

JANĠAMA

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Preface

As a retired person, acting upon my instinct, I have continued to write articles about what I understand from my reading of religious literature. This has resulted in publication of eight books. I have been sending these books to my friends and relatives for their perusal and comment. They have been enthusiastically supporting my endeavor. My friend and Medical School class-mate Dr. Y. N. Jayaram and his younger brother Professor Dathatri who have been reading my books and commenting on them, enticed me to write this book about the Jaṅgama. I hope that I have met their expectation in this regard.

Now that we have three grand-children - Vikram, Kyle and Mila - I have considerably slowed down in my pursuit of writing articles and books about spirituality.

As in the past, participation of my family members in this endeavor has enhanced my spiritual experience. My wife Uma Raju, our daughter Bindu Raju, our son Vinay Raju and our daughter-in-law Cecilia Chang Raju have all been supporting with encouraging comments. I am grateful for their enthusiastic support in this regard.

Indeed, without the diligent work of the publishers this would not have been possible. My sincere thanks to Mr. Channu Kambalyal, the President, and the Editors at the Veerashaiva Samaja of North America.

Linga Raju, M. D.

Depiction of Sanskrit and Kannaḍa Words

Most of the articles written in English, and published in this book, have many Saṃskṛta (Sanskrit) and Kannaḍa words that are written using the English alphabet. Transliteration of these words for proper pronunciation is a challenge with only about half the number of letters in the English alphabet. Furthermore, in general, the sounds of the English letters f, q, w, x and z, are not usable in both Sanskrit and Kannaḍa, leaving even a lesser number of English letters for the depiction. Each letter/syllable of the Sanskrit and Kannaḍa alphabets has only one pronunciation, and the alphabet is arranged according to the functional structure of the mouth to produce these sounds. There are no capital letters; all the letters are in one case only. The following is the English representation of the letters of the Kannaḍa alphabet and the corresponding Dēvanāgarī script of Sanskrit that are in common use nowadays. The lines, dots and other marks used here are called 'diacritics' or 'diacritical marks'. The diacritics are combined with English letters to represent new sounds. This representation is slightly modified from the scheme of transliteration given in ŚŪNYASAMPĀDANE Volumes I through V, published by Karnatak University, Dharwar, India (1).

Vowels: The vowels are either of a short or of a long duration. The sound of short vowels is held for one count, and that of long vowels is held for two counts. The sound of complex vowels is held for two counts.

Short vowels	Long vowels	Complex vowels
ಅ/ಆ/ a	ಆ/आ/ ā	
ಇ/इ/ i	ಈ/ई/ ī	
ಉ/उ/ u	ಊ/ऊ/ ū	
ಋ/ऋ/ ṛ	ೠ/ऌ/ ṝ	
ಎ/ e	ಏ/ए/ ē	ಐ/ऐ/ ai
ಒ/ o	ಓ/ओ/ ō	ಔ/औ/ au
Anusvāra (Nasalization):		ಅಂ/अं/ aṃ (also aṅ)
Visarga (Aspiration):		ಅಃ/अः/ aḥ

Consonants: Five sets of five each of the twenty-five consonants are arranged according to five points of articulation with the first vowel 'a' added for pronunciation.

Velars or gutturals - the sound is produced in the throat or back of the mouth:

ಕ/ಕ/ **ka**, ಖ/ಖ/ **kha**, ಗ/ಗ/ **ga**, ಘ/ಘ/ **gha**, ಙ/ಙ/ **ṅa**

Palatals – the sound is produced with the tongue touching the palate (roof of the mouth): ಚ/ಚ/ **ĉa**, ಛ/ಛ/ **ĉha**, ಜ/ಜ/ **ja**, ಝ/ಝ/ **jha**, ಞ/ಞ/ **ña**

Retroflex or cerebrals – the sound is produced with the tongue bent backwards:

ಠ/ಠ/ **ṭa**, ಡ/ಡ/ **ṭha**, ಢ/ಢ/ **ḍa**, ಢ/ಢ/ **ḍha**, ಣ/ಣ/ **ṇa**

Dentals – the sound is produced with the tongue touching the back of the upper teeth:

ತ/ತ/ **ta**, ಥ/ಥ/ **tha**, ದ/ದ/ **da**, ಧ/ಧ/ **dha**, ನ/ನ/ **na**

Labials – the sound is produced at the lips:

ಪ/ಪ/ **pa**, ಫ/ಫ/ **pha**, ಬ/ಬ/ **ba**, ಭ/ಭ/ **bha**, ಮ/ಮ/ **ma**

Semi-vowels: ಯ/ಯ/ **ya**, ರ/ರ/ **ra**, ಲ/ಲ/ **la**, ವ/ವ/ **va**

Palatal sibilant: ಶ/ಶ/ **śa** Retroflex sibilant: ಷ/ಷ/ **ṣa** Dental sibilant: ಸ/ಸ/ **sa**

Aspirate: ಹ/ಹ/ **ha** Lateral: ಳ/ಲ/ **ḷa**

Conjunct (combination of two letters): ಕ್ಷ/ಕ್ಷ/ **kṣa**, ಜ್ಞ/ಜ್ಞ/ **jña**

If the diacritical marks cannot be used for some reason, then there are a few accepted ways of representing some of the sounds/letters: aa for ā, ee for ī, oo for ū, and sha for the retroflex ṣa. In this version the palatal śa, as in Śiva, seems to have been written both ways – sa and sha.

It is not too difficult to use this type of representation in the articles. Although it takes more effort to properly depict the Saṁskṛta and Kannaḍa words, it is worthwhile to use the diacritical marks so that the words are sounded properly.

The word Jaṅgama

Jaṅgamaṁ is an old Sanskrit word. Its literal meaning is 'that walks' or 'those that walk'. It is a nominal word (noun) that refers to persons and animals that walk. The word 'Jaṅgamaṁ' first appears in chapter III, section 1 of Aitarēyōpaniṣad (2) which is one of the major Upaniṣads. The word 'Jaṅgamaṁ' is interpreted there to mean 'that walks' or 'those that walk'. It comes in this passage: '...all the living beings – those that walk (Jaṅgamaṁ) and those that fly, and what is stationary – all that is guided by Consciousness'. This passage is part of the explanation for the great saying (*Mahāvākya*) '**Prajñānaṁ Brahma**' which means 'the Supreme Consciousness is Brahman' or 'that exalted actual experience alone is Brahman'. Here, the word Jaṅgamaṁ has no special meaning other than its literal meaning.

Another old Sanskrit word 'ċara' is also used to mean 'that walks'. It comes in Ṛgvēda maṇḍala 3 sūkta 54 verse 8. The second half of that verse has been translated (3, 4) as 'The One is Lord of all that moves and that is fixed, of what walks, what flies – this multiform creation'. The word 'ċara' is also used in a compound word '*sañċarati*', in Śvetāśvatarōpaniṣad V.7; there it has been translated (5) to mean 'wanders about'.

It seems that the word Jaṅgamaṁ is not used in the Vēdic literature to mean 'running'. 'Īśāvāsyōpaniṣad (6), another major Upaniṣad, uses the Sanskrit word '*dhāvataḥ*' in mantra 4, part of which is something like this 'Ever steady, Ātman outstrips other running objects'. Many Sanskrit words, mainly the verbs, have some similar meanings: '*ējati*' for 'moves' as in mantra 5 of Īśāvāsyōpaniṣad (6); '*vrajati*' for 'travels' as in mantra II.21 of Kaṭṭhōpaniṣad (7); and such.

Rudrōpaniṣad which is one of the minor Upaniṣads (8), seems to be using the word 'Jaṅgama' for its real meaning. The Rudrōpaniṣad is a very small Upaniṣad with only three mantras. The second mantra depicts Śiva as Prāṇaliṅgi (recognized by breath-control and meditation), and says that anyone who, irrespective of the caste, worships Śiva, is the best Prāṇaliṅgi. Then it says 'the dynamic form, **Jaṅgama**, is Śiva; Śiva is verily Jaṅgama; and Jaṅgama is revered among Prāṇaliṅgis'. Here, Jaṅgama means 'the dynamic form of Śiva'.

The Viraśaiva/Liṅgāyata concept of Jaṅgama is that of the so called 'walking Divinity' which in a way means one who has realized the oneness with the Absolute while still alive, and who is called a Jīvanmukta. Jaṅgama is a Jīvanmukta.

Jaṅgama is a Jīvanmukta

The Upaniṣadic teachers have declared that Truth is open for thorough inquiry, and that, being universal, it can be realized in anyone's life at any time. It is not reserved for any one privileged person or a group, nor is it confined by time or space. Realization of the true nature of the Self/Ātman results in the liberation from the cycle of births and deaths, and thus, immortality; this is the direct attainment of oneness in this very life even when alive. This state is the Jīvanmukti state and the one who has attained this state is a Jīvanmukta.

Vīraśaivas/Liṅgāyatas have also adopted the Upaniṣadic attainment of the Reality to become a Jīvanmukta. The Vīraśaiva process of attainment is a Yōga technique known as Ṣaṭsthala. Having attained the Absolute through Ṣaṭsthala, the one has become a Jaṅgama. Jaṅgama is a Jīvanmukta, the one liberated in life. Although liberated from the cycle of births and deaths, Jaṅgama still has the body. Wearing the body as garment, Jaṅgama continues to serve humanity.

Before going into the details of the Vīraśaiva concept of the Jaṅgama, it may be appropriate to review the Upaniṣadic concept of the Jīvanmukta, so that it can be compared to that of the Vīraśaiva Jaṅgama.

The Upaniṣads propound the direct attainment of oneness. Many Upaniṣads describe the process of attainment of the Jīvanmukti state very briefly. But Muktikōpaniṣad, one of the minor Upaniṣads explains this topic in a splendid way as a summary of what is in the Upaniṣads. The teaching centers on the topic of emancipation from the cycle of births and deaths. Furthermore, very few Upaniṣads describe the Jīvanmukta. However the Paramaharṁsōpaniṣad, another minor Upaniṣad, is wholly dedicated to describing the Jīvanmukta without using the term Jīvanmukta, and calling Jīvanmukta a Paramaharṁsa. It may be worthwhile to review these two Upaniṣads.

Muktikōpaniṣad

The Upaniṣads propound the direct attainment of oneness. Many Upaniṣads describe the process of attainment of the Jīvanmukti state very briefly. But Muktikōpaniṣad, one of the minor Upaniṣads explains this topic in a splendid way as a summary of what is in the Upaniṣads. In Muktikōpaniṣad (8) the teaching centers on the topic of emancipation from the cycle of births and deaths. It lists 108 Upaniṣads, and then it lists these Upaniṣads according to their affiliation with the Vēdas. Of the 108 Upaniṣads, 10 are affiliated with Ṛgvēda, 32 with Kṛṣṇa Yajurvēda, 19 with Śukla Yajurvēda, 16 with Sāmavēda, and 31 with Atharvavēda.

Right at the outset, the Upaniṣad states that there is only one true emancipation. But then it goes over several other aspects in order to explain this. The teaching is as follows.

