

Cennabasavēśha Vijaya

Guru S. Bale, Ph.D.

Cennabasavēśha Vijaya

By

Guru S. Bale, Ph.D.

Sid-Asha Publishing Company
Edison, NJ 08817

Copyright 2020, Sid-Asha Publishing Company

All rights reserved by the author. No part of the contents of this book may be reproduced or transmitted in any form or by any means without written permission of the author.

Books may be ordered from:
Sid-Asha Publishing Company
70 Rieder Road
Edison, NJ 08817

Or from:

Sid-Asha Publishing Company
208, 12th Main, 3rd Cross,
Saraswathipuram,
Mysore-570009, Karnataka State, India.

With Love

To

My Grand Children

And

My Grand Nieces and Nephews.

Table of Contents

Scheme of Transliteration	1
Introduction	3
Cennabasavēśha Vijaya	5
01. Introduction.....	8
02. Start of the Storey	10
03. Birth of Citkaḷe	14
04. Conception of Citkaḷe	18
05. Birth of Cennabasavēśha	20
06. Liṅga indoctrination of Basavaṇṇa	24
07. Mañcaṇṇa the slanderer	32
08. Lesson in Democracy	35
09. Arrival of Allamaprabhu	39
10. Creation	42
11. Order of Creation.....	45
12. Lineage of Dakṣha	48
13. Description of the World	54
14. Birth of Mahaliṅga	62
15. Ardanārīśhvara	66
16. Ignorance of Brahma	68
17. Journey of Śiva	71
18. Journey of Śiva to Caretakers.....	74
19. Story of Kaṅkāḷadhara	78
20. Viṣhakaṇṭa.....	84
21. Story of Jalaṇḍāsura	88
22. Defeat of Dēvēṇḍra	94
24. Death of Jalaṇḍhara.....	102
25. Viṣhṇu receiving the Cakra	106
26. Story of Gajāśura.....	108
27. Description of Kailāsa	112
28. Dakṣha's Yāga.....	118
29. Victory for Vīrabhadra	126
30. New Head of Dakṣha	131

31. Nṛṣimha Avatāra	134
32. Penance of Pārvati	139
33. Fate of Manmatha	145
34. Girije's Wedding	149
35. Son of Śiva	155
36. War of Divines and Demons	160
37. Death of Tāraka	165
38. Paśhupati	169
39. War for Tripura	177
40. War of Kamalākṣha	181
41. Death of Tripura	185
42. Gaṅgādhara.....	189
43. Āṇḍakāśura	193
44. Śiva the Kālahara	203
45. Unshakable Goutama.....	211
46. The great famine	219
47. Story of Ćaṇḍa.....	226
48. Kiratārjuna	228
49. Sun and Moon Clans.....	235
50. Stories of Śaiva Śaraṇas.....	241
51. Sānaṇḍagaṇēśha.....	256
52. Stories of Vīraśhaiva Śaraṇas.....	263
53. Karaṇa Hasige	280
54. Liṅga dīkṣhe	295
References	302

Scheme of Transliteration

Vowels

Kannaḍa	C	D	E	F	G	H	IÄ	IÆ	
English	A	Ā	I	Ī	U	Ū	Ṛ	Ṝ	

Kannaḍa	J	K	L	M	N	O	CA	CB	
English	E	Ē	ai	O	Ō	av	am̐	aḥ	

Consonants

Kannaḍa	PÀ	R	UÀ	WÀ	Y
English	Ka	Kha	Ga	Gha	Na

Kannaḍa	ZÀ	bÀ	d	gÀhÄ	k
English	C	Ĉ	Ja	Jha	ña

Kannaḍa	l	oÀ	qÀ	qsÀ	t
English	Ṭa	Ṭha	Ḍa	Ḍha	Ṇa

Kannaḍa	vÀ	xÀ	zÀ	zsÀ	£À
English	Ta	Tha	Da	Dha	Na

Kannaḍa	¥À	¥sÀ	§	¨sÀ	ªÀÄ
English	Pa	Pha	Ba	Bha	Ma

Kannaḍa	AiÄÄ	gÀ	®	ªÀ	±À	µÀ	¸À	ºÀ	¼À
PÀë									
English	Ya	Ra	La	Va	sha	Ṣha	Sa	Ha	Ḷa kṣha

Introduction

Many of the stories in this book are known to person of Indian origin. But not many children of Indian parents born in western countries do not know the stories mentioned in this book. The stories are in English along with interesting background information to the stories.

Most person know about the ten avatāras (forms of birth) of Viṣṇu. But they do not know the reason for taking them and why and who ended those avatāras. This book sheds light to them.

Both śhaivas and Vīraśhaivas worship Liṅga as the form of Śhiva. There is a lot of different between the two groups. The concept of creatin between Śhaivas and Vīraśhaivas is different. Śhaivas worship stāvara Liṅga where as Vīraśhaivas worship and carry Iṣṭaliṅga on their body.

Even the salvation between the two groups are different. Vīraśhaivas strive for sāyujya salvation to escape from the cycle of birth.

This book has a section on Karaṇa Hasige. Śhaṭstala is the philosophy of Vīraśhaivas. The readers interested in learning the Śhaṭstala philosophy, Aṣṭāvaraṇas and Pañcā Ācāras should consult books listed in the appendix.

There are no words to express my gratitude to my best friend Mr. John

Robertson. He and I took many hours reading over the telephone, three times a week, anywhere between half an hour to an hour editing the manuscript. I am grateful Ms. Sindhu Suresh, Dr. Kamalakumari and her husband Mr. Thontadarya for their encouragements and assistance in getting the manuscript printed. I am fortunate for the support of my children Asha and Siddesh. Lastly I thank my wife Rathna for her support in completing this book.

I thank Mr. Lokappa and his staff, Rjendra Printers, Mysore, India, for getting this book printed.

October 2020
Edison, NJ, USA

Guru S. Bale

Cennabasavēśha Vijaya

Paramēśhvara is the husband of Pārvati. He is in the form of saĉĉidānaṇḁa. He is true for all times. He is the guru for the world. He is the greatest of all divines. He is the lover of devotees. He is with and without characters. He is the giver of devotion and salvation. He is with all knowledge. He is the master of all Vedas and Vedāntas. I serve at His feet meditating with pure mind.

Mahādēva, the one who is worshiped by Viṣṇu, Brahma, Īndra and other divines for fulfilling their wishes. I worship Him with pure mind.

Fragrance is in flower. Coolness is in the moon, Sweetness is in the ocean of milk. They stay in them always. Similarly the mother of the world stays with Him. I submit myself to Her with devotion.

I give salutation to Vṛṣhubhēśhvara and Brṅgīśhvara. Next, I give salutation to Kāḁi and her husband Vīraḁhadra, who took birth from the third eye of Śhiva, for severing the head of Dakṣhabrahma who refused to honor Rudra.

Every one knows Śhiva has five faces. But only philosophers know about His sixth face facing down word. To show his sixth face, Śhaṅkara took birth as six faced Kumāraswamy. I give salutation to Him.

Salutation to Allamaprabhu. He is like the image in the mirror. He is like the bow of

Indra seen in the sky. He is seen like the burnt cloth. He is like the mirage. He is like the union of camphor with fire.

Salutations to Basavaṇṇa. He gives the desired like the mythical tree Kalpavṛkṣha and like the mythical cow Kāmadēnu. He has the five types of senses namely purpose (saṅkalpa), walk (naḍe), talk (nuḍi), seeing (nōṭa), and touch (sparśha).

Grace of Śhiva becomes embryo in Nāgalāmbike. He grew and took birth to teach Śhaṭsthala knowledge to Śhiva disciples. He made them not to worship other than their Iṣṭaliṅga. He taught them the form of Prāṇaliṅga so they escape from the cycle of birth. He is Cennabasavēśha. Salutation for Him.

Mahādēvi, part of Pārvati the wife of Śhiva, took birth on earth. She received aikya at the banana groove, Śhrīśhaila. Salutation to Her.

Vīrabhadra, destroyer of Dakṣha, took birth as a washer man on earth for cleansing the dirt of mind in people. Salutation to Maḍivālayya who suppressed Basavaṇṇa's pride.

Salutation to Śhaṅkara Dāsimayya, Dasara Dēvayya, Karikālaçōḷa, Maruḷaśhaṅkaradēva, Sakaḷēśha Mādarasa, Kinnari Bommayya and other Śhivaśharaṇas for taking birth to improve devotion and divine knowledge among people.

Salutation to Pañcācāryas who took birth from the five faces of Śhiva for the establishment of Vīraśhaiva religion.

Cennabasavēśha Vijaya is written in Kannada by NR. Karibasavaśhāstry. I pray to assist me to translate it from Kannada to English.

01. Introduction

Śhiva after teaching Śhiva philosophy to Viṣṇu, Brahma and all the Śhiva followers of Kailāsa took birth on earth as Mallēśha in the form of a Jaṅgama to save Śhiva śharaṇas. Mallēśha is the best among Gurus. He went to Mecca traveling through many countries. Mecca is the holy place for Muslims. There he became the Guru for 700 khalāṇdars. At that time Mecca was experiencing famine without rain. Arrival of Mallēśha to Mecca brought rain. As a result he was worshiped and honored by the Sultan. He became famous and he was known as Maḷeyamallēśha (Maḷeya for making it to rain).

Siddhavīrēśhvara is a traditionalist of Guru Mallēśha. He is with the knowledge of Ṣhaṭṣthala. He had abundant of kindness. He lived in Hiremaṭa of Vidyānagari (Vijayanagara). For him, peace is his house, compassion is his retinue, meditation of Śhiva is his house news, salvation is his wife and his pupil are his children. This is his family life. Whoever seen Siddhavīrēśhvara is holy. The one touched his feet is blessed. The one who talked with him is rich in Vīraśhaiva ways. The one hearing his grace is blessed. He has been praised and served by many blessed people. Virūpākṣha Paṇḍitārāḍya is one of his pupil. He is well versed in the language of Karnāṭaka. He

was praised by many great poets. He lived following the ways of Viraśhaiva.

Many devotees of Virūpākṣha Paṇḍitārāḍya praised him saying - you are always engaged in the worship of Śhiva expecting peace for the soul. you understand and fulfill donating the desire of the people seeking your help. You have the ability to win over those who debate. Even Śhiva appreciates your knowledge of Śhaṭsthala. You do not talk about other Gods except Śhiva. You does not tell any other stories except stories of Śhiva. These qualities are all in you because of the grace of Śhiva. Many poets have written about Śhivaśharaṇas. But, none has written about the history of Cennabasavaṇṇa. The people requested Virūpākṣha Paṇḍitārāḍya to write the history of Cennabasavaṇṇa. As per their wishes Virūpākṣha Paṇḍitārāḍya collected and wrote Cennabasava purāṇa in poetic form of śhaṭpadi (poems with six lines).

Cennabasava purāṇa was not easily followed by people who are not exposed to poetry. Many people requested NR. Karibasavaśhāstry who wrote his first book Basavarāja Vijaya to write Cennabasavēśha Vijaya so people can understand it easily. Cennabasavēśha Vijaya is written by NR aribasavaśhāstry. It is translated by Guru S. Bale to English for the benefit of children born in America and for those who cannot read it in Kannada.

02. Start of the Storey

Earth is one among the 14 worlds. It is about 500 million yōjanas. It has seven Islands and seven oceans with salt water. The ocean has fish, crocks, snakes, turtles, crabs and other animals. It also has corals, pearls and other gems. It has waves, foams, streams with boats and ships. The ocean looks majestic with water bloating and shrinking as if "Viṣṇu as son-in law, Brahma as grand son, Lakṣmi as daughter, divine water as wife, Moon as son. I am the one who gave the mythical tree Kalpavṛkṣha and the cow Kāmadēnu to the king of divines Indra. I am the one who cared Maināka the brother of Pārvati, so who can be equal to me?". With this kind of thought the ocean bloats. The ocean shrinks with sadness because "Sage Agastya drank me and fire makes me evaporate".

The ocean surrounds the Jambu Island (India). This Island has many pilgrimage places like Kāśhi, Kēdāra, Gaya, Harṁpe, Śhrīśhaila and others. Numerous sages have performed penance on this Island. It contains many rivers, mountains, forests, towns and cities. In the middle of this Island is Mēru mountain. It shines as the chariot for Śhiva created by Brahma. On top of the mountain peaks shines places for Viṣṇu, Brahma and other divines. In the Southern part of the mountain peak is the place of Kailāsa the abode of Śhiva. The walls are of stones with pearls and gems, tress

are all mythical trees that give the desired. The water in the hills and streams are all siddhirasa and animals are all holy. It is difficult to explain the greatness of that mountain. On the mountain is the place of Śhiva. There Śhivāgamas are the fort. The nectar is the desired water. Knowledge of Śhiva are the flags. Devotion to Śhiva are the forts. Salvation are the mounds. Vedas are the doors and truth is for living holy and to destroy the bad. Paraśhiva who is above all divines, is the master of that place.

