

# 108 Names of Srī Dakṣiṇāmūrty With the Gloss Tattva Prakāśikā



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९० ॥ ओं प्राणतात्याब्धिवाडवाय नमः

प्रणतानां शरणागतानां आर्तयः विपदः तासामब्धिः समुद्रः तस्य वाडवः समुद्रान्तर्गतोऽग्निः तस्मै नमः ।

संसारो दुःखप्रचुरः । अत एव समुद्रेण रूप्यते । जीवस्संसारमध्ये सर्वदा क्लेशमनुभवन्नास्ते । तथापि संसारक्लेशस्य निवारणोपायः संसारमध्ये एव लप्स्यामीत्याशया अन्विष्यानिविष्य मनुजो वितथस्सन् भगवतः पादमूले आत्मानं समर्पयति । तदेव तस्य संसारस्य अन्तो भवति । भगवत्कृपया स स्वस्य सतत्त्वं संसारस्य मिथ्यात्वं च विज्ञाय जीवन्मुक्तो भवति ।

90. Salutations to the One who is like a submarine fire to the ocean of sorrows of those who take refuge in Him.

Samsāra is full of misery. So it is figuratively described as an ocean. The individual continues to suffer pain within samsāra. Still, with a hope to find a solution to the miseries of samsāra, he surrenders himself at the feet of the Lord. Only then, his samsāra comes to an end. The individual gets liberated in this life itself, coming to know his essential nature and the unreality or falsity of samsāra through the grace of the Lord.

९१ । ओं भूतानां प्रमाणभूताय नमः ।

भूतानां प्राणिनां प्रमाणं प्रमाकरणं ज्ञानसाधनं प्रत्यक्षादि । मनोवृत्तिरूपं तत् आत्मचैतन्यस्य विवर्तमेवेति आत्मनः अभिन्नम् । भगवदभिन्नं आत्मचैतन्यमेवप्रमाणं भवति । अथवा पृथिव्यादीनां भूतानां भौतिकानां च सत्तस्स्फूर्तिप्रदः । तस्मै नमः ।

Salutations to the One who is in the form of means of knowledge validating the existence of the beings. Or, Salutations to the One that lends its existence and light to the elements such as the Earth etc. and the elementals.

Perceptions etc. are the means of knowledge for the living beings. As the mind modification is an illusory appearance on the background of the awareness that is Self, it is non-different

from Ātman. Ātman, which is non-different from Brahman, alone becomes the means of knowledge by an apparitional transformation in the form of consciousness.

९२। ओं प्रपञ्चहितकारकाय नमः।  
प्रपञ्चस्य हितं करोतीति तस्मै नमः।

भगवान् दक्षिणामूर्तिः सनकादिभ्यः आत्मज्ञानं प्रदाय जीवलोकस्य परं हितमकरोत्। तदेव तस्य ज्ञानावतारस्य परमं प्रयोजनम्।

92. Salutations to the One who is the benefactor of the world.

Lord Dakṣiṇāmūrti granted Self-knowledge to Sanaka and others and did great service to the world. That is the utmost purpose of the Knowledge incarnate.

९३। ओं यत्तत्त्वमसिसंवेध्याय नमः।  
यत् तत्त्वमसीति महावाक्यं तेन सम्यक् वेध्यः। तस्मै नमः।

उपनिषस्तु गीतादिस्मृतिषु च त्रिविधानि वाक्यानि सन्ति जीवपराणि ईश्वरपराणि जीवेश्वरयोरभेदबोधकानि चेति। एतेषु जीवपराणि ईश्वरपराणि च न महावाक्यानि असमग्रत्वात्। जीवं विहा ईश्वरस्य तु रूपं उपासनादिषु मनसि धार्यते। तत् वेदनमेव, न तु संवेदनम्। ईश्वरे जीवं जगच्च विलीय ईश्वरं प्रत्यग्रूपेणे यद्वेदनं तदेव संवेदनम्। अनात्मतया ब्रह्मणो वेदनं ब्रह्महृत्यैव भवति तादृशस्य ब्रह्मणः अनात्मत्वादेव जडत्वविनाशित्वाद्यापत्तेः। मतः परतरं नान्यत्किञ्चिदस्ति धनञ्जय (श्रीमद्भगवद्गीता ७-७) नेह नानास्ति किञ्चन बृहदारण्यकोपनिषत् (४-४-१९) इति हि स्मृतिः श्रुतिश्च।

93. Salutations to the One who is revealed completely through the mahāvākya, 'That Thou art'.

There are three kinds of sentences in the upaniṣads:

1. Relating to the individual.
2. Relating to the Lord, and
3. Revealing the non-difference between the individual and the Lord.

Among them, the sentences relating to the individual and to the Lord cannot be called mahāvākyas (profound statements), as they are incomplete. The Lord's form is contemplated in meditation etc., leaving out the individual. There is only a feeling or sensation, but not knowledge in meditation. Resolving the individual and the world in the Lord, and knowing the Lord as one's own Self is alone knowledge. To know Brahman as an object other than oneself amounts to killing Brahman, since such Brahman, which is non-Ātman, is bound to become insentient, transient etc. 'O Dhananjaya, there is nothing else whatsoever higher than Myself (Gītā 7-7)'. There is no difference (separateness or diversity) whatsoever in it (Brahman) (Bṛhadāraṇyakopaniṣat 4-4-19)'. Such are the statements from the smṛti and śruti.