There are four types of **salvation that is attainable after death**. Even the soul of a person with evil practices can attain the first level. This lowest level is called *Svālōka* which means 'My world'; this world of the personal God is attainable by mere uttering of the personal God's name. The soul resides blissfully in the abode of the personal God until the fruits of good deeds are exhausted, and then it is reborn on earth. If a person dies in the holy place called Kāśī, Mahēśvara (the Great Lord) initiates the person by whispering mantra into the right ear, and such a soul, freed from all sins, attains *Svārūpa* which means 'My form', the form of the personal God; this is called the *Svālōka-Svārūpa* salvation. A person of virtuous conduct and who without diverting his intellect, meditates upon the personal God, attains *Sāmīpya* which means 'nearness' to the personal God; this is called *Svālōka-Svārūpa-Sāmīpya* salvation. A person, who according to the path opened by the teacher, meditates on the Immutable Reality, attains *Sāyujya* which means absorption; the soul is absorbed into the personal God, and it is called the *Sāyujya* salvation. Thus, these four kinds of salvation are attainable after death through *Upāsanā* which means worship of the personal God.

If one strives to attain the **ultimate emancipation**, one should first study the 108 Upaniṣads which are the essence of all the Upaniṣads. A person desirous of

emancipation from the cycle of births and deaths should approach a Guru who is full of faith, proficient in the Vēdas, of good qualities, and intent upon the welfare of all beings. After studying under the Guru and learning the wisdom of 108 Upaniṣads, one should go through a process of thinking and reflection upon them.

The object of perfection is the attainment of eternal bliss through the removal of pains of agency and such. This has to be achieved through human efforts. It has to be won through the extinction of the *Vāsanā* (craving). Clinging to objects without deliberation through intense longing is stated to be the *Vāsanā*. A person who is entirely under the influence of the *Vāsanās* is subject to delusion, and considers the universe to be a separate reality. This wrong vision makes the person see everything under infatuation. Impure *Vāsanās* should be overcome through efforts. *Yōga* is to be practiced for a long time in order to eradicate the *Vāsanās*. The *Vāsanās* perish through well conducted deliberation and truth. After first giving up the *Vāsanās* of objects dependent upon the *Vāsanās* of the mind, pure *Vāsanās* associated with friendship and such are to be attracted. Ultimately even these pure *Vāsanās* including the desire for salvation are to be abandoned. Through the dissolution of *Vāsanās*, mind attains quiescence. When the mind does not think at all, then dawns the state of mindlessness which confers great peace.

In the state of mind completely devoid of the *Vāsanās*, there is some bombardment of the mind through the sensory input. The eyes and other sense organs are involuntarily prompted to their objects that fall on them. Input from these sense organs causes vibration of *Prāṇa* (life-energy). The vibration of *Prāṇa* not only arises through *Vāsanās*, but also through excessive sensory input. All-pervading Consciousness is agitated by the fluctuation of the *Prāṇas*. It is possible to control the mind, and control the *Prāṇas*, but the mind cannot be controlled through violent force.

Through the force of breath-control (*Prāṇāyāma*) and focused concentration of the mind by means of meditation, one should be able to control the vibrations of *Prāṇa*. The wise say that the intervals of cessation of breathing after deep breaths experienced by the *Yōgins*, is calming. The interval after inhalation and before the next exhalation is called internal *Kumbhaka* (cessation of breath), and the interval of cessation of breath after exhalation and before the next inhalation is called the external *Kumbhaka*. The two intervals of cessation of breath are the intervals of complete equilibrium. Through the force of breath-control and meditation the current of modification of the mind flows into utter quiescence of modification that confers upon the Supreme Bliss that is dear to the *Yōgins*. This

state that is devoid of light, mind and intelligence, and that is of the nature of mere Consciousness, is said to be the Samādhi that does not care or require the aid of another; it is the nature of Śiva (auspiciousness).

That Samādhi means attainment of the Jīvanmukti state where one is completely liberated and has attained Eternal Bliss even while alive. The Jīvanmukta continues to be in this state of Jīvanmukti until all Prārabdha Karma is destroyed. The Prārabdha Karma is the discharged karma, the consequences of which are being experienced until the effects are exhausted. Jīvanmukta has no other karma and cannot accumulate any other new karma. Once the Prārabdha Karma is exhausted, removal of the vehicle which is the body takes place. This removal of the vehicle is compared to the breaking of the earthen pot that holds the space inside. This space without the pot is then would be the Vidēhamukta, the one devoid of the body. This is the attainment of the ultimate Vidēhamukti state.

Thus, one should with effort seek the Effulgent within. Whoever, after having abandoned the visible and the invisible, is as the One alone, is not a mere knower of Brahman, but Brahman itself.

Ōm! Śāntiḥ! Śāntiḥ! Śāntiḥ!

Paramahaṁsōpaniṣad

Very few Upaniṣads describe the Jīvanmukta. However, Paramahaṁsōpaniṣad is wholly dedicated to describing the Jīvanmukta without using the term Jīvanmukta, and calling Jīvanmukta a Paramahaṁsa.

Paramahaṁsōpaniṣad (8, 9), one of the minor Upaniṣads, is related to Śukla Yajurvēda. It describes the characteristic marks of the one who reaches the highest stage of life, and the ideals of the knower of Truth. Paramahaṁsa is a Jīvanmukta, but the Upaniṣad does not mention the word Jīvanmukta.

Right at the outset, the Upaniṣad emphasizes that there are very few persons who are Paramahaṁsa Yōgis. The Paramahaṁsa Yōgis are of the nature of the people of the Vēdas, and they are firmly established in the consciousness that is Brahman. They are the great ones, though living in the body they are not conditioned by anything. Having renounced the family and friends, having done away with the study of the Vēdas, and renouncing all work as well as all desires, they use just enough clothes to barely protect their body, and use whatever is necessary for the good of all people.

Paramahaṁsa does not carry the staff, does not maintain a hair-tuft, does not wear a holy thread, and does not wear any garment; feels neither cold nor heat, neither happiness nor misery, does not feel insult or honor, so also the vicissitudes of worldly life; gives up all thought of conceit, jealousy, arrogance, joy, sorrow, lust, anger, self-delusion, elation, envy, egoism, display of spiritual practice in front of others to please them or to gain name and fame, and the like; regards the body as a corpse and has destroyed the body-idea; realizing the eternal Brahman, lives in That with the consciousness 'I am That, I am that which is ever calm, devoid of duality, and that which is the essence of Knowledge-Bliss'; considers Jñāna/knowledge alone as the sacred thread, and does not perform any Sandhyā according to the Vēdic injunction, but performs the true import of Sandhyā that is the union of the Individual-Self Jīvātman and the Supreme-Self Paramātman.

The Paramahaṁsa, having relinquished all desires, exists in the non-dual Supreme state and holds the staff of Knowledge.

Paramahaṁsa does not prostrate in front of anyone, does not offer any oblations to forefathers, and neither blames nor praises anyone. For the Paramahaṁsa there is no invocation to God, no ceremony, no Mantra, no worship, no phenomenal world or the world that is unknown; does not see duality nor does perceive unity; neither sees 'I' nor sees 'Thou', nor 'all this'. Paramahaṁsa does

not have a home, does not accept anything made of gold, and does not accept wealth. All desires of mind have ceased to exist; the outgoing tendency of all the sense-organs has subsided; and the Paramahansa rests in the Ātman alone. Realizing the Brahman who is One Infinite Knowledge-Bliss, the Paramahansa has nothing more to desire, thus reaches the end of the desire.

Ōm! Śāntiḥ! Śāntiḥ! Śāntiḥ!

Jaṅgama is an Ativarṇāśramī

Vīraśaiva Jaṅgama is an 'Ativarṇāśramī' which means 'above the Varṇāśramadharmā'. The three components of Varṇāśramadharmā are, varṇas (colors) forming the four castes, Āśramas the four stages of life, and dharmā the duties assigned to the four castes and the four stages of life. It seems that at first the members of the Hindu community were classed as different castes in accordance with their mental and intellectual caliber and physical fitness for particular worldly duties; but gradually it came to be based on the birth alone. This made the Varṇāśramadharmā the most unjust social institution. The Vīraśaivas have done away with it, and have ushered in a new era of socio-religious life. Thus, the Vīraśaiva community has been called '**Ativarṇāśramī**' a community above the Varṇāśramadharmā.

According to the Hindu 'āśrama' concept, the ordinary individuals have to live through four stages of their lives – brahmaçārya, gṛhasthya (gṛhasthya), vānaprastha (vānaprasthya) and sannyāsa. Brahmaçārya is the student life consisting of formal education and acquiring noble virtues with emphasis placed on character development, acquiring right knowledge, and purifying the body and soul. The student must stay clear of going the way of evil worldly desires. Gṛhastha is the householder, a family person. Gṛhasthya is the life of righteousness, love, devotion and respect. Vānaprasthya is the retired person's life, and nowadays it is not a forest life of a hermit. The person gradually detaches from the worldly passions and possessions. Once the person completely renounces the worldly life, that person enters the life of a monk or sannyāsi. Some individuals may go directly from any of the first three stages of life to sannyāsa by completely renouncing the worldly life. A sannyāsi is a recluse who has no attachment to anything or anyone. With continued spiritual progress, the current of modification of the mind flows into the utter quiescence that confers upon the Supreme Bliss that is dear to the Yōgins. This state that is devoid of light, mind and intelligence, and that is of the nature of mere Consciousness, is said to be the Samādhi that does not care or require the aid of another. The sannyāsi, with this attainment of the Reality, becomes a Jīvanmukta. Therefore, this sannyāsi who becomes a Jīvanmukta is always a recluse without any family or material attachments.

Vīraśaivas do not follow the traditional Hindu 'āśrama' concept. The Vīraśaivas believe that there is no need for complete abandonment of the family in order to achieve the spiritual goal. Otherwise the spiritual development and progress is similar to āśramadharmā; it occurs throughout one's life. Therefore, it is said that some Vīraśaiva Jīvanmuktas remain in their original position as kings, statesmen, or householders, and make themselves useful to others by their acts and lives.

Some become religious preachers (Gurus), and some others tour round the country attracting disciples and followers who try to walk in their footsteps and are helped by them in their spiritual development and progress. These religious preachers belonging to the last category are the Jangamas.

Jaṅgama of Aṣṭāvaraṇa

According to the Śivāgamas, Jaṅgama is one of the eight āvaraṇas. Aṣṭāvaraṇa is a group of eight shields or protective coverings of the devotee. Religious practice is said to require these eight-fold external coverings or shields. **Guru** is necessary for conferring initiation (Dīkṣā) on the disciple, and to show the path that leads to the attainment of oneness of Liṅga and Aṅga (Liṅgāṅga-sāmarasya). **Liṅga**: Vīraśaivism/Liṅgāyatism asserts the value of the body, life and mind for spiritual realization. It considers that the Liṅga has taken triple form in these - Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga respectively. It is through the realization of the three Liṅgas that one has to advance and attain to the Absolute. **Jaṅgama** is considered as the 'wandering divinity', and is unique in this respect. Jaṅgama is a *Jīvanmukta*, the one who has attained oneness with the Liṅga in this life and is still living in a body. **Pādōdaka** is the holy water that has washed the feet of Guru and Jaṅgama, and that has washed the Iṣṭaliṅga. **Prasāda** is everything that has been consecrated by Guru, Liṅga and Jaṅgama. **Bhasma** is the sacred ash. **Rudrākṣa** are the beads obtained from the Rudrākṣa tree (rosary beads). **Mantra** considered here is the six-syllable (*Ṣaḍakṣara*) mantra 'Ōṃ na maḥ Śi vā ya'. This six-syllable mantra represents the six sthalas of Ṣaṣṭhala.

