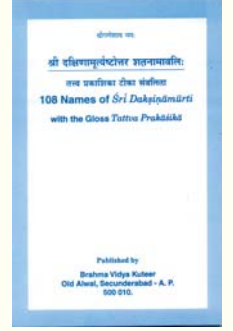


108 Names of Srī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā



By Swami Tattvavidananda Saraswati
Translated into English by Puppala B.



108 Names of śrī Dakṣiṇāmūrti With the Gloss Tattva Prakāśikā

४०। ओं दरिद्रधनशेवधये नमः।

धनस्य शेवधिः निधिः। दरिद्रस्य धनशेवधिः। तस्मै नमः।

दरिद्रस्य सम्पत् भगवत्भक्तिरेव। लौकिकसंपद्विहीनोऽपि पुरुषः परमार्थेन हीन इति न कोऽपि नियमः। प्रत्युत दरिद्र्यं पुरुषस्य तपसि सहायकमपि भवितुमर्हति। धनी दानेन दरिद्रः तपसा च कृतार्था भवेतामिति महाभरते विदुरः अवादीत् - द्वावम्भसि निवेष्टव्यौ गले बद्ध्वा दृढां शिलाम् धनवन्तमदातारं दरिद्रं चातपस्विनम्। यउध्योगपर्व ३३-६५फ इति। तपस्सम्पन्नस्य दरिद्रस्य अचिरमेव श्रीरपि वशमाप्नोति। परं तु तस्य अमृता श्रीः भगवद्भक्तिः भगवदनुग्रहसम्प्राप्तज्ञानसम्पदेव।

Salutations to the One who is a treasure house of wealth to the devout put poor.

The wealth of a destitute is indeed his/her devotion to the Lord. There is no such restriction that one who lacks material wealth also lacks spiritual wealth. On the contrary, poverty can be helpful in practising penance or in spiritualpursuit. Vidura said in the Mahābharata: 'The rich should gain fulfilment by giving in charity and the poor through penance. The rich who does not give in charity and the poor who does not practise penance, both of them, should be tied with a massive stone in the neck and drowned in the ocean (Udyoga parva, 33-60)'. The poor endowed with spiritual discipline acquires wealth very soon. But his indestructible wealth is his devotion to the Lord and the Self-Knowledge gained through the grace of the Lord.

४१। ओं क्षीरेन्दुस्फटिकाकाराय नमः।

क्षीरस्य इन्दोः स्पटिकस्य आकार इव आकारो यस्य सः। तस्मै नमः।

स्वच्छकृतेः उपमेयानि क्षीरेन्दुस्फटिकादीनि भगवतो दक्षिणामूर्तेः शुद्धसत्वोपाधेः आकारः अतीव धवल इति भक्ता ध्यायन्ति।

Salutations to the One whose form is (white and pure) like the Moon, milk and the crystal.

Pure forms are compared to milk, Moon, crystal etc. Lord Dakṣiṇāmūrti is the incarnation of the Parabrahman by reflection in the pure sattvic adjunct. Hence, the devotees contemplate the Lord's form as exceedingly white.

४२। ओं क्षीरेन्दुमुकुटोज्ज्वलाय नमः।

क्षीरमेव धवलः इन्दुः क्षीरेन्दुः। तेन युक्तः मुकुटः। तेन उज्ज्वलः। तस्मै नमः।

भक्तहृदयेष्वर्चितो भगवान् अतिधवलचन्द्रकळाप्रकाशमुकुटेन विराजते।

Salutations to the One who is resplendent with a crown (adorned) with the milky white Moon.

The Lord is worshipped in the heart by the devotees as shining with the Moon on the crown, radiating exceedingly white rays.

४३। ओं क्षीरोपहाररसिकाय नमः।

क्षीरमेव उपहारः नैवेद्यम्। तस्मिन् रसिकः प्रीतियुक्तः। तस्मै नमः।

यद्यदन्नं भगवते निवेद्यते तदेव भक्तेन भक्ष्यते। अतः इदं स्थाने यत् सात्विकान्येव भक्ष्यादीनि निवेद्यन्ते।

Salutations to the One who relishes milk offered in the worship.

The devotee partakes only that food which is offered to the Lord. Therefore, it is only proper that only sattvika food is offered to the Lord.

४४। ओं क्षिप्रैश्वर्यफलप्रदाय नमः।

क्षिप्रं शीघ्रम् ऐश्वर्यं ईश्वरभावः तदेव फलम् प्रकृष्टं अतिशयेन ददातीति प्रदः। फलस्य प्रदः। तस्मै नमः।

यदा भक्तः कञ्चित्काममुद्दिश्य भगवन्तमाराधयति तमेवास्मा अनुगृह्णाति भगवान्। यदा तु जिज्ञासुर्भक्तो फलाभिसन्धिरहितस्सन् आराधयति तस्मै भगवान् शीघ्रमेव आत्मानम् ददाति अर्थात् अज्ञानकृतं जीवेश्वर भेदं विनाशयति। भक्तः ज्ञानेन यदा जीवरूपपरिच्छेदं नदी आत्मानं समुद्र इव सर्वात्मनि ईश्वरे विलीनं करोति तदा अशेषनिषेधावधित्वेन स्वस्य सतत्त्व ईश्वरभावो नित्यसिद्धमेवेति तत्काल एव लभत इव।

Salutations to the One who grants wealth (of Self-knowledge) instantly.

When the devotee worships the Lord with some desire, the Lord grants him the same. But, when a seeker devotee worships Him without expectation of any limited reward, the Lord grants him Self-knowledge immediately. In other words, He destroys the separation between the individual and the Lord, which is caused by ignorance. The river merges its separate identity in the ocean; in the same way, the devotee resolves his sense of limitation as an individual in the Lord, who is the Self of all; that is, he realises his own essential nature as the ever accomplished Brahman, which is the ultimate end of total negation of the unreal. Thus, the seeker, who is already Brahman, as though, gains Brahman by knowledge.

४५। नानाभरणमुग्धाङ्गाय नमः।

नाना अनेकैः आभरणैः मुग्धानि अलंकृतानि अङ्गानि यस्य सः। तस्मै नमः।

भक्तः ध्याने भगवतो मूर्तिं समग्रां यथासम्भवं विस्तरेण ध्यायेत्। तथा हि - ध्यायेद्देवं समग्रां गं यावन्न च्यवते मनः। तस्मिन् लब्धपदं चित्तं सर्वावयवसंस्थितम्। इत्यादि श्रीमद्भागवते च३-२८-१८ २०फ

Salutations to the One who is adorned with a variety of ornaments.

The devotee should meditate upon all aspects of the Lord's form in detail to the extent possible and should meditate on all the limbs of the Lord, until one is able to gain (by practice) an unswerving mind. The mind that is accomplished abides in the Lord's form fully. (Śrīmadbhāgavatam 3-28-18 20).

Page sponsored by:

S.A. Chandran

377/22, 6th Cross, Wilson Garden, Bangalore 560 027
Ph. 2224 1165 Res. 2222 4556 Fax: (080) 2222 5920 Res. (080) 2222 7457