

108 Names of śrī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā



By Swami Tattvavidananda Saraswati
Translated into English by Puppala B.



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With the Gloss Tattva Prakāśikā

Dakshinamurti Stotra

२७ । ओं वदनाब्जजिताब्जश्रिये नमः ।

अप्सु जायते इत्यब्जं पद्मम् । वदनं अब्जमिव । तेन जिता अब्जस्य श्री शोभा यस्य सः । तस्मै नमः । सनातनधर्मे पद्मस्य कश्चन महिम अस्ति । पद्मं सौन्दर्यस्य निधानमिति न केवलं कविसमय एव किं तु वेदेऽपि तथैव वर्णनं दृश्यते । सर्वमपि सुन्दरं वस्तु पद्मेन उपमीयते । एषा सौन्दर्यस्य परा काष्ठा यत् पद्मसौन्दर्यमपि निराक्रियते । शिशोः हृदये मातुः स्मितमेव सौन्दर्यनिधानम् । तथैव भक्तस्य भावनायां भगवतो मूर्तिः सौन्दर्यराशिः प्रतीयते । सुन्दरं पद्मादिकं वस्तु दृष्ट्वा तत्समकाल एव भक्तस्य हृदयं भक्तिभावनया आप्लुतं भवति । जगत्यस्मिन् मांगल्यं सौन्दर्यं च सर्वं भवद्विभूतिरेव । जगत्यस्मिन् यत्किञ्चित् सत्यं शिवं सुन्दरमस्ति तत्स्वयं भगवानेव ।

Salutations to the One, the beauty of whose lotus face, surpasses the beauty of the lotus flower.

The glory attributed to the lotus in Indian tradition is something unique. That the lotus is a storehouse of beauty is not just a poetic convention. Similar description can also be found in the Veda. All beautiful things are compared to a lotus. If something were to surpass even the beauty of the lotus, then that would be the ultimate in beauty. The mother's smile alone is the most beautiful thing to the child. Similarly, the Lord's form appears as the repository of all beauty to the devotee in the contemplative mood. Seeing beautiful objects such as lotus etc., the devotee's heart instantly overflows with a feeling of devotion to the Lord. Whatever is auspicious and beautiful in this world is the glory of the Lord alone. Whatever reality, auspiciousness and beauty that is there in this world is the Lord Himself.

२८ । ओं वदनेन्दुस्फुरदिशाय नमः ।

वदनं इन्दुरिव तेन स्फुरन्त्यः दिशः यस्य सः । तस्मै नमः । भगवतः चन्द्रस्य पूर्णबिम्बं चन्द्रिकया आप्लुता दिशश्च अवलोक्यैव मनस्सद्यः प्रसन्नं भवति । तथैव भगवतो दरहासमुधुरां मूर्तिं दृष्ट्वैव भक्तस्य मनसि स्थिता ग्लानिः दूरीभूय मनः प्रसन्नं आत्मसाक्षात्कारचरणं च भवति ।

Salutations to the One whose countenance lights up the quarters as the Moon would.

Seeing the full Moon and the quarters flooded with the moonlight, the mind instantly becomes cheerful. In the same manner, seeing the sweet smiling form of the Lord, the afflictions in the devotee's mind go away; the mind becomes cheerful and gains the capacity for Self-realization.

२९। ओं वरदानैकनिपुणाय नमः।

वराणां दाने एकः मुख्यः निपुणः समर्थः। तस्मै नमः।

भक्तान् भवान् वरैरभिवर्षति। भक्तवसलो हि सः। भगवतः कृपा अपि भवति सर्वव्यापिनी देशकालवस्तुपरिच्छेदरहिता च। परं तु भक्तास्तां कृपां भूर्गर्भजलमिव बहिः प्रकटीकर्तुं यत्नं कुर्यात्। वरो हि नाम कर्मफलमेव। कर्मफलस्य सर्वस्य दाता ईश्वर एक एव। विभिन्नासु स्थितिषु फलप्राप्तेः निमित्तानि भिन्नानि दृश्यन्ते। तथापि सर्वस्य कर्मफलस्य मोलस्रोतः भगवानेक एवेति वेदान्तसिद्धान्तः। फलमत उपपत्तेः ३-२-३८ इति भगवान् बादरायणस्सूत्रयामास।

Salutations to the One who alone is the single most competent authority to grant boons.

The Lord showers the devotees with boons. He is full of love and care towards them. His love and care are called grace. The Lord's grace is as all-pervading and free from limitations of space, time and objects as the Lord Himself is. The devotee should try to elicit that affection, just as the ground water has to be brought out with effort. The boon is indeed a reward for the actions performed. Only one Lord dispenses the fruits of all actions. The causes for various fruits of actions in different situations may also appear to be different. Nevertheless, it is the basic tenet of the Vedanta that the prime source (or giver) of all fruits of actions is the Lord only. Bhagavan Badarayana indicated it in an aphorism. "On ground of logic, the fruit of action is from the Lord (3-2-28)".

३०। ओं वरवीणोज्ज्वलत्कराय नमः।

वरा श्रेष्ठा वीणा। तथा उज्ज्वलन्तौ अधिकं शोभमानौ करौ यस्य सः। तस्मै नमः।

सर्वासां चतुष्पष्टि कलानां सर्वेषां च विद्यास्थानानां च उद्गमस्थानं परमेश्वर एवेति हिन्दुतत्त्वशास्त्रस्य विशिष्टो राद्धान्तः। केवलं वेदा वेदंगान्येव परं तु संगीतशास्त्रं नाट्यशास्त्रं इत्यादीनि सर्वाणि शास्त्राणि अखण्डज्ञानस्वरूपात् ईश्वरादेव सृष्ट्यादौ तत्तद्विमुखत उद्गच्छन्ति। एतं दर्शनमधिकृत्य परमेश्वरस्य सगुणरूपाणि पुराणादिषु वर्ण्यन्ते। संगीतप्रमिनो भक्तस्य हृदये संगीतकुशलः भगवान् धारणया आरुध्यत इत्यतीव समीचीनम्।

Salutations to the One holding the choicest vina (a stringed musical instrument) in his resplendent hands.

The distinct doctrine of Hindu philosophy is that the Lord alone is the source and origin of all the sixty four arts and all branches of knowledge. Not only the vedas and vedangaas (auxiliary texts of the veda), but also all branches of knowledge such as music, dance and drama etc. have emanated in the form of pronouncements by sages at the beginning of creation from the Lord alone, who is of the nature of indivisible and undivided Knowledge. Lord's manifest form is vividly described in various Puranas in accordance with this vision. It is most appropriate that the Lord is contemplated in the heart as proficient in music by the music-loving devotees.