Rudrōpaniṣad speaks of the eight guardians of faith without using the word 'Aṣṭāvaraṇa'. The enumeration of the eight Āvaraṇas by using the term 'Aṣṭāvaraṇa' is first given in the Āndrajñāna-Āgama in the second paṭala of its Kriyāpāda. Each Śivāgama has four divisions called pādas (feet), namely, Kriyāpāda, Āryapāda, Yōgapāda, and Jñānapāda. Aṣṭāvaraṇa is also mentioned in the Kāraṇa Āgama (Kriyāpāda 1.128). Śivāgamas deal with religious rights and practices pertaining to the Śaiva sect, and are considered to form the main scripture of the Śaivas (1). Some parts of the Śivāgamas known as Uttarāgamas lend some of their concepts to the philosophy and practice of the Vīraśaivas.

The referenced (10) Siddhānta Śikhāmaṇi book gives the following information about Jaṅgama in the Āgamas. In the Uttara-bhāga of Āndrajñānāgama, the fourth paṭala of its Kriyāpāda is called Jaṅgamasvrūpanirūpaṇa. It gives an account of the nature of Jaṅgama. Sahaja and Māntrika are the two kinds of Jaṅgama. Sahajajaṅgama has three-fold division as BrahmaĀarin, Gṛhastha, and Nirābhārin. The characteristics of these, code of conduct of these, signs of devotion towards the Jaṅgamas, etc. are elucidated there.

Śūnya-Saṃpādane Texts and Jaṅgama

Śūnya Saṃpādane means attainment of Śūnya, the Absolute State. The term Śūnya Saṃpādane is also used to mean the text of the vaċanas compiled in the form of a document or a book with a title of Śūnya Saṃpādane. **Śūnya Saṃpādane is the main scripture of the Vīraśaivas.** Karnatak University, Dharwar, India, has published a five-volume book of Śūnya Saṃpādane. It contains Kannada texts and vaċanas, transliteration and translation of Kannada texts and vaċanas into English, and introduction, notes, and comments in English. The five volumes were published one at a time in 1965, 1968, 1969, 1970 and 1971. It is this five volume version of Śūnya Saṃpādane (1) that is referred to in all the articles of this book.

Śūnya Saṃpādane is the quintessence of the Vīraśaiva Philosophy. It is composed mainly in the form of discourses between various Vīraśaiva saints of the 12th century CE. The central figure of Śūnya Saṃpādane is Allama Prabhu, popularly known as Prabhudēva. He presided over the deliberations in the Anubhava Maṅṭapa at the city of Kalyāṇa. The main theme of discussion was the Ṣaṭsthala Philosophy. Prabhudēva brought about a synthesis of various paths that lead to liberation/salvation. Questions that were raised with regard to the right interpretation and practical implementation of new ideas were answered by him. These deliberations have been incorporated in the Śūnya Saṃpādane in the form of vaċanas. Śūnya Saṃpādane has twenty-one chapters that contain a total of 1,543 vaċanas. The first chapter is the most important part of Śūnya Saṃpādane because it contains the **Ṣaṭsthala** philosophy and practice of the Vīraśaivas.

Śūnya Saṃpādane is the main scripture of the Vīraśaivas, and it contains information about the Jaṅgama of the Vīraśaivas. The word Jaṅgama appears in more than 300 pages of text in Śūnya Saṃpādane. But, more importantly, all aspects of Jaṅgama are discussed in Śūnya Saṃpādane. Some of these aspects of Jaṅgama are given in the articles that follow in this book.

Jaṅgama Prabhudēva

Allama Prabhu, popularly known as Prabhudēva, is the central character in Śūnya Saṁpādane. The Śūnya Saṁpādane contains the quintessence of Prabhudēva's achievement and teaching. It can be said that the whole of Śūnya Saṁpādane is the detailed description of the Jaṅgama nature of Prabhudēva. Prabhudēva was the ideal Jaṅgama, and everything in Śūnya Saṁpādane is about this Supreme Jaṅgama.

Prabhudēva, through Yōga, had realized what is known as '*bayalu dēha*' or '*Śūnya kāya*', which may be rendered as 'ethereal body' or 'glorified body'. In this defiled state he was able to perform miracles/wonders. His main concern was to lead other seekers to the same spiritual perfection, by revealing to them the meaning of Śūnya. Prabhudēva was the 'moving spirit' of Śūnya Saṁpādane. He moved from place to place, wherever he knew there was a seeker who needed aid, and helped him or her realize themselves.

The Jaṅgama status of Prabhudēva is described in 21 chapters in Śūnya Saṁpādane; brief abstracts are as follows.

- The first chapter is called Prabhudēva's Śūnya Saṁpādane. It describes Ṣaṭsthala which is the technique of Liṅgayōga for the attainment of the Absolute. One who attains Śūnya in this very life can become a Jaṅgama.
- The second chapter is called Mukṭāyaka's Saṁpādane. It describes Prabhudēva consoling intensely grieving Mukṭāyi over the death of her brother Ajagaṇṇa who had lived in secret piety. He consoles her by assuring that Ajagaṇṇa, who had direct experience of the Divine, could never perish. To mourn him who is completely identified with Paraśiva implies ignorance. When Ajagaṇṇa has attained the Absolute, there is no need to mourn as if he was just an ordinary individual. Prabhudēva alleviates her anxiety of not having Ajagaṇṇa as her Guru. If the desire of knowing the Absolute arises, the need for a Guru is felt. But when the certitude that one's self is the Absolute is attained, the aid of an external Guru is not at all essential. One who knows oneself, that knowledge itself becomes Guru. Thus for such a person, there is no need for an external Guru. He helps her attain realization.
- The third chapter is called Siddharāmayya's Saṁpādane. Siddharāmayya was an eminent Śivayōgi who was engaged in building water tanks, water sheds, temples, spires, alms-sheds. Prabhudēva in his encounter with Siddharāmayya, after a long discussion, convinces him that the deeds he was doing, do not help one to achieve complete realization, and that one should concentrate on the inner discipline. There is an intense discussion and teaching of the Viraśaiva Philosophy.

- The fourth chapter is called the Saṃpādane Concerning the Grace Bestowed by Basavaṇṇa upon Ācennabasavaṇṇa. In this chapter the glory of Basavaṇṇa is given. Basavaṇṇa had already initiated Ācennabasavaṇṇa while his mother (Basavaṇṇa's sister) was pregnant with him. Basavaṇṇa, upon Ācennabasavaṇṇa's insistence, reluctantly bestows Grace upon Ācennabasavaṇṇa (initiates him) again.
- The fifth chapter is entitled Saṃpādane dealing with Prabhudēva's arrival at the city of Kalyāṇa. This chapter is about the interaction between Bhakta Basavaṇṇa and Jaṅgama Prabhudēva at their first encounter. Preeminence of Jaṅgama over the Iṣṭaliṅga is very well depicted.
- The sixth chapter is called Saṃpādane of Maruḷuśaṅkaradēva. Maruḷuśaṅkaradēva is said to have come from the present day country of Afghanistan or the Orissa State in India. He apparently was well versed in the Vīraśaiva lore before coming to Kalyāṇa. He was not noticed by other śaraṇas including Basavaṇṇa for about 12 years; he was looked upon as an ordinary person. Prabhudēva, soon after his arrival there, and then seeing Maruḷuśaṅkaradēva, instantly notices his spiritual eminence. Now that Prabhudēva has come to Kalyāṇa, Maruḷuśaṅkaradēva feels that his worldly bonds have been broken, his ignorance has been swept away, and delusion of his mind has completely disappeared. He feels that the eternal Light Divine has shone upon him at last. Prabhudēva expresses his profound admiration of the great Maruḷuśaṅkaradēva who then attains Śūnya.
- The seventh chapter is called Basavēśvara's Saṃpādane. Prabhudēva leads Basavaṇṇa, in his discussion, into the field of Śivādvaita Bhakti where knowledge and devotion are perfectly harmonized. In one of the vaḥanas, Prabhudēva glorifies Basavaṇṇa, and says that Basavaṇṇa revealed the principles of Guru, Liṅga, Jaṅgama and Prasāda as different manifestations of one and the same Principle. In another one of his vaḥanas, Prabhudēva gives the following information. The Vīraśaiva Sadbhakti requires not only the liberation of the soul, but also the liberation of the body, life and mind. What is more important is that these three – body, life and mind – are to be made into the nature of the Divine, and then be united with the Divine.
- The eighth chapter is called Ācennabasavēśvara's Saṃpādane. Prabhudēva explains to Ācennabasavaṇṇa the doctrine of devotion and of consubstantial union with Prāṇaliṅga.
- The ninth chapter is called Maḍivāḷayya's Saṃpādane. Prabhudēva shows Maḍivāḷa Mācayya the identity of Guru, Hara and Ācara (Jaṅgama), and helps him realize the right knowledge, and attain union with the Absolute.
- The tenth chapter is called Siddharāmayya's Bestowal of Grace by the Guru. The great Śivayōgi Siddharāma is not wearing an Iṣṭaliṅga on his body because he has not been invested with one before. Prabhudēva in support of

Siddharāmayya says 'what need is there for Iṣṭaliṅga, a mere symbol for Siddharāmayya through whom the very Liṅga breathes? What need is there for external worship for a consciousness illumined by the Light Divine? Why set boundaries of duplicity or triplicity for one who has transcended all bounds?' Ćennabasavaṅṅa responds – one cannot attain detachment unless the Liṅga is attached to the aṅga. Prabhudēva reiterates – when both body and soul are Divine, the outer symbol is superfluous. But Śaraṅas who were there do not approve of such lack of aṅga-Liṅga relationship. Prabhudēva then tells Siddharāmayya that those innumerable saints, Ćennabasavaṅṅa chief among them, would not approve admittance to the śaraṅa community unless one had the Liṅga on the person. Siddharāmayya overwhelmed by various arguments of the śaraṅas, agrees to undergo the procedure of initiation. Ćennabasavaṅṅa does the honor.

