A decorative design featuring a central black rectangular box with the word 'VACHANA' in gold. Above and below the box are symmetrical, ornate scrollwork and floral motifs in gold and black. The entire design is set against a dark red, textured background.

VACHANA

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26/20/4

VACHANA



1913-2012
In commemoration of
Basava Jayanti Centenary Year

Vachana

Editor: The Kannada Original
Dr. M. M. Kalburgi

Editor: English Translation
O. L. Nagabhushana Swamy

Basava Samithi
Bangalore
2012

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Vachana Translation Project: English Version



Chairperson
Sri Aravind Jatti
President, Basava Samithi



Director
Dr. M. M. Kalburgi
Ex-Vice Chancellor, Dharawad



Editor of English Version
O. L. Nagabhushana Swamy



Translators
Professor Yaravinatelimath
Professor Laxmi Chandrasekhar
Professor Vanamala Vishwanatha
Professor Vijaya Guttal
Professor Pattabhirama Somayaji
Professor C. Naganna



Coordinator
Prof. M. Prasanna Kumar

Basava Samithi Bangalore



Founder President
Dr. B. D. Jatti
Former President of India

President
Sri Aravind Jatti

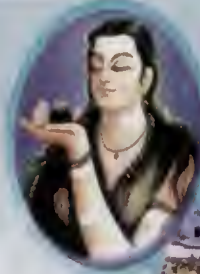
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Our Gratitude



Vachana literature said to be the Karnataka's first popular folk literature is a cultural asset of our land. A unique social revolution evolved a new ideal society. The resultant of the social revolution that took place in the 12th century translated itself to Vachana literature. This was originated by the people from different strata's of the society. Unlike the intellectual literature, the Vachana literature was evolved as a socio-spiritual literature by the experiences of the hard working members of the society. This spiritual literature in Kannada is a heart touching rendering.

Government considers the propagation of this literature by the people and for the people as its responsibility. In this direction, Government of Karnataka brought out 15 Kannada volumes of the entire Vachana literature in the year 1993 and edited second edition, in the year 2001. In order to be with the times, a Vachana literature website has been created by the Government to enable people to access through out the globe. The publicity and propagation of Vachana literature is being executed by various avenues.

Now, Government of Karnataka has entrusted us to translate and publish selected Vachanas of 173 Sharanas in 23 languages under the multi lingual translation project. Government of Karnataka has granted Rs.1 crore to this project. We with responsibility completed the task of translating 10 languages namely Hindi, English, Urdu, Tamil, Telugu, Marathi, Punjabi, Bengali & Sanskrit including Kannada as its first phase. These translated 10 volumes are being dedicated to the nation by the Hon'ble Vice-President of India Shri Hamid Ansari on 14th February 2013 in Bangalore. This being a historical project we are indebted to the Hon'ble Chief Minister of Karnataka Shri Jagadish Shettar and Hon'ble Shri Govind M. Karajol, Minister for Kannada & Culture and Minor Irrigation. We are also grateful to Shri Basavaraju, I.A.S., Principal Secretary to Government of Karnataka for Kannada Culture & Information and the Commissioner of Kannada & Culture Shri K.R. Ramakrishna K.A.S. We desire to record our gratitude to Government of Karnataka for assigning us with this responsibility.

Aravind Jatti

President & Office Bearers

Basava Samithi



Dedicated to our Founder

Dr. B.D. JATTI
Former President of India
(Birth Centenary 1912-2012)



A Garland of Pearls

Aravinda Jatti

President, Basava Samiti, Bangalore

Basava Samiti has taken several steps to spread Vachana literature all over the world. Starting with the translation of Selected Vachanas, the Samithi has made Vachana culture flow into many languages such as English, Hindi, Telugu, Tamil, Malayalam and Marathi. Basava Samiti also publishes The Basava Journal in English and Basava Patha in Kannada, Telugu, Tamil, Malayalam and Marathi. In its continued endeavor to reach the cultural heritage of Vachana literature to people beyond the borders of Kannada, Basava Samiti has the ambitious project of presenting Vachana Literature: a Multilingual Translation.

The Sharanas who appeared 'to prevent the ruin of the Great House of this earth' lived their ideals and expressed their ideals in writing. A desire to make Vachana, the light of knowledge in Kannada, accessible to people across the country in our bhashas as well as English has inspired this project.

It is desirable that the collection of Vachanas intended to be translated into various languages must attain universal significance without losing its culture-specific, Lingayat milieu; it must reflect the literary quality of the vachanas without sacrificing their metaphysical, spiritual and social dimensions. Thus the very selection of Vachanas becomes an exacting task.

A selection of 2500 Vachanas have been made from among the 21,000 compositions of the Basava era and the post-Basava era to constitute the 'core text' to be translated into various languages. To

begin with, this selection will be translated into Hindi and English. Then simultaneously, translation would be undertaken in the languages that have been recognized in the constitution of India. The project, thus, will proceed in three stages: preparing a core text, translation of core text into Hindi and English and translation into other languages. The co-operation and co-ordination among various experts are absolutely crucial in this process.

This project is conceived as a continuous process. Various processes such as translation into different languages, revision and improvements of the translated texts and publication need to go on simultaneously in the project. Taking Vachanas that constitutes the literature of the people to people of all languages and climes needs generous funding and a permanent establishment. Recognizing this need, the Government of Karnataka has taken up commendable projects in the past such as Vachana Sangeetotsava, the publication of complete Vachana literature and the observation of Basava Jayanthi. Now, the Government has generously sanctioned one crore rupees for the Multilingual Translation Project. This particular project is the gift of the coalition government formed by Janata Dal (Secular) and the BJP. We are deeply indebted to the then Chief Minister Sri H.D. Kumaraswamy and the then Deputy Chief Minister Sri B.S. Yeddyurappa for their concern and patronage.

The Chief Editor of Complete Volumes of Vachana Literature in 15 volumes, Dr. M.M. Kalburgi, a renowned scholar of Vachana literature, has prepared the basic source text in Kannada and has been the guiding spirit behind the Project. We are deeply indebted to him.

We are also thankful to Dr. Veeranna Rajura, Dr. Jayashree Dande, Prof. Basavaraj Puranik for going through the text and for giving valuable suggestions. We thank the revered Sri Shivarudraswamiji of Belimutt, President of the sub-committee for publication, who has accorded permission to publish this volume. We are thankful to all the members of the committee.

I thank Prof. M. Prasanna Kumar for his deep sense of involvement in coordinating the complex task of managing translation activities in seven languages during the first stage of our project.

Basava Samiti is indebted to JSS Vidyapeetha of Suttur Mutt, Mysore, P.G. Halakatti Research Institute of BLDE Society of Bijapur for their wholehearted cooperation in our endeavor.

I thank the members of the Administrative Council who are always eager to encourage any effort to propagate Vachana literature, for their valuable suggestions and cooperation. I thank all the editors and translators involved in this project. I thank the staff of Basava Samiti for their unstinting support and M/s Print Park for their professional support.





The Luster of Ruby

M.M. Kalburgi

Dharwad

'Vachana' is sacred literature comparable to the Vedas, Bible and Koran. These texts were voices of prophets and seers, made available to later generations through compilations, commentaries and interpretations, turning them into scriptures due to the sacred truths contained in them. The compilation of the Vedas, the Bible and the Koran, the commentary and interpretations of Shankaraacharya and Ramanujacharya, belong to the category of scriptures. Though the Lingayats compiled works like Sakalapuratanara Vachana, commentaries like Shoonya Sampadane and Ekottarashatasthala making use of the Vachanas, they felt that life should be formulated according to everyday experience, and refused to elevate any one of these texts to the position of a holy scripture. Instead, they created many new compilations out of the body of the old Vachanas. In that regard, Vachana Shastrasara compiled by Dr. F. G. Halakatti is an important work. The present compilation of Vachana (2011) is a representative work.

The Design of the Project

In the 20th century, it was Dr. P. G. Halakatti who first brought the Vachanas into light through Shivanubhava Granthamale (1915). Subsequently, this treasure was revealed to the world almost completely, by the consistent efforts of Dr. R. C. Hiremath and Dr. M. M. Kalburgi from Karnataka University, Dharwad and also by Sri Thontadaryamutt of Gadag. The Karnataka Government has completed the task through its monumental project which produced

the Complete Volumes of Vachana Literature in 15 volumes which included the newly discovered Vachanas. Thus now we are in a position to claim that most of Vachana Literature is in our possession. This has now prompted the Basava Samiti to launch the translation of Vachanas into different languages. This volume of Vachana is compiled to provide the Source Text for the Multilingual Translation Project.

It is neither easy nor desirable to translate all the Vachanas of all the Vachanakaras. It is really appropriate to select suitable Vachanas with universal appeal for translation from the quantum of some twenty one thousand Vachanas that are available from 12th to 18th centuries. Thus, we have kept a yardstick to include only those Vachanas which reflect the orientation towards social ethics, social equality, social prosperity, in addition to those which uphold the ideology of the Lingayat thinking and those that have literary quality. When we set out on the process of selection with we were able to gather some 3000 Vachanas. Though some of the Vachanas attracted our attention from the literary point of view, since they posed hurdles in deciphering their meanings, we had to keep them outside the ambit of the selected Vachanas and hence some Vachanakaras were also kept aside in the process. Some of the Vachanas which were in the form of questions and answers, for example- 'Why does a man need an umbrella who is capable of fighting against thunderbolt' had to be left out. Their elegance is very obvious as we can see. Thus we zeroed in on 2500 Vachanas of 173 Vachanakaras which include 129 Sharanas, 31 women Sharanas and 13 unknown Vachanakaras.

Then we encountered the problem of arranging these Vachanas in a proper way. Halakatti and other modern compilers have arranged the Vachanas according to their major themes. This was not to our liking because we thought that it would once again reflect the ancient shatsthala pattern with its neat compartmentalization of Vachanas, which is unsatisfactory and questionable. But still we thought the categorization of the Vachanas based on the thematic principles would

be monotonous and repetitive for the readers. If we avoided repetition of the thematic principles, such text would not involve more than 300 Vachanas. Therefore it became necessary to leave aside this kind of thematic division in the case of these 2500 Vachanas that finally find a place in our Volume.

If these 2500 Vachanas were arranged in alphabetical order, then the important Vachanas of significant Vachanakaras would have been scattered in various places. This eventuality prompted us to follow the method of placing the individual Vachanakara's works alphabetically, and for the sequential order of the Vachanakaras, we have followed the version published by the government of Karnataka.

As we are in possession of all the Vachanas, our aim has been to compile a volume containing all the significant Vachanas which have gained the acceptance and appreciation of the larger public. Therefore it is our earnest endeavor that this becomes the Source Text from which Hindi and English versions may be prepared and those translations may act as link-texts for other translations. When these versions are ready, they could be used for translation into other national and international languages to prepare multilingual texts. If the scholars so desire they could also carve out further texts from this Source Text based on differing principles.

The Context of the Vachana Movement

Lingayats form a major community in Karnataka; they are in sizable number Maharashtra and Andhra and can be found in Tamilnadu and Kerala to an extent, making them a considerable presence in Southern India. The Lingayats came into existence in 12th century through the movement of Shiva Sharanas who were roused to rebellion by the prevailing caste, class and gender discrimination in their society. This Sharana movement occurred in the capital city Kalyaana. Anubhavamantapa, the house of experience, where Sharanas engaged in democratic discussion of various social, religious and metaphysical issues, was its nucleus. Basavanna, who was finance minister to Bijjala (1160-1168), a king of Kalachuri dynasty, was the spearhead of this movement.

Religion in general and polity in particular determined the conditions of society in ancient India. During the 12th century, the geographical boundary of Karnataka comprised parts of present day Maharashtra and Andhra as one single political entity. Such a vast area of land attracted the description, 'there was no capital city in the past like Kalyaana, and there can never be one in future. There was never an emperor like Vikramaaditya in the past, and there can never be one in future.' Such was the pride and arrogance of the state. The political hierarchy included the emperor, the king, Mandaleshwara, Samantha and Gaunda, imposing one-sided decisions while the citizenry mutely suffered and followed immutable commands. Bijjala the Kalachuri king had usurped the throne of the Chalukyas of Kalyana (10th to 12th century AD) and thus the stigma of deception was in the atmosphere along with pride and arrogance. The people awaited the arrival of a man who would release them from the throes of suffocation resulting from political malaise. Their prayers were answered in the form of Basavanna who, though a minister of Bijjala, questioned the excesses of Kingship. With utterances like

Rather than being a Queen at the King's place
it is better to be a servant maid at the devotee's home (19),
and

When the ruler of the land lies dead
they won't value his corpse worth half a coin. (362)

In his Vachanas Basavanna delineated the contours of an Ideal State.

* * *

In any country there will be two streams of religion: desi and marga. The Kannada word desi denotes that which can be described as 'provincial/native tradition' and marga denotes 'high tradition.' Along with them will be other, rather ritualistic, observations. During the 12th century, the predominant native religion was that of Naathashaiva. Naathashaiva was a yoga-oriented sect, which

followed Guru-tradition. Revanasiddha and Siddharaama belonged to this sect. It insisted that

To know the path of Shiva
path of guru comes first. (310)

Through the initiation of the guru, an individual was brought to the path of virtue. When professions determined the structure of a society, sharing of food and marriage relations were quite natural. But, when society based on professions turned into a society based on the caste system during the 12th century, sharing of food gained acceptance but marriage relations were rejected. Gradually sharing of food was also restricted and the paradoxical idea that one may initiate disciples from lower strata but should never eat with them, were quite strong. In addition to the Naatha Pantha there were other smaller traditions like Soura, Gaanapatya, and Bhyrava.

Apart from the native sects of Guru-path, there was Acharya-path, a formal high religion of masters which had two Brahminical branches known as the Vedic and Agamik. The Vedic consisted of Shankaaracharya's Shaiva and Vaishnava religions. The Agamik consisted of four religions, Nakulisha-Kaalaamukha, Paashupatha, Kaapaalika-Mahaavrathi and Shrotriya Shaiva (Siddhaantashaiva). Among them the Shrotriya Shaiva branch had swallowed the native sect of Nayanaars (63 ancients) in Tamilnadu and stretched itself to Karnataka. Basavanna had his roots in this Agamik Suddha Shaiva Brahmin religion. That's why he remembers the forgotten 63 ancients in his Vachanas. Along with these Agamik and Vedic religions, Jainism, another religion of high tradition, was also prevalent in those days.

A point to note is that the people who were drawn from the occupational moorings to caste collectivity now started moving towards the shelter of religion. For such interested persons there were two systems of initiation called Mataantara Dikshe or conversion by initiation, and Mantra Dikshe or initiation through a mantra. The first one assimilated an individual into its fold where as the second

system made the individual a follower but without assimilating him into the fold. The Vedic religion (Shaiva and Vaishnava) gave 'initiation for conversion' only to Brahmins and never gave it or the 'initiation through mantra' to the non-Brahmins. But the Agamic Shaiva and Jaina religions which gave initiation for conversion to the Brahmins and offered initiation of mantra to the non-Brahmins, thus enabling them to show their devotion but it excluded from 'standing outside' the religion. Such an arrangement created a schism among the family members because some opted for one kind of initiation while others opted for another kind of initiation. As a result, there was domestic discord as indicated by the lines in a Vachana:

Husband is a devotee of Shiva linga,

wife is a devotee of Maari Masani.

Husband partakes of paadodaka and prasaada,

wife eats meat and drinks liquor. (182)

While the religions of high tradition did not give any kind of initiation to the non-Brahmins, and Shaiva and Jaina religions gave people just mantra initiation. At this juncture, Basavanna came on the scene and declared that everyone deserves Initiation of conversion and that religious practices need not stop at Mantra Initiation. Thus, all those who had been ordained by the mantra Initiation, who had followed Jain and Agamik Shaiva tradition, joined the Lingayat religion of Basavanna. Therefore the number of followers of Agamik Shaiva and Jain religion fell and the member of followers of the Lingayat religion rose considerably.

In the context of religion we have to necessarily take note of the system that prevailed in temples and mutts at the time. By 12th century, both these institutions had become sources of exploitation. The system of donations and cruel superstitions were so suffocating that people were yearning for ideas such as 'the body is the temple' (75), and 'the home of a devotee is the mutt' and to replace mutts with Anubhavamantapa.

*

*

*

Along with non-Brahmins, women were also excluded from religion; they lived and suffered as shadows of men and were relegated to the last position in the family, society and religion. Woman was an outcast from society and spirituality, and she eagerly waited for the declaration,

If breasts and long hair appear, they call it woman,
if beard and moustache appear, they call it man,
the soul that lingers in between
is neither woman nor man, (1760)
and that 'if the wife is a devotee she need fear no pollution.'

* * *

Like religion, education too depended on caste and gender. The Vedic people in Ghatikaasthaanas, Agamik Shaivas and Jains in their mutts gave education that was religious in nature only to men. Thus many, including women, were outside the culture of literacy.

* * *

There was social discrimination when occupation became hereditary and discrimination of labor when caste became religion. These discriminations were, ugly and cruel distortions. Those who did not do physical labor belonged to the Brahmin and Kshatriya classes and those who were engaged in physical labor were categorized as Vaishya and Shudra. Obviously there was a difference in the economic status of these classes. The situation was so grim that the Sharanas declared that Kaayaka or the culture of physical labor is above any kind of discrimination.

In those days, Varna was the deciding factor in determining superior and inferior classes of society. Thus those who belonged to the superior Varna always remained a superior class and those who belonged to inferior Varna always remained inferior class. Even if some of the superior Varna were of inferior class they here accepted as belonging to superior class because of their Varna. Thus we see the crystallization of society into three segments. There was a need to question this and create a class structure based on human quality

and establish a fourth system where even the people of inferior Varna could elevate themselves to the upper class. Social mobility was inevitable. People aspired for social classification not based upon birth as Brahmin, Kshatriya, Vaishya and Shudra, but a classification based on quality.

The Four-fold Ideology

Under the leadership of Basavanna, in the capital city of Kalyaana, a group of secular people started the four-faced Lingayat movement to establish these ideals.

When the corpse of worldly life is lying

look at the dogs that have come to feed on it, fighting
Seeing the dogs fight the corpse rises up and laughs.
Look, Guheshwaralinga is not there. (616)

This Vachana by Allama metaphorically portrays the insufferable condition of 12th century society and its people. In the absence of Linga, the society had become a corpse; the members of society were like dogs eating it. Society had become materialistic, and individuals were consuming it. To re-establish the absent Linga principle, to bring back the individual and the society from 'padaartha' or materialistic state to the 'prasaada state' or state of magnificence, from the 'lokaayata status' to the 'lingaayata status' was the ideal of the movement led by Basavanna. It was a movement of Spiritual Materialism.

Indian philosophy basically concerned itself with the individual at the cost of the society. Only Sharanas contemplated both the aspects. Their ideology was not confined to the welfare of the individual but was extended to include the welfare of the society. Hence it can be called a socio-religions principle or a comprehensive principle of life. This ideology has four aspects:

1. anga-linga-jangama
2. ethics for the world

3. social equality
4. enriched society

Indian religions had commonly concerned themselves with the relation of anga-linga (the self and the divine) and other principles like truth and non-violence, morality, and they were largely two dimensional. The Buddha added the dimension of social equality. The Vachanakaaras further clarified this third dimension by adding the fourth dimension of enriched society with the principles of kaayaka and daasoha. The credit of completing the circle of religion goes to the Vachanakaaras.

The Theory of anga-linga-jangama

The thiests have limited this principle to anga-linga and they have put forward their relationship variously as Dvaita or duality, Advaita or non-duality, Visishtadvaita or attributive non-duality and so on. The Vedics call it the Divine and Self, the Shaivas call it Shiva and Jiva, and the lingayats call it linga and Anga.

The theistic religions establish the relationship between Shiva-Jiva (linga-anga) principle on general and particular aspects. Allama emphasizes the general principle and Chennabasavanna the particular aspects of this principle in Lingayat philosophy.

The particular aspect of Lingayat religion is as follows: (Maha or great) Linga is the energy that fills all creation. A fraction of that energy is called anga; and the individual is constricted by three impurities. Obtaining ishta-linga (personal god) with initiation of knowledge from the guru, anga becomes knowledge (guru) and by converting knowledge into action it becomes jnaana-kriya-samarasa linga (harmonious knowledge-action-linga). Thus, harmonious linganga is nothing but the annihilation of anga personality and elevation to linga-personality. This condition is also called Lingaikya. In the Shatsthala concept it corresponds to the fourth stage called Praanalingisthala.

This Linga personality is individualistic. Socializing this principle yields the jangama personality. This corresponds to the fifth or Sharana stage in the Shatsthala categorization. A jangama becomes a Sharana, and a Sharana is a lingayat.

Almost all philosophies of India emphasize evolution of anga personality to Linga-personality. But only the Vachana religion takes a further step and advocates acquiring jangama-personality from Linga-personality. This is the unique contribution of the Sharana religion. Shanmukhawami says 'within the mind must be submerged union with Linga and the body without must hold on to the action of jangama.' The inference is that the Guru-principle is knowledge; Linga-principle is conduct and the Jangama principle conduct of people in society.

The concept of Shankaracharya which emphasizes the non-duality of Shiva and Jiva differentiates between Jiva and Jagat (world) and upholds the distinction between Brahmin, Kshatriya, Vaishya and Shudras. The concept of Basavanna underscores the non-duality of both shiva-jiva (linga-anga) and jiva-jagat (linga-jangama). Thus in Lingayat philosophy there is a perfect harmony between anga and linga and also between linga and jangama. That is the reason why we see such expressions in the Vachanas which pertain to Linga ikya as well as jangamaikya. Purification of anga-personality is linga-personality, socialization of linga-personality is jangama-personality.

In one sense union with linga results in incomplete personality, and union with jangama ensures complete personality. Only such a person with complete personality is entitled to be called a Lingayat. Therefore, to be a real Lingayat is to be a jangama. To be a linga is to become mere stem; to become jangama is to become a morpheme fit to be part of a sentence. Here to be a morpheme means the person must become eligible to be a member of the society of equality. Regarding the development of personality, Indian philosophy was satisfied with the idea of stem-individual, sufficiency of the word. Basavanna made it morphemic, and even syntactic. Thus

Prabhulingalile (15th century) says 'guru is when Basava made him, linga is when Basava made it, jangama is when Basava made it.'

By the 12th century it was rigidly held that sanyasa or renouncing the world was the ideal way to achieve the linga-personality. By saying 'if you control your senses many impurities will engulf you' (58) the Sharanas held that one can attain that personality by being a man of the family and showed zest for life.

Ethics for the World

Man is a combination of positive and negative impulses. Positive traits reflect the universal ethics which involve such humane qualities as non-violence, peace and mercy. These qualities are really lofty and seemingly unattainable and man strives to move towards these goals constantly. All religions contain these very important tenets as their primary support system as they are ever-dependable principles.

The first formula of this ethics is: 'Live and let live' and the second formula is: 'Live humanely and enable others to live likewise'. These are known as non-violence and cooperation. The Vachanas contain such expressions as these:

...is there any religion
without compassion?

There must be
compassion for all creatures.
Compassion is the root
of religion.

Anything otherwise
is unacceptable to Koodalasangamadeva. (223)

Towards a Society of Equality

Like the proposition of humane positive traits or universal ethics,

restriction of negative traits is also essential for a happy society. There are social dos and don'ts. Owing to regional variation, different kinds of dos and don'ts come into existence. When these social ethics are formulated, knowingly or unknowingly many negative practices like Varna system and Sati raise their heads and in the name of social acceptance, exploit people through their unwritten codes.

In India, in the name of social sanction, the culture of difference based on Varna, class and gender was in practice. Thus by 12th century, distinctions of class like the rich and the poor, the king and the subject, and priest and devotee; distinctions of Varna as touchable and un-touchable; distinctions of woman and man had acquired gigantic proportions and had paved way for exploitation. It was a great achievement of the Sharanas that they rejected this culture of social discrimination and created an environment of no-discrimination.

Advocating linga-anga principle or the universal ethics harms no one. But to advocate social equality means inviting trouble from the exploiters who gain benefits from inequality. The Vachanas repeat again and again that it is not enough if an individual frees himself from the three impurities and becomes a linga, but that the society in which he lives must also be without discrimination and become linga. As this is an important theory it resounds in Vachanas. Thus the Sharanas constructed a theory of social equality and dismantled the old one based on social injustice. Their spiritual materialism expanded in the form of secular spiritualism.

This theory of social equality was not a mere slogan. Sharanas, both men and women, from different class and Varna coming together in the movement, showing of mutual respect, the practice of dining together and establishing marriage alliances between different castes testify that this theory was put into practice. It is generally accepted that with the concept of Soham, 'I am that' the Indians are strong individually but weak socially. The jangama consciousness of society with equality or the concept of Daasoham 'I am humble' falsified this

description. Ishta linga, personal god, available to every one acted like a social leveler. Ishta linga that descended to the palms of everyone in a secular way was also a rejection of 33 crore divinities of the privileged people and also thousands of deities of common people. God consciousness was now concentrated in worship of one god or monism.

Towards an Enriched Society

The Buddha did advocate a society based on equality. But the concept of an enriched society as envisioned by Vachanakaras is entirely new. When professions were the foundations of social structure, profession was religion. *yogah karma sukaushalam* meant that professional skill was Yoga.

In course of time society moved away from this lofty understanding. Society became caste ridden and caste was decided by birth. Even an ignorant person was accepted as a Brahmin and a weak man passed off for a Kshatriya. Professional skills weakened and professionalism suffered. The Sharana movement propounded the theory of Kaayaka (work, physical work) in order to make the accepted system of caste based religion once again a religion of professions.

The Sharana philosophy of Kaayaka or work has six features: 1. Kaayaka is compulsory 2. Kaayaka is divinity 3. No discrimination between different types of Kaayaka 4. Kaayaka can be optional 5. Excess of reward is not desirable 6. Kaayaka is always accompanied by *daasoha*.

Compulsory Kaayaka: Food is god. If food is god then the kaayaka which produces it should also be God. Sharanas understood this and included kaayaka within their religious framework.

Those who are without kaayaka are not devotees.

that which is not truthful and pure is not kaayaka.

Desire is the seed of this world.

Lack of desire is liberation.

Look avva,
it's not easy with Urilingapeddigalarasa. (1298)
Thus says Kalavve testifying this belief.

Chennabasavanna has reiterated the same philosophy in his vachana when he says

A bhakta without due action is a human;
a mahesha without due action is a demon;
a prasaadi without action is a heathen;
a praanalingi without due action is a bhavi;
a sharana without action is an ignorant person;
Look, Koodala Chennasangamadeva,
a lingiakya without due action is subject to rebirths. (757)

Siddrama echoes the same sentiment when he says 'The body of a Shivayogi must not waste away without any aim; the kaayaka must go on unceasingly'.

Perhaps Sharana religion at the time of giving initiation also gave a name to Ishtalinga and a particular kaayaka to the devotee. Since any person could follow any profession the devotees had a great pride in identifying themselves with their profession. Therefore we come across the devotees like Dohara Kakkayya, Jedara Daasimayya and so on where the first half of their names represent their profession. They went a step further and named themselves by their profession such as Madivalayya (a washerman) and Ghattivalayya (one who prepared sandal paste)

Labour as Divinity: In Lingayat religion kayaka is not a mere physical act. Ammideva of Kannadi Kaayaka (mirror works) says

Being born in whatever caste or clan
one should have no pollution in one's kaayaka or devotion.
Whatever vow is taken
one should follow it in body, mind and words,
not caring for what others think. (1615)

It shows that Sharanas held Kaayaka as divinity. Linga-worship purifies an individual and helps anga in attaining linga personality. Kaayaka too helps in such purification. Hence linga-worship and kayaka are held as equal. As it produces food Kaayaka is often considered superior. 'If one is involved in kaayaka one should forget even Linga-worship' a Vachana says. Just as Linga (Shiva) resides in Kailasa, and he resides in kaayaka 'kaayaka is worship' the Sharanas proclaim in unequivocal terms (1520). As kaayaka is the medium of daasoha for jangama, it is an essential component to protect the society and hence it is said

If engaged in kaayaka
one should forget visiting guru;
forget worshipping linga
and need not bother even if jangama stands waiting. (1520)

On the whole, in this religion, jangama is greater than linga and kaayaka is greater than jangama and hence it is rightly called 'kaayaka dharma'.

No discrimination between different Labors: By the time the Sharanas appeared on the horizon there was this feeling that intellectual work is superior to physical labor and hence one was accepted as more dignified than the other. The Sharanas declared that all kinds of work are equal and observe that

Heating the metal one became a blacksmith.
Washing the clothes one became a washer man.
Weaving a cloth one became a weaver.
Reading the Vedas one became a Brahmin. (427)

Speaking about physical labor they place intellectual labor on the same level saying 'Reading the Vedas one became a Brahmin'. Thus all kaayakas are equated. There are differences in profession but there is no discrimination of kaayaka as high and low. Further they question and reject the discrimination of caste on the basis of work one does.

How can I say Siriyaala is a merchant?
How can I say Machayya is a washer man?
How can I say Kakkayya is cobbler?
How can I say Chennayya is tanner?

If I say I am a Brahmin
Will not Koodalasangayya laugh? (388)

If a bhakta comes to my place along with godliness,
and if I ask what his kayaka is,
I swear on you, I swear on the ancients,
let my head be the penalty.

Koodalasangamadeva I will swear on your queen
I will not seek the caste of a devotee. (233)

Sharanas removed the stigma of caste attached to kaayaka.

Any Kaayaka can be opted: The Brahmins, the Kshatriyas, the Vaishyas and the Shudras followed their hereditary occupations and the caste system became rigid. The Sharanas delinked the association of caste and occupation. Depending on one's aptitude and commonsense any person could follow any profession, they said. The example of Molige Maarayya is always there--he was a king, but he opted for the occupation of selling firewood.

Not expecting more in Return: 'Do your duty but do not desire any result' says the Vedic religion. Not expecting any results from one's labour may look very attractive, but this idealism certainly reduces the interest to work in real terms. Therefore the Sharanas declared that one should derive the fruits on a regular basis in accordance with one's work (Nuliya Chandayya). Aydakki Marayya has showed the perfect ambit of kaayaka when he says that one should derive proportionate benefit from one's labor and not more. Anything that is got over and above the value of one's labor is

unacceptable. These injunctions which were indicated in the 12th century have a universal appeal even today. If one adopts these virtues, 'Is there poverty for the devotee?' (1295) as Lakkamma says. In worldly terms, the devotees are not poor people; it is obvious that they are not rich either. Spiritual beings have no consciousness of poverty or richness.

Kaayaka accompanied by daasoha: The concept of kaayaka derives its fulfillment only in daasoha. Daasoha has three dimensions--the devotee must offer daasoha of the body to the Guru, daasoha of mind to linga and daasoha of wealth to jangama. Money or wealth should have been earned justly and morally by the devotee. 'If you conduct daasoha by demanding from others, not earning through your own labor, but by begging and demanding can it be called daasoha?' asks a Sharana. He is stating that only the fruit of Kaayaka is fit to be offered as daasoha. The Vedic guru says that anga-personality must elevate itself to the level of linga-personality; but the Lingayat goes a step further and says that linga-personality must experience socialization and acquire the dimension of jangama-personality. Jangama-daasoha is also one way of earning the assent of the lord. That's why Basavanna asks 'when you asked to realize the Lord's grace through jangama, I indulged in Daasoha'.

What one earns from Kaayaka must be utilized on the same day. One cannot save it for the next day. In case a devotee is penniless another devotee could spend money on daasoha and the indigent devotee could fulfill his worship joining the other devotee.

When equality is achieved in wealth then every other kind of equality is automatically established in society. As Sharanas understood this they speak of offering wealth to Jangama. Money should be earned by one's labor and utilized for social welfare, 'labor is for me and the fruit is for all' this is a significant feature of the Kaayaka-daasoha principle.

'If it is possible for me to meet the Buddha I would remind him that he should have emphasized the message of work more than

meditation; in case I meet Jnanadeva I would repeat the same thing.' These words of Gandhi reflect that the achievement of the Sharanas is greater than that of the Buddha and Jnanadeva.

* * *

What is called Lingayata is a total religion that moves from completeness to completeness. It is a complete religion in the sense that it does not focus only on the self and the lord but includes the individual and the society. It does not confine itself to a 'scripture' and though it derives spiritual parameters from the texts called the Vachanas. It does not hesitate to welcome modern orientation in its thinking and outlook.

* * *

As the aim of Vachana texts is to propagate the four principles essential for a complete life, Vachana may be called siddhaanta sahitya or scriptural writings. May be, it is for this reason that the ancient literary works do not mention Vachanas in their customary obeisance to the earlier poets, and works. Though Vachanas remained unremembered in the cannon of poetry they are so literary that one is tempted to ask 'what is literature if the Vachana is kept outside the ambit of literature?' The Vachanakara's main concern was not to create 'beautiful literature', but to create a beautiful society. The intensity of creating a beautiful society resulted in the creation of enduring literature. The Vachanas have been recognized as part of the Kannada literary tradition. All histories of Kannada literature invariably mention and include the 'Age of the Vachana'.

The output of the Vachanas of those days could be categorized as spiritual, socially oriented and rooted in Lingayat religion. Allama's Vachanas represent the spiritual, Basavanna's Vachanas stand for the social and Chennabasavanna's Vachanas contain the contours of the Lingayat religion. The caste- oriented Lingayats felt that Chennabasavanna was more important than either Basavanna or Allamaprabhu. Only one compiler regarding Basavanna, two compilers regarding Allama and six compliers regarding

Chennabasavanna compiled the respective Vachanas according to the concept of Shatsthala. As more people have selected Chennabasavanna's Vachanas for scrutiny, it is likely that interpolations and versions are more in those texts. Though Vachana creation continued after the 12th century, these later texts fail to match the earlier creations in respect of literary content and are more theological in nature.

The Characteristics Vachana literature

Kannada has a history of eight hundred years of Vachana literature. Earlier it was known as sulnudi 'speech uttered turn by turn'; then it was termed Vachana; later on acquired the nomenclature vacanaagama. Sulnudi suggests that the text took shape during the course of discussions by the mystics. The term Vachana has a shade of meaning denoting the 'utterance of conscience.' Sulnudi belongs to the period when small groups were formed for religious discussion. Vachana belongs to the period a bigger organization called Anubhavamantapa. The term 'Vachanaagama' coined subsequently indicates the fact that Vachana texts were accommodated in the framework of shaastra or Agama discipline.

In Vachana literature we come across two words Vachana and rachane (construction). Whatever may be the poet's conduct, the elegance of speech denotes the poem is construction. Vachana is the graceful utterance of graceful attitude. And hence Vachana does not merely mean prose. Whether it is prose or verse a Vachana is an expression of those who are mindful of their speech and conduct. Though they were poems the creations of Sarvajna were called Vachanas. Similarly, in manuscripts of the songs of Muppina Shadakshari (c.17th century) and others were called Vachana for the same reason. Keeping this in mind we can say that what poets write is poetry and what Sharanas utter is Vachana. When there was no schism between word and deed the characteristic feature of the Vachanakaras had social responsibility and freedom of expression. Basavanna's words-'I sing as I please' (219) are an apt interpretation

of that attitude. This is an extraordinary statement in the field of poetics and it shines with significances.

Till the emergence of the Sharanas on the horizons of Karnataka our poets looked outside Kannada for inspiration and poetic material. There were treatises on Prakrit works such as Ubhayasiddhanta by Shamakumdacharya, (6th century) etc. Creative translation of Sanskrit and Prakrit works such as Asaga's Karnataka Kumarasambhava Kavya (10th century), Durgasimha's Karnataka Panchatantra etc., demystification of Sanskrit works such as Pampbharata and re-mythification such as Pamparamayana. These are all works which denote the dependence on other sources. Saying that 'education does not mean only the knowledge of Ramayana and Mahabharata' the Sharanas created the Vachanas as reaction of the native culture to the influence of alien culture.

As far as the medium is concerned we notice that the excess of Sanskrit words had defiled Kannada language and the word had lost its dignity since it was largely employed to praise royalty. Nageya Maritande asks:

Like a thief scattering rice, spreading a net
and catching sparrows,
learning non-duality in words,
spreading goods of Sanskrit words before oneself,
throwing them like worms to catch fish,
what speech is this? (1806)

Aadayya asks:

Hanging on to fame
having greed for profit
worshiping without end
tired wandering at palace doors-
such elderly are only of this world.

How can they know the beyond? (1489)

That which we have popularized in the name of Bharatiya kavya mimamse or Indian poetics is nothing but a creation of the Vedic

mind. In the Indian context as an antidote to Aryan culture there is a non-Aryan culture which has grown fully. Therefore it is very natural that the Vedic poetics of Aryan culture should find its counterpart in the non-Aryan culture. This non-Vedic poetics has marked feelings as dehabhava and videhabhava-depicting eight rasas is dehavani and including the ninth one of Shanta rasa is videhavaani. The Jains called this Laukika Saahitya and Aagamic Saahitya. Vachanakaaras have called it Kaayasaahitya and Aatmasaahitya. Kaayasaahitya is for all, but Aatmasaahitya is rare. Sharanas are not for mere Kaayasaahitya, they also created Aatmasaahitya. Thus Vachana literature may be called 'Whole life literature and theory'. The creators of Vachana came from various professions and different backgrounds of experience. Shankaradaasimayya was a Brahmin, Manumuni Gummatadeva was a Jain, Goraksha from Naatha tradition, Panditaradhya is a Suddha Shaiva, Uliyumeshwara Chikkayya was a Kaalamukhi and Chennayya was a cobbler, for instance. Thus their Vachanas acquired complexity and a rare kind of beauty.

Vachana is not a genre but a tradition

In the Kannada literary context, Vachana is not merely a literary genre but a tradition. Unlike a genre, a tradition is not time bound and it exposes itself to different times and conditions. The Vachana outgrew the limits of a genre and acquired the expanse of a tradition. Sharanas said in unequivocal terms 'that which moves knows no cessation, but that which stays dies'. Therefore, different literary genres in Kannada which had the 'stationary consciousness' naturally met with extinction; on the other hand, those which had the 'movement consciousness' survived. We can name Thontada Siddhalinga, Swatantra Siddhalinga and Shanmukhaswamy have continued that tradition, as Vachana writing has been a continuous process.

Vachana is 'free' in its intentions and its form. It is like a muktaka (pearl). Each composition has the value of pearls if looked at separately and commands the value of a necklace if viewed in entirety. Those who came later understood this worth and making use of the

individual writings produced such compilations as Sakala Puratanara Vachanagalu, anthologies such as Ekottanashatasthala, editorial works such as Shoonysampadane. Thus Vacahana literature has flourished as creative work if taken separately and as composite work if taken in its entirety.

Emerging as individual creations and compilations, Vachana texts have influenced various poets. Ragales of Harihara, Prabhulingaleele of Chaamarasa, Singiraaja Puraana of Singiraaja and other works have assimilated the process of Vachana in their own way. The strong influence of Vachana literature can be found in the Vachanas of Sarvajna and the Swara Vachanas of Muppina Shadakshari. If we consider carefully we will find that the ancient lingayat lore is nothing but the literary interpretation of the Vachana movement.

Even non-literary texts have flourished by the influence of Vachana. If we consider the religions texts of Shaiva tradition we find that Nakulisha, Pashupata, Kapalika, Shrotriyashiva which merged with Lingayat religion during the period of Bijjala began to assert their priestly consciousness during the reign of Praudhadevaraya (15th century). If the prevailing tumultuous environment of Kalyana gave birth to mystics the lull of luxury of Vijayanagara empire produced Acharayas. The Sharana culture gave birth to the mystics who were the jangamas and the later period gave birth to the Acharayas who were the sthavara. The common people who had made an entry as Naathapanthi went out of the fold owing to fear and formed Kodekalla Basavanna and Manteswamy traditions. But still they were not able to overcome the influence of the vachanakaaras and the Vachanas. The people belonging to the acharya tradition in order to fulfill the demands of a religions scripture made use of Vachana principle and created works like Siddhanta Shikhamani in Sanskrit (15th century). On the other hand, the Kodekallu-Manteswami tradition gave priority to the values of the Sharanas in their songs and Vachanas. As a result of the schism caused between the two traditions the mystical tradition started by

Basavanna and others became neglected. In order to protect it and to continue it Thontada Siddalingayati (1570) with a single-minded purpose encouraged his followers to create a verbal equivalent of the Anubhavamantapa through the work Shoonyasampadane as the real Anubhavamantapa tradition was on the verge of extinction. Looking at all this we can conclude that Vachana tradition has passed through all the vicissitudes of time and reached us as it had an intrinsic strength of sustenance.

More important than all this is the fact that this literature has remained alive and influenced people all these centuries. Shivatatva Chintamani refers to a Vachana singer Havalige Bommanna. Padmarajapurana relates that Raghavanka and other Sharanas sang the songs of Vachanakara on the way to Dwarasamudra from Hampi and other places in order to support Kereya Padmarasa who was ranged against Thribhuvanathatha in an argument. Nirnayapurana metaphorically narrates that when Boodibasappa Nayaka, the king of Keladi threw the leaves of Basava Vachana to a river the genuine ones did not flow with the current but floated in the opposite direction and came back. The Vachanas have a tremendous impact on majority of people and the society even today. Therefore the opinion of the scholars that 'the literature produced by the saints reforms the society and not the pretty literature produced by the poets' holds good in the case of the Vachana literature.

Acknowledgments

I deem it a great honor that I had this opportunity of preparing the source text in order to spread Vachana principle. Earlier to this effort I have had the opportunity of bringing out some 40 vachana volumes through the Institute of Lingayat Studies of Sri Thontadarya Matt of Gadag, through the government of Karnataka I brought out all the Vachanas of all the Vachanakaras in 15 volumes and I edited 15 volumes of Vachanapitamaha Dr. P. G. Halakatti's complete works. My present assignment is a continuation of my preoccupation with Vachana lore.

Sri Aravinda jatti, the president of Basava Samiti is developing the Samiti multifariously and in a multi-lingual way. Multilingual Translation of Vachana Literature is an important and historical undertaking by Jatti who has conceived many dreams and projects. While preparing this Source Text he has worked with me continuously. Reverend Sri Shivarudraswamiji of Belimutt has given spiritual guidance to make this preface comprehensive. I am deeply indebted to him. I am grateful to the Chief Editors and translators of different languages and Coordinator of the project Sri M. Prasanna Kumar.

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With an honest feeling that still better selection of Vachanas is possible I am presenting this volume to the readers.





Translucent Crystal

A Note on the Translation

O. L. Nagabhushana Swamy

The present translation is made by a group of translators who have Kannada as their first/dominant language/mother tongue and English as an acquired language. After preparing a working draft, the translators of the English translation and the editor met in two workshops led by Sri. M. M. Kalburgi, the Editor of the Source Text. These workshops helped the translators in understanding the nuances of medieval Kannada and to arrive at an acceptable interpretation of Vachanas. The Editor of the English Translation had a series of individual meetings with each of the translators and worked at refining their draft translation. Then, in a series of 5 meetings, each of 5 days' duration the Editor for the English translation and the Editor of the Source Text examined each Vachana in translation, comparing it with the original to see if its meaning / interpretation is properly conveyed. These discussions helped us in understanding the unique problems of translating medieval Kannada texts into English.

The meanings which appear straight forward and 'simple' in Kannada often pose insurmountable difficulties in the translation. Especially those elements which are culture specific, kaayaka and daasoha for instance, have no equivalents in English or in the other Indian languages, making us retain them as they are. There are several such words which have been explained in the glossary. Apart from these, several other words have changed their meanings over a period of time within Kannada itself. Deena, for instance, is usually

understood to suggest humility, hopelessness and poverty but this meaning doesn't suit the context in the Vachana 2139. Its obscure meaning 'stinginess', obscure even in Sanskrit, can be discovered only through research. Sometimes modernization of spelling also poses problems, Vachana 1247 for instance. Modernization has replaced ರ for ಳ and ಸರಿ ಹುದುಗಿನ ಸೂಳೆ yields no meaning. Only when we refer to earlier versions and find it is ಸಜ್ಜಿ can we understand that the term may refer to a pretentious prostitute. In several places the translator has to become a literary analyst when faced with expressions like ಬಿಡುಮಡಿ in Vachana 1923 which is usually translated as unkempt hair. Only a close analysis of the sentence would reveal that this is a rare usage combining two Kannada verbs indicating 'that which is to be given up' and 'that which is to be retained'. Another word ನೆನೆ is usually translated as 'remembrance.' But this equivalent doesn't suit the contexts in which the word appears. Referring to Kumaravyasa and other medieval Kannada texts suggests that the word is used to imply 'thought' and 'meditation.' It is these 'simple' Kannada words and words with a Dravidian etymology that pose great problems. Kannada scholarship is yet to take note of such words which are often used like technical terms of theology and metaphysics. Even when the Vachanas make use of Sanskrit philosophical terms they acquire different shades of meaning in the background of Lingayat philosophy. Translators will definitely find it hard to suggest these variants in English. Added to this there are hundreds of textual problems of editing Vachanas which have not been solved at all. That is outside the purview of translators. We have accepted the given text.

Not all Vachanas are literary. Those that are poetic pose different problems. What appears richly connotative in Kannada with its entire alliterative sound patterns looks prosaic in English. The impact of poetry is dependent on shared cultural memories and the question of how to create an equivalent, if not the same, impact in translation remains unresolved. Though it is an ideal that translation should have a similar impact on its readers, rarely can a translator who knows

the language as an acquired one hope to do it. The aim of the present translation is more modest. We have tried to communicate as clearly as possible the 'meaning' of a Vachana rather than its poetic impact.

The concept of meaning too is problematic. Meaning is arrived at after a process of interpretation and many translations of Vachanas have their own rationale/preoccupations. The very first known translation into English done by Halakatti had the purpose of foregrounding the scriptural aspect of Vachana. At the other end of the spectrum we have A. K. Ramanujan's translation which considers Vachana as modern poetry and is aimed at the readers of modern western poetry. Sign (2001) published by Kannada University aims at presenting various streams of thought in Vachana literature. It considers each Vachana as a single sentence or utterance and has done away with punctuation marks to retain the oral quality of composition.

The present translation is representative. That is, for the first time 173 Vachana writers from 12th century to 18th century are represented in English translation. Many of these texts have textual problems and the present attempt is the first to render them into English. Here the very act of translation has been an attempt at arriving a tentative acceptable meaning. Risking the intrusion of the translator we have used punctuation marks and textual interpretation arrived at through series of discussions. As far as possible we have tried to retain the sentence structure of Kannada so that the readers may get the feel of the original.

As every translator knows, each act of translation is a new failure demanding a new and better one. All attempts of translation are attempts at arriving at the 'original' source of meaning and feeling. Each failure results in new learning.

The arrangement of Vachana texts in English follows the order of the Kannada Source Text of Vachana. It begins with Basavanna, Allama Prabhu, Chennabasavanna and Siddharama-the major Vachanakaaras, and then the women writers arranged in Kannada

alphabetical order and other Vachanakaaras of 12th century. Then, Aananda Siddheswara onwards, one can find writers of the post-Basava period. Readers who wish to compare the English translation with the Kannada original may do so by looking up Kannada text using the same serial number.

I am greatly indebted to Basava Samiti and its President, Sri.Aravind Jatti for giving an opportunity to participate in this experiment of translating Vachanas, M. M. Kalburgi for walking me through the enlightening and enriching journey of Vachana literature, and Prasanna Kumar who coordinated the whole project in an extremely friendly way. My fellow translators Laxmi Chandrasekhar, C. Naganna, Pattabhiraama Somayaji, Vanamala Viswanatha, Vijaya Guttal and Yaravinatelimath with their commitment, cooperation and enthusiastic participation have made this translation possible.





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THE AGE OF BASAVA

*

BASAVANNA

1

Look,
being brave
why then crave for an arrow?
Being a vassal
why then hanker after life?
Being a bhakta
why then desire life, mind and wealth?

If I turn a doubter
when you restrain or chide me
it ruins my being your vassal Koodalasangamadeva.

1

2

A warrior's flight
is master's downfall.
Let me fight and make me win.
As there is no fraud in my body mind and wealth
make me win, Koodalasangamadevayya.

2

3

Who would I offer the pleasure
without the linga?
It could not be,
as it is not proper for the bhakti path
as it is not proper for the sharana path
to be without linga.
The spit that is swallowed
without Koodalasangamadeva
is poisonous rust.

3

4

When the linga becomes a property on your body
it is impossible to bow
to an installed god.

Would intercourse with another
abandoning one's own man
be propriety ?

Even as the god is your on palm
if you bow to one installed on the earth
Koodalasangamadeva will dump you in hell.

4

5

Looking at the linga within
eyes brimful and tears flowing
when would I be like this?

Sight becoming my life breath
union becoming my life breath
when would I be like this
erasing all my bodily passions and uttering
linga, linga Koodalasangayya?

5

6

Fearing would not rid it,
anxiety would not rid it,
lodging inside a diamond cage would not rid it,
destiny's writ would never swerve.

Look
being sentimental,
losing fortitude,
losing mind's strength,
wouldn't do.

That which must happen can never be missed
Koodalasangamadeva.

6

7

Like the dog
that sits on the palanquin
can not rid itself of prior nature
is this mind.

Shun it
shun this mind
it runs after passions
never lets me think of you lord, everyday.

My lord Koodalasangamadeva,
I beg you, with my hands folded
be compassionate so that I think of your feet.

7

8

Do not say
then or today or some other time.

Today is the day
for him that say I surrender to Shiva,

Today is the day
for him that say I surrender to Hara.

Today is the day
for him that thinks our Koodalasanga
without break.

8

9

It was as like spotting water
in a forest while one was too thirsty,

it was like a blind man gaining eyesight,
a poor man gaining hidden treasure.

Look,
the arrival of my Koodalasanga's sharanas
is my life breath.

9

10
Like a beast lost in the forest
I moo 'ambe ambe'.
Like a calf I cry out 'ambe ambe'
until
Koodalasangamadeva says 'live on, live on.'

10

11
Elder brother
younger brother
the father that begot
what if they are kin?

Those without the fellowship of the linga,
I would not call them mine.

Devotion that keeps relations is deadly hell
Koodalasangamadeva.

11

12
That I may not wander here and there
make me lame, father.

That my eyes do not stray
make me blind, father.

That I may not hear another thing
make me deaf, father

Keep me from desiring another thing
but the feet of your sharanas
Koodalasangamadeva.

12

13

Would not a day's worship of linga be enough
than eternal penance under trees and on mountains?

Would not a day's service at the feet of the guru be enough
than eternal worship of linga?

Would not a day's offer of satiety to the jangama be enough
than eternal service at the feet of gurus?

Would not a minute's spiritual experience of your sharanas be
enough
than eternal offer of satiety to the jangama
Koodalasangayya?

13

14

Father is our Maadaara Chennayya,
elder uncle is our Doahara Kakkayya,
uncle is Chikkayya,
elder brother is our Kinnari Bommayya.
Why do you not know me as such Koodalasangayya?

14

15

Ayya,
like the young calf wearying
looking for its mother
I am wearying in your search.

Show yourself up to my mind and grant compassion,
be you my mind's abode,
grant compassion,

grant me this much little good
ambe ambe Koodalasangamadeva.

15

16

Let not the wax doll wag
the tongue of fire and flirt.

If you caress butter Benaka
with rice cake made of burning embers
his teeth would be lost.

With the sharanas of Koodalasanga
if you flirt you will be at odds.

16

17

The deity made of wax that melts
how could I approve of it?

The deity that shrinks on sighting fire
how could I approve of it?

The deity that is sold on necessity
how could I approve of it?

The deity that is buried out of fear
how could I approve of it?

Natural and truly united
Koodalasangamadeva alone
is god.

17

18

On sighting the king
if you forget your husband
it is like losing the grip
while climbing a tree.

You will be
far from this world and
far from the other,
as
our Koodalasangamadevayya
is the linga with the face of jangama.

18

19

Rather than being a queen at the king's place
it is better being a servant maid at the devotee's home.
There they order to bring water, bring bilva leaves, offer food to
linga.
Even in the mahaamane of Koodalasanga
they contemptuously order to eat whatever is given to you.

19

20

If the king gets angry,
within that province
one can not be.

If the husband gets angry
within that home
one can not be.

Koodalasangamadeva
if the jangama gets angry
how can I live?

20

21

With the knowledge of the knower
Rahu called poverty played foul.

With the wealth of the haves
the Raahu called moha played foul.

With the vision of the discerning
the darkness called Kaama played foul.

Fearful of the anxiety of my mind
I took refuge in you Koodalasangamadeva.

21

22

Ayya
bathed fully in turmeric,
decked thoroughly in golden dress,
like the woman bereft of her husband's love
I am.

Smeared with vibhuthi,
fastened with the rudraakshi, Shiva,
bereft of your love
I am.

No one leads an immoral life in my clan.
Nurture me as you wish,
Koodalasangamadeva.

22

23

Never be neighbors to half devotees
never accept their championship
never their company on road.
Be far from them, never talk to them.

Be a maid among Koodalasanga's sharanas
who are truly united in the linga.

23

24

What if they go wrong with money,
what if they go wrong with life,
what if they go wrong with pride,

do sharanas look for demerits in other sharanas?
Koodalasanga's sharanas should suffer and bear.

24

25

What use
if there is a fortune-line in the palm without life-line?
What use
if a coward has weapon chandrayudha?
What use if a blind man has a looking glass?
What use if a monkey has a ruby?
What use if those who do not know our Koodalasanga's sharanas
have a linga in their palm until they know Shiva's path?

25

26

All those wealthy fear the king,
all those full of devotion fear the jangama,
all those charmed by the harlot eat her leftovers,
all those that like meat eat dog's leftovers.
Only Chennabasavanna knows
those who became worthy
after offering to the linga
the leftovers of the offering to Koodalasanga's sharanas.

26

27

Ayya, look,
her utterance sweet like jaggery
but her heart has poison.
She invites one with her eyes
but cohabits with another in her mind.
Listen, Koodalasangamadeva,
never trust a mind-thieving woman.

27

28

When I consider the wealth of the Asura-
he has a million wives virtuous like Sita,

a million intelligent principal ministers,
countless brigades and thousands of princes,
the guardians of eight directions are in his prison,
he imprisoned and ruled all the chiefs of gods.

Shiva,
not living according to your mercy
his desire for the wife of another cost his life.

Knowing this,
like a serpent
that descends into its hole on spotting the eagle
when I see those who desire others' wives
I go hiding Koodalasangamadeva.

28

29

If egotism charms the mind
where would the linga be?

Without letting egotism in
one must embody the linga.

Look,
without ego
one becomes united in Koodalasangamadeva.

29

30

Measuring and measuring over they grow weary.
Does the measuring pot grow weary?

Walking and walking again, they grow weary.
Does the path grow weary?

Exercising over and again, they grow weary.
Does the club grow weary?

Unaware of the truth the devotee wearies.
Does the linga grow weary?

Koodalasangamadeva
this is sheer unpaid labour unknown to the king.

30

31

If the a hog is compared to an elephant,
would it know how to become that elephant?

If the figure of an earthly serpent is compared to Vyaalesha
would it know how to become Vyaalesha?

Ayya
what if I am a devotee
would I know how to match
the pious devotees of our Koodalasangamadeva?

31

32

Do not say the thieves carried off the cow, I beg you.
Do not raise an outcry, I beg you.
Do not search for the cow, I beg you.

It is Sanga who enjoys the milk there,
it is Sanga who enjoys the milk here
as Koodalasangamadeva is everywhere.

32

33

At the doors of ordinary folk always
certain deities keep watch.

Order them to go, they won't go.

Far more tiresome than dogs are certain deities.
The deities that beg of ordinary folk for food
what could they themselves offer Koodalasangamadeva?

33

34

After giving the word do not hesitate,
after doing good, do not regret, o mind.

After union, do not err,
to those that ask, do not say no, o mind.

Do not worry about the comments,
with folded hands entreat the sharanas of Koodalasanga.

34

35

What if you dance,
what if you sing,
what if you read,
if there is no trividha daasoha?

Would not
the peacock dance,
the string sing and the parrot read?

Those without devotion
Koodalasangamadeva rejects.

35

36

Singing and dancing
one could offer devotion to the linga,
as it neither demands nor commands.
one could offer what is brought.

If a begging and bothering jangama arrives
he cannot be entertained, Koodalasangamadeva.

36

37

Dancing goes well,
singing goes well,

worship goes well,
honouring goes well,
daily worship of the linga already goes well.

But,
when the sharanas of Koodalasanga arrive
taking orders from them,
to ask what do I do
and what is your command
becomes impossible.

37

38

Ayya
do not let me listen to my praises or
criticism of the others, I beg you.

If I feel I am a devotee
and that I have virtue,
to you I am a traitor.

Koodalasangamadeva
the good of your sharanas alone
is my good.

38

39

Look,
vachana of the elderly is the touchstone.
Have faith that vachana is the linga called Sadaashiva.
If you have faith, you are the victor.
Bitter to the palate, yet sweet to the stomach
the vachana of Koodalasanga's sharanas is like tasting neem.

39

40

The vachanas of the elderly
are touchstones, I say.

How would I obtain that touchstone?
I speak of body, mind wealth.
I cannot tolerate test.

Like the untouchable's drum
a conceited speaker I am Koodalasangamadeva. 40

41

Ayya
would an elephant fear the mahout's hook?
It fears but the unceasing claw of the lion.

Would I ever fear this Bijjala?
Koodalasangamadeva
as you immensely love all life
I would but fear you. 41

42

No one to demand
the elephants, the treasury, the horses from the stable
I feel impoverished.

God what could you ask?

Before this you had asked
for Sindhu Ballala's bride.
If asked again will I put you in fetters?

If I do not give to the sharanas
what they demand,
my head would be the toll
Koodalasangamadeva. 42

43

You rode mounting the elephant,
you rode mounting the horse,

you rode smearing vermillion and musk.

Brothers

you rode away without understanding the truth,
you rode away without planting or nurturing virtue.

As you rode the elephant in rut called ego
you became the targets of fate.

Without understanding our Koodalasangamadeva
you became worthy of hell.

43

44

If an elephant took that path
could it be said that the goat took that path too?

Can I boast that I am equal to the sharanas of Sanga?

Am I equal to the devotees who serve the jangama
tell me, Koodalasangamadeva.

44

45

I shall do offerings to satiate
I shall bow to the insignia.

If there is no deportment befitting the insignia
Koodalasangamadeva,
with you as witness,
I will scorn it.

45

46

So long as the life span is not spent there is no death.
So long as the promise is not broken there is no penury.
I being your servant why fear earthly fears Koodalasangamadeva?

46

47

You store the wealth
thinking your life span is intact
and there is no deluge.

When the life is spent
and all engulfing floods surge
there is no one to enjoy that wealth.

Do not dig the earth and hide your wealth.
Once swallowed the earth cannot throw it up again.

Feasting your eyes on wealth,
gathering it in to dust
do not die without enjoying it.

If you say
'let this be for my wife,'
that wife's pretense is pretty different.
When your body drops down
would she not set out for another?

Do not become a silly sheep
storing wealth for others.

Spend for the sharanas of Koodalasanga forthwith.

47

48

If you worship, the harvest is nectar,
if you refute, the harvest is poison.

That being the reason,
one must fear the jangama.

When you know the sthavara and jangama as one
Koodalasangamadeva is one with the sharana.

48

49

What is there in the minds of all those,
I do not know.

As they are devotees of Shiva
I cannot say they are virtuous,
I cannot say they are mean.

Jangama is the linga Koodalasangamadeva.

49

50

Ayya
The contact, what would it not do?

Would not a mere worm be an insect?
In the presence of sandal,
would not neem, babool and acacia become fragrant?

In the presence of our sharanas of Koodalasanga
would not karma get cleansed?

50

51

With their fury what could anyone do to us?
The rage of the land, what can it do to us?

To our boy do not give your girl,
To our dog do not feed on a platter.

Would a dog bite
one who rides the elephant?
As long as we have our own Koodalasanga, why worry?

51

52

Like crystal of a hail stone,
like a doll of wax,
the melting of the body

in the rapture of union.
What could I speak of it?

Tears of bliss from my eyes
surged past their brim.
What could I speak of the rapture of touching him,
the union with our Koodalasangamadeva?

52

53

Like the sight swallowed by the pupil,
like the universe swallowed by the space,
like the water swallowed by pearl,
like the fragrance swallowed by flower,
since I allowed my body to union with great mystics,
Koodalasangamadeva
owing to the dialogues of sharanas of Prabhu and the rest
the of nature my body terminated.

53

54

Whatever be his clan,
one who has Shiva linga is born pious.
Would one bother about the caste of the sharanas
after the castes are mingled?

As it is said that
'shivadharmakule jaataha punarjanmavivarjitaha
Uma mataa pitaa rudra eshwaram kulameva cha.'
Koodalasangamadeva
I will take what they cook,
I will offer daughter in marriage to them,
I will trust your sharanas.

54

55

Like the tar yielded by the kiln
like the body of the serpent within nectar
I was smooth on the outside.

Like the elephant in rut that yielded to the lion
I yielded to the jangama, Koodalasangamadeva. 55

56

Who it is, how does it matter?
I will chew the thamboola
from the tongue of any
who yearn for Shri Mahaadeva.
I will wear his soiled clothes
and live on keeping watch on his footwear
Koodalasangamadeva. 56

57

Who it is, what does it matter?
Could one do without money?
It is better to die than it is being refused.
Looking again and again at those that beg
what life is it if it does not give, Koodalasangamadeva? 57

58

If the senses are subjugated vices accumulate.
The five senses step forward and haunt.
Did Siriyala and Chengale
as husband and wife discard the pleasure of coition?
Did Sindhu Ballala discard
the wanton and sensual indulgences of coition?

After attaining you
if one desires for other's wealth and wives
that is being far from tradition
Koodalasangamadeva. 58

59

Ayya
even as all the devotees that are sitting down
call out to you

'come here, come here'
and invite you to come closer;
if you approach them,
palm held pressed together
making yourself small
and play on as a servant does;
if you are humble
and contemplative
Koodalasangamadeva will lift you up
in front of the pramathas.

59

60

What more can I do? What more can I do?
The assault of monkey-mind is so great,
does not let me stay where I stand
nor sit where I sat,
in an instant plunges into the depths of hell
in an instant reaches up to the heavens
in an instant scatters in all directions.

From this assault of the monkey-mind
when will you rid me and
When will I be with you Koodalasangamadeva?

60

61

Don't gloat and speak
that gods are two or three.

Look, he is one.
To say he is two is false

None but Koodalasangamadeva is
says the Veda.

61

62

They got stabbed, yet they became devotees.
They got mowed down, yet they became devotees.
Vachana / 20

They got sawed up, yet they became devotees.
They got insulted, yet they became devotees.
But, I being impatient to words of sharanas of Koodalasanga
my devotion became incomplete.

62

63

What does night matter to the blind?
What does day matter to the blind?
What does it matter to the deaf
if the cymbals are clapped
or five great sounds rung?
What does it matter to one
who does not know the path of Koodalasangamadeva?

63

64

Who is this
who is this-
do not let them feel like this.

He is ours,
he is ours
let them feel like this,

Koodalasangamadeva let me be known
as the vassal of your house.

64

65

The eating plate is no other bronze
nor the looking glass another bronze,
the vessel is the same,
the metal is the same,
if made to shine
it is known as the mirror.

If aware you are a sharana,
if unaware you are mere mortal.

Without oblivion
worship Koodalasanga.

65

66

While eating and while sharing
they say they have given up restrictions of purity.

While they offer or receive a bride
they search for the caste.

Ayya,
how at all would you call them devotees?
How at all would you call them worthy?

Listen,
Koodalasangamadeva,
it is similar to an the untouchable woman
bathing in clean waters.

66

67

If I consider the clad and clean jangama as special
and the jangama in tatters and rags as mean
It is like committing five deadly sins.

That being the reason
if in matters of food, dress and wealth
if I differentiate
Koodalasangamadeva will dump me in hell.

67

68

Ayya,
do not burden me with distress
that I was born high caste.

Look,
Kakkayya does not offer me grains,

Dasayya does not pour butter milk for me,
Chennayya does not pardon me.

Eminently glorious Koodalasangamadeva
save me, save me.

68

69

If I treat jangama that comes
as superior, mediocre or inferior,

ayya
I grieve and get scorched,
my own fire eats me up.

Koodalasangamadeva,
is there
the luxurious jangama and simple jangama?

69

70

Like the volcano hid in water, it was.
Like the sap-juice in the plant, it was.
Like the fragrance in the bud, it was.
Koodalasangamadeva
like the tender love in the virgin maid, it was.

70

71

Sunshine at dawn in winter was soothing to the body.
Was heat of the sun remorseless and severe at noon?

In the beginning linga bhakti was agreeable.
Was jangama bhakti gruesome at the end?

Ayya,
that being the reason
as Koodalasangamadeva knows them
he would not want them.

71

72

Dawn to dusk,
pining for my own burning belly
I find no time to think you.

What is this oh, linga father
what is this my fate?

But for collecting cow dung
I find no leisure to cook and eat.

You be merciful
Koodalasangamadeva.

72

73

Ayya
Does the camphor in flame have coal?
Does the water of the mirage in the wide open have mud?
Does the fragrance blended with the winds have impurity?
Once I get your love do I have birth cycles?

Koodalasangamadeva
keep me in the lotus petals of your feet.

73

74

If you comb your head with burning torch,
would it not burn?
If you eat pebble-grains
would you not lose your teeth?

If you flirt with the sharanas,
look,
you could never avoid the hell Koodalasangamadeva.

74

75

The haves make temples for Shiva.
Ayya, what can I do?

Vachana / 24

I am poor.
my legs are pillars, my body the temple,
and my head the golden pinnacle.

Koodalasangamadeva,
listen,
the sthavara comes to an end
but the jangama does not.

75

76
While the stream of milk is flowing
why follow the barren cow?
Why the shame? Why the disgrace?

As long as I have Koodalasangamadeva
why do I need the treasury of Bijjala?

76

77
Like the washer-man
getting beaten for thinking clothes of the village as his own,
I turned mad thinking
that the gold is mine,
the woman is mine,
and the world is mine.

As I did not know you
I was thoroughly undone Koodalasangamadeva.

77

78
When some one new enters the village
would not the dogs of the village bark at them?

When the sharanas who are not worldly
stay amidst the world wouldn't hecklers insult them?

Your sharanas are the meteors for the hecklers,
Koodalasangamadeva.

78

79

Chopper in the left hand and meat in the right,
toddy pitcher at the mouth, emblem of god in the neck,
I call them linga, I call them Sanga.

Koodalasangamadeva

I call them linga with a countenance.

79

80

Bowl of milk in the left hand
and teacher's cane in the right-
when will he come our lord
the father who makes us drink milk by caning?

it is said

dandaksheeradvayam haste jangamo bhakti mandiram
atibhaktyaa lingasamtushtirapahaasyaadyamadamdanam

Koodalasangamadevayya

is himself the father

who shows the path of devotion.

80

81

If you kick with your left foot,
I embrace your right foot.
If you kick me with your right foot,
I embrace your left foot.

Save me, save me.

Misdemeanors are mine, forbearance is yours.

Koodalasangamadeva

I am the child of your mercy.

81

82

Very rare it is, very rare it is, this body.
Before the body you have is wasted away, cook and eat.

While there are cakes of cow-dung,
before it is time, cook and eat.

You may not come back to earthly life, never again.
Say that you surrender to the maker Koodalasanga. 82

83

Wherever I look I see your splendor, and none other.
In my mind's hurt, grief and recollection, you alone are.

When there is brightness, would there be darkness,
Koodalasangamadeva? 83

84

When will I be
an ox, a maid, a servant,
in the houses of your people Koodalasangamadeva?
When will I be a vassal of linga and jangama? 84

85

God,
whichever way I look,
you are there everywhere.

The form of the entire expanse, you are.
The eye of the universe, you are.
The face of the universe, you are.
The hands of the universe, you are.
The feet of the universe, you are.
You are, Koodalasangamadeva. 85

86

Until my heart breaks,
the mind tires,
the tongue revels in dancing mirth,
bring and pour the nectar of your name

to me, my father.

Let my heart

like the bud about to blossom

fall on your blessed feet and bloom, Koodalasangayya.

86

87

I was born, they say.

Ayya, I have no birth.

I have death, they say.

Ayya, I have no death.

If born,

I would take the paadodaka and prasada from your feet.

If dead,

I would arrive at your holy feet.

What if the sandal tree is in the town or in the forest?

Fragrance is the same, Koodalasangamadeva.

87

88

Ayya, look,

I am my own foe,

I am my own friend.

If I contradict your pious devotees I get killed,

if I utter in fearful respect of your ancestral peers I get saved.

Where then is any other enmity, or amity?

Keep my head bowed,

and my hands folded, Koodalasangamadeva.

88

89

Whenever I think of you

that for me is the sun rise.

When ever I forget you
that for me is the sun set.

For me, your thought is life
for me, your thought is breath.

Lord,
impress in my heart the stamp of your feet,
etch holy writ of shadakshari in my countenance,
Koodalasangamadeva.

89

90

However long a rock is in water
would it soak and turn soft?

However long I worship you
what avail is it, if my mind lacks firmness?

A ghost that guards hidden treasure,
I obtained the like fate, Koodalasangamadeva.

90

91

Ayya, whatever you do
I won't lose heart.

Even as
my bones are bared
nerves snapped
entrails scalded
head chopped
trunk fallen to the ground

my tongue will keep uttering-
'Koodalasanga, I surrender to you'.

91

92

Ayya

make my body the wooden beam
my head the gourd,
my nerves the strings
my fingers the sticks to pluck them
and sing the thirty two tunes.

Press me to your heart and play, Koodalasangamadeva.

92

93

My mistakes are infinite millions
and your endurance is limitless.

If I err again, let your feet be my ordeal.

Koodalasangamadeva

before your sharanas

Kinnari Bommanna is witness for this.

93

94

My speech turned poison for me,
my own sword pierced me.

Ayya

I am a sinner, I am wrathful.

In my boyishness, I got spoilt.

Not knowing the manner of devotion

I turned crazy.

If the servant is angry, it ruins the servant.

If the master is angry, it ruins the servant.

If you are angry it is me who gets ruined, Koodalasangamadeva.

94

95

The monkey that is my mind
desiring for mean pleasures of the body
getting illusions in vain,
leaping in different directions
it is distressing me, wearying me.

Unless it leaps on to the kalpavriksha
called Koodalasangamadeva
it does not attain unbounded pleasure.

95

96

Our people, being pleased,
put me to the golden pike,
praising and yet praising me.
This praising has cut my body in two.
I grieve, I cannot endure.

Ayya, your very reverence
strikes me as sharpened sword.
I grieve, I cannot endure.

Koodalasangamadeva,
if you are my good guardian,
stand in the way of these praises, o merciful.

96

97

Ayya,
my vile and weal are yours,
my decrease and increase are yours,
my grace disgrace too are yours.

Is fruit a burden to the vine, Koodalasangamadeva?

97

98

In me devotion is not
even one sixth of a mustard.

Yet, they call me bhakta
a samayaachaari.

What sin have I committed, tell me.
Would you reap before it is ripe?
I am a warrior who has stabbed none!
All the masters praise me high.

Is this my fate Koodalasangamadeva?

98

99

There is none lesser than me,
none greater than the devotees of Shiva.
I swear on your feet,
I swear on my mind,
Koodalasangamadeva
this itself is my ordeal.

99

100

Be one face of the eighty four million faces
to trouble me, to beg me.

If you do not beg from me
I swear on our sharanas.

With whatever face you come and ask
I will give, Koodalasangamadeva.

100

101

If our people ask
say that it is an auspicious moment,
say that the zodiac signs
and constellations match,
say that there is bond of relations,
say that today is better than tomorrow.

The reward of worshipping
Koodalasangamadeva will be yours.

101

102

Water it, it does not sprout.
Forget it, it does not wither.

No use, no use
worshiping the linga.

Koodalasangamadeva,
if you water the jangama
sthavara gets sprouted.

102

103

Like the silk cotton tree
that blooms and bears fruits
what use is wealth that accumulates
if there is no Shiva devotion?
Tell me,
what use is the colocynth fruit?
Beauty without eminence,
what does it matter where it is?
What use is drain water if it turns pure and clear?

Koodalasangamadeva
does not like the characterless.

103

104

Hey you, the human being,
do not run after mean desires.

Darkness, moonlight,
nor even wealth, last.

For unblemished status
worship Koodalasangamadeva
without forgetting.

104

105

All are brave, all are bold,
all have glory, all are pramathas.

You cannot find them on the war front
but find them on their retreat.

Only our Koodalasanga's sharanas are brave
and the rest are cowards.

105

106

On looking here and there,
if my mind chases desires
I swear, I swear on you,
I swear on your pramathas,
I will consider another's bride
as Mahaadevi, Koodalasangamadeva.

106

107

Like the bullock that walked round the press that had no oilseeds,
such was my devotion.
Like chewing salt dipped in water
such was my devotion.

Koodalasangamadeva this ember that 'it is I who accomplish',
is that not enough?

107

108

What if a water pull-up bows its head,
would it turn a devotee of the guru?

What if the pincers that fold their hands,
would they turn servants of god?

What if a parrot prattles,
would it be a knower of the linga?

Those who dwell with Kaama ever know?
How could they ever know
the coming of the sharanas of Koodalasanga
or their status?

108

109

Anything can be attained,
a lot more can be attained,
but one cannot attain the Self
unless one has the grace of Koodalasangamadeva.

109

110

What you read,
what you listen to,
what ever you do,
how does it matter until
your people are pleased?

Shiva Shiva,
I was like a gadabout wearing earrings
to suggest she is with her husband and chaste,
Koodalasangamadeva. 110

111

Ayya, what is this?
The Brahmins do not act as they speak.
What conduct is this?

One path for themselves
another for the scriptures.

Koodalasangamadevayya
That the Brahmins are born in the wombs of untouchables
and eat cow's meat, this itself is proof.

111

112

What brings you here? Are you well?

If you speak such things, does your wealth fly off?
If you say, 'do sit down, please' does the ground cave in?
Would a quick word of welcome blow your head off?
If you have nothing to offer, and yet no virtue too,
would Koodalasangamadevayya shun
chopping your nose off?

112

113

Those that utter umpteen abuses
for one pleasant word
and turn their eyes in to fiery red
shout in rage smacking their arms
ready for a fight-

when I see them
I fear them, I dodge them.

If my flight is humiliating
let that be.

Of those that lack
the spiritual experience of Koodalasanga's sharanas
let me flee from the boundaries of their land.

113

114

Like setting to one rabbit dogs nine
'let me, let me' says perversity of body,
'let me, let me' says perversity of mind.

Before the hound called the five senses touches
let my mind be gathered to you, Koodalasangamadeva.

114

115

A broken pot, could it be whole again?
A spoilt and ruined ascetic, could he be a bhakta again?

Does the plantain tree give fruits twice?
Does the scorpion issue twice?

Food and clothes could be sold,
but can devotion be sold, Koodalasangamadeva?

115

116

Ayya,
see to it that there is not even a broken pan at my home.
Give me lord a blade of grass in my hand.
When I go begging for alms
and utter 'lord Shiva you are my refuge'
Koodalasangamadeva
let me hear 'move on, lord'.

116

117

Like the stray dog
that enters the home which has no master,
the homes of those where you are not
I shall not enter Sangayya.
Even if he is an eaters of dog's meat
the one who has you is well born, Koodalasangayya.

117

118

If the masters take you along to their homes
do not cast stealthy looks at others' woman in playfulness.

Look, brothers,
don't attempt to sport with the master's wife

Let not gluttony's rut rise up to your head
and make you frolic with mistress of the house.
Koodalasangamadeva is too severe a master.

118

119

When the masters turn up rejoice and fasten festoons.
When kinsfolk turn up, say you have no time.

Why didn't they turn up then
when you turned an outsider to sacred threads
and turned an insider to the practices of the jangama?

The touch of the touchstone turns iron into gold.
Then, are there any kinsfolk Koodalasangamadeva?

119

120

Look, the servant who has a master faces no disaster.
Are there masters who come searching for their servants?
What if I am servant to Bijjala for the sake of food?
I am bound to Koodalasangamadeva for my life.

120

121

Dry away my sap,
make me sound hollow.
Even then, till my life lasts,
I won't give up thinking of your feet, I won't.

I won't, I won't cease to say
'I surrender to you.'

Koodalasangamadevayya
even if you eat keeping the plate on my dead body
I won't give up, I won't.

121

122

Will not the fire scorch my hand even if I made it?
O my mind don't say 'I did it, I did it, I did it.'
O my mind don't say 'I did it, I did it.'

Koodalasangamadeva, listen,
to Chenna Basavanna's feet
I bow down.

122

123

Loveless worship,
work without affection,
brothers,
such worship, such work
are mere pictures of beauty,
pictures of sugarcane.
No pleasure in embracing it,
nor is it appetizing to chew.

Such is the devotion of the one who has no truth,
Koodalasangamadeva.

123

124

If the hearth catches fire one might withstand,
but if the earth catches fire, no place to stand.

If the tank drinks up water
if the fences feed off the field
if the wife cheats in her own home
if the mother's breast milk turns poison
whom would I complain to, Koodalasangamadeva?

124

125

Do not purchase ashes from the fire place,
it smears ash in whichever way it pleases.

What use is smearing ash
if there isn't goodness in the mind

Koodalasangayya does not like
the vainglorious who utter umpteen things.

125

126

I don't, I don't like those that are not yours.
I don't like, I don't, let the world know it.
I don't like, I don't like, even if you get angry
I don't like, I don't like.
Koodalasangamadeva,
I swear on you, I swear on your pramathas.

126

127

To say I don't want, is renunciation.
To say I want, is corporeal nature.
Offering to the linga and enjoying
whatever that obtains to you is righteous behaviour.

The prasada-body
that has come to please Koodalasangamadeva
shouldn't be spoiled.

127

128

Like winsome Mailaara
who has jute within and luster without,
like the sleep of a dog
like the penance of the ignorant
was my knowledge Koodalasangamadeva.

128

129

One who flees is no vassal.
One who begs is no devotee.

A vassal should not flee,
a devotee should not beg.

I won't flee, I won't beg, Koodalasangamadeva.

129

130

How would a pan know the taste of pounded rice?
Does a monkey know the pleasures of the swinging bed?
What if a crow is in the Nandana garden would it become cuckoo?
What if a wild pigeon squats on the banks of the lake
would it become a royal swan Koodalasangamadeva? 130

131

Like the lizard loitering along the fence,
is my mind.

Changing colors like the chameleon,
is my mind.

Like the life of a bat,
is my mind.

Like the blind man feeling it is dawn
having woken up at midnight,
is my mind.

Koodalasangamadeva the devotion which is not,
would it be there by my mere desiring? 131

132

What use is reading,
what use is listening,
until Shiva's path is known?

The parrot reads, look, without knowing Shiva-path.
But, the fruits of reading
did obtain to Maadaara Chennayya,
Koodalasangamadeva. 132

133

With you
eyes are full, nothing to see,

ears are full, nothing to hear,
hands are full, nothing to worship,
the mind is full, nothing to meditate upon,
o ultimate Koodalasangamadeva.

133

134

Right in front sighting a Shiva devotee,
sight geared to him if you salute
all the sins of seven lives die away.
If you touch his feet as if embracing them
it is like touching the touchstone.
The companionship of the creator Koodalasanga's sharanas
wouldn't thread us into strings of lives.

134

135

Devotee is one who salutes when he sees another devotee.
Gentle speech alone is all incantation,
gentle speech alone is all penance,
genuine humility alone gets Shiva's winsome grace.
Koodalasangamadeva does not like it otherwise.

135

136

For what I chance to see
I won't pine in my mind.

I won't yield to what my eyes see.
I won't let my tongue utter what is false.

Koodalasangamadeva
such is the manner
of your sharanas.

136

137

Ayya, I am luster-less
having no one to care for me.

Ayya, I am waning
having no one to speak, make me speak.

Ayya, I am made feeble
having no one to ask for my body, mind and wealth.

Koodalasangamadeva
bring to me the demanding and pleading sharanas
make them demand and plead.

138

You brothers,
looking into the looking glass,
look at the jangama rather.

There,
within the jangama, lingayya is.

Sthaavara and jangama are one
Koodalasanga's utterance said so.

138

139

Like the frog
sheltering under the hood of the serpent-
such has been my existence.

Alas,
my worldly life is wasting away.

O maker Koodalasangamadeva
avert all these, save me.

139

140

On the sugarcane
the honeycomb is nesting,
they say.

One doesn't know the sweetness of the other.

Look, Koodalasangamadeva
between the devotee and the jangama
haunt the skins of money, life and ego.

140

141

An iron monkey touched by the touchstone,
so long as its former self remains,
what if it becomes golden or whatever else?

Ayya, Koodalasangamadeva
the vainglorious trust you without faith.

141

142

What if the iron touched the touchstone?
If it cannot turn iron into gold, why that touchstone?

Why that light,
if it cannot break the gloom inside the house?
Why that worship of Koodalasangamadeva
from the depths of mind,
if karma doesn't fly away?

142

143

Ayya,
melt me and remove the dross of my mind.

Rub me on the touchstone,
burnish me and test my luster.

Pound me, thrash me, and turn me into pure gold.

Look after me Koodalasangamadeva,
making me an anklet for your sharanas.

143

144

Ayya
could it be said
that the elephant is huge
and the mahout's hook is small?
No, it couldn't be.

Could it be said
that the mountains are huge
and the thunderbolt is tiny?
No, it couldn't be.

Could it be said
that darkness is dense
and light is too meager?
No, it couldn't be.

Could it be said
that oblivion is formidable
and that the mind that thinks of you is a trifle?
No, it couldn't be.
Koodalasangamadeva.

144

145

Ayya
the elephant fears the mahout's hook,
the mountain fears the thunderbolt,
the jungle fears forest fire,
the five deadly sins fear Koodalasanga's name.

145

146

If one is heroic
one must fight with the sword or with a needle.

If one is on the path of the sharanas
one must turn buttermilk into panchaamrita
at the homes of Shiva devotees.

Koodalasangamadeva does not like
such sinners who are caught in delusion
and look for food for the linga.

146

147

Ayya

one must be like the sword in the hands of a warrior.
If his playfulness bares bones, one must bear it.

In the battle field
with the head chopped down
trunk fallen to the ground
if you let blood curdling cry
Koodalasangamadeva graces it.

147

148

When they see a stone snake
'feed it with milk,' they say.
When they see a live snake
'kill it,' they say.

To the jangama who eats
'get lost,' they say.
To the linga that does not eat
'make offerings of food,' they say.

Those that show indifference
to the sharanas of Koodalasanga
would be like lumps of earth that hit the stone.

148

149

Within the rock there is gold,
within the tree trunk there is fire,
within milk there is ghee,
within the thought there is Shiva.

Koodalasangamadeva why this darkness?
Why nothing shows up?
Because,
the Guru who can show, is not.

149

150

Do not steal, do not kill,
do not lie, do not rage,
do not loathe the other,
do not brag of yourself,
do not revile the opponent.

This itself is inner purity,
this itself is outer purity.
This alone is the way to win
our Koodalasangamadeva.

150

151

If I call them thieves, prisoners,
snake charmers, whoremongers,
servants and warriors,
and not call them you yourself
when the devotees come keeping you in the front
that is treachery.

In word and deed if there is falsity
I swear by Chennabasava
who showed me Koodalasanga.

151

152

If a crow spots a grain of rice
would it not call all its kin?

If a hen sees a morsel
would it not call all its clan?

Being a devotee of Shiva
if one is not partisan to devotion
that is far worse than crows and hens
Koodalasangamadeva.

152

153

Instead of the golden pinnacle on which crow shits
make me into sandals that masters tread.
karmaavalambinaha kaechith kaechith jnanaavalambinaha
vayam thu Shivabhaktanaam paadarakshaavalambinaha

Koodalasangamadeva,
I earnestly entreat you
grant me this, only this boon.

153

154

If jeered unseen one should feel satisfied and happy.
Do you know why?

You make them happy without giving anything
or taking anything from them.

Let that hatred in my mind die away
and grace me Koodalasangamadeva
the submission to your sharanas.

154

155

Could the mountain of touchstones appear to the blind?
Could the spring of alchemic mercury open up for the wretched?
Could gold obtain to the poor?
Could the impure milk Kaamadhaenu?
Could a jackal with blisters on its tail
match a golden fly?
Could one without merit see
the sharanas of my master Koodalasanga?

155

156

Greed for coins ruining the gain of millions, I don't know.
Minds ruined without knowing devotion, I don't know.
If I gain knowledge in the company of Koodalasanga's sharanas
I would live and thrive.

156

157

Fearing and fretting for the body
I won't request you to guard me.

For my livelihood
I won't ask you to lend me.

yad bhaavam tad bhavati-

let it be flame or fortune
I won't say I need nor that I don't want this.

I won't expect from you
I won't beg from humans.

I swear, I swear on you, Koodalasangamadeva.

157

158

Legs fettered to a boulder
neck fastened to a cork-
boulder does not let me float
and cork does not let me drown.

You the destroyer of Death
help me cross
such an ocean of worldly life
and save me Koodalsangayya.

158

159

The pollution of the ears are cleansed
through the utterances of the guru.

The pollution of the eyes are cleansed
through the sight of devotees.
The pollution of the body is cleansed
through the touch of your feet.
The pollution of the mouth is cleansed
through the spiritual experience of your sharanas.
Diverse pollutions are cleansed
through accepting what you bestowed.

Listen, Koodalasangamadeva
the pollution of my mind is cleansed
through the understanding
that nothing else is but you.

159

160

The spider that has wound
from the cords a nest of threads,

from where did it bring the threads?
There is no spinning wheel,
no cotton ball first of all,
and who spun the threads?

Drawing out the thread from its body
spreading it about, swinging in it in love
in the end concealing it within itself, is the spider.

Likewise
our Koodalasangamadeva
can draw it into himself
the world that he has caused.

160

161

However much the earthen wall is washed
would it rid mud?

The vices that are there in my body,
remove them and favor me.

Look, my mind is
like dough kneaded on woolen blanket.

Koodalasangamadeva
on surrendering to you, see,
I am pure.

161

162

On sighting men
on horses and with royal parasols
they go head over heels to fall at their feet.
When humble devotees come
'no place here, get lost,' they say.

Would not my master Koodalasangayya
stop, drag them down
and saw their noses off?

162

163.

If to a pumpkin iron frame is bound
wouldn't it rot? Would it grow?

If initiation is granted to the fickle minded
how would there be devotion?
It would be same as before.

Koodalasangayya
it is like asking a mean minded person
to look after preserved offering.

163

164

A herd of sheep barged
into a flourishing field of sugarcane

and without knowing the of flavor sweet juice
chewed at the leaves without.

If not an elephant
would sheep know you, Koodalasangamadeva?

164

165

Locks, fingers, shoulder blade and teeth-take them.
If I open the plaits and cross over-don't believe me.
Make me not to see the faces of other men.
Then, keep me as you wish.
Inscribe Koodalasangayya on my breast.
Pour mantra-water so that I won't salute Hari or Brahma.

165

166

A Brahmin by caste will be a damned soul..
He stretches his hand to receive the sins of others.

Is he equal to a devotee of god?
Is he equal to devotee of linga?

Saying that they will make carpenter woman Machladevi,
a lady of higher caste,
they make a golden cow,
cook rice in caster-oil and eat it.

What shall I say about them Koodalasangamadeva?

166

167

They sit and worship linga and play unfair games.
It is like hiding behind whitish ox and shooting a deer.
Our Koodalasangamadeva
will not accept worship
from such thieves and lechers.

167

168

During Kritayuga Keedara was centre.
During Tretayuga Varanasi was centre.
During Dvapara Virupaksha was centre.
During Kaliyuga the mountain was the centre.
Koodalasangamadeva,
Not bothering about those four centres of god
I believed that Jangama is Linga.

168

169

If a red fellow thinks of a black fellow, can he turn black?
If a black fellow thinks of a red fellow, can he become red?
If a poor man thinks of a rich person, can he become rich?
If a rich man thinks of a poor man, can he become poor?

Koodalasangamadeva,
what can I say of those
boastful entertainers who think
they have become blessed
by thinking of the ancients?

169

170

If you do not do evil, speak evil
and blame the other
what cannot linga do?
What he cannot give?
As he gives whatever you wish
this is the test for devotee of Shiva, Koodalasangamadeva.

170

171

When tanks, streams and wells open up
one may see bubbles, mud and shells.

When the ocean opens itself up
one may see gems and pearls.

When the sharanas of Koodalasanga speak opening their minds
one may see the linga.

171

172

For others I look pure.
Why am I not pure from within?

If I want to touch you and worship
my hands are not pure.

If I want to touch you with my mind
my mind is not pure.

If my feelings are pure
Won't Koodalasanga lift me up saying-
'come hither'?

172

173

Like a calf caught in the mire
I gasp, looking in all directions.
There is no one to save me, alas,
until Koodalasangamadeva
taking me to be calf
lifts me up by my horns.

173

174

It is Sanga who gives,
and it is Sanga who takes back.
Won't the germs infest the mouths of those who say
'it is men who give'?
Look,
for all the three worlds our Koodalasangayya gives.

174

175

One who kills is maadiga,
one who eats filth is holeya.

What caste for them, what caste?
Koodalasanga's sharanas who wish good for all creatures
are of the higher caste. 175

176
Never will I kill animals,
never will I eat for the pleasure of taste,
never will I desire union with others' wives.
I know that all these create hazels in future.
Koodalasangamadeva,
Make my mind straight like a measuring vessel. 176

177
Why chant a million times and trouble yourself, o mind?
A little song is equal to chanting a million times.
Why do you need chanting, o mind?
See Koodalasanga's sharanas,
be with them, sing with them and live, o mind. 177

178
If you ask a monkey not to mock, it won't obey.
If you ask a bandicoot 'do not dig, it is roof' it won't obey.
The uncivilized and bad mouthed are bound to speak ill.
Koodalasangamadeva, their kaayaka it is. 178

179
Like a dog mocking the heavy load of buffalo,
they too won't believe, or let the believers have faith,
they won't act, or let the others act,
they cannot tolerate to see devotion in others.
Koodalasangamadeva will hurl them into hell. 179

180
If the wrathful pour water for bathing,
it will be stream of blood.

If sinner offers flower,
it will wound like a sharp sword.

Except Maadara Chennayya
I don't see anyone who loves.
Except Dohara Kakkayya
I don't see anyone who loves.
Our Madivala Machayya has expanse of heart.

Koodalasangamadeva these will rush to your help. 180

181

A wife without affection for her husband,
a devotee without affection for the linga,
what if they live or what if they die, o god?
Koodalasangamadeva
it is like letting a calf that refuses to get fed
to a cow that is unwilling to feed.

181

182

Husband is devotee of Shiva linga,
wife is devotee of Mari Masani.
Husband partakes paadodaka and prasada,
wife eats flesh and drinks liquor.

The devotion of those
in whom the container and the content are not pure
is like washing clean a liquor pot from the outside,
Koodalasangamadeva.

182

183

I have not seen a brave person
shot by an arrow up to fletching.
I have not seen an ascetic
unmoved while touched by a lady's sari folds.
What kind of bravery this?

What kind of asceticism this?

Koodalasangamadeva,

it is hay-flame, companionship of a holeya,
without any stuff.

183

184

Putting parrot in the cage,
pouring oil to the lamp,
straightening the wick,
I was eagerly waiting.

Desiring to hear footsteps on dried leaves

I was eagerly listening.

Thinking that I was separated

I was scared.

When the sharanas of Koodalasangamadeva
came to the door and said 'Shiva'

I was blissful.

184

185

What if a parrot can read future?

It cannot foresee the cat approaching.

The eyes that see the whole world
cannot see the stick that pierces.

Koodalasangamadeva,

those who say they know others

do not know themselves.

185

186

One who knows song is not wise.

One who knows speech is not wise.

One who has faith in linga is wise.

One who serves jangama is wise.

Sharana of Koodalasangamadeva who conquered rebirth is wise.

186

187

What if you sing songs, listen to scriptures
and read the Vedas and Vedanta?
those who cannot wholeheartedly worship linga and jangama
what if they are great scholars?
Koodalasangamadeva doesn't accept those who are without
devotion.

187

188

Offering the body to guru,
offering the mind to linga,
offering wealth to jangama,
offering three to three
I became pure Koodalasangamadeva.

188

189

This is the sign for relation established between guru and disciple:
one must give up the past and hold on to what is in the front.

Listen, Koodalasangamadeva,
one must be like a stick hidden in flames.

189

190

When asked about your gotra
why do you stay tongue tied?
Why do you draw lines with your toes
hanging your head silently?
Koodalasangamadevayya
Maadara Chennayya and Dohara Kakkayya are names of gotras.

190

191

The Chakora bird yearns for moonlight,
the lotus yearns for sunrise,
the honeybee yearns for fragrance,
and I yearn for the thought of
sharanas of Koodalasangama.

191

192

The body that grows in the coolness of moon,
why should it yearn for moonlight?

Being in company of sharanas
why yearn to beg Shiva?

Isn't it enough if
sharanas of Koodalasangamadeva say
'you are our own'?

192

193

What if the moon has rays cool and sweet,
when he has stigma within?
What if the sun is a great luminary,
when he has to take birth and die every day?
What if I have acquired your grace,
when the sharanas have gone away getting angry with me?
Koodalasangamadevayya make them take pity on me and return.

193

194

The ocean surges when the moon rises.
The ocean will recede when the moon grows weak.
When the moon was eclipsed
did the ocean wail and shout?
When that ascetic took in the whole ocean
did the moon try to prevent that?

No one really helps others,
those who are destroyed have no friends.

You are the only true friend of the world, Koodalasangamadeva.

194

195

For the scorpion, spawning is the end.
For the banana tree, fruiting is the end.
For the soldier in battlefield, turning away is the end.
For the sharana, weakening of the mind is the end,
Koodalasangamadeva.

195

196

Sharana must be resolute,
not to desire another's wealth.

Sharana must be resolute,
not to desire another's wife.

Sharana must be resolute,
not to desire another's gods.

Sharana must be resolute,
that linga and jangama are one.

Sharana must be resolute
that prasaada is truth.

Koodalasangama does not love
those who are not resolute.

196

197

In the presence of jangama,
never will I step on a vehicle.
It is because, in future, I will be impaled.

In the presence of jangama,
never will I be seated.
It is because, in future, I will be made to sit on hot brick.

In the presence of jangama
never will I be bold enough to stand and stare.
It is because, if I do I will not be rid of this worldliness.

It is because, in future, my hands and feet will be bound.
I am afraid of these travails of births and rebirths.

Feeling that very trace of your people to be your own self
I will be a seving like servant Koodalasangamadeva.

197

198

It is good for a devotee to worship linga
in company of jangama.

It is good for jangama to worship linga
in company of devotee.

To serve jangama is daasoha for devotee.
Service of devotee
is daasoha for jangama.

Jangama being one with those devotees,
devotees being one with that jangama,
how shall I describe this great Thing?
To what shall I compare this great Thing?

As your scriptures say that these two have no rebirths
I have your grace Koodalasangamadeva.

198

199

Worship of linga without jangama-
is like water poured into a cracked pot.
Worship of linga with jangama-
it is the path of devotion.

Partaking with joy the prasaada of jangama
is the worship of linga for me.

If I think something else

Koodalasangamadeva will place me in hell.

199

200

On jumbudveepa, this earth of nine continents,
listen to the challenge of these two:

I'll kill is the challenge of god,

I'll win is the challenge of devotee.

Drawing the sharp edge of truth's sword

the good devotees have won, Koodalasangamadeva.

200

201

The width of the world, the width of the sky
still greater width is your width.

Below the nether world are your holy feet,
beyond the universe is your holy crown.

Oh, impenetrable, invisible, incomparable linga
oh, lord Koodalasangama

you appeared so tiny in the hollow of my palm.

201

202

Being mother to birth Maya delivered,
being daughter of desire Maya was born,
being woman for union Maya united,
in so many ways does Maya vex.

Shedding Maya is beyond me

Koodalasangamadeva, you alone know it.

202

203

Not allowing me to take many births,
not making me say 'soham', make me say 'dasoham'.

Show me the prasaada of linga-jangama
and make me live Koodalasangamadeva.

203

204

In my waking, dreaming or deep sleep states
if I think anything else,
then let my head, my head be the penalty.
If I turn false
then let my head, my head be the penalty.
Koodalasangamadeva
if I think anything other than you
then let my head, my head be the penalty.

204

205

Holding on to caste you search for pollution,
holding light you search for darkness.

Why, oh foolish man, speak of higher caste?
What use if there are millions of Brahmins?
Devotee is the crown jewel, said the Vachana.

Don't be undone.
Have faith in the parusha feet of sharanas of
Koodalasangamadeva.

205

206

I am not a slave bonded for sake of food.
I am a slave bonded for life, for time.
I am not the one who runs away.

Listen, Koodalasangamadeva,
very death is the great festival.

206

207

Look lord
the power of knowledge destroys ignorance.

The power of light destroys darkness.
The power of truth destroys untruth.
The power of parusha gem destroys baser metal.

Look lord
the spiritual experience of Koodalasangama's sharanas
destroys my worldliness.

207

208

Why feel anger for those who resent you?
What do you gain from it? What do they lose from it?

Anger shown destroys one's status.
Anger retained in the mind destroys one's knowledge.

Flame set in your house destroys your own house
and not the neighbor's, Koodalasangamadeva.

208

209

After the body has become yours, I have no other body.
After the mind has become yours, I have no other mind.
After the wealth has become yours, I have no other wealth.

Knowing these three kinds are yours,
do I have my own thoughts, Koodalasangamadeva?

209

210

This body is yours, I say.
This mind is yours, I say.
This wealth is yours, I say.

Yet, deception will not go away.
Linga is jangama I say.
Jangama is linga I say.
Yet, deception will not go away.

Not knowing the body, wealth and money obtained are yours
I am just undone, Koodalasangamadeva. 210

211

Offering the body guru should be pleased.
Offering the mind linga should be pleased.
Offering the wealth jangama should be pleased.

Excluding these three kinds,
beating drums, and worshiping the sign,
Koodalasangamadeva will not be pleased with such goravas.

211

212

Said I offer my body, but I was far from guru vachana.
Said I offer my mind, but I was far from the face of linga.
Said I offer my wealth, but I was far from jangama.

Koodalasangamadeva, I said I act for you
and there is no end for my undoing.

212

213

Hurting the body,
making the mind exhausted
has any one attained your feet?
Will not such a saying burn?
Koodalasangamadeva,
hurting a sharana means hurting linga.

213

214

I shall offer my body
I shall offer my mind
I shall offer my wealth
if sharanas ask.

If the thought that 'I want' crosses my mind,
I swear on your feet oh, glorious one.

In my mind, word or deed
if I desire for something else
Lord Koodalasangamadeva
hurtle me into horrifying hell.

214

215

Pleasure of one's mating,
eating one's food
can these be assigned to another?

The daily ritual worship of one's Linga
is to be done by oneself,
can this be assigned to another?

Those who do it casually
do they know you, Koodalasangamadeva?

215

216

Father you are,
mother you are
all relations and kin you are,
I have no one but you.

Koodalasangamadeva
drown me in milk,
drown me water,
it is your wish.

216

217

While a father warns his children
he is angry about their faults,
but not about their life.

When a lingavanta warns another
he is angry about the faults,
but not about his way of life.

Koodalasangamadeva will not appreciate
those who are upset
when a linga-devotee shows the true path of linga. 217

218

If there is a pot of milk under a palm tree
no one will believe it is a milk pot.
It is a toddy pot they will say.
Cure this misconception
lord Koodalasangamadeva. 218

219

Measure of beats and prosody-
I don't know.

Play of varieties of instruments-
I don't know.

Use of amritagana, devagana-
I don't know.

Koodalasangamadeva,
not harming you
I sing as I please. 219

220

Like
a dog that licks the blade of the sword
for the taste of ghee
is my life.

See,
my mind doesn't give up
the company of the world.
With your mercy
cure me of this doggy-ness with your mercy
Koodalasangamadeva.

220

221

Like decorating a servant maid with brass ornaments
is the company of the bad, nor worthy of the good ones.

Koodalasangamadeva,

Can a crab's eye be equal to an emerald?

221

222

Brothers bathing in streams,
masters bathing in streams,
give up, give up first
the other women's company
and desire for another's wealth.

Without giving up these
merely bathing would be
like bathing in a dried up stream
lord Koodalasangamadeva.

222

223

Lord

is there any religion
without compassion?

There must be
compassion for all creatures.
Compassion itself is the root
of religion.

Anything otherwise
is unacceptable to Koodalasangamadeva.

223

224

Let him be a son of slave maid,
or a son of a whore,
after Shiva-initiation he should be considered Shiva,
should be respected and worshipped,

one should partake his paadodaka and prasaada.
That is the right way.

If one is indifferent to him
into a hell reserved for five deadly sins will
Koodalasangamadeva hurtle you.

224

225

Holding on to the sign of daasoha
guru I saw, linga I saw,
jangama I saw, prasaada I saw.

Four kinds of wealth
thus I attained Koodalasangamadeva.

225

226

Speak truth, and act as you speak.
False in action and faltering-
Koodalasangamadeva rejects
such a worldly person.

226

227

Don't let them call me as one gripped and possessed with vices.
Let me be one possessed by linga, obsessed with jangama.
Let me not say *avashyam anubhoktavyam*
o, Koodalasangamadeva.

227

228

If a wicked person offers you a kingdom,
don't be his neighbor desiring for it.

It is better to be the neighbor
of an untouchable if he is a Shiva devotee.
It is much better to be his servant.

Bring leaves from forest, cook in a broken pot,
but be with the sharanas of Koodalasangamadeva.

228

229

Lord, o lord, listen to my petition:
starting with the Brahmin and ending with the untouchable
all Shiva devotees are one, I say;
starting with the Brahmin and ending with the dog-eater
all worldly persons are one, I say.

My mind believes like this.

If I have doubt as tiny as a sesame seed in these words
cut my nose deep Koodalasangamadeva.

229

230

God is one, names are many.

A chaste wife has just one husband.
Should she desire another,
he will chop her ears and nose off.

What would you say then of those
who relish leftovers of many gods, Koodalasangamadeva?

230

231

Divine world and mortal world are not separate.

Uttering the truth is divine world,
uttering untruth is mortal world.

Righteousness is heaven, unrighteousness is hell.
This is the truth, and
Koodalasangamadeva, you are the witness.

231

232

Are the divine world and mortal world different?
Are there many worlds in this one world?

Shiva's world is where Shiva-achara is.
Where the Shiva devotee is, there the divine world is.
The devotee's yard is Varanasi,
his body is Kailasa.
This is the truth Koodalasangamadeva.

232

233

If a bhakta comes to my place along with godliness,
and if I ask what his kaayaka is,
I swear on you, I swear on the ancients,
let my head be the penalty.

Koodalasangamadeva I will swear on your queen
I will not seek the caste of a devotee.

233

234

Chaste in wealth, fearless in life,
who can possibly be like that?

If wealth accumulates wrongly,
nobody would reject it.

If wealth comes accidentally,
nobody would consider it wrong.

To be without desire and without fear is possible
for only a sharana whom you love Koodalasangamadeva.

234

235

Having set up a big shop on earth
sits our merchant Mahadevasetty.

When of one mind, he speaks at once;
when in two minds, he does not.
Doesn't lose a pie, or gain half that.

He is clever mother,
our Koodalasangamadeva.

235

236

Not making me lose my heart and beg others,
not making me to praise the others,
not letting my mind desire others' wives
not making me live in company of those not on the path of Shiva
not making me unite with other categories
rule me Koodalasangamadeva.

236

237

If I say
I love you,
I have faith in you,
I am allured by you,
you knock over my body and test,
you overturn my mind and test,
you disrupt my wealth and test.
If I am firm,
my devotion will make you tremble Koodalasangamadeva.

237

238

Chenna's speech is good, acts are good,
he is good all over,
good among the pramathas, good among the ancients.

Tasting the gruel first, finding it good,
our Chenna offered it to Koodalasangamadeva.

238

239

Showing the goodness of action through words,
showing the goodness of words through action,
hiding the goodness of both action and words in you,
they themselves becoming perfect-

I carry the spittoon of such persons,
I will carry their footwear.

This is the work I desire to do,
this is the union I woo for.
Koodalasangamadeva this is the action of uniting with you.

239

240

They have no faith, no belief, but just call.
The people of this world know not how to have faith.

If you call with faith will not Shiva answer?

Koodalasangamadeva will step down
on the horns of those who call without faith or belief
and say 'shout now.'

240

241

Only one husband for a wife with faith, and
only one god for a devotee with faith.

No, never.
The company of other gods is not done.
No, never.
The desire for alien gods is not done.

If Koodalasangamadeva comes to know,
he will sever your nose.

241

242

Food for the eyes,
I will make them see jangama.

Food for the ears,
I will make them hear jangama.

Food for the nose,
I will make them inhale jangama.
Food for the tongue
I will offer them to jangama.

Food for the skin,
I will offer it to jangama.

With great love I satisfy them,
I offer everything to sharanas of Koodalasangamadeva. 242

243

That man, Arjuna, hit you with arrows,
and you were pleased with him.
That god, Kaama, hit you with flowers,
and you made him live.
That hunter who troubled you day and night,
you took him to Kailasa.
Why do you not want me, Koodalasangamadeva? 243

244

Make me an ordinary parrot
in this worldly forest and take care of me.
Make me utter 'Shiva, Shiva'
put me in the cage of devotion and nurish me
Koodalasangamadeva. 244

245

Before the temples grow sallow chin wrinkled,
before body caves in,
before teeth fall and back bends,
before the body becomes obliged to others,
before putting one hand on legs
and leaning on a stick,
before old age ruins your looks,

before death touches you,
worship Koodalasangamadeva.

245

246

Shiva loves music they say
Shiva is no lover of music.

Shiva loves the Vedas they say,
Siva is no lover of the Vedas.

Ravala who played music
had his life cut by half.
Brahma who created the Vedas
lost his head.

He is no lover of music,
he is no lover of the Vedas.
Koodalasangamadeva is lover of devotion.

246

247

I do agriculture, so that I can worship guru.
I do business, so that I can worship linga.
I serve others, so that I can do daasoha for jangama.

I know that whatever actions I perform
you will reward it.
Whatever you give,
I spend for you.

Whatever I earn
I will add it your wealth, Koodalasangamadeva.

247

248

For the taste that has touched the tongue,
mind is the witness; isn't it enough?
Does a flower bloom seeking permission from a florist?

Is it righteousness to follow the Agamas?
Is it righteousness to exhibit the joy of uniting with Koodalasangama?
248

249

What has to happen tomorrow, let it happen today.
What has to happen today, let it be this very instant.
Why fear it, why shrink from it?
One who is born is sure to die.
What our Koodalasangamadeva has inscribed
not even Hari, Brahma and other gods can undo it. 249

250

One who blames, and one who praises,
these two are nearest relations of a Shivayogi.
One takes away the sins, the other takes away the merits.

Thus, Koodalasangamadeva,
your sharanas are eternally free. 250

251

It is
a minute, just a minute,
half of that minute,
as quickly as eyes can open and shut
the world appears and disappears-
the world, shadow of a cloud
Maya created by Koodalasangama. 251

252

As not knowing you, a blade of grass in hand,
as not falling at your feet, noose in the neck.

Why wring and wash,
why immerse again and again and
hold the nose?

Among the sharanas of Koodalasanga
in which stream did Dohara Kakkaya bathe? 252

253

Your sight endless bliss,
your union absolute bliss,
making my three and a half million hairs eyes
I was looking at you.

Seeing and yet seeing you
desire taking its birth in my heart
I stood erect Koodalasangamadevayya. 253

254

To the leather slippers of your sharana
the whole world is not equal.

See, Koodalasangamadeva,
it is never equal
to the leather slippers of your sharana. 254

255

Worshiping linga with faith
and not knowing another path
your sharana is like gem on serpent's hood, a decoration.

Like reflection in a mirror they never withdraw,
Koodalasangamadeva, are your sharanas. 255

256

If you grace,
a log will sprout,
if you grace,
barren cattle will give milk,
if you grace,
all poison will be nectar,

if you grace,
all kinds of things appear before the eyes, Koodalasangamadeva. 256

257

Wherever they see water, they take a dip.
Wherever they see a tree, they go round it.

Those who appreciate water that dries up,
and trees that wither away
what do they know of you Koodalasangamadeva? 257

258

Look at the tenacity
of saving water bubble
binding it in iron frame.

Worship the great benefactor Koodalasangayya
and be saved.
Don't be sure of the body. 258

259

For water, lily is decoration,
for ocean, wave is decoration,
for woman, good quality decoration,
for the sky, moon the decoration,
for sharanas of our Koodalasangamadeva
sacred ash on forehead is decoration. 259

260

If spoken, must be like string of pearls.
If spoken, must be like luster of ruby
If spoken, must be like translucent crystal
If spoken, linga must say yes, yes in acceptance.
If you speak but do not act bound by it
how will Koodalasangamadeva cherish you? 260

261

Being careful in speech, but wrongful in action,
the linga you hold will be a deadly serpent.
You cannot speak, you cannot move.
Lingadeva is the ordeal.

