

# **ŚŪNYA SAMPĀDANE**

**The Main Scripture of Vīraśaivas**

**A concise composition**

**Linga Raju, M. D.**

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## Depiction of Sanskrit and Kannaḍa Words

Most of the articles written in English, and published in this book, have many Saṁskṛta (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/अ/ a       | ಆ/आ/ ā      |                |
| ಇ/इ/ i       | ಈ/ई/ ī      |                |
| ಉ/उ/ u       | ಊ/ऊ/ ū      |                |
| ಋ/ऋ/ ṛ       | ೠ/ॠ/ ṝ     |                |
| ಎ/ए/ e       | ಏ/ऐ/ ē      | ಐ/ऐ/ ai        |
| ಒ/ओ/ o       | ಓ/औ/ ō      | ಔ/औ/ au        |

Anusvāra (Nasalization):

ಅಂ/ಅಂ/ **am̐** (also **aṁ**)

Visarga (Aspiration):

ಅಃ/ಅಃ/ **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/ **ca**, ಛ/ಛ/ **cha**, ಜ/ಜ/ **ja**, ಝ/ಝ/ **jha**, ಞ/ಞ/ **ña**

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

ಟ/ಟ/ **ṭa**, ಠ/ಠ/ **ṭha**, ಡ/ಡ/ **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/ **la**

Conjunct (combination of two letters): ङ्/क्श/ **kṣa**, ञ्/ञ/ **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 Saṃskṛta and Kannaḍa words, it is worthwhile to use the diacritical marks so that the words are sounded properly.

## Introduction

Vīraśaivism owes its present form to Basava who is popularly known as Basavaṅṅa and respectfully known as Basavēśvara. In the twelfth century of Common Era (CE/AD) there was a great religious movement in the form of revitalization and reformation of the then existing Vīraśaiva, Śaiva, and other Hindu sects, resulting in the new religious faction called Vīraśaiva or Liṅgāyata. This occurred in Karnāṭaka, India, and spread all over the world. The great leader of this movement was Basavaṅṅa. He was the Prime Minister of the king Bijjala who ruled from the capital city of Kalyāṅṅa, over a large territory of the present day Karnāṭaka, Andhra Pradesh and Maharashtra states in India. Basavaṅṅa founded an assembly hall called Anubhava Maṅṅapa where discourses about religion and society were held. Scholars from all over India were attracted to this place, and one among them was Allama Prabhu, popularly known as Prabhudēva. He was regarded as the most intellectual Vīraśaiva scholar of the time, and he became the leader presiding over the deliberations in the Anubhava Maṅṅapa. A new Philosophical System was developed, and with accurate interpretation, the practical implementation of the idea was carried out.

With this reformation of Vīraśaivism by Basavaṅṅa in the twelfth century, the philosophy and practices of the Vīraśaivas have been reiterated in a modified form in the vaĉanas. These vaĉanas are in the Kannaḍa language, the language of the local people of Karnāṭaka, India. However, due to disturbed conditions that ensued, the vaĉana literature was scattered, and some of it was lost. It is only during the Vijayanagara Empire in the 15<sup>th</sup> century that the Vīraśaiva religion and culture were revived. The Vīraśaiva scholars systematically collected the retrievable portions of the vaĉana literature, and compiled it into the form of the main scripture of the Vīraśaivas known as 'Śūnya Saṁpādane'.

Literal meaning of **Śūnya** is void or emptiness. It conveys the meaning that there is nothing, yet there is something. It is at once Naught and Aught, Non-being and Being. It is neither form nor formlessness, neither time nor timelessness, neither cause nor consequence. It is indivisible, without a second, existence-consciousness-bliss, eternal and perfect. The Śūnya of Vīraśaivas is the 'Infinite' or the 'Absolute', and it is equivalent to the Upaniṣadic Parabrahman or Paramātman. Śūnya of Vīraśaivas is said to be identical with the Upaniṣadic word '*Pūrṇa*' found in the *śāntipāṭha* (peace invocation) of some of the Upaniṣads, in particular the Īśāvāsyā, Bṛhadāraṇyaka and Śvetāśvatara Upaniṣads. Other terms used interchangeably by the Vīraśaivas are Liṅga, Paraśivabrahman, Paraśiva, or simply Śiva.

Right at the outset, it should be noted that **Viraśaivas do not pray. They worship and completely surrender, and also, they meditate and contemplate on the inner Self.** Use of the English word 'prayer' should be avoided. The word 'prayer' means an earnest request for something as in the act of petitioning God to grant a favor; it is kind of begging God to sanction something. It indicates duality – that the individual and God are two separate and independent entities – two Realities. Therefore the Viraśaivas do not pray. Worship is not prayer; it means homage, reverence or religious deep respect. **Viraśaivas consider the worshipper and the worshipped to be one and the same.** Namaḥ in 'Ōm namaḥ Śivāya' means obeisance. Obeisance is bowing down with deep respect, or submission. Furthermore, it should be noted that meditation is not prayer; meditation is to think, to consider, to ponder. After stabilization of the mind, and only after that, the mind is focused on the inner Self; this is meditation. Contemplation has a similar meaning as intense meditation.

Another point to be made right at the outset is that **Viraśaivas do not go to a temple to worship.** One of Prabhudēva's vaċanas makes this clear. When the body itself is the temple of God, why build a stone temple elsewhere? When the breath (Prāṇa) itself has become Liṅga, why ask for a Liṅga elsewhere? Furthermore, Viraśaivas do not worship idols; Iṣṭaliṅga is not considered as an idol.



## Śūnya Saṃpādane

Śūnya Saṃpādane means attainment of Śūnya, the Absolute State. Here in this article 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. The Śūnya Saṃpādane is one of the most important documents of the Viraśaiva philosophy and faith, and it occupies a very high place in the whole range of Indian literature. **Śūnya Saṃpādane is the main scripture of the Viraśaivas.**

During the Vijayanagara Empire in the 15<sup>th</sup> century of the Common Era (CE/AD) the Viraśaiva scholars systematically collected the retrievable portions of the Kannaḍa vaċana literature of the 12<sup>th</sup> century CE, and compiled the vaċanas into the format of Śūnya Saṃpādane. This was said to have been done under the patronage of Jakkaṇārya and Lakkaṇṇa Doṇḍeśa Ministers of Prauḍha Dēvarāya, or Dēvarāya II (1419 -1447 CE). Four versions of Śūnya Saṃpādane have been compiled. The first version was compiled by Śivagaṇa Prasādi Mahādēvayya. It comprises of 1012 vaċanas. The second version containing 1599 vaċanas was compiled by Halageyadēva. The third was prepared by Gummaḷāpura Siddaliṅgēśa Śivayōgi, a disciple of Toṇṭada Siddaliṅgēśvara; it contains 1439 vaċanas. The fourth compilation of Śūnya Saṃpādane with 1543 vaċanas was by Gūḷūra Siddhaviraṇārya. This fourth scripture was first edited and brought out in print form by Dr. P. G. Halakatti in the year 1930, and later revised and published by Professor S. S. Bhusanurmah in 1958. This Kannaḍa version of the Śūnya Saṃpādane was translated into a comprehensive edition in English by the Karnatak University, Dharwar, India. The five volumes of this English composition, contain not only Kannaḍa texts and vaċanas but also English introduction, text, transliteration, translation, notes, and comments. 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.**

It is said that Śūnya Saṃpādane is the quintessence of the Viraśaiva Philosophy. It is composed mainly in the form of discourses between various Viraśaiva saints. The central figure of Śūnya Saṃpādane is Allama Prabhu, popularly known as Prabhudēva. He presided over the deliberations in the Anubhava Maṇṭapa 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 '*upadēśas*' or chapters. The first chapter is the most important part of Śūnya Saṃpādane because it contains the **Ṣaṭsthala** philosophy and practice of the Viraśaivas. Brief descriptions of what is presented in these chapters are as follows.

## Prabhudēva's Śūnya Saṃpādane

In this chapter, the compiler Śrī Gūḷūra Siddhavīrēśvara introduces himself, announces the purpose of the compilation, states that it is a record of Prabhudēva's teaching, and then dedicates it to Śiva-saints. After that, he gives the essence of the Vīraśaiva Philosophy particularly with regard to the creation. And then he introduces Prabhudēva.

Some of the introductory remarks concerning Prabhudēva are as follows: illumined with Great Knowledge, the Lord of the eightfold (Aṣṭāṅga) Yōga – *yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhyāna, dhāraṇa and samādhi* -, embraced and anointed with *Iṣṭaliṅga Prāṇaliṅga and Tṛptiliṅga*, the teacher who established *Guru, Liṅga, Jaṅgama, Prasāda, Pādōdaka, etc.* as well as *Pañcācāra* (five disciplines), the sovereign of the six-fold hierarchy *Ṣaṣṭhala - Bhakta, Māhēśvara, Prasādi, Prāṇaliṅgi, Śaraṇa and Aikya sthalas* -, the crest jewel of glorious Vīraśaiva faith, the prime leader of the glorious Vīraśaiva faith, the preceptor who confers initiation of the glorious Vīraśaiva faith, the great teacher who conducted high discourses on *Śūnya Saṃpādane* with innumerable great devotees including Ćennabasavaṇṇa, and many such glorifications.

Then the compiler states that he has strung together the then loose **Śivādvaita** vaṇanas into Śūnya Saṃpādane, and that he has submitted it to Śivaśaraṇas. He then in this first chapter presents 78 Prabhudēva's Ṣaṣṭhala vaṇanas, starting with the preparatory steps. **This following part of the first chapter containing the Ṣaṣṭhala vaṇanas is the most important part of Śūnya Saṃpādane.**

[The Vīraśaiva concept of Ṣaṣṭhala 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. The Ṣaṣṭhalas are Bhaktasthala, Māhēśvarasthala, Prasādisthala, Prāṇaliṅgisthala, Śaraṇasthala and Aikyasthala.]

**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 (Jīvātman/Aṅga) aspiring to be united with the Universal-Self (Paramātman/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.

The first two vaċanas in Śūnya Saṃpādane describe this sthala. Here Prabhudēva explains the nature of Divine immanence by means of similes – The latency of Ātman is as the spark in stone, image in water, tree in the seed, and silence in sound – and then states that it cannot be perceived by a common person, but the one who experiences the joy of that realization knows it.

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

The third vaċana in Śūnya Saṃpādane is the Vīraśaiva concept of the universe evolving out of nothing – ‘When neither Source nor Substance was, when neither Form nor Formless was, when neither Śūnya (Void) nor Niśśūnya (non-Void) was, when neither that moves nor that moves not was, then **Śaraṇa** arose’.

Then in the fourth vaċana, five features of Śaraṇa are given: The Śaraṇa was fearless (*nirbhaya*) because there was no Nāda, Bindu or Kalā, and therefore was unattached to these or any other [Nāda, Bindu and Kalā are said to originate from Śakti of Śiva at the time of creation.]; was indestructible (*akṣaya*) because there was no birth, life or death; was Ōm-form (*Ōmkāra*) because there was neither learning nor knowing; existed before time (*ūrdhvamukha*) when there were neither eons nor ages; and was without Māyā (*nirmāyā*) in a state of Pure Knowledge before the distinction of Liṅga and Aṅga.

The fifth vaċana stresses the influence of Māyā which is the illusive power that masks (covers/hides) the true nature. Māyā under the duress of ignorance brings agony to gods, demons, sages, monks, men and women. And the sixth vaċana states that Prabhudēva had to come through each of the four yugas in order to vanquish Māyā; such is the power of Māyā.

***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.

Saṁsāra 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 in the ten vâcanas of this sthala is that one has to break this cycle and attain immortality; the vâcanas teach how to detach from these transient worldly pleasures and passions, and advance further in one's spiritual attainment. The teaching is as follows.

The soul not knowing its true nature plunges into Mâyā (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 (*vâsanas*); and those who are caught in the cravings cannot realize the Divine. The Jīva 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.

The individual soul owns the body and revels in the enjoyment of sense objects through the sense organs, and therefore is in the grip of Mâyā; but Īśvara is the Lord of Mâyā, and when the individual realizes Īśvara to be one's own Self, the play of duality ceases and the oneness is attained. 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.

***Mâyāvilāsaviḍambana-sthala:*** In Mâyāvilāsaviḍambana-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 Mâyā by recognizing that the Self is different from Mâyā and that the play of Mâyā is working against the realization of the Self. 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.

There are twelve vaċanas that teach this sthala; these vaċanas seem to be more enigmatic than many other enigmatic vaċanas of Prabhudēva. The teaching is as follows.

The universe is a show. The phenomenal play within the universe is a show in a show. Brahma is the creator of the universe, but the work of Brahma disappears when real knowledge dawns. The phenomenal play within the universe is false; and when pure 'Sat' which corresponds to Viṣṇu is realized, the phenomena disappear in suṣupti; suṣupti corresponds to the deep-sleep stage of Rudra. These three pertain to the three states of consciousness, namely, waking consciousness, dream consciousness and the deep-sleep consciousness. But the real Self-consciousness transcends these three states and abides in its native glory. This state described in the vaċana as 'the reflection of a rootless tree mirrored in a waterless shadow' exactly coincides with the description of the fourth state of consciousness or Turīya avastā. In Turīya there are no traces of roots of the world tree because it is beyond the reach of all dualities and relativities. This Turīya consciousness is reflected in a pure mind which is devoid of restless activity. When pure mind and clear consciousness are identified, the silence reigns supreme. The Turīya is transcendental, devoid of all phenomenal existence, and '**Śiva advaita**' the 'Supreme Bliss of Non-duality'.

One who is caught up in the web of Māyā, continues to be ignorant without self-knowledge; so long as one regards the world to be distinct from the Self, the one is far from the Truth. One has to free oneself from the self-inflicted ignorance and acquire the right knowledge, and has to realize that the world is nothing but the manifestation of the Self; then the phenomenal play ceases and the sense of duality is obliterated.

Under the influence of Māyā, the ego flourishes; one displays an exaggerated sense of self-importance. In the path of spirituality, it is sheer ignorance to require commendation for performance; it is ego. The egotistic attitude has to be eliminated. Māyā also influences the currants of life force (Prāṇa); the currants exist in a haphazard manner and pose as obstacles for the orderly free flow of vital energy in the body. One has to practice breath control (Prāṇāyāma) in order to put these currants in a proper order of alignment (see 'Prāṇa and Kuṇḍalini' article). When poise/balance is established in the five divisions of Prāṇa (the five divisions of Prāṇa are prāṇa, apāna, samāna, vyāna and udāna), the shackles of Māyā are broken.