- The eleventh chapter is called Prabhudēva's Apotheosis. Prabhudēva is worshipped and adored by Basavaṅṅa and other śaraṅas.
- The twelfth chapter is called Āydakki Mārayya's Saṁpādane. Prabhudēva helps Mārayya, who lived on a handful of rice daily gathered by him, to attain realization along with his wife Lakkamma. Mārayya wanted to know from Lakkamma, how he could merge with the Liṅga. She states that, if work and dedication take one to Heaven/Kailāsa, the Heaven is just a worker's wage; it does not lead to the union. All desire in any form or guise is to be eliminated. Once the sense of 'I' and 'do' are gone, the service to Guru, Liṅga and Jaṅgama, itself will lead to the Absolute. As bhakti became manifest in Mārayya, he became one with the Supreme Divine. Lakkamma with her profound knowledge and her unshakable faith in things divine soon followed in the One undivided perfect Absolute.
- The thirteenth chapter is called Mōḷigayya's Saṁpādane. Kashmir king and his wife renounced their kingdom and all their wealth to the life of śaraṅas at Kalyāṅa. At Kalyāṅa, the king changed his name to Mārayya, and his wife was known as Mahādēviyamma. Mōḷige Mārayya works wonders and attains, with his wife, realization. He makes it clear that bhakti should never be done for applause or admiration. Mahādēviyamma brings him up to the Reality, to the utter Oneness where there is none to ask and none to reply. To ask to be united with Reality implies duality, and so long as the duality persists, union is not possible. The ultimate union with the Reality is 'union-less union'. When the Divine is firmly established in both knowledge and action, one attains the Supreme Knowledge that is Jaṅgama. Mōḷigayya acknowledges the wisdom of his wife, and becomes one with his own Self; and then Mahādēviyamma too, with him and the Absolute.
- The fourteenth chapter is called Nuliya Ćandayya's Saṁpādane. Ćandayya was a rope maker. He strictly followed the principles of dedicated labor. He

believed that devotion to Jaṅgama is devotion to Liṅga, Jaṅgama worship is Liṅga worship, fulfillment in Jaṅgama is fulfillment in Liṅga, service to Jaṅgama is the farthest reach, and that wherever all actions are done to Jaṅgama there the mind would be absorbed. To him the service of Jaṅgama was an end. Prabhudēva states that Aṅga is Liṅga, its energy is Jaṅgama, service to Jaṅgama is Liṅga, and one who accepts it is Jaṅgama. Prabhudēva helps Āṇḍayya attain realization.

- The fifteenth chapter is called Ghaṭṭivāḷayya's Saṁpādane. Ghaṭṭivāḷayya gives his analysis of the Jaṅgamas. A true Jaṅgama is a moving God. The Jaṅgamaliṅga's garb should not be a means for sustenance or satisfaction of the body. Jaṅgama should accept only when one is convinced that the offering is done with love and devotion. The Jaṅgama Order (*samaya*) should be like an 'ocean'; it should not be upset whenever its defects and shortcomings are pointed out. The Community should accept constructive criticism gladly, and should try it's best for the growth and betterment of the individuals of which it is composed of. Ghaṭṭivāḷayya, the Liṅgavanta, taught everyone a lesson with regard to Jaṅgama, the Community Order, and Liṅga. His mission being accomplished, he attains Śūnya.
- The sixteenth chapter is called Mahādēviyakka's Saṁpādane. Prabhudēva bestows grace on Mahādēviyakka. She is absorbed in the Absolute at Śrīśaila.
- The seventeenth chapter is called Saṁpādane of Prabhu's Tour and Return. Jaṅgama Prabhudēva walks all over India to sanctify the land and return to Kalyāṇa. Prabhudēva's course of wanderings is described as follows. He visited Ponnāmbalanātha, and had conversations on mystic life with those he found there who then won serenity through the dawning of the knowledge within them. He then wandered along the coast of the eastern sea going south to Rāmēśvaraṁ. There he held a happy conference with Rāmanātha and received worship. From there he beheld the southern sea and then the western sea. He visited Mahābaḷēśvara. From there he turned towards north and visited Sōmanātha in Saurāṣṭra. There he released the birth-bonds of all those who saw and heard him. Departing from there, he visited several holy places and gave them wondrous boons. Then he visited sixty-eight bathing places; having received worship from those bathing there, gave them pure Gaṅgā (Ganges River) water which is the essence of the Supreme Bliss. From there he wandered from one place to another sanctifying them. Then he arrived at Śrīkētāra, and from there resisting very intense cold and snow, made his sojourn among mountains and caves in the region of the south of the Himalayas which constituted part of southern Kashmir. After finding a cave, vast enough and suitable enough for him, he stayed there for a while. There he sat in a lotus position (*padmāsana*); focused his mind, breath, reason, knowledge and thought on one point, and remained in that will-less

condition, in a state of consubstantial union until he realized *Niśśūnya* –Void of Voids; and got transfixed in the ultimate trance. After attaining this trance, the radiant Prabhudēva, shining in all splendor, arose and went in the direction of Kalyāṇa.

- The eighteenth chapter is called Saṃpādane of Prabhudēva’s Ascension on the Throne of the Absolute. Prabhudēva comes to Basavaṇṇa and ascends the throne called “Śūnya-Simhāsana” prepared for him by Basavaṇṇa.
- The nineteenth chapter is called Prabhudēva’s Feast. For the embodied Liṅga, the body is the plate; for the Liṅga in the soul, the mind is the plate; for the Liṅga in the consciousness, the will-less-ness is the plate; and when Prabhudēva is to eat, it is the plate of piety, it is only the Infinite love that can feed an Infinite Divine.
- The twentieth chapter is called Prophecy of the Śaraṇas’ End. Prabhudēva tells Basavaṇṇa the consummation to come for all the Śaraṇas.
- The twenty-first and the last chapter is called Gōrakṣa’s Saṃpādane and all Saints’ Aikya. Prabhudēva, on his way to Śrīśaila, meets an accomplished yōgi named Gōrakṣa. This yōgi, with his siddhi, apparently had made his body as hard as a diamond so that it could even repel a sharp sword. Prabhudēva, criticizing his accomplishment of physical feat and possession of various yōgic tricks, tells him that this type of yōga, even up to the end, keeps the difference between the performer of the yōga and the object of the yōga; it does not result in the union of the two. Gōrakṣa convinced of the connection between aṅga and Liṅga, by Prabhudēva, gives up his tricks, and obtains initiation. Prabhudēva reveals to him the secret of the space-less trance: when one has come to the complete unitive consciousness, and the consciousness has dissolved into the Absolute, there are no more words like ‘I am not’, ‘who am I’, ‘I am Parabrahman’, and so on. Prabhudēva, completes his Jaṅgama tour, and in Śrīśaila, he gets absorbed in the Infinite.

Śūnya Saṃpādane in its concluding remarks states ‘This is a great conference of Prabhudēva on the attainment of Śūnya – an instrument to remove ignorance’.

Attainment of Jaṅgama Status through Liṅgayōga

According to Vīraśaiva/Liṅgāyata philosophy, The Absolute (*Śūnya*), when activated by its own power, becomes 'The Liṅga' that is to be worshipped, and the 'Aṅga' that is the worshipper. After this apparent division, the Aṅga is still within the Liṅga and the Liṅga is as complete/infinite (*pūrṇa*) as before. Hence, everything is only one and there is no other; this is non-duality or oneness (advaitism). Liṅga is the highest Reality capable of being realized through devotional worship and meditation. Aṅga is a Jīva (soul) devoted to the worship of Liṅga. Any individual soul cannot be an Aṅga; only when Jīva becomes a worshipper of Liṅga, then it becomes an Aṅga. It is said that, Liṅga puts the devotional activity, **Bhakti**, into Aṅga, so that Aṅga will have the ability to attain oneness with Liṅga (Liṅgāṅga sāmārasya).

Bhakti in general means devotion. Bhakti is not prayer. Feeling of devotion is always there in Aṅga. But the devotional feeling or mental attitude of devotion has to be associated with devotional activity either physical or mental. The activity, physical or mental, expressed by devotion is **worship**. Then it is said that Bhakti is not just feeling of devotion, it is the worship of devotion. Bhakti attempts to remove the veil that masks the true nature of Aṅga/Liṅga. Bhakti operates in a reverse order of creation, towards dissolution and unification.

The practice of the religion is Yōga. *Yōga* means 'union with'. In its spiritual sense it means the method or process by which the individual spirit is merged in the Divine Spirit. In the case of the Vīraśaivas who are monists, Yōga is the process for regaining the temporarily lost identity of Liṅga the Divine and the Aṅga the human soul. Yōga is both a science and an art. Yōga aims at stilling the mind, so that the soul behind it is seen or the soul's liberation is attained. The quietude or complete stillness of the mind effects the destruction of the veil (Māyā), and the soul becomes free from entanglements of matter and mind. Yōga is said to be an application of systematized knowledge of the unfolding of consciousness to the individual Self. Yōga is within reach of anyone and everyone. The Yōgic technique called **Ṣaṣṭhala** is the **Liṅgayōga** of Liṅgāyatas. It leads to Liṅgāṅga-sāmārasya or the essential unification of Liṅga and Aṅga.

The practice of Liṅgayōga (Ṣaṣṭhala) is not to proceed through any set of formal image-worship, and not to perform sacrificial ceremonies; and it is not a prescribed form of chanting Mantras. It is by sincere devotion, aspiration, and surrender that the goal is to be achieved. Complete change, down to the physical, is to be sought for the purification of the total being. It is said that the more the lower nature is purified the easier is the descent of the higher nature (the Divinity). The purification of the lower nature and the manifestation of the higher

nature progress side by side. Yōga is a technique or a process of getting into consciousness where one is aware of one's own soul, one's own inner being, and the truth of existence of the total being. In the Yōgic consciousness, one is not only aware of things, but also aware of the forces. One becomes aware of all this, not only in oneself, but also in the universe. There is a force, the power of the Divine, in the human microcosm. This power of the Divine is waiting there to be awakened/activated during Yōgic meditation. It is through Yōga that one becomes conscious of the great complexity of one's own nature.

Ṣaṭsthala

The Vīraśaiva/Liṅgāyata concept of Ṣaṭsthala is the spiritual hierarchy of six stages through which the seeker rises stage by stage till the apparent duality vanishes and attainment of oneness occurs. This process of attaining oneness is called Śūnya Saṃpādane. Ṣaṭsthala has devised the method of a gradual spiritual rise and development of Aṅga step by step. In Ṣaṭsthala, the term sthala is used to mean a stage, a temporary resting place for a progressing soul on its spiritual journey to Śūnya. At each sthala the aspirant gets more spiritual experience sufficient enough to advance/ascend to the next higher sthala. The Ṣaṭsthalas are Bhaktasthala, Māhēśvarasthala, Prasādisthala, Prāṇaliṅgasthala, Śaraṇasthala and Aikyasthala. It is to be noted here that the concept of duality progresses to the concept of non-duality (oneness) from the Bhaktasthala to the Prasādisthala; and from Prāṇaliṅgasthala onwards, it is all oneness philosophy.

The Ṣaṭsthala technique furnishes the scientific apparatus and procedure, which if followed carefully step by step, will enable the Aṅga to attain its objective. To the devotee, the details of the physical acts of worship are necessary only to strengthen the will. First, the worship of Liṅga is in its gross form, the worship of Iṣṭaliṅga. Next is the worship of Liṅga, both with form and without form. This is Prāṇaliṅga and is an intermediate stage. Then there is worship of formless internal Liṅga that is the internal worship of Mahāliṅga. Bhakti is the root of worship whether the worship is external or internal. Without this feeling of devotion, the spiritual advancement is not possible.