As poor man's anger is death to his jaws
it reaches you nowhere-
Koodalasangamadeva.

261

262

What if you read a hundred books? Or,
Listen to a hundred things?

Desire will not leave you, anger will not go away.
What use pouring water in ablution?

Seeing the born pretenders whose minds are not with their words
Koodalasangamadeva will just laugh.

262

263

The earth is the same,
for the home of untouchables and for the temple.

Water is the same,
for washing dirt and for ablution.

Caste is the same,
for one who knows the self.

Fruit is the same,
for six darshanas of liberation.

Stance is the same,
for one who knows Koodalasangamadeva.

263

264

I was born just a blade of grass
among paddy plants.

Shall I say I am a devotee?

Shall I say I deserve?

Though I eat the leftovers of sharanas of Koodalasanga
will I be equal to their footwear?

264

265

Others' women, please,
one should not see or speak to.

Please, don't be like a dog following sheep.

For one single desire
Koodalasangamadeva will immerse you in hell
for a thousand years.

265

266

As rigorously just, he need not oblige,
Opposing the world, the sharana is not afraid of any one,
as he dwells in effulgence of emperor Koodalasangamadeva.

266

267

After the coronation
should one search for the features of the king?

After worshiping linga
should one search for caste?

Koodalasangamadeva said-
body of devotee is my body.

267

268

Why worry about others?
Aren't they enough, our own worries?
Whether Koodalasangamadeva loves or not
is worry enough to spread across and cover myself. 268

269

The wealth of a sinner is for repentance
and not for offering to the worthy.

A dog's milk is for dog
and not for making panchamrita.

All money earned,
but not for sharanas of Koodalasanga
is mere waste. 269

270

Sin and virtue are one's own inclinations.
If you speak gently and say 'ayya' it is heaven,
if you are rough and say 'hey, you' it is hell.

In the very words 'o god, o master, o devotee, hail you'
Kailasa will become handy Koodalasangamadeva. 270

271

If one can accept whatever that comes
that is precept.

If one doesn't hide what one has and doesn't deceive
that is the precept.

If one doesn't act wrongly,
that is the precept.

If one's words don't go false,
that is the precept.

If sharanas of Koodalasangama come
offering the wealth to them
that is the precept.

271

272

If the king comes and camps there,
can that place be called a colony of untouchables?

The house of those who have linga
should be considered Kailasa.
As it is said-

*Chandaalavaatikaayam shivabhaktah sthitho yadi
Tatshrenihi shivalokasya tadgriham shivamandiram*

Don't listen to the pretentious people of the world.
Kailasa is where Koodalasanga is.

272

273

When those that promised to come did not come
I looked anxiously at the road.

Whom shall I dispatch, oh, whom shall I dispatch?
Whom shall I request holding their feet?
If the sharanas of Koodalasanga don't come
I will dispatch my life-breath.

273

274

What if the water from bathroom is clear?
What does it matter where the fake coin is?
What if you speak of mango of the skies?
It cannot be plucked or tasted.

The one without the spiritual experience of Koodalasanga,
what does it matter where he is, or how he is?

274

275

If a poor cow falls into a mire
what else can it do but beat its legs?

Oh Shiva, Shiva, I am going down, sinking.
Lift me up please, to your heart.

I am a cow and you the master of cows.

Before I get beaten as straying cattle,
o master, please see to it
that you are not blamed Koodalasangamadeva.

275

276

A pitiable Brahmin, however much a devotee he becomes,
he doesn't give up being obliged to the noose of the sacred thread.

A gardner, however much a devotee he becomes,
he doesn't give up being obliged to the Brahma of the wells.

A merchant, however much a bhakta he becomes,
he doesn't give up being obliged to the Benaka of weighing stone.

A goldsmith, however much a bhakta he becomes,
he doesn't give up being obliged to goddess Kalikadevi.

I am not obliged to any,
to your sharanas I am obliged Koodalasangamadeva.

276

277

So fast the devotion is reduced by half, see brothers.

Touching the head the first day,
touching the hand the next day,
mere sleepy nod on the third day.

If you do not give up what you hold on to
Koodalasangamadeva will help you to cross over.
Otherwise, he will let you drown in the midstream.

277

278

The land of Bali, the armor of Karna,
the skeleton of Khachara, the meat of Shibi,
all wasted without purpose.

As it is said-

*Shivabhaktimatikramya yaddanam ca vidheeyate
Nishphalam tu bhaveddanam rauravam narakam vrajeet*

The wealth of the one who bequeaths for the sake of fame
not knowing the sharanas of Koodalasanga goes wasted.

278

279

Like a deer caught in the net-I am.
Like lost deer kid-I gasp.
Whom shall I turn to?

You are the mother, father and all relations
Oh, Koodalasangamadeva.

279

280

If it is a fight with the strong
one may win, one may lose.
The words of the brave are tested in the battlefield.

By serving sharanas of our Koodalasanga
if one becomes poor, one's wealth worn out,
that one is worthy of worshipful linga.

280

281

'Come Basava, tell me,
are there bhaktas in the mortal world?'

'No one, no one, no one,
I am the only bhakta
all others bhaktas of mortal world are jangamas',
linga is you, Koodalasangamadeva. 281

282
Like smearing black soot to berries
and selling them to feed this belly
fearful of death, debts and poverty
I sought your refuge.

Which shall I call falsehood?
Which shall I belittle?
You only know that Koodalasangamadeva,
I am one who is just intent on feeding his belly. 282

283
Seeds grew, grains harvested,
nest broken, stacked,
thrashed, winnowed, measured,
pots filled, centre pole broken,
Koodalasangamadeva
the threshing floor is undone. 283

284
Bringing whitish blades of grass,
leaves of oleanders,
and sand from the banks of the stream
come, all little children,
let us pray Gowri,
that incomparably graceful Koodalasangamadeva
be our husband. 284

285
Mingling with low and mean,
it is like boulder of the hill
playing with bottle gourd,

If one unites with unworthy
destruction cannot be averted Koodalasangamadeva. 285

286

Sanga will threaten,
Sanga will frighten,
Sanga will throw you away.

If you have faith and love, and embrace him
Sanga will embrace and caress you.

Sanga will trouble you,
Sanga will humiliate you through your enemy,
Sanga will wear you down,
Sanga will squeeze you inside out.

Koodalasangamadeva
I am not afraid at all
as long as I have the grace of Madivala Machitande. 286

287

Like the monkey that has eaten jagggery,
do not keep thinking of the sweet, o mind.

Like the fox that has tasted sugarcane,
do not keep drawing me back, o mind.

Like the crow flying in the sky,
do not yearn to move in all directions, o mind.

When you see sharanas of Koodalasangamadeva
trust them to be the linga, o mind. 287

288

The wild swamp filling the farm land
doesn't allow awakening or knowing.

Pluck the wild growth of my bad qualities
and save me, o father.
Then I will sprout and grow Koodalasangamadeva. 288

289
Considering jangama from another place to be linga,
if one neglects the jangama of one's own place
I am stung and you don't know
how much I smart, Koodalasangamadeva. 289

290
Sowing a neem seed,
making a bed of jaggery for it,
pouring milk and honey for its growth,
with all this can the fruit but be bitter?

One shouldn't speak
to those who are not Shiva devotees, Koodalasangamadeva. 290

291
The position of Brahma,
I don't want.

The position of Vishnu,
I don't want.

The position of Rudra,
I don't want.

I don't want any other position,
Koodalasangamadeva,
grant me the great position
of being knowingly at the feet of your sharanas. 291

292

As bhakta-bodied god comes to a devotee
is it proper for a servant
to be sitting on a cot when the master comes?
As Sangayya may come in the form of a jangama
I swear, Koodalasangamadeva,
that I will never sit upon a cot.

292

293

How can I call myself a bhakta?
Relation with bhavi has not ended.

How can I call myself a Maheswara?
Desire for others' wealth and women has not ended.

How can I call myself a Prasaadi?
Birth and diseases have not been destroyed.

How can I call myself a Praanalingi?
Praana is not yet self-established.

How can I call myself a Sharana?
My five senses are not destroyed yet.

How can I call myself an Aikya?

I am not yet without births and deaths.

These kinds of words, acts and rituals I don't know.
These kinds of un-happened happenings I don't know.
I will just serve your sharanas as a slave, Koodalasangamadeva.

293

294

If a devotee comes to the house of another devotee
he should serve like a servant.

Thinking that he is the maker
if the devotee allows his feet to be washed
that will destroy all the devotion attained in the past.

Walking a thousand miles
and visiting another devotee is a virtuous act.

If they together make daasoha there
Koodalasangamadeva will be with them.

294

295

Am I diamond bodied to say
I will become Bhakta, Prasaadi, Praanalingi, Sharana and Aikya
gradually and in course of time?
Have I sipped nectar?
Do I have marujavani?

If all the six sthalas
do not come and stay in mind
with each of my words
I will burn this body away Koodalasangamadeva.

295

296

When you see devotees
you shave your heads.

When you see monks
you strip and go naked.

When you see the Brahmins
you chant the name of Hari
and have the mark of Hari.

You follow the ways of whoever you see.

Do not show me these whore-sons.
What can I say of these ignorant men,

who, after worshipping Koodalasangamadeva
prostrate before other gods
and call themselves devotees?

296

297

Only the devotees are brave and able.
Can you say the devotees are weak?

What a great difference between Chenna and Chola!
But, Shiva ate food with Chenna.
Chenna, carried hay stacks for Chola.
Koodalasangamadeva is voluptuous lover of bhakti.

297

298

I am a poor fellow without devotion.
I begged even at the door of Kakkayya.
I begged even at the door of Chennayya.
I begged even at the door of Dasayya.
When all the ancients gathered and gave me alms of devotion
my vessel was full, Koodalasangamadeva.

298

299

On the soil of devotion
sprouted the seed called guru
and grew a leaf called linga.

On the leaf called linga blossomed
the flower of thought,
formed the fruit of good conduct.

When the fruit ripened into salvation
loosened from the stalk and about to fall
Koodalasangamadeva picked it up
saying he wanted it.

299

300

It is impossible to practice bhakti.
Like a saw it cuts you both ways,
going and coming.

If you thrust your hands before a huge serpent
will it not grab you, Koodalasangamadeva?

300

301

For the wedding of devotion-passion
with the rings of oleander,
the screen of jasmines,
the canopy of chrysanthemums.

O all kinds of flowers,
do come in procession.

I am getting married to Koodalasangamadeva.

301

302

I speak only words of good devotion,
I act as I speak,
I fulfill my words in my act.

High above
you have the scale in your hand.
If there is even a particle of difference
throw me out and walk away, Koodalasangamadeva.

302

303

The good devotees don't relish
the daasoha of the one without devotion.

A crow relishes bitter fruit of neem,
but a cuckoo cannot.

Sharanas of Koodalasangamadeva don't relish
the words of those unrelated to linga.

303

304

If you can be a bhakta in various births,
see, it is better to have those births.

Worship of linga, experience of jangama
are each day's bliss.

I wish for them for ever,
O, father, Koodalasangamadeva, grant me this.

304

305

Can you paint without a canvass?
Can you grow without the earth?
Can you worship linga without jangama?
Can you penetrate the lord of life without a body?

As Koodalasangamadeva the un-manifest
has the face of jangama
I don't know anything else.

305

306

Wealth hidden in the earth,
appear to those who have anjana.
Don't be afraid, don't have doubts,
if you have faith that linga is in jangama
Koodalasangamadeva will appear before your eyes.

306

307

For the Bherunda bird having one body and two heads,
if you put blinkers between two heads
and pour milk for one mouth
and poison for another
will not poison spread in one body?

Worshiping linga and blaming jangama,
I fume in rage Koodalasangamadeva.

307

308

Tonsuring my head I became a male slave.
I may be immodest, but I will please linga.
I may be unashamed, but I will please linga,

Let the worldly neighbors laugh, if they feel like it,
Koodalasangamadeva I submit myself to you.

308

309

The pot is god
the winnowing fan is god
the stone on the street is god
the comb is god
the bowstring is god
the measuring vessel is god
the small cup is god
there are gods and gods
no place to set foot in.

There is just one god, Koodalasangamadeva.

309

310

To make a pot
earth comes first.

To make ornaments
gold comes first.

To know the path of Shiva
path of guru comes first.

To know Koodalasangamadeva
company of sharanas comes first.

310

311

Pot made of earth
cannot become earth losing its form.

Butter melting and becoming ghee
cannot become butter again losing its form.

Gold cannot become iron losing its form.

Pearl born in water
cannot become water again losing its form.

Once a sharana of Koodalasanga
cannot become a mere man losing his form.

311

312

The mind a snake
the body a basket.

Living in company with the snake,
when it will kill me, I do not know
when it will swallow me, I do not know.

If I can worship you each day
that is the charm
against the snake Koodalasangamadeva.

312

313

Look at the house,
they are poor.
Look at the mind,
they are rich.

Remaining pure regarding women,
they are brave in every sense.
Nothing in store,
but have enough when they need.

The sharanas of Koodalasanga are independent and brave.

313

314

Is the master of the house in,
or is he not?

Grass growing around the threshold,
the house filled with dust,
is the master of the house in,
or is he not?

The body filled with lies,
the mind filled with desires,
the master of the mind, is he in or he is not?
The master of the mind is not in the mind,
Koodalasangamadeva.

314

315

Considering the root to be the mouth of tree
if you pour water at the bottom,
see the tree sprouted at the top.

If you consider jangama to be the mouth of linga
and offer all to it, linga will give everything in future.

If one sees jangama as Shiva and think of him as man
One cannot escape hell, Koodalasangamadeva.

315

316

Being in the shadow of a tree
can one search ones' shadow?

What kind of devotee am I?
What kind of worthy am I
in the presence of your sharanas?

Won't the words I am a devotee
burn me Koodalasangamadeva?

316

317

Like a monkey that has climbed the tree
I dash from branch to branch.

How can I have faith?
How can I have love for this burnt mind?

It doesn't allow me to move towards
my father Koodalasangamadeva.

317

318

Plucking flower from the tree
and offering it to the tree,
offering river water to the river,
o, do not take away the calf from the cow
making the cow suffer
don't milk it for your use.

The Maya created by Koodalasanga has beaten many.

318

319

Fire born out of friction of trees,
will it not burn those trees?

Fire of knowledge,
born out of companionship of the wise,
will it not burn away the nature of my senses?

That's why Koodalasangamadeva, show me the wise.

319

320

This world is maker's mint.
Those who are acceptable here
are acceptable there too.
Those who have no currency here
are not accepted there too, Koodalasangamadeva.

320

321

However much you rub
can black soot become white?

Effects of Karma do not go away.
What if one receives endless honors?
A moment of sloth undoes everything.

Koodalasangamadeva I am a pretender
I believe and yet do not have faith in you.

321

322

If you feel you have done
terrible sound of Shiva's drum will haunt you.

Do not say you have done something for linga,
you have done something for jangama.

If your mind doesn't retain the trace of your acts
Koodalasangamadeva will grant you all your wishes.

322

323

By doing and giving,
all those who say you worship linga,
listen brothers-

Like leaving footwear at the doors of the temple
and remembering them as you bow before god
you meditate upon footwear and not on god.

If you keep money for your self
you can never escape worldliness.
Money should be spent
for sharanas of Koodalasangamadeva.

323

324

Doing without mind,
they are destroyed.
Giving without truthfulness,
they are destroyed.

If you have the true quality of doing and giving
Our Koodalasangamadeva will be with you.

324

325

You should do and be as if you have not done,
You should be as if you are not in your acts,

You should think and think
And yet do not appear to think of Koodalasangamadeva.

325

326

The body of a devotee who worships
should be like stem of banana
without any hardness within.

Our people swallowed the great fruit along with seeds.
I have no more births, Koodalasangamadeva. 326

327

Hey, goat, weep, weep,
that they kill you for the sake of mere words.

In front of those who have read the Vedas, weep.
In front of those who listen to scriptures, weep.

Koodalasangamadeva will punish them for your weeping.

327

328

People take a vow and tie Marikavve in their necks.

If they fall in debt sell that goddess.
If they fall in debt pledge that goddess.

Our Koodalasangamadeva
cannot be pledged, cannot be sold. 328

329

Mari and Masani are not some other evil gods.
What is Mari?
If eyes commit mistake in sight,
it is Mari.
If tongue commits mistake in speech,
it is Mari.
If one forgets the thought of our Koodalasangamadeva,
it is Mari. 329

330

I am just thorny yekka among sweet mangoes.
How can I say, without shame,
I am a devotee in the presence of your sharanas?
How can I be a devotee? That too,
when sharanas of Koodalasangama are there? 330

331

Like a fish-eating bird sitting on the banks
they hold their noses in meditation.

They let their hair grow tangled,
move their lips, close their eyes
and count on their fingers the number of chants.

Grass held in their hands
as if they yearn for protection, Koodalasangamadeva. 331

332

Getting up at the break of dawn,
touching the feet of linga,

and looking at the face of Shiva sharana
at the break of day-
this is the way to make one's birth fruitful.

These words are true.
Koodalasangamadeva doesn't want them
who are not like this.

332

333

Like lightning hidden behind clouds,
like soul hidden behind the the body,
like treasure hidden under the earth,
god, you are.

Who can ever know you?
Knowing this for long
and yet forgetting and ignoring I have gone mad.

My mistakes have no end,
Koodalasangamadeva, save me, save me.

333

334

Doing exercise for three hundred and sixty days
and forgetting all the skills of the hand in the battle ground-
my bhakti is like that.

When the mind is not firm
what use, what use, how long I worship linga?

Breaking the pot of milk,
is it possible for me to gather spilt milk, Koodalasangamadeva?

334

335

Does Mount Meru seek for great qualities in a crow?
Does touchstone seek for qualities in iron?

Does the virtuous seek for goodness in a wicked person?
Does the sandal-wood seek for qualities in all trees?

O linga filled with all qualities
why do you seek for negative qualities in me
Koodalasangamadeva?

335

336

I don't want to be high, but low.
Will the cow give milk if calf doesn't go down low?

I will not rise high and dangle in hell,
keep me down low at your sharana's feet
most generous Koodalasangamadeva.

336

337

What can a sword do if it's sharp edge is no more?
What will a snake do if its poison is no more?
What will a knowing devotee do if his words go false?

When the words go false and desire to live
it is like dog eating food reserved for god, Koodalasangamadeva.

337

338

Offering sheep to tiny troublesome gods carried on winnowing fan
they dance in joy.

Does sheep die and protect those with whom Shiva is angry?

No sheep, no calf,
just worship our Koodalasangamadeva with leaves, it is enough.

338

339

Eating in silence is not righteousness.
After offering food to god
one should say 'Shiva' for every morsel.

Then if you eat thinking of Koodalasanga
the ways of flesh are made quiet.

339

340

My mind is for nothing but linga,
my wealth is for nothing but jangama,
my body is for nothing but prasaada.

It is my oath
that I will not open my mouth
but for linga jangama prasaada.

If not offered thus, mistake is mine,
cut my nose Koodalasangamadeva.

340

341

Having faith that linga and jangama are one
one should know wives of jangamas are wives of linga.
Mating with this woman and that
does one mate with Chowdeshwari too?
If you embrace woman of jangama
without the feeling that you are her baby
Koodalasangamadeva will cut your head off.

341

342

Is there harshness in linga?
Is there caste for jangama?
Is there tastelessness in prasaada?

I will not differentiate my feelings in these three
Koodalasangamadeva,

my devotion is like steady stream of holy water
from the vessel.

342

343

Once you worship linga
you should fear and respect jangama.

Do not be stiff
as if you have swallowed an iron rod.

If you bow like a bunch of ripe banana
Koodalasangama will give you what you ask.

343

344

What use worshiping linga
unless you have equanimity, love,
brightness and happiness equal to linga?
What use worshiping linga
unless worshiping Koodalasangamadeva
you become like a river merging with river?

344

345

Give me the joy of looking at the face of jangama
as I worship linga.

Give me this ultimate bliss linga.
This is the boon I beg you Koodalasangamadeva.

345

346

As actions spring from linga,
as words spring from linga,
why should lingavanta be afraid?

He should be as linga wills,
as respect or otherwise of devotees
is responsibility of Koodalasangama.

346

347

Where there is linga
there will not be words of abuse.
Where there is abuse, linga is not.

What does it matter how they are, where they are, the lingavantas?
A sharana of Koodalasanga is incomparable. 347

348

Is linga not there in boundary marking stone?
Is linga not there in the marks on thighs of cattle?
If stone is placed on a bush
and that stone is found
can the bush become a devotee?

That's why only a person
with truthfulness, naturalness,
good feelings and action
is a true devotee.

Otherwise he is like the stone found on a bush, Koodalasangamadeva. 348

349

To walk without linga,
to speak without linga
to swallow saliva without linga
is pollution that very moment.

The body of those
who walk without linga is worldly, not to be touched.

The body of those
who speak without linga is polluted with death, not to be heard.

If one moves without linga
each step he takes, each word he utters
makes him lose his vow Koodalasangamadeva. 349

350

Looking at good things,
if mind desires them however much
it is of no use.

Stretching hands,
looking up at the fruit
in the tall palm tree
it is mere ache in the neck.

Listen Koodalasangamadeva,
we have only when you give.

350

351

What if you earn good name and live five days?
What if you earn good name and live four days?
What if you earn good name and live three days?
What if you earn good name and live two days?
As it is said-

*jeevitam shivabhaktaanam varam panchadinaani ca
naajakalpasahasraani bhakriheenasya shaankari.*

What if you live for a single day
earning good name in the vachanas of sharanas,
Koodalasangamadeva!

351

352

Why attempt to straighten the crookedness of the world?
Console your body, console your mind.

Koodalasangamadeva will not appreciate
those who weep for the sake of neighbors.

352

353

Speech filled with nectar of your name
eyes filled with your image

mind filled with your thought
ears filled with your fame
Koodalasangamadeva
At your lotus feet I will be like a bee full-filled.

353

354

If wild cuckoo is brought home
does it forget remembering its forest?

If elephant from hills is brought home
does it forget remembering its hill?

If sharanas of Koodalasangamadeva come to this earth
Do they forget thinking of primordial and infinite linga?

354

355

I don't know weeks or days,
I don't know.

I don't know if it is night or day,
I don't know.

Worshiping you I forgot myself, Koodalasangamadeva.

355

356

You spread before me the green grass of desire.
what does a beast know?

Seeing the grass it desires.
Make me desire free.

Feed me devotion till I am content.
Give me the water of good sense to drink.
Look after me and protect me, Koodalasangamadeva.

356

357

I saw some worshiping Vishnu and burning their shoulders,
I saw some worshiping Jina and becoming naked,
I saw some worshiping Mylara and barking like dogs,
I saw those worshiping Koodalasangama are called as
devotees.

357

358

You call yourself brave devotee with restraint.
If you are brave, enemies should praise you.
If you have restraint, women should praise you.
If you are a devotee, jangama should praise you.

If you act according to your words
Koodalasangamadeva will give you what you ask.

358

359

I shall put leather sheath to the Vedas
I shall put shackles on the shastras
I shall skin the back of Tarka
I shall cut off the nose of Agamas.

See lord
most generous Koodalasangamadeva
I am vassal of Maadara Chennayya's house.

359

360

The Vedas shivered,
scriptures stood aside,
logic became dumb,
aagama just went away,
all because our Koodalasangayya
had his food in the house of untouchable Maadara Chennayya.

360

361

What if you read the Vedas,
listen to the scriptures, do chanting and perform penance?

What use all this
if you cannot touch the mind of Koodalasangayya?

361

362

When a hunter brings a rabbit
they value it and buy it for coins.

When the ruler of the land lies dead
they won't value his corpse worth half a coin.

Life of a man is worse than that of a rabbit.
Have faith in our Koodalasangamadeva.

362

363

If sharana sleeps, it is chanting.
If he gets up from sleep, it is Shivaraatri.
What he does is pure act.
What he speaks is Shiva-principle.
The very body of Koodalasanga's sharana is kailaasa.

363

364

Shall I say scriptures are great?
They praise karma.

Shall I say the Vedas are great?
They tell of animal sacrifice.

Shall I say shruti is great?
It searches what is before one's eyes.

As you are not in any of those, Koodalasangama,
You can be seen in nothing but three kinds of daasoha.

364

365

Men without thought of Shiva,
without knowledge of Shiva,
are like millions of vermin in cow dung.

Don't the wild animals live together?
Don't the animals in town live together?

Any place where there are no sharanas of Koodalasanga
is worse than wilderness, a hilly forest of human creatures.

365

366

Having born a Shiva devotee,
being one with linga,
having linga on the body,
and if you praise others,
appreciate words of others,
celebrate others,
you will fall into karma,
you cannot escape the chains of worldliness,
you cannot escape taking birth as a dog.

That's why Koodalasangamadeva
the life of the faithless deceivers
is like building a wall in sand and washing it in water.

366

367

Being a devotee and you go to Shiva
hoping he will hold you.
He will hit you, pound you to powder,
will make you dust, will turn you to ash.

If you have firm faith
Koodalasangamadeva will ultimately
make you like him.

367

368

Can you say Nambiyanna is a kid?
Can you say sun is little?
He shines the whole world.
Can you say sight is little?
It sees the whole creation.
Can you say feeling is little?
It makes a measuring jar linga.
Koodalasangamadevayya
Can you say Channabasavanna,
who is beyond time and space, is little?

368

369

What if he eats dog-meat?
Linga devotee is highborn.

If one has no faith and doubts it is useless.
What if you tie ishtalinga,
touch it and worship it,
unless your mind is touched with devotion?

Unless feelings are pure devotion will not be stable
in one whom Koodalasangama doesn't love.

369

370

Like a dog not knowing how to put the pot back on shelf
after tumbling it down and eating the food in it,
what shall I do studying six sthalas
unless my bad qualities are done away?

I am undone by not knowing how to do daasoha
to creator jangama-linga, Koodalasangamadeva.

370

371

Having born in this world
why should you desire for something else?

Smile and talk with devotees of Shiva.

Why should you keep silent in your arrogance?

*abhyaasena viheenasya tasya janma nirarthakam
gurunaapi samam haasyam kartavyam kutilam vinaa.*

Open your mind and talk with sharanas of Koodalasanga.

371

372

When the serpent of worldly life has bitten me
poison called desire of five elements of my body rise up.

I fall down wreathing and saying the mantra Om namah Shivaaya.

When the sharanas of Koodalasanga appear
And tell me not to fear I become whole.

372

373

In the wilderness of worldly life
there are tigers and bears.

Sharana is not afraid, brave sharana is not afraid.
Sharana of Koodalasanga is fearless.

373

374

Worldly life is a lamp exposed to blowing wind.
Wealth is gathering of crowd in market place.
Don't trust them and be undone.
Forget wealth and worship our Koodalasangamadeva.

374

375

The tide in ocean of worldliness is rising
coming up to the face.

Is this world-ocean waist high? Tell me.
is it neck high? Tell me.

When this ocean rises head high
what will I say?

Father, my father,
listen to my woe.

O, what shall I do, Koodalasangamadeva?

375

376

If you fill a pot with sugar
and lick it from outside, can you taste it?

If you cannot touch linga
with whole hearted embrace,
life is just wasted away.

What kind of devotion is it?
What kind of propriety is it?
Be one with Koodalasangamadeva.

376

377

If you mould Benaka out of cowdung
and worship with Champak flowers
it might be amusing,
but the foul smell of dung will not leave it.

If you make an idol out of clay
and wash it in water
it is sure to turn the water muddy
quality of mud will not change.

If you initiate a worldly man to Shiva devotion
will that wicked man turn into a true devotee,
Koodalasangamadeva?

377

378

If man and wife reflect each other
that is the perfect doing,
that is the way to become one with Koodalasangamadeva.

378

379

He does not want them,
those who have no righteousness or devotion.
Their worship goes waste.

Koodalasangamadeva doesn't want them,
they, who repent every day
and are a heavy load on this earth.

379

380

Shall I say the sea is mighty?
It lays hidden on the earth.

Shall I say the earth is mighty?
It lays hidden atop the crown jewel of the king of snakes.

Shall I say the king of snakes is mighty?
It became a little ring in the coils of Parvati's hair

Shall I say such a Parvati is mighty?
She became the better half of Parameshwara.

Shall I say such a Parameshwara is mighty?
He lays hidden on the sharp edge of the mind
of our Koodalasanga's sharanas.

380

381

I gasp like a shell in the ocean.
I have none but you who are mine.
Koodalasangamadeva
none but you can take me in.

381

382

Like ocean surging over a tiny plant-
my devotion became like that.

I leap in joy, dance with joy.

If sharanas of Koodalasanga come

I swell and swing in joy.

382

383

Come: the company of good people is fine.

Get away: the company of wicked people destroys you.

There are two kinds of company-hold on to one
and give up the other.

Always be with the auspicious sharanas of Koodalasangamadeva.

383

384

Come near: be in the company of good.

Go away: be far from the bad.

What does it matter which snake it is?

All have poison.

Don't be in company of such people.

Company of the wicked

who are not pure within

is the company of world destroying poison,

Koodalasangamadeva.

384

385

If at dawn linga is remembered with love
karmas and evil death are avoided.

Worship of god makes all evils run away.

Shiva, your sight creates a never quenched desire for union.

To be always near, to have faith

and worship jangama is the union with Koodalasangamadeva. 385

386

Rising of the sun is life for lotus,
rising of the moon is life for water-lily
union is life for those who love
sight of the lover is life for the beloved
coming of sharanas of Koodalasanga
is my very life.

386

387

Desiring a whore
this world eats the food defiled by whore's servants;
desiring mutton the world eats food defiled by dogs;
but laughs at them who desire for jangama and prasaada.
Koodalasangamadeva would send them to hell.

387

388

How can I say Siriyaala is a merchant?
How can I say Machayya is a washer man?
How can I say Kakkayya is cobbler?
How can I say Chennayya is tanner?

If I say I am a Brahmin
Will not Koodalasangayya laugh?

388

389

Which is the path of relation between master and servant?
It speaking truth, and acting like what is spoken.

Koodalasangamadeva doesn't want
the worldly one who fails in words and action.

389

390

O parrot reciting fearlessly
thinking that your cage is strong,
you are convinced you are invincible.

When the cat Maya attacks you
it is not your cage which saves you
but Koodalasangamadeva.

390

391

Should one pull a grinding stone on him
who has fallen into a granary-pit?
Should chains be put over the handcuffs?
Should a wound be pierced with an iron rod?

Who but Siriyaala could tolerate
the annoyance of Koodalasangamadeva?

391

392

Whatever wealth or things one acquires
is for the devotees of Shiva
and not to lend for interest.

It is good if it is returned, it is good too if it is not returned.
It is food to linga if it is there and food to linga if it is here-
as linga gains linga's property
no consolation that it is returned, and no anxiety that it is not
returned.

That's why Koodalasangamadeva
wealth is for sharanas and not for lending.

392

393

Those who say that they donate
many acres of land,
cows that are never barren,
light that never fades,
one should not look at their faces
and hear their words.

Who gave life to creatures
that are born out of eggs, sweat, wetness of earth or wombs?

Like a person who offers a morsel of food to his master
if one says 'I am the maker and doer'
will not Koodalasangamadeva trample him
and pour dust in his mouth?

393

394

Unless you know how to reach the goal
of what use singing ten thousand songs
and interpreting them?

What if you have or do not have linga on your body
unless your mind touches linga?

Wooing with words, and saying they have vision
our Koodalasangamadeva will not accept such sinners.

394

395

Sacrificial sheep bought for the feast
grazed on leaves meant for festoons.
Unaware that they will kill
the sheep is quenching fire in its stomach.
Lived just that day
and died the same day.

Those who kill, do they survive, Koodalasangamadeva?

395

396

While sitting in line with other diners,
me having the dog's glory of being master,
and my wife serves me more divine food than she does for others
I put it away. Looking at this behaviour food became stained.
And if I, forgetful, take it,
O merciful Chennabasavanna,
Master Koodalasangamadeva will tumble me to hell.

396

397

When Shiva blesses and offers
all the wealth follows you-
like a great stream flowing and filling a tank.

What you didn't have becomes yours,
you will be served by the kings.

When you forget god
it is like a stone hitting water filled pot
Koodalasangamadeva.

397

398

Too expansive a worship is nothing but extravagance.
Doing worship gathering a crowd around is deceptive devotion.

Do not be extravagant, do not gather,
And if you can worship with propriety
Our Koodalasangamadeva will always be united with you.

398

399

I fear not the biting serpent
I fear not the tongues of flame
I fear not the sharp edge of the sword.

This I fear, this I shun-
The sacrificial post called another's wife,
and other's wealth.
What was the fate Ravana who had no such fear?
I fear, I shun, O lord, Koodalasangamadeva.

399

400

Being hungry can one chew a thorny fruit?
Being thirsty can one sip poison?
Can one drink lime water as it is white like milk
taking them to be related?

How can Koodalasangamadeva
accept one who is not made good
by the greatness of linga?

400

401

Bracelet for the hand is much more than that.
That one may give but may not take anything
that is a greater bracelet itself.

Shoulder ornament is much more than that.
That one may not embrace others' wives
that is a greater ornament itself.

Ear ring is much more than that.
That one may not hear condemnation of Shiva
that is a greater ear ring itself.

Necklace is much more than that.
That one may not bow the head for other gods
that is a greater necklace itself.

One who worships and is united with you
is a jewel in the crown of Koodalasangamadeva.

401

402

Devotion of a Brahmin is like planting a seed in a frying pan.
It never takes root below, or gives fruits above.

What shall I say of those karmis
Keeping the prasaada of praanalinga before them
say *praanaaya svaaha, apaanaaya svaaha,*
Vyaanaaya svaaha, udaanaaya svaaha, samaanaaya svaaha
Koodalasangamadeva?

402

403

Do not say the pot of milk and
the bowl of ghee are disfigured and broken.

Milk is sweet, ghee is fragrant and are food for linga.
If some say
sharanas of Koodalasangama are handicapped
it is great hell for them.

403

404

For the stream of milk slime of jaggery
sand of sugar and waves of syrup-
Vachanas of ancients are like this.

My plight is that of one who
digs a separate well and drinks the salty water from it,
Koodalasangamadeva.

404

405

Some have vow of milk, vow of cream,
If cream is not available vow of kichadi,
Others have vow of butter, and then vow of jaggery.
I have not seen any one with vow of rice-water.
Among the sharanas of Koodalasanga
Maadarachennayya has the vow of rice-water.

405

406

Milk is already tasted by calf,
water is already sipped by fish,
flower is already smelt by bee,
how can I worship, Shiva?

Koodalasangamadeva it is not in my power,
I cannot avoid this defiling.

Whatever I get, I offer, and please accept it.

406

407

The snake charmer with a snake in his hand
and his nose cut off

along with his wife with her nose cut off too
going to find a match for his son
sees another charmer with his wife's nose cut off
and says 'it is bad omen'.

Look at this fun!
his wife has her nose cut off,
his nose is cut off,
he has a snake in hand,
and yet not aware of this
he blames the others.

How shall I describe such a dog Koodalasangamadeva? 407

408

The crookedness of the snake-
becomes straight enough for the ant-hill.

The crookedness of the river-
becomes straight enough for the sea.

The crookedness of our Koodalasanga's sharanas-
becomes straight enough for the linga. 408

409

Like a frog in serpent's mouth
jumping with hunger and desires for a fly,
how long will a thief about to be hanged
live if he desires to have milk and ghee?

Those who believe in body that dies
and try to live uttering falsehood for their belly's sake
such people
Koodalasangamadeva will not accept.

409

410

It is like scratching your cheeks with snake's hood,
combing your hair with burning torch,

swinging holding on to tiger's whisker
if you are heedless and be playful
with sharanas of Koodalasangamadeva.

It is like jumping into the pond
with limestone tied up to your body.

410

411

Those bitten by snake,
you can make them speak.

Those struck by evil planets,
you can make them speak.

Those who are stiff struck by wealth,
you cannot make them speak.
Koodalasangamadeva,
they will speak the very instant
when the magician called poverty strikes.

411

412

If the son of man born poor becomes prosperous
he will get millions and feel happy.

If a coward king who has never seen a battlefield
has a warrior son he will enjoy and feel satisfied
by seeing the flood of blood the hero has created.

I will feel happy and be satisfied,
if you Koodalasangamadeva come and beg.

412

413

If they touch a rope on molehill
they will die-the doubtful.

Even with snake bite
they will not die-the doubtless and faithful.

Koodalasangamadeva,
for one who doubts
and for the doubtful of mind
prasaada will be great poison.

413

414

Those who become a snake when they see molehill
or a water-snake when they see water-
will he appreciate such people?
Will he not make them take many births?
Will he not make them suffer great hell?

When he sees devotees who deceive
Koodalasangamadeva will trouble them no end.

414

415

If you beat molehill will the snake die?
What if you do fierce penance?

Unless the your mind and soul are pure
How can Koodalasangamadeva believe you?

415

416

Tiger's milk is for tiger and not for the deer.
The anklet of bravery is for the determined warrior.

If one with wavering mind, shows such desire
Koodalasangamadeva will cut his nose deep.

416

417

Cutting knife in my heart
and words sweet on the tip of my tongue
but I play and I sing!
I perform Shivaraatri each night!
I remain like my self,
my mind like itself
and Koodalasangamadeva like himself!

417

418

I am like a coward dressed up with titles of a hero.
I should fight, but have no mind.

At that very moment my title is gone.
My show off became ridiculous.
When the foe called jangama comes home
and I turn my face away,
Koodalasangamadeva clever,
will cut my nose away till bones show.

418

419

What caste for him who is with you and eats what you offer?
What caste for him whom you love?
What caste for him when you hold his hand?

Our Maadarachennayya is superior to all castes,
superior even to you Koodalasangamadeva.

419

420

Get up early in the morning,
bring holy water and leaves,
worship linga before it is time.

When the time is up
and you are taken to the grave
who will know you?

Before time is over
before death takes you away
do the servant-work of Koodalasangamadeva.

420

421

Getting up in the morning
and rubbing my eyes
I will never get fretful of my body, my wealth, my wives and

children.

My mind is witness for this.

'Basavanna reads the shruti-

aasane shayane yaane samparke sahabhojane

samcharmti mahaaghore narake kalamakshyama

but sits at the feet of bhavi Bijjalas' throne and serves him'

say your pramathas.

Can I answer them?

No, I cannot.

I am anxious of serving you

and for that I will enter house of untouchables

or be a coolie,

but I will never fret for my own needs.

If I do,

My head is offered as penalty, Koodalasangamadeva.

421

422

Getting up in the morning

and not filling his sight with Shiva linga

what life is his life?

He is a living corpse, a fallen corpse,

What life is his life?

He is a walking corpse, a speaking corpse,

What life is his life?

Maker Koodalasangama

What life is his life who doesn't serve you?

422

423

I swear on you and your pramathas-

I will not desire a particle of gold or

a thread of cloth for today or for tomorrow.

I do not know any use of them
but for your sharanas, Koodalasangamadeva.

423

424

Those who beat me,
I say they brought me up.

Those who blamed me,
I say they are my kin.

Those who ill-treat me,
I say they are my parents.

Those who look down upon me,
I say they are my masters.

Those who condemn me,
I say they are relations of my life.

Those who praise me,
I say they put me on golden stake, Koodalasangamadeva.

424

425

What use applying fragrance without, when within me it is not
pure?

What use wearing prayer beads, when it doesn't touch my mind?

What use reading hundreds of books,

unless I don't touch the mind of Koodalasangamadeva?

425

426

Can a dog, carried on one's shoulder,
ever catch a hare?

A hero who never stabbed any one
describing his greatness is but a shame.

How can I be a devotee, Koodalasangamadeva?

426

427

Like a lost child desiring for mother
like a lost cow searching for its herd
I am yearning for the coming of your sharanas
I am yearning for the coming of your bhaktas.
Coming of your sharanas
is like the sunrise making the lotus blossom, Koodalasangamadeva.

427

428

Unless a woman enters her courses the embryo has no shelter.
Functions of semen and egg are the same.
Desire, greed, anger, pleasures are all same.
Whatever you read or listen what is the fruit?
What is the proof of a highborn?
saptadhaatusamam pindam sanayoni samudhbhavam
atma jeevasamaayuktam varnaanam kim prayojanam

Hence-

Heating the metal one became a blacksmith.
Washing the clothes one became a washerman.
Weaving a cloth one became a weaver.
Reading the Vedas one became a Brahmin.

Is there any one in this world who is born through the ears?
That's why Koodalasangamadeva
One who knows lingasthala is the highborn.

428

429

If an untouchable becomes a devotee
don't I felicitate his dog with five great musical instruments?
Don't I shout and cheer in joy?

Does a Brahmin attain fulfillment
just because he is of higher caste?

The glory of your sharana is greater than the greatest.
Koodalasangamadeva
and one who has no faith in you is the untouchable.

429

430

If the untouchable is on the right path
it is better to be in his company.

Without losing the path submit yourself to linga.
Do not lose the path, submit yourself to Shiva.
In the great house of Koodalasangama
Maadara Chennayya is on the right path.

430

431

Is there pollution where linga is?
Is there caste where jangama is?
Is there impurity where the prasaada is?

Speaking impure words is sin.
Pure and true union with guru, linga and jangama
is for none but your sharanas Koodalasangamadeva.

431

432

My devotion is similar to that of a peasant woman
who worshiped the threshold and crossed it.

Considering jangama as my master
and if I take what they offer and be indifferent

I will be far away from this world and the other
world. Koodalasangama will push me to great hell.

432

*

ALLAMA PRABHU

433

You who live for body,
assemble for food and talk of linga;

You who live for body, converse with anxiety
and speak as the mind dictates-

How can you find Guheshwara linga?

1

434

When the brightness of the body dissolves in linga
distress of the body is no more for the sharana.

When the brightness of breath dissolves in awareness
din of speech is no more.

When sharana moves, he is still,
when he speaks he is silent.

Listen O mother,
for the sharana of Guheshwara there is no sign.

2

435

Linga in the hand
and the material world in the mind,
how can you say you are Praanalinga?

Externally it appears as a sign.
Body is not right with body,
and mind is not right with mind.
How can you say you are Praanalinga?

I call You Praanalinga Guheshwara.

3

436

Once linga relates with body
look, knowledge settles in praana.

The duality of inside and outside
is merged in one meaning
as I think of you, Guheshwara.

4

437

The pleasure the body takes is proper for linga.
It is like wild fire cutting hay.
There will neither be hay behind, nor grass ahead.

It is fruitful as long as you speak of linga and body,
but lingaikya is something different, Guheshwara.

5

438

When great linga resides in the body
thinking that the linga in the hand has fallen down
terrified they bury their bodies-
the dull ones who are unaware of Guheshwara.

6

439

Is a maid's breast linga?
Is a measuring pot linga?
Is a sword linga?
Is goat's dropping linga?
Will the elders appreciate it?
Will the ancients approve of it?

The illusion of sensation dissolved
Basavanna alone
understands the jangama merged in you, Guheshwara.

7

440

The body merged in linga,
equanimity merged in peace,

Vachana / 130

mind merged in knowledge,
passion merged in dispassion,
if he can live like that,
look, Guheshwara, he is the true sharana.

8

441

Do rivers that join the ocean ever return?
Does camphor that is burnt return to its original form?
Can the fragrance dissolved in the wind be applied again?

Can the sharana who has realized the linga
and united with linga be born again, Guheshwara?

9

442

Alas! Worship has become a habit and prasaada just food.
Alas! Spirituality has lost its way
Alas! Unaware of the sixteen ways of hospitality
Guheshwara, they are misled.

10

443

Using holy water, leaves, flowers, incense and light
worshiping and yet worshiping they are weary.

Are people foolish or is the world foolish?
Worshiping without realizing what or why of it
they all have vanished, Guheshwara.

11

444

One who brought holy water, but forgot to bathe
one who brought flowers, but forgot to worship
one who brought food, but forgot to offer
one who saw linga, and forgot himself
the Thing included him, Guheshwara.

12

445

Tell me, linga-
Can fire be cool?

Can poison have taste?
Can eyes be screened?
Does a robber have mercy?
Does the burglar have attachment?

Guheshwara, your sharanas know the three worlds
and are without guiles.

13

446

O the one who does not happen and yet happens,
o the one who is full of contraries,
o linga, how can you be worshiped by the dying?

Guheshwara, it's a shame-
to be worshiped by those who die and suffer.

14

447

In the cradle of ignorance placing the child of knowledge
tying the cradle up with the rope of the Vedas and scriptures
mother illusion sings a lullaby.

Unless the cradle breaks,
the rope tears and the lullaby stops
Guheshwara linga cannot be seen.

15

448

Can the cooked food be cooked again?
Can the burnt be burnt again?
To the supreme Shiva-yogi
who is burnt in the fire of knowledge
can there be the double burden of birth and living?

As it is said-

*dagdhasya dahanam naasti paakasya pachanam na hi
jnaanagnidagdhasya na ca daaho na ca kriyaa*

Look, the great one who has joined our Guheshwara linga
and stood overcoming the duality has no rebirth.

16

449

Feeding others,
speaking truth,
making for water charity for the thirsty,
building water tank,
these acts may win heaven after death, but not Shiva's truth.

For the sharana who has realized Guheshwara there is no other
reward.

17

450

It is not a matter for study,
not the pleasure of listening,
not a matter of scriptures,
nor that of spirituality.

It is neither an internal matter nor external.
Not knowing its substance what is the use of practicing spirituality?

Look, Siddharamayya,
the Guheshwara linga is incomparable.

18

451

Being inside the ocean of nectar
why worry about the cow?

Being inside the mountain of gold
why worry about sifting gold ash?

Being within the guru
why worry about the art of philosophy?

Being within the prasaada
why worry about liberation?

Having linga in the palm of one's hand
why worry about anything else, Guheshwara?

19

452

Drinking nectar hunger thickened.
Trying to possess parusha poverty increased.
Even after eating the fruit of immortality
I saw that there was death.

Trying to achieve everything nothing was gained.
I achieved truth and lived, Guheshwara.

20

453

Lord,
not speaking truth
not living virtuous life
not following true devotion
not practicing good actions
not reaching spiritual knowledge-
burn, burn, such a life!

Seeing such disguise,
look, Channabasavanna, Guheshwaralinga is laughing.

21

454

Like the creeper one sought encircling one's feet,
like having the desired thing on one's hand,
like a poor man stumbling treasure trove,
I saw the form that is beyond the reach of sensation
which I had sought and sought.

Look,
I saw the expanse of my knowledge,
I saw the whole light that shines within and without me
I saw my supreme guru
looking at linga without form on his palm
I saw that and I am blessed, Guheshwara.

22

455

Knowing, and yet knowing
knowledge had turned barren.

Forgetting and yet forgetting
memory had turned barren.

The word Guheshwara itself
had turned totally barren.

23

456

If I say I know, it is no-thing.
If I say I do not know, it is no-thing.
In the forgetfulness of the sign of knowledge
Guheshwara himself is no-thing.

24

457

You say you know.
Tell me how you came to know?
Those who truly know, do they say they know?
Those who know the unknowable supreme
live like those who do not know, Guheshwara.

25

458

The sharana
who is born into awareness,
his forgetfulness being dissolved
can we gauge his manner?
Or can we relate his state?

Guheshwara, your sharanas are
like the dream that an infant sees.

26

459

You keep talking of awareness.
Is awareness so common?

Unless one sees and understands the former step
one cannot understand the present step.

Unless the next step is known
the foot will not be placed firm.

Unless one leaves the earth and stands in the sky
and becomes the lightning in the clouds
one cannot know oneself.

Tell me, can Guheshwara be attained just like that?

27

460

Are there trees and hills that transcend the sky?
Is there a form that transcends the formless?

Sanganabasavanna,
can there be supremacy that transcends Guheshwaralinga?

28

461

You have become cousins of the goat
and destroyed the wild trees.

When guru has placed the sign in your hand
asking you to realize it
look, Guheshwara,
at these sheep that forget realization
and worship mere sign.

29

462

From the beginning, in all the three ages,
gods, men and demons born in Maya
suffer and struggle.

What matters which attire?
All are robed in passion.

Impersonators of various kinds
none renouncing desire, anger or greed,
who can treat a sore that doesn't heal?

Guheshwara, who are these elders?
They are but mere bottle gourds.

30

463

Neither you are, nor am I,
nor that which says so.
When one knows oneself, nothing else remains.

What is not there, where can it come from?

If one can know the true and forget the body
Guheshwara is without sensations.

31

464

Whatever may be the caste
following the path of the ancients
surrendering wealth, life spirit and pride
to guru, linga and jangama
the great souls who renounced pride-

from their mouth I shall eat the betel leaves,
their soiled clothes I shall wear,
carrying their footwear on my head I shall live.

In life after life, Guheshwara,
I shall be the slave of the slave of that holy group.

32

465

Millions have perished for desire,
millions perished in temptation,

millions have perished
for wealth, women and land.

Guheshwara, I cannot see any who has perished for you.

33

466

On the spokes of desire placing the guise of a corpse
look, how the elders have passed through life on earth.

Guheshwara,
it is disgusting to see the elders who hang around led by desire.

34

467

The sugarcane sticks
might be better or worse
can sugar sticks be so?

The gold testing stone
might be better or worse
can pure gold be so?

When the doubt between
'yes' or 'no' disappears
Siddharamayya,
all is Guheshwara linga.

35

468

For those who display their istalinga
and expect a feast in return,
how can they attain fulfillment?
Where is linga or jangama?
Where is paadodaka or prasaada for them?

Playing unseemly games
all have lost Guheshwara, I swear.

36

469

Swallowing saliva and losing hunger,
sleeping on hillock and resting,
expecting and yet expecting,
I found pleasure.

Guheshwara, in separation from you,
my eyes were fixed as if in moulds.

37

470

Water is not holy bath
leaves are not worship
incense is not fragrance
metal is not the light
food is not offering.

If you ask how-
good company itself is bath
truth and righteousness are leaves and flowers
burning the eight passions is the incense
eyes are light itself.
Look, Guheshwara, contentment itself is the offering.

38

471

A showy guru will have a showy disciple,
a show of linga, a show of jangama,
receiving a show of prasada.

Becoming an earthly disciple of the guru
is like a blind man leading another blind by the hand.

Look, Guheshwara, both have lost their way.

39

472

As two eyes have single vision,
if the married couple can be with one feeling
it is an offering to Guheshwara linga, Sanganabasavanna.

40

473

Where the mango tree, where the cuckoo?
Where does the relation come from!

The berry from the mountain, the salt from the sea,
where does the relation come from!

Guheshwara linga and me,
where does the relation come from!

41

474

One kind of linga for me,
one kind of linga for you,
one kind of linga for every home,
it has become.

Devotion flowed away with the waters.
Can the linga that does not touch the mind
be shaped by the chisel, Guheshwara?

42

475

Myself being real to me
if I say I know you, will you accept it?

Forgetting myself if I realize you
I can say that's your form.

If I can lose myself in you
like the reflection in the mirror
I stand without difference, Guheshwara.

43

476

Singing twice eighty million vachanas
my mind still sought other things.

The mind is unaware of the sublime, and
the sublime is unaware of the mind.

Once Guheshwaralinga is realized
then all songs are in one word.

44

477

Can a tree without leaves resonate?
Can waterless tank have ripples?
Can one innocent of speech and silent have words?
How can an opportunist have realization?
Can there be realization without togetherness?

Like a mad monkey bitten by scorpion
do not be heedless in our Guheshwaralinga,
O yogi of illusion, Ghattivalayya.

45

478

One may know almost all,
but not the death.

All arts, all dimensions may be known,
but not the death.

For Shiva, Brahma, Yama, Kama, Daksha
for all gods, demons and for all human beings death awaits.

Death waits for the great souls too.
Shiva, this world doesn't yet know the death.

Oblivious to this world
if the will roots itself in linga
that great soul knows no death.

Guheshwara, the awareness of these
half-wits who do not know death
is the most hazardous.

46

479

Because they speak like every one
and live like every one
the pure souls who have attained true wisdom
can we treat them as every one else?

Can the seed of Shiva-knowledge
which shines in the center
of their mind be hollow?

Even if the fire does not burn
can the worm get it, Guheshwara?

47

480

No, do not throw your arrow vainly, o love god Kaama.
Passion, anger, greed, attachment, pride, envy,
aren't these enough for you?

Those who are already burnt
in the fire of separation from Guheshwaralinga,
Kama, can you burn them again?

48

481

Unless fragrance gathers in sesame seed
fragrance will not penetrate the oil.

Unless the ista linga is placed on the body
praana will not be related.

Hence for our Guheshwaralinga
if there is no kinship with ishtalinga
there is no kinship with pranalinga.

49

482

What matters what one sees?
One who does not see oneself is blind.

What matters what one hears?
One who does not hear oneself is deaf.

What matters what one talks?
One who does not talk of one's self is dumb.

One must see oneself truthfully
hear oneself truthfully
talk to oneself truthfully.

This is one's root, one's location,
and one's own form, Guheshwara.

50

483

They do not know what it is.
They do not know how it is.
They say they have realization.
They say they are rid of ignorance.

If you say you know the one, it has three faces.
If one does not transform the three faces into one
one is not a sharana, Guheshwara.

51

484

I came in the company of the five,
I stood in the company of the five.
All the five vanished in their own way,
I remained solitary.

I have seen the eternal,
the formless sublime called Guheshwara.

52

485

Residing within the body
being the main stay of the body
yet remaining untouched by the body

look at the way it lights up the body!
Look at the way as light it lights up light!
Look at the untainted supreme power of Guheshwaralinga.

53

486

If the fruit is forcibly ripened
how can it be tasty?

Desiring, imagining, designing
that is wrong.

Guheshwara, it is better to die
than to have such feelings.

54

487

For a union of love
is there need of a bed?

For one who is tempted
is there any shame for him?

For a sharana who has realized you
is there need of ritual worship?

Does pure gold need the testing stone?
Does Guheshwaralinga need a sign?

55

488

Can one eat the fruit along with the seed?
Can linga be realized along with body qualities?
Unless the armour is torn the weapon cannot assault the body.

Look, Ambigara Choudayya,
unless one is aware of this perception
one cannot know our Guheshwaralinga.

56

489

Reading and reading
the Vedas ended in argument.
Listening and listening Shastras ended in doubts.
Knowing and knowing Agamas ended in spreading wide.

The query of who I am and who you are
leads to Brahma being nothing but a void, Guheshwara. 57

490

What is this darkness before the eyes?
What is this illusion before the mind?

It is a battlefield within and decoration without.
What is the meaning of this trodden path, Guheshwara? 58

491

Whatever they see becomes holy.
Whatever we hear from them is holy.
Their touch is the touch of parusha.
Those that get immediate response become redeemed souls.
Their movement makes the world holy.
The earth they trod becomes sacred place.
The water they touch becomes holy waters.
Those who surrendered and worship become liberated souls.

Guheshwara, the beauty of your presence cannot be described. 59

492

That I have seen is the illusion of the eyes.
That I cannot see is the illusion of the mind.
That I am united is the illusion of knowledge.
That I am separated is the illusion of ignorance.
This seeing, not seeing, uniting and separating,

if you consider without illusion, o mother, listen,
it is not possible at all to be separated from Guheshwara.

60

493

If a mountain of camphor is on fire
will there be any coal left?

Can a Shiva temple of mist
have a crest of sunlight?

If an arrow is thrown
into the hill of burning coal
can the arrow be found again?

If one has realized Guheswaralinga
can one long for remembrance again?

61

494

Sugar cane grows where the soil is black.
It grows and fills out if there is strength.

Sleep grows where there is laziness.
Where there are paid soldiers
the combat will be momentous.
Where there are sharanas
who have surrendered themselves to Shiva
wisdom will grow.

Guheshwara I am astonished to see this.

62

495

When the linga on the palm is experienced in the mind
and the linga in the mind is experienced through the whole being
is there any place for difference?

Once the union with Guheshwaralinga is achieved
there will be no difference between the two, Channabasavanna.

63

496

In the lamp called Kalyana
pouring the oil of devotion
placing the wick of righteousness
touched by the light called Basavanna
the glory of Shiva was bright.

Innumerable devotees were shining in that light.
Is it false that the place where the Shiva devotees are
is the holy place?

Is it false that the land where the Shiva devotees are
is the holy land?

Seeing the eminent Sanghanabasavanna within Guheswaralinga,
I lived, Siddharamayya.

64

497

As the fire in the stone does not burn
as the tree in the seed does not reverberate
it is not seen
it is not spread
only the spiritually experienced
knows the joy of the presence of Guheshwara.

65

498

Being afraid of a thief
if you run to the forest
will the tiger spare you?

Being afraid of the tiger
if you run into an anthill
will the snake spare you?

Being afraid of Yama
if you become a devotee
will karma spare you?

Thus what can I say of the pretenders
who become the victims of death, Guheshwara?

66

499

If there is a forest fire, the forest is the target.
If there is fury of water, the sea is the target.
If there is fury within the self, the body is the target.
If there is fire of Time, the world is the target.
If there is fire of anger in the mind of the Shiva sharanas
the detractors become the target.

Guheshwara, listen,
to the fire of your powerful Maya I am not the target.

67

500

Bathing for the body
and feeding for the praana,
these must be done.

Being alive, these must be done.
Possessing the soul, devotion must be done
to the linga called Guheshwara.

68

501

What is the use of overcoming the worries of the body
if you do not sever the head of Maya?

What is the use of severing the head of Maya
if you do not know the root of knowledge?

What is the use of knowing the root of knowledge
if you do not become yourself?

For the sharana who becomes
his own self, is there restriction of any one way, Guheshwara?

69

502

Walking around with the load of the body
to say I have attained realization is false, Sanganasavanna.

To realize one should be like the drop on lotus leaf with no contact,
and realize Guheshwaralinga.

70

503

In the temple called the body
there is the god called praana.
It is improper for Guheshwaralinga
to be worshipped by the priests called the senses.

71

504

Look
the legs are the wheels,
the body is the loaded carriage,
five men drive this carriage, and
there is no agreement among them.

If it is not driven as per its desire
its axle will break, Guheshwara.

72

505

Lord,
my legs have become the columns
my body the temple
my tongue the bell
the head the golden crest.

Guheshwara,
I remain so
as your installed praanalinga is undisturbed.

73

506

They clamour about god of fire,
god of burning coal,
god of Mari,
god of graveyard
and beggar guru severally.

Guheshwara
I have worshipped you
and become birth-less
and lost all in sheer nothingness.

74

507

I am like the rope fighting with fire.
You cannot make a new rope out of burnt one.
Guheshwara, this is the manner of my being.

75

508

What matters if one is young or old?
For awareness youth or age does not matter.

When beginning or end were not there
when the universe was not yet born
you were the only wise soul in Guheshwaralinga,
Channabasavanna.

76

509

Basavanna, you are like the earthworm unsoiled,
you are like the lotus in water, touching yet not touched,
you are like the pearl formed in water, yet is not water.

Sanganabasavanna,
you have come by the order of Guheshwara
Vachana / 150

to undo the beliefs of the wealth-blind
and of those body-intoxicated.

77

510

Do not show me those
with the pride of caste,
with the pride of intent,
with the pride of knowledge,
do not show me
their level of attainment,
do not show me
their eminent seriousness.

Guheshwara,
do not show me any
but those who have self-control
and quelled ten vices
and become merged with the linga.

78

511

Sanganabasavanna,

Shouldn't be like the love of the baby turtle?
Shouldn't be like the companionship of the crow and the cuckoo?
Shouldn't be like the monkey that jumps without missing the
branch?
Shouldn't be like swan that separates milk from water?

Sanganabasavanna,
can one lose attention and search for Guheshwaralinga again?

79

512

In the Kritayuga
if the guru beat and taught wisdom to the pupil
I said it was great grace.

In the Tretayuga
if the guru scolded and taught wisdom to the pupil
I said it was great grace.

In the Dwararayuga
if the guru frightened and taught wisdom to the pupil
I said it was great grace.

In the Kaliyuga
if the guru bowed and taught wisdom to the pupil
I said it was great grace.

Guheshwara,
I marvel at the injunctions of times you have prescribed. 80

513

On the mountain of fire
there was a column of lac.

On the column of lac
there was a swan.

The column melted
the swan flew away, Guheshwara. 81

514

If there is rain of fire
one must be like the water.

If there is flood of water
one must be like the air.

If there is the great flood
one must be like the sky.

If there is the destruction of the world
one must leave oneself, and
one must be Guheshwaralinga himself.

82

515

They tie it on their hand,
they tie it around their neck,
they tie it on their body,
they tie it on their head,
but they don't tie
the linga in their mind.
Just because the ancients have gone
they too die in vain.
Is dying a great thought, Guheshwara?

83

516

Those not being able to ride
the horse they have been given
and desire for another,
are neither heroes nor brave.

Hence
the people of these three worlds
are just carrying the saddle and suffer.
How can they know the Guheshwaralinga?

84

517

Without active exertion
can any find the sweetness
in the sugarcane?

Without active exertion
can any one find
the oil in the sesame?

Without active exertion
can any one find
the ghee in the milk?

Without active exertion
can any one find
the fire in the wood?

Hence
for the Great One
who knows within himself
the Guheshwaralinga
the only means is righteous action.

85

518

Can the swan in the ocean of milk long for milk?
Can the bee on the flower long for fragrance?

When one is in the linga
what can I say if one is deluded by other temptations, Guheshwara?

86

519

Can any one put a ladder to the sky?
Can any one know the location of the wind?
Can any one measure the depth of the ocean?
Can any one measure the immensity of the linga?

The lunar system, the solar system
and all the stars are within it are on this shore.
Shiva's five faces, forehead eye, four shoulders
all are mere atoms.

Being a sharana, if you know
the sublime called Guheshwara
then onwards nothing but obeisance to you.

87

520

The clouds of the sky poured on the earth.
The earth fed till she was weary and all the plants grew.
The plant grew with many desires.
The perverts who receive it in desire
what do they know of linga, Guheshwara?

88

521

The sky is the container,
the clouds holy water,
the moon and the sun the flowers,
Brahma the incense,
Vishnu the light
Rudra the food offering.

Look,
it is the worship of Guheshwaralinga.

89

522

Ayya,
one can only paint a great picture of the form,
but not of the life spirit.

One can only initiate in the practice
approved by the great Agamas,
but not do bhakti.

You are absorbed
in the bhakti filled with life.
Where this attribute is there, you are.
Where it is not, you are not, Guheshwara.

90

523

In those who do not possess a pure mind
temptations of the mind does not cease.

In those in whom temptations have not ceased
thought of Shiva does not crystallize.

The words of those with whom thought of Shiva
has not crystallized are false.

The mind of those who are deluded
and are unaware of Guheshwaralinga
haunts them like a ghost.

91

524

Gold can be tested, but, can one test its color?
Flowers can be worn, but, can one wear the fragrance?
One can perform action, but, can one know the Thing?

Siddharamayya,
one can only say Guheshwara, but, can one be the linga?

92

525

When the jangama himself stands outside
can there be worship of linga?

Can the body keep praana outside
and be alive?

When the sharanas stand at the door
if one forgets oneself
will our Guheshwaralinga not batter?

93

526

A pond without water,
an orchard without fruits,
a village without a devotee-
a mere a graveyard.

Shiva is not there.
Can one go into the ghost-forest, Guheshwara?

94

527

Though light, it is darkness.
Though wealth, it is poverty.
Though prasaada, it is dissolution if you take it.
Though Guheshwara, it is an illusion!

95

528

The elders who speak philosophy
stand wondering at the door of those who feed them.

Look,
the elders who speak of the eternal and the passing
speak out of love of their belly;
speak according to the desire of the worldly;
who do not know the path of devotion and hanker!

It is like loading the donkey with camphor.
Where is deliverance for such, Guheshwara?

96

529

What do you know of philosophy?
What will you see after death?

O man, today, today is everything, today,
Shiva-practice is not mere speaking.

Look, brothers,
it is as the knotted silk.
It is not street talk;
it is union with linga for a night
pleasure today and goodness in future, Guheshwara.

97

530

What if the body is bare, when the mind is not pure?
What if the head is shaved, when feeling has not disappeared?
What if one wears the sacred ash, when the sense qualities are not
burnt?

The words of such guises of desire I detest
and Guheshwara, you are the witness.

98

531

I made
my body a garden
my mind a pickaxe
and dug out the roots of illusion.
I broke
the lump of the sense-world,
dug and sowed the Brahma seed.

The whole universe a well
wind the pulley
and pulling water with the nerve Sushumna
fearing the five senses might destroy
I put a fence of patience and tolerance.

Always alert in that garden
I protected the plant Guheshwara.

99

532

To the tank called body
making the mind a bund
and six-fold bhakti steps
filling the tank with the water of ultimate joy--
I have not seen anyone who can build such a pond.
The tank I built is lasting
I swear, Guheshwara.

100

533

Look,
if one knows oneself
all one speaks becomes philosophy.
If one forgets oneself
all one speaks is illusion.

All words of the Shiva yogi
who has known and forgotten,
what else are they but words of holy teaching?

I speak to you
to clear your anxiety
and my mind has no stains.

I opened my mouth as you were
the child of our Guheshwara's compassion
Is there anything else, fool?

101

534

Penance is a hurdle,
ritual a constraint,
purity a restriction,
promise a risk to life,
Guheshwara,
your great sharanas
are not in the grasp of these four.

102

535

They do not wish
to cook in the head and eat.
They cook only
in the oven and eat.

So long as one eats what is in the oven
smoke becomes thick.
Guheshwara, I am disgusted seeing this.

103

536

O child without father or mother,
you were born and bred by yourself!

Your contentment
has become the contentment of your praana.

To the penetrators you are impenetrable.
You shine in your glory!

Your nature is natural to you Guheshwara.

104

537

The mind receives within it
the Thing that leaves no space empty.
And the Thing receives within it that mind
which leaves no space empty.
Then, contented in itself can it make space again?

Till the play of Guheshwara stops,
look, Siddharamayya,
one must be like the camphor within flame.

105

538

When you have grasped the linga well
what is the sign behind the veil?

Is it the devotee who worships?
Is it God who is worshipped?

The one who should be ahead is behind.
The one who should be behind is ahead

Guheshwara,
when you become me and I become you,
tell me, what else remains?

106

539

All the gods of heaven say I am an outsider.
Is it true?

The truthful and the righteous devotees say I am an outsider.
Is it true?

In the fourteen worlds, let them be there.
Guheshwara, I shall be within you.

107

540

I have seen those
who aiming at land perishing.

I have seen those
who aiming the body perishing.

I have seen those
who aiming lust burning in it.

Guheshwara,
I have never seen anyone
who perished aiming at you.

108

541

When there is a temple within the body
is there need for other temples?

There is no need for two.
Guheshwara, if you turn into stone what will become of me?

109

542

All the great elders of the earth,
see, are acting foolishly.

Filling the pleasure-matter in the vessel of fog
they cook and eat.
Without fear they are selling it.

Failing to find the roots of sanjivini
they yielded to death.

All those who do not know Guheshwara
are burdens to this earth.

110

543

What shall I say of those
who have become one with the crowd
of the great bazaar on the earth?

In the commerce of various things
nothing sold, nothing bought.
What is this vain exercise?

The half-mad Shiva has created this fully mad world.
I marvel at the manner of it, Guheshwara.

111

544

If you move, move without movement.
If you speak, speak without speech.
If you hold on to body, hold on as if not holding it.
If you unite, unite without vice.
Guheshwara, thus one can be within you.

112

545

Saying water of river, well, and pond
they know not it is water that becomes small or great.
Those who follow others' oath, vows and rituals,
the purists and the born blind,
how can they know you, Guheshwara?

113

546

Are there elders in this world
who say 'I am great, and you are not'?
What use is it to say great or small?

If the words great and small die out,
then he is the sharana, Guheshwara

114

547

If I am fed in the pride of self
that is harmful to me.
If I am pained by praise and blame
I will be far removed
from the Guheshwara linga in my palm, Sangnabasavanna.

115

548

What I am is a measure.
What you are is a measure.
What the self is, is a measure.
What the transcendent is, is a measure.
Measure itself is a measure.

What Guheshwara is, is measureless.

116

549

I am god, are you a god?
If you are, why don't you protect me?
With affection I provide you a cup of water.
When hungry, I feed a morsel of food.
Look, I am god, Guheshwara.

117

550

If you stand,
holding on to wealth, woman, and world
should stand firmly as a devotee.

If you move,
abandoning wealth, woman, and world
should move firmly as a jangama.

Oh, Guheshwara
what shall I say of those traitors,
who stand, yet are not devotees
who move, yet are not jangama?

118

551

You are
the calm one who knows the truth,
the great one who has conquered death,
the noble one who has seen the sublime,
the serene one who has the absolute within him,
the one suffused by the emptiness,

O Guheshwaralinga,
the natural one who is unmanifest.

119

552

Has anyone offered butter and named
this child called the unmanifest?

Alas! look at the bashfulness of the word.
it has tormented greatly all the mystics
who are unaware of Guheshwara.

120

553

Father,
if you ask me to meditate
on what shall I meditate upon?

My body has become the kailasa,
my mind the linga,
my own self the resting place.

Is there god to think upon?
Is there devotee to see?
Guheshwaralinga has become one with me.

121

554

So long as you don't attain the bank, fear the river.
Once you reach the bank, river-fear is no more.
So long as there is mind, there are karma troubles.
Once the mind is done away, karma is no more.
Can a sharana who knows you say
that he wants or doesn't want something, Guheshwara?

122

555

Some elders hanker for poetry
some elders hanker for wisdom
some elders hanker for equality.

All these meditated without realizing their self.

Once the deception is revealed
renouncing desire and rage
if you can become a daasohi
you are Guheshwaralinga.

123

556

For the plant of supreme knowledge
I brought the soil of guru-worship
and made a bed.

I gave the fertilizer of linga-worship
and poured the joyful water of jangama-worship.

When the tree of worship bore fruit with their help
Sanganabasavanna,
I attained liberation in Guheshwaralinga.

124

557

In all contentment
mind's contentment is the most beautiful.

In all companionship
sharanas' companionship is the most beautiful.

All the fools born with the body
realizing the riddle of eternity
is the most beautiful, Guheshwara.

125

558

Can the statue of touchstone have iron ornaments?
If the world is within the linga
and the linga within the world,
how did the deluges of old take place?
What about the deluges of the future?

The world is as the world is, the linga is as the linga is.
Guheshwara, your sharana knows the difference between the two.

126

559

He who knows the earth is mere matter,
why should he worship the installed linga?
He who knows the water is mere matter
why should he consider bathing at holy places great?
He who knows fire is mere matter,
why should he bother about conducting fire rituals?
He who knows air is mere matter,
why should he hold on to meditation and silence?
He who knows the sky is mere matter,
why should he practice mantra?

For the great soul who knows the truth of Guheshwara
knows all this is mere matter
and why should he be a slave to fate?

127

560

Not on the earth, not in the sky,
not in all the fourteen worlds, or outside it.
Vachana / 166

I am not aware what happened.
Guheshwara was not then, nor now, nor ever.

128

561

The lamp is there,
the wick is there,
how can the light shine without oil?

The guru is there
the linga is there
if good knowledge does not germinate in the disciple
how can devotion be there?

Hearing the words 'That I am'
if daasoha to all is not practiced
look, Guheshwara will reject.

129

562

For praanalinga,
the body is the dwelling
holy bathing in the galaxy
worship of fragrance without flower
the sound 'Shiva Shiva' in heart's lotus-

look,
this is non-duality, Guheshwara.

130

563

It was like
a highway robber finding a chance to rob,
a stumbling blind man finding what he sought,
a poor man walking with the desire of wealth
stumbling against a parusha,
a seeker himself becoming knowledge.

Guheshwara, how shall I describe that I have found you?
It is the fruit of my prior good actions.

131

564

Although you practice on thirty-two weapons for several days
yet the hand that fights is one, and for one day.

Similarly, though the stages are many
the mind that understands is one, the linga is one.

Once that mind stands in the place of linga and loses all stages
after there are no six places, nor is it placeless.
you are the truth, Guheshwara

132

565

That which comes from desire
is the joy of the body.
That which comes without desiring
is the joy of linga.

Reading these words
and being happy to see pretenders
who come for profit,
pleasing them with food
so that they are not thirsty or hungry
the pretenders who are
miserable and hanker
for food and other worldly pleasures
and yet speak of the behest of linga,
such cannot miss the hideous hell, Guheshwara.

133

566

That which you know, you know.
That which you do not know, how can you know?

Is knowledge common?
That which cannot be known, no one can know.

Guheshwaralinga is two, if you don't know
and one if you do.

134

567

Is there separate food and bathing
for the child in the womb?

When the child of linga
is in the womb of knowledge
is there any other manner
of give and take?

Can the body be isolated from praana and enjoyed?
When doubt is cleared and the mind is enveloped by the sublime,
can one discriminate, Guheshwara? 135

568

One must pass,
not like the tempest that breaks the tree,
but like the fragrant breeze.

One must pass firmly as the jangama,
one must stand firmly as the devotee.

One who moves but knows not how to be jangama,
one stands, but knows not how to be a devotee,
what shall I say of such traitors Guheshwara? 136

569

Look, the gem fallen on the street
and the wealth buried are not visible to all.

Can those subject to death find marujavani?
Just as touchstone appears
a mere stone to the eyes of the sinner
so do sharanas appear for the others.

Sanganabasavanna,
look at the stature of Marulashankaradeva
the sharana of our Guheshwara.

137

570

If the hill is cold, with what can you cover it?
If the space is naked, with what can you clothe it?
If the devotee becomes worldly,
Guheshwara, how can I describe it?

138

571

When the vessel with butter was heated
the vessel melted, butter remained.

The bee is there, but no fragrance.
The fragrance is there, but no bee.
The self is there, but no form.

Guheshwara is there, but no linga.

139

572

Holding an idol of jaggery,
wherever you kiss it, it is sweet.

If you gently kiss a good neem fruit
can it be sweet?

Some said they know all
yet they came to nothing, Guheshwara.

140

573

Practicing agriculture
and yet if there is no rice to eat at home
why take the terrible strain of agriculture?

Practicing trading business
and yet if one cannot run the home
why take the terrible strain of business?

Serving the master
and yet if eight kinds of pleasures are not gained
why take the strain of being in the court?

Being a devotee
and yet if births and rebirths are not lost
the guru who gave the initiation
and the disciple who took it
let the devil take them both and
let Guheshwara go away.

141

574

If you say-
Brahma is great
Maya swallowed Brahma;

Vishnu is great
Maya swallowed Vishnu;

Rudra is great
Maya swallowed Rudra;

Self is great
Maya swallowed the self.
Everything is your Maya
Guheshwara, does it limit itself to one?

142

575

If you are naked and apply holy ash
can you become a celibate?
If you eat well and forget worry
can you become a celibate?

When emotion is bare and mind is naked
look, that is the natural nirvana, Guheshwara.

143

576

Paintings were done on three walls.

The first wall painting, it was like a painting.

The second wall painting, it was moving back and forth

The third wall painting, it had vanished and would not return.

Guheshwara, your sharana, is beyond the three kinds.

144

577

The land is not yours,

the gold is not yours,

the mistress is not yours,

all that is the order of the world.

The gem of knowledge is your ornament.

If you can wear this marvelous gem without blemish

oh mind, there is none richer than you

in our Guheshwaralinga.

145

578

Like the fruiting tree

that rises from the earth

but grows in the space

and affords juicy fruits to all

you being the earth

I grow as the plant.

In the process,

Guheshwaralinga became the fruit

awareness gained became the juice.

Because of Sanganabasavanna my self was revealed.

146

579

What if you learn the mantra?

If you do not repeat, you cannot master it.

What if you know the medicine?
If you do not use it, it is of no use.

What if you know the linga?
If you do not meditate, you cannot have it, Guheshwara. 147

580

They pour holy water and ask for reward.
That reward must go to the water, not to them.

They worship with flowers and leaves, and ask for reward
That reward must go to the plants, not to them.

Offering food, they ask for reward.
That reward must go to the eighteen kinds of grains
and not to them.

Guheshwara,
What shall I say of those unjust ones
who offer the ornaments of the linga back to the linga
and ask for reward? 148

581

How can I bathe you with holy water?
Your body is clean and pure.

How can I worship you?
Sky lotus flowers are offered to you.

How can I offer incense and light?
You are self illuminated.

How can I make holy offering?
You are eternally contented.

How can I worship with eight kinds rituals?
You are transcendental.

Just by practicing the daily rites
you have come to have endless names Guheshwara.

149

582

Is there need of a math,
is there need of a mountain
is there need of a crowd
is there need of solitude
for a sharana who enjoys peace of mind?

Then,
Guheshwara, why does the sharana who knows his own self
need outwardly worry, meditation, or
silence, recitation and penance?

150

583

Do not count beads and waste time
do not worship the stone and spend days.
It is enough to remember the Truth even for a second.

Guheshwara,
can one find the quality of fire in hot water?

151

584

Once the mind has become linga,
who shall I remember?

Once emotion is merged,
who shall I desire?

Once the Truth without illusion is attained,
who shall I know, Guheshwara?

152

585

So long as the tree is
won't the leaves make sound?

So long as the body is
won't there be passion?

O father,
as long as the life is
can pollution disappear, Guheshwara?

153

586

I am like
the tree burnt by the fire within it;
the fragrance of wind from open space
enveloping the nose;
the wax doll burnt in fire.

I worshipped the linga
called Guheshwara
and have lost birth and rebirth.

154

587

As the leaves and flowers within the tree
show with the passage of time
the true nature of Shiva
shows itself as per the wish of Shiva.

If it is play, it is Umapati;
if the play stops, it is the Svayambhu, Guheshwara.

155

588

Seeing that the men of the mortal world
have made a god in the temple
I marvel.

Seeing them offering daily worship
to the eternal and partaking pleasure
I marvel.

Guheshwara,
your sharanas have put the linga behind
and gone ahead.

156

589

Bath is for the soiled body,
and not for the pure one.
Is there worldly life for the liberated sharana?

Guheshwara,
your sharana is beyond knowing, seeing and measuring.

157

590

Does the great linga need holy bathing?
Does the fragrant linga need flowers and leaves?
Does the world illuminating linga need offering of light?
Does the nectar linga need food offering?
Who has known the mystery of Guheshwaralinga?

158

591

Through the very work we do,
we must know the other.
Awareness must find faith.
Once awareness has faith,
losing the illusion of nothingness
Marayya,

one must attain the true status in our Guheshwaralinga.

159

592

Word is the illuminated linga,
sound is the infinite principle,
the lips and palate box

of the sharana is beyond
nada, bidnu and kale.

O fool,
the sharana of Guheshwara
will not be polluted with speech.

160

593

Listen O Man,
you, a doubter, think.

You have bathed and worshipped god.
Does the fish not bathe?
Does the crocodile not bathe?

If you bathe and your mind is not bathed
does our Guheshwara appreciate mere showy words?

161

594

If you say 'this is the way to next town'
tell me, how can the blind man know?

The coward, who runs away from battle
tell me, how can he win?

How can a child swim in deep river?

How can those with five senses know
the serene and sublime Guheshwaralinga?

162

595

As the arrow thrown at the sky
falls down without reaching the sky
animals go up, slip and fall.
who knows the beyond?

Those fallen into the trap
of wealth, woman and world
do they know the beyond?

Guheshwara, imprisoning you I have imprisoned myself. 163

596

Like
the lightning behind the cloud
the mirage behind the nothingness,
the silence behind the sound
the light behind the eyes
such is your state Guheshwara. 164

597

As the soiled cooking pot is covered with flies
as the field full of weeds is crowded with animals
many language speaking elders gather at the door of the king
requesting food, water, wealth, and clothes.

Guheshwara,
your sharanas are without the temptation of desire. 165

598

If the crow that reaches mount Meru does not turn golden,
then isn't a hillock better than the Meru?

O God, if one is exhausted worshipping you,
then isn't the earlier fate better than that exhaustion?

Guheshwara,
if one dies even after worshipping you
then isn't the death god Yama better? 166

599

At the wedding of the handless
the shameless beat the drum,

Vachana / 178

the noseless women carry the kalasa,
the wedding party gathered and cheered.
But why are they angry about flowers and tambula?
All the three worlds were the guests at the wedding,
what a fuss by those unaware of Guheshwara!

167

600

They see
the form, but not the formless
the convenient, but not the substance
the conduct, but not the thought.

Guheshwara,
they see only your sign
and are ruined not knowing how to unite with you.

168

601

If linga sees, he sees.
If linga hears, he hears.
If linga touches, he touches.
If linga tastes, he tastes.
If linga dwells, he dwells.
If linga plays, he plays.

Guheshwara, your sharana
is contented in the pleasure of linga prasaada.

169

602

For the one who has become linga
it is unbecoming to speak of linga.

Look, it is an obligation, obligation to the word.

Breaking the pot filled with milk
Guheshwara, is it possible to gather it?

170

603

When the people of this world
are under the spell of a ghost
they speak its desire.

Wearing emblem and attire of jangama
why be afflicted by desire?

What shall I say of those men

Guheshwara, who wear an elephant's dress but bark like a dog?

171

604

When the wind was sleepy
the sky sang a lullaby.

When the nothingness was weary
the un-manifest breastfed it.

The sky was no more,
the lullaby had stopped,

Guheshwara is as if he is not.

172

605

It was like water receiving a hail stone statue.

It was like the camphor unveiling the fire.

It was like sunlight entering darkness.

Basavanna,

it was by the grace of Madivala Machayya
that I saw you.

I saw you and Madivala as one.

173

606

What ornaments include sacred ash?

What dresses include tiger-skin?

What kind of weapon is bone?

What you have is only this much.
What you decorate yourself is this much.
What you hold is this much.
Guheshwara what you give is position of Indra.

174

607

The Vedas are Brahma's make-believe,
the shaastras are Saraswati's vanity,
the Agamas are the sages' imbecility,
the puranas are the ancients' futility.

If one can know and negate these,
go beyond and stand in the truth of Guheshwara,
he is the truly liberated one.

175

608

Look, for the linga
The Veda is not proof,
shaastra is not proof
word is not proof.

Guheshwara,
dwelling in the proximity of the body
your sharana hid it in himself and used.

177

609

The Veda is matter of study,
shaastra is the gossip of the fair,
purana is the session of the rogues,
logic is the fight of goats,
bhakti is show for profit,
and Guheshwara is the sublime beyond.

178

610

The Vedas were ruined, being unable to penetrate.
Shaastras were ruined, being unable to attain.

The puranas were ruined, being unable to fulfill.
The elders were ruined, being unable to know themselves.
Their intelligence ate them.

Guheshwara, how will they know you?

179

611

May I speak? Sound it is spoiled by the ear.
May I touch? Touch is spoiled by the skin.
May I speak of form? Form is spoiled by the eyes.
May I speak of taste? Taste is spoiled by the tongue.
May I speak of fragrance? Fragrance is spoiled by the nose.
May I speak of my self? Self is spoiled by knowledge.

Only when there is no mutilation
Guheshwaralinga is the light within light.

179

612

In the excitement of words
they fail to see either what is behind or ahead.
They do not know themselves.
This is the reason why all the three worlds are ruined,
Guheshwara.

180

613

Listen, you who fail to see what linga is
owing to sound, touch, form, taste and smell
the five senses, the seven fundamentals
and the eight passions
you speak about linga in the vachana.

If the desire of the world is not renounced
the subtle Shiva-way will not be attainable.

What if speech matures?
The mind must mature in Guheshwaralinga.

181

614

One who is wordy became like a tree.
One who is silent became like a stone.
One who is angry became like fire.
One who is quiet became like water.
One who says he knows became like nothing.
One who says he does not know became like a beast.

That's why I have not seen any
who not saying they know
not saying they are aware
have destroyed the sign of knowing
and became like Guheshwaralinga.

182

615

Like
the fire in the stone
the reflection in the water
the tree in the seed
the silence in the sound
is the relation of you and the sharana Guheshwara.

183

616

When the corpse of worldly life is lying
look at the dogs fighting that have come to feed on it.
Seeing the dog-fight the corpse rises up and laughs.

Look, Guheshwaralinga is not there.

184

617

If the wife is a devotee,
one need not worry about impurity of periods.
If the husband is a devotee,
one need not worry about the caste.

After the physical happiness of being husband and wife recedes
and linga itself becomes the husband

then, is there a husband for the wife
or wife for the husband?

Guheshwara, does one eat again after taking milk?

185

618

Being the wife

Basavanna became an observer of rite.

Once an observer of rite,
Basavanna became chaste.

Once being chaste
Basavanna lost the worldliness.

Guheshwara, Basavanna alone
is chaste since his birth.

186

619

To say that all those who are born, die and are lost
go to god's world, is childish talk.

If one can realize the self before dying
our god Guheshwara accepts.

187

620

With those who have no truth in them
one should not talk once in a thousand;
one should not talk once in a million;
one should not talk once in a billion.
Let them burn to ashes,
Let death goddess Mari take them.

Guheshwara, one should not speak
with those who are not sharanas.

188

621

That Sanaka, Sananda and all other sages
all those the ash covered ones are true, is false.
That they are eternal is false.
That they died is true, Guheshwara.

189

622

Do the waves that have risen in the sea
become separated from the sea?

Does the world that has risen from
the passionless eternal, spotless, featureless
perfect, unchangeable, supreme Shiva
become separated from Shiva?

This awareness is possible
for the spiritually experienced, Guheshwara.

190

623

If one exercises till death, when is the day for fighting?
If one keeps worshipping all one's life
when is the day one realizes oneself?
If one keeps interpreting knowledge
when is the day of attainment of truth?

Having come with a purpose
when that work is complete
where is the obligation of this mortal world?

Look at the instance of the ripe fruit filled with juice
falling down from tree.

Basavanna, Chennabasavanna and other sharanas,
attaining truth in Guheshwaralinga, be contented.

191

624

The woman who does not pleasures of union
became a prostitute.

The devotee who does not know the linga
became a worldly ritualist.

Can this prostitute be happy?

Can this ritualist have a goal?

Guheshwara, look at the way how these two are ruined.

192

625

It is of no worth to go round and round.

It is of no worth to bathe a million times in Ganga.

It is of no worth to climb the high mountain and shout.

It is of no worth to touch the body with daily rituals.

If one can fix the mind that always moves firm
then, the linga called Guheshwara is sheer light itself.

193

626

The stone is born to earth,
born as an idol to the stonecutter,
born to mantra as installed linga.

The child born to these is held
as linga in the hand by the ritualists.

What shall I say of these Guheshwara?

194

627

Look, like the crystal container
inside and outside are indistinguishable
I marveled at this unusual character.

If you see it, it is visible,
if you try to touch it, it is unreachable.
It seems near, if you go near, it moves away

Look,
form has swallowed the formless
and is caught in the thought of nothingness.
Mere seeing it was like feeding nectar
Guheshwara, how it would it be if merged with! 195

628

One must be deaf to praise and blame
and blind to others' wealth and women.

In the company of the crooks
who speak of the Ultimate in words only
one must be dumb like the cuckoo in winter.

In the awareness of the One there must not be doubt.
In Guheshwaralinga one must forget oneself. 196

629

Those who turn day into night, and night into day
righteous conduct into unrighteous conduct,
unrighteous conduct into righteous conduct,
and make bhakta appear as bhavi and bhavi as bhakta
one must never listen to the talk of such, Guheshwara. 197

630

Shiva, Shiva! Look at their arrogance!
Not knowing where you are
they offer eight kinds of worship, sixteen kinds of service.
Look at their boldness!
They offer all kinds of things to you
and say they have received prasaada.

If one says one has satisfied hunger by eating artificial fruit
who will approve of it, Guheshwara? 198

631

For the river that flows body is all legs.
For the fire that burns body is all tongues.
For the passing wind is body is all hands.

Guheshwara, for your sharana body is all linga.

199

632

If hungry, can you eat wild thorns and plants that itch?

If the king doesn't help in time
what is the use of his having wealth?

The sandal grinded on the smooth stone,
but, can it be grinded on a brick?

Can the words of Rambha suit a common woman?

The wise talk to the wise,
but, do the wise one talk to the foolish?

As a cuckoo started singing on the lake
the crow on the tree cawed.

It was like this,
it was like taking a vessel in a hurry
to milk a barren cow.

The vessel was smashed
and the hand was broken Guheshwara.

200

633

For the love of hunger,
they make food offering.
For the love of thirst,
they offer bath.

There is no god, no devotee.
I am not there,
you are not there.

Guheshwara,
there is no one to worship
and no one to be worshipped.

201

634

As long as hunger is there
one does not give up worldly affairs.

As long as cold is there,
one finds it uncomfortable.

As long as words are there,
one does not give up pretence.

As long as sleep is there
one does not give up wife's company.

Therefore
begging food for hunger,
a rag for the cold,
mantra for words,
meditation of Shiva for sleep-
for those who transgress this teaching of the guru
attaining contentment in the beyond is not possible.

Guheshwara, do not show me even once
those who transgress guru's words
and act as they wish.

202

635

He who follows the restriction of milk
will be born as a cat.

He who follows the restriction of gram
will be born as a horse.

He who follows the restriction of water
will be born as a frog.

He who follows the restriction of flowers
will be born as a bee.

These are inappropriate for shatsthala.
Guheshwara does not approve
those who have no real devotion.

203

636

Look,
past eternal and future eternal are contained in one day.
Who has seen and known
that great soul who can contain the one day and speak?

The ancients, the elders and the wise,
not knowing the mystery of linga
met their end Guheshwara.

204

637

O father,
over the hand that holds there is darkness;
over the eyes that see there is darkness;
over the meditating mind there is darkness.

The darkness is found on this side
what Guheshwara is, is on the other side.

205

638

For those who thirst for the origin of their birth
where is the need for spiritual practice of linga?

The great elders are great men of mere words.
The greatness of linga of Guheshwara
is not revealed to those who have many faces. 206

639

Have I said that those to be born should not be born?
Have I said that those dying should not die?
Have I said that those to be destroyed in the dissolution
should not be destroyed?

Guheshwara, once I knew and merged in you
have I said that those who live on earth
should not be there on the earth? 207

640

I am not the one to be born.
I am not the one to die.
How can I say how it is?

Guheshwara,
once what is true is known
can one be born again? 208

641

He who has untruth is not a sharana.
He who has sorrow is not a jangama.
He who has desire is not a sharana.

Thus, if one is able to reject
untruth, sorrow and desire and still be
he is your sharana Guheshwara. 209

642

Plucking the raw fruit,
can you ripen it by pressing it?

By forcing the bud to bloom
if you wear it, can it have fragrance?

The status of Shiva sharanas
is visible at the proper time.
Can it be seen at all times?

Look,
once the status of the sharanas
of Guheshwara is seen,
then ignorance will melt
as darkness that has seen light
melts even as you see, Sanganasavanna.

210

643

When I went to pluck flowers,
I forgot the casket.

While worshipping,
I forgot the linga.

Associating with the wicked,
I gathered the beehive but forgot the honey.

In the company of all these,
I forgot Guheshwaralinga.

211

644

If you bind the bundle of tasty food on the belly,
can hunger be quenched?

By possessing the linga on the body
can you become a devotee?

The stone placed on the ground and gets caught in the tree
does it become linga?

Is the tree a devotee?
Is he who placed it a guru?

When I see such,
Guheshwara, I am ashamed.

212

645

Do not worship in the morning,
do not worship in the evening,
letting the night and day pass
worship the worshipping.

Guheshwara, show me those
who worship the worship thus.

213

646

Is the scale that weighs gold equal to gold?

Look,
they are not ashamed to say 'we are close to god.'

Like the iron which wears out in theft
the elders who have left earlier
do not know the matter of linga.

Guheshwara, tell me, who else will know?

214

647

Millions have died for wealth,
millions have died for women,
millions have died for world.

Guheshwara,
I cannot see anyone who died for you.

215

648

They say wealth is Maya,
wealth is not Maya.

They say woman is Maya,
woman is not Maya.

They say earth is Maya,
earth is not Maya.

Guheshwara,
the desire before the mind itself is Maya.

216

649

All the three worlds struggled for the external,
worshipped the external,
and remained external.

Not knowing that I went to worship,
my hand got caught in the linga.

Guheshwara,
when I wished to contemplate on you
with a firm mind, the body thronged in joy.

217

650

Like

the shine of a new pearl
is the mergence with linga;
the brightness of light in a crystal container
is the mergence with linga;
the state of the fragrance of the winds
is the relation of the mergence with linga, Guheshwara.

218

*

CHENNABASAVANNA

651

Sharana cannot touch anything
unless linga is lodged in his body;
sharana cannot see any thing
unless linga is lodged in his eyes;
sharana cannot hear any thing
unless linga is lodged in his ears;
sharana cannot smell any thing
unless linga is lodged in his nose;
sharana cannot taste any flavor
unless linga is lodged in his tongue,
as linga is lodged in every part of your sharana,
Koodala Chennasanga.

1

652

One ought to be
as though the linga on the body has not ceased.

Unless the heart touches the linga,
what is the bond of body and linga?

Look, how integrally Madivala lives,
his body doing the dedicated work,
and his heart merged in linga completely.

Having erased the doubt
regarding the bond of body and linga,
Madivala Machayya is incorporate with linga
in every limb in Koodala Chennasanga.

2

653

Why go to holy places
when you have the linga on your body?

If the linga on your body touches installed linga,
I cannot say which is great, which small!

People perished not knowing
the absolute that is beyond the reach of speech.

Your head becomes pure
by bowing to the jangama;
your hand becomes pure
by worshipping the linga.

Do not show me a breaker of vows,
who, ignoring the linga on the body,
bows to a distant linga,
Koodala Chennasangayya.

3

654

Having borne the linga on his body,
if a person joins a bhavi again,
claiming kinship with him,
he cannot escape becoming
a victim of Mari on the hills.

Does a pot made of mud
become mud again after being burnt in fire?

*agnidagdhaghatah prahur na bhooyo mrttikayate
tacchivacharasangena na punarmanusho bhavet*

Therefore, rare is the devotee
who is purged of his past,
Koodala Chennasangamadeva.

4

655

Once the linga adorns the body,
the sharana hears no other word;

once the linga adorns the body,
the sharana touches no other thing;
once the linga adorns the body,
the sharana sees no other thing;
once the linga adorns the body,
the sharana knows nothing about food and drink;
once the linga adorns the body,
the sharana smells no other thing;
once the linga adorns the body,
the sharana does not utter dry words.

Once the linga adorns the body,
the sharana knows no other thing
than Koodala Chennasangayya.

5

656

Once the linga adorns body,
the body becomes linga;
once the linga adorns the mind
all senses become linga
once the linga adorns life-breath
life-breath becomes linga.

Therefore,
linga is incorporate with body ,
and all enjoyment is linga's enjoyment,
Koodala Chennasangamadeva.

6

657

In his body he is bound up with acharalinga.
In his mind he is bound up mahalinga.

Thus your sharana is continent of both relationships,
Koodala Chennasanga.

7

658

Those who are absorbed in body,
speak the language of body;

those who are absorbed in linga,
speak the language of linga;
they speak the language
appropriate to the stage where they stand, look!

Koodala Chennasanga's sharanas,
see, adopt the way of linga and
speak the language of linga.

8

659

There are people, who, for their body's desire,
eat meat, consume intoxicating drugs,
for the desire of their eyes sleep with others' wives.

Of what use is their wearing the linga
if they do not know what linga is?

If they find any error in jangama,
they will be prey to Mari on the hills,
says Koodala Chennasangamadeva.

9

660

For one united with body, no union with linga,
for one united with linga, no union with body.
Union with body is bad conduct,
union with linga is good conduct.

Therefore, one should be in united with linga
abandoning the union with the body,
Koodala Chennasangamadeva.

10

661

Giving up the dependency of body
and becoming dependant on linga
the body should have only linga conduct,
bodily actions should not be desired.

Once reposing faith in linga,
why undergo suffering by uttering
some other names?

Therefore, Koodala Chennasanga's sharanas
do not perform others' rites.

11

662

What if knowledge is within, unless there is no action without?

In the absence of the body,
where is shelter for life-breath?

In the absence of a looking glass,
can one see one's face?

Our Koodala Chennasangayya is one
who has form and is formless too.

12

663

He is not the one to feel inside,
nor the one to practice outside;
having discarded both,
he is in his natural self.

See, Koodala Chennasanga,
your sharana has no duality of inner self and outer self.

13

664

How can one ever offer the food that one gets every day
to linga with the hands from which one eats?

How can linga accept it?
Shiva, Shiva! Koodala Chennasanga
does not like the worldly who say:
platform to sit is one but feeding plates are different.

14

665

See,
in the cave of darkness,
the demon sleep grips and
makes the valiant mad,
the brave lose courage, and
keeps those who are able to curse and bless
as though dead and
ruins life day after day,
Koodala Chennasangamadeva.

15

666

Is it ritual to dedicate holy water?
Is it ritual to dedicate a fresh flower?
Look, father, they are not rituals!

If you can shed the taint of five senses,
six enemies, seven elements and eight prides,
that is true ritual in Koodala Chennasanga.

16

667

Those who worshipped with pot full of holy water
and basketful of flowers perished.

The mob are fools,
the mob in the fair are greater fools!
The pond from which they drew water dried up.
The tree whose flowers they plucked was ruined.
The fruit of your worship goes to the pond and the tree.

There is nothing for you;
doing and doing again the very performance is ruined.

Look, great giver Koodala Chennasanga,
they did, but their minds didn't move,
they gave, but had no truthfulness,
our brothers are thus undone.

17

668

Look, father, how the wood pieces,
being with fire, met with destruction.

Look, father, how the mountains,
being with the ocean, met with destruction!

Look, father, how the darkness,
being with light, met with destruction!

Look, O Koodala Chennasangamadeva,
being with your sharanas my rebirths met with destruction.

18

669

Behold the curs who ever bark repeatedly
that they are true prasaadis, the true prasaadis!

Will our Koodala Chennasangamadeva
be pleased with the gluttons,
who, like the wretched
coming from the land of famine,
worrying that they may not be served again
devour food more than necessary
and throw away the excess?

19

670

All those elders,
who have aged billions of years,
are they great?

All those ascetics
around whom reeds grow and ant-hills rise
are they great?

Are those ignorant ones, who,
with broken backs, caved belly, and shaky heads,
with increasing grey hair and wrinkles,
with withering wit and rattling tongue,
grow garrulous, are great?

The pre-eminence of the one who lives integrally
has come to Mahadeviyakka, who,
having learned the mystery,
uniting with the Absolute,
forgetting the difference of high and low,
has united with Koodala Chennasangamadeva.

20

671

Look, how the infatuation of the mind
stained with ignorance is removed!

Heating it once, melting it another time,
and adding color to it,
Koodala Chennasangayya,
your sharana Basavanna
removed my mind's infatuation.

21

672

If the flavor which the lips taste,
and the happiness which the stomach feels
are not offered to linga,
that food becomes deadly poison.

If he says that, since ears and eyes
cannot eat and enjoy the food,
whatever is touched and felt is worthy of offering ,

he becomes a vow-breaker that very day,
Koodala Chennasangamadeva.

22

673

The unrighteous does work through unrighteous means;
collects provisions and cooks food,
treats that food as prasada and prasada as food;

But Koodala Chennasanga's sharana
does nothing without offering it to linga.

23

674

People oft talk of spiritual experience;
look, spiritual experience is a treasure hidden in the earth;
look, spiritual experience is the purity of heart.

Is spiritual experience a subject of table talk?
Is spiritual experience a matter of market place?
Is spiritual experience a commodity sold on the street?
How to describe that great Thing?
Can you hold an elephant in a bushel instead of in a mirror?

Koodala Chennasangamadeva
does not like the wicked and stupid fellows,
who hold discourses indiscriminately wherever they sit
and tell stories of sharanas wherever they go.

24

675

Those, who disguise themselves in various ways,
attend the doors of those who give food, clothes and gold,
for it is said:

*vayovrddhaastapovrddhaa vedavrddhaa bahushrutah
sarve te daanivrddhasya dvaare tishtanti kinkarah*

Show me those who do not humiliate themselves
and are not under any body's obligation,

and let me be saved,
Koodala Chennasangama.

25

676

If you give food in charity,
you will earn merit;

if you give clothes in charity,
it will be an act of piety;

if you give money in charity,
you will be blessed with riches;
if you think of Koodala Chennasanga with triple purity,
you will attain deliverance.

26

677

The feast arranged at the house of one
who is a devotee of some other deity
is the food made of some other food stuff.
The feast arranged at the house of a faithless devotee,
is the food made of doubtful stuff.;
the feast arranged at the house of one
who talks proudly of his service is a vomited stuff.

Because the feast arranged at the house of a true devotee,
who has faith in you,
is the food got through sadachara, bhrityachara, and shivachara,
it becomes a worthy offering to Koodala Chennasangamadeva.

27

678

Should we say the sharana
who has embraced linga like
the hailstone that hugs water,
the scent that envelops wind,
the light that embraces nothingness has a body?

Your sharana's way,
Koodala Chennasanga is like these three decisive factors.

28

679

One can see the great mystics
through the association of the true and virtuous;

one can see the holy guru
through the association of great mystics;

one can see the linga
through the association of the holy guru;

one can see the jangama
through the association of the Linga;

one can obtain prasaada
through the association of the jangama;

one can obtain righteous conduct
through the prasaada;
one can obtain oneself
through righteous conduct.

Therefore, Koodala Chennasangamadeva,
bless me with the association
of your virtuous devotees.

29

680

Like the low born
who is named after the king,
he is entitled to his name.
Is he entitled to his regal throne?

Are all those, who are disguised
and dependent devotees

and live by the name
of linga, jangama, prasaada and experience,
worthy of the virtues coming from the bond with the virtuous?
That's why Koodala Chennasangayya
all those who are not inherently good be where they are.

30

681

The devotion of a king was lost in pride;
the devotion of a soldier was lost on the tip of a sword;
the devotion of a merchant was lost in the measure;
the devotion of a goldsmith was lost in the smithy;
the devotion of a ritualist was lost in doubts;
the devotion of a person who seeks union with linga
through deeds was lost in fear;
the devotion of a vow taker was lost in worldly affairs.

Therefore, Koodala Chennasangamadeva,
the birth of the wicked caused the decrease of ancient saints!

31

682

The piety of a king was lost on account of his pride;
the piety of a harlot was lost when she leftovers of a lecher;
the piety that depends upon kinship condemns one to arch-hell;
but the piety of the poor is a hoarded treasure.

Therefore, Koodala Chennasangamadeva,
give nothing but poverty to your sharanas.

32

683

The master, master of masters,
placed the ishtalinga on our palm
asking us to get awareness, didn't he?
Look at the sheepish men, who,
forgetting their enlightenment,
worship only the sign,
Koodala Chennasangamadeva.

33

684

We cannot be neighbors to half-devotees;
we cannot step into the courtyard of those
who do not have faith in linga;
we cannot converse with those
who do not cherish love for jangama;
we cannot sit for meals in the same row with those
who do not have contentment coming from eating prasaada.

Therefore, you being witness,
Koodala Chennasangayya,
your devotees will not be pleased with those
who have not imbibed these four.

34

685

One cannot let go the pride of wealth,
the pride of ego, and the pride of caste;
none can assimilate community discipline and devotion.
Look,
where is community devotion for those
who are well-versed in word-play,
Koodala Chennasangayya?

35

686

Devotion to wealth is wasted in argument;
devotion to the king is lost in disobeying the king, saying 'stay, don't!'
show of devotion disappeared
in Koodala Chennasangamadeva;
with the increase of boring insects, the divine tree disappeared.

36

687

You cannot perform the eight-fold rites
and the sixteen-fold services;
you may at time perform them,
but you cannot perform them by begging;.

the piety performed by begging will not suffice,
Koodala Chennasangayya.

37

688

A kite in the sky needs a string, although it is flying high;
one may be a soldier, but he too needs practicing.

Can a cart move on without the ground?

How can body be dissociated without the association of linga?

Can body be called a dissociate without linga's association,

O Prabhu, in Koodala Chennasangamadeva?

38

689

It's through acharalinga one should get anubhaavalinga;
it's through anubhaavalinga one should get margakriyalinga;
it's through margakriyalinga one should get Kriyalinga
that surpasses all other lingas-
as it is said,

lingajatah lingabeejam

o Koodala Chennasangayya

One should get linga through linga.

39

690

With conduct, one is a guru;

with conduct, it is linga;

with conduct, one is a jangama;

with conduct, one has paadodaka;

with conduct, one gets prasada;

with conduct, one is a true bhakta;

with conduct, one can do daasoha;

without conduct, he is no guru; he is a human;

without conduct, it is no linga; it is just stone;

without conduct, he is no jangama; he is a disguiser;

without conduct, there is no paadodaka; it just water.

without conduct, there is no prasada; it is only food;

without conduct, he is no bhakta; he is a creature.

without conduct, there is no house of daasoha;
it is a brothel.

Therefore, Koodala Chennasangayya,
those, who do not have conduct, cannot escape the arch hell.

40

691

To the bow of conduct was tied a string of thought;
by treading on the bow of equanimity,
the master hunter produced a clang of harmony;
and when he aimed a shot,
fixing the arrow of discipline, at the absolute linga,
it merged into the linga, tail and all, leaving no trace behind.

Is it possible to find both the arrow and the target in you,
o Koodala Chennasanga?

41

692

What if a goat has an udder hanging round the neck?
Does it contain milk?

What if a person becomes a devotee unless he knows Shiva-path?

Looking at jangama without joy
is like the look of the damaged eyes.

The joy that is not united with sharanas of Koodala Chennasangama,
is like looking with desire at the queen.

42

693

Look, for a devote who,
having realized the true state of self,
knows that he is himself the supreme self,
whatever he does is worship;
whatever that devotee enjoys is an offering to linga;
and whatever he tastes is prasaada;
whatever that devotee knows is supreme Brahma;

whatever he utters is the supreme principle.
that devotee himself is Koodala Chennasanga.

43

694

Is the vachana of the pioneers for earning on your way,
preaching and pleasing people,
breaking into others' houses one after another?
Is it a mark of bhaktasthala or jangamasthala?

A devotee should be a servant.
O Koodala Chennasangamadeva,
pray, do not show me the worthless
who are neither devotees nor jangamas.

44

695

What if a person,
who begs of common humans,
rides an elephant?

He cannot stop begging,
but look at his rising arrogance;
Koodala Chennasangayya laughs at the celibate
who has taken the path of re-birth.

45

696

Can an elephant driver ever become a king, father?
Can they who are conversant
with the Veda, Agama, Shastra, Purana
become, like the ancients,
perfect in word and deed?

Because *Poornaschya puraatanaha*,
can a good looking maidservant,
clad in costly clothes,
adorned with precious jewelry,
and put on a palanquin,

be called goddess Gowri,
Shankara's spouse?

What if the true precepts
read and heard,
are preached for sheer fame
without due discipline and knowledge,
resolution in word and deed?

They are doomed to the stinking arch hell,
Koodala Chennasangamadeva.

46

697

If problems of household are not overcome by agriculture,
that agriculture is in vain.

If problems of household are not overcome by by doing business,
that business is in vain.

If problems of household are not overcome by by serving the master,
that service is in vain.

If a person does not break himself loose
from the bondage of birth and death
by practicing piety,
that piety is in vain, Koodala Chennasangamadeva.

47

698

O father, save me by showing the door of the true devotees
who say they have served guru,
linga and jangama in many and various ways,
and say they have been united with them.

Make me bear on my head
the footwear of the ancients who,
having surrendered everything,

say 'linga and jangama are the lords of my breath,'
Koodala Chennasangama.

48

699

Sharana does not bother
about the rituals of installing,
giving, and tying up linga.

Like the light covered from wind,
he is calm with happiness not overflowing.
His knowledge and forgetfulness
being under the custody of praanalinga,
he knows no other thing.

He is neither tired nor bored;
he does not stir,
responding to the world's afflictions.
One, who is united with linga,
bears the stamp of happiness,
Koodala Chennasanga.

49

700

Being in this world, he is not bound.
Moving on the ground, he is not soiled.
The one united with Reality
is without union with any.

Neither desiring, nor rejecting,
the soul merging in linga
is like the camphor-hill touched by flame,
in Koodala Chennasangayya.

50

701

Like a goat
that is content to chew the mere leaves, and
tastes not the sweet juice of sugar cane,

the human sheep
who, leaving the inward essential juice,
and stirring the muddy water of the material world
to their own distraction, go about wandering,
look like fools who oddly prefer
a brittle glass to a precious gem, look!

*aatmateertham samutsrjya bahisteerthani yo vrajet
karastham sumahaaratnam tyktva kacham vimargate*

Koodala Chennasangamadeva,
because I know
that guru, linga and jangama of your high stature
are my true form,
the very paadodaka of that guru, linga and jangama
is the inward essence, look.
I have been highly hallowed
by drinking such sacred water of the soul.

51

702

Why create Maya that doesn't exist
and crave for greatness?
Not knowing to say that Maya is not,
which doesn't exist at all,
why weep and wail?
If one knows one's self well
One is Koodala Chennasanga himself.

52

703

If the illusive world assumes a form
and troubles me, by appearing before my eyes,
I dispel the darkness of all that illusion
by applying the magic ointment of knowledge.