Another vaċana is as follows. On the tip of a horn of a male buffalo there are 770 wells; each well contains a spring; in that spring, Prabhudēva says he sees a harlot with 770

elephants crawling around her neck. The Śūnya Saṁpādane explains the vaċana as follows. The buffalo is the embodied individual-self Jīva; the 770 wells refer to 770 nāḁis in the body; a nāḁi is a pathway/conduit/channel through which the life-energy courses through; the springs refer to the nectar-like fluid released by the energized nāḁis; harlot is the Divine-energy Kuṇḁalini that is dormant deep down in the base of the body the Mūlādhāra; Kuṇḁalini gets activated during the performance of breath-control (Prāṇāyāma); the elephants represent arrogance and insolence of nāḁis around Kuṇḁalini's neck that go in different directions (see 'Prāṇa and Kuṇḁalini article).

The Jīva (soul), through ignorance, feeds upon the sense objects instead of extinguishing them; as a result the body becomes a vehicle of Tāpatraya – Tāpatraya refers to the three types of pain, pertaining to mental and/or physical bodily afflictions (*ādhyaṭmika*), pertaining to sufferings from other terrestrial elements (*ādhibhoutica*), and pertaining to celestial objects, dēvas and such (*ādhidaivika*). When the body is burnt by the fire of triple pain, the Ātman, being eternal, remains immune to such things.

Another vaċana says as follows. The marvelous body is made of the combining together of bhūtas/elements – five mahābhūtas are earth, water, fire, wind, and ether/sky/cosmos; when one forgets one's own real nature and identifies with the body, the fire of knowledge is extinguished, resulting in the mind enviously craving for possessions of others; the life, mind, and intellect remain impure and agitated so long as the stillness of the Jīva is not attained. The organ of mind is dominated by its object of desire, because one enviously desires what one does not have that others possess.

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, the six-syllable (ṣaḍakṣara) mantra – '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.

So long as the ignorant Jīva is caught up in the clutches of *Kāla* (time), *Kāma* (lust) and *Karma* (law of cause and effect of deeds not only in physical action but also in mental sphere), the Jīva is unable to realize its own nature, its real identity, and thus it is barred from the enjoyment of Life Divine; but as one realizes one's true nature and hence one's real identity, the seeker discards the false glamour of the phenomenal world, and frees one's Self from the sinister influence of Māyā.

Then there is this vaċana, the twenty-ninth, in which Prabhudēva upon encountering Gaggayya who was tilling his garden, suggests to him that he should cultivate the Supreme as another garden. In this context Prabhudēva explains the whole process of self-realization. Using metaphor, he suggests that one should cultivate the Supreme as a garden. He states that he has made his body a garden. Using his mind as a spade, he has broken up the illusion's weeds – rooted out Brān̄thi/delusion; has broken up the clods of worldly-life; has cultivated the earth and sown Brahma's seed. His Sahasrāra, the thousand-petalled lotus located at the top of the brain, is his well, and his breath is his water-wheel. He channels water through Suṣumnā nāḍi, the central channel, to irrigate the garden (see 'Prāṇa and Kuṇḍalini' article given at the end). To keep out the five Bulls of senses, so as to prevent them trampling the crops, he sets up all around the garden patience and poise as a fence. And he has lain awake night and day to protect his tender plants.

This intense vaċana makes several points. The body is to be emptied out of its earthliness. The discriminating power of the mind is to be used to root-out the delusions. Breath-control is to be practiced to nurture spirituality and devotion. Using patience and poise, all sensory input is to be disengaged in order to stabilize the mind so that the mind can be directed to carry out the function of contemplation and meditation. It is to be pointed out that stabilization of the mind is of prime importance so that one can then proceed on



to contemplation and meditation in one's spiritual progress.

***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. Prose sections and the vaṅanas 30 to 55 in Śūnya Saṃpādane describe this sthala.

First is the aspect of the Guru. Prabhudēva describes his encounter with Animiṣa whom he considers as his Guru. Animiṣa is in a trance with his un-winking eyes focused on the Iṣṭaliṅga on his palm, and cannot interact with Prabhudēva for the physical process of initiation, therefore, the initiation takes place only through the mental process effected through mere will. Prabhudēva, here, describes the fundamental tenet of the Advaita Philosophy which is the Oneness Philosophy. Though Prabhudēva and Animiṣa appear to be different from the physical point of view, they are identical (one and the same) from the spiritual point of view. For the thorough-going monist the Reality is beyond duality; it is only 'One'. For the one who is well advanced in one's spiritual attainment, when the certitude that one's own-Self is the Absolute is attained, that knowledge itself becomes the Guru. Thus Prabhudēva feels no difference between Guru and disciple in this case, and decides to receive the grace as if he were the Guru himself. After bowing down to the holy feet of Animiṣa, Prabhudēva picks up the Iṣṭaliṅga from Animiṣa's palm. At that instant, Animiṣa attains the Absolute Śūnya, and his body falls down to the ground. Prabhudēva, instantly receives the grace of Guru by mere will.

The mental-type process of initiation, the *Jñānaliṅgōpadēśakrama* 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.

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.

The process of initiation performed by the Guru is said to accomplish the following. First 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. Prabhudēva explains it as follows. That which is greater than the greatest, itself, becomes Guru the Preceptor, Liṅga the Principle, Jaṅgama the person, Vidyā the knowledge, Prasāda the peace, Mantra the power and Yantra the bliss. Hence love, knowledge, power, bliss and peace are the radiant expressions of the Divine. With this Divine descent, the person is passion-free. The Guru is Prāṇaliṅga the light of consciousness that dwells in the heart, and by the grace of Guru, the cycle of births and deaths ceases. Prāṇaliṅga is said to represent the vital consciousness with inseparable energy and awareness in it.

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.

**Ṣaṣṭhala:** In the prose section of Śūnya Sāmpādane, there is a brief statement about Ṣaṣṭhala. It is as follows: When the faith in the Iṣṭaliṅga obtained through the Guru's grace grows, the Iṣṭaliṅga becomes Āyataliṅga. When the spirit of that Iṣṭaliṅga penetrates the heart, the Prāṇaliṅga becomes Svāyataliṅga. When the spirit of Iṣṭaliṅga and the joy that has penetrated the mind appears the same, and completely fills with ineffable peace, the Bhāvaliṅga becomes Sannihitaliṅga. When Iṣṭa- Prāṇa- and Bhāvaliṅga have become Āyata, Svāyata and Sannihita in the triple body, the six kinds of Liṅga join together with the six aṅgas of the Śaraṇa, then that is Ṣaṣṭhala.

The six aṅgas and the six kinds of Liṅga are not mentioned in the main part of Śūnya Sāmpādane, but they are given in the introductory part as well as in the notes and

comments section. Six aṅgas are the organs namely the nose, tongue, eye, skin, ear and heart. The six kinds of Liṅga are Ācāraliṅga, Guruliṅga, Śivaliṅga, Jaṅgaliṅga, Prasādaliṅga and Mahāliṅga.

***Bhaktasthala:*** Bhaktasthala is described in three vaṅgas. 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 dāsōha/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:*** Māhēśvarasthala is described in four vaṅgas. The devotee understands that one who wavers and entertains the desire for another god or gods is neither brave nor resolute, and thus, by understanding that, the devotee develops steadfastness of faith in Liṅga. Mahēśvara clears the eight-fold taints of earth, water, fire, air, sky, moon, sun, and ego, and intensifies the worship of Liṅga (These eight-fold impurities are purged with the help of the spiritual nature of Aṣṭāvaraṇa – Guru, Liṅga, Jaṅgama, Prasāda, Pādōdaka, Vibhūti, Rudrākṣi and Mantra). 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:*** Prasādīsthala is described in three vaṅgas. One 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 devotee. 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.

**Prāṇaliṅgīsthala:** Prāṇaliṅgīsthala is described in three vaċanas. Self-experience is the main characteristic of this sthala. The person's body is a temple that enshrines the Divine. The Divine Force (Kuṇḍalini) is installed in the Mūlasthāna of the body that is Śivapura. When breath is regulated (Prāṇāyāma), it emits fragrance which serves as the wreath of flowers in the worship of Liṅga enshrined in the nine-door Śiva Shrine (body), at the Ādisthāna (Brahmarandhra) and the Madhyasthāna (Anāhata). Viraśaivas consider these three sthānas of the seven sthānas or ċakras or lotuses to be important (see 'Prāṇa and Kuṇḍalini' article).

Breath-control (Prāṇāyāma) 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 Divine-energy gets activated and moves through the central Suṣumnā Nāḍi, 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.

The Prāṇaliṅgi sees the synthesis of the subject (*dr̥ṣṭi*) and the object (*śr̥ṣṭi*), meaning that the inner light (subject) pervades the whole universe (the created object). Prāṇaliṅgi realizes that Śiva is Tranquil Consciousness (*nirāḷa ċaitanyanu*) which is said to mean that Śiva is a passive spectator of the worldly life as well as an active creator who remains unaffected by the play of life. Prāṇaliṅgi sees one's own-Self permeating the whole universe (see 'Prāṇa and Kuṇḍalini' article).

**Śaraṇasthala:** Śaraṇasthala is described in three vaċanas. 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.

In one of the vaċanas 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 described in three vaċanas. **It 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 Samādhī* 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 the mind, breath, reason, knowledge and thought on one point, and remain in that will-less condition, in a state of consubstantial union, until realizing *Niśśūnya* –Void of Voids. When the meditative focus has some sort of an object in it, somewhat of a lower type of Samādhī called the *Savikalpa Samādhī*, where there is some retention of the self-volition when absorbed into the super-conscious state, is attained.

In one vaċana, Prabhudēva describes an Aikya (one who has attained Aikya) as follows:

The one who, having known The Reality, is past care:

The Hero, vanquisher of death;

The Glorious, embodiment of the Most High;

The Blessed, who has attained the Bliss;

The Perfect, who inhabits the Void;

The Incarnation, self-begot,

Who has attained the Perfect Poise.

Having gone through the spiritual hierarchy of Ṣaṣṭhala, the seeker has attained oneness. This attainment while still alive is the liberation in life called Jīvanmukti.

***Jaṅgamasthala:*** Śūnya Saṃpādane describes Jaṅgamasthala as the ultimate sthala. It has four vaċanas. The one who has attained the Jīvanmukti is a Jīvanmukta who is the Jaṅgama.

The seventy-fifth vaċana 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 (see 'Prāṇa and Kuṇḍalini' article). And ends with 'To the Glorious One who has realized The Reality, obeisance, obeisance!'

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. The Jaṅgama is described as the one with leg-less walk, hand-less touch, and mouth-less taste, and as having the feeling as a bowl in order to request earnestly for 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.

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

Thus ends the Prabhudēva's Saṁpādanē auspiciously with vâcana number seventy-eight.

## **Muktāyakka's Sampādane**

This chapter describes Prabhudēva's encounter with intensely grieving Muktāyi over the death of her brother Ajagaṇṇa who had lived in secret piety. Prabhudēva consoles Muktāyakka, and helps her attain realization. Prabhudēva 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.

He 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.

Then he continues to teach her wisdom. If one identifies oneself with the body and mind, forgetting the inner self, the chain of worldly attachment will hold tight, and will be the cause of rebirth. Prabhudēva then reveals the secret of Śivādvaita. The Viraśaivas believe that the Absolute is not only Self-luminous, but also Self-conscious. This concept distinguishes the Viraśaivas from the Śaṅkarācārya's Advaitas who do not believe in *Vimarśa* or Self-consciousness. With Prabhudēva's Grace, a marvelous transformation takes place in Muktāyakka, and she realizes the Absolute. There are 41 vaḥanas in this chapter; the subtotal so far is 119 vaḥanas.

## Siddharāmayya's Saṃpādane

This chapter is also one of the important chapters in Śūnya Saṃpādane, because, there is an intense discussion and teaching of the Vīraśaiva Philosophy.

Siddharāmayya was an eminent Śivayōgi who was engaged in building water tanks, water sheds, temples, spires, alms-sheds, and such things in and around the city of Sonnalige. Sonnalige is the present day city of Sholapur in Maharashtra State near the Karnāṭaka State border. 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.

Prabhudēva disapproves the temple building. If one builds a stone temple for a stone idol with the belief that God is stone and stone is God, then that Bhakta is no better than a that stone. When the body itself is the temple of God, why build a stone temple elsewhere? When the breath (Prāṇa) itself has become Liṅga, why ask for a Liṅga elsewhere?

All works of charity, such as building water tanks for the benefit of all, building alms sheds and giving food to the poor, and speaking the truth, is well and good; it will only take the person after death to heaven, to be reborn after the exhaustion of the fruits of good deeds. It will not lead to full realization and liberation from the cycle of births and deaths.

When Siddharāmayya praises Prabhudēva, Prabhudēva states that the glory cannot be grasped by simple flattery. Then Siddharāmayya describes progressive modes of worship where praise is involved – simple praise of God, concentration on the image of God, efforts to apprehend the real nature of God, and the constant harboring of God in the heart. Prabhudēva then responds by saying that those who try to realize God by offering hymns of praise remain confined to the personal aspect of God that they describe in their hymns. God is not fond of praise or prayer, but is fond of devotion and real love.

Both Prabhudēva and Siddharāmayya were very well versed in the Vēdas. Prabhudēva comments that the Absolute cannot be attained by mere praise as in the Vēdic hymns. The Absolute has neither form nor body nor motion, and is beyond the reach of the word



or thought. Absolute transcends praise and scorn alike. Therefore scriptures cannot attain the Absolute by hymns of praise alone.

Both being masters of Yōga (Aṣṭāṅga Yōga), Prabhudēva expresses joy at Siddharāmayya's complete transformation and attainment of Śiva in Brahmaṛandhra which is said to be located at the top of the brain/head, and states that Siddharāmayya has emerged triumphant out of his yōgic practices. Several vaĉanas describe Kuṇḍalini Yōga (see 'Prāṇa and Kuṇḍalini' article).

The wise are able to control their desires and cravings by their own will-power; they are the self-governing (*Svatantra*). The devout rely on God to help them in their spiritual discipline; they are God-governed (*Paratantra*). There are a few others who are more advanced than the above two; they are the true Śaraṇas. They are not bound by the attachment of the body; they are disembodied (*Nirdēhi*).

Pure knowledge cannot be attained if action is attended by motive. Purity of action leads to purity of will. Absolute can be realized when all doubt in Karma, Jñāna and Bhakti is expelled from one's consciousness. Absolute cannot be grasped until the physical and mental faculties are spiritually purified. Mere exposition of the nature of the Absolute does not enable one to realize it; one must oneself realize it by self-effort such as meditation and concentration. One who has found in oneself the secret of the union of the body and soul will discover the true identity.

