

108 Names of Srī Dakṣiṇāmūrty With the Gloss Tattva Prakāśikā

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८७ । ओं ज्ञानज्ञाद्वैतदिव्याङ्गाय नमः ।

ज्ञायते अनेनेति ज्ञानं वृत्त्यात्मकं प्रमाणम् , जानातीति ज्ञः ज्ञाता , तयोरद्वैतं अभेदः यस्य तत् चैतन्यम् , तदेव दिव्यं स्वयंप्रकाशं अंगं स्वरूपं यस्य सः , तस्मै नमः ।

मनसि जायमाना ङ्कटादिवृत्तिः प्रमाणवृत्तिः । अपरा अहं जानामीत्याकारका वृत्तिरेव ज्ञाता । एते द्वे वृत्ती अखंडचेतने कल्पिते । यतः तस्मादेव उत्पन्ने एते तस्मिन्नेव स्थितिं लब्ध्वा तस्मिन् विलीयते । एवं ज्ञातृज्ञानज्ञेयभेदकल्पनाया अधिष्ठानं स्वयंप्रकाशं आत्मचैतन्यमेव ब्रह्मेति ब्रह्मविदामनुभूतिः ।

87/ Salutations to the One whose essential nature, the awareness, transcends the division between the means of knowledge (jñāna) and the knower (jñātā).

The modification of the mind into the form of the pot etc. is indeed the means of knowing (pramāṇa) the pot etc. The modification of the same mind in the form of, 'I know', is the knower (jñātā). Both these modifications are imagined and superimposed on the divisionless and undivided awareness, because in it only they are born, sustained and resolved. The self-luminous awareness that is Ātman, the ground on which the division into the knower, means of knowledge, and the known are imagined and superimposed is indeed Brahman as testified by the knowers of Brahman from their realisation.

८८ ओं ज्ञातृज्ञानादिकुलागताय नमः ।

ज्ञाता ज्ञानं आदौ यस्य सा त्रिपुटी ज्ञातृज्ञानादिः । सैव कुलं भिन्नतया प्रतीयमानानां समुदायः । तस्मिन्नागतः चैतन्यरूपेण व्याप्तः । तस्मिन्नगतः तदतीतः । तस्मै नमः ।

ज्ञेयं , ज्ञानं , ज्ञाता इति त्रीणि विभिन्नानि पदार्थानि सन्तीति लौकिकानां मतम् । लोकस्य स्वाभाविकमज्ञानमेव आलम्बनं येषां शास्त्रापदेशनिर्मातृणां तदनुयायिनां च तेऽपि तथैव स्वीकुर्वन्ति । वस्तुतस्तु ज्ञातृत्वावच्छिन्नं चैतन्यमेव ज्ञाता अर्थात् चैतन्ये अज्ञानात् ज्ञातृत्वमध्यस्यते । स ज्ञातृत्व जीव इति व्यवहियते । जीवमधिकृत्य सर्वाणि प्रमाणानि सर्वाणि अनात्मशास्त्राणि मतानि च विजृम्बन्ते । वस्तुतः जीवत्वं कल्पितं अवस्तु । जीवस्य स्वरूपं सच्चित् ब्रह्माभिन्नमेव ।

88. Salutations to the One whose awareness pervades and transcends the differentiation as the knower, knowledge and the known.

In the view of the common people, the object to be known, knowing and the knower are three different entities. The general ignorance of the people is the fertile ground for both – the schools of thought and sects misinterpreting the scriptures and to their followers who take these misinterpretations as true. In fact, the knower is nothing but the awareness conditioned by the status of knowership. It means that the agency of knowing is superimposed on the awareness due to ignorance. Such a knower alone is looked upon as jiva or an individual. There is a proliferation of several means of knowledge, many scriptures devoted to anātmān (the non-self), and so many sects addressing or catering to such a jīva. From the standpoint of reality, jīvatva or individuality is an imagination, and it is false. The essential nature of a jīva is awareful presence (sat chit), which is non-different from Brahman.

८९। ओं प्रपन्नपारिजाताग्र्याय नमः ।

पदः अग्रं प्रपदम् । प्रपदं गतः प्रपन्नः । प्रपन्नानां पारिजातः कामाश्रिवर्षकः कल्पवृक्षः । तषां कल्पवृक्षसदृशानां शरण्यानां अग्रे ध्रुवः अग्र्यः । तस्मै नमः ।

सर्वं कामस्सर्वा आशिष आत्मदेवस्य सकाशादेव आविर्भवन्ति । आत्मा च ब्रह्म इति श्रीशंकरभगवत्पादानां सिंहनादः । एतत् ज्ञानिनो दर्शनम् । जिज्ञासुरपि भक्तः आत्मज्ञानाय दक्षिणामूर्तिदेवमुपास्ते । आर्तः अर्थार्थी च भक्तः दक्षिणामूर्तिमाराध्य , गुरुग्रहानुग्रहं प्राप्य तद्द्वारा सर्वग्रहानुकूलनां सम्पादयेत् ।

89. Salutations to the One who is the foremost in fulfilling the desires of those who take refuge in Him, like the celestial pārijāta tree.

All desires and all benedictions arise from the Ātman alone. Ātman itself is Brahman is the most inspiring and the distinguished pronouncement (lion's roar) of Śrī Śaṅkara. This is the vision of the knower of the Self. The seeker-devotee also meditates upon Lord Dakṣiṇāmūrti for Self-knowledge. A devotee in distress or one desirous of material wealth worshipping Lord Dakṣiṇāmūrti ought to gain the favour of all the planets by the grace of the planet Guru.