By establishing a true bond with linga,
and bearing the stamp of eternity,

I say, 'Hail! O hail!'
to the holy feet of Prabhu
in Koodala Chennasanga.

53

704

You talk of ishtalinga and praanalinga,
If you know, pray, tell us
what is ishtalinga and what is praanalinga ?

The ishtalinga is the mirror and praanalinga, the reflection;
if the mirror becomes blurred,
how can the reflection be seen?
The reflection cannot be seen.

*ishtalingamavishvasya pranalingam na pasyati
darpanapratibimbastu yatharoopam tatha bhavet*

Therefore, Koodala Chennasangamadeva,
save me by showing me those
whose praanalinga has found fulfillment
in their ishtalinga.

54

705

After establishing bond with the ishtalinga
my body's properties were lost
and my body came to embody linga.

After establishing bond with the praanalinga,
my corporal senses, purged of their properties,
were transmuted into light.

After establishing bond with the bhaavalinga,
all my organs became linga.

Therefore, a sharana does not have a separate linga,
sharana does not possess a separate body.

The doubt regarding the two,
worthy and unworthy offering disappeared.

O Koodala Chennasangamadeva,
to the one, who is merged in you.

55

706

What is this mouth within the mouth,
one eating and the other being fed?

What is this eye within the eye,
one seeing and the other being seen?

What is this ear within the ear,
one hearing and the other being heard?

What is this nose within the nose,
one smelling and the other being smelt?

What is this skin within the skin,
one touching , and the other being touched?
Who knows the mystery of your being in all these,
O Koodala Chennasanga?

56

707

Do not listen to the words of the impious persons who say:
Shivachaara consists in inter-dining,
and Kulachaara in inter-caste wedding.

Regarding all Shiva devotees, including all,
from the Brahmins to the untouchables, as one,
and going in for inter-caste wedding
is righteous conduct, and all else unrighteousness.

For instance,
it is like looking for a black spot in a crystal pot
and bitterness in sweetness.

If a person talks of impurities
pertaining to menstruation, caste,
birth, death, and the left-over,
for him, there is no guru, no linga,
no jangama, no teertha, and no prasaada.

Unless he sheds these impurities, he is no devotee.
Going in for inter-dining and inter-caste wedding
with such devotees is righteous conduct,
Koodala Chennasangamadeva.

57

708

What if the reflection of the moon
is seen in a pool of impure water?
Is the moon present there?

What if the body of a sharana
is wrapped up in the vast affair of the world ?
Is the sharana present there?
Your sharana, like the lotus in mud, and
like the nothingness in a mutt,

as it is said,
mama sahityaroopena tamomaaye vivarjayet
meghanirmalatoyastha kamalapatramivacharet
is there, and yet is not there.

Therefore, Koodala Chennasangayya,
your sharana is ever fasting, though he has eaten.
He is ever a celibate, though he has united with his wife.

58

709

What if a person strips himself naked?
What if a person remains addicted to certain things
and remains absorbed in worldly affairs
after his hunger has been appeased?

Koodala Chennasangamadeva remains hidden
in a place that is hidden beyond our reach.

59

710

What if a tick sticks to the udder?
Does it get milk?

What if a bug sticks to a woman's body?
Does it know the pleasure of sexual enjoyment?

What if a parrot learns to read?
Does it know what linga is?

What if a donkey grows in size?
Can it ever become a horse?

Why the mystic discourse for those who are body minded?
Why the fellowship of Lord Shiva for a worldly man?
Why a nest decorated with ruby and silk for an owl?
Why a village headman's servant swear in the name of emperorr?
Does ever the Shiva path suit the unrighteous persons,
who go to hell by worshipping wretched gods,
O Koodala Chennasanga?

60

711

If you say you offer to linga sacred leaf,
flower, and holy water three times a day,-
dawn, noon and evening,--
you will not reach linga.

Your piety will not grow, mature and become firm.
The water you pour for bath,
not even a drop of it, touches linga.
You are worshiping linga
and showing indifference to jangama.

On seeing this

I was amazed, Koodala Chennasangamadeva.

61

712

Listen you ritualist, who worship linga
at dawn, noon and in the evening,
what is dawn and what is evening time to a devotee?

Our Koodala Chennasangamadeva
will not be pleased with the illusionists, who,
staying in the shade of the great Meru Mount,
look for their own shade.

62

713

The sun born in the morning should be offered to linga;
the shadow cast in the evening should be offered to linga;
the lower, the middle and the upper -all should be offered to linga;
the pure water born in the sky should be offered to linga;
the air born in the void should be offered to linga;
whatever be the dish, it should be offered to linga'

What is not offered to linga, if taken,
becomes a deadly rust,
Koodala Chennasangamadeva.

63

714

The heap of life-span is measured
in the bushels of sun-rise and sun-set!
Before the heap reduces one should perform linga rites
giving up false exuberance.

If not, O Koodala Chennasangayya,
He will be condemned to arch hell.

64

715

There is one guru and one linga principle.
There is no separate linga principle

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for each member of a family,--
one for the wife, another for the son,
the third for the brother, and
yet another for the maid-servant.

Thus if guru and linga are separated in a family,
our Koodala Chennasangama's devotees
will not be pleased.

65

716

Unless the duality of within and without is done away
Knowledge cannot be practiced.

Unless practice of knowledge is adapted
the linga's light cannot be obtained.

Unless linga light is obtained

There is no contentment in Koodala Chennasangayya.

66

717

If one's weapon slips in the battle,
when two rival armies lock horns,
marching to the field and standing face to face,
and boast of their honours and achievements
and enter into a fierce fight, it is great loss.

But if one's stick slips while practicing martial arts,
intending mastering them, is there any loss?

No, not at all.

It is proper to pick up the club and resume the practice.

But we cannot endure
the talk of the stupid ones who say,
'I cannot continue, as my club has slipped.'

The seen is the stick, the unseen, the weapon.
Look, it is one's good action that sees the unseen linga,
Koodala Chennasangayya.

67

718

Is there linga experience in the idle talk of the talkative,
and in the conflicts of villagers?

Is there linga experience in the loose talk carried on the street?
Is trance possible in a market place?

Therefore,

where is Koodala Chennasangayya's experience
for the talkative who disguise themselves?

68

719

You may expect a dog before a village gate, not a lion;
you may expect a crane on a river bank, not a swan.
Among the commodities put up for sale on a bazaar day,
you may expect glass beads, not gems.

You may expect only religious hypocrites on this earth,
but not those with Shiva knowledge,
Koodala Chennasangamadeva.

69

720

How do the entertainers,
who talk about what has already been talked about,
know what is exceedingly consecrated?

Is there any impurity of orts in the consecrated food?
Can the orts be ever consecrated food?

Those who, like animals and beasts
eat from the dry stock of speech,
talk nothing but orts.

How do they know of the mysterious aspects
of the bond between linga and body?

All the impure fellows who preach
are doomed to a noisy hell, Koodala Chennasanga.

70

721

I'll fix a boundary to my body and
to all the qualities of karma dwelling in my body.

I'll fix a boundary to my ears and
to the sound within the ears.

I'll fix a boundary to my skin
and to the touch within the skin.

I'll fix a boundary to my eyes
and to the form within the eyes.

I'll fix a boundary to my tongue
and to the taste within the tongue.

I'll fix a boundary to my nose
and to the smell within the nose.

I'll fix a boundary to my mind
and to the forgetfulness within the mind.

I'll fix a boundary to my will
and to the illusion within the will.

I'll fix a boundary to my breath
and to the linga whom I'll fix in my breath
in such a way that He will live on forever, Koodala
Chennasangamadeva.

71

722

In my body is your body; in your body is my body.
In my soul is your soul; in your soul is my soul.

In my breath is your breath; in your breath is my breath.
In my senses are your senses; in your senses are my senses.
In my passions are your passions; in your passions are my passions.
in my corporal senses are your corporal senses;
in your corporal senses are my corporal senses.

Thus I am a form, and you are formless.
The form dissolves, the formless does not.

I am the camphor, you are the light.
I merged in you, Koodala Chennasangamadeva.

72

723

It's you, who, dwelling at the door of my nose,
enjoy the pleasures of perfume;
it's you, who, dwelling at the door of my tongue,
enjoy the pleasures of flavour;
it's you, who, dwelling at the door of my eyes,
enjoy the pleasures of form;
it's you, who, dwelling at the door of my skin,
enjoy the pleasures of touch;
it's you, who, dwelling at the door of my ears
enjoy the pleasures of sound;
it's you, the enlightened one, who,
dwelling at the door of my mind,
enjoy the pleasures of the five senses.

Because:

I know I am a stringed puppet in your hands,
your corporal senses becoming my breath,
and my breath becoming your corporal senses,
I played as you pulled my strings, Koodala Chennasangamadeva.

73

724

The holy Guru
bringing out the impetrate linga dwelling in my heart,
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made it partite linga and placed it on my palm;
when that linga pervaded my body and
all my corporal senses became bright rays,
I realized that the very bright sky of my mind was pranalinga.

That realization coming from right reasoning,
that primeval sprit reveling in supreme bliss is bhavalinga.

Knowing that he is perfect in heart,
he does not exhibit outwardly by placing linga face to face.
Koodala Chennasangamadeva himself
is that impetrate perfect stature.

74

725

It's you, who,
staying in the corridors of my ears, hear the good word.

It's you, who,
staying on the fringe of my skin, feel the pleasant touch.

It's you, who,
staying in the corner of my eyes, see the beautiful form.

It's you, who,
staying on the tip of my tongue, taste the sweet meat.

It's you, who,
staying on the tip of my nose, smell the pleasing perfume.

It's you,
who, dwelling in all my cells, enjoy all pleasures,
Koodala Chennasangamadeva.

75

726

How can I parallel the grace
bestowed on my body by my great master?
Guru-linga is actually more special than supreme Shiva.

My initiation at the hands of my guru was like
the light born of light;
the reflection in a mirror;
the gem studded in a pendant;
the inside of the shadow of a form.
Teaching of guru was like holding a mirror up to mirror
Koodala Chennasangayya.

76

727

They talk of common plate,
but we do not know what it means.

Once praanalinga is installed on the body of a devotee,
there is a common plate for himself and his linga.

Are there different plates?
Unless the plate is common to him and to his linga,
how can he wear linga on his body?

Knowing this, if the food is not taken
from a common plate, it is an error.

O Koodala Chennasanga,
your devotee can probe the mystery
of body and linga.

77

728

Did holy guru tell you
to descend to hell by envying one another?
If Shiva devotees, giving up pride and envy
do not regard the devotee who serves
guru and jangama as Shiva Himself,
Our Koodala Chennasangamadeva
will throw them into a terrible hell.

78

729

If you go on taking the seeds once sown
and go on sowing them again and again,
when will those seeds sprout and
grow leaves and yield a harvest, o fool?

If you go on abandoning the guru-given linga
and wear it again and again,
how can it satisfy your heart's desire
by destroying all the evil thoughts in you?

Therefore,
if you seek salvation in Koodala Chennasangayya,
you should never part from your linga.

79

730

What if you read the scriptures?
What if you listen to spiritual discourses?
What use pouring water for linga's bath,
when desire does not cease
and anger does not leave you?

Do all those who have
elementary knowledge of vachanas become spiritual?
Do all those who visit holy ponds
become the residents of holy ponds?
Do all those who perform the eight-fold rites
and render the sixteen-fold service
become linga worshippers?

Will Koodala Chennasanga be pleased
with the most shameless ones, who,
wearing the garb and mask of Shiva
stretch out their hands for gold?

80

731

What happens if you read the Vedas?
Can lingasthala be read?

What happens if you master Scriptures?
Can jangamasthala that cannot be attained?

What happens if you reason with logic?
The prasaadisthala is beyond reasoning!
O Koodala Chennasanga,
your devotee is beyond the reach
of learning, the Veda, Scriptures and logic.

81

732

If a soldier becomes a devotee,
his anger does not cease.
if a farmer becomes a devotee,
his previous relations do not cease.
if a Brahmin becomes a devotee,
the taint of his caste does not cease.

The piety of a merchant was lost in word.
The piety of a king did not look for God.
The piety of a harlot made her eat
the leftovers of eighteen castes.

What can I call those worldly
who pour for linga's bath, O Koodala Chennasangayya?

82

733

Whatever is seen by the eyes is not worthy of offering to linga;
whatever is heard by the ears is not worthy of offering to linga;
whatever is smelt by the nose is not worthy of offering to linga;
whatever is tasted by the tongue is not worthy of offering to linga;
whatever is touched by the hands, the form, sound, scent, flavour,

and touch enjoyed by you are prasaada to me,
Koodala Chennasangayya.

83

734

They have eyes within eye, and yet
they do not see. Why, o father?

They have ears within ears, and yet
they do not hear. Why, o father?

They have a nose within the nose, and yet
they do not smell. Why, o father?

They have a tongue within the tongue, and yet
they do not relish. Why, o father?

They have skin below the skin, and yet
they do not feel. Why, o father?

They have breath within the breath, and yet
they do not know it. Why, o father?

They have a body within the body, and yet
it can not leave the bodily attachment;
it can not part from the body.

Koodala Chennasangayya,
the riddle that you have flung at the humans
cannot be solved.

84

735

No use staying in a dark house
just thinking of light times without number.
There will be no light unless the fire is made.

Does a fruit resting on the top branch of a tree
fall down for simply looking at it?

No, it will not come to your hand
unless you climb up the tree and pluck it.

Does a person, who is born blind ever reach his destiny,
unless a person with good eyes accompanies him?

Likewise,
will Koodala Chennasangamadeva be pleased
with the dull-witted persons who say:
'there is no need of linga worship with perfect knowledge;
and no need of gazing on linga and doing linga meditation
for mere remembrance of God, mere gazing on linga
and mere linga worship will bring salvation'?

85

736

Does the mill that crushes sugar cane know the taste of its juice?
Does the bird flying in the sky know the height of the sun?

Do those who worship for show know of our sharanas' tracks?
What if they grow old with crooked back and woofing cough,
unless they realize linga's reality?
What if you repeat Shiva's name till the end of your life,
unless your breath merges in linga's breath.

All these have become experts
in all these matters through practice.

By saying, 'Hail! O hail!' day and night
to Lord Siddharama, the scourge of Maya
in Koodala Chennasangamadeva,
I am saved, mark you, O Prabhu.

86

737

If the alchemic stone touches a dog of iron,
it can become a dog of gold,
but can it become a dog of alchemic stone?

If you convert a worldly into a devotee of Shiva,
there will be change of dress in him
but no change of heart and soul.

*Gurulingam charalingam bhaavalingam prasaadakam
chaturvidhaatmaka jnanam lingabhaktasya lakshanam*

Therefore, Koodala Chennasangayya,
How to call the worldly who pour water for bath devotees?

87

738

Does a Shiva devotee have any other caste than Shiva caste,
after guru has purged him of the properties of a ritualist
and made him a merit-born person?

*Shivadharmakulejatah poorvajanma vivarjitah
Uma mataa pitaa Rudra Ishvaram kulameva cha*

I do not see any other caste
than the Shiva caste for your devotee, O Koodala Chennasanga.

88

739

If a devotee, whose palm has become the seat of linga
should stretch out his hand for gold
it ceases to be a palm and becomes a place of past sins.

If a devotee, whose body contact has become the bed for linga,
should long for the pleasures of a woman's embrace,
it ceases to be body contact and becomes the infection of past deeds;

If a devotee, whose mouth has become the bed for linga,
lets lies sneak through his throat,
his mouth ceases to be the bed for linga and becomes a bed for past
deeds;

If a devotee, whose forehead has become the bed for linga,
tastes the fruit of the fate writ on his forehead,
his forehead ceases to be a superior part of the body
and becomes a limb bound up with past deeds.

The devotee, whose throat has become the bed for linga,
opens his mouth for common food and drinks,
he becomes a breaker of vows that very day, Koodala Chennasangama.

89

740

If a devotee, resolute, goes bankrupt,
one, who, spending his own money performs
due rites for linga along with that devotee, and
setting him up again in the service, can become
the master and find peace, he is a jangama.

I say, 'Hail! O hail!' to him.

Instead, those who say,
'you have done it earlier, so do it now',
scold and reprimand,
can I call them jangama?

No, I can't.

Because,
he is a dandy, he is a defaulter, he is laden with births,
Koodala Chennasangamadeva.

90

741

Those who pursued the art of poetry,
yielded to excitement;

those who pursued learning,
lost the poise of their mind;

those who pursued philosophy,
lost their piety;

those who pursued linga,
became a dead weight to the earth.
O father Koodala Chennasanga,
your Basavanna,
becoming a pursuer of jangama service,
became linga himself!

91

742

Does not a domestic goat live by nibbling wild leaves?
Does not a monitor live in solitude?
Does not a frog living in a pond ever need a bath?
Is the horse a celibate, and the wolf a sky-clad saint?
If the bat hangs down from a branch with its head down,
is he an austere ascetic?

Hark, o Koodala Chennasangama,
an ascetic who does not know you
is all smooth outside, and uncouth inside.

92

743

He does not know how to fight,
then why enter the battle field?

He is a eunuch,
then why desire a harlot?

He is a walking corpse,
then why attempt to talk?

Look,
such of those as do not follow
the words of the ancients are
like the fox that eats an egg-fruit and

yells in a deserted village,
Koodala Chennasangamadeva.

93

744

Unless wished,
Kaamadhenu does not give anything.

Unless imagined,
the Kalpavriksha does not give anything.

Unless thought of something,
the wishing-stone does not grant anything.

Unless willed, Shiva won't grant the will.

But your devotees can grant boons
without one's wishing, imagining, thinking and willing,
Koodala Chennasanga.

94

745

Pray mercy, show me the feet of a devotee
who does daasoha,
serving guru-linga- jangama, with the money
earned at the sweat of his brow.

Because,
his body is pure; his mind pure; and
his conduct and speech are holy;
the guru who preaches him
is immaculate and free from taint;
the jangama, who goes to the house
of such a devotee, thinking that
his body is verily the abode of Shiva,
performs rites due to linga there
makes the world hallowed.

I say, 'Hail! O hail!' to such devotees,
Koodala Chennasangayya.

95

746

It's through body that one can obtain linga's sight;
it's through body that one can obtain jangama's sight;
it's through body that one can obtain the wealth of prasaada.
Koodala Chennasangayya, I saw you in that very body.

96

747

What if the body becomes a celibate,
unless desire does not become a celibate?
What if the sound becomes a silent sage,
unless thought becomes a silent sage?
What if the body becomes tonsured,
unless the mind is tonsured?

Therefore, Koodala Chennasangayya,
your sharanasthala cannot be assimilated by any.

97

748

Whatever the leg touches is offered
to the linga seated on the leg;

whatever the hand touches is offered
to the linga dwelling on the hand;

whatever the body touches is offered
to the linga dwelling in the body;

whatever the mind touches is offered
to the linga dwelling in the mind;

there is nothing on this earth
that goes untouched by leg, hand, body and mind.

Do not take back what is given away;
do not receive without offering it to linga.

Therefore, Koodala Chennasangayya,
the linga blessed by the guru is the ishtalinga,
a mark of Shivalinga.

98

749

Is he a jangama who wears the ochre garb?
Is he a jangama who is adorned with
ear-drops and auspicious marks?
Is he a jangama who is tonsured?

Are all disguisers jangamas?
Are all ignorant ones jangamas?
Are all those, who are
dead weights to the earth, jangamas?

No, they are not.

If you ask who, then, is a jangama,
jangama is boundless and infinite;
jangama is desire-less and disinterested;
jangama is without care, care-free.

Not finding the trace of such a jangama anywhere,
Koodala Chennasangayya Himself became a jangama.

99

750

The Kalamukha was confounded;
the Shaiva was bewildered;
the Pashupati could not find the path;
the Mahavrati perished in his pride;
an ascetic became a worldly;
a yogi wandered like a witless fool.

Discarding these six,
Koodala Chennasanga stood beyond these six.

100

751

Just as a big tree is contained in a small seed,
just as the images of an elephant and a mountain
are reflected in a looking glass on the palm,
just as the world-wide supreme linga
dwells in the finite body in the minutest form;
the same supreme Shivalinga
with the noble desire of redeeming the true devotees,
remains established in the form of linga.

As is said:

anoraneeyan mahato maheeyan

the supreme Brahma in the form of linga
appears undivided whole in its biggest form
and finite particle in its minutest form.

Koodala Chennasangamadeva, it is your divine sport.

101

752

What can I do for the loss incurred by the guru,
who having bestowed his own praanalinga
on a lowly person, whispers the sacred mantra
into his ears, but refusing to enter his house,
receives rice and ghee from him?

What can I call a breaker of vows,
who gives his own praanalinga, but
refuses to enter the house of his disciple?
He becomes a father to his money but not to him.

Therefore, how can I describe the loss of the imposter
who lives by selling linga, O Koodala Chennasangayya?

102

753

We call it water, if it is found in a tank;
we call it holy water, if it is fetched home.
We call it rice, if it is in a shop;
we call it provisions when it is brought home;

When cooked we call it food,
but while serving it for dinner,
we call it prasaada, the sacred food.

Taking something as prasaada, if one calls it orts,
he becomes a breaker of vows that very day, Koodala
Chennasangayya.

103

754

Does not the lotus, though born in mud,
adorn the head of god?
What if sunlight falls on urine, water, excretion and the entire world?
Does it stay there?

If a devotee is born in eighteen castes
And hundred one sects, including the pariah,
can he live like those castes?
It is known that actually supreme Brahma himself
is born a worldly on this earth.

These hell-bound mortals
speak disapprovingly of the devotee,
who is prone to action outwardly,
but perfect in the doctrine of self-experience inwardly.

Look, Basavanna being witness
in Koodala Chennasangamadeva,
the unrighteous pariahs, who, practicing no discipline
and knowing not the status of consciousness,
call themselves proudly God, cannot escape hell.

104

755

What if one grows long hair and wears the ochre robes?
He deserves food but no linga.
If I see persons disguised in such robes,
I call it a festival decoration, Koodala Chennasangamadeva.

105

756

The penance performed sitting on a high rock
cannot be equal to a day's service done to the guru.

The infinite service rendered to the guru,
cannot be equal to a day's linga worship.

The endless worship performed to linga
cannot be equal to a day's service
done to the satisfaction of jangama.

The satisfaction coming from
the endless service rendered to jangama
cannot be equal to a moment's
discourse of your devotee, Koodala Chennasanga.

106

757

A bhakta without due action is a human;
a mahesha without due action is a demon;
a prasaadi without action is a heathen;
a praanalingi without due action is a bhavi;
a sharana without action is an ignorant person;
Look, Koodala Chennasangamadeva,
a lingiakya without due action is subject to rebirths.

107

758

Action is knowledge, and knowledge action;
action means doing what has been known.

Knowledge means knowing that
one should not enjoy other's wife;
doing something according that knowledge is action;

But doing the contrary is ignorance, look you,
Koodala Chennasangamadeva.

108

759

Like a sparrow, mistaking other's house for its own,
jiva, thinking that woman, wealth and world are its own,
is wearing itself out,
not knowing the fact that
Koodala Chennasangamadeva is the creator of all things.

109

760

When the guru bestowed his blessings on me, illusion left me;
when the guru bestowed his blessings on me, oblivion left me;
when the guru bestowed his blessings on me, worldliness left me;
when the guru bestowed his blessings on me,
Koodala Chennasangamadeva, the bond of my past actions snapped.

110

761

The union without the guru,
the sight without the linga,
the service without the jangama,
the meal without prasaada-
the meeting of these four
that have no love among them
is mere play without Koodala Chennasangayya.

111

762

Shall I say it happened because of the guru?
No, it is not because of only the guru.
Shall say it happened because of the linga?
No, it is not because only of the linga.

Shall I say it happened because of the jangama?

No, it is not because only of the jangama.

Shall I say it happened because of paadodaka?

No, it is not because only of the paadodaka.

Shall I say it happened because of prasaada?

No, it is not because only of the prasaada.

Look, it happened on its own,

it dissolved on its own, Koodala Chennasangamadeva.

112

763

Should you look for virtue in the guru?

Should you for looks in the linga?

Should you look for caste in the jangama?

If you do it, you cannot escape the arch hell, Koodala Chennasanga.

113

764

So long as one searches for virtue in the guru,

one cannot be guru related;

so long as one is not on the same plane with the linga,

one cannot be linga related;

so long as one doesn't merge one's caste in the jangama,

one cannot be jangama related;

so long as one doesn't lose one's taste in prasaada,

one cannot be prasaada related.

Therefore, Koodala Chennasangayya,

what can I call the worldly who pour water bath?

114

765

Sharana has righteous conduct in respect of the guru;

sharana has divine conduct in respect of the linga;

sharana has social conduct in respect of jangama.

After having forged a strong bond with the three disciplines,

if he relates with the house of those conduct is not in agreement with his,

Koodala Chennasangayya's sharana,
primal worshipper Sangana Basavanna,
will not be pleased, look brothers.

115

766

To what shall I compare the relationship of guru and disciple?
The guru and the disciple shall be like-
the light emerging from light;
the reflection hidden in a mirror;
the ruby hidden in a crystal;
the interior of the shadow of a form;
holding a mirror to another mirror,
Koodala Chennasangayya.

116

767

If termites make a hole,
it becomes a dwelling for a snake;
if a prostitute builds a house,
it becomes a bin of the left-over;
if Basavanna builds a house,
it becomes the house of prasaada,
you are the witness, Koodala Chennasangamadeva.

117

768

What if there is ghee in the stomach of a cow?
Can that cow become fatter day by day on its own?
No, it cannot.

Therefore, in order to make a cow fat,
you should feed her first
and then milk her
and afterwards boil the milk,
and take out the butter by churning ,
boiling which further you get ghee.
If you feed her with that ghee,
she will grow fat day by day.

Thus,
What if one has the linga within oneself?
Unless it is brought out on to the palm through guru
and through virtuous actions carried to the praana within,
it cannot become praanalinga;
unless the ishtalinga is brought to the praana
through virtuous actions,
and the evil of ego is eradicated,
the bond between the praanalinga and body cannot be forged
in Koodala Chennasangayya. 118

769

The provisions put into a pot
cannot be cooked into food
unless the pot is heated from outside.

Likewise,
unless the mind stuff hidden in the mind
is expressed through some treatment,
the plague of births cannot be cured.
Therefore, Koodala Chennasangamadeva,
you manifest yourself through worship,
offering, spiritual experience and the like. 119

770

Should I say jangama is great?
He belittled himself by begging.
Should I say linga is great?
He dwindled when a sculptor's hand shaped him.
Should I say the devotee is great?
He degraded himself
through the fraud of his body, mind and wealth.

How can Koodala Chennasangamadeva be pleased,
unless the triple perfection is achieved? 120

771

Worship linga in order that jangama should come home.
If the jangama comes,
set aside the linga and worship the jangama.

You may ask:
What is there in linga,
and what is there in jangama?

In linga, there is fruit, it has state, caste and births.
But in Jangama, there is no fruit,
no state, no caste, no stubbornness, no birth.

Therefore,
Basavanna, believing jangama to be linga,
himself became linga.

121

772

A Jangama devotee should be like gold, sugarcane, and sandalwood.
You may ask 'how?'

It is like this:
if gold is heated and melted, cut and hammered,
its colour increases, instead of decreasing;
it won't complain against the torture it suffers;
the sugarcane, if cut, crushed, its juiced boiled,
even if hurt in various ways,
it becomes exceedingly sweet,
instead of becoming bitter and poisonous;
it will never question why they tortured it;
the sandalwood, even if cut, ground, smeared, put into fire,
its perfume increases, instead of becoming odourous;
it will never be unhappy.

Because the devotee does not give up his virtues
like the virtues of these three,

he is bhakta, maheswara, prasaadi,
praanalingi, sharana and aikya all at once.

Thus, to become rich in the six-fold sthalas,
devotion to jangama is the root, the pathway,
Koodala Chennasangamadeva.

122

773

If jangama becomes infatuated with linga,
he should forget his caste and creed;
if jangama becomes a devotee of linga,
he should not mix with the people of his previous caste;
if jangama becomes a worshipper of linga,
he should not worship humans;
if jangama becomes a valiant soldier of linga,
he should not fight for wealth;
if jangama makes linga his praana, his life-breath,
he should not endure the ill-talk about other jangamas..

Therefore,
these six are included in jangama's devotion for linga.

123

774

What can I call those thievish persons
who holding the maker of the world in their hands go about begging?

A bhakta should not be begged, nor a bhavi be bothered;
if a devotee begs and bothers others for filling his belly,
it is like eating the left-over of a dog
which has eaten the food of a rabbit
hunted and cooked by a hunter, Koodala Chennasangamadeva.

124

775

Are they righteous,
those who steal water from ocean and tank and pour for bath?

Are they righteous
those who refuse first to eat the food prepared by a bhavi,
but later eat it like gluttons?
No, they are not.

I call it true righteousness in Koodala Chennasangayya,
if the body-quality is pacified,
hunger is appeased,
infatuation has vanished,
and eight-fold pride is burnt to ashes.

125

776

Listen, you sinners,
who want to serve jangama by clinging to caste.

What is great, caste or the initiation at the hands of the guru?

If your caste is great for you,
then that caste itself should be your guru;
then why bark that you have been reborn
through initiation in the palm of the guru
by shedding the darkness of caste;

What is the caste of the unborn?
He is of high caste with whom god is pleased.
If you ask why, it is like this:

*deeyate jnanasambhandhah ksheeyate cha malatryam
deeyate ksheeyate yena saa deeksheti nigadyate*

Knowing this, and saying that the jangama is he,
who has followed the four-fold caste system,
and joining him, the ostentatious mass who
eat the orts of caste, disown other jangamas,
are stung by the serpent of caste,
and fill their bellies with the orts of flesh like pig and dog,

are not worthy of the jangama path;
there is no guru, no guru prasaada,
no linga, and no linga prasaada for them;
the humans who are outside the pale
of the three-fold grace are not fit to take prasaada
by worshipping the triple linga-
swayalinga, charalinga and paraalinga,
look, Koodala Chennasangamadeva.

126

777

The impurity of caste does not leave them;
the impurity of birth does not leave them;
the impurity of death does not leave them;
the impurity of menstruation does not leave them;
the impurity of leftovers does not leave them;
the impurity of illusions does not leave them,
then what sort of devotees are they?

Will not guru-linga chop off their nose
for flaunting their ash-mark and
for making the mouth of the linga sweet with jaggery?

Piety should be like the dry grass
cut at the hands of wild fire,
leaving nothing, neither sieve nor stack behind.

Therefore, Koodala Chennasanga's bhaktisthala
cannot be incorporated in none but your devotee.

127

778

The moss of worldliness covers
the ocean of the nectar of knowledge;
it will not recede unless pushed back
by him who wants to drink water;
it covers the ocean once again;
it cannot help covering the surface.

Even then the guru has granted as his grace
the ishtalinga so that I can think of him
day and night and know myself.

Does our Koodala Chennasangamadeva
ever like those fools
who drink water from a tank and yet
admire the water of a stream?

128

779

If a packet of stale food is placed on the stomach,
will there be satisfaction coming from the appeasement of hunger?
Of what use is wearing linga on the body
for those who know not the secret of body uniting with linga?
They are gurutalpakas, panchmahapatakas.
If you ask how, it is like this:

*Dvaitabhaavita duhkhaanaamadvaitam paramam padam
bhaaramannam pathi shraante tasmin bhukte sukhaavaham*

It is also said:

*angaanaam lingasambandho lingaanaambodysamyutih
nimishaardhaviyogena narake kaalamakshayam*

Therefore

all have kinship with body, and not with linga;
rare are the devotees who have kinship with linga,
look, Koodala Chennasangamadeva.

129

780

At the house of a rigid ritualist, who performs death rites,
you cannot expect anything except wine and meat
instead of sacred food for linga;
at the house of a showy devotee there is no offering for linga but vain
food.

If you arrange a grand feast once a year
on the occasion of death anniversary and
do everything for name and fame,
there will be no sacred food for linga.

*taddinam dinadosham syat raktamaamsasuraanvitam
sa sankalpam vikalpam cha narake kaalamakshayam*

He is no devotee who indulges in triple sins;
he is no jangama who demands service.
These three lead one to hell,
O Koodala Chennasangayya.

130

781

Look, they indulge in loose talk about the great linga,
sitting all by themselves, and talk as they please, look.

They indulge in tall talk before the devotees of Shiva,
without obtaining the guru's grace,
and without controlling their airs.

The common rabble do not know how to fight,
and yet they flaunt their bravery.

They do not know linga, and yet
they parade their eloquence
in Koodala Chennasangayya.

131

782

Not lusting for body,
not lusting for mind,
not lusting for wealth,
not lusting for food and dress,
if one lusts for linga,
I call him Koodala Chennasangamadeva.

132

783

Through the mixing up of the qualities of the body
the contact with prasaada was lost;
through the mixing up of the qualities of mind
the contact with linga was lost;
through the mixing up of the qualities of greed,
the contact with jangama was lost.

Because they knew not the gain or loss of the triple,
they were condemned to a terrible hell.
I say, 'Hail, O hail!' to Basavanna
who has experience of the triple,
Koodala Chennasangayya.

133

784

Spending the body in the worship of guru,
spending the mind in the thought of linga,
spending wealth in the service of the jangama-
the triple being made one,
body becoming guru, mind becoming linga,
wealth becoming jangama,
filled with Truth wherever he be,
Basavanna, who stood exempt from karma,
though in body still,
is one without compare
in Koodala Chennasangamadeva.

134

785

As body, mind and wealth have become one in me,
at dawn, I say 'Hail to linga', 'Hail to jangama', 'Hail to prasaada',
look, father,
Koodala Chennasanga's devotees
are rich in triple virtues.

135

786

Do not show me, O father, the person who says
he has become a devotee by doing daasoha

spending for guru, linga and jangama
with the money earned from arrogant means,
without toil or moil, instead of from kaayaka.

Because:

he is a thief who steals other's money,
and a sinner too;
the guru who gives him instruction
without enquiring about his profession goes to a noisy hell;
the seventh stratum of hell awaits the jangama
who visits his house and performs linga worship there
without enquiring about his kaayaka.

The life of such persons is
like the flesh of a cow eaten first by a tiger,
and then the left-over eaten by a fox, look,
Koodala Chennasangamadeva.

136

787

Where is the body
when my body became great body
by embracing you?

Where is the mind when
my mind became great mind
by embracing you?

Where is the will when
my will became will-less
by embracing you?

Koodala Chennasangayya himself knows
the state in which the three,
remaining untouched in linga,
do not make themselves manifest.

137

788

Like a harlot, they distanced themselves from linga,
when their body touched linga
without their heart touching it,
because the harlot embraces the body
without her heart touching it.

How do the half-witted ones
who do not know what is discipline
know the joy coming from contact with Shiva?

138

789

When body touched body,
the body vanished.
When mind touched mind,
the mind vanished.
When money touched money,
the money vanished.

Basavanna who gave these three
attained nothingness in Koodala Chennasanga.

139

790

The devotee submitted his body,
his mind and his wealth, O father,
for the pleasure of his inner self.

Do not show me the vow-breaker
who has given up the triple ever since
the holy master has enjoined them on him,
Koodala Chennasangamadeva.

140

791

My body became pure by guru;
my mind became pure by linga;
my wealth became pure by jangama;
my breath became pure by prasaada;

my whole body was purified by these four,
Koodala Chennasangamadeva.

141

792

Of what use are these cowards
who cannot obtain the hoarded treasure
by offering themselves?

Aren't the herds of wild boar and fox
seen to be living together in the forest?
Don't the herd of swine and pack of dogs dwell together
in the forest of human beings?

Are those persons clever, who,
without each of them tearing off the screen of ignorance
take to preaching to earn their living, elders?

How can our Koodala Chennasangamadeva
allow anyone to throw other's children into a well
in order to fathom its depth?

142

793

Look, the joy coming from the hearty remembrance
of one's dear son, friends and others who are abroad
is greater than that coming from being lost
in the feeling of their being abroad.

Look, the joy of embracing them warmly
is greater than that coming from the hearty remembrance.

Look, the joy of staying with them for ever
is greater than that of embracing them once.

Likewise,
the joy of hearty remembrance of Praanalinga
is greater than that of simply seeing Him with the eyes,

look

the joy of seeing Him with one's own eyes
is greater than that of feeling Him in the heart.

The joy of wearing Parashivalinga on the body for ever
without parting from Him any time
is greater than that of worshipping Him with one's own hands.

Therefore,

Koodala Chennasanga's devotees,
invoking that Parashivalinga from heart to mind,
from mind to eyes, and from eyes to hand
worship Him with due rites
without parting and without tiring.

143

794

The disciple who receives the blessings of initiation at the hands
of the master who does not enter his house,
and who officiates initiation at the house
he would not enter,

*Naamadhaarakashishyanaam naamadhaaree gurustatha
andhakondhakasyasakto bhavetaam patitaavubhou*

if we call them devotees,
Koodala Chennasangayya will throw us into hell.

144

795

The devotee who says he would not eat anything
unless he offers it first to linga
should offer the sunlight to linga
if happens to stand in the sun;
he should offer the shade to linga
if he happens to stand in the shade;
we know of offering incense,
lamplight, fragrance, air, taste and form to linga,

touching them with our hands;
but we do not know of offering them
to the linga through the heart.

He is a Mahaprasaadi in Koodala Chennasanga,
who can offer sound, form, touch, taste
and smell to formless linga
in this way.

145

796

A devotee should eat linga prasaada
after having offered to linga the purest of food
obtained through his dedicated work, true and pure.

Instead,
not knowing what is gross and what is subtle, and
forgetting linga for the sake of body's pleasure,
if all sorts of food is eaten,
it becomes burning fire in the body;

unless they know this secret,
how can they become true devotees
in Koodala Chennasangayya?

146

797

Koodala Chennasangamadeva
did not make me seek shelter in him;
He did not make me approach Him;
He placed lust before my eyes;
He put fate before me, look, O father;
this is the obstruction coming in the way
of the pursuers of prasaada.

147

798

Will not a day's service rendered
at the feet of the master suffice

rather than the eternal penance
done under trees in forest?
Will not a day's linga worship suffice
rather than the eternal service
rendered at the feet of the true master?

Will not a day's daasoha rendered
to the heart's satisfaction of jangama suffice,
rather than the eternal linga worship?

Will not a moment's spiritual experience
with your devotees suffice
rather than the eternal daasoha
done to the fullest satisfaction of the jangama,
Koodala Chennasangamadeva?

148

799

After having become a devotee,
feeling sick of being worldly,
if the devotee joins again his parents,
brothers and sisters who are worldly still,
he cannot avoid becoming a victim of goddess Mari.

An earthen pot made of mud cannot return
to its earlier state and property,
after being burnt and purified through fire.

If you ask how, it is like this:
As it is said,

*Agnidagdaghatah praahurna bhooyo mrittikaayate
tacchivaachaaarasangena na punarmaanushe bhavet*

Being a devotee, claiming kinship with the worldly
if he eats with them, making them sit with him in the same row,
becomes guilty of the five deadly sins;
he cannot escape the arch hell, look,
Koodala Chennasangayya.

149

800

He who is free from triple afflictions;
who does not know worldly encircling gloom;
who does not mistake night for day in his mind;
who is beyond the reach of speech;
who has snapped the bond of births;
who has not been affected by lust;
who has conquered death,
who has abandoned illusion,
knows no other thing;
he is happy, having known
Koodala Chennasanga.

150

801

Unless one has tasted something,
it should not be offered to linga
as the linga does not tell bitter from sweet.

What is offered without removing the bitter from the sweet
and taking without offering it first to linga
becomes a deadly poison,
Koodala Chennasangamadeva.

151

802

Is there any difference between soul and body?
Is there any difference between melted ghee and hard ghee?
Is there any difference between a lamp and its light?
Is there any difference between milk and its flavour?

Therefore, O Prabhu,
Koodala Chennasanga's sharanas, knowing
that the one with a form and the formless are one,
and that the company of those
do not approve of those who lack the bond
between body and linga.

152

803

The kernel of a coconut can be tasted
but not its outer shell.

If knowledge dawns on a Chandala,
his inner purification deserves worshipping,
but not his outer body.

When divine knowledge dawns on a person
born in the Shiva caste,
as it is proper to serve forgetting
the difference between the inner and the outer,
both his professions-physical and spiritual-
become worthy of worship.

This is the state of a spiritual practitioner,
Koodala Chennasangamadeva.

153

804

The face of a Shiva traitor, who,
saying that the integral Absolute is broken,
stabs himself, should not be seen.

When the sculptor was chiseling it
did the praanalinga break?
Did the bhaavalinga break?
What broke was the pujaalinga.

So no one knows the impurity of the tranquil.
Look at the way they deplore
the loss of the ishtalinga,
Koodala Chennasangamadeva.

154

805

In the house of the cruel ritualists who give in charity,
there is flesh and meat but no food for linga;
The devotee who performs death anniversary

once in a year, becomes famous
by arranging a feast for his community,
but there is no meal for linga in the house of the one
who gives in charity only to those who praise him,
there is no food for linga;
he is no devotee, who follows these three.
He who, entering such a one's house,
gets arrangements made for linga worship,
is not fit to become a jangama.
This so-called triple piety condemned him to hell,
Koodala Chennasangamadeva, you are witness.

155

806

A char-maid's friendship set one
to fetch water and carry dust and dung;
a harlot's friendship made one eat leftovers;
intimacy with other's wife condemned
one to the five deadly sins.

Therefore, unless these three are denounced,
there is no piety, Koodala Chennasangamadeva.

156

807 [*Check with Prof. Kalburgi]

A Char-maid's friendship defiled bath;
A harlot's friendship defiled prasaada;
Intimacy with other's wife distanced god's grace;
unless these three are condemned,
there is no piety, Koodala Chennasangamadeva.

157

808

Intimacy with a char-maid is as bad as eating opium;
intimacy with a harlot is as bad as drinking wine;
intimacy with other's wife is as bad as eating meat;
intimacy with a widow is as bad as eating excretion;
intimacy with a virgin maid is as bad as drinking blood
To those that say these five-fold sinners can pursue

the practice of kanthapwada, dhulapwada, and sarvbodypawada,
there is no guru, no linga, no jangama,
no paadodaka, no prasaada, and I am already non-existing,
says Koodala Chennasangamadeva. 158

809

By giving money in charity one became a generous person;
by sacrificing his body, one became a valiant person;
by offering his mind, one became a man of self control;
but by gifting anything other than these three,
one could be united with Koodala Chennasanga. 159

810

I know not what earth is and what sky is;
I know not the saying:
lingamadhya jagatsarvam
but I am happy in the company of linga,
Saying, 'Shiva! O Shiva!' repeatedly.
Like an ice block fallen into the ocean,
I have lost the sense of difference,
and say again and again, 'Shiva! O Shiva!'
Koodala Chennasangamadeva. 160

811

Is there impurity attached to the earth?
Is there impurity attached to the ocean?
Does the burning fire discriminate between caste and caste?
Is there a boundary to the free moving air?
Is there any path and limit to the infinite sky?
Who says this body formed of these five elements is impure?
The taint of past sins won't approach your sharana,
Koodala Chennasanga. 161

812

All those who wear the garb and wander on the earth,
were lost by begging the food

from the houses of eighteen castes;
all those enlightened ones, who dwell on the rocks
were lost by inhaling free air;
all those who did penance sitting on the mountain top
were lost by eating the alms given by the forest trees.

Pray, do not show me these, who trod the path of hell
by controlling their senses unwittingly as elders.
Pray, show me the illusion-free persons as great men,
Koodala Chennasanga.

162

813

All the valiant ones became victims
of sword-point, look, o father;

all the wealthy ones became victims
of King's displeasure, look, o father.

all the handsome ones became victims
of woman's charm, look, o father;

all those who are rich in virtue became
worthy of relatives' favor, look, o father;

all the enlightened ones became
worthy of linga's favor, look,
Koodala Chennasangamadevayya.

163

814

If there is no belief, there cannot be steadfastness in faith;
if there is no steadfastness in faith, there cannot be awareness;
if there is no awareness, there cannot be spiritual experience;
if there is no spiritual experience, there cannot be bliss eternal;
if there is no bliss eternal, union with linga will not be possible;
if a person knows the path-way to these six-fold pieties,
I would call him a bhakta;

I would call him a mahesha;
if not, I would call him a stark bhavi, look,
Koodala Chennasangamadeva.

164

815

So long as there is vital force to walk and talk,
the qualities of the body cannot cease;
do not say the seeing eyes, the hearing ears,
the smelling nose, the touching skin and
the tasting tongue have come into contact with sense objects.
To the Prasaadis, who enjoys
what has been enjoyed by linga-
sight, smell, touch, flavour,
the whole body became pure, look, o father.

This is the path made in the beginning
by the ancients of Koodala Chennasangamadeva
by uniting the triple bodies, the triple jivas, the triple wills,
by making such dualities as joy and sorrow ,
with property and without property, one in linga,
and by erasing the doubt between
yes and no, and between wants and denials.

165

816

Do they become all attentive, who,
fetching water from river, well and tank stealthily,
pour it for linga's bath?
No, they don't.

Are those persons righteous who fill their belly
by discriminating between the food prepared by
the bhavi and the food prepared by the bhakta?
No, they aren't.

I would call them righteous
in whom desires are ceased, addiction extinct;
infatuation of all worldly affairs absorbed in the self

and all attributes of the body merged
in Koodala Chennasangayya.

166

817

Our ancients failed not in their practice of prasaada.
nor did their deeds fail their words

Let Koodala Chennasanga's sharana be witness:
I am a servant of servants and a devotee of devotees,
who, having praised whole heartedly
such ancients' vachanas, offer their body,
mind and wealth with single-minded devotion.

167

818

Once the former traits of man are gone he is guru;
once the former traits of the stone are gone, it is linga;
once the impurity of caste is gone, he is jangama;
once the impurity of orts is gone, it is prasaada.

Thus, your sharana,
capable of removing the four-fold impurity
is independent.

168

819

I won't walk on the ground,
unless I make it a devotee.

I won't look at the sky, the moon, and the stars above,
unless I make them devotees;

I won't make use of water,
unless I make it a devotee.

O Koodala Chennasangamadeva,
I swear by you, I won't take
the eighteen kinds of corn,
unless I make them devotees.

169

820

Does a dog know of God's food?
Does an ignorant know the stature of a seer?
Does a pig know the flavor of sumptuous food?
How do the wretched earthy creatures
know of guru, linga, and jangama?
None but Sanganabasavanna,
who is the life-breath of the discipline,
knows guru, linga and jangama,
Koodala Chennasanga.

170

821

The wicked persons who indulge in censure and praise
cannot be accepted as bhaktas or lingavantas.
Because indulging in censure is a sin.
we should not see the face of these sinners
who go to hell by censuring others,
Koodala Chennasangamadeva.

171

822

Why regular observances for him who has steadfast faith?
Why spiritual discourse for him who is truthful?
Why holy water for him who is enlightened?
Why a flower for him who is pure in will?
Why sacred spell for him who is pure in mind?
Why your obligation for him who knows you,
Koodala Chennasangayya?

172

823

Will not obstructions come in the way
if we go to dig out the hidden treasure?
All sorts of difficulties hold us back.

If we go to worship Shiva
all afflictions hold us back by force.
If we stay firm with unbroken heart,

Our Koodala Chennasangamadeva
will give us joy true and pure.

173

824

By giving without sincerity, I am undone;
by performing due rites without heart, I am undone;
I became a dead load to the earth as I earned my bread
by holding on to the burnt world, o father.
I fell like an animal into the deceitful muddy pond, o father.
Pray, do not count my bad qualities, o father.

O great giver Koodala Chennasangamadeva,
now at least shower your blessings
by tearing off my birth-bonds.

174

825

It is easy to become a person with an eye in the forehead;
it is easy to become a person with an eye on the sole;
it is easy to become a person with eyes all over the body;
it is easy to become a person who has forged a bond between body
and linga
but it is not easy to unite with linga in Koodala Chennasangamadeva.

175

826

What if one has an eye in the forehead and a crown on the head?
The enlightened do not take the food cooked at the house of those
who do not wear linga on their bodies,
for they know that
if they eat such an impure food,
they won't escape coming in the womb of a dog birth after birth.
O Shiva, my mind won't yearn for the eatables
in the house of those who do not wear linga,
Koodala Chennasanga.

176

827

I came to know that
you are the eyes that see;
you are the ears that hear;
you are the nose that smells;
you are the skin that feels the touch;
you are the tongue that tastes flavor;
my senses becoming your rays,
I did not beg of you any thing
as you did not give me with love,
O Koodala Chennasangayya.

177

828

What if you eat Panchamrita?
All that you eat turns into excretion.

Dispel the illusion, o fool
that urine, stools, etc., become ultimate reality;
give up all the properties of the body.

Are there great and small persons in such matters
as desires, lures, food and lust?
They affect everyone equally.

Give up illusion, and discard the attributes of the body.
To be able to probe this mystery,
Koodala Chennasanga's devotee should be
like the sandal-wood that has gone thin
by being ground on a grind-stone.

178

829

The supreme light became
guru by giving initiation,
linga by coming to my palm, and
erasing expanse of the world,

and jangama by accepting daasoha..
Guru, linga and jangama are one, not different.

By offering the triple to the triple,
if a devotee can make the three one,
he is, indeed, an unparalleled prasaadi, look,
Koodala Chennasangamadeva. 179

830

Like the iron retinue that attend on the touch-stone king,
turn to gold at the slightest touch of the king,
if he touches out of anger or affection,
the bond of Koodala Chennasanga and His sharanas is
like the relation of touch-stone and iron. 180

831

Can there be iron ores in the touch-stone mountain?
Can there be impure properties in whom the eight-fold rites
and the sixteen-fold services dwell
as the devotee's body is Koodala Chennasanga's body. 181

832

Just as iron turns into gold at the touch of alchemic stone,
your sharanas become pure by shedding the impurities of
merit and sin, and heaven and hell.

Koodala Chennasangamadeva,
your sharanas are free from the bond of birth. 182

833

Without the help of either a long rope or
a flight of steps, can water be drawn from nether world?

Our ancients built steps of words,
the path way to divine world.
Koodala Chennasanga's sharanas
lit the lamp of speech and song. 183

834

What can I call those who recite ancients' vachanas
learning them by heart?

What can I call those who listen to them?

What can I call those who do not feel ashamed of such deeds?

Therefore, what can I call those
whose speech does not become
silence in Koodala Chennasanga?

184

835

You should not see the face of the traitor
who stabs himself with a weapon
as the linga without parallel is broken.

Because the word is unbroken,
the worship is unaffected.
As they do not know
the secret bond between breath and nothingness,
they are condemned to a noisy hell,
Koodala Chennasangayya.

185

836

You say your praanalinga has departed.
If praanalinga has departed, why has not the body fallen down?
Can praanalinga abandon the lord of the universe?
Look, you should not see the face of those,
who go into the grave
saying that their praanalinga has departed,
Koodala Chennasanga.

186

837

Praana-linga-prasaada is available everywhere;
but rare is linga-praana-prasaada, you see.
The pranalingaprasadi eats for the body

whereas the lingapranaprasadi eats for linga
and eats what linga has eaten, Koodala Chennasangamadeva.

187

838

You are like--
the secret of the sweet inside a fruit;
the water latent in the moon-stone;
the picture of a pea-cock inside the egg;
the dream of a child,
the state of the true guru's mind, Koodala Chennasanga.

188

839

If one is a parsaadi in Koodala Chennasangayya,
one should keep linga
in the eyes, at the time of seeing,
in the ears, at the time of hearing,
in the nose, at the time of smelling,
on the tongue, at the time of tasting flavor,
and in every cell of his body.

189

840

Descending from heaven,
Basavanna built the Great House in this mortal world,
and while he was waving prominently
the lamp of devotion and knowledge,
the light of true enlightenment spread in the world.

Having seen and known the Truth in the light of true knowledge,
all the dispersed companions of Shiva gathered at the Great House.
O Koodala Chennasangamadeva,
having known through Basavanna's grace the essence of Prabhudeva,
all the companions of Shiva became free from care.

190

841

They say that a sprout comes from a seed,
but they do not know that for that seed the sprout is the life-breath;

Chennabasavanna / 267

they say that jangama is born of linga
but they do not know that for that linga,
jangama is the life-breath, look,
Koodala Chennasangamadeva.

191

842

Can a calf born of a street bull become holy bull
unless they it receives linga's mark?

Can the children of the devotees become devotees
just by guru's grace, unless they wear linga on their body?

If they concealed their linga,
Koodala Chennasanga's vachana
would deem them devotion-less.

192

843

Sharana cannot say he wants,
nor can he say he doesn't.;
sharana cannot disown whatever happiness comes to him.

Therefore, your sharanas are
ever fasting although they eat to their fill, and
ever celibate although they unite with their spouses,
Koodala Chennasangayya.

193

844

Desire is the property of the body;
refusal is the property of renunciation.

There is not much to desire, nor much to refuse.
I call him your sharana who can reject both outright
and yet enjoy himself, Koodala Chennasangamadeva.

194

845

He who has craving is not a jangama;
he who does charity with ego is not a devotee;

Vachana / 268

the jangama should beg in such a way as not to offend the giver,
the devotee should give in such a way as not to feel sorry later,
because both kinds of pain offend linga, Koodala Chennasangayya.

195

846

He is no jangama who begs,
he is no devotee who expects others to ask him;
he is a jangama, if he can find satisfaction
in the service done without begging;
he is a super-devotee, who, without being asked
can fulfill the jangama's heart's desire.

If that devotee says, 'It's mine, it's me",
then whatever he calls his becomes
dog's flesh and dead body's excretion.

Therefore, in Koodala Chennasangayya,
there may be a devotee who gives without being asked,
but the jangama who is served without his asking
is a rare phenomenon.

196

847

God is not Brahmana-bodied.
God is not Krshatriya-bodied;
God is not Vaishya-bodied;
God is not Shudra-bodied.
They have not even heard that god is devotee-bodied
and even a dog eater is high born if he is a devotee.

It is said in the Laingya Purana,
Nalingi sarvavedajno yastu chaandaalavadbhavee
lingaarchakascha swapacho dvijakotivisheshitah
Even one million Brahmanas without linga
cannot be equal to one dog eater with linga;

look, they are, in fact, much inferior to a dog eater,
Koodala Chennasangamadeva.

197

848

What if a Brahmin becomes a devotee?
He cannot give up impurities.

What if a Kshatriya becomes a devotee?
He cannot give up anger.

What if a Vaishya becomes a devotee?
He cannot give up guile.

What if a Shudra becomes a devotee?
He cannot give up his caste spirit.

Will Koodala Chennasangamadeva be pleased with those
who make a vulgar display of their castes?

198

849

The harmony of speech between devotee and jangama
should be like this:

being disguised, their speech should be invisible to the world;
being disguised, their speech should be invisible to the world;
it should be intractable like the path of a fish in water;
be incommunicable like the dream of a child;
be inexpressible like the taste of the food enjoyed by the dumb;

This is the mark of the Shiva discipline.
Otherwise, like the loud music played at a street performance,
and like the act of putting a sword of mud into a sheath of gold,
they become the butts of ridicule.

How to call them devotees or jangamas
who are double-headed like a Bherunda bird,
Koodala Chennasangamadeva?

199

850

He is no jangama,
who begs of a devotee by singing psalms;
he is no jangama,
who begs of a devotee by flattering him; .
he is no jangama,
who begs of a devotee
by fortune telling;
he is no jangama,
who begs of a devotee by praising him.
he is no jangama,
who begs of a devotee by eulogizing him.

He is a devotee in Koodala Chennasangama, who gives unasked.
He is a jangama, who gets everything, asking nothing. 200

851

What will be the fate of the sinners,
who go in search of the bhakta's house
and seek worthiness by mistaking bhakta himself for god
on hearing the word of Shruti that says:
God is bhakta-bodied?

Listen you, who are a doubting sinner,
and who, visiting devotees' houses talk irrelevant things,
There is an abundant growth of devotion
in devotee's house, a crop of linga, and a harvest of prasaada.
Will Koodala Chennasanga be pleased with the sinners,
who, going to the place of prasaada, seek impurity? 201

852

Assuming that they have become devotees,
they talk improperly.
Where is bhaktasthala for all?

Is he a devotee unless he stops deceiving the body in serving guru;
stops deceiving the mind in worshipping linga;
stops deceiving the wealth in doing daasoha to jangama?

Is he a devotee as long as he seeks
character in guru,
good qualities in linga
and caste in jangama?

No, he is a seeker of defects, a fault-picker
The devotee who is without good conduct is not a devotee
bhaktascha pratipakshascha sadaacharena varjitah
gurulingajangamadvesshee yo narassa duraatmakah

Therefore,
where is bhaktasthala⁴ for all o Koodala Chennasangamadeva?

202

853

A devotee should be calm and quiet;
he should be true in whatever state he is;
he should talk about the welfare of all creatures;
without reviling jangama, he should think
that all creatures are like himself.;
he should serve guru, linga and jangama
through his body, mind and wealth;
he should not give in charity to the undeserving;
he should bring all the senses under control.

This is the first act of cleansing most desired, look.
If I should get prasaada by worshipping linga,
this is the means, Koodala Chennasangamadeva.

203

854

Spiritual experience is the seed of devotion;
spiritual experience is the discipline of devotion.

The devotion of the one
who has no spiritual experience becomes weak.
At spiritual discourses
if you ask questions without humility,
Koodala Chennasangamadeva
will put you into a terrible hell.

204

855

Hear, o brothers, about the worthiness of the devotee
who, feeling sick of worldliness, intends becoming a devotee
and invites a jangama,
going to his house and worships his feet
with the water brought by a servant.

Such a devotee, born first in the womb of a devotee,
gradually degenerates and descends
to the womb of a char-maid, look,
Koodala Chennasangamadeva.

205

856

They do not know
that after having become a devotee,
feeling sick of worldliness,
fellowship with the worldly spells loss.
Those who keep fellowship with the worldly
are neither here nor there, Koodala Chennasangamadeva.

206

857

What if a worldly person becomes a devotee?
No good, unless his past impurities are shed.

What if a harlot becomes a devotee?
No good, unless she gives up eating the orts.

What if a king becomes a devotee?
No good, unless his pride perishes.

He, who gives linga to these three,
is a shrewd merchant and
he who takes it also stands to gain.

Their piety is like a farmer woman's worshipping
the threshold first and crossing over it later;
like first worshipping Benaka outside the cow-shed
and placing it over a dung-hill later.

Will Koodala Chennasangamadeva be pleased
with the corrupt ones who worship jangama
without having any faith?

207

858

Impure food is cooked in the house of the worldly
but not in the house of a devotee.
All the food-liquid and solid dishes-
prepared by that devotee and his wife with intense piety,
holding linga in their hands, with the intention
of offering to guru, linga and jangama,
is worthy of offering to linga.

Disowning it is a treachery.
It should be offered first to linga
and then taken back as prasaada,
Koodala Chennasangamadeva.

208

859

Linga goes away, o father,
if a person, taking a vow, stabs himself with a weapon;
he will be called a hero,
but he will distance himself from linga and jangama;
he will distance himself from prasaada,
by becoming a breaker of vows.

Therefore, he will be called a killer of a Brahmin
in Koodala Chennasangayya.

209

860

Don't say the seed is lost, if it falls on the earth;
find it for yourself in the fruit that is to come.

Don't say the gold is lost, if it heated and melted;
find it for yourself in the glowing colour it is going to put on.

Don't say the light is lost, if it is used to kindle fire;
find it for yourself in the fire it makes.

Breath is linga, and linga, breath
O Saanganabasavanna, find linga for yourself
in Koodala Chennasangamadeva.

210

861

By worshipping Bhairava
they became outcastes, o father;

by worshipping Mailara,
they got their hair and finger cut,
and became barking dogs;

by worshipping Jina,
they became shameless;

look,
by worshipping our Koodala Chennasangayya ,
they came to be called god's devotees, o father.

211

862

If the head becomes dirty, take an oil-bath;
if the clothes become dirty, give them to a washer-man.

But if you want to cleanse the dirt in your mind,
you should commune with the spiritual experience
of Koodala Chennasanga's sharanas.

212

863

What if one ties linga on the stomach,
tye it round the neck like a coiled snake?

Unless one gives up stealing, fornication,
company of the worldly and worship of other gods,
one cannot be called a linga-devotee, o father.

Bad conduct leads one to hell,
and good conduct leads one to heaven.
Koodala Chennasanga does not like those
who are a burden to the earth.

213

864

A foolish potter, making a needle of clay,
goes to sell it in the blacksmiths' lane,
where they sell needles of steel.

Without knowing Koodala Chennasanga's stature,
don't speak, taking a test out of arrogance
as does an actor reciting
or behave like a charmed play animal.

214

865

The ant knows the property of the sweet.
the hen knows the property of time;
the crow knows the property of manes.

Being born human beings,
if they do not know the arrival of those
who have attained Shiva realization,

then such ones are inferior to
that ant, hen and crow, Koodala Chennasangamadeva. 215

866

When mind is fused into mind in union,
when life is fused into life in union,
when feeling is fused into feeling in union,
when relation is fused into relation in union,
one should not be separated from the congregation
of sharanas into which one is fused inextricably.

Separation from your loving sharanas
is like losing one's own life, Koodala Chennasangamadeva. 216

867

Just as the light in a house does not touch the house,
just as the babe in a womb does not touch the womb,
shoulder, palm, skin, mouth, throat, head -
all these are proper parts of the body
but they are not seat of praanalinga;
the seat of praanalinga is different.

Therefore, Koodala Chennasanga,
your sharana's way is different. 217

868

Your stature is hidden like
the light hidden in the pupil;
the ghee hidden in milk;
the picture hidden in a painter;
the meaning hidden in a word,
Koodala Chennasangamadeva. 218

869

In the fellowship of wind fragrance was lost;
in the cluster of words spiritual experience was lost;

in the pomp of kayaka-dasoha piety was lost;
in the grandeur of impure union, consciousness was lost.
Is the subtle Siva path within the reach of the commons?
It is within the reach of none but Koodala Chennasanga's sharana.

219

870

There are millions who feel indifferent to worldly affairs
while attending a funeral;
there are millions who feel indifferent to worldly affairs
while listening to a spiritual discourse such as Purana;

there are millions who feel indifferent to worldly affairs
while undergoing labour pains;

there are millions who feel indifferent to worldly affairs
when the excess of gall mounts the head;

but I do not find any who feel indifferent to worldly affairs
owing to spiritual experience and integral awareness
Koodala Chennasangamadeva.

220

871

The king who was fond of flesh descended to hell
by eating the orts of a dog;
those who were infatuated with a harlot,
descended to hell by eating the orts of the harlot's servants.
This the world knows.

the true devotees who loved linga
already attained the unitive state
by eating the remnants of guru, linga, and jangama's prasaada,

It is said in Shivarahasya:
shvanocchishtaayate raaja veshyocchishtam jagatrayam
jangamocchishtabhunjano sadyo mukto nasanshaya

Therefore, O Koodala Chennasangamadeva,
will not ring worms fill the mouths of those
who revile the devotees who eat
guru, linga and jangama's prasaada? 221

872

Basavanna has turned his body of flesh into a body of mantra;
Basavanna has changed himself from
the breather of air into a breather of divinity;
my supreme master Basavanna,
without assimilating the notion that god pervades the world
made Him dwell in the body of a devotee
in Koodala Chennasangayya. 222

873

People do kayaka-daasoha
then act as if they are crazy.
Doing without knowing the mystery
is loss of materials, growth of karma.
Doing without knowing the worth of Koodala Chennasanga's sharana
is the cause of rebirths. 223

874

If I do anything half-heartedly;
if I give anything half-willingly;
while serving food, if I long to taste it,
O god, I will be a traitor to you on the spot;
if I am not pure in doing, giving and feeding
Koodala Chennasangamadeva, spare me not;
chop off my nose on the spot. 224

875

One maybe wise in mastering the melody of words;
one may be well-versed in rhetoric and science;
one may see things through and through;
one may go beyond Agama, Mathematics,

Statistics, Shruti, and Smruti;
one may shed the illusion of the passions of the body;
one may dwell in holy places
as an ascetic devoid of lust for woman;
but none can be hypnotized
by my Koodala Chennasangamadeva without linga experience.

225

876

When the lightning strikes,
we should be prepared to use it for our experiment,
and lose no time to make use of the rain-bow
when it appears in the sky;

we must use spiritual experience wasting no time;
we must use sharanas' words for our spiritual experiment
when they talk with an open mind.

The sharanas who are one with
Koodala Chennasangamadeva are self-willed.

226

877

What if you adorn a donkey with a bunch of pearls,
can it know the value of pearls?

What if one carries the food packet on the head for long,
can it appease hunger?

If you tie the ishtalinga to a ruffian without devotion,
can he become a superior Shiva devotee?

So, the guru who, finding a proper person,
gives him the ishtalinga, is admired and respected
by our Koodala Chennasangamadeva.

227

878
Does the pearl born in water become water again?
The devotees who have been blessed with guru's grace
should not join their past impurities;
if joined, it would be a treason to the practice,
linga, jangama, paadodaka and prasaada.

Koodala Chennasangamadeva
will put those into Kumbhipaka hell
who do not know that they will
be guilty of the six-fold treason.

228

879
your sharanas say they have become
bhakta step by step;
maheshwara step by step;
prasaadi step by step;
praanalingi step by step;
sharana step by step;
and aikya step by step.

Have they taken the elixir of life?
Have they drunk nectar?
Be he in any sthala, if the devotee
does not have the experience of all the sthalas,
Koodala Chennasanga says
he will put dust into the mouth of such piety.

229

880
Do not listen to the childish talk that says:
'Where there is a living creature, there is god.'

Shiva, Shiva, if the saying be true,
then why is there death for every living creature?

If god be there in every creature,
then why the nuisance of birth, growth, disease,
death and the bond with the world?

If god be there in every creature
why the concepts of virtue, sin and deluge?

Therefore, god does not live in every living creature.
God, who is without birth, existence and dissolution
is nowhere else than in the true devotees, Koodala
Chennasangamadeva.

230

881

He is no jangama whose speech is amusing;
he is no jangama who begs by flattering;
he is no jangama who eulogizes humans.
Therefore, in Koodala Chennasangayya,
Prabhu alone is a jangama, and Basavanna alone a bhakta.

231

882

You should observe the discipline of the community
with single minded resolution
as if you were put on the sharpest point
like the mind of a warrior, who,
worshipping the battle-field
makes sacrifices to the ghouls.
Is it common to say, 'I'll do it'?
So Sanganabasavanna has achieved loyalty
to the community, Koodala Chennasangamadeva.

232

883

What use offering form, unless taste is offered?
What use offering the taste, unless happiness is offered?
What use offering the happiness, unless the self is offered?
What use offering the self, unless the heart is emptied
of the feeling that he is himself Koodala Chennasangama?

233

884

I'll keep my mind exclusively for linga;
I'll keep my wealth exclusively for jangama;
I'll keep my tongue exclusively for prasaada;
I'll fix all my senses in these triple.

Because Koodala Chennasangamadeva has embraced me,
I'll not spend my consciousness on others.

234

885

Mind is linga's platter;
money is jangama's platter;
body is prasaada's platter;
O Koodala Chennasangamadeva,
your devotee Basavanna
co-dines with these three in the triple platter.

235

886

Removing all the earlier connotations of linga
and to show it as praana linga, Basavanna has come.

Removing all the earlier connotations of jangama
and to show it as jangama linga, Basavanna has come.

Removing all the earlier connotations of prasaada
and to show that he himself is prasaada, Basavanna has come.

Basavanna has descended to the earth
in Koodala Chennasangayya to remove all the earlier connotations of
linga, jangama and prasaada, o father.

236

887

Shiva, Shiva,
one should not look for harshness in linga,
caste in jangama and unholiness in prasaada.

Failing which, Koodala Chennasangamadeva
will put us into a terrible hell.

237

888

As there is give and take with linga, there is offering.
As there is giving but not taking with jangama, there is no offering.
As there is no giving nor taking in prasaada,
it is beyond offering and not offering.
Your sharana knows this triple mystery,
Koodala Chennasanga.

238

889

Linga occupies the mind;
jangama occupies the wealth;
prasada pervades the body.
This triple is manifest to the sharana whom you love,
Koodala Chennasanga.

239

890

As linga's mouth is jangama,
whatever, earned through pious work,
is offered to jangama, and then
if that prasaada is received with devotion,
and is enjoyed, I call it food.

Whatever lies outside this process,
I would not call it food.
Because it is said,
saashanaashshane abhi.

Thus, not knowing the distinction
between food and non-food,
not working hard, not taxing the mind,
whatever wealth is earned by deceiving people,

and is hoarded in the house
is not worthy of offering to guru, linga and jangama.

So will not Koodala Chennasangamadeva
make such wretched humans take birth in base wombs? 240

891

Sharana walks along with linga leading him;
sharana talks with linga offering to talk first;
sharana feels satisfied after linga has been satisfied
linga embodies sharana, and sharana embodies linga.

Therefore, O Koodala Chennasangayya,
your sharana has the linga filled in every cell of his body. 241

892

To know linga, the mind is the ladder,
to know jangama, money is the ladder;
to know prasaada, the body is the ladder.

Thus, to realize these three, these three are the ladders.
So these three kinds of wealth belong
to none else than your sharanas,
Koodala Chennasngamadeva. 242

893

To the one who is proud of linga,
there is no taint of body;
whatever comes as prasaada
gives him peace and happiness;
wherever he stays, becomes his abode.
Koodala Chennasanga's sharana is not fastidious. 243

894

To sharana, the world's speech has a kink in it;
To the world, the sharana's speech has a kink in it.

He dwells neither in village nor in woods,
nor does hunger ever bother him;
with his speech being stilled in his skull,
he remains ever merged in Koodala Chennasangayya. 244

895

Those who live in the world,
who move about in the world,
who are indebted to the world,
how do they know, the purity of linga?

They are illusionists, fighting in vain;
I dare say they are without the triple,
Koodala Chennasangamadeva. 245

896

Your sharana is not wrapped up in the world;
he does not mix in the world;
he holds on to only one thing.

He, who worships linga only
and knows no other god,
is ever united with linga, o Koodala Chennasanga. 246

897

It's iron that touches the alchemic stone;
does the alchemic stone touch alchemic stone, o father?
Prasaada is for the one who holds on to body;
is there prasaada for the one who holds on to linga?
Because it is said:

Anoraniyan mahto mahiyan

He is beyond the reach of speech and mind.

Koodala Chennasangamadeva,
the one with a form is a prasaadi;
but the one without form is united with linga. 247

898

Can a white ant eat a diamond, o father?
Can a serpent sting a bag of poison, o father?
Can a dog sleep in a burning oven, o father?
Do people ever offer salt to the sea , o father?

If a person dies a miserable death
by worshipping guru, linga and jangama,
better it is to worship goddess Mari lying before a village gate,
Koodala Chennasangamadeva. 248

899

Trees stir by the power of wind;
drums and other musical instruments
make music by the power of percussion.
Koodala Chennasanga's sharana
speaks by the power of linga. 249

900

They say there are seven days and eighteen castes;
but we do not accept this.
There are only two days:
one is night, and the other, day;
there are only two castes:
one is bhakta, and the other, bhavi;
we know only this much, look,
Koodala Chennasangamadeva. 250

901

I have come to know that
you are the nose that smells;
you are the tongue that tastes;
you are the eyes that see;
you are the skin that feels the touch;
you are the ears that hear.

So, Koodala Chennasangamadeva,
as I did not beg of you anything,
you did not give me anything with love.

252

902

If he be a hero,
his heroism can be tested at the point a sword;
if he be valiant,
his valour can be tested in his conduct with other women;
if he be a devotee,
his piety can be known from his approach to difficulties;
if he be an enlightened person,
his enlightenment can be traced in his movements,
Koodala Chennasangamadeva.

252

903

Consciousness of one who takes vows
was lost in the web of life.
Consciousness of one who sticks to his words
was lost in the guileful dealings.
Consciousness of one who observes rituals
was lost in doubt.
Consciousness of one who practices purity
was lost in impurities.
Consciousness of jangama
was lost in begging.
Consciousness of devotee
was lost in saying, 'I did it';
Consciousness of prasaadi
was lost in food adulteration.
Thus all these were lost without attaining any sthala
in Koodala Chennasangamadeva.

253

904

Know, it is extremely impossible to be a sharana:
he should be hidden among true devotees

without showing his identity mark to the world;
he should not be moved by pleasure or anger,
while treating all the living creatures.

Our Koodala Chennasangamadeva
dwells in such sharanas.

254

905

A sharana's greeting another sharana on seeing him
with folded hands, saying, 'I bow to you'
is the characteristic of devotion;
a sharana's greeting another sharana on seeing him
by touching his feet,
is the characteristic of devotion;
if a sharana does not greet another on seeing him
and behaves as if he has not seen him,
Koodala Chennasanga's sharanas will not pardon him.

255

906

Sound, touch, form, flavor, smell,
including the five sense organs,
marched towards linga;
offering to linga whatever happiness came their way,
all marched towards linga,
O Koodala Chennasanga,
you yourself became linga for sharana.

256

907

In the absence of a branch,
the monkey cannot make its hold fast;
in the absence of tender shoots,
the cuckoo cannot sing;
unless day breaks,
the cock cannot crow;
plucking up flowers and unripe fruits,
can we expect ripe fruits?

Those who flaunt linga without forgetting themselves,
are all ignorant, unrighteous and devoid of discipline;
they are traitors to guru, linga and jangama.

What can I call these ignorant ones
who cannot serve you with hard labour and bowed mind,
and whose hunger is not appeased and lust not conquered,
O Koodala Chennasangamadeva?

257

908

A sharana who stands in Shiva-yoga with all illusions lost
is not karma bodied, or bound by time;
he has neither determination nor indetermination;
he will be with everyone but will be different;
a sharana will always be in great bliss.
Koodala Chennasangamadeva don't say
your sharana resides in this world.

258

909

If a devotee sees other's wife with the eyes
meant for seeing Shivalinga, there is no linga for him;

if a devotee tastes with the tongue
meant for tasting the nectar of Parabrahma,
the juicy kiss from the lips of other's wife,
there is no prasaada for him;

if a devotee touches with the hands
meant for worshipping the great linga,
the breasts of other's wife,
his worship comes to naught.

If this is not understood,
it is like smearing a liquor-filled measure with sacred ashes,
look, Koodala Chennasangamadeva.

259

910

Purists are in millions;
ritualists are in millions;
vow takers are in millions;
ascetics who have offered wealth, breath, and pride
are in millions;
all these are the seekers of the fruit of their deeds.

Lo, there is none who is a seeker of linga
in Koodala Chennasangayya.

260

911

People often talk of purists.
We do not know what purity is, o Father.
Where is a person's purity
when he kisses others' women and
drinks deep from their lips?

Where is his purity
when the dog of three-fold infatuation chases him?

When the mind is steadied in the contemplation of the absolute,
it is purity;
when the peace of mind prevails,
it is purity.

Therefore, purists are rare in Koodala Chennasangayya.

261

912

All those purists are none but purists, o father;
all those firm in words are none but firm in words, o father;
all those vow takers are none but vow takers, o father;
all those truth speakers are none but truth speakers, o father;
all those ritualists are none but ritualists, o father;
but Sanganabasavanna alone is a lingavanta
in Koodala Chennasangamadeva.

262

913

People often talk of purity with pride,
but they do not know what purity is.

Not to misuse what one has is purity;
not to borrow what one does not have is purity;
not to covet other's wealth and wife is purity;
not to go after other god and other faith is purity;
not to listen to the censure of guru, linga and jangama is purity;
if one feels happy when Koodala Chennasanga's sharanas come
home, that is purity.

263

914

People often talk of purity,
but purity is not in piety.
you ask why? Because:
corn is the ort of the earth;
holy water is the ort of cloud;
fragrance is the ort of air;
food is the ort of fire.

Will Koodala Chennasangamadeva be pleased
with the crafty and crooked practitioners,
who, holding a lamp in their hands,
stumble like the blind?

264

915

Kings worship a jangama
glowing with the sixteen-fold luster,
whereas a harlot worships a jangama
filled with passions,
a goldsmith worships a jangama
well-versed in alchemy,
false devotees worship a jangama,
who is a hypocrite;

but none worships an enlightened jangama,
O Koodala Chennasangamadeva.

265

916

O Sanga,
the court-yard of those with whom you do not dwell,
is the abode of the five deadly sins,
and the seventh stratum of hell.

O Sanga,
the court-yard of those with whom you do not dwell
is the first to become the place of a Brahmin's murder.

O Sanga,
the court-yard of those with whom you dwell
is holier than the holy Benares,
their body is linga.

O Sanga,
the courtyard of those with whom you dwell
is a spring of nectar, greater than any holy abode.

O Sanga, O Koodala Chennasanga,
the fellowship of your sharana is for me
an auspicious fellowship.

266

917

As a virtuous and good-willed person
need not stretch his hand to beg,
the hand that holds linga is a consecrated hand;
he won't give a glad eye to other's wife;
he won't remember any other god in his heart;
he won't serve a human; he won't beg of linga;
your sharana would not like to be indebted to linga,
O Koodala Chennasanga.

267

918

The linga placed in the hand of one's wife is not praanalinga;
the linga placed in the hand one's son is not praanalinga;
the linga placed on a shelf out of lethargy is not praanalinga;
the linga should be glued firm on the body.

If the praanalinga placed in the mind and hand is lost,
he will become a breaker of vows on the spot,
O Koodala Chennasangamadeva.

268

919

What if you know union with a woman brings abundant joy,
unless you marry her in the presence of the companions of Shiva?

You say your eyes can see,
but could they see in the dark without a lamp?
Seeing with sunlight's aid, but saying that you yourself have seen
has passed into a popular proverb.

Is there a soul that is apart from the body?
Is Shiva ever apart from Shakti?
Therefore,
when you possess the triple body-
gross, subtle and causal-
should you spurn the contact with the three
-ishtalinga, pranalinga and bhavalinga-
will the innumerable ancients approve it?

Therefore, one hates to see the faces of those
who lack the bond with the ishtalinga
in Koodala Chennasangamadeva.

269

920

What use practicing false piety a thousand years?
What use worshipping god without faith for a long time?
What use taking prasaada with an unsettled mind?

It has become a routine practice, one imitating another;
It is not natural piety; neither perfect nor true.

Therefore, such persons cannot be called devotees,
Koodala Chennasangamadeva.

270

921

Why the need of regular observance for the true?
Why the need of holy water for the enlightened?
Why the need of the sacred spell for the pure in mind?
Why the need of the holy leaf for the pure in will?
Why should they, who know you, need your aid,
Koodala Chennasangamadeva?

271

922

If the linga of devotee, who is blessed with guru's grace departs,
he should not be excommunicated, nor killed as a breaker of vows.
For there is sufficient reason for doing so.
It is said--

*Suvratam sulabham siddham shatrujit shatrupaavanah
Alingee lingaroopena yo lingamupajeevati
Sa patet mahaaghore narake kaalamakshayam*

If a person dies of these six-
by being stabbed, by drowning, by suffocation
by being left in a thick forest infested with beasts,
by being sacrificed to the guards of directions and by burning,
he will be a vow-breaker in Koodala Chennasangayya.

272

923

The determinate,
who practices eighteen lingas in his body
is a bhakta at his place;
is a Mahaeshwara its place;
is a Prasaadi at its place.

How can I describe that state of the determinate linga?
The indeterminate,
who practices eighteen lingas in the soul
is a Praanalingi at its place;
is a sharana at its place;
is an Aikya at its place.

How can I describe that state of the indeterminate linga?
Thus, linga merged in the Absolute Reality
in which both the states merged,
O Koodala Chennasanga.

273

924

The sharana came down to mortal world
to seek the essential Thing.

He made his twenty-five senses bhaktas
purging them of their former impurities,
and he offered them without any taint of unreality.

But those senses not being able to grasp
the essential Thing in their individual capacity,
saying Koodala Chennasanga wants them, are holding him fast.

274

925

Your sharana went to Shiva's world
with a burden of debt on his back.

I say, 'Hail, o hail!' to the sharana,
who, having returned to the earth
what he had borrowed from the earth,
having returned to the water
what he had borrowed from the water;
having returned to the fire
what he had borrowed from the fire.;

having returned to the air
what he had borrowed from the air;
having returned to the sky
what he had borrowed from the sky,

because prasada was not given to any,
took a vow in Koodalaka Chennasanga.

275

926

The worldly people mistake
a gilded thing for gold;
sand for sugar for its softness;
salt for camphor for its whiteness;
a dog for a lion because of its thin waist.

The ignorant people of this world
regard themselves as equal to those
who are well-versed in Shiva lore.

Look, this looks like the whole body becoming black
at the touch of a shard,
Koodala Chennasangamadeva.

276

927

A harlot's son is looking for his father
in every camp-stead of the Malavas,
but he is not able to identify him.

He does not know whether his father is a soldier or a King.
*Some bhoume vyateepaate sankraantishivaraatravoh
ekabhuktopavaasena narake kaalamakshayam*

Therefore, for such witless fools, there is no Shiva devotion,
Koodala Chennasangamadeva.

277

928

How can I regard those who depend
on such days as Monday, Tuesday, and
the holy nights like Shivaratri
for doing their linga worship,
as equal to the devotees of Shiva?

Is the day great or the linga great?
Those who forget the greatness of the linga,
and believe in the greatness of the day
are guilty of the five-fold deadly sins.

We should not see the face of such sinners.
*Those who fast on Monday, Bhouma day,
Vyatipata day, Sankranti and Shivaratri
are condemned to eternal hell.

Therefore, we should not see the face of such sinners,
Koodala Chennasangayya.

278

929

Bringing a piece of stone lying on the ground,
they make an ishtalinga out of it,
and put it on the palm of the eight-fold body.

If it falls to the ground, they do not touch him,
calling him bad and unrighteous.

How do the wretched creatures
know the mystery of the un-broken bond
between the breath and the body,
Koodala Chennasangamadeva.

279

930

They toil and moil all through the day
to satisfy their hunger.

They toil and moil all through the night
to satisfy their passions.

They merely talk of the eight-fold rites
and the sixteen-fold services.

I have not seen any who have achieved
the hidden wealth of peace by surrendering themselves
to Koodala Chennasangamadeva.

280

931

Lord Shiva became guru to show his true form.
He became Mantra for the mind;
He became prasaada for the body;
He became linga on the palm.
Basavanna possessed the three through the three
in Koodala Chennasangayya.

281

932

What if a crane stays many days with a swan,
can he ever become pure?
What if a hard stone lies with the hoarded treasure,
can it become gold?

What if a piece of dry wood
lies for long with the wishing -tree,
can it ever sprout and grow to bear fruit?

What if a bitch lives at holy Kashi,
can its milk become Panchamrita?

What if a piece of char-coal is put in a barrel of milk,
can it ever become white?

Therefore,
what if an unrighteous person

lies at the feet of Koodala Chennasangamadeva
can he ever become a righteous person?

282

933

Should you look for fragrance in all varieties of flowers?
Should you look for fruit in the juicy sugar cane?
Do the bees, being black in body, look for light?
Should you look for action and inaction in
the sharana of supreme Lord Sanga?
Whatever state they are in
is the state of liberation, Koodala Chennasangamadeva.

283

934

Should you look for butter holding milk in your hand?
Should you go to holy place holding linga in your hand?
Why the need of worshipping any other God,
when you make friendship with linga?
ishtalingamavishvasya yoanyadaivamupasate
Shvanayonishatam gatva chandalagrighamacharet

He, who worships other God neglecting the ishtalinga,
will take birth in the womb of a bitch and
dwell in the house of a chandala.

So such a sinner cannot escape
the punishment of being sent to hell, Koodala Chennasangamadeva.

284

935

Falsehood sprouted in an untouchable;
it grew two leaves in a cobbler;
it grew four leaves in a shoe-maker ;
six leaves in washer-man and eight in a merchant.
it grew into a plant in an adulterer;
it grew into a tree in a drunkard;
it grew into huge tree in a gambler;
it blossomed in an acrobat;
it bore fruit in a goldsmith

it ripened in a harlot and
reached the dropping point in a king.

As there is no guru, and no jangama
for all these false persons there is no deliverance for them.
Therefore, Koodala Chennasanga's sharanas,
shedding falsehood, attained the union with linga.

285

936

Koodala Chennasanga's sharana
is not one to give false promise
by spreading the green grass of falsehood before;
he is not one to proclaim to the world,
like Koravanji, a diviner woman,
who claims to have known the Real.
Koodala Chennasanga's sharanas do not trade
in cunning and crookedness.

286

937

My physical property looks like a floor
made with a bandicoot inside.
It consists of the highest lore of pride.
You linga, my father, only to trouble me,
made me with desire, anger, avarice,
infatuation, pride and envy inside!

Koodala Chennasangaayya,
pray, vouchsafe your grace of salvation
by removing all the earthly diseases.

287

938

Performing worship every day
at dawn, at noon and in the evening,
all were bewildered.

Can the care-free tranquil linga
be brought for worship at regular intervals?

By worshipping time itself,
by performing due rites from time to time only,
they were lost.

Knowing the care-free linga,
if one can attain the ultimate Reality,
it is through calm of mind.
The linga called Koodala Chennasanga
is our care-free state of Reality.

288

939

He is not one who has come for gold.
He is not one who has come for woman.
He is not one who has come for food.
He is not one who has come for clothes.
Basavanna is one who has come
to show to the world the path of piety,
Koodala Chennasangayya.

289

940

Should I call a gold coin a bhakta?
The value residing in it is a bhavi.
Should I call woman a bhakta?
The pang of separation in her is a bhavi.
Should I call land a bhakta?
The crop that grows there in is a bhavi
I call him a pure, who,
in Koodala Chennasanga, can make prasaada
by purging the triple bhavis.

290

941

They ask a person to stay out,
calling him pariah again and again.

But who is a pariah, father?
O great giver of gifts, Koodala Chennasngamadeva,
What can I call the corrupt fellows, who,
not knowing their own impurity,
seek impurity in the ancients?

291

*

SIDDHARAMESHWARA

942

I have seen those
who have given pleasure to the body,
but not those
who have given pleasure to linga.

I have seen those
who have offered linga sixteen types of worship,
but not those
who have offered their mind to linga.

I have seen those
who have given their mind to linga.
but not those
whose mind has become linga,
Kapilasiddha Mallayya.

1

943

When body and linga become one
you can't celebrate physical senses;
physical senses being no more
you ought to celebrate them as linga senses.

ghrutho bhutho katham ksheeram bhavathyevam vraanane
Have these words from aagamas been proved false?

Otherwise,
observing them will not end worldliness, Kapilasiddha Mallikaarjuna.

944

2

When linga does not merge with the body
how can life breath merge with it?

Like parading lord Ganesha
and eating jaggery themselves
they parade ishtalinga
to feed themselves.

Kapilasiddha Mallikarjunayya
you took the blame
someone else took the loot.

3

945

Body means ignorance,
linga means knowledge.
Hold on to linga
not the body, Kapilasiddha Mallikaarjuna.

4

946

Contact with fire removed impurities from gold,
contact with water removed impurities from the body,
contact with river Bhageerathi burnt the blemishes,
contact with our linga called Kapilasiddha Mallikaarjuna,
warded off sins of three births
look, Bacharasayya.

5

947

Ayya,
like iron holds water
like sound holds silence
like the plain holds the mirage-

when will you hold me,
tell me, Kapilasiddha Mallikaarjuna?

6

948

Ayya,
in tears of sorrow and sea of misfortune
I loved to drown myself.

Father,
I am an unfortunate beast.

O rescuer of beasts from bondage
come,
take custody of this child and
lift him up,
my merciful Kapilasiddha Mallikaarjuna.

7

949

Ayya,

the world is gasping
in a tiny puddle
within the slimy sea of worldly life.
It is foul.

Hold out your hand to me,
Kapasiddha Mallikaarjuna.

8

950

Ayya

seated in the raft of this world
I am sinking in the sea of births.
'Come soon,
oh come to me, father.

I have fallen into thick mortar,
come soon, and lift me out of it Kapilasiddha Mallikaarjuna.

9

951

Ayya,
if they don't melt at the sight of your people,
if they don't look on your people as you,
if they don't faint meditating on your people,
how can you be pleased with these
cow-herds in disguise,
lewd fellows who carry your sign
and bathe you, Kapilasiddha Mallikaarjuna?

10

952

I hover around your lotus feet.
When the wind of desire
blows the mind away from you
I burn in rage.

Ayya,
kill the fate that plagues the mind
meditating on you
and reside in me
o guru, god of gods, Kapilasiddha Mallikaarjuna.

11

953

Ayya,
in this forest of a worthless world
you frighten me
with the sight of the thief called Kaama.

Ayya,
please call Kaama,
tell him
I am yours, I am yours
Kapilasiddha Mallikaarjuna.

12

954

Like a stream flowing into a lake
reduced to slush,
o ayya,
on seeing you
my eyes overflowed.

When my mind knew yours
I forgot myself.
Oh, no one else knows the joy of seeing
Kapilasiddha Mallikaarjuna.

13

955

How can he who knows die?
How can he who knows be born?
How can he who knows
be caught in this terrible noose?

He who knows is immortal,
see,
Kapilasiddha Mallikaarjuna.

14

956

Yes, yes.
How else can it be?
In forgetfulness there can be big and small.
Can there be big and small in knowing?
Say it, ayya.

Mortals might fear death.
Can those unborn fear it?
Say it, ayya.

Kapilasiddha Mallikaarjuna
I bowed to Mahadeviakka's stature
and cleansed myself, see Chennabasavanna.

15

957

Like the cloud in the sky,
like the wave in water,
comes this body.

See,
I do not know how it came,
nor how it goes.
Whatever stayed I took as truth,
see,
Kapilasiddha Mallikaarjuna.

16

958

Forever my mind dwells on the belly.
I can't bear to see this, ayya.
I am unable to break out of it, father.

Having trapped me in the net of my belly
Kapilasiddha Mallikaarjuna walked away.

17

959

Look,
know the difference
between one who guards sheep
and one who guards elephants.

Learn to balance like the monkey.
Know the ways of the foolish mind.
O Kapilasiddha Mallinathayya
remove the darkness,
know the ways of your children.

18

960

To remain the same
regardless of what anybody says,
that is equanimity.

To think
those who accuse me
cleanse my mind of blemish,
that is equanimity.

To think
those who praise me
are my enemies through many births,
that is equanimity.

This is guru's grace.

If one is without deceit
in mind, speech and body,
if one thinks of your devotees as you,
that is equanimity, Kapilasiddha Mallikaarjuna.

19

961

As one is rolled on a bed of thorns
and rolled on a feather bed
if one doesn't allow the mind torn between the two
but remains the same-
your equanimity is of that kind.

When will such equanimity envelope me,
tell me, Kapilasiddha Mallikaarjuna?

20

962

If one is struck with a boulder
or with a flower
if one's mind is not torn between the two
but remains the same-
your equanimity is of that kind.

When will such equanimity envelope me
tell me, Kapilasiddha Mallikaarjuna?

21

963

There is but one water.
Being in the palm tree it became toddy,
being in the heavenly plant it became nectar.

There is but one body
being with woman
it became seed to rebirths,
being with linga
it became fire that burnt down forest of births,
see,
Kapilasiddha Mallikaarjuna.

22

964

I shall hold my breath and bathe you
I shall renounce my senses and offer you sandal paste
I shall still my mind and offer you flowers
I shall crush my worldly desires and burn incense
I shall serve myself as your meal.

Kapilasiddha Mallikaarjuna
my heart does not care for outer worship.

23

965

Ayya, look,
that is the linga you see in town
that is the linga you see in forest;
that is the linga which keeps wandering
and protects the universe;
that is the supreme Thing
called Kapilasiddha Mallikaarjuna,
lord of the three worlds.

24

966

There can be one stream for a village,
can there be a stream for each one who drinks water?
No, never.

There can be one god for those who know,
can there be one god for each person?

No, never.

There is no other god but our Kapilasiddha Mallesha.

25

967

Look,
you are the lord of my mind and body.

When you are the supreme deity of my mind
where can I hide my mind from you?

You are the lord of my mind, speech and body
Kapilasiddha Mallikaarjunayya, I submit myself to you.

26

968

My assets and burden are yours, ayya;
my loss and gain are yours.
Don't taunt and harass me, father.
Your taunts are killing me.

Kapilasiddha Mallinatha
kill me or save me,
I am under your mercy.

27

969

The reading of an entire epic by Vyasa
cannot equal the recital of a single vachana of ours;
one hundred shatarudriya yagas cannot equal
the study of a hundred and eight vachanas of ours;
the chanting of a hundred thousand gayathri japa
cannot equal the recital of a thousand vachanas of ours,
Kapilasiddha Mallikaarjuna.

28

970

Oh, ayya,
I was in the prime of life,
my youth had reached its peak
I had come of age.

But, without the triumph of youth
without the cheer of reaching one's prime
without the maturity of manhood
I am bewildered.

If the youth triumphs I shall live
Kapilasiddha Mallinathayya.

29

971

Ayya,
for your coming
I have prepared my eyes for the union;

for your coming
I have prepared my mind-bed;

for your coming
my heart is filled with excitement;

for your coming
having spread my saree of knowledge;
full of desire I wait.

Come soon and lie with me, ayya.
Make me yours Kapilasiddha Mallikaarjunayya.

30

972

Oh, lord,
my mind runs like a beast hit by an arrow
not minding stones or thorns.

Chain my mind with devotion
Kapilasiddha Mallikaarjuna.

31

973

Before my riches, lakes, trees and fruits are spent
put them to proper use;
have a feast when there is milk.

Before my devotion and wits wear out
worship linga as jangama.

Kapilasiddha Mallikaarjuna
offers himself.

32

974

Ayya,
What is this? What is this?
How can fathers taunt their children?

I am unfit for gurusthala,
unfit for lingasthala,
unfit for jangamasthala.

I am a coolie in your palace yard
Kapilasiddha Mallikaarjuna.

33

975

Can petty mortals know the joy of union
Shiva, only your sharanas do.
Can sluggish humans know
the secret hidden in the deep sea?
Shiva, only your sharanas do,
Kapilasiddha Mallikaarjuna.

34

976

Ayya,
reading is for gaining virtue
and not to tell tales, is it?

Devotion is for the sake of liberation
and not for display, is it?

Playing roles is for earning money
and not for parading, is it,
Kapilasiddha Mallikaarjuna?

35

977

A carved stone was called linga,
an un-carved stone was called stone.

A man who worshipped was called devotee,
a man who did not worship was called man.
what if it is a stone?
Those who worshipped got their reward

What if it is a man?
He became the medium of devotion.

Look,
stone is not linga
linga is not stone,
Kapilasiddha Mallikaarjuna.

36

978

I am searching in the forest called union of eyes
stalking the golden deer called devotion.
If the deer is caught in the net called three lingas
and the net is torn and become whole
I attain the ultimate liberation
called Kapilasiddha Mallikaarjuna.

37

979

Sighting green grass, cattle follow;
sighting a feast, the Brahmins follow;
sighting war, soldiers follow;
sighting a royal court, scholars follow.

These are all rooted in illusion,
none is without it.

I salute the feet of the most glorious jangama
who shuts his eyes to such sights, Kapilasiddha Mallikaarjuna.

38

980

Ayya,
I lost my way in the forest of senses.
I was cleansed in the holy precincts of your thought.
In the great union, you became me
Kapilasiddha Mallikaarjunayya.
My ego worn out
I submitted myself to you,
and became whole.

39

981

Ocean of mercy,
when will I hold you like the berry in my palm?
When will I dive into the ocean of your thought?
When will I rid myself of the doubt, will it come or will it not?

Slayer of the god of love
Kapilasiddha Mallikaarjunayya
when will your mercy sight me?

40

982

Oh merciful one,
tell me,

is it worthy of you
to destroy this lost cattle?

O joyous one,
O image of happiness,
remove my shortcomings, Kapilasiddha Mallikaarjuna. 41

983

Can Kalpavriksha be called a tree?
Can Kaamadheenu be called cattle?
Can the touch-stone be called a piece of rock?
Can those who have swallowed
our Kapilasiddha Mallikaarjuna be called mere men? 42

984

Imagining there is god in stone idols
don't foolishly caress them.

To know this
lose your self once
at the feet of Kapilasiddha Mallikaarjuna's sharanas,
o Kallayya. 43

985

Ayya,
though in water
does a stone absorb water and turn into water?

Though in water
does fire swallow water and turn into water?

Though in the world
does a prasaadi imbibe the world and turn worldly
Kapasiddha Mallikaarjuna? 44

986

If a stone-cutter is given a chisel
it might stay with him,
but the stone will not get a form.

If elders' vachanas are on the tongue of an ignorant man
they might stay there,
but he will not become a renowned scholar
Kapilasiddha Mallikaarjuna.

45

987

Ayya,
you opened my eyes to anxiety
made me the object of passion
made me the forest
to raze with your wild fire
my Kapilasiddha Mallikaarjuna.

46

988

You can see but not touch it;
you can know but not identify it;
you can think of it but not mingle with it.

Such an incomparable Thing
only your sharana knows
Kapilasiddha Mallikaarjuna.

47

989

Do not look at me with eyes that looked at Kaama,
look at me with moon-like eyes.
Protect me father.

You are the enemy of Kaama,
do not hand me over to him, Kapilasiddha Mallikaarjuna.

48

990

I closed my outward eyes,
opened the inner eye of knowledge, and
waited for the ecstasy of hearing his arrival.

I do not know which way he came.
The moment the inner eye saw the reflection of Shiva
I filled my eyes with it,
filled my mind with his thoughts.

Through the reflection
I shall unite
with Kapilasiddha Mallikaarjuna.

49

991

One with body should be like-
the strand of hair in butter
the image in the mirror
the fire in the mountain
the stormy wind in the month of monsoon,
and be like everyone in everyone, Kapilasiddha Mallikaarjuna.

50

992

Like hot iron absorbing water
the earth absorbing a fallen drop
butter containing ghee
beetle leaves containing the juice,

look,
within his body
Kapasiddha Mallikaarjuna
contains the body of a great sharana.

51

993

The potter is not in his kiln,
nor is the blacksmith in the pitchers he makes;
Kapilasiddha Mallikaarjuna exists in this world
as the potter and smith exist in the pot and pitcher.

52

994

If the sheep and fire were to have the same name
would the sheep have the ability of fire?
If the frog and snake were to have the same name
would the frog have the ability of the snake?

If I were to have the same name as our Siva sharana
would I have the ability of the Siva sharana, Kapilasiddha
Mallikaarjunayya?

53

995

What if I am born to a higher caste?
God is not in the caste,
he is in the mind.

What matters who one is born to?
One who has your love,
is the one of higher caste, Kapilasiddha Mallikaarjuna.

54

996

Listen,
brothers, who fight about caste
what caste was Dohara?
What caste was Madara?
What caste was Doorvasa?
What caste was Vyaasa?
What caste was Valmika?
What caste was Kaundinya?

There is no substance in caste.
In the three worlds there is none
who is like them in virtue, Kapilasiddha Mallikaarjuna.

55

997

Would water from the lake
flowers from a tree
amount to linga worship?

To be bathed in water
has the sun's heat withered him?
To be wearing flowers
is he visiting a whore?

Let your mind be water.
your knowledge flowers for his worship.
Then I shall call you bhakta
then I shall call you Maheshwara
Kapilasiddha Mallikaarjuna.

56

998

Ayya,
there is difference in acts,
but not in knowledge

*kriyasu shatasho bheda jnanamekam virajate
Surucheeni padarthani jihwaikaiva virajate*

Look,
these words from the Upanishad are not false
Kapilasiddha Mallikaarjuna.

57

999

Why would a swan in the ocean of milk
need any other milk?
Why would a bee in a fragrant flower

need any other fragrance?
Why would a frog in the sea
need any other water?
Why would a child drinking breast-milk
want any other milk or water?
Why would a sharana in the all-giving linga
need to desire any other position?

Tell me,
Kapilasiddha Mallikaarjuna.

58

1000

Ayya,
if you chop down a sandalwood tree
does it stop giving off perfume
because it is hurt?

If you heat and beat pure gold
does it take on blemish
because it is hurt?

If you chop sugarcane to pieces
crush it in the machine and heat it
does it stop being sweet
because it is hurt?

If you keep tying me down to the world
will I stop being aware of you

Kapilasiddha Mallikaarjuna?

59

1001

Avva,
roaming hills and caves in search of you,
I am tired.

After all the scanning
my eyes are sunken.

You came to me as my guru
tore me free from the world.
I knew you to be Shiva,
the cause of all devotion;

See,
Kapilasiddha Mallikaarjunayya.

60

1002

Holding on to guru the body came to be;
holding on to linga the mind came to be;
holding on to jangama wealth came to be;
holding on to Basavanna devotion came to be,
Kapilasiddha Mallinathayya.

61

1003

Can a cowherd become king
by thinking of the king?

Look at the way today's beings feel gratified
thinking of the ganas of the past,
Kapilasiddha Mallikaarjunayya.

62

1004

Dangerous is the sea
ghostly the forest;
into the dangerous well of worldliness
I will not fall.
Even if pushed
I have your support,
infinite master of yoga.

Being your companion
don't I know your tricks
Kapilasiddha Mallikaarjuna?

63

1005

Ayya,

linga wandering
is known as jangama;
linga static
is known as linga;
linga revealing this knowledge
is known as guru.

There isn't a bit of difference
between guru, linga and jangama
see, oh god.

He who differentiates
will not escape the pain of rebirths,
god of gods Kapilasiddha Mallikaarjunadeva.

64

1006

To a wandering jangama
movement is the ornament;
to a beautiful woman
a solemn husband is the ornament;
to the water in the pond
a swan is the ornament;
to the spring in the forest
a cuckoo's song is the ornament.

To sharanas of our Kapilasiddha Mallikaarjuna
untainted true joy is the ornament.

65

1007

He makes the world play
mocks the world.

Look at the ways of the player
and the play of the world.

He amuses the world
consumes the world;
he is in the world
and outside the world;
though visible to the world
he remains unseen by the world.

He is like the reflection in the mirror
like the water on lotus-leaf,
my true guru Kapilasiddha Malleshwara.

66

When he stopped seeing
the play of the world ended.

1008

Ayya,
the movement of moon in water is
only in water,
not in the moon.

Reflections in the pot of water are
only in the pot,
not in the image.

Look,
the movement of moon in water,
reflections in the pot,
they are not real,
Kapilasiddha Mallikaarjuna.

67

1009

Ayya,
look
how a fish in water
does not let water enter its nose.

look
how
a sharana being in the world
does not let the world enter into him.

You gave that sense to the fish
this sense to the sharana
my Kapilasiddha Mallinathayya.

68

1010

Ayya,
like bubbles born in water hide in water
who knows what is hidden in you?

who knows how the sharana-bodied god
is with the Thing?

like the single moon
reflected in many pots
your being in them
who but your sharanas know
Kapilasiddha Mallikaarjunadeva?

69

1011

When the low-caste and casteless go to drink water
does the water push them away saying
'go burn, get lost'?
Shouldn't elders be like that water?

When will my mind be not torn between the two?
When will such equanimity as yours envelope me?

Tell me,
Kapilasiddha Mallikaarjunadeva.

70

1012

As long as life lasts
anger has its source;
as long as the body lasts
lust has its source;
as long as the world lasts
desire has its source.

Destroy this desire
show the good of Shiva-yoga,
Kapilasiddha Mallikaarjunayya.

71

1013

After attaining knowledge
one should be like the image in the mirror;
after attaining knowledge
one should stay firm in that knowledge;
after attaining knowledge
one should be without doubts,
Kapilasiddha Mallikaarjuna.

72

1014

Ayya,
giving guru the body
which belongs to guru,
giving linga the mind
which belongs to linga,
giving jangama wealth
which belongs to jangama,
look at the folly of these-

after giving each what is his own
claim they are devotees,
Kapilasiddha Mallikaarjuna!

73

1015

By performing daasoha with the body
Basavanna became guruprasaadi;
by performing daasoha with the mind
Basavanna became lingaprasaadi;
by performing daasoha with wealth
Basavanna became jangamaprasaadi.

By performing the three kinds of daasoha in this way
your sharana Basavanna became swayaprasadi,
benevolent guru Kapilasiddha Mallikaarjuna.

74

1016

The basket called the body
occupied by the snake called mind
wouldn't give room for anything else.

Salutations to the divine guru who
removing that snake
established Shivalinga.

Kapilasiddha Mallikaarjuna
thrilled the four sense organs
with these words of salutation.

75

1017

Ayya,
to those who think of you in dark ways
you grant a position of darkness;
to those who cherish you
think of you constantly

you grant a position of grace,
the infinite lord Kapilasiddha Mallinathayya.

76

1018

The woman he created ascended to his head,
the woman he created ascended to his lap,
the woman he created ascended to Brahma's tongue,
the woman he created ascended to Narayana's chest.

The reason being,
the woman is no woman,
the woman is no demon.

Look,
the woman is Kapilasiddha Mallikaarjuna
before your very eyes.

77

1019

Ayya,
is one who knowingly gives way to the senses
spiritually experienced?
Is one who after un-becoming gives way to joy
ignorant?

Once you know, the senses should be no more.
Once they are no more
one will certainly become the wearer of the young moon,
Kapasiddha Mallikaarjuna.

78

1020

'I know, I know.'
said some who went in pride.
'I do not know, I do not know,'
said some who went in forgetfulness.

To say
I know or I do not know
are obstacles to knowledge.

When you know
there is awareness,
when you forget
there is fear of forgetfulness.

Isn't he who knows
but does not show he knows
Kapilasiddha Mallikaarjuna
with eyes like the clear water lotus?

79

1021

Ayya
they see their faces in the mirror,
but, none sees his face in Shiva.

Look,
they give money when justice demands;
none gives his wealth to worship one beyond justice.

They are thieves,
Kapilasiddha Mallikaarjuna.

80

1022

A poor man fears the rich, not the poor.
Does he?

A king fears an emperor, not a king.
Does he?

A Shiva-yogi fears the supreme soul within,
not the insects of this world.

Does he?
Kapilasiddha Mallikaarjuna.

1023

Ayya,
there are many who perform evil deeds,
there isn't one who will perform good deeds.

81

Look,
an evil deed is the lust to satisfy the senses
a good deed is the lust to unite with Kapilasiddha Mallikaarjuna.

82

1024

Ayya, listen,
this is the state of devotees
who are in the joy of the lord:

they are expansive like the flowing river,
they perform the act and are not in the act,
Kapilasiddha Mallikaarjuna.

83

1025

I believed the body to be me, oh mind.
I saw the qualities of the body in you, oh mind.

The quality of the earth is peace,
the quality of water is taste,
the quality of fire is to consume all,
the quality of air is purity,
the quality of the sky is emptiness.

Look, mind,
when you possess qualities of these five elements
you are the five-faced god Kapilasiddha Mallikaarjuna.

84

1026

Can you grow crops without soil?
Can plants come up without rain?
Everything must have the other.
to see our Kapilasiddha Malla
you must perform linga worship
and jangama daasoha.

85

1027

Ayya, look,
you love those
whose words and deeds are one.
You do not want those
for whom words are supreme.

Oh, Shiva,
Kapilasiddha Mallikaarjunalinga
what can lords of words do?

86

1028

River water flows into the sea,
but the sea water does not flow into the river.

Look, I go towards the linga,
linga does not come towards me.

Because the son gets angry
the father does not.

Look,
if I get angry
you will not,
Kapilasiddha Mallinatha.

87

1029

We like to follow the words of our elders.
Let the Smritis sink in the sea

let Shrutis go to vaikunta
let Puraanas fall into fire
let Aagamas be blown by the wind.

Let our words be inscribed in the heart of
Kapilasiddha Mallikaarjuna Mahalinga.

88

1030

A jangama doesn't shrink when abused;
a jangama isn't filled with joy when saluted;
a jangama isn't flattered by courteous service;
a jangama doesn't get angry when not given alms.

I call such a jangama
the wearer of the moon, Kapilasiddha Malla.

89

1031

When the wind of desire beckoned
to distract the mind that was
flowing and ascending towards you,
and thinking of you
I burned with anger that flared up in me,

Kill the fate that pesters the mind meditating on you
and fix my thoughts in you
god of gods Kapilasiddha Mallinatha.

90

1032

Why rinse ash for gold
when you have found buried treasure?

Where is the need for cinders
when you have rubies?
Why would you need a calf
when you are milking Kaamadheenu?

When our god Kapilasiddha Mallikaarjuna
has appeared in his true form
where is the need for devotional service?

91

1033

Ayya, look,
only a swan can separate water from milk.
Only you can unstitch the seam
joining my life and body
how can I do it?

I shouldn't untie the knot you have tied
nor tie the knot you have untied.

Kapilasiddha Mallinathayya
unstitch the seam that joins my body and life,
it is your duty.

92

1034

Ayya
one may speak Advitha a million times,
but can one behave
with unwavering devotion and virtue even once?

Make me live at the feet of great souls
devout and virtuous
who live as they speak,
and speak as they live,
oh lord Kapilasiddha Mallikaarjuna.

93

1035

Speaking whatever comes to one's mind
without rectifying errors
is vanity, not knowledge.

