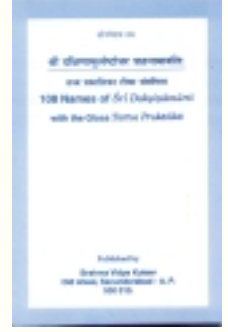


108 Names of Śrī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā

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108 Names of Śrī Dakṣiṇāmūrti
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८४। ओं प्रज्ञामणिवराकराय नमः।

प्रज्ञा बुद्धेस्सामर्थ्यम् सैव मणीनां श्रेष्ठवस्तूनां मध्ये वरा श्रेष्ठा तस्या आकरः निधिः तस्मै नमः।
मेधाकामाः श्रीदक्षिणामूर्तिमुपासीरन्नित्यधिप्रायः।

84. Salutations to the One who is the treasure house of intelligence, which happens to be the best among a person's possessions.

Those who are desirous of improving intelligence and retentive faculty should contemplate on Śrī Dakṣiṇāmūrti. That is the meaning (implied in this salutation).

८५। ओं ज्ञानानन्तरश्चासात्मने नमः।

ज्ञानस्य मनोवृत्त्यात्मकस्य दृश्यविषयस्य अनन्तरं ज्ञानान्तरोत्पत्तेः प्राक् यः शासः
अमनीश्वाररूपचैतन्यप्रकाशः स एव आत्म स्वरूपं यस्य सः तस्मै नमः।
आत्मा निर्विशेष अखण्ड ज्ञानस्वरूपः। तस्मिन् चलनमेव मनोवृत्तिः। द्वयोर्वृत्योरन्तराले यत्
निर्विशेषज्ञानमस्ति तदेव ब्रह्म। मनोवृत्त्यवस्थायामपि वृत्तिविषयस्य नामरूपस्य तिरस्कारे यदवशिष्यते
शुद्धं निर्विशेषं ज्ञानं तदेव ब्रह्म। तथापि मनोवृत्तौ नामरूपकालुष्यस्य कल्पितस्यैव सत्त्वात्
शुद्धचैतन्यस्य स्पष्टमधिज्ञानं जिज्ञासोः दुष्करं भवति। अत एव वृत्यन्तराळगम्यः अमनीश्वारः
अत्र प्रस्तूयते।

85. Salutations to the One who shines in the form of consciousness in between two cognitions.

Ātman is of the nature of divisionless and undivided consciousness. Mind is only the movement taking place in that consciousness. The divisionless consciousness obtaining in the interval between two mind modifications or two cognitions is Brahman alone. Even in the state of mind modifications, when the name and form of the cognition are negated, whatever pure and divisionless consciousness remains, that alone is Brahman. It is more difficult for the seeker to clearly recognize the pure consciousness in a mind-modification, as it is contaminated with name and form, though the name and form are unreal. That is why, the silence of mind obtaining in between the cognitions is pointed out here.

८६। ओं ज्ञातृज्ञानादिविदूरगाय नमः ।

ज्ञाता च ज्ञानं च आदिः यस्य त्रिपुटे सः ज्ञातृज्ञानादिः तस्य विदूरे गच्छति तिष्ठति विदूरे गम्यते इति वा । तस्मै नमः ।

ज्ञेयं नाम ज्ञेयत्वावच्छिन्नं चैतन्यम् । चैतन्यमन्तरा न किञ्चित् ज्ञेयमस्ति । प्रमाणवृत्त्यवच्छिन्नसंविदेव ज्ञानमन्त्युच्यते । परमपुरुषं विहाय ज्ञाता नाम न कश्चित्तन्यः पुरुषः अस्ति । नान्योऽतोऽस्ति विज्ञाता बृहदारण्यकोपनिषत् ३भ७भ२३ नान्यदतोऽस्ति द्रष्टृ ३भ८भ ११ इति श्रुतेः । संविद्येव ज्ञातृत्वमध्यारोपयते । यदा जिज्ञासुः त्रिपुटेः मिथ्यात्वं ज्ञानचक्षुषा पश्यति तस्मिन् क्षणे शुद्धसंविदं दक्षिणामूर्तिं आत्मरूपेण प्रतिपद्यते ।

Salutations to the One who transcends the triad of knower, knowledge and the known.

Jñeya (cognized or known) means awareness limited by the name and shape of the cognized object. Nothing is cognized or known without the background of awareness. Awareness alone conditioned as the modification of the mind in the form of cognition is taken as the means of knowledge (jñāna). There is no jñātā (knower) other than the supreme Lord. See the statements of the śruti. 'There is no other knower (Bṛhadāraṇyakopaniṣat, 3-7-23). 'There is no other seer (3-8-11)'. The agency of knowing (jñātrva) is a superimposition on the awareness. When the seeker clearly sees the unreality of the triad (jñātā jñeya and jñāna) with the understanding arising out of discrimination, he realizes that the pure Awareness, that is Dakṣiṇāmūrti, as his very Self.