Piṇḍasthala: Śūnya Saṃpādane begins with Piṇḍasthala. It is one of the preliminary steps prior to Bhaktasthala. The literal meaning of 'piṇḍa' is 'lump' or 'round mass', and refers to the body of a person. In Piṇḍasthala, piṇḍa means a purified individual-self Aṅga aspiring to be united with the Universal-Self Liṅga. Divine immanence can be recognized only by one who is aspiring to achieve the goal. The characteristic of this step is that the aspiring soul Aṅga visualizes the existence of Liṅga in one's own body.

Piṇḍa-jñāna-sthala: In Piṇḍa-jñāna-sthala one grasps the discriminative knowledge that the individual-self Jīva (soul) is totally different from the body, senses and intellect.

Saṃsārahēyasthala: In Saṃsārahēyasthala one develops disgust for the worldly life of cycle of births and deaths, and detaches from the transient worldly pleasures by virtue of refined impressions. Saṃsāra is the cosmic process where one passes through a succession of births and deaths without any progress in breaking the cycle of births and deaths. The main point of teaching of this sthala is that one has to break this cycle and attain immortality. The teaching is as follows.

The soul not knowing its true nature plunges into Māyā (delusion) and identifies with the body; as a consequence the individual becomes fond of pleasures and passions associated with the body, and thus the individual is not in a position to realize the Divine presence. All beings are subject to happiness and misery of worldly existence. A common person believes that the birth is the beginning and the death is the end and that that is all there is to life. The human beings with perishable bodies harbor instinctive cravings (*vāsanās*); and those who are caught in the cravings cannot realize the Divine. The Jīva (soul) is driven by a compelling passion for worldly pleasures. This thirst is not satisfied by enjoyment. The more one tries to appease the sense organs and the senses, the more dissatisfied one becomes. This causes distress and misery. Such an individual, fond of the body and pleasures associated with it, is not in a position to realize the Divine presence. The individual has to understand that the body and the soul are not identical. One has to get rid of all the desires and passions such as lust, anger/aggression, greed, infatuation/delusion, boasting/ego and jealousy/envy. There is no room for hatred or violence of any kind. One who has purged all desires and passions, attained contentment, and has realized the difference between the body and the soul, advances further in one's path towards the absolute.

Māyāvilāsaviḍambana-sthala: In Māyāvilāsaviḍambana-sthala the individual-self Jīva recognizes its identity to be one and the same as that of the Universal-Self. Jīva has to rid itself of Māyā by recognizing that the Self is different from Māyā and that the play of Māyā is working against the realization of the Self. One who is caught up in the web of Māyā, continues to be ignorant without self-knowledge. One has to free oneself from the self-inflicted ignorance and acquire the right knowledge. In order to achieve this, one has to have a pure mind which is devoid of any restless activity, and has to have a clear consciousness. Stabilization of the mind is of prime importance so that one can then proceed on to contemplation and meditation in one's spiritual progress.

The term 'monkey-mind' is used to explain the restlessness of the mind. Just as a monkey jumps from branch to branch to pluck the fruit and eat it, the restless human mind leaps from one sense-organ to another to grasp at and enjoy the sense-objects. The restlessness of the mind is a great hindrance in the way of discipline. Life, mind and intellect remain impure, if the stillness of the soul is not attained. Restless activities of the mind are to be brought to a stable status, not through force or suppression, but through persuasion, and by directing the expression towards a more socially or culturally acceptable way of life. Disciplining of the mind and the thought process is an important part for spiritual advancement; without that discipline, one cannot proceed to meditation.

One must not venture into any bad thoughts or thinking of harming other beings; at the verge of such, those thoughts are to be diverted into good thoughts or thoughts of helping others. Sometimes it may be necessary to avert such bad thoughts by chanting as many times as necessary, either silently or aloud, 'Ōṃ Namaḥ Śivāya' or simply 'Ōṃ'. Once the restlessness of the mind disappears, the mind itself merges with the Self.

Mind is a matrix with innumerable instincts, impulses and emotions, both good and bad. If the bad takes the upper hand, the aspiration of spiritual advancement is as good as dead, and is far removed from the Divine. When one perceives the difference between good and bad which depict the nature of conscious Self and the non-self, the path the seeker should take to experience the joy of Self will be illuminated.

Liṅgadhāraṇasthala: Liṅgadhāraṇasthala is the last of the preliminary sthalas given in Śūnya Saṃpādane. It is said to be an essential step in the preparation for the ensuing Bhaktasthala.

First is the aspect of the Guru. Guru is a master of spiritual knowledge who has realized the state of identity with Liṅga. Guru instills spiritual knowledge into the disciple. An aspirant who yearns for self-realization is impelled to seek a competent Guru; it is the awareness of Gurubhāva in the disciple. The seeking and striving of the disciple goes on until the aspirant reaches the spiritual that takes the form of Liṅga. To such a seeker whose mind is peaceful and controlled, the learned Guru imparts the knowledge of Brahman in its very essence, the knowledge by which one knows the true imperishable Being.

Second is the type of initiation. The mental-type process of initiation is meant only for the ones who are at a higher plane of consciousness and are well advanced in their spiritual attainment. The other type of initiation, involving the physical process, is said to be for the ordinary aspirants who are in a lower plane of consciousness. This physical process is carried out by the Guru. It involves rites and rituals such as besmearing the body with sacred ash, placing the palm

on the disciple's head, whispering the mantra into the disciple's ear, and investing the Iṣṭaliṅga on the seeker's palm.

Third is the process of initiation performed by the Guru. It is said to accomplish the following. The disciple is purified of the three malas (impurities or taints) by the grace of the Guru. *Āṇavamala* is the impurity that subsists in the soul; it keeps the soul separated from the Divine. *Māyāmala* is associated with Māyā and it keeps the soul ignorant of its own nature. *Kārmikamala* is the taint associated with the individual souls which enjoy or suffer according to their deeds. These three malas are wiped out by the grace of the Guru.

Next there is Divine descent into the mind, life and matter in the form of Liṅga. The abstract form of Liṅga is the formulated grace of the Guru. It descends from above into the disciple. It forces its way from the mental (Bhāva) to the vital (Prāṇa) and from the vital to the physical. In its passage it purifies the mind and makes it into Bhāvaliṅga, purifies the life/prāṇa into Prāṇaliṅga, and purifies the body and appears on the palm of the disciple as the symbol of the Divine, the Iṣṭaliṅga. With this Divine descent, the person is passion-free. Love, knowledge, power, bliss and peace are the radiant expressions of the Divine.

This mere sight of the Divine is not enough to be united with the Divine. The seeker must then ascend in six stages (Ṣaṣṭhala) to attain oneness.

Bhaktasthala: In Bhaktasthala the disciple understands that the light of knowledge shines by means of Bhakti/devotion. The seeker develops intense devotion to attain this knowledge. Devotee's daily life includes worship of Liṅga in the morning, performing dedicated work, serving the community and treating everyone with respect and humility. Worship of Liṅga, unconditional service to Guru and self-dedication to Jaṅgama are the principal features of this stage. Bhaktasthala teaches one to incorporate austerity, restraint and dedicated work in one's daily life.

Māhēśvarasthala: In Māhēśvarasthala, the aspirant understands that one who wavers and entertains the desire for another god or gods is neither brave nor resolute, and thus, the aspirant develops steadfastness of faith in Liṅga. Mahēśvara intensifies the worship of Liṅga and clears the eight-fold taints of earth, water, fire, air, sky, moon, sun, and ego. Removal of doubt and misgivings, and development of full confidence in Liṅga worship, enhances the depth of devotion. As devotion becomes intense, rites and rituals are dispensed with, and only the internal worship is developed. The silent contemplation of the Divine remains the only yearning.

Prasādīsthala: In Prasādīsthala, the aspirant dedicates oneself as the offering to the Divine. One, who, by offering the body, mind and will, to Guru, Liṅga and

Jaṅgama, has achieved purity of the body (śuddha), clarity of the mind (siddha) and perfection of the will (prasiddha), that one is the partaker of the grace of the Divine that is Prasāda. Everything is offered with a sense of self-dedication and self-surrender. The offerings are to be free from any taint; if attachment or craving persists, the transformation to Prasāda will not be effected. When ignorance and the sense of ego are completely eliminated, and the offering is made with sincerity and humility, Prasāda ensues, and poise and peace are attained by the aspirant. Serenity is a characteristic of the Prasādi. Thus, when it is offered properly, the fire of knowledge burns the illusion of desire into an illumination of joy.

Prāṇaliṅgisthala: Self-experience is the main characteristic of Prāṇaliṅgisthala. The seeker's vision tends inwards and gets clarified. The body is a temple that enshrines the Divine. The vital-breath which courses through the body, worships the Liṅga with the flower of right aspiration. The breath, when regulated, emits fragrance which serves as a wreath of flowers for the Liṅga enshrined in the body.

The breath regulation, Prāṇāyāma, is practiced only in its elementary form by the Vīraśaivas. It is performed while the person is seated comfortably in a cross-legged position. Prāṇāyāma is not deep breathing which may lead to complications. Every aspect of breath-control is to be performed in a relaxed manner, and there should not be any jerky/sudden movement. There are three aspects – inhalation, retention and exhalation. Inhalation is accomplished by taking in a large breath of air smoothly. Retention of the breath is a natural breath-hold, and it should not be forced. If stability of the breath-hold is lost, the breath has to be released. Duration of retention of the breath is what is comfortable for that person. Exhalation of the breath is gradual and smooth. During this process of breath regulation, one feels a gradual expansion of the chest, and feels the air reaching all parts of the lungs. This allows full utilization of the life-breath.

This process of breath regulation moves life-energy throughout the body. All this occurs during the phases of inhalation and retention. During the phase of exhalation, the energy courses back in the reverse order. Breath-control directly affects the ascending and descending currents of life-force. In an ordinary individual, the currents exist in a haphazard manner, and pose as obstacles for a free flow of vital-energy. The yōgic meditative practice of self-purification places these currents in a proper order of alignment. When breath regulation becomes effortless, the person is totally absorbed in its fineness.

When breath is regulated it emits fragrance which serves as the wreath of flowers in the worship of Liṅga enshrined in the body. Breath-control performed by the seeker activates the vital-force that permeates the whole body. The

seeker experiences vivid impressions of light, sound and taste. When the life-energy moves through the central nervous system, the external world is kept at abeyance and a peerless peace wells out. The Prāṇaliṅgi gets convinced beyond doubt that the Absolute is the subtlest of the subtle, is the Imperishable and the Unchanging. Prāṇaliṅgi sees one's own-Self permeating the whole universe.

Śaraṇasthala: Experiencing of pure delight by the seeker as a result of deep and continued meditation, is the main feature of this sthala. Experiences of Prāṇaliṅgīsthala in the form of intermittent flashes and streams of sensations are replaced in Śaraṇasthala by the Self seeing its own form shining in Divine splendor. Remembrance of work-a-day world is gone, illusion of will is burnt, awareness of the body is forgotten, and all external phenomena have crumbled, and all this is replaced by a serene mood. There is no motion of any kind, the mind is stilled, and individual consciousness is overcome. Where the conditioned or unconditioned mind stops, there the stillness reigns; where consciousness of being oneself reaches an end, there ecstasy/ānanda dwells, and one beholds the light of the Liṅga as a resplendent blaze.

