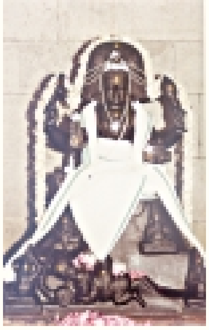
108 Names of śrī Dakṣiṇāmūrti
With the Gloss Tattva Prakāśikā



By Swami Tattvavidananda Saraswati
Translated into English by Puppala B.

१४। ओं मोहोत्पलनभोमणये नमः।

मोह एव उत्पलः। तस्य नभोमणिः सूर्यः। तस्मै नमः।

यदा मोहस्य मद्मत्वं तदा भगवतः छन्द्रत्वम्। यदा तु मोहः उत्पलं तदा भगवान् सूर्य इति सुस्पष्टम्।

Salutations to the one who is the Sun for the water-lily of ignorance.

When delusion is compared to or metaphorically presented as the lotus, knowledge is compared to the Lord Moon. On the contrary, when the delusion is compared to water-lily, it is clear that the knowledge isto be compared to the Lord Sun.

१५। ओं भक्तज्ञानाब्धिशीतांशवे नमः।

भक्थानां ज्ञानमेव अब्धिः समुद्रः। तस्य शीतांशुः चन्द्रः। तस्मै नमः।

ज्ञानं निर्विशेषं देशकालपदार्थः न परिच्छिद्यते। अतस्तस्य अब्धित्वं समीचीनमेव। एतत् ज्ञानं जीवस्य स्वरूपम्। परं तु तत् अज्ञातं सत् अपिहितमिव निगूढमिव भवति। यथा चन्द्रोदये सति समुद्रे उत्तुंगतरंगा उत्पध्यन्ते तथा दक्षिणामूर्तेरनुग्रहेण जिज्ञासोरन्तःकरणे अखण्डज्ञानाकारवृत्तिरुत्थाय जीवं संसारात् मोचयति।

The Self-knowledge of the devotees is indeed the ocean. The Lord is the Moon with reference to that ocean. Salutations unto that Lord.

Knowledge Absolute is not limited by space or time or by objects. Therefore, comparing it with the ocean is appropriate. This Knowledge is the nature of the individual. But being unknown, it becomes as though concealed or secret. Lofty waves arise in the ocean when the Moon rises. Similarly, by the grace of Lord Dakṣiṇāmūrti, the Self-knowledge in the form of the mind-modification divested of subject-object division rises in the heart of the seeker, therey releasing him from the bondage of saṁsāra.

१८। ओं भक्तकेकिघनाघनाय नमः।

भक्ता एव केकिनः। तेषां घनाघनः वर्षन्मेघः। तस्मै नमः।
यदा आकाशे जलपूर्णा मेघा आविर्भवन्ति केकिनः प्रहर्षं नृत्यन्ति। तथैव
अनन्तकृपानिधिः भक्तजनेभ्यः कामाभिवर्षकः भगवान् दक्षिणामूर्तिः भक्तैः यदा ध्यानमार्गे
दृश्यते तेषां हृदयाणि आनन्देन नृत्यन्ति।

Salutations to the One who is fire to the straw, the ignorance of the devotees.
Just as the fire burns the straw in no time, Lord Dakṣiṇāmūrti rising up in the heart in the form of knowledge of Brahman destroys the ignorance of the devotee.

१७। ओं भक्ताम्भोजसहस्रांशवे नमः।

भक्तानां अम्भोजस्य हृदयद्मस्य सहस्रांशुः अनन्तरश्मिस्सूर्यः। तस्मै नमः।
भक्थानां हृदयाणि सूर्योदयेन पद्मानीव दक्षिणामूर्तिध्यानेन आनन्दकन्दलिता विकसन्तीत्यभिप्रायः।

Salutations to the One who is the Sun to the lotus hearts of the devotees.
The hearts of the devotees sprout and blossom with joy by meditating upon Lord Dakṣiṇāmūrti, just as the lotuses blossom with sunrise This is the import of this name.

१८। ओं भक्तकेकिट्टनाट्टनाय नमः।

भक्ता एव केकिनः। तेषां ङ्कनाट्टनः वर्षन्मेट्टः। तस्मै नमः।
यदा आकाशे जलपूर्णा मेट्टा आविर्भवन्ति केकिनः प्रहर्षं नृत्यन्ति। तथैव अनन्तकृपानिधिः भक्तजनेभ्यः
कामाभिवर्षकः भगवान् दक्षिणामूर्तिः भक्तैः यदा ध्यानमार्गे दृश्यते तेषां हृदयाणि आनन्देन नृत्यन्ति।

Salutations to the One who causes great joy to the devotees, just as the rain clouds delight the peacocks.

When the water bearing clouds form in the sky, the peacocks dance with great joy. Similarly, whenLord Dakṣiṇāmūrti, of infinite compassion, and one who showers boons, appears before the devotees in meditation, their hearts dance with joy.

Pujya Swamiji's commentary on **Kathopanishad**
will be contined from the next issue onwards