Ability to realize knowledge of the Self is ever present in everyone. One has to dispel ignorance and understand that it is possible to attain this knowledge. One should not be overly eager to attain this knowledge. The longing to know the Absolute eases when the aspirant has known oneself. Both desire for union with the Absolute and the absence of such desire, spring from the mind and thus are unreal; the Absolute transcends the mental plane. Empirical knowledge does not put one into direct contact with the Reality. The attainment is possible only through intuition. Empirical knowledge is to be transcended. Knowledge of the Absolute requires one to know as it really is, and not as one wishes to see it. The Absolute is transcendent and therefore beyond intellectual comprehension.

Ōṃkāra or Ōṃ-form is termed Praṇava because it is the source and support of Prāṇa or life. But the Absolute is termed '*Praṇavaparātpara*' that which transcends even Praṇava.

To say Paraśiva is an embodiment of Praṇava is not correct because, Ōṁkāra or Praṇava is Śabdabrahman (śabda means sound), whereas the Absolute is Silence.

Absolute Liṅga being impartite cannot be demarcated as Nāda and Biṅdu. Biṅdu is Aṅga which is the purified body, and Nāda is Liṅga which is the purified life. Union of Nāda and Biṅdu represents the union of Śiva and Śakti. One who has realized the union of Nāda and Biṅdu or Aṅga and Liṅga, knows the nature of Self-realization.

To attain the highest state, one must transcend the concept of the three Liṅgas - Jyōtirliṅga which is the luster in the eye, Ubhayapraṭiṣṭhāliṅga or Iṣṭaliṅga which is the Liṅga on the palm, and Amṛtaliṅga or Bhāvaliṅga in the Brahmarandhra. After attaining the three Liṅgas, one must then realize them to be one Liṅga in substance. The Supreme Transcendental Incomprehensible Liṅga can be grasped only in the illumined consciousness.

After a long discussion, both Prabhudēva and Siddharāmayya go on their way to the city of Kalyāṇa to meet Basavaṅṅa and other śaraṅas. This chapter has 140 vaċanas; subtotal so far is 259 vaċanas.

## **The Saṃpādane Concerning the Grace Bestowed by Basavaṇṇa upon Ācennabasavaṇṇa**

In this chapter the glory of Basavaṇṇa is given first. Some of the descriptions of the glory of Basavaṇṇa are as follows: He is the gross principle of Paraśiva; restorer of the practice of Viraśaivism which had been tarnished by the six systems (Six Schools of Philosophy, namely, Sāṃkhya, Nyāya, Vaiśeṣikā, Yōga, Pūrva Mīmāṃsā, and Uttara Mīmāṃsā) and six creeds (the six creeds are Śaiva, Śakta, Vaiṣṇava, Gāṇāpatya, Soura, and Kāpālika); practiced in the city of Kalyāṇa worshipping Guru Liṅga and Jaṅgama; and many such adorations.

Ācennabasavaṇṇa was Basavaṇṇa's nephew (sister's son). Basavaṇṇa had already initiated him while his mother (Basavaṇṇa's sister) was pregnant. Basavaṇṇa this time reluctantly bestows Grace upon Ācennabasavaṇṇa (initiates him).

Arrival of Prabhudēva and Siddharāmayya at the city of Kalyāṇa, and the glory of the city of Kalyāṇa are described. After that Basavaṇṇa's house is gloriously described. There are 43 vaṇanas in this chapter; subtotal so far is 302 vaṇanas.

## Sam̐pādane dealing with Prabhudēva's arrival at the city of Kalyāṇa

An assistant to Basavaṇṇa called Haḍapada Appaṇṇa who carries betel-nuts and leaves and such things for Basavaṇṇa and other śaraṇas, upon seeing the arrival of Prabhudēva and Siddharāmayya, joyfully goes and informs Basavaṇṇa of their arrival. As Basavaṇṇa was deeply engrossed in Liṅga worship at the time, asks Appaṇṇa to go and invite them in, which he does. But Prabhudēva resents that a messenger is sent to receive them instead of Basavaṇṇa coming himself, and wonders how such a Bhakta as Basavaṇṇa could falter in the path of devotion. Bhakta should always be awake to the idea that pride is never compatible with Bhakti. Appaṇṇa goes back and informs Basavaṇṇa that they declined his invitation, and that Basavaṇṇa himself should go and invite them. Ćennabasavaṇṇa and Soḍḍala Bāĉarasa also advise Basavaṇṇa to go and personally invite Prabhudēva.

At this juncture, the prose section of the Śūnya Sam̐pādane says, among many other things, that Basavaṇṇa abides in meditation on the Ṣaṭsthala, and that he is the founder of the one-hundred-one sthala system (the doctrine of 101 sthalas is the Siddhānta Śikhāmaṇi). Bhakta, Māhēśvara, Prasādi, Prāṇaliṅgi, Śaraṇa, and Aikya sthalas are the Aṅgasthalas, and the corresponding Liṅgasthalas are Āĉāraliṅga, Guruliṅga, Śivaliṅga, Jaṅgaliṅga, Prasādaliṅga, and Mahāliṅga. These six Liṅgas are said to be seated in the six Ćakras (see 'Prāṇa and Kuṇḍalini' article). Aṅgasthalas are further divided into 44 substhalas, and the Liṅgasthalas are subdivided into 57 substhalas.

Basavaṇṇa repents that he himself did not go to invite Prabhudēva and Siddharāmayya, and remarks 'if the Jaṅgama has come to my house, my Liṅga worship ceases and Jaṅgama worship begins, because Jaṅgama is pre-eminent; henceforth, I shall perform the worship of Jaṅgama'. Basavaṇṇa realizing his mistake of 'pride', goes with Ćennabasavaṇṇa and other prominent śaraṇas to invite Prabhudēva and Siddharāmayya. Basavaṇṇa profusely prostrates and apologizes to Prabhudēva.

Prabhudēva remarks – one should know that Jaṅgama is Liṅga, and Liṅga is Jaṅgama; one needs to seek Jaṅgama in that Liṅga. How can a person who sits practicing Liṅga-rites when Jaṅgama stands outside, be a Bhakta? What Liṅga worship can it be? Such a person offends against the spirit of all service.

Basavaṇṇa is great because he admits his faults without reserve. He pleads and submits with all humility. Upon seeing sincerity and humility in Basavaṇṇa, Prabhudēva accepts the invitation and enters Basavaṇṇa's place; and then they start praising each other. Prabhudēva then discusses the nature of true Bhakti with Basavaṇṇa and the Śaraṇas. Basavaṇṇa is awed into unspeakable wonder at the sublime stature of Prabhudēva. There are 93 vâcanas in this chapter; the subtotal so far is 395 vâcanas.

### **Saṁpādane of Maruḷusaṅkaradēva**

Maruḷusaṅkaradēva 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. In Kalyāṇa, he did not want to be noticed by other śaraṇas although he moved around among them, and came to know them well. He was not noticed by other śaraṇas including Basavaṇṇa for about 12 years; he was looked upon as an ordinary person. He was deeply versed in the Prasāda lore, since he could experience the Divine Grace in the crumbs of the śaraṇas. Prabhudēva, soon after his arrival there, and then seeing Maruḷusaṅkaradēva, instantly notices his spiritual eminence.

At this juncture, Maruḷusaṅkaradēva cheerfully steps forward and makes obeisance to Prabhudēva. Now that Prabhudēva has come to Kalyāṇa, he 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 Maruḷusaṅkaradēva who then attains Śūnya.

Basavaṇṇa is bewildered. He states that he can understand the formless Prāṇa attaining Śūnya, but is perplexed at how the gross body also could attain the Absolute. Prabhudēva then explains - Śaraṇa has no kārmiṇic body; Śaraṇa is not of the world created by Brahma; Śaraṇa is above the bodily nature, and such explanations. Basavaṇṇa and Ćennabasavaṇṇa then praise the glory of Maruḷusaṅkaradēva. There are 51 vaĉanas in this chapter, and the subtotal comes to 446 vaĉanas.

## Basavēśvara's Saṁpādane

Prabhudēva, Siddharāmayya and the Śaraṇas are all in Basavaṇṇa's place. Basavaṇṇa feels extremely happy to see the gathering together of the Śaraṇas, and is ecstatic that Prabhudēva the Great Jaṅgama is in the assembly of the Śaraṇas. Basavaṇṇa states that just being in the company of Śaraṇas, his body, his mind, his possessions, and his entire being are all made pure, and have become a great receptacle for the Divine. Prabhudēva fully appreciates Basavaṇṇa's reverence for the Śaraṇas. He leads Basavaṇṇa, in his discussion, into the field of **Śivādvaita Bhakti where knowledge and devotion are perfectly harmonized.**

Prabhudēva remarks that it is difficult to conquer Māyā even for gods if they are born on earth wearing a body; Karma pursues those who think that after dispelling the ignorance of the mind, happiness can be achieved by meditation; and forgetfulness plagues those who try to meditate. **In the advancement of Yōga all the activities of the mind must be stilled in order to meditate or contemplate.** Basavaṇṇa is of the opinion that meditation can conquer Māyā and that meditation can achieve anything. Prabhudēva comments that Māyā can never be dispelled by meditation, only Divine Grace can do that. Meditation by itself cannot reveal the Divine Reality. The Absolute is beyond the range of either the body or mind.

Then Prabhudēva asks Basavaṇṇa, in what manner he has harbored in his heart the 'Thing' beyond speech and thought? Basavaṇṇa replies this way 'the Lord's Māyā encompasses the world, but my mind encompasses the Lord; the Lord is mightier than the world, but I am mightier than the Lord; I have held the Lord in me, like the reflection of an elephant in a mirror'. Prabhudēva then responds by saying 'if you say He is lodged within you, then He is beyond the spirit's worshipping; if you say He dwells outside you, then He is not bound by outer acts; if you say He is lodged in consciousness, then your reason cannot cope with Him; how can you see Śūnya where there is no sense of being, and what method is there which can help know Śūnya and become one with It?' Basavaṇṇa understands the force of Prabhudēva's argument and yields to him by saying that the Guru has wiped out the nature and qualities of Basavaṇṇa's body and mind; the result is that the two have become one. This undivided being according to Basavaṇṇa is Prabhudēva. Since the Lord has taken the seat in the innermost shrine of his being, all inward and outward activities are ascribed to the Lord, and there is no trace of his body and mind left.

Prabhudēva continues to pressure Basavaṇṇa. He says – Through union the body was born; that body bred ignorance; out of ignorance the sense of 'You' and 'I' arose. If the outer is you and the inner is me, without this sense of duality if you say you have known Him by your-self, contradicts your thought. Deceptive play of knowing and not-knowing has no ending. How does Liṅga abide in you? Here Prabhudēva hints that being and knowing are not different from one another. Being is knowing and knowing is being, one and the same. Basavaṇṇa replies that knowledge and ignorance are 'He' alone by saying – 'You alone, and none else, are my awareness and my forgetfulness, my power and essence of the spirit of Śiva; you, and none else, dwell in the power of my right knowledge as Liṅga enjoying all things; you, and nothing else, are this will of mine which has shed its illusion'.

Prabhudēva is not satisfied with that answer; he pressures him further. You are saying Śiva is both knowledge and ignorance, and Śiva and Śakti are both you; without knowing who you are, if you say all this is Brahman, will the Lord approve your karma-tainted word? Basavaṇṇa tries to clarify what he means. He does not intend to attribute his knowledge and forgetfulness, his body and mind to Prabhudēva or the Lord, and himself remain as a separate and independent entity. He states that he has no separate and independent identity, thus implying complete submission in the Lord.

Prabhudēva is still not completely satisfied with the explanation. He says that the duality of Aṅga and Liṅga, and word and knowledge seem to still exist in Basavaṇṇa, and asks 'the duality of Divine and devotee still appears in you; tell me how, losing name and form, these could become the One?' Basavaṇṇa's submission to this is – He abides in the greatest of the great, the boundless and profound, and has become a light within the light of the Lord. Prabhudēva seems to be satisfied with this submission, and praises Basavaṇṇa; then they praise each other.

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 of praise, Prabhudēva gives the following information. **The Viraśaiva 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 body is to be emptied of its earthliness, and then filled with Divine nature which is ācāra or practice; it is to be elevated to the position of the Liṅga; this is the liberation of the body. The mind of the Bhakta is to be delivered out of ignorance, and then be filled with Divine knowledge.



One has to incorporate the Divine expression of love, knowledge, power, bliss and peace, into one's inner and outer being, and have these functioning through one's body, life and mind.

The above chapter has 36 vâcanas; the subtotal so far comes to 482 vâcanas.

## Ĉennabasavēśvara's Saṁpādane

Ĉennabasavaṇṇa was the son of Basavaṇṇa's elder sister Nāgalāmbike (Akkanāgama). While Prabhudēva and Basavaṇṇa were engaged in the discourse as in the sixth chapter above, Ĉennabasavaṇṇa interjects and wants to know whether Bhakta Basavaṇṇa who stands for devotion, and Jaṅgama Prabhudēva who stands for knowledge, have achieved oneness. He comments that Basavaṇṇa believes in an ultimate positive God whereas Prabhudēva believes in an ultimate nothing that is Śūnya, and that both being stubborn, are they really rich in Liṅga. Prabhudēva explains how there is perfect harmony between the real Bhakta Basavaṇṇa and the real Jaṅgama Prabhudēva; they have overcome the illusion of being two, and now remain as one. Ĉennabasavaṇṇa now sees that, though they seem to be different, in reality they are essentially one. Then all three of them go on praising one another.

In one of those vaĉanas of praise, Prabhudēva goes over the original creative principles: When neither the one Principle was, nor the diverse principles, nor nature and person were, before the sense was manifest as sport of soul and the Supreme, when nothing ever was, the formless Absolute became Biṅdu. Here Biṅdu is said to be symbolic of Consciousness known as Ĉidbiṅdu. When this single drop Biṅdu sat on the three lettered pedestal, Ōmkāra was produced. The three letters are a, u and ṁ representing nāda, biṅdu, kale or kalā. Ōṁ thus is said to have evolved out of the original Consciousness and the three letters. Out of that sound Ōṁ, Śaraṇa took form. Here Śaraṇa is said to represent Śiva or Sadāśiva. Out of Śaraṇa, Nature was born, and out of Nature the world evolved.

