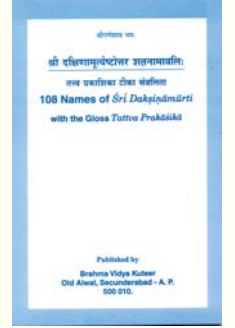


108 Names of Srī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā

By Swami Tattvavidananda Saraswati
Translated into English by Puppala B.



108 Names of śrī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā



३२। ओं वनवीरेकलोलुपाय नमः।

वनेषु किरातादयो वनवासिनः । तषु एकलोलुपः अत्यन्तमासक्तः। तस्मै नमः।

भगवान् शिवः अर्जुनस्य परीक्षार्थं किरातरूपेणावतीर्य किरातस्त्रीरूपेणावतीर्णया पार्वत्या सह वने विचचारेति पुराणकाथाप्रसिद्धा। वनं तपसः संसारनिवृत्तेश्च उपलक्षणं भवति। तपश्शालिषु सर्वकर्मसङ्ख्यासपूर्वकं ज्ञाननिष्ठापरायणेषु च भगवान् अतिशयेन वत्सल इति च विदितमेव भक्तजनानाम्।

Salutations to the One who ardently longs for the forest dwellers.

It is a renowned story from the purāṇās that the Lord śiva in the incarnation of a hunter and Pārvaṭi in the incarnation of a tribal woman wandered about in the forest to test (the prowess of) *Arjuna*. Contemplation and withdrawal from the worldly life are implied by the word 'forest'. It is well known to the devotees that the Lord is exceedingly kind to the persons who renounced all actions and committed themselves to contemplation of the Self as well as towards those who are engaged in the penance.

३३। ओं तेजः फुल्लङ्कनाकाराय नमः।

तेजसा फुल्लंङ्कनं महत् आकारं यस्य सः। तस्मै नमः।

भगवतस्स्वरूपं अनन्तचैतन्यमेव। अस्मिन् जगति यत्तेजः तत्सर्वं

तस्माच्चैतन्यदृष्टनात्परमेश्वरादेव उत्पद्यते। अत एव भगवतस्सगुणस्वरूपेषु तजस्संयुक्तत्वं कविभिर्वर्णयते भक्तैश्च तथैव मनसि धार्यते च।

Salutations to the One whose immense form is resplendent with light.

The essential nature of the Lord is Infinite Consciousness alone. Whatever brilliance or luster is there in this world has emanated from the Lord only, who is the source of all lusters. Therefore, the manifest form of the Lord is associated

with brilliance in the descriptions of the poet-devotees, and contemplated upon in the mind by the devotees as such.

३४। ओं तेजसामपि भासकाय नमः।

जगत्यस्मिन् सूर्यः चन्द्रः अग्निश्चेति त्रीणि तजःस्थानानि प्रामुख्येन गण्यन्ते। त्रीणेतानि भगवतो विश्वरूपस्य विराट् पुरुषस्य त्रीणि नेत्राणीति वैदिकदर्शनम्। यथा मनुष्ये चक्षुषश्चक्षुः आत्मा ब्रह्मैव तथ विराज्यपि चक्षुषश्चक्षुः अखण्डचेतन्यं ब्रह्मैवेति वेदान्तेषु प्रतिपाद्यो विषयः। इत्थं अखण्डचित् परं ब्रह्म जगद्भासकानां सूर्यचन्द्राग्नीनामपि भासकमिति स्पष्टमेव। तद् ब्रह्म नान्येन भास्यते स्वयं भास्वरूपत्वात्। एतत्सर्वं न तत्र सूर्यो भाति मुण्डकोपनिषत् २-२-११ इत्यादि श्रुतिषु न तद्भासयते सूर्यः श्रीमद्भगवद्गीता १५-३ इत्यादि स्मृतिषु च विस्तरेण निरूपितम्।

Salutations to the One who illuminates even the luminaries (such as the Sun, the Moon etc.)

The Sun, the Moon and the Fire are counted upon as three important sources of light in this creation. In the vision of the *vedas*, these three luminaries are considered as three eyes of Virāt, the Lord in His cosmic form. It is the conclusion of the *upaniṣads* that the eye behind the eye of the cosmic form is nothing but the non-dual Consciousness that is Brahman, just as the eye behind the eye of a human being is nothing but Ātman that is *Brahman*. It is therefore clear that the non-dual Consciousness, the Supreme Brahman is illuminating even the Sun, the Moon and the Fire who are the illuminators of this world. Brahman being self-luminous is not illuminated by any other entity. All this is affirmed vividly in the śruti as well as smṛti: The Sun does not shine there (Muṇḍaka upaniṣad, 2-2-11). 'The Sun does not illumine That (Brahman) (śrīmadbhagavadgītā, 15-3)' etc.

३५। ओं विनेयानां तेजःप्रदाय नमः।

विनेयानां शिष्याणां तजसः ब्रह्मवर्चसस्य ज्ञानशक्तेश्च पदः अनुग्राहकः। तस्मै नमः।
ये भक्ता भगवति शरणमापन्नाः तेभ्यो भगवान् मनोधैर्यं बुद्धिशक्तिं च अनुगृह्णाति।

Salutations to the One, who blesses the disciple endowed with humility, with the divine lustre on the face and also the power of knowledge.

The devotees who take refuge in the Lord are blessed with courage of the mind and the power of the intellect.

(To be continued..)

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