Paraśhiva conducts durbar every day. He listens to the praise from Viṣṇu, Brahma and others. He hears the report from the eight directional wardens. He is pleased with the devotees. He conducts the business of the world. Later He sends them with His blessings to their places.

One day, Viṣṇu, Brahma, Iṇdra and other divines came on their chariots to the court of Paraśhiva. The assembly was filled with divines, Kinnaru, Gaṇḍharvas, Garuḍas, Siddhas, Vidyāḍharas, Guhyakas, Urugas, Mayūras, Mānavas, Piśhācis and others. Dvādaśhādityas, Ēkādaśharudrās, Navagrahas, Navabrahmas, Saptarṣhis and Āturdaśhamunis were all coming in groups to the court. Bharadvāja, Māṇḍavya, Mārkaṇḍēya, Rōmaja, Vyāsa, Baka, Dālbhya, Śhukaparāśhara, Bhṛgu, Agastya, Maitrēya, Vālakhilya, Gālava, Gārgya, Dūrvāsa, Śharabha, Kouṇḍinya, Puṣhkala, Puṣhpadata, Sanaka, Sanaṇdana, Nārada and other group

of ṛṣhis (sages) were coming. Wives of the divines, Lakṣhmi, Sarasvati, Ahalye, Lōpāmudre, Aruṇdati and others were coming. Divine ladies, Rāmbhe, Urvaśhi, Mēnaki, Tilōttame and others and river ladies, Gaṅge, Sarasvati, Kumudvati, Kāvēri, Godāvāri and others were also coming. The seven Matr̥kes, 64 Yōginis, wives of directions, 27 star ladies, Rudra ladies, Nāga ladies, eight Mahālakṣhmis and holy ladies in earth and sky came. The ladies stood behind Pārvati with enormous devotion. The ladies on the left side, Viṣṇu, Brahma and the divine group of men on the right stood there.

In the center Paramēśhvara with his wife Pārvati sat on the throne. He is the master for all the fourteen worlds (Brahmāṇḍa). He was wearing Bhasma, snake on his neck, Moon and Gaṅge on his head, with smile on his face, Damarugha and Trident in his hands. He wore skin.

All those attending were sitting in appropriate seats. In the front Vīrabhadra, Ṣhaṇmukha, Gaṇapati, Rēṇuka, Dāruka, Gajakarṇa, Ghaṇṭākārṇa, Bhairava, Āṇḍēśha, Kūṣhmāṇḍa, Gaganāṅga Dhūmāṅga, Śhailāṅga, and other gaṇas were sitting in line. Rudra gaṇas were present in the great assembly. Rudra gaṇas had the ability to absorb the water from the seven oceans. They had the ability to throw away Ādiśhēśha and to hold the earth on their pinky. They can burn the entire world in seconds. They have the strength to play the mountain Mēru like

marbles. They can take away the stars, break the sun hemisphere and split lightning. Even those who attained sālōkya, sāmipyā, sārūpya and sāyujya were also there. Naṇḁi and Mahākāla were making sure to keep order in the assembly.

The assembly was entertained in many ways. Br̥ṅgīśha standing in the middle was making jokes with many types of facial expressions. Nāradas were entertaining the assembly by playing music in Śhuddha-Miśhra-Saṅkīrṇa and other tunes on the instrument Vīṇe. Raṁbhe, Urvaśhi, Mēnaki and other divine ladies were dancing to the tunes of drum and other musical instruments. Love tunes from Pārvati, heroic tunes from Vīrabhadra, kind tunes from inside of Śhiva, miracles tunes from demons, comic tunes from Bhṛṅgīśha, tunes from devotees, differing tunes from Śhivagaṇas, fearful tunes from Rudra gaṇas, peaceful tunes from sages were coming as if Kubēra was holding bag. Varuṇa was holding water pot. Vāyu was fanning a flower fan. Niṛti was holding kālaṅji (vessel to spit). Īndra was holding pearl mirror. Sun and Moon were fanning with cāmara (type of broad fan). Viśhṇu, Brahma and other divines standing often to praise. Glory to Mahādēva was echoing every where. Śhiva blessed everyone by granting their wishes before bidding farewell.

03. Birth of Ćitkaḷe

Paramēśhvara while spending time in the court of Kailāsa, his wife Pārvati reminded her husband - You promised Nārada to send Naṇḁi and other primary gaṇas to reclaim Śhiva devotion on earth. To preach them the Śhiva philosophy you said to send your Ćitkaḷe. Should you not fulfill it? Saying yes, Paraśhiva remembered Ćitkaḷe the form of Praṇava located in the middle of his heart. That Praṇava took a glowing divine form with six faces. With devotion it stood bowing in front of Īśhvara. Paraśhiva embracing that child made him sit on his lap. He said, my child, Naṇḁi and other gaṇas are taking birth on earth. You take birth in human form to teach Śhaṭsthala philosophy to all. So they get salvation. The child asks Paraśhiva what is the reason for teaching Śhaṭsthala to them?

Shiva laughs and says - you are my Ćitkaḷe with form. With six faces of Praṇava you are Śhaṇmukhi and Śhaṭsthalabrahmi. You have knowledge of all things. If you desire to hear from me, I will say it.

Nārada came to the previous durbar and stood with devotion. Naṇḁi asked him what is the reason for his coming? Nārada replied - the influence of Kali in Bharatakhaṇḁa (India) has influenced to decrease truth, devotion to Shiva, religious work, increased fraud and others. Buddhist, Jain and others are blaming Śhiva, Śhiva devotees and Aśṭāvaraṇas. Śhiva temples

and Jaṅgama maṭas have been spoiled. The donations given to them are lost. There are numerous Jain bastis (places). Not withstanding the problems there are only one Śhiva śharaṇa for 10 million people. Śhivaśharaṇas spending their life hiding like a sandal tree among bamboos. Like plants drying from summer heat waiting for the rainy season, Śhivaśharaṇas are waiting for the day when Śhiva sect flourishes. This I heard personally and came here to report the same. There is nothing you do not know. You are the master for the things of the world. This is the right time for uplifting the world.

Listening Nārada, Śhiva was thinking whom to send to earth for renewing true dharma. At this time Pārvati asked that the people on earth are facing birth and death. This I know. Is it possible those who are in the durbar to face the same?

Śhiva: Even Viṣṇu, Brahma and others cannot escape the cycle of birth.

Pārvati: Is it not possible to escape the cycle of birth by anyone?

Śhiva: Yes, it is possible. Those who learn the secret of Śhaṭsthala and who practices it secures eternal happiness.

Pārvati requested Paraśhiva to instruct Śhaṭsthala to her so she too can enjoy eternal happiness. Her request brought happiness to the gaṇas. They too had the desire to learn Śhaṭsthala philosophy. Then Naṇḍīśhvara thanked Pārvati for her request. He then humbly stood in front of Paraśhiva with both

hands together said - the mother of the world saved us from the cycle of birth by requesting to learn Śhaṭsthala philosophy. Please save the gaṇas by telling them the secret of Śhaṭsthala philosophy.

Paraśhiva thought of sending Naṇḁśhvara to earth. Śhaṭsthala philosophy cannot be learnt from this body in this world. All of you go to earth taking birth as humans. There follow Viraśhaiva ways and perform Śhaṭsthala.

Naṇḁi: If we take birth as humans how soon we get the Śhaṭsthala philosophy? Who will teach us? Please tell us requested Naṇḁi.

Paraśhiva: All of you take birth on earth as devotees of Guru, Liṅga and Jaṅgama. Practice Viraśhaiva ways. Receive prasāda and pādōdaka. I stay as Liṅga in your devotion and as Jaṅgama in your feelings. My ĉitkaḷe comes to teach Śhaṭsthala in the form of a child.

Pārvati: To her husband - You know I cannot have children. I have the desire to have children. I request You to send my ĉitkaḷe with Naṇḁi to earth and make your son born from her womb to teach Śhaṭsthala to gaṇas.

Paraśhiva agreed for his wife's request. Nārada was happy that his work has been done. Naṇḁi was unhappy to separate from Śhiva. Śhiva assured Naṇḁi that He stays close to him. Śhiva told Naṇḁi, like the light chases the dark, nectar of life chases poison, good chases bad, you Naṇḁi, take birth on earth. There you perform many miracles to vitalize Viraśhaiva ways.

Soon after 770 Amaragaṇas, Rudra women and others took birth on earth. They were following Viraśhaiva ways. They were engaged in different kāyakas. Among them Ādhinirāṇjana as Allamaprabhu, image of Paraśhiva as Siddarāma, Viraśhadra as Maḍivāḷa Mācidēva, a Rudra women as Mahādēvi and many others took birth with different forms and names.

Ātkaḷe of Pārvaṭi as Nāgalāmbike,
Nandīśha as Basavaṇṇa took birth as brother
and sister from Mādālāmbike the wife of
Mādirāja, a Brahmin.

Basavaṇṇa became the prime minister for King Bijjala, the king of Kalyāṇa. He was also the head of Śhiva gaṇas. While he was waiting for the arrival of the son of Paraśhiva, he performed many miracles. He stopped the growth of other religions. He was doing dāsōha for 196,000 Jaṅgamas. The form of devotion is Naṇḍi, Allamaṇḍrabhu is the form of vairāgya and knowledge. Nāgalāmbike is the form of Pārvati. Paraśhiva told his son to take birth from the womb of Nāgalāmbike to teach Shatsthala to Pārvati, Naṇḍi and other gaṇas.

04. Conception of Ćitkaḷe

Nāgalāmbike the daughter of Mādirāja was serving Guru-Liṅga-Jaṅgama. She was happy to receive prasāda from them. One day after receiving and enjoining prasāda of Guru-Liṅga-Jaṅgama, she was resting with eyes closed. She had a vision of Paraśhiva. Paraśhiva in the form of a Jaṅgama appeared in front of her. He gently shook her and woke her from sleep. He gave her prasāda. She took the prasāda, offered it to her Iṣṭaliṅga before consuming the same. At that time she saw the Jaṅgama in his true form. He was with his wife Pārvati. He said "Do not be afraid, the prasāda that was given to you is my part of Ćitkaḷe. It will grow in your womb and you will be the mother to a baby boy. He will perform many miracles. He win over Jains and Buddhists. He recover and establish Vīraśhaiva ways. He teaches Ṣhaṭsthala to Basavaṇṇa and to the primary gaṇas so they get salvation. You inform this to Basavaṇṇa and all Śhiva gaṇas. So saying they disappeared.

Nāgalāmbike opened her eyes and she was happy for seeing Śhiva and Pārvati in her dream and about their blessing. The morning sun rises to indicate the coming birth of a glorious child. After completing her morning worship, she explained her dream to her brother Basavaṇṇa and śhivaśharaṇas. They were all happy to hear it.

Nāgalāmbike* was happy with high spirit. The embryo was developing like the pearl in the middle of the milky ocean, like the moon rays hiding behind the clouds during the rainy season, like the wealth hidden in the earth, like the salvation hidden in the teachings of Guru, like the brightness hidden in the sun stone and like the aroma hidden in the budding flower of Kalpavṛkṣa.

With the growing of the embryo she begins to show marks of pregnancy. Her face became white, breast became fat with black nipples, waist became big, laziness increased and walking became dull. During early pregnancy she was interested in listening to Śhiva stories, serving Guru-Liṅga-Jaṅgama and receiving tīrtha (sacred water) and prasāda. She did not crave for any other things.

(Here the original author describes her as a virgin and people talked about her pregnancy as illegitimate. King Bijjaḷa wanted to know the truth about the pregnancy. She narrates the story and splits her stomach with her finger nails to show the baby. This part has been left out because other books indicates she was married to Śhivadēva).*

05. Birth of Cennabasavēśha

Ādhiśhēṣha carries the earth on his head. The birth of the child made the earth lighter to Ādhiśhēṣha. The dried trees sprouted and barren cows gave milk. Temple idols danced and the influence of Ariṣhaḍvargas (8 enemies of jīva) diminished. Diseases disappeared. No one knows the greatness of Śhiva. All these happened just by the birth of child who is a Ṣhaṭṣthalabrahmi.

The birth of the child brought immense happiness to Basavaṇṇa and the gaṇas. Nīlālōcane, the wife of Basavaṇṇa, invited many women. She performed many types of āraṭi. She and other women blessed the child by smearing tilak on the forehead of the child. Basavaṇṇa, that evening after worshiping his Iṣṭaliṅga, served Guru-Liṅga-Jaṅgama prasāda to other devotees. Later he gave gifts and bid farewell to the devotees. That day, Nāgalāmbike slept with her son.