The reason being,
if you say a stone idol is the strongest
it is destroyed by fire;

if you say fire is the strongest
it is destroyed by water;

if you say water is the strongest
it is destroyed by wind;

if you say wind is the strongest
it is destroyed by space;

if you say space is the strongest
it is destroyed by heart;

if you say heart is the strongest
it is destroyed by Maya;

if you say Maya is the strongest
it is destroyed by
great god Kapilasiddha Mallikaarjuna.

Hear this, father Madivaala.

94

1036

I am not one to take on words
and argue like a debater;
in words spoken to match words
speech is not genuine.

A bull who walks might limp,
a man who walks might stumble.

If Kapilasiddha Mallikaarjuna's sharana errs by speaking
it is no error.

Hear, oh lord.

95

1037

Ayya,
I am a mere blade of grass
growing amongst paddy saplings.

Finding refuge at your feet
I felt blessed.

Look,
all who meditate on you are blessed
Kapilasiddha Mallinathayya.

96

1038

Ayya,
before the mongrel called five-senses touches me
make my mind think of you;

before what is reserved for you is wasted
make good use of me;

before my abundant love dries up
unite with me, Kapilasiddha Mallikaarjuna

97

1039

Ayya,
there are
a million who have vowed to worship with leaves
a million who have vowed to worship the linga
a million who have vowed to satisfy the jangama
there isn't one who has vowed to know himself,
Kapilasiddha Mallikaarjuna

98

1040

To attain liberation
one should be rid of worldly desires;
to attain a kingdom

one should be rid of the desire to live;
to attain knowledge
one should be rid of desires for all else.

To attain the union with Kapilasiddha Mallikaarjuna
one should be rid of all doubts

99

1041

When looking at other men's wives
the jangama is blind;

when looking at others' wealth
the jangama is frightened
like deer at the sight of a tiger;

when listening to the conversation of evil men
the jangama is a fool;

while moving on the path to evil deeds
the jangama is terribly dull and lame;

in the matter of sense organs
the jangama is merciless;

in listening to abusers of Shiva
the jangama is deaf;

in giving knowledge to evil souls
he is a miser.

This jangama is
Kapilasiddha Mallikaarjuna.

100

1042

Ayya,
if iron touched by parusha

doesn't turn into parusha
then the parusha is deficient.

If people who touch you and worship you
do not become you
it is a shame to your godliness,
Kapilasiddha Mallikaarjuna.

101

1043

Ayya,
holding parusha-linga in hand
they ask for everything.

Then,
is the linga placed in their hand by the divine guru false?

There is no end to their undoing.

What do you call these who
after your touch
are not touched, Kapilasiddha Mallikaarjuna?

102

1044

Ayya,
look at the plight of iron
after its contact with touch-stone.

Look at the plight of darkness
after its contact with light.

Look at the plight of disease
after its contact with ambrosia.

Look at the plight of worldliness
after its contact with our Kapilasiddha Mallikaarjuna.

103

1045

See,
if beasts have a tail on their rear,
he who says 'I worship'
has a tail on his face.

See,
if beasts have horns on their forehead
he who says 'I received the worship'
has horns at the tip of his mind.

Oh, Kapilasiddha Mallikaarjuna,

Can I call him a devotee
when he says 'I worship?'

Can I call him a pure, free jangama
when he says 'I received worship?'

104

1046

Do not fret
about performing meritorious deeds.

Not doing anything sinful
is surely meritorious.

You need no other theertha.
You will not fail to find him
where truth is spoken.
Kapasiddha Mallikaarjuna is envious of lies.

105

1047

Ayya,
with my outward eyes closed
and inner eyes open

I listened with ears pricked
for the sound of his rushing.

I do not know which way he came.

When his image glowed
I filled my eyes with it.
Holding on to that image
I shall unite with Kapilasiddha Mallikaarjuna.

104

1048

Ayya,
how else does gold deserve that name
when it does not have the colour?

Doesn't fragrance stay where it was
even after the flower withers away?

If action is pure
Kapasiddha Mallikaarjuna is
pure emotion.

105

1049

I desire the company of your people
I long for the company of your people.
Lst my desire drags me to other things
keep me happy in devotion
Kapasiddha Mallikaarjuna.

105

1050

They call Basava the second Shambhu.
Are we the third Shambhu?
When one who knows oneself
one is called the second Shambhu;
when one forgets oneself

one is known as an earthly human being,
Kapilasiddha Mallikaarjuna.

106

1051

Does the sun grow dim
because the blowing wind raises dust?

To keep shining like that sun
like the minds of elders
to remain constant
without being torn between two-

when will I have such equanimity as yours?

Envelope me
Kapilasiddha Mallikaarjuna.

107

1052

Ayya,
where light strikes against light
can darkness remain?

Where sharanas hold their divine dialogue
those in their company
get rid of their ignorance
and see truth.

Being in touch with your divine circle
my mind, blissful
merged with Madivala's feet,
Kapilasiddha Mallikaarjuna.

108

1053

If a devotee's mind is set on woman
he can marry her and unite with her.

If a devotee's mind is set on land
he can buy the land and build on it.

If a devotee's mind is set on gold
he must struggle hard and get it,

see,

Kapilasiddha Mallikaarjuna.

109

1054

When one becomes a bhaktha
jangama must be pleased with him.

When one becomes jangama
bhaktha must be pleased with him.

Bhaktha's body is jangama's body
jangama's body is bhaktha's body,
this is the trick with
Kapilasiddha Malleshaiah.

110

1055

Once a devotee, why perform the ritual of devotion?
Once a devotee, one should know the way of devotion.
Once a devotee, one should inquire into details of action of knowledge.
Once a devotee, one should observe the symbol of awareness.
Once a devotee, without being affected by the three afflictions
one ought to merge with Kapilasiddha Mallikaarjuna.

111

1056

A bhaktha folding his hand in salute
at the sight of another bhaktha is
bhakthsthala.

A jangama saying saranu
at the sight of another jangama is
jangamasthala.

Are the bhaktha and jangama different?

look
bhaktha is like juice,
Jangama is like taste,
Kapilasiddha Mallikaarjuna.

112

1057

Ayya,
I burned in the fire of not being in devotion
show me the eternal path of devotion.

I do not want principles or objects,
keep me in devotion.

Kapilasiddha Mallikarjunayya
who is invisible to aagamas
keep me in the company of devotees.

113

1058

When feelings matured
it came to be known as linga;
when feelings were split
it became a stone.

When emotions are no more
it is nothing,
Kapilasiddha Mallikarjuna.

114

1059

Jangama with adornments is worshipped by the king;
one wearing Jangama's robe is worshipped by the prostitute;
one disguised as Jangama is worshipped by the whole world.

Look,
nobody worships jangama who has knowledge
Kapilasiddha Mallikaarjuna.

115

1060

What is the use of chanting mantra
unless you see the mantra- image?

What is the use of wearing a yantra
unless the inner disease is cured?

What is the use of studying tantra
unless one understands the secret?

What is the use of being a sharana
unless one worships the linga and jangama
and attains liberation, o Kapilasiddha Mallikaarjuna?

116

1061

Ayya,
If I am told to bathe the linga, how can I?

I have seen a pranalinga inside,
plucking outer flowers
bathing the outside
I do not accept such rites and rituals.

How can one be happy
if one does not have the inner experience?
Kapilasiddha Mallinatha does not accept him.

117

1062

Appreciation of human beings
is like the touch of a sharpened sword;

appreciation of human beings
is like the touch of a fragrant flower
Kapilasiddha Malllikaarjuna.

118

1063

Fetching leaves from the tree
they worship the formless supreme knowledge.

I am amazed at the sight of such fools.

When worship of sign becomes knowledge
then forgetfulness is lost.

If you keep the forgetfulness in the front
you will be struck by the demon of wealth,
Kapilasiddha Malllikaarjuna.

119

1064

I have slipped,
fallen into the mire of the three kinds of filth.

Lord of the earth, pull me ashore
o my lord,
keep me happy in the forest of your mercy
Kapilasiddha Malllikaarjuna.

120

1065

They did,
they did everything for their own benefit,
not for anyone else's.
They looked; they looked for their own benefit,
not for anyone else's.

Those who look
not for their own benefit

but for benefit of others-
our Kapilasiddha Malliah unites with them.

121

1066

Ayya,
food served without respect is like dog's meat;
without knowledge action serves only pride;
without meditation worship is a lamp in the forest.

O Kapilasiddha Malllikaarjuna
without you devotion is
food cooked by an outcaste.

122

1067

Can a drowning man rescue another drowning man?
When a man subject to Maya says
he can rescue victims of Maya with his paadodaka
both he and one who accepts his help
will drown and be caught in Yama's noose,
Kapasiddha Malllikaarjuna.

123

1068

In a single lump of earth, there are hundreds of pots;
in a single mind there are hundreds of actions;
from a single father, there are hundreds of offspring.

In the greatest of greats
Kapasiddha Malllikaarjuna
who is all knowledge
there are hundreds of worlds.

124

1069

Gentle texture, taste and form together became sugar;
guru, linga and jangama together became the Thing.

Guru is like the gentle texture
linga is like taste
jangama is like the form,
Kapilasiddha Malllikarjunayya.

125

1070

For a yogi, anger is Maya;
for a sick man, wrong diet is Maya;
for a learned man, untruth is Maya;
for one who says
'I know'
you and I are Maya,
Kapilasiddha Malllikaarjuna.

126

1071

Yoginatha is pleased with a yogi.
How can he be pleased with pleasure-seekers?

The fifth note in music is possible for the cuckoo
how can a crow sing it
Kapilasiddha Malllikaarjuna Yoginaatha?

127

1072

Ayya,
shall I say linga is the greatest?
I found it through guru.

Shall I say guru is the greatest?
I found him through form.

Shall I say form is the greatest?
I found it through the formless.

Shall I say the formless is the greatest?
I found it through jangama,
Kapilasiddha Malllikaarjuna.

128

1073

Once you wear the linga
in your speech and conduct
you should treat women as queens of the linga.

Once you wear the linga
you should compose vachanas out of experience
and not be affected by joys and sorrows.

Once you wear the linga
you should worship the jangama
and find eternal happiness in union with the linga,
see,

Kapilasiddha Mallikaarjuna.

129

1074

Ayya,
at the sight of those who worship the linga
my mind felt elated.

Look,
at the sight of those who worship the jangama
I recovered my lost life-breath.

At the sight of one who knows himself
my mind believed him to be Kapilasiddha Mallayya.

130

1075

Countless the number who worship the linga;
countless the number who worship the jangama.
There isn't a single one who knows himself
and unites with Kapilasiddha Mallikaarjuna.

131

1076

Did not worship after becoming linga
did not see after becoming jangama

did not taste after becoming prasaadi
thus after the three became one
knew nothing else,
Kapilasiddha Mallayya.

132

1077

Look, mind.
this decides the status of one who says
my body is linga:

he should neither rejoice nor feel angry
in praise and abuse;

he should speak our words
and not discriminate between the high and the low
look on every being as himself
stay calm;

be rid of doubts and uncertainties
watch the light in the morning sky
and be filled with light
in Kapilasiddha Mallikaarjuna.

133

1078

Ayya,
my body shivered
seeing one
who wanted to renounce his body
because he had lost the linga.

Can you be alive if the linga is lost?
Is it not true that
lingaprani is pranalingi, Kapilasiddha Mallikaarjuna?

134

1079

Ayya,
when you have the world within you
what do you need the world for?

When you are the touch stone
what do you need gold for?

When you are the kaamadhenu
what do you need other cows for,
Kapilasiddha Mallikaarjuna?

135

1080

Emperors of this world
gave their body to their queens
and not to ishtalinga
called Kapilasiddha Mallesha,
my lord of the three worlds.

Hence they fall prey to births,
learn, o mind.

136

1081

Experiencing a vachana is
not about constructing words.
O mind,
experiencing a vachana is
not about constructing words at all.
vachananubhava vacho na
shruthi pronounces it,
Kapilasiddha Mallikaarjuna.

137

1082

One who utters the vachana
and does not experience it
is a demon.

One who utters the vachana
and experience it
is a scholar.

Learning belongs to one who works for it,
ignorance is possessed by everyone.

One who knows the difference
between learning and ignorance,
and is known to the world
is a supreme scholar,
Kapilasiddha Mallikaarjuna.

138

1083

Ayya,
millions have acquired the power of speech;
millions have acquired the power to fulfill their wishes;
millions have acquired power over emotions;
none has acquired the power to reach you, Kapilasiddha Mallikaarjuna.

139

1084

One who had no learning got into fight.
One who had no ignorance kicked the world away,
Kapilasiddha Mallikaarjuna.

140

1085

Let all heroic warriors form an army
to attack the town of Kailasa;
surround the fort called Parabrahma;
arm themselves with equanimity, calmness and endurance
let the great charioteers be ready.
Unite with our Shivalinga
called Kapilasiddha Mallinatha.

141

1086

Ayya,
if you are a brave warrior
enemies bother you a lot.

If you are too generous
beggars cry out to you a lot.

If you are handsome
women pester you a lot.

If you stay with these three
three kinds of filth will trouble you a lot,
and then your body cannot relate to linga.

If it does,
to have the courage to destroy the craving senses
is even harder,
Kapilasiddha Mallikaarjuna.

142

1087

You are not pleased with the Vedas,
you are not pleased with scriptures,
you are not pleased with music,
you are not pleased with chants,
you are not pleased with tricks,
you are not pleased with liberation.
I believed you to be pleased with devotion
and sought your protection.

Save me,
Kapilasiddha Mallikaarjunayya.

143

1088

If you love the Vedas
will you slit Brahma's head?

If you love the shastras
will you make me the target of words?

If you love liberation
will you bring me to several births?

Didn't you take the hunter
for loving devotion, Kapilasiddha Mallikaarjuna?

144

1089

Ayya,
what use is the study of the Vedas and Vedanta
unless the mind is rid of impurities?

What use is the struggle to perfect dogmas
unless you earn glory by proving them?

All this is beside the point
there is only one creed with our Kapilasiddha Mallesha.
And, that is
the creed of good conduct and the path of virtue.

145

1090

If all who read the Veda and Vedanta were divine
where are human beings in this world?

If all who put forth their dogmas are gods
where are the gods in heaven?

Pramathas mastered Vedanta,
one or two had mastered siddhantha.

My guru Chennabasavanna had mastered
the connection between the two,
Kapilasiddha Mallikaarjuna.

146

1091

What does it matter
if one is in the guise of a bhakta or Mahesha?

Except for one's qualities
how do you differentiate milk from buttermilk?
By taste not by looks isn't it!
Tell me, Kapilasiddha Mallikaarjuna.

147

1092

What is the use of wearing the dress
if your acts don't match the dress?

What use is the study of Vedanta
unless you become Brahma?

What is the use of my digging a tank
if holy waters don't fill it,
Kapilasiddha Mallinaatha?

148

1093

Only until the disease is cured
one needs herbs and mixtures.

Only until hunger and thirst are satisfied
one needs rice and water.

Ayya,
only until I become part of the linga
I shall be indebted to you
o Kapilasiddha Mallikaarjuna.

149

1094

Ayya,
if a sharana, why the union with wife?
Why let senses wander
after he becomes wife and linga the husband?

When linga is husband and he the wife in every union
he will not go for other wives,
will not let his senses wander.

A sharana who has united with
Kapilasiddha Mallikaarjuna
will never be in distress.

150

1095

There are
a million who can recite scriptures,
a million who can recite the Vedas and Vedanta,
a million who can speak about justice and injustice,
but there isn't a single one anywhere
who can speak about and explain the secret of Maya,
Kapilasiddha Mallikaarjuna.

151

1096

Ayya,
it is nice to dance on the hood of a snake,
it is much better to be in the mouth of death,
it is better to walk the path,
our Kapilasiddha Mallinatha has walked.

152

1097

An elephant in rut
doesn't consider the merit of the dog.

A great fire
doesn't consider the merit of the forest.

A great light
doesn't consider the merit of darkness.

The experience of Shiva
doesn't depend on the merit of birth.

Teward of worshipping Kapilasiddha Mallikaarjuna
doesn't depend on my merit.

153

1098

Ayya,
are all stones in the bazaar linga?
Are all stones in mountains, Varanasi and Badari lingas?

Only the true stone
shown by the divine guru
remover of all obstacles
as the form he appears in
is the only true linga,
Kapilasiddha Mallikaarjuna.

154

1099

Ayya,
as I swayed in the ocean of happiness
I saw nothing sublime.

Let me, let me
said my bond with the body.

Let me, let me
said the perversities of my body.

Take possession of the mind
wandering in all directions,
Kapilasiddha Mallikaarjuna.

155

1100

Ayya,
this forest of a world is hard.
Don't desert me here.

Stay with me and protect me, father.
Don't let loose the five dogs called the senses.
Don't hand me over to the whip
of the hunter called lust,
Kapilasiddha Mallikaarjuna.

156

1101

Ayya,
I am caught in the jaws of Rahu called worldliness.
I do not know when it will swallow me,
I do not know when it will spit me out.

Release me from its mouth and save me
Kapilasiddha Mallikaarjuna.

157

1102

In this forest of worldliness
I feel frightened at the of the thief Kama.

Call that Kama and tell him
I am your man
Kapilasiddha Mallikaarjuna.

158

1103

Can you have sweetness without sugar?
Can you have ghee without butter?
Can you make the world without earth?

Listen,
there is no linga without jangama,
and no jangama without linga,
Kapilasiddha Mallikaarjuna.

159

1104

You say you speak truth.
Do you all find speaking truth easy?

It cannot be easy because you are dead.
How can those who speak truth die

Kapilasiddha Mallikaarjuna
not absent where truth is spoken
is intolerant of lies.

160

1105

Ayya,
when you are the protector
you shouldn't be the one to push me away.

When you are the one who commands me
you should not harass me in this world,
Kapilasiddha Mallikaarjunayya.

161

1106

Ayya,
the lion pounces on an elephant in rut.
Would it pounce instead, on a buffalo?

Look,
the bird flies in the sky
and not in the cage.

Those who would know our Kapilasiddha Mallesha
look for knowledge, and not ignorance.

162

1107

Happiness is divine,
happiness is fate,
happiness is earned through merit,
happiness is misfortune-
say philosophers.

Ayya,
acts done believing, happiness is divine.
Proved, happiness is not divine.

It is the union with Kapilasiddha Mallikaarjuna
which is divine.

163

1108

Can you drink perfumed oil to quench your thirst?
Can you pierce your chest because the spear is golden?
Can you eat a piece of diamond?

In your devotion for the guru
can you stay quiet
after hearing the words of
Kapilasiddha Mallikaarjuna's sharana?

164

1109

Ayya,
can you separate gold from the ornament?
Can you separate the lamp from the light?
Can you separate the yarn from the cloth?
O Kapilasiddha Mallikaarjuna
can you separate me from Chennabasavanna?

No, lord.

165

1110

Like tempting a boy to part with the fruit he holds
by offering jaggery in exchange;

like offering a bhaktha
who is in possession of three desires
the position of the three-eyed lord-

guru, linga and jangama beg from you
so that they can give you
not to satisfy their wishes,
Kapilasiddha Mallikaarjuna.

166

1111

Born a stone, it became linga;
born a stone, it became a temple;
born a beast, it came to the field;
born a tree, it became a structure;
born a man, if one doesn't conquer fame
one is like rice gone stale
Kapilasiddha Mallikaarjuna.

167

1112

When the woman is gone
what do you need land for?

When the land is gone
what do you need gold for?

When you've become the three eyed god
what do you need those three for, Kapilasiddha Mallikaarjuna?

*

AKKA MAHADEVI

1113

On offering the body to linga
the body was bodiless.

On offering the mind to awareness
the mind was dissolved.

On offering feeling to fulfillment
feeling was a no-thing.

As body, mind and feeling ceased to be
being turned a non-being.

As linga ravished my body
I became a sharana-wife to linga-husband.

Thus melted and merged
into my husband named Chennamallikarjuna.

1

1114

Listen sister elder,
I had a dream.

I saw rice, areca, palm leaf and coconut,
I saw at the door
the short-plaited gorava with sparkling teeth
asking for alms, sister.

As he was trying to get away
I went after him and caught his hand.
And seeing Chennamallikarjuna
I woke up.

2

1115

Alas, alas, this play of worldly life!

At first, play in the guise of a baby
babbling 'appa...boppa'.

Then, play in the guise of a young man,
his moustache smeared with ghee.

Finally, play in the guise of an old man.

When you stopped looking
the play of this world ended
O Chennamallikarjuna.

3

1116

Ayya,
if husk without grains is watered
would it ever grow and bear fruit?

If senseless people follow pieties
would they ever lose their ignorance and be happy?

Would the perfume one wears last for ever?

Those who do not know my lord Chennamallikarjuna
know no piety, my brothers.

4

1117

Love child of Him who can make happen what cannot happen!
Bedecked myself with that distinction for the whole world to see.
I vowed to fight Lust, Anger, Greed, Desire, Pride, and Envy.

Smearing the perfume called guru's grace,
adorning the forehead with a thilaka called great submission,
I shall slay you, I shall conquer you
with the sword called submission to Shiva.

Beware Karma
I shall not stop before killing you.

Pay heed to my words
I shall slay you, I shall conquer you
using the unfailing sword called Shivasharana.

Ravaging the battle ground called Bramhapasha
pushing aside the wand of cease-fire called Vishnu Maya
Let my lord Chennamallikarjuna
give me a nod
and I shall charge.

5

1118

On the vast, majestic expanse of the ocean
following the path of the stars,
the ship transports every kind of thing
to every island on the way.

If you can be in ecstatic communion
with my lord Chennamallikarjunayya
you'll be transported back
to where you came from.

6

1119

Ayya,
would you feed poison to a baby that drinks nectar?
Would you build a fence of fire for a sapling that grows in shade?

O Chennamallikarjuna,
Would you let a slaughterer speak to me, the child of your mercy?

7

1120

Ayya,
hear me if you will
ignore me if you won't;
but I cannot be
without singing your praise.

See me if you will
ignore me if you won't;
but I cannot be
without seeing you
and singing in joy.

Accept me if you will
ignore me if you won't;

but I cannot be
without embracing you.

Love me if you will
ignore me if you won't;
but I cannot be
without worshipping you.

Chennamallikarjunayya
worshipping you, adoring you
I shall sway in joy.

8

1121

Like stream flooding
the caked bed of a lake,

like rain pouring
on a parched sapling,

like the pleasures of this world
and the fruits of the next
coming towards me
together today.

Seeing the feet of my guru
I feel redeemed
O Chennamallikarjuna.

9

1122

Courting those who do not know
is like
making fire by rubbing stones.

Courting those who know
is like
making butter by churning curds.

Chennamallikarjunayya
courting your sharanas
is like
fire consuming a mountain of camphor.

10

1123

Bathed in turmeric water, decked in gold,
I am dressed in divine silk.
Come o lord!
Come, o jewel among men!
Your coming brings me my own life-breath.
Come Chennamallikarjunayya.

Here I am, looking at the pathway,
tongue parched,
waiting for you to come.

11

1124

Ayya,
what if one has renounced wealth?
One has to shun it in all its forms.

What if one has renounced taste?
One has to shun sweetness
from the tip of the tongue.

What if one has renounced woman?
One has to remain untouched
awake, asleep or in dream.

What if one has renounced clothing?
The mind should remain naked.

How people ruin themselves needlessly
ignorant of this four-way path,

look,
O Chennamallikarjuna.

12

1125

O swarm of bees,
o mango trees,
o moonlight,
o cuckoo,
I beg you all for just one thing.

If you see my master,
my lord, Chennamallikarjuna,
call me and show him to me.

13

1126

Ayya,
playing and singing
talking and listening
moving and speaking
with your devotees
is a delightful confluence.
Chennamallikarjunayya
until I have this life you've given me
I shall spend it
in the company of sharanas
who find their bliss in the linga.

14

1127

Years passing,
future receding,
wife and children, once together
are going their separate ways.
Don't, do not let your life be a barren field.

Vow to surrender yourself.
and live, o heart,
in the company of Chennamallikarjuna's sharanas.

15

1128

Look,
thinking I have no one
do not harass me.

Whatever you do
I am not one to fear;
I shall live on dry leaves
I shall rest on rock beds.

Chennamallikarjunayya,
if you dare me to face the worst evil
I shall offer you my body and life-breath
and stay pure.

16

1129

What if you have learnt all there is to learn?
The lesson of death will still be after you.

What if you shun food?
What if you forget clothing?
What if you hold in your breath?
What if you go hungry?

My lord Chennamallikarjunayya,
when the earth itself becomes a sentinel
where can the thief hide?

17

1130

My mind is forever dwelling on the belly,
I am not able to see you.
I am not able to know you.
I am trapped in this world of illusion.

My Lord Chennamallikarjunayya,
I beg you,
let me attain you.

18

1131

Look,
if you throw manly challenges at me
that very instant
I shall tie up my warrior's gear,
smear perfume on the body,
wear tilaka on my forehead.

Sword in hand
once I set foot on the battle ground
I shall not loosen this gear.

I swear on you
O lord Chennamallikarjuna.

19

1132

Who waters lemon, mango, orange and citron
with water so sour?

Who waters sugarcane, banana, jackfruit and coconut
with water so sweet?

Who pours such delicious water
into the royal meal full of sweet rice?

Who pours such sweet-smelling water
into jasmine, maruga, pachche and mudivaala leaves?

Though all water is one,
all earth is one,
all sky is one
like water changes its character
mingling with other essences,
so does my lord Chennamallikarjuna
though a part of many worlds
he is still
apart.

20

1133

Look,

I wear clothes for the sake of linga,

I wear jewels for the sake of linga,

I work for the sake of linga,

I see for the sake of linga,

my being within and without exist for the linga,

I act without seeming to act.

Avva,

one with my Chennamallikarjuna

what can I say about my being

just one among many?

21

1134

Ayya,

I wake up in the morning

and think of you;

I sweep and sprinkle the yard with water

and wait for you;

I ready the seat and green shelter for you.

O Chennamallikaarjuna,

my lord,

when are you coming?

22

1135

Before your span of life is measured out

with mornings and evenings

think of Shiva,

o think of Shiva.

This life does not come again.

Thinking of Lord Chennamallikaarjuna

even hardened criminals have attained deliverance!

23

1136

Raging fires feel cool,
rolling hills feel like flowers,
flooding seas feel like gentle streams.

But your command,
o Chennamallikaarjuna,
is so heavy that
I cannot raise my head.

24

1137

Ayya,
with your breath for fragrance
why do I need flowers?
With mercy, tolerance, peace and patience
why do I need meditation?

With me becoming the world itself
why do I need solitude
o Chennamallikaarjuna?

25

1138

I have but one body,
I have but one mind.

Which mind shall I use for meditating?
Which mind shall I use for engaging with this world?

Ayya,
I am ruined, I am ruined
I am not with this world
I am not with the other world-
like a calf trying to feed on two cows at once.

Can anybody hold
both bilva and belavala fruits
as the same, o Chennamallikaarjuna?

26

1139

It
refuses to be fed
refuses to be cajoled
refuses to ask
refuses to demand
refuses to love.

The jangama linga is
happy to be fed
happy to be loved
happy to grant every wish
holding his feet
I survived
o Chennamallikaarjuna.

27

1140

I offer you the taste
that seeps through my tongue;

I offer you the fragrance
that comes wafting to my nose;

I offer you the pleasure
that courses through my body;

I refuse to experience anything
before offering it to you Chennamallikaarjunayya.

28

1141

I can endure being stabbed
I can endure being sliced
I do not mind being chopped up
and strewn around.

Just setting eyes on your sharanas
is like
scooping up and drinking
life-giving nectar
with both hands Chennamallikaarjunayya.

29

1142

After my heart, mind and life-breath
have come to reside in you
what bodily pleasure is
I do not know anymore.
Who touches me
I do not know anymore.
After installing Chennamallikaarjuna
within my being
what happens without
I do not know anymore.

30

1143

Avva,
he laid siege to my heart;
he consumed my body;
he took the pleasures offered;
he resided in my being.
I am Chennamallikaarjuna's beloved.

31

1144

Break up the Maya of my arrogance,
tear down the darkness of my body
end the struggles of this world.

My lord Chennamallikaarjunayya,
Please untie me from this world that's tied me up,
I beg you.

32

1145

The buffalo has its worry; the butcher has his worry.
The god-fearing has his worry; the ritualist has his worry.
I have my worry; you have your lust to worry about.

Leave me alone, let go of my saree, you fool.
Would my Lord Chennamallikaarjuna
accept me or not is my only worry.

33

1146

Other men are like the thorn, avva
I cannot touch them,
I cannot go near them;
I cannot trust them, nor speak sweetly to them, avva.
Men other than Chennamallikaarjuna
Have thorns on their breast
and so I cannot embrace them, avva.

34

1147

Melting, melting like black soil,
Shifting, shifting like sand
Aching, aching in dream, I was baffled,
Whirling, whirling like kiln-fire, I raged.

I find no companions in the hour of need.
Grant me Chennamallikaarjuna
the body that cannot be found by searching
the bliss of mating without uniting.

35

1148

Wherever they go
the brave knows no fear;
the coward knows no ease;
the generous knows no failing;
the compassionate knows no sin.

He who swears by you
gives up
wealth that is not his
woman that is not his.
He knows no rebirth
o Chennamallikaarjuna.

36

1149

Desire germinated in tender age;
sprouted in the palm of the guru;
seven leaf like months were spent among relations.

Listen, o mother,
when nine months completed like fully formed leaves
saying that very Chennamallikaarjuna is my husband
and that I have no relation with the worldly
I abandoned them o mother.

37

1150

For the anguish of my body
I went into the woods;
for the sake of my body
I begged tree after tree;
they gave
for the sake of their linga.

Begging,
I became worldly.
Giving,
they became devotees.

I swear on you,
I never shall beg again
O Chennamallikaarjuna.

38

1151

Ayya,
because I see with my eyes
can I walk into the dark?

Because it is the last step of the mountain
can I get into lakes and pools?

Declining the dishes you served
can I seek something else?

To know the Thing
can I yield to meanness
O Chennamallikaarjuna?

39

1152

Can a bamboo shoot
grow out of withered bamboo?

Can a burnt pot
merge with the earth?

Can a fruit fallen from the stalk
hug the stalk again?

If mean masses say things
in their ignorance
can steadfast sharanas
turn to matters of this world again
O Chennamallikaarjuna?

40

1153

Setting eyes on elders and teachers
pleasure for the eyes;

listening to the music of ancestors
pleasure to the ears;

uttering the truth
pleasure for speech;

words of pious devotees
a pleasure for conversation;

giving to the deserved
a pleasure for the hands;

congregation of devotees
a pleasure for life.

Ayya,
without them
what use is life for the living
O Chennamallikaarjuna?

41

1154

When hid in stone
you rent it asunder;

when I went into the mountain
you rent it asunder;

this remarkable worldliness
came after me chasing.

What shall I do,
o Chennamallikaarjuna?

42

1155

Ayya,
who can enter Kalyaana?
One cannot step in, it is impossible.

Without dying to desire and temptation
one cannot take a step towards Kalyaana.

Without becoming pure inside and out
one cannot step into Kalyaana.

Without giving up on 'you' and 'I'
one cannot know the inner essence of Kalyaana.

As I overcame my bashfulness
both inside and out
in love with Chennamallikaarjuna,
looking at Kalyaana
I was saying 'namo, namo'.

43

1156

Avva,
carying a stone
if you plunge into the sea
can there be any end to your troubles?

Eating to your heart's content
if you are still hungry
it is a breach.

If your heart can be set on fire
by every passing look
would the husband Chennamallikaarjuna
accept you?

44

1157

Ayya,
it is not right for the valiant
to retreat from the battle field.

It is not right for the sharana
to retreat from his path.

The lord of your being
has come to stay in your being.

One cannot climb the divine mount.
If you climb and climb down,
it is breach of vow.

Setting foot in the battle field
if you forget the sword
Chennamallikaarjuna, your adversary,
will pierce you through and through.

45

1158

Avva,
my distraught heart has turned turtle
the dancing breeze has turned into fire
the moonlight has turned hot, my friend
I am miserable like a tax collector wandering in town.

Counsel him and
bring him to me, my friend.
For,
Chennamallikaarjuna
is doubly cross with me.

46

1159

Avva,
Looking and yet looking
I closed my eyes.

Listening and yet listening
I reclined losing myself.

I did not care for the bed
that was spread.

Not knowing myself
in the union with Chennamallikaarjuna
I forgot myself, avva.

47

1160

Look,
those full of lust find pleasure
in the company of the body;

those devoid of lust find pleasure
in the company of the linga.

The lustful rush to the body
I rush towards you.

I swear never to be
in the company of the lustful
o Chennamallikaarjuna.

48

1161

Basava,

because of you
I could conquer Shiva
the foe of lust;

because of you
I could embrace Shiva
who wears the moon.

What if I am called
a woman?
Because of you

I could imagine myself
as a man.

With your grace upon me,
restricting myself
to lustful Chennamallikaarjuna
I merged with him
not knowing
the difference between the two of us.

49

1162

Ayya,
what if the body is charred black?
What if the body is sparkling and shining?

Once the inner core is cleansed,
you have accepted,
does it matter how this outer shell
look like, o Chennamallikaarjuna?

50

1163

Maya has haunted the body as shadow
Maya has haunted the life-breath as mind
Maya has haunted the mind as memory
Maya has haunted the memory as awareness
Maya has haunted awareness as forgetting
Maya has haunted the milling crowds of this world
with a beating stick.

No one can overcome the Maya you have set
O Chennamallikaarjuna.

51

1164

Ayya,
felling the obsession with body
dispelling the illusion of the mind

upholding my soul
you saved me.

Shiva... Shiva...
I cannot compare the Great One
who freed me
from the bondage of this world
leading me to you.

I, like a separated chakravaka bird,
shall follow your footsteps
sway in bliss
attaining your sacred feet
o Chennamallikaarjuna.

52

1165

To me
this body is prasaada
this life is prasaada
this breath is prasaada
this mind is prasaada
this wealth is a prasaada
this sentiment is prasaada
this tasty food is prasaada
this shared pleasure prasaada
O Chennamallikaarjunayya
I have covered myself with your prasaada
all around.

53

1166

I
roasted alive in fire without heat;
throbbed in pain with wounds without cuts;
distressed and woebegone without pleasure.

Dedicated to
Chennamallikaarjuna
avva,
I had to trudge through unthinkable births.

54

1167

Should fires rage all over,
I will say
my hunger and thirst are sated.

Should the skies tear open,
I would say
it is a ritual bath.

Should the mountains fall over,
I would say
it is a flower falling.

Should my head roll over,
I would say
my life is an offering to you
O Chennamallikaarjunayya.

55

1168

If they say
banana can grow on top of the mountain
one must say, 'yes it will'.

If they say
hard rock can be powdered and eaten
one must say, 'yes, it is so soft, it can be eaten'.

Speaking appropriately to the situation
makes you win this mortal world Chennamallikaarjunayya.

56

1169

Better than the bliss of being in constant union
is the bliss of being apart for a whit
and then coming together again,
my friend.

If we are apart
even for a few moments
I cannot bear
to stay without seeing him.

When will I have the bliss
of being apart
while being a part of
my lord Chennamallikaarjuna?

57

1170

Like a corpse burnt out
like a puppet out of joint
like a lake dried up
like a rope burnt up-

is there any return
to the body that was
for one who has taken
refuge in the body of Chennamallikaarjuna?

58

1171

As a tree without strength will be occupied by worms
as a house without the master will be occupied by dogs
as a kingdom without the king will be occupied by fiefs
a body that does not keep your thought
will be occupied by ghosts and goblins
O Chennamallikaarjuna.

59

1172

O friends,
before you are undone,
catch the feet of Shiva-
before you're undone.

For,
the pleasures of this world are unstable.

Before the letters inscribed by Chennamallikaarjuna get erased,
quickly bow to Shiva and surrender.

60

1173

What if the serpent sways to the melody of the flute
until it gives up the desire within for poison?

What if you sing, what if you listen
until you give up the flaws within?

Show me, Chennamallikaarjunayya
one who is aware within
but is oblivious of the world outside.

61

1174

Ayya
like the monkey at the end of the pole
like the puppet at the end of the thread

I've played as you played me
I've spoken as you told me
I've lived as you bid me
until you,
the maker of this machine called the world Chennamallikaarjuna,
said 'enough.'

62

1175

Ayya,
look at plight of the mountains and hills
that came into contact with Ganga!

Look at the plight of the trees and woods
that came into contact with fire!

Look at the plight of darkness
that came into contact light!

Look at the plight of the ignorant
that came into contact with the wise!

O Shiva,
look at the plight of births and rebirths
that came into contact with jangamalinga,
O Chennamallikaarjuna!

63

1176

Ayya,
the depth of the sky
the moon would know;
circling in the periphery
would the vulture know?

The depth of the river
the lotus would know;
living on the verge
would the yellow weed know?

The fragrance of the flower
the bee would know;
flying over the hedge
would the gnat know?

The state of your sharanas
only you would know
O Chennamallikaarjuna;
would these mosquitoes
resting on the buffalo know?

64

1177

Would the peacock dance on a hillock
and not in the mountain?

Would the swan long for a small pond
and not a lake?

Would the cuckoo break into song
unless the mango is in bloom?

Would the bee yearn for
flowers without fragrance?

Tell me o friends,
would my heart pine for
anything other than my lord Chennamallikaarjuna?

65

1178

To me
water from the guru's feet
a holy bath;

the grey sacred ash
ever bright yellow turmeric;

the four directions
very divine clothing;

dust from the feet of sharanas
fragrant paste on my body;

rudrakshi
fine ornament on my skin;

the footwear of sharanas
ornate crown on my forehead.

Tell me, o mothers,
I, Chennamallikaarjuna's bride
do I need any other adornment?

66

1179

When guru, my master,
gave a sword called linga
to a hand called committed mind
I fought and conquered desire;
anger and other deadly sins ran away;
the pleasures of this world fled the scene.

Since
the sword struck, killing me,
I could hold in my hand Chennamallikaarjuna linga.

67

1180

Guru became my best man
linga turned into the bridegroom
and I became the bride.

As the whole world knows
countless parents I have
they found for me
the most becoming groom.

And for this reason
Chennamallikaarjuna is my husband
and I will have nothing to do
with the others in this world, o lord.

68

1181

Not able to see
the owl blames the sun;
not able to see
the crow blames the moon;
not able to see
the blind man blames the mirror;
this is but natural.

Fretfully seeped in this hellish world
if you say
there's no Shiva, no deliverance
all this is a lie.

Would Chennamallikaarjuna
let you get away without banishing you to hell?

69

1182

If you cut, saw and grind sandalwood
does it stop being fragrant as it is bruised?

If you beat, scrape and melt gold
does it get defiled as it is heated?

If you chop sugarcane, feed it to the press
boil the juice to make sugar
does it stop being sweet as it suffered pain?

If you were to unfold all the sins of my past
it will only harm you
o my father Chennamallikaarjuna.

Even if you kill me
I will not stop saying 'sharanu.'

70

1183

When you have the mighty wheel
why seek a sword?

When you have the radiant gem
why seek a lamp?

When you have the potent parusha
why seek wealth?

When you have Kamadhenu
why seek a calf?

When my lord Chennamallikaarjuna linga
resides within my palm
why seek anything at all?

71

1184

O parrots chirping
have you seen, have you seen?

O cuckoos singing melodiously
have you seen, have you seen?

O bees buzzing playfully
have you seen, have you seen?

O swans playing gently on the lake
have you seen, have you seen?

O peacocks dancing in hills and caves
have you seen, have you seen?

I beg you
I beseech you

tell me
where my Chennamallikaarjuna is.

72

1185

Ayya,
where the body is not humble
you wouldn't accept a bath from them;

where the mind is not humble
you wouldn't accept flowers;

from one who is not initiate
you wouldn't accept scented rice;

where awareness is not awakened
you wouldn't accept aarathi;

where there is no purity of feeling
you wouldn't accept incense;

where there is no serenity of mind
you wouldn't accept offerings;

where there is no purity of body, mind and soul
you wouldn't accept beetle leaf;

where their lotus-heart has not blossomed
you wouldn't reside there.

Tell me
what did you find in me
that you've come to rest in my palm
O Chennamallikaarjunayya?

73

1186

When the body has taken your form
who shall I serve?

When the mind has taken your form
who shall I meditate upon?

When the life-breath has taken your form
who shall I worship?

When awareness has become yourself
who shall I know?

Chennamallikaarjunayya,
as you are everything
and all I know is you.

74

1187

Should you ask for the body,
I will give the body, and feel sanctified.

Should you ask for the mind,
I will give my mind, and feel sanctified.

Should you ask for wealth,
I will give my wealth, and feel sanctified.

If I waver, if I evade
giving whatever you ask
nick my nose.

If I do not stand until the end
by my valiant offers let my head roll
O Chennamallikaarjuna.

75

1188

When the ocean of the body is replete
the mind became the oar, o boatman.

Ferry me across quickly, o boatman;
assure me of crossing the stream, o boatman;

I have immense faith that I will cross the stream, o boatman;
ferry me across quickly, o boatman.

Chennamallikaarjuna of Srishaila
I have come to see you, o boatman.

76

1189

The body is sanctified taking the leftovers of Shiva's devotees;
the mind is sanctified remembering of the countless elders;
the ears are sanctified listening to their praise;
the eyes are sanctified looking at the companions of Shiva.

This sentiment gives life to me, o father.
Worshipping you with all my heart
my worldliness is destroyed
o Chennamallikaarjuna.

77

1190

If you want to drill a hole and rob in the day
for your want
you can neither drill nor steal.

Like the monkey sitting on a thorny tree
you can get neither fruit nor space to sit.

I have not given up everything
I have not yet lost my identity by merging with you
O Chennamallikaarjuna.

78

1191

For his fun, he created the entire world.
For his fun, he encircled it with the universe.
For his fun, he turned it around in endless woes.

When Shiva known as my Chennamallikaarjuna
had had enough of this game
himself will tear up the bond of illusion.

79

1192

If he were away in the army,
then I could take it.

But when he is within my palm,
when he is within my heart,
and yet does not merge with me,
how can I take it, avva?

If the procuress called thought
does not help me mate with Chennamallikaarjuna
I cannot bear it, my friend.

80

1193

The bounteous will not brim over, you see.
The trusting will not doubt, you see.
The loving will not waver, you see.
The well-understood is not forgotten, you see.

Chennamallikaarjunayya
The sharana whom you accept
has boundless bliss, ayya.

81

1194

Like
a silkworm weaving a house lovingly
from its own saliva
and dying within the encircling threads
going round and round

I am being cooked alive
desiring everything my heart desires.

Destroy the greed of my heart
and show me the path that leads to you, Chennamallikaarjuna.

82

1195

In faith let my heart be with you,
in admiration let my heart be with you,
in compassion let my heart be with you,
in nourishing let my heart be with you,
in surrender let my heart be with you,
in sadness let my heart be with you,
in tiredness let my heart be with you,
in longing let my heart be with you,
in suffering let my heart be with you,
like water is soaked up by hot iron,
let my five senses be soaked up by you
o Chennamallikaarjuna!

83

1196

Of what use is
a group of words without action,
heroism without performance,
a charming woman in a painting?

Of what use is
a tree without leaves,
a river without water
a person without virtues?

Of what use is
a religion without kindness,
a devotion without linga and jangama
a language without morality,
O my lord Chennamallikaarjuna?

84

1197

Ayya,
I adore you and you adore me.

You won't part from me,
I shan't part from you.

Can there be any other space
for you and me?

I know you are merciful
I am content to be
whatever you want me to be
you know that
O Chennamallikaarjuna.

85

1198

Shouldn't you be ashamed of yourself?
Why draw censure from others for bad behaviour?

Look, it is better to die this minute
than draw censure like this, Chennamallikaarjuna.

86

1199

Like the treasure hidden in the earth,
the taste hidden in the fruit,
the gold hidden in the stone,
the oil hidden in the seed,
the fire hidden in the tree,
the Brahma hidden in feeling,
O Chennamallikaarjuna
your be-ing is hard to be perceived.

87

1200

Green frames, golden buntings, diamond pillars
a coral pandal, ornate with pearl and precious stones,
they had me married, my people had me married.
Handing me over ritually
with kankana round my wrist, with kunkuma on my forehead
they had me married to my husband Chennamallikaarjuna.

88

1201

For man,
Maya masquerades
as the self of the woman.

For woman
Maya masquerades
as the self of man.

To the Maya called this world
a sharana's way
appears as madness.

To the sharana
loved by Chennamallikaarjuna
there is no Maya, no forgetfulness, not even self.

89

1202

Before earth merges with earth
before water merges with water
before fire merges with fire
before air merges with air
before space merges with space
before the five elements and the five senses are scattered
sisters, bow down to Chennamallikaarjuna.

90

1203

Would a childless woman know the pain of labour?
Would a stepmother know how to caress a child?
Would those who haven't known pain
feel the pain of those in pain?
Mother, how would you know the pain and anguish I feel
when Chennamallikaarjuna
thrusts the sword into me, turning it inside?

91

1204

Watching the pathway, waiting for him,
when he does not come
I'm distraught.

When he is late
I grow feeble.

If Chennamallikaarjuna is apart even for a night
I become like the chakravaka bird
disengaged from its lover's embrace.

92

1205

Can an open field be linga?
It cannot be, as it can be trampled upon.

Can a hill be linga?
It cannot be, as it can be stepped on.

Can a tree or a plant be linga?
It cannot be, as it can be felled.

Chennamallikaarjuna,
I'm confounded as I did not heed
Sanganabasavanna who had faith
in linga and jangama.

93

1206

If I say 'I give up,' Maya doesn't let me.
This Maya chased me when I did not give up.
This Maya chased me if I didn't give up.
This Maya haunts the yogi as a female yogi.
This Maya haunts the Jain sanyasi as a female sanyasin.
This Maya haunts the recluse as a female recluse.

I am not one to fear your Maya
I swear on you, Chennamallikaarjuna.

94

1207

This blasted worldliness haunts without respite
How can I take it?
Each passing day
brings adversities without respite
How can I take it?

I cannot care for this blasted self,
Chennamallikaarjunayya
I beg you,
kill me or save me,
that's left to you.

95

1208

Ayya,
they say that the mountain is devoid of essence.
But, how else do plants grow on it?

They say that coal is devoid of sap.
But, how else does iron become molten?

They say I do not have a body.
But, how else can I love Chennamallikaarjuna?

96

1209

Ayya,
Making a home on the mountain,
how can you fear wild animals?

Making a home on the sea shore,
how can you fear waves and tides?

Making a home in the middle of the marketplace
how can you fight shy of noise?

Listen, o Chennamallikaarjuna,
when you are born into this world
praise and blame are bound to follow;
without giving way to anger
you have to keep your calm.

97

1210

Like the sun is knowledge;
like the sun-ray is devotion.

The sun cannot be without the ray;
the ray cannot be without the sun.

How can devotion be without knowledge,
and, knowledge without devotion Chennamallikaarjuna?

98

1211

When Shiva, the enemy of Kama, comes like pouring rain
When Siva's grace comes like a flooding river
very Kaama himself became the boatman, look!

When the ocean of karma pulls me away
Give me your hand my father, Chennamallikaarjuna.

99

1212

Ayya,
make me beg with beseeching hands at every house.
If I beg, make them not give me any alms.
If they give alms, make the food fall to the ground.
If it falls to the ground, before I pick it up
make the dog grab it, Chennamallikaarjuna.

100

1213

When tree and tree rubbed against each other
fire was born, burning the plants and trees that surround them.

When soul and soul rubbed against each other
spiritual experience was born, burning the bodily qualities that surround them.

Show me such realized people with spiritual experience
and protect my body, O Chennamallikaarjuna. 101

1214

What's the use of a tree if there is no shade?
What's the use of money if there is no mercy?
What's the use of a cow if there is no milk?
What's the use of beauty if there is no virtue?
What's the use of a platter if there is no food?
What's the use of my existence
if there is no knowing you Chennamallikaarjuna? 102

1215

To light the hearts of the devotees of the mortal world
Shiva did come down.
It was like the sun streaming into a barrack of darkness.
Drying up the natural traits of the mind
he showed the path to liberation to countless ganas.

The body filled with light of Swayalinga,
the mind filled with light of Charalinga
the emotions filled with light of the Great Thing. 103

Chennamallikaarjunayya,
When I bowed at the holy feet of your sharana,
the all-knowing Chennabasavanna,
my ties with this birth snapped, o Prabhu. 104

1216

Ayya,
tying the valour band around my wrist
wearing anklet of heroism

and upholding the title
I'm dressed like a man
Chennamallikaarjuna
if ever I bring shame to your command,
I swear, I am not even your servant's daughter.

105

1217

If a pearl breaks, can it be joined again?
If the heart breaks, can it be made tranquil again?
If the embrace loosens up, can one find pleasure again?
It is like an empty pit, the treasure taken away by a tantric.
Is there anything left there?
When love is altered, the pleasure of sight dried up,
Is love possible again?
Don't look, don't haunt me, don't tire my heart
If the promise is not kept it is like inflamed pain caused by thorn.

If you don't merge with Chennamallikaarjuna
before the substance in you goes waste,
can you be with him when the substance is lost?

105

1218

Pearl is formed in water.
Hailstone is formed in water.
Salt is formed in water.

Salt melts.
Hailstone melts.
No one has seen pearl melt.

Wearing the body
the men of this world turned became a burden to the earth.
Being with you
I crystallized, without melting
O Chennamallikaarjuna.

106

1219

Won't shackles made of precious stone hinder?
Won't the net made of pearl ensnare?
Won't swords made of gold slay?
If engaged in prayer just to please the world,
would birth and death spare, o Chennamallikaarjuna?

107

1220

His good is my bed,
his look the ornament,
his embrace the Thing,
his kiss my nourishment,
his sweet talk is thambula,
His liveliness is fragrance on my body.

Uniting with Chennamallikaarjuna
o what bliss, avva!

108

1221

As the sun is the seed
for the activities of the world
the mind is the seed
for the actions of the senses.

I have but one mind.
When that mind is entrapped by you
do I have this world, Chennamallikaarjuna?

109

1222

I'll be as the world,
and behaving as the world behaves.
Holding on to form I'll move with it.
I use the exterior, forgetting the inner world.
Like burnt rope, I shall retain my appearance,
I'll be like the others, but I'm not that.
I'll be like lotus on water, Chennamallikaarjuna.

110

1223

You are all the forest,
you are all the divine flora in the forest,
you are all the bird and beast that play in the forest.

Chennamallikaarjuna,
you are filled in everything,
yet why don't you show me your face to me?

111

1224

A ship, losing its way, came to where monkeys were.
Along came boxes of pearl, ruby and precious stones.
Do monkeys know how to guard pearl or precious stone?

Opening the box, picking up the pearls,
the monkeys nibbled at them
and discarded them as they were not fruit.

When a sharana walks in this world,
how do these worldly mortals know his ways or his character?

Chennamallikaarjunayya, if not your sharanas
how would these monkey-like men
know of the presence of your sharanas?

112

1225

The Vedas, Shastras, Aagamas, Puraanas
are all nothing more than
the husk of pounded paddy.

Why pound them or rinse them?

Once you sever the head of the wandering mind
it's one sheer no-thingness, Chennamallikaarjuna.

113

1226

Even if a hair of his devotees is hurt,
see, Shiva is as hurt.
If his devotees are content
see, Shiva is as content.

As the scriptures praise
Shiva as devotee-bodied
Shiva is touched by
whatever good or bad
that happens to the devotees.

Just as the babe in the womb suffers
when the mother suffers,
when his devotees suffer so does Shiva, Chennamallikaarjuna.

114

1227

Without union, there is no fire.
Without union, there is no sprouting.
Without union, there is no flower.
Without union, there is no bliss.

Chennamallikaarjunayya,
in union with those greats who have your spiritual experience
I became supremely happy.

115

1228

Ayya,
my sworn enemy called worldliness-
it is coming after me birth after birth;
it is seeking me out and killing me.

I am seeking refuge in you,
protect me, listen to my plea,
o Chennamallikaarjuna.

116

1229

Ayya,
like spending a thousand gold coins on perfume
and mixing it with white lime,
like spending three lakhs on precious stone
and putting it in deep waters,
touching me and making me sacred
you gave me over to a mere worldling
o Chennamallikaarjuna.

117

1230

O mother!
I am in love with the one
who knows no death, no evil, no form.

I am in love with the one
who knows no place, no space, no beginning, no end
who is fearless and lovely.

I am in love with the one
who knows no fears nor the snares of this world
the Boundless One who knows no bounds.

More and more I am in love
with my husband
known by the name of Chennamallikaarjuna.

118

1231

When the Shivalinga leaped out of its casket to come into my palms,
stunned by the brightly burning, brightly shining, radiance
my body and mind focused on the linga
lolling about in the gushing spurt of pleasure called Shiva-pleasure
rolling about in the consuming passion called wifely love
shedding my shame
I let you flow into me
o Chennamallikaarjuna.

119

1232

If a swine were to meet an elephant on its way
if the elephant were to move aside in disgust
would the swine become a lion, Chennamallikaarjuna? 120

1233

They pine away for food all morning;
they pine away for their lust all night;
like a washer man dying of thirst
even while he is in water
they do not know
the great Thing inside them, Chennamallikaarjuna. 121

1234

I won't say it's dawn, won't say it's dusk;
I won't say it's the front, won't say it's the back;
I won't say, there is something else other than you.

Yet, my mind did not become the Thing.
I became anxious, looking at the mirror in the dark.
Other than in your Sharana Basava's radiance
where else would I see you?
Tell me, Chennamallikaarjuna. 122

1235

After relishing the fruit,
how does it matter who fells the tree?
After deserting the woman
how does it matter who sleeps with her?
After abandoning the land
how does it matter who tills that land?
After knowing Chennamallikaarjuna,
how does it matter
whether the body is devoured by a dog
or is drowned in water? 123

1236

If I feel hungry, there are always alms in town.
If I feel thirsty, there are always lakes, wells and streams.
If I feel cold, there are always discarded clothes.
If I feel sleepy, there are always abandoned temples.
And as companion for my soul, I have you
o Chennamallikaarjuna.

124

1237

Hunger, wait now.
Thirst, wait now.
Sleep, wait now.
Lust, wait now.
Anger, wait now.
Passion, wait now.
Greed, wait now.
Arrogance, wait now.
Envy, wait now.
Every moving and non-moving thing,
I beseech you, wait now.
I am carrying an urgent missive
of Lord Chennamallikaarjuna.

125

1238

How can milk swallow ghee and remain separate?
Who can separate fire from the sun's radiance?

Chennamallikaarjuna,
Great One without bounds
seeing how you are hidden within me not separated
I opened my eyes.

126

1239

Ayya,
if we can remove the fangs of a snake

and make it play
it's better to be with snakes.

If we can unfold the relation with the body
it's better to be with the body.

Perversion of the body
it's like a mother turning into a monster.

Chennamallikaarjunayya
don't say the ones whom you love
are mere bodily beings.

127

1240

Ayya,
like the elephant that strayed from the herd,
and is captured thinks of its forest,
make me think of you.

Like the parrot that's captured
in the cage thinks of its kin
make me think of you.

Say
'Come here, my child'
and show me your goodness
o Chennamallikaarjuna.

128

1241

Stream behind, flooding river ahead,
what's the way out, tell me!
A lake at the back, a snare in front,
can there be peace, tell me!

The illusion you've set is killing
save me, save me, o Chennamallikaarjuna.

129

1242

I was born in the lotus palm of the Guru,
 I grew up in the compassion of the countless ganas.
 With the milk of feeling,
 with the ghee of good sense,
 with the sweetness of Supreme Purpose, they fed me, you see.

Suffusing me with these three kinds of nectar,
 they brought me up,
 married me off to a good man.

Countless ganas all gathered here
 to see me off to my husband's home.
 I shall make such a good home
 Basavanna will be pleased.

Being married to Chennamallikaarjuna
 I can only bring flowers to your hair and not hay.
 O please listen, do return all of you, now.
 I, your humble servant, bow to you.

130

1243

Would one look for fragrance in a withered flower?
 Would one look for any blemish in a baby?
 O God, after animosity has taken the place of amity
 Would one look for goodness there, again?
 O God, would one inflict injury on a sore wound?
 Listen O Chennamallikaarjuna of Shreeshaila,
 When the river has ebbed
 Would one need a boatman?

131

1244

Tender moonlight on his lustrous hair
 ears ornate with the jewel on the snake's hood
 garland of slain heads round his neck-

if you see him,
avva, please ask him to come to me, just once!

The eye of Vishnu on his toe
That is the mark of Lord Chennamallikaarjuna, avva.

132

*

AKKAMMA

1245

If one is a warrior, scholar, peasant or merchant,
or serving devotees by attending to their spittoons, footwear
or watching their doors, money chests and keys
without violating any pieties or skimping on work
then this devotee's courtyard is itself the place of salvation
his house the abode of
Aacharave Praanavada Raameshwaralinga.

1

1246

Can there be vow for the lustful?
It is only for the abstinent one.
Can there be vow for the wrathful?
It is only for the peaceful one.
Can there be vow for the miserly?
It is only for the munificent one.
His body, mind and wealth
completely absorbed in guru linga jangama,
he who can command mercy and restraint, peace and equanimity
he who can live pure in his heart and mind to the best of his ability
that great devotee is a sharana who knows no karma.
His feet are etched in my heart.
Aacharave Praanavada Raameshwaralinga
will be a shed for his cattle.

2

1247

Building a lake, garden, well,
performing a wedding
in the name of right conduct and
claiming to be righteous-
is it really worthy?

If a premature girl becomes a prostitute
who will benefit, who will suffer?
Is there premature dharma?

If one were to place someone else's jewels
and claim it as one's own
who would like it?

Such a move cannot be a service to others
but an entirely self-serving path.

This is what you should know about vows, austerities and right conduct;
this is how you should submit to the vows of the righteous,
being absorbed in Aacharave Praanavada Raameshwaralinga. 3

1248

A Guru, if unethical, should not be followed.
A linga, if unethical, should not be worshipped.
A jangama, if unethical, should not be entertained.
Right conduct is the essence.
Vow is life.
Action is knowledge.
Knowledge is right conduct.
Right conduct is your very life
o, Aacharave Praanavada Raameshwaralinga. 4

1249

If gold is broken and melted, it can take a form.
If pearl is broken and melted, can it take any form?

If a mere mortal errs, it can be condoned.
If a devotee errs, can it be condoned?

The body is the end for
both right conduct and for disgrace.
How can one create another body
through guru, linga and jangama
and unite with it as the pure one?

If you see and speak to one
who is without linga,
corrupt in practice
and a slayer of jangama,
you will burn in hell.

No doubt here,
as this is the command of
Aacharave Praanavada Raameshwaralinga.

5

1250

If you do not own up
those who come into your fold as your own
instead, if you were to own up
those that are not in your fold
as brothers and sisters,
as father and mother,
as those with gold, land and woman,
if you were to enter their inner spaces,
if you were to speak that language their way
then such devotees are already out of the fold
Aacharave Praanavada Raameshwaralinga
will not hold them in.

6

1251

There are those who are righteous with body,
there are those who are righteous with wealth,
there are those who are righteous with land,
there are those who are righteous with women,
there are those who are righteous
with flower and fruit, cereal and grain,
with perfume and poison, animal and bird,
with palanquin and throne, with elephant and horse.

But I have not seen those who are righteous enough
to quit their body at that very instant
and become a part of the linga,
when they compromise,
when they stray from the righteous path,
when they are away from the linga.

Before I break this oath,
command me to quit my body
Aacharave Praanavada Raameshwaralinga.

7

1252

One has to do one's best at the work chosen,
only then guru's darshan, linga's worship, jangama's service
pleasant conversations with other devotees
or the company of the sharanas will follow.

This is the right conduct that every good devotee should know.
For they are the very life spirit of
Aacharave Praanavada Raameshwaralinga.

8

1253

When one is drowned,
does it matter
how deep is the ocean?

When one is slain,
does it matter
how many wounds one's body has?

When one is committed to a stand
why talk of one's links
with the others of this world?
This is the way of the righteous.
This is the way of the pious.
This is the example of the austere way.
This is the riddle posed by
Aacharave Praanavada Raameshwaralinga.

9

1254

Can you take a vow fearing ruffians?
Such a vow is like
licking the edge of the sword
smeared with ghee
for the taste of ghee,
and then howling in pain.

Devotion without love,
faith without determination
is like a bird watching
the fruit of a thorny tree.

The vow of one
who doesn't know its essence
is nothing but a defilement
equal to killing a life.

Aacharave Praanavada Raameshwaralinga
will not accept this.

10

1255

Those who are in the nude are the children of donkeys;
those who are tonsured are the children of widows;

those who have matted hair are the children of holeyas.
How does it matter which kind?

Awareness is what counts,
Aacharave Praanavada Raameshwaralinga.

11

1256

Would a devotee have desire?
Would an eternal being have death?
Would there be illusion or reality for an ardent devotee?
If the master becomes a servant and you question him,
you will be out of the righteous path.

This is the command of Aacharave Praanavada Raameshwaralinga.
12

1257

When true sharanas come visiting to the devotee's house
if he considers it to be more festive than a wedding,
his body melting, his mind mingling, his eyes brimming over in joy,
without doubting them,
when he bows in utter faith-
this devotee's doorstep is the crown of
Aacharave Praanavada Raameshwaralinga.

13

1258

Show me where there are no pretensions?
In the prostitute? In the rope trick player?
In the multifaceted actors?
How can the children of the prostitute
who makes a living by putting on an act
know real devotion in
Aacharave Praanavada Raameshwaralinga?

14

1259

What is a vow?
It's a ladder to see the Thing.

Vachana / 414

What is a vow?
It's a pummel that breaks the bones of the senses.
What is a vow?
It's a wildfire that annihilates every desire.
What is a vow?
It's the destroyer of all evil.
What is a vow?
It's a mark that helps the mind to be alert.

Acharave Praanavada Raameshwaralinga
is the servant of such people.

15

1260

One who doubts cannot keep vows.
One who fears the edge of the sword cannot be a soldier.
One with three bodies is not linga-bodied.
One who does not die when polluted cannot be the righteous.
For one who is engaged in these observances and vows
there is no fear of the here or the there,
not even the fear of
Acharave Praanavada Raameshwaralinga!

16

*

AMUGE RAYAMMA

1261

Going after the pleasures of the flesh
they forget the linga.
What shall I call such brazen worldlings?
They are not steadfast with the linga
nor concerned about the jangama
nor resolute in their courage.

I cannot bear to see the faces
of those fools who claim they have seen Shiva.

I can't bear to step in their footsteps,
o Amugeshwara.

1

1262

Would a spiritually experienced person, dress up for vanity?
Would a spiritually experienced person now lust or anger?
Would a spiritually experienced person have illusions like
I am not, I am that or who I am?
Would a spiritually experienced person be deceived
by false notions of me and mine?
Would a spiritually experienced person go round displaying realized
truths?

I will tell you who a spiritually experienced person is,
o listen brothers-
if one can be like
a raft on water,
and anchor in the ocean
I'll call him spiritually experienced.

Shameless scoundrels who chatter aimlessly,
just reading or listening to vachanas,
charlatans who put on a guise for self-glorification
if you call them spiritually experienced,
surely there is no escape from the most hideous hell
O Amugeshwara.

2

1263

If one is aware, one can be called an ascetic.
If one is ethical, one can be called invincible.
If one is not swayed by praise and blame,
one can be called self-assured.
If one knows the great truth and yet be like a child's dream,
I'll call him a Shiva-jnani Amugeshwara.

3

1264

Ayya,
at the feet of those who are replete with knowledge
and in touch with awareness, I shall bow.

At the feet of those who think ceaselessly of Shiva
I shall bow.

At the sight of the valiant soldiers
I shall call them Shiva,.
I shall call them the great ones who have known Amugeshwaralinga.

4

1265

Do you need a pole when you're leaping to the sky?
Do you need the earth when you're walking above the ground?
Do you need the nod of the vain when you know yourself?
Do you need woman when you are a recluse?
O sharana who knows Amugeshwaralinga,
Do you need to worry about lowly worldlings who flaunt saffron?

5

1266

Who would use a whip for a well-bred horse?
Who would go looking for the genealogy of the king?
Would the all-knowing care about his life?
For a sharana in communion with the linga,
would it matter if strangers insult him?
Why worry about the words of these mere mortals?
For a sharana who has realized Amugeshwaralinga,
would it matter if people bless him or curse him?

6

1267

If not for the young one of a well-groomed horse,
would anyone make a lavish saddle for the young one of a donkey?
If one were to pour divine nectar into the hearts of the ignorant

would they abstain from begging others?
About the ignorant who go round like swine dressed as elephant
what can I say, o Amugeshwara?

7

1268

The dog wags its tail when it sees its master.
People fall at the feet of those who give.
But, when they see
those inert things going round like sheep,
in the guise of Shiva,
Shiva sharanas won't even look at their faces,
o Amugeshwara!

8

1269

You must be like one
who has eaten sugar in a dark house.
You must be like one
who has seen ishtalinga in an utterly empty space.
Why be obliged to a guru?
Why worship the linga?
Why be obliged to religion?

For one who knows oneself,
why the company of Shiva sharanas?
For one who knows the ishtalinga,
why the confusion of who I am or who you are,
o Amugeshwara!

9

1270

What if one is as bare as a donkey,
can he relate to ishtalinga?

What if one is holding a linga in his hand,
can he become eternal?

When I see the ferocious Aghoris,
those fake ascetics burdened with the unreal,
I won't show my face
like the cuckoo in winter,
o Amugeshwara!

10

1271

Can the young of the crow ever become a cuckoo?
Can the young of the sheep ever become an elephant?
Can the hunting hound ever become a lion's cub?

How can I ever see the faces of those rustics
who take your name without
good conduct, awareness and knowledge
o Amugeshwara!

11

1272

Would a fly ever touch hot milk?
Would a cat ever touch the stone placed in fire?
Would a snake ever bite one
who has in hand the twig of marujavani ?
Those who know these three kinds
have no doubts about the past,
nor fears about the future!

The unblemished Amugeshwaralinga
will embrace them!

12

1273

Millions and millions go about for the perversities of the body;
I do not see any, who are valiant,
Millions and millions go about adorning their body
I do not see any who consider linga adornment enough.
Those who claim that
they know the meaning of vachanas,
they have spiritual experience,

they are liberated,
and criticize each other
would Amugeshwara
accept those shameless rogues?

13

1274

Ayya,
one might put a young elephant in chains,
who would want to put a young pig in chains?
One might be surprised to see a young lion,
Who would be surprised to see a black monkey?
One might marvel at the sight of a musk-deer,
Who would even look at a young donkey?

Look,
at the sight of a lingaikya
who is inseparable from the linga
the whole world applauds!

Look,
at the sight of the ignorant
who do not know Amugeshwaralinga,
people shut their eyes as they would
at the sight of a young donkey.

14

1275

What if one bleats like a horned-lamb,
can they become lingaikyas?

What if one reads a million scriptures,
can they become pious?

What if one goes like a bison with wounded back
from house to house for alms,
can they become wise?

What if one reads endlessly?
Without knowing Amugeshwaralinga
it's like a donkey lounging in ashes.

15

1276

Is knowledge a thing spread out in a street shop?
Is it horsegram that is filled in a bag?
Is it cumin kept in a packet?
Is it fodder from the press?

Knowledge is something that you don't show off before others;
if it comes to a matter of winning or losing,
do not boast about winning.

If one can be like this
I shall call him an ascetic
I shall call him Shiva
I shall call him Amugeshwaralinga.

16

1277

Would an ascetic who has seen the truth
claim that he is a realized soul who knows the truth?
Knowing his worth that he is taller by ten inches
he should be like one who enjoys eating a sweet in a darkened house.
o Amugeshwara.

17

1278

Who can see the footsteps of one who walks on water?
Who can see the footsteps of the soul that rides on a palanquin?
Like one who looks for awareness riding on an elephant,
like one who struggles for the soul's radiance,
even when he is in the company of knowing people,
if one can destroy ego and be oneself
I would say that he is himself Amugeshwaralinga.

17

1279

Why speak of Parabrahma to a city prostitute?
Why speak of truth to those who have come for the fair?
Why speak to those who ride the donkey as if they were eternal beings?
Why speak of god to those who fritter away their time?

The sharana who knows Amugeshwaralinga,
Why does he need to read ten thousand scriptures?
Why does he need to listen to ten thousand scriptures?
Why does he need to speak to those corrupt ones?

18

1280

Can a tree grow without seed?
Can a fruit grow without flower?

A coconut tree, sown, can grow to the sky
without giving fruit,
breaks down with the strong wind.

Like that

those depraved people
can they be called ascetics?
Never, Amugeshwaralinga.

19

1281

Ayya,
like one who takes berries from mountains to cities
to earn a living,

like a watchman who uses his good steed
to earn his food,

like the ignorant one who whispers
the vachanas of elders here and there
to earn his meal,

Vachana / 422

can I call them spiritually experienced?

The frauds of this world who put on an act
and smack of arrogance
thinking they know everything
can I call them spiritually experienced?

How can I call these people spiritually experienced
who put matters of this material world above god
o Amugeshwaralinga?

20

1282

After tonsuring one's head and wearing rags,
why bother about good looks?

O forthright one,
why try to please others?

Once your head is tonsured, one should live
in such a way that the spiritually experienced
appreciate you, o Amugeshwaralinga.

21

1283

Like the foolish fellow who climbs a tree looking for fruit
and falls to the ground with the tree breaking;
like the cow that goes into a swamp looking for grass;
like the monkey that hops from tree to tree;
like the wrecker who blames the home that has fed him;
like the fox that loiters around ponds and streams

calling them linga bodied
those who dress as ascetics
and pretend to speak the great truth
is like hounds and wolves gorging on the swine
brought for Goddess Mari
o Amugeshwaralinga.

22

1284

For one who has marujavani,
does death matter?

For one who has parushamani,
does stone matter?

For one whose entire body is the linga,
does anything remain unoffered?

For one who lives in divine light,
does darkness matter?

For one who has become Amugeshwaralinga,
does body matter?

23

1285

Millions and millions go around without their head.
I haven't seen anyone who goes around with his intellect.
Millions and millions have a bath to cleanse their body
I haven't seen anyone who has a bath to cleanse their mind
o Amugeshwaralinga.

24

1286

Why hold a mirror to one who has no nose?
Why urge one who has no hands to ride a horse?
Why make one who has no legs climb a ladder?
O Amugeshwaralinga,
why ishtalinga to one who knows no
devotion, knowledge and dispassion?

25

1287

Once an ascetic
you should stay away from worldly pleasures.

You should be
like the air that embraces a dried up tree,
like the woods and hills that are submerged in the sea,
like the dream of the speechless mute.

If you can be like a ruby sighted by a fisherman
I shall call you an ascetic.

If these ignorant ones
who think they are learned
and go around displaying
that which should not be displayed
are called as
bhakthas, maheshwaras,
prasaadis, praanalingis,
sharanas, aikyas
surely,

there is no escape from horrendous hell
o Amugeshwaralinga.

27

1288

Looking at those who don saffron
and go around to earn their food
my mind recoils.

Looking at those perverts who call themselves lingaikyas
without knowing the linga
my mind resists.

Looking at those ignorant ones
who claim to practice with awareness,
Shiva's sharanas would not accept them.

If they do not know Amugeshwaralinga
how can I call them lingaikyas?

28

1289

Do not fear o heart,
do not retreat o heart.
Do not give up on your resolve o heart.
Because they ridicule you and humiliate you,
do not destroy yourself
using weapon, water, rope, poison, or medicine.

Even if guru, jangama or linga
or Shiva with his third eye
speak harshly

or
if others humiliate you,
if you abandon your body,
o karmi
you will be born in the womb of a swine over seven lives;
you will be eating the faeces of people
from eighteen castes and hundred and one clans;
you will have to keep watch over
the threshold of a holeya household.

I swear on you,
and on your sharanas
o Amugeshwaralinga.

29

1290

What if you give up lucre?
What if you give up woman?
What if you give up land?

Would you become an ascetic?

What if you read ten thousand vachanas of ancients?
Would you become the eternal one?

What if you tonsure your head and go around vainly?
Vachana / 426

Would Amugeshwaralinga
approve of such unfeeling scoundrels?

30

*

AAYDAKKI LAKKAMMA

1291

There could be poverty for the body;
can there be poverty for the mind?

The mountain could be thick;
but can't the thin edge of the poor chisel break it?

There is no poverty for the great devotees of Shiva;
there is no bad karma for the truthful;
I have no obligations to anyone
as long as I have Maarayyapriya Amareshwaralinga.

1

1292

When a seed falls is there front or back for germination?
Only when the seed is lost does the sprout spring.

When you are forgotten and I know myself
is there another body?

Two bodies are there as man and wife before uniting;
is there another body that experiences the union?

If you want to know
do not take another step away.
Maarayyapriya Amareshwaralinga

2

1293

Ayya,
the king has desire;
would the devotees of Shiva have it?

The messengers of Yama have anger;
would the unborn ones have it?

Why do you crave for so much rice?
Shiva will not accept it.
Maarayya,
you will be far from
Maarayyapriya Amareshwaralinga.

3

1294

Devotion practiced in arrogance
is a waste of resource.
Words spoken without action
is a loss of knowledge;
to be called generous without giving
is like adorning a head without hair.

Devotion that wavers
is like filling a broken pot with holy water;

Is it devotion that does not touch
Maarayyapriya Amareshwaralinga?

4

1295

Is there poverty for the devotee?
Is there death for the Eternal One?
If you think devotees to be poor
and you want to give more,
does it make any sense?

For, they are not poor until
Maarayyapriya Amareshwaralinga is no more.

5

1296

Can devotees perform daasoha with immoral earnings?
One should work with one heart,
one should do with one heart.

Before one heart becomes two,
Maarayya, offer yourself to Maarayyapriya Amareshwaralinga. 6

1297

For those impure at heart
there is a lack of resources.
For those who do kayaka with a pure heart,
for those good devotees,
Lakshmi the goddess of wealth
is there everywhere,
so long as they serve
Maarayyapriya Amareshwaralinga. 7

*

KAALAVVE

1298

Those who are without kaayaka are not devotees.
that which is not truthful and pure is not kaayaka.
Desire is the seed of this world.
Lack of desire is liberation.

Look avva,
it's not easy with Urilingapeddigalarasa. 1

1299

One who burns like the quick-burning torch, can he be a devotee?
One who lies and tries to serve, can he be a devotee?
One who accuses other devotees about their caste,
can he be a devotee?
As the saying goes,

*nindaya sivabhaktanam kotijanmani sukaraha
saptajanmani bhaveth kushthee daseegarbheshu jayathe.*

Even if they assault you fatally,
leave them aside.
If you don't,
Urilingapeddigalarasa will not accept you.

2

1300

Ayya,
for a man of good fortune
Kaamadhenu will grant his every wish;
for a man of ill fortune
Kaamadhenu will appear like a straying cow.

For a man of truth
Kalpavriksha will grant his every whim;
for a man of untruth
Kalpavriksha will appear like a thorny tree.

Ayya,
for a man of dharma
Chintamani will grant his every desire;
for a man of adharma
Chintamani will appear like a glass bead.

Ayya,
for a devotee who has the grace of guru
it will appear like the jangama linga;
for a sinner who is not a devotee
jangama linga will appear like a mere man.

Urilingapeddigalarasa will not accept it.

3

1301

Vow is the crown jewel,
vow is the precious pearl,
vow is the charm of life,
vow is prasaada.

If vow is violated
Urilingapeddigalarasa
will not accept it.

4

*

MASANAMMA

1302

There is no one who has eaten crow and dog.
There is no one who has united with a vow-breaker.
Does an orange go well with a dog?
Vows are for those born of Shiva's seed,
do they go well with the men of this world?
You are the witness, o Nijaguneshwaralinga.

1

*

REMMAVVE

1303

Brother, ask the caste of the loom I'm turning.
Brahma the plank below;
Vishnu the festoon;
Shiva the standing support;
The two spikes standing behind Shiva are the thread-makers.
The spindle is awareness.

When turned with the hand called devotion
the thread wound round, the spindle filled out.
I cannot rotate the loom,
my husband bangs me.
What shall I do,
Kadira Remmiyodeya Gummeshwara?

1

*

REMAMMA

1304

With a mirror in hand, can't you see yourself?
If you miss out on the prasaada of linga jangama,
shouldn't you be killed?

If they say
there is no liberation for those who kill
I shall stuff their mouth
with the footwear of the watchman.

Solve this riddle, you corrupt worldlings.
If you cannot, let your tongue
hang like the tail of a dead dog
Sadguru Niranga Linga.

1

*

RECHAVVE

1305

Would a barren cow have milk?
Would a violator of vows
be worthy of your love?
If you like, you mingle with them.
Nijashaanteshwara, but I cannot.

1

*

KAAMAMMA

1306

I shall tie my senses to linga
I shall fall at the feet of the guru linga jangama

I shall erase vow-breakers,
burn and winnow their ashes, o Nirbhithi Nijalinga.

1

*

LAKSHMAMMA

1307

When time ends, it's death.
When vow is broken,
it's the end of body.
Our Agajeshwaralinga won't like those wasteful
who take special rituals to amend.

1

*

SOMAMMA

1308

If you pound improperly
there can only be broken rice not whole grain.

If you unite with a vow-breaker
there can only be hell not liberation.

Ignore those times when I did not know.
If I know and still mingle with him
my ears shall be severed with a searing sword, ayya
knowingly I won't
I swear on you Nirlajjeshwara.

1

*

GAJESHA MASANAYYAGALA PUNYASTRI

1309

Give up gold and pray to linga, they say.
Are gold and linga opposed to each other?

Give up woman and pray to linga, they say.
Are woman and linga opposed to each other?

Give up land and pray to linga, they say.
Are land and linga opposed to each other?

Give up the body and pray to linga, they say.
Are body and linga opposed to each other?

Give up the senses and pray, they say.
Are senses and linga opposed to each other?

Give up the world and pray, they say.
Are the world and linga opposed to each other?

That's why the linga that is divine light, most merciful,
and most compassionate, can be seen only if anger is conquered.
You cannot see if you are forgetful.
Masanayyapriya Gajeswara
is the bliss that comes from awareness.

1

*

KETALA DEVI

1310

If the clay isn't right, it cannot become a pot.
One cannot bond with a violator of vows.
If one did, there is no escape from hell.
As I know this, I shan't, Kumbheshwara.

1

*

GOGGAVVE

1311

When a man goes after a woman
she will be considered his asset.

When a woman goes after a man
what should one make of it?

If one can get over this duality and be contented
I shall say that Nasthinatha is perfect.

1

1312

If breasts sprout they call it woman.
If moustache grows they call it man.
The knowledge of this duality,
is it man or woman, Nasthinatha?

2

*

VEERAMMA

313

Ayya,
The ccok knows time.
The devotee who can tell a man profane
will not bond with him.
If he did, there is hell to pay
Gurushaanteshwara.

1

*

DUGGALE

1314

If a devotee, be like Basavanna;
if a jangama, be like Prabhudeva;
if a yogi, be like Siddaramayya;
if a bhogi, be like Chennabasavanna;
if an aikya, be like Ajaganna.

Receiving their kindly grace
I would be quiet as if I'm dead,

why talk of mighty philosophy,
Daasayyapriya Raamanatha?

1

*

NAGALAMBIKE

1315

As lord of the mind
Mahadeva has perceived our minds
he makes mortals say unspeakable words,
don't be anxious o mind,
don't be distraught o body,
don't forget the truth
be at peace o heart.

Basavapriya Chennasangaiah can
with the flick of a finger
make a mountain of misdeeds disappear.

1

*

NEELAMMA

1316

Do not exult in gain,
do not be vexed in loss.
O heart, console yourself.
Gain is not in your hands,
loss is not a matter of your will.
All happiness, all pleasures are as Sangayya wills.

1

1317

There is no shade to be found in a leafless tree.
There is no light to be found in a burnt out lamp,
There is no form to be found in a disfigured idol,
There is no sound to be found in Basava in whom sounds are no .

more,
in Sangayya, I became a bodiless soul, blessed.

2

1318

Seeing Parvathi's beauty in me,
thinking I am united with Shiva
he did not unite with me.
Becoming like mother and son
body lost, gaining a body without burdens
through the experience of Basava
I became an intellectual wife, Sangayya.

2

*

GUDDAVVE

1319

What if the body is naked
unless the mind is naked too?
What use is holding on to a vow
after it is broken?
Bonding with such folks
is a sure way to hell o Nimbeshwara.

1

*

KALAVVE

1320

Leaving kayaka undone is not to be tolerated.
Breaking of yows is not to be tolerated at all.
Karmahara Kaleshwara.

1

1321

If careless while chippling, it will cause harm to your legs
if careless while speaking, it will cause harm your tongue
being in the company of a vow-breaker will cause you to go to hell,
Karmahara Kaleshwara.

2

*

BONTADEVI

1322

Is there such a thing as
the space inside the town and
the space outside the town?
Is there such a thing as
the Brahmin space inside the town
the Holeyā space outside the town?
Space is the same wherever you are.
It is the wall of your body
which names it inside and outside.
He who answers your call anywhere is Bidadi.

1

*

MUKTHAAYAKKA

1323

It should be like
the blind leading the blind;
it should be like listening to the dumb reciting poetry;
it should be like the reflection in the mirror that no one can capture.

Brother,
not being able to be affectionate
like the tortoise and its young
you have lost your higher status,
o Ajaganna.

1

1324

Putting knowledge into the jaws
this mortal world is chewing it away.
Not knowing how to retain knowledge
The whole world is lost.

How can I live, brother?
For, I am a sceptic
who sees both darkness and light.
Your yoga showed me the mirror
blindfolding me, o Ajaganna.

2

1325

Like fragrance hidden in the wind,
like fire hidden in the sun,
like the sixteen kinds of charm hidden in the moon,
like air hidden in sound,
like the dazzling radiance hidden in thunderbolt,
should be Yoga, like my father Ajaganna.

3

1326

Of course,
the greatness of a Shiva sharana cannot be seen
like iron that absorbs water,
like turmeric that absorbs intense heat,
like camphor that absorbs fire
like air that envelops the spaces.

Can you explain this in words?
If you try to understand there is no sense.
if you try to remember there is no mind.
To his greatness that includes my Ajaganna
I bow in reverence.

4

1327

For one who knows oneself,
that knowledge is the guru.

When knowledge disappears
and forgetfulness is lost
that which is lost is the guru.

When the loss of seeing is the guru
does it matter if there is no one to show the way?

The determination that establishes naturalness is the guru.
Even if one is a guru, one should still have a guru
like my Ajaganna.

5

1328

Ayya,
Tying the anklets of un-manifest to the doll made of water
handing it to the doll made of space
he caressed them.

When the doll made of camphor is placed on the throne of fire
fire melted and camphor remained
I was baffled by the Yoga of Ajaganna.

6

1329

Do not speak bad words;
do not do bad deeds.
How does it matter whether you speak or you are silent?

If you can keep your vow
that is a great act of wisdom
I say, Ajaganna.

7

1330

Would a well struck by thunderbolt have steps?
Would one devoid of the six hues have any colour?
Would one who has crossed the ocean need a raft?
Would there be compromise for one who has challenged?
Would there be ornaments for one without a body?
Would there be speech for our Ajaganna Deva?

8

1331

What use are steps for a well struck by thunderbolt?
After knowing wholly why need intellect?

What is darkness in a well-lit house?
When you are merged in your self
there is no Brahma or Parabrahma,
to my Ajaganna.

9

*

MOLIGE MAHADEVI

1332

If Urvashi were to chew camphor and kiss them
people will surely welcome it
Would they, if a pig were to chew camphor and kiss them?
Won't they simply shoo it away?

If those who are pure in word and deed
read the vachanas of ancients and practice anubhaava
people will surely welcome it.

Would they
if those who are not pure in word or deed
read the vachanas of ancients and practice anubhaava?

If those who are not pure in word or deed
read the vachanas of Ancients
they are worse than the pig
o Ennayyapriya Immadi Nihkalankamallikarjuna.

1

1333

I know of people who can throw;
I don't know of any who can throw in such a way
that the arrow returns.

I know of people who can worship
I don't know of any who worship in such a way
that the worshipped linga
turns around to pierce all their organs.

I do not know of anyone
who can pierce the duality of the word and the deed.
Unless the word and the deed are accomplished
unless action and knowledge become one
Ennayyapriya Immadi Nihkalankamallikarjuna
cannot be attained.

2

1334

If you sow stone and water it,
would it sprout like a real seeded tree?
Where there is no faith, devotion and righteousness,
the three-fold practice of
Guru-bhakthi, Shivalinga worship,
service to jangama
became fruitless.
How can you ever hope to know the real Thing?
Have faith in
Ennayyapriya Immadi Nihkalankamallikarjuna.

3

1335

Why lose precious gold
fighting for a few coins ?
Why make a pitcher
filled to the brim fall down?

When the sign called linga
given by the guru can be seen in your body,
instead of being with that true linga
why be confused
going into this nook or that cranny?

If you lose your jewels
where you are standing
and look for it elsewhere,
will they come back to you?
Find out for yourself

if you see the great linga in your body or not.
Seek the answer in
Ennayyapriya Immadi Nihkalankamallikarjuna.

4

1336

Holding a lamp in hand,
why say it's dark?

Having parusharasa in your hand,
why slog like a cooli?

One who has no hunger
why should he carry the burden of food?

Knowing the eternal from the transient,
it's not right for devotees to say
this world is different from Kailasa.

Knowing the certitudes,
staying with one's purpose,
one can see oneself
in that clear, white light
that is Ennayyapriya Immadi Nihkalankamallikarjuna.

5

1337

In clothes like silk
in ornaments like gold
in stones like the red ruby
in scents like sandal paste
in palanquins and umbrellas
in elephants and horses
if all the pleasures one finds
are first attributed to linga,
then
such a person is like hail stone turning into water.

Like the myriad hues of the sky
forming moving pictures in the horizon
disappear within a blink of the eye
but do not lose their charm in the eyes
is the pleasure of the one
who enjoys union with the linga.

The joy in
Ennayyapriya Immadi Nihkalankamallikarjuna
is an unbodied joy.

6

1338

Can there be water without earth?
Can a seed sprout without a base?
Can knowledge be had without action?
Can the mind grasp the Thing without attention?
This is the relation and difference between
action and knowledge
Ennayyapriya Immadi Nihkalankamallikarjuna.

7

1339

When all the words spoken are divine episodes
where is the need to read
numerous Vedas, countless scriptures
and puranas with no beginning or end?

Why should one protected by sword fear arms?
Why should one protected by arrow
bother about the arrow's injury?
Why should one innocent of speech
speak of his desire and feel perturbed?

Whether the answer is affirmative or negative
can be known only in one's self.
As you know light only through light
know yourself, without duality,

only through your own self, without duality,
Ennayyapriya Immadi Nihkalankamallikarjuna.

8

*

RAYAMMA

1340

The stick has a place in the wrestling school
does it have a place in battle?

Taking up additional vows
and reinitiating holds for a bhavi,
does it hold for a bhaktha?

For a sinner
who violates a vow
and still clings to his body,
there is no deliverance
Amugeshwaralinga!

1

*

REKAMMA

1341

One who is without the linga
one who violates his vows
one who destroys guru, linga and jangama
one who slips up in the righteous path
one who condemns prasaada and theertha
one who decries vibhuthi and rudrakshi-

when you sight him,
if you have the might,
kill him.

If you cannot
close your ears and eyes
and chant Shiva mantra.
If you cannot do even that
bolt from the place.

Otherwise
you will be pushed into horrendous hells
by Sreegurudiddheshwara.

2

*

SATHYAKKA

1342

Offering and worshipping is not the rule.
Mantra and tantra are not rules.
Lighting lamps and incense are not rules.
Not surrendering to another's money, or
another's woman, another's god is the rule.
O brothers, these are eternal rules in Shambhujakkeshwara.

1

1343

The beloved has no fervor and I have no patience.
There are no companions who know my heart's desire.
What shall I do avva?
Trapped in the spiritual experience of Kama's enemy
my mind knows no rest.

What shall I do, o merciless avva?
With days passing in vain
before my youth is wasted
Make me unite with my Shiva with the bow,
my Shambhujakkeshwara.

2

1344

Like
fire within water is lingaikya

fragrance within air is lingaikya
incense within the flame is lingaikya
sentiment covered by nothingness
awareness consumed by forgetfulness
like the saying

yathi vacho nivarthanthe aprapya manasa saha

encompassing the sharana invisible to the speaking mind
glowing and shining brightly in resplendence
he has become the Brahma of silence
our Shambhujakkeshwara.

3

1345

Why did you make me go through impossible lives?
Why did you place me in insufferable worlds?
Why did you haunt me so without mercy?
Tell me my linga,
What wrong have I done?
If you push me aside
Saying you cannot tend me
Do you think I would let you, Shambhujakkeshwara?

4

1346

If gold or clothes are found lying on the street
and if I pick them up,
I swear on you
I swear on your Pramatha.

For, I am beholden to the alms you have granted me.
With a weak mind
if I am tempted towards the wealth of other
just dunk me in hell
and walk away, Shambhujakkeshwara.

5

1347

Devotion mixed with things worldly,
seed mixed with ghee,
lamp which has oil mixed with water,
do they ever glow?

Not a worldling, not a devotee
not havissu, not seed
not water, not oil
those sinners who feed in the house of bhavis
for the desires of their body-
why would our Shambhujakkeshwara
approve of them?

6

1348

There is no proof to claim
if one has breasts and hair
it is a woman.

There is no proof to claim
if one has moustache and beard
it is a man.

it is just the way of this world,
and it is not the way of the wise.

It is its sweetness that makes it a fruit
it is its fragrance that makes it a flower.

Only you would know these ways
O Shambhujakkeshwara.

7

1349

Thinking he was outside me
I spoke without remembering
without letting me know

that he has come to reside within me
he would not allow any space
for the talk of this world
I am ravished by his expanse avva,
what shall I do, o Mother?

A husband without signs
who will remind you when you forget
he is good to those who know themselves
our Shambhujakkeshwara.

8

*

KALAVVE

1350

Sighting one who violates vows
one who is far from linga
is like
seeing a dead dog, a dead crow

you cannot talk to them
o Bheemeshwara.

1

*

SANKAVVA

1351

Ayya,
Once bespoken to a customer,
I will not be bespoken again.
If I did
they will strip me naked
and slaughter me.

It being thus,
knowing well
that he is a violator of vows
if I unite with him
they will sever my hands, ears and nose
with a searing sword.

Knowing this well
I will not, I will not,
I swear on you
O Nirlajjeshwara!

1

*

LINGAMMA

1352

Why would one who has forgotten the body need the linga?
Why would one who has enlightenment need the sign?
Why would one who is oneself need meditation?
Why would one who is innocent at heart need people?
Why would one who has destroyed desire need anger?
Why would one who has burnt lust need to be fretful?
Why would one who has no action need words?
Why would one who has given up worry need to utter mantras?
Why would one who has nothing to hide need feelings?
For the sharana who forgets himself and knows you
union with you happens then and there.
Look,
o Appannapriya Chennabasavanna.

1

1353

If you say body, it hides in the linga.
If you say linga, it hides in the body.
When you look intently for the linga hidden in the body
an auspicious and momentous light became visible.

Prostrating before the feet of the sharanas
who showed me this auspicious and momentous light
I felt blessed,
o Appannapriya Chennabasavanna.

2

1354

Ayya
picking me
who was born among mortals
who had fallen into forgetfulness
the great sharanas
showed me the sign,
taught me about the guru
told me that jangama is
the creator of the world.

Following their path
I made my mind focused,
I learnt about this body and breath,
I broke out of the shackles of this world
I cleansed my heart.

When my mind was
pure as a scrubbed mirror
as you had come to reside within me
holding your feet
I became truly liberated
o Appannapriya Chennabasavanna.

3

1355

Ayya,
through many births
I passed through
not knowing that you saved me
not seeing even when a mirror was held to my eyes.

For that reason
you stood in my heart as life-breath
you became manifest as form to my body.

The moment I saw your sign
my heart melted, my mind was engaged,
my fear of death disappeared,
my propensity for the body destroyed
my senses were burnt, emotions buried
my desire depleted
holding the feet of the great god
sharana Chenn amalleshwara
I became truly liberated
o Appannapriya Chennabasavanna.

4

1356

Destroying desire
controlling rage
breaking out of the shackles of this world
the sharanas are considered as Lord Eshwara.
What do the scum of this earth know about them
o Appannapriya Chennabasavanna?

5

1357

As long as there is desire
there is no respite from anger;
as long as there is lust
there is no respite from anxiety;
as long as there is worldly body
there is no respite from the pulls of this life;
as long as there is emotion
there is no respite from desire;
as long as there is action
there is no respite from words.

All these hold sway,
you claim to know the past,
listen you skeptics,
this is how our sharanas came to know in the past;

they destroyed desire
they controlled anger
they burnt lust
they controlled worry
they annihilated all interest in the body
they controlled the pulls of this earth
they revealed their minds
they renounced their longings
how can these skeptics know
the sharanas
who have known the past
residing in the linga
o Appannapriya Chennabasavanna.

6

1358

Ayya
when there is precious stone right in front the eyes
why don't they learn to see it?
When there is an ocean of milk right in front of the door
why desire spring waters?
When there is the great sarana right in front of the eyes
why say at there is darkness,
why look for another god
when that great sarana is
our Appannapriya Chennabasavanna?

7

1359

Going beyond the duality of seeing and listening
going above the obligation of eating and clothing
thwarting the illusion of word and deed
ceasing the play of this world

getting away from the drudgery of rituals
the sharanas have transcended all this.

Ayya,
prostrating at their feet in surrender
I live o Appannapriya Chennabasavanna.

8

1360

There is no night or day for one who is eternal
there is no will-one's own or god's
for one who has seen the Thing
there is nothing permanent or transient
for one who has become the maker himself.

Knowing the essence of these three
the sharanas
without a worry
attain and pass into absolute nothingness.

Prostrating at their feet
I am blissfully happy
o Appannapriya Chennabasavanna.

9

1361

They speak of Kailasa and the mortal world.
What is Kailasa, what is mortal world?

They say
the word is the same here and there
the deed is the same here and there
those from Kailasa are all gods
those from the mortal world are all mahaganas.

They say
there is no death for a thousand years in the world of gods
there is the endless cycle of birth and death in mortal world.

Seeing this
our sharanas
giving least value to either of the worlds
rising above the matters of this world
realizing their origin,
uniting with the Great Light
attained nothingness in that Light
o Appannapriya Chennabasavanna.

10

1362

What if you are rid of your body
without being rid of your mind?

What if you are rid of your speech
without being rid of your likes and dislikes?

What if you are rid of the pleasure of your senses
without being rid of the delusion that blocks your eyes?

What if you are innocent at heart
without being rid of your ego?

The words of those
who wallow in them
and behave like lords
our Appannapriya Chennabasavanna
will not accept.

11

1363

Making the body humble,
controlling the mind that wanders
destroying the nature of the senses,
installing the quality of linga
destroying emotion,
wearing out desire
the sharana has become Shiva.

How would the mortals of this world know him,
o Appannapriya Chennabasavanna?

12

1364

In an anthill called body
hid a serpent called mind is hiding its hood.
When the power of knowledge
came to wake him up
fire exploding
the lifted hood rising high
all the eight kinds of arrogance
were crushed to a fine dust
all the senses went up in flame,
seeing this sheer power
watching how the mind grew still
opening the door to the west
swaying in the light of nothingness
I became happy
o Appannapriya Chennabasavanna.

13

1365

I shall not beg mere mortals,
I shall not sing the praise of gods.
I shall not let my senses wander.
I shall not be caught in the snare of Kama,
I shall not allow myself to forget.

As I recite pranava panchakshari
forgetting my body
I become truly liberated
o Appannapriya Chennabasavanna.

14

1366

Holding your feet
my heart was purified,
my body was cleansed,

my bodily essence was destroyed,
the quality of senses was burnt
emotion killed, desire worn out
holding the feet of the sarana
who has become Mahadeva
I was truly liberated
o Appannapriya Chennabasavanna.

15

1367

If I want to meditate
What shall I meditate upon, ayya?

The mind is dulled,
the body is empty
the physique gone,
arrogance of the body is waning
becoming my own self,
swaying in the light
I became supremely happy
o Appannapriya Chennabasavanna.

16

1368

The mind is thinking,
the mind is flowing towards stench;
the mind is pulling me to the top most branch of the tree;
if bound, the mind refuses to conform;
if let go, the mind refuses to break loose.

Bringing the mind which follows its own course to order,
tying it to a peg,
swaying in the sheer expanse of nothingness
is the sarana.

I am welded to his feet
o Appannapriya Chennabasavanna.

17

1369

To see
there are no eyes;

to hear
there are no ears;
to smell
there is no nose;
to speak
there is no tongue;

to hold
there are no hands;

to walk
there are no legs;

to think
there is no mind.

When thought thus ripened
united with the feet of the sharana
I became blissfully happy
o Appannapriya Chennabasavanna.

18

1370

The mind rushed towards forgetfulness,
the body rushed towards anxiety,
desire and anger blocked the way,
in the midst of these the words of the godly
do not appeal
o Appannapriya Chennabasavanna.

19

1371

Ayya,
those who have precious stones

would they display it?
Those who have pearls hug them to their chests
would they throw them open and show them?
Knowing the nature and value of pearls and precious stones,
guarding them
I swayed in pure effulgence,
at your feet I found true deliverance
Chennamalleshwara
o Appannapriya Chennabasavanna.

19

1372

Ayya
that is enough
the obligations of this world have ended
the desires of this body have left
the movements of this mind have ceased
the words on this tongue have diminished
merged with the transcendent
united with the effulgent light
swaying in nothingness
I became perfectly content
o Appannapriya Chennabasavanna.

20

1373

Before dying
they are like the dead
under no one's control
except for our sharanas.

This is their way.

They destroyed longing for day and night
forgot the play of this world
played the leela that was not
sighted the transcendent seen by none.
Swaying in the mighty light

they became exultant,
the sharanas of
Appannapriya Chiennabasavanna.

21

*

GANGAMMA

1374

Ayya,
All kaayaka is one kaayaka..
One vow is as good as another.
If you escape deceit, there is no death.
If you escape vow there is no union.
If you unite like the cuckoo and a crow
then, it's for sure great hell
o Gangeshwaralinga.

22

*

ANGASOMKINA LINGATANDE

1375

Fire within the tree,
can it burn by itself?
Brightness in the stone,
can that light light itself?

Like that the devotion of the crooked
the disinterestedness of the paltry.

Unless churned
truth and untruth cannot be discerned.
Unless true and untrue are examined with direct evidence
determination cannot be had.

Even if it is guru
even if it is linga
even if it is jangama
if one accepts without examination
his devotion and disintrestedness
are like water in the pot with hole;
the puppet torn from the string;
sight dislocated from the eye.

Can water nourish up-rooted plant?

Thus
in whatever action nourishment with emotion of pure soul is needed.
The pleasure of sharana is in union with Bhogabankeshwaralinga.

1

*

AMBIGARA CHOWDAIAH

1376

Listen, those of you who are
walking about making your body beautiful
but really are broken and ugly,
listen what makes beauty:

giving one's body to guru is beauty;
giving one's mind to linga is beauty;
giving one's wealth to jangama is beauty;
mingling with the eight enclosures in wonder
and swimming in the sea of devotion is beauty;
attaining the feet of Shiva is the only beauty.

Deserting this path
thinking that the worldliness is the greatest
one's wife and children and wealth are for ever
not giving a single coin for the others

consuming everything for the self
hiding the wealth under the earth
and finally being caught by Yama-
drowning in the valley of hell is certain.
One should not see the face of such un-beautiful people-
says Ambiga Chowdayya the true sharana.

1

1377

Saying ambiga just ambiga do not belittle.
If you have faith
with a single stroke of his oar
Ambiga Chowdayya will make you reach the other end
in a single birth.

2

1378

The boatman sways in joy
in the universe,
in the brimming ocean.

See,
holding the same oar that he had
on the day he climbed the boat
he who knew the preparedness of the others
was rowing.

All those who are fearful
come and climb the boat;
I will take you to the only place where Shiva is-
says Ambiga Chowdayya.

3

1379

If one says fire is true
it is false without firewood.
If one knows how the fire hidden in firewood does not burn
that one is praanalingi said-
Ambiga Chowdayya.

4

1380

Made one enter the woods,
drowned in boiling waters,
made the hairs matted,
and made one paint the ashes,
made to remove one's dress,
pressing one down made the hairs to be plucked
made one to be questioned in all the towns.

For these words of mysterious Maya
the words of pretentious religious people
I feel shy-
said Ambiga Chowdayya.

5

1381

To search in the woods
he is not a bush;

to search in the ponds
he is not fish or frog;

to do penance for him
he is not to be owned by adapted roles;

to search by punishing one's body
he is not a lender.

Linga hidden in eight bodies,
Ambiga Chowdayya
saw by reaching and touching it.

6

1382

Eating too much
wasting time
talking nonsense
doing business in whatever way the mind takes

and yet to say 'I think of Shiva,'
you do not know where lies the boons of Shiva-
said Ambiga Chowdayya.

7

1383

Ayya,
for the sake of stone hills were worn
for the sake of leaves plants were worn
for the sake of great bath oceans dried out
for the sake of incense fire was worn out
for the sake of fragrance air is worn out
the words, 'Hail! Great! Wonderful!'
were all worn out.

Then what about me?

If the sharanas of Shiva
sit for worship in Mahamane
I would stand out minding their footwear-
said Ambiga Chowdayya.

8

1384

What will happen
if un-knowing guru teaches un-knowing disciple?

Like the blind holding the hand of another blind,
who can see what lies ahead?

It is like one who doesn't swim
rescuing the drowning fellow-
said Ambiga Chowdayya.

9

1385

If knowing
And not boasting or opposing
not acquiring anything else;

if like the essence in the ray of sun
like drop of water on a hot plate
like the poetry of the dumb
like the riddle of the clever one;

if he stays like that without showing
Ambiga Chowdayya will bow to him.

10

1386

Being dispassionate while doing Incantation
being the icon of virtue while worshiping
being conscious of good for all while giving and receiving-
Ambiga Chowdayya will bow to one thus exuberant.

11

1387

No garlands of demons
no trident or drum
no skull of Brahma
not decorated with sacred ash
not the one on the ox
not the one with rishis;

for,
the one who has no worldly affairs, has no name-
said Ambiga Chowdayya.

12

1388

Plucking flowers from the tree
some one planted,

bringing water from the pond
built by the people of the town,
worshiping so that the whole land can see-

who gains the grace,
the flower

the water
the land
or the worshipper?

I know it not, tell me-
said Ambiga Chowdayya.

13

1389

One who has desires will be dominated by the other;
one who knows the edge of the desiring mind
will be beyond the Kailasa-
said Ambiga Chowdayya.

14

1390

If you eat they call you a demon,
if you don't eat they call you Chakora bird that waits for full moon-
light;

if you enjoy they call you wanton,
if you don't enjoy they call you ill fated;

if you are in town they call you worldly,
if you are in the woods they call you an animal;

if you sleep they call you lethargic,
if you don't sleep they call you thief;

be housed,
be housed
in the hallow of the left toe
of those who do not live according to the wishes of the people-
said Ambiga Chowdayya.

15

1391

Wherever you wander
you cannot escape returning to the town.

What if you speak so much?
You should forget the three impurities.

Be not like the creature unaware caught in the net.

Know this and live-
said Ambiga Chowdayya.

16

1392

One who wears holy dress is not guru;
one who is dressed in saffron is not jangama;
one who observes righteousness is not a devotee of Shiva;
water is not teertha, food is not prasaada.

If any one says they are,
remove your heavy footwear
and hit on his mouth again and again without mercy-
said our Ambiga Chowdayya.

17

1393

See how they belittle the linga tied upon the body
and attribute greatness to the linga on the hill.

If you find such empty headed fools
beat them with your hard footwear
said our Ambiga Chowdayya.

18

1394

Why for you this task of tying up and letting go?
Why heap over heap various kinds of leaves and plants?

If jangama comes
and you offer yourself knowing the kind
Shiva will be there, full-filled-
said Ambiga Chowdayya.

19

1395

Worshipping the stone gods
they were born as asses in this kaliyuga;
worshipping the mud gods
they were disgraced;

worshipping tree gods
they become one with the earth;

worshipping gods
they could not attain heaven.

One who is servant of Shiva,
the god who fills the whole world,
is the greatest-
said our Ambiga Chowdayya.

20

1396

Can you call it drinking water
while you are dipped in boiling water?

Can you call it cooking fire
while it is burning the house?

Can you call this body yours
while it suffers virtue and sin?

Can you call the body life
while you bury it here and go away?

Beat it hard and lose it-
said our Ambiga Chowdayya.

21

1397

If you find a guru who blesses an unworthy disciple
and takes rice saying that one should not eat in such homes,

throw him down
cut his nose
rub his face with hard brick
cover him with sesame powder
drench him in lime water
and expose him to western wind-
said our Ambiga Chowdayya.

22

1398

Winnow while you get the wind
the wind is not in your control.

If you want to winnow tomorrow
it will not be there.

If you get the wind called Shiva-surrender
submit winnowing yourself, quick-
said Ambiga Chowdayya.

23

1399

Can the parrot-less cage speak?
Can the godless temple get mantra and holy wash?

While knowledge is lost
I do not know the moss of sign-
said Ambiga Chowdayya.

24

1400

Like the brush that paints a picture
bristles are many and yet while painting one.

While you wish the nature is many faceted
and while you touch the object
you should be one-minded-
said Ambiga Chowdayya.

25

1401

If the tank-bund is broken you may rebuild;
if the ocean overflows crossing its limits
how can you ever hold it?

If you give knowledge to the un-knowing he will know.
If you say something else to one who knows had has forgotten
there is no beginning no middle no end-
said Ambiga Chowdayya.

26

1402

To the great river without banks or bed
has come the boatman without a body.
If you pay with your mind that holds and let go
he will take you across without hassles
and reach you to the unbounded word-less place--
said Ambiga Chowdayya.

27

1403

Brothers engaged in worship
give a morsel of food.

Food is the ladder for worship.
If you worship and not give food
there is no Shiva-
said Ambiga Chowdayya.

28

1404

If you drop a coconut before a dog
he does not know how to break it or eat it.

Like that,
one who does not know the linga in jangama
is the one who has eaten addictive drug.
If one does not know the One that contains one
then that one is like the dog not knowing how to eat coconut-
said Ambiga Chowdayya.

29

1405

Poverty worries about food to eat;
if food is found then worry about clothes;
if clothes are found then worry about savings;
having saved enough then worry about wives;
having a wife then worry about children;
having children then worry about prosperous life;
having prosperous life then worry about destruction;
being destroyed worry about death.

thus I see men drowned in worries
but not even one worrying about Shiva-
thus says the true sharana Ambiga Chowdayya.

30

1406

Holding the water of nothingness I offer holy bath;
with a flower that is beyond everything I worship;
with an incense that has neither good or bad smell I perform aarati;
with Parabrahma I perform aarati to remove evil sight;
I offer food removing its virtue and sin.
Uniting all the fourteen worlds and me standing outside
I Ambiga Chowdayya worship Shiva.

31

1407

O you fools who wander thinking the mountain linga is great
give up your istalinga.

If you do not give to me
I will take you to the middle of the river,
tie you up and drown-
said Ambiga Chowdayya.

32

1408

Cube of sugar has a shape.
But what shape for its sweetness?

There is worship for the sign.
But what worship for knowing?

If knowledge is crystallized
the sign in the hand is no more-
said Chowdayya.

33

1409

Loud mouthed, they speak about Brahma
and talk as if the ultimate Brahma is in their possession;
but they yearn and beg for a morsel of food;
they have lost their way and Ambiga Chowdayya
has no love for them.

34

1410

If you speak about Brahma
and sit at the feet of girls.
The talk of the ultimate Brahma stops there itself-
says Ambiga Chowdayya.

35

1411

Not wanting to be a worldly and becoming devotees
they then tie a cowrie to their necks and bark like dogs.
What nonsense this!

Not wanting to be worldly and becoming devotees
they dress in neem leaves, carry basket on their heads
crying 'udho udho'.
What nonsense this!

Not wanting to be worldly and becoming devotees
they put a hook on their backs, or locks on their lips.
What nonsense this!

One who gives linga to the enemies of Shiva
who are moving on such a path of worldliness

is the enemy of guru.

One who gives paadodaka, vibhuti and rudrakshi is the enemy of
linga.

One who enters their houses considering them to be devotees and
utter mantras

and eat food is the enemy of jangama.

Ambiga Chowdayya will punish these four
by throwing in the valley of thorns.

36

1412

Shall I bring water from the tank?

The water is not pure.

Shall I bring flower from the plant?

The flower is already offered.

The mind had already tasted the cooked food.

The spoken word had been polluted by the spittle.

Bringing a sign, keeping it in my palm and thinking it is linga

Ambiga Chowdayya does not want to offer it any-thing.

37

1413

Being talkative what use talking too much?

caught in the feet of the beautiful women,

burnt in the flame of anger

tied in the noose of desire round the neck

why such mere talk-

asks Ambiga Chowdayya.

