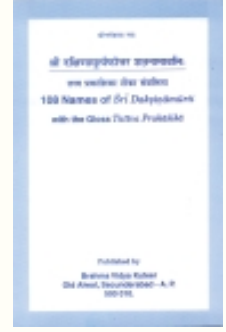


108 Names of Srī Dakṣiṇāmūrty With the Gloss Tattva Prakāśikā

By Swami Tattvavidananda Saraswati
Translated into English by Puppala B.



108 Names of śrī Dakṣiṇāmūrty
With the Gloss Tattva Prakāśikā



७९। ओं धामत्रयनिजारामाय नमः ।

धाम तेजोरूपं पदं उपलब्धिस्थानम् । धाम्नां त्रयं जाग्रत्स्वप्नसुषुप्त्यवस्थात्रयम् । तदेव निजस्य आरामः
विहारस्थानं यस्य सः तस्मै नमः ।

जाग्रत्स्वप्नयोः तत्तत्प्रपञ्चं सुषुप्तौ तदध्नावं च श्वासयन् सच्चिदात्मा विराजते । जीवो हि नाम न कश्चिद्भातुरस्ति ।
जीवत्वं सच्चिदात्मनि परिच्छिन्नत्वाध्यासमात्रम् । कैवल्योपनिषदि १४ इत्थं प्रपञ्चितम् भ पुरत्रये क्रीडति
यश्च जीवस्ततस्तु जातं सकलं विचित्रम् । आधारमानन्दमखण्डबोधं यस्मिंल्लयं याति पुरत्रयं च ॥

79. Salutations to the One who has His abode in the three states of experience.

Sat cit Ātman (Self as conscious presence) illuminates the respective worlds of waking and dream states, and also lights up their absence in the deep sleep state. There is no entity that can be called a jīva or an individual. Jīvatva or individuality is only a false attribution of limitation to Ātman, the Conscious presence. The Kaivalyopaniṣad describes thus – The individual sports in the three abodes and from him arises the entire plurality of the world. However, the substratum of this individual and the world is the Limitless Brahman, the Knowledge-Absolute and the three abodes resolve in That alone.

comma

८०। ओं धर्मोत्तममनोरथाय नमः ।

धर्मः अस्यास्तीति धर्मः धार्मिकः चखममा धार्मिकानामुत्तमः आत्मधर्मनिष्ठः धर्म उत्तमः इति वा । तस्य मनोरथम् तस्मै नमः
सर्वकर्मसन्न्यासपूर्वकज्ञाननिष्ठासम्पन्न यतयः हृदयाकाशे श्रीदक्षिणामूर्तिदेवं ध्यायन्तीत्यग्निप्रायः ।

80. Salutations to the One who is the most sought after by the best among the righteous.

Having renounced all enjoined actions and committed to Self-knowledge, the sages meditate upon Śrī Dakṣiṇāmūrti. They do not seek anything else. This is the idea.

८१ ओं प्रबोधोद्धारदीपश्रिये नमः ।

प्रबोधस्य उद्धारः सर्वतः प्रसारणं यस्य सः चखममा तदृशो दीपः आत्मेव तस्य श्रीः शोभा यस्य सः । तस्मै नमः । जगत्सर्वं आत्मचैतन्यप्रतिफलनेन मनसि उदेति । एतज्जगत् चैतन्यप्रकाश एव धासते तस्मिंश्च विलीयते । चैतन्यप्रकाशं विहाय जगन्नाम न किञ्चिदस्ति न मिञ्चिधासते । अतः चैतन्यं दीपेन उपमेयते । भगवानेव आत्मरूपेण प्रकाशत इति उपनिषज्ज्ञानं अनुभवसिद्धमेव ।

81. Salutations to the One who pours out knowledge as a beautiful lamp emits light.

The whole world rises up in the mind by the reflection of consciousness that is Ātman. The world is indeed the consciousness that is Ātman; it appears in the consciousness and resolves in it. Apart from the consciousness, there is nothing like a world, and nothing like an appearance. That is why, consciousness is compared to a lamp. It is in the realisation of the knowers of the Upaniṣads that the Lord Himself is shining in the form of Ātman.

८२ । ओं प्रकशितजगत् त्रयाय नमः ।

प्रकाशितं आत्मनि स्फुरितं जगतां शूर्ध्वस्सुवर्लोकानां त्रयं येन सः चखममा तस्मै नमः । जगत्स्यस्मिन् झट्टपटादिसकलपदार्थेषु प्रतीयमाना सत् स्फुर्तिश्च अधिष्ठानचैतन्यस्य परब्रह्मण एव । केवलं नामरूपेव जगत्सम्बन्धिनी । तमेव धान्तमनुधाति सर्वं तस्य धासा सर्वमिदं विधाति मुण्डकोपनिषद् २भ२भ११ इत्याध्याः श्रुतयः अस्मिन् विषये स्मर्तव्याः ।

82. Salutations to the One in whom all the three worlds shine.

The aspects of existence and being evident that are seen in such objects as a pot, cloth etc. in this world indeed belong to the substratum that is Awareness, the Supreme Brahman. Only name and form belong to the world. Śruti statements such as the following are worth recalling in this connection. 'The Lord shines on his own and illuminates everything else. Everything that is here shines after His light (Muṇḍakopaniṣad, 2-2-11).

८३। ओं प्रज्ञाचन्द्रशिलाचन्द्राय नमः।

प्रज्ञैव चन्द्रशिला तस्याः चन्द्रः चखममा तस्मै नमः।

चन्द्रशिला चन्द्रकिरणस्पर्शनेन द्रवतीति कविसमयः क्लृपटादिपदार्थानां विशेषपरिज्ञानमेव प्रज्ञेति कथ्यते। परं तु सा प्रज्ञा अखण्डाकारज्ञानेन स्वस्य मूलं आत्मानं यदा अधिगच्छति तदा आनन्दरसानुभूतिस्सहजा भवति। तच्च ज्ञानं श्री दक्षिणामूर्त्यनुग्रहलभ्यमिति रूपकस्यास्य तात्पर्यम्। ईश्वरानुग्रहादेव पुंसामद्वैतवासना इत्यभियुक्तोऽस्मि।

Salutations to the One who is the Moon melting the moon-stone of worldly knowledge.

It is a poetic convention that the moon-stone melts when the rays of the Moon come in contact with it. Recognizing and knowing pot, cloth etc as such is known as intelligence. Such an intelligence is not only common to all people, but also common to all living beings. But, when such an intelligence discovers its source as the Knowledge Absolute divested of subject-object division, it finds and owns up that ineffable joy or happiness. One gains happiness and knowledge through the grace of Śrī Dakṣiṇāmūrti is the meaning of this metaphor. There is a statement in this connection. 'The inclination of the mind towards non-duality is due to the grace of the Lord alone'.

Page sponsored by:

SRI SWAMI NISREY ASANANDA SARASWATI

Uttara Peetadhipathi, Sri Srinivasaashramam
Agaram P.O., Via Yeldr, 563138, Dist. Kolar