Another Prabhudēva's vaĉanas says something like this: In the spiritual progress, one starts with Liṅga on the palm of hand, but in due course arrives at the experience of non-duality that is oneness (advaita). Another vaĉana says that when one's body, knowledge and will are purified and offered to the Divine, one realizes that the three are forms of one Divine Grace.

In the process of praising Basavaṇṇa, Ĉennabasavaṇṇa goes over the mythological account of Śiva's sport. When Prabhudēva remarks that Basavaṇṇa himself is the primal Śaraṇa, Ĉennabasavaṇṇa exclaims that it is false, all false; one should not say that Basavaṇṇa is the primal Śaraṇa; Liṅga is begun but Basavaṇṇa is un-begun; Liṅga was

born of Basavaṇṇa's loins; Jaṅgama was born of Basavaṇṇa's loins; and only when Basavaṇṇa took it, was Prasāda born.

Prabhudēva in praising Ćennabasavaṇṇa says that Liṅga has appeared in Ćennabasavaṇṇa's body not wearing illusive garb. Then Ćennabasavaṇṇa responds by saying that being in the body made him to see Prabhudēva; through the body's grace Liṅga is found; through the body's grace Jaṅgama is found; and through body alone the riches of Prasāda are found. Here, the value of the body for spiritual realization is being asserted.

When Prabhudēva comments that the realized one, having transcended the very concept of body and bodiless-ness, is completely identified with discipline, and that Ćennabasavaṇṇa lives with true discipline in every cell of his body, Ćennabasavaṇṇa responds by saying that 'Basavaṇṇa has what is called Discipline, not I'.

Prabhudēva then states that Basavaṇṇa is one who has become all forms of Liṅga - Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga -, and that Jaṅgamaliṅga, the sublimation of all human attributes including the vital breath, is Basavaṇṇa's very own breath; and then he expresses to know more about Basavaṇṇa's discipline. Accordingly Ćennabasavaṇṇa says that Guru, Liṅga, Jaṅgama and Prasāda have not only been incorporated by Basavaṇṇa but also flow through him in the form of practice, all these have become the Divine action called Ācāraliṅga.

Prabhudēva then comments that as long as there is a sense of relation between Bhakta and Liṅga, and Bhakta and Jaṅgama, there is a sense of you and I; that is duality and therefore a lack of one's spiritual approach.

Ćennabasavaṇṇa says that Basavaṇṇa has reached the level of Realization and therefore, he is Śaraṇa; then in eight vaĉanas he goes over what that means. A Śaraṇa is not only unattached but also transcends the very concept of attachment and detachment. Śaraṇa is unique and does not have common attributes. There is no sense of I in the Great One who is in Liṅga; the effulgence of Liṅga shows in Śaraṇa. A Śaraṇa, though in the body, remains unaffected by its nature. Śaraṇa is in harmony with the essential Self. Basavaṇṇa is the inseparable drop in the Liṅga; the drop is known as Ćidbindu which is Consciousness-Light. Prabhudēva being pleased with Ćennabasavaṇṇa's presentation, praises him, and then they again praise each other.

Prabhudēva asserts that true Knowledge is not that which is acquired by common spiritual aids of Guru, Liṅga and such, but it is attained through oneself. The realization of oneself is possible only when one has transcended the idea of Godhead.

At this juncture, Ćennabasavaṅṅa accuses Prabhudēva by saying 'Because you took Liṅga by killing Animiṣa, you are a traitor of the Guru'. Prabhudēva responds 'Once the Guru's breath dissolved in Liṅga, that Liṅga came to my palm, and is in my knowledge; no treason lies against me towards my Guru'. Ćennabasavaṅṅa then says 'You say one is upon the palm and the other in the mind; therefore, for you the two still exist apart from the Liṅga'. Prabhudēva responds 'The moment the Liṅga on the palm entered the mind, the moment the Liṅga in the mind entered the highest point, the moment the highest point entered all my being, everything fused in me and there is no sense of difference; once the Prāṅaliṅga fused in me there is no two. When Prāṅa is kindled by the light of Liṅga thus transforming it into Prāṅaliṅga, the Aṅga is illumined by the same Light, and all its being is aglow with Divine effulgence; there can be no duality.

Then Prabhudēva instructs Ćennabasavaṅṅa in the Prāṅaliṅga lore as follows: Splendor of the sacred words of the Guru is transmitted like the perfume wafted by the wind. The experience of the absence of all thought and form as one realizes the Ultimate, is Śūnya. The Absolute by its own nature turns into Light. The splendor shining like a flawless gem is filled with Prāṅaliṅga in the nine nerves. The vaĉana (sound) that emanates is the way to the Absolute beyond all microcosms and macrocosms above the heavens. To know the nature of the Supreme Self, one has to have the aid of the individual self; that is the way to the Absolute. To reach the Absolute Reality, one has to pass beyond both ignorance and knowledge. All words entailing knowledge have to completely disappear; the ultimate realization is Silence. When Truth and Goodness are at rest, there is no measuring of the magnitude of Prāṅaliṅga. The master of the six philosophical school systems dwells in the innermost heart; for whomsoever it is, both earth and Heaven are the same. The Light of the lotus of the heart, the Light of Anāhata Ćakra, having filled with Parabrahman, points to the Supreme height of Bliss. For the Absolute, there is no illusion of earth, water, fire, wind and sky, which are symbolic of body, mind, vital breath, will and soul. Prāṅaliṅga experience involves complete suspension of all these.

The above chapter has 84 vaĉanas; subtotal so far is 566 vaĉanas.

## Maḍivāḷayya's Saṁpādane

Maḍivāḷa Mācāyya as he was known washed Śaraṇas' clothes; that was his 'Kāyaka', the 'dedicated labor'. He became a close associate of Basavaṇṇa at Kalyāṇa. The opening verse states that Prabhudēva enlightens Maḍivāḷayya on how Guru, Hara (Liṅga) and Ćara (Jaṅgama) are joined to one, the nature of the right Knowledge, and the union with the Absolute.

The mind is invariably affected by the lust of the body; such an infected mind cannot have love for the Divine. One must transform lust, anger, greed, infatuation, excessive pride, and jealousy into active virtues. This refinement of the body halts the fickleness of the mind. Body is to be unburdened of all its corporeal qualities; mind should stand above all passions and agitations; will should not desire for worldly or other-worldly rewards; and thought has to cease its wanderings on the plane of ordinary consciousness. The duality between the devotee and the Divine, or Aṅga and Liṅga, must cease.

In the process of offering, there is a sense of 'I' first. But when the sense of 'I', along with the body, mind and soul, is offered to the Divine, it becomes the true offering. When one transcends the limits of sense of both ego and egolessness, that person becomes an eternal Prasādi. One experiences the body shedding the lower nature, and getting filled with the Divine becoming the vital breath. If one is temperamental and has distress in the mind, one will not be free from pride and egoism, and will not be able to attain the Real. There is no Prasāda unless both temper and distress of the mind are rid of.

By offering body, mind and life to Guru, Liṅga and Jaṅgama, a bhakta gets pure (śuddha), perfect (siddha) and most perfect (prasiddha) Prasāda. Such offering has to be with integral knowledge and intense devotion. The bhakta's body, mind and life are transmuted to Prasāda itself.

Will and will-less-ness effect the union of the Begun (Ādi) and the Unbegun (Anādi). Until the will has ceased, the knowledge is not firm. Māyā is responsible for divisive ignorance and duality. Words reflecting duality are a clear sign of ignorance. Real Knowledge is possible only when all dualities have completely disappeared. Knowledge to be real and pure must transcend all these limitation. Only the enlightened consciousness can seize the Divine.

Maḍivāḷayya, the washer-man, was able to wash off the dirt that clung to his body, mind and soul, and make everything fit for the Divine.

There are 53 vaĉanas in this chapter; and the subtotal comes to 619.

## 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. On the occasion when innumerable great ancients including Prabhudēva, Basavaṅṅa and Ćennabasavaṅṅa held discourses, Siddharāmayya requests Prabhudēva to have the truth of the Liṅga on the palm explained to him through Basavaṅṅa, as Prabhudēva had promised him and had brought him to Kalyāṅa. Prabhudēva requests Basavaṅṅa to do so, but Basavaṅṅa simply says that his heart was not pleased that there was no Aṅga-Liṅga relation in Siddharāmayya, and does not explain the truth of the Iṣṭaliṅga any further. Siddharāmayya comments that having seen in his heart the Parabrahma named Maḍivālayya, he has been in ecstasy. Then the discussion about Iṣṭaliṅga starts.

Ćennabasavaṅṅa says that those having triple body must possess triple Liṅga; just as one cannot live without any one of these bodies, a true śaraṅa cannot do without any one of these Liṅgas.

The three bodies are – the gross body *sthūlaśarīra*, subtle body *sūkṣmaśarīra*, and the causal body *kāraṅśarīra*. In Viraśaiva terminology the three bodies are known as *tyāgāṅga*, *bhōgāṅga*, and *yōgāṅga*. The three Liṅgas are - *Iṣṭaliṅga*, *Prāṅaliṅga*, and *Bhāvaliṅga*. The three aṅgas and the three Liṅgas constitute the aṅga-Liṅga relationship.

Siddharāmayya responds by saying that his body, mind and knowledge have been made as one, and that in the experience of the Divine there is no 'within' and 'without'; he is free from the earthly nature.

Prabhudēva intervenes in support of Siddharāmayya and 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. Ćennabasavaṅṅa now says - Iṣṭaliṅga is the product of the process

that divinizes the body, and it is a symbol embodying Prāṇaliṅga. Śaraṇas who know that form itself is formless, do not approve of such lack of aṅga-Linga relationship.

It is said that 770 immortal saints listened and favored Ācārya's stand. It is also said that some of their leaders spoke to Prabhudēva challenging and denying the eight-fold yōga of Siddharāmayya, saying that to realize the Śiva Principle through spiritual knowledge gained by studying, examining, and assimilating the Vēdānta, Siddhānta, Dvaita, and Śaivism was false.

Prabhudēva then tells Siddharāmayya that those innumerable saints, Ācārya chief among them, would not approve admittance to the śaraṇa community unless one had the Liṅga on the person, and therefore advises him to have invested with the Iṣṭaliṅga. Siddharāmayya overwhelmed by various arguments of the śaraṇas, and with the advice of Prabhudēva, agrees to undergo the procedure of initiation. He requests Prabhudēva to make the grace available to him through Basavaṅṅa and Ācārya. Prabhudēva then asks Ācārya to do the honor.

Accordingly Ācārya bestows initiation upon Siddharāmayya; it is described in a vaċana:

First, the three taints or impurities are wiped out by the Grace of the Guru. The impurities are - *āṇavamala* which is known as primordial dirt, subsists in the soul, and keeps the soul separate from the Divine; *māyāmala* is associated with Māyā which is illusive glamour or delusion, and it masks the real nature of the inner self; and *kārmikamala* which is associated with the soul, and which makes one to enjoy or suffer according to the good or bad deeds.

After that, the Guru performs 21 kinds of initiations; they are grouped into 3 main categories with 7 kinds of initiations in each.

The corporeal initiation is related to the body. The 7 corporeal initiations are – that of command where it is deemed of the disciple not to go the way of the world; that which employs analogies where the Guru reveals to the disciple the eight-fold external protective shields (*aṣṭāvaraṇa*) namely, Guru, Liṅga, Jaṅgama, Pādōdaka, Prasāda, Vibhūti, Rudrākṣi and Mantra, which have counterparts in the inner being of the person,



namely, awareness (*arivu*), right knowledge (*sujñāna*), self-experience (*svānubhāva*), nectar of compassion (*karuṇāmṛta*), gift of prasāda (*kṛpāprasāda*), self-conscious splendor (*bhasita*), self-conscious light (*ĉitkānte*), and self-conscious bliss (*ĉidānanda*); that which bids sit upon a throne; that which is done sprinkling holy water from the pot; that which consists of ashen crown; Liṅga coming to the palm; and incorporation of the Liṅga itself.

The second group of 7 vital (*prāṇa*) initiations consist of – conformity to the code; unworldliness; effacement of oneself; the teachings of the principles (*tattvas*); teaching of spiritual lore; the grace; and purity in the Truth.

The third group of 7 mental (*mind*) initiations consist of – one-pointed mind; firm vows; dedication of the five-fold senses; non-violence; absorption of the mind; oneness with Liṅga; and liberation here and now.

This is said to be the natural initiation relating the possession of triple Liṅga - Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga – to the trinity of body, life and mind.

Siddharāmayya thereupon rejoices and states that Ćennabasavaṇṇa's bestowal of grace to him, made him to shed the customary forms of *yōga*, and made him to become an adept in *Ṣaṣṭhala* of *Śivayōga*. He describes the experience as follows: 'The Sun abides within the 32 filaments of the eight-petalled lotus of the heart (this is not to be confused with the twelve-petalled heart lotus *Anāhata Ćakra*); within the Sun's core dwells the Moon; in the Moon's center is the abode of Fire; in the heart of Fire dwells Splendor; in the Splendor's core Right Knowledge dwells; and in that core the Conscious Self; within the heart of the Conscious Self dwells the Supreme in the form of Intellectual Light. Ćennabasavaṇṇa laying his hand upon the crown of my illumined body, and giving form to this Supreme within my senses, mind and will, revealed it to my eyes, and gave the Liṅga into my hand'.

Siddharāmayya achieves the contact between his *aṅga* and Liṅga.

After that there are many *vaĉanas* of praise; they praise one another. This chapter has 108 *vaĉanas*; the subtotal comes to 727 *vaĉanas*.

## Prabhudēva's Apotheosis

In this chapter, the way the śaraṇas sing praise of the great Prabhudēva, the 'Supreme Guru', when he gladly comes to the inner chamber of Basavaṇṇa's house, is described. Prabhudēva is worshipped and adored by Basavaṇṇa and other śaraṇas. It is said that, although traditional ritual instruments are mentioned in this worship, the instruments are to be taken not as material items but as spiritual offerings; for example, water is to be considered as Supreme Bliss not as water, and incense to be considered as Right Knowledge not as incense itself.

It is said that, when Prabhudēva graced Basavaṇṇa's maṭha with his presence, Basavaṇṇa did the following: hung festoons of pearls; spread a carpet of clean silk; tied up a canopy glittering with the nine gems set in it; having done the six-fold cleaning of the floor, painted the patterns on the floor; welcomed him with five large musical instruments; holding aloft the waving light of pearls and rubies, sang in auspicious tunes with superabundant joy; held out his hand while Maḍivālayya cried out "He comes! Attention to his feet!" and bowed down to Prabhudēva as he entered and took his seat.

