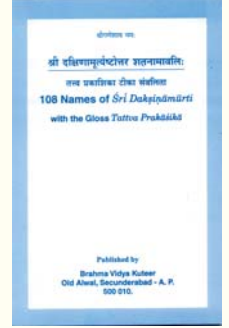


108 Names of Śrī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā



By Swami Tattvavidananda Saraswati
Translated into English by Puppala B.



108 Names of śrī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā

३६। ओं तेजोमयनिजाश्रमाय नमः।

तेजोमयं तेजःप्रचुरं निजं स्वीयं आश्रमं धाम यस्य सः। तस्मै नमः।

भगवान् अनन्तशक्तेः मायाया अधीश्वरः। मयाध्यक्षेण प्रकृतिस्सूयते सचराचरम् - श्रीमद्भगवद्गीता (९-२०)
प्रकृतिं स्वामवष्टभ्य (९ - ८) इत्यादि बहु भगवता उक्तम्। सूर्यादितेजोमंडलान्यपि भगवत आश्रमं अर्थात्
धाम अर्थात् स्वरूपं प्रकाशयितुं न प्रभवन्ति। भगवतः सर्वाधिष्ठानत्वात् सर्वावभासकत्वाच्च।

Salutations to the One whose abode is flooded with light.

The Lord has in his control the infinite power of Māyā. 'In my presence, Māyā brings forth both the moving (life forms) and unmoving (objects) Śrīmadvagavadgītā, (9-20)'; 'Keeping my own prakṛti (creative power) under control — (9-8)'. There are many such pronouncements from the Lord Śrī Kṛṣṇā. The luminaries such as the Sun are not capable of illuminating the abode of the Lord, meaning the innate nature of the Lord, the Lord being the locus and illuminator of all.

३७। ओं दमितानन्दसंग्रामाय नमः।

दमितः पराजितः अनंगः मन्मथः यस्मिन् संग्रामे सः दमितानंगः। तदृशः संग्रामो यस्य सः। तस्मै नमः।

भगवान् मन्मथं तृतीयनेत्रोद्भवेन वन्धिना भस्मीचकारेति प्रसिद्धा गाथा। आत्मज्ञानमेव भगवतस्तृतीयं नेत्रम्।
अहमपूर्णः इत्याकारकात् अज्ञानात् विषयासक्तिरुद्भवति। विषयासक्तिरूपस्यास्य कामस्य न कापि वस्तुता।
अतः कामः विचारं न सहते। तदेवास्य कामस्य अनंगत्वम्। स एष कामः ज्ञानाग्निना द्रुतं भस्मीक्रियते।
अर्थात् विषयभोगानां मिथ्यात्वनिश्चयात् आत्मनि पूर्णत्वज्ञानाच्च कामः परास्तो भवति।

Salutations to the One who had successful encounter with Cupid Manmatha.

It is a well known story that the Lord turned Manmatha into ashes by the fire produced from His third eye. Self-knowledge itself is the third eye of the Lord.

The ignorance of Self expresses itself (in the individual) as the notion that I am incomplete. From this notion arises the desire of and attachment to sense objects. Desires manifest in the form of attachment to sense objects has no substance in fact. Therefore, desire cannot stand scrutiny. This is the significance of describing Manmatha also known as Kāma (desire personified) as one without a body. This Kāma is turned into ashes instantly by the fire of knowledge. Once the unreality of sense pursuits is ascertained, and the knowledge that Ātman is full and complete is gained, Kāma is vanquished.

३८। ओं दरहासजिताङ्गनाय नमः।

दरहासेन मन्दस्मितेन जिता अंगना पार्वती येन सः। तस्मै नमः।

भगवतो मायाशक्तिः सर्वदा तद्धीना तन्निष्ठा च भवति। शक्तिशक्तिमतोरभेदात्। यध्यपि शिवः तृतीयनेत्रोद्भवेन वन्धिना मन्मथं भस्मीचकार मायाशक्तेः पार्वत्या विषये स उदासीन इति न मन्तव्यम्। भगवतस्सगुणरूपं जगदेकसुन्दरम्। जगन्माता पार्वती तेन रूपेण विजितैवेति स्थाने।

Salutations to the One who won over Pārvatī with a gentle smile.

The Lord's power of Māyā is always under His control and has its existence in Him, as there is no difference between the power and the one who wields that power. Even though Śivā turned Manmatha into ashes by opening His third eye, one should not conclude that He is indifferent towards Pārvatī. The manifest form of the Lord is unsurpassed in beauty in the entire creation. It is in the fitness of things that the Divine Mother was won over by His beauty.

३९। दयारससुधासिन्धवे नमः।

दयाया रसः हृदये निरन्तरभावनारूपः। स एव सुधा अमृतम्। तस्यास्सिन्धुः समुद्रः। तस्मै नमः।

भगवान् अपारकरुणानिधिः। भगवतः कृपा भूगर्भजलमिव सर्वव्यापकम्। भक्ताः

भजनेन स्वहृदये तां प्राप्नुवन्ति कूपखननेन जलमिव। भगवान् अनन्तः आनन्दस्वरूपश्च। तत् अनन्तत्वमेव सगुणरूपे दयारसरूपेण प्रकटीभवति। रसो वै सः रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति (२-७) इति हि तैत्तिरीयके।

Salutations to the One who is an ocean of compassion.

The Lord is of boundless compassion. The Lord's compassion is all pervading like ground water. The devotees gain His grace by worshipping Him in the hearts, just as one gets water by digging a well. The Lord is infinite and is the nature of felicity. The manifest form of that infinity is expressed as compassion or mercy. 'He is verily the source of joy; one who gains it becomes happy (2-7)', says Taittiriya Upaniṣad.