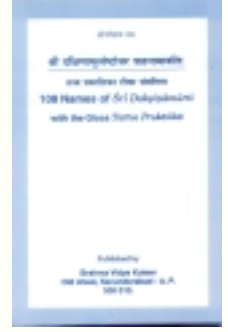


# 108 Names of Srī Dakṣiṇāmūrty With the Gloss Tattva Prakāśikā

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९४। ओं यक्षगेयात्मवैभवाय नमः ।  
यक्षेण कुबेरेण गेयं आत्मनः वैभवं यस्य सः तस्मै नमः ।

शिवः अकिञ्चनः , दरिद्रनीललोहित इति रुद्राध्याये (१०) वर्णितः । तथापि जगतः कृत्स्नस्य सम्पन्नकः कुबेरः तस्य सन्निहितोऽनुचरः । यदा भगवतः अनुग्रहः भक्ते प्रसरति , तदेवायं गणकः धनं भक्ताय वितरति ।

94. Salutations to the One whose glory was sung by Kubera, the yakṣa. Śiva is utterly destitute, and is described thus in the Rudrādhyāya: 'He has no possessions. He is blue and red in colour (10). Still Kubera, the treasurer of all the wealth in the world, is Śiva's close follower. When the grace of the Lord descends on the devotee, the treasurer confers upon the devotee of all the riches.

९५। ओं यज्ञादिदेवतामूर्तये नमः ।  
यज्ञः विष्णुः । यज्ञो वै विष्णुः तैत्तिरीयसंहिता (१-७-४) इति श्रुतेः । सः आदिः यासां ता देवताः । तासां मूर्तयः यस्य सः तस्मै नमः ।  
शिवे विष्णौ च भेदो नास्तीत्यल्पमिदं वचनम् । तथाप्युक्तं मया अत्र लोकदृष्टिं काञ्चिन्मनसि निधाय । भगवतः अनन्ता शक्तिः विविधेषु रूपेष्वविर्भवति । एकैकं शक्ते रूपं एकैका देवता इत्युच्यते । इन्द्रः वयुः अग्निः यज्ञरूपो विष्णुरित्यादि । पादौ हस्तौ श्रोत्रं चक्षुः इत्यादि सर्वमहमेव । एतानीन्द्रियाणि ममैव शक्तिं आविष्कुर्वन्ति । तथैव ब्रह्माण्डेऽपि । अतः लोकेऽस्मिन् काले केचन जनाः यथार्थमेव देवतानानात्वं स्वीकुर्वन्ति तदज्ञानविलसनमेव ।

95 Salutations to the One who is in the form of deities beginning with Viṣṇu (Yajña). Yajña is indeed Viṣṇu (Taittirīyasamhitā, 1-7-4). This is śruti statement.

There is no difference between Śiva and Viṣṇu. This is an authentic and well-known statement. Still, I have said it here keeping in mind the popular notions in this regard. The Lord's infinite power manifests in a variety of forms. The manifest form of each aspect of that power is known as a deity with a specific name: Indraḥ, Vāyu, Agniḥ, Viṣṇu in the form of yajña (a ritual) etc. I am all this: Feet, hands, ear, eyes etc. These sense organs manifest my own power. It is the same with the Cosmos. Therefore, if some people take the variety and multiplicity that we see in the deities as real, then it is nothing but the play of ignorance.

९६। ओं यजमानवपुर्धराय नमः।

यजते इति यजमानः , यज्ञं कुर्वाणः सोमयाजीत्यर्थः। तस्य वपुः। धरतीति धरः। यजमानवपुषः धरः , तस्मै नमः।

शिवः अष्टमूर्तिरूपेण जगदावृत्य तिष्ठति। तासु एका मूर्तिः साक्षात् सोमयाजी।

96. Salutations to the One who manifests as a yajamāna (one who performs yajña).

Śiva covers the entire universe with His eight-fold form. One of these eight aspects is somayājī (one who performed somayāga, a Vedic ritual involving the juice of the soma creeper) himself.

९७। ओं छत्राधिपतिविश्वेशाय नमः।

छत्रस्य स्वाराज्यचिह्नस्य अधिपतयः चक्रवर्तिनः। तेषां विश्वम्। तस्य ईशः ईष्टे इति। तस्मै नमः।

लोकेऽस्मिन् बहवो मानवसमुदायाः तेषामीश्वराश्च सन्ति। किं तु तेषामीशित्वं कालेन देशेन च परिच्छिन्नमेव। परं तु सर्वजगत्सृष्टिस्थितिसंहारहेतुभूतस्य परमेश्वरस्य ईशित्वमपरिच्छिन्नं अवितथं च भवति।

97. Salutations to the One who is the Lord of the sovereign kings.

**There are several human settlements in this world, and they have their own rulers. But their rulership is limited in time and place. But the overlordship of Parameṣvara (Supreme Lord) – who is the cause of creation, sustenance and destruction of the whole universe – is unlimited and cannot be falsified.**

९८। ओं छत्रचामरसेविताय नमः।

छत्रेण चामराभ्यां च सेवितः , तस्मै नमः।

भक्ताः आराधनकाले भगवन्तं बाह्ये मानसे च छत्रचामरादिविर्भजन्तीति सुविदितमेव।

98. Salutations to the One who is served with an umbrella and fans (in a ritual of worship).

It is well known that devotees serve the Lord mentally as well as by acting it out by holding the umbrella and fanning the Lord at the time of worship.