Then Basavaṇṇa's worship is described in his vaċana: 'When the Supreme Guru sat upon the throne made of alchemic stone, I adored his feet with water of the Supreme Bliss; I smeared him with Divine perfume; I laid upon him rice grains of the Imperishable; I worshipped him with the flower of the heart's lotus, fanning him with incense made of scent of the Right Knowledge; offered him by way of ritual gifts, the essence of devotion; poured to wash his hands, the Highest Joy; gave him, for his tambolam, the triple purity; and so, through consubstantial union, the grace of Prabhudēva came down to me!'

Then Basavaṇṇa sings as he waves the propitiatory lamp on the occasion. It starts with 'Jaya jaya Śrī Mahādēva' sung three times; it means 'Hail hail to the glorious Great God'. Then the song continues with the mystic words – '*Ōm bhūḥ ōm bhuvaḥ...bhargō dēvasya dhīmahī - śaraṇembudenna manavū*'.

Taittirīya Upaniṣad I.5.1 says - *Bhūḥ, Bhuvaḥ* and *Suvaḥ* are the three celebrated mystical utterances. What is called *Bhūḥ* stands for this world, the fire, the sacred verses called *R̥ks* (hymns of *R̥gvēda*), and the air that is breathed in (*Prāṇaḥ*). What is denoted as *Bhuvāḥ* stands for the intermediate space between heaven and earth, the air, the *Sāman*

chants (of Sāmavēda), and the air that is breathed out (Apānaḥ). What is noted as Suvah stands for heaven, the sun, the sacrificial formulae called Yajus (of Yajurvēda), and the vital airs that sustains life when the breath is arrested (Vyānaḥ). These mystic words are also in many other Upaniṣads such as Ćhāndōgya Upaniṣad II.23.2 and Brhadāranyaka Upaniṣad VI.4.25.

The mystic words '*bhargō dēvasya dhīmahī*' are part of the famous Gāyatrī Mantra which is the celebrated verse of the Vēdas (Ṛgvēda III.61.10; Yajurvēda III.35; Sāmavēda 658,662). These words have been translated as 'may we attain God's glory'. The full Gāyatrī Mantra is something like this 'Let us contemplate the beautiful splendor of God Savitur, that he may inspire our visions'.

After Basavaṇṇa does homage to Prabhudēva with eight forms of worship and sixteen kinds of service, Ćennabasavaṇṇa, having done obeisance and worship, receives Pādōdaka. He also performs eight-fold worship, waves the auspicious lamp in front of Prabhudēva, and sings. After that, Father Maḍivālayya, Soḍḍaḷa Bāĉarasa and Haḍapada Appaṇṇa come and worship Prabhudēva. Then, they and Siddharāmayya praise Prabhudēva, and praise one another.

There are 57 vaĉanas in this chapter, with a subtotal so far of 784 vaĉanas.

## Āydakki Mārayya's Saṁpādane

Every day Mārayya would pick up spilled rice and other grains, from the streets and the courtyard of Basavaṇṇa's place; for this he was called Āydakki Mārayya. His wife Lakkamma would cook using the collected grains and serve food to the śaraṇas before eating the Prasāda themselves. Afterwards, Mārayya would go to the Anubhava Maṇṭapa to listen, with deep interest, to the śaraṇas' discourses. Lakkamma also would do the same; her motto was duty first and discourses afterwards. For some years, their presence passed unnoticed.

One morning, before picking up the grains for the daily meal, Mārayya goes to the śaraṇa assembly in the Anubhava Maṇṭapa to ascertain whether his way of doing kāyaka and dāsōha would take him to the Divine. This time he actively participates in the discussion, particularly with Prabhudēva.

The term kāyaka, derived from kāya meaning the body, ordinarily means something related to the body. In the śaraṇa system of life, it means dedicated manual labor; the labor may extend to the mental or intellectual field. More importantly, the fruits of one's labor are to be offered to God/God-kind first, and not looked upon as a means for maintaining oneself or one's family. A bhakta or śaraṇa works and lives for God. Śaraṇa is always moving towards the Divine Life; becomes more and more awake to all-enveloping and all-pervading Reality; and comes to realize that one lives for God, moves for God, and has one's being in God. Mārayya performed his kāyaka in this firm conviction. He elaborated his view of the nature of dedicated labor. First, in the name of service to God, one should never beg. Such a beggar moves away from, rather than towards, realization. Second, while engaged in kāyaka, one should not mind anybody, even if it is Guru, Liṅga or Jaṅgama; they are all working with the One, as they are not exempt from kāyaka. Third, the labor of a bhakta should never fetch more than it is worth; may get less, but never more. Furthermore, it is incumbent upon the śaraṇa to do kāyaka with a pure heart and mind, and always put śaraṇa's best into the work. This is how one tries to express the Divine in oneself through one's work. Such work should never be motivated by greed or egoistic self. It is always dedicated to the Divine.

Dāsōha, the service, (Dāsōham means 'I am Thy servant') is closely associated with kāyaka. The work and all the earnings from work must first be offered to God. Since God is formless, the offerings are directed through the godly – Guru, Jaṅgama and the

community of śaraṇas. The bhakta's activities are driven by this profound sense of service – Dāsōha.

Prabhudēva indicates to Mārayya that there is more to it than just kāyaka and dāsōha. A śaraṇa completely absorbed in the work and service will not be aware of the Reality nearest to the one. One must reach beyond 'I am the doer' and 'I am the server'. One must reach the profound depths where there is no sense of the 'I', and must try to reach the depths of silence where the mind's strivings have ceased. Mārayya accepts Prabhudēva's explanation, and fully appreciates its deep significance. But he still wanted to know how exactly this had to be done.

By then, his wife Lakkamma comes looking for him, and reminds him that the daily task should not be neglected. Mārayya bows to the śaraṇas and rushes away to collect the grains. In this hurry, he gathers a lot more grain than the usual daily quantity, and brings it home. Lakkamma is astonished to find that he had brought so much more rice. She remarks that it was greed, and it implied poverty. True lover of God is not poor. To love is to be rich. With this she asks him to drop back the surplus rice where he had picked it up from. He complies.

They continue their quest to feed the śaraṇas including Basavaṇṇa, Prabhudēva and other notables, Lakkamma, somehow, had found out what each śaraṇa liked, and was preparing the dishes to suit each one of them. The śaraṇas were wonder-struck at the couple's devotion to kāyaka and dāsōha. Even Basavaṇṇa expresses that, although they were poor in wealth, they were richly endowed with a great heart.

Mārayya was wholly dedicated to the Divine, leading his life in conformity with the Ṣaṭsthala system. Fortunately for him, he had found in his wife Lakkamma, an ardent and pious soul. She even surpassed her husband in her progress towards self-realization. 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. One should tread the path with one's own legs. Devotion illuminated by knowledge, unless translated into action, is no devotion. Knowledge, devotion and action should go hand in hand. Mārayya was then fully ripe for the Divine union. The couple was great in their own way – they had two bodies with one great soul. 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.

There are 54 vaċanas in this chapter, the subtotal coming to 838 vaċanas.

## Mōḷigayya's Sampādane

Kashmir king Mahadēvarāya and his wife Mahādēvi renounced their kingdom and all their wealth to the life of śaraṇas at Kalyāṇa. They were convinced that that was the only way to the Absolute, and that the search for the Divine, its realization and practice, outweighed all the hardship. They came to Kalyāṇa, and at Kalyāṇa, the king changed his name to Mārayya, and his wife was known as Mahādēviyamma. He had not brought any of his belongings. He started his work as a firewood gatherer and seller. Every morning he would go to the forest, gather the wood sticks, tie them up into a bundle, carry the bundle on his head, and sell it for a price in strict accordance with the spirit of true and honest labor. He spent his earnings for the service of Bhaktas and Jaṅgamas. For this he came to be known as Mōḷige Mārayya, or simply, Mōḷigayya. Occasionally he would go to the Anubhava Maṅṭapa and participate in the discussions; he became a prominent figure in the Śaraṇa Assembly. His wife Mahādēviyamma was to him the perfect helpmate and companion; they would hold discussions pertaining to the Life Divine at home in the evenings. The Jaṅgamas after feasting at Basavaṅṇa's place would sometimes visit their house where Mahādēviyamma would serve them porridge made of rice or jawar. This simple dish apparently tasted better than what they had at Basavaṅṇa's place. As word spreads, the number of guests increased. Basavaṅṇa was deeply moved when he came to know this – a true Dāsōhi in this former king who is now a simple laborer.

One day, Basavaṅṇa disguised as an ordinary bhakta, visits their house. Bowing in reverence, he requests Mahādēviyamma to give him his meal as he is very hungry. Amma complies by arranging for his Liṅga worship, and after that, serving him her famous porridge. Basavaṅṇa was overjoyed by the gift of Grace – Prasāda. Unknowing to Mahādēviyamma, he leaves two containers with gold coins, behind the basin over which Iṣṭaliṅga is washed. Mōḷigayya comes home after work, and as usual takes a shower and starts his Liṅga worship. He sees the gold coins, and from his wife, comes to know of a bhakta's visit. He becomes enraged that their sense of kāyaka and dāsōha was offended by this bhakta, whom he instantly realizes to be none other than Basavaṅṇa. After informing his wife, he goes to Basavaṅṇa's place, brings the Jaṅgamas to his house for a meal; Mahādēviyamma feeds them the porridge; Mōḷigayya gives all the gold to Jaṅgamas, and sends them back to Basavaṅṇa. Basavaṅṇa realizes his folly in daring to commiserate with the great śaraṇas' poverty. It is a mistake to think that śaraṇas could suffer from poverty when they are living in tune with the Infinite and doing their Kāyaka – they are masters of Infinite wealth. This puts Basavaṅṇa's bhakti to a severe trial by Mōḷigayya. Thus repenting, Basavaṅṇa comes to Mōḷigayya's house with Ćennabasavaṅṇa

(his intellectual and spiritually enlightened nephew), the great Śivayōgi Siddharāmayya, Haḍapada Appaṇṇa (great śaraṇa and associate serving betel-nut and leaf) and others, and fully prostrating himself in humility, makes his submission and asks for forgiveness from Mōḷigayya. Mōḷigayya would not be easily conciliated. He wonders how a bhakta of Basavaṇṇa's stature could forget and make such a mistake. He makes it clear that **bhakti should never be done for applause or admiration**. Ćennabasavaṇṇa comes to Basavaṇṇa's rescue – he condemns the action taken by Basavaṇṇa, and states that Basavaṇṇa is aware of the infinite powers latent in kāyaka, and that Mōḷigayya is no ordinary śaraṇa and Mōḷigayya's kāyaka is done in the utmost sincerity. Siddharāmayya also comes to rescue, and praises Mōḷigayya. There is complete reconciliation. Mōḷigayya, although he does not approve of Basavaṇṇa's action, shows overflowing love and admiration for Basavaṇṇa.

Mōḷigayya and Mahādēviyamma continue to lead the rigorous life of śaraṇas. After the śaraṇas leave Kalyāṇa following the revolution, Mōḷigayya and his wife continue to live at Kalyāṇa. They spend their time in high spiritual discussions; their cottage becomes a mini Anubhava Maṇṭapa. They live to quite a ripe old age. After the great śaraṇas have already gone before them, Mōḷigayya wonders 'How long shall I keep up for You this mission of a mortal man? Make me a state of unity with Thee'. Mahādēviyamma is surprised to hear such words from her husband. She 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 one comes to the real knowledge and finds that one's actions flow from the Divine housed in one's body, and that the individual self is nothing but the Divine Self, then one experiences the profound Truth and one's consciousness melts into Divine Consciousness. She continues to describe the various stages a seeker has to pass through to finally attain the Absolute One. First, one has to recognize the real teacher, a Guru, in one's spiritual path; Guru reveals to the one, the Divine enshrined in one's heart, and puts Iṣṭaliṅga the representation of the inner Divine on to one's palm. Second, when one comes to the realization of the Liṅga the Divine - which can occur only after eliminating any hatred, enmity and violence, and purging all the evil desires and inclinations such as lust, anger, greed, infatuation, ego and jealousy - one has to express that Divine in practice; **the Divine expressions are Love, Knowledge, Power, Bliss and Peace**. Third, when the Divine is firmly established in both knowledge and action, one attains the Supreme Knowledge that is Jaṅgama. Then the six-fold hierarchy, the Ṣaṭsthala, is a matter of living experience; the time comes when all the varied love, knowledge, discipline and action consummate into realization of the Absolute.



Mahādēviyamma plays a magnificent role in shaping the spiritual life of Mōḷigayya. He acknowledges the wisdom of his wife, and becomes one with his own Self; and then Mahādēviyamma too, with him and the Absolute.

There are 49 vâcanas in this chapter, bringing the subtotal to 887 vâcanas.

## Nuliya Ćaᅇdayya's Saᅇpādane

Ćaᅇdayya was a rope maker. He strictly followed the principles of dedicated labor Kāyaka. He believed that everyone including Guru, Liᅇga and Jaᅇgama is not exempt from Kāyaka. He also believed that devotion to Jaᅇgama is devotion to Liᅇga, Jaᅇgama worship is Liᅇga worship, fulfillment in Jaᅇgama is fulfillment in Liᅇga, service to Jaᅇgama is the farthest reach, and that wherever all actions are done to Jaᅇgama there the mind would be absorbed. To him the service of Jaᅇgama was an end.

One day on his customary work, having cut the grass, was tying up the grass into trusses to make ropes. His Iᅇᅇaliᅇga, as if to test whether his great dedication to Jaᅇgama was real or not, slipped and fell into the water. Ćaᅇdayya thought to himself, 'if the Liᅇga wanted Jaᅇgama-service, it would comeback itself'. He did not want to interrupt his dedicated work. He did not pick up the Liᅇga; he was walking away without picking it up.

Maᅇivāᅇayya was washing clothes nearby. He asked Ćaᅇdayya why he shut the door on Liᅇga. Ćaᅇdayya answered that Jaᅇgama service is more important, and as long as Jaᅇgama service is done, nothing divides him from the Liᅇga.

Maᅇivāᅇayya stated that even Guru and Jaᅇgama have to worship Liᅇga; without Liᅇga there is no meaning in Jaᅇgama, and that Ćaᅇdayya should know that he must have Liᅇga on himself and it is the only way to know the Divine. Ćaᅇdayya responds by saying - to have a pure heart is tantamount to Guru's worship; to have a pure consciousness is as good as worship of Liᅇga; to be pure in the three senses, and to be purged clean of the triple impurity is worship of Jaᅇgama; and to make the triple offering in these three different ways is an offering to Ćaᅇdēśvaraliᅇga.

