

108 Names of Srī Dakṣiṇāmūrty With the Gloss Tattva Prakāśikā



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९९। ओ छन्दश्शास्त्रादिनिपुणाय नमः ।

छन्दसां शास्त्रं आदि येषां शास्त्राणां तानि छन्दश्शास्त्रादीनि । तद्गुणसंविज्ञानो बहुव्रीहिः । तेषु निपुणः तस्मै नमः ।

सर्वे वेदाः छन्दः इत्यादीनि सर्वाणि वेदांगानि किं ह्यहना सर्वं ज्ञानं भगवतस्सकाशादेव आविर्बभूव ।

99. Salutations to the One whose Knowledge includes the knowledges of the Vedas and Vedāṅgās.

All the Vedas, all the Vedāṅgās (auxiliary texts of the Veda) such as prosody etc., in short, all knowledge came into being by the Lord's very presence.

१००। ओं छलजात्यादिदूरगाय नमः ।

छलः जातिरिति नैयायिकानां पदार्थौ । तेभ्यः दूरं गच्छतीति । नस्मै नमः ।

नैयायिकानां स्वकपोलपरिकल्पिते सत्यदूरे तन्त्रे छलजात्यादयः षोडश पदार्थास्सन्ति । जिगीषू वादिप्रतिवादिनो अन्योन्यस्य प्रसंगं दूषयितुं प्रवृत्तौ भवतः । तयोरन्यतरस्य यदा युक्तिः न प्रतिभाति तदा सः इतरप्रयुक्तस्य वाक्यस्य छलेन अर्थान्तरं कल्पयित्वा तं दूषयति ।

एष एव छलस्सार्थकनामा । यदा स एव युक्तिस्फुरणाभावे वादिने अयोग्यं प्रत्युत्तरं ददाति सा जातिः । प्रपञ्चनानात्वे जीवबहुत्वे प्रतीयमाने यथार्थतां स्वीकृत्य आत्मनि अनन्ते अल्पत्वमज्ञानेनानुभूयमानं यथार्थमिति मन्वानः विजिगीषुप्रवृत्तौ विमग्नश्शठः पण्डितमन्यः छलजात्यादिषु रमतां नाम । तस्य आत्मा वस्तु बहुदूरे वर्तते । तदूरे तद्वन्तिके ईशावास्योपनिषत् ५ इति हि श्रुतिः । हैन्दवाः विधर्मिभिः परिभूयमाना अपि स्वीयानेव अन्योन्यं दूषयन्तः लौकिकात् पारमार्थिकादपि वाञ्छितास्सन्ति । शास्त्रस्य तात्पर्यं सर्वात्मभावे वर्तते न तु विजिगीषुप्रवृत्तौ । निष्कल्मषेण प्रेम्णा इतरस्य हृदयं विजेतुं शक्यते न तु छलजात्यादिभिः । प्रेम हृदयानामाकर्षकं तर्कः विकर्षक इत्यलम् ।

100. Salutations to the One who distances himself from the fraud and wrong objections (of the logicians).

There are sixteen categories such as chala (fraud), jāti (wrong objection) etc. in the doctrine of Naiyāyikās (logicians), a doctrine that is invented based on their own notions, and which is far from truth. The speaker and his opponent, each interested in winning the argument, engage themselves in finding fault with each other's point of view. If no suitable argument comes to the mind of one of them, he twists the statement of the other, invents a different meaning, and abuses the other person. Such a response is called significantly a fraud (chala). If no suitable reasoning occurs to him, and if he comes up with an improper reply, such a response is called wrong objection (jāti). With a strong urge for victory over the rival, and committed to deception considering themselves as scholars, they indulge in fraud and unbecoming objections, as they take the apparent variety in the world, the plurality of the individuals, and also the limitedness experienced in the Infinite Self as real. For them, the Self is beyond reach. 'That is far off, That is very near (Īśāvāsyaopaniṣad, 5), so says Śruti. The Hindus thoroughly vanquished by the followers of other faiths, abuse each other; thus, they are deprived of both the worldly accomplishments and the supreme accomplishment (of discovering the non-dual Truth in oneself as oneself). The purport of the scriptures lies in realizing that the Self is all; it does not lie in the urge to conquer others. One can win the hearts of others by pure love and affection, and not by fraud and objection. Surely, love draws (the hearts of) the people; logic or argument alienates them.

