.. dakShiNAmUrVi (excerpts) ..

॥ தேசிஸ்ரீட்டி஥் சபைசுக் குமாராக் ॥

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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.

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