Maᅇivāᅇayya then says because you have attained to knowledge, that does not mean that you should give up activity; each deed that is done must keep both gaze and heart upon worship of Liᅇga; that is the union with the Divine. Ćaᅇdayya's response – worship of Liᅇga needs sixteen-fold service, and while you do it, there is no more work! Maᅇivāᅇayya responds – one should not show the slightest lack in keeping of a vow; virtue demands its proper energy; one must do one's worship however short the time. Ćaᅇdayya then says a vow does not know the beginning, middle or the end; it is a certain doubt if having let go one, you yet cling to another!

Maḍivālayya asks – can there be service of Jaṅgama without Liṅga? Liṅga is the body of Jaṅgama; can there be any life without body? After all functions of your work have turned to Liṅga, can there be still substantial difference? Ćaṅdayya answers – The Iṣṭa is Guru’s dependency; both Guru and Iṣṭa are contained in Jaṅgama, for both are dependent on Jaṅgama. Then he bows to Maḍivālayya, and taking his Liṅga with him, goes home.

Addressing his Liṅga, Ćaṅdayya goes over about not falling for greed. One’s mind must not be ruffled with whatever income comes from work. There must be harmony between the wages you have asked and your habitual wage. If you grasp money, coveting gold in your greed and waving the wages of your vow, the service you have rendered will come to nothing. Do not walk into the noose of the greed. The irksome work such as to beg and bring from whomsoever by fretting, worrying, binding, and/or injuring, in the name of service to Jaṅgama, is not fit as an offering to Liṅga. A *kare* leaf that comes from dedicated work is worthy to be offered to Liṅga, but not the one that comes of covetousness. Therefore, the daily wage that comes of dedicated work, righteous and pure, is consecrated food to Liṅga.

Maḍivālayya and Ćaṅdayya then go to Anubhava Maṅṭapa to discuss the issue of Iṣṭaliṅga further. Ćaṅdayya, bowing down to all the saints on the occasion, relates the manner of his work, the real meaning of his service, and the mode of his faith so as to make it known to all the saints there. Then he states – Guru gives Iṣṭaliṅga to the disciple; the disciple, in obedience to the Guru’s word, worships the Liṅga; for this the disciple goes to Kalyāṇa (Heaven) as a reward; going to Kalyāṇa does not stop the cycle of births and deaths; complete surrender to Jaṅgamaliṅga is the surest and easiest way to attain complete liberation from the cycle of births and deaths.

Prabhudēva states that after one has known the Liṅga, it must not be given up; if one worships in loyalty to Liṅga, one must possess a Sign. Ćaṅdayya responds by saying if you serve Guru, there is happiness in this world; if you serve Liṅga, there is happiness in the next world; if you serve Jaṅgama, the dual sense of this and next worlds is gone.

Prabhudēva – as long as you have the body, worship of Liṅga is to be done; even when the body ceases to be, the sense of Liṅga must persist. Ćaṅdayya – worshippers of Guru cannot know Liṅga, and worshippers of Liṅga cannot know Jaṅgama, whereas the service of Jaṅgama entails cessation of duality.

Prabhudēva brings a simile to explain that knowledge and experience of threefold Liṅga is essential to come to the Unitive knowledge of Liṅga which has assumed the three-fold form, and that Iṣṭaliṅga is indispensable for living an integral divine life. Ćaṅdayya – whether be Guru, Liṅga or Jaṅgama, only dedicated work (Kāyaka) can pluck off the bonds; no one can escape the law of Kāyaka.

Prabhudēva then states – one must stay constantly in the observations and vows that one has taken; and if one keeps a clear heart in these vows and observations which the person practices every day, one is not strange or different from Guhēśvaraliṅga.

Then Ćaṅdayya submits that his service consisting of his devotion, action, knowledge and conduct is dear to Basavaṅṅa. Thus Prabhudēva asks Basavaṅṅa that he being the prime Preceptor, he should make it clear to Ćaṅdayya; but Basavaṅṅa tells Prabhudēva to ask Ćennabasavaṅṅa. Prabhudēva then asks Ćennabasavaṅṅa to explain the essence of integral Liṅga to Ćaṅdayya.

Accordingly Ćennabasavaṅṅa explains – Guru's grace is Liṅga, and Liṅga's grace is Jaṅgama; that is the external practice. The right knowledge of the inner being is Jaṅgama; when Jaṅgama is seen in motion, its right acts are Liṅga; and the oneness of the two is Guru. Therefore, when the triple Liṅga is united with triple aṅga, that is the service of Jaṅgama, without which there is no content for Liṅga. Unless the Liṅga is on the body, Jaṅgama will not accept service. Therefore, to stand on one, abandoning the other, is as soul without the body, as Śiva without Śakti, as light without a lamp; there is no devotion if one aspect is not there. The body of Jaṅgama is the Liṅga with the form, Prabhudēva!

Prabhudēva then states: Aṅga is Liṅga; its energy is Jaṅgama; service to Jaṅgama is Liṅga; one who accepts it is Jaṅgama. Ćaṅdayya signifies his agreement with the statements, and holding his Iṣṭaliṅga says to Prabhudēva the enlightenment of śaraṅa has come to him.

There are 49 vaĉanas in this chapter, the subtotal coming to 936 vaĉanas.

## Ghaṭṭivālayya's Saṃpādane

Ghaṭṭivālayya Muddaṇṇa followed the profession of dancer/actor, and he was highly accomplished in the act of playing mṛdaṅga (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 śaraṇas.

One day he goes to Basavaṇṇa's courtyard where he observes a crowd of Jaṅgamas, who upon hearing the announcement 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 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. Jaṅgama should never hanker after women, land and gold/wealth. Jaṅgama is not tainted by the threefold malas (impurities or taints) - āṇavamala, māyāmala and kārmikamala. In this way, Ghaṭṭivālayya denounces and derides the crowd's behavior, even questions the sincerity of Basavaṇṇa'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 śaraṇas 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 Vīraśaiva. 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 śaraṇas including Prabhudēva, Basavaṇṇa, Ācennabasavaṇṇa, 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. The great śaraṇas, particularly Ācennabasavaṇṇa, appear ready to revise their opinion with regard to wearing the Iṣṭaliṅga. In the past when Prabhudēva had brought with him, an already well-established great Śivayōgi Siddharāmayya, to Kalyāṇa, the śaraṇas were reluctant to admit Siddharāmayya because he was not wearing Iṣṭaliṅga. After an extensive discussion about the necessity of Iṣṭaliṅga, Siddharāmayya having been convinced accepted the Liṅgadhāraṇa procedure from Ācennabasavaṇṇa. Similarly, when Nuliya Āṇdayya refused to take back the Iṣṭaliṅga that had fallen off of him while he was intensely engaged in his kāyaka of cutting grass to make ropes, the same śaraṇas had convinced him about the necessity of wearing it all the time. Now they seem to make an exception. **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 – Śūnya Sampādane.

There are 67 vaṇanas with songs; the subtotal comes to 1,003 vaṇanas.

## **Mahādēviyakka's Saṃpādane**

Mahādēviyakka is also known as Akka Mahādēvi. She was born at Uḍataḍi in the Shimoga district of Karnāṭaka State. She leaves Uḍataḍi and comes to the city of Kalyāṇa to seek spiritual enlightenment.

In this chapter, first an outline of Mahādēviyakka's life and spiritual achievement is described in the prose section. Some of the descriptions are as follows: She refuses to touch anyone who would not wear the Liṅga; was in her prime of sixteen; possessed a splendid beauty and charm; she made a sacrifice of all her senses to the consciousness; wore only the sky for her garment and covered herself with a cloak of her hair; radiated complete indifference to the world; showered the essence of compassion; acquired a steady wisdom; and such.

As she was coming to Kalyāṇa, Basavaṇṇa states to Prabhudēva '...Akkamahādēvi, having in her austerity rendered herself nude in defiance to lust, is coming'. Then Prabhudēva, in order to show to all the saints what a lust-slayer she was, sends Kinnarayya to her. Out of a spirit of devotion, Kinnarayya tests Mahādēviyakka who shows him how she had reduced Kāma (lust) to ashes in the fire of intuitional knowledge, and states 'to me who have burnt Kāma to ashes, Linga is husband, and you a brother'. After taking leave of Kinnarayya, Mahādēviyakka walks towards the city of Kalyāṇa.

After entering the city, she extols the glory of Basavaṇṇa as she walks along. She then enters Basavaṇṇa's place and sees the holy person of Basavaṇṇa amidst innumerable great saints, Prabhudēva chief among them. When Mahādēviyakka on meeting Basavaṇṇa's holy feet, having done obeisance to him, and standing in front of him with folded hands, Basavaṇṇa presents her to Prabhudēva, saying '...behold the majesty of Mahādēviyakka'.

It is said that Prabhudēva made her speak out of joy of her mystic experience by saying to her to come and sit, and asking her why she came there in the lusty bloom of youth, and what her husband's identity is.

Mahādēviyakka states that she made penance for endless time so that she may be

wedded to the Divine Ācennamallikārajuna (which is the name of the Liṅga at Śrīśaila, a holy place). As she advanced in her yōgic practices she experienced brilliant colors and such, symbolizing the performance of her marriage-rite; Guru was kinsman to officiate; Liṅga was the bridegroom and she was the bride; her parents were the innumerable saints; they gave her to a groom becoming Prabhu's house; therefore, Ācennamallikārajuna is her lord and no other person in the world is her husband. After this response from her, an intense discussion takes place.

Prabhudēva remarks whether it is true that she laid blame on the king Kauśika for not wearing the Liṅga and left him; and that as she came there in a nude state with her hair as a screen, her self-consciousness is not yet shed because she wears her hair to cover her form. Akka Mahādēvi responds – once the heart is purified, what does it matter what body it is that Ācennamallikārajuna loves?

Prabhudēva thereto – 'What does it mean that God loves you and you love God? If your spirit is pure, why do you cloak yourself in hair? The shame that lurks within your heart shows outside. Akka answers – She covers herself because the sight of seals of love may hurt others; there is no harm in that; and not to tease her who is in Ācennamallikārajuna, the God of gods.

Prabhudēva then asks what is the point of whether she is in God or God is in her; and that when she subdued the god of love. Akka replies that she made her home within Ācennamallikārajuna, but there is no trace of her former body there; that she loves the beautiful One, the formless One who is beyond death and dissolution, the fearless, the dauntless One who is past birth; that Ācennamallikārajuna is her husband and no other.

Prabhudēva is not satisfied with that answer. He says how can there be marriage between the form and formlessness; so long as there is the natural taint of body and the senses, one cannot reach the Divine. Once one has understood the body, the mind is to be purified; when the mind is understood, the senses are to be purified; until the body, mind and senses are made pure and tranquil, and turned Liṅga-ward, one cannot reach the Divine. It is said that to make the body, mind and senses pure, it is necessary to analyze, know and understand their nature and qualities, and then empty them of all their creaturely qualities. Once the body, mind and the senses are purified and thus fit for offering, they are offered to the Divine; that is how one reaches and knows the Divine.



Akka responds – Those who are loved by Ćennamallikārajuna do not have a body. Her body was purified by taking gifts from Śiva devotees; mind was purified by remembering innumerable ones; eyes were purified by seeing all the ancient ones; ears were purified by listening to their praises; and worshipping Ćennamallikārajuna with all her heart, the wheel of birth has ceased. By seeing Basavaṇṇa's feet her body has become as naught; seeing Ćennabasavaṇṇa's feet her life too has become a void; and bowing to Prabhudēva's holy feet, her awareness has come to her. As she has earned the mercy of Ćennamallikārajuna's śaraṇas, there is nothing more for her.

Prabhudēva then says, mere purity of body, life and will does not mean that Liṅga is firm, and that it leads to ultimate Reality; higher spiritual experience may be essential for that. Akka says she has gone beyond purity in all parts of her being; as Liṅga is firmly established in all these, they are all of Liṅga. The Absolute has become the thought of her whole mind.

Prabhudēva responds by saying there is no Absolute other than one's own Self; to speak of merging in the Absolute is a flaw. Akka responds by saying that the holy Guru has made her body to melt into formlessness; she lost her consciousness the moment she merged in her Lord Ćennamallikārajuna.

Prabhudēva is still not satisfied with her answer. It is said that if she is aware of the identity of Consciousness, that state is called *ĉidahaṁbhāva*, but when the 'I' itself is the Supreme Consciousness, there emerges the state of *nirahaṁbhāva*, which she might not have attained.

Mahādēviyakka describes the process by which she attained to the highest spiritual experience where she no longer knows what the 'I' is or where. 'While still in body's company, I have become Liṅga's companion, and while in Liṅga's company, I am body's companion; transcending the company of both, I have attained to peace; after forgetting this cluster of words, what if one lives an integral life? Once I am joined to Lord Ćennamallikārajuna, I do not recognize myself as anything'.

Prabhudēva being satisfied with Mahādēviyakka's answer, praises her.

Basavaṇṇa then tests Mahādēviyakka by asking 'If you have achieved union with Liṅga

while in body, Śiva will tease you by blocking up your further way; Śiva will make you toil and toss in desire of lust; Śiva in disgust will flee from the body far away; listen to me, Śiva loves union where the woman becomes a man; if you would unite yourself with Śiva, you must without a sense of difference be a valiant man; that is so'.

Mahādēviyakka responds 'After transcending the body's nature and shedding all taste of difference, and learning the taste of Liṅga, I have killed Ācennamallikārjuna and died myself'.

Basavaṅṅa responds thereto 'He is not one to perish or remain; He does not know what dissolution is; He is exempt from the nature of time and duality; tell me, can you win, while laboring in this tremor of heat, the Silent One?

Mahādēviyakka replies 'Joining body, mind, will, and knowledge in Liṅga, and suspending action and going beyond inaction, I have attained union with the ultimate Liṅga; having dissolved myself in Ācennamallikārjuna, I have dissolved the Absolute called Liṅga within myself, mark that Saṅgana Basavaṅṅa!'

Basavaṅṅa being satisfied with Mahādēviyakka's answer, praises her. Then there is Mahādēviyakka's vaċana where she extols Basavaṅṅa, illustrating 52 principles. Then they all praise one another.

After that, Mahādēviyakka remarks that she has attained fulfillment through the 770 immortal saints; and then asks Prabhudēva where her unitive state would be – the place, time, and circumstance for her consubstantial union with the Liṅga.