38

1414

While bringing tender leaves

are you children of a goat?

Bringing tender leaves and warming it
if you offer it to jangama called Shiva
the hunger of that linga is gone-
said Ambiga Chowdayya.

39

1415

Worshiping with songs is the destruction of the congregation.
Worshiping with union is the destruction of the congregation.
Why destroy life with songs and union?

If you know the existence of jangama who comes to beg of you
and learn how to give then such a one is wise in the world-
said Ambiga Chowdayya.

40

1416

Why go to temple and worship prostrating?
If you feed the bodies poor and blind
then you have travelled all the three worlds.
If you do not feed the poor and the blind
no use or sense in prostrating--
said Ambiga Chowdayya.

41

*

AGGHAVNI HAMPAYYA

1417

Devotee does not utter a lie,
devotee does not succumb to desires.

For him attractions are worthless like hay.

Devotee does not desire mercy is in his hands.
Memory is his slave, he does not know anger.
Three kinds of worries do not touch him.
There are no expanses as he is effective including the linga.

His path is new to the world,
the path of the world is new to him.
He meditates on Linga and Linga meditates on him
It is beyond my reach to praise his greatness
Listen Chenna Hampiya Virupayya
The true sharana having faith in you is effective.

1

*

AGGHAVANI HONNAYYA

1418

Whatever happens let it happen
whatever does not let it be so-
one cannot say like this.

For one who takes vow
what is needed is determination.
What you hold on
you shouldn't let go.

Varada Somanatha of Huligere
does not let one who is not brave reach him.

1

*

AJAGANNA

1419

Teachings of my guru was like darkness visiting the sun
Teachings of my guru was like air holding a lamp
Teachings of my guru was like camphor in the face of fire
As the sadguru Mahaghana Saurashtra Someshwara graced my palm
all the worlds ran away from me.

1

*

ANAMIKA NACHAYYA

1420

Hunger has no end.

Desire has no caste.

Death has no respect for status.

Wants have no measure.

Great deceiver

this Anamika Nachayyapriya Chennarama is.

1

*

APPIDEVAYYA

1421

I do not want the teachings of guru

that does not set me free from gold, earth and women.

I do not worship Linga

that does not destroy anger and pleasures.

I do not perform daasoha to jangama

that does not destroy the darkness of illusion.

I do not accept paadodaka

that does not give me ultimate bliss.

I do not take prasaada

that does not make my mind tranquil.

What can I say of Eshwariya Varada Mahalinga

That does not destroy my ego.

1

*

AMARAGUNDA MALLIKARJUNA

1422

For the town called body build a fort called truth;

watchmen called Dharma, Artha, Kaama and Moksha be alert, be

alert-
for fear is great, fear is great
Darkness called ignorance is great.

Take care of the nine doors, take care.
Make the light of knowledge burn bright, burn bright.
Five thieves are creeping in, creeping in.
Be watchful, be watchful.

Protect the treasure of life, the treasure of life.
Opening the door at the top above the original place
walk on the best path to self-born-lord.

Never lose your awareness of
Mahaamahima Maaguda Mallikaarjunadeva.

1

*

AMUGI DEVAYYA

1423

It is possible to stand on razor's edge.
It is possible to enter in to tiger's cage.
It is possible to embrace the lion's neck.
It is impossible to sit even for a minute
without touching you, Siddhasomanaatha.

1

1424

Like sculpting a statue in hailstone,
like immersing a packet of salt in water
like burning a light in the lamp of camphor
Siddha Somanaathalinga can be understood but not held.

2

1425

Not of this world or the other or beyond,
he feels without sentimentality,

desires without desire,
Siddha Somanaathalinga
effortless niranjana is your sharana
who uses without consuming.

3

1426

Like
the oozing heat
the shadow of sun-light
the sound of mountain
the shadow of flames
the moving of frost
your sharana moves, Siddhasomanaatha.

4

1427

Like the beauty of the sun that destroyed the darkness of the eyes
was the teaching of my guru.

Like mirror keeping the sun within
was the teaching of my guru.

Like the pure water including the sky
was the teaching of my guru.

Like the moon coming and touching moon-stone
was the teaching of my guru.

Like the space within the pot shared
was the teaching of my guru.

For this reason, like showing a mirror to mirror
was the teaching of my guru.

Like the mahaa ghana Somanaathalinga,
was the teaching of my guru.

5

1428

If not practiced in action, what use is knowledge?
If not in action can it be attained through thought?
The blind cannot see the path and the lame cannot walk.
One without the other is of no use.

Action without Knowledge is inert
and knowledge without action is mere web of words.
That's why a sharana
who wants to unite with Siddhasomanaatha needs both.

6

1429

Can one describe how a body goes crazy
after eating some crazy nut? Shiva, Shiva!
After being captured by linga
one does not know the distortions of the body.
Distortions of the word are destroyed
and only the union with Siddhasomanaatha remained.

7

1430

One should not listen to the words of explicators
who say that by thinking of Shiva the worldliness is destroyed.

Do not say like that.

Does the darkness get destroyed by the thought of light?

Does the belly get full by the thought of desired food?

Does the turmoil of sex subside by the thought of divine Rambha?

It is not enough just to think

until you really decide and become what you really are.

Till then the thought of Somanaathalinga is impossible.

8

1431

Like the wind to which particles of dust cannot stick
like the pupil that is not tainted by kaajal
like the tongue to which oil cannot get stuck

like the goodness that cannot be turned to mud
Siddhasomanaatha your sharana enjoys all pleasures and yet stays
apart.

9

*

ARIVINA MAARITANDE

1432

Like water and earth uniting to become a pot
the Chit and the Shakti united;
you becoming my ishtalinga stood before me.

You became the resting place of my will,
a boat to carry me across all the organs that I carry
and helped me to cross the ocean of worldliness.
The very personification of truth
o, Sadaashivamurtylinga, without disappearing be in my body.

1

1433

Tell me,
like a king who builds several palaces
how can the soul wander in several places of the body?
Differences within the body disappeared
when life was no more.

When there was no king
the palaces were decrepit.
When you understand Sadaashivamurtylinga
you will understand the difference between
what is destroyed and what remains.

2

1434

If the sharp edge of the sword is blunted
can't it become sharp again by grinding?
Is it bad, if you neglect life and understand the soul?

So long as there is forgetting and there is knowing
Worship Sadaashivamurtylinga without forgetting.

3

1435

Like the cloud that appears in the sky,
like the ocean that sees the moon,
like lotus exulting seeing the sun,
seeing the sign differently in the soul
mind increases and body dissolves,
determination shines in true philosophy in Sadaashivamurtylinga.

4

1436

The soul standing in the middle of the body
touches with hands
listens with ears
smells with nose
sees with eyes
eats with mouth.

Like that for five organs one soul is distributed accordingly.
Till the quality of truth from the face of each organ is known
The will should reside behind the ishtalinga
and the Thing should become a name
to know Sadaashivamurtylinga.

5

1437

When the water is still image is fixed.
If water is unsettled by movement
where is the space for reflected image?

If the mind wanders can
the sign that resides in it be controlled?
In Sadaashivamurtylinga
this riddle of duality ends and light shines.

6

1438

No one eats because food is hungry.
No one drinks because water is thirsty.
No one sows because the earth is poor.
When you worship for your own desire
do not deceive, so that you can realize Sadaashivamurtylinga.

7

1439

If grass and grains are given to the milking cow
one can see the increase of milk.

Like that
If the action is pure
and mind, words and body are pure
The Thing increases,
the light that destroys untruth is seen
and the joy of union with Sadaashivamurtylinga.

8

1440

Like
light in stone,
heat in flame,
taste of juice in fruit,
pleasure of the happy will,
The great light is seen in the true linga,
the Sadaashivamurtylinga.

9

1441

Is that the Thing that gets worshiped
behind the screen of stone or tree or earth?
It is nothing but the place of one's own mind.
The knowledge that knows what is there
shines as the true Thing
the very Sadaashivamurtylinga.

10

1442

Not waiting at the door of the living for the welfare of the body
but waiting at the door of those immersed in worldly sorrows
for the sake of money or son or wife
why such a one need Brahma beyond feelings?
All that is clever words,
but not Sadaashivamurtylinga.

11

1443

Worship linga till there is body,
understand the impregnable Thing till there is life

If you stand neglecting this duality
there is no place
for the sign of Sadaashivamurtylinga.

12

1444

As the sheep knows its master among the many
even when you are in the midst of sorrow of all organs
you should perform the rituals of worship on time.

This is the determination
that leads to understanding of Sadaashivamurtylinga.

13

1445

One gets angry about the weed,
but does one gets angry about the crop?
With those that have become bodied knowingly
one gets angry about forgetfulness,
but does one gets angry with knowledge?
One ties the legs of the mischievous cow,
but are its udders tied?

Even if it is guru or linga or jangama
I submit to knowledge,
but I cannot remain without churning forgetfulness.

This is the being of Arivana Mara,
this is the arrival of Sadaashivamurtylinga.

14

1446

A million times one can become a guru,
but not once a devotee.
A million times one can become a jangama,
but not once a devotee.
A million times one can become a linga, b
ut not once a devotee.

Faith of devotee is the basis for Three Kinds.
Will of bhakta is the where Three Breaths are.
Shiva is at the door of devotee's house.
Mahalinga is in the yard of devotee.
Sadaashivamurtylinga waits for prasaada in the shelter of bhakta.

15

1447

Flower that contains fragrance can be plucked,
can the air that contains fragrance be plucked?

Body that contains soul can be understood,
but can the soul that contains body be understood?

If the Thing becomes an organ it can be known,
but where is the place to know when organ becomes the Thing?

Flower has beginning, middle and end,
but does the fragrance has any beginning or middle or end?

To know and to be known
the form of Sadaashivamurtylinga stays where there is the sign.

16

1448

If you say fragrance is one
it appears different being caught in various flowers.

Like that,

if you say soul is one
being caught in different bodies and their different fields
it enjoys and suffers differently.

Can you say inclination of soul is one?

For fragrance and foul smell air is one.

If you say knowing soul is one
you should understand duality
to know Sadaashivamurtylinga.

17

1449

As even for guru and linga and jangama
the body of devotee is the dwelling placem,
his tranquility is the happy food and pleasures,
the body of bhakta is the body of Sadaashivamurtylinga.

18

1450

If one is jangama-linga
one should not wait at the doors of common people.
The servant should wait at the court of the master,
can the master wait at the door of his servant's house?

Knowing this, for those visiting crowds that say
they eat at the palace or a household according to the times
I declare they have no jangamasthala and that
their bodies do not have Sadaashivamurtylinga.

19

1451

When one wants to hide a treasure
it should be done so that no one knows it.
Is the knowledge of Shiva a lesser treasure?

Know this and do not speak with those who are without linga.
Speak not where ever you stand or sit.
Speak not with the talkative.
If you do,
you are away from Sadaashivamurtylinga.

20

1452

True guru should be like this:
with pure and good will
away from and not knowing the effects
of pleasures and sorrows that touch him.

Like a fruit bearing tree
like milk in cow's udder
like hardened bhel fruit.

The outer existence and inner reality;
guru for the world and sat-guru for the other world;
like a fruit hard on the outer skin
and essence of sweet juice inside.

Merciful and ocean of mercy
the existence of such guru
is very Sadaashivamurtylinga.

21

1453

Just as water from under the ground
is brought up with the help of a rope
o, you have brought up the knowledge hidden in soul.

O, you have hidden in the palm as sign.
You have hidden like the cap of the house of beauty locked.

Without the difference of the sign
be one with me Sadaashivamurtylinga.

22

1454

If the master asks for the desired hidden treasure
and the servant not giving it,
is he not a trech?

If the wife eats the cooked food
without serving her husband
is she not a thief?

If one who has given asks it back
and the one who had received it fights to withhold
what use for him three types of devotion, the path of the good?

As Sadaashivamurtylinga knows such good yet deceitful people
he does not want them.

23

1455

After knowing the Brahma one should be quiet.
If at all you want to discourse about the Brahma
discourse with those who are Para-Brahmas.

To show off your unattainable knowledge
do not make it a street-wear and play like an acrobat.
To know Sadaashivamurtylinga
be like a thief bitten by scorpion.

24

1456

The body of the lamp in the mutt is small
but the light fills the whole structure.

Similarly,
the self-light in the body illuminating all organs
and is the soul that knows.

If you know the difference of the knowing soul
Sadaashivamurtylinga settles there.

25

1457

Just as gold born in earth stays separate from the earth,
just as brightness born in stone stays separate from the stone
knowledge should settle in the act.

Just as rice is separated from the husk
action should cease and knowledge manifest
to know Sadaashivamurtylinga.

26

1458

Knowledge is the reason for the doer.
Knowledge is the reason for the one who receives the deed.
For everything knowledge is important,
even for knowing Sadaashivamurtylinga.

27

1459

If the sharp edge is lost
what can the great body of sword do?

If knowledge is lost
what can the expanse of action do?

If the behavior is not good
what can the garb of greatness do?

The act done without the purity of trikarana
is the loss of money and destruction of devotion.

Thus one should know the virtues
and know Sadaashivamurtylinga.

28

1460

In feeding along with linga
It should be like the relation of turtle-kid.
It should be like the relation of magnet and metal.
It should be like the moon-stone the oozing offering and the union.

It should be like the bee uniting with champak
Uniting with linga
and sitting to feed without any separate space with linga
I bow at the feet of such a one.
For, he is himself Sadaashivamurtylinga.

29

1461

In the Veda and Vedanta, in all Siddhanta
it is the same reasoning.

If you know, you are out of impurity,
and if forgetful you are within impurity.
If knowing and forgetting are stopped
then, the light of Sadaashivamurtylinga.

30

1462

The non-duality in words should be manifest in self-non-duality.
Challenging in the town, and running away in the battle field,
detachment in words, and desire in the mind-
what significance in all this?

One who does devotion falling a prey to the words of such people
it is like a dog that licks a sword to taste ghee
and wounding its tongue
goes away seeing the sword.

To know the Sadaashivamurtylinga
one should know the difference of duality
and act properly.

31

1463

Alchemist's compound is potent,
but the pot containing it does not turn to gold.
It doesn't act if something isn't a metal.
Though the Thing is all encompassing and complete

if it is not the knowledge in the heart of the knower
Sadaashivamurtylinga does not stay there.

32

1464

If you let the calf to a cow that has no milk
it kicks but does not feed.

One who has lost knowledge
what does he know about action?
Action is cow,
knowledge is milk
desire is the calf.

If one knows the three
one is Sadaashivamurtylinga.

33

*

AVASARADA REKANNA

1465

If gold is everywhere in this earth
why should kings fight with enmity?

If everything is truthful
why conflict pointing at others saying they are bad?

Diamond, silver, pearl, and gold
the immobile things, trees and fruits,
each and everything is born only their own lands and places.

Thus,
there is righteousness where there is community.
there is righteous action where there is righteousness,
there is truthful linga Thing where there is determination.

When the Thing is determined, devotion grows
cut, winnowed and measured in the barn-body of Sadyojaatalinga.

1

1466

On the roads,
in the streets and within homes
if the distortion of wealth, women and earth appears
it is not to be doubted.

For,
Has any one died
by the biting of tiger in a picture,
snake in a dream
and a frog in water?

That's why,
Saying that perversity of sex appeared in wakefulness, dream and
deep sleep
if one kills by weapon, suicide, water, hanging, poison and medicine
I would call him
enemy of guru, linga, and jangama.
This is the ritual of a devotee, the determination of a detached per-
son.
For such Sadyojaatalinga is not, I said.

2

1467

If you eat jaggery sitting on a neem tree
does it become bitter?

If the blind tastes nectar
does it become sour?

If the lame says there is no path to travel
does one punish him?

This is the faith in action and sense
in the service of Sadyojaatalinga.

3

1468

Without climbing the tree
can the fruit be plucked?

Without flower
can the fragrance be worn?

Without example
can the truth be seen?

Without faith of action
can one attain guru, linga and jangama?

That's why good feeling in guru
meditation of the image in linga
and being away from three impurities
Is the body of bhakta,
the unity of will-thing
and union with Sadyojaatalinga.

4

1469

Touching, feeling intensely and moving together
in all these acts linga being ahead, and body being behind.

If you doubt this
they cannot be offered to Sadyojaatalinga.

5

*

AADAYYA

1470

The linga on body becoming complete in the body
the quality of body is lost.

The linga on the mind becoming complete in the mind
thought is lost.
The linga on praana becoming complete in praana
The nature of praana is lost.
Being capable to be with devotion, knowledge and linga
Saurashtra Someshwara your sharanas are independent.

1

1471

The one whose linga is abated from body is a bhavi they say.
The one whose linga is not abated from body is bhakta they say.
No one knows the path of linga that is one with the body.
If without that linga a body can worship for a moment
Series of births will be abated Saurashtra Someshwara.

2

1472

For one happy with the body
happiness of linga does not suit.
For one happy with linga
happiness of body does not match.

If non-duality of words, of action and of feeling
these three become one in happiness of linga
then there is no hell, no heaven, no karma, no birth, no death,
no fruit, no position, no world, no other world.
Saurashtra Someshwara you are the witness.

3

1473

For that immeasurable, non-dual, incomparable and unborn
one should do devotion without worldliness.
Otherwise,
one being in the world, being bound, being slave to mortals,
being caught in the noose of Maya,
being targeted by Kama,
being in the grip of Time
one should feel shy to do devotion.
Doing devotion without knowing its secret
is like one dog following another, Saurashtra Someshwara.

4

1474

Does one search for Kalpataru playing in hay stack?
Does one search for grapes in a thorny bush?
Does one search for Chintaamani among the flint stones?
Does one search for gold in bronze?
Does one search for lotus in weeds?
O, Saurashtra Someshwara, the very form of mercy,
bless me without searching for my qualities.

5

1475

The one united with linga
and shining in the action of knowledge is like-
fragrance in sandalwood,
tint in a gem,
color in gold,
always un-separated.

The lingaikya like the bee that has consumed champak fragrance
is one with the ultimate bliss of union with Saurashtra Someshwara.

6

1476

Can darkness survive on the palm of the sun?
Can a lamp shine on the palm of blowing air?
Can camphor live in the face of flame?
How can the turmoil of sense organs, desire of body,
qualities of body, mind and praana
survive in the presence of the sharana of Saurashtra Someshwara?

7

1477

Like searching for the ox while sitting on it,
searching for one and asking while one is
tiring oneself by moving around
not knowing the truth that one carries-
what can I say about those who cannot see the linga they hold

and suffer three kinds of afflictions?
Saurashtra Someshwara, do not show me
those who are bound to ignorance not knowing that
guru, linga and jangama are one within oneself.

8

1478

Like bronze in the idol
like thread in the loom
like color in gold
like thread in cloth
you are undifferentiated in me
Saurashtra Someshwara.

9

1479

As in ocean a volcano stays touching it and yet untouched
as in moonstone there is and yet there is no moisture
as reflection in mirror can be touched and yet not touched
omniscient Saurashtra Someshwara
stayed in the embryo as if he is not.

10

1480

Having gold, why poverty?
Having elixir, why should one die?
Having fire-mantra, why should body catch fire?
Being in ocean of nectar, why search for quenching thirst?
Having absolute knowledge, why worry about this world or the next?
Having Saurashtra Someshwara linga
why desire for liberation?

11

1481

Just as eyes cannot see themselves
just as fruit does not know its own taste
just as flame does not know its own heat
just as space does not know its own expanse
just as lingaikya does not know the linga within
just as a corpse cannot say it is dead

those who have forgotten themselves and displayed the glory of linga
did not discourse the spiritual experience of Saurashtra Someshwara,
did not speak and did not show.

12

1482

While linga is in the palm
that palm is Kailaasa, that linga is Shiva.
That's why Kailaasa is here, Shiva is here.

Therefore thinking that there is some other silver hill called Kailaasa
Rudra staying there is Shiva
Do not fall into the delusion of going to and coming back from
Kailaasa.

If you do not have faith in the blessed linga of the body,
what faith can you have?

Brother, do not be scattered and fractured.
Knowing the relation between linga and body
within and without becoming one
as camphor becomes flame in union with flame
being touched by the linga in whole of the body
is beyond comparison, Saurashtra Someshwara.

13

1483

If gold emerges from stone
does gold become slave to stone?
If pearl emerges from shell
does pearl become slave to shell?

If divine tree emerges from earth
does divine tree become slave to earth?

If great sharana emerges from the womb of mother
does sharana become a slave to parents?
Saurashtra Someshwara your sharanas are independent.

14

1484

Those who praise Kaama for their benefit
how can they obtain liberation?

Those sensual who submit their bodies to Yama
How can they know the path to Kailaasa?

Those who are caught in the torrent of sins of previous birth
how can they even think of heaven?

Those wicked ones who do not know the truth of Saurashtra
Someshwara
how can they know the eternal bliss of true happiness? 15

1485

Until the boundary of sex is crossed
until anger is interred
until the greed of profit dies out
until the deception of delusion fades
until the rage of arrogance is dispersed
until these enemies are felled and truth known
how can Saurashtra Someshwara become possible? 16

1486

Kaamadhenu does not give unless you desire.
Kalpavriksha does not give unless you want.
Chintaamani does not give unless you conceive.
Tavanidhi does not give unless it is brought out.
Navanidhi does not know how to give unless you wish.

Without desire, want, conceiving, bringing out or wishing
before I gave myself up
he gave himself to me, Someshwara of Saurashtra. 17

1487

As fire in fire-wood
as ghee in milk

as energy in body
Ghana linga is in the embryo
and hence this world or the other are no more.

Saurashtra Someshwara,
your sharana has neither this world or the other
and he became One.

18

1488

Just as all water in ocean of milk is nothing but milk
once my mind is united in you there is no ego.

As there is no ego praana is accumulated in you.
After that, there is no body.
Apart from Saurashtra Someshwara nothing is.

19

1489

Hanging on to fame
having greed for profit
worshiping without end
tired wandering at palace doors-
such elderly are only of this world.
How can they know the beyond?

Other than sharanas dissolved in Saurashtra Someshwara
all others are of this world.

20

1490

Don't search for qualities in guru
Don't search for features in linga
Don't search for caste in jangama
Don't search for purity in paadodaka
Don't search for taste in prasaada
Don't search for anything in sharana of Saurashtra Someshwara.

21

1491

As potter is not in the pot that he makes
as the peasant is not in the grains that he grows
as the carpenter who made the chariot is not in the chariot
our Saurashtra Someshwara does not accept if you say
all controlling Shiva is in the world as a mechanic with the machine.

22

1492

What if you learn sixty four arts?
What if you journey to sixty eight holy places?
What if you give up? What if you hold on to
unless the practice of righteousness is crystalized?
The bliss of union with Saurashtra Someshwara
is only for the sharana in whom righteous action is crystallized
and the light of great linga is internalized.

23

1493

Incantations and penance are not the ordained things.
Mantra and tantra are not the ordained things.
incense and aarati are not the ordained things.
Not to grab other's money and women
not to bow to other's gods
that is the ordained thing.
In this eternal decree Saurashtra Someshwara is.

24

1494

In glass, is there a gem?
In asafetida, is there musk?
In an expanse of boulders, is there a spring of fresh water?

I contain all bad qualities
why search in me for good things?
Please you show mercy, Saurashtra Someshwara.

25

1495

Only a swan can know
the taste of lotus petal bloomed in clear water,
what does a water-crow know about it?

Only chakora knows
the taste of milky rays of moon,
what does a wild goose know about it?

Only chaataka knows
the taste of first drops of rainy season,
what does a crane know about it?

Only the spiritually experienced
know about the existence of sharana of Saurashtra Someshwara,
what do the men with inert intellect know about it? 26

1496

Just as when sky is reflected in ocean where waves have subsided,
'water includes sky
just as when sun reflects in a mirror
that mirror itself becomes sun
when relation between guru and disciple becomes non-different
can disciple be called guru?
Can guru be called disciple?

This teaching where duality is lost
became evident in Saurashtra Someshwara. 27

1497

When devotee becomes god-bodied
gives ears to linga to listen
and whatever he listens he listens with prasaada ears.
Gives skin to linga for touch
and whatever he touches he touches with prasaada skin.
Gives his eyes to linga to see

and whatever he sees he sees with prasaada eyes.
Gives his tongue to linga to taste
and whatever he tastes he tastes with prasaada tongue.
Gives his nose to linga to smell
and whatever he smells he smells with prasaada nose.
Gives his mind to linga-thought.
Whatever he thinks he thinks with prasaada mind.

That's why sharana of Saurashtra Someshwara
has nothing that is not prasaada. 28

1498

Unless the place where I live becomes unimportant
unless the worldly life becomes unimportant
unless the body organs becomes unimportant
unless the eyes become unimportant
unless pleasures become unimportant
how can I be filled in anga, prana, mana, bhava and karana?
Even if I ask you to love me
how can you love me Saurashtra Someshwara?

29

1499

As water mingling with water
as milk mingling with milk
knowledgable sharana is mingled in the paadodaka of guru.
With the bliss of devotion he becomes on with absolute bliss.
Not knowing duality he is silent
Having known the truth he is relaxed.
Thus is sharana of Saurashtra Someshwara.

30

1500

Closing the eyes should see the formless
closing the ears should hear soundless sound
closing the tongue should taste the tasteless
closing the nose should know the fragrance
closing the body should know the joy of union with linga.

Holding onto Saurashtra Someshwara
destroying the five organs one should become organs of linga. 31

1501

Five organs facing linga
offering all pleasures to linga
stood still, having nowhere to move.
For, the sharana dwells in Saurashtra Someshwara. 32

1502

Being with earth he is not earth
being with water he is not water
being with fire he is no flame
being with air he is not air
being with sky he is not void
being with soul he is not in the karma of birth.
Saurashtra Someshwara,
your sharana is linga being united with linga. 33

1503

As tree, sprout, blossom, leaves,
flower and fruit with in the seed
do not manifest;

as fire in wood does not express its heat
as mirage hidden in rays of the sun does not flow;
as sound hidden in silence is not heard

it is difficult to unite with Saurashtra Someshwara
who is one with the embryo and the universe. 34

1504

The sphere of the sun, is it afraid of the fog?
Creation-ending fire, is it subsided by an arrow of lac?
Brave hero of the wars, does he attempt to fight with a hay-man?

Sharanas of Saurashtra Someshwara,
do they converse with those who have no knowledge of Shiva?

35

1505

The insect touched by bee becomes a bee and not an insect again-
bhramad bhramara chintayaam keetopi bhramarayatee,
it is said.

Wood touched by fire becomes fire, does it become wood again?
Pot touched by earth becomes earth, does it become pot again?
Sharanas of Saurashtra Someshwara
having touched linga become linga, do they become human again?
As it is said-
yatha lingam tathaa sharanaha.

36

1506

Just as a monkey looking at the reflection in mirror
makes fun of the reflected monkey
mortal men who follow nature with their distracted mind
not knowing the stance of ingaikyas who have made their natures still
speak whatever their tongues wish to speak
and they are dull headed skeptics.

What do they know of you or themselves, Saurashtra Someshwara?

37

1507

What if learning how to speak,
shaving their heads, dressing themselves up,
travel far and wide and get tired of it, what use all this?
What if they have hairs plaited and grown long beard?
Do they become elders?
Core of ego, if it is not dissolved, what is the use?
So long as there is high and low is not done away
so long as falsity and passions

and hatred, fear and desires are there
how can Saurashtra Someshwara be attained?

38

1508

What can Maya do to one who has destroyed arrogance?
What can body do to one who has no anxiety?
What can life do to one who is beyond nature?
What can feelings do to one who has no illusions?
What can knowledge do to one who has no forgetfulness?
What can I mean for one who has no other?

For sharana of Saurashtra Someshwara
who has become his own self
What does it mean by you?

39

1509

Just as pearl born of water does not become water again
just as ghee can never become milk again
just as fruit plucked can never become flower and unripe again
Saurashtra Someshwara your sharanas
though born in this world are not enveloped by it
and grow in the light of self illuminating light of linga.

40

1510

Like

the one who spits tasty food and chews mere skin
the one who drops the morsel in the palm and licks empty hand
the one who rejects breast feed and desires artificial feed
the one who does not stop detesting even if he has nectar before him-
look at him who cannot see the path even with a lighted lamp;
look, having guru, linga and jangama in oneself how he searches for
them everywhere.

Look, not having union with Saurashtra Someshwara
He desires for decorations and dresses.

41

1511

Do not follow, do not follow the Vedas.
Do not linger, do not linger with shaastras.
Do not make use, do not make use of puraanas.
Do not strain, do not strain yourself following aagamas.

Hold the hand of Saurashtra Someshwara
and do not get tired, do not get tired caught in web of words.

42

1512

All those who utter, listen and learn science of words, logic and aagama
become nest for learning and not a nest for linga.
Are our Shiva sharanas deceived by habitually uttered learned words?
One should know how to pierce the truth of the origin and non-origin
and dwell in Great Mind.
Unless you dwell in Great Mind and say
you know Saurashtra Someshwara
it is mere colorful words and not valid.

43

1513

Can a pig like fragrance?
Can a dog enjoy food with six tastes?
Can a donkey be worthy of camphor?
Can a monkey make use of mirror?

Wicked souls filled with evil thoughts and desires
can they be nearer to Saurashtra Someshwara?

44

1514

It is my oath-
I will not desire, be anxious of, touch and lift
money, gold or cloths fallen by the side of the road.

It is my oath-
I will not touch them even if they are offered.

It is my oath-
I will not desire others' wealth or wives.

If I fail Saurashtra Someshwara
and pramathaas are my witness for this oath.

45

1515

Erasing my past births
destroying my future karmas
punishing mala and Maya
o guru

you protected me.

Just as it happens when parusha touches iron hill
when guru Saurashtra Someshwara touched me
all my negative qualities just withered away.

46

1516

How shall I describe those half mad who say
that birth is bondage and death is salvation?
Is there salvation in the bondage of birth and death?
Salvation is that when accumulated, fated
and acquired karmas are finished
eight kinds of pleasures are dead
and when there is no birth or death.

Unless you hold the hand of Saurashtra Someshwara
Such a salvation is not possible.

47

1517

Will not increase or decrease
will not desire or be afraid
will not wither away or dry up
will not lack luster or wane
will not dissolve or want-
that is my knowledge.

Being one with Saurashtra Someshwara
it will not say me or the other.

48

*

AAANANDAYYA

1518

Holding installed linga you become victims of Maari.
You get wounded and take many births.
It is an empty desire if you say you have seen Shiva.
Aananda Sindhu Rameshwara detests such people with faults. 1

*

AAYDAKKI MARAYYA

1519

Carrying firewood and water
to the house of the truthful
receiving what they give
accepting what one's work deserves
and remaining truthful-
such devotee is one with Amareeshwaralinga. 1

1520

If engaged in kaayaka
one should forget visiting guru;
forget worshiping linga
and need not bother even if jangama stands waiting.

As kaayaka is Kailaasa
even Amareeshwaralinga is included in kaayaka. 2

1521

Just as moisture hides in chandrakaanta stone
goranjana in cows,

fire in stones and wood,
Amareeshwaralinga
you are hidden in the hearts of truthful
like the water of pearls.

3

1522

One who grows tavanidhi,
why should he be obliged to a barn?
Should one try to please a person without desires?
Why should one trouble a devotee who does kaayaka?
This quality is far from Amareeshwaralinga.

4

1523

Until ripened the fruit should retain its desire for the root.
So long as one is obliged to the mortal world
company of truthful sharanas and
continuous service of jangama should be observed
to know Amareeshwaralinga.

5

1524

Taking up a vow,
entering into houses of devotees,
giving up kaayaka, and to beg for money and gold
is not the done thing for a good devotee.
That quality is far away from Amareeshwaralinga.

6

1525

Bringing food from beggary and performing daasoha
is like journey of the lame.
Can a devotee be a beggar?
Having born a devotee and begging for daasoha
is no way to search salvation.
Such attempts do not touch Amareeshwaralinga.

7

1526

Do devotees have poverty?
Do truthful men have karma?

Vachana / 508

Do the devotees who serve with their whole mind
have mortal world and Kailaasa?
Wherever he is, that is the holy place,
His body is always in the bliss of Amareeshwaralinga.

8

1527

Doing a little kaayaka and asking for more in return-
is it truthful kaayaka?
Requesting a little from devotees for more kaayaka
purifies the mind for Amareeshwaralinga.

9

*

UGGADISUVA GUBBIDEVAYYA

1528

I am inviting knowledge and sending away Maya
I am inviting knowledge and sending away ignorance
I am inviting the unmanifest and sending away the manifest
I am inviting non-worldliness and sending away worldliness
I am letting in those who know Koodalasangamadeevaralli Basavanna
and stopping at the door the others who do not know.

1

1529

Those who have illusion in their feelings do not come.
Those who have know knowledge go away, quick.
Those who fight for three kinds of impurities, stay where you are.
Who always experience the self, please do come.
Parabrahmasvaroopas, please do come.
Those who are faithful to one linga, and firm of mind, do come.
Those who travel on the path of goodness
And those who have engaged in good actions please do come.
Koodalasangamadeevaralli Basavanna has given me this kaayaka.

2

*

UPPARAGUDI SOMIDEVAYYA

1530

If one is god why then
approach them who are engaged in worship?
If one thinks one has achieved absolute nirvana
why the thrill of joy in mingling with those who play, speak, and praise?
Why go to other people's door and allow to be commanded to stop, to
go away?

For the great soul there is no distinction of here and there
He is always blissful wherever he is and whatever he does.
For the sharana who knows Gaarudeshwaralinga
There are no illusions.

1

1531

If you say snake contains poison
is it to be found in all its organs?
Poison is to be found in its one proper place.

If you say earth contains treasures
is it hidden everywhere?
If you say god is whole in all kinds of religion
is he to be found in godless evil people too?
He is to be found only in truly liberated absolute viraktas.

One should know where the treasure is and dig for it.
One should know where the poison is and clamp the mouth that con-
tains it.

One should know where god resides and worship.
Thus for this wish, group of wishes, have three kinds of pollution.
If one mingles with those who know
it will fetch fame, profit and good for creation.
One who acts with knowledge
and become one with Gaarudeshwaralinga has great bliss.

2

*

URILINGADEVA

1532

Filling the whole of within
Manifesting on the external
you appear on the edge of the mind
as an idol at the tip of the sight.
You are the light absolute
appearing in the crown of my head, Urilingadeeva.

1

1533

Enlightened a sharana, ignorant a mortal.
A criminal, a holeya, of what use am I?
I am like chameleon that changes color every minute.
If I see sharanas of Shiva I am indifferent
I am to be blamed as I do not know daasoha.
I am tired of teaching this my mind
O father, Save me, Urilingadeeva.

2

1534

My lover is not like any of them
He is a wonder man, all the worlds are his wives.
He mates with each of them in their own way.
He is pleasurable to each of them according to their wishes.

See, my friend, he deceives all of them and never separates from me.
If you are good chant the great mantra.
Urilingadeeva will never be away from you friend, I swear.

3

1535

His title is on my breast, see.
O men! Why did you come?
You can never embrace me
My lover will come in between and hinder you.

Why did you come to me,
the one smothered by the embrace of Urilingadeeva?

4

1536

Sweet kiss is nectar,
embrace is jewelry
touch is clothes
sight is union
togetherness is eight kinds of pleasures for me.

Union with Urilingadeeva
is absolute bliss beyond words and mind.

5

1537

Oh, Kaama, You employ a single arrow for two.
No doubt you are a great archer.
If you shoot, the two become one!
This method of your shooting is a wonder!

Shoot a single arrow for me and Urilingadeeva
so that both of us become one.
Shoot Kaama, shoot!

6

1538

Becoming body of my body, mind of my mind
he became one with me, see mother!
How can I describe the great pleasure of mating with my lover!
How can I compare my lover's sight
making me mate with Thing with any thing!

Urilingadeeva united with me so that
I can never describe either me or him.

7

1539

The form of my lover filled my eyes.
The words of my lover filled my ears.

The fragrance of my lover filled my nose.
The kiss of my lover filled my tongue.
The embrace of my lover filled within and without.
The love of my lover filled my mind,
I am blissfull in union with Urilingadeeva.

8

1540

They do not come like the worldly
they do not stay like the worldly.
They come like merit
they stay like knowledge
and they go like liberation.
Urilingadeeva, your sharanas are incomparable.

9

1541

I sing of my lover,
I beg my lover,
I unite with my lover each day,
he is the friend for me,
he is the pleasure for me,
he is the life for me.

Listen, friend,
Urilingadeeva make me immortal.

10

*

URILINGAPEDDI

1542

Can nectar be hungry?
Can water be thirsty?
Can one who is embodiment of great knowledge have passions?
Can a great devotee who has attained the grace of guru
and worship linga have desire for other salvation?

When it is their inborn natural quality
why search for satisfaction and taste
Urilingapeddipriya Visveshwara?

1

1543

Nectar should be nectar for all,
it cannot be poison for some.
Thus, guru should be guru for all
Urilingapeddipriya Visveshwara.

2

1544

After tasting nectar why need to have different tastes?
The great man who has attained true and peaceful knowledge
why should he need other places and positions?
The great devotee who has received grace of guru
why should he desire for salvation,
Urilingapeddipriya Visveshwara?

3

1545

For me devotion towards the feet of your sharana
is like saalokya, seeing you;
For me worshiping your sharana
is saameepya, being near you;
For me meditation of your ganas
is saarupya, like being your self.
For me enjoying the knowledge-experience of your ancients
Is saayujya, being one with you.

Apart from these four positions
I don't know any other attainable position
Urilingapeddipriya Visveshwara.

4

1546

Devotion performed without knowledge causes rebirth.
It is like this-

as one desires fruits and pleasures through devotion
one would enjoy the fruits by coming again to the world.

That's why
spiritual experience is essential
to know and attain salvation, Urilingapeddipriya Visveshwara. 5

1547

In my beginning, middle and in my end
desire is consuming me.

Shiva, Shiva, I am wounded by desire.
Shiva, Shiva, desire for gold, women and world
consumes and haunts me.

Shiva, Shiva, destroy this desire
and make me abide
for the desire of your divine feet, Urilingapeddipriya Visveshwara.

6

1548

As long as there is desire shelter of desire
it is worse than the plight of a slave maid.

Desire is slave-maid
and, brothers, having no desire is the status of god.
If you understand what is slavery and what is godliness
and check desire you will not but attain the status of Shiva
Urilingapeddipriya Visveshwara.

7

1549

In my body is holy bath for you.
In my forehead is gandhakshate for you.
In my plaited hair is flower worship for you.
Through my eyes you have the pleasure of multifarious forms.
Through my ears you hear five great musical instruments.

Through my nose you inhale fragrance and incense.
Through my tongue you taste the offering of six tastes.
Through my skin you enjoy the worship of decoration with clothes
and jewels.
In the bed-room of my being-will-bliss
you touch and unite with me.
While it is thus
duality is done away and how can I describe
the greatness of being one Urilingapeddipriya Visveshwara? 8

1550

My movement is your movement,
my listening is your listening,
my sight is your sight,
my body touch is your body touch,
my body-pleasure is your body-pleasure,
I am in you and you are in me,
you are my life and I am your life.
That's why whatever touches me
is nothing but your worship, Urilingapeddipriya Visveshwara. 9

1551

In all limbs of my body linga is, linga is.
Not knowing my mind I am undone, I am undone.

Within me and without linga is, linga is.
Not knowing my mind I am undone, I am undone.
Not being able to grasp with faith I am undone, undone.

If my mind grasps with faith,
I will be true, eternal and liberated, Urilingapeddipriya Visveshwara. 10

1552

You enter into me, and I enter into you.
There is no god but you, and no devotee but me.

Who else will perform like this, tell me?
You are my goal, and I am your goal.
While this is so
Why this curtain between us, Urilingapeddipriya Visveshwara?

11

1553

While there is body with passions
like lust, anger, greed, desire, ego and envy;
while there is traffic of likes and dislikes,
mere saying that 'I am Brahma'
and speaking of oneness is of no use.

Have faith in Urilingapeddipriya Visveshwara
and know the ocean of pleasure.

12

1554

If Kaamadhenu doesn't give what you wish
then, it is worse than a barren cow.
If Kalpataru doesn't give what you desire
then, it is worse than a thorny bush.
If Chintaamani doesn't give what you want
then, it is worse than a piece of glass.

After attaining grace of guru and becoming a devotee
if one doesn't do daasoha with love for guru, linga and jangama
then that devotee is
worse than the worldly persons, Urilingapeddipriya Visveshwara.

13

1555

When I see guru, I see you.
When I see linga, I see you.
When I see jangama, I see you.
The knowledge is that shows nothing but you
you only know, Urilingapeddipriya Visveshwara.

14

1556

As long as one doesn't know guru
one should learn eighteen skills, read, listen and speak.
After knowing guru through the grace of guru
one is not different from guru.
There is nothing to listen or to speak.

Is it possible to know the guru who makes you know
with a knowledge that is no-knowledge, Urilingapeddipriya
Visveshwara?

15

1557

Who can ever know the greatness of guru and greatness of disciple?
Who can ever know how guru became the disciple and disciple guru?
The Thing that is beyond words, mind and compare, the Great Action
who can ever know that?
With devotion guru becoming disciple with affection
and disciple becoming guru
is like the relation between seed and tree, Urilingapeddipriya
Visveshwara.

16

1558

World on one side, and he on the other,
and he within the world and world within him.
Scriptures on one side, and he on the other,
and he within the scriptures and scriptures within him.
Ritual on one side, and he on the other,
and he within ritual and ritual within him.
Action on one side, and he on the other,
and he within action and action within him.

Thus he being the world, scripture, ritual and action and restriction
he is all that and yet not any of them,
like lotus not touching water at all, Urilingapeddipriya Visveshwara.

17

1559

Shiva is like as the sun is in this world.

What if he is in world?

He is not bound by virtues, sins, heaven, hell or salvation.

Just as purity and pollution of water doesn't belong to sun
the movement and happenings of the world are for world and not
Shiva.

As he includes within him innumerable millions of universe
how can he hide somewhere outside himself?

That's why our Urilingapeddipriya Visveshwara
can be in this world without touching it
and be the lord of the universe.

18

1560

Just as water washes pollution

you wash clean the darkness of mind

and stay like reflection in mirror, Urilingapeddipriya Visveshwara.

19

1561

Searching for you in ritual fire

I became purified ash through your worship-

As it is said

jnanaagnissarvakarmaani bhasmaatkurute

I became like water poured on hot iron, Urilingapeddipriya
Visveshwara.

20

1562

Just as union of fire and camphor becoming fire

just as union with water turns salt into water

disciple uniting with guru becomes guru, Urilingapeddipriya
Visveshwara.

21

1563

How can lotus acquire fragrance without filthy and dirty mud?

How can one become worthy of gods without gold, women and world?

Urilinga Peddi / 519

Your sharanas relate to this world
as lotus relates to filth and dirt, Urilingapeddipriya Visveshwara.

22

1564

After knowing the ways of five elements and be at peace with them
can the five faced Brahma be separate from oneself?

What is the use of reading five faced Brahma with deception?

It is like an empty ear of corn.

If there is no deception

Urilingapeddipriya Visveshwara receives one to Kanchi Kailaasa.

23

1565

For the soul five elements are the body

five organs are faces

five karanas are hands

five vishayas are worship

five padaarthas are pleasure.

If one can take all this and offer to the true idol of one's linga

he is completely un-enclosed,

a soul both un-manifest and manifest, Urilingapeddipriya

Visveshwara.

24

1566

Those who want profit in the other world

do not be greedy in this world and do daasoha.

Didn't Dasamayya who donated

without greed all the clothes he weaved

get tavanidhi from Shiva?

Didn't Amaraneeti gave away silk to Shiva-gana

and then offered himself in lieu of Shiva's loin cloth go to Kailaasa?

That's why if you feed and cloth and serve

the sharanas of Urilingapeddipriya Visveshwara

doesn't Shiva embrace you with affection?

25

1567

Dwelling in the house of touchstone
does one go begging from home to home?
Dwelling in the stream
does one ever go to tank to drink water when one gets thirsty?
Being on the auspicious body of linga
does your devotee remember other gods, Urilingapeddipriya
Visveshwara?

26

1568

Touchstone appears like stone
and the fruits of touchstone can be attained
only by those who have knowledge of it.
Linga too being one with gods and demons and men is like them.
and only one who knows linga can understand that.
Just as one with knowledge of touchstone enjoys its fruits
one who knows linga enjoys the company of those who have linga
with them
and attains liberation Urilingapeddipriya Visveshwara.

27

1569

Son of a married woman has
father, grandfather and great grandfather.
Son of a whore has no father, and no one else.
Devotee who is son of lady called devotion
has guru as father,
jangama as grandfather and
the great linga as great grandfather.
Lethargic devotee who is son of no-devotion
has no father-guru,
grandfather jangama or great grandfather great linga.
His way of life is laughing stock.
That's why I beg you,
Urilingapeddipriya Visveshwara
wean me away from the company of no-devotion's son
and keep me with sharanas.

28

1570

Just as one yearns for friendship with son, friend and wife
one should be friends with guru, linga and jangama.

Know that friendship is the greatest.

Know that friendship with linga is devotion.

Know that friendship is the root of devotion.

Look at the affection of friendship that

Kannappa, Maadaara Chennayya and Choliyakka had.

If you practice friendship like them

You will have devotion, liberation and great pleasure

and Shiva himself be in the form of that friendship, Urilingapeddipriya
Visveshwara. 29

1571

Look at the fruits of auspicious deeds-

guru appeared as linga, jangama and prasaada.

O Shiva! Kalpavriksha called guru

Kaamadheenu called linga

Chintaamani called jangama

Great nectar called prasaada!

Not enjoying these four kinds of nectar of prasaada

what can I say of those

who yearn for porridge of worldliness, Urilingapeddipriya

Visveshwara? 30

1572

Shivalinga without and other gods within

linga action without and other action within

devotees without and worldly within-

shall I call such people as devotees?

Never.

Because they worship you shall I call them devotees?

They are not worthy of righteousness.

Those who have linga do not appreciate them.

You know the complex of this duality.

My mind does not accept this
Please grace me
with knowledge of what to do, Urilingapeddipriya Visveshwara.

31

1573

Desire has troubled,
haunted and wounded Brahma, Vishnu
and all other gods, demons and human beings.
Desire has made light and ridiculed
all those who have taken big vows,
restrictions and are considered great.
It can wound and defeat all great men.
What is this desire?
If one related to Shiva enquires
by the order of Shiva it begins to haunt
but cannot touch those whom Shiva loves, Urilingapeddipriya
Visveshwara.

32

1574

Making jaggery out of mud, handing it over to a kid,
and like a stealthy cow wandering in town
not knowing how to take initiation from knowledge-guru
receiving ishtalinga from a corrupt person
hailing it and falling prey to illusion
what can I say of such earthly foolish people, Urilingapeddipriya
Visveshwara!

33

1575

Yathaa beejam tathaamkuram can never be false
A tree emerging from a seed of Kalpavriksha
never fails to become Kalpavriksha.
It is true, true.
Calf of Kaamadheenu never fails to become Kaamadheenu.
It is true, true.
Disciple of guru never fails to become guru.

It is true, true.

Yathaa beejam tathaamkuram can never be false
as Shiva knows it, Urilingapeddipriya Visveshwara.

34

1576

Just as Chintaamani is the worthiest among all precious stone
just as Kaamadheenu is the worthiest among all cows
among all principles the principle of guru is the worthiest
Urilingapeddipriya Visveshwara.

35

1577

Mind dissolved in linga
wealth dissolved in jangama
body dissolved in guru-linga
devotee in linga, and linga in devotee
daasoha without deception-
this is pure salvation.

This is eternal truth as Shiva knows it, Urilingapeddipriya
Visveshwara.

36

1578

Sharana filled with linga
and linga filled with sharana
is like this-

Sharana madhyee tu lingam syaat lingamadhyee to sharanam

Are sharana and linga separate? O, Shiva!

Look brothers, they are the same.

All actions of sharana are actions of linga,
all actions of linga are actions of sharana, Urilingapeddipriya
Visveshwara.

37

1579

If a person with linga desires those who are without linga
then he has no linga.

One who doesn't have linga is not worthy.

No one loves the unworthy, no one gives him anything.
That's why,
give up greed, be desire-less,
Take refuge in linga and you will have prasaada.
With prasaada you have all attainments of this and other world,
Urilingapeddipriya Visveshwara.

38

1580

Having faith in linga and worshiping it
innumerable ancient ones became linga.

Not having faith in linga and acting as their bodies desired
innumerable gods, demons and men were destroyed.
This is clearly seen.

There is ishta, the desirable and there is anishta, undesirable.
Throw away anishta and hold on to ishta.
You then live.
Do not be undone, Urilingapeddipriya Visveshwara.

39

1581

A lingavanta who knows linga,
his whole body is linga,
his words are the Vedas.
his way of life is all scriptures, mythology, aagama and history.
One shouldn't argue with the words of such a great soul.
And hell is certain if one doubts his actions,
I bow down to the great soul who knows linga, Urilingapeddipriya
Visveshwara.

40

1582

The fruit of reading the Vedas, listening to it and understanding its
secrets
is daasoha.
The fruit of reading shaastra, listening to it and understanding its secrets
is daasoha.

The fruit of reading puraana, listening to it and understanding its secrets is daasoha.

The fruit of reading aagama, listening to it and understanding its secrets is daasoha.

The obvious fruit of experiencing songs and vachanas of ancient ones is daasoha.

If you read the Vedas, shaastra, puraana, aagama, songs and vachanas of ancient ones and has no daasoha then that reading is like a parrot's reading; that listening is like a fool's listening. Such a person is of no use, Urilingapeddipriya Visveshwara.

41

1583

Shiva created endless universe for his play.
Having created it did he remain out of it? No.
He became one with the universe.
Having become one with the universe
Is he subject to creation, preservation and destruction? No.

The reason is this-
Being unborn he is not created;
as he has no karma he needs no preservation;
as he is immortal he is not subject to destruction.

Thus he is not enveloped by any of trigunas.
As there is no support for the universe but him, he is not far away.
As he is everything there is no other for him.
As there is no other he being the whole of universe is true.
A king can become a foot-soldier and again a king just for play.
Our Urilingapeddipriya Visveshwara
can become the universe and
also not it.

42

1584

Shiva is god,
Shiva devotee is the highborn,
shadakshara is the mantra,
not killing is dharma,
not accepting anything that comes from adharma is the restriction,
having no desire is penance,
having no anger is japa,
being without deception is bhakti,
having no increase or decrease is samayaachaara.
This is true as Shiva knows.
This is true I vow on Shiva, Urilingapeddipriya Visveshwara.

43

1585

Can sandalwood become a mere tree?
Can gold hill become a hillock?
Can a lion become an ordinary animal?
Can the enlightened become ignorant?
Can a virakta become worldly?
Can a sharana who knows he is linga
have perversities of body, Urilingapeddipriya Visveshwara?

44

1586

One should hold on to form and worship
and the formless cannot be believed.
Can the quality of fire be found in light?
Giving the ishtalinga on one's palm
that guru has given
should one search for nothingness in a piece of diamond?
Urilingapeddipriya Visveshwara.

45

1587

Why desire to be in the sight of god, saalokya,
when body is related with linga?
Why desire being near god, saameepya,

when one is in the presence of guru, linga and jangama?
Why desire being like god, saarupya,
when one is constantly engaged in worship?
Why desire being one with god, saayujya,
when the mind constantly thinks of the Thing
that has all fourteen worlds?
What do these four attainments mean
for a sharana who knows you,
Urilingapeddipriya Visveshwara?

46

1588

Can day be without sun?
Can light be without lamp?
Can one search for fragrance without flower?
Without the manifest the un-manifest cannot be seen.
Linga shows the Thing, Urilingapeddipriya Visveshwara.

47

1589

Holding a torch in hand and falling into a pit
that cannot be tolerated.
I have become like that and I cannot tolerate that thought.
Holding on the great torch of the Vedas
and yet falling into pit of great sins
such men become laughing stock.
Holding on the torch of teachings of guru
walking on Shiva's path
finding and partaking the wealth of prasaada
alive I am, Urilingapeddipriya Visveshwara.

48

1590

Does a baby that feeds on breast milk desire sugar?
Does one who has parusha search in ashes for gold?
Does a devotee who is engaged in daasoha desire for salvation?
These three have no other desire.
Just as salt is natural taste
feet of linga is natural pleasure, Urilingapeddipriya Visveshwara.

49

*

ULIYUMESHWARA CHIKKANNA

1591

This bag of bones, skin, muscles and blood-
how can I take care of this useless body?

This worthless world-

when can I give up anxiously carrying this load?

When do I lose this doubt?

As when one stumbles and breaks his pot in water

when does my body break and I unite with you Uliyumeshwara? 1

1592

If I say I am bhakta, I am sharana, I am lingaikya
doesn't linga laugh?

Don't five organs laugh?

Doesn't the six enemies of the self laugh?

Don't the satva, raja and tamo gunas within laugh?

Tell me Uliyumeshwara.

2

1593

I make my mind cot and spread my body.

Come! O come!

O you are within me, come!

O you are without me, come!

My Shivalingadeva, come!

O lover of devotees, come!

Om namah shivaya, I call you!

Come, O Uliyumeshwaralinga! 3

1594

Sipping water from tank

eating leafs plucked from plants

existence must be nest of linga.

Bathing in tank water

wearing knowledge-cloth
existence must be nest of linga.

Closing all knowledge
creating desire for others
O Uliyumeshwara
should you pierce and pierce and burn me like this?

4

1595

Varanasi, Avimukti-he is here.
Hima Kedara, Virupaksha-he is here.
Gokarna, Seturameshwara-he is here.
Srishaila Mallinatha-he is here.
He who is in all holy places is here.
Whole linga Uliyumeshwara is here.

5

*

ECCHARIKE KAYAKADA MUKTANATHAYYA

1596

Enough, this perversion of body, get up.
Enough, this deception of nature, get up.
Remember your union with linga of devotion and liberation, get up.
Knowing the order of your guru and the awareness of your virakti,
get up.
I have made the announcement.
If you bat an eyelid
it is no more possible to unite with
Suddhasiddhaprasanna Kurangeeshwaralinga,
get up if you want to unite with him.

1

1597

One quarter of the day was spent
for hunger, thirst and other desires.

Another quarter was spent
for sleep, dreams and other anxieties.
Yet another quarter wasted
for kisses of women, their breasts and other perversities.

One quarter remains.
Know the path you have travelled.
Know what happens next.
Follow your daily rules
and do not fail the bounds of your Shiva worship,
Pranava, strengthening of your feelings,
salvation through virakti, and salvation through good bhakti.
Before sunrise, before various sounds of birds, animals and humans
fill the world
wake up and meditate
if you want to unite with
Suddhasiddhaprasanna Kurangeeshwaralinga.
Get up if you want to unite.

2

*

ELEGARA KAMANNA

1598

Beetle leaf can be retained and used at most for six months
But if vow is lost that very moment they do not mix with you.
If the leaf is old it is offered to Shiva.
If vow is lost it is death at the very moment, Oh, Atureshwaralinga.

1

*

EKANTIRAMITANDE

1599

Lying for food and clothes and for all other passions
troubled by conflicts because of his stinginess
is the not done thing for a guru.

One who has attained Gurusthala should be like a thread hidden in
garland,
should know the difference between oil and water,
should be like a snake that peels its own skin.
That is the relation in Gurusthala to know my lord
Chennarameshwaralinga.

1

1600

Bodies being various
what does it mean to say soul is one?
Can light from fire burn? Only fire can.
How can soul suffer experiences in different bodies,
and in another body become united?
This quality is possible only if you know my lord Chennarama.

2

*

ELESHWARA KETAYYA

1601

What if he has a body?
He will not touch others' wives
What if he has hands?
He will not steal.
What if he has ears?
He will not hear any other sound but Shiva's name.
What if he has eyes?
He will not see anything that is not linga.
What if he has nose?
He will not smell anything that is not first offered to god.
What if he has tongue?
He will not taste anything that is not prasaada.
One who is aware of all this always
and pure in words and deeds
such a pure soul is himself Eleshwaralinga.

1

1602

Whatever vow or vow you take
the feeling behind that should be pure.
Whatever you earn though fighting or agriculture, beggary or business
if you are pure within and without
then that body of devotee is the body of Eleshwaralinga. 2

1603

Not tilling land and beg food from devotees and the rich
looking after one's wife and children
and yet saying whatever remains will be served to jangama
such food-stealer's devotion is self serving devotion.
It hides within his family.
If you search there is no stuff in it.
One should say one's mud bullock is greater than real bullock
and that is true love inclining to devotion.
He did not give up or hold on knowingly.
Sharanas who unite you in that way know it.
That is not for me, Eleshwaralinga. 3

1604

If in the feeding line common to jangamas and devotees
if thinking one is guru, one is king and is offered tasty food with love
and if one eats it knowing one's relation
then that is mean and filthy food.
Not becoming like a fish that dies yielding to desire of taste
and determine the quality then you can understand Eleshwaralinga. 4

1605

One who knows the ripeness of action, I call him guru
One who knows the ripeness of action, I call that linga
One who knows the ripeness of action, I call him jangama.
Thus the three-formed-idol useful for righteous action
hidden like color in gold

and piercing that color becoming gold.
thus there is no questioning of righteousness and knowledge.
Righteousness is holy and unrighteousness is filth.
There applies to all, no need to ask Eleshwaralinga.

5

1606

Father inviting son and son inviting father
in-law inviting another brother-in-law
and thus the family itself feeding calling themselves jangama
are not worthy to be united with Eleshwaralinga.

6

1607

Like water on a lotus-leaf,
look, my mind is not settling on any vow.
As my mind is doubtful,
meeting of great vow takers is no good for me.
It knows no action, or thinks of knowledge.
Show a sign for my wasteful mind Eleshwaralinga.

7

1608

If you give up food prepared by others
then many waters, flowing waters, waters seen by many
are also not to be touched.
Is food under your control and not water?
If breast is covered and sari is opened where does disgrace hide?
You know the way of this.
This action is not acceptable to Eleshwaralinga.

8

1609

Vow should be observed for mind
and action for the body.
Binding the organs
clearing the doubts of the soul
action should be observed.
Otherwise one is not observing any vow.
Moving as the mind directs

and speaking as tongue wags
and yet calling oneself a follower of vows
Eleshwaralinga will not but cut your nose.

9

1610

If jangama with a vow goes to the house of a devotee
and desires women folk there and lets his mind roam
deceives their wealth his
lord will burn his body.
He is not devotee of Shiva.
He is far from the heaven.
He is far from Eleshwaralinga.

10

1611

I will follow the vow,
I will not fight for,
till for
or work under worldly persons.
I will accept prasaada from one who earns it from his kaayaka
and offers it to his master.
That I will offer to my Eleshwaralinga.

11

*

OKKALIGA MUDDANNA

1612

Body being the earth
linga being the plant
grains of rice called faith ripening
eat it and be happy said Kaamabhima Jivadhanadodeya.

1

1613

To read the Vedas and scriptures, not a Brahmin;
to pierce and kill and flaunt, not a soldier;
to indulge in trade, not a merchant;

not considering the faults of this sowing peasant
accept me, Kaamabhima Jivadhanadodeya.

2

*

KAMBADA MARITANDE

1614

Even after coming in various births
even after learning various types of speech
when one speaks of features, of what is seen,
what is heard or what is guessed
should be aware of what is appropriate.
Not speaking just because one knows speech
not keeping silent because one is ethical
speaking with the full knowledge of the situation
and what is appropriate-
such is the model of a virtuous person Kadambalinga.

1

*

KANNADI KAYAKADA AMMIDEVAYYA

1615

Being born in whatever caste or gotra
one should have no pollution in one's kaayaka or devotion.
Whatever vow is taken
one should follow it in body, mind and words,
not caring for what others think.

Can one get one's nose cut for the sake of others?
Can one mix inauspicious with auspicious
just because elders say so?

For one who has purity of feeling in action
and divine knowledge filled in his feelings
such bhakta of guru will be

Chennabasavanna Saakshiyaagi
Kamaleshwaralinga himself.

1

1616

One who holds a torch may have doubts,
can light have any doubts?
For one caught in the throng of worldliness
and burning in the haste for lust
can only become muddled.
A true prasangi, linga bodies and content in Brahma,
can he ever be deluded by the chaos of worldliness?
Chennabasavanna Saakshiyaagi
Kamaleshwaralinga will be that person.

2

*

KANNADA MARITANDE

1617

If I burgle at night
it is a disgrace to the Master who gave me the tools.
If I enter the house in stealth catching the people unaware
it is a disgrace to my knowledge of stealing.
Waking up those who are asleep
and showing them their jewels
I brought mine
o father, Mareshwara enemy of Mara.

1

*

KARULA KETAYYA

1618

After knowing that one can never escape death
why die every day by destroying one's vow?
Before you get the blame
make your mind one with linga,

attain and be one with
Manakke Manohara Shankeshwaralinga.

1

1619

If this body touches something that which it should not
I will cut it to pieces that very moment.
If the hand touches something which it should not
I will hack it.
If the ears listen to something which they should not
I will ram a wedge immediately.
If the nose smells something which it should not
I will pierce it with sharp stick.
If the eyes look at something which they should not
I will pluck them out.
If the mind thinks of something which it should not
I will destroy myself
and you are the witness for this
Manakke Manohara Shankeshwaralinga.

2

*

KALAKETAYYA

1620

Saying that you are doing kaayaka why go begging?
If alms are not given why utter harsh words?
Thinking that the masters will serve food
why wait standing on river banks,
or near temples and in the throng?
Is this the quality of kaayaka?
This is the stance of one who wants to fill his belly
in this worldliness.
The alms given to such a one will never reach
Mekhaleshwaralinga.

1

*

KINNARI BRAHMAYYA

1621

To drink creamy milk from a golden cup
is suggestive of luxury.

If you drink it from an earthen cup
is it so?

My body through which I worship linga
is holy, and how can it become unholy
Mahaalinga Tripuraantakalinga?

1

1622

Your youth, beauty of form, cleverness of speech,
pomp and pleasure,
your elephants, horses, cars, crowds of servants,
your wives, sons and multitude of kin,
your race and caste-
give up the pride in all this
don't be deluded.

Alas, can one be elder than Romaja?

Can one be more beautiful than Madana?

Can one be more luxurious than Surapati?

Can one be of higher race than Vasishtha and Vamadeva?

When the messengers of death come and grab your hand
words are of no use o man.

If you worship my Mahaalinga Tripuraantaka
you will attain un-destroyable position, o fool.

2

1623

For the sword called lie the body is the object.

What shall I say for this that fate has done?

Patience, mercy and such qualities never got settled.

As I didn't understand that

the sharanas of Mahaalinga Tripuraantaka are my masters
these qualities hid themselves in forgetfulness.

3

*

KEELARADA BHEEMANNA

1624

Can you put a wick in the lamp of camphor and burn it?
Can you, standing amidst flames, throw more firewood
thinking that the fire would go out?
Can you, saying the sword is sharp and beautiful,
pierce yourself with it?
Those qualities can be seen.
This is true discrimination of a true lingaangi
who knows Kaalakarmavirahita Tripuraantakalinga.

1

1625

Like a hunter, like a fisherman, like a gold-thief
speaking about Brahma
but drowning, burning, aching in the ocean of worldliness
how can one be happy in the bliss of Brahma?
One shouldn't speak, or give up one's dharma.
Knowing action one shouldn't forget knowledge.
One knows how to discriminate this
can attain Kaalakarmavirahita Tripuraantakalinga.

2

*

KOOGINA MARAYYA

1626

As the string and stick did bend together
there was scope for the arrow to move.
As bhakti and virakti got united
it was possible to become the body that knows the Thing.

The Thing, when it once pierced the three qualities
those three qualities are destroyed.
In that destruction five organs were undone,
seven elements, and eightfold arrogance,
sixteen services, twenty five principles, and feelings were no more.
The smell of caste which resides in all this had lost its way.
Once it is understood who I am
the cry of caste is no more
as one knows Mahaamahima Mareshwara. 1

1627

A stone may be polished to shine bright.
Can one polish the wave of brightness of a gemstone?
Only the worldly person has passions and hatred.
A true lingaangi whose mind stays in Mahat
how can he be bothered by duality?
Mahaamahima Mareshwara dwells with such a one. 2

*

KOLA SHANTAYYA

1628

Holding a staff and a begging bowl
wandering in the guise of Shiva for the sake of belly
is mere child's play and not attaining Shivahood.
Give up these meaningless words
understand the origin of the three letters
Punyaaranyadahana Bhimeshwaralinga Nirangasanga. 1

1629

Like
a blind near the stick,
a lame near a vehicle,
a child lost in confusion,
I have lost my place and direction,

Show me the direction

Punyaranyadahana Bhimeshwaralinga Nirangasanga.

2

1630

Cattle and other animals

smelling the path they traveled return to their places.

You are not like that, not wise even that much.

As I am a being caught,

forgetting the path that I came here

please untangle the mesh of body-life

tell me about my real point of stay

Punyaaranyadahana Bhimeshwaralinga Nirangasanga.

3

1631

One may make oneself bald or grow matted hair,

it doesn't matter.

It's enough if words and deeds are one.

Then he will be the guru of ultimate light.

Know that, know yourself

Punyaaranyadahana Bhimeshwaralinga Nirangasanga.

4

1632

What if you are near the source of pure water,

if you don't have a pot to carry it?

What if the mere bodied persons speak of knowledge,

if they don't have the sign?

Be like one who knows his land and reaches there

Punyaaranyadahana Bhimeshwaralinga Nirangasanga.

5

1633

A guru who gave ishtalinga without knowing the path
became like a moth drawn by flames.

A disciple who received ishtalinga from such a guru
became like a fly caught by the spider.

It was like union between a slave maid and a slave.

What use of all this?

Know yourself
Punyaaranyadahana Bhimeshwaralinga Nirangasanga. 6

1634

Grains grown, tank built, body cared for, trees planted-
do they exist for some other sake?
The devotion that one does shouldn't search for other qualities.
Similarly, know yourself
Punyaaranyadahana Bhimeshwaralinga Nirangasanga. 7

1635

Like
mist in sunshine,
falsehood in the presence of truth,
sin in the presence of virtue,
worldliness in the presence of a yogi,
coward in the presence of a brave hero,
fox in the presence of a snake,
elephant in the presence of a lion
and the sorrow in the presence of wisdom
at the moment of grace of
Punyaaranyadahana Bhimeshwaralinga Nirangasanga
all the worldliness that enclosed me ran away. 8

1636

Once a devotee what ever sufferings come your way
your feelings should be pure.
Who else but a devotee needs to suffer?
Does a lame one need to face the point of a sword
as the brave ones do?
When forgetfulness envelops
know that you should first know yourself
to know Punyaaranyadahana Bhimeshwaralinga Nirangasanga. 9

1637

Why help and then criticize?
Why nurture and then kill?

Why plant and then pluck?
Why build and then demolish?

Do not act and then feel depressed;
do not give and then feel sad.

Know the acts and know your self

Punyaaranyadahana Bhimeshwaralinga Nirangasanga.

10

1638

The worship of one who begs from others is like
the talk of a maid servant,
the quarrel of captives,
the love for others' cow.

Know this, Punyaaranyadahana Bhimeshwaralinga Nirangasanga.

11

1639

Union with a whore is undoing of one's wealth,
union with a salve maid is undoing of one's respect,
but union with your sharana is undoing of the senses
know this gain and loss and understand yourself

Punyaaranyadahana Bhimeshwaralinga Nirangasanga.

12

1640

Better than deceptive devotion of mere show of vows
is the fate of one who kills an animal and eats flesh.

Being a devotee of Shiva and telling lies,
deceiving all, miserly begging for food-

the food in such a persons house is equal to dirt.

This is no falsehood, know yourself and see

Punyaaranyadahana Bhimeshwaralinga Nirangasanga.

13

1641

If you say 'I have brought sanjeevana' has it not a place of origin?

If you say 'I will have kaamadhenu' has it not got a place of birth?

Do not bother about those who say

'I am a virakta' not knowing this much.
They are the ones who mind donkeys.
Know the truth hidden behind the sign
Punyaranyadahana Bhimeshwaralinga Nirangasanga. 14

1642

Can the guru who shows the path of virtue be passionate and violent?
Can the eternal light need pot full of oil?
Understand what to leave and what to hold on
to know yourself and
to know Punyaaranyadahana Bhimeshwaralinga Nirangasanga. 15

1643

Happiness and sorrow are the same for wife and man.
Discrimination of movement is the same for master and servant.
Like water and earth
like milk and sweetness
the being of devotee and jangama.
Like flame and camphor this is certain
Punyaaranyadahana Bhimeshwaralinga Nirangasanga. 16

*

GAJESHA MASANAYYA

1644

Avva,
it is better and happier to be barren
than being separated after the pleasure of embrace and touch.
Mind cannot tolerate the eyes see.
Look at the way mind has become worn out-
I am like a swan that has shed its feathers
when Mahaalinga Gajeswara has left me. 1

1645

Avva,

when I saw him forgot all directions, what next?

When I made him speak my whole body perspired, what next?

The moment he held my hands plaits of my sari became loose, what next?

Today when Mahaalinga Gajeswara embraced me

I forgot to embrace him, what next?

2

1646

Avva,

what can I say of my union with him?

It should not be uttered or listened to.

What shall I say?

It was like union of flame and camphor.

The union with Mahaalinga Gajeswara

should not be talked about.

3

1647

Being separated and wailing like chakravaaka at night

face withered like lotus during night

my eyes closed like water-lily at night

surging like ocean at night

craving for Mahaalinga Gajeswara

evening passed and it was day break when he came.

4

1648

She closed her lips tight

so that the words that touched her heart

shouldn't go waste through her mouth.

She closed her eyes tight

so that the sight she had seen

shouldn't go waste.

She taught lessons to the bee
so that the fragrance shouldn't go waste.

She made the sun stand a watch
so that he mind shouldn't go waste.
Did all this in her eagerness
to unite with Mahaalinga Gajeswara.

5

1649

My eyes turned red.
My soft arms became strength less.
My necklace of red corals turned white.
and I suffered from the garland of pearls.
Today Mahaalinga Gajeswara
not wanting external union
united with me within.

6

1650

Look, look mother
I yearned like chakravaaka that wails at night,
I was silent like cuckoo in winter.
The coming of mystic relatives of Mahalinga Gajeswara
is like life coming back for me.

7

1651

Why need a sharp sword to kill the loved one?
Isn't it enough to say 'I don't need you'?
Isn't it enough to dissolve like a hailstone?
Like pouring water at the base of a sand image
isn't it enough to dissolve with the loved one?
If separated from the sharanas of Mahaalinga Gajeshwara
I became like the fire doused in ghee.

8

1652

I became like
the park deserted by cuckoo;

the town destroyed by the battle of kings;
the lusterless face of a woman lost her prime;
the stars without moonlight.

Mother, it is better to die
than to be separated from Mahaalinga Gajeshwara.

9

1653

Like the youth of a shepherdess among bushes
I was ignorant not knowing how to speak.
Like the chakravaaka that knows no daylight
my mind was yearning.
I was like a parrot that lived long on a thorny bush.
Today not knowing how to unite with Mahaalinga Gajeshwara
I share the fate of all these, o mother.

10

1654

The women who boast of the beauty of their husbands are lucky.
I don't know what sort of man my husband is.
The moment Mahaalinga Gajeshwara
loosens the plaits of my sari
I don't know who I am.

11

1655

When the awaited lover comes home,
tell me, whom else should I think of?
But for enjoying the union
tell me, whom else should I think of?
Why the flood of thoughts?
Once seen Mahaalinga Gajeshwara,
and when he calls,
am I of a stone mind to be separated from him?

12

1656

If the shadow of a higher caste person
is seen in the river of untouchables
does the reflection become an untouchable?

If a sharana moves among the people of the mortal world
does he become polluted?
Will not Mahaalinga Gajeshwara destroy
the words of worldly and
words of those who live only in the present? 13

1657

If you are angry you should be like a piece of sandalwood.
If you are embraced you should be cool like sandal paste.
If you fight you should fight as if whole body is arms.
In the urgency of uniting with Mahalinga Gajeshwara
you should ache like one who has fallen in battle field. 14

1658

Companionship of equanimity is
like friendship of fish, bird and tortoise.
Satisfied by friendship just through sight,
just through thought,
just through touch.
Like this,
lingaikya with Mahaalinga Gajeshwara
is similar to hailstone becoming one with water. 15

*

GAAVUDI MAACHAYYA

1659

When my own body becomes a burden
what else should I carry?
When the knowledge that I speak about is forgotten
what is there for me to know?
That's why in Tripurantaka Linga of Kalyaana
Say what Gavudi Machayya says is true. 1

1660

If devotees attain wealth
they should offer it to
guru, linga and jangama while they are still in body.
This is the path of good devotion.
If they desire wealth for their family
that is vow destroyed,
and such a devotee is enemy of the lord.
Knowing this in Tripurantaka Linga of Kalyaana
Say what Gavudi Machayya says is true.

2

*

GUPTA MANCHANNA

1661

He who has the illusion that he fights with the strength of his soul
why does he need the true principle?
He who knows the Vedas, Agamas, Shaastras and Puraanas
why should he make them instruments of arguments?
An example to know this:
Like fragrance and flower,
fire and breeze,
milk and water,
the sharana who is one with
Naaraayanapriya Raamanaatha
spreads fragrance by himself.

1

1662

The cock to know the time
the cuckoo to know the season
the monkey to know how to jump from branch to branch
and Naaraayanapriya Raamanaatha
away from three kinds of pollution
to know the death of senses.

2

1663

One who uses the world for the sake of fame,
is he a devotee?

He who is afraid of blame is no mendicant.

He who worships to please the world is no devotee.

He who speaks for the sake of desire is not dispassionate.

Why do they need Naaraayanapriya Raamanaatha?

He never approves of them.

3

1664

When the stick in the hand is lost
can a blind walk?

When he who worships Shiva
has no firm mind

can he reach his goal?

One should be soldered in faith
of Naaraayanapriya Raamanaatha.

4

1665

Her humility, she who gives milk taking away the cream,
is like the affection of one who nourishes by breaking one's head.

The devotion of one who salutes and then blames
is like one who rushes to help and stands weeping
for the way one's people are dead.

Naaraayanapriya Raamanaatha.

5

1666

Where is the battle for one who has no arms?

Where is life for the body without soul?

One who doesn't know the path of the un-born
how can he know the luminous?

The talk of one who knows not ishtalinga
is like water filled in a pot with holes

Naaraayanapriya Raamanaatha.

6

1667

When fragrance matures in a flower
when juice fills in a fruit
when a girl begins to now sensuality
all these are according to season
and not within self.

One should be immersed in linga
before one learns who one is.

Naaraayanapriya Raamanaatha
can one search for the form
after melting the gold idol?

7

1668

While worshiping linga
the mind should be
like an arrow that has hit the aim.

While worshiping Shivalinga
it should be like corpse touched by sanjeevana.
Otherwise it is no worship.

If a tree is rotten within and soft outside
its fate is nothing but to wither away.
Thus the worship of the ordinary
is like a doll made of threads.
Thus the worship of ignorant sheep
is pestering noise Naaraayanapriya Raamanaatha.

8

1669

If one is united with linga
one should be like berry and salt.
If linga is praana
one should be like flames and camphor.
That union with linga filled with feeling
is like mirage water endowed with Varuna's ray.
The path of crocodile in water

is the existence that has no awakening of the Name
Naaraayanapriya Raamanaatha.

9

1670

Words of honesty for the world,
words of deception for the self.
I have never seen one with righteousness.
I have never seen one with unrighteousness.
A bhakta can become a bhavi
but never a bhavi can become bhakta.
Butter can become ghee,
but ghee can never become butter.
A tree can catch fire and become ember
but ember can never become a tree.
This can never happen,
this is illusion, Naraayanapriya Ramanaatha.

10

*

GURUPURADA MALLAYYA

1671

My feet becoming foundation stone,
my legs becoming pillars,
my arms becoming supporting beams,
my skeleton becoming the structure,
my lips becoming inner doors,
my guru's grace becoming linga,
my body becoming the centre stage,
my heart-lotus becoming worship,
my ears becoming windows,
my remembering tongue becoming bells,
my head becoming gold cupola,
my eyes becoming never fading lights,
my skin becoming pure enclosure,
my thought becoming food for you
thus existed, Gurupura Mallayya.

1

1672

Looking at my mind
that changes shape every moment,
looking at my body that alters every day
fear rises in me always.

Looking at the mind
that thinks of the eternal in a minute
fear rises in me always.

This mind doesn't let me think of you,
this mind has become the enemy, Gurupura Mallayya.

2

*

GORAKSHA

1673

Making doll of wheat flour
with hands, feet and senses
adding sweetness of ghee to it
burning it in the oven
and after eating it
why search for hands, feet and senses of doll?
This is the true nature of things.
Gorakshapaalaka Mahaaprabhu Siddhasomanaathalinga,
like this is the sight and seeing of the mortal world
and regulates the faithful of one linga.

1

*

GHATTIVALAYYA

1674

When the ocean roars and surges with great force
is there one who can hold it?
When the thunderbolt from the sky strikes

is there anything to stop it?
When the fire that is a wonder blazes
can a blade of grass stand before it?
For one stainless and pure
who experiences oneness with all
can he have egg, embryo, universe, ocean, sky and soul?
Chikkayyapriya Siddhalinga, no, no, wait, I said.

1

1675

Can the crack in a pot be soldered?
Can a burnt piece of cloth be washed?
After rejecting them as confirmed bhavis
why enclose them again in religion?
Chikkayyapriya Siddhalinga, no, no, wait, I said.

2

1676

Being born as a jangama
why trace the steps of the past?
If one is a jangama
one should be without three kinds of pollution
should never be caught in the net of god of sex
and that is the companionship with truth.
Chikkayyapriya Siddhalinga, no, no, wait,
no one has this quality, I said.

3

1677

No creatures touch their own excreta.
Once being out of three kinds of pollution, falling again into them
such a one with the body of three kinds of pollution
can never have your affection
Chikkayyapriya Siddhalinga, no, no, wait, I said.

4

1678

For the one who has united with linga
and destroyed the distinction of You and I
has no worldliness or other-worldliness

has no forgetfulness or knowing
Chikkayyapriya Siddhalinga, no, no, wait, I said. 5

1679

Shall I say the earth is great? Feet included it.
Shall I say the sky is great? Eyes included it.
Shall I say the great is great? Words included it.
Where is the Great?
Knowing has no rituals, the sign has no place to stay
Chikkayyapriya Siddhalinga, no, no, wait, I said. 6

1680

Can a sick person enjoy milk?
Can the sun be good an owl?
Can the day be good to a thief?
Those who live in time in this ocean of worldliness
how can they know the feel of one who has no feelings?
Chikkayyapriya Siddhalinga, no, no, wait, I said. 7

1681

Can a corpse know the flames?
Can a doer who feels wonder in his faith know the mortals?
Can a fallen fruit again climb the tree?
Chikkayyapriya Siddhalinga, no, no, wait, I said. 8

1682

If he moves he has no body.
If he stays he has no shadow.
If he walks he has no aim.
If he speaks there is no sound.
Like a burnt piece of cloth
he has no obligations if he eats,
has no desires if he doesn't eat.
He is happy with whatever he gets.
No praises, no blames, no relations, no hatred,
no knowing, no forgetting,

no thought that he is
Chikkayyapriya Siddhalinga,
has no more to say.

10

*

CHANDIMARASA

1683

As seeing the moon through moonlight
as seeing the sun through sunlight
as seeing the lamp through the lamp-light
if you see yourself through your own light
you are what you are, Simmaligeya Chennaraama.

1

1684

Those who mingle with the senses and extrovert,
those who are interested in sensual things,
they can in no way know how to see
the individual soul whose form is totally internal.
It is like moving to the south in order to see
the Meru in the north and not finding it.
Only when you give up sensual things
and stand in the truth, that stance is you
Simmaligeya Chennaraama.

2

1685

Being in both the directions of this and the other,
he is of a new kind.
Like
the tongue not smeared with ghee
the wind not covered with dust
the eye not touched by kajal
he was in linga of Simmaligeya Chennaraama
practicing and yet not practicing.

3

1686

The indescribable Thing
through its own play became self-born linga
from that linga the union of Shiva and Shakti
from the union of Shiva and Shakti the soul
from the soul the sky,
from the sky the air,
from the air the fire,
from the fire the water,
from the water the earth,
from the earth all living creatures.

All these came to be just through your thought
Simmaligeya Chennaraama.

4

1687

Poets, singers, orators, theoreticians-
their words touch you not.
Nor the scriptures of the scholars,
nor the logic of logicians
nor the words of orators touch you.
It is not an object to be seen,
it is beyond logic to know,
it is within you, Simmaligeya Chennaraama.

5

1688

Poison of the snake and of other kinds
do no harm unless consumed.
But the great poison called woman
affects those who see her,
speak with her, listen to her,
be in the company of those who unite with her
and drown you without doubt in great hell.

She will not allow gods, demons and men let live.
No one can conquer this Maya.
One who conquers will be, Simmaligeya Chennaraama.

6

1689

Will any one worry that
the blind cannot see, the deaf cannot hear,
the lame cannot move or the mad has spoken harsh words?
One who knows, will he ever search for the defects of the ignorant?
Tell me Simmaligeya Chennaraama.

7

1690

When the wind is blowing,
tell me, how can the breath of a fan feel great?
When there is the great sound of a huge drum
tell me, can the sound of a cymbal feel great?
How can the worldly man be equal to
the unlimited, unbound Simmaligeya Chennaraama?

8

1691

Waves, foam, and bubbles are made in the great ocean
and can they be separate from it?

In the great ocean called the soul
are all the spheres of the universe
and can they be separate?

What shall I say to those half mad
who say all these are different?
If you understand and see universe
it is not separate from Simmaligeya Chennaraama.

9

1692

Wise in having faith in guru,
wise in giving up sensual things,
wise in conquering ignorance,
wise in knowing oneself,
wise in holding on to the holy feet of the truthful
wise, our Simmaligeya Chennaraama is.

10

1693

What if the mirror belongs to you or to others?
Isn't it enough if it shows your form?
What if who the guru is?
Isn't it enough if he gives you knowledge of your self?
Simmaligeya Chennaraama.

11

1694

Not being a slave to
the body, the mind, to the senses,
the organs, the scriptures
and giving up all these
not saying anything, not transgressing the limits
being a slave of guru
and has destroyed the worldliness,
how shall I describe such a one Simmaligeya Chennaraama?

12

1695

If you say-do not bark, do not bite, will the dog follow?
If you say-do not eat filth, do not roll in filth will the pig follow?
If you teach them softly will they give up their nature?
Tell me, if a wicked person
drop sensual things by the teaching a guru?
Simmaligeya Chennaraama.

13

1696

The Thing is one,
that which becomes two is one,
that which appears different and various is one,
that which forgets oneself is one,
that which knows the forgetfulness is one,
the awareness that there is nothing but one is one,
Simmaligeya Chennaraama.

14

1697

Like one who thinks rope is snake
mistaking this body to be the self

Vachana / 560

all have subjected themselves
to all the sorrows of this world.

The knowledge which knows that illusion is false
is you Simmaligeya Chennaraama.

15

1698

Snake runs to darkness
so that the jewel it has shouldn't be seen.
When the light is coming from near itself
where is the place to hide?
So long as the sign of one's knowledge is not undone
how can linga called Simmaligeya Chennaraama be attained?

16

1699

A man going on his way,
was chased by a tiger, forest flame, demon and elephants
from all the four directions,
full of fear, no where to go,
jumped into a well head down,
saw a snake,
and hung on to a creeper that was being gnawed by a rat.
Suddenly bees began to sting
and a drop of honey fell on the edge of his nose
and tasting it he forgot all the great travails
and enjoyed its taste.

Similarly, the pleasures of the world,
if you think about it,
are nothing but an ocean of sorrow.
Knowing this, knowing the limitations of pleasures
if you stand without pleasure of sensual things,
you are Simmaligeya Chennaraama.

17

1700

Those who say they know
are caught in illusion of the void and suffer.
Darkness at day, darkness at day
for all the clever people who talk sarcastically.

The riddle of the name of Simmaligeya Chennaraama
made those who say they know become nothing.

18

1701

It is from the mind
the joys, sorrows and illusions of this world.
Not letting the mind stay in sensual things
and if you make it stand in the truth of it's own self
and only the sight that sees remains
that absolute bliss which remains is you-
Simmaligeya Chennaraama.

19

1702

Maya made the ascetics and the righteous lose heart.
Maya made the brave and the bold bite the dust.
Maya haunted and troubled even Hari, Hara and Brahma.
In the linga called our Simmaligeya Chennaraama
what can the monkey called Maya do?

20

1703

For the truthful, his path is different,
the path of the world is different.
Because of the difference in karma of inert and dynamic
the wise appears a fool the world
and the world appears foolish to the wise.
It is difficult to know the difference,
it is uncommon, and if one can see he is truthful, Simmaligeya
Chennaraama.

21

1704

Once having detested the world
one should live in such a way
that the world detests him.

Once detesting the made up beauty
that is characteristic of the world
one should live in such a way
that the world detests his beauty.

To be passionless without the quality of the body
is the trick to attain knowledge.
If one has this skill
that will be liberation, Simmaligeya Chennaraama.

22

1705

When the ganas of Shiva come
one should salute them and be fearful.
My mind doesn't want to salute,
doesn't know the devotion of a servant.
My mind doesn't know how to bow and submit,
and wavers in its faith of the master.
Simmaligeya Chennaraama looks at my fate and laughs.

23

1706

Chain called fancy was broken!
It plucked and kicked the pillar of sensuality.
It went beyond the control of mahout called Maya.
It won't stop for the goad called desire.
The army of Maya ran helter-skelter.
After the destruction of the elephant in mast
in the linga of Simmaligeya Chennaraama
the elephant called I was no more.

24

1707

Knowing the annoying nature of worldliness
removing ego and desire,

knowing good and bad,
knowing which is the principle and which is not,
not acquiring anything, real bliss is you,
like the cuckoo of true quality of bliss
the stance of silence is you
the true quality of Simmaligeya Chennaraama.

25

1708

In the darkness of the thick forest of worldliness
among the fortresses called birth and diseases
following the mirage of wealth, women and sensuality
afraid of birds of prey and beasts that dwell
by the side of the pond called desires and hatred
burning away in the wildfire of three kinds of sorrow
those who live like this,
the sheepish men who carry ego and desires,
who die and get destroyed
even they will cut the noose of this birth
and attain the feet of guru
if they humbly submit themselves and have faith in
Simmaligeya Chennaraama.

26

1709

The waves that rise in the ocean
hide in the ocean, and where else can they exist?
Are the waves separate water?
The world made by you exist in you
and again hides in you.
Has the world a separate existence?
As it is said-
Brahma bijam jagat sarvam brahmanaiva vivardhate
Brahmaneva layam yati jatibhedah katham bhavet
There are no castes or creeds.
Will Simmaligeya Chennaraama
agree for false words?

27

1710

Death is not far away, nor is hell.
Don't you get destroyed.
Give up sensuality, have faith in guru,
you will be happy. Simmaligeya Chennaraama.

28

1711

Pig is no cow.
Worldly man no jangama.
Can the knowledge of the worldly and burdened
equal the ignorance of the unburdened,
Simmaligeya Chennaraama?

29

1712

Just as a deer is afraid of the doll of man made in hey
as long as you think the non existent doubt to exist
it takes shape and threatens the cowards.
This is the conflict of feelings
made by Simmaligeya Chennaraama.

30

*

JAGALAGANTI KAMANNA

1713

I don't want the god who dies
I don't want the devotion which retains the traces of feeling
I don't want in whatever way the fate.
Only one thing I know,
and that is called Kaameshwara.

1

*

JEDARA DASIMAYYA

1714

For the pure one who is united with Shiva
the break of day is new moon day

midday is solstice
evening is full moon day
the yard of a devotee's house is Varanasi Raamanaatha. 1

1715

Just as milk is hidden in meat
and becomes fragrant ghee
god you are hidden in breath and body
what can the ignorant of the world know about it Raamanaatha? 2

1716

Doing penance in forest till death
if you forget god at the time of death
it is like pouring a bag of sugar into the pond Raamanaatha. 3

1717

Without spiritual practice this body has grown weak.
Spiritual practice is the support for this body.
Those who are with the spiritually experienced
have no rebirth Raamanaatha. 4

1718

He gave the sign to our hands to gain knowledge.
Forgetting knowledge those who know only the sign,
these shepherds,
how can they attain liberation Raamanaatha? 5

1719

If he has righteousness I will call him guru.
If it has righteousness I will call it linga.
If he has righteousness I will call him jangama.
If I worship linga
in the house of one who has no righteousness
and worships other gods and relates with the worldly
that very day I will be far away from you, Raamanaatha. 6

1720

Why worry about today and tomorrow?

It is Shiva who provides.

And is he poor, Raamanaatha?

7

1721

Do not go near a person who invites you not.

I will wait at the door of the devotee who invites Raamanaatha. 8

1722

Earth is your gift.

Growing grains your gift.

The breezing wind is your gift.

How shall I describe

those who enjoy your gifts

and yet praise others Raamanaatha?

9

1723

Lord, after worshiping you

one should detest other gods.

If not detesting one desires for other gods,

one will be away from Shiva.

If faultless devotees establish

marriage relation with him and eat with himit

is like dog touching the food reserved for god Raamanaatha. 10

1724

If a blade of grass is kept on burning ember,

the ember swallows that blade.

Similarly, the blade of grass called body

is kept on the ember called holy feet of guru

the whole body becomes linga Raamanaatha.

11

1725

Though containing oil, the seed will not get wet.

Though containing fire, the stone will not explode.

Though containing sex, the young girl will not experience it.
Though there is the Other, the nature of life is not torn.
What do men know of this differentiation, Raamanaatha? 12

1726

I will be an ox for sharana,
a servant for the sharana,
I will serve as a dog
at the door of a good devotee.
I will be the fence to the back yard
of the house of those who salute you Raamanaatha. 13

1727

Ox is your gift,
seed is your gift,
the ocean encircling is your gift,
how shall I describe
those who enjoy your gifts
and praise the others Raamanaatha? 14

1728

Where were you before I knew myself?
You were within me.
When I knew myself you assumed the shape of guru
and hid in me Raamanaatha. 15

1729

Where is oil in the press without seeds?
Where is rice in the winnowed husk?
Earnings of thieves and licentious
is like boils on the hand
got by pounding the husk, Raamanaatha. 16

1730

One who has body will get hungry,
one who has body will lie,

do not blame me saying I am bodied.
Raamanaatha, assume body like me once
and see what happens.

17

1731

As I am bodied, Shiva,
I have become your enemy.
What if I am bodied?
What if my body disappears
as bubbles of ocean disappear in the ocean?
My breath dwells in you Raamanaatha.

18

1732

The fire within in the body not burning the body,
not getting quenched by the water one drinks,
the way you hide in breath and body-
what do the mere mortals know Raamanaatha?

19

1733

Finding the source of water some dig wells,
some say the watering place and inn are mine,
the alms I give are mine,
if the sprouts do not germinate, if it doesn't rain
what will they do, Raamanaatha?

20

1734

Devotion without affection,
worship that is not lively,
life of one who has no faith in you,
that is worse than grass rope of an untouchable's dog, Raamanaatha.

21

1735

Without a locking pin the cart will fall.
The locking pin is the basis of the cart.
For this cart called body full of arrogance

the words of devotees of Shiva is the locking pin,
Raamanaatha.

22

1736

The eyes are meant for Shiva,
the hands are meant for Shiva,
the legs are meant for Shiva,
the tongue is meant for Shiva,
the ears are meant for Shiva,
the nose is nose is meant for Shiva,
the body and mind are meant for Shiva,
if all this meant for Shiva is not misused
then he himself is lord of the world Raamanaatha.

23

1737

Can a donkey know the fragrance of musk?
Can a slave maid know who is guru,
who is elder, who is the best?
The wasted creatures without devotion,
what do they know about your people Raamanaatha?

24

1738

If you offer me an elephant, I don't want it.
If you offer me wealth, I don't want it.
If you offer me a great state, I don't want it.
If you let me have dialogue with your sharanas for a few moments,
then I will exchange you for that Raamanaatha.

25

1739

One who does not bow in reverence
to those who have given up the arrogance of caste and
have won your affection
has a head which is a head on pike, Raamanaatha.

26

1740

If he considers a married woman as Gauri
he will be born as king to rule the earth.

If he desires a married woman for enjoyment
he will be hurtled to hell, Raamanaatha.

27

1741

If the husband is a devotee
and the wife is a worldly
what they enjoy is shared equally.
It is like bringing a dead dog,
storing it in the attic,
and cooking it to eat together Raamanaatha.

28

1742

Can all the hills put together equal the Meru Mountain?
Can all the trees put together equal the Kalpavriksha?
No, never.

Men and gods are not equal to our devotees.
Can a stone be equal to touchstone?
Can medicine be equal to elixir?

That's why if one says
the worldly people are equal to devotees of Shiva
one cannot avoid hell, Raamanaatha.

29

1743

They say guru and linga are one.
Know and see the place they have become one.
After you get the grace of guru
your body should have linga upon it.
If there is not,
it is like sowing lotus seeds in dried up tank, Raamanaatha.

30

1744

Like sun reflected in water pots
all have the energy of Shiva.

What if they have?
In order to become one with it
it is impossible without a guru, Raamanaatha. 31

1745

Can gold know its color within?
Can sugarcane know its taste itself?
Similarly can men know
difference of knowledge and action, Raamanaatha? 32

1746

What if a fox travels all over world?
Can it have the wonder of meditating upon Shiva?
What if a man travels all over the world and bathes in a million holy
ponds?
Lord, one who doesn't become one with you
is like an acrobat, nothing more, Raamanaatha. 33

1747

Can the tongue of a sick person
know the taste of sweet milk?
For men who fall into hell
Shiva bhakti is bitter, Raamanaatha. 34

1748

What if one has a body with him for years on end,
while the mind wanders wherever it wants?
If you churn curds without cream
you will not have even a drop of ghee, Raamanaatha. 35

1749

A baby in mother's womb
doesn't know the sign of the mother.
Mother can never know
the sign of her child.
Devotees caught in the web of Maya

don't know the sign of god.
God doesn't know them ever, Raamanaatha. 36

1750

Can the throng of audience donate freely?
Do all those who go to battle die?
One in hundred, one in thousand would know how to pierce.
Do all the buds of tamarind turn to fruit, Raamanaatha? 37

1751

What if you stamp the thigh of a cow?
Does it become pure in its movements?
What if you tie a linga on your body?
Does the ignorance of this world go away?
One who is righteous in words and deeds
is rare indeed Raamanaatha. 38

1752

Those who have born with body
you do worship and care for body, affectionately.
After worship if you eat
without first offering it to god
it is like cock picking up worms to eat, Raamanaatha. 39

1753

Why should I hold a spear?
What shall I pluck and pierce?
You are the whole world, Raamanaatha. 40

1754

Taking a long stick
and cutting it into two
making the bottom one female
and the one above male
and rub them,

then the fire that emerges
is it male or female, Raamanaatha?

41

1755

If a faithful devotee is in forest
it becomes a town.

If a devotee without faith is in town
It becomes a dense forest, Raamanaatha.

42

1756

You are Lord, you can give.

Can a man give?

Man gives because you give.

As you enter his heart and make him give
man gives. As you are the cause of giving

I submit myself to you Raamanaatha.

43

1757

Not mingling with others' wives,

not desiring others' wealth

not willing to follow others' gods

one who becomes good slave of guru, linga and jangama

will be the master of all the three worlds, Raamanaatha.

44

1758

Do not believe in the devotion of a pretender.

It is like cat in the mutt leaping at the rat, Raamanaatha.

45

1759

Giving up worldliness and becoming a devotee

one should not entertain a worldly person as relative.

Keeping in mind the relation

if food is shared with him for one's desire

it is like a dog snatching food from pig's mouth,

Raamanaatha.

46

1760

Did the soul of wife have breasts and long hair?
Did the soul of master have the sacred thread?
Did the soul of the last born carry a stick?
What do the ignorant of this world know of the riddle
you have posed, Raamanaatha?

47

1761

O, three eyed Shiva,
you are like the thread holding a string of beads.
If you consider, bodies are different yet the soul is one.
You are the life of everything from atom to dust.
I bow to you Raamanaatha.

48

1762

If one says-food is cooked at home,
can stomach be full, unless you touch it and eat?
If you say you know vachanas
and nobody else know them
can Raamanaatha be caught in words?

49

1763

You kept the fire un-burning in a tree,
you kept ghee in milk without fragrance,
you kept the soul unseen within the body,
I marvel at the way you mix things, Raamanaatha.

50

1764

If breasts and long hairs appear they call it woman,
if beards and moustache appear they call it man,
the soul that lingers in between
is neither woman nor man, Raamanaatha.

51

1765

Eating the leftovers of a prostitute
and then eating the prasaada of Shiva
linga will push aside that betrayer.

One who fails his words and
one who wishes to suffer in this world,
seeing such a one
detesting I moved away, Raamanaatha.

52

1766

A pretender is the same as a prostitute.
Pretender tries to please this world and so does a whore.
If one can carry his role and does not try to please the world
I would say he is Shiva, Raamanaatha.

53

1767

One who puts on the dress of an elder
should meditate on Shiva.
Showing his dress, desiring for tasty food
and waiting at the doors of worldly people
putting on makeup for the sake of his belly-
it is worse than the pretension of a prostitute,
Raamanaatha.

54

1768

You put the earth on the ocean, yet it doesn't melt.
You enveloped the earth with sky, yet the sky has no support.
Can the other gods do like this, Raamanaatha?

55

1769

Where the worship of Shiva,
and where the taste of organs?
Allured by the taste of organs,
forgetting the worship of Shiva
and eating the leftovers of prostitutes,
how shall I describe them Raamanaatha?

56

1770

If devotees of Shiva die and go to Kailaasa
they should consider their wives as Parvati.

If they still flirt with them as their wives,
they are worthy of hell, Raamanaatha. 57

1771

The united devotion of husband and wife pleases Shiva.
The un-united bhakti of husband and wife
is like mixing poison with nectar, Raamanaatha. 58

1772

Intercourse with wife,
eating of tasty food,
and worship of Shiva,
will any one who has knowledge
allow others do them on their behalf, Raamanaatha? 59

1773

What if a pig smears itself with fragrance,
can it become the elephant in rut?
If a wild cock spreads its feathers
can it become a peacock?
The devotion of those in Karma is like that.
What if they smear sacred ash and don holy beads?
If they know the path, remove forgetfulness
and practice what they say,
I would call them un-born, Raamanaatha. 60

1774

Shiva will make his devotees beg,
will test them against touchstone like gold,
will grind them like sandal paste,
will cut them like sugarcane,
and if they are not afraid, or fearful
will lift them up, Raamanaatha. 61

1775

A fellow filled rice in a sack with a whole
and walked during night to escape tax.

He lost all rice, had only empty sack.
The devotion of a weak mind is like this, Raamanaatha. 62

1776

When the python called hunger
swallows the belly
poison spreads from head to foot.
If one can remove the poison by feeding
he is the great conjurer of the world, Raamanaatha. 63

1777

Just as you crave for and gaze at women,
look with attention at Shiva.
Don't be scattered with desires of organs,
don't be worthy of hell,
worship without forgetting
before you are undone, Raamanaatha. 64

1778

If a bone is stuck in the well of untouchables
the whole world calls the well untouchable.
The mouth with several bones stuck into it
if it speaks unjustly
it is worse than well of untouchables, Raamanaatha. 65

*

JODARA MAYANNA

1779

The other woman is Parvathi-
guru said first, and made me follow.
I am the sharana-wife
guru said, and made me follow.
Here all women are women of guru
said guru, and made me follow.

The word of guru made me stick to my words and my path.
The word of guru made my wondering mind calm and quiet.
The word of guru made me have the blissful union with
Sambhu Somanathalinga.

1

*

DAKKEYA BOMMANNA

1780

When the hand holds a weapon and fights
which is it that fights, hand or mind?
When relating body and linga
which is it that is related, body, linga or the soul?
If these three are known
Kaalantaka Bhimeswaralinga is known.

1

1781

Just as boatful of people sail because of one oarsman
let me show the path to cross over
in the body-boat of all organs
with the oarsman called linga, Kaalantaka Bhimeswaralinga.

2

1782

Maya followed Brahma as Saraswati.
Maya turned to the world as Lakshmi to Vishnu.
Maya haunted Rudra on his lap and on his head as Uma.
Becoming oil in seed, sharp edge in the thorn, fragrance in flower
Maya is haunting everyone without rest
in their bodies as reflection.
Before the sound of the drum is no more
determine this if you want to know Kaalantaka Bhimeswaralinga.

3

1783

To hide a good thing a place is needed.
For the mind to rest in the Ghana, to have faith
the sign called linga is needed.

There is no knowing apart from that.
As that sign is the shelter of knowledge
Kaalantaka Bhimeswaralinga became a sign.

4

1784

A stone losing its quality
became a sign through the hands of a sculptor.
A stone losing its stony feeling
became idol in the hands of master sculptor.
Idol became established in the mind of the worshiper.
Mind becoming one with the Thing
became Kaalantaka Bhimeswaralinga.

5

1785

Husband should search for the qualities in wife,
A wife need not search for qualities in husband,
they say. Will not the contamination of husband affect the wife?
Will not the contamination of the wife affect the husband?
If one eye of the body is hurt who will be affected?
If you know this you will attain Kaalantaka Bhimeswaralinga.

6

*

DOHARA KAKKAYYA

1786

The pollution of my mean caste
was gone when touched your hands.
Pollution of blood and semen
were gone the moment you were touched.

As I offered the pleasure of touch
to the face of linga
my five senses were gone.

As the light of knowledge was established
every thing was open and free within.

As involved in action beyond union with the worldliness
every thing was open and free without.
Abhinavamallikarjuna as I touched you
I too was free and open. 1

1787

O linga father
you made me take birth in a mean caste.
I am undone as I touch you and yet do not touch.
If my hand cannot touch you
can't my mind too touch you Abhinavamallikarjuna? 2

*

TALAVARA KAMIDEVAYYA

1788

Being an ox and to say I will not carry the plough, is it possible?
Being a slave and to say I will not obey the orders, is it possible?
Being a devotee and not to show respect, is a wonder Kaamaharapriya
Raamanaatha. 1

1789

Engaged in business, and not finding profit,
why such business?
Worshiping guru, linga and jangama for the sake of fame
is like doing the business wrong
and searching for profit, Kaamaharapriya Raamanaatha. 2

*

TURUGAHI RAMANNA

1790

Just as various cattle are made to stand still,
with the help of a single stick, becoming one-minded,
making all kinds of distractions disappear

not being slaves to the desires of senses
and mingling with those who hold on to trividha;
making ones body unite with the Thing
is the path to know Gopatinaatha Vishveswaralinga.

1

*

TELUGESHA MASANAYYA

1791

If one is beautiful like love god, all women must appreciate.
If one is a donor, all those who beg should appreciate.
If one is brave, all the foes should appreciate.
If one is mean, one appreciates one self.
If one is a devotee of my god Telugeshwara
god will appreciate and so does the whole world.

1

1792

This is the sign for having obtained the grace of guru:
Linga should possess the body of the devotee.
Otherwise what is the use of saying
'I have attained the grace of guru?'
Without linga how can there be the grace of guru?
One shouldn't hear such words.

Having linga on the body is righteous action.
Otherwise it is not, I say, Telugeshwara.

2

*

DASHAGANA SINGIDEVAYYA

1793

On your name I take an oath
I will not receive anything for my wife, son, or parents;
I will not bow to any one but you;
I will not desire any one but my wife;

I will not deceive through my body, mind or wealth.
Upon your name I take this vow Naachayyapriya Mallinaatha. 1

1794

It is my fault that I say
'my wife, my children, my servants,
my slaves, my foes'.
In waking, in dreaming and in deep sleep
I won't call in those whom you live are you.
That fault is mine Naachayyapriya Mallinaatha. 2

*

DASARAYYA

1795

Part of earth becoming body
part of water becoming blood and semen
part of fire becoming hunger
part of air becoming life soul
part of sky becoming the brahma randhra-
so long as these five qualities persist
there is no escape from winning and losing.

Please make them stay where they are
and free me from their flirting.
Please do not think of me as bad.
I have not touched them, you have made me touch
o Dasareswaralinga. 1

*

DASOSHA SANGANNA

1796

For the rice cooked in a pot
isn't it enough if you check a single grain?
Should you check all the rice?

One who doesn't obey the guru,
one who is without linga,
one who blames jangama,
if you mingle with such a one knowingly
will it not be like a fox that goes after fish leaving meat?

You should be firm in righteousness,
should follow the prescriptions rigorously.

Just behind the manifest and beyond the un-manifest
see, the most powerful is Maatulanga Madhukeshwara.

1

1797

All those who see, can they play?
All those who speak, do they know linganga yoga?
All the boys who practice, can they fight in battle field?
All these deceptive yogis of the world putting on the garlands of words,
do they know appropriate linganga yoga?

Just behind the manifest and beyond the un-manifest
see, the most powerful is Maatulanga Madhukeshwara.

2

1798

Can the cock swallowed by a cat crow at the proper time?
Can the mind that knows linga be immersed in the crowd of the
worldly?
Knowing this duality one should relate with yoga.
Just behind the manifest and beyond the un-manifest
see, the most powerful is Maatulanga Madhukeshwara.

3

1799

Gold born in earth,
gem born in stone,
pearl born in shell,
fragrance born in tree,

all these leave their places of birth
and attain their purpose in other places.

Similarly,
embryo in the egg,
exceeding that egg, and becoming true foetus,
growing in the organs of linga,
mingling with bodiless prasaada that is jangama,
and becoming unified, such a one has no bondage,
no liberation, no karma.
That is a Thing with no body.

Just behind the manifest and beyond the un-manifest
see, the most powerful is Maatulanga Madhukeshwara.

4

1800

Bondage is for the instrument,
but can the sound have bondage?

Bondage is for knowledge,
but can the one who has knowledge have bondage?

Until the illusion that I know and the sign that I know are lost
emotions cannot be pure.

Just behind the manifest and beyond the un-manifest
see, the most powerful is Maatulanga Madhukeshwara.

5

1801

As fire exists in stone and
wherever you touch sparks fly,
similarly
for a sharana whose body has become linga,
linga is in the foreground in all his qualities.
He has no pollution of I and the other,
touching and not touching.

A fruit containing poison will not die,
but one who eats it does.

This is the quality of relation with linga-bodied.

Just behind the manifest and beyond the un-manifest
see, the most powerful is Maatulanga Madhukeshwara.

6

1802

When Guru has given the sign
and asked to get knowledge following it
look at these hiding thieves
who forget both the knowledge and sign
and wish to unite with something else.

Sheep, dogs and calves know their masters,
but he will not accept these empty worded people,

Just behind the manifest and beyond the un-manifest
see, the most powerful is Maatulanga Madhukeshwara.

7

1803

What if the snake bites, after it has lost its poison?
What if you behave like a worldly man
after your mind has touched the Thing?

What if you touch and worship guru, linga and jangama
if you are filled with three kinds of pollution?

What if you speak garlands of words
about duality and non-duality if your mind is not firm in the Thing?

One who knows this and has been born into the hands of guru
has no pollution of master and slave.

Just behind the manifest and beyond the un-manifest
see, the most powerful is Maatulanga Madhukeshwara.

8

1804

Only when a thing has fragrance,
that fragrance stays if you hide that thing in a casket.
But, can you hold the fragrance of the wind in a casket?
That is the quality of one who is a linga-bodied.

Just behind the manifest and beyond the un-manifest
see, the most powerful is Maatulanga Madhukeshwara.

9

1805

Becoming a serpent to the anthill,
a water snake for water,
a monkey for the branches,
why follow others like a fox that has eaten goat-balls?

Death after prescribed time,
poverty after the wealth is spent,
when these cannot be avoided anyhow
one should be silent like a dead person.
This is the path of devotion and detachment.

Just behind the manifest and beyond the un-manifest
see, the most powerful is Maatulanga Madhukeshwara.

10

*

NAGEYA MAARITANDE

1806

Like a thief scattering rice, spreading a net
and catching sparrows,
learning words about non-duality,
spreading goods of Sanskrit words before oneself,

throwing them like worms to catch fish,
what speech is this?
Just a deceptive curtain of words
Aaturavairi Maareswara.

1

1807

Can an artisan who makes a weapon be a brave man?
Instead of becoming a master
why speak to others
about what is eternal and what is not
having the Veda in mind,
the scriptures as canvass,
and prosody to help?
One should attain oneness with linga in breath and body
o Aaturavairi Maareswara.

2

1808

If a guru has no quality,
why should he let the others to salute him?
If linga has no quality,
why should it be worshiped at dawn, noon and evening?
If jangama has no caste,
why fight jangama is upper caste or not?
What shall I say for this?

Guru is caught in worldliness.
Linga is caught in features.
Jangama is caught in caste.
Speaking and speaking like this
do not ask if it is good or bad,
or desire to win arguments, Aaturavairi Maareswara.

