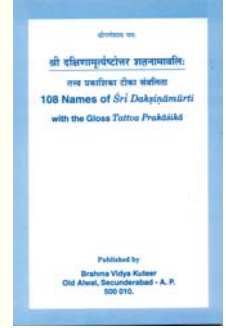


108 Names of Śrī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā

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108 Names of śrī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā



६९। ओं हस्ताहुरितचिन्मुद्राय नमः

हस्ते अंकुरिता चितः ज्ञानस्य मुद्रा यस्य सः, तस्मै नमः।

भगवान् दक्षिणामूर्तिः हस्तेन चिन्मुद्रां प्रदर्शयति। भगवतो मूर्तिः भक्तैराराध्या वाग्विहीना खलु। अतः भगवतो मूर्तिस्सदा मुद्राभाषयैव भक्तमुद्दिश्य यत्किञ्चित् सन्देशं वितरति। वरदमुद्रा, अभयमुद्रा इति द्वे मुद्रे प्रख्याते। मनुष्यः सर्वदा यत्किञ्चित् कामयते, कस्माच्चिच्च विवेति। कामना, भयं इत्येतत् द्वयं जीवत्वस्य निधानम्। अत एव उपासने भगवतो मूर्तिः अभयमुद्रया भयाभावं वरदमुद्रया आमनापूर्तिं च भक्ताय सन्दिशति। परं तु आत्मस्वरूपजिज्ञासुर्भक्तः यद्यपि भेदमेव पश्यति, तथापि जीवेश्वरयोरभेदशशास्वतात्पर्यमिति जानाति। तादृशं भक्तमुद्दिश्य दक्षिणामूर्तिः चिन्मुद्रया अभेद एव तत्वमिति बोधयति।

चिन्मुद्रायां अंगुष्ठः इश्वरस्य, तर्जनी जीवस्य प्रतीकम्। शिष्टास्तिस्रः अंगुल्यः स्थूलसूक्ष्मारणदेहात्मकं सत्त्वरजस्तमोगुणात्मकं च संसार निर्दिशन्ति। जीवः संसारासतिं विहाय ईश्वरेण ध्याने संगच्छति चेत्, प्रत्यगभिन्नं ब्रह्म ज्ञात्वा कृतार्थो भवतीति अस्या मुद्रायास्सन्देशः। आत्मज्ञानेन आत्यन्तिकभयामनानिवृत्तिस्स्यादिति कृत्वा चिन्मुद्रायां वरदाभयमुद्रे अन्तर्गते एवेति दिक्।

69. Salutations to the One who teaches with the hand gesture of cinmudrā.

Lord Dakṣiṇāmūrti shows cinmudrā (a specific configuration of fingers) with His hand. Certainly, the image of the Lord as worshipped by the devotees does not communicate through speech. Therefore, whatever message is meant for the devotee, is always conveyed through the language of mudrā by the Lord's image. Two mudrās, varadamudrā and abhayamudrā, are well known. One always desires for something, and is afraid of some other thing. Desire and fear sustain the sense of limitation of an individual. That is why, the Lord's image sends to the devotee engaged in contemplation a message of fearlessness through abhayamudrā and fulfilment of desires through varadamudrā. But

the devotee seeing knowledge of the Self knows that the purport of the scriptures is non-difference between the individual and the Lord, even though he/she only sees division at present. Dakṣiṇāmūrti teaches such a devotee through cinmudrā that non-difference or non-duality is the only reality.

In the cinmudrā, thumb indicates the Lord, and the index finger the individual. The remaining three fingers indicate samsāra, which is of the nature of gross, subtle and causal bodies and constituted of guṇās of *sattva*, *rajas* and *tamas*. It is the message of this mudrā that the individual gains fulfilment by knowing *Brahman* that is non-different from one's own essential nature, if he contemplates on the Lord giving up his attachment to samsāra. However, the cinmudrā includes the other two mudrās, since Self-knowledge eliminates once for all fear and desire. That is the message.

७०। ओं हठयोगपरोत्तमाय नमः।

हठः कठिनाभ्याससाध्यो योगः हठयोगः , तस्मिन् परः , असौ उत्तमः च तस्मै नमः।

योगशास्त्रे सांख्ये इव स्वतन्त्रं प्रधानं जगत्कारणमिति स्वीक्रियते। एतेषां योगदर्शनानुयायिनां एगत् सृष्टेः निरूपणं अन्ये च द्वैतसत्यत्वप्रदिपादकाः तत्सदृशास्सिद्धान्ताः नाङ्गीकार्याः , श्रुतिविरोधात्। परं तु तत्त्वसाक्षात्कारोपायत्वेन आसनप्राणायामधारणाध्यानादियोगाभ्यासे साधकैस्स्वीक्रियमाणे न कापि विप्रतिपत्तिः। प्रत्युत , मृत्युप्रोतां नचिकेतोऽथ लब्ध्वा विध्यामेतां योगविधिं च कृत्स्नम् कठोपनिषत् (२-३-१८) इत्यादिः श्रुतिरपि मोक्षोपायत्वेन इन्द्रियधारणारूपं योगं बोधयतेव। योगशास्त्रस्य प्रवर्तकः भगवानेव। भगवतः श्रीकृष्णस्य योगेश्वर इति विशेषणं प्रसिद्धमेव खलु।

70. Salutations to the One who practises haṭhayoga enthusiastically and who is the Supreme Lord.

In Yogaśāstra as in sāṅkhya, pradhāna, an independent insentient principle, is accepted as the cause of this universe. The process of creation as advanced by the followers of this view of Yoga or by other doctrines that ascribe reality to duality, and similar doctrines are not acceptable as they are opposed to the Śruti. But there can be no conflict or objection in adopting āsana (sitting posture) prāṇāyāma (breadth control) dhāraṇā (concentration) dhyāna (meditation) etc. as a means of Self-knowledge by the seekers. On the contrary, the Śruti also advocates Yoga for gaining mastery over sense organs as an indirect means to liberation as can be seen from the statements such as the following: 'Nachiketas acquired this knowledge imparted by Lord Yama, as also, the process of Yoga in its totality (*Katha upaniṣad*, 2-3-18)'. The originator of Yogaśāstra is the Lord Himself. Yogeśvara (the Lord of Yoga) is indeed a well-known epithet of Śrī Kṛṣṇā.