

सोऽहमिति यावदास्थितिः सा निष्ठा भवति ।

तदभेदेन मन्वाग्नेडनं ज्ञानसाधनम् ।

चित्ते तदेकतानता परिकरः ।

अंगचेष्टार्पणं बलिः ।

त्रीणि धामानि कालः ।

द्वादशान्तपदं स्थानमिति ।

Devotion consists in firmly dwelling in the constant thought that "I am He". Repetition of the mantra as inseparable from Him constitutes the means to that knowledge. To be concentrated in thought upon Him exclusively proves an effective aid to it. The dedicating of all bodily activity (to Him) forms the offering. The three states of consciousness are the proper time for it. The proper place is the twelve pointed seat.

ते ह पुनः श्रद्धधानास्तम् प्रत्यूचुः ।

कथं वाऽस्योदयः ।

किं स्वरूपम् ।

को वाऽस्योपासकः ।

इति ।

Then they again asked him as follows, full of faith. How comes His manifestation? What is His form? And who is His worshiper?

स होवाच ।

वैराग्यतैलसम्पूर्णं भक्तिवर्तिसमन्विते ।

प्रबोधपूर्णं पात्रे तु ज्ञप्तिदीपं विलोकयेत् ।

मोहान्धकारनिस्सारे उदेति स्वयमेव हि ।

वैराग्यमरणं कृत्वा ज्ञानं कृत्वोत्तरारणिम् ।

गाढताम्रिस्रंसशान्त्यै गूढमर्थं निवेदयेत् ।

मोहभानुजसंक्रान्तं विवेकाख्यं मृकुण्डुजम् ।

तत्त्वाविचारपाशेन बद्धं द्वैतभयातुरम् ।

उज्जीवयन्निजानन्दे स्वस्वरूपेण संस्थितः ।

शेमुषी दक्षिणा प्रोक्ता सा यस्याभीक्षणे मुकम् ।

दक्षिणाभिमुखः प्रोक्तः शिवेऽसौ ब्रह्मवादिभिः ।

सर्गादिकाले भगवन् विरिञ्चि रूपास्यैनं सर्गसामर्थ्यमाप्य ।

तुतोष चित्ते वाञ्छितार्थाश्च लब्ध्वा धन्यः सोऽस्योपासको भवति

धाता ।

He said:

In the mighty lamp of wisdom, overflowing with the oil of vairagya and furnished with the wick of bhakti, one should kindle the light of knowledge and see. Then the darkness of disillusion being dispelled, (Siva) Himself becomes manifested. With a view to dispel the utter darkness, the devotee should produce fire, making vairagya the lower arani and knowledge the upper one; and then Siva will exhibit to his view the hidden reality. Dwelling in the devotee as his own, very Self with His inherent bliss, He revives viveka hitherto overpowered with delusion and oppressed by duality for want of proper enquiry into truth. Thus Siva, showing Himself in all his bliss, restores to life the son of Mrikandu, hitherto oppressed with the fear of Yama, the latter dragging him with the bands of rope tied around his body.

The word dakshina means Buddhi. Because buddhi is the eye by which Siva can be directly seen, He is called Dakshinamurthy by the Brahma-vadins.

At the beginning of creation, Brahma the Lord, having worshiped Siva, attained power to create and was delighted at heart. The devotee in this path, steady in his effort, attains all objects of desire and becomes quite happy.

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