There is an important concept; it states that there is a head above another head, and that the head above swallows the head below. These two heads refer to two kinds of knowledge – a higher supra-mental knowledge and a lower empirical knowledge. The empirical knowledge resolves into supra-mental knowledge, and the sense of duality is replaced by the knowledge of significance of the Union. It also means that the lower individual consciousness is taken over by the upper Supra-Conscious state. The seeker experiences Ānanda/bliss.

Aikyasthala: Aikyasthala is characterized by a state of only one consciousness where there is no volition, no motion, no word or speech, and where all consciousness of time and space is suspended. There is no separate consciousness of the individual. In this Supra-Conscious state, the one has reached true Reality – It is indescribable, and the great white light is everywhere. Here the Self is absorbed in the intense and focused meditation on the transcendent passing over the limits of mind and entering into the ecstatic state. Prabhudēva advocates *Nirvikalpa Samādhi* where the super-consciousness state is completely devoid of any psychic residue or mental deposits. This Supreme state is not conscious of anything. To attain it, one has to focus on nothing but the contemplation on the Self which is Śūnya. Somewhat of a lower type is the *Savikalpa Samādhi* where there is some retention of the self-volition when absorbed into the super-conscious state.

Having gone through the spiritual hierarchy of Śaṭsthala, the seeker has attained oneness. This attainment while still alive is the liberation in life called Jīvanmukti. One who has attained this Jīvanmukti state is a Jīvanmukta. And Jīvanmukta is a Jaṅgama.

Jaṅgamasthala

Jaṅgamasthala represents the final consummation of a seeker who has absorbed the Divine. This sthala signifies the state of one who, having combined the spiritual force, is able to revitalize society. Having attained the Absolute through Ṣaṣṭhala, the one has become a Jaṅgama. Jaṅgama is a Jīvanmukta, the one liberated in life. Although liberated from the cycle of births and deaths, Jaṅgama still has the body. Wearing the body as garment, Jaṅgama continues to serve humanity. Śūnya Saṁpādane describes Jaṅgamasthala as the ultimate-sthala in four vaṁanas.

The first of the four vaṁanas is a long one; it is an obeisance (homage, deference, reverential regard, submission, bow down to show respect, and such) to the one who has realized The Reality. It begins with the use of figurative language to describe the Jaṅgama – To the Glorious One who moves about in the effulgent light and radiance and splendor of knowledge, and such. Then it gives the mode of internal subjective worship conducted through exaltation of the will, and the entry of the soul into Sahasrāra (Brahmarandhra) where the Oneness identity is achieved effortlessly. And ends with 'To the Glorious One who has realized The Reality, obeisance, obeisance!'

The next vaṁana describes how, one who has attained such a Jaṅgamasthala, goes wandering about in order to bless the cohorts of all the Ancients: Jaṅgama has ceased to be a traveler between life and death, and has become a 'Pilgrim of Eternity'. Jaṅgama walks without feet, touches without palm, tastes without tongue, and makes the feeling itself request earnestly for supreme felicity – the unreserved surrender to the Supreme.

The next vaṁana describes Jaṅgama as a '*Ghanamahima*' which means 'Glorious-One' – the eye becoming the staff of knowledge gaining spiritual illumination, the palm forming the means of obtaining of illumined action, ears representing the divine grace, and attaining the fulfilment of the body by partaking of the alms of the mind – there is perfect harmony of intuitive knowledge and illumined action.

The last vaṁana describes the effects of Oneness transformation: Whatever the Jaṅgama touches, gets alchemized; whatever Jaṅgama sees, becomes consecrated; whatever that is heard from Jaṅgama, turns into spiritual discourse; those, who converse with Jaṅgama, are saved forthwith; world that is passed by Jaṅgama, gets purified; spot visited by Jaṅgama, becomes a pilgrimage; water that is touched by Jaṅgama, becomes holy water; and all those who pledge devotion to the One, become One.

Jaṅgama is Preeminent

Preeminence of Jaṅgama over the Iṣṭaliṅga has been very well depicted in Śūnya Saṃpādana in its 5th chapter called 'Saṃpādana dealing with Prabhudēva's arrival at the City of Kalyāṇa'. This chapter is about the interaction between Bhakta Basavaṅṅa and Jaṅgama Prabhudēva at their first encounter.

After seeing Prabhudēva and Siddharāmayya standing at the gate praising the glory of Basavaṅṅa, Haḍapada Appaṅṅa, who carried betel nuts and leaves and such things for Basavaṅṅa, goes to Basavaṅṅa to inform their arrival. Appaṅṅa who does not know their identity, is awe struck with wonder by the personality of the one in Jaṅgama guise. Appaṅṅa with great joy announces to Basavaṅṅa that 'One who has no illusion in his eyes, no limitation in his body, no constraint in his utterance, no motion in his gait, no knowing what manner of motion it is, no way to understand what stature – ecstasy without trance, awareness unaware - has come!'

Basavaṅṅa was deeply engrossed in Iṣṭaliṅga worship at the time, therefore he declines to rise leaving his Liṅga-worship half-done, and commands Appaṅṅa to 'go and bring the Jaṅgama with you'. Accordingly, Appaṅṅa goes and asks the Jaṅgama to do the grace of coming in. But Prabhudēva resents that a messenger is sent to receive them instead of Basavaṅṅa coming himself, and wonders how such a Bhakta as Basavaṅṅa could falter in the path of devotion. **Bhakta should always be awake to the idea that pride is never compatible with Bhakti.** Prabhudēva remarks that he would not step into the house of such a one who, speaking advaita lore (non-duality), is obsessed with action, and shows no spirit of service. Appaṅṅa goes back to Basavaṅṅa and informs him of the refusal of the Jaṅgama to step into the house.

Basavaṅṅa tells Appaṅṅa: 'Jaṅgama wears the Bhakta's body, and Bhakta wears Jaṅgama's breath. They are inseparable. Bhakta and Jaṅgama abide in both Bhakta and Jaṅgama. To be a Jaṅgama, you need bhakti. Jaṅgama is one who enters the Bhakta's house as master claiming to be the lord of all Bhakta's riches, life and honor, and accepts all that Bhakta has and sanctifies. There is no need for Jaṅgama to fret, because, it is like coming to one's own house. Bhakta, a mere keeper of the door of Śaraṅas' house, says neither yes nor no'. Appaṅṅa goes back to the Jaṅgama and conveys the message.

Prabhudēva then responds: 'Who knows the link between Bhakta and Jaṅgama? He is not a Bhakta simply because he has surrendered wealth breath and honor. He does not fit into the proper conduct in the spirit of truth'. 'He is not a Jaṅgama who enters a Bhakta's house accepting his prostrations,

eating food to satisfy his appetite, demanding money to gratify his vices, walking away with praise for those who give, and blame those who do not’.

‘He is a Bhakta who having discerned and known the Absolute that is before time or of timelessness, who loosened and threw away the seam that knits the body and soul, and who is content to dedicate All-self to That’.

‘He is a Jaṅgama in whom there is no taint of fret or fervor, in whom there is no desire to gratify the body, in whom awareness has become his body, and in whom fulfilment is a form devotion takes’.

‘Meeting of such a Jaṅgama and such a Bhakta is a meeting indeed. The league and fellowship of others, the half-hearted Bhaktas, fails to please Guhēśvaraliṅga (Liṅga)’.

Appaṅṅa, hearing this, comes back to Basavaṅṅa and says ‘I am no Bhakta; he will not come in at my request; you go and fetch him graciously in’.

By then, Ācennabasavaṅṅa, Basavaṅṅa’s nephew, comes to Basavaṅṅa and says something like this: ‘If you cannot see the magnitude of your visiting Śaraṅas, then what price is the faith that held that all things wearing the Liṅga are Saṅgamanātha (Śiva)? When Śiva has come in body, one should make haste and bow Sir! When Prabhudēva and Siddharāmayya, Śiva’s Śaraṅas, have come and stand at your door, even if your eyes were shut from view, your heart should perceive that. It is not proper for you to be casual and heedless to send a messenger, go yourself and fetch them graciously in’.

Basavaṅṅa, now trembling with fear, vented his utter despair: ‘Behold, not having welcome them when Liṅga as Jaṅgama came walking to my house, I feel all spiritless!’ And then, with exceeding fear, begs Ācennabasavaṅṅa to go appease Prabhudēva’s anger and bring them in.

Ācennabasavaṅṅa reiterates that Basavaṅṅa himself has to personally invite them, and states that Prabhudēva has come to test his heart and has screened his mind in sport.

Then, while Basavaṅṅa was consoling himself, Soḍḍaḷa Bācārasa, an elder prominent śaraṅa of the time, comes and also says that Prabhudēva has set up a show to test Basavaṅṅa’s heart, therefore, Basavaṅṅa need not fear, he just has to go and personally invite them in.

Basavaṅṅa continues to console himself and observes that ‘If Jaṅgama has come unto my house, my Iṣṭaliṅga worship ceases and Jaṅgama worship begins. If you ask why, it is because, Iṣṭaliṅga denotes rank and reward and rebirth, where as in Jaṅgama there is no rank, reward or rebirth. **Between Liṅga and Jaṅgama, Jaṅgama is pre-eminent.** I place my humble head in worship on Jaṅgama’s feet’.

Now that Basavaṇṇa is in an eager mood to welcome Prabhudēva, he sets forth with Appaṇṇa, Ćennabasavaṇṇa, Bācarasa, and other Śaraṇas, to personally welcome Prabhudēva and Siddharāmayya.

Basavaṇṇa makes his obeisance at the sight of the glorious feet of Prabhudēva. He pours out his heart overflowing with love and devotion. Basavaṇṇa realizing his mistake of 'pride', apologizes to Prabhudēva, and profusely prostrates at Prabhudēva's feet. Basavaṇṇa is at Prabhudēva's feet, but the feet are intangible! Basavaṇṇa could not grasp the real form and majesty of Prabhudēva. Basavaṇṇa feels utterly helpless. This awakens him to the sense of his ignorant vices and errors. Basavaṇṇa is great because he admits his faults without reserve. All this is in 15 consecutive vaĉanas of Basavaṇṇa.

Then there is Basavaṇṇa's inquiry by Prabhudēva. In another 23 of his vaĉanas, Basavaṇṇa explains in sincere humility and submits his profound remorse. He surrenders all he had and was without reserve. Kinnara Bommaṇṇa, Siddharāmayya, Ćennabasavaṇṇa, and Maḍivālayya also come to Basavaṇṇa's rescue.

Upon seeing sincerity and humility in Basavaṇṇa, Prabhudēva, now content, accepts the invitation and enters Basavaṇṇa's place. Prabhudēva then discusses the nature of true Bhakti with Basavaṇṇa and the Śaraṇas. Prabhudēva sings the praise of Basavaṇṇa's glory in various ways. Basavaṇṇa is awed into unspeakable wonder at the sublime stature of Prabhudēva. Basavaṇṇa, then in his turn, sings the glories of his Jaṅgama-Guru Prabhudēva.