Prabhudēva complies and directs her to the plantain grove near the Śrīśaila Mountain. The meaning of that vaċana is said to be as follows. First of all she should come after disengaging herself from 'I'-ness and 'Thou'-ness, to the great mount Trikūta which is symbolic of Ājñā-ċakra (see 'Prāṅa and Kuṅḍalini' article), where the self becomes the Self. Here one can see the mystery of numberless universes. Standing on the edge of this great mystery, if one can see the eye of Knowledge that is wide open, one comes to the experience of the Infinite Light and the Absolute Void – Śūnya.

Guided by Prabhudēva's direction, Mahādēviyakka makes her way to Mount Śrīśaila, and

there she attains Śūnya.

It is said that the vaĉanas Akka Mahādēvi sings on the way to Śrīśaila, and at Śrīśaila itself, apart from being of exquisite lyrical beauty, are gems of mystic utterance. (Readers may want to refer to the vaĉanas.)

There are 92 vaĉanas in this chapter; subtotal comes to 1,095 vaĉanas.

## Saṁpādane of Prabhu's Tour and Return

When the śaraṇas were extolling Mahādēviyakka's unitive state, Prabhudēva says 'I will see you again', and bids goodbye to the śaraṇas; the vaċana is as follows. After the peace arising from the joy of what you love has made its home within you, there is no mystic discourse. Enough now for this mess of words! When you have come to do the work for which Śiva has sent you, you must fulfill the mission laid on you. Let the Union come whenever it may; on that day I will tell you your fate; until then may all live long in peace!

On this occasion Siddharāmayya also takes leave of them. He requests Prabhudēva to tell him how he should be united unto the Absolute – whether he should dwell within the higher abode (*Sahasrāra/Brahmarandhra*) situated above the three-levels (lower level *mūlādhāra*, middle level *madhyahṛdaya/heart-lotus*, and the upper level *Ājñā-ċakra*), or dwell in the central hall (*anāhata-ċakra/heart-lotus*). (Please see 'Prāṇa and Kuṇḍalini' article at the end of this book.)

Prabhudēva explains to Siddharāmayya the śaraṇa's spiritual life: Śaraṇa's birth is a spiritual birth at the hands of a spiritual Guru. The entire being of śaraṇa, divested of human nature, merges in the Light of Consciousness. This may occur in three ways – after losing the body at a natural death; laying aside the body voluntarily; or may attain to the Absolute along with the body where the corporeal existence is transformed into ethereal existence. True ecstasy is when, after shedding the stark illusion, one attains the ecstasy of body, sense and soul. That is the enlightened ecstasy in the Absolute.

After Prabhudēva spoke to Siddharāmayya of the true yōga, and left, Basavaṇṇa grieved over parting from Prabhudēva. When Ćennabasavaṇṇa also grieved, Maḍivālayya comforted him and praised Prabhudēva.

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. Several *vaċanas* describe the process of attaining this trance; similar process is given in the 'Prāṇa and Kuṇḍalini' article at the end of this book.

It is said that, after attaining this trance, the radiant Prabhudēva, shining in all splendor, arose and was going in the direction of Kalyāṇa, when on this side Basavaṇṇa, having gotten ready the throne of the Absolute in expectation of Prabhudēva's arrival, was eagerly awaiting him.

Basavaṇṇa experiences premonition, that Prabhudēva is coming. Mōḷigeḃya Mārayya sees a vision in the form of the 'Maids of Liberation' waving lamps to Prabhudēva, which is said to be a sign of the impending arrival of enlightened Prabhudēva. Mōḷigeḃya suggests that Basavaṇṇa tie up flags to welcome Prabhudēva. Basavaṇṇa says that he will tie the flag-pole and hoist the flag, and pay homage unto him.

Basavaṇṇa sees Prabhudēva's arrival, and describes his appearance to Ćennabasavaṇṇa. It is a hideous picture of Prabhudēva. Basavaṇṇa adds that despite his appearance, Prabhudēva's nature is perfectly free from taint. Basavaṇṇa 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 and stands in front of the gate of Basavaṇṇa's place. There are 59 *vaċanas* in this chapter; the subtotal comes to 1,154 *vaċanas*.

## **Saṃpādane of Prabhudēva's Ascension on the Throne of the Absolute**

This chapter begins with Prabhudēva entering Basavaṇṇa's place. In the prose section of the chapter, there is an elaborate description of the decorations of the inside of Basavaṇṇa's place; the decorations are said to be symbolic representations of the spiritual activities and such. Then vaḥanas of the śaraṇas describe Prabhudēva's majesty transcending all boundaries of form, time and space. Basavaṇṇa worships Prabhudēva's feet, and says that he has come to know Prabhudēva as his Prāṇaliṅga Itself, and that he has found the treasure that must not be lost.

As Basavaṇṇa was worshipping Prabhudēva with sincere devotion, and singing and dancing with joy, numerous Jaṅgamas who were sitting at dinner get up in anger and go away. Prabhudēva responds by saying – the world of gods is what is within, the mortal world is 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; they cannot know Guhēśvara's majesty. Ācennabasavaṇṇa also ridicules those Jaṅgamas – those who may have a shaven head and wear the garb, and indulge in worldly pleasures, are not true Jaṅgamas.

Basavaṇṇa repents at the departure of the Jaṅgamas – if Jaṅgama is angry, my breath departs; how can I live should a Jaṅgama rage? Prabhudēva consoles him – there is no need to worry or fear; the glory of the heart does not depart you fool, there is no place for parting; one can serve a Jaṅgama only when all symbol – be it on the palm, the body, mind or life – is abolished, and one stands as free and pure and perfect as is the Jaṅgamaliṅga itself.

Prabhudēva then asks Basavaṇṇa – I have come to beg for alms of piety; Guhēśvara is hungry; give me the alms of piety. This Prabhudēva's vaḥana exemplifies the cardinal feature of Jaṅgama - Jaṅgama does not beg for ordinary alms of food and such; the Jaṅgama asks for complete surrender to the Supreme. Basavaṇṇa understands and responds appropriately – for Liṅga's sake I serve you spiritual food; without desire, without fancy, without thought, and without delusion I serve unto your plate; accept it with good grace.

Prabhudēva - There is no ending to your flow of words! The Throne of the Absolute is

reeling round; Guhēśvara is hungry, serve the food! Basavaṇṇa says – I do not know the niceties of saying it is pure or saying it is good; and I do not yet know what offering is; so, if I serve it as it is, you accept it as it comes.

Prabhudēva says enough of your modesty; only you on earth know how to appease Guhēśvaraliṅga's hunger. Then, upon Basavaṇṇa's saying 'when Prabhudēva worships I attend to him', Prabhudēva begins his Liṅga-worship. It is the worship of the Infinite Liṅga by the Infinite Jaṅgama. There is no longer an inner and an outer; it is the Infinite singing its own glory!

There are 59 vaċanas in this chapter; the subtotal so far is 1,213 vaċanas.

## Prabhudēva's Feast

Prabhudēva seated on the Throne of the Absolute, completes his worship; Wives of the śaraṇas are singing praise to Prabhudēva; all the śaraṇas amidst the clangor of the five great instruments are delighted; and Basavaṇṇa thinking that Prabhudēva might eat, brings a plate, sets it down and says – 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.

Prabhudēva at that juncture, states something like this. 'When food was made ready and various courses came in various ways, before they were seen, the form itself became an offering; before they were touched, the touch itself became an offering; before they were tasted, the relish itself became an offering; O Liṅga, do eat Basavaṇṇa's gift! What is offered in the body is not an offering; what is offered in the soul is not an offering; nor is what is offered in the will and consciousness; attentive service without the thought of giving, eating without forgetfulness, that is an offering; that is not touched at all'.

It is said that as Basavaṇṇa was serving without pause, Prabhudēva was gobbling it all up in no time; he seemed to have many faces on all sides, and to eat through mouths, cropping up all around; the food seemed to vanish even before it was served; and Basavaṇṇa seemed helpless despite the help from other śaraṇas. It is said that Ćennabasavaṇṇa speaks of the one and the same identity between the feeder and the fed, which is the fundamental concept of Śivādvaita Bhakti of the Vīraśaivas. Then when he says to Basavaṇṇa 'you should be the main dish, the side dish I, it is the only way to feed Prabhudēva', he supposedly means - **it is only the Infinite love that can feed an Infinite Divine.**

Then Basavaṇṇa says something like this – 'When wealth is spent out, I offer my body; when my body is spent out, I offer my mind; when mind is spent out, I offer my will; when will is spent out, I offer will-less-ness. I offer thee food never touched by place; I dedicate all to thee and be purified'.

Ćennabasavaṇṇa then says something like this – 'What is offered to you is what you have given; Guru is food, and disciple is side dish; this is an offering for Liṅga, but mind is the offering to the Absolute; and when the mind is incorporated into the Absolute, who is the



devotee to serve and who is the God to eat? What else to serve O Prabhudēva, Basavaṇṇa is the main dish, the side dish I; eat then with good cheer’.

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.

They all praise one another. Then Basavaṇṇa requests Prabhudēva 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 representing 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’. Then he praises Basavaṇṇa for removing his taint of anger and making him to attain the Absolute. And then tells him to go where the angry Jaṅgamas are, calm them by begging forgiveness, and bring them back. Basavaṇṇa does that. Ćennabasavaṇṇa observes that when Prabhudēva is content, all beings, let alone those Jaṅgamas, are content. Then Prabhudēva and Basavaṇṇa praise each other, and after that they all praise one another.

There are 159 vaĉanas in this chapter, with the subtotal coming to 1,372 vaĉanas.

## Prophecy of the Śaraṇas' End

When all the saints were praising Prabhudēva and also one another, Prabhudēva says that there is no use in indulging in mere praise; it is not possible to reach the Silent Brahman by the string of words of praise; the mission for which all of them came has been fulfilled; they have to understand for themselves that they have to attain the Reality in quietude. And then commands them – 'Ancient saints, Basavaṇṇa and Ćennabasavaṇṇa among you, attain Reality and rest in peace'. Then Basavaṇṇa asks Prabhudēva to tell him how his consubstantial union between Aṅga and Liṅga would take place.

Prabhudēva says something like this – 'The less you speak about Reality, the deeper you live in the Liṅga-effulgence, and the faster you advance towards the ultimate Reality Śūnya. When there is complete transformation of oneself into the Divine-self, there is no more to be taught and no more to be learnt. No amount of reasoning, feeling or action will lend one to such experience. As long as there is Prasādaliṅga – the experience of the utmost tranquility filled with Divine Grace – all talk of Prāṇaliṅga is vain'. Then he says that Basavaṇṇa is not only a Divine being, but also the very syllables of his name – ba, sa, va – are impregnated with divinity. The state of Guru, Liṅga, Jaṅgama and Prasāda has not only merged within the symbol on his palm, but also have all been incorporated in himself. Those who have gone to Kailāsa (Heaven) have been imprisoned; those who have reached Sālōkya (attained the abode of their personal God), Sāmīpya (attained the nearness to their personal God), Sārūpya (attained the form/appearance of their personal God), and Sāyujya (have merged with the personal God) move up and down; but Basavaṇṇa, by taking the grace of Jaṅgama has himself become Liṅga.

Then Prabhudēva describes Śūnya in his songs: This highest state is achieved when one's whole being, including love and devotion, knowledge and yōga, worship and action, are all dissolved into the Absolute and made one with the Absolute. In the Absolute state there is no individual consciousness or any other consciousness; there is no meditation; the trinity of knower, knowledge and known has also ceased; there is no in or out; there is no remembrance or forgetfulness; the overpowering discriminative consciousness is not there; when fire and camphor join and both burn out, there is no ash left, similarly, when the root of consciousness is burnt, there is no ash of knowledge left. Losing all seeking in the ultimate Truth, all sense and reason having ceased, the effulgent Spirit gets extinguished in itself; that is Niśśūnya. With the sense of 'mine' destroyed, with the sense of 'I' reduced to naught, the Glory beyond compare has become the seat of pure Reality. Standing in oneself as radiance of the light of consciousness, and the sense which

says 'I am' becoming jñānaśūnya (naught), the tranquil dwelling in oneself oblivious of oneself, one who transcends the consciousness, the incomparable, the tranquil and impenetrable. Sound turned to silence, silence turned to un-struck sound, the very sense of sound and silence vanish; unconscious of what is or what is gone, one is silent deep. Prabhudēva implies that Basavaṇṇa is that.

In addition to Prabhudēva, Basavaṇṇa and Ācennabasavaṇṇa, and seven other śaraṇas, namely, Maḍivālayya, Bahurūpa Ācōḍayya, Haḍapada Appaṇṇa, Soḍḍala Bācārasa, Akkanāgāyi, Mōḷige Mārayya, and Ḍōhara Kakkayya, give an account of their progress in their spiritual path to attain their goal. Then Prabhudēva makes a prophecy about himself; it is as follows:

Beyond the sharpest point of mind, the awareness having stayed birth and death, the dawn of the glowing knowledge transcending myriad suns, what shall I say of the Glory of Jñānaśūnya that absorbs the dawn of self-experience?

I have been beyond self-consciousness in the truth called Nirvikalpa Samādhi; there is nothing to be seen; there is nothing to be heard; how shall I describe one which is made of the splendor that proceeds from the vast Immaculate?

Seeing the Glory, my mind seized it; as it gazed and gazed, the mind was turned into the Absolute; it dissolved in it until it became one with it; how shall I explain the sound transforming into Silence?

Cannot taste the sweetness of ecstasy of the wondrous Void; cannot find the word to say 'I cannot see'; having known the knowledge that can do without the sign, I blush to use the hollow word that says 'I merged'.

Comparison, powerless to compare, declared it was beyond compare; awareness, unaware that it was screened from knowledge, declared that it was higher than the highest; Meditation not knowing to meditate, was lost in meditation itself as it transcended all efforts of meditation; there is no other knowledge to knower, knowledge and the known; 'That Thou art' and other great sayings the Vēda regards as knowledge are gone; all who expound Brahman – the dualists and the non-dualists – as Being, Consciousness and Bliss, are routed and destroyed. It comes and does not come; it gets

and does not get; it is one, the Absolute Tranquility.

Being one with the body which the Guru transformed, Guru is nothing now; being one with the soul which Liᅅga had transformed, Liᅅga is nothing now; being one with the mind which Jaᅅgama had transformed, Jaᅅgama is nothing now; being one with the teacher who had taught the triple piety, both teacher and I have been saved.

