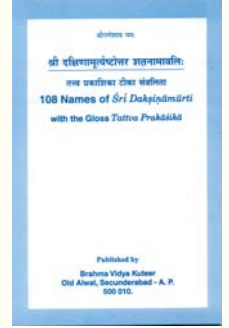


108 Names of Śrī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā



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108 Names of śrī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā

५८। तपनोडुपलोचनाय नमः।

तपनः सूर्यः उडुपः नक्षत्राधिपतिः चन्द्रश्च तनोडुपौ, तौ एव लोचने यस्य सैः, तस्मै नमः।

विराडूपस्य भगवतः पृथ्वी पादौ, आकाशः ग्रीवा, सूर्यचन्द्रौ लोचने इति श्रुतिस्मृतिपुराणेषु प्रायशः वर्णनमुपलभ्यते। भक्तः पृथिव्यां तिष्ठन् आकाशे पश्यन् विराट् रूपं मनसा धारयति चेत् एतद्वर्णनं अतीव समीचीनमिति स्पष्टं भवेत्।

58. Salutations to the One who has the Sun and the Moon as His eyes.

In the śruti, smṛti, purāṇas, we generally come across the description of the cosmic body of the Lord as having the earth as feet, the sky as neck, and the Sun and Moon as the eyes. If the devotee standing on the earth and looking at the sky contemplates upon the cosmic body in the mind, it becomes clear that this description is very apt.

५९। ओं यमसन्नुतसत्कीर्तये नमः।

यमेन सम्यक् नुता सती पावनी कीर्तिः यस्य सैः, तस्मै नमः।

दक्षिणादिवपालकः सर्वप्राणहरः धर्मस्य पालकः स्वयं ब्रह्मविध्याचार्यः भगवान् यमः श्रीदक्षिणामूर्तेः पावनी कीर्तिं अगायदिति पौराणिकी गाथा।

59. Salutations to the One whose lasting glory is extolled by Yama (the Lord of death and the upholder of dharma).

There is a story in the purāṇas that the Lord Yama, the ruler of the south direction, the one who takes away the life of everyone, the upholder of dharma, himself a teacher of the knowledge of Brahman, sang about the auspiciousness and glory of Dakṣiṇāmūrti.

६०। ओं यमसंयमसंयुताय नमः।

यमैः संयमेन च योगशास्त्रप्रसिद्धैः संयुतैः, तस्मै नमः।

अहिंसासात्याऽस्तेयब्रह्मचर्याऽपरिग्रहा यमाः। ययोगदर्शनम् (२-३०)। धारणाध्यानसमाधीनां त्रयाणां योगशास्त्रे संयम इति परिभाषा। हिरण्यगर्भो योगस्य वक्ता नान्यः पुरातनः। इति याज्ञवल्क्यस्मृतिः।

60. Salutations to the One who is endowed with the disciplines of yama and samyama of Yoga.

Ahimsā (non-violence), satya (truthfulness), asteya (non-stealing) brahmacharya (continence), aparigraha (non-acquisition or absence of greed) are called yama (Yogadarśanam, 2-30). Dhāraṇa (concentration), dhyāna (meditation), and samādhi (superconscious state) —these three together are called samyama (Yogadarśanam, 3-1, 2, 3, 4). According to Yājñavalkya smṛti, none other than the Hiraṇyagarbha, the creator, is the one who pronounced Yoga.

६१। ओं यतिरूपधराय मौनिने नमः।

यतेः रूपम् , धरतीति धरः, यतिरूपस्य धरः, मौनं वाक्संयमः मनस्संयमपूर्वकः। तदस्यास्तीति, तस्मै नमः। भगवतः अवतारा असंख्याकास्सन्ति। तेषु यत्यवतारः अतीव विलक्षणः। यदा वाक् संयम्यते सा मनसि विलीना वर्तते। मनः अपि यदा संयम्यते तस्मिन्नमनीभावे तत् आत्मनि अखण्डचैतन्ये विलीय वर्तते। दक्षिणामूर्तिः एतं मनस्संयममेव सनत्कुमारादिभ्यो बोधयति स्म। अभिधावृत्त्यगोचरमात्मतत्त्वं नेति नेतीति निषेधमुखेन लक्षणावृत्त्या च बोधयामासेत्यपि मौनी इत्यस्य व्याख्याता। अर्वाचीनकाले भगवान् रमणमहर्षिरपि अनयैव विधया साधकान् मनस्समाधानमेव शिक्षयति स्म।

61. Salutations to the One who assumes the form of an ascetic, and teaches Self-Knowledge through silence.

The Lord's incarnations are many. Among them, the incarnation as an ascetic is very special. When the speech is controlled, it is resolved in the mind. When the mind is also controlled, and where there is a silence of the mind, it is resolved in the Self that is indivisible and undivided. Dakṣiṇāmūrti taught only this silence of mind to Sanatkumāra and others. There is also another way of explaining the word maunī. Ātman is not available for direct description by words. Therefore, it can only be taught by an indirect method of negating all non-Ātman as 'not this', 'not this'. It is taught by employing a methodology called Lakṣaṇāvṛti, wherein Ātman or Brahman is indicated marking it out from everything else. In modern times, Bhagavān Ramaṇa Maharṣi taught seekers abidance in Ātman through resolution of mind by this method only.

६२। ओं यतीन्द्रोपास्यविग्रहाय नमः।

यतिः यत्नशीलः, यतीनां इन्द्राः श्रेष्ठाः, तैरुपास्यः पूजनीयः ध्येयः विग्रहः मूर्तिः यस्य सः, तस्मै नमः। सर्वसंगपरित्यागिनो यतयः विद्वांसः विविदिषवो वा प्रायशः ज्ञानावतारं दक्षिणामूर्तिमतिशयादरेण आराधयन्ति। सगुणब्रह्मणः श्रीरामादेः निर्गुणब्रह्मणश्च यद्यपि वस्तुनि अभेद एवै, तथापि साधनकाले भेद इव भासते भेददर्शकानां भक्तानाम्। दक्षिणामूर्तिस्त यद्यपि अवतारत्वेन सगुणस्साकारैः, तथापि निर्गुणो निराकारश्च। दक्षिणस्चासौ अमूर्तिर्हि।

62. Salutations to the One who has a form that is meditated upon by the foremost among the ascetics.

The ascetics who are free from all attachments, those who have attained Self-Knowledge, and those seeking Self-knowledge too, generally worship Dakṣiṇāmūrti, an incarnation of the Lord for establishing Ātmadharma, with deep reverence. Even though the unmanifest Brahman and Rāmā and others in the manifest form is one and the same Reality, it appears as if there is duality for the devotees who see division while they are on the spiritual path. Even though Dakṣiṇāmūrti, being an incarnation has attributes and a form, He is unmanifest and formless also. For, He is dakṣiṇa (capable of creation, sustenance and dissolution), and is also amūrti (without any particular form).