In Kailāsa, Paramēśhvara and Pārvati desired to see their son on earth. They came to earth with many Rudra Kanyes (woman) and entered the bedroom where mother and child were sleeping. The baby looked like the pure crystal Liṅga near the river Ganges. He was like the full moon in the milky ocean and like the swans near the lakes. Looking at the baby Pārvati became extremely happy. She embraced the baby taking into her hands. Both Pārvati and Paramēśhvara sat down. They set

up five kaḷasas (water pots). Then they performed three types of dīkṣhe namely Veda, Manu and Kriya. They established three types of Liṅga namely Iṣṭa, Prāṇa and Bhāva in the three bodies namely Sthūla, Sūkṣhma and Kāraṇa. They performed dīkṣhe to the baby as if they were telling the baby to perform dīkṣhe to Śhiva śharaṇas in a similar manner. They named the baby as "Cennabasavaṇṇa" because the baby was better than Basavaṇṇa in brightness, form, Śhiva knowledge and in showing miracles. Both Paraśhiva and Pārvati were extremely happy. They spent most of the night playing with the baby. Motherly love made milk coming from Pārvati's breast. She took the baby and fed milk. She blessed the child by smearing dust from her feet while Ammavve, Ćōḷeyakka, Ćeṅgaḷe, Nimbiyakka and other Rudra women sang lullaby. Then she told Nāgalāmbike to take good care of her son without any short comings because he is the son of Śhiva born in human form to save the world. Then roosters started to announce the coming of the sun. Pārvati and Paramēśhvara kissed the baby once again before leaving to Kailāsa with their Rudra women.

Nāgalāmbike woke up and thought she had a dream. But she saw the five kaḷasas near the bed. She was very much surprised seeing them. She sent for her brother Basavaṇṇa. She narrated what happened during the night and showed him the symbols next to her bed. Basavaṇṇa after seeing the kaḷasas praised the child as the savior.

The child was growing like the waxing moon. Nāgalāmbike was spending more time caring her son. The child was making every one happy by his laughs, talks, playing, jumping, dancing and other childish activities. In the midst of other children he was like the full moon among the stars. In time he was educated. He became well versed in poetry, drama, Vedas, Śhāstras, Āgamas and Purāṇas. When he reached his youth, he was very beautiful with lotus eyes, bow eye brows and beautiful face. His arms were like the trunk of elephant and thighs like banana pillars.

Basavaṇṇa arranged many people to stay for his service. He thought of him as his Guru and arranged to build an appropriate house for his stay next to his house. The sculptors constructed a house using corals, pearls, gold and other gem stones. The house was fit for the king of divine, Dēvēṇḍra. It had place for bathing, cooking, eating, dancing, worshiping, durbar, music, sleeping, different schools, upper chambers and for other activities. The house had places filled with grains, oil, sugar and other things. In addition there were places for the door keepers, pergolas, Lakes, water fountains, and gardens. In all it was a beautiful palace.

Basavaṇṇa and Cennabasavaṇṇa examined the house. It was clean, auspicious and well lighted. Basavaṇṇa was very much pleased with the house. He gave gifts to the sculptors. Then Basavaṇṇa requested

Cennabasavaṇṇa to live in the house and to teach him the Śhiva philosophy.

Cennabasavaṇṇa thought it is the word of Guru and said "I will stay as you please". Basavaṇṇa was very happy with that answer. He arranged to fill the house with grains and other things. He arranged people for services and requested sister Nāgalāmbike to live in the house. Basavaṇṇa told his sister- Śhiva himself is in the form of Cennabasavaṇṇa. He should be well served. Then he went to his house.

Cennabasavaṇṇa informed the door keepers not to allow anyone who does not know the significance of Śhaṭṭhala into the house. He placed six persons with the knowledge of Śhaṭṭhala to guard the six doors to the entrance to the house. He was worshipping Jaṅgamas to receive pādōdaka and prasāda along with 12,000 people with the knowledge of Śhaṭṭhala (Śhaṭṭhala-Brahmis). Every day all the Śhaṭṭhala-Brahmis were bathing, worshipping, receiving pādōdaka and prasāda. Then they were fed with food, milk, yogurt and other types of delicious sweets. Later they were given tāmbūla (betel leaves and nuts). They were spending time in the center of the hall discussing Śhiva philosophy.

06. Liṅga indoctrination of Basavaṇṇa

One day Basavaṇṇa thought of learning Śhaṭsthala philosophy. He went to see Cennabasavaṇṇa. Some Śhiva gaṇas also joined Basavaṇṇa. The door keeper seeing Basavaṇṇa informed Cennabasavaṇṇa. He came to the door to invite Basavaṇṇa to the house. He greeted Basavaṇṇa and others at the door and took them into the house. Basavaṇṇa embraced Cennabasavaṇṇa and made him sit on a throne. Basavaṇṇa sat next to Cennabasavaṇṇa. The accompanying gaṇas took seats on either side of Basava. Basavaṇṇa expressed his desire to learn Śhaṭsthala.

Basavaṇṇa: With a smile asks did you complete your worship of Śhiva?

Cennabasavaṇṇa: With a smile says humbly - Can eyes see without light? Is there Śhiva worship without dīkṣhe from the face of Guru? Please tell me to do the worship of Śhiva.

Basavaṇṇa: Hara! Hara! Guru instructs pupil in the world. Is it possible for pupil to instruct Guru? Are you an ordinary person? You are the form of Saṅgamēśhvara. You have come to save us by instructing the secret of Śhaṭsthala. I am afraid to give dīkṣhe to you.

Cennabasavaṇṇa: Why are you afraid? Like Animīṣhayya, I have no strength to disappear taking Liṅga from you. At least tell me the feature of Liṅga. He places his Liṅga on the palm of Basavaṇṇa.

Basavaṇṇa: Returns the Liṅga saying he cannot inquire even a speck of the feature of Liṅga.

Cennabasavaṇṇa: Accepts Liṅga saying it is Guru dīkṣhe.

Basavaṇṇa: How can I have problems in the future when you are here to save me by telling me of the previous happenings? How can I secure the Liṅga that I gave to Animīṣhayya? When does Saṅgamēśhvara takes me back? Please save me by informing them.

Cennabasavaṇṇa: Cutting a raw fruit can it be made ripe? You have not completed the slightest work for which you have come. Worship Prāṇaliṅga in your heart the way you worship Iṣṭaliṅga. You are thinking about Śhaṭsthala so you can submit completely to Liṅga. Then your desire is fulfilled. But not from mere talking.

Basavaṇṇa: You told me the truth. I wasted spending time in gorgeous worship. Please enlighten me by instructing the place of Prāṇaliṅga and the differences in Śhaṭsthala.

Cennabasavēśha describes in detail the secret of Śhaṭsthala to Basavaṇṇa and to the gaṇas.

Basavaṇṇa was very much pleased listening to Cennabasavaṇṇa. You saved me preaching the place of Prāṇaliṅga. I got the name Saṅganabasavaṇṇa from you. I request You to narrate the story of Animīṣhayya.

Cennabasavaṇṇa: Basavaṇṇa, as per the wishes of Śhiva, you are born with 770

amaragaṇas to establish Viraśhaiva ways on earth. I am not capable of expressing your glory. Earlier you gave Liṅga to Animiṣhayya. In that Liṅga he became Ikya (sāyujya salvation). Allamaṇḍabhu, a Jaṅgama, took that Liṅga from the palm of Animiṣhayya. He is coming here to test your devotion to Jaṅgamas. Such Jaṅgamas come to those who are Jaṅgamaṇḍaṇi (the soul of Jaṅgama). You should not discriminate Jaṅgamas as Liṅgaśhobaru or Aṅgaśhobaru (gives prominence to Liṅga or body respectively). You will know the ability of Allama when he comes to your house.

Cennabasavaṇṇa advised Basavaṇṇa to construct maṭas according to the ability of 196,000 Jaṅgamas for their stay. You go to them and request them with devotion to come to your house. You give them whatever they want before they go.

Basavaṇṇa: I am not free. But I will stay and do as you wish. Gives salutation to Cennabasavaṇṇa before returning to his house.

Cennabasavaṇṇa constructs 196,000 houses in front of Basavaṇṇa's house. He housed Jaṅgamas in them. Then he sent all the Aṅgaśhobaru and Liṅgaśhobaru to go to the maṭas. They refused to go. He orders them to burn the place. When fire started to burn, the Jaṅgamas ran out. They were brought back and were placed in different houses. The house of Basavaṇṇais also restored..

A Jaṅgama learning about the generosity and devotion of Basavaṇṇa went to

his house to see him. The door keeper refused him admission. The Jaṅgama was disappointed and left seeking shelter at the temple of Tripurāṇtakēśhvara.

King Bijjaḷa sent a messenger to bring Basavaṇṇa to the court. The door keeper went into the house to report to Basavaṇṇa. To his surprise Basavaṇṇa was still sleeping. He tried to wake him but found no response. He began to cry for help. Everyone in the house came running. The messenger returned to King Bijjaḷa and reported what had happened at the house of Basavaṇṇa.

King Bijjaḷa came to the house of Basavaṇṇa. Cennabasavaṇṇa too came. All the gaṇas were also assembled quickly. King Bijjaḷa asked Cennabasavaṇṇa about the accidental death to Basavaṇṇa. Cennabasavaṇṇa replayed "He died because of the doorman's refusal to a Jaṅgama to enter the house. His life went with the Jaṅgama". King Bijjaḷa asked the doorman about the Jaṅgama. The doorman replied that he did refuse entrance to a Jaṅgama. He humbly requested forgiveness for his action.

Many servants went around the town looking for the Jaṅgama. They brought the Jaṅgama from the temple to the house of Basavaṇṇa. Basavaṇṇa started moving his legs when the Jaṅgama stepped on the threshold of the house to enter. As the Jaṅgama came close to Basavaṇṇa he awoke as if he was getting up from sleep. He took the blessing of the Jaṅgama standing near him. King Bijjaḷa was happy to see Basavaṇṇa regained his life. He

gave salutation to Cennabasavaṇṇa before returning to his palace.

Cennabasavaṇṇa: Basavaṇṇa, Is it right to give up your life this way? The one who gives life in Liṅga or Jaṅgama takes life near their Ikya place. Listen to the history of Prāṇaliṅgi, Liṅgaprāṇi and Jaṅgamaprāṇi:

Liṅgaṇṇa was a son of Śhivaśharaṇa. His Liṅga fell from his neck while he was playing. His mother noticed he has no Liṅga in his neck. She asked him where is the Liṅga. Just then he lost his life. His parents and others were crying for their loss. Āikkaliṅgaṇṇa found the Liṅga and tied it to Liṅgaṇṇa's neck. Liṅgaṇṇa regained his life. Every one was happy. Āikkaliṅgaṇṇa said - Is this not the quality of Prāṇaliṅgi? This was heard by his Guru. That night he took away the Liṅga from the neck of Āikkaliṅgaṇṇa. In the morning he went to get flowers. Here Āikkaliṅgaṇṇa was sleeping without breathing. Others were crying around him. Guru, who returned, tied his Liṅga to the neck. Āikkaliṅgaṇṇa started to breath again.

A Jaṅgama named Satyaṇṇa was spending time with a harlot. Jaṅgama removed his Karaḍige (pouch to carry Liṅga) from the neck so it does not compress Him. He kept it on the table. Servants stole the pouch with Liṅga and brought to Cennabasavaṇṇa. Then Jaṅgama lost his life. The harlot seeing Jaṅgama without life also lost her life. Then Liṅga was tied to the neck of Satyaṇṇa who

regained his life. The harlot too regained her life.

Māraṇṇa was with his wife. Both removed their Liṅga so it does not compress them. They kept them on the table. In the morning both tied the wrong Liṅga to their neck. Both of them lost their lives. The lady who brought water to their house saw both sleeping without breathing. She too lost her life. Cennabasavaṇṇa getting the information about the death of Māraṇṇa and his wife. He asked Satyaṇṇa about them who said they died because they tied the wrong Liṅga to their neck. Both regained their life by tying their Liṅga to their neck. The lady who brought water to their house also regained her life.

Basavaṇṇa, Liṅgaṇṇa, Ćikkaliṅgaṇṇa, Satyaṇṇa, Māraṇṇa and wife of Māraṇṇa are all Prāṇaliṅgis.

A śharaṇa named Ghaṭṭivāḷayya walked tying his Iṣṭaliṅga to his leg. Jaṅgamas noticing they took away his Liṅga. Then Ghaṭṭivāḷayya took a huge rock, tied it to his neck and stood at the entrance of the town. This created problems for entering and leaving the town. Then the Jaṅgamas returned his Liṅga to Ghaṭṭivāḷayya. Ghaṭṭivāḷayya hid the huge rock in Liṅga. He is a Liṅgaprāṇi.

The harlot and the lady who brought water to the house of Māraṇṇa are Jaṅgamaprāṇis. Did they leave their life like you who gave your life just because Jaṅgama left? Did we say leaving your life with Kinnarayya and Mēdara Kēṭayya is improper?

To hear these historic events Baktas, Mahēśhvaras and Amaragaṇas born with you are coming to see you. Cennabasavaṇṇa told Basavaṇṇa to quit being childish before returning to his place.