Ghaṭṭivālayya's analysis of the Jaṅgamas

Analysis of the people wearing Jaṅgama garb is given in Śūnya Saṃpādane in its fifteenth chapter called 'Ghaṭṭivālayya's Saṃpādane'. Muddaṅṅa was a professional dancer/actor, and he was highly accomplished in the act of playing mṛdaṅga which is a type of double sided drum. He was a strong-willed person, being candid and forthright even when it involved the highest in society. Because of his courage and unshakable determination, he was called Ghaṭṭivālayya which means a tough bold person. His professional performance earned his livelihood and helped serve the śaraṅas.

One day he goes to Basavaṅṅa's courtyard where he observes a large crowd of Jaṅgamas, who upon hearing the beating of the drums announcing that the food was ready, competitively rush to get their meal. He was shocked and amused at the same time. This sets him off on an analysis of the Jaṅgamas.

A true Jaṅgama is a moving Liṅga - Jaṅgamaliṅga. Wearing of the Jaṅgama garb declares that the wearer is a divine being. Jaṅgama should not be misled by the external garb of things. The Jaṅgama's garb should not be a means for sustenance or satisfaction of the body. No part of Jaṅgama being should be sullied by desire or greed. True Jaṅgama never hankers after women, land or gold/wealth. Jaṅgama should accept whatever comes, only when one is convinced that the offering is done with love and devotion. Jaṅgama is not tainted by the three-fold impurities - āṅavamala, māyāmala and kārmikamala. The three taints have been purged and Iṣṭaliṅga, Prāṅaliṅga and Bhāvaliṅga have been put in their place. Dishonor enters a devotee as soon as the devotee lets go of truthful, simple and virtuous life. Similarly, dishonor enters a Jaṅgama as soon as Jaṅgama lets slip consciousness/awareness. How can those who fence and fight to satisfy their body have a pure heart? They have dishonor only. True Jaṅgama is an embodiment of Divine Knowledge. A true Jaṅgama is not attached to body, life, mind, or soul; if attached, cannot claim to be a Jaṅgamaliṅga.

Ghaṭṭivālayya goes all out to denounce and deride their way. When Liṅga the Divine has not penetrated one's whole being, why talk of the Liṅga the Absolute? There is no Liṅga for such who move about praising those who feed them, clothe them and satisfy their desires. When Guru has been shown to them that they forget their body, when Liṅga has been shown to them that they forget their mind, and when Jaṅgama has been shown to them that they forget their wealth, it is a shame to see the breakers of their pledge who fence and fight for their perdition, letting go their good. Whatever their kind, no one will touch their own impurities. For those who fall into the triple mire again, after they have been free

of the impurities, no token of love can be for them. All those who claim knowledge of body and soul have missed the way and gone. But these who fence and fight for women, land and gold being chained to Basavaṅṅa's gate, Liṅga is not for them. These gaping idiots unconscious that they dribble from their mouth for what Basava might do for them, do not realize how hollow is the piety they practice.

In this way, Ghaṭṭivālayya denounces and derides the crowd's behavior, even questions the sincerity of Basavaṅṅa's piety. The crowd deeply offended by this, calls him names, and attacks and manhandles him. This does not stop him; he continues to ridicule them. This row draws many of the śaraṅas including Prabhudēva to the spot.

Prabhudēva, intervening, requests Ghaṭṭivālayya not to disparage the Community of the Jaṅgama Order (*samaya*). Ghaṭṭivālayya replies that the Order should be like an 'ocean'; it should not be upset whenever its defects and shortcomings are pointed out. The Community should accept constructive criticism gladly, and should try it's best for the growth and betterment of the individuals of which it is composed of.

The crowd, not satisfied, forcibly takes away Ghaṭṭivālayya's Iṣṭaliṅga from him. This is an extreme punishment for a Viraśaiva. Ghaṭṭivālayya unruffled by this openly defies the convention. He declares: **'Śivaliṅga is the one that is worshipped in a Static form on earth. Iṣṭaliṅga is the one that is worshipped in the Dynamic form on earth. But that, abiding within, eternally upon the point of Consciousness, and gets worshipped internally, is the Viraśaivaliṅga'**. He places a huge round stone at the gate blocking it, and ties a rope to the stone and to his neck. For him the nearest stone could serve as Iṣṭaliṅga.

All the great śaraṅas including Prabhudēva, Basavaṅṅa, Ćennabasavaṅṅa, and Siddharāmayya witness what was going on. They acclaim that Ghaṭṭivālayya is a true bhakta, a great yōgi, and a real practitioner of the Viraśaiva discipline; and that he is the one who could see no difference between the Iṣṭaliṅga and a big wayside stone. Ghaṭṭivālayya is considered as a Liṅgavanta, 'the one possessed of Liṅga', and does not need the Iṣṭaliṅga. Whatever Ghaṭṭivālayya wears turns into Liṅga; for him there is nothing that is not Liṅga.

Ghaṭṭivālayya, the Liṅgavanta, taught everyone a lesson with regard to Jaṅgama, the Community Order, and Liṅga. His mission being accomplished, he attains oneness with Śūnya.

The Jaṅgama

All wearers of the Garb are not Jaṅgamas

By the time Prabhudēva had arrived at Kalyāṇa to meet Basavaṅṅa for the first time, there was no dearth of hypocrites masquerading in the religious garbs as Jaṅgamas and taking undue advantage of Basavaṅṅa's piety and childlike innocence. Prabhudēva did not approve of their pomp and ostentatious practices. Prabhudēva's presence at Kalyāṇa gave Basavaṅṅa courage and strength. It gave a direct and decisive blow, as it were, to hypocrites in Basavaṅṅa's own camp who paraded as śaraṅas.

After a long association with Basavaṅṅa and other Śaraṅas at Kalyāṇa, Prabhudēva goes on his Jaṅgama tour. An abstract of this tour as in the 17th chapter of Śūnya Saṁpādane is given in the article 'Jaṅgama Prabhudēva' in this book. From this tour, Prabhudēva returns to Kalyāṇa for the second time. In Kalyāṇa, Basavaṅṅa, having gotten ready the Throne of the Absolute (*Śūnya Simhāsana*), was awaiting Prabhudēva's return. Basavaṅṅa sees Prabhudēva's arrival, and describes his appearance to Ćennabasavaṅṅa. It is a hideous picture of Prabhudēva. Basavaṅṅa adds that despite his appearance, Prabhudēva's nature is perfectly free from taint. Basavaṅṅa continues 'Look, there is no shadow where he stands, no footprint where he walks, nowhere upon earth is seen such a strange motion, certainly he is an inscrutable Jaṅgama'. Prabhudēva comes to Basavaṅṅa's place.

The 18th chapter in Śūnya Saṁpādane titled 'Saṁpādane of Prabhudēva's Ascension on the Throne of the Absolute' gives the following information about the Jaṅgamas there.

Prabhudēva, thus, had sat on the Throne of the Absolute. The śaraṅas were describing Prabhudēva's majesty transcending all boundaries of form, time and space. And Basavaṅṅa was worshipping Prabhudēva saying that he has come to know Prabhudēva as his Prāṅaliṅga Itself, and that he has found the treasure that must not be lost. As Basavaṅṅa was worshipping Prabhudēva with sincere devotion, and singing and dancing with joy, numerous Jaṅgamas who were sitting at dinner got up in anger and went away saying something like this:

'Basava, thinking that Prabhudēva is Prāṅaliṅga Itself, never so much as looked at us! What wonder did he find in him? What baseness did he find in us? He let the copper go, and clung to earthenware! One is a worthless man, Basava the other, is a breaker of vows, and both of them are outside the mortal and the immortal worlds'.

Prabhudēva, witnessing those departing Jaṅgamas who behaved insolently towards him, responded by saying the following:

'The world of gods is what is within, the mortal world what is without; since we are away from those two worlds, let them be there'.

'They are all but a horde of flesh assembled for the sake of food. How could they know of the Liṅga's worth? They cannot know the news of the Liṅga living within the body and bearing the frets and fevers of this world. They talk like drunken monks whose liquor has gone to their heads. They cannot know the Liṅga's majesty'.

Ācennabasavaṅṅa, seeing those departing who were wearing the Jaṅgama garb and behaving most unlike the true Jaṅgamas, ridiculed them:

'They do not know themselves; once having climbed the hollow throne of the world's giddy whirl, they say "we are the elders, we the gods". God spurns on the wondrous ones who feed on their own hearts'.

'The man who shaves his head and yet is ignorant of the path, is not a Jaṅgama. The man who ties an Iṣṭaliṅga, lest they should not bury him when dead, is not a devotee. The devotee is one who acts in the convention that one's body, mind and wealth are none of the devotee's; and things of God are meant for God. The Jaṅgama is one who, casting off the traits of body, comes and stands as one with Liṅga. The rest of them, the other wearers of the garb, are not such devotees and Jaṅgamas'.

'All those who merely have a shaven head are not Jaṅgamas. All those who wear the proper garb are not Jaṅgamas. All those who go about with earthly souls are not Jaṅgamas. One who is without motion is Jaṅgama. One who is without limit is Jaṅgama. One who is one with the Reality is Jaṅgama'.

'My mind declines to call these elders who, binding fast their roving senses, have come to the realm of symbols and descended into hell. Let them go, I will not leave Prabhudēva!'

Śaraṅa Sodḍaḷa Bācāyya also ridicules the departing ones by declaring that their action was like the stampede of crazy elephants at the site of a lion.

Basavaṅṅa, in contrast to Prabhudēva, Ācennabasavaṅṅa and Bācārasa, respects the mere garb of the Jaṅgamas in the hope of transmuting the garb's wearers into true Jaṅgamas. Witnessing the sudden departure of the assembled Jaṅgamas, Basavaṅṅa, in great fear, observes to Prabhudēva:

'The Śaraṅas companionship has been a great delight to me. Parting from those śaraṅas is like parting from my life. How then can I get comfort? What destiny shall be mine? The śaraṅas anger is to me a tangle that I cannot loose'.

'Should Guru rage, I stand it for one day; should Liṅga rage, I stand it for half a day; should Jaṅgama be angry, I stand it for a moment, and then my breath departs. How can I live should Jaṅgama depart?'

Prabhudēva, then, allayed Basavaṅṅa's fears and advised him:

'No need to worry or fear. Who are they who left, and who still remains? You fool, God is only one with several faces; many the names but one is the function. Does the glory in the heart depart the body? Listen, in Liṅga there is no parting!'

Prabhudēva continues:

'You have been so foolish and blinded to the depth of Liṅga. You should value the full worth of the Jaṅgama that has come. You should not let your mind drift this way or that. There is no difference between God as one and God as many. Look, if you should satisfy this one Jaṅgama (Prabhudēva), all your Jaṅgamas shall find their peace!'