3

1809

When you are about to die
did the weapon invite you?
When you are about to jump in to the pond

did the pond invite you to join with it?
Hall enveloped in darkness, did it invite light?
'For your work you will not let me be in peace,'
Aaturavairi Maareswara said in wonder.

4

1810

The leg that walks,
the hand that holds,
the mouth that begs,
the mind that unites with everything,
all this becoming quiet
and one who is one with the Thing
is like the dream of a mad man,
the poem recited by the dumb,
letters scribbled on water,
smoke of the fire.

This is impossible for any one
Aaturavairi Maareswara.

5

1811

When the seed was sprouting
where the leaves were?
When the leaves were appearing
where the branches were?
When the branches appeared and flowers were seen
where the fruits were?
When the fruits were maturing
where the taste was?
When enjoying the taste and getting satisfied
where the satisfaction was?

Know the moral of this, Aaturavairi Maareswara.

6

1812

Mud this body is,
desire the gold is
and all pleasures the woman is.

O brother, not saying this,
you gave a handful of dust
and went away quietly, Aaturavairi Maareswara.

7

1813

The book that speaks of equality and patience on the ox,
and a cane to beat the others in hand.
Fine existence this person has!
Scriptures in words,
and in the mind desire for women.
This is no morality, Aaturavairi Maareswara.

8

*

NIJAGUNA YOGI

1814

As long as I am, you are Maya.
When I am not, you are no more.
When the difference of You and I are no more.
It is bliss, Nijagunayoga.

1

*

NIVRITTI SANGAYYA

1815

Desire is the life of all living and nonliving.
Among the eighty four million creatures living and non living
show me the lingabodied who moves without desire.
As it is said
ashaya baddhyate lokaha karmana bahu chintaya
ayuh kshinam na janati venusutram vidheyate
Those who rejecting desire walk desire-less
I will call them worthy,
o Nivritti Sangaiah.

1

*

NULIYA CHANDAYYA

1816

Whatever the kaayaka you do
serving guru, linga and jangama with pure feeling
is the worship of Shiva.

Mere talk without this,
what kind of worship is it?
Madivalayya, that is not appropriate to
Channabasavannapriya Chandeswaralinga.

1

1817

Begging from others, cajoling them,
pestering them, troubling them
and then offering it to jangama and linga is no good.
Making the body earn it,
making the mind earn it
even if it is just wild leaves and raw fruits,
doing daasoha to jangama and linga
by serving jangama who comes to you
tired in body and mind is worship,
holy offering to Chandeswaralinga.

2

1818

Can all those who hold a sword pierce?
Can all the boys who exercise fight?
Can all those who worship with affectation be good devotees?
That kind of act
is not acceptable to Channabasavannapriya
Chandeswaralinga.

3

1819

If you know guru
you should be beyond creation.

If you know linga
you should be beyond being.
If you know jangama
you should be beyond dissolution.
Unless you have this quality
you are not a good devotee,
Channabasavannapriya Chandeswaralinga.

4

1820

Even for a guru
kaayaka gives liberation.
Even for linga
kaayaka removes the quality of being mere sign.
Even for jangama
kaayaka cuts the bond of pretension.

Even guru should serve the living beings.
Even linga should serve the living beings.
Even jangama should serve the living beings.
That is the knowledge of Channabasavannapriya Chandeswaralinga.

5

1821

If you say
the body is for guru,
the mind is for linga
and the wealth is for jangama
why praise the others for some desire?
Channabasavannapriya Chandeswaralinga
is far from such behavior.

6

1822

A creature of water,
why does it need a boat?
A bird flying in sky,
why does it need a slipper?

Honey, why does it need sugar?
Kalpavriksha, why does it bother about seasons?
One who performs daasoha with knowledge,
why does he need any other merit?
He is not separate from
Channabasavannapriya Chandeswaralinga.

7

1823

So long as I am,
worship of guru should be performed.
So long as I am,
linga worship should be preformed.
So long as I am,
jangama worship should be performed.
When the distinction of You and I is not there
one needs say nothing to Channabasavannapriya Chandeswaralinga.

8

1824

Mind should not be disturbed
by the wealth earned through true and pure kaayaka.
For the rightful wage one should work without fail.
If you desire for the wealth apart from the rightful wage
or desire for gold, you lose the merit of service you have done.
Let you go the noose of desire.
For me the happiness of jangama
is the very life of Chandeswaralinga.

9

*

PURADA NAGANNA

1825

For the mind that remembers you showed earth.
For the eye that sees you showed woman.
For the hand that worships you showed gold.

Thus showing and giving these three kinds
You placed forgetfulness.
Amaragunda Mallikaarjunayya
I am amazed at this wonderful show you have made.

1

*

PRASADI BHOGANNA

1826

If I want to see the truth through philosophy
it is like mirror in the hands of a monkey-
shows nothing but what I do, and no other quality.
If I want to call you in the hills and caves it is just a call.
As much faith as I have
Channabasavannapriya Bhogamallikaarjuna is that much.

1

1827

Devotion is root, detachment is tree, knowledge is fruit.
When the fruit is ripe it is knowledge-limited.
When it leaves the stalk it is knowledge-unlimited.
When it is tasted it is knowledge-internalized.
When the pleasure becomes itself it is knowledge-divine.
When the divine light is not abated it is knowledge-complete.
As Channabasavannapriya Bhogamallikaarjuna is measureless
You cannot say it is the body of the Thing.

2

1828

It may be a ball of metal
but can it pierce before it becomes a sword?
It may be a flowering plant
But where is its fragrance before it flowers?
That is the explanation of duality and non-duality in
Channabasavannapriya Bhogamallikaarjuna.

3

1829

Like

the great ocean with wind disappeared
silence with sound included
determination not touched by no-thing
the good-will-body smeared in the Thing
that is the way of one united with
Channabasavannapriya Bhogamallikaarjuna.

4

*

PRASADI LENKA BANKANNA

1830

The one in whom prasaada has become body exists like this:
like
a wet broken pot in which water from mirage is held,
a hill of camphor lost amidst flames.
And if he takes prasaada there should be no opposite one to him.
Having lost the unstable knowledge
that is the way of the one united with Dahana Chandikeshwaralinga.

1

*

BAHURUPI CHOWDAYYA

1831

Making each day a lamp
and each year a wick
one should know the light of creatures in light.
If you have light should move as He moves you.
If you have light should speak as He makes you speak.
Before the oil called youth is spent
before the light turns dark,
one should know light in light, Rekannapriya Naaginatha.

1

1832

Played with the Five
made friends with Shiva
saw without the duality of you and me
and I united in the union without evil.
Play ripened and seeing ended, Rekannapriya Naaginatha.

2

1833

If I have to play let me play with the righteous.
If I have to speak let me speak with lovers of jangama.
If I have to talk let me talk with prasaadis.
If I see one without devotion
let my mind be angry Rekannapriya Naaginatha.

3

1834

What if he is in all the worlds?
Shiva is not like the world.
To say that he keeps the world within and stays out
is he like Brahmanda?
No.
Like the sky he is within and without everything
the original source of energy and the basis of everything
Rekannapriya Naaginatha is.

4

1835

You kept me in linga like as you kept fire in the stone without ash.
Keep my body in linga as air and fragrance are united.
Rekannapriya Naaginatha make my being in you
like oil hidden in the light of the lamp.
Keep my body in linga thus.

5

1836

What fighting this, forgetting hands?
What seeing this, forgetting feeling?
What devotion this, without fear?

If you forget guru and say you love linga
then both guru and linga are not Rekannapriya Naaginatha. 6

1837

Can poison hurt magician?
Can fog envelope sun?
Can air be bundled up?
Can fire in the hand burn the sky?
What noose of Karma to the true yogi who knows you Rekannapriya
Naaginatha. 7

1838

Guru touched me.
Guru became pure.
Linga touched me.
Linga became pure.
Jangama touched me.
Jangama became pure.
Prasaada touched me.
Prasaada became pure.
Touching me
these four kinds became pure Rekannapriya Naaginatha. 8

1839

If you do not know the way of jangama
where is linga for you?
Wherever linga is there is life of jangama
as linga moves in the body of jangama, Rekannapriya Naaginatha. 9

1840

I became the guru for me.
I became the linga for me.
I became the jangama for me.
I became prasaada for me.
I became the devotion for me.

In Rekannapriya Naaginatha
what happens or do not happen I do not know. 10

1841

Taste in the mouth-
can you spit and swallow it again?
Form in the eyes-
can you see anything separate from it?
Thing in the hand-
can you let go and hold it again?
Can you separate the Thing in you and search for it?
Rekannapriya Naaginatha
the whole world survived because of Basava. 11

1842

No matter how you sow the seed
sprout comes out effortlessly.
What about the behavior of sharanas?
If you blame the sharana of Rekannapriya Naaginatha
great hell for you. 12

1843

No spool or spindle or cotton
yet there is thread in the heart of a spider.
Linga is in the feeling of devotee.
If you gently lift the edge of mind of Rekannapriya Naaginatha
there is a bunch of linga. 13

*

BALLESHA MALLAYYA

1844

Glory is endless-that is your drum
Gives what is asked-that is your tabor.
Worshiped by the world and lord of creation-that is your conch

No other god-that is your damaru drum.
Piercing the mouth with trident that says 'Shiva does not haunt'
that is the drum of Balleshwaralinga in three worlds.

1

1845

Do not hurt any creature.
Do not desire others' wives.
Do not envy the wealth of others.
Do not fall at the feet of other gods.
When you follow these four kinds
do not say others are observing or not.
No one should hide Balleshwaralinga.
Otherwise, he will put you in great hell.

2

*

BACHI KAAYAKADA BASAVANNA

1846

Pollution of race, clan and caste has undone millions.
Pollution of birth has undone endless millions.
Pollution of word has deceived uncountable millions of rishis.
Pollution of soul has undone Vishnu, Shiva and Brahma.

Not knowing that yaddrishtam tannashtam
acquiring and gathering karma
all the fourteen worlds are taking birth again and again.

These heretic mad people who cannot leave this world of pollution
Can they attain parabrahma?

That's why un-reachable un-evident un-seen
not caught in the web of name-form-action
Basavapriya Vishwakarmatakke Kalikavimala Raajeshwaralinga
is not for others.

1

1847

Like

gold hidden in earth

pearl hidden in shell

fire hidden in water

the shine in great light

Great linga is, and I do not know that.

Shiva, Brahma, Vishnu and other gods

threw away the truth of their soul knowledge

and perform without knowing.

No one but the sharanas of

Basavapriya Vishwakarmatakke Kaalikavimala Raajeshwaralinga
who have related ista-prana-bhava-linga and have good actions
can know it.

2

1848

Will a diamond-body allow to be pierced by a needle?

Will a tusker allow sheep to hoot at him?

Will a determined soldier allow a cowered threaten him?

Once knowing this determined truth

will a linga-bodied allow his body

to be troubled by organs and other trivialities?

Having seen this

why need a mirror to see the jewel on the palm?

Having seen it why ask the others about it?

Having known this

Basavapriya Vishwakarmatakke Kaalikavimala Raajeshwaralinga
has destroyed birth.

3

*

BALA BOMMANNA

1849

The Thing is as sure as the snake

that climbs a stick inserted into the hole of its dwelling place.

As you know this
the love for the true Thing should be impressed on your mind
and duality should disappear in Veerashura Raameshwaralinga. 1

*

BAALASANGANNA

1850

Does gold differ within and without?
Do all flowers and leafs like
karpura, chandana, agaru, iravanti, shavanti,
molle, mallige, adirganti, maruga, davana,
pacche, mudivala and ketaki
have inside and outside?
Each part of their bodies is filled with fragrance.
like that
the existence of sharana of Kamatheshwara linga has lost duality.

1

*

BAAHURA BOMMANNA

1851

Whichever sthala is attained
the Thing to be understood with pure-feeling-soul is one.
That is the root of devotion.
The branches of good faith
the fruit of faith
juice of true-principle,
and taste of the self,
that is the grain grown by Basavanna
and it united itself in Brahmeshwaralinga.

1

1852

When water is poured on hot metal
is it taken in by heat or the metal?
If you know this you are body-linga-related.

When milk is about to boil and water is sprinkled on it
is it taken in by the milk or the vessel?
If you understand the finality of this
you are action-knowledge-soul related.

If you understand the inner truth of these two
then it is practice for action and union for knowledge.

This quality is play of Basavanna,
a play for those who know Brahmeshwaralinga.

2

1853

If water is poured on the stalk of unripe fruit
does the fruit stick when the root is dried up? .
It is loss for the root, and no gaining of profit.
By the reason of root are the branches, leaves and fruit.

That's why the one without knowledge
even when he speaks from whichever sthala,
is he pure in feeling of six sthalas?

That's why not transgressing the order of guru
always being ready for the service of jangama
holding on to any one vow
and not giving it up saying that one knows non-duality
and stick to whatever sthala one is
will help to know Brahmeshwaralinga.
Sanganabasavanna is witness for this.

3

1854

With agriculture as you see the result in front of you.
With martial art as you conquer the enemies in front of you.

Vachana / 602

Knowing the path-of-good-action and secret of dharma
swim across the darkness of demonic karmas-
there is nothing more than this to win.
This is faith of worshiper of Thing,
the relation of Sangnabasavanna.
This is the backdrop of faith to know Brahmeshwaralinga.

4

1855

When
deadwood sprouts
barren cow begins to give milk
painted picture comes to life
are they sights for the eyes or the will of faithful?
It is important to know this on the path of devotion.
This is truth of Sangnabasavanna
and the act of uniting with Brahmeshwaralinga.

5

1856

Firmness in Guru, linga and jangama
in these three kinds of firmness being firm in one linga
is not for one who is not full of valor and courage.
Those who are not the progeny of Sangnabasavanna
and those who have doubts about these three
cannot unite with the Thing or know Brahmeshwaralinga.

6

1857

If there is essence in moon-stone?
can twisting and squeezing bring that out?
If you blow on sun-stone does fire glow?
They do not result unless they find affectionate similarities.

Like this,
if you speak rushing here and there
saying that you know action and knowledge and all that
will the true Thing be pleased?

Faith is in those who take the path of goodness,
not in those bulls who wish to conquer.
With Sanganabasavanna as witness
Brahmeshwaralinga is not in them.

7

1858

Like water gathered in one place
like fire gathered in wood and stone
like fragrance gathered in a casket
is the true relation of linga and body.
Sanganabasavanna attained this relation,
Brahmeshwaralinga was within him.

8

1859

Closing your mouth can you eat through nose?
Closing your nose can you smell with your mouth?
Closing your eyes can you see with your ears?
Closing your ears can you hear with your eyes?
If you say soul is one for all these
it can be seen in its proper nature in its proper place.
Whatever sthala you believe in you must have faith in it.
This is devotion of Sanganabasavanna
This is the canvass to draw Brahmeshwaralinga.

9

1860

What if a person having no good devotion and faithless
creates structures of words and makes garlands of words?
All those words are like liquor or corpse or rotten fruit.

Sanganabasavanna as witness

Brahmeshwaralinga does not stay with such people.

10

1861

If you feed milk to a snake does it give up poison?
If you catch a cock and imprison it in cellar
does it give up crowing at its usual time?

Seeing showy devotees is similar to this.
 I cannot say these thieves,
 sentence-creators of empty-word-garlands
 are devotees of Shiva and the very image of Shiva.
 I cannot give up the ethics of faith.
 Show me Sanganabasavanna how to cut this noose of devotion
 tell me the sign to know Brahmeshwaralinga. 11

*

BIBBI BACHAYYA

1862

Like
 fire-metal
 fruit-juice
 body-life
 body-shadow
 the relation should be
 between body and linga in Enaankadhara Someshwaralinga. 1

1863

Does sugarcane have fruit?
 Does kaamadhenu have a calf?
 Does kalpataru have limits of season?
 The all knowing has no knowledge of difference
 between ishta and praana
 This is praanalingisthala in Enaankadhara Someshwaralinga. 2

1864

Like
 mud and lotus
 holes in a flute
 noose and binding
 relation of body and linga should be
 without any gap in Enaankadhara Someshwaralinga. 3

1865

As one seed issues several branches
as one knowledge manifests in many forms
as the reflection of moon in clear water
that is the only difference in Enaankadhara Someshwaralinga. 4

1866

If a blind holds a mirror what can he unite with?
Let alone music can a deaf have movements of musical notes?
What can a non-knowing have excepting body-worship?
Knowledge should be ever ready in Enaankadhara Someshwaralinga. 5

1867

Like easeful skill of an acrobat playing with sword
the wakeful mind of a snake moving amidst people
both hands of a soldier in a battle field
Should be the relation between action and knowledge
in a sharana who is self experiencing in Enaankadhara
Someshwaralinga. 6

1868

As oil in a seed is seen by grinding
fragrance of sandal is seen by grinding
the sound of pipe is known with breaks-
all these are examples for having knowledge of ishta,
all these are examples of Pranalingisthala in Enaankadhara
Someshwaralinga. 7

1869

As differentiated sound emerges and hides there itself
as the form of the will of gos
manifests in all forms and hides there itself
what appears and what is seen
just hides in Enaankadhara Someshwaralinga. 8

1870

Can you speak when your tongue is glued?
Can you run when your hands are held firm?
Can you understand knowledge forgetting action?
Can you wear fragrance leaving out flower?

If you understand this duality
that is yoga of pranalinga, Enaankadhara Someshwaralinga.

9

1871

Like
water and earth
root and essence
fragrance and tree
cannot exist without the other
in Enaankadhara Someshwaralinga
there is no separation of body-linga-breath relation.

10

1872

While on the land of body called earth
the river called life was flowing
people called many-minded gathered
and the raft called knowledge was out of order.
And they holding the oar called the sign are shouting on the shore
as there is no boatman
and they do not know Enaankadhara Someshwaralinga.

11

1873

Like
fruit-tree
essence-seed
sugar-cane
waves- sea
the body-linga relation
should be without duality, Enaankadhara Someshwaralinga.

12

1874

Can elephant have path through the window?
Can vikrama bird be caught in a net?
Does the knower gossip with each and every one?
The existence of the knower is like image in a mirror.
Who knows that, Enaankadhara Someshwaralinga?

13

1875

After becoming silent is there any quarreling?
After meditation is there any loud hailing?
After sthala is attained is there any difference?
When action and knowledge are equally united
Feelings became pure
in Enaankadhara Someshwaralinga.

14

1876

Fruit without taste
flower without fragrance
juice without flavor
who needs them?
Worship done by one who has no knowledge
is nothing but mere show.
That is not a step towards Enaankadhara Someshwaralinga.

15

1877

When a wolf eats up the shepherd
can sheep prevent it?
When the master is killing can others stop?
When the creator who gave us birth drive us to worldliness
what can our knowledge do?
Enaankadhara Someshwaralinga this duality is your play.

16

*

BOKKASADA CHIKKANNA

1878

It is like naming a raga.

One note having different colors of movement

it is like cows of many colors

giving white milk

Though kaayakas are many

the act of worship, relation with sharana

and union with linga should be one

in order to know Basavannapriya Naagreshwaralinga.

1

1879

As long as it is cold heat is to be desired.

As long as it is hot cold is to be desired.

As long as you get up in the morning

and sleep at night non-duality is not true.

That's why action should not be forgotten

and Knowledge should not be given up as void.

That is fire hidden in stone, oil within the seed.

You should have affection for them to know

Basavannapriya Naagreshwaralinga.

2

*

BHOGANNA

1880

Life of your sharanas is like this-

like a lamp in the hands of flame.

Movement of your sharanas is like this-

like fragrance in the hands of wind.

If camphor-king is made to sit on throne of flame

did the king consume the throne or
did the throne consume the king?

Similarly,
if the king called guru linga is made to sit on throne of eyes
did the linga consume the throne or
did the throne consume the linga, Nijaguru Bhogeshwara?

One can see
the wonder of consuming of the both in your sharanas.

1

1881

Like
a bird with broken wings
the ox threshing on mustard seeds
the deer forgetting itself looking at dawn
the sampige that turned poisonous for the bees
flame of your thought touched my body-mind cluster.

I died without dying.
Like flame bound in ropes of grass
I burned without burning.
Nijaguru Bhogeshwara, why the pleasure of your union?

2

*

MADIVALA MAACHIDEVA

1882

One should not listen to those who say
body and linga should be related.
Unless mind and linga are related
how can body and linga be related?
When mind stays in the Thing
why the relation with linga, tell me Kalidevaradeva.

1

1883

Because of darkness moonlight is.
In order to rebuke the words of blamers
the light of Shiva-devotion is.
Those who defy this with ill logic join the death god.
Without allowing me to come in several births like them
show me the path of Shiva-practice, Kalidevaradeva.

2

1884

Saying that 'I have knowledge of knowledge'
action should not be given up.
If sweetness joins sweetness then is sweetness lacking?
If treasure merges in treasure is there place for poverty?
Whatever you do should contain feeling of Shiva worship.
That is union with Kalidevaradeva, Chandayya.

3

1885

Do not say that only linga-embodied is fed alone.
Each of his teeth is a line of people to be fed.
You are the form of light in the midst, Kalidevayya.

4

1886

What if you are out of the web of desires
and you have not given up anger?
What if you are out of noose of anger
and you are still in the web of maya?
Show me those
united with linga
and are out of these three nooses, Kalidevaradeva.

5

1887

Creatures should not be killed,
others should not be abused,
words should not hurt,
seeing others' wives mind should not be disturbed.

Then the shivaloka is in one's palm
said Kalidevaradeva.

6

1888

If a blind who cannot tell night from day holds a lamp
can he see the path and walk?

What if a wicked person who does not know
guru-jangama-Shiva has a linga?

Can he be equal to devotee with true righteousness?

He is a spoilt Shiva-devotee

like a dog that after eating in the house of a devotee
gobbles filth again, Kalidevayya.

7

1889

If you eat they call you a demon
if you do not they call you chakora.

If you stay in town they call you worldly
if you stay in forest they call you monkey.

If you speak they call you a sinner
if you do not speak they call you dumb.

If you do not sleep they call you a thief
if you sleep they call you inert.

Thus it is not in your capacity to escape
these eight kinds on this earth, Kalidevaradeva.

8

1890

Not to kill creature anywhere is dharma.

Not to accept is penance.

If one's mind has no desire for others' wives

One is god Kalidevayya.

9

1891

Can an arrow without feathers reach its aim?
One should not see the face of those wicked
who without knowing guru-linga-jangama
say they have seen the absolute,
said our Kalidevaradeva.

10

1892

If you see linga with the same eyes
that sees others' wife, you have no linga.

If the tongue that speaks of parabrahma
tastes the lips of others' wife,
you are away from prasaada.

If the hands that worship linga
touch arms and breasts of others' wife,
worship is useless.

If you know this, this is the vow,
Otherwise it is like filling a pot with liquor
and smearing sacred ash outside, Kalideva.

11

1893

Bringing a stone and making an idol out of it
the sculptor became guru, stone became disciple.
Guru who does not know the past or origin
and the disciple who does not know future
and how to receive teachings
both are like stone and sculpture Kalideva.

12

1894

You call yourself a devotee.
How did you become one?
Holding eternal and stain-less linga in your hand
and bowing to linga established on this earth-
what can I call those useless persons, Kalidevayya?

13

1895

Are they devotees who utter vachanas for entertainment?
Vachana is not like him and he is not like vachana.

It is like this-

Keeping his body mind and wealth on his back
and keeping the wordy barn before him
he is like dog wagging his tail seeing his master.
It is just like this Kalidevaradeva.

14

1896

The Vedas are teachings of Brahmins.
Shaastras are words of marketplace.
Puraanas are gatherings of ruffians.
Agama is untrue word.
Logic, grammar and poetry are
languages of those who do not have linga on their body.
That's why there is no one greater than
the spiritually experienced who knows himself, Kalideva.

15

1897

Not knowing righteous practice of devotion
see, they just call themselves devotees.
Bowling again to the god of house or god of race
and if one calls oneself a devotee
Kalidevayya will trample him in hell.

16

1898

Can a deer play before a lion?
Can a moth play before all consuming fire?
Can an insect play before sun?
Can I play before you Kalidevaradeva?

17

1899

What can I call them
who touch the ground with their linga
before a stone born on earth
or a linga installed, Kalidevaradeva?

18

1900

If you die for woman it is births and deaths.
If you die for gold it is births and deaths.
If you die for earth it is births and deaths.
If you die for other's wife or other's wealth it is births and deaths.
If you are a devotee of Shiva rich in faith for one linga
and die for Shiva-practice it is liberation,
says Kalidevayya.

19

*

MADIVAALA MAACHIDEVANA SAMAYAACHARADA MALLIKAARJUNA

1901

What can I call those people of hell
who give up the linga on their palms
and bow to the idols on the earth
Paramapanchakshramurthy Shaantamallikaarjuna?

1

1902

What can I call those
who are made happy seeing their wives
pleased by seeing their sons
Who forget themselves in the increase of their intellect
and lose themselves in this worldliness of wife and children
and are mad my Paramapanchakshramurthy Shaantamallikaarjuna?

2

*

MADHUVAYYA

1903

Nobody knows food getting hungry and satisfying itself.
No body knows water getting thirsty and consuming the earth.
Nobody knows god taking shape and suffer among one and all. .
It was sign unusual as Arkeshwaralinga took the form of a sign.

1

1904

Like a crow on the top most branch
whatever one may desire
can they who have desire understand the Thing?
Arkeshwaralinga does not accept them
who are not pure in mind and
assume many roles for morsel of food
and to escape from dangers.

2

1905

Body naked, mind full of worldliness;
words Brahma, ethics base-
What knowledge this?
Like sword in the hands of murderer.
This is not appropriate to know Arkeshwaralinga.

3

1906

Knowing linga body should be dissolved
just as seed is destroyed when it sprouts.
The affectionate knowledge of knowing Arkeshwaralinga
is like the installed idol destroyed
by the appearance of the supreme.

4

*

MANASANDA MAARITANDE

1907

Saying ishtalinga and pranalinga
can you have separate rules?
As tree hidden in a seed
and seed swallowing the tree
Ishta and prana should be merged.
It is like water becoming pearl.
Both are one Manasandittu Mareshwara.

1

1908

Like

stone becoming gem with lust
water becoming salt losing its moisture
water becoming ripe with the union of air
Once the past is destroyed and born again
if one mixes with one's family saying they are mine
that quality is out of practice.

If mind loves to mix with them saying
'these are my mother, father, brothers and kin'
that practice is corrupt and far from reason,
not appropriate to the supreme.

If one survives and stays subtracting all this
one is Manasandittu Mareshwara.

2

1909

As long as a Shiva devotee has a body
kaayaka is kailaasa.

Knowledge of one without kaayaka is mere deception.
Do not desire for the food in a pot like a woman cooking for others.
Do not go to others' door again and again thinking they will give.
You have hidden Manasandittu Mareshwara
before these people saw your feet.

3

1910

Worship done for fame and profit spoiled the wealth.
Showy disinterestedness yielded the body to three things.
Non-duality, jealousy and arguments
made the heart stone for victory and defeat.
Know what is and what is not
mind was no more, Manasandittu Mareshwara is.

4

1911

Like

snake hiding poison

tree hiding fruits
earth hiding treasure
sandal hiding fragrance
how did all this happen?
Knowing good and bad and attaining
is the attainment Manasandittu Mareshwara.

5

1912

Killing a cow and then donating a cow-
are that killing and donation equal?
Is there trade between righteousness and unrighteousness?
If restrictions are undone one is no more even before death,
Manasandittu Mareshwara.

6

1913

Calling oneself a devotee
why wait at others' doors?
Is it proper for Shiva devotees?
Thus fearing those selling one's vow and restrictions
and look after their bodies
mind is no more, Manasandittu Mareshwara.

7

1914

A tree blooms if it is watered in its roots.
Does any one water branches?
If worshiped with knowledge mind bindings are torn.
If offered with knowledge the whole body of linga is satisfied.
If there is self knowledge all life is liberated.
If one's happiness and sorrow is the same as the others
there is no duality of the other.
Manasandittu Mareshwara.

8

1915

Devotion of the king was undone by sluggishness.
Cleverness of scholar is undone as no one contradicted him.
Solitariness of un-bodied one is undone by bad company.

Not becoming like a moth, know your self first.
If you have knowledge of self there will be no oppositions,
Manasandittu Mareshwara.

9

1916

What if the speaker talks with cleverness
Unless desire of three kinds is not given up and
the destructive anger is not plucked?
When all talk is caught in desire of three kinds
and bound by anger what mere morality of language?
What pleasure in feeding on milk in a goat's udder?
If one stays having done away with qualities of three kinds
one will be Manasandittu Mareshwara.

10

1917

If you learn the Vedas you are a reader, but not a knower.
If you read shaastra and puraana you are a scholar, but not a knower.
What if you follow vows, restrictions and rituals?
You should know where divine knowledge is.
When you understand the difference
the mind is no more, Manasandittu Mareshwara.

11

1918

Biting snake, flaming fire-
do they not cause fear in those who touch them?
If you hold rightly
snake is nothing but a worm;
if you know how to control fire
it is similar to pond of sandal paste.
If you know how to hold linga
body will have the pleasure of un-bodied union.
If you know the union of the two
the mind is no more, Manasandittu Mareshwara.

12

1919

Fragrance should be plucked before flower is plucked,
before the linga arrives Knowledge should be known,

before ego rises up mind should be one with feeling of god,
Manasandittu Mareshwara.

13

*

MANUMUNI GUMMATADEVA

1920

Forgetting to sip nectar and going in search of porridge,
having Shiva within and going with the company of mean persons,
I say, for such men

Gudiyodeya Gummatanaatha Agamyeeshwaralinga is not.

1

1921

Origin in guru, being in linga, completion in jangama-
knowing the three have great union with the thing beyond.
I declare, unite with Gummatanaatha Agamyeeshwaralinga
knowing the nest of body from inside.

2

1922

When you have lost the pollution of body,
done away with sufferings of life
and have bhaavalinga that guru has given
why desire to see anything else?

You have become like a married woman who desires another man.
Those having linga and desiring to live with bodies of creatures
why Gudiya Gummatanaatha Agamyeeshwaralinga for them?
As he knows them, he rejects them.

3

1923

Killer has no mercy for life,
no love of Shiva for the one who mates with a prostitute,
no wealth for the one who gets hold of others and begs for money,
no ancestral property for the one who sacrifices life.

Being a sharana of Shiva
one shouldn't preach the world,
but be like one who includes the world within.
Such a one is Shiva,
such a one is Gudiya Gummatanaatha Agamyeeshwaralinga. 4

1924

Hailstone dissolves, does it breakdown?
Color of gold, is it ever afraid of flames?
One with very vast wealth of virtue,
is he affected by the furnace of time?
Gudiya Gummatanaatha Agamyeeshwaralinga
Why talk of such ignorant kids? 5

1925

All those who show the path
can they be fearless in the presence of fear?
All those who narrate the Vedas, shaastra, puraana and aagama
can they ever penetrate the true principle?
Know the decoration of coward, harshness of sun
and union with unknowing person,
know what to accept and what to reject.
Without delay
unite with Gudiya Gummatanaatha Agamyeeshwaralinga. 6

*

MARULU SHANKARA DEVA

1926

In order to cross the ocean of worldliness
the boatman called Knowledge
was sitting in the boat called Awareness,
with an oar called Good Knowledge.

When I saw the stream and asked the boatman
he said he would take me to the other side.
Saying that I had faith in him, I sat in the boat.

There was a log called Sex blocking the boat-path,
fish called Ego was there in the whirlpool called Anger,
there was crocodile called Maya opening its mouth wide,
waves called Attractions were strong,

The current called Greed tried to draw the boat,
the tide called Forgetfulness was pushing the boat to the shore,
the wind called Jealousy was about to upturn the boat.

The boatman steered clear of all this and helped me cross the river.
After I crossed the river the boatman asked for the fare.
I said that I had nothing to offer.

He dragged me away as a prisoner and
he made me a slave to look after his cows.
As fee for the knowledge he had given me
He made me to look after his cows.
As fee for having crossed the stream without knowing
I looked after his cows
Suddha Siddha Prasiddha Prasanna Prabhuve
Shaanta Chennamallikaarjunadeevayya
Your mercy, your mercy, your mercy.

1

1927

Can an ordinary woman have
qualities of Rambha, the heavenly dancer?
That thing which has withered away
can it have the glow of body with nine rasas?
Can the servants be enthusiastic of religion?
You came like touchstone to destroy the stoniness
Suddha Siddha Prasiddha Prasanna Prabhuve
Shaanta Chennamallikaarjunadeevayya
I came to life with the grace of Prabhudeva.

2

*

MALLIKAARJUNA PANDITARAADHYA

1928

When you have money and youth
you will not say 'Shiva I submit to you.'
Oh, man! Remember Shiva, remember before you are undone.
Wealth will not stay, nor your youth or life.
Knowing this
think of Sri Mallikaarjuna before you are destroyed.

1

*

MULUBAVIYA SOMANNA

1929

Wealth that cannot be used,
life that is not eternal,
family without happiness,
the body that creates anxiety,
feelings that tire-
until these tensions are done away
it is not possible to know Mulubaaviya Soma.

1

*

MAADARA CHENNAYYA

1930

If words and actions are firm
there is no pollution of race or birth.
If words are good and action worse
that is pollution without liberation.
Can any one be said to be highborn
if one is thieving and engaged with others' wives?
Righteousness is caste, unrighteousness is pollution.

This duality should be understood and known.
Don't be a mere servant to awl, scissors, and lower millstone,
know Nijaatma Raama.

1

1931

Brahmin for the Veda and Shaastra
Kshatriya while showing courage
Vyshya while looking at everything with concern
Shudra while doing agriculture
thus only two castes, higher and lower
according to the work done
and there are no eighteen castes of pollution and untouchables.

Knowing Brahma one becomes Brahmin,
Being subjected to karma that kills all living one becomes a cobbler.
Know this duality and do not forget.
Don't be a mere servant to awl, scissors, and lower millstone,
know Nijaatma Raama.

2

1932

Difference only in blood, bones, marrow and body juices
difference only in passions and obsessions
difference only in different occupations
difference only between what appears and the soul that knows.
Whatever the caste, one who knows attains the Thing.
If one forgets, one becomes related to Maya and pollution.
Don't be a mere servant to awl, scissors, and lower millstone,
know Nijaatma Raama.

3

*

MADARA DHULAYYA

1933

Will he who has a sword with a sharp edge be afraid of battle?
Will he who is far from the three pollutions
be caught in the affection of the sundry?
Seeing the Thing as scarce and knowing That is not scarce

ever going beyond the ascertained, seen and inferred
saying that I had seen you, worshiped you
remains on this side and
Kaamadhuma Dhuleshwara remained on the other side.

1

1934

Before sickness begins to distress
the body made spiritual
praise Shiva quickly.
None can control the nature of body.
Be it gods, demons or men
none can escape sickness.

Tena vina trinamapi na chalati.

Resolving each day is the last day
do not forget you have taken birth to please
Kaamadhuma Dhuleshwara.

2

1935

Like
the fragrance hidden in the flower,
the grace hidden in the lover,
the charm hidden in the hair
one is aware and is made aware.

When the two is dissolved
to become one and perfect
where is the need for
the pollution of various words and ways
Kaamadhuma Dhuleshwara?

3

1936

The oil in the seed,
the juice in the fruit,
the colour in gold,

the milk in the mutton,
the sweetness of the sugarcane-

unless the inside is uncovered
the pollution of caste is not lost.
Unless the trust in ishta is firmly seen
the pollution of stone is not lost.
Unless all this is given up
knowledge doesn't become void, Kaamadhuma Dhuleshwara. 4

1937

Is there anyone who has gathered the water in the mirage?
Is there anyone who has cast arrows from the rainbow?
Is there anyone who can thread water drops?

The Brahma hidden in nothingness,
the fountain-head hidden in stone,
they are polluted who are unaware of these
Kaamadhuma Dhuleshwara,
do they need to know the path to the supreme? 5

1938

If one earns by pure and truthful kaayaka,
remains without deceit, losing the world
and offers daasoha to a true jangama,
in the heart of such a virtuous devotee
Kaamadhuma Dhuleshwara
remains like an imprint. 6

1939

To the moving wind
body is all hands
to the burning fire
feeling is all mouth
to the flowing water
its whole body is legs.

To him who touches
unaware, unforgetful
no offering is first, last or middle.
Kaamadhuma Dhuleshwara
is beyond all pollution.

7

*

MAARESHWARODEYA

1940

If I feed, it doesn't eat.
If I speak, it doesn't answer.
It doesn't see, speak, beg or trouble.
You gave such forest dung to my hand
and went away without telling me, Mareshwara.

1

*

MEREMINDAYYA

1941

Ayya,
being in my body
you came into my hands;
from the hands
why don't you come to my heart?

I sing, and you listen.
Aren't the voice and the ears in pain?
No way will you die,
no way will I survive.
Your body knows no diminishing
my body knows no abating.

Caught in the mesh of worldly action
not knowing how to come up

I am distraught.

Tell me the path to take to the body of five elements,
O Aighatadoora Raameshwaralinga.

1

1942

The body and linga are related
like seed breaking and sprouting into green
like flower opening and spreading its scent.

The mighty linga manifests through its symbol
Aighatadoora Raameshwaralinga's form turns formless.

2

1943

One who gives up good conduct for food
one who gives up asceticism for the senses
one who is defiled in the company of all and sundry
one who follows his instinct
would he have devotion true enough to know
Aighatadoora Raameshwaralinga?

3

1944

Whether the sword or the plough
whether commerce or the pen
there should be no falsehood in the doing.
That is the coming of Shiva,
that the being of Shiva,
Aighatadoora Raameshwaralinga's very self.

4

1945

Dying in lust
burning in raging ire
drowning in the sea of attachment
consuming the varied fare of this world
do not turn into a dreadful person.
Know our Aighatadoora Raameshwaralinga.

5

1946

When the flower withered
its fragrance diminished;
when the sapling lost its vigour
its vitality dimmed;
when the sign was forgotten
awareness turned dead.

One has to be involved
singing the praise of Aighatadoora Raameshwaralinga. 6

1947

If you say gold is superior and earth inferior
where will you place gold and melt it
if not in the earthen pot?
This is the manifest form
for having faith in the transcendent
and for knowing Aighatadoora Raameshwaralinga. 7

1948

If one knows oneself
knowledge of one's self is the guru,
one's self the linga,
one's faith the jangama.

Thus
if the three can come together
that is none other than Aighatadoora Raameshwaralinga. 8

1949

Those who are ours will become others
as we fight for woman, wealth and the world.
If we give up these three others will become ours.
For one who knows and the one who is worldly
desire is the only difference.
Be out of this duality to know Aighatadoora Raameshwaralinga. 9

1950

As long as I bathe, I should bathe Shiva.
As long as I eat, I should offer food to Shiva.
As long as I enjoy pleasures of body,
they should be offered to linga.
This is the path of good devotion to know
Aighatadoora Raameshwaralinga.

10

1951

One who earned money turned to corpse.
One who conquered the earth earned enemies.
One who gained a maid became caught in the vagina of a dog.
Do not boil like rice that is being cooked.
Be in truth and be out of untruth to know
Aighatadoora Raameshwaralinga.

11

1952

Having the human body,
saying that one is a guru,
giving ishta linga to others,
not willing to eat in their homes,
asking for rice and ghee from them
and cooking his own food,
if you receive linga from such a person
it is equal to a corpse.
If you eat with such person
you will be like a worm caught by a crow,
the rice you eat will be evil rice
as Aighatadoora Raameshwaralinga will not accept it.

12

1953

Water is mother to the fire in water.
Stone is mother to the fire in stone.
Tree is mother to the fire in tree.
As fire-child eats its mother when it is born
in order to emerge,

if you can undo the knowledge and sign
and understand Aighatadoora Raameshwaralinga
where you are that will be the status of god. 13

1954

They say that one should receive everything
making their five senses face the linga.
Are the senses without linga?
The senses resolve their doubts in the presence of linga
but have no faces of their own.
In the presence of linga
the senses withdraw and become one with
Aighatadoora Raameshwaralinga. 14

1955

Just as fruit keeps juice,
the earth keeps wealth,
mother keeps the child in her womb,
you have existed as a sign,
you have made the soul hide you.
In order to know Aighatadoora Raameshwaralinga
forget your body in the image, do not forget the Thing. 15

1956

If one is a devotee one should one should be like
water untouched by in mud;
oil that doesn't touch water;
metal touched by siddha-rasa;
the swan in water-
be in the world not being in it
to know Aighatadoora Raameshwaralinga. 16

1957

For one who lives on preaching
is there a need to talk of loss and gain?

He will be like an orator who has learnt to speak;
he will be like an acrobat who has learnt to dance.

What kind of awareness is that?

For sure,
he will be far from Aighatadoora Raameshwaralinga.

17

1958

Worship that does not touch the heart
is like washing a mud wall
looking for a clean surface.

Offering that does not touch the sacred
is like a dog that chews on the bone
for its own gratification

This is certainly no way to know Aighatadoora Raameshwaralinga.

18

1959

As when flying a kite
it moves with the string
held in the hand
so too
one's awareness should be held by the sign
and played upon relentlessly
to know
Aighatadoora Raameshwaralinga.

19

1960

The body grows to end in dissolution
the mind grows to end in happiness
happiness grows to end in perversion
perversion ended in a timely death.
Get away from them
to know Aighatadoora Raameshwaralinga.

20

*

MEDARA KEETAYYA

1961

Happiness or sadness
it is all the same for the devotee;

riches or trying times
it is all the same for the devotee.

If a devotee cannot say this
he will come to harm.

Swearing by the jangama
if he grows his muscle
to humiliate others before him
that very day he is out of divine grace
O Gaveshwara.

1

1962

Can there be profit without principal?
Can there be testing without learning?
Can there be linga without guru

At this double-dealing language
I am mortified, O Gaveshwara.

2

*

MAIDUNA RAMAYYA

1963

Like
adding hail stones to water
mixing crystal salt to water
touching incense to glowing flame

the true lingaikya transcended the two
uniting with Mahaalinga Chennaraameshwaralinga.

1

1964

Can there be any sap in sand?
Can there be any obstruction to the shadow?
Can there be penance in the battlefield?
Can there be passion where love has gone awry?
Once the heart is broken
it is poison for the eyes O Mahaalinga Chennaraama.

2

1965

When Shiva sharanas come
one has to bow down
hands folded in fear.
My heart refuses to do obeisance,
not realizing the instant fruits of
such gainful devotion
my heart refuses to do obeisance.

Looking at me
believing, yet not believing that they really rule
laughs Mahaalinga Chennaraameshwara

*

MOLIGE MARAYYA

1966

Wrapping themselves with bright and colourful radiance
brother sharanas of Shiva
not yielding to the aggression of arrows
holding the shield of devotion
engulfing the village called liberation
fighting
all died from the wounds made by Rudra's trident.
Which is my protecting cover o Nihkalanka Mallikaarjuna?

1

1967

If there is no water
how would one know of
flower born of water?

If there is no water
how would one know of milk?

If I am not there
how would one know of you?

I am there for you,
you are there for me.
Can there be different truths for you and me,
O Nihkalanka Mallikaarjuna?

2

1968

O linga beyond compare
won't you come into my thought, ayya?
Is it because
my body, mind and soul are not pure
that you won't come into my thought, ayya.
Do you want to reject the bundle of my sins?
For my hunger you are life
for my senses you are the mind
for my pleasures you are the body.

Like the many colours within the crystal pot
having become my body, why shrink now
O Nihkalanka Mallikaarjuna?

3

1969

If wet firewood is fed to fire
can it burn with a pure mind, like dried twigs?

Can the lecherous attain
the True One, O Nihkalanka Mallikaarjuna?

4

1970

When he sets out saying 'I know'
is his body eternal?

Can he be beyond dissolution?
Is he beyond body?

Such a person is like
a washer man dying of thirst being in water
O Nihkalanka Mallikaarjuna.

5

1971

Prayer is needed until one knows awareness;
worship is needed until one knows grace;
ritual is needed until one knows oneself;
one should worship as long as there is death,
karma, knowledge, feeling and ego;
forgetting oneself
if one can stay with the divine
and be naked, he need have no fear anywhere
O Nihkalanka Mallikaarjuna.

6

1972

The elders who preach wisdom
holding the linga in their hands
stand at the door of that human sheep begging.

These wise sheep will not be accepted by
Nihkalanka Mallikaarjuna.

7

1973

Whether it is
the sword or the pen, tilling or selling
if one can be devoted to Shiva
glowing in one's devotion
without pretence
with not a thought for hunger, thirst or pleasure,
Vachana / 636

that devotee's courtyard is itself Varanasi
his house the abode of deliverance
his face the source of all liberation
his body the eternal light
his feet pure ambrosia.

As for me
make me the dog that keeps watch over
all that belongs to
such devotees pure in heart, head and soul
O Nihkalanka Mallikaarjuna.

8

1974

If you know the Agamas
you would know of profit and loss;
if you know the Shaastras
you would know death;
if you know the puraanas
you would sever ties with rogues.
But for the pure soul who knows these three
there is no deliverance for others
O Nihkalanka Mallikaarjuna.

9

1975

One who gives up the glowing ego
will know the guru;
one who gives up the passions of the twisted mind
will know the linga;
one who gives up greed for wealth
will know jangama.
Until these three are annihilated
one is not a true devotee of
Nihkalanka Mallikaarjuna.

10

1976

O what is the use of reading
and reciting the vacanas of elders

when word is not followed by deed
and deed is not followed by word?

Speaking of non-duality
if one behaves badly
would Shiva sharanas accept it?

Such people
as they are not pure in thought and action
will not attain
guru linga jangama
paadodaka, prasaada, vibhooti,
rudraakshi, panchama panchaakshara.

Thus,
without any of this
those who merely speak of Brahma
will not be accepted by
Nihkalanka Mallikaarjuna.

11

1977

What use are elephants, horses or riches?
All one can eat is one measure of rice,
one measure of cow's milk,
all one needs to sleep is but half a bedstead.

O man,
leaning on frail wealth
do not destroy yourself.

The body embraces the company of earth
and what will happen to jewels?

One's lawfully-wedded wife
is in the company of others;
one's life is in the company of air.

Look,
there is no one
to keep you company in death
O Nihkalanka Mallikaarjuna.

12

1978

Like the pot tied to the end of picota
which good folks pedal on
to bring up water from the bottom of the earth
and pour into the plant beds,

if one can know the transcendent
that resides in everything
yet become unborn
he will be freed from the bondage of life
Nihkalanka Mallikaarjuna.

13

1979

What use is the play of colours
to one who is devoid of sight?

Why say 'o brother' and 'o father' sweetly
in a place devoid of regard?

If the sharanas of Shiva go
where there is no gratitude
it will be like an arrow hitting a stone.

Those who know this are wise
O my beloved Nihkalanka Mallikaarjuna.

14

1980

Would a donkey know of camphor?
Would a snake know of wise sayings?
Would a dog know of delicacies?
Would a fly know of fragrance?
Would the born-barren know the fecund womb?

Speaking of purity of principles
to the damnable liars of this world
not even eternal Rudra can escape hell
Nihkalanka Mallikaarjuna.

15

1981

O brothers
who in your anxiety think
god resides in rocks and stones and trees
listen;

the signs are mere tokens
placed here and there by the mere intelligent ones.

He is beyond words.
Where the heart is
there he is, Nihkalanka Mallikaarjuna.

16

1982

Unless the weeds are cleared
the field is not cleaned;
unless the dead and digested matter is purged
the being is not cleansed;
unless the state of the life force is known
the body is not purified;
unless mystery of link between body and life is known
there is not an iota of knowledge.

But why do those who are prey to illusion
need this knowledge Nihkalanka Mallikaarjuna?

17

1983

Worshipping linga through the body
living life through the mind
what kind of linga worship is it, ayya?
What kind of jangama worship is it ayya?

Do not show me such shameless people whose nose are severed,
Nihkalanka Mallikaarjuna. 18

1984

Why fight once out of seize?
Why ask others once you are wise?
Why be worldly once you are aware?
Doing like this is
like the fire hidden in the wooden flute,
is it wise, O Nihkalanka Mallikaarjuna? 19

1985

Who would fear a snake without its poison?
Who would fear a soldier without his sword?
If one speaks of ishtaligna and external examples
will he be a pranalingi?
That cannot be, O Nihkalanka Mallikaarjuna. 20

1986

Can lime ever stick to glass walls?
Can the tiny rat snake know the hood of the cobra?
Can wax embrace a figure of fire?
Can the senses conjoin with the body of people
rich with the linga quality?
Having these qualities
he has become linga himself,
our Nihkalanka Mallikaarjuna. 21

1987

Could the seed trapped in press yield oil without pain?
Could the being caught in the body
give up the senses without pain?
Could illusion caught in emotion
give up passion without pain?
Without knowing this
there is no knowledge, Nihkalanka Mallikaarjuna. 22

1988

If one knows magic
it is easy to play with a snake.
If one knows relish
it is easy to be with hunger.
If one knows passion
it is easy to converse with the tiger called death.
Knowing oneself
if one can merge with you
it is better for you,
O Nihkalanka Mallikaarjuna.

23

1989

Dust, particles, leaves
and many such matter
stirred up by the wind
do not touch the wind.

Like the dust in the wind
like the many hues in a crystal bow
are the senses of a sharana.

To the great sharana
touching
yet untouched

I bow in reverence, Nihkalanka Mallikaarjuna.

24

1990

Shall I speak of guru?
He gave linga to all and sundry
and became obliged to wealth.

Shall I speak of linga?
He bodied forth this world.

Shall I say jangama?
He entered the houses of strangers
and is caught in worldliness.

I don't want any of these
Nihkalanka Mallikaarjuna.

25

1991

The relationship between a guru and his disciple
like the baby tortoise and its mother;

the relationship between a guru and his disciple
like the pure, clear, seedless fluff of cotton and fire;

the relationship between a guru and his disciple
like cloud and water being together;

the relationship between guru and his disciple
like the straight line inherent in a pencil.

If it is not like this
if the guru's presence is
mindlessly touching one's forehead to the ground
then it is like
expecting nectar filled in a cracked pot
to stay without leaking.

There is no end of trouble
I would say, O Nihkalanka Mallikaarjuna.

26

1992

When a jangama moves
he moves like the spring breeze
would he move like a storm?
Never.

Jangama sthala
it is like an oasis in sand.

If one can pour out the slush of
lust, anger, greed, passion, arrogance, jealousy
and stay clear
that is a jangama
I would say.
If not,
he is a beast, O Nihkalanka Mallikaarjuna.

27

1993

Tell me o lord,

does sin touch the sword
and not the one who severed his life?

Do we feel angry with the arrow
and not with the one who shot the arrow?

Do we feel angry at the hangman
and not with the king who ordered the killing

O divine knowledge
why do you haunt me when there is
my lord Nihkalanka Mallikaarjuna?

28

1994

If you hold the middle of the snake
instead of its head
would it let you go without biting?

If you want to kill your foe
and instead fall at his feet in awe of his valour
would he let you go without striking?

If you fall into hell like sheep
not seeking the feet of Shiva
do you deserve to be replete with wisdom?

Wisdom is for one who is ready and ripe
and not for one who is merely wordy
o Nihkalanka Mallikaarjuna.

29

1995

In my ignorance
I am going after the words of the wise.
It is like
the coward marching with the valiant;
holding on to the waist of one who is drowning in water;
walking with one who has no sight;

I shall move leaning on your sharanas
o Nihkalanka Mallikaarjuna.

30

1996

If the mighty get together saying
the stone in water has soaked up well
does it get soaked and become soft?

Do all the sharanas together know
the true essence of the linga given by the guru?

Does the snake die by hitting at the anthill?
It cannot be the path of attaining,
o Nihkalanka Mallikaarjuna.

31

1997

If the earth begins to keep watch
is there any place for the thief to hide?

Is there anything that is not offered to
one who is a linga in every part, Nihkalanka Mallikaarjuna?

32

1998

Why the illusion
that one shall never
beg or bother others for food?
To the realized one
who eats without begging
what if it is just
the greens from the forest?
At each step
I shall bow to him again and again
in reverence, Nihkalanka Mallikaarjuna.

33

1999

Like the being of the Parusha doll
like water that has swallowed up the earth
like oilseed that has swallowed up fire
like the drop that taking in the ray of sun-

what more can I say in comparison?
And to whom shall I say it?

There are no eyes to see
there are no ears to hear
there is no tongue to sing
there is no time or space to say what.-

Thus is lingaikya,
thus is the state of being one with
Nihkalanka Mallikaarjuna.

34

2000

By worshipping
if you think you are worthy of being worshipped
it is like

the holeya woman who thinks
because she has bathed in clean waters
she can touch others
forgetting her defiled status
unmindful that the bath could only clean her body.
What can I say about those
That are not pure in body, mind and soul
worship and ruin themselves, Nihkalanka Mallikaarjuna?

35

2001

If the tree were to know the taste of the fruit,
would it yield fruit?
If the pot were to know the taste of rice
would anything be left?

If one has merged with the linga
would he go about announcing it?

That union is an action without waves
and beyond any auspicious act.

That is how it feels
being one with the linga, o Nihkalanka Mallikaarjuna.

36

2002

If the space become bare
who will cover it?

If the tank soaks up the water
who will set it free?

If the Great Mount starts moving
who will make way for it?

If the one who knows forgets
who will speak wise words ?

Only you would know your truth
and I fear,
o Nihkalanka Mallikaarjuna.

37

2003

Like a creeper that twines round a tree
and yet wavers seeking another
my mind does not stay with the action
my mind does not stay resolute.

Like a monkey that has feasted on jaggery
like a fish that is caught in the net
not finding the way to reach there
not finding the way to stay here
I am distraught.

Be with me in my heart
o Nihkalanka Mallikaarjuna.

38

2004

To God devotee is like water to lotus.
To God devotee is like water to milk.
Can they ever stay apart,
Nihkalanka Mallikaarjuna?

39

2005

Should the devotee ever say
the work he does is for himself
he is far from the guru.

Should he say it is for his wife
he is far from the linga.

Should he say it is for his sons
he is far from the jangama.

should he say is for his relatives
he is far from the group of
Sangana Basavanna and other sharanas.
He is far from me as well,
he is also far from Nihkalanka Mallikaarjuna
who resides in me.

40

2006

While practicing devotion, knowledge and good action
I don't want to have wife whose mind is not pure.
I don't want children and relations whose minds are not pure.
If I am with them knowingly
my devotion is lost.
This is the feature of blissful devotion,
Nihkalanka Mallikaarjuna.

41

2007

What if the figure on the canvas has a lamp in its hand?
Can it dispel the darkness?

What if the skeptic holds the ishtalinga in his hand?
Can he have the vision of god?

If you speak to him about the eternal and transient
Can he understand Nihkalanka Mallikaarjuna?

42

2008

All those venerable elders
who are revered on this earth;
all those elders who propound the wisdom of
the Veda, shaastra, puraana, aagama, shruthi and smriti
are they all true elders?

Unless they act as they speak
speak as they act

practise their philosophy
they cannot become venerable elders.

Fighting for success or failure
claiming it to be wisdom
they cover up the lie in themselves.

Looking at those heartless prevaricators
our lord Nihkalanka Mallikaarjuna
went away, without staying.

43

2009

Can a mud cat ever touch a real mouse?
Can the detachment of thieves of this world touch the blissful one?
Know this well and know Nihkalanka Mallikaarjuna.

44

2010

Oh elders who say
that you turn the body of flesh and blood into
the mantra body, listen:
doesn't a bhramara catch a worm
and make it like it's own self?
Doesn't a potter bring mud and
make the mud take a shape he has in his thought?
Doesn't a sculptor bring stone and
give it a shape that he wishes?

Like this all these things attained
the qualities of those who held them.

Not knowing this much
one who says one is a guru
and the other is a disciple
and demands service
is like a cracked raft.

If you climb on to it
to cross the flooded river
the only result will be drowning, Nihkalanka Mallikaarjuna.

45

2011

What is the use of wiping a mirror when it is dark?
Will any one pour water into water thinking water is thirsty?
Will any one cover fire thinking that it is feeling cold?
If you say you serve a Linga bodied person,
you should know what it means,
O Nihkalanka Mallikaarjuna.

46

2012

If you were to give a fragrant flower
to one who has had his nose severed
would it be easy or hard on him?
Imagine, o brothers.

If you were to tell the truth
to one who is devoid of devotion
would it matter, Nihkalanka Mallikaarjuna?

47

2013

I want to offer a ritual bath to the linga
but I do not see the head of the sign.

I want to offer food to the linga
but I do not see the mark of the mouth.

What can I do, who can I tell?

The guru who gave did not tell me the secret.
It is like falling with a feeble lamp
into an abandoned granary under the ground
Nihkalanka Mallikaarjuna.

48

2014

Having linga in hand
why wait in the yard of houses of devotees?
Why attempt to pamper them and crave for your body?
One who is blissful and united with linga needs no such thing
o Nihkalanka Mallikaarjuna.

49

2015

The elders who preach detachment
yet go around holding the linga in their hands

looking at them,
those monkeys who say
the wealth of this world is not lasting
yet hold out their hand before it is offered
I was baffled
o Nihkalanka Mallikaarjuna.

50

2016

Learning the Vedas
reading the shaastras
claiming to be experts in the various puraanas
claiming to have seen the divine in shruthi and smrithi

the elders
became toddlers
guarding the door of the one who gives.

The elders who preach the examples
are ruining themselves
like the mouse caught in the net
made out of a common weed.

Even after seeing their example
these brash Brahmins still call them elders
and fight for them,

look
o Nihkalanka Mallikaarjuna.

51

2017

I have seen people
holding the life-giving
sanjeevani in their hand
go through life and dying.

I have seen people
having loads of gold in front
suffering utter poverty.

I have seen people
carrying the pledged sword on their person
die of a stab from the end of a wooden stick.

They are those who do not know
Nihkalanka Mallikaarjuna.

52

2018

Completing a thousand vows
my devotion seems to give way
like a broken thread.

No ripeness in emotion,
no purity in knowledge
no union in action;

enough of this business
release me from the shackles of fame
o Nihkalanka Mallikaarjuna.

53

2019

If not stench
can you hope to collect the perfume
if you bind and torture the musk deer?

Because you think
you have the gift of speech
can you talk down to good souls?

You have to know their mind by
understanding their wishes.
You can realize their intent
by serving them like a slave.

Instead if you trouble them
claiming you have seen through such great souls.
God will not come to you even in your dreams

Know this for a fact,
conduct yourself so
that you are accepted by Nihkalanka Mallikaarjuna.

54

2020

If you refuse to pay for the lease on the land
would the landlord let you go free?

If you do not act as you speak
would the sharanas who are merged with the linga
let you go without censure?

There is no gainsaying this
Nihkalanka Mallikaarjuna.

55

2021

Cross the stream with the lightness of the log
tear the bindings of this world with the company of the wise
Nihkalanka Mallikaarjuna.

56

*

RAYASADA MANCHANNA

2022

If the sword can be stopped
before it penetrates
what can the sword do?
If one can grip the snake
before it opens its mouth
what can the poison do?
If one can stand in the sublime
before the mind is tempted
what can the senses do, Jaambeshwara?

1

2023

If you write and then wipe it
that writing is not perfect, I say.
If you know and then forget
that knowledge is incomplete, I say.
After death,
ocean and a palm-full of water are the same, Jaambeshwara.

2

2024

If the swan is offered milk mixed with water,
look at how it distinguishes
and drinks milk leaving water!

If oil and water are mixed
look at how it grows itself
and yet cannot burn properly!

Look, how gold mixed with earth
separates itself, and gets valued.

Being within oneself
yet look at the agony of
not knowing oneself!

All the brothers who labour well but
caught in the trap of gold, woman and world,
seeing those lost and stand
at the door of wealthy brothers
Jaambeshwara derides them.

3

*

LADDEYA SOMAYYA

2025

Whatever be the kaayaka, doing one's kaayaka,
presenting everything to guru, linga and jangama,
receiving whatever remains and wishing well-
suffer if you are sick,
howl if you are in pain,
die if death comes.

Why do you need a god for this Laddeya Soma?

1

*

VACHANA BHANDAARI SHAANTARASA

2026

One can wash the dirt, can one wash the pure?
One can talk, can one know the unborn one?
One can do the worship, can one have the union with mystery?
One can bet about the battle, can one fight?

All those who talk of the Vedas, do they know Shiva?
fearing these mere words
Alekhanaada Shunya you turned to stone.

1

*

VIRA GOLLAALA

2027

The stone is not linga
it breaks at the edge of chisel;
the tree is not god, it burns in fire;
clay is not god, it melts in water.
the mind that knows all these is not god;
coming within the power of the senses
it has lost its value.

Thus the way to preserve the Thing is:
not to associate with all and sundry;
not mixing the ritual one adheres with something else;
not dealing with any other than the true linga one believes in.

Such a one is he
whose whole self is linga;
he is the sharanas
who is within Virabeereshwaralinga.

1

*

VEDAMURTHI SANGANNA

2028

What knowledge does the cock have that it crows at the right time?
What knowledge does the ant have that it knows where the sweets
are?

What knowledge does the turtle have that its young one is fed
by the very remembrance of the mother?

Thus all creatures in the life cycle come within knowledge.

If one knows and acts, he is the knower of the Veda.

If one knows and acts, he is close to the shaastras.

If one knows and acts, he is the virtuous one who knows the puraanas.
If one knows and acts, he is well-versed in the aagamas.
This is the secret of the original six letters of Shadakshari
that constitutes five lettered Panchakshari mantra.
Knowing that the Incomparable One
is the only support in this world
knowing who I am and what I am
showing that this truth is the essence of the divine,
such a one who acts as he speaks
he is the knower of the Veda
the sharana of Lalaamabhima Sangameshwara linga. 1

*

VAIDYA SANGANNA

2029

One utterance only for the devotee,
one bunch only for the plantain tree.

If the ascetic touches again what is rejected
it is like the stench of a dead dog;
if the one who walks the virtuous path
breaks the daily ritual and goes astray
then paying fine to the masters of the devotees
and comes to resolve
if you see such brahmins made of clay
Marulashankarapriya Siddharameshwara
I will not unite. 1

*

SHANKARA DAASIMAYYA

2030

Don't be like the deer
the ascetic, the crow, the parrot.

It is disgusting to see
those that bounce around
are tormented easily
and roam through night and day.

If one is aware, one is sharana,
if one forgets, one is human.

Nijaguru Shankaradeva does not want
those who carry the dead rubbish
selling from place to place.

1

*

SHIVANAGAMAYYA

2031

Once linga adorns the body
one should not join linga-less persons.
Once linga adorns the body,
all deeds should be done along with the linga leading,
and not with the body leading.
Being bound up with linga,
if any allow themselves to be led by the body
they distance themselves from linga,
Naagapriya Chennaraameshwara.

1

*

SHIVALENKA MANCHANNA

2032

Embracing linga with body's warmth,
seeing linga to eyes' satisfaction,
worshiping linga till hands are satisfied.
knowing linga in the heart within,
experiencing joy without interruption,
one should unite with Ishaanya Mallikaarjunalinga.

1

2033

Is it daasoha, doing kaayaka with least labour,
with least agony physical or mental,
serving the jangama the food brought by deception?
Be it any kaayaka,
all things, with breath being the last and riches being the first,
served with purity of heart to guru and jangama,
and served to all the wearers of linga with equal proportion,
would bring content to Ishaanya Mallikaarjunalinga.

2

2034

My very body becoming a temple,
the very sign being god,
the seeing eyes becoming the flowers,
the tears of joy becoming the objects of enjoyment,
the eight-fold rites, and the sixteen-fold services,
my withered consciousness becoming both tripod and platter,
the poise of my mind becoming the offering,
the entire passionate piety becoming tambula,
I worship, Ishaanyamurti Mallikaarjunalinga;
I worship you with all my life-breath!

3

2035

Lust is lingering before my eyes;
anger is running about before my mind;
avarice is boiling within me, pervading my whole body;
my body is wasted with temptation and all other vices,
not knowing Ishaanyamurti Mallikaarjunalinga.

4

2036

The moment the guru is caught in the blaze of pomp,
the disciple goes to hell;
when the linga is caught in the noise of worship;
the disciple becomes a prey to death;
when the jangama, becoming a common man,
visits the court yard of one and all,

he stands outside the pale of the Shiva's favor.
Thus, to know Ishaanyamurti Mallikaarjunalinga,
they should be free from all bondage.

5

2037

He is a true devotee
who sweats at guru's service;
engages his mind wholly in linga's service;
spends all his wealth in jangama's service;
whose nature loses its property in realizing the absolute; and
who stands firm
in Ishaanyamurti Mallikaarjunalinga.

6

2038

Dwelling in my body as an image in the mind;
resting on my tongue as one who tastes every flavour;
dwelling in my ears as the hearer of melodious sounds;
staying in my eyes as one who sees without batting the eye lids;
staying in my nose you smell pleasant fragrance;
staying in my hands, feet and all organs;
filling every cell of all animals ,
you enjoy every thing and become the great enjoyer,
Ishaanyamurti Mallikaarjunalinga.

7

2039

Not to accept other's wealth is the only vow;
not to enjoy other's wife is the only pure action;
not to kill any living being is the only restriction;
to swear to shed falsehood is the only eternal rule.
This is the doubtless vow offered to
Ishaanyamurti Mallikaarjunalinga.

8

2040

You became the tongue to taste flavor;
you became the nose to smell fragrance;
you became the eyes to see form;

you became the ears to hear sound;
you becamee the skin to feel touch;
thus staying in the heart of my body,
O Ishaanyamurti Mallikaarjunalinga;
you became the five-faced one.

9

2041

Like the firm focus of attention of a hunter,
like the sunset of an agile acrobat,
like a snake that bites and sneaks away,
one must embody linga in the matters
of wearing ornaments and giving and taking,
One should take Ishaanyamurti Mallikaarjunalinga by surprise.

10

2042

Outside, one's body is pure as a holy spring,
inside, a pit of urine;
outside, one eats self-cooked food,
inside, one relishes the juicy kiss of a woman;
outside, one abandons the company of worldly persons,
inside, one enjoys his company.
Thus all these acts are
like an acrobat's false observance of rules.
Ishaanyamurti Mallikaarjunalinga
does not like such a hypocritical nature.

11

*

SANGAMESHWARA APPANNA

2043

Each day you must truly believe
you have completed hundred years;
you must remember the ancients;
if the jangama comes to the math
you must treat him without deceit;

give me this blessing
Basavapriya Koodalachennasangamadeva.

1

2044

Wearing different disguises of devotion
I haunt house after house;
guessing their desire I speak;
if I speak not realizing their nature
I feel frustrated.
As if I am a true devotee
I use the ancients' vachanas for livelihood.
Is there any other way of sinning
Basavapriya Koodalachennasangamadeva?

2

2045

My body worn out in your service,
my mind worn out in your remembrance,
my understanding worn out in your sublimity.
Being firmly united
Basavapriya Koodalachennasangamadeva
I do not know how I lost the I.

3

2046

You are not a Bhakta
if you have a caste;
you are not a Maaheshwara
if you have aspiration;
you are not a Prasaadi
if you desire for reward.
Caste spoils the blessings of guru,
aspiration spoils the worship of linga,
desire for reward brings sorrow.

It is said that
kulam chalam dhanam chaiva yavvanam rupameva cha
vidya rajyam tapashchaiva ye te chashtamadaha smritaha

those who drink one drink forget their kin,
those who have taken eight drinks-
how can they know you,
Basavapriya Koodalachennasangamadeva?

4

2047

I do not know the date or the day
I do not know the auspicious or the inauspicious moment.
knowing these, they talk of seven days and eighteen castes.
We do not know these.

We treat one night as a week and one day as another week.
the night as a day, light as a day
bhavi as one caste
bhakta as one caste.
We know only this
Basavapriya Koodalachennasangamadeva.

5

2048

Father, although I may beg
make me serve the devotees;

in mind, body and speech
make me be their slave.

What profit are many words?
Make me give all to linga and jangama
Basavapriya Koodalachennasangamadeva.

6

2049

As the wish desired is within reach,
the hidden treasure arrives home.
the bee comes in search of fragrance,
the statue of chintamani learns to walk.
O Sanganabasavanna,

the arrival of Prabhudeva is revealed
in Basavapriya Koodalachennasangamadeva.

7

2050

When the devotees come to other devotee's house
they must feel at home;
not fearing or hesitating, but be in their purity.
If the masters are like servants
Basavapriya Koodalachennasangamadeva
will break the teeth.

8

2051

What if one has read the four Vedas, listened much to the shaāstras?
Those ignorant of Shiva-knowledge, do they know the path of devo-
tion?

*Aalodyam cha chaturvedee sarvashastravisharadah
Shivatatvam na jnanati darvee pakarasam yatha*

Can the spoon in milk know the sweet taste of it?
Our Madara Chennayya, Madivalayya,
and Dohara Kakkayya know the precepts read
Basavapriya Koodalachennasangamadeva.

9

2052

By the grace of the guru
the Shiva-linga being revealed in the palm
the whole body being in touch with linga
women with linga must not keep away
if they menstruate.
Can a woman in periods not touch and worship linga?

to show how it is:

*Lingarchnarata nari sutaki syat rajasvala
Raviragniryatha vayu tatha koti gunah shuchihi*
And also:

*Pujalopo na kartavyaha sutake mritakepiva
Jalabudbudavaddeham tasmallingam sadarchayet*

Thus

in the women with linga on their body
those who imagine pollution

for them there is no guru-linga

Basavapriya Koodalachennasangamadeva.

10

*

SAKALESHA MAADARASA

2053

In the absence of a seed's sprouting,
where to find the sprout, leaf, plant,
flower and fruit and the essence of flavor?

In the absence of a bull's mating,
where to find the milk oozing
from the udders of a young calf?

In the absence of loss of a virgin girl's virginity,
where is the babe to be born of a maid
with swollen breasts in menstruation?

In the absence of the eight-fold forms of Lord Shiva,
where were the triple worlds, and
the high seriousness of things animate and inanimate?

In the absence of knowledge,
where were the seven types of sound and
fifty-two letters of the alphabet?

Unless the Swati star rains water,
where to find the precious pearls?

Unless Sakaleshwaradeva opened his eyes of grace,
where would be the sharana path and the union with linga? 1

2054

I say I am the un-born, the progenitor of the born;
I say the un-born and the born have no taint of caste;
I say I am the oldest of Maaheswaras;
I would not adulterate the jangama discipline.
I am a regular worshipper of linga,
O Sakaleshwara, pray, do not put me to shame. 2

2055

They say they want this and that.
No heart burn, enough if I am fortunate.
All articles of food will come
of their own accord where one dwells;
hoarded treasure comes where one dwells, O father.
If you say with purity of heart,
'I bow to you, Sakaleshwara',
he will grant you the ultimate state. 3

2056

I am an ascetic, and have given up wealth.
I am a celibate, O father.
But, alas!
Only if I could not get a thing, I say I do not want it.
If it actually comes to my hand,
I do not know how to give it up.
When will you make me disinterested, O Sakaleshwara? 4

2057

Infinite are the addictions of food and carnal pleasure;
infinite are the wearers of ochre garb.
O Sakaleshwaradeva, rare are those
who know none other than you. 5

2058

Going to a far off forest, discarding
the company of each and every one,
is not the right kind of deed; it is a misdeed, indeed.
If you stay in town, you are indebted to townsmen;
if you dwell in the wood, you will be indebted to the trees in the
wood.
The sharana, who offers whatever he gets to linga,
he is wise, Sakaleshwara.

6

2059

Nothing is meaner than desire;
none is greater than the desire-less.
No religion is greater than compassion;
no help is greater than reason.
To all things animate and inanimate,
there is no other god than Sakaleshwara.

7

2060

Those who reproach me to my face sharpen my intellect;
those who remove my mind's impurity are my relations;
those who take to wrong path are a mirror to me;
they hold a mirror to what is loathsome in me.
I would not go to any other place,
for those who show me Sakaleshwaradeva dwell here.

8

2061

There is none greater than Shiva,
none smaller than desire;
no guiding point is greater than direction;
nothing earns more merit than Japa;
no help is greater than reason,
o Sakaleshwaradeva, the Master of all things animate and inanimate.

9

2062

I am not true in my mind.
Then, what do I gain by worshipping?
I have one thing in my mind, another in my speech, look.
My body is a devotee, but my mind is worldly,
Sakaleshwaradeva.

10

2063

You may build a tank,
but can you fill it with water?

You may give arms to a person,
but can you give him courage?

You may get a man to marry,
but can you make him potent?

You may show the absolute to a person,
but can you etch its thought in his mind?

As the worldly adage-
'reading is one-fourths, but wit three-fourths,' goes
by guru's grace alone none can reach his goal,
Sakaleshwaradeva.

11

2064

Our maker is the only god,
truth is the only good word;
practice of service is the only discipline;
there is no other god, no other discipline, no other good words.
This is the ancients' path that pleased Sakaleshwara the great.
Trust him and you will be benefited.

12

2065

Common insects feed on wild leaves to survive; don't they?
Is the monitor a lover of solitude?

Is the wolf a sky-clad saint?
Is the bull a celibate?
Is the bat that hangs on the branch of a tree
an austere ascetic?
The devotees who do not know you o Sakaleshwaradeva,
are black outside and hollow inside.
Those united with linga do not like them.

13

2066

We have heard about a warrior called Kaama;
he assaults every one;
if he sees us, he steps aside, without darting his arrow at us;
but he darts his arrow at those star-crossed fellows
who do not know Sakaleshwaradeva.

14

2067

I saw the guru through the body;
I saw the linga through the body;
I saw the jangama through the body;
I got prasaada through the body.
Worshipping Sakaleshwara through the body
the body went beyond bodily qualities.

15

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2068

You should be indifferent to good and bad words you hear;
you should be indifferent to soft and harsh words;
you should be indifferent to flavour and fragrance;
you should be indifferent to all other things than linga.
Sakaleshwaradeva should be pleased
through no other thing than the senses.

16

2069

They are stiff as if possessed by the spirits;
they fall unconscious, as though fallen from a tree;
their tongues becomes stiff, their eyes go blind,
as if bitten by a serpent.

Your blessing is very charming,
o Sakaleshwarayya, my father,
different is the way of those who are bitten by riches. 17

2070

My mind feels ashamed to receive guru prasaada;
my mind feels ashamed to receive linga prasaada;
my mind feels ashamed to receive jangama prasaada;
my mind feels ashamed to receives samaya prasaad;
But my mind does not feel ashamed
to taste the leftovers of a harlot's paramour.
Will not Sakaleshwaradeva chop off my nose? 18

2071

If a world-wide rock falls to the ground, the stupid ones step aside.
But without being dismayed, 'I bow to Shiva' I say with a smile;
Without being dismayed, 'I bow to Hara' I say.
If Sakaleshwaradeva withdraws himself for a while,
the very thought-blade assaults me. 19

2072

My purity pleases people, but not my mind;
I am wise in speech, but not in action;
I am good in feigning, but not in keeping promise;
I am disinterested in money only if I do not get it;
I am not the one to be disinterested in money, if I get it.
How can Sakaleshwaradeva be pleased with
the one who commits offence in solitude,
the one who is a secret sinner and an unworthy fool?. 20

2073

All wicks become light at the touch of the light, o father;
all rivers become ocean when they touch the ocean, o father;
all dishes become prasaada at the touch of the prasaada, o father;
all parts of touch become linga at the touch of the linga, o father.
O Sakaleshwaradeva,
all those who touch you become linga like you. 21

2074

To earn money, I do not want to suffer
humiliation and mental torture
by going to the houses of common people
who hurl abuses at me as they please.

When will I be blessed by your grace
with the bliss of dwelling
wherever you keep me, O Sakaleshwaradeva?

22

2075

To beg of you some thing desired,
there is nothing that I can beg, o god.
Should I beg you of a long life-span?
I am afraid of the world.
Should I beg you of a woman's love?
I will be committing the sin of desiring other's wife.
Should I beg you of deliverance?
Yhat is your state.
Sakaleshwaradeva, I do not want any thing,
fellowship of your sharanas is enough.

23

2076

I simply wasted my life in this world
by inviting untold afflictions;
by wandering from place to place;
by denigrating some and encouraging some.
O Sakaleshwaradeva,
make me keep quiet and think of linga in silence,
sitting on the top of a mountain.

24

2077

As long as there is vital force to walk and talk,
some kind of activity is bound to take place..
O Mind, do not play fast;
if you pluck flowers and buds,

do they ever ripen, o fool?
Will I say Sakaleshwaradeva be pleased,
if my mind is not absorbed in linga? 25

2078

What if sharanas and lingaikyas dwell on a hill-top,
and stay in deep caves?
Is it not enough, if the mind is at ease?
Sakaleshwaradeva ever dwells in the heart of his sharana. 26

2079

The austerity of a ritualist spoiled linga worship.
Like a foolish potter who visits
the blacksmiths lane to sell his mud-needle,
O Sakaleshwaradeva,
your sharana forgot linga in erotic ostentation. 27

2080

I do not see any other greater than Balindra in riches;
even then such fabulous riches
could hardly cover the three steps of Vaamana.
Was the Kauravas' kingdom so weak as to deserve destruction?
Was Raavana's great force worthy of death?
Other's wife and goddess Laxmi won't stay with any for ever .
It is true, isn't it, O Sakaleshwaradeva? 28

2081

Of what use, remaining stiff like a baked pot?
Of what use if the bastard teak flowers?
Of what use, if the banyan tree,
with its roots hung from the branches all around,
looks a saint with matted hair and long beard?
Of what use, meditating with the body covered
with patched garments?
Sakaleshwaradeva dwells in the heart of a devotee,
whose body, mind and wealth are free from the taint of deceit. 29

2082

It behoves the devotee to swear not to beg;
but it behoves you to swear not to give.
It behoves the devotee not to swear to flee the battle-field;
but it behoves you to swear to nag the devotee.
Truth is the devotee's strength; power is your strength
There is no end to the game of win and lose
played by the two.
As the devotee is stubborn in his devotion,
if he loses, victory is on the devotee's side;
then what victory would it be for the devotee if he wins?
Ask yourself, and find the answer for yourself
o Sakaleshwaradeva,
who has made your devotee's body your own.

30

2083

The devotee who does kaayaka-daasoha and
the god who gives his bounty to the devotees are never at a loss.
Do your kaayaka-daasoha, do it with your heart in it;
let not the thought of gain and loss bother you the least.
Let not your possessions gladden you at all,
Because Sakaleshwaradeva knows
how to look after his devotees.

31

2084

O Sakaleshwaradeva,
like the pot made of clay being nothing but clay;
like the jewellery made of gold being nothing but gold;
like the icicle made of water being nothing but water
how can this world, made of Brahma, be different from Brahma?

32

2085

Some bitter fruits give up their bitterness when they mature.
Bitter cucumber, liquor, and serpent do not give up
their inner poison even as they mature.

Sakaleshwaradeva,
the humans who know you not, do not give up
their inner properties even as they age.

33

2086

Do all the drops raining from clouds turn into pearls?
Do all the human beings dwelling on this earth become devotees?
Does the iron that touches ordinary stone
instead of the alchemic stone become gold?
The eight-fold rites and the sixteen-fold services
are a waste, if they do not reach the heart, look;
like searching for gold, having scattered dust,
does gold appear to the eyes that trust black collyrium
instead of trusting you?
Does not god reveal himself
to the great devotees who trust jangama?
Those who do not know the secret of Sakaleshwaradeva
but worship all sorts of gods,
are like the empty Elava fruit;
they are away from you.

34

2087

In taking alms, a Shivayogi
should be free from the taint of caste;
should be free from the austerity of discipline;
should not stretch his hand for the wealth
that is not worthy of offering to Shiva;
he should be without desire, anger and joy too.
I take that sharana for you only, who, knowing this way,
can take alms of piety and offer it to linga, o Sakaleshwara.

35

2088

All those who speak proudly of virtue
are they really so?
Is it an act of virtue to fix boundary to flowers, well and the mut
rather than to the mind?

Is it an act of virtue to give up devotees
rather than give up falsehood?
Is it an act of virtue to worship praanalinga
rather than make one's breath linga?
All these are not virtuous,
I don't know anything
but be as you wish me to be
Sakaleshwaradeva..

36

2089

Doing kaayaka-daasoha without equanimity
is like reaping the harvest of weeds
sown with one's own hands;
practicing virtue without equanimity
is like a mount of lint catching fire.
What matters what kaayaka it be?
What matters what sheela it be?
Those who adopt the mode of living
known for outward show and secret worship,
distance themselves from Sakaleshwaradeva.

37

2090

If a frog in the pond seeks shelter
under the shadow of lotus,
why fragrance for that?
Lo, lo, it cannot know it.
Why fragrance for that?
Lo, lo, it cannot know it.
Fragrance is for the bee,
Sakaleshwaradeva,
None but he who has known you
can know your stature.

38

2091

Those who are bitten by a serpent lose their consciousness;
those who are bitten by lust are without shame and shyness;

those who are bitten by worldliness
do not know the supreme knowledge;
but those who are bitten by linga, forgot their body;
they are happily lodged
in Sakaleshwaradeva who is dear to the ancients.

39

2092

Doing kaayaka-daasoha
by gathering all the associates of Shiva
is like the tongue of flame
coiling round the neck, O father!
It is like eating the pounded cattle-fodder
boiled in a pot filled with nectar.
When god, who makes his devotee's body
his own, comes home,
you can't say you will serve him later;
dishonouring the god-like devotee
is like decorating a nose-less face.
Knowing well Sakaleshwaradeva
who dwells in his sharana,
if you pretend ignorance,
it is like first worshipping goddess Gowri
made of sand and
later dipping her into water.

40

2093

All dance to the tune of a drum;
all nod their head to the melody of a song;
all such dancing and singing is
like the singing of a royal parrot in a cage,
which is a matter of sheer habit.
Sakaleshwaradeva,
are all those who practice
dancing and singing and
pour water for bath by force of habit are devotees?

41

*

SAGARADA BOMMANNA

2094

The pollution of the eyes was lost
by seeing you
the pollution of the mind was lost
by contemplating on you
the illusion of all pollution was lost
by un-quenching desire for you
thus all these various means were lost in your grace
Sagarada Bommanodeya Tanumana Sangameshwara.

1

2095

Possessing the body qualities
if you do not follow the mind qualities
the company of the body is better.
Being in contact with the senses
if you know the sense of touch
the company of senses is better.
Having base qualities and making them dry up
if you realize and know your end
that end is better after merging in
Sagarada Bommanodeya Tanumanalinga.

2

2096

What fear is there for those
who fight from behind the wall?
What do the lame loose when they have shelter?
When they have flat floor made of stone what fear for the blind?
Facing my joy and sorrow
when you are ahead and I am behind
what problem do I have?
As the disgrace of the servant is of the master too
Sagarada Bommanodeya Tanumana Sangameshwaralinga
when you are there what fear do I have?

3

2097

Who is it that merges
with the body within the body?
Who is it that is remembered
in the thought within the mind?
Who is it that feeds
in the mouth within the mouth?
Who is it that sees
in the eye within the eye?
Can you tell the difference between you and me
Sagarada Bommanodeya Tanumana Sangameshwara?

4

2098

You can pluck the flower,
can you pluck the fragrance?
You can talk,
can you know the secret in the words?
This is the moral.
If the action is to be systematic
heart must be pure..
If one knows and speaks
one must systematically follow the words.
That is unity,
Sagarada Bommanodeya Tanumana Sangameshwara.

5

*

SATTIGE KAAYAKADA MARAYYA

2099

Born in the morning,
stable in the afternoon
dissolving at sunset
show me the way of
carrying such a body

and remain undisturbed
and without distress.
Hunger and thirst in the day
sensual commerce and lust at night
entering such a receptacle
you became shelter to the five senses, Aighanteshwara.

1

2100

When one should think of work as kaayaka
like a thief, if he fills baskets and bags
it is not proper for guru, god and jangama.
If one takes him for a bhakta of Shiva
and eats with him in his house
it is like the dog eating the mutton
and the fox eating the left over,
Aighanteshwara witness to this

*

SIDDHANTI VIRASANGAYYA

2101

The pearl made of water
if dropped in water of peace
thinking it is my earlier water
the does not harden
nor will the pearl change into water.

If any one understands the difference of this paradox
I will say he knows duality and non-duality.
Otherwise those who struggle for success and failure
how will those hardened ones know
Golaakaara Vishwavirahita Linga?

1

*

SUNKADA BANKANNA

2102

Being in body yet full of awareness;
being in feelings yet cut away from worldliness;
being in pleasure yet ready to give up life;
seeing Bankeshwaralinga yet not appearing to be seeing it,
let your mind stay in the Thing. 1

2103

As you desire food,
as you desire sleep
as you desire women
so you should desire linga.
If you fix your love in Shiva linga
our god Chenna Bankanathadeva will offer himself. 2

2104

You will lose in the battle with the senses;
don't feel envious of those united with the Thing;
don't search for defects in all creatures.
When your mind provides proof
don't say I am and you are,
if you feel at all for Bankeshwaralinga. 3

2105

To the city called Consumption
there is a king called Destroyer,
a minister called Rogue
a chief of police called Arrogance.
Thus this king ruling over
the Kingdom called Forgetfulness
everyone falls at his feet in fear
as they don't know Bankeshwaralinga. 4

2106

The realm of body was a battlefield.
The army of senses was disturbed and dispersed.
The king of the realm of body turned his back.
The emperor called the All Powerful Self won the battle
by the grace of Bankeshwaralinga.

5

2107

Mind, will, intellect and ego are one's enemies.
Pure mind, good will, divine knowledge are one's friends.
If you forget you become your own foe.
If you know your own vibration is divine knowledge.
Know this duality in Bankeshwaralinga.

6

2108

All the sense organs enjoying all the pleasures
and unable to make you reach the place of the Lord
don't lose yourself.
If an acrobat climbs a pole and gets down
without performing a vault and leap
it is his shame and undoing.
If a liberated person knowing all
unites again with all
then he will be far from Bankeshwaralinga.

7

2109

All those brothers who eat with hunger
are hit by the body-life.
Not playing with the objects of hunger,
and not uttering untruth,
not getting into conflict like the worldly
be merciful and kind
in order to know Bankeshwaralinga.

8

*

SODDALA BAACHARASA

2110

Gold conquers the most powerful of men,
woman conquers the most powerful of men,
the wealth conquers the most powerful of men.
Is there a man who is not conquered by the sight of gold?
Is there a man who is not conquered by the sight of woman?
Is there a man who is not conquered by the sight of wealth?
Alas! Woman, wealth and earth are the dust
blown in the world's eye
and block their thoughts of you
Three-eyed Soddala.

1

2111

This fruit for this leaf
this fruit for this flower
this fruit for this worship
hired hands who say this are all sinners, ayya.
Sinners who go through heaven and hell.
He who receives the wealth with his body
and offers it to the god of mortals Soddala
he alone has the grace of being Shiva's son.
Let others be.

2

2112

Is he who eats and grows old a yogi?
Is he who cries for food a yogi?
Is he who weeps in sorrow a yogi?
Is he who suffers sickness of mind a yogi?
If you call them yogis, I shall cut your nose off instantly.
The yogi of yogis is Shivayogi Soddala.
Siddarama is the only Shivayogi.

3

2113

On the throne of my body
having installed the linga of my breath
as I worshipped with the palm of meditation
slowly the surrounding world dissolved into nothingness.
With the distinction between you and I destroyed
there was union with the linga in most benevolent Soddala.

4

2114

There are endless instances of one sense organ taking lead-
elephant is led by a sense of touch,
snake by music,
bee by fragrance,
fish by taste,
firefly by beauty.
Know how each animal was trapped and hurt
because of one sense organ.
Human beings have all five senses after them
won't Maya kill them and howl, Devaraaya Soddala?

5

2115

If any calls man as the Giver
slap his mouth with the sole of a shoe.
God enters a man's heart
and gives him his fill, Devaraaya Soddala.

6

2116

After bathing in Ganga will one roll in cattle urine?
When there is sandalwood
will one smear the body with foul-smelling stuff?
When there is a divine milking cow at home
will one desire dog's milk?
Taking it to be the nectar of your desire
you drink ragi porridge.
Listen, you deluded man,
when you have Chenna Soddala

who can grant you the highest heaven
if you worship mortal gods
will you be saved?

6

2117

When you see married women
don't desire them, o mind.
It is the womb you came from.
It is the breast that fed you.
Impudent rogues are thrown into hell by Soddaladeva.

7

2118

Passions of the body and the mind cause cycle of birth and death.
Escaping the world's eye first by showing gold,
escaping the world's eye first by parading woman,
escaping the world's eye first by spreading out the world,
escaping the body,
leaving the world to the worldly
Devaraaya Soddala carefully slipped away.

8

2119

Once the body of their children
united with linga by the guru's hand.
They are guru's children and not theirs.
Knowing
they and their children are both guru's property now
still selling their daughters for bride price
and gorging on it
and claiming 'I am a Bhakta, I am Maaheshwara'
will Veera Soddala be pleased
with such betrayers of Shiva ritual, Chennabasavanna?

9

2120

What if the neighbor has wealth?
What use is the recital of ancients' vachana?
You do not live as the vachana says,
the vachana is not what you are.

If the nose-less looks into the mirror
can it show beauty, Devaraaya Soddala?

10

2121

To serve a master, to rob the wayfarers,
to look for evil, to beg for what might be given,
many rise early in the morning.

To eat food, to do business,
to bring this bride, to give away that bride
many rise early in the morning.

It is only a few here and there
who open their eyes and rise
to serve their creator Soddaladeva.

11

2122

'A devotee, a devotee,' you say witlessly.
How can everyone know the state of devotion?
Is one greedy for wealth and money a devotee?
Ayya, is one proud of wealth and life,
one filled with deceit a devotee?
Is one who fights for gold, woman and world a devotee?
Devotees are filled with grief and anxiety if we say this.
You tell them once, Soddala of the final floods.

12

2123

Do not, do not interact with non- devotees.
Do not, do not keep company with the wicked.
In your desire for money
do not, do not speak ill of the good people.
These will become a heavy burden later.
Do not, do not prostrate before false gods.
Trust the creator Soddala, not the hypocrites.

13

2124

In the innermost chamber of my mind
a bunch of lightning branched out.
The senses in my body

experienced incomparable joy.

The desired was at hand,
the search had ended.

Aha! I had it in my grasp

Is there anything the sight of true sharana doesn't accomplish?

I was saved by the sight of the holy feet

of Prabhudeva, the most benevolent Soddala's sharana,

14

2125

Lingadeva is the creator.

Shiva devotee is the most superior.

Not killing is dharma.

Rejecting anything earned through foul means is the rule.

Being without desire is the vow.

Look,

this is the right path, everything else false-

said Devaraaya Soddala.

15

2126

Shiva, any reading that does not include you is parrot's reading.

Shiva, house where you are not worshipped is wasted.

Shiva, eye that does not see you is the eye in peacock feather.

Shiva, mouth that does not sing your prayers is just a hole in the wall.

Shiva, tongue that does not praise you is

a leech born in the damp of the swampy drain.

Shiva, sinner who does not bow before you is a corpse on the pike.

Shiva, body of one who does not think of you is no-body..

Shiva, fortune, learning, caste and wealth of one who is not your devotee are decorations on a corpse.

What use are these things?

Therefore, without choosing the terrible world

I have taken refuge in you.

Soddala, I am no longer chained to the world.

16

2127

Ayya, I saw him

who sits glorious on the head of Shrutis,

who is ten inches taller than all others.
who is smaller than the atom, greater than the greatest.
I saw the three-eyed deity
I saw the unseen, unheard, bodiless creator
I saw true, unparalleled Rudra.
I saw, in my palm, the most benevolent Soddala.

17

2128

The world the world! Pitch dark pitch dark!
Darkness vast, very vast.
Watch over watch over the wealth of knowledge.
Watch out watch out for thieves of senses.
kaamah krodhascha lobhascha dehe tishthanti taskarah
jnaanaratnaapahaaraaya tasmaat jagrata jagrata
janma dukham jara dukham mrutirdukkham punah punah
samsaarasaagro dukham tasmad jagrata jagrata.
This being so
Soddala's servant, being very alive
says 'well done! well done!

18

2129

Like throwing meat to the dog
will he not throw the world to the worldly?
Will he show them the sharana ways?
Will he show them the way of devotion?
That would be
ashrutih karmapuram ca shruto dharmopyaroachakaha
chamakhamdanabhakshanam shvamannamarochakam
This being so
Soddaladeva feeds worldly sorrow on the plate of
those he is not pleased with.

19

2130

Ayya, he weeds when the time is right
sows in the season to sow
transplants when seedlings are dense

tastes the grain of each growing plant and
harvests, digs, thrashes, winnows
Devaraaya Soddala fills his barn with all worlds, ayya.

20

2131

Like the mother who follows her child around
lest he put his hand in a hole or snake-pit
he follows one around without fail.
When I call out 'ayya' and you will respond
not letting me go after other attractions
be wherever I turn, Soddala.

21

2132

A woman is decked up
when setting out for union with a man.
A man is equipped with righteousness
when setting out for union with the supreme soul.
During the union with man
when the beautiful clothes and gold were removed
truth remained.
During the union with the supreme soul
when aagama and rituals were removed
truth remained.
That good woman and this good man deserve the good.
Devaraaya Soddala is the husband of the good.

22

*

HADAPADA APPANNA

2133

All those with linga on their body
desire to equal treatment.
Are all those bearing linga symbol
comparable to the sharana?
If one is to describe the company of the sharanas:

clad in the fire of supreme knowledge
fed in the fire, sleeping on the bed of fire
covering oneself with fire
and became one with the nothingness,
can such be compared to the ordinary men?
Is an elephant comparable with lion?
Is a water snake comparable to the serpent?
Is a blade of grass comparable to mint?
If any says that the sharana who has attained nothingness
is comparable to the ordinary men of the world
our Basavapriya Koodala Chennabasavanna
will throw him into hell.

1

2134

What if you offer food?
What if you offer wealth?
What if you offer woman?
What if you offer the world?
They say it brings merit.
Where is the question of merit or sin?
Have they created what they offer?
It is like offering river water back to the river
and say like the poor Brahmins it brings them merit.
Without realizing the pure and eternal supreme linga
if you perform any of these
it is fruitless
says our Basavapriya Koodala Chennabasavanna.

2

2135

Father, your sharanas will not
put on disguise to beg for food;
they will not speak the language
learnt in traveling;
they speak well;
they act without desire;
they speak without anger;

they listen without ecstasy;
they touch without animosity;
they dwell where there is friendship.
Thus mixing yet rootless
to such a truly united one I salute.
Basavapriya Koodala Chennabasavanna
how do I know the stature of such sharanas?

3

2136

Father, all the humans born
hunger for the belly, burn for the belly
toil for the belly, fill the belly
unaware of the true path for which they came.
Thus the world was wrecked
let that be.
To speak of the sharanas:
they winnow the belly itself from a high stand
receiving as prasaada what remains firm there
they touch you, merging in you
became one with the nothingness,
Basavapriya Koodala Chennabasavanna.

4

2137

Does he who can push the sky
have obligation of the ladder?
Does he who concentrates his mind on one
have obligation of any other form?
Does he who has lost the pair of like and dislike
have obligation of this world?
Such wisdom is available for the sharana
who has united with you
and not for the men of this world
Basavapriya Koodala Chennabasavanna.

5

2138

Morning, noon and evening
days, weeks, months, and years pass.

The life span is decreasing.
One who realizes this soon and overcomes them
and reaches liberation
will be Basavapriya Koodala Chennabasavanna himself.

6

2139

If the awareness of conduct is lost
what use is it to have linga on the palm?
It is like the mirror in the hand of a blind man,
like the child born to a barren cow
like a blind man suffering from a sore eye
like a blind woman giving birth to children
like the wealth in the house of a miser.
Whatever can they do?
They cannot know their own loss and gain
they let themselves be caught in the jaws
of time and passion and be gnawed fine
my lord Basavapriya Koodala Chennabasavanna.

7

2140

Wasting sometime in playing
sometime in mating
sometime in looking around
then at the time of eating
'I shall join linga', says one.
Another coward says he suffers
in the act of eating, mating and acting
our Basavapriya Koodala Chennabasavanna
escaped the sight of both.

8

2141

Can the manner of the sharana
in whom the Supreme has settled is like this:
like the earth joining the earth
the water joining the water
the wind joining the wind

the fire joining the fire
the sky joining the sky
the five elements being scattered
the wavering mind's movement subsiding
the confusion of action ending
to such a truly united one, I salute
Basavapriya Koodala Chennabasavanna.

9

2142

What if you dress up?
It's like the dancers.
What if you receive what is given?
It's like the prostitutes.
What if you change attire?
It's like the actor.
What use doing all these?
If you do not touch and mix with our sharanas
what is the use of dressing up or otherwise
Basavapriya Koodala Chennabasavanna?

10

2143

You must hold the mind,
you must tread passion down,
you must burn the seven passions.
Breaking that cradle, tearing that tether
if you can stand in the middle of that nothingness
then you are Basavapriya Koodala Chennabasavanna.

11

2144

Do not trouble others
do not beg the ordinary men
do not speak untruth
do not gaze at other women
one who is mingled with linga
is Basavapriya Koodala Chennabasavanna.

12

2145

The insect ever contemplating on the bee
even as it sees becomes the bee,
If one can stand at the nest
of the feet of the sharanas
who are beyond grasp, then one becomes
Basavapriya Koodala Chennabasavanna.

13

2146

If you say you are jangama
you must not be in the obligation of the world;
holding the creator of the world in hand
you must not wait at the door of all and sundry.
If you wish to know how the conduct of a jangama it is:
to the house of the virtuous devotees
who trust him he goes as linga
he leaves the wealth of the unity
of the linga and the body where he saw it
and moves freely, that is jangama-linga.

Instead he who begs all
flatters those who give
and scorn those who do not
get arrested, suffer the pain,
Basavapriya Koodala Chennabasavanna
how can I call such ignorant ones jangama?

14

2147

Wide as the world, vast as the sky
feet beyond the bottom of the world
crown beyond the sky
the god who hides the universe
in his belly is my lord.

I am within that god, that god is within me.
Believing such a god, I lost and merged in the nothingness.

Unaware of this god
all those from heaven, earth and the netherworlds
worship the stone as god, clay as god and tree as god.
But not knowing my god, they do not worship him
pray to him, contemplate on him.

Men to whatever world they belong
if they know my god
they lose worldliness, limitation.
If they trust then they become
our Basavapriya Koodala Chennabasavanna.

15

2148

There are millions who follow good conduct
for the desire of the body.
Those who follow good conduct
for the desire of the mind are rare.

If the body and mind can become one
giving up the desire for wealth
and stand in the greatness of the mind
that is good conduct.

Basavapriya Koodala Chennabasavanna
do not show me the irreligious
who do not follow this.

16

2149

If you ask how are those
who know themselves
they are like the ones who hold
a mirror to the mirror;
seen with eyes, they
remain in the mind;
they are like the pure
gold purified in fire.

Let that be,
The sublimity beyond is indescribable
one may not know it.

If you ask how are those
who do not know themselves
Basavapriya Koodala Chennabasavanna
they are like the gold that is colored.

17

2150

Not realizing oneself
not seeing oneself
not speaking of oneself
these curs which gossip about others-
for them, there is no
guru, linga or jangama
paadodaka or prasaada.
He is a sinner, his face is not to be seen
Basavapriya Koodala Chennabasavanna.

18

2151

Those who go for pilgrimage and to visit linga
and say that their karma is lost,
the words of such false ones
must not be heard.
The reason is,
what is a pilgrimage, what is a linga?
Tell me if you know.

Is there a greater holy place than the feet of guru?
Is there greater pilgrimage than
the sight of the jangama who the world worships?

Once you know the intention,
is there another linga
than the one on the body?

Not realizing this
those who speak of other pilgrimage and visiting linga
one must not see face of such handicapped ones
Basavapriya Koodala Chennabasavanna.

19

2152

If one speaks, one must speak as a guru;
if one acts, one must act as the eternal;
if one sits, one must sit as the linga;
if one desires to be, one must be as the jangama.
Those who are unaware of the
harmony of these four
what use is it how many days they live
Basavapriya Koodala Chennabasavanna?

20

2153

What if one speaks with no conduct?
What if acts with no speech?
when I knew
and the speech and conduct became one
I survived by bowing down to the sharanas
who are like Shiva himself
Basavapriya Koodala Chennabasavanna.

21

2154

Saying ancients, ancients
learning the stories of the ancient lore
brothers, you who sell
the word-ware
on the town-streets, listen.
You speak of those that went away
but you do not know those
that have come today
the devotees who think of those who went
and those who have come as one.
Show me their conduct and help me live
Basavapriya Koodala Chennabasavanna.

22

2155

A devotee should be like-:
the tree that has lost sound
the dream of an infant
the creature that does not partake in the strife.

Like calf that has lost its mother.
the sharanas who think of linga
at all times of the day,
Shiva, show me them at least once
Basavapriya Koodala Chennabasavanna.

23

2156

They say devotee is one caste
and the worldly is another caste.
If asked how is the devotee
and how is the worldly, no one knows.
The wise who know say
devotee means the linga
and worldly means the body.
If one knows the close kinship of the two
he is our Basavapriya Koodala Chennabasavanna.

24

2157

Those who claim practicing devotion
became prosperous;
those who claim achieving liberation
suffered from the three woes;
those who claim knowing
philosophy became debaters;
those who claim practicing abstinence
became ascetics.
In all these four forms
there is no pattern,
In my Basavapriya Koodala Chennabasavanna
the way of the sharana is different.

25

2158

To say how the stance of a sharana is
in whom the sublime dwells:
he is like the treasure hidden in earth
the oil hidden in the sesame seed
the lightning hidden in the sky
the heat in water
the fire in the wood
the energy hidden in a blade of grass.

Only your sharanas know
the sublime which is there
in this universe and yet not there.
Not those humans who are subject
to the woe of the world and death
Basavapriya Koodala Chennabasavanna.

26

2159

For him who is aware of words
what obligation is of argument?
For him who is aware of the eternal
what obligation is of pilgrimage?
For him who is aware of truth
what obligation is of prasasda?
For him who is aware of light
what obligation is of darkness?
For him who is aware of the world
what obligation is of sorrow?
For him who is aware of this path
tell me, what fear can he have
Basavapriya Koodala Chennabasavanna?

27

2160

Seeing with linga-eye
speaking with linga-tongue
touching with linga-hand

smelling in linga-nose
listening with linga-ear
walking with linga-foot
the whole being of the sharanas
is permeated by linga
Basavapriya Koodala Chennabasavanna
keep me in their joyful company.

28

2161

Do not expect salutations
do not flee from slander
do not backbite
do not suspect
if you can lose the duplicity, then you are
Basavapriya Koodala Chennabasavanna.

29

2162

Dwelling in the house of diamond
why fear the touch of the white ants?
Riding the great elephant
why fear the touch of the dwarf-dog?
Holding the hand of the life-giver
why fear for today or tomorrow?
Being in the company of the righteous
why fear life and death?
A snake among a group of men will not die
so goes the proverb.
Being in the company of truthful sharanas
yet looking around for other things
our Basavapriya Koodala Chennabasavanna
does not go near such donkey-men
but laughs at them in shame.

30

2163

To say how the body of sharana is:
it is the hail stone falling into water

the salt joining the sea
the necklace of fire for a wax doll
the fragrance uniting with air
the colorful show of the sky.

This is how the body of the sharana is.
if you can understand it
if there is oneness
if you are content in this
you are bodiless
Basavapriya Koodala Chennabasavanna.

31

2164

'The pure ones, pure ones', they say
Tell me, who knows what is purity?
Is the earth pure?
it is the same one for
all the low eighteen castes to walk and speak.
Is water pure?
The fish and crocodiles
birds and animals all bathe and drink in it.
Is the crop pure?
It is the leftover after
the cattle and the donkey eat.
Is the gold pure?
It is burden on the chest.
Is woman pure?
She tempts the eyes and distracts.
Tell me, what else is pure?
All those within the power of these are impure.

If one can have these and yet not hold on
look, what is pure to one's mind is truly pure
Basavapriya Koodala Chennabasavanna.

32

2165

If a man's mind is absorbed in the attachment
of parents, wife and children
he is not for linga and linga is not for him.

If you ask why
his concentration is on wife, children and parents
and not on the linga.

Therefore,
what he wears is not linga
what he puts on is not vibhuti or rudraakshi.

Therefore
he is far from good conduct
Basavapriya Koodala Chennabasavanna.

33

2166

If one utters 'god,' while dying
will death go away?
O brothers, what kind of words you utter,
while living and thriving,
remaining unaware of guru, linga, jangama?
Like a dog that eats the rotten
running around till legs give way
and then, when you fall
and cannot rise anymore
if you say 'Shiva, Shiva,'
thinking there is god
our Basavapriya Koodala Chennabasavanna
laughs at it.

34

2167

What is land or boundary for him who has burnt gold?
What is darkness of passion for him who has conquered time?
What is ritual or custom for him who has become he himself?

What is restriction or rule for him who has attained nothingness
and is a great sharana, Basavapriya Koodala Chennabasavanna? 35

2168

For the bat, day is night;
for the cheat, night is day;
this is world's game.

Losing this duality of the night and day,
the supreme guru who is beyond the reach of the nigama
who has form and is formless,
who is unknowable and unseen
his dwelling only your sharanas know,
not the humans of the world prone to death
Basavapriya Koodala Chennabasavanna. 36

2169

Are there men who can stop the mind
that moves like the flowing water?
Is there anyone who can stop
the raging fire that burns willingly
when the storm blows?
Knowing the scheme of the great nothingness of cosmos
can one be vexed?

All those who say they know,
arrogance of food, arrogance of self-esteem
arrogance of race, arrogance of self-will
arrogance of youth, arrogance of knowledge
arrogance of penance, arrogance of soul
thus those who say
they know, holding on to these eight arrogances
not knowing the formless, were all lost
as they were unaware of your stature
Basavapriya Koodala Chennabasavanna. 37

2170

What if one sings in various beautiful ways
being unaware of the dwelling of linga?
Being brave, what if asceticism overtakes you?
Without entering the trap of Maya
one cannot find your dwelling
Basavapriya Koodala Chennabasavanna.

38

2171

Like the fools who
clean the field only to sow weeds,
those who tell lies for the sake sensual pleasures
and get into conflicts
where do such humans know
the dwelling of the sublime guru?
those prone to death
what do they know of you
Basavapriya Koodala Chennabasavanna?

39

2172

For the craze of hunger they eat food.
For the craze of sensual pleasure they tell lies.
Carrying the weight of anxiety well
applying vibhuti they wander through the world.
Unless this falsity is given up
and the excitement of Maya is renounced
our Basavapriya Koodala Chennabasavanna
will not unite.

40

2173

Seeing the milk the cat drinks it mewling.
Seeing the cat drink the milk with its tail up
when the woman hits it with a stick
it flees falling and rising.

Father, what shall I say?
The humans of the world let go of their senses
Vachana / 704

forgetting their life.
They rule on the tongue of death and drown.
Look, no one realizes this,
Basavapriya Koodala Chennabasavanna.

41

2174

Only the snake charmer knows catching the snake,
how can the last vain fellow know?
Only the man suffering from disease knows pain,
how can the wicked fellow outside know it?

God, the distinction of the way your sharana has united
how can the common men who suffer and struggle
know, the manner of those who unite with linga,
Basavapriya Koodala Chennabasavanna?

42

2175

Why take birth as man?
Why tie linga around the neck?
Tying and yet unable to see,
feeling the pangs
why seek on earth?
To seek and yet not find
why die and allow others
to tread down and bury?

Knowing this
I think of the sharanas every day
who have lost birth and becoming
and live, Basavapriya Koodala Chennabasavanna.

43

2176

Isn't it astonishing
how all men born toil to fill their bellies?
The low-born fills his belly
by burning the dead body.

In the fair, there is the man
who lays a stone on his chest
to fill his belly.

He who is garrulous
and grins before all
also fills his belly.

Those unaware of linga
fit among these
but are beyond the reach
of our sharanas, Basavapriya Koodala Chennabasavanna.

44

2177

Are there men who will touch
the serpent on the anthill
thinking it is dead and live?
Are there men who will embrace
the tiger that has come near?
If the sharanas who know philosophy
seem dead
and if the men of this world
call them donkey men
what do they know?

Look, those who speak of them
are neither here nor there
Basavapriya Koodala Chennabasavanna.

45

2178

From dawn to dusk
measuring and counting,
the Maya world around;
and when it is night
drowning in sensuality;

dying and being born
again in the morning;
and yet saying I know the doctrine
such men of darkness
our Basavapriya Koodala Chennabasavanna
never goes near them
but laughs at them from far.

46

2179

Worshiping linga on time
yet not knowing what is truth
and what is eternal
those of the world were lost.

If they see the truth speaking sharanas
where do these donkey men know?

If they see the raw men
who speak untruth and teach deception
they say 'come this way';
if any one considers, speaks, and makes offerings to
such false ones as devotees and jangamas
our ancients' vachana proclaims
it to be a fearful hell
Basavapriya Koodala Chennabasavanna.