How to describe the town Kalyāṇa with Cennabasavaṇṇa, Basavaṇṇa, gaṇas with Śhiva knowledge and King Bijjaḷa as the king who happens to be the door keeper of Kailāsa? How to praise the religious actions, practice and good policies? The towns people were free from lying, cheating, stealing, jealousy, abusing, injustice and immoral activities. Education, humble, compassion, courage, heroism, helping and other qualities existed abundantly among the people. Basavaṇṇa and Cennabasavaṇṇa are the reason for them.

Knowing their generosity and work, people from Aṅga, Vaṅga, Kaḷiṅga, Kāśhmīra, Kāmbōja, Nēpāḷa, Gouḷa, Malayāḷa, Siṅdhū, Māḷava, Hoysaḷa, Magadha, Barbara, Tuḷuva, Ćōḷa, Pāṇḍya, Yavana, Matsya, Gurjara, Draviḍa, Karnāṭaka and other 56 countries devotees were coming. Hearing this Basavaṇṇa decorated the town with mango leaves, banana stocks and other decorations. Both Basavaṇṇa and Cennabasavaṇṇa along with Śhiva gaṇas and other followers went to receive the coming śharaṇas.

Cennabasavaṇṇa introduced one by one by saying - this is King Mahādēva of Kāśhmīra. This is Sakaḷēśha Mādarasa came as per the wishes of Śhivayōgi Mallarasappa of Śhrīśhaila. He is Maruḷaśhaṅkaradēva of Kāḷiṅga. He is

Maḍivāḷa Mācāyya from Hippalige. He is Sujñānidēva from Kaṭaka. He is the śharaṇa Mātaṅgatama. He received torso to head and head to torso to his Guru Sujñānidēva. He introduced every one to Basavaṇṇa.

Basavaṇṇa listening every one's introduction, welcomed them to his house. There he made arrangement for their bathing, worshipping, food and their stay. Many took different kāyaka and stayed in Kalyāṇa.

07. Mañcaṇṇa the slanderer

One day King Bijjaḷa was in his court. He was sitting on the throne decorated with pearls and precious gems. The court was also decorated with many types of flowers. Servants were fanning King Bijjaḷa from either side of the throne. On either side of the throne foremost and braves were sitting with full decorations. They carried his wishes to fill his treasury with abundant of grains and wealth. The court had accountants to provide daily, monthly and yearly accounts. There were paṇḍits with the knowledge of Vedas, Śhāstras, Āgamas and Purāṇas. Medical personnel with knowledge of âaraka, suśhruta and others were in the court. Poets who can create poetries, stories and others with a short notice were busy to recite their composition. Commander-in-Chiefs who create tremor among the enemies were present. Jesters were performing their comedy routines. They were bringing laughter in the court. The musician were singing songs in a variety of rāgas or tunes. There were dancers, elephant riders, horse riders, foot solders and others. People were introduced by the announcer as: This is the king of Ćōḷa. This is from Magadha. He is from Barbara. These are the ministers and these are the commanders.

Mañcaṇṇa, the spy of King Bijjaḷa, came forward. He stood in front of the king and whispered a scandal in his ear. My lord!

Kalyāṇa is filled with devotees of Śhiva from many countries. Except your palace, they are every where creating havoc with their life style. If it continues without abating, one day the throne goes to Cennabasavaṇṇa. I do not know what might happen in the future. The king should not take this lightly. I am not lying. I swear this at your feet.

Mañcāṇṇa continued narrating story of Vṛutrāsura. Vṛutrāsura was conquering the three worlds. Īndra, the king of divines, was forgetful and ignored Vṛutrāsura. Īndra lost his kingdom in war. He experienced many difficulties. It happened to divines. Think! what might happen to humans who ignore the coming problems? To know that I am not lying, bring them and ask yourself and learn the truth. I am your servant. I am reporting the truth because you are my master. It is also my duty to safe guard you. It is left to you. Mañcāṇṇa put the seed of doubt in King Bijjaḷa.

King Bijjaḷa listening began to sweat in his face. He started to breath heavily. His head weighed. He placed his hand on his cheek. He started yawning. He lost interest in the things around him. His tongue dried. He began to worry. He did not want to be quiet. He called a servant and asked him to bring Basavaṇṇa and Cennabasavaṇṇa to the court. When they came he made them to sit reluctantly. They took their seat. The king was hesitating to share his feelings. Cennabasavaṇṇa seeing the king stuttering encouraged him. Why do you hesitate to say the reason for your worry?

How can I say about Basavaṇṇa? says King Bijjala. Many people from different countries are here. We do not know whether they are friends or foe. Basavaṇṇa is giving away the wealth from the treasury to people who call themselves as Jaṅgamas. He is not aware of things that might happen to us in future. Wherever we see, we see maṭas! Jaṅgamas are looting and spending time in house of harlots. There is nothing but plague by Jaṅgamas. This is the situation. What can I do for this?

Cennabasavaṇṇa understood the reason for king's worries. He said, "O" king! stealing and illicit actions cannot coexist with Śhiva devotees. As long as Basavaṇṇa exists on this earth, Kali cannot influence your country. You are worried listening to slanderers. This type of behavior is called tāmāsa. It is natural for kings. He taught him democratic ways.

08. Lesson in Democracy

Jīva surrounds Paramātmā like clouds surrounds the sun, like dirt on a mirror, Like moss on water,. But Kings are always surrounded by tāmasa (ignorant) characters. This lesson removes the tāmasa character in you. Listen. I teach you.

Kings are like snakes. They have perverse behavior. They have two tongues. They are greedy to guard money. They are angry. They take lives of others. Their eyes are their ears. The world honors kings who stay away from the above qualities.

Kings should not listen to the words of slanderers. The kingdom faces hardship believing the words of slanderer. It results in the loss of wealth. This is the reason they should not hear from slanderers. Lotus spoils from frost. Character is lost from greed. Honor goes from gossip. Holiness of clan goes being ungodly. Milk gets spoiled from sour. Rewards are lost from anger and clouds from storm. Similarly, the kingdom spoils listening to the slanderer.

A King should keep away from caitiffs, exploits, vicious and devious persons. A good king does not share news of his help to others or about those immoral towards him. But he talks his immoral activities to others and those who helped him. He should guard those religious and see no harm comes to religion. This is the best secret for kings.

Joining slanderers to gather money is immoral. In the beginning money in the treasury may increase but it disappears quickly like the wood catching fire. In time it becomes the property of the enemy. The king should not give trouble to his people for money. He should spend 5 parts of income for the betterment of people and one part for himself. This is the way to increase the wealth. Spending in good works makes him holy.

Prāṇa is the command for the body of a king. If it fails then the king is dead even while living. A warrior saves those who seek his shelter. He kills those who oppose them. He gives things to those in need. This is the way of a warrior. A king without bravery going to war only returns with fear. He becomes a dancer for clapping. Who cannot save those seeking refuge, who is afraid of war drums and runs to mountains, can he be a king?

Whatever qualities a king may have, he should never show indifference and pity to enemies. There are four ideas for winning. They are Sāma (pacifism), Dāna (Gift), Bheda (difference) and Daṇḍa (punishment). Dāna and Bheda methods are ordinary. Daṇḍa is the least and Sāma is the best. A good king knows this.

A king should take extra precautions while: 1. Pacifying an enemy, 2. Traveling, 3. During war time, 4. While with women, 5. During bathing, 6. Eating, 7. Sleeping and 8. Wedding processions.

He should not have the fear of the seven worries. The seven worries are: 1. Tanu (body), 2. Mana (mind), 3. Dhana (wealth), 4. Rājya (kingdom), 5. Viśhva (world), 6. Utsāha (excitement) and Sēvaka (servant).

He should prevent thievery, cheating, lying, prostitution, caste association and troubling others in his kingdom. Then he is free from worries.

A good king shows respect to elders. He fears God and Gurus. He has devotion to pilgrimage places. He has compassion towards servants and confidence with friends.

A king ignores elders who has pride of wealth. He does not pay timely to servants. He ignores to safe guards Svāmy (guru), Amātya (minister), Suhṛttu (friends), Kōśha (treasury), Rāṣhṭra (kingdom), Durga (fort) and Bala (strength). He does not trust close relatives. He does not treat wife properly. He spends time with other women. Can such a king have wealth for ever?

A king should have good conduct. He keeps his words. He shows bravery as per situations. He has good servant administration. He enjoys timely. He shows anger as per offence. He does not listen to the words of whisperer and if hears confirms the truth from known persons. Crop increases from rain. Bees are attracted from fragrance of flowers. Chakōra bird sings from moon light. Kingdom flourishes from religions and love from friends. Happiness increases from good people.

Similarly the wealth of king increases like the waxing moon.

Your minister Basavaṇṇa is not an ordinary person. He is responsible for all of your wealth.

Cennabasavaṇṇa advised the king not lend his ears as truth to the word of slanderers who does not tolerate others wealth. It is not good for you. Listening to the advise the king lost all his doubts about Basavaṇṇa and was pleased.

09. Arrival of Allamaprabhu

Allamaprabhu wanted Siddarāma of Sonnalige (Sollāpura) to learn the greatness of Liṅga. Both came to Kalyāṇa. In Kalyāṇa everywhere they looked, there were mango, jack fruit, orange, lemon, pomegranate, guava, figs, banana, coconut and other types fruit trees. The yards in front of houses had jasmine, champak, rose, hibiscus and many other flowering plants. Bilva, sandalwood and other types of leaf trees and banyan, hippie, hoṅge and many other shading trees were seen in Kalyāṇa. Paddy, sugarcane and other types of grain field were also seen. There were lakes and canals with flowing water. Peacocks and other birds were seen singing and playing in gardens. The houses near the road side provided shelter, food and drinks to travelers.

Allamaprabhu and Siddarāma saw Kalyāṇa ahead of them. It was protected by high fort and deep ditches. There were many flag poles. Kalyāṇa had many temples. The temple pinnacles were seen from far off distances. The fort around Kalyāṇa was about 48 yōjanas. It had 360 doors. There were many stores on each road. Merchants were cramped everywhere. Kalyāṇa was filled with devotional sounds of music.

Allamaprabhu and Siddarāma saw the glory of Kalyāṇa while walking towards the palace of King Bijjaḷa. King Bijjaḷa is like Manmatha. His wealth is like Kubēra. His glory

is like Dēvēndra. He is majestic like an ocean. He is brave like Arjuna. He lived in that palace. After the palace is the house of Basavaṇṇa. It is the house of devotion. It is the living quarters for salvation. It is clean and pure like Kailāsa the home of Śhiva. Allamaprabhu and Siddarāma came near the house and stood in front of it.

The secretary of Basavaṇṇa, Haḍapada Appaṇṇa ran into the house seeing Allamaprabhu and Siddarāma at the door. Basavaṇṇa was performing Liṅga worship with Śhiva gaṇas. Appaṇṇa informed Basavaṇṇa that two rare divine Jaṅgamas are standing at the front door. Basavaṇṇa says -go "Ask them to come in". Appaṇṇa goes to the door and humbly requests them to come inside. Your son Basavaṇṇa believes in Jaṅgamas. Allamaprabhu refuses to enter the house. Appaṇṇa informs to Basavaṇṇa.

In the mean time Cennabasavaṇṇa knowing the arrival of Allamaprabhu comes to Basavaṇṇa. He warns Basavaṇṇa how can you sit here when Allamaprabhu and Siddarāma are at the door? Basavaṇṇa wakes up from Liṅga worship. He gets depressed for his behavior. He requests Cennabasavaṇṇa for guidance. Allamaprabhu is here because of his love towards you. He will come inside the house. Do not be afraid.

Basavaṇṇa goes to the door with gaṇas. He brings Allamaprabhu and Siddarāma into the house. Basavaṇṇa offers the seat prepared for Allamaprabhu and Siddarāma. He worships

Allamaprabhu. He receives pādōdaka and prasāda. Allamaprabhu clears doubts of gaṇas. It made every one happy.

10. Creation

Allamaprabhu, Basavaṇṇa and the gaṇas went to the house of Cennabasavaṇṇa. Allama was very appreciative of the beauty of the entrance door. They entered the meeting hall next to the house. After sitting at appropriate places, Allama asked Cennabasavaṇṇa why are we sitting here and not inside the house?

Cennabasavaṇṇa: With a smile - entrance to the house is for those with the knowledge of Ṣaṭsthala. Siddarāma has no Iṣṭaliṅga on his body. Those without Liṅga on body are not allowed to enter the house. This is the reason for all of you to sit in the outside hall.

Siddarāma: I am a Prāṇaliṅgi. For what reason I need an Iṣṭaliṅga?

Cennabasavaṇṇa: How can you be a Prāṇaliṅgi? It is just your illusion. Whoever is in the form of sthūla, sūkṣhma and kāraṇa bodies should have Iṣṭa, Bhāva and Prāṇaliṅgas in the three bodies. Without Iṣṭaliṅga on your body how can you have Bhāva and Prāṇaliṅgas?

Siddarāma: Yes. Those with three bodies need the association of the three Liṅgas. But I do not have three bodies like others. For me my body is the pedestal and Prāṇa is Liṅga.

