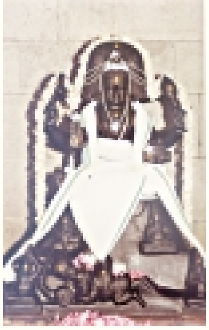
108 Names of śrī Dakṣiṇāmūrti
With the Gloss Tattva Prakāśikā



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Translated into English by Puppala B.

१०। ओं नन्दीशादिमदेशिकाय नमः।
10| Oṁ Nandīśādimadeśikāya namaḥ |
१०। ओं नन्दीशादिमदेशिकाय नमः।
नन्दीश्वरस्य आदिमः देशिकः। तस्मै नमः।
नन्दीशो नाम भूतगणाध्यक्षेषु प्रमुखः।
भगवान् तस्मै शिवज्ञानमुपदिदेशेति शिवपुराणे प्रसिद्धम्।
10. Salutations to the first teacher of Nandīśvarā

Nandīśvarā is the foremost among the heads of various groups of the Lord's close followers. It is well known from the Śiva Purāṇa that the Lord has instructed him regarding the true nature of Śivā.

११। ओं मोहानलसुधासाराय नमः।
न विध्यते अलं यस्य सः अनलः अग्निः। मोह एव अनलःतस्यसुधायाः अमृतस्य आसारः धारापातः। तस्मै नमः।

मानवः संसारेऽस्मिन् अतीव तप्यते। अत एव संसारः अग्निना उपमीयते। सम्सारोऽयं बाह्ये न वर्तते केवलम् तथा प्रतीयते। मानवस्य बुद्धौ स्थितो मोह एव संसारः। देहे आत्मबुद्धिः मनसि प्रवृत्तयोः रागद्वेषयोः अभिमानः स्वस्मिन् अपूर्णताप्रतीतिः बाह्यवस्तुषु सुखं निहितमिथि भ्रान्तिः इत्यादिः सर्वः मोहस्यैव विलासः। तादृशे अग्निसधृशे मोहे पापच्यमानस्य जीवस्य ज्ञानस्वरूपो दक्षिणामूर्तिः अनुग्रहप्रदानेन स्वीयकरुणाकटाक्षप्रसारणेन आत्मज्ञानप्रदानेन च मोहाग्निं शमयित्वा परमानन्दं प्रयच्छति।

Salutations to the One who is the torrential down pourer of nectar putting out the fire of delusion.

Men and women suffer much pain in this samsāra. That is why, samsāra is compared to fire. This samsāra does not lie outside oneself; it only appears so. The delusion of the mind alone is samsāra. Identification with the body,m identification with the modifications of the mind such as attachment and aversion, a sense of limitation about oneself, erroneous notion that happiness is inherent in the outside objects etc. – All these are the play of delusion alone. The individual is very much tormented by this fire-like delusion. The benevolent

Lord Dakṣiṇāmūrti, who is Knowledge-Absolute, showers his grace upon the devotee, gives him Self-Knowledge and quenches this fire like delusion, thereby helping him to realise his own infinite nature and remain ever happy and liberated.

१२ ओं मोहाम्बुजसुधाकराय नमः।
मोह एव अम्बुजं पद्मम्। तस्मै सुधाकरश्चन्द्रः। तस्मै नमः।
पुनस्स एव मोहः पद्मेन उपमीयते अथवा रूपकः कृयते। चन्द्रस्य अभावे पद्मं पुर्णतया विकसति स्वीयपत्राणि परितः प्रसारयति। परं तु यदा भगवान् शशांकः विनीलाकाशे उदेति झटिति पद्मं मुकुलीभवति। तथैव यावत् भक्तस्य हृदयं रागद्वेषैः कलुषितं वर्तते ज्ञानचन्द्रश्च नोदेति तावत् मोहस्य विकासः पूर्णो वर्तते संसारश्च दृढं प्रचलति। यदा पुनः आत्मरूपो दक्षिणामूर्तिः आकाशवत् स्वच्छे अन्तःकरणे उपास्यरूपेण आत्मज्ञनरूपेण वा उदेति तदेव मोहस्य मुकुलीभावः।
भक्त आत्मसाक्षात्कारपर्यन्तं दक्षिणामूर्तिध्यानात् कदापि न विरमेत इत्यत्र सूच्यते यतः मोहः पुनः विकसिष्यति।

Salutations to the One who is the Moon for the lotus of delusion.

The same delusion is once again compared with a lotus, either as a simile or as a metaphor. In the absence of the Moon, the lotus blossoms fully, and spreads its petals. But as soon as the Lord in the form of the Moon rises in the blue sky, the lotus folds up at once. In the same manner, as long as the devotee's mind is contaminated with attachment and aversion and Knowledge (that is the Moon) does not arise, the delusion is in full swing, and the bondage of saṁsārā also gets fortified. When Ātman in the form of the Lord Dakṣiṇāmūrti rises as Self-Knowledge in the mind that is pure like space, then alone there is elimination of delusion. It is indicated here that the devotee should never give up meditation on Dakṣiṇāmūrti till the attainment of Self-Knowledge; otherwise, the delusion will blossom again.

१३। ओं मोहान्धकारतरणये नमः।
मोह एव अन्धकारः तस्य तरणि सूर्यः। तस्मै नमः।
यत्र सूर्यस्य कान्तिः प्रसरति तत्र अन्धकारस्य अवकाशः लेशोऽपि नास्ति। तथैव यस्य हृदये भगवद्भक्तिरुदेति तत्र शोकमोहयोर्वार्तापि न विध्यते।

Salutations to the Sun who makes one cross the darkness of delusion.

Delusion alone is darkness. The boat to cross it is the Sun. Salutations to Him.

Whenever there is sunlight, there is no scope for darkness in the least. In the same manner, when the devotion arises in the heart of a devotee, there is not even an iota of sorrow or delusion.