47

*

HADAPADA RECHANNA

2180

A devotee! Does he immerse
his mind in the three infirmities?
An ascetic! Is he in the senses
which are the capital for all commerce?
Can there be an ascetic without a virtuous mind?
If this duality can be made clear

then, like the fragrance of a flower
like the reflection in a mirror
like the manner of being of the burning camphor
the sharana becomes the
Nihkalanka Koodalasangamadeva himself.

1

2181

Can the wood god be worshipped with fire?
Can the flooded river be crossed with clay boat?
Trusting the absconder can one fight a war?
Thus if quality is overlooked
even when he is proved
what will it avail?

Likewise,
the rogues, the un-virtuous and the clowns
the debaters, and the suppliants
the gamblers, the traitors
who set out to find fault with threefold virtue
the evil doers without proof,
calling him devotee
if he wears the guise of devotion
calling him doer
if he wears the guise of an ascetic
calling him guru
if he gives initiation
if I see a fault, I will point it out.

If in private
habitual will is not renounced
I will say this is not for you
even then if they hold on to this
even if it is
Nihkalanka Koodalasangamadeva himself
I shall throw him out.

2

*

HAAVINA HAALA KALLAYYA

2182

Each day is accepted
by the world as it comes.
Father, when will I remember you?
When will I worship you?
If you think of you with
equanimity, today is better than tomorrow
Mahaalinga Kalleshwara.

1

2183

Excessive desire is sin.
Ffather, there is nothing else
which is sin.
Fulfillment is the highest bliss.
Father, there is no heaven.
Not having desire of this world or the other
that is Shiva-yoga.
Mahaalinga Kalleshwara
knows the manner of Siddharaama.

2

2184

Will not the flower that blooms
spread fragrance?
Will the overflowing ocean
not have rising waves?
He who reaches the sky
will he hold the shepherd's stick?
He who has attained the bliss of fulfillment
will he not reject the path of action
Mahaalinga Kalleshwara.?

3

2185

Awareness is guru,
conduct is disciple,
knowledge is linga.
Look, fulfillment is penance,
equanimity is the crop of yoga.
Without understanding these
if one wears the disguise
shaving the head
Mahaalinga Kalleshwara will laugh.

4

2186

While there is hunger for food
thinking about you is false,
worshipping you is false.
If you become the food for my hunger
look, my thinking of you is true
Mahaalinga Kalleshwara.

5

2187

He does not perform any ritual,
he does not do any karma,
he does not follow any sheela,
he does not practice any penance,
he is not liable to any wrangles,
he is a sacred soul,
He is bodied and bodiless naturally.
Mahaalinga Kalleshwara, such is your sharana.

6

2188

Doesn't the cuckoo keep its egg with those of the crow?
Doesn't it care for its young one from heart?
God, what if the egg is kept, what if the fetus is placed
and is born in the human womb?
Is the linga-sharana born of human womb?
No.

Doesn't the peepal tree come
through the womb of the bird?
Therefore, Mahaalinga Kalleshwara.
can the parrot be the child of the crow?

7

2189

The lotus knows the coolness of water.
Can the wood piece outside know it?
The bee knows the fragrance of the flower.
Can the fly outside know it?
The swan knows the taste of milk.
Can the crane on the branch know it?
The parrots know the taste of the mango.
Can the hens outside know it?
The tongue knows the taste of food.
Can the hand that mixes know it?
The young woman knows the joy of mating.
Can the little girl know it?
The gods know the difference
between the sun and the moon.
Can the kites that play in the sky know it?
O, father, Mahaalinga Kalleshwara.
the poise of your eternally and truly united sharanas
only the great men know.
Can the humans, the dense creatures of the world know it?

8

2190

Placing the shackles on the left hand
if you cut the right hand,
tell me, where is the pain?
The body being same, the breath the same,
tell me, whose is the pain?
Worshipping linga and jangama
yet if they are slandered
it pains me, Mahaalinga Kalleshwara.

9

2191

Wherever I turn, I see you;
waking up, I see you;
sleeping I see you;
Make me think of you
all through day and night
Mahaalinga Kalleshwara.

10

2192

By loving, you must win love;
if you are not loved, love is not there.
Fool, do not jump to different branches.
He will drive you away
he will scrape you
he will test you
he will press you.
If you do not give up loyalty
he gives himself
Mahaalinga Kalleshwara.

11

2193

Seeing, eyes are content.
Hearing you, ears are content.
Thinking of you, mind is content.
Father, I am happy in Mahaalinga Kalleshwara.

12

2194

The thief of camphor is bound in hay.
Fire, the well-wisher, comes to release.
The restraint being burnt, just as the thief
vanished within himself-
the sharana is bound by the restraint of nothingness,
linga of nothingness comes to release him,
then nothingness merged in nothingness
and became one. The wealth called
Mahaalinga Kalleshwara.
Has always been a cipher.

13

2195

As the fire in stone does not burn,
as the tree in the seed does not resonate,
as the fragrance of the flower,
does not show in the bud,
as the marble does not reveal water,
so is the lingaikya in Mahaalinga Kalleshwara.
He does speak of this world
or of the other world
or of the natural
or of himself.

14

2196

To kill the loved one,
why take a sharp weapon?
Is saying 'no', not enough?
Is murder otherwise?
If Mahaalinga Kalleshwara
drives away saying no
it is like quenching the wick in ghee.

15

2197

Guru is there, linga is there
jangama is there,
paadatirtha is there,
prasaada is there.
Yet I suffer.
For I am unable to attain devotion naturally.
Not knowing its formation,
father, Mahaalinga Kalleshwara.
I suffer,
for I lack the company of
the naturally virtuous, the truthful sharanas
the great souls.

16

2198

Do not praise your qualities;
do not detract others;
do speak of others in vain.
Speaking, do not become obedient;
do not be angry with others;
do not be angry with yourself.
For as many days as we live
equanimity and content must not spill over.
If one knows the truth of
Mahaalinga Kalleshwara
then there must be natural calmness.

17

2199

What if one is a philanthropist?
Unless you beg him, you will not know..
What if one is a hero on the battlefield?
You will know him not until swords clash.

What if there is friendship?
You will know it not until separated.

What if it is gold?
You will know it not until it is tested.

What if I say I know the sublimity of
Mahaalinga Kalleshwara?
I will know it not until I cross the ocean of worldliness.

18

2200

There being a body within the body
he motivates the senses.
Goings-on of that world are not for me.
To say how it is
Shiva remains like
the lotus leaf

the sound in the trumpet
the wind untouched by dust
the sound untouched by word.
Mahaalinga Kalleshwara is omnipresent.

19

2201

Fasten the title of supreme position to your neck.
Inscribe the greatest honor in your chest.
O Mahaalinga Kalleshwara
it is enough for me to be your slave.

20

2202

When the beauty of other women
flashes on the eye
and the mind is drawn
and the body melts and unites
is it not a mating, tell me?
When mind merges,
body flowers and senses overflow
is it not a mating, tell me?
Mahaalinga Kalleshwara
the adulterer of the mind and lover of words
knows the manner of Siddharama.

21

2203

When one loses the previous caste
and becomes reborn what can be said?
When the devotee-body
becomes my body what can be said?

To say how it is,
*na muktishcha na dharmashcha na punyam cha na papakam
na karma cha na janma cha gurorbhavanireekshanat*

Therefore, when pride is lost
and oneself becomes

Mahaalinga Kalleshwara.
What can be said?

22

2204

The void thunders, rain forms,
as that void and rain unite
to produce the visible hailstone.
Your thought became my strength
your equal merging
is the indicator of your indivisibility
O Mahaalinga Kalleshwara,
this became your origin.

23

2205

O father, why do you not come?
I await your arrival, why you don't come close?
O father, why do you not show
your linga-form, your true knowledge?
Except for worship,
can you not come to my mind
O Mahaalinga Kalleshwara?

24

2206

Like the baby enjoying the taste of milk
the mad mind's thought
the dream of a dumb
the shadow unaware of the body
the endearment of a barren woman
is for me uniting with Mahaalinga Kalleshwara.

25

2207

Though the Brahmin comes first
and the untouchable last
birth is the same for all.
Food, sleep, fear and mating are the same.
Sin and virtue are the same.

Heaven is the same.

Listen,

those who say otherwise are disgraced.

Awareness is high caste,

forgetfulness is the mean caste.

If you hold on to awareness
mind matures.

With aagama comes conduct,
with conduct comes doctrine.

If you are aware, you are a sharana
if you forget, you are a human.

Come to think of it,

the whole creation is of five elements

human birth is one among the moon and the others.

it is said,

*saptadhatusamam pindam samayonisamudbhavam
atmajeevasamayuktam varnanam kim prayojanam*

Therefore, O Mahaalinga Kalleshwara

your sharanas have no character that comes with birth.

26

2208

You must not step into the courtyard
of those who have no loyalty to linga.

You must not speak to those
who have no loyalty to jangama.

You must not sit to eat with those in the same line
who have no loyalty to prasaada.

The taste not offered to linga is poison
for a sharana who worships Mahaalinga Kalleshwara
should not touch it.

27

2209

After knowing the relation of sharana
no room for arrogance of caste or bravery;

Haavina Haala kallayya / 717

after knowing the relation of linga
no room for sheela relation;
after knowing the relation of prasaada
there is no this world or the other;
Mahaalinga Kalleshwara,
this is the proof of three kinds of relation.

28

2210

Burning in hunger during day,
submitting to sleep at night,
craving for objects of sensual pleasures
during the remaining hours,
oh god, I am a sinner
who doesn't know how to unite with you;
a karmi who doesn't look at you.
Mahaalinga Kalleshwara.
my devotion is like a washer man dying of thirst
being in water.

29

2211

They say he will eat in raw skull.
It is not true, as he eats through the face of devotee.
They say he wears skulls and bones.
It is not true, as he is devotee-bodied god.
They say he wears skin-cloth.
It is not true, as he is wrapped in the body of devotee.
It is said in Brahma Puraana that
naivaidyam purato nyastam darshanatsvikritam maya
raasbhaktasya charmanabhaddhah rudro nastya samshayaha.
It is said in Vaatula that
yaavannirvahate yastu yaavajjivam pratijnaya
manushya charmanaabaddha rudro naasti samshayaha,
Mahaalinga Kalleshwara you enter into other bodies.

30

*

HUNJIJA KAALAGADA DAASAYYA

2212

If the cock is defeated I will hold it.
But if one loses one's vow I will not even see his face,
Chandrachudeshwaralinga.

1

*

HENDADA MAARAYYA

2213

In the middle of the pot of earth called body
Liquor called gold was born.
After sipping it in the cup called Woman,
giddiness reached the head.
All those lost in this intoxication
how can they become elders?
Devotion and detachment stayed on this side,
they have not touched Dharmeshwaralinga.

1

*

HODEHULLA BANKANNA

2214

When firewood is placed in fire,
did the fire within say, 'I am here, I don't want you?'
It hid itself and became food for the fire external.
one who knows and submits his body to the other and knows
has no questions to ask
Jagannaatha in Kubheswaralinga

1

2215

One who serves guru, linga and jangama with pure feelings
through labor and agriculture, his good kaayaka is like this-

not letting others do the job he has to do
not saying that what he gets is prasaada, the other is remaining food,
should not differentiate prasaada and remaining food,
and should say both are equal,
to such a prasaadi should offer the prasaada.
That is also pure, that is prasaada in the body of sharana.
With Jagannaatha in Kubheswaralinga as my witness
I bow to such a person.

2

*

AANANDA SIDDHESWARA

2216

Unless the qualities of softness, hardness, cold and heat are known
one should not exceed the offering.
If one is bodied it is impossible to know the linga.
For un-bodied sharana-
gruel and nectar are the same,
frying pan and vessel are the same,
bed and torn mat are the same,
Rambha and an ordinary woman are the same,
king and slave are the same,
town and forest are the same,
praise and blames are the same,
and who can know the stature of such a great man
in this world, Aananda Siddheswara?

1

*

ESHWARIVARADA CHENNARAAMA

2217

Even if one has heaps of gold,
a herd of beautiful women,
and many kingdoms to rule,
it is a fact that this body will be no more.

If you give up the desire of this body
and desire for Eshwariyavarada Chennarama
you will have all the good in life hereafter.

1

*

EKANTAVEERA SODDALA

2218

One who doesn't belong to the path he has traveled is lingaikya.
One who has destroyed the future and has no doubts is lingaikya.
One who forgets one's self in Sri Guru Ekantaveera Soddla
is lingaikya.

1

*

EKORAMESHWARA LINGA

2219

If you are happy,
live as your linga pleases.
If you are happy,
speak as your linga pleases.
Don't blame the others.
It is enough if you are happy?
Why bother what happens to others?
If you know the truth of Ekorameshwaralinga
you should be like the ear of corn of superior rice for the king.

1

*

GURUVARADA VIRUPAKSHA

2220

If it is wealth, every one comes,
if it is flames, no one stays.
The world is ablaze with the flame of poison.
Gods and demons are dispersed in all directions.
Brahma and Vishnu held the hands of Saraswati and Lakshmi

and they are in illusion as they do not know you.
You gave wealth to devotees and donned the flames of poison yourself.
Who is equal to you Guruvāra Virupaksha?

1

*

JANGAMALINGA PRABHUVĒ

2221

If all the stones on this earth are linga,
why be obliged to guru?
If all waters in river are tirtha
Why be obliged to linga?
If all the grains grown are prasaada,
why be obliged to jangama?
See, thus all obligations to three kinds was no more
Jangamalinga Prabhu.

1

2222

If you just think of Shiva, will you escape birth and death?
You shouldn't listen to such words of worldly people.
If you think of light, can the darkness disappear?
If you think of tasty food, can hunger and thirst disappear?
Reading scriptures and singing songs and saying that
'I have seen you, it seems-' is just that, mere seeming.
If you play after seeing it is worthwhile,
otherwise just words in market place, Jangamalinga Prabhu.

2

*

TRAILOCHANA MANOHARA MAANIKESHWARALINGA

2223

What if a scorpion bites a doll of fire?
Its sting is broken, its tail has caught fire.
It writhes in pain.

Those who blame
Trailochana Manohara Manikeshwaralinga suffer like that. 1

2224

Before the organs lose their strength renew yourself.
See before the sight loses its strength.
Utter the name of linga before you lose your memory.
Offer it to jangama before your wealth is lost.
If you become one with Trailochana Manohara Manikeshwaralinga
you need not take birth and come again to this world. 2

2225

Having the herb that makes one live again in the backyard,
what shall I say of those who go in search of roots and herbs?
Having Shiva-linga in one's own self
what shall I say of those who bow to other gods?
Trailochana Manohara Manikeshwaralinga
you are touchstone who appear as just stone for sinners. 3

2226

One should be deaf to praises and blames.
One should be blind for others' women and wealth.
One should be dumb like cuckoo in winter with those who argue.
Trailochana Manohara Manikeshwaralinga
dwells in the heart of sharana who knows this. 4

*

NANJUNDASHIVA

2227

He embraced my body, with his body.
He embraced my mind, with his mind.
He penetrated my knowledge, with his knowledge.
Then, all my senses becoming pretext for his senses
and all his senses becoming pretext for mine,

me being no more, and I becoming that
how shall I describe the richness of that harvest
Paramaguru Nanjundashiva.

1

2228

I saw him, the un-dispersed through my sight.
I saw him, the un-exceeded through my skin.
I saw him, the incomparable through my ears.
I saw him, the beyond words and thoughts through my smell.
I saw him, the beyond sins and beyond logic through my tongue.
I saw him, the second to none through the lotus of my heart
Paramaguru Nanjundashiva, him I saw.

2

2229

What if one learns the Vedas, Scriptures, logic,
magic, history, many puraanas and vachanas?
Not having faith in guru, not having belief in linga,
not having attention in jangama,
not having satisfaction in prasaada
not having bliss in paadodaka,
thus giving up these five practices if one says
not knowing that one is no more but remains as the self
if one is bhakta, one is virakta,
don't the sharanas of Paramaguru Nanjundashiva laugh?

3

*

NIHKALANKA CHENNASOMESHWARA

2230

If all the open space become hard
where is the place for heaven and earth?
All the men unwilling for doing hard work
make their heads bald, can they become knowing viraktas?
That's why
Only Nihkalanka Chennasomeshwara can
make you forget ignorance and show knowledge.

1

*

NIJAMUKTI RAMESHWARA

2231

Those
with bodies diseased and worn out
minds perverted by grief and pain
have their heads shorn

those
desperate their youth is spent
their bones broken
have their heads shorn

to live
with shorn head
is
not to succumb to temptation
of wealth, woman and world
not to be ruled by sense organs

instead
to live with shorn head
only because there is no hope or strength left
aren't these the burden of this world?

Speak
Nijamukti Rameshwara.

1

*

NIRDHANAPRIYA RAAMESHWARA

2232

Lead me o Lord to the utterance of the word alms
but when I go begging for alms

make sure that no one gives.
If they still do
make them trip and break the pot which holds alms
Nirdhanapriya Rameshwara.

1

*

MARKATESHWARA

2233

Wealth, woman and world
are the mainstay of mortals,
life-breath of mortals,
obstacles in their way.
In this world and the other
he who renounces lust
is a true hermit,
look, Markateshwara

1

*

MAHALINGA VEERARAMESHWARA

2234

Like thunderbolt striking a plain
were my guru's teachings
like a bunch of lightning
were my guru's teachings
like the light in a crystal pot
were my guru's teachings
like lord Mahalinga Veerarameshwara
were my guru's teachings for me.

1

Post Basava Age

*

KARASTHALA MALLIKAARJUNADEVA

2235

He who has no awareness within
what avail is it to have action without?
it is like the life of a blind man.
He who has no action without
what avail is it to have awareness within?
It is like the light of an empty house.
The awareness within and action without
the two must become one.

It is said
antarjnana bahikriya yekeebhavo visheshatah.

He who has awareness within
and action without
is bhakta
is maheshwara
is prasaadi
is pranalingi
is sharana
is himself our Paramaguru Shaantamallikaarjuna.

1

2236

Father, can one cut an ice block
from the ocean, build a house and live in it?
Can one store the camphor in the fire
in a box with its fragrance,
apply it and enjoy?
Can one capture the fragrance in the breeze
and string it and wear it on the hair?
Can one fill the mirage in a pot
bringing it, cook with it and eat?

Knowing your nearness, merging
and in elation the great Shiva-yogi
who forgets himself, for him
are there other re-births
Paramaguru Shaantamallikaarjuna!

2

2237

Looking at one's wife and pleasing her,
looking at one's sons and feeling happy,
forgetting the self in one's intelligence,
what do I say about those who are
thoughtlessly carrying about their family life
Paramaguru Shaantamallikaarjuna?

3

*

KAADASIDDHESHWARA

2238

A servant worries about the year
a soldier worries about the month
a wage-earner worries about the day
the young and the old gathered worry about the meal
should a sharana merged with linga worry about the body
Kaadanolagaada Shankarapriya Chennakadambalinga
Nirmaayaprabhu.

2239

Those who worry about today are swine
those who worry about tomorrow are dogs
those who worry about the self are jogis
those who worry about you are yogis;
see,
Kaadanolagaada Shankarapriya Chennakadambalinga
Nirmaayaprabhu.

2

2240

Like

the sun at dawn

the lightning in the cloud

a child in the womb

treasure in the earth

is the embodiment of the transcendental

Kaadanolagaada Shankarapriya Chennakadambalinga

Nirmaayaprabhu.

3

2241

You might read to the wicked and the stupid

but not to kings and ministers.

Can a blind man look in the mirror his hand holds?

Only the sighted can.

Those that are born know,

the unborn do not know

Kaadanolagaada Shankarapriya Chennakadambalinga

Nirmaayaprabhu.

4

2242

A linga for the husband a linga for the wife

a linga for the children a linga for friends and well-wishers;

if the four have four lingas

shackles of birth and rebirth cannot be broken.

If all four had one linga

shackles of birth and rebirth would break,

see,

Kaadanolagaada Shankarapriya Chennakadambalinga

Nirmaayaprabhu.

5

2243

Take the guru's name

and your elephant-sized worldliness will be axed;

take the guru's name

and defects of many births will be removed;

take the guru's name
and your three hundred and sixty aches and ailments will be destroyed;
take the guru's name
and obstacles like death, lust and illusion will be shattered;
take the guru's name
and you will attain every kind of wealth;
falling at such a guru's sacred feet
I lived bowing to him
Kaadanolagaada Shankarapriya Chennakadambalinga
Nirmaayaprabhu.

6

2244

They
jeer at the sight of a jangama
but prostrate before a jogi or a sanyaasi;
disappear when they see linga
but bow before those who have intoxicating drugs;
jeer at the worship of Shiva
but are overjoyed at the worship of mortals;
do not trust the guru-given linga
but make vows and keep fast
to a wayside stone installed as linga
by people of hundred and one castes
from the Brahmin to the lowest;
if you call them sharanas
the elders will laugh.
These people ask Shiva for blessings.
How can Shiva bless
these whoresons who break their vows
Kaadanolagaada Shankarapriya Chennakadambalinga
Nirmaayaprabhu?

7

2245

Like
the sun in water
the treasure in the earth

the fire in the wood
the fragrance in a flower
the ghee in milk
are you

Kaadanolagaada Shankarapriya Chennakadambalinga
Nirmaayaprabhu.

8

2246

Grown weary pursuing God
are people of this world.
The reason being
they are ignorant of the ultimate truth
that they are God

Kaadanolagaada Shankarapriya Chennakadambalinga
Nirmaayaprabhu.

9

2247

Like fruits of jamoon, dates and mango
are inhabitants of the earth;
like jackfruit, coconut and pomegranate
are inhabitants of heaven.

Like milk, sugar and jaggery
are your people

Kaadanolagaada Shankarapriya Chennakadambalinga
Nirmaayaprabhu.

10

2248

They refuse prepared food
and say they will cook the food they eat;
they hide given fruits without eating
and say they'll eat fruit growing on top of the tree;
they don't try to know the living
but claim to know the dead

Kaadanolagaada Shankarapriya Chennakadambalinga
Nirmaayaprabhu.

11

2249

Humans have this world, gods have their heaven.
All other creatures have the nether world.
But I have no other world.

See,

Kaadanolagaada Shankarapriya Chennakadambalinga
Nirmaayaprabhu.

12

2250

Sharana's stature is like the light.
Sharana's stature is like the moon.
Sharana's stature is like the sun.
Sharana's stature is like the luster of a ruby.
Sharana's stature is like the glow of fire.
Sharana's stature is like the string of pearls studded with nine gems
Kaadanolagaada Shankarapriya Chennakadambalinga
Nirmaayaprabhu.

13

2251

A sharana is in linga like print is on cloth.
A sharana is in linga like melted gold soldered together.
A sharana is in linga
like luster in precious stone, like brightness in light.
A sharana is in linga
like rays in the sun, like the glow in the moon
like fragrance in the air, like sound in the gong
such a one alone is a sharana
Kaadanolagaada Shankarapriya Chennakadambalinga
Nirmaayaprabhu.

14

2252

Sharana is wife and linga, husband.
Devotees who observe this concept should
offer things like beauty to ishtalinga
offer taste to praanalinga
offer contentment to bhaavalinga

only such a one practices the concept
sharana is wife and linga, husband
Kaadanolagaada Shankarapriya Chennakadambalinga
Nirmaayaprabhu.

15

2253

Like the brilliance of rays
of sun, moon and a million rubies
like the luster of moonlight
like the flash of lightning
is the stance of one in union with linga
Kaadanolagaada Shankarapriya Chennakadambalinga
Nirmaayaprabhu.

16

2254

If you place sandal wood on a grind stone and say
'give me sandal paste, give me sandal paste,'
will it give?
If you place grain on a grinding stone and ask for flour,
will the grain turn into flour?
If you place oil seeds in a crush and say 'oil, oil,'
will oil come flowing down?
If you cook divine dishes, serve them on a plate
sit in front of the plate and say
'fill the stomach, fill the stomach,'
will the stomach feel full and hunger satisfied?

Similarly,
if you receive a stone linga
from the hands of an unenlightened guru
wear it on the body as ishtalinga
and ask that linga to grant you salvation
that linga cannot grant you salvation.
this is so because mardanam, gunavardhanam.
Sandal wood, grain, oil seeds and divine dishes
unless crushed, cannot give out their essence.

Similarly
when received through an enlightened guru
the stone linga
losing its stoniness
acquires a distinct radiance.
Unless one is filled with faith
that this is the most holy ishtalinga
stays in close contact with that ishtabrahma
and burns down the physical body.
In performing sacred rituals for ishtalinga
cycles of birth will not end
liberation remains unattainable
unless one learns how to attain liberation.
One does not know how to become a praanalingi
o Kaadanolagaada Shankarapriya Chennakadambalinga
Nirmaayaprabhu.

17

2255

Is he who feeds ten, but denies the eleventh, a devotee?
No, no.
Is he who gives alms based on who the receiver is, a devotee?
No, no.
Is he who when feeding a group of sharanas
discriminates between those sitting inside and outside, a devotee?
No, no.
These are unenlightened devotees.
If they plead for Shiva's mercy
how can Shiva be pleased with such unenlightened devotees
o Kaadanolagaada Shankarapriya Chennakadambalinga
Nirmaayaprabhu?

18

2256

Shiva, o Shiva, look where this Maya resides.
Shiva, o Shiva, look where this Maya resides.
She becomes a woman before a man.
I have seen her become a man before a woman.

In union she is wife, in love a daughter
in birth, she is mother.
While indulging in lust, I've seen her being a whore.
To dharma, she appears in the form of karma,
to karma, I've seen her appear as dharma.
I've seen her turn a yogi into a pleasure seeker
and a pleasure seeker into a yogi.
Maya being such
I have not seen in the three worlds
among gods, demons and humans
one who can conquer Maya
o Kaadanolagaada Shankarapriya Chennakadambalinga
Nirmaayaprabhu.

19

*

KUSHTAGI KARIBASAVESHWARA

2257

Like the monkey leaping over a bridge today
because Hanuma leapt across to Lanka in those days;
like the maid climbing to the top of a rubbish heap
because the princess ascended to the palace balcony;
like the monkey riding a dog
because the prince rode a horse;
like the goat in rut rampaging the hunter's street
and getting his neck broken
because the elephant in rut rampaged the main street;
like the adulteress
ignoring the husband lying by her
and praising the paramour from another town;
shameless whores with chopped noses
who worship anything in sight
are not worth looking at
Akhandā Paripoorna Ghanalingaguru Chennabasaveshwara
Shiva as witness.

1

2258

Ignoring the linga in their lap
standing before the linga in a temple
offering heaps of words
such thievish-cow-like holeyas
are not worth looking at
Akhandā Paripoorna Ghanalingaguru Chennabasaveshwara
Shiva be my witness.

2

2259

Listen you cowards
who rise at dawn and go shivering
to pluck flowers, plants and leaves,
are you not committing a heinous sin?

Shiver in fear of wealth and women
that belong to others,
shiver in fear of murder, lies, theft and adultery
shiver in fear of insult to Shiva and guru and foul doings.

Instead,
you shiver in rain, wind and cold
to pluck flowers, plants and leaves.
How can heinous sinners like you worship Shiva?
No, never.

Akhandā Paripoorna Ghanalingaguru Chennabasaveshwara
Shiva be my witness.

3

2260

O mind
don't look at that untouchable who
rejecting a well born maiden
desires a paid whore.
He is a betrayer of guru, of linga, of jangama
a betrayer of prasaada, of Shiva.
He is a heretic

who has committed the five worst sins.

He is not to be looked at

Akhanda Paripoorna Ghanalingaguru Chennabasaveshwara

Shiva be my witness.

4

2261

Like a fly fallen into honey,

like a fool left blindfolded in a forest,

like a dog chewing a bone,

like a swine eating shit,

o mind, loving women

don't ruin yourself and suffer loss of pride

Be a lover of linga, o mind

if you want eternal salvation.

Akhanda Paripoorna Ghanalingaguru Chennabasaveshwara

Shiva be my witness.

5

2262

Like the broken-nosed maid making murmurs

while washing dirty pots

because the dancer wearing jingles

makes music as she dances;

like the dog wagging his tail

seeing the peacock dance;

like the cock spreading his feathers

hearing the cuckoo sing;

the devotion of one un-firm of mind is

like the maggot in the drain.

Akhanda Paripoorna Ghanalingaguru Chennabasaveshwara

Shiva be my witness.

6

2263

After reading ancients' songs

after becoming children of ancients

you cannot, like children of butchers

show a different face each day.

Is the devotee a cloud figure?
An epileptic? A rainbow ?
A chameleon?

Look,
true devotion is
like a gold statuette
that does not lose its essence
when beaten and chiseled.

Akhanda Paripoorna Ghanalingaguru Chennabasaveshwara
Shiva be my witness.

7

2264

To one blinded by surrounding darkness called worldliness
he applied the magic ointment of knowledge,
showed him the energy called Shiva.

I bow to that god-like guru
Akhanda Paripoorna Ghanalingaguru Chennabasaveshwara
Shiva be my witness.

8

2265

If after being disgusted with worldliness
he becomes a devotee, renounces worldliness
and yet goes to eat in a worldly one's house,
it is equal to eating the meat of a donkey
dead for a month, eating bit by bit as much as a silver coin.

Look
he cannot be called a devotee.
Akhanda Paripoorna Ghanalingaguru Chennabasaveshwara
Shiva be my witness.

9

2266

One who does not know the secret of linga
one who calls the jangama motionless
one who calls the guru human
one who considers the prasaada as leftovers
cannot escape being baked in hell.

Akhanda Paripoorna Ghanalingaguru Chennabasaveshwara
Shiva be my witness.

10

2267

Why do you keep harping on character
is character a deadly noose?
binding pure, flowing water
by wrapping it in a piece of woven cloth
is that character?

No, it is not.

Character is what holds back
the flame-like flowing mind from raging
character is not being bewildered
by the color of a maiden's skin
character is what conquers time and karma.

Look,

these apart, all else is bad character.

Akhanda Paripoorna Ghanalingaguru Chennabasaveshwara
Shiva be my witness.

11

2268

Can a pig become king if seated in a palanquin?
Can a dog become horse if given golden reins?
Can a little maiden become an artful prostitute?
Can gold become iron?

Those who pretend devotion and err
are not worth looking at.

Akhanda Paripoorna Ghanalingaguru Chennabasaveshwara
Shiva be my witness.

12

*

GANADAASI VEERANNA

2269

If you ask how many castes are there
there are two castes:

worldly men one caste, devotees another.
If you seek the caste
of the sharanas for whom
ashtavarana is the body
panchachaara is praana
you will overcome the
the undesirable births,
Can the pearl formed from water return to water?
Can the pot made of clay turn to clay?

Hence
Vamanamuni accepting
the invitation of great sharanas
yet could not eat there for fear of the caste
was he not reborn
as the dog of Havinhala Kallayya's house?

Therefore,
our Shaantakoodalasangamadeva says
one must accept the remains
of the Shiva-devotees.

1

2270

What matters which city
the Shiva devotee is in?
Which locality he resides?
What if he is in low-born locality?
Where the Shiva devotee is, that is Kailaasa.
His house is the palace of Shiva.
The neighborhood around his house is Shivaloka
The proof:
it is said

*chandalavatikayam cha shivabhaktah sthitho yadi
atrapi shivalokah syat tadgraham shivamandiram*

If one sees the courtyard of such a Shiva devotee
the sin of a million murders of Brahmins
and a million infant murders will vanish

Those who prostrate before them and salute will gain
the eight prosperities, the eight great fulfillments.

If one receives the remains of their prasaada
one will not fail to gain instant liberation.

Father, how shall I describe such Shiva devotees?

Is he any different from Shiva?

He is unapproachable, unseen, un-measurable and full of bliss.

Shaantakoodalasangamadeva showed the holy feet of such devotee.

2

*

GURUSIDDHADEVA

2271

Wearing linga on the body
they call themselves devotees of Shiva
but stray from the path to Shiva
and prostrate in submission
with linga on the ground
before Shaiva gods immersed in worldly life.

These are mean who
when death ends their life as devotees
suffer twenty eight million types of hell
till the end of the sun and the moon.

Once through that hell
are sure to be reborn as dogs and swine.
Once out of these births
shall not escape terrible world-ending floods,
Said, Sanganabasaveshwara.

1

*

GUHESHWARAYYA

2272

Wise in their ways, wise in words
sharanas know the source of wisdom
keep me at their feet and
protect me Goheshwarapriya Niraalalinga.

1

2273

The route of a bird in flight
only the bird flying behind knows.
How can a hen crawling below know it?
The joy of intimacy with linga
only a praanalingi knows .
How can sheepish mortals
babbling in ignorance
know your ways Goheshwarapriya Niraalalinga?

2

2274

Mere chanting of Shiva's name
severs all worldly ties-
say fools.
Do not heed their words.
The reason being:
can mere thought of light
brighten up a darkened house?
can mere thought of Rambha, the heavenly dancer,
cure a man of desire?
Seeing sheepish mortals say such things
our Goheshwarapriya Niraalalinga laughed.

2

2275

What use are thirty two weapons in the hands of a soldier
who lacks the will to fight?

What use are ornaments in a woman
without character?
What use is a mirror
in the hands of a blind man?
What use is money
in the hands of a man without dharma?
What use are good looks
in a person without knowledge?
What use is linga
on the body of sheepish mortals
ignorant of praanalinga?

Similarly,
how can the worldly
who do not understand six modes of worship
know your ways?
What can I say of traitors
who worship linga installed on the ground,
Goheshwarapriya Niraalalinga?

3

*

GONI MAARAYYA

2276

After piercing with the sword
they regret that the tip touched you;
don't listen to such fools.

In a mind which knows
is there room for forgetfulness.

When faith is born out of faith
observance of faith is not broken.

A sharana who
greeted one and all

accepts alms from every house
and lives in joy
has no puzzles or problems.

The reason being
the sharana himself is Keteshwaralinga.

1

*

CHENNAYYA

2277

Why offer a grand feast to ishtalinga
and then gorge on it yourself
didn't the ishtalinga satisfy you?

It is in sharana
that you see linga satisfied.
Mere body cannot reflect
the satisfaction of sharana.

Those who know scriptures
vrikshascha vadanam bhoomi,
lingascha vadanam jangamam
but have no faith in it
will surely never attain Shiva-linga-

says your sharana
o Chennayyapriya Nirmaayaprabhu.

1

2278

Is earth the face of the tree or
is tree the face of the earth?
Is linga the face of sharana or
is sharana the face of linga?

If you understand the difference
tell me.

If you water the tree
the earth bears fruit;
if you water the earth
the tree bears fruit.
When linga is satisfied
you see it in the face of sharana;
when sharana is satisfied
you see it in the face of linga.

The wretched who do not know
sharana is linga
will surely never attain Shiva linga-

says your sharana
o Chennayyapriya Nirmaayaprabhu

*

JAKKANAYYA

2279

Ayya,
can there be day and night for the sky?
Can there be darkness in the body of the sun?
Can there be poison in the ocean of milk?
Can there be ignorance in the heart of the enlightened,
o Jhenkaaranijalingaprabhu?

1

2280

He
who can find the guru in ishtalinga
linga in praanalinga
jangama in bhaavalinga
and receive prasaada
is your sharana,
look
o Jhenkaaranijalingaprabhu.

2

2281

Ayya

attaining ishtalinga cleansed the body
attaining praanalinga cleansed the heart
attaining bhaavalinga cleansed the mind,
thus thrice rich
without care, without qualms
they worship linga-
look

o Jhenkaaranijalingaprabhu.

3

2282

Like

salt uniting with water
camphor uniting with fire
perfume uniting with air
the sky uniting with the void
the self uniting with the self
o Jhenkaaranijalingaprabhu.

4

2283

Look

when light is kindled in a darkened house,
darkness removed, the house lights up.

Ayya,

ignorance destroyed by knowledge
your sharana remained immutable
in unblemished linga
o Jhenkaaranijalingaprabhu.

5

2284

Ayya,

is there light in a darkened house?

Look
when a lamp is lit in that dark house
darkness disappears.

Similarly
in the darkness of the mind
when the lamp of knowledge is lit
there is light all around
inside and outside-

look
o Jhenkaaranijalingaprabhu.

6

2285

Don't trust the body to be yours,
don't trust life-breath to be yours,
Qualities inherent in
body and breath destroyed
become one with Shiva,
without care
without anxiety
filled with nothingness-

look
o Jhenkaaranijalingaprabhu.

7

2286

Look,

if you hold a mirror before a blind man
the blind man cannot see his face.
If you impart knowledge to a thief
can the thief be enlightened?

When the lord of the earth Ishwara
sees those who follow his path

he becomes one with them,
o Jhenkaaranijalingaprabhu.

8

2287

I held on to the guru
and broke free from the karma of body.
I held on to linga
and broke free from the karma of being.
I held on to jangama
and broke free from the karma of breath.
I held on to prasaada
and broke free from every karma,
o Jhenkaaranijalingaprabhu.

9

2288

I should not look for virtue in the guru,
I should not look for form in linga,
I should not look for caste in jangama.

The reason being

if I look for virtue in the guru
I shall fall into karma;
if I look for form in linga
I shall fall into rebirth;
if I look for caste in jangama
I shall fall into horrid hell.

The proof being

if you fetch all kinds of plants
throw them into fire
burn them into ashes
the ashes cannot be proof of the plants-

o Jhenkaaranijalingaprabhu.

10

2289

Like
a pearl in its shell
a diamond in the ore
an image in water
ghee in milk
a tree in the seed
light in fire
non-emotion in emotion
is the bond between you and your sharana
o Jhenkaaranijalingaprabhu.

11

2290

If scorners scorn
would one with self-knowledge care?

In the heart of these scorners
is born a stupid beast called ego.
Unable to recognize the wise
they let their mouths blabber.

Don't show me such fools
o Jhenkaaranijalingaprabhu.

12

2291

Ayya,
like all-knowing Brahma in speech
but full of rage in action
are the gluttonous rogues of this world;

each struts about bragging that
he is greater than the other.

I have seen no one
who can end this duality of
you and I

and become one self
o Jhenkaaranijalingaprabhu.

13

2292

Ayya,
what if one has seen a million things?
What if one has said a million things?
What if one has heard a million things?
Can these show the way to liberation?

Look,
a sharana with Shiva-knowledge
is himself the way to liberation,
o Jhenkaaranijalingaprabhu.

14

2293

Look,
when world and worldliness are no more
when caste and creed are no more
when pride and prejudice are no more
when body and bodilessness are no more
when life and lifelessness are no more
when all these are no more
then there is the unblemished linga
o Jhenkaaranijalingaprabhu.

15

2294

To the great soul
in harmony with the pristine linga
without the world or worldly pleasures,
does it matter if it is this world
or if it is the other world?

Look,
once he is there
he is himself the limitless

glorious, eternal, untroubled one
o Jhenkaaranijalingaprabhu.

16

2295

Do not heed or repeat the words of the expounder who says
the Vedas are the greatest.

Do not heed or repeat the words of the crook who says
shaastras are the greatest.

Do not heed or repeat the words of the scoundrel who says
puraanas are the greatest.

Do not heed or repeat the words of the egoist who says
aagamas are the greatest.

Do not heed or repeat the words of the traitor who says
astrology is the greatest.

The reason being:

to a great soul who knows

Parabrahma resides within

what use are the Vedas?

What use are shaastras?

What use are puraanas?

What use are aagamas?

What use is astrology?

Not caught up in these

your sharana is beyond them

o Jhenkaaranijalingaprabhu.

17

2296

What if they have learnt a few words from the Vedas?

What if they have learnt a few words from shaastras?

What if they have learnt a few words from puraanas?

What if they have learnt a few words from aagamas?

What if they have learnt to predict the future?

What if they have taught shruti?

What if they have mastered the sixty four skills?

Without knowing the presence of Parabrahma
within themselves
they vainly believe they know.

Ayya,
don't show me such blockheads
o Jhenkaaranijalingaprabhu.

18

2297

He
who offers dishes of all six tastes to ishtalinga
unites with praanalinga,
attains fulfillment in bhaavalinga
and enjoys them.

He is the unblemished sharana.

Look,
o Jhenkaaranijalingaprabhu.

19

2298

Look,
parabrahmalinga
which is inside and outside
every organ of the body
came into the lotus palm.

Those unable
to attain the linga
to unravel its mystery
prostrated before other gods
became victims of rebirth.

For this reason
he
who knows the linga

merges with Shiva-principle
becomes whole
only he attains liberation
o Jhenkaaranijalingaprabhu.

20

2299

Ayya,
what if one suppresses hunger?
One should suppress the wandering of the mind.
What if one suppresses thirst?
One should suppress the fretfulness of the mind.
What if one suppresses sleep?
One should suppress the pettiness of the mind.

Thus
knowing hunger, thirst and sleep
becoming the great Causal Body
standing in the nothingness that wasn't
I was filled with no-thing.
Look,
o Jhenkaaranijalingaprabhu.

21

*

THONTADA SIDDHALINGA SHIVAYOGI

Just as a wife's mind encloses and embraces
and never leaves her husband
in waking, dream and deep sleep,
if the mind desire of a sharana encloses and embraces
and never leaves Shiva-linga
how can I describe such a great soul?
To such a linga-being, praanalinga relative,
wondering being dissolved in independent Thing
losing all his knowledge I salute again and again
Mahaalingaguru Shivasiddheshwaraprabhuve.

1

2301

Can what is cooked be cooked again?

Can what is burnt be burnt again?

When the fire swallows camphor does ember remain?

Sharana consuming linga,

linga consuming sharana,

like river mingling with river

a pure lingaikya is.

Do not show me the ignorant who differentiate between the two
Mahaalingaguru Shivasiddheshwaraprabhuve.

2

2302

A pig that eats feces,

what does it know the taste of nectar?

A bear that eats insects,

what does it know the taste of dates?

A crow that eats neem,

what does it know the taste of sugar?

People who forget their minds in enjoyment of perversities of women

what do they know the bliss of love of linga

Mahaalingaguru Shivasiddheshwaraprabhuve?

3

2303

As a fox that wild dates shouts losing its mind

those who are caught in love of words shout that they know Agamas.

Aagama is a great mystery.

People of the world, what do you know how Aagama is?

The spiritually experienced,

the idol of Agama knows it,

and your sharanas know it

Mahaalingaguru Shivasiddheshwaraprabhuve.

4

2304

If a serpent bites the toe

poison spreads in all organs.

When bitten by linga

the whole body of sharana become linga, without fail.

A sharana who becomes whole
by embracing linga, all his body becoming linga,
can he have any relation with body?

What foolishness,

Mahaalingaguru Shivasiddheshwaraprabhuve!

5

2305

Morning worship is the seed for origin,
noon worship is the seed of retention of the worldly life,
evening worship is the seed for dissolution.

Worship that is done always being near with linga
is true and pure, beyond origin, retention and dissolution.

That worship hidden in you

Mahaalingaguru Shivasiddheshwaraprabhuve.

6

2306

As the butter shown to flames melt,
look, the elders are collapsing
as they look at the lean waist of young girls.

Knowing this to be false

your sharanas can unite with Shiva

at the tip of the end of their minds

and are not touched by the fault of sensuality

Mahaalingaguru Shivasiddheshwaraprabhuve.

7

2307

As you are incomparable

without left or right, without back or front,

without the feet or the crown or the body,

as you cannot be grasped or left away,

you cannot be seen, or spoken to or united with,

as you are the great without knowing or forgetfulness,

I call you linga without body

Mahaalingaguru Shivasiddheshwaraprabhuve.

8

2308

Look at my fear of perversity of body and mind,
look at my fear of perversity of wealth
that makes my body and mind wander,
worry of hunger bothers me during day,
and during night the worry of sensual pleasures,
day and night the worry of caring for my body that will die,
and thus I refuse to meditate upon Shiva
and think about the principle of Shiva.

My fate is like the fate of a dog
that rejecting nectar yearns for a piece of bone.
O, foolish man, not wanting to be with immortal linga,
you yearn for pleasures of the body,
how shall I describe you?

Mahaalingaguru Shivasiddheshwaraprabhuve.

9

2309

See,
my mind thinks again and again of wealth, women and world.
But, refuses to think of you.

My body not touching yours,
is engaged yet in karmas of this world.

My life-breath not touching yours,
is immersed yet in worldliness.

My emotions not feeling for you,
not disillusioned yet, feels for relations with the world,
are lost and without direction.

And I am without liberation.

Thinking that this unreal body
that appears and disappears like a rainbow to be real
my wisdom is no more.

I have become ignorant grinding myself away in this world.
Get rid of this ignorance, grant me the wisdom of Shiva-principle.
Show mercy, Mahaalingaguru Shivasiddheshwaraprabhuve.

10

2310

Like a tree that has shed all its leaves
I have become silent.

Like an ocean without waves
I find my heart gracefully quiet
being immersed in Shiva-ocean.

Like the sky that is without clouds
I have become an empty nothingness and still.

A Shivaikya like a painting without canvass,
is pure Brahma, without any boundaries,
he is incomparable, without second, and unfathomable
Mahaalingaguru Shivasiddheshwaraprabhuve.

11

2311

What every one agrees upon is no proof
what every one disagrees is no proof-
as they do not know the heart of Shiva sharanas.

What I agree with, and what I disagree
only you know, you being the idol in my heart
Mahaalingaguru Shivasiddheshwaraprabhuve.

12

2312

What if you read, or listen to or sing?
Reading makes you only foolish
like a parrot that eats its own feces.
Without faith in one linga,
without the wisdom of one's own experience,
without firmness of principle,
learning words for words,
learning phrases for phrases,
they show empty exuberance of arguments and logic.
If I find such people
make me silent like cuckoo in winter,
Mahaalingaguru Shivasiddheshwaraprabhuve.

13

2313

One says it is within, another says it is without;
one says it is form, another says it is formless;
one says it is sensual, another says it is without sensuality;
one says it is Maya, another says it is without Maya;
one says it is pure, another says it is impure;
one says it is polluted, another says it is not polluted.

Not the one who says it is within, not the one who says it is without,
not the one who says it is form, not the one who says it is formless,
not the one who says it is sensual, not the one who says it is without
sensuality,

not the one who says it is Maya, not the one who says it is without
Maya,

not the one who says it is pure, not the one who says it is impure,
not the one who says it is polluted, not the one who says it is not
polluted.

But, one who has no you or I,
one who is beyond the Beyond
he is Sharana

Mahaalingaguru Shivasiddheshwaraprabhuve.

14

2314

Like
a state without a ruler king,
a body without life,
a temple without god,
beauty of a wife without husband,
devotion performed as one wishes
without the order of guru
can never reach Shiva.

Devotion performed lazily
rejecting what the guru had asserted
will be caught in karma.

Gentle devotion performed according to the order of guru
will result in immediate liberation.
Firm faith in one god will drive away sorrows of the world.
It will remove doubts from the mind,
unite you with Shiva-linga,
and erase all bondage, liberation and karmas.
I salute the determined Maheshwara
who has merged with Shiva
Mahaalingaguru Shivasiddheshwaraprabhuve.

15

2315

Just as they say that
a state without a stern king
faces fear of thieves and dacoits,
a village without peasants is destroyed,
a house without children is equal to a graveyard
the heart of the one who has no knowledge of Shiva
is the path of harshness, a town of demons
Mahaalingaguru Shivasiddheshwaraprabhuve.

16

2316

Like
light including darkness,
egg including the bird,
shell including the pearl,
like the sky including the earth,
you have included me
and I don't know if it is you or I
Mahaalingaguru Shivasiddheshwaraprabhuve.

17

2317

I melted away in lust,
I writhed in anger,
I ached with desire and greed,
I boiled in arrogance and envy;
I have become dull because of my ego and selfishness.

That's why
purge me of this group of six enemies,
remove my ego and selfishness
make me one without ego and self
Mahaalingaguru Shivasiddheshwaraprabhuve.

18

2318

What if you go naked,
and yet unable to conquer Maya?
What if you tonsure your head,
and yet unable to cut through worldliness?
What kind of nirvana this?
In-dependent sharanas don't approve of this
Mahaalingaguru Shivasiddheshwaraprabhuve.

19

2319

Making your body a tank,
and your mind a tank-bund,
your firmness the sluice,
filling it with water called bliss,
you should make your own experience steps.
You should grow the tree called righteousness on the bund,
pluck the flower called knowledge
through your hands called non-duality,
and offer it to incomparable linga in worship
then you are a linga worshipper.
How can I call them linga worshippers
who do not know this distinction
but worship miserly and get into conflict,
Mahaalingaguru Shivasiddheshwaraprabhuve.

20

2320

Can the sluice gate hold when the tank is broken?
Can a cracked pot be mended by gluing more mud?
Can a pearl that is cut be joined again?
When the mind is split devotion cannot be established.

If devotion is wasted liberation can never be.
That's why my heart embracing linga firmly,
devotion never wasted away,
uniting with you
I became truly liberated.
See, Mahaalingaguru Shivasiddheshwaraprabhuve,
my ways are different.

21

2321

Forgetting the weapon can one fight?
Forgetting the body can one work?
Forgetting the mouth can one eat?
Worshiping linga without patience,
meditation and nearness is nothing but death.
Offering without awareness is nothing but perversity.
If your heart unites with linga
without willfulness that is real offering, that is prasaada
Mahaalingaguru Shivasiddheshwaraprabhuve.

22

2322

Like a half mad person,
who though having fruit in hand,
climbs a tree, bends a bough and begins to cut,
these whore-sons
who though having the master without beginning or origin
in their palms,
in their hearts not knowing it
go in search of other lingas other holy places
have no guru, linga, jangama or prasaada.
Liberation they never can attain
Mahaalingaguru Shivasiddheshwaraprabhuve.

23

2323

Can a cat grow horns?
Can pounded rice grow?
Can a dead tree grow?

Can lotus grow on a rock?
Can Shiva-knowledge crystallize in the wicked people?
Without Shiva-knowledge how can they have grace of Shiva
Mahaalingaguru Shivasiddheshwaraprabhuve?

24

2324

Can deadwood grow?
Can a barren cow give milk?
Can a blind see his reflection in mirror?
Can a dumb sing if you teach him music?
Can a dullard understand wise words?
Can the worldly people, if taught, know the path of Shiva?
That's why one without the knowledge of Shiva
cannot travel on the path of Shiva.
Unless they are one among us
can they unite with the unattainable Thing
Mahaalingaguru Shivasiddheshwaraprabhuve?

25

2325

How can a wife who is shy with her husband have children?
How can a person who is shy with linga be a sharana?
Why this knot of shyness?
The illusion of alternation in doubt and faith is shyness.
This illusion of yes or no,
what and how,
holding and giving up
should end.
A wife who doesn't know
the sign of her husband becomes shy.
A person who doesn't know linga
develops illusion of doubt called determination and alternatives.
Can these dullards who are no nearer to knowledge,
tell you of mystery of linga
Mahaalingaguru Shivasiddheshwaraprabhuve?

26

2326

Like

wind embracing wind,

space embracing space,

light embracing light and becoming great light,

a sharana embracing linga becomes himself the great linga
and boundless space

Mahaalingaguru Shivasiddheshwaraprabhuve.

27

2327

They detest guru-prasaada, linga-prasaada,

jangama-prasaada and bhakta prasaada.

They are eager to eat the leftovers of a rich mean woman.

Those worldly who eat leftovers of eighteen castes without hesitation
can they get prasaada? No.

It is because they are traversing through
many births and many worlds.

These impure lives

cannot relate with pure Shiva-prasaada

Mahaalingaguru Shivasiddheshwaraprabhuve.

28

2328

Look, you should feel that

the guru and Mahadeva are one.

If you think they are two,

that thought is ignorance.

That's why if any one feels they are two

he will suffer in the pit of hell for a long time

Mahaalingaguru Shivasiddheshwaraprabhuve.

29

2329

Like

ghee mingling with ghee,

milk mingling with milk,

oil mingling with oil,

water mingling with water,

light mingling with light,
space mingling with space,
breath mingling with breath.
how shall I describe
the harmonious union of sharana with linga
Mahaalingaguru Shivasiddheshwaraprabhuve?

30

2330

Like,
the smudge on moon becoming moon
by mingling with the moon,
the ray of sun becoming sun
by mingling with the sun,
the brightness of fire becoming fire
by mingling with the fire,
like light from the lamp becoming lamp
by uniting with the lamp,
like river taking birth in the ocean
becoming the ocean by merging with it,
I, taking birth in absolute Shiva principle
by mingling with it
became parashivayogi
Mahaalingaguru Shivasiddheshwaraprabhuve.

31

2331

What if the form in picture is beautiful?
It is of no use as it is lifeless.
What if poisonous fruit is soft to touch?
It is of no use as it is poisonous.
What if country fig is ripe?
It is of no use as it is full of worms.
What if the stream near heap of waste looks clear?
It is of no use as it is mixed with feces.
What if the Vedas, Puraanas and scriptures are read?
It is of no use as such people are caught in the noose of desire.
How can I call them Shiva sharanas,

Mahaalingaguru Shivasiddheshwaraprabhuve
those who merely speak
and has no relation between their words and actions?

32

2332

What if you drink water from the spring,
unless you wash the pollution of birth?
What if you drink water from a tank in wilderness,
unless the wild desires and qualities
that haunt you are not purged?
What if you give up eating onions and drum-beans
unless you are able to conquer
the arrogance of worldliness and the smell of Maya?
What if you eat bland food
unless you cannot leave the embrace of women?
What kind of vow it is, what kind of character it is?
To one whose body has become linga,
knowledge and heart are related,
all bad qualities are destroyed,
to such a meritorious devotee I bow
Mahaalingaguru Shivasiddheshwaraprabhuve.

33

2333

Like
the fly that dies falling into honey,
the fish that dies caught
by the desire of the meat dangling by the hook,
oh, crazy mind don't be drawn by puny pleasures
and fall into a bad state, oh, burnt mind.
Don't forget thinking of Shiva,
don't die the death of a dog oh, mind.
Give up this foolishness
and learn to submit to my lord
Mahaalingaguru Shivasiddheshwaraprabhuve.

34

2334

Like
darkness that encloses light,
Rahu that encloses the moon,
like the serpent that guards wealth,
like the ocean that encloses volcano,
the Maya encloses my heart,
doesn't allow me to think of you,
and drawing me to death.
Oh, please resolve this darkness and save me
Mahaalingaguru Shivasiddheshwaraprabhuve.

35

2335

Is there darkness in a house where there is light?
Is there ignorance where linga is?
As there is no ignorance, there is no perversity of body.
As there is no perversity they do not yield to women,
do not consider wealth,
your pramathas are great lingaikyas
Mahaalingaguru Shivasiddheshwaraprabhuve.

36

2336

As you are
without father, without mother,
without name, without caste,
without birth, without death,
and as you are born of no vagina
I call you absolute
Mahaalingaguru Shivasiddheshwaraprabhuve.

37

2337

Touching light oil and wick too become light.
Touching linga with devotion, love and affection
the whole body, mind and organs of a devotee become linga.
After touching the linga not desiring to touch anything else-
such a desire-less person I would call Maaheshwara,
Mahaalingaguru Shivasiddheshwaraprabhuve.

38

2338

The body being temple,
legs being pillars,
head being cupola,
heart-lotus the throne,
I establish the praanalinga called the great principle,
bathe it with water of great bliss,
offer the flowers of maha-dala-padma
offer the food of great satisfaction,
I worship relating praana with praanalinga
Mahaalingaguru Shivasiddheshwaraprabhuve.

39

2339

Like,
the soul hidden by the body,
Shiva hidden by the Shakti,
ghee hidden by the milk,
the unspeakable hidden by the speech,
the meaning of the other world hidden in the meaning of this world,
the principle of paramartha hidden in my soul
was like tree hidden in the seed,
it was hidden even before I understood
Mahaalingaguru Shivasiddheshwaraprabhuve.

40

2340

It is like
red-breast spreading its feathers seeing the peacock,
a fox burning itself seeing the colors on tiger's body,
a crow cawing in imitation of cuckoo-
if any but one firm in linga sings vachana it is
like fox eating crabs and howling by the river side
and I don't care for it
Mahaalingaguru Shivasiddheshwaraprabhuve.

41

2341

When touched by parusha
will not iron lose its base quality and turn to gold?

Thontada Siddhalinga Shivayogi / 769

When touched by fire
will not the blades of grass turn to ash?
Waters from all rivers and streams
cannot escape merging with the sea
and becoming themselves sea.
When things of various colors are brought
and offered to Shiva
they cannot escape losing their earlier qualities
and from becoming prasaada.
The prasaadi who accepts that prasaada
becomes holy bodied.
He will be pure and clean
Mahaalingaguru Shivasiddheshwaraprabhuve.

42

2342

If even after touching parusha
the stone doesn't get purified
why need that parusha?
If even after touching fire
the wood doesn't lose its quality
why need that fire?
If even after having mantra of garuda
the fear of serpent is not lost
why need that mantra?
If even after having diamond armor
the fear of arrow is not lost
why need that diamond armor?
If even after climbing an elephant
the fear of barking dog is not lost
why need that elephant?
If even after having light
the darkness is not removed
why need that light?
If even after having chidghanalinga on body
the bad qualities of body and mind are not lost
why need that linga?

Mahaalingaguru Shivasiddheshwaraprabhuve
if even after you touch the rebirth is not lost
it is disgrace to you.

43

2343

Is sharana a worldly person pleasing the townspeople?
Is sharana a dancing girl trying to please those near power?
Is sharana a whore in the market place trying to please all people?
The affection of his linga is the affection of ultimate Brahma,
and the flame that burns those who blame him.
Blaming sharana is like scratching one's head with embers.
Will not Mahaalingaguru Shivasiddheshwaraprabhu
hurl those blame a sharana to hell?

44

2344

Like
an ass that rolls in heaps of ash
a dog that goes on biting a piece of bone
a lizard that eats insects
a woman who steps on fire
you have yielded yourselves to pleasures of half a day.

I laugh looking at them who
without conquering death
become a morsel of food for death
Mahaalingaguru Shivasiddheshwaraprabhuve.

45

2345

For the eyes enclosed with darkness
called ignorance of worldliness
the guru applied the ointment called knowledge
and showed the path of Shiva
and to him I bow
Mahaalingaguru Shivasiddheshwaraprabhuve.

46

2346

Having linga in heart and mind
can the body be without linga?
One should not look at the face of those deluded
whose two organs are devotees and one is worldly.
I having linga on my body, mind and heart
and relating three organs with three lingas
I have stayed without separation
Mahaalingaguru Shivasiddheshwaraprabhuve.

47

2347

Sitting on earth if one speaks about happenings of the sky
what do they know of the sky?
If those who are in underworld speak about Kailaasa
does it mean they have seen it?
Reading philosophy and
learning the meaning of sentence 'tatvamasi' where did they go?
Who said that they are That?
They just died and wasted away.
That's why your sharanas
united with Mahaalinga
that is without origin, existence and dissolution
and became pure lingaikyas
Mahaalingaguru Shivasiddheshwaraprabhuve.

48

2348

Those who love their lands and houses,
how can they have the love of guru?
Those who love women and gold,
how can they have love of linga?
Those who love wife, children and relations,
how can they have love of jangama?
Those who do not have faith in guru, linga and jangama
can never even dream of liberation?
Mahaalingaguru Shivasiddheshwaraprabhuve,
they are sinners without faith.

49

2349

Pot made of earth,
ornament made of gold,
plates and cups made of bronze,
axe and sickle made of iron,
do they have difference in their causes and effects?
Just as the answer is no
can there be difference between sharana
and linga, as he is born of Mahalinga like
light born out of light?
As it has the whole in the bliss of non duality
how could there be difference?
Don't show me people with illusion of Maya
those who create a difference between the two
Mahaalingaguru Shivasiddheshwaraprabhuve.

50

2350

Is there difference between a tree and its branches?
Are the organs of the body different from it?
Why do you say that a linga may be kept on the body,
but not on the organs?
Do you think the body pure and its organs impure?
For a sharana who receives prasaada of linga
hands, mouth and all his organs are filled with linga.
Who can understand the harmony of sharana and linga
Mahaalingaguru Shivasiddheshwaraprabhuve?

51

2351

Who will doubt that
soot is black,
poisonous fruit is bitter,
stream by the side of waste heap is dirty,
a pig whines, or a dog barks?
That's why if an ignorant says something,
does knowledge become an illusion
Mahaalingaguru Shivasiddheshwaraprabhuve?

52

2352

If it rains, does the sky get drenched?
If it storms, does the sky get perturbed?
If you stab, does the sky get wounded?
Can the Space be bound and pounded?
Can the base and false words of the mean persons
touch the un-perturbed, un-manifest eternal?
Can the weapon of words cut the Thing,
Mahaalingaguru Shivasiddheshwaraprabhuve?

53

2353

Speaking great words and yet base in behavior
if such people wander speaking about Shiva
it is like a dog barking at the mountain.
Those words do not touch Shiva.
Those who speak and act as their mind desires,
I don't like them, as you are not there
Mahaalingaguru Shivasiddheshwaraprabhuve.

54

2354

Like
the sun behind the clouds
the wealth beneath the earth
the sharp weapon within the sheath
the juice in the fruit
the absolute holy form beyond everything
was hidden in the body of a sharana
and he was his own self.
How can I describe that
Mahaalingaguru Shivasiddheshwaraprabhuve?

55

2355

Eating soft food,
embracing warm skin,
dwelling in cozy home
is it a wonder they face sorrow?

Not knowing the immortal god who conquered death
you became morsel of food to death
and chained to birth and death.

Not knowing how to love
the true and eternal Thing
all the three worlds were merely destroyed
Mahaalingaguru Shivasiddheshwaraprabhuve.

56

2356

Like a dog that has seen a rabbit,
oh mind, don't rush for sensual pleasures,
don't get broken by uniting with women,
don't desire for joys of the body,
embrace the linga and be happy.

The pleasures of the organs appear and disappear
like the wealth of dreams
and why do you set store by them, oh, mad mind?

I beg you, say Shiva,
o, sinful mind, don't run helter-skelter
like a sheep that has seen the lion,
Approach linga, be a devotee of Shiva,
to be deathless and be liberated uniting with
Mahaalingaguru Shivasiddheshwaraprabhuve.

57

2357

Lovely breasts and charming faces
smooth and sharp sword of love-talk of women,
pierce the hearts of all men.
Oh, Shiva, where is room for knowledge?
Wisdom has gone dry
Mahaalingaguru Shivasiddheshwaraprabhuve.

58

2358

Madness of desire for contact with young women
has disturbed the equanimity of yoga,
truth has lost its life, devotion has gone dry,
oh, lift me before the death called Maya touches me
Mahaalingaguru Shivasiddheshwaraprabhuve.

59

2359

Be not caught
in the pretentious act of women
and suffer o, crazy man.
Making the base of your forehead your dwelling place
be relaxed and without worries.
See, Mahaalingaguru Shivasiddheshwaraprabhu is the sun
that disperses to the false darkness of Maya.

60

2360

Have not the sharanas originated through linga-
Basava, Chennabasava, Prabhudeva and
seven hundred and seventy other eternal ganas,
all of them, like milk merging with milk,
water merging with water, ghee merging with ghee,
space merging with space, merged with linga
and became themselves Mahaalinga.
Have not the sharanas originated from linga-
Mother Neelalochane made her body become one with linga
and became un-bodied in the linga of supreme light.
Seeing such examples and
not yet having faith in them
is the fruit of karma.
This is the quality of the world of Maya created by Shiva.
Whether the creatures of this world agree or disagree be a proof?
Never can it be,
Mahaalingaguru Shivasiddheshwaraprabhuve.

61

2361

They speak to please the world,
they act to please the world.
When I acted to please the world
my Shiva-practice was no more.
When I spoke to please the world
my knowledge of Shiva was no more.
Worldly behavior is great hell,
said the guru.
That's why I speak to please Shiva,
I act to please Shiva.
I live as if I am linga-mad
Mahaalingaguru Shivasiddheshwaraprabhuve.

62

2362

As water crystallizes and becomes hailstone,
as hailstone melts and becomes water,
you for your own pleasure became a sharana,
you for your own pleasure became linga
and when your play stopped
doing away with the difference of sharana and linga
you un-manifest, without illusion and bodied in the word
Mahaalingaguru Shivasiddheshwaraprabhuve.

63

2363

Through faith didn't the breast of a woman become linga?
Through faith didn't the measuring cup become linga?
Through faith didn't the excreta of sheep become linga?
Through faith didn't the woman who embraced linga become man?
Through faith didn't mere food become prasaada?
And when smeared on the heads of Brahmins who disgraced it
didn't it turn to embers and burn the whole village?

That's why it is
through faith it is guru,
through faith it is linga,
through faith it is jangama,

through faith it is prasaada.
For the faith-less
there is no guru,
no linga, no jangama, no prasaada
Mahaalingaguru Shivasiddheshwaraprabhuve.

64

2364

Will the child forget its mother?
Will the cow forget its calf?
Will the wife forget her husband?
Will the player forget his goal?
Will a person with linga-awareness forget linga
Mahaalingaguru Shivasiddheshwaraprabhuve?

65

2365

The creatures that yearn to unite with moon-faced females
why don't they yearn to unite with Shiva?
Oh, Shiva, this fate of sensual pleasures you have created
has made all the seven worlds wander restlessly
Mahaalingaguru Shivasiddheshwaraprabhuve.

66

2366

Dog has tail on its back,
the cheat has a tail in his mouth.
See, when the dog called selfishness howls
the tail called tongue wags.
Tongue of a person with detachment if it wags and cheats
for the sake of comforts of his body
is worse than dog's tail.
He who has found satisfaction in spirituality,
how can he speak of world
Mahaalingaguru Shivasiddheshwaraprabhuve?

67

2367

Can a ladle feel the taste?
Can the pot that cooks eat?

Can the empty space be bound and pounded?
Those who have no determination
can they acquire linga?
Do keep quiet.

The one who has touched
the Thing that cannot be restricted
and hidden there without retreating
he is the true and firm Maheswara
Mahaalingaguru Shivasiddheshwaraprabhuve.

68

2368

Does the fire that burns know of the existence of firewood?
Does the water that makes way
piercing the earth know of the arrogance of the hill?
Does the wolf that hunts and kills know of the pain of the sheep?
One who is ready to cheat and eat any one
for one's own profit, does he know the sign of truth and falsehood?
As he doesn't know the sign of truth,
how can he know Shiva devotion
Mahaalingaguru Shivasiddheshwaraprabhuve?

69

2369

Is there poison in nectar?
Is there darkness in the sun?
Is there bitterness in sweet?
Is there hotness in moonlight?
Is there a drop of neem in the ocean of nectar?
Is there illusion for the great soul
who knows that sharana is linga?
What kind of faith is it? Bun it, burn it
Mahaalingaguru Shivasiddheshwaraprabhuve.

70

2370

Like,
watering a thorny plant leaving aside the divine tree,

throwing away milk and thirsting for porridge,
selling the mother away and buying a slave,
eunuchs discarding celestial dancer Rambhe
and going after a common woman,
the people of the world discard
the embrace of woman of Mukti,
the nectar of bhakti,
the bliss of true and eternal world
and yearn for the illusions of this world.
What do they know of the true bliss
Mahaalingaguru Shivasiddheshwaraprabhuve?

71

2371

Celestial Kalpavriksha is not among the trees;
celestial Kaamadhenu is not among the cows;
the parusha is not among the stones;
for the thoughts and feelings of disciple,
guru is not among men;
if he can think guru is Shiva
I call him the real disciple
Mahaalingaguru Shivasiddheshwaraprabhuve.

72

2372

Are the rays that emanate from the sun different from the sun?
Is the brightness of the moon different from the moon?
Is the glow of fire different from the fire?
Is a sharana who is born out of linga
as light is born of light different from
that unapproachable, immeasurable, unique Linga.
What can I say of those half crazy
who say they are different Mahaalingaguru
Shivasiddheshwaraprabhuve?

73

2373

As the light that emanates from crystal
is one and the same within and without

the sharana understood that he who is within and without
is one and the same Thing,
That supreme principle it itself is sharana
and he has no other form
Mahaalingaguru Shivasiddheshwaraprabhuve.

74

2374

If you eat sweet food cooked in milk
and recline on shoulders of young girls
you cannot escape from many births, oh brothers.
Their embrace is poison,
their kisses are bitter,
their looks are piercing arrows,
the soft words are sharp daggers,
thinking of them is ignorance.
Worldliness appears as your best friend,
but know it is your great enemy
that kills you creating illusion.
That's why refusing the pleasures of the world
I took the prasaada of knowledge from Shiva and survived
Mahaalingaguru Shivasiddheshwaraprabhuve.

75

2375

Being in company of serpent
you cannot know when it is going to kill you.
Your union with fire will burn you to ashes.
If you miss your linga-vision and sight women with a desire to enjoy
it will undo you and drown you in five great sins.
The earth will reject you and elders will not approve of you.
As the elders do not approve, Shiva too will not like you.
Then, you cannot escape great hell
Mahaalingaguru Shivasiddheshwaraprabhuve.

76

2376

If a dog finds a corpse does it rest without biting it?
If a frog finds a fly does it rest without catching it?

If eyes see money does the mind rest until it gets it?
If butter finds flame does it settle without melting?
The world approves, loves and believes falsehood.
What if the world likes or doesn't like me
Mahaalingaguru Shivasiddheshwaraprabhuve?
Let the worldly people not find a match for our dog.

77

2377

Oh, pretentious brothers of diseased eyes, listen.
You celebrate deceiving the world saying
you have given up women, world and wealth.
Have you given them up merely in words or in reality?
If you have destroyed their memories in your body and heart,
and if you are stable in the memory of linga
I agree you have given up.
If you have given them up merely in words
and retain them in your hearts
they will bring you back to this world again and again
and pinch you like ill fitting footwear.
How shall I describe them
who are neither worldly nor other-worldly,
Mahaalingaguru Shivasiddheshwaraprabhuve?

78

2378

Like
the gold that doesn't know of the goodness of its color,
jaggery that doesn't know of its sweetness,
the flower that doesn't know of its fragrance,
hailstone dissolved in water,
mind dissolved in Mahalinga,
mind being no more and only thought remaining
I existed as you
Mahaalingaguru Shivasiddheshwaraprabhuve.

79

*

GHANALINGIDEVA

2379

Ayya,
when fire meets fire there is light
when fire meets grass
there can only be smoke.
How can there be any light?

Ayya,
when a great scholar
who knows what the highest truth is
speaks with one
who has experienced the ultimate truth;
body, mind and senses of both
can only become pure
like statues of crystal.
How can they turn black?

Ayya,
when a scholar speaks with an ignorant person
it is like mixing sour stuff with creamy milk
Ghanalingiya Mohada Chennamallikaarjuna.

1

2380

Ayya,
only a goldsmith knows
what precious stone combines best with pure gold.
How can a labouring son of the soil know it?

Ayya,
only a negotiator with the linga knows
the brilliance of words of union;
of negotiation with the linga.

How can those who wear only the costume
who are subject to awareness and forgetfulness know it,
Ghanalingiya Mohada Chennamallikaarjuna?

2

2381

Ayya,
hearing the cuckoo sing
if the crow perches in front of it
and crows a mocking note
what does the cuckoo lose?

If the owl, blind during the day
speaks ill of the bright sun
says he is full of darkness
what does the sun lose?

If a person with severed nose
derides the mirror
says it is without a nose
what does the mirror lose?

A sharana who has rejected duality and non-duality
knows the way of the body and linga
is himself a lingi
if lame mortals subject to sensual passions
deride and mock him
what does he
who has realized the linga lose,
Ghanalingiya Mohada Chennamallikaarjuna?

3

2382

Lord,
like finding a pot of gold
while working for a daily wage
coming to this earth
being born a human being

like a chance wise deed done by a fool
I saw the linga enter this human birth

This for me is a wonder
this for me is unusual.
Therefore
make me act as I speak
make me speak as I act.

If my speech and action are not the same
your sharanas will not accept me.
If your sharanas do not accept me
you will not accept me.
If you do not accept me
this demon called worldliness will get me.

I fear it
I am wary of it,
Make me live without a split
between my speech and action
Ghanalingiya Mohada Chennamallikaarjuna.

3

*

SVATANTRA SIDDHALINGESHWARA

2383

Those who are not pure within,
they are base like country fig.
Those who are pure within
they have softness in their core like a banana.
That's why a sharana
shouldn't be in the company of those
who are not pure within
Nijaguru Svatantrasiddhalingeswara.

1

2384

What if you dance and perform many roles
before a blind person, can he enjoy it?
What if you read literature and sing songs
before a deaf person, can he understand and enjoy?
Those who have no knowledge or experience,
of what use whatever they read or listen?
Reading and listening of those who do not know
Nijaguru Svatantrasiddhalingeswara
was like the seeing and listening of the blind and the deaf.

2

2385

Can rope limit the fire?
Can darkness bother the sun?
Can the sky be polluted by dust and smoke?
Can worldliness arrest a Shiva-yogi who knows you
Nijaguru Svatantrasiddhalingeswara?

3

2386

For a wife uniting with her husband after a long time,
can there be a separate state of union after the union?
For a person hungry and thirsty after eating food
can there be separate state of eating after eating?
For one who is aflame after immersing himself in water
can there be a separate state of immersing after immersing?
After thinking of Shiva and mind becoming one with him,
can there be a separate state of remembering after becoming one?
Experience of truth is itself truth
Nijaguru Svatantrasiddhalingeswara.

4

2387

As firewood becomes fire by uniting with fire
a Shiva devotee with the wealth of Shiva culture
becomes only Shiva and not a mere man.
That's why Shiva devotee has no caste, no pollution.

He exists as Shiva does, the true devotee of
Nijaguru Svatantrasiddhalingeshwara.

5

2388

Oh, brothers who speak of spiritual experience, move away.

What do you know of it?

Spiritual experience is the education of the soul.

It shows who you are.

It places you in your real dwelling.

Not knowing this spiritual experience

you spread the wares of scriptures

turning it into something that no one can have.

Move away, do you know anything of

the spiritual experience of Nijaguru Svatantrasiddhalingeshwara? 6

2389

Righteous behavior is the true decoration to devotee.

Righteous behavior is the most worshipful for a devotee.

He who has righteousness is the real bhakta, real yukta and mukta

Nijaguru Svatantrasiddhalingeshwara.

7

2390

What if there are weapons five hundred?

It is only one sword that kills the enemy in the battlefield.

What if you read a lot, listen a lot unless you know who you are?

After knowing who I am, there is no you and I.

And he will be

Nijaguru Svatantrasiddhalingeshwara.

8

2391

The whore called desire attracts any one.

This whore desire wounds any one

and wastes body and mind.

I have not any one without desire

and who has not paid an advance to this whore called desire

Nijaguru Svatantrasiddhalingeshwara.

9

2392

Town here, wilderness there,
men here, gods there,
day here, night there,
virtue here, sin there,
knowledge here, ignorance there,
Nijaguru Svatantrasiddhalingeswara
your sharanas here and the world there.

10

2393

Whatever you may read, listen to, or speak,
but what is the use unless you know the Thing in you?
Like the copper mixed with gold
the impurity within will not go away.
All those brothers who don't know you,
speak softly and gently
are blindly lost in the forest.
Nijaguru Svatantrasiddhalingeswara
all those who do not know you are blind.

11

2394

When entered the temple called body
to see the spot where the linga had appeared
it had become all the sight.
One who can grapple with and hold
this linga of mystery and beauty
he is god, and not man.
Nijaguru Svatantrasiddhalingeswara
doesn't exist separately.

12

2395

Just as a person with eyes and legs
can travel the distance
and one who does not have either eyes or legs
can not travel the distance
however much you act without knowledge

it is useless like the walk of a blind person.
If you have knowledge but without action
you will be like the man without legs.
In order to unite with the truth of
Nijaguru Svatantrasiddhalingeshwara
both knowledge and action are needed.

13

2396

If you bring an ordinary parrot from wilderness
and teach it to say Om Namah Shivaya, Shiva, Shiva,
will it not learn to repeat it?
If you capture a man who dwells every day
in the forest of human beings
and offer him great teaching
and give him Shiva mantra
he will forget it and speaks nonsense.
He is worse than the ordinary parrot
Nijaguru Svatantrasiddhalingeshwara.

14

2397

Like
the fire born out of wood burning it
and then becoming one with it
feeling of Shiva bliss was born in the heart
and then the feeling became perfect and whole.
Feeling becoming perfect
then that feeling, one who feels and that which is being felt
all merged in their own selves.
After this happened tell me what is there to feel?
As the Shrutis declare, tell me,
Nijaguru Svatantrasiddhalingeshwara
is beyond feeling what is there to feel?

15

2398

What if a blind man holds a mirror?
He cannot see his own face.

What if there is linga
in the hands of one who has no knowledge?
He cannot see his own true self in that linga.
Those who do not know
Nijaguru Svatantrasiddhalingeshwara,
even if they hold the linga in their hands
it is of no use.

16

2399

Can the darkness that envelops the whole world
be dispersed by a lamp? It needs the sun.
That's why all those who are bodied
have been enveloped by the illusion of Maya,
and the one who knows you dwelt in you
Nijaguru Svatantrasiddhalingeshwara.

17

2400

The ignorant doesn't like
the speech and behavior of the one who knows
and those who know doesn't like
the speech and behavior of the ignorant.
Like day and night they can never be together.
To make the glory of sharana born out of knowledge
you set men born out of forgetfulness against him
Nijaguru Svatantrasiddhalingeshwara.

18

2401

Can a seed with its core dissolved sprout again?
Can a fruit removed from its stalk be made to get stuck again?
One who knows truth of praanalinga can he be born again
Nijaguru Svatantrasiddhalingeshwara?

19

2402

In the anthill called body,
when the serpent called sleep wakes up and bites,
all the creatures, gods and men alike, swoon.

No one can know when it bites.
The moment it does,
not bothering if it is day or night
the poison is spread and
they become living dead.
Not knowing the antidote of Shiva-knowledge
every one became target for sleep-serpent
Nijaguru Svatantrasiddhalingeswara.

20

2403

When I walk, I walk united with you.
When I hold on to or give up something,
I do so being united with you.
When I speak I speak united with you.
As all my organs and body are yours
I possess nothing as I am in you
Nijaguru Svatantrasiddhalingeswara.

21

2404

I cannot know you by myself,
I cannot know you through yourself.
Just as light of the eyes and light of the sun
join together to see something
I know following the relation
between your and my knowledge
Nijaguru Svatantrasiddhalingeswara.

22

2405

Performing a thousand rites every day
if you indulge in adultery one day
can you obtain the fruit of the rites?
Worshiping guru, linga and jangama for years
if you indulge in blame at least once
can you obtain the fruit of worship?
Such a devotion is like
the king snatching away
one's wealth earned with difficulty.

Such is the devotion of those who do not have your love
Nijaguru Svatantrasiddhalingeshwara.

23

2406

Like
the taste in ripened fruit,
fragrance in ghee,
color in gold,
they are born and appear where they are.
Your truth that was within me and appeared there
I understood it through you
Nijaguru Svatantrasiddhalingeshwara.

24

2407

As a weak ox if loaded with heavy burden
dies by sheer exhaustion of dragging it
the ignorant creatures carrying
the heavy burden of body through many lives
are dying not knowing how to get rid of it.
If they find the goodness called Shiva bhakti
Nijaguru Svatantrasiddhalingeshwara
the merciful will unburden them.

25

2408

Like the lotus seed is hidden in the hollowness of creeper
as you have hidden in my heart
you appear there itself, lord.
I saw in you the mystery
that you are within me
like the brightness of a jewel and
yet do not appear
Nijaguru Svatantrasiddhalingeshwara.

26

2409

Can a wild elephant be controlled by a rope of lotus strands?
Can wild fire be extinguished if it is covered by dry leaves?

Can the army of mist seize the sun?
Can karmas and sin touch the one who knows you
Nijaguru Svatantrasiddhalingeshwara?

27

2410

If a tree falls down it will not
let the branches, leaves, flowers and fruits
remain where they are;
if the mind of a yogi goes dead
all the sensual subjects that are attached to the mind
also die. If you want to unite with
Nijaguru Svatantrasiddhalingeshwara
you should unite with your mind dead.

28

2411

Caught in the transaction of words,
enmeshed in a hundred complications,
why does such a one speak about the Great Thing?
It is like a man buried neck deep
and wishing to jump to reach the skies.
All those words spoken without awareness of Shiva
are nothing but garlands of speech,
there is no truth in those words
Nijaguru Svatantrasiddhalingeshwara.

29

2412

Head as head, hand as hand,
senses as senses, eyes as eyes,
ears as ears, nose as nose,
tongue as tongue, body as body,
feet as feet, you unite with sharana as sharana
who can but your sharanas
know the mystery of your play
Nijaguru Svatantrasiddhalingeshwara?

30

2413

As guru in his grace
placed linga on body
all the organs became linga,
as linga shines like red hot metal,
both within and without
all organs of your sharana became linga
Nijaguru Svatantrasiddhalingeswara.

31

2414

Those who lost their way
in the great wilderness of worldliness
are still wandering without finding a path.
Day and night they are dying in worldliness.
Not knowing you they are lost in the wilderness
Nijaguru Svatantrasiddhalingeswara.

32

2415

Poison tree called worldliness
has five organs as its branches,
five kinds of difficulties as fruits,
five subjects of senses as juice,
and those who ate that fruit with desire died.
Knowing this I don't touch that fruit
Nijaguru Svatantrasiddhalingeswara.

33

2416

Like a vessel made of crystal
a sharana is the same within and without.
As the body of sharana, like red hot metal
is encompassed by linga
he is never bodied but always a linga-body
Nijaguru Svatantrasiddhalingeswara.

34

2417

Just as a snake charmer makes the snake play
taking enough care about himself,

Vachana / 794

whatever you speak you should preserve yourself.
As your speech can become your enemy,
don't say the others cause harm to you.
Your speech makes you live or die,
your speech is your friend or foe
Nijaguru Svatantrasiddhalingeshwara.

35

2418

Like a fried seed,
like a burnt rope,
can there be past?
A sharana having the seed of his origin
burnt in the fire of knowledge
takes shelter in Shiva-body and will be Shiva himself,
apart from that he has no separate body,
no separate I, linga is the body
Nijaguru Svatantrasiddhalingeshwara.

36

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DESHIKENDRA SANGANABASAVAYYA

2419

Ayya,
my legs do not get tired dancing
my hands do not get tired worshipping
my eyes do not get tired seeing
my tongue does not get tired singing
my ears do not get tired hearing
my feelings do not get tired begging
for the love of your sharanas,
o Guru Niranjana Channabasavalinga.

1

2420

Mere mortals disguised as elephants
walking with the gait of dogs,
how can they know true devotion?

They say one thing, do something else
pass elders without touching their feet.

Beasts borne by other wombs,
how can they know
where the infinite resides,
o Guru Niranjana Channabasavalinga?

2

2421

To say I saw is a lie.
Not being able to see
is the truth.

Those who can will see
is the truth.
Those who should not will not see
is the truth.

The sharana sees
no duality, no non-duality
in Guru Niranjana Channabasavalinga.

3

2422

Fire in the stone cannot be seen without being lit.
Fire in the wood cannot spread without being used.
The sign in the seed does not show without water and soil.

Similarly,
words in sharana's heart do not get expressed
except as truth.
The reason being
Guru Niranjana Channabasavalinga
is not polluted by words.

4

2423

If you make body the linga and see, I will say it is true.
If you make mind the linga and see, I will say it is true.
Vachana / 796

If you make feelings the linga and see, I will say it is true.
If the sharana becomes Guru Niranjana Channabasavalinga
and doesn't know it, I will say it is true.

5

2424

Walking without feet
touching without hands
seeing without eyes
hearing without ears
smelling without the nose
speaking without the tongue
being happy without the I
is the union of your sharana with the linga
o Guru Niranjana Channabasavalinga.

6

2425

The fragrance of a flower felt by the nose
remains unseen.
Taste known remains unseen.
Form seen remains unseen.
Touch felt remains unseen.
Sound heard remains unseen.

Similarly,
o Guru Niranjana Channabasavalinga
your sharana who knows you resides within you
remains unseen.

7

2426

My devotion is like the nose that hides the fragrance.
My devotion is like the tongue that hides the taste.
My devotion is like the eye that hides beauty.
My devotion is like the skin that hides the touch.
My devotion is like the ear that hides the sound.
Chennavrishabhendra linga that hides all else
was itself all sensations of devotion.

8

2427

One who wears the cool moon on his head
yet reduces Kama to ashes, it makes me laugh.

One who conquered Maya
yet carries a woman on his head, it makes me laugh.

Seeing the un-bodied Guru Niranjana Channabasavalinga
enjoying me as my husband makes me laugh.

9

2428

Tell me,
can a pig enjoying the cool of the filthy drain
know the joy of being cooled by a fragrant fan?
Can a mortal cooled by the slush of three excretions
know the ultimate peace of experiencing the
three ways of the linga?

Even those who know you
cannot know you
Guru Niranjana Channabasavalinga,

10

2429

Ayya,
if forced awake and fed with milk, better to relish it.
If you abuse in anger it will lead to an ocean of sorrow.

If an ultimate ascetic jangama abuses me
and sprinkles ambrosia of teaching on my head
I will be most satisfied Guru Niranjana Channabasavalinga.

11

2430

A pot cannot become clay,
a fire cannot become wood,
a pearl cannot become water,

sacred words of the real sharana
blessed by the guru cannot become spittle,
o Guru Niranjana Channabasavalinga.

12

2431

Food touched by a dog cannot be offered to god.
Water fallen into the drain cannot be used.
A corpse cannot perform rituals.
The wicked who claim to be blessed with supreme knowledge,
eat all sorts of food, go on speaking evil,
and suffer in hell
do not deserve to partake in the act of panchakshara.

It is not appropriate to those who are not part of
Guru Niranjana Channabasavalinga.

13

2432

Can a baby elephant feed on lion's milk?
Can a baby deer calf feed on tiger's milk?
Can a pig-let be fed by an eagle?

Instead of your own folks
Guru Niranjana Channabasavalinga
can those who eat excreta taste your mercy?

14

2433

Like the ghee in milk
like the fruit in a tender plant
like the son in the newly weds
Guru Niranjana Channabasavalinga
remains invisible.

15

2434

To one who goes astray
there is no joy in this world or the other.
To one who does not keep his word has no status.

The sharana who has destroyed the ego and has become the self
has non-duality without Guru Niranjana Channabasavalinga. 16

2435

Desiring another's wealth while he has his own,
desiring another's woman while he has his own,
desiring another's land while he has his own-

among gods, humans and all others
I do not see any
brave and resolute enough
to be rid of the desire for these,
Niranjana Channabasavalinga.

17

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NIRAALAMBA PRABHUDEVA

2436

Instead of worshipping
with hand, mind and emotion
the ishtalinga blessed by the venerable guru,
they harm themselves
paying heed to the corrupt Brahmin
praying to infinite number of gods
made of bronze and copper.
Don't show me such dim-witted outcastes
o Nissanga Niraala Nijalingprabhu.

1

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PARANJYOTI

2437

Ayya,
these fools holding on to the body

want to be rid of Maya.
How will maya ever leave them?

Holding on to the senses
enjoying the sights
they claim to have consumed nectar.

Tell me,
can one feel hungry after consuming nectar?

Look,
those who die consume rheum, bile and phlegm
claim they have consumed nectar.
There is no beginning, no end
to vices of such crazy, deluded men.

To the great soul
who is consciousness itself
there is no destruction, no fear, no after life
never the monkey tricks of the body.

Mahattottamanada Varanagana Guruveerane
Paranjyothi Mahavirakthi.

1

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BASAVALINGADEVARU

2438

Ayya,
my life soul
lusted with desire for land.

My inner soul
wilted away yearning with desire for woman.

My supreme soul
lost its luster and withered caught in the snare of gold.

My purer soul
got crushed to powder in desire for wealth and grains.

My knowledge soul
perished struggling in the pond of desire
for father, mother and kin.

My individual soul
got caught in shackles of desire
for brothers, sisters and sisters in law.

In the company of these sluggish souls
I have lost my truth.
O guru, what will become of me now?

O Sri Gurulingajangama
Hara Hara Shiva Shiva Jaya Jaya Karunaakara
Matprananatha Maha Sri Gurusiddhalingeswara.

1

2439

Ayya,
if you search me
you will not find the smallest grain of virtue.

If you enquire
you will find me guilty
of crimes the size of seven seas and seven islands.

Father,
do not consider my crimes.
Look on me with mercy, save me.

Look,
O most worshipful form of the transcendent
Vachana / 802

Guru linga jangama
you are known in the seven worlds
as the forgiver of crimes,
Hara Hara Shiva Shiva Jaya Jaya Karunakara
Matprananatha Maha Sri Gurusiddhalingeshwara.

2

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BAALASANGAYYA

2440

The status of the sharana who has
merged with the infinite beyond the sky is
like the image in the sun,
like the reflection in the mirror,
like fragrance in the flower,
like camphor in the flame.

See,
that is the status of the sharana
merging with the infinite,
Apramaana Koodalasangamadeva.

1

2441

Look,
the meaning
found in the experience of the vachana
is in all the Vedas, aagamas, shaastras and puraanas.

The meaning
not found in the experience of the vachana
is not there in all the Vedas, aagamas, shaastras and puraanas.

The meaning
that is in the experience of the vachana
cannot be reached by all the Vedas, aagamas, shaastras and puraanas.

The meaning
that is in the experience of the vachana
is beyond all the Vedas, aagamas, shaastras and puraanas,
Apramaana Koodalasangamadeva.

2

2242

Like salt mingling with water
like hailstone mingling with water
like camphor mingling with fire
the mind mingling with linga
is how the worship of bhavalinga is

Ishwara's words about this are:
manolayam niranjanya bhavalingasya pujanam
yatthe lingarchanam syadwishesham shrunu parvathi,
Apramaana Koodalasangamadeva.

3

2243

Look,
in the precincts of my body
is the Shiva shrine of my mind.
In the Shiva shrine of my mind
is the throne in the form of Will.
On this throne of Will
when I had placed the linga of awareness
and worshipped it
touching it with the hand of calmness
my cycle of births ceased
and I was rid of worldliness,
Apramaana Koodalasangamadeva.

4

2444

A stone god is no god,
a clay god is no god,
a wooden god is no god,
the god made of five metals is no god,

the god in Sethu Rameshwara, Gokarna, Kashi, Kedara
and such eighty six million holy places
is no god.

If a person knows himself
realizes who he is, he is himself god
Apramaana Koodalasangamadeva.

5

2445

Without the blessings of the guru
they read the Vedas, agamas, shaastras and puraanas,
and they could not see.

Therefore
sharanas spoke the truth
when they said
Vedas are Brahmins' preaching,
shaastras are market-place rumors,
puraanas are scoundrels' gossip,
o Apramaana Koodalasangamadeva.

6

2446

In the temple of my life
installing a Shiva-linga
removing the dirt of ignorance
when I worshipped with the feeling
I am him

look,
my worldly diseases dissolved
and I was without rebirth,
Apramaana Koodalasangamadeva.

7

2447

Like
oil in sesame
ghee in milk

fragrance in flower
taste in ghee
look
Shiva mingles seventy two thousand pulses
and remains undivided
Apramaana Koodalasangamadeva.

8

2448

Like
oil in sesame
fire in flint-stone
the tree in a seed
knowledge hidden within knowledge
is the status of the sharana
who has dissolved in the infinite.
Look, Apramaana Koodalasangamadeva.

9

2449

Without renouncing desire
for another's woman, wealth and food,
without treating praise and abuse as the same,
without learning to be silent
like the cuckoo in winter,
arguing with disputants who speak empty words
to parade as sharana
is to commit five heinous sins.
Look, Apramaana Koodalasangamadeva.

10

2450

Listen brothers
who seek another's woman, wealth and food-
let your eyes be burnt before you look at another's woman,
let your hands be burnt before you take another's wealth,
let your tongue be burnt before you eat another's food,
let your ears be deaf to praise and abuse,
In the presence of disputants muttering empty words

a sharana should be silent like the cuckoo in winter
this will rid him of births and rebirths
Apramaana Koodalasangamadeva.

11

2451

Ayya,
can a piece of glass found in the market place be a gem?
Can a cur found in an alley be a lion?
Can a guru wearing marks on the body
and rolling on the ground be a real guru?

The reason being,
a great guru whose mind is focused in the Thing
and is still is not even one in a million,
Apramaana Koodalasangamadeva.

12

2452

Brahmaloka is where you are
Vishnuloka is where you are
Jyothirmaya is where you are
Rudraloka is where you are
Kailasa is where you are
all living and non-living beings are where you are.

Since there is no god greater than you
all these are under your control
you are not under theirs.

Look,
Apramaana Koodalasangamadeva.

13

2453

Brahma is no god, Vishnu is no god,
Rudra is no god, Ishwara is no god,
SadaShiva is no god,
thousand-headed, thousand-eyed, thousand-legged
Viratapurusha is no god.

Paramapurusha
whose face is the universe
whose eyes are the universe
whose arms are the universe
whose feet are the universe
is no god.

A great sharana who is free
by nature is himself god,
Apramaana Koodalasangamadeva.

14

2454

Look,
Manu and all other hermits, ascetics and mendicants
caught in Maya
fell into ocean of rebirths.

Gods, demons and humans
caught in Maya
came out of different wombs.

Brahma, Vishnu and all such other gods
caught in Maya
entered forest of worldliness.

Except for him
who is beyond Maya
the cycle of birth does not cease
Apramaana Koodalasangamadeva.

15

2455

Ayya,
I am caught in the world web of
sound, touch, sight, taste and smell
they harass me from five sides.

Oh, when will this harassment by the five cease
and liberation be attained,
Apramaana Koodalasangamadeva?

16

2456

Ayya,
I fell into this forest called the world.
The tiger of desire seized me.

With your weapon of great knowledge
kill this tiger of desire
and take me towards you
Apramaana Koodalasangamadeva.

17

2457

Ayya,
I have fallen into this ocean called world
and am drowning.
Shall I say it is waist high?
No, it is not waist high.
Shall I say it is breast high?
It is not breast high.
Shall I say it is neck high?
It is not neck high.
Shall I say it is head high?
It is not head high.

Ayya
when it is sky high
what can I do?
O, rescue this fellow
drowning in this ocean called world
and watch over him
Apramaana Koodalasangamadeva.

18

2458

On the ground of calm and equanimity
bridling the horse of purity with desirelessness
reining it with knowledge
the horseman called the unmanifest
rides it for three hundred and sixty leagues
and looks back.

One who can understand and experience this
is a supreme yogi,
Apramaana Koodalasangamadeva.

19

2459

Ayya,
like the eclipse of the sun
I had a total eclipse.
The Rahu called the world has swallowed me completely.

When will this blasted world be razed
and liberation attained?

When will I reach the supreme state
Apramaana Koodalasangamadeva?

20

2460

Look,
a guru who possessed by the spirit called woman
and has turned into a corpse is no guru-
say the shruthis.

A guru who is possessed by the spirit called gold
and has turned into an outcaste is no guru-
say the shruthis.

A guru who is possessed by the spirit called lust
and has turned into a karmi is no guru-
say the shruthis.

A guru who is possessed by the spirit called attachment
and has turned into a sinner is no guru-
say the shruthis.

To the true guru who
rejecting these five spirits
and focuses his mind on the infinite
the shruthis offer salutations,
Apramaana Koodalasangamadeva.

21

2461

Look,
can I call them elders if they renounce gold?
No, no.
Can I call them elders if they renounce woman?
No, no.
Can I call them elders if they renounce world?
No, no.
These three do not stay without one another.

Therefore
to the true one
who rejecting all three
has merged his mind with the infinite
I offer my salutations
Apramaana Koodalasangamadeva.

22

2462

What if you renounce gold?
Unless you give up desire for woman
you cannot earn the status of an elder.

What if you renounce woman?
Unless you give up desire for land
you cannot earn the status of an elder.

This is because ~
the three do not stay without one another.

To the true one who
rejecting all three
has merged his mind with the infinite
and moves in truth
I offer my salutations
Apramaana Koodalasangamadeva.

23

2463

While he holds on to gold, woman and world
he is no guru, he is not backed by linga.

Whoever worships the linga he gives
is no disciple.

Neither such a guru nor his disciple can escape
being baked in hell, declares the shruthi,
look,
Apramaana Koodalasangamadeva.

24

*

MADIVAALAPPA

2464

My legs, my hands, my eyes, my nose
my mouth, my body, my mind, my life
who is it that says these and all else are mine?

Lo, that which is, he has become that
Nirupama Niraala Mahatprabhu Mahantayogi.

1

2465

Not rejecting that which comes
not desiring that which doesn't,

enjoying all six tastes as the same,
setting aside anxiety and merging it with joy,
sparkling alike in laughter and enmity,
renunciation becoming health,
with disease of rebirths falling sick
endless death and birth were dead and gone
Nirupama Niraala Mahatprabhu Mahantayogi.

2

*

MUMMADI KAARYENDRA

2466

Can one taste the fruit of the tree
which is still inside the seed?
Can one unite with the wife
who exists in the mind?
Can one string together pearls
formed by dust in rain drops
and wear them?
Can one find the ghee
which is hidden in the milk?
Can one see the jaggery
which is present in the sugarcane?
Can one experience the Shiva principle
which is within him?

The moment he thinks of it
one must imagine it
understand and discuss it
realize it through practice
then indulge in the pleasure of experiencing it.

Can this be possible for anyone
other than the most ingenious Shiva sharana
Mahaaghana Dodda Deshikarya Guruprabhuve?

1

2467

Setting the milk of devotion
to curdle in the mind,
pouring the curds thickened by the process
into the body vessel,
churning it with the stick of principle
there emerges the butter called linga.
Receiving this butter called linga
perfecting it in the fire of knowledge
partaking the ghee
filled with its own fragrance
the soul itself becomes the linga,
Mahaaghana Dodda Deshikarya Guruprabhuve.

2

2468

Can there be darkness when there is daylight?
Can there be daylight when there is darkness?
Can there be dream when one is awake?
Can there be joy when there is sorrow?
Can I be there when you are in bliss?
Can you be there when I am in bliss?

I am not when you are,
you are not when I am
Mahaaghana Dodda Deshikarya Guruprabhuve.

2

*

SHANMUKHA SWAAMY

2469

O parrots living in the peepal tree
tell me if you see our Akhandeshwara.

O bands of cuckoos singing in mango trees
tell me if you see our Nagabhushana.

O swans playing on the bank of the lake
tell me if you see our young Chandradhara.

O peacocks dancing at the sound of thunder
tell me if you see our familiar Para Shiva
called Akhandeshwara.

1

2470

The mind inside
should be immersed in union with linga,
the body outside
should be engaged in service of jangama.

Breaking through this duality
of one within the other
and destroying the self
Akhandeshwara unites with the devotee
who achieves this.

2

2471

Can the wish-giving Kalpataru be
just a wild tree in the forest?
Can the divine cow Kamadhenu be
a wild beast in the forest?
Can a lion's cub be a mongrel?
Can a great sharana
created by the lotus hands of the supreme guru be
an ordinary mortal again?
Tell me, Akhandeshwara.

3

2472

Ayya,
a swan knows the taste of milk,
how can a water fowl know it?
An elephant in rut knows the taste of sugarcane
how can a leaf-eating sheep know it?

A bee knows the fragrance of flower
how can a wood boring beetle know it?
Only an immortal sharana knows the primordial energy.
How can hagglers of this world know it
Akhandeshwara?

4

2473

Avva,
every time I heard the jingling sound of anklets
imagining my lover had come
I would scan every road,
standing on my toe
I would listen for his voice.

Listen, avva,
the sight of my lover Akhandeshwara
gives me supreme happiness,
not seeing him is my greatest sorrow.

5

2474

What if a sharana is born into the world
does he belong to the world?
No, no.

The reason being,
what if the crow hatches the cuckoo's egg
and nurses the chick?
The chick will join the band of cuckoos.
Tell me,
will it go back and mix with crows?

What if the eternal sharana is born into the world
for the benefit of the world?
Look,
a sharana who knows you
and has Shiva knowledge

will merge with his earlier Shiva Principle
and not go back to merge with the world
Akhandeshwara.

6

2475

In the ishtalinga
embedded in the centre of the body
if one can transfix the body into that linga
I shall call that one with spiritual experience.

In the praanalinga
embedded in the centre of the mind
if one can transfix the mind into that linga
I shall call that one with spiritual experience.

In the bhaavalinga
embedded in the centre of the life breath
if one can transfix the life breath into that linga
I shall call that one spiritually experienced.

Look,
not knowing the nature of such spiritual experience
what is the use of solid linga
held in one's hand?
It is like handing a mirror to one
who is born blind, Akhandeshwara.

7

2476

Not aware of the dead donkey lying in his own plate
a deluded man points out flies in another's.

Like him,
not knowing how to get rid of vices
of their own body and mind
they criticize vices in others
do not ever show me such dogs
Akhandeshwara.

8

2477

Like river mingling with river
plain merging with plain
speech mixing with speech
light uniting with light
is the sign of one
in complete union with you
Akhandeshwara.

9

2478

Ayya,
if you are pleased
stones turn into gold;
if you are pleased
grass turns into superior rice;
if you are pleased
dry log turns into wish-giving tree;
if you are pleased
a barren cow turns into divine Kamadhenu;
if you are pleased
is there anything that cannot happen Akhandeshwara?

10

2479

If wise ones ask
words spoken must be loving and soft.
If words are hard like stone striking stone
our Akhandeshwara does not stay there.

11

2480

Look,
Basava's name is the divine Kaamadhenu
Basava's name is the wish-giving Kalpavriksha
Basava's name is the magical chintaamani
Basava's name is the mine of touchstone
Basava's name is the life-restoring Sanjeevini herb
since such a nectar of Basava's name

filled my tongue
flooded into my mind
after filling the mind
flooded out to fill all the senses
after filling the senses
overflowed to touch every hair on my body
I boarded the ship called Basava
and crossed the ocean of births
chanting 'basava basava basava', Akhandeshwara. 11

2481

Ayya,
like coating plantain leaf with ghee
I uttered vachanas
but I did not act as I spoke.
Liar, strayer, slacker
the worst sinner that I am
my lord Akhandeshwara did not appear
even in my dreams. 12

2482

Like the sprouting of the shoot
hidden in the seed.
like the flashing of lightening
hidden in the cloud.
when the supreme linga
hidden in the centre of my mind
rose out of its own grace
I saw the beginning and end of your form
Akhandeshwara. 13

2483

Water from the pool, flowers from plants
food for the stomach, recollection of Shiva with every utterance
when one has these
what need has one of sluggish mortals?

Make me live alone
meditating on Shiva
thinking of Shiva
living on alms
ayya, my Akhandeshwara.

14

2484

You should never ever
seek the company of the corrupt and shameless;
you should never ever
seek the company of grieving mortals tied to the world;
you should never ever
seek the company of the vain and the arrogant.

If you do
it can only cause you distress in this world
and not lead you to liberation
Akhandeshwara.

15

2485

If a sharana
he should be in the linga
like melted gold soldered together.

If a sharana
he should be in the linga
like print on clean cloth.

If a sharana
he should be in the linga
like a metal statue without any crust.

Without knowing such harmony
pretending to be what they are not
wearing the guise just to feed themselves.
Do not show me such thieves in disguise
Akhandeshwara.

16

2486

Ayya,
the milk of a lioness is fit for a lion cub
how can it be fit for a dog?
The grace of Shiva-prasaada is for Shiva sharanas.
How can others
burdened with worldly life receive it, Akhandeshwara?

17

2487

Avva,

how terrible it is
to reject and go away from
the love of a slender woman
of swelling youth, bountiful breasts
small waist, hair dripping wet!

Look,
my mind shrank and body melted away
yearning for the lover called Akhandeshwara.

18

2488

Ayya,
what if one keeps a pot of buttermilk
above the pot of milk?
Will it curdle unless mixed?

What if one wears linga on the body?
Can there be union with the linga
without Shiva knowledge, Akhandeshwara?

*

HEMAGALLA HAMPA

2489

Ayya,
would one who doesn't care to eat
care about growing food?
Would one learning to fly in air
wish to walk on earth?

Would one wearing diamond armor
fear the arrow?

Would one without illusions
care about Maya?

Would one without vices
care about vices?

Would one who is in union with
Paramaguru Paduvidi Mallinaathaprabhu
care about other deities?

1

2490

Can a log which chisel and hammer cannot split
be split with axe and sickle?

Would a mind which
after being chiseled with the nectar of elders' vachanas
feels no shame
yield to the axe and sickle of the Veda and aagama?
It will not.

Fallen into the mind-web that is
dried up and useless
vacant and wretched
slanderous and angry
and everything despicable

I was in distress
o self-created, complete, blemish-less, care-less, true guru
Paramaguru Paduvidi Siddha Mallinaathaprabhu.

2

2491

Ayya,
like a puppy caught under the foot of an elephant
you had me stamped over and over again
by the elephant foot of eight vanities.
Like an army of elephants
fed by the king
taking the king himself prisoner
vanity born in my own soul
is swallowing me
Paramaguru Paduvidi Siddha Mallinaathaprabhu.

3

2492

Ayya,
how would a tick clinging to a cow's udders
know the taste of its nectar-like milk?

Does the ladle
know the taste of porridge in the pot?

Does a fly which strokes and smells everything
know cleanliness?

Like ticks
how would character-less mortals
immersed in worldly weaknesses
seeking foul company
know the taste of the nectar of Shiva knowledge?

Ayya,
the spoon in the pot of wheat porridge
may know the act of mixing it
how would it know the sweet taste of wheat porridge?

Ayya,
can all mortals who study the Vedas and aagamas
escape being imprisoned by the world?

How can the mind-fly
flying in many directions
sitting on everyone's left-over
have the knowledge of the profound
Paramaguru Paduvidi Siddha Mallinaathaprabhu?

4

2493

Like the swan flying to water rejecting milk
like the bee flying to thorny cactus flower
rejecting the fragrance of lotus
the body and mind
created out of union with you
drag me towards the world.

What am I to do about it, Shiva?
Release me from the world prison you put me in
Paramaguru Paduvidi Siddha Mallinaathaprabhu.

5

2494

Ayya,
if a lame man who cannot walk gets a blind wife
can they carry on with life?
If a mute who cannot speak is crowned king
can he manage the kingdom and its subjects?

Ayya,
until deceitful ignorance is removed
can there be an enlightened world
while the mind is immersed in worldly life
can it remain fixed in thoughts of God?

To those for whom the illusory world is life-breath
can there be life without worldliness
Paramaguru Paduvidi Siddha Mallinaathaprabhu?

6

2495

Like cattle fallen in the mire,
like a deer caught by the hunter,
like a snake before the eagle,
like an elephant before the lion,
like a firefly before the lamp,
like the child of an adulteress,
like all these who do not last
caught in the net of the demon called Maya
I struggled.
Because I remain an outsider to you
I suffer these evils
Paramaguru Paduvidi Siddha Mallinaathaprabhu.

7

2496

Like cattle fallen in the mire
I am drowning in the midst of this rotten slush
called the world.

Like the owner of the cattle
coming in search of it
dragging it out
consider this drowning human-cattle yours.
Take me out
wash my body with the water of your kindness;
stroke my head
watch over me and save me
Paramaguru Paduvidi Siddha Mallinaathaprabhu.

8

2497

Ayya,
can those interested in the linga
have any interest in the body?

Can those interested in the jangama
ever desire another's company, wealth or woman?
Paramaguru Paduvidi Siddha Mallinaathaprabhu
can there be birth and death
for one sheltered in your love?

9

2498

Like the horse craving for water
coming to a waterless lake
like the flock of parrots
landing on a fruitless tree
like the swarm of bees
descending on a lotus-less pond
do not crave for the wicked
who have no knowledge or austerity
no devotion towards Malahara,
the cleanser of all impurities.

Such craving is wasted.
Crave for the wealthy fellow called
Paramaguru Paduvidi Siddha Mallinaathaprabhu.

10

2499

Ayya,
those who trust the ship and oars
can they not cross the sea or stream?

Those who fight with bows and swords
can they not win the battle?

Those who trust the guru
can they not triumph over worldliness
Paramaguru Paduvidi Siddha Mallinaathaprabhu?

11

2500

If a stream flows over the bounds
it will come down.

Vachana / 826

If a river flows over the bounds
it will come down.

If the sea rises over the bounds
it will come down.

The mind going over the bounds
troubles one by rising up and going down.

It is like this,
when a stream flows over the bounds
a hollow gourd can help you cross it;
when a river flows over the bounds
oars can row you across;
when the sea rises over the bounds
a ship can take you across;
but when the mind goes over the bounds
it takes you down with it.

Will this mind keep to bounds
set by the Vedas shaastras and aagamas?
It will not.

It is the mind which reads
it is the mind which instructs
it is the mind which listens
it is the mind which descends to hell
it is the mind which rots.

Ayya,
assaulted by this trouble-some mind
and wounded, I am in pain
Paramaguru Paduvidi Siddha Mallinaathaprabhu.