Cennabasavaṇṇa: In that case, the one without Iṣṭaliṅga is a Bhavi. He is a Śhaiva and he cannot be a Viraśhaiva.

Siddarāma: Śhaiva is the beginning for all other Śhaivas. Vīraśhaiva and all other branches are from Śhaiva.

Cennabasavaṇṇa: Śhaiva beginning is different from the beginning of Vīraśhaiva.

Siddarāma: In that case please explain it to me.

Cennabasavaṇṇa explained the steps involved in the creation according to Śhaiva as follows: The great Paraśhiva is free from Nāda, Biṇḍu and Kaḷe. He is called Paramātma the formless, Parañjyōti (divine light), Paramakāraṇa (reason for all), Nitya (for all times), Niśhśūnya (void), Nirākāra (formless) and other names. He was in a state of true samādhi. When He awoke He had a type of pravṛtti in the Ćith. It became Ćichakti. Mahāliṅga took birth from Paraśhiva and Ćichakti. Sadāśhiva took birth from Mahāliṅga and Parāśhakti. Īśhvara took birth from Sadāśhiva and Ādiśhakti. Mahēśhvara took birth from Īśhvara and Īcchāśhakti. Creation of this world took place from Mahēśhvara and Jñānaśhakti. Mahēśhvara took the form of Vīrāḍrūpa. From his feet, heel, knee, tibia, thigh, buttock and waist created the seven under worlds. They are Pātāḷa, Mahāṭāḷa, Rasāṭāḷa, Talāṭāḷa, Sutaḷa, Vitaḷa and Ataḷa. From navel, stomach, shoulders, chest, neck, face, head created the seven upper worlds. They are Bhūlōka, Bhuvarlōka, Suvarlōka, Mahōlōka, Janarlōka, Tapōlōka and Satyalōka. Seven oceans from radiance of body, ten directions from ears, all mountains from the

knuckles, Rudra from face, Viṣṇu from left arm, Brahma from right thigh, Dēvēndra from feet, Moon from mind, Sun from eyes, the ten Ādityas from nails, the seven sages from the top of the neck, stars from chest, eleven Rudras from forehead, nine Brahmas from fingers, fourteen, Indras from two sides of body, numerous Śhaktis from between fingers, fourteen Manus from palm, Vedas, Agamas, Purāṇas and Śhāstras from talk, all the rivers from happy eye drops, 3.3 million Garuḍas, Gaṇdarvas, Kinnaras, Kīmpuruṣhās, Siddhas, Vidyādhara and other divines from penance, 6.6 million demons from hairs, Nāga women and other people from organs, eight caretakers for the eight directions and eight Vasus from cheeks, animal worlds from toes, plant world from the bottom of feet and different types of cattle from arm pit were created. Mahēśhvara is the reason for all creation. For fun Mahēśhvara creates pralaya (flood) in midst of gaṇas. Viṣṇu, Brahma and all His creation ends with the great dance. Only formless Paraśhiva remains. Every thing joins Him by the force of his dance. After that Paraśhiva stays alone as Smaśhānarudra.

11. Order of Creation

Siddarāma requested Cennabasavaṇṇa to according to Śhaivas inform the order of creation. Cennabasavaṇṇa narrated the order of creation as follows:

As per the command of Mahēśhvara the original changed its form. Mahattu took birth from it. Ego and three qualities named Satva, Raja and Tama along with emotion took birth. Rudra took birth from the fore head of Mahēśhvara with tama quality. Viṣṇu took birth from the left shoulder with satva quality. Brahma took birth from the right shoulder with raja quality. From emotion, five qualities namely, sound (śhabda), touch (sparśha), form (rūpa), liquid (rasa) and smell (gaṇḍha) took birth. From the five qualities sky, air, fire, water and earth took birth. They are called Pañcābhūtas. From the command of Śhiva, air moved. Sky became void. Fire with the association of air united with water. Water boiled united with the earth. Cooling that earth and water became spherical shaped egg with the golden radiance. The width of this egg is 5 million yōjanas. Water surrounds 10 times of that earth. Fire surrounds 10 times of water. Air surrounds 10 times of fire and sky surrounds 10 times of air. Mahat surrounds ego. Emotion surrounds Mahat. With the command of Śhiva earth is surrounded by the above seven. Brahma entered it and split it's surrounding. For this reason it is called

Brahmāṇḍa. Rudra born from forehead of Mahēśhvara. Mahēśhvara thought Rudra as his own form. He has the ability for creation, existence and destruction. He made Rudra as the head for Viṣṇu and Brahma. He joined the five Śhaktis namely Kriya, Jñāna, Ic̥c̥e, Parā and Ādhi. He became known as Paraśhiva, Sadāśhiva Īśhvara, Mahēśhvara and Rudra respectively. Paraśhiva and Śhiva both are with Niśhkala philosophy. Sadāśhiva and Īśhvara both are with Sakala-Niśhkala philosophy. Mahēśhvara and Rudra both are with Sakala philosophy. Mahēśhvara wearing Aṣṭamūrties performed 25 līles or fun events.

Siddarāma requested Cennabasavaṇṇa to inform those 25 līles in detail to him.

Rudra with Kriyāśhakti told Brahma to create the world. But he did not know the way to create the world. So he started penance to learn from Śhiva. Śhiva was pleased from his penance appeared before him and asked what do you want? Brahma says that he cannot create the world. To create I need boon to have sons. Sanaka, Sanaṇḍana, Sanatkumāra and Sanatsujāta became the mānasa children of Brahma. Brahma asked them to create the world. They told him it is not possible for them. They do not know how to create. We are born to you from the boon from Śhiva. Knowing from you how can we bond with saṁsāra? Saying they departed to perform penance.

Brahma again performed penance to please Śhiva. Śhiva was pleased and appeared before Brahma. Śhiva asked what he wants?

Brahma said the children went away to perform penance. I cannot perform creation. Śhiva gave the boon to have children from his own body.

Marīçi from the mind, Atri from eyes, Aṅgīrasa from face, Pulasya from ears, Pulaha from navel, Kratu from hands, Bṛgu from skin, Vasīṣṭha from soul and Dakṣha became the nine children of Brahma. Brahma wished to have more children. Nārada from thighs, Dharma from right nipple, Pāpa or sin from shade and night and day, Vedas, Śhāstras, Gāyatri and other from stomach took birth.

Brahma asked them to create the world. They too said they cannot. Brahma was worried. He started meditation for Śhiva's Kriyāśhakti. Kriyāśhakti was pleased and appeared before Brahma. Brahma informed Kriyāśhakti that he cannot perform creation as long as you are with Śhiva. He requested Kriyāśhakti to born as a daughter to his son Dakṣha so she can be married to Śhiva. This way I will have daughter from my Śhakti. He requested Kriyāśhakti to fulfill his wish. Kriyāśhakti gave the boon and said when you put out your Śhakti she will be born as Sarasvati. Joining her you create the world. Brahma was happy with his wife Sarasvati. He created a couple Śhatarūpe and Svāyambhu.

Śhatarūpe and Svāyambhu had four daughters namely Priyavrata, Akūti, Dēvahūti, Prasūti and a son Uttānapāda. Akūti married Ruçi, Prasūti married Dakṣhabrahma, Dēvahūti married Kardama. Dakṣhabrahma had a

daughter named Dākṣhāyaṇi. Dakṣha performed a penance and requested Śhiva to marry his daughter. Śhiva agreed and married Dākṣhāyaṇi. Śhiva was living happily in Kailāsa with his wife as Umamahēśhvara.

Śhiva thought that He carries the world but there is no one to carry Him. He remembered His dharma. It appeared in front of him. Here after you carry me in the form of Vṛṣhabha. There is no difference between us. Then dharma took the form of Vṛṣhabha. The four Vedas became the four legs. Six śhāstras became six senses. Nāda, Biṇḍu and Kaḷe became the three bodies, Ādhi and Anādhi became two horns, the sound "Ōm" became its head. Pañcākṣhari maṇtra became its face. Upaniṣhats became its back. Dharma, Śhāstra, Maṇtra and Tīrtha became its hair. Śhivāgama became its soul. Umamahēśhvara sat on it. It is Vṛṣhabha līle. He created his prathama gaṇas for His court.

12. Lineage of Dakṣha

Brahma asked his son Dakṣhabrahma to create the world. Dakṣha had ten thousand Haryaśhva children from Asikni, the daughter of Pañcājanana. He told them to create the world. Nārada advised them to keep away from the bonds of saṁsāra. He sent them away to perform penance. Knowing this Dakṣha was very unhappy. Then he had several children named Ćapalāśhvara. He gave them the responsibility for creation. Again Nārada made them not to listen to Dakṣha. He sent them away to perform penance. Dakṣha was very angry for losing his children because of Nārada. He cursed Nārada to roam the world creating hassle without staying not more than three and a quarter of gaḷige (1gaḷige is 24 Minutes) at any place.

Dakṣha decided to have girls. He got sixty girls from wife Asakni. He married ten of them to Dharma, Twenty- evens to Moon, thirteen to Kaśhyapa, Anasūya to Atri, Khyāti to Bṛgu, Saṁbhūti to Marīçi, Smṛti to Aṅgīrasa, Pṛīti to Pulasya, Kṣhame to Pulaha, Sannati to Kratu, Urje to Vasiṣṭha and the remaining two daughter to Kṛśhāśhva.

Dharma had children with his ten wives - Kinnaru from Aruṇdati, Nāgavīdhi from Yāmi, Lightning and Thunder from Lambe, Muruttus from Marutvati, Siddhas from Subhanu, Saṅkalpas from Saṅkalpe, Mahūrtas from Mahūrte, Sādyas from Sādye, Viśhve divines from Viśhve and Aṣṭavasus from Vasu. Apa, Druva, Sōma, Dhara, Anila, Anala, Pratyūṣha, Prabhāsa are the eight Vasus. Apa had four

children namely Vaitaṇḍya, Śhrama, Śhrāṇta and Dhuni. The names of other children are: Kāla son of Druva, Suvarĉa son of Sōma, Dravīṇa son of Dhara, Purōĉana son of Anila, Sēnāpati son of Anala, Dēvala son of Pratyūṣha and Viśhvakarma the sculptor son of Prabhāsa.

Kaśhyapa, the son of Marīĉi, had thirteen wives. They are Aditi, Diti, Danu, Tāmre, Vinate, Surase, Kadru, Surabhi, Krōde, Muni, Ariṣṭe, Iḷe and Sihmike. Their children are: Dhāta, Aryama, Amśhumā, Varuṇa, Iṇdra, Mitra, Ravi, Tvaṣṭa, Bhaga, Vivasvā, Pūṣha and Viṣṇu are the children of Aditi. Iṇdra married Śhaĉidēvi. Their children are Viduṣha, Jayaṇta and Ṛṣhabha. Varuṇa was born to sage Vālmiki. There were four wives for Vivasvaṇta. Vaivasvata was born to wife Saṁjñe. Yama, Yamune and Raivata were born to wife Rājñi. Sāvarni, Śhani, Tapati and Viṣṭi were born to wife Ćhāye. Prabhāta was born to wife Prabhe. Due to the curse by Nimiya, Vasīṣṭa and Agastya were born to Mitra and Varuṇa respectively from divine women.

Diti wife of Kaśhyapa had two sons namely Hiraṇyakaśhipu and Hiraṇyākṣha and a daughter named Sihmike. Prahāda, Anuhlāda, Saṁhlāda, Hlāda and other 1,000 children for Hiraṇyakaśhipu. Prahāda had three children namely Vilōĉana, Nikuṁbha, Kuṁbha from wife Śhiṣhkāle. Bali was born to Vilōĉana. Bali had 100 children. Among them Bāṇāsura is prominent. Bāṇa married Dhanade. They had forty children including Namuĉi, Saṁvaruṇa, Viprajitu and Pulōma. Viprajitu married

Sihmike. Their children are Naraka, Svarbhānu, Vātāpi, Ilvala and others.

Aṇḍakāsura was born to Hiraṇyākṣha. Hiraṇyākṣha married Upadānavi. Their children are Saṁtāpana, Śhakuni, Jarjhura, Mahānābha and others.

Kaśhyapa from wife Danu had 100 children including Tāraka, Vidhāta, Śhaṅkaśhira, Gaganamūrdha, Śhakuni, Surāntaka, Marīçi, Duṇḍubhi, Vajranābha, Śharabha, Śhaṁbara, Śhabala and Viprajitu.

Kaśhyapa from wife Tāmre had a donkey with hoof, a horse and birds. From wife Vinate had children Aruṇa, Garuḍas and a daughter named Saudāmi. Aruṇa had two children namely Saṁpāti and Jatāyu from wife Śhōṇite.

Kaśhyapa from wife Surase had a thousand reptiles with heads and with wings. With wife Kadru had Ādiśhēsha, Vāsuki, Karkōṭaka, Śhaṅkapāla, Airāvata, Kāmbāla, Aśhvataṛa, Puṣhpadaṁṣhtra, Nahuṣha, Vāmana, and other 1,000 Nāgēndras.

