obstacles to the knowledge of Ātman) in the form of a demon Apasmāra is held under check beneath His feet. He removes the ignorance of the devotees with the fingers of his hand held in jñānamudrā, a specific configuration signifying gthe essential identity between the individual and the Lord. He holds a book, which is the treasure house of all precious knowledge. He also holds a rosary of beads which symbolizes all the basic principles of creation and a pitcher (3-4-35 to 41)

## ७२। ओं हंसेन्द्राराध्यपादुकाय नमः।

हंसः आत्मज्ञानी जीवन्मुक्तः। सोऽहमिति यो वेति स हंसः। हंसश्चासौ इन्द्रः ईशवरः। ज्ञानी त्वात्मैव मे मतम् (७-१८) इत्युक्तं खलु गीताचार्यैः। हंसेन्द्रैः आराध्ये पादुके यस्य सः। हंसेन्द्रेरिति बहुवचनं उपाध्याभिप्रायेण। तस्मै नमः।७२। ओं हंसेन्द्राराध्यपादुकाय नमः। आत्मज्ञानेच्छूनां आत्मनिष्ठानां च परमगुरुः परमशिवस्य ज्ञानावतारः श्रीदक्षिणामूतिरेव। जिज्ञासवः दक्षिणामूर्तिं सर्वथा प्रपध्य कृतार्था भवन्ति। पादुकाराधनं नाम शरणागतिरित्यभिप्रायः। न तु केवलं पादुके पुरतः संस्थाप्य पुष्पेरर्चनम्। शरणागतिर्नाम विवेकवेरग्ययुक्तस्य धीरपुरुषस्य मानसं कर्म। तादृश्यर्चनाऽपि शरणागतेरक्तं भवितुमर्हत्येव।

Salutations to the One whose pādukās are worshipped by the great knowlers of the Self.

Hamsa means a knower of the Self who is liberated in this life. One who knows 'I am That' is called Hamsa. He is Hamsa as well as a great person. The teacher of the Gita indeed said, 'But the man of knowledge, I deem, is Myself (7-18)'. The one whose pādukās are worshipped by the great knowers of the Self from the standpoint of their bodies.

The supreme Guru of the seekers of Self-knowledge and of those who abide in the Self is Śrī Dakṣiṇāmūrti Himself, an incarnation of Śiva for establishing Ātmadharma. The seekers gain fulfilment by taking refuge in Śrī Dakṣiṇāmūrti. Worshipping the pādukās means taking refuge in the Lord. It is not just worshipping with flowers, keeping the pādukās on the altar. Taking refuge in the Lord means an acgtion performed mentally by an intelligent person endowed with discrimination and dispassion. The ritual of worshipping the pādukās physically can also be part of the process of self-surrender. But, such a worship should become an integral part of the attitude associated with self-surrender.

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