APPENDIX



Brief Notes on Vachana Writers

Akkamahaadevi is also known as Mahadeviyakka and she is an outstanding vachana writer and a poet. She accepted Chennamallikaarjuna as her husband and renounced the world. Many Kavyas and Puranas describe her life history. Her father was Nirmalashetty and mother was Sumathi. Her place of birth was Udutadi (Udagani) which belongs to Shikaripura taluk of Shivamogga district. A Chieftain by name Kaushika was attracted by her physical beauty and he forced her to marry him. Akka, being caught in the contingency agrees to marry him imposing certain conditions. As he soon violates his words she goes out of the palace in search of Mallikaarjuna being clad only in her tresses. She faces a number of difficult situations in the wildness and after her relentless wanderings she finally reaches Kalyaana and participates in Anubhavamantapa. In accordance with Allaamaprabhu's direction she heads towards Kadali in Srisaila where she achieves union with her lord Chennamallikaarjuna.

Mahadeviyakka is a woman of independent thinking. When she had to choose between her husband and independence she rejects the former and chooses the latter. Thus she follows a path which was unusual.

As a Vachana writer Akka occupies the topmost position. Some 434 vachanas have been discovered under the signature Chennamallikaarjuna. These vachanas reflect the entire gamut of her life. Her spiritual tance and the trials and tribulations she went through - all these are recorded in her vachanas. The running thread in the vachanas is, of course, sharana or the devotee is wife and linga or the Lord is husband. These vachanas have a lyrical intensity because of the feelings they contain and therefore they occupy a

special portion even among the vachanas. Her contemporary vachanakaras themselves have highlighted this fact. Though Akka has written works such as Yogangatrividhi, Svaravachana, Srishtiya vachana and Mantragopya, her interior life is reflected in its entirety only in her vachanas.

Akkamma (c.1160) was born at Eleshwara (Eleri) and died at Kalyaana. Her personal god is Raameshwara. Some 154 vachanas under the signature line Ramalingeshwara linga which is the life-breath of achara have been found. Considering the quantum of the vachanas she occupies the third position after Akkamahadevi and Neelamma. Discipline, devotion, observance and purity of life are the core principles of her vachanas. The reference to crops, birds and domestic animals, folk belief, custom and occupational terminologies in these vachanas help us in understanding the social conditions of the time.

Angasonkina Lingatande's (c.1160) eleven vachanas have been found. Bhoga Bankeshwara linga is his signature. His vachanas philosophical and they tell us about the nature of good and bad qualities and the necessity of unity between the form and the formless.

Agghavani Hampayya (c.1300) belongs to Mukundapura of Kuntaladesha. Supplying agghavani (ritual water) to the devotees was his occupation. Four vachanas with the signature Hampiya Virupa have been found. They tell about the significance of Panchakshari mantra and the condition of a real devotee.

Agghavani Honnaiah (c. 1160) belonged to Puligere (the town of Lakshmeshwara at present). His personal god is Someshwara. He had taken a vow to worshipping his god every with water from the river Tungabhadra. In the miracle of head that took place at Abbaluru it was he who placed the head of Ekanta Ramaiah on a platter and took it in a procession. He spent the latter half of his life at Kalyaana. There is a reference to him in the inscriptions of Kallidevanapura (1179) and Maradipura (1180). Four Vachanas written under the signature line Huligereya Varada Somanatha have

been found. He takes into task those who are ignorant of the greatness of Shiva, advocates devotion to single god and the perfect coordination between Linga and Auga.

Ajaganna (c. 1160) is brother to Muktaayakka. He lived in Lakkundi. Someshwara of that place was his personal god. He was a 'secret devotee' who kept the Ishtalinga in his month. He believed in the worship of god through feeling. Many vachanakaras have extolled him as the representative of Aikyasthla. The greatness of his personality has been permanently etched in the vachanas of Muktaayakka. Some two vachanas created by him are available under the signature line Mahaghana Someshwara. The nature Guru, the form of Gur and disciple relationship and the identity of a sharana are recorded in these vachanas. When chennabasavanna says 'Prabhudevas ten vachanas are equal to Ajagannas five vachanas', he is indicating the value of Ajagannas vachanas.

Anamika Nachaiah (c. 1160) belongs to a place called Marudige. The prefix Anamika, probably, indicates that he was a shudra. His occupation was that of an oil-miller. Five vachanas have been found under the signature line Naachapriya Chennaraama are in the form of riddles and are philosophical.

Appidevaiah's (c. 1650) only one vachana has been found under the signature Eshwariyavarda Mahaalinga. He asserts that there is no need to overcome ego and also there is no need of Guru-Linga-Jangana-paadodaka and prasaada.

Ambigara Chowdayya a contemporary of Basava was known for his uncompromising boldness. The prefix attached to his name and his signature, Ambiga Chowdayya, suggest that he belonged to the boatmen community. Some 278 vachanas of Chowdayya have been found. Social satire is their chief concern. He relentlessly criticizes castism and empty rituals. Some of the vachanas are dedicated to the discussion of religious philosophy.

Amaragundada Mallikaarjuna (c. 1160) belonged to the present day Gubbi in Tumkur district as the prefix in his name,

Amaragunda, indicates. Two vachanas have been found under the signature Magudada Mallikaarjuna. One vachana describes the way in which one could safeguard the town called body and the other the significance of Linga.

Amugi Devayya lived in Sholapur. Weaving was his occupation. Varadaani was his wife. (c. 1160). Some inscriptions of Pulaje in Maharashtra refer to him. One inscription describes how Yadava emperor Singhana honoured him; another praises him as 'the sun of Maheshwaragana' and 'the ocean that enhances the clan of the enlightened beings'. The legend that he made Kapilasiddha Mallikaarjuna of Sholapur carry household things and thereby taught a lesson to Siddharama appears in several poems. 30 vachanas are found with the signature Siddhasomanaatha and they speak of his devotion to his ishtalinga and the a description of sharana principle.

Arivina Marithande's (c. 1300), 309 vachanas are available under the signature Sadaashiva Moorthilinga. As the prefix in his name indicates a lot of importance is given to awareness. Also issues relating to guru - linga - janganna - prasaada - shaiva - veershaiva are discussed. Many vachanas are in the form of riddles.

Allamaprabhu was a very prominent leader of the Vachana movement. Several epics have been written on his life and achievement. Two narratives of his life have developed, named after the two important poets who have focused on Allamaprabhus life, are known as Harihara tradition and Chamarasa tradition.

Allama's birth place was Balligavi in Shikaripura taluk of Shivamogga district. His father was Nirahamkaara, and mother Sujnani. His occupation was to play on the maddale or the drum in the temple. A woman called Kaamalathe falls in love with him being enamoured of his talent. Owing the untimely death of his wife Allama seems to have embraced the life of renunciation, according to Harihara. According to Chamarasa, he rejects the advances of Maayadevi, who was attracted by his artistic excellence. This he gets the name Maayakolaahala or the 'one who conquered Maya.'

Animishadeva is guru of Allama. Prabhu grows into a mystic

owing to his proximity. Subsequently he embraces the life of a wandering mystic. He dispels the doubts in the minds of the seekers such as Muktayakka, Goggayya, Siddharaama, Goraksha and others and makes them tread the righteous path. He brings Siddhaarama along with him to Kalyaana to witness the Great House that was run by Basavanna. He becomes the president of Anubhavamantapa (The Hall of Experience) and leads all sharanas in their spiritual quest. Even before the advent of the revolution of Kalyaana he leaves the place and achieves union with the lord at Srishaila. He has written vachanas, swaravachanas, creation vachanas and mystic chants under the signature Guheshwara. Some 1645 vachanas are extant. He focused on spirituality and mysticism. It is curious that he has expressed his experiences in a mystical language.

Avasarada Rekanna (c. 1160). Some 105 vachanas under the signature Sadyojaatalinga speak of philosophy and mysticism. Most of them have the quality of riddles.

Aadayya (c. 1165) basically belonged to Saurashtra. Adayyana Ragale, Somanaatha Chaaritra and other works tell us that he came to Puligere on business and married a Jain maiden Padmaavati. He seems to have argued with his father-in-law about the superiority of Shiva and brought Someshwara from Saurashtra and established the linga at Surahonne basadi at Puligere (Laksmeshwara). He has written vachanas and swara vachanas under the signature Saurashtra Someshwara. 403 vachanas of Aadayya have been discovered. There is a discussion of sharana philosophy in all his vachanas. His vachanas show literary vitality and philosophical excellence.

Aanandayya's (c. 1650) two vachanas are available under the signatures Aanandasindhu Raameshwara. They speak of renunciation.

Aayadakki Maarayya (c. 1160) belonged to Amareshwara of Lingasuru in Raichur district. Lakkamma was his wife. His personal god was Amareshwara. His occupation was to pick grains that were scattered on the streets of Kalyaana. He was supreme among the

devotees who were dedicated to kaayaka and daasoha. Work is heaven was the principle of his life. He has written vachanas under the signature Amareshwaralinga. His 32 vachanas talk of the philosophy of Kaayaka.

Aydakki Lakkamma was wife of Aaydakki Marayya. They basically belonged to Amareshwara of Lingasuru taluk in Raichur district. Their main occupation was to pick grains on the streets of Kalyaana. Her personal god was Amareshwara. 25 vachanas have been found which have the signature Mareshwarapriya Amareshwarlinga. They all underline the significance of kaayaka and daasoha. In Shoonya Sampadane tells how this couple attached great importance to the twin concepts of kaayaka and daasoha.

Uggadisuva Gubbidevayya (c. 1160) was a gate-keeper at Basavanna's Mahaamane. His 10 vachanas which bear the signature Koodalasangamadevaralli Basavanna saakshiyagi are available. He has used terms related to door keeping in his vachanas which contain a sense of humour and speak of the principle of kaayaka and devotion to Basavanna.

Uppara Gudiya Somidevayya (c. 1160). His 11 vachanas are available under the signature Gaarudeshvaralinga. They deal with the relationship between body and soul, the significance of prasaada, and coordination of action and knowledge.

Urilingadeva (c. 1160) upheld the philosophy of Sharana-sati and linga-pati. He was a disciple of Shivalenka Manchanna who belonged to the guru tradition of Mahaalingadeva of Puligere. He was so devoted to his Ishtalinga that even when his opponents set his house on fire he was immersed in the worship. The dalit vachanakara, Urilingapeddi was his disciple. 48 vachanas are available in which Urilingadeva used his own name as signature. Simple language, gentle feeling and an intimate way of expression distinguish his writing.

Urilingapeddi (c. 1160) was basically given to thieving. After becoming the disciple of Urilingadeva he grew into a redoubtable

scholar and a mystic. He has written many good vachanas. Kalavve was his wife. After Uriligadeva he seems to have ascended the seat of his mutt. It was a revolutionary incident as he belonged to the untouchable community. Several lingayat mutts in Karnataka headed by untouchables are all called Urilingapeddi Mutts. 366 vachanas with the signature Urilingapeddipriya Vishweshwara are found. He has given supreme importance to the greatness of guru. The issues pertaining to linga-jangama principle and caste-community distinction are dealt with in them. The abundant use of Sanskrit phrases within the vachanas reflects his scholarship.

Urilingapeddigala Punyastree Kaalavve (c. 1160) was wife of Urilingapeddi who hailed from shudraa community. 12 vachanas authored by her are available at present. Urilingapeddigalarsa is the signature of her vachanas. They speak about the quality of a devotee, the significance of a disciplined life, the value of prasaada and devotion to Kaayaka. They also contain a criticism against caste-hierarchy.

Uliyumeshwara Chikkanna (c. 1160) belongs to Devaragudi village of Sindhanur taluk in Raichur district. The presiding deity here is Hulyumeshwara or Mallikaarjuna was also his personal god. The word Chikka appearing in Kalledevapura inscription (1279) probably refers to this Chikkanna. Through Devaragudi inscriptions it becomes evident that he must have been an acharya belonging to Kaalamukha Shaiva. Some 12 vachanas are extant at present bearing the signature Uliyumeshwara. Renunciation of the world, praising devotees, the wish to attain nirvana, feeling of a servant, charity are some of the themes of his vachanas.

Yechacharika Kaayakada Muktinathayya (c. 1160) was also known as Muttanna. He was a night watchman. He had a long signature phrase Shuddha Siddha Prasiddha Prasanna Kurangeshwara Linga. His 11 vachanas are extant. They use the terms of vigilance and speak about spirituality.

Yedemathada Nagidevayyagala Punyastree Masanamma (c. 1160) was wife of Yedemathada Nagideva of Kanchi in

Cholamandala. She came to Kalyaana along with him. Only one vachana of hers is extant under the signature Nijaguneshwaralinga. In that vachana she tells us about the significance of discipline.

Yelegara Kamanna (c.1400) had the occupation of selling betel leaves. Only one vachana is found under the signature Atureshwaralinga.

Ekanata Ramithande (c.1160) is mentioned in a work by Harihara and in the inscription of Abbalur. He is from Alanda Village of Kalburgi district. Purushottama Bhatta was his father and Seethamma his mother. Abbalur was his place of work. When Someshwara of Puligere appears in dream and asks him to conquer those who belonged to different religion he goes to Abbalur. He engages the Jain community in a debate in Brahmeshwara temple. After exhibiting 'The head miracle' he establishes Someshwara in the Jain basadi. This incident is described in the inscriptions of Abbalur. Incidents of this miracle are carved on the walls of Someshwara temple. 7 of his vachanas have been found and they have Ennayya channarama as the signature. They speak of guru-sthala, the difference of body and soul, the state of an ever-literate being and satirize pseudo renunciator.

Eleshwara Ketayya (c. 1166) belongs to Eleri (Eleshwari) village of Kalburgi district. Sayideviyamma was his wife. He was engaged in agriculture. He believed in the principle that 'strict conduct protects the body, awareness protects the mind'. 74 vachanas have been found under the signature Eleshwaralinga. They underline the value of discipline and moral practice.

Vokkaliga Muddanna (c.1160) followed agriculture. He belonged to a village called Joladahala. Jangama - daasoha was his daily activity. He refuses to pay additional tax demanded by the king and uses the amount for the purpose of daasoha. His 12 vachanas use the signature phrase Kaamabhima jeevadhanadodeya.

Kadira Remmavve (c.1160) was also called Rebbavve. Literary historians have guessed that she might have been Kadira

Ramayya's wife. His occupation was to draw the thread from hand-wheel. Only 4 vachanas of Remmavve are extant. Kadiaremmiyodeya Gummeshwara was her signature. Two of her vachanas deal with husband-wife motif and the other one is about the significance of kaayaka. Three of her vachanas can be ealegorised as mystieal and Siddhabasavaraja of Singala has written their critique.

Kannadi Kaayakada Ammidevayya (c.1160) followed the occupation of a barber. 10 vachanas written by him are available under the signature Kaamaleshwara Linga. He speaks about mysticism through the paraphernalia like barber's box, mirror, knife and seissors that are used in his occupation. 'I am master of the diseases' is what he says and thus one gets afeeling that he might have been well-versed in matters of medicine too. His reference to 18 occupations and his imsistence that irrespective of one's caste one should live without violating one's occupation and devotion reflects his equanimity.

Kannadi Kaayakada Revamma (c. 1160) had alternative names such as Revamma and Remmavve. Because of the prefix in her name it is guessed that she might belong to barber's caste. There is a vachanakara by name Kannadi Kaayakada Ammidevayya and hence this woman might be related to him. Only one vachana is extant with the signature phrase Sadguru Sanga Nirangalinga. It reflects the importance of discipline, love of prasaada and the forthrightness of Ganaachara.

Kannada Maarithande (c. 1160) was a thief but gradually he followed the right path and became a devotee par excellence. His 4 vachanas have been found and they all have Maarana Vairi Mareshwara as the signature phrase. In all the four vachanas one finds the terms from the field of thieving and they are connected to the realm of spirituality.

Karasthalada Mallikaarjunadeva (c.1409-1447) has compiled a work called Brahmaadvaita Siddhaanta Shatsthalaabharana. His teacher was Shaanthesha belonging to

Karasthala tradition. Four of his vachanas have been found with the signature Paramaguru Shaanthesha. They contain the criticism of those who do not have faith in Ishtalinga and those who are immersed in the family life. Those who lack inner wisdom but only show off are equally subjected to harsh treatment.

Karula Kethayya (c.1160) was a strict disciplinarian. Shankeshwara is his signature. His 8 vachanas have been traced. They are very particular about keeping the worldly at an arms distance and similarly there is an injunction against receiving something that is not first offered to the lord.

Kalaketayya (c.1160) is praised by Basavanna wehre he says 'See, I have a father like Kalaketayya'. He was a folk artist, an adept in exhibiting a Kalaketarata. Harihara, Palkurike Somanatha, Bhimakavi and Lakkanna Dandesha have written about him in their respective works. His 11 vachanas with signature Mekhaleshwarlinga are available. There is a mingling of philosophy, mysticism and esotericism in his vachanas.

Kaatakutayyagala Punyasthree Rechavve (c. 1160) was wife of Kaatakutayya. It seems, Veeragollala was called Kaatakutayya before he became a devotee. Then we must infer that this lady is the wife of Veeragollala. Gollala hailed from Golageri of Sindagi taluk in Bijapur district. He was a shepherd by occupation. Even Rechavve must have belonged to Golageri and only subsequently she must have gone to Kalyaana. Only one vachana has been traced to her with the signature Nijashaanteshwara.

Kaadasiddheshwara (c. 1725) was the head of a mutt belonging to Siddhagiri tradition in Maharashtra. Sangameshwaradeva must have been his guru, since he says 'I am a child born in the palm of Sangameshwara deva and I am Kadasiddha'. In Kuvalayaananda written by Jaayappa Desai there is a reference to Kaadasiddheshwara. Veershaiva Shatshala is the name of his work. He has composed 500 vachanas in accordance with Shatsthala pattern. His signature phrase is Kaadanolagaada Shankarapriya

Chenna Kadambalinga Nirmaaya Prabhuve. By and large all his vachanas make use of an esoteric terminology. They emphasise the importance of Shatshtla philosophy. The significance of this work is that vachanas have been composed employing the occupational terms of different devotees under their respective names. Some of the sharanas mentioned there could be traced to twelfth century and some names have not been found elsewhere. It is noteworthy that there are some Muslim names like Pinjaara Mahammada Khanayya and Valli Peeranna. It is still intriguing that some vachanas are in Urdu.

Kaalakanniya Kaamamma (c.1160) might have hailed from a family of rope-makers, considering the epithet attached to her name. Nirbhita Nijalinga is her signature. Only one of her vachanas is extant. Strict discipline and the absence of moral uprightness have been severely censured here.

Kinnari Brahmayya (c.1160) belonged to a village alled Pudura (Uduru) in Andhrapradesh and then come to Kalyaana accepting the occupation of playing on the musical instrument Kinnari. He tests the conduct of Akkamahaadevi when she arrives in Kalyaana. He was with Chennabasavanna at the time of revolution in Kalyaana. He led the army and finally attained liberation at Uluvi. His 18 vachanas have been traced which have Mahaalinga Tripuraantaka as signature. They contain the dialogue he conducted with Mahadeviyakka, the greatness of Shiva and the description of devotees such as Basavanna and others.

Keelarada Bheemanna (c.1160) had undertaken husbandry as a chief occupation. He has written vachanas under the signature phrase Karmahara Tripurantakalinga. In all the 10 vachanas he has composed we find reference to his occupation.

Kushtagi Karibasaveshwara (c. 1700) belongs to the Nidumamididpitha tradition. He was the head of Kalmatha in Kushtagi town of Koppal district. Pattukanthe Chennabasaveshwara was his guru. Akhanda Paripurna Chanalinga Guru Chennabasaveshwara was

his signature. Some 99 vachanas have been traced to him. He has called them chitta sadgatiya vachana. He has come down heavily on those who calculate the time and the moment looking into the almanac and those who are hypocrites and follow evil ways. He hails the guru and the importance of Ashtaavarana. These vachanas contain the flavour of regional language, straightforward expletives and moral teaching in a simple way.

Koogina Maarayya (c. 1160) followed the occupation of making people vigilant and alert. He had the responsibility of protecting the sharanas at the time of the revolution in Kalyaana. As such he would stand at a high place and warn the devotees about the arrival of the soldiers of Bijjala. He died at Muragod being caught in the clash between the devotees and the soldiers of Bijjala. His 11 vachanas have Mahaamahima Mareshwara as his signature. He speaks about shatsthala and the quality of a real devotee.

Kottanada Somamma (c. 1160) followed the occupation of pounding rice. She would serve guru, linga and jangama out of the money she earned from that occupation. Only one vachana of Somamma with the signature Nirlajjeshwara is found. Nirlajja Shaantheswara must have been her guru. Her vachana emphasises the purity of disciplined living.

Konde Manchannagala Punyastree Laxshamma (c. 1160) was the wife of Konde Manchanna who was Bijjalas's minister. She has written only one vachana with the signature Agajeshwaralinga.

Kola Shaantayya (c. 1160) followed the occupation of a cowherd and is well-known in the field of vachana literature. One of the three compilations of Sakala Puraatana Vachana begins with his works. There are references to him in Chennabasavapurana and Bhyraveswarakavya Kathaasutrarathnakara. His 103 vachanas are extant with the signature phrase Punyaaramyadahana Bhimeshwaralinga. Most of them are esoteric. They deal with the nature of devotion, the manner of a sadguru, and criticism of the hypocrites.

Gajesha Masanayya (c. 1160) vachanakara upheld the supremacy of sharanasati, linga-pati tradition. He hails from a village called Karjagi which belonged to Akkalakote province. He had participated in the mystical discussions with the sharanas of Kalyaana. Then he moved to a village called Manahalli in Alanda taluk of Gulbarga district. He seems to have died there. It is evidenced by the existence of a temple in his name in the village. Gajeshwara of Karjagi was his personal god. He has made use of that as his signature-Mahaalinga Gajeshwara. Masanamma was his wife. 70 of his vachanas are available. They reflect the intensity of wife-husband sentiment. Simple language, gentle feeling and poetic style have made his vachanas attractive.

Gajesha Masanayyagala Punyastree (c. 1160) was wife of Gajesha Masanayya, her name was Masanamma. Her husband's place is Karjagi in Akkalakote taluk. Both of them went to Kalyaana after hearing about Basavanna's fame. Masanayyapriya Gajeshwara is her signature. Her 10 vachanas are available at present. The nature of creation, the feature of the linga, the value of awareness, the relationship between guru - linga - jangama and the praise of true devotees are some of her themes.

Ganadaasi Veeranna (c. 17th century) has called himself the servant of the Shiva sharanas, and the epithet 'Ganadasa' is appropriate. His 40 vachanas are extant with the signature Shantakoodalasangamadeva. He speaks about the nature of knowledge and mysticism. There is a systematic analysis of Ashtavarana and Panchaachara in his vachanas.

Gaavudi Maachayya (c. 1160), it is learnt that, used to spend time with the sharnas of Kalyaana immersed in Shiva worship and following the path of praanalinga. 11 of his vachanas have been found with the signature Kalyaanada Tripurantakalingadalli Gaavudi Maachayya helidudu ditavenniranna. He preaches to earn money following righteous occupation and offer everything to guru-linga-jangama keeping only that much which is essential for one's living.

Gupta Manchamma (c. 1160) was a minister in Bijjala's court and his father was Damodara. Mayavadi was his mother. He basically he belonged to the Vedic sect but he was very much attracted by Basavanna's philosophy and hence he followed that path secretly. When he could no longer keep it a secret he openly participated in his discussions of the Anubhavamantapa. He devoted his entire life to Shiva devotion. His 102 vachanas have Naarayanapriya Raamanatha as his signature. One could see the tension he experienced as he turned from Vaishnava sect to Shaiva denomination. Many vachanas are esoteric in nature.

Gundayyagala Punyastree Kethaladevi (c. 1600) was the wife of Kumbaara Gundayya. She belonged to Bhalki (Bhallunke) of Bidar district. Pottery was their occupation. Two vachanas with her signature Kumbheshwara have been traced.

Gurusiddhadeva (c. 1400) has used his own name as signature and nothing is known about his life and 4 of his vachanas are available. They focus on fickleness of mind, and the stance of Shiva-devotion.

Gurusiddhadeva (c. 17th century) the author of Chidaishwara Chidabharana was the disciple of Shanthamallaswamy who belonged to Tontada Siddhalinga tradition. He was the guru of Basavalingadeva. He hailed from Naagaragavi near Srisaila. He was occupying the throne of Nagaragavi. In his work we find him introducing 101 vachanas written by him apart from the vachanas penned by others. His signature was Sanganasaveshwara.

Guheshwarayya (c. 1600) could be the person who has composed the vachanas found in the manuscript entitled Guheshwarayyana Vachanagalu. 43 of his vachanas are available with the signature Guheshwarapriya Niraalalinga. Their primary aim is to uphold Shatsthala principles and to deride the violators of righteous living. The vachanas have been enumerated under the categories Makara tarka prastavada vachana, yogiya tarkada prastavada vachana and kavigala tarkada prastavada vachana.

Goggavve (c. 1160) hailed from Avaluru in Kerala. She was also known as Dhoopada Goggavve as she had the occupation of offering incense. As she had fallen in love with Shiva, she rejected the worldly marriage and went to Kalyaana. She has written 6 vachanas under the signature Naastinaatha. She speaks of the equality of man and woman.

Goni Marayya (c.1600) must have been a herdsman or a cowherd as the words Goni, Govu and Bhikshe indicate. 9 of his vachanas have been found under the signature Kaateshwaralinga. He must have moved from house to house begging for alms.

Goraksha (c. 1650) belonged to the Nathapantha and his original name was Gorakhanaatha. Matsyendranatha was his Guru. He had become a Vajrakaaya obtaining many attainments from his guru. Allamaprabhu overcomes him in the argument. After giving him ishtalinga imitation he reveals to him the way to attain nothingness. His reference abounds in such works as Shunyasampadane and Prabhulinga Leele. His place of birth was Pattadakallu. He followed the occupation of a cowherd and died at Srishaila. 11 of his vachanas are traced with the signature line Gorakshapaalaka Mahaaprabhu Siddhasomanaathalinga.

Ghattivaalayya (c. 12th century) was earlier known as Muddanna. Making soudal paste was his occupation. He became a renunciator having disgusted with an incompatible conjugal life. Many sharanas have said laudatory things about him. An entire chapter is dedicated to him in Shoonyasampadane. He has 150 vachanas to his credit and his signature phrase is Chikkayyapriya Siddhalinga illa illa nillu, maanu. They preach a strict code of conduct, show respect for the contemporary sharanas, and contain reference to some historical issues.

Ghandalingideva (c. 16th century) was a disciple of Tontada Siddhalinga, the guru of Suttur. He achieved died at Kaggere. 66 of his vachanas are available with the signature phrase Ghandlingiya Mohada Mallikaarjuna.

Chandimarasa (c. 1160) was a senior contemporary to Basavanna. He hailed from Chimmalige on the banks of Krishna. Nijaguna Shivayogi was his guru. Originally he was a brahmin and became a sharana after taking initiation. We have his 157 vachanas with the signature Simmaligeya Chennaraama.

Chennabasavanna was variously praised by Allamaprabhu. For instance, Prabhu called him Arivalajnani and Swaymbhjuni. Though he was younger in age, he was wiser than many. Akkanagamma was mother of Channabasavanna and Shivadeva (Shivaswamy) was his father. He was born at Koodalasangama (some narratives record it as Kalyaana). Basavanna was his uncle. Chennabasavanna participated very actively in the great work undertaken by Basavanna. He gave ishtalinga initiation to Siddharama. He ascends the Shoonyasimhasana after Prabhudeva. After Basavanna left Bijjala's court due to difference of opinion between them, Chennabasavanna seems to have stayed back in the capacity of a general. After the Kalyaana revolution he went to Uluvi along with other sharanas and died there.

Just like Basavanna and Prabhudeva, Chennabasavanna is a major vachanakaara. He wrote vachanas with the signature Koodala Channasangamadeva. He is author of Swaravachana, Mantragopya, Mishasarpana, Karamahasige and many other works. He is considered to be foremost among those who advocated sharana principle. Some 1763 vachanas of Chennabasavanna are available at present. Their aim is to uphold shatsthala principle. Sharana dharma was in its nascent form at that time and Chennabasavanna took the responsibility of giving it a definite ethical and philosophical shape so that it became accessible to a large section of society. Therefore he earned the titles such as shatsthalabrahmi and shatsthala chakravorthy.

Chennayya (c. 17th century) is different from Maadara Chennayya and apart from this not much is known about him. 42 vachnas have been found under his signature Chennayyapriya

Nirmaayaprabhuve. These vachanas are called kanditada vachanagalu and contain explanation of prasaada, paadodaka and other such concepts.

Jakkanayya (c. 1800) has written many vachanas but not much is known about his life. 778 vachanas have been found under his signature Jhenkaara Nijalinga Prabhuve. They have been collected under 18 sthalas and are called niralā mantragopya. They narrate the secret of yoga in esoteric terms.

Jagalaganta Kaamanna (c. 1160). 4 of his vachanas have been traced with the signature Kaameshwara. They deal with the themes like the feature of guru, linga, jangama, and devotion to a single god.

Jedara Daasimayya (c. 1100) was the earliest vachankaara. He was born at Mudanuru in Gulbarga district. His father was Kaamayya and mother Shankari. Duggale was his wife. Weaving was his occupation. Raamanaatha was his personal god. He was proud that he had obtained treasure after offering clothe to lord Shiva. But Shankaradasimayya alerted him at the right time. Daasimayya is an outstanding vachanakaara and his 176 vachanas are available with the signature Raamanaatha. His compositions are terse, and they helped in formulating the terminology of sharanadharmā. Dasimayya's vachanas basically tell us about the greatness of words of past masters and their significance, the discipline of conjugal life, equality of man and woman, greatness of guru, the intensity of physical hunger, importance of charity of god, the human proclivity to selfishness and satirize of the extremities of society. Devara Daasimayya has a respectable position in literary and religious fields of Karnataka as he had conceived a great dream about a new religion, a new literary genre and a new way of life.

Jodara Maayanna (c. 1160) was probably an official at the head of the soldiers on elephant mount. 5 of his vachanas have been traced with his signature Somanaathalinga.

Dakkeya Bommanna (c. 1130) was also known as Dakkeya Maarayya. He was a folk artiste. Before he became a sharana he

carried the image of Maari on his head and begged alms. Veerashaivamrutha Mahaapurna says that he broke the pride of Shankaradaasimayya. 90 of his vahanas have been found with the signature phrase Kaalantaka Bhimeshwaralinga. He remembers Basava and other sharanas who shaped up his personality.

Dohara Kakkayya (c. 1130) was a dalit-sharana who was respected greatly by Basava and other sharanas. He belonged to the Dohara caste. He came to Kalyaana from Maalava and became a sharana. After the revolution of Kalyaana he went to Uluvi along with Chennabasavanna. He died at Kakkeri. There are tanks, wells and a grave bearing his name in that place. 6 of his vachana have been traced with the signature Abhinava Mallikaarjuna. He tells how he overcame the constraints of his lower caste with the help of such savants as Basavanna and others. He says, 'as soon as linga came and touched me all dross in my body got reduced to nothingness.' These words give an idea of the social revolution of the twelfth century.

Talawaara Kaamidevayya (c.1160) was a village-watchman. 10 of his vachanas have been traced under the signature-phrase Kaamaharapriya Raamanaatha.

Turugaahi Raamanna (c.1160) was grazing the cattle of the sharanas. 46 of his vachans have been found with the signature Gopatinaatha Vishweshwaralinga. He uses the images culled from his occupation for his spiritual expression. Some vachanas are esoteric in nature. His vachana which indicates where Basavanna, Chennaasavanna, Prabhudeva, Akkamahadevi and other sharanas went after the Kalyaana revolution has historical importance.

Telugesha Masanayya (c.1160) was a cowherd. The prefix in his name indicates he is from Telugu speaking area. It is also guessed that it stands for Telligeshalinga established by Telligas or oil-millers. There are 7 of his vachanas with the signature Telugeshwara.

Tontada Siddhalinga Shivayogi (c.16th century) occupies a very important place in the Lingayat religious history. He was a great

visionary who reestablished the tenets of Anubhavamantapa of the twelfth century by disseminating the philosophy of shatsthala and ascending the shoonya peetha made famous by Allamaprabhu. Siddalinga's life and achievements have been recorded in the vachanas, narratives and inscriptions. It is an indication of his influence that there are many mutts, temples and tombs throughout the length and breadth of Karnataka.

Haradanahalli of Chamarajanagar district was his birth place. Mallikarjuna was his father and Jnaanambe was his mother. Trading was the occupation of the family. Gosala Chennabasaveshwara was his guru. Since he observed penance for a period of six months in a farm at Kaggere he got the title Tontada Siddalinga. He visited Siddhagange and then moved on to Yedeyaru on the banks of Nagini and stayed at the stone mutt built by Chennaveerappa of Danivasa village. He conferred Niranjana status to Bolubasava and then attained liberation.

His major contribution was that he inspired his disciples to collect and compile and edit the vachana literature by Basava and others. Siddalinga has contributed 701 vachanas. They have Mahaalingaguru Shivasiddeshwaraprabhuve as his signature. They are contained in the volume Satsthala Jnaanasaramritha. As the title indicates they define the feature of sathala - principle.

Dashagana Singideva (c.1160) was one among the Dashaganas. 4 of his vachanas have been found with the signature Naachayyapriya Mallinaathayya. It is clearly evident that he was greatly inflemenced by the vachanas of Basavanna.

Dasarayya was born at Ramagonde and he was contemporary of Basavanna. Veeramma was his wife. Gathering flowers for worship was his occupation. Once when he was plucking flowers he heard a scream 'Alas! I am hurt!' and from that any onwards he stopped plucking flowers and started collecting the ones already fallen on the ground. 10 of his vachanas under the signature Dasareshwaralinga

have been traced. All these vachanas extol the virtues of non-violence.

Dasarayyagala Punyastree Veeramma (c.1160) was Dasarayya's wife. 5 of her vachanas have been traced with the signature phrase Guru Shantheshwara.

Daasohada Sanganna (c.1160) was a devotee of Madhukeshwara of Banavasi. His occupation was to serve food to the sharanas. Thus he got the name of Dasohada Sanganna. Some 102 of his vacahanas been traced with a rather longish signature line Shambuvininditta Swayambhuirindatta Atibala Nodaa Matulanga Madhukeshwara. Most of his vachanas tell us about the value of daasoha.

Duggale (c.1100) was wife of Jedara Dasimayya. Along with dasimayya she is referred to in the in many works. 2 of her vachanas have been discovered. Daasayyapriya Raamanatha is her signature.

Deshikendra Sanganabasavayya (c.17th century) has called himself Deshikendra and he must have belonged to the tradition of renunciators. He might have come from a place called Karajge near Sholapur. Niranjana Chennabasavalinga is his signature. 1242 of his vachanas have been found. They are compiled under the title Shatsthala Vachanagalu. In all 53 sthalas have been conceived here.

Nageya Maarithande (c.1160) was a humour artiste. He has written 101 vachanas with the signature Aaturavairi Mareshwara. His vachanas are marked by clever conversation, allusions and comparisons which entertain the listeners. His humour conceals spirituality.

Naagalambike (c.1160) is also called Naagamma and Akka Naagamma and she was the elder sister of Basavanna. Maadarasa was her father and Maadalambike her mother. She was born at Ingaleshwara in Bagewadi. Shivadeva was her husband Chennabasavanna her son. She played a great part in the shaping the life of Basavanna. Nagalambike showed an exemplary efficiency at Mahamane and Anubhavamantapa. After the revolution of

Kalyaana she went to Uluvi leading the other sharanas. She died on the banks of Yennehole at Tarikere in Chikkamagalur district. 15 of her vachanas with the signature phrase Basavannapriya Chennasangayya are available.

Nijagannayogi (c.1160) was a much respected person from Chimmalagi and the guru of Chandimarasa. 16 of his vachanas are available with the signature Nijagannayogi. He has also composed svara-vachana. He upholds the value of Shivayoga.

Niraalamba Prabhudeva-except the 14 vachanas with the signature Nissanga Niraala Nijalingaprabhuve nothing much is known about him. These vachanas are called Shivabhakti Panchanga Vachanas.

Nivrutti Sangayya (c.1160)-apart from 3 vachanas with the signature Nivritti Sangayya nothing much is known about him.

Neelamma (c.1160) was the second wife of Basavanna. She was daughter of Siddharasa and Bijjala's foster sister. It is learnt that she had a son called Baalasangayya and that he died at a young age. She has called herself Vicharapatni or intellectual wife of Basava. At the time of Kalyaana Revolution she died at Tangadige near Kudalasangama. 288 of her vachanas are available with the signature Sangayya.

Nuliya Chandayya (c. 1160) was a Kaayakayogi who made rope out of grass or straw. The belonged to a place called Shivanagi in Bijapur district. Shoonyasampadane and other puranas there is a description of his loyalty to the work. He made the Ishtalinga sell the rope. Hendada Marayya has draamatically portrayed in one of his vachanas about Chandayya's great personality. He went to Uluvi with Chennabasavanna after the revolution of Kalyaana. After Chennabasavanna's death he takes Akkanagamma to the banks of Yennahole where she died. He died at Nulenuru. It is learnt that there is a tomb to commemorate his death at that place. His 48 vachanas are extant with the signature Chandeshwara. All the vachanas uphold the rule of Kaayaka as compulsory to guru, linga

and jangama. 'That which is done with unalloyed feeling in a real kaayaka' and 'even the wild lettuce is accepted by the lord if it is offered with devotion' are his words and they are examples of the importance he attached to kaayaka.

Paranjyothi (c.17th century)-Nothing much is known about him. 13 of his vachanas with the signature Varanagana Guru Veerane Paranjyothi Mahaavirakti are available.

Purada Naganna (c.1160) was the son of Mallikaarjuna of Amaragunda. 9 of his vachanas with the signature Amaragunda Mallikaarjuna are available.

Prasaadi Bhoganna (c.1160)-Nothing much is known about him. 103 of his vachanas with the signature Chennabasavannapriya Bhogamallikaarjunalinga are available.

Prasaadi Lenka Bankanna (c.1160) is a name shared by several Sharanas and hence it is difficult to locate the identity of this particular sharana. He seems to have believed that he was born to serve the Prasaadis. 11 of his vachanas with the signature Dahana Chandikeshwaralinga are available.

Battaleshwarana Punyastree Guddavve (c.1430) was wife of Battaleshwara who was one among the group of hundred and one viraktas. Just 1 vachana with the signature Nimbeshwara is available.

Basavanna was the chief architect of all that happened in the field of socio-religions revolution in the twelfth century. An abundant of literature has been produced on this one man, because he opened a new vista of life for the people.

Basavana was born in a village called Bagewadi in Bijapur district. Maadarasa was his father and Maadalambike his mother. Gangambike and Neelambike were his wives. The former was Baladeva's daughter and the latter the daughter of Siddarasa. Baladeva was Basavanna's maternal uncle. Basavanna rejected the ritual - ridden Shiva Brahmin tradition and went to Koodalasangama where the devotion-centered way of life was predominant. There he developed his personality through study and discourse.

When he went to Mangalawada where the chieftain Bijjala was ruling Basavanna worked as an account keeper there. When Bijjala became a king, Basavanna accompanied him to Kalyaana and became a minister. Kalyaana is Basavanna's centre of work. There he organized the community of devotees, established Anubhavamantapa, propagated and wrote his philosophy and created vachanas. He rejected the culture based on caste, class and gender and tried to establish a new society based on equality, freedom and brotherhood. The conservatives disliked his efforts. They tried to suppress him using political power. Sharanas who upheld truth were subjected to suffering. Basavanna was very much pained at these developments and in deep anguish he left Kalyaana and went to Koodalasangama where he died.

Basava has written vachanas and swaravachanas and till date his 1414 vachanas with the signature Koodalasangamadeva have been found. Freedom of expression and social responsibility form the backdrop of his writings. Simplicity of language, complexity of thought and suggestiveness have made his vachanas very effective medium of communication.

Basavalingadeva (c.1700) was a disciple of Gurusiddhadeva who belonged to the tradition of Tontada Siddhalinga, was from Haradana Halli. 36 of his vachanas have been traced under the signature Matpraananaatha Mahaashriguru Siddhalingeswara. These have been compiled under the heading Mahaajnaniya Sarvaparityaaga Sthala in the work Chidaishwarya Chidaabharana.

Bahuroopi Chowdayya was a folk artist by profession and hailed from a place called Rekalike. He came to Kalyaana and following the occupation of a Bahuroopi or actor he followed the life of a sharana. There are innumerable references to his life in many works. 66 of his vachanas have been traced under the signature Rekkannapriya Naaginatha.

Ballesha Mallayya (c.1160) was earlier known as Mallashetty, a businessman belonging to Jain community and he embraced sharana

way of life became Mallayya. He worshipped linga in the form balla or a measure used to measure the quantity of corn and became known as Ballesha Mallayya. 9 of his vachanas with the signature Balleshwara are available.

Baachikayakada Basavanna (c.1160) was a carpenter. 30 of his vachanas have been traced with the signature Basavapriya Viswakarmatakke Kaalikavimala Rajeshwaralinga.

Bachikayakada Basavayyagala Punyastree Kalavve (c.1160) was wife of Basavayya who followed the occupation of a carpenter. 2 of her vachanas are available with the signature Karmahara Kaaleshwara.

Baala Bommanna (c.1160) is described in Bhairaveshwara Kavya as follows: Siddharamayya had built the temple in Sholpur and linga worship was going on. Baala Bommanna was worried that he did not have money to offer. Understanding this Siddharamayya called and giving him the spade and crow-bar asked him to dig in the courtyard. Bommanna found a cauldron full of gold coins. He made use of it to build a temple and spent his life worshipping there. 11 of his vacahanas have been found with the signature Veerashura Raameshwara.

Baalasanganna (c.1160) - 8 of his vachanas with signature Kamatheshwaralinga have been found. Details of his life are not available.

Baalasangayya could have preceded Tontada Siddhalinga. His real name was Apramaanadeva. He is also the author of the work Sakalaagama Shikhamani. 920 of his vachanas with the signature phrase Apramaana Koodola Sangamadeva have been found in that book. It is an exposition of religious philosophy.

Baahooru Bommanna (c.1160) belonged to Baahooru of Muddebihala taluk in Bijapur district. He was a farmer. 41 of his vachanas with the signature phrase Sangana Basavanna Saakshiyaagi Brahmeshwaralinga.

Bibbi Baachayya (c.1160) was from Gobburu in Devadruga taluk of Raichur district. In that village there is a spot called arpanada katte and it is believed to be Bachayya's tomb. 102 of his vachanas with the signature Enaankadhara Someshwara have been found.

Bokkasada Chikkanna (c1160) was an officer of the treasuries in Bijjala's court. 10 of his vachanas have been traced with the signature Basavannapriya Naagareshwaralinga. In some vachanas he has indicated the non-duality between Ishtalinga and pranalinga. He has argued further that one should realize Shiva and Shiva-consciousness through kaayaka.

Bonthaadevi (c.1160) was the daughter of a king of Mandvyapura in Kashmir. Her earlier name was Nijaadevi. She came to Kalyaana and settled there. Many narratives and poems describe her heroic renunciation and secret devotion. 6 of her vachanas with the signature Bidaadi have been traced. They have expressed her spiritual quest, sense of equality and social concern.

Bhoganna (c.1160) is different from Kembhaavi Boganna. 22 of his vachanas have been found with the signature Nijaguru Bhogeshwara.

Madivaalappa (c.18th century) is well-known as Kadakolada Madivaalappa. He hailed from Bidanur in Afzalpur taluk of Bijapur district. Virupakshaswamy was his father and Gangamma his mother. Kalakeri Marulaaradhya was his guru. Madivaalappa worked and died in Kadakola. Works of Madivalappa are available in two forms as Swaravachanas and vachanas. In swaravachanas he has used the signature Gurumahanta and Nirupama Niraala Matprabhu Mahantayogi is his signature in vachanas. His swaravachanas are available severally and the vachanas are collected in Nijaleelamrita Vachana. It narrates shatshala principle.

Madivaala Maachideva was a sharana with heroic loyalty. He was born at Devara Hipparagi in Bijapura district. He worked at Kalyaana. His personal god was Kallinatha. In many literary works he is described as an incarnation of Veerabhadra. They also describe

how he overcame Bijal's elephant which was about to attack him; how he helped Basavanna conquer his ego and how he taught Nuliya Chandayya the importance of Ishtalinga. He is also credited with protection of sharana literature lighting against Bijjala's army when the sharanas left Kalyaana for Uluvi. Several inscriptions mention his name. His occupation was to wash the clothes of the shivasharanas. 354 of his vachanas have been found with the signature Kalidevaradeva.

Madivaala Machidevara Samayacharada Matllikaarjuna (c. 1160) was a follower of Madivaala Maachideva. 5 of his vachanas have been traced with the signature Parama Panchaksharamurthy Shaanthamallikaarjuna.

Madhuwayya (c. 1160) was a Brahmin sharana and he gave his daughter in marriage to Haralayya's son who was from the untouchable community. As a result he was awarded death sentence. 102 of his vachanas that are available are available with the signature Arkeshwaralinga.

Manasanda Maarithande (c. 1160) is a sharana about whom we do not know much. 101 of his vachanas have been traced with the signature phrase Manasandittu Mareshwara.

Manumuni Gummatadeva (c. 1160) could be from Jain community who embraced sharanadharma subsequently. 99 of his vachanas have been found with the signature phrase Gudina Gummatanodeya Agammyeshwaralinga.

Marulashankaradeva (c. 1160) came to Kalyaana from a village called Kunbatturu. Several scholars think he is from Afghanistan. He was a secret devotee at Basavanna's Maahamane and for 12 no one knew of his greatness. Shoonya Sampadane tells that Allamaprabhu revealed his greatness to the people. 35 of his vachanas with a longish signature phrase Shuddha Siddha Prasiddha Prasanna Prabhuve Shaanthamallikarjuna are available.

Mallikaarjuna Pandithaaraadhya (c. 1160) belonged to the Aaradhya tradition of Andhra. As the legend goes he learnt Kannada

when he put on his forehead the holy ash sent by Basavanna. He set off to Kalyaana and on his way learnt that Basavanna was no more and he saw the final moments of Basavanna's life in his Isthalinga. 13 of his vachanas have been found with the signature Mallikaarjuna.

Malubaviya Somanna (c.1160)-only one of his vachanas with the signature mlubhaviya soma is available and no details of his life are known.

Maadara Chennayya (c.1100) belonged to the untouchable community. He was basically from Chola kingdom. He lived in Kanchi which was the capital of Karikalachola. Chennayya's occupation was to tend the royal horse. He was a secret devotee of Shiva. The manner in which he fed shiva with gruel is made famous by many narratives. This legend story makes it obvious that devotion is important and not the caste, status or occupation. Chennayya was highly respected by the sharanas. He undertakes the job of making footwear to the sharanas. 10 of his vachanas have been found with the signature Kaiyulikatti Adigoontakkadiyaagabeda ari Nijaatmaraamana. (know Nijaathmaraama without becoming a servant of ahl). In his vachanas, just as the signature phrase indicates, he talks about the issue of caste.

Maadara Dhulayya (c.1160) was engaged in making footwear for the sharanas. Kakkayya was his father and Nulidevi his mother. Daruki was his wife. As the legend goes he seems to have cured a Brahmin of his leprosy and that Dhulayya had realized the lord through his work alone. 106 of his vachanas are available with the signature Kaaamadhuma Dhuleshwara.

Mareshwarodeya (c.1160) - Apart from 13 of his vachanas with the signature Mareshwara no details of his life are available.

Muktaayakka (c.1160) occupies a very high position as a mystic. She was from Lakkundi and her husband was from Maslikallu. Ajaganna was her brother and guru. She was steeped in sorrow at the time of Ajaganna's death and Allamaprabhu consoled her by opening her eyes to reality as we know from Shoonya

Sampaadane. 32 of her vachanas with the signature Ajaganna Thande are available. These appear to be elegies for her brother and also her spiritual outpourings.

Mummdi Kaaryendra (c.1700) was the son of Immadi Karyendra of Masti dynasty. Kuppamambe was his mother. Doddadeshikaarya was his guru. Since he has called himself Mummbadi Karyakshithindra he might have been a king or a ruler. It is suggested that he might have ruled the village Karya in Nanjangud taluk of Mysore district. He is also the author of Veda Sanjeevini. It contains 11 chapters his 125 vachanas. Mahaaghana Doddadeshikaarya Guruprabhuve is his signature phrase. He has recorded that his guru appeared in his dream and asked to him to write the vachanas with philosophical content so that the living beings could overcome their sins.

Meremindayya (c.1160) is different from Mere Mindadeva, one of the 63 Ancients of Tamilnadu. He was a contemporary of Basavanna. 110 of his vachanas have been traced with the signature Aightadoora Raamalingeshwara. Many sharanas remember him with reverence.

Medara Ketayya (c.1160) was a basket-weaver and he belonged of Uluvibetta near Belur. Saatavva was his wife. 11 of his vachanas have been traced with Gavareshwara as his signature.

Maiduna Ramayya (c.1160) was the son of Somanatha and Mahaadevi from a place called Bhimavathi in Andhra. He was innocent by nature. He came to Kalyaana and won the attention of everyone through his innocent devotion. Many texts tell us that he treated Shiva as his brother-in-law and Parvathi as his sister. Hence he is known as Maiduna (brother-in-law) Raamayya. 6 of his vachanas have been traced with the signature phrase Mahaalinga Chennaraama.

Molige Mahaadevi (c.1160) was the wife of Kashmiri king Mahaadeva. Her original name was Gangaadevi. She came to Kalyaana after renouncing her throne and followed the occupation.

along with her husband, of selling fire wood. King Mahaadeva became Molige (seller of firewood) Marayya and his wife Ganadevi Moligeya Mahaadevi. 70 of her vachanas with the signature Yennayyapriya Immadi Nihkalanka Mallikaarjuna have been found. She is different from other women vachana writers in that she has discussed shatsthala concept, the relationship between action and knowledge and the significance of Ishtalinga and praanalinga.

Molige Maaraya (c.1160) was a king from Kashmir region. His original name was Mahaadeva Bhoopla. His wife was Ganadevi. Hearing about Basavanna's greatness they both came to Kalyaana renouncing their kingdom. They called themselves Maarayya and Maahadevi and followed the occupation of selling firewood. One of the chapters of Shoonyasampadane carries the details of the legend pertaining to their life. 808 of his vachnas with the signature Nihkalanka Mallikaarjuna are traced to his authorship. These vachanas are a testimony to his erudition and literary capabilities. They deal with many philosophical, religious, social and mytical topics.

Raayasada Manchannagala Punyastree Raayamma (c.1160) was wife of Raayasada Manchanna who was a personal secretary of Basavanna and a Vachanakara in his own right. One vachana is traced to her name with the signature Amugeshwaralinga. It is curious that Amuge Rayamma too has the same signature.

Rayasada Manchanna (c.1160) looked after the correspondence of Basavanna in Kalyaana. Raayamma was his wife. 10 of his vachanas have been found with the signature Jaambeshwara.

Revanasiddhayyagala Punyastree Rekamma (c.1160) was wife of Revanasiddhayya who was a contemporary of Basavanna. As the legends go she used to make garlands and offer them to Shivalinga. Just one vachana of her with the signature Sri Gurursiddeshwara is found.

Ladeya Somayya (c.1200) belonged a village called Ladde. It is surmised that it may be village Laddha in Bhalki taluk of Bidar

district. He is one of the very few sharanas represented in the sculptures in Shivotsava mantapa of Madhukeshwara temple in Banavasi. Just one vachana of his with his own name as the signature is available.

Vachana Bhandari Shaantharasa (c.1160) looked after the vachanas written by the sharanas of Kalyaana. Writing down the vachanas dictated by others, collecting and preserving them seems to be his job. He was a Brahmin by birth and after he came in contact with Basavanna he seems to have been drawn into Veerashaivism. To corroborate this there are some evidence in vachanas. 64 of his vachanas with the signature phrase Alekhanadashoonya Kalinolagada are available.

Veeragollala (c.1160) belonged to Golageri village in Sindagi taluk of Bijapur district. His original name was Kaatakuta. He was a shepherd. He has earned fame as a devotee of Shiva. Several texts have recorded his story. 10 of his vachanas with the signature Veerabeereshwara have been found. Because of his innocent nature, he has earned a permanent place in the minds of the common people. There is a temple in his name in Golageri and yearly festival takes place in his honor.

Vedamurthy Sanganna (c.1160) was a scholar of the Vedas and Agmas. 10 of his vachanas with the signature Lalaamabhima Sangameshwaralinga have been found. He has criticized the Vedic rituals and described the way one acquire knowledge. He has made it clear that no one has monopoly over knowledge.

Vaidya Sanganna (c.1160) practiced medicine. 21 of his vachanas have been traced with the signature Marulashaukarapriya Siddharameshwara. Most of them preach philosophy employing the terms of medicine.

Shankara Daasimayya (c.1160) was a Brahmin. He was from Kadugallu (Skandashile) of Humnabad taluk of Bagalkot district. Jadeya Shankaralinga of Navile was his personal diety. Shivadaasi was his wife. Many mideval Kannada texts like Shankara

Daasimayyana Purana, Shankara Daasimayyana Ragale, Basavapurana, and Chennabasava Purana narrate incidents of his life. They tell how he burnt the idol of Vishnu in Kalyaana, curbed the ego of Jedara Daasimayya at Mudanur, and obtained eye sight from shiva. 5 of his vachanas have been traced with the signature Nijaguru Shankaradeva.

Shivanaagamayya (c.1160) was from an untouchable community. 3 of his vachanas with the signature Naagapriya Chennaraameshwara have been traced.

Shivalenka manchanna (c.1160) belonged to a family of scholars from Kashi. He came to Kalyaana and became a sharana. Urilingendra was his disciple. 132 of his vachanas with the signature phrase Ishaanyamurthy Mallikaarjunalinga have been traced. Several texts tell us how he defeated religious opponents and upheld the supremacy of Shiva and how he traveled to various places.

Shanmukhaswamy (1639-1711) was a significant significant vachanakara belonging to the post-Basava period. Mallashettappa was his father and Doddamambe his mother. He was from Jevaragi of Gulbarga district. Akhandeshwara was his guru. Later in his life he became the head of Jevaragi Virakta Mutt. He moved from place to place preaching philosophy and died at Jevaragi. He has written 717 vachanas apart from Akhandeshwara Jogalapada, Pancha Sanjnegala Pada and Nirala Sadguru Stotra. His vachanas are compiled according to shatsthala concept in Toorya Niraalamba Sharamana Shatsthala Vachana.

Shakalesha Maadarasa (c.1130) was a senior contemporary of Basavanna and ruler of Kallukurike. Mallikaarjuna was his father. Kereya Padmarasa, Kumaara Padmarasa and Padmaanka were the poets hailing from his family. He came to Kalyaana renouncing everthing and became a sharana. After the revolution of Kalyaana he went to Srishaila and died there. He was a scholar and a musician. He played on stringed instruments. 133 of vachanas with the signature phrase Sakaleshwaradeava are available. Many of his vachanas refer to details of his personal life and discuss some issues of musicology.

Sangameshwara Appanna (c.1160) was perhaps from Sangameshwara as the prefix to his name indicates. Copious reference to Sanskrit texts in his vachanas indicate his scholarship. 102 of vachanas with the signature Basavapriya Koodalachennasangamaadeva have been discovered. In most of them he condemns other sects and upholds supremacy of Shiva.

Sagarada Bommanna (c.1160) was from Sagara in Gulbarga district. He practiced Ganaachara, a militant form of devotion and fought against the Jains to uphold the supremacy of Shiva. 91 of his vachanas with the signature Sagarada Bommanodeya Tanumana Sangameshwara have been found.

Sathige Kaayakada Maarayya (c. 1160) was a woodcutter, torch bearer and umbrella holder. 10 of his vachanas with the signature Ighateshwara have been found.

Sathyakka (c.1160) was from Hirejamburu near near Shiralakoppa of Shivamogga district. Sweeping the yards of Shiva devotees was her occupation. 27 of her vachanas have been found with the signature Shambhu Jakkeshwra. Apart from the supremacy of Shiva and the greatness of devotees she speaks about equality of man and woman.

Siddhabuddhayyagala Punystree Kaalavve (c.1160) was wife of Siddha Buddhayya. Only one vachana with with the signature Bhimeshwara has been traced to her.

Siddharaama (c.12th century) was one of the outstanding vachanakaras. There are many vachanas, inscriptions, legends and narratives about his life. He was born in Sonnalige (Sholapur in present day Mahanashtra). Muddagowda was his father and Suggale his mother. Dhooli Maakala was the diety of his family. His parents named him Dhuli Maakala as he was born with the blessings of Revannasiddha and later on he became well-known as Siddharama when he followed Nathasiddha tradition. In his beyhond days he was a cowherd and a naive devotee. He went to Srisaila and obtained vision of Mallikaarjuna. He returned to Sonnalige and built a temple

and called the complex Yogaramaniya Kshetra. He earned the title karmayogi as he built many tanks for the benefit of all beings. Prabhudeva took him to Kalyaana and introduced him to initiation through Chennabasavanna. He took active participation in discussions at Ambhavamantapa and became a great Shivayogi. After the Kalyaana revolution he returned to Sonnalige and died there. Apart from 1162 vachanas he has written Swaravachana, Basavastrotrada Trividhi, Ashtaavarana Stotrada Trividhi and Sankirna Trividhi. In vachana and swaravachana he has Kapilasiddha Mallikaarjuna as his signature and in Tirividhis his signature is yoginatha.

Siddhanti Veerasangayya (c.1160) He was a resolute devotee. 5 of his vachanas with the signature Golaakara Vishwavirahitalinga are available.

Soole Sankavve (c.1160) was perhaps a prostitute as the prefix to her name suggests. Later on she might have taken to the life of a devotee. Just one vacahana with the signature Nirlajjeshwara has been traced to her.

Sunkada Bankanna (c.1160) was a tax collector. 108 of his vachanas with the signature Bankeshwaralinga have been found. Some of his vachanas contain information about the trade practices, toll system, and instruments of transporting things of those days.

Soddala Bacharasa (c.1160) was very close to Bijjala and was a secretary in the palace. He was a devotee of Someshwara of Saurashtra. 102 of his vachanas with the signature Soddala are available.

Swatantra Siddhalingeswara (c. later half of 16th century) belonged to the tradition of Tontada Siddhalinga disciples. His place was Kaapanahalli in Krishnarajapet taluk of Mandya district. He was engaged in spiritual practices at a place called Gajaraajagiri near his village. 430 of his vachanas are available with his signature as Nijaguru Swatantra Siddhalingeswara. Jangama Ragale and Muktyaanganaa Kanthamale are his other works.

Hadapada Appanna (c.1160) was the aide of Basavanna and he followed the occupation of carrying the betel leaves nut in a box for the sharanas. Lingamma was his wife. Chennabasaveshwara was his guru. He was with Basavanna when he went to Koodalasangama after the revolution at Kalyaana. He returned to Kalyaana to fetch Neelamma just as Basavanna ordered him but Basavanna was no more by the time came back. Then Neelamma and Appanna merged with the lord at Koodalasangama. There is a sculpture depicting Appanna in the Shivotsava mantap of Madhukeshwara temple of Banavasi. Appanna has written more than 200 vachanas with the signature Basavapriya Koodala Chennabasavanna.

Hadapada Appannagala Punyastree Lingamma (c.1160) was wife of Hadapada Appanna. Chennamallesha was her guru. 114 vachanas, one swaravachana, one Mantragopya Appannapriya Chennabasavanna are available. As moral preachings are her vachanas are also called Bodheya Vachanagalu.

Hadapada Rechanna (c.1160) carried betel-leaf box for sharanas. It is learnt that he went to Uluve along with the soldiers during the revolution of Kalyaana; 9 of vachanas have been found with the signature Nihkalanka Koodalasangamadeva.

Hadaradakayakada Maarayyagala Punyastree Gangamma (c.1160) was wife of Marayya. Only one of her vachanas has been found with the signature Gangeshwara.

Havinhaala Kallayya (c.1160) was from Havinaalu in Bijapur district and was from goldsmith's community. Kallinaatha of Haavinaalu was his personal deity. Shivanayya was his father and Somavve his mother. Harihara mentions the miracles performed by Kallayya like bringing life back to a dead snake, making a dog read the Vedas and his powers of transmigration. He became a sharana as a result of his contact with Revanasiddha, Rudramnui and Siddharama. He went to Sholapur after the revolution of Kalyaana and died there. His tomb is found in the Siddharameshwara's temple complex at Sholapur. 103 of his vachanas have been found with the signature Mahaalinga Kalleshwara.

Hunjina Kaalagada Daasayya (c.1160) used to arrange cock-fights. Just one of his vachanas with the signature Chandrachoodeshwaralinga is available.

Hendada Maarayya (c.1160) was selling toddy and later he became a sharana. 12 of his vachanas have been formed with the signature Dharmeshwaralinga.

Hodehulla Bankanna (c.1160) was engaged in selling grass for cattle. 10 of his vachanas with the signature Kumbheshwaralingadalli Jagannatha Saakshiyagi are available.

Hemagalla Hampa (c.17th century) was from Hemagallu and lived in the region of Hampi. He belongs to paduvidi sect among the lingayats. Rajeshwara was his guru. Siddamallinaatha is his signature. Hemagalla Shatsthala is the name of his work. We now have his 282 vachanas pertaining to Bhakta sthala.





Vachanas of Unknown Authorship

We know only the signature of the following vachanakaras, but nothing about them.

Anaanda Siddheshwara (c.1600) 2 vachanas with this signature are available.

Eeshwariya Varada Chennarama (c. 1650). Only one vachana with this signature is available.

Ekantha Veera Soddala (c.1400) 2 vachanas with this signature are available.

Ekorameshwaralinga (c. 1500) one vachana is available.

Jangamalinga Prabhuve (c.1700) 11 vachanas with this signature are available.

Trailochana Manohara Maanikeshwaralinga (c.1600) 7 vachanas with this signature are available.

Nanjunda Shiva (c. 1600) 24 vachana and 5 swaravachanas with this signature are available.

Nijamukti Raameshwara (c.165) one vachana is available with this signature.

Nirodhanapriya Raameshwara (c.1650) one vachana with this signature are available.

Nihkalanlea Chennasomeshwara (c.1600) one vachana with this signature are available.

Mahaalinga Veera Raameshwara (c. 1500) one vachana with this signature are available.





Vachana Notes

The present translation has retained Sanskrit words, phrases and verses. English versions of such passages are given here. Numbers refer to the serial number of Vachana. Certain culture specific elements are indicated by italics.

1 vassal: most nearer to the Kannada word lenka. Like a medieval vassal a lenka would say 'If my dear lord is slain, his fate I'll share/ If he is hanged, then hang me by his side/If to the stake he goes, with him I'll burn/And if he's drowned, then let me drown with him.

32 Thieves carrying away a cow: as the legend has it Basavanna asked his followers not to go in search of the stolen cow as Koodalasangamadeva is with the thieves too.

54 being born to Shiva dharma caste there is no rebirth as Uma is mother and Shiva is father'.

90 jangama the abode of devotion with cane and a bowl of milk in both hands/chides and makes you feel the bliss of satisfaction of linga'

99 ordeal: in Kannada, dibya, a kind of test one undergoes to prove one's truth or innocence.

110 ear rings, chaste woman: ear rings are one of the five indicators that a woman is respectfully married.

116 a blade of grass in hand: to hold a blade of grass in hand is suggestive of failure and utter surrender.

153 those who depend on karma sometimes depend on knowledge too/ whereas I depend solely on the footwear of Shiva-devotees.

157 as you feel, so it becomes.

165 this Vachana seems to indicate several rituals and punishments the details of which are not known. The present translation is one

possible interpretation where the speaker requests the master to control his mind through various punishments like rituals to be faithful to the lord.

227 what cannot be escaped must be endured.

272 if Shiva stays in the hut of an untouchable/that place will be the world of Shiva, that house abode of Shiva.

279 if offered neglecting Shiva devotion it becomes fruitless/such offerings takes you to great hell.

351 it is better to live five days as a Shiva devotee/than living a thousand eons without devotion, Shankari.

371 The life of one without practice is useless

One should be joyful with guru, having no crookedness.

421 sitting, sleeping, traveling, in contact, in eating together/ he will spend endless time in grave hell

429 embryo containing seven elements residing in the vagina/The soul and life united together what use of Varna?

449 no burning for the already burnt, no cooking the already cooked/ for the one burnt in the fire of knowledge no desire, no action.

552 to offer butter and name a child: it was an ancient custom to offer butter to god and then make the baby taste it before the naming ceremony.

654 Just as a mud pot burnt in fire does not become mud again,/ a devotee coming into contact with Shiva discipline does not become a human again.

675 The elders in age, penance, knowledge and learning/ attend the doors of the elders in giving charity.

699 linga is born of linga

696 the ancients are perfect

701 Those who go after holy ponds outside themselves/ are like those who rejecting the precious gem in hand/ go after a brittle glass

704 Disbelieving the ishtalinga, you cannot see the praanalinga.

As is the object so is its reflection in the mirror.

709 Because I always dwell in you, you should be pure,/ shedding
all ignorance and illusion/Like the lotus leaf bathed in the pure rain
water

737 A linga devotee should know gurulinga, charalinga, bhavalinga
and prasada/ the four-fold knowledge is the characteristic feature
of a linga devotee.

739 One who is born in the Shiva caste is free from the taint of
previous birth/ there is only one caste, and that is the Shiva caste,/
for Uma is his mother, and Rudra, his father.

751 God is the smaller than the smallest/ and the greater than the
greatest

776 'Di' gives knowledge, and 'Ksha' washes the three-fold
impurities.

779 (1) For him who is troubled by dualism, monism is the ultimate
resort./ The heavy packet of food carried by a tired traveller, when
eaten on the way, gives him joy

779 (2) linga should be incorporated with body,/ body should be
assimilated into linga

790 He who indulges in blood, meat and wine on account of death
anniversary/ sankalpa and vikalpa stays eternally in hell.

794 Both, the one who is disciple in name only and/the other who is
master only in name, are doomed to hell,/like one blind person holding
the hand of another blind person.

799 Just as a pot burnt in fire does not become mud again,/ a devotee,
because of his association with the Shiva discipline,/ does not become
a human again.

910 The whole world dwells in the heart of linga

947 Though a pariah, only a linga devotee is of high caste;
though a pariah, he who wears linga on his body
is a true twice-born one.

952 The devotee who is without good conduct is not a devotee
he who hates guru linga and jangama is a wicked person.

971 The King is said to be the orts of a dog,

and the triple world is said to be the orts of a prostitute.
The true devotee who eats jangama's orts
attains deliverance without doubt.

990 Where there is a living creature, there is Shiva

997 He is the smaller than the smallest, and greater than the greatest,

922 (1) A good Vrata is easy to practice and easy to attain perfection,
it not only conquers the enemy but makes him hallowed even

(2) He who does not wear linga but lives by worshipping linga,/is
doomed to eternal hell.

927 One who worships more than one linga,/ One who serves more
than one guru,/ One who eats prasada of various kinds and /also the
son of a harlot are devoid of piety.

934 He, who worships other God neglecting the ishtalinga,/ will
take birth in the womb of a bitch and/ dwell in the house of a
chandala.

943: after turning into butter, can milk exist as itself, o friend?

999 there are hundreds of differences in acts, but knowledge shines
as one/ all the things tasting different become one on the tongue.

1114 I saw rice, areca, palm leaf and coconut: all these objects are
sacred and used at the time of marriage or worship.

1299 if one blames Shiva devotees one will be born a swine in
million births, one will take birth in the womb of a slave maid for
seven births.

1344 from where words and the mind return without being able to
grasp.

1505 as linga is so a sharana is.

1561 the fire of knowledge burns all karma into ashes.

1579 linga amidst sharana and sharana amidst linga.

1709 the seed of Brahma is this whole universe, and develops through
Brahma, dissolves in Brahma. Where then is the difference of castes?

1915 the whole world is bound by desire, not knowing that karma
and worries deplete the life span.

1946 what is seen will be lost.

1934 without You not even a blade of grass moves.

2010 bhramara catches a worm, and make it like it's own self: it is an ancient nyaya, which says the bee catches an insect, and keeps it in its dwelling place for long, and the insect turns itself into a bee, by the constant contact.

2051 Knowing the four Vedas, and all scriptures, if one doesn't know the Shiva principle how can one be resplendent?

2052 (1) a woman engaged in linga worship, though she is having periods and polluted is pure a million times like the sun, the fire and the wind.

(2) Even with the occurrence of death in family or pollution linga worship should never be given up. The body is like a bubble on water and hence worship should never be given up.

2129 Lust and anger and greed are thieves inside the body/ To rob the diamond necklace called knowledge/ Therefore Watch out watch out / Birth is sorrow, is sorrow, death is sorrow /The worldly ocean is sorrow / Therefore watch out watch out

2129 to the ears of those who do not like religion shrutis do not please the ears

just as the dog that feeds on meat doesn't like rice.

2203 No salvation, no religion, no merit, no sin, no karma, no birth, no expectation of guru's grace.

2207 the seven elements being the same, birth the embryo and the wombs being the same, soul and body united similarly what use talking of varnas?

2211 (1) The food offering placed before me I have received it with my sight./ Through the tip of the tongue of the devotee I taste the food, o Brahma.

(2) No doubt that Rudra manages the lives of all creatures. He is bound by the skin of humans.

2235: especially one should have knowledge within and action without.

2254 crushing releases inherent virtue

2270: even if it is the hut of a mean butcher if a Shiva devotee stands there the place becomes Shiva abode.

2277: earth is the face of tree and jangama is the face of linga.

2441 listen, Paarvati, in the worship of Bhaavalinga the mind dissolves and there are no distractions. This is the specialty of linga worship.





Glossary of technical terms and Kannada words

aachara: almost similar to 'practice'.

Aghori: a religious sect that observed 'ferocious' practices.

Aikya: union, being one with. Sixth and final stage in the development of a devotee where he is united with god.

Amaraneethi: One of the sixty three ancients in the kingdom of Chola; a cloth merchant; once Shiva came to him in the form of an old man and kept his loin cloth with Amaraneethi which disappeared mysteriously; when the weight of clothes offered by the merchants didn't equal to the loin cloth he offered himself.

ambe ambe: in Kannada onomatopoeic sound of calf's calls.

anubhaava: Though the term means mysticism, in Vachana texts it also denotes sharing of ideas and discussion among the like minded Sharanas.

Benaka: Kannada word for lord Ganesha.

bhakta: devotee.

bhakti: devotion. Literally it means 'divided' and hence refers to a state in which a devotee is separated from god and yearns to unite with god.

amritagana, devagana: names of metrical feet that are considered auspicious.

Arjuna: one of the heroes in the epic Mahabharata.

asura: demon, here the word refers to Ravana, the antagonist of the Ramayana.

Badarikaa Kshetra: A pilgrimage centre in the Himalayas.

Bali: A Kshatriya king. Vishnu came to him in the form of Vaamana, a dwarf, and asked for three feet of earth and enveloped the whole of the earth and sky with two feet; for the remaining one foot placed his foot on Bali's head and pushed him down to the nether world.

Balindra: see Bali.

Benaka: lord Ganesha.

Bhaageerathi: River Ganga.

bherunda: a mythological bird with two heads and one body.

Bijjala: A king belonging to Kalachuri dynasty. Basavanna was his finance minister.

brahmeti: sin of killing a Brahmin.

chandrayudha: a weapon in the shape of crescent.

Chaudeshwari: A ferocious goddess.

Chola: A famous emperor from Tamilnadu, a devotee of Shiva. As the legend goes Shiva ate food with him everyday. Chola became arrogant and Shiva to break his arrogance took rice-water in the house of devotee Chennayya who cared the horses of the emperor. Bowing to Chennayya the emperor became humble.

Choliyakka: A prostitute in Bhimeshwara in Andhrapradesh, who was a great devotee. She offered food to Shiva. The king accused her of stealing a gold plate and about to kill her, Shiva appeared and saved her.

daasoha: offering; offering body to guru, mind to linga and wealth to jangama. It is a principle which asserts that an individual has no claim on wealth and only god or society has the ownership. Literally means 'I submit to That' and is a stance that seems different from and continuation of Soham.

Durvaasa: A sage from lower strata of society.

eight kinds of arrogance: ashtamada Caste, valor, wealth, youth, beauty, education, kingdom and austerity

Eight kinds of worship: worshiping linga with water, gandha (fragrance), akshata (rice made sacred), pushpa (flower), dhupa (incense), deepa (lamps), naivaidya (food offering) and thambula (beetle leaves araca and lime).

epic by Vyaasa: the Mahabharata.

five elements: earth, water, fire, air and sky.

Gaayathri japa: chanting of Gaayathri mantra.

Gokarna: A well known sacred centre on the western sea shore of Karnataka.

gorava: devotees of Mylaralinga.

guru: suggest both a guiding personality and a principle of spiritual guidance; principle of knowledge and a knowledgeable person.

Indra: the master of all gods.

Jambudveepa: According to sacred mythology this is the first of seven islands of the earth. It is supposed to be spread around Mount Meru in Salt Ocean. As there is a Jambu tree in that island it is called Jambudveepa. India is supposed to be in the south of this island.

jangama: literally 'that which moves.' Refers to energetic and ever moving consciousness; personalized form of creative energy; social consciousness; also suggests a class.

jasmine, maruga, pachche and mudivaala: various flowers and fragrant leaves.

Kaama: mythological god of love and sex.

kaayaka: literally means 'work done through the body'. Kaayaka is the chosen occupation of a sharana to earn livelihood. For detailed discussion see M.M. Kalburgi's The Luster of Ruby in this book.

Kalikaadevi: A goddess worshipped by artisans community.

Kalpavriksha: a mythological tree that fulfills all wishes.

Kanchi: A famous pilgrimage centre in Tamilnaadu.

kankana: a ceremonious wrist band.

Kannappa: One of the sixty three ancients who offered his eyes to cure the pain in the eyes of Shiva linga.

Karna: A character in the epic Mahabharata famous for giving whatever one asked of him.

Kaundinya: A risi from lower strata of society.

Kaurava: one hundred brothers, the group of antagonists, in the epic Mahabharata;

Ketaara: Kedar in Gadwal region of the Himalayas, sacred for worshipers of Shiva.

Khachara: A king who loved his own daughter; the daughter took

refuge in Shiva linga.

kunkum: saffron colored powder used as an auspicious mark on the foreheads, especially of married women.

Laxmi: goddess of wealth, the wife of Vishnu; Raavana-the antagonist in the epic Ramayana.

Linga: suggests both a physical object of worship and an emotion. As an object it is personal god, or ishtalinga of a devotee, installed linga or sthaavara linga. As an emotion it refers to ishtalinga of gross body (sthula sharira), praanalinga of subtle body (sukshma sharira) and bhaavalinga of causal body (kaarana sharira) of the devotee.

maadiga, holeya: Kannada names of untouchable castes.

mahamane: literally means 'the great house.' It also refers to a place where Sharanas gathered and engaged in spiritual and social discussion.

Mahat: Brahman.

Mahesha: second of six sthalas. The devotee develops faith that god is the supreme lord and feels he partakes his qualities.

Mari Masni: a goddess who dwells in graveyards.

Marikavve: a folk goddess.

marujeevani: a stick that is supposed to bring the dead back to life

Moha: one of the six enemies of man, obsessive desire.

Mylaara: A folk deity in Mylaara, in Haveri, north Karnataka. Dog is his vehicle. Goravas, devotees of Mylaara bark like dogs to show their devotion.

Naarayana: Vishnu.

Nambi: One of the sixty three ancients, Shiva acted as a pimp for him.

Nandana: divine garden of god Indra.

panchamrita: a sweet dish made with milk, honey, sugar, banana and ghee.

pandal: A pandal is structure, either temporary or permanent, in a religious context.

Parvatha: Srishaila, a hill range in Karnool district of Andhra. Sacred

for Shiva devotees.

Praanalingi: fourth stage in the development of a devotee, where he feels his breath itself is linga.

Pramatha: group of deities that attend on Shiva.

Prasaadi: third stage in the development of a devotee where he feels the whole creation is prasaada or sacred offering. The word literally means a happy state of mind.

Raavana: the antagonist in the epic Ramayana.

Rahu: mythological demon who causes eclipse by swallowing the sun and the moon.

Romaja: Literally 'one born of hair.' A saint.

Rudraksha: literally 'eye of Rudra' a sacred bead.

samayaachaari: a spiritually experienced person who is beyond all restrictions of caste and creed.

Sanaka: Son conceived through the mind of Brahma. Sanaka is supposed to be forever young.

Sananda: Son conceived through the mind of Brahma. Sanaka is supposed to be forever young.

sanjeevana

Sethu Raameshwara: A pilgrimage centre in Tamilnaadu.

shadakshari: a mantra with six syllables, om namah shivaya.

Sharana: literally means one who has submitted himself. Fifth stage in the development of a devotee where he develops qualities of submission and firmness of faith.

shatarudriya yaaga: one hundred fire rituals offered to Shiva

Shatsthala: Six stages in the development-Bhakta, Mahesha, Prasaadi, Praanalingi, Sharana and Aikya.

Shibi: An emperor who saved a pigeon when Vishnu came hunting for it in the guise of a hunter. Shibi offered his own life to save the bird.

Shrishaila Mallinaatha: Presiding deity of Shrishaila.

Sindhu Ballala: A king, devotee of Shiva. Shiva begged for his wife and the king offered; Shiva fed on her breasts like an infant.

Siriyala and Chengale: Devotee couple from Tamilnadu. They showed devotion by killing and cooking their only son when Shiva appeared in the guise of Jangama and asked for it.

Sita: wife of Rama.

six enemies: lust, anger, avarice, obsessive desire, arrogance, jealousy.

sixteen services: sixteen ways of doing homage to idols or showing civility-aasana, svaagata, paadya, arghya, aachamaniya, madhuparka, aachamana, snaana, vasana, aabharana, sugandha, sumanas, dhupa, dipa, naivedya, vandana.

soham: Sanskrit phrase which means 'I am that'; 'daasoham' Sanskrit phrase which means 'I am a servant'. Here the writer is playing on the similarity of sounds of these two words.

Sriyaala Changale: Devotee couple from Tamilnaadu who offered their only son as food to Shiva.

Sthavara: immovable, fixed; the installed linga.

tambula: offering of beetle leaves, nuts and coconut to guests as mark of love and respect .

Ten vices: pleasure, drunkenness, lechery, sleeping by day, gambling, hunting, song, play, unnecessary travel, fault finding.

the three: refers to various sets of ideas in three-three qualities, the complex of body, mind and wealth, guru-linga-jangama, three kinds of daasoha etc., the meaning can be inferred through the context.

thilaka: a straight-line mark on the forehead.

three bodies: kaaya traya-gross, subtle and causal bodies.

three desires, longings: Eshana traya-longing for money, longing for woman, longing for a son.

three letters A, u and mi which together form Om.

three qualities: tri-guna-satva, rajas and tamas. Quiet, Active and Lethargic.

Trividha daasoha: three kinds of offering, the offering of the body, mind and wealth.

twenty five principles: five principles related to gross body,

seventeen principles related to subtle body, three principles related to causal body.

Vaalmiki: A rishi who was earlier a hunter; the author of Ramayana.

Vaamana Muni: Legend of a rishi by name Vamana refused to eat in the house of an untouchable and hence took birth as a dog in the house of Haavinahaala Kallayya.

Vaamana: A rishi by name Vamana refused to eat in the house of an untouchable and hence took birth as a dog in the house of Haavinahaala Kallayya.

Varuna: God of wealth and rains.

Vasishtha: One of the seven Rishis.

vibhuti: sacred ash.

Virupaksha: Presiding deity of Hampi, the capital of Vijayanagara Empire; now in Bellary district, Karnataka.

Vyaalesha: Mythological, 'primordial serpent' that holds up the earth, and on which god Vishnu sleeps.

Vyaasa: Born to Parashara and Matsyagandhi, a fisher woman who rowed boats; the author of Mahabharata.

Yekka: a thorny plant.





Names and Signatruue words of Vachana writers

Aadayya	Sauraashtra Someshwara
Agghavani Hampayya	Chenna Hampeya Virupayya
Agghavni Honnayya	Huligereya Varada Somanaatha
Ajaganna Tande	Mahaaghana Sauraashtra Someshwara
Akkamahadevi	Chenna Mallikaarjuna
Akkamma	Aachaarave Praanavaada Raameshwaralinga
Allamaprabhu	Guheshwara
Amaragundada Mallikárjunatande	Maagudada Mallikaarjunadeva
Ambigara Chowdayya	Ambigara Chowdayya
Amgasonkina Lingatande	Bhogabamkeshwaralinga
Amuge Rayamma	Amugeshwara
Amugidevayya	Siddhasomanaatha
Anaamika Nachayya	Naachayyapriya Chennaramayya
Aananda Siddeshwara	Ananda Siddeshwara
Aanandayya	Aanandasindhu Raameshwara
Appidevayya	Varada Mahaalinga
Arivina Maritande	SadaaShivamurthylinga
Avasarada Rekanna	Sadyojaathalinga
Aydakki Lakkamma	Maarayyapriya Amareshwaralinga
	Amareshwaralinga
Aydakki Marayya	Basavannapriya
Baachikayakada Basavanna	Vishwakarmakke Kaalikaavimala Raajeshwaralinga

Baachikayakada Basavayyagala

Punyastri Kalavve

Baahura Bommanna

Bahurupi Chowdayya

Baalabommanna

Baalasanganna

Baalasangayya

Ballesha Mallayya

Basavalingadeva

Basavanna

Battaleswarana

Punyastri Guddavve

Bhoganna

Bibbi Bachayya

Bokkasada Chikkanna

Bontadevi

Chandimarasa

Chennabasavanna

Chennayya

Dakkeya Bommanna

Dasarayya

Dasarayyagala Punyastri Viramma

Dashagana Singidevayya

Daasoha Sanganna

Deshikendra Sanganabasavayya

Dohara Kakkayya

Duggale

Eccharike Kayakada

Karmahara Kaaleshwara

Brahmeshwaralinga

Rekannapriya Naaginaatha

Veerashoora Raameshwaralinga

Kamatheshwaralinga

Apramaana

Koodalasangamadeva

Balleshwara

Matpraananaatha Mahaa

Sriguru Siddhalingeswara

Koodalasangamadeva

Nimbeshwara

Nijaguru Bhogeshwara

Enaankadhara

Someshwaralinga

Basavannapriya

Naagareshwaralinga

Bidaadi

Simmaligeya Chennaraama

Koodala Chennasangamadeva

Chennayyapriya Nirmaayatande

Kaalantaka Bhimeshwaralinga

Dasareshwaralinga

Gurushaanteshwara

Naachayyapriya Mallinaatha

Maatulanga Madhukeshwara

Guru

Niranjana

Chennabasavalinga

Abhinava Mallikaarjuna

Daasayyapriya Raamanaatha

Muktanathayya

Edemathada Nagidevayyagala

Punyastri Masanamma

Ekanta Ramitande

Ekantaveera Soddala

Ekorameshwaralinga

Elegara Kamanna

Eleshwara Ketayya

Eshwari Varada Siddarama

Gajesha Masanayya

Gajeshamanayyagala Punyastri

Ganadasi Veeranna

Gavudi Machayya

Ghanlingideva

Ghattivalayya

Goggavve

Goni Marayya

Goraksha

Guheshwarayya

Gundayyagala

Punyastri Ketalladevi

Gupta Manchanna

Guru Varada Virupaksha

Gurupurada Mallayya

Gurusiddhadeva

Hadapada Appanna

Suddhasiddha Prasiddha

Prasanna Kurangeshwaralinga

Nijaguneshwaralinga

Ennayya

Chennaraameshwaralinga

Sriguru Ekaantaveera Soddala

Ekorameshwaralinga

Aastureshwaralinga

Eleshwaralinga

Eshwareeya Varada

Chennaraama

Mahaalinga Gajeshwara

Masanayyapriya Gajeshwara

Shaanta Koodalasangamadeva

Tripuraantaka Lingadalli

Gaavudi Maachayya

Ghanalingiya Mohada

Chennamallikaarjuna

Chikkayyapriya Siddhalinga Illa

Illa Nillu Maanu

Naastinaatha

Keteshwaralinga

Gorakshapaalaka Mahaaprabhu

Goheshwarapriya Niraalalinga

Kumbheshwara

Naarayanapriya Raamanaatha

Guru Varada Virupaksha

Sadguru Purada Mallayya

Sanganabasaveshwara

Basavapriya Koodala

Chennabasavanna

Hadapada Rechanna

Hadapadappannagala
Punyastri Lingamma

Hadarakayakada Marayyagala
Punyastri Gangamma
Haavinahala Kallayya
Hemagalla Hampa

Hendada Marayya
Hodehulla Bankanna
Hunjina Kalagada Dasayya
Jagalaganti Kamanna
Jakkanayya
Jangamalinga Prabhu
Jedara Dasimayya
Jodara Mayanna
Kaadasiddheshwara

Kadira Remmavve

Kaalakanniya Kamamma
Kalakeetayya
Kannada Maritande
Kannadi Kayakada Ammidevayya
Chennabasavannapriya Kamaleshwaralinga
Kannadi Kayakada Remamma
Karasthala Mallikarjuna Deva

Karula Keetayya
Kaatakutayyagala Punyastri

Nihkalanka
Koodalachennasangamadeva

Appannapriya
Chennabasavanna

Gangeshwaralinga
Mahaalinga Kalleshwara
Paramaguru Paduvidi Siddha
Mallinaatha Prabhuve

Dharmeshwaralinga
Kumbheshwaralinga
Chandrachoodeshwaralinga
Kaameshwara

Jhenkaara Nijalingaprabhuve
Jangamalinga Prabhuve
Raamanaatha

Shambhu Somanaathalinga
Kaadanolagaada Shankarapriya
Chennakadambalinga
Nirmaayaprabhuve

Kadiraremmavveyodeya
Gummeshwara
Nirbheeti Nijalinga
Mekhaleshwaralinga
Mareshwara

Sadgurusanga Nirangalinga
Paramaguru
Shaantamallikaarjuna
Shankeshwaralinga

Rechavve
Keelarada Bheemanna
Kinnari Brahmayya
Kola Shantayya

Konde Manchannagala
Punyastri Lakshmmamma
Koogina Marayya
Kottanada Somamma
Kushtagi Karibasaveshwara

Laddeya Somayya
Maadara Chennayya
Maadara Dhulayya
Madhuvayya
Madivala Machideva
Madivala Machidevana
Samayacharada Mallikarjuna
Madivalappa

Mahalinga Viraraameshwara
Maiduna Ramayya

Mallikaarjuna Panditaradhya
Manasanda Maritande
Manumuni Gummatadeva
Mareshwarodeya
Markateshwara
Marulashankaradeva

Nijashaanteshwara
Tripuraantaka Linga
Mahaalinga Tripuraantaka
Punyaaranyadahala
Bhimeshwaralinga

Agajeshwaralinga
Mahaamahima Mareshwara
Nirlajjeshwara
Akhanda Paripoorna
Ghanalingaguru
Chennabasaveshwara
Shivasaakshiyaagi
Bhaapu Laddeya Soma
Nijaatmaraama Raama
Kaamadhooma Dhooleshwara
Arkeshwaralinga
Kalidevara Deva

Shaantamallikaarajuna
Nirupama Niraala Mahatprabhu
Mahaantayogi
Mahalinga Viraraameshwara
Mahaalinga
Chennaraameshwara
Sri Mallikaarjuna
Mareshwara
Agamyeshwaralinga
Mareshwara
Markateshwara
Suddhasiddha Prasiddha
Prasanna Prabhuve Shaanta
Chennamallikaarjunadeva

Medara Ketayya
Meremindayya

Molige Mahadevi

Molige Marayya
Muktayakka
Mulubaaviya Somanna
Mummadi Karyendra

Naagalambike

Nageyamaritande
Nanjunda Shiva
Neelamma
Nihkalanka Chennasomeshwara
Nijagunayogi
Nijamukti Raameshwara
Niralambaprabhudeva

Nirdhanapriya Rameshwara
Nivritti Sangayya
Nuliya Chandayya
Okkaliga Muddanna
Paranjyoti

Prasaadi Bhoganna

Prasaadi Lenka Bankanna
Purada Naganna
Raayasada Manchanna
Raayasada Manchannagala
Punyastri Raayamma

Gavareshwara
Aighatadoora
Raameshwaralinga
Ennayyapriya Immadi
Nihkalankamallikaarjuna
Nihkalanka Mallikaarjuna
Ajaganna
Mulubaaviya Soma
Mahaaghana Dodda
Deshikaaryaguruprabhuve
Basavannapriya
Chennasangayya
Aaturavyri Mareshwara
Nanjunda Shiva
Sangayya
Nihkalanka Chennasomeshwara
Aananda Nijagunayoga
Nijamukti Raameshwara
Nissanga Niraala
Nijalingeshwara
Nirdhanapriya Rameshwara
Nivritti Sangayya
Chandeshwaralinga
Kaamabhima Jivadhanadodeya
Varanaagana Guruvirane
Paranjyoti Mahaavirakti
Chennabasavannapriya
Bhogamallikaarjunalinga
Dahana Chandikeshwaralinga
Amaragundada Mallikaarjuna
Jaambeshwara

Aamugeshwaralinga

Revanasiddhayyagala
Punyastri Rekamma
Sagarada Bommanna

Sakalesha Maadarasa
Sangameshwarada Appanna

Sattige Kayaakada Maarayya
Satyakka
Shankaradaasimayya
Shanmukha Swamy
Shivalenka Manchanna

Shivanaagamayya

Siddaraameshwara
Siddhabuddhayyagala
Punyastri Kalavve
Siddhanti Veerasangayya

Soddala Bacharasa
Sule Sankavve
Sunkada Bankanna

Svatantrasiddhalingeshwara

Talavara Kamidevayya
Telugesha Masanayya
Tontada SiddhalingaShivayogi

Trailochana Manohara
Manikyeshwaralinga

Sriguru Siddheshwara
Sagarada Bommanodeya
Tanumana Sangameshwara
Sakaleshwaradeva
Basavapriya
Koodalachennsangamadeva
Aighateshwaralinga
Sambhujakkeshwara
Nijaguru Shankaradeva
Akhandeshwara
Eshaanyamurti
Mallikaarjunalinga
Naagapriya
Chennaraameshwara
Kapilasiddha Mallikaajuna

Bhimeshwara
Golakaakaara Vishwavirahita
Linga
Soddala
Nirlajjeshwara
Sunkadodeya
Bankeshwaralinga
Nijaguru
Swatantrasiddhalingeshwara
Kaamaharapriya Raamanaatha
Telugeshwara
Mahaalingaguru
Shivasiddheshwaraprabhuve

Trailochana Manohara
Manikyeshwaralinga

Turugahi Ramanna
Ugghadisuva Gubbidevayya

Uliyumeshwara Chikkanna
Up pragudiya Somidevayya
Urilingadeva
Urilingapeddi

Urilingapeedigala
Punyastri Kalavve

Gopatinaatha Vishveshwaralinga
Koodalasangamadevaralli
Basavanna
Uliyumeshwara
Gaarudeshwaralinga
Urilingadeva
Urilingapeddipriya
Vishweshwara

Urilingapeddigalarasa



*

Signature words and Names of Vachana writers

Aachaarave Praanavaada	
Raameshwaralinga	Akkamma
Aamugeshwaralinga	Raayasada Manchannagala
	Punyastri Raayamma
Aananda Nijagunayoga	Nijagunayogi
Aanandasindhu Raameshwara	Aanandayya
Aastureshwaralinga	Elegara Kamanna
Aaturavyri Mareshwara	Nageyamaritande
Abhinava Mallikaarjuna	Dohara Kakkayya
Agajeshwaralinga	Konde Manchannagala
	Punyastri Lakshmamma
Agamyeshwaralinga	Manumuni Gummatadeva
Aighatadoora Raameshwaralinga	Meremindayya
Aighateshwaralinga	Sattige Kayaakada
	Maarayya
Ajaganna	Muktayakka
Akhanda Paripoorna	
Ghanalingaguru Chennabasaveshwara	Shivasaakshiyaagi
	Kushtagi Karibasaveshwara
Akhandeshwara	Shanmukha Swamy
Amaragundada Mallikaarjuna	Purada Naganna
Amareshwaralinga	Aydakki Marayya
Ambigara Chowdayya	Ambigara Chowdayya
Amugeshwara	Amuge Rayamma
Ananda Siddeshwara	Aananda Siddeshwara
Appannapriya Chennabasavanna	Hadapadappannagala
	Punyastri Lingamma

Apramaana Koodalasangamadeva

Arkeshwaralinga

Balleshwara

Basavannapriya Chennasangayya

Basavannapriya Naagareswaralinga

Basavannapriya Vishwakarmakke

Kaalikaavimala Raajeshwaralinga

Basavapriya Koodala

Chennabasavanna

Basavapriya

Koodalachennsangamadeva

Bhaapu Laddeya Soma

Bhimeshwara

Bhogabamkeshwaralinga

Bidaadi

Brahmeshwaralinga

Chandeshwaralinga

Chandrachoodeshwaralinga

Chenna Hampeya Virupayya

Chenna Mallikaarjuna

Chennabasavannapriya

Bhogamallikaarjunalinga

Chennabasavannapriya

Kamaleshwaralinga

Chennayyapriya Nirmaayatande

Chikkayyapriya Siddhalinga

Illa Illa Nillu Maanu

Daasayyapriya Raamanaatha

Dahana Chandikeshwaralinga

Dasareswaralinga

Dharmeshwaralinga

Baalasangayya

Madhuvayya

Ballesha Mallayya

Naagalambike

Bokkasada Chikkanna

Baachikayakada Basavanna

Hadapada Appanna

Sangameshwarada Appanna

Laddeya Somayya

Siddhabuddhayyagala

Punyastri Kalavve

Amgasonkina Lingatande

Bontadevi

Baahura Bommanna

Nuliya Chandayya

Hunjina Kalagada Dasayya

Agghavani Hampayya

Akkamahadevi

Prasaadi Bhoganna

Kannadi

Kayakada

Ammidevayya

Chennayya

Ghattivalayya

Duggale

Prasaadi Lenka Bankanna

Dasarayya

Hendada Marayya

Ekorameshwaralinga
Eleshwaralinga
Enaankadhara Someshwaralinga
Ennayya Chennaraameshwaralinga
Ennayyapriya Immadi
Nihkalankamallikaarjuna
Eshaanyamurti Mallikaarjunalinga
Eshwareeya Varada Chennaraama
Gaarudeshwaralinga
Gangeshwaralinga

Gavareshwara
Ghanalingiya Mohada
Chennamallikaarjuna
Goheshwarapriya Niraalalinga
Golakaakaara Vishwavirahita Linga
Gopatinaatha Vishveshwaralinga
Gorakshapaalaka Mahaaprabhu
Guheshwara
Guru Niranjana Chennabasavalinga

Guru Varada Virupaksha
Gurushaanteshwara

Huligereya Varada Somanaatha
Jaambeshwara
Jangamalinga Prabhuve
Jhenkaara Nijalingaprabhuve
Kaadanolagaada

Shankarapriya Chennakadambalinga

Kaalantaka Bhimeshwaralinga

Ekorameshwaralinga
Eleshwara Ketayya
Bibbi Bachayya
Ekanta Ramitande
Molige Mahadevi
Shivalenka Manchanna
Eshwari Varada Siddarama
Uppragudiya Somidevayya
H a d a r a k a y a k a d a
Marayyagala Punyastri
Gangamma
Medara Ketayya

Ghanlingideva
Guheshwarayya
Siddhanti Veerasangayya
Turugahi Ramanna
Goraksha
Allamaprabhu
Deshikendra
Sanganabasavayya
Guru Varada Virupaksha
Dasarayyagala Punyastri
Viramma
Agghavni Honnayya
Raayasada Manchanna
Jangamalinga Prabhu
Jakkanayya

Nirmaayaprabhuve
Kaadasiddheshwara
Dakkeya Bommanna

Kaamabhima Jivadhanadodeya
Kaamadhooma Dhooleshwara
Kaamaharapriya Raamanaatha
Kaameshwara
Kadiraremmavveyodeya
Gummeshwara
Kalidevara Deva
Kamatheshwaralinga
Kapilasiddha Mallikaajuna
Karmahara Kaaleshwara

Keteshwaralinga
Koodala Chennasangamadeva
Koodalasangamadeva
Koodalasangamadevaralli
Basavanna
Kumbheshwara

Kumbheshwaralinga
Maagudada Mallikaarjunadeva

Maarayyapriya Amareshwaralinga
Mareshwara
Mareshwara
Mareshwara
Maatulanga Madhukeshwara
Mahaaghana Dodda
Deshikaaryaguruprabhuve
Mahaaghana Sauraashtra
Someshwara
Mahaalinga Chennaraameshwara
Mahaalinga Gajeshwara

Okkaliga Muddanna
Maadara Dhulayya
Talavara Kamidevayya
Jagalaganti Kamanna

Kadira Remmavve
Madivala Machideva
Baalasanganna
Siddaraameshwara
B a a c h i k a y a k a d a
Basavayyagala Punyastri
Kalavve

Goni Marayya
Chennabasavanna
Basavanna

Ugghadisuva Gubbidevayya
Gundayyagala Punyastri
Ketaladevi

Hodehulla Bankanna
A m a r a g u n d a d a
Mallikarjunatande

Aydakki Lakkamma
Kannada Maritande
Manasanda Maritande
Mareshwarodeya
Daasoha Sanganna

Mummadi Karyendra

Ajaganna Tande
Maiduna Ramayya
Gajesha Masanayya

Mahaalinga Kalleshwara
Mahaalinga Tripuraantaka
Mahaalingaguru
Shivasiddheshwaraprabhuve

Mahaamahima Mareshwara
Mahalinga Viraraameshwara
Markateshwara
Masanayyapriya Gajeshwara

Matpraananaatha Mahaa
Sriguru Siddhalingeswara
Mekhaleshwaralinga
Mulubaaviya Soma
Naachayyapriya Chennaramayya
Naachayyapriya Mallinaatha
Naagapriya Chennaraameshwara
Naarayanapriya Raamanaatha
Naastinaatha
Nanjunda Shiva
Nihkalanka Chennasomeshwara

Nihkalanka
Koodalachennasangamadeva
Nihkalanka Mallikaarjuna
Nijaatmaraama Raama
Nijaguneshwaralinga

Nijaguru Bhogeshwara
Nijaguru Shankaradeva
Nijaguru Swatantrasiddhalingeswara
Nijamukti Raameshwara

Haavinahala Kallayya
Kinnari Brahmayya

Tontada
SiddhalingaShivayogi
Koogina Marayya
Mahalinga Viraraameshwara
Markateshwara
Gajeshamanayyagala
Punyastri

Basavalingadeva
Kalakeetayya
Mulubaaviya Somanna
Anaamika Nachayya
Dashagana Singidevayya
Shivanaagamayya
Gupta Manchanna
Goggavve
Nanjunda Shiva
Nihkalanka
Chennasomeshwara

Hadapada Rechanna
Molige Marayya
Maadara Chennayya
Edemathada
Nagidevayyagala Punyastri
Masanamma
Bhoganna
Shankaradaasimayya
Svatantrasiddhalingeswara
Nijamukti Raameshwara

Nijashaanteshwara

Nimbeshwara

Nirbheeti Nijalinga

Nirdhanapriya Rameshwara

Nirjajjeshwara

Nirlajjeshwara

Nirupama Niraala Mahatprabhu

Mahaantayogi

Nissanga Niraala Nijalingeshwara

Nivritti Sangayya

Paramaguru Paduvidi Siddha

Mallinaatha Prabhuve

Paramaguru Shaantamallikaarjuna

Punyaaranyadahala

Bhimeshwaralinga

Raamanaatha

Rekannapriya Naaginaatha

SadaaShivamurthylinga

Sadguru Purada Mallayya

Sadgurusanga Nirangalinga

Sadyojaathalinga

Sagarada Bommanodeya

Tanumana Sangameshwara

Sakaleshwaradeva

Sambhujakkeshwara

Sanganabasaveshwara

Sangayya

Sauraashtra Someshwara

Shaanta Koodalasangamadeva

Kaatakutayyagala Punyastri

Rechavve

Battaleswarana Punyastri

Guddavve

Kaalakanniya Kamamma

Nirdhanapriya Rameshwara

Sule Sankavve

Kottanada Somamma

Madivalappa

Niralambaprabhudeva

Nivritti Sangayya

Hemagalla Hampa

Karasthala Mallikarjuna

Deva

Kola Shantayya

Jedara Dasimayya

Bahurupi Chowdayya

Arivina Maritande

Gurupurada Mallayya

Kannadi Kayakada

Remamma

Avasarada Rekanna

Sagarada Bommanna

Sakalesha Maadarasa

Satyakka

Gurusiddhadeva

Neelamma

Aadayya

Ganadasi Veeranna

Shaantamallikaarajuna

Shambhu Somanaathalinga

Shankeshwaralinga

Siddhasomanaatha

Simmaligeya Chennaraama

Soddala

Sri Mallikaarjuna

Sriguru Ekaantaveera Soddala

Sriguru Siddheshwara

Suddhasiddha Prasiddha

Prasanna Kurangeshwaralinga

Suddhasiddha Prasiddha

Prasanna Prabhuve Shaanta

Chennamallikaarjunadeva

Sunkadodeya Bankeshwaralinga

Telugeswara

Trailochana Manohara

Manikyeshwaralinga

Tripuraantaka Linga

Tripuraantaka Lingadalli

Gaavudi Maachayya

Uliyumeshwara

Urilingadeva

Urilingapeddigalarasa

Urilingapeddipriya Vishweshwara

Varada Mahaalinga

Varanaagana Guruvirane

Paranjyoti Mahaavirakti

Veerashoora Raameshwaringa

Madivala Machidevana

Samayacharada Mallikarjuna

Jodara Mayanna

Karula Keetayya

Amugidevayya

Chandimarasa

Soddala Bacharasa

Mallikaarjuna Panditaradhya

Ekantaveera Soddala

Revanasiddhayyagala

Punyastri Rekamma

Eccharike Kayakada

Muktanathayya

Marulashankaradeva

Sunkada Bankanna

Telugesha Masanayya

Trailochana Manohara

Manikyeshwaralinga

Keelarada Bheemanna

Gavudi Machayya

Uliyumeshwara Chikkanna

Urilingadeva

Urilingapeedigala Punyastri

Kalavve

Urilingapeddi

Appidevayya

Paranjyoti

Baalabommanna





Our Translators

String of Pearls:

C. Naganna

Luster of Ruby:

C. Naganna

1-250 Basavanna:

Pattabhirama Somayaji

251-432 Basavanna:

O. L. Nagabhushana Swamy

433-650 Allamaprabhu:

Vijaya Guttal

651-941 Chennabasavanna:

Yaravinatelimath

942- 1112 Siddharaama:

Laxmi Chandrasekhar

1113-1374 Akkamahadevi, Akkamma, Amuge Rayamma, Aaydakki Lakkamma, Urilingapeedigala Punyastri Kaalavve, Edemathada Nagidevayyagala Punyastri Masanamma, Kadira Remmavve, Kannadi Kaayakada Remamma, Kaatakutayyagala Punyastri Rechavve, Kaalakanniya Kaamamma, Konde Manchannagala Punyastri Lakshmamma, Kottanada Somamma, Gajeshamanayyagala Punyastri, Gundayyagala Punyastri Ketalladevi, Goggavve, Dasarayyagala Punyastri Viramma, Duggale, Naagalambike, Neelamma, Battaleswarana Punyastri Guddavve, Baachikaayakada Basavayyagala Punyastri Kaalavve, Bontadevi Mukhtayakka, Molige Mahaadevi, Raayasada Manchannagala Punyastri Raayamma Revanasiddhayyagala Punyastri Rekamma, Satyakka, Siddhabuddhayyagala Punyastri Kaalavve, Sule Sankavve, Hadapadappannagala Punyastri Lingamma, Haadarakayakada Maarayyagala Punyastri Gangamma: **Vanamala Viswanatha**

1375-1932 Amgasonkina Lingatande, Ambigara Chowdayya, Agghavani Hampayya, Agghavni Honnayya, Ajaganna Tande, Anaamika Naachayya, Appidevayya, Amaragundada Mallikaarjunatande, Amugidevayya, Arivina Maaritande, Avasarada Rekanna, Aadayya, Aanandayya, Aaydakki Maarayya, Ugghadisuva Gubbidevayya, Uppragudiya Somidevayya, Urilingadeva, Urilingapeddi, Uliyumeshwara Chikkanna, Eccharike Kaayakada

Muktanathayya, Elegara Kaamanna, Ekaanta Raamitande, Eleshwara Ketayya, Okkaliga Muddanna, Kannadi Kaayakada Ammidevayya, Kannada Maaritande, Karula Keetayya, Kalakeetayya, Kinnari Brahmayya, Keelarada Bheemanna, Koogina Maarayya, Kola Shaantayya, Gajesha Masanayya, Gavudi Maachayya, Gupta Manchanna, Gurupurada Mallayya, Goraksha, Ghattivalayya, Chandimarasa, Jagalaganti Kaamanna, Jedara Daasimayya, Jodara Maayanna, Dakkeya Bommanna, Dohara Kakkayya, Talavaara Kaamidevayya, Turugaahi Raamanna, Telugesha Masanayya, Dashagana Singidevayya, Dasarayya, Daasoha Sanganna, Nageyamaritande, Nijagunayogi, Nivritti Sangayya, Nuliya Chandayya, Purada Naaganna, Praasadi Bhoganna, Prasaadi Lenka Bankanna, Bahurupi Chowdayya, Ballesha Mallayya, Bachikaayakada Basavanna, Baalabommanna, Baalasanganna, Baahura Bommanna, Bibbi Baachayya, Bokkasada Chikkanna, Bhoganna, Madivala Maachideva, Madivaala Machidevana Samayaacharada Mallikaarjuna, Madhuvayya, Manasanda Maaritande, Manumuni Gummatadeva, Marulashankaradeva, Mallikaarjuna Panditaaradhya, Mulubhaviya Somanna, Maadara Chennayya: **O. L. Nagabhushana Swamy**

1933-1939 Maadara Dhulayya: **Vijaya Guttal**

1940 Mareshwarodeya: **O. L. Nagabhushana Swamy**

1941-2021 Meremindayya, Medara Ketayya, Maiduna Raamayya Molige Maarayya: **Vanamala Viswanatha**

2022-2024 Raayasada Manchanna: **Vijaya Guttal**

2025 Laddeya Somayya: **Vanamala Viswanatha**

2026-2030 Vachanabhandaari Shaantarasa, Veeragollala, Vedamurthi Sanganna, Vaidya Sanganna, Shankaradaasimayya: **Vijaya Guttal**

2031- 2042 Shivanaagamayya, Shivalenka Manchanna: **Yaravinatelimath**

2043-2052 Sangameshwarada Appanna: **Vijaya Guttal**

2053-2093 Sakalesha Maadarasa: **Yaravinatelimath**

2094-2109 Sagarada Bommanna, Sattige Kaayakada Maarayya, Siddhanti Veerasangayya, Sunkada Bankanna: **Vijaya Guttal**

2010-2132 Soddala Bacharasa: **Laxmi Chandrasekhar**

2133-2211 Hadapada Appanna, Hadapada Rechanna, Havinahala Kallayya: **Vijaya Guttal**

2212-2230 Hunjina Kaalagada Daasayya, Hendada Maarayya, Hodehulla Bankanna, Aananda Siddeshwara, Eshwari Varada Siddaraama, Ekantaveera Soddala, Ekorameshwaralinga, Guru Varada Virupaaksha, Jangamalinga Prabhu, Trailochana Manohara Maanikyeshwaralinga, Nanjunda Shiva, Nihkalanka Chennasomeshwara: **O.L. Nagabhushana Swamy**

2231-2234 Nijamukti Raameshwara, Nirdhanapriya Raameshwara, Markateshwara, Mahaalinga Viraraameshwara: **Laxmi Chandrasekhar**

2235-2237 Karasthala Mallikaarjuna Deva: **Vijaya Guttal**

2238-2268 Kaadasiddheshwara, Kushtagi Karibasaveshwara: **Laxmi Chandrasekhar**

2269-2270 Ganadaasi Veeranna: **Vijaya Guttal**

2271-2299 Gurusiddhadeva, Guheshwarayya, Goni Maarayya Chennayya, Jakkanayya: **Laxmi Chandrasekhar**

2300-2418 Tontada Siddhalingashivayogi, Ghanlingideva, Svatantrasiddhalingeshwara: **O. L. Nagabhushana Swamy**

2419-2439 Deshikendra Sanganabasavayya, Niraalambaprabhudeva, Paranjyoti, Basavalingadeva: **Laxmi Chandrasekhar**

2440-2463 Baalasangayya: **O.L. Nagabhushana Swamy**

2464-2500 Madivaalappa, Mummadi Kaaryendra, Shanmukha Swamy, Hemagalla Hampa: **Laxmi Chandrasekhar**

Appendix 1: About the Vachanakaras, **C. Naganna**

Appendix 2: Signature words of Vachanas: **C. Naganna**

Appendix 3: Glossary: **C. Naganna**