'I' is a limitation; 'Thou' is a limitation; the Self is limitation; the supreme is limitation; limitation itself is limitation; the Absolute alone is limitless.

There are 92 vaᅅanas in this chapter; the subtotal so far is 1,464 vaᅅanas.

## **Gōrakṣa's Saṃpādane and all Saints' Aikya**

Prabhudēva relates to all the Saints the circumstances of their final end: Our time has lapsed; parting is all that is left. True śaraṇas can no longer live in Kaliyuga. Basavaṇṇa, you go and join Kūḍala Saṅgama Dēva at Kappaḍi. Ćennabasavaṇṇa you go to Uḷuve and attain Reality there. Maḍivāḷayya, you unite yourself with the Great Light. Soḍḍaḷa Bāĉarasa and all the Saints, in a space-less trance attain the Truth. Those who can proceed to Kailāsa with their body, go penetrate your way into Liṅga. This sacred counsel is that you arrive with your body. For me the final place must be to enter the plantain grove and there unite with the Absolute. For all of you this is Guhēśvaraliṅga's behest.

Prabhudēva, after bidding farewell to them all, leaves Kalyāṇa. As he was going towards the holy Śrīśaila mountain, he 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 then reveals 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.

After this encounter, Prabhudēva proceeds to the plantain grove and goes into it. He compares the plantain grove to the dreadful personal body, and describes how he conquered it both outside and inside. Then he abides in the Absolute as his own home – dwelling in the ultimate trance of Guhēśvaraliṅga, lost in ecstasy, now more tranquil than tranquility!

As Prabhudēva attains the ultimate state, Basavaṇṇa, Ćennabasavaṇṇa, Maḍivāḷa Māĉayya, and Soḍḍaḷa Bāĉarasa eulogize Prabhudēva. After that Soḍḍaḷa Bāĉarasa attains his Liṅgaikya, and Basavaṇṇa eulogizes him.

On the occasion of the inter-caste marriage of the children of Haḷḷayya and Madhuvayya, Basavaṇṇa was rolling in joy with them. This did not go well with king Bijjaḷa, who orders

that the fathers of bride and bridegroom be tortured and killed. This incident of their killing was the precipitating cause of the hurried departure from Kalyāṇa of Basavaṇṇa and the śaraṇas.

Basavaṇṇa upon receiving farewell from innumerable saints sends them away, and he goes towards Kappaḍi. King Bijjaḷa gets killed in the hands of Śiva devotees. Basavaṇṇa, after reaching Kūḍali, sends Haḍapada Appaṇṇa to bring his wife Nīlalōcana to Kūḍali. But Nīlalōcana does not want to go there, and says 'it does not matter whether I am here or there; through attainment of the Absolute, I enjoy the ultimate bliss; there is no separation between Basavaṇṇa and me'. Appaṇṇa comes back and reports to Basavaṇṇa, who accepts the news.

Basavaṇṇa appeals to Kūḍala Saṅgama Dēva to place him in the lotus of the heart. Subsequently he gets absorbed into the Lord. It is said that Śivabhaktas' songs everywhere resounded with acclamation. Wife Nīlalōcana mourns, and subsequently unites herself in her own Liṅga. Sister Akkanāgāyi laments, and subsequently becomes united with Liṅga. Ācennabasavaṇṇa seems to be in utter despair; Maḍivāḷa Mācāyya eulogizes.

Then Maḍivāḷa Mācāyya, on the occasion on which the innumerable Saints attained the Absolute Void in the Great House of Uḷavi, says 'the Grace of what was given and left by all the Saints has come to me'. After Maḍivāḷa Mācāyya attains unitive Void, Ācennabasavaṇṇa attains his: 'In Lord Kūḍala Ācennasaṅgama, the end arrived for me as a Prasāda of all the Saints!'

There are 79 vaḥanas in this last chapter. The above Ācennabasavaṇṇa's vaḥana is the last vaḥana in Śūnya Sampādane. Thus it ends auspiciously with vaḥana number 1,543.

Then in the **concluding remarks**, Śūnya Sampādane gives this list of statements:

This is the best guide, the philosophical system of exalted Vīraśaiva doctrine.

This is that which expounds and firmly establishes the Vīraśaiva practice.

This is the crest-jewel of the divine Vēdānta.

This is the chief mirror of all the sciences.

This is the teaching of the highest Experience to promote the Supreme Knowledge.

This is a catalogue of those who, endowed with all kinds of religious practice, have attained the Height.

This is a treasury of the attainment of the great Rājayōga.

This is a happy feast of the ambrosial essence of Existence-Consciousness-Bliss, eternal and perfect.

This is a great conference of Prabhudēva on the attainment of Śūnya – an instrument to remove ignorance.

This concluding remark is a profound statement. It has a great impact on the philosophy and practice of the Vīraśaivas. Śūnya Saṁpādana is considered as the main scripture of the Vīraśaivas.

## Prāṇa and Kuṇḍalini

Prāṇa means breath of life in general. It also means life, life-force, life-energy and vital-breath. Prāṇa is a dynamic form of energy (kinetic energy), and is responsible for all the life-forces that make the embodiment of the Divine possible. Source of this energy is Liṅga. Vīraśaivism considers that Liṅga has taken triple form in the body, prāṇa, and mind, in the form of Iṣṭaliṅga, Prāṇaliṅga, and Bhāvaliṅga respectively.

Prāṇa, the life-energy courses throughout the body through a network of currents/pathways/conduits/channels - **nāḍi**. Although these nāḍis may have correlation with the anatomical structures such as blood vessels, nerves, nerve plexuses, spine, spinal canal, spinal cord and brain, these nāḍis were visualized or perceived by the ancient yōgic seers to be currents of prāṇa in the body, and therefore not to be confused with the physical structures within the body. It is said that these cannot be seen by dissecting the body, but can be visualized during yōgic meditation. It is said that there are innumerable nāḍis that traverse the body; of these there are three main nāḍis. The central/axial current pathway **Suṣumnā** nāḍi courses from the base/root position (mūlasthāna), deep in the pelvis at the level of the lower end of the spine, to the top of the head. The two spiral currents, **Īḍā** (comfort) nāḍi located to the left of Suṣumnā at the base, and **Piṅgaḷā** (tawny) nāḍi located to the right of Suṣumnā at the base, spiral upward around the Suṣumnā nāḍi, and end at the level of the upper part of the nasal passages; each ending on the opposite side of Suṣumnā. However, it is to be noted that Śūnya Saṁpādane (1), states that Īḍā and Piṅgaḷā also end at the top of the brain/head like the Suṣumnā nāḍi in Brahmarandhra. In the 75<sup>th</sup> vaċana in the first chapter of Śūnya Saṁpādane, Prabhudēva calls the Brahmarandhra where all these three nāḍis end/meet '*tribhuvanagiri*' which means 'mountain of the triple abode'.

Prāṇa, in an ordinarily person, courses through all these nāḍis in a discontinuous fashion, and pools in some areas along the Suṣumnā to form vortices or wheels (**ċakra**) of energy centers. These centers are also called lotuses (**Padma**). There are seven main ċakras/lotuses. The lower six lotuses face upwards and have a total of fifty petals connecting fifty Sanskrit letters (akṣaras) in the form of sacred spells. The lotus at the top of the head, faces down, and it has one thousand white petals with the fifty Sanskrit letters going around and around twenty times. The seven lotus centers are listed from the base position in the body to the top of the head.



1. **Mūlādhāra:** Mūla is base or root, and adhāra is support or prop. It is also called Mūlasthāna. It is located deep in the pelvis at the level of the lower end of the spine. This lotus has four petals representing the four quarters of space. The Viraśaivas believe that **Ācāraliṅga** has its seat here.
2. **Svādiṣṭhāna:** Sva is self or own. It is located at the level of the genitals. More than any other center, this one relates to desire, especially the sexual urge. It is depicted as a six-petalled lotus whose petals are connected with six afflictive emotions of lust (kāma), anger/aggression (krōdha), greed (lōbha), delusion (mōha), boasting/ego (mada), and envy (mātsarya). **Guruliṅga** is said to be seated here.
3. **Maṇipura:** Maṇi is gem or jewel, and pura is city or town. This ten-petalled lotus is located at the level of the navel (nābhi). It is connected with the digestive system. **Śivaliṅga** is seated here.
4. **Anāhata:** Anāhata means unstruck. Nāda is the unstruck sound. It is located at the heart. Anāhata is also known as 'heart-lotus' (hṛt-padma, hṛdaya-kamala). Ever since the time of Ṛgvēda, the heart has been considered as the abode of Ātman (Ātmaliṅga, jīvaḥṁsa, individual soul). The heart lotus has twelve petals; the petals are arranged in two layers. The lower eight petals tend in a downward direction; whereas the upper four petals tend in the upward direction. **Jaṅgamaliṅga** is said to be seated here.
5. **Viśuddhi:** Viśuddhi is purity. It is located at the throat/neck, and is also known as throat-center (kaṇṭha). It is a sixteen-petalled lotus, and is linked with vowel sounds only. **Prasādaliṅga** is said to be seated here.
6. **Ājñā:** This 'command' center is situated in the middle of the head in the brain at the level where biṅdu the kuṅkuma dot is placed on the forehead (the third-eye position on the forehead). The yōgic masters consider this center as a place where mental telepathic communication can take place. This lotus has only two petals which connect to two seed letters (bijākṣara) 'harh' and 'kṣarh' representing the last two letters of the Sanskrit alphabet ha and kṣa. **Mahāliṅga** is said to be seated here.
7. **Sahasrāra:** This thousand petalled lotus is located at the crown of the head. **Brahmarandhra**, meaning Brahmic-fissure, is another term used for this lotus. Some yōgis believe that at the time of liberation, consciousness leaves the body through this fissure or exit-point, to merge with Brahman. **Nōsala-**

**amṛta/Paramāmṛta** is the **nectar of life** secreted in this center. This amṛta, sometimes also called as ambrosia, is said to be as cool as moonlight, and is the cause of ecstasy. [It is the author's opinion that this fluid is not cerebro-spinal fluid as has been mentioned in reference 1; it is probably the group of chemicals known as endorphins which have a euphoric effect.] **Paramaśiva** is said to be seated here.

Viraśaivas consider that three of these seven lotuses or çakras to be important (page 405 of volume I of Śūnya Saṃpādane). In the 66<sup>th</sup> vaçana in the first chapter of Śūnya Saṃpādane, Prabhudēva uses the terms '*mūlasthāna and ādimadhysthanas*' where Liṅga called Guhēśvara is located (1). The Mūlasthāna is called here as Mūlādhāra, The Madhyasthāna is the heart lotus Anāhata, and the Ādisthāna is Brahmarandhra or Sahasrāra. Viraśaivas also believe that the Supreme Brahman which is called as **Jyotirliṅga** (lustrous Liṅga or Liṅga with light emanating from it) is located in the heart lotus Anāhata.

**Kuṇḍalini:** Kuṇḍalini Śakti is the **Divine energy**. Kuṇḍalini means 'she who is coiled'. Śakti lies dormant (coiled-up) in the Mūlādhāra; the coils of Kuṇḍalini convey the notion of potentiality. It is the potential type of energy. When activated, Kuṇḍalini rises up into the Suṣūmnā nāḍi. For explanation purposes it is compared to a resting coiled snake, a cobra, in a lid-closed basket container of a snake charmer; when the lid is opened by the snake charmer along with music from a wind instrument, the cobra rises straight up. Kuṇḍalini Śakti is the Divine energy. It is more powerful than Prāṇa which is the human life-energy. [It is to be pointed out that there is a misprint on page 379 of volume I of Śūnya Saṃpādane where it states that Kuṇḍalini is named after her two coils - Īḍā and Piṅgaḷā. That is not correct. Īḍā and Piṅgaḷā are spiral nāḍis as described above, and also as given in other parts of Śūnya Saṃpādane; they are not coils of Kuṇḍalini.]

All these - Prāṇa, Nāḍi, Çakra/Padma, and Kuṇḍalini – come into play during the practice of Prāṇāyāma, particularly in the Prāṇaliṅgi stage and onwards of Ṣaṣṭhala.

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 Viraśaivas. 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 through both Īḍānāḍi and Piṅgalānāḍi, from their upper ends, down to the lower ends at the Mūlādhāra. The life-energy then rises up in the Suṣumnānāḍi, and reaches all the way to the top center Sahasrāra/Brahmarandhra. The energy is also distributed throughout the body via the innumerable smaller nāḍis. 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. Prāṇa and mind become intricately connected with each other in Sahasrāra.

The ultimate purpose of Prāṇāyāma is to effect the flow of Prāṇa through the central passage Suṣumnā, which then draws the much more powerful energy of Kuṅḍalini into the Suṣumnā. Before Kuṅḍalini can ascend the axial pathway, all impurities must be removed from the network of nāḍis and çakras. If not, it may result in serious physical and mental imbalances. Therefore, prior to embarking on Prāṇāyāma, one must purge all desires and emotional afflictions such as lust, anger/aggression, greed, infatuation, boasting/ego and envy/jealousy. This purifies the disorderly nature of Svādiṣṭhāna and Maṇipura. Then cultivating kindness, compassion and other such virtues, enhances the purification of heart lotus Anāhata. Breath control then aligns the life-energy currents into proper order, so that Kuṅḍalini can rise up into Suṣumnā unimpeded.

Once activated, Kuṅḍalini forces its way through Suṣumnā, and causes each pool of energy center (çakra) to vibrate intensely and fully. It opens up the closed-petalled

lotuses (it blooms). As it goes from center to center, it leaves the previous center in a state of "void". At each center there is profound purification of the principles seated there. All the centers are increasingly homogenized until they vibrate in unison. The nectar of life, **amṛta**, is released. It is then that Ōm̄ is heard in the state of ecstasy.

Śakti "voids" the respective Liṅgas seated at the lotuses, and finally joins Śiva in Sahasrāra. There is synthesis between Dṛṣṭi (vision) and Sṛṣṭi (creation), the vision being the subject and the creation being the object. The inner light pervades the whole universe. The union of two things is indispensable in every one of the different yōga systems. In Jñāna yōga it is the union of Ātman and Brahman, in Haṭha yōga it is Prāṇa and Apāna, in Layayōga Nāda and Biṅdu. Similarly, in Viraśaivayōga, the union of Śakti from Mūlādhāra and Śiva abiding in Sahasrāra is said to be accomplished in Anāhata the heart lotus.

In this course of spiritual practice, the model of Prāṇa and Kuṅḍalini assists the practitioner, in the person's inward odyssey from the Many to the One.

**Ōm̄**