Thus, Basavaṅṅa proceeds to the adoration of the great Jaṅgama, and then, requests him to have his meal. Strangely enough, Prabhudēva declines, stating that 'One who is ever content needs no further satisfaction. How can one who knows neither hunger nor thirst, eat or drink?' The service Prabhudēva requires of Basavaṅṅa is of a very high order. 'One can serve a Jaṅgama, only when all symbol, be it the Iṣṭaliṅga on the palm, the body, mind or life, is abolished, and one stands as free and pure and perfect as is the Jaṅgamaliṅga Itself'. **Jaṅgama wanders not for hunger's sake but for kindling love for the Divine.** 'Devoid of appetite, I have come for alms of piety; give me the alms of piety!' This Prabhudēva's vaṅṅana exemplifies the cardinal feature of Jaṅgama: **Jaṅgama does not beg for ordinary alms of food and such; Jaṅgama asks for complete surrender to the Supreme.** Basavaṅṅa understands and responds appropriately 'for Liṅga's sake I serve you spiritual food, without desire, without fancy, without thought, and without delusion'.

The 'Prabhudēva's Feast' is in the 19th chapter of Śūnya Saṁpādana. '**It is only the Infinite love that can feed an Infinite Divine**'. Basavaṅṅa has to be the main dish, and Ānabasavaṅṅa has to be the side dish; that is the only way to feed Prabhudēva.

The Jaṅgama feeds on the Bhakta, and is completely satisfied; and the Bhakta is fulfilled in offering his self to the Jaṅgama. It is said that the individual Spirit is one, though it dwells in different bodies. In the essential unity of Bhakta and Jaṅgama, the Jaṅgama is the vital principle breathing through the Bhakta.

Then Basavaṅṅa requests Prabhudēva as to how to ease the anger of the

Jaṅgamas who had walked out of dinner earlier. Prabhudēva says something like this. The Divine is above good and evil; it transcends all duality; and he is not apart from the Jaṅgama Community. Mere symbol, divested for what it stands for, has no meaning; it is a sculptor's creation; the true Liṅga cannot be made. **The Jaṅgamas' garments mean nothing if they have not realized the meaning of life; those whose actions are inspired by egoism are doomed to destruction.** Discipline does not bind to śaraṇa, who knows, and śaraṇa does not need Liṅga when he has discipline; a śaraṇa has to go beyond Liṅga and its worship, and beyond knowledge and discipline.

Basavaṇṇa says that he considers both, form represented by the Jaṅgamas, and the formless Prabhudēva, are equally important, and that there is no point in demonizing one and glorifying the other.

Prabhudēva responds – 'I am both form and formlessness. Will is the life breath of form whereas the supreme Knowledge is the vital essence of the formlessness. Both these are essential qualities; without either one, there is no meaning'. And then tells Basavaṇṇa to go where the angry Jaṅgamas are, calm them by begging forgiveness, and bring them back. Basavaṇṇa does that.

When Jaṅgama Prabhudēva is content, all beings, let alone those Jaṅgamas, are content!

Jaṅgama the Wandering Sage

The referenced (3) 'Thus Spake the Vedas' booklet, translates verses 2, 4, 5 and 6 of sūkta 136, maṇḍala X of Ṛgvēda under the heading 'The wandering sage' as follows:

Sages with the wind for their girdle, wear the soiled yellow robe.... The sage is the comrade of every Dēva in doing good... Divinely impelled, the sage finds his home in both the eastern and the western oceans. Trading the paths of heavenly beings and of wild beasts, the man of long locks comes as a sweet friend, most gladdening by his presence.

There are 7 verses in this sūkta (Ṛgvēda X.136) which is titled as 'Kēśī'. The term 'Kēśī' means 'one with long loose locks of hair'. It is also interpreted as 'the radiant one'. The seven verses as translated by references 4 and 11, are given below.

1. The radiant one supports Agni (the divinity of fire), moisture, and heaven and earth. The radiant one is all sky/universe to look upon; the radiant one is called The Light.
2. The Munis, girdled with the wind, wear the garments soiled of yellow hue (vestments of bark). They follow the course of the swift wind, go where the Gods have gone before.
3. Exhilarated by the sanctity of the Muni, we have mounted upon the winds. You mortals, behold our natural bodies and no more.
4. The Muni flies through the firmament (intermediate space), illumining all objects; the associate of every Divinity, appointed for pious work.
5. The steed of the wind, Vāyu's friend, the Muni, Divinely impelled, finds home in both the eastern and the western oceans.
6. Wandering (here, the word 'Ācara' is used for 'wandering one') the path of the heavenly beings and wild beasts, the radiant one, cognizant of all that is knowledge, is a sweet most delightful friend.
7. Vāyu has churned for him, pounding the inflexible, when the radiant one, along with Rudra, drank water from the cup.

Ṛgvēda uses the term 'Muni' for the wandering sage. It also uses the word 'Ācara' for the 'wandering one'. The Viraśaiva Jaṅgama is also called 'Ācara'. The word 'Ācara' has the same meaning in the Kannaḍa language as it has in Sanskrit. It is the author's opinion that, in this Ṛgvēda sūkta, **Muni is the Jaṅgama of the Viraśaivas**. Muni is the radiant one, or the one with long loose locks of hair. Śūnya Saṃpādane, however, implies that the Jaṅgama has a shaved head. Muni

of Ṛgvēda is the *radiant one* called '*The Light*'. Śūnya Saṃpādana uses figurative language to describe the Jaṅgama as 'The Glorious One who moves about in the *effulgent light and radiance* and splendor of knowledge'. Muni wears a (soiled) yellow robe. Śūnya Saṃpādana does not indicate what type of garment the Jaṅgama wears; it just says that the Jaṅgama wears a Jaṅgama garb. Muni goes where Gods have gone before. Exhilarated by the Muni-hood, the Muni is immortal (a Jīvanmukta). Muni is an associate of every Divinity appointed for pious work. Muni is divinely impelled; wanders the path of the heavenly beings and beasts. Muni is cognizant of all that is knowledge. Muni is a sweet most delightful friend. **All these descriptions of the Ṛgvēda Muni, also describe the Vīraśaiva Jaṅgama. The concept of the Vīraśaiva Jaṅgama was already there during the Ṛgvēdic period.** The beginning of the Ṛgvēdic period is generally considered to be around 10,000 years Before Common Era, and the Ṛgvēdic period had been well established by 3,100 BCE. For more information about the Vīraśaiva concepts in Ṛgvēda, the reader may want to refer to the book 'Evolution of Vīraśaiva Concepts and Śūnya Saṃpādana' (12).

Religious Specialists of the Viraśaivas

Guru and Jaṅgama, and Svāmi (Svāmiji) are considered as the religious specialists of the Viraśaivas. Śūnya Saṁpādana is replete with the descriptions of Guru and Jaṅgama. Both Guru and Jaṅgama are Jīvanmuktas. Realization of the true nature of the Self/Ātman results in the liberation from the cycle of births and deaths, and thus, immortality. This state is the Jīvanmukti state and the one who has attained this state is a Jīvanmukta. The body may perish at the time of attainment of liberation. If the body perishes at liberation, it means that all the rewards of past action have been experienced. If the body does not perish at the time of liberation, it means that there are some acts whose rewards are yet to be experienced. Those that continue with the body even after liberation are the Jīvanmuktas.

The Viraśaiva Guru is a master of spiritual knowledge who has realized the state of identity with Liṅga. Guru instills spiritual knowledge into the disciple. An aspirant who yearns for self-realization is impelled to seek a competent Guru. The seeking and striving of the disciple goes on until the aspirant reaches the spiritual that takes the form of Liṅga. To such a seeker whose mind is peaceful and controlled, the learned Guru imparts the knowledge of Brahman in its very essence, the knowledge by which one knows the true imperishable Being.

The Viraśaiva Jaṅgama wearing the body as garment, continues to serve humanity. Jaṅgama does not beg. Jaṅgama earnestly requests the Supreme alms, not ordinary alms but the unreserved surrender to the Supreme. Jaṅgama moves for the redemption of mankind, and blesses the aspirants by mere will. With illumined knowledge and enlightened action, the great one acts as a source of Divine Grace. Jaṅgama is merged in the infinite love of Liṅga, and showers that love on the unliberated souls. Jaṅgamas do not require a place to live or things to enjoy. They wander about, and reveal the ultimate truth of religion to those who need them. By setting their own example, they give valuable guidance in the course of spiritual discipline and religious exercise. They assist others in their endeavors to attain oneness with Liṅga the Divine. Thus, the Jaṅgamas are indispensable to the unliberated aspirants.

Both Guru and Jaṅgama are considered as 'human and God in one', and are useful in that capacity to the aspirants. Guru and Jaṅgama are the external sources for the development of one's spiritual potential. They provide teaching and guidance to lay people. Guru performs the initiation ceremony, and makes an aspirant into a Bhakta. It is the Jaṅgama's task to lead this Bhakta to utter release from the worldly ignorance, and make the aspirant into a Jñānin, the one with Supreme Knowledge.

The attainment of inner grace and ethical purity is incumbent upon the individual whether assisted by a religious specialist or not. Śūnya Sāmpādana is replete with debates about the necessity of the religious specialists in the quest for spiritual attainment by the individual Vīraśaivas (13). Mere existence of priestly specialists represents an objective type of quest for spiritual attainment. The necessity of a Guru in this objective type of quest is strongly asserted by Ācārya Basavaṇṇa. Whereas Prabhudēva rejects that type of necessity, and advocates a subjective quest for the attainment of Śūnya. Each individual would be responsible for working out his or her own relation to Liṅga and to Liṅga's grace. Prabhudēva strongly objects to the life-cycle rituals performed by the religious specialists. Basavaṇṇa tends to appreciate the assistance of the Guru, but insists that the assistance is for the perfection of the individual's subjective purity rather than for obtaining external merit (13).

It is said that one has to have attained oneness with Liṅga to recognize 'One'. If so, then, an ordinary individual will not be able to recognize a true Guru or a true Jaṅgama. What then an individual to do to seek a Guru or a Jaṅgama? The available Guru is usually a married householder, who is stationed in one place, and who performs priestly functions. Jaṅgama is a wandering celibate who offers the services wherever they are needed.

The religious specialist **Svāmi**, respectfully known as **Svāmiji**, is easily recognizable. Svāmiji is a Guru and a Jaṅgama in one. Svāmiji is of a non-hereditary Guru lineage, and is a celibate. As persons specifically dedicated to spiritual pursuits, they provide valuable aid to the lay persons. They provide objective focus to Vīraśaiva piety, and serve as dispensers of the Divine Grace. Svāmiji's presence at sacred occasions may be required, but, Svāmiji serves as a focus for worship rather than as a ritual celebrant.

Mahāsvāmiji (great Svāmiji) is a head of a monastery, and is a spiritual guide to the members. The term Ācārya is also used to refer to Mahāsvāmiji. Vīraśaivas adore, venerate, and worship them in deep gratitude for what they have done to the community by propagating and stabilizing the Vīraśaiva faith. They have chosen important centers in India from where to do the work in service of the Vīraśaiva lore. Their work is admirable, their exertions are praiseworthy, and they have made themselves immortal by propagating and stabilizing Vīraśaivism.

The attainment of inner grace and ethical purity is incumbent upon the individual whether assisted by a religious specialist or not. True Knowledge is attained through oneself. The realization of oneself is possible only when one has transcended the idea of Godhead.

ŌM

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