Kaśhyapa from wife Surabhi had Amṛta, Kāmadēnu, cows, Buffalos, Apsara women. From wife Krōde had Elephants, Lions and other shocking animals. From wife Muni had Munis and Precious gems. From wife Ariṣṭe had Kinnaras, Gaṇḍharvas and Tumburas. From wife Iḷe had maintains and vines. From wife Sihmike had Rāhu and other forty children. This is the way the lineage of Kaśhyapa, the son of Marīçi developed.

Atri Brahma had ten wives. From wife Anasūya had three children namely Āṇḍra, Dattātrēya and Dūrvāsa.

Angīrasa Brahma with his wife Smṛti had four children namely Guru, Saṁvarta, Yōga and Siddhi.

Pulasya from his wife Prīti alias Ilabile had a son named Viśhravassu. He married to Dēvaparṇe. Their sons are Kubēras and Kinnaras. From wife Kaikase (daughter of a demon) had three sons named Rāvaṇa, Kum̐bhakarṇa, Vibhīṣhaṇa and with wife Puśhpōtkata (demons daughter) Viśhvassu had three sons Khara, Dūṣhaṇa, Triśhira and a daughter named Śhūrpanakhi.

Pulahabrahma had Kinnara, Kimpurushās and animals like tiger, bear, monkeys, and other animals.

Kratu Brahma with wife Sannati had Sahaçari Pataṅgas. (Note: Kūrma Laiṅgya Purāṇa says Kratu had no children).

Bṛgu Brahma with wife Pulōmi had three children namely Uśhana, Kavi and Āyavana. Kavi's son is Śhukra. Āyavana had a son from Karṇike. His son is Ruçika. Ruçika's son is Jamadagni. His son Paraśhurāma. His son-in-law is Viśhvāmitra.

Vasiṣṭha Brahma had 100 children from his wife Aruṇḍati. Except son Śhakti all of them died due to the curse of Viśhvāmitra. His son is Parāśhara. His son is Vyāsa from wife Yōjanagandhi. From Vyāsa sage Śhuka was born.

Kardama married Dēvahūti. Their children are Kapila and Karṇike. Karṇike was married to sibling of Dēvahūti. Their ten children are Agnibāhu, Mēdassu and others. Among them the first three became Yatis. Druva is the son of Uttānapāda, the eldest son of Svāyambhu.

Dūmakētu and others were born to the last two daughters of Dakṣha married to Kṛśhāśhva.

Adharma (injustice) was born to Tamassi who took birth from Brahma. Mṛṣhē was Adharma's wife. Her children are Ḍambha and Māye. Nīṛti, Lōbha (greed), Vikṛti (malformation) were born From Māye. Krōḍa from Lōbha and Himse (violence) from Vikṛti took birth. Durukti (misconduct) from Krōḍa (anger) and Duḥkha (grief) from Himse (violence); then Bhaya (fear) from Durukti and Mṛtyu (death) from Duḥkha; Naraka yātane (torment in hell) from that Bhaya and Mṛtyu took birth. From them Durnīti (impurity), Durmārga Wickedness), Kapaṭa Fake), Drōha (betrayal), Munisu (ire), Rōga (disease), Jara (old age) and other were born. They do not have wife or children.

Vīrabhadra, Śhambhu, Girīśha, Ajai kapāt, Paśhupati, Ahirbudhnya, Ugra, Pināki, Sthāṇu, Bhava, Bhuvanādhiśha, are the Ēkarudras by Śhiva. Marīçi Kaśhyapa, Goutama, Atri, Viśhvāmitra, Jamadagni, Vasiṣṭha, are the seven Sages. Svāyambhuva, Svārōçiśha, Vaivasvata, Uttama, Raivata, Tāmasa, Cākṣhuṣha, Rauçya, Brahmasāvarṇi,

Rudrasāvarṇi, Dharmasāvarṇi, Dakṣhasāvarṇi, Sūryasāvarṇi, Agnisāvarṇi are the 14 Manus. In each Manvāntara (mankind) Sages, Īndras and Divines exist with different names.

13. Description of the World

Brahma created all things in Brahmāṇḍa as per the command of Paraśhiva. Cennabasavaṇṇa said to Siddarāma - now I will explain the positions of their existence.

Water is in 25 yōjanas under Brahmāṇḍa. On the water stays the original tortoise. Ādiśhēṣha (snake) sits on top. There are eight giants stand surrounding Ādiśhēṣha on top of that Bhūmaṇḍala with a tenth of a million yōjanas height and 5 million yōjanas wide. Worlds are inside the Bhūmaṇḍala. They are 30 thousand yōjanas high and a million yōjanas wide. The sky between them is 1,234,250 yōjanas. The earth that surrounding all the worlds is 2 million yōjanas and it is clinging the edge of Bhūmaṇḍala. The top is called Bhūlōka or Earth.

The seven worlds - Ataḷa, Vitaḷa, Sutaḷa, Taḷātaḷa, Mahātaḷa, Rasātaḷa and Pātāḷa are under the earth. Each of them have three continent. The heads of the continent are Daitya (giant), Bhujaṅga (snake) and Rākṣhasa (demon). The continents are with different colors. The people there each worships a Liṅga.

The continent Pātāḷa has color of gold. Śhēṣha, Bali and Muĉakuṇḍa are the masters for them. The people there worship Śhivaliṅga.

The continent Rasātaḷa has the color of silver. Vāsuki and Supernaś are the masters. The people there worship Śhaṁbhuliṅga.

The continent Mahātaḷa has the color of copper. Hiranyaḷkṣha and Narakāśura are the

masters. The people there worship Śhaṅkaraliṅga.

The continent Talāṭaḥ has the color of bronze. Maya, Kālanēmi and Karkōṭaka are the masters. The people there worship Nīlakaṇṭha Liṅga.

The continent Sutaḥ has the color of coral. Tāraka and Prahlāda are the masters. The people there worship Umāpati Liṅga.

The continent Vitaḥ has no color. Śhaṅkhaṇḍa and others are the master. The people there worship Sarvēśhvara Liṅga.

The continent Ataḥ has the color blue. Namuḥ is the master. The people there worship Mahādēva Liṅga.

Top of Pātāḥ is Bhūlōka. Mēru mountain is in the center like a golden Liṅga. Manu Svāyambhu gave the administration to his son Priyavrata. He rules the entire Bhūlōka. He proclaimed the Sun has no permission to travel in his kingdom because the radiance from his body is sufficient.

Sun hearing went around the Mēru mountain seven times in his chariot. Going around Mēru mountain one of the chariot wheel created seven oceans and seven Islands in the center. Each succeeding Island and ocean is twice the area of their previous Island and ocean. The first is Jambu Island. It is 100,000 yōjanas surrounded by 100,000 yōjanas of ocean with salt water. Outside of Jambu is the Island Plakṣha surrounded by sweet water ocean. Outside Plakṣha is the

Island Śhālmali surrounded by Sura (toddy) ocean. Outside of Śhālmali is the Island Kuśha surrounded by ocean of ghee (clarified butter). Outside of Kuśha is the Island Krounča surrounded by ocean of yogurt. Outside of Krounča is the Island Śhāka surrounded by ocean of milk. Outside of Śhāka is the Island Puṣhkara surrounded by impressive sweet ocean. Outside of Puṣhkara is the Lōkālōka mountains extending a million yōjanas. Outside of Lōkālōka is dark land extending 2.4 million yōjanas. The width of the seven Islands and the seven oceans at one place is 2.54 million yōjanas. Mountain Mēru is a million yōjanas. Lōkālōka mountains is a million yōjanas. The dark land is 2.46 million yōjanas making the width on this side of Mēru mountain as 2.5 million yōjanas. Similarly counting the four directions we have 2.5 million yōjanas each. Adding them Brahmāṇḍa is 10 million yōjanas.

Uttānapāda and Priyavrata are the children of Svāyam̐bhu. Druva is the son of Uttānapāda. He stayed in Bhuvarlōka supporting the system of stars. Priyavrata had seven sons namely Agnīdra, Mēdhātithi, Vapuṣhmā, Jyōtiṣhmā, Dyōtimā, Havya and Savana. Priyavrata distributed each an Island.

Agnīdra became the master for Island Jambū. He had nine children namely Nābhi, Kimpuruṣha, Hari, Ilāvṛta, Ramyaka, Hiraṇmaya, Kuru, Bhadrāśhva, Kētu and Mālya. Agnīdra divided Island Jambū into nine parts and gave a part to each of his nine sons. They are the nine continents with their name.

Vṛṣhabha is the son of Nābhi the first son of Agnīdra. Bharata is the son of Vṛṣhabha. The area ruled by Bharata is the continent Bhārata. This is in the form of a portrait with many colors. It is in the Southern part of mountain Mēru. Its width is 12,000 yōjanas. It is in the form of a bow. The three sides of this land is ocean. Himalaya mountains are in the North. Its length is 2,000 yōjanas. To the North of Himalaya, there exist continent Kimpuruṣha. It extends from ocean to ocean from East to West. It has the color of gold and has 10,000 yōjanas. To the North of Kimpuruṣha is mountain Mēru. Its length is 1,000 yōjanas and width is 500 yōjanas. To the North of mountain Mēru is continent Hari. It measures 10,000 yōjanas with the color of gold. Inside the four blue mountains surrounding mountain Mēru is the continent Ilāvṛta. Its ground is golden color. Nīlācala to its North, continent Niṣhada to the South, mountain Gaṇḍamādana to the West and mountain Mālyavat to the East exists. Maṇḍara and other groups exist to their side.

The mountain Nīla is a thousand yōjanas in length and width. Rāmyaka continent exist to its North with a length of 1,000 yōjanas. Its color is white. It has a thousand yōjanas in length and width of snow. Hiraṇmaya continent exists to its North. It is 10,000 yōjanas in length. It extends to East and West oceans. Beyond is the Śhrīṅga mountains with a length and width of 1,000 yōjanas. Kuru continent

exists to its North. It extends 12,000 yōjanas East, West and North oceans.

Bhadrāśhva continent exist to the East of mountain Mēru. It has ocean in the East, Mālyavaṇta mountain as the border to the West. It is 30,000 yōjanas East-West and 34,000 yōjanas North-South. Jaṭhara Ḍēvakūṭa mountain is to its side. It is 25,000 yōjanas North-South with a height of 1,000 yōjanas. Mēru mountain is to the West of the continent Kētumālya. Ocean is in the West and mountain Gaṇdhamādana is in the East. They are its border. The width is 33,000 yōjanas East-West and 34,000 yōjanas North-South. Pavanapāri pilgrim mountains are to its side. It has a length of 25,000 yōjanas North-South and height of 1,000 yōjanas. Facing East is the Karavīra Kailāsa mountains in the continent Hari. It has a length of 25,000 yōjanas and a height of 3,000 yōjanas. It has the color of silver.

Śhrīṅga and Makara mountains inside the continent Ramyaka facing the Western ocean. They are of length 25,000 yōjanas and 3,000 yōjanas in height. In the East of mountain Mēru is mountain Maṇḍara. Its height is 12,000 yōjanas, wide 3,000 yōjanas and 4,500 yōjanas in length. At the top is a (Kaḍaha) tree of length 1,000 yōjanas. There is a garden called Ćaitraratha and Aruṇōda lake.

Gaṇdhamādana mountain located to the South of Mēru mountain has length of 4,500 yōjanas, with wide 3,000 yōjanas and of height 12,000 yōjanas. On the top has 1,000 yōjanas

Nēřila tree. It gives huge fruit in all seasons. The juice from the falling fruit of the Nēřila tree flows as river Jambūnada. There exist a garden Gaṇḁhamādana and lake Mānasa. Kulamountain Vipula located West of Mēru mountain. It is 3,000 yōjanas wide, 4,000 yōjanas in height and 4,000 yōjanas in length. On the top there is a Banyan tree of length 1,000 yōjanas, a garden named Vaibhrāja and a lake Sītōdaka. To the North of mountain Mēru is Kulamountain Supārsva. It is 3000 yōjana wide, 12,000 yōjana height and a length of 4,000 yōjanas. At the top there is a Banyan tree of length 1,000 yōjanas, Savitr garden and lake Mahābhadrā.

Mountain Mēru is in the center glistering like gold. It is deep into earth by a length of 16,000 yōjanas and on top it is 84,000 yōjanas in length. In all it is 100,000 in height. Its thickness at the bottom is 16,000 yōjanas. At the top it is 32,000 yōjanas wide and appears like a flower. Cities exist in the eight directions with caretakers. In the center is the palace of Īśhvara.