१०१। ओं स्वाभाविकसुखैकात्मने नमः।

स्वभावात् स्वरूपात् प्राप्तं स्वाभाविकम् तादृशं सुखमेव एकः अखण्डः आत्मा स्वरूपं यस्य सः तस्मै नमः।

सुखं बाह्यपदार्थानां धर्मा न। सुखमात्मनस्स्वरूपमेव। यदा भूगर्भस्थजलमिव स्वरूपभूतं सुखं इष्टविषयसन्निधौ मनुजः प्राप्नोति तदा सुखमिदं विषयधर्म इति भ्रान्त्या कल्पयति। तच्च स्वरूपभूतं सुखं ब्रह्मैव। यो वै भूमा तत्सुखम् छान्दोग्योपनिषत् ७-२३-१ इति श्रुतेः।

101. Salutations to the One whose essential nature is happiness or joy.

Happiness is not a property of external objects. It is the essential nature of the Self itself. Being his innate nature, when a person gets happiness in the presence of desired objects as one would get underground water when tapped, he imagines it to be the property of those objects due to his delusion. This innate happiness is Bahman itself. 'That which is Infinite, That is joy (Chāndogyopaniṣat, 7-23-1)', so says Śruti.

१०२। ओं स्वानुभूतिरसोदधये नमः।

स्वस्य अनुभूतिरेव रसः। तस्य उदधिः। तस्मै नमः।

आत्मा स्वरूपतः अनन्तः अर्थात् देशकालपदार्थपरिच्छेदरहितः। अनन्तत्वमेव आनन्द इत्यपि उच्यते परिच्छेदे सुखाभावात्। एतदात्मनस्स्वरूपं यदा प्रज्ञानरूपेणाविर्भवति तस्य अभिव्यक्तस्य आनन्दस्यैव रूपं रस इति। स्वरूपमानन्दं अभिव्यक्तौ रस इति वस्तुस्थितिः। यावन्मनुजः मनोवृत्तिषु तादात्म्येन वर्तते तावत्तेन सुखलेशमपि न प्राप्यते। अमनीभावनमेव स्वरूपभूतस्य सुखस्य प्राप्तिहेतुः। एतदेव स्वानुभूतिरिति वर्ण्यते। अनु मनसः प्रत्यक् स्वरूपे भवनं स्थितिरिति तस्यार्थः।

102. Salutations to the One who is an ocean of joy in essential nature.

Ātman in its essential nature is infinite; it means that it is free from the limitations of space, time and objects. The infiniteness is also known as Bliss-Absolute (ānanda), as there is no happiness in limitation. When this essential nature of Ātman manifests itself (in a living being such as man) as consciousness, the wholeness is expressed as happiness or joy (rasa). The essential nature is Bliss-Absolute, and the manifest form is rasa or joy. This is the actual position. As long as a person identifies himself with the modifications of the mind, he will not experience even an iota of happiness. Silence of the mind alone causes joy that is one's own nature. This is described as Self-realization. It means that the mind abides in its essential nature, or it resolves itself in its source, the Self.

१०३। ओं स्वाराज्यसम्पदध्यक्षाय नमः।

स्वयमेव राजा स्वराट् स्वस्य राजा इति वा। स्वराजः भावः स्वाराज्यम् तदेव सम्पत्। अति अश्रित्य ईक्षते इत्यध्यक्षः स्वाराज्यसम्पदः अध्यक्षः तस्मै नमः।

यदा जीवः अज्ञानपरिकल्पितं जीवभावम् विहाय इदं सर्वं यद्यमात्मा बृहदारण्यकोपनिषत् २-४-६ इति स्वस्वरूपं जानाति तदेव स्वाराज्यमिति कथ्यते। सर्वसंसारबन्धविमुक्तेः पूर्णस्वातन्त्र्याच्च।

103. Salutations to the One who presides over the sovereign wealth of freedom (Self-knowledge).

When a person gives up his individuality, a notion caused by ignorance, and owns up his essential nature as everything that is here is Ātman (Bṛhadāraṇyakopaniṣat 2-4-6), that alone is known as sovereignty or freedom (svārājya) as he is totally free from the bondage of saṁsāra.