Bhuvarlōka is situated on top of Bhūlōka with an area of 100,000 yōjanas. For that Sun (Sūrya) is the master. Moon (Āndra) is two times the area of Bhūlōka; Stars (Nakṣatra) are three times of Bhūlōka; Mercury (Budha) is five times of Bhūlōka; Venus (Śhukra) is seven times of Bhūlōka; Mars (Aṅgāraka) is nine times of Bhūlōka; Jupiter (Bruspati) is eleven times of Bhūlōka; Saturn (Śhani) is thirteen times of Bhūlōka; Constellation of the seven

stars (Saptar̥ṣhis) is fourteen times of Bhūlōka and Druva (star) is 15.5 million yōjanas from Earth. Heaven (Svargalōka) is located 1.4 million yōjanas above the Sun. Iṇdra is the master for Heaven.

Maharlōka is ten million yōjanas above the constellation of Druva. Mārkaṇḍēya is the master. Janarlōka is located twenty million yōjanas above Maharlōka. To this Sanaka, Sanaṇḍa and others are the masters. Tapōlōka is above forty million yōjanas from Janarlōka. Viṣṇu is the master for Tapōlōka. Satyalōka is above sixty million yōjanas from Tapōlōka. Brahma with four faces is the master for Satyalōka. Sky is above at a distance of 1.085 billion yōjanas. Brahmāṇḍa is 5 million yōjanas with of 14 worlds. Brahma with four faces keeps divines, demons, humans, nāgas, siddhas, vidyādhara, manus, sages, kinnaras, kimpuruṣhās and others in the house of Brahmāṇḍa to get service from them.

14. Birth of Mahalīnga

Brahma lived in Satyalōka. He was in his court. He was sitting on the well decorated throne. His children, grand children, Sages, divines and others were present in the court. They were praising him as the one responsible for creation, existence and destruction. You are the one who ends evil and establishes the good. You keep order firmly. All the caretakers of the world are under you. Sarasvati, your wife is the master for all knowledge. You are the master for the world. There is no one above you. It made Brahma to acquire pride. He started to believe that there is no one above him.

Brahma was a lover of praise. Listening to the commendation he had pride for his status and accomplishment. With pride he became arrogant. Arrogance became anger and with anger he lost the ability to judge the right from wrong. They begin to show in the world. False gained over the truth in the world. Viṣṇu learning came to the court of Brahma. Brahma did not recognize Viṣṇu. He did not welcome Viṣṇu. With arrogance he asked Viṣṇu who are you? How can you come to my court without invitation?

Viṣṇu could not control his anger. He was very upset for not showing respect. He told Brahma that he is the master for both

Brahma and to the world. You cannot be the master listening to your followers.

Brahma was not willing to hear this Viṣṇu. He told his followers mocking Viṣṇu - "says I am not the master of this world". Can any of you believe him? He says he is the master. I am sitting on the throne and he is standing in my court. How can he be the master for me and to the world? Can he speak those words in my court? It is time to send him to the world of Yama! (death). Brahma thought he can capture Viṣṇu who is alone in his court. He wanted to punish Viṣṇu.

Brahma showed Viṣṇu his divine followers standing around him and says these Navabrahmas, Demons, Danavas, Kinnaras, Gaṇḍharvas, Kīṃpuruṣhas, Yakṣhas and others follow me. Who else do they seek but me? Is there wealth equal to mine? Are you equal to me? Tell?

Viṣṇu lost his patience. He was angry. He created his army of many Viṣṇus, Divines , Demons and others. He showed his might to Brahma.

War broke out between the two armies. Fighting broke out between foot solders against foot solders, archers against archers, chariot riders against chariot riders, horse riders against horse riders and so on. With in a short time there were bodies, some without heads, some without hands and legs. The entire ground was saturated with the flowing blood. Both armies were fighting. Finally Brahma decided to fight Viṣṇu. Brahma took

his bow and let loose his Brahmāstra. It started spreading fire towards Viṣṇu. Viṣṇu took his bow let loose his Vaiṣṇavāstra. The two arrows created havoc in the battle field. The entire world began to shake. Humans, divines and demons were all afraid of what might happen next. They heard a voice from the sky. There is something above both of you. It appears now. The one who finds the feet or the head is the master of the world. Brahma and Viṣṇu stopped their fighting by retrieving their arrows. Mahāliṅga appeared in between Brahma and Viṣṇu. Earth was its pedestal. Mountains are its shoulders. The seven oceans were its stomach. Moon, sun and fire were its three eyes. The lowest world (Pātāla) was its feet. Stars were its flowers. Looking at the Mahāliṅga both Brahma and Viṣṇu were amazed. In front of its brightness theirs were like the firefly in front of sun.

Viṣṇu changed himself to a boar and started to dig the earth to find the foot of Mahāliṅga. Brahma decided to find the top of Mahāliṅga. He climbed on his swan. It took off and started flying towards the top of Mahāliṅga. While Brahma was flying he came across a lotus flower coming down from the head of Śhiva. Brahma asked the lotus flower how far is the top. Lotus flower laughed and said he cannot see the top even flying for many more years. Hearing Brahma became desperate. He told the lotus flower that he is Brahma. He has promised Viṣṇu that he will return after seeing the top. If I return without

seeing the top I am shamed. He asked lotus flower for help. The lotus flower agreed to help. Both of them returned to the place to meet Viṣṇu. Viṣṇu returned without reaching the foot of Mahāliṅga. He was surprised to see Brahma. He asked him - Did you see the head? Brahma said yes. I saw the head. Viṣṇu asked who is your witness? Brahma showed the lotus flower. The lotus flower said Brahma saw the head. Viṣṇu accused the lotus flower for giving false witness. He cursed the lotus flower-"henceforth you are not fit for worship". Lotus flower went away regretting.

In the meantime, Mahāliṅga took ferocious form. Both Brahma and Viṣṇu were afraid. They praised Mahāliṅga. Śhiva took the peaceful form. He was pleased for the praise and devotion exhibited by Brahma and Viṣṇu. Śhiva showed them His real form. Śhiva informed Viṣṇu to continue to protect the world. Then advised Brahma not to have ego, told to discard false and to continue the world creation. He returned to His abode Kailāsa. Viṣṇu too returned to his place.

15. Ardanārīśhvara

Ardanārīśhvara made up of three words. They are Arda meaning half, Nāri meaning woman and Īśhvara is Īśhvara.

Brahma was unable to perform the task of creation because he was not truthful. So he performed penance for many years seeking the help of Śhiva. Śhiva appeared before Brahma and asked what he wants. Brahma said that he is not able to fulfill his task of creation. So I request you to be born from my body and assist me in the creation. Śhiva told him that his request will bring harm to you. You should ask something else. But Brahma was not willing. He again requested Śhiva to grant his wish though it brings harm to him. Śhiva granted his wish and disappeared. Later Śhiva with wife Umāśhakti came out breaking the forehead of Brahma. Their radiance looked like the light of million suns. The body of Brahma was split into two for the speed they came. The form of Śhiva became fearful. It is called Rudra. Śhakti took the fearful form of Kālī. Nīlālōhita, many Rudra gaṇas, Balavikaraṇi, Balapramathini and other women śhaktis were born to Rudra and Kālī.

Śhiva was merciful towards Brahma. He joined the separated bodies giving life to Brahma. Seeing the form of Rudra and Kālī, Brahma was afraid. He requested to show him

the peaceful form. Then Śhiva showed him as Ardanārīśhvara. Left side was woman and the right side was a man appeared as if the ebony was fused with the pearl. One side it had scrub and the other side it had mate. Similarly it had necklaces, ear rings, skeleton necklace, and other things suitable for male and female. Woman side had a sari draped but the man side covered with animal skin.

Brahma was very happy to see the peaceful form of Śhiva. He praised Śhiva many ways. He requested Śhiva to inform how to create the world. Śhiva informed him to create the world with Nīlalōhita and other Rudra gaṇas. Brahma was afraid seeing the fearful form of Rudra gaṇas. Śhiva informed Brahma to create as before the world with the birth and death. Brahma created the world with birth and death. He stays in Satyalōka with his followers.

16. Ignorance of Brahma

Brahma is called Āturmukhi or with four faces. He enjoyed the services from his followers. Sages in his court praised him standing in front of Brahma. They asked him "In this world who is true for all times and worshiped by all?". Please tell us. Brahma laughing said -"How can you ask me who is the divine for the world?". Creation, existence and destruction are all under me. Who else can it be when I carry them all?. Even Hari, Hara, Indra and others meditate to me always. This is the reason I am known as the elder for all divines (Surajēṣṭa). Hence I am Parabrahma. Learn! There is no other divine greater than me.

Viṣṇu learning came to Brahma to rid his ignorance. He stood before him. Who can comfort you when you speak over limit? Have you lost your mind? You are talking with illusion. You are the creator of this world. I am the protector. Śhiva is the master for you, me and the world. All of us are not free. We are the puppets for Śhiva. How can you talk with arrogance? If you do not trust me ask Vedas. The four Vedas stood with form in front of Brahma. They said "there is no second to Paraśhiva. He is the greatest. He is responsible for the world. Give up your ignorance. It is not good for you." Praṇava stood with form in front of Brahma. It said "Śhiva alone is true for all times". There is no one like Him. He is

worshiped in the three worlds. He is the true Parabrahma. You call yourself as the best of all divines. It is like a son trying to prove his mother is barren. She cannot have children. This is the truth.

Brahma listened to them but ignored their advise. Looking at Viṣṇu, Brahma says - Śhiva gave half his body to his wife. He wears animal skin and stays in cemetery. He is not pure. How can he be great among divines? How to believe this? While Brahma was accusing, Śhiva appeared in front of Brahma with five faces, ten arms with serpent in the neck, wearing animal skin and holding the trident in his hand. His appearance was like the sun chasing the darkness, knowledge removing ignorance.

Brahma seeing Paramēśhvara remarks sarcastically. Is he the master of the world? I am pained looking at his dress. How can this beggar get respect? How can he be good living in cemetery? How can he be true for all times with serpent in his neck? He may be arrogant with five faces. I too have five faces. Saying he created himself a fifth face. He continued to blame Śhiva. Ha! You are the caretaker of the world. Ha! you are the one praised by Vedas. Ha! you are the Parabrahma. Who are your parents? Where were you born? Brahma was mocking Śhiva in front of Śhiva. Seek my protection so you can be saved. Else I will take your life. The divines were all afraid what might happen to Brahma.

Paraśhiva took the form of Rudra and shook the hand weapons. Brahma started shivering the fearful Rudra. Paraśhiva pinched the fifth head of Brahma from his pinky. Blood flowed from the body of Brahma covering the world. Paraśhiva opened the third eye. Fire from the third eye of Paraśhiva dried up all the blood and it split the head of Brahma into two parts. Śhiva took the split head into hands.

Brahma saw his head in the hands of Śhiva and how the blood from his body was dried. The divines, Vedas and Viṣṇu were all praising Paraśhiva. Brahma lost his ignorance that was covered by illusion. He began to praise Paraśhiva. He begged to punish him by severing the remaining heads. With devotion to Śhiva he was shedding happy tears at his feet. Tears washed the feet of Śhiva. The jewels in his crown became the flowers. His praise became mañtras. His eyes became lights. It looked as if Brahma was worshiping Paraśhiva. Paraśhiva was pleased with the devotion. He blessed every one before returning to Kailāsa.

17. Journey of Śhiva

Paraśhiva went for alms to fill the severed head of Brahma and to test devotion of Viṣṇu, sages and others. He took a smiling face form. It was more pleasing than the rays of full moon. His body radiance was more brighter than many suns. His body features was more attractive than Manmatha, Vasaṇṭa, Jayaṇṭa and Naḷakūbara. His beauty was beyond description. Paraśhiva was wearing three lines of Bhasita (sacred ash) on his forehead, had ornaments in his ears, held trident in one hand and severed head of Brahma in the other hand. He looked as if the love god Manmatha himself gone hunting for victory over women. Paraśhiva started while śhivayōgis were thinking whether he is a mold of decor and a guru for salvation with ocean of love. He is with sacred body of happiness. His body is a house of fairness. It is the union of Praṇava with the philosophy of Śhiva and light of devotion. Paraśhiva went to Vaikuṇṭa, the place of Viṣṇu. While Paraśhiva was walking in the streets of Vaikuṇṭa, women came running from their houses to see the beautiful Paraśhiva. Seeing the beautiful Paraśhiva the women were experiencing love.

Paraśhiva went straight to the house of Viṣṇu. The door keeper Viṣhvakṣēna stopped Paraśhiva at the door. Paraśhiva pierced him with his trident and lifted him to the top.

Viṣhvaksēna began to laugh. Paraśhiva asked him why he is laughing. Viṣhvaksēna answers, "I am laughing seeing your head that Brahma could not see". Paraśhiva was pleased with his answer. Viṣhvaksēna requested and stayed on top of the trident.

Viṣhṇu getting the message about the things happened at the door came running. Seeing Paraśhiva at the door Viṣhṇu began to praise Him. Paraśhiva says- what good to praise not knowing the reason for my coming. Viṣhṇu realized his mistake and decided to fill the bowl (head of Brahma) with his blood. He cut his forehead with his wheel weapon and placed his head on the bowl so the blood can fill it. But the bowl did not fill. Viṣhṇu lost blood, meat and other liquids from his body leaving only skin and bones. He could not stand. Paraśhiva was pleased with the devotion of Viṣhṇu. There is none equal to your devotion in the world. He restored Viṣhṇu and blessed him before leaving to the place of Indra.

Indra lives in Amarāvati. While Paraśhiva was walking in the main street of Amarāvati, women became love sick seeing Paraśhiva. They were talking he is the most beautiful person. He is more beautiful than Viṣhṇu, Brahma and Indra. He must be Paraśhiva. Women were coming out of their houses leaving their half completed works just to get a glimpse of Paraśhiva, the most beautiful. After seeing they were all sick of love. Even Rāmbhe, Urvaśhi, Mēnaki,

Tilōttame, Mañjughōṣhe, Madhukēśhi and other 300,000 divine women were following Paraśhiva. Paraśhiva was smiling as he went stopping occasionally just to see them. The women were surprised thinking he may be a magician.

18. Journey of Śhiva to Caretakers

The eight directional caretakers are Īndra, Agni, Yama, Nir̥ti, Varuṇa, Vāyu, Kubēra and Īśhāna. Paraśhiva was walking holding the body of Viṣhvakṣēna on trident in one hand and the skull of Brahma in the other hand. No one was afraid seeing Paraśhiva. They were all mesmerized and were afflicted with love. Paraśhiva reached the house of Īndra. He stood at the door raising the trident and extending the hand with the skeleton of Brahma. He call for alms. Hearing the sound of Paraśhiva, Īndra with his wife Śhaċidēvi came running to the door. With devotion both Īndra and his wife offered salutations. Īndra was ecstatic like the pupil seeing his Guru and like a poor man seeing wealth. Īndra said - "Today it is my fortune to see the greatest among the divines. Your coming has cleansed by the river of salvation. I have been blessed". Īndra heard a voice saying to fill the skeleton of Brahma held by Paraśhiva. Īndra asked his wife to bring precious gems and valuables to fill the skeleton of Brahma.

Śhaċidēvi along with five million ladies brought precious gems and valuables. They placed all of them in the skeleton but could not fill it. Then Īndra decided to fill the skeleton with Ćintāratna (Jewel that fulfills wishes) and Amṛtakaḷasa (pot containing nectar of life).

Paraśhiva was pleased and told him not to do so because they are the life line for the divines. He told him to guard them. He blessed them before leaving to the place of caretaker Agni.

After receiving hospitality from Agni. Paraśhiva went to Yama lōka, the lord of death. In Yama lōka there were many sinners receiving their punishments. Just by viewing Paraśhiva all the sinners in Yama lōka received salvation. They all went to Kailāsa leaving none in Yama lōka. Paraśhiva was well received by Yama. After receiving hospitality by Yama, Paraśhiva visited the places of Nirṭi, Varuṇa, Vāyu, Kubēra and Īśhāna.

After receiving alms from the directional caretakers, Paraśhiva went towards Himalaya mountain regions. Dāruka garden situated near the mountain. There sages Goutama, Br̥gu, Bharadvāja, Atri, Gālava, Vasiṣṭha, Kauśhika, Kaśhyapa, Vyāsa, Aṅgīrasa, Bāguri, Parāśhara, Gārgya, Kaṇva and others were performing meditation. The sages were all served by their virtuous wives. Śhiva's entrance surprised them all. Śhiva called gently for alms. Women brought things and placed them into the skeleton without seeing the face of Śhiva. But they saw reflection of the beautiful Śhiva on their polished toe nails. It made them love sick. They forgot their work of preparing for their husbands and children. They began to crave who is this person. The beauty of Śhiva made them melt like butter. They followed Śhiva where ever He went. Śhiva wanted to make sages angry. He touched their wives. It made

them pregnant and they delivered children. The pupil went running to the sages. They told them that a magician mesmerized your wives and taking them away.

Sages woke up from their meditation. They were very angry. They asked Simhōgra, a pupil, to find the person responsible and bring him to them. Simhōgra was very angry and ran to the place of Śhiva. He told Śhiva, sages have asked me to bring you to them. Come with me. Śhiva told him that he cannot go with him just because sages want me to go to them. I do not go where I do not seek alms. You go back to them.

Simhōgra was angrier than before. You are replying. I curse You (Śhiva) to burn to ashes. Can an angry fox make an elephant shiver? Nothing happened from his curse. Śhiva continued his journey. Simhōgra ran back to sages and informed what had happened. Sages not believing him decided to resolve the matter themselves.

Sages came to the place of Śhiva and cursed Śhiva together. Śhiva did not care for their curse. Sages let go their weapon Darbastra (weapon made of grass). It came fiercely towards Śhiva but it ended near Śhiva. When their weapon failed the sages became extremely angry. They decided to perform "hōma" to kill Śhiva. They built a fire pit of one yōjana. They collected many things to get different rewards. They assembled 48,000 sages to perform hōma. While offering things into fire they were praying to burn Śhiva. From

the fire many tigers, snakes, weapons, demons took birth. They were all asking what they want them to do. The sages were showing Śhiva and ordering them to swallow Śhiva. When they went near Śhiva, instead of hurting they become the puppet for Śhiva.

Sages seeing their efforts became futile they realized that he is Śhiva and began to praise Śhiva. What good to meditate Śhiva with closed eyes? We did not recognize when You came to us. We committed grave mistakes. We requested forgiveness. They praised Śhiva in many ways. They requested Śhiva to teach them knowledge. Śhiva gave the skull of Brahma to Bhairava. He then took the form of Dakṣhiṇāmūṛty. He sat down under the tree taught them the Śhiva philosophy. He consoled them and blessed them before returning to Kailāsa.

19. Story of Kaṅkāḷadhara

Next Cennabasavēśhvara told the history of Kaṅkāḷadhara to Siddarāma. Previously there was a demon named Tama. He stole Vedas and hid under the ocean with them. Without Vedas religious rituals like japa (meditation), hōma (offering to fire god) were not performed. Without performing rituals there was no offering of "Havissu" (milk, food and others offered during the performance of yajña) to divines. The divines went to Brahma seeking help. He told them he cannot help them. This problem is solved only by Śhiva. He suggested them to seek the help of Śhiva. They went to Śhiva. They narrated their problem and requested help. Śhiva told Viṣṇu to help them.

Viṣṇu took the form of a great fish (Matsāvatāra). He entered the ocean and killed the demon Tama. He returned Vedas to the divines. Viṣṇu remained as fish in the ocean. He developed pride from his action. Thus he became a menace to the world. His swimming in the ocean made huge waves resulting the water from the ocean to over flow. It made the seven oceans to join together creating an atmosphere for the destruction of the world.

Brahma with the divines went to Śhiva seeking his help. Śhiva went to the ocean. He saw the huge fish. Śhiva decided to prevent destruction of the world from the huge fish. He

stomped the fish from his feet and split the fish by hands. Thus ending the coming catastrophe from Matsāvatāra of Viṣṇu. Then Śhiva took the back bones and made it Kaṅkaḷāudha (weapon Kaṅkaḷa). He held it in his hand.

Siddarāma asked after killing the demon Tama and returning Vedas to the divine why did Viṣṇu get pride from ignorance and stayed in the ocean? Why Śhiva killed him?

Cennabasavēśha gave the following reason to Siddarāma:

Formerly divines and demons were fighting for many thousands of years because of birth rivalry. In the war many children, brothers, sisters, friends died. Dēvēndra was very unhappy for their loss. He approached his guru Bṛhaspati to find a solution.

Bṛhaspati : War is not between toys in the picture. Casualties do occur. Brothers, sisters, friends do die. If you feel sad for their loss you cannot continue as chief. In war there is both win and loss. It is not under any one's control. Whatever happens must face even by the sons of Śhiva. Now I will go to Himalayas to meditate Śhiva. I seek Saṅjīvini maṅtra to revive the dead from Śhiva. So saying he left to Himalaya. There he was performing penance to please Śhiva.

Śhukra, the Guru for the demons, learnt Bṛhaspati is performing penance to secure Saṅjīvini maṅtra to revive the dead. He decided to seek the same from Śhiva. Śhukra went to Himalayas. He chose a place across Bṛhaspati and started his penance.

Both performed penance for a long time to please Śhiva. Śhiva appeared before them and asked them what they want. Both informed their desire to Śhiva. Since both asked for the same, Śhiva was in a binding. He could neither grant or refuse their wishes. Śhiva did not want to give Sañjīvinī mañtra to both of them. So Śhiva devised a plan. He called both of them and said "I grant your wishes. To get it you have to perform penance uttering Sañjīvinī mañtra for thousand years standing upside down in the middle of fire breathing the smoke". Brhaspati said it is not possible for him. But Śhukra informed Śhiva that he will do it. Śhiva was pleased for his courage. He instructed the Sañjīvinī mañtra to Śhukra.

Śhukra returned to his place. He called his followers and told them that he received the grace of Śhiva. He asked them to give up violence till he fulfill his task. He told them to meditate wearing Bhasma and Rudrākṣhi. If any harm comes to you then seek the help of my father Bṛgu. Then he went to his father. He received the blessing of his father before leaving to perform penance to secure the Sañjīvinī mañtra taught by Śhiva.

The divines learned the news about Śhukra performing the penance to secure the Sañjīvinī mañtra. They informed the news to Viṣṇu. Viṣṇu knew Śhukra will succeed and get the Sañjīvinī mañtra. He decided to eradicate the entire demons before Śhukra succeeds. He ordered the eight directional

caretakers to search and kill all demons. Indra and others with their army went on searching and killing the demons. Demons were keeping peaceful because of the order by their Guru. Divines were taking advantage of demons not having their weapons. It was like the fox tearing the mustache of tiger. Some of the demons gave up meditation and ran to seek protection of Bṛgu. At that time Bṛgu was in a state of deep trance. Demons saw the wife of Bṛgu. They told her the divine army is searching and killing the demons. We are unable to protect ourselves. You can see Indra, Agni, Yama and others army is coming this side. They requested her help from the onslaught of divine army. She told them not to be afraid. She silently gave salutation to Śhiva. Then looking at the army she pronounced a mantra. It made the army to stop with leg paralyzed. Indra shouted to Viṣṇu who was coming behind to kill her with his Ćakra weapon (Ćakrāudha). Ćakrāudha of Viṣṇu killed the wife of Bṛgu severing her head.

The death of the wife of Bṛgu brought cheers from the divines and their army. The demons became sad knowing she lost her life protecting them. They decided to go against the instructions of their Guru Śhukra. They took arms to defend themselves.

The noise made by the army made Bṛgu to wake up from meditation. He saw the dead body of his wife. He thought she died not tolerating disassociation. He cried with grief. How can I share your death with our son? Who

prepares for my worship? Some demons came to the grieving sage and with fear informed that the divines army searched and killed many of your children (demons are children of their Guru). We escaped from their onslaught and came seeking help. The mother gave protection to us. We saw her killed. You can see the divine army is still standing here.

Sage Bṛgu suppressed sadness. He was angry. Fire started in his body. It began to burn things around. Even Viṣṇu, Indra and others could not stand with that fire of anger. Bṛgu asked who is responsible for the death of my wife? Every divine was afraid what might happen to them. Viṣṇu, shivering approached Bṛgu and informed he is the one responsible for her death. He humbly requested Bṛgu to forgive him.

Bṛgu told with anger to Viṣṇu: You are the protector of the world; You are aware of the good and sin; you know the wearer of Bhasma and Rudrākṣhi are the form of Śhiva; You know the policy of not to kill those without weapons; You know the demons sought protection from us; You know braves killing women is shameful; Knowing all you did things against them! Bṛgu chided Viṣṇu. Viṣṇu again requested forgiveness for his ignorant actions. Bṛgu cursed Viṣṇu. You did these with ignorance. You take birth ten times with ignorance as fish and other forms. Viṣṇu repented for his action and again requested Bṛgu to tell when he will be free from the curse. Bṛgu did not want to see the face of

Viṣṇu. He told him that Śhiva will take care of your future. Bṛgu made his wife alive and went away with her.

Viṣṇu was very unhappy. He performed penance to Śhiva. Śhiva was pleased with Viṣṇu and appeared before him. Śhiva asked Viṣṇu what he wants.

Viṣṇu says - I have been cursed by sage Bṛgu to take birth ten times as fish and with other forms. From the curse I will be away from you. How can I take birth in ten forms? I have become bad! What will happens to me! Viṣṇu weeps in front of Śhiva.

Śhiva consoles Viṣṇu. Don't be afraid. Your birth will benefit to the earth. Viṣṇu wanted to know what to do with ignorance in those birth to stay away long? Śhiva assured Viṣṇu in those time I come to rid the ignorance, end the birth, wearing a symbol of that birth and make immortalize your body. After consoling Viṣṇu, Śhiva returns to Kailāsa.

Because of this reason the fish form of Viṣṇu was punished by Śhiva. Śhiva also punished the other nine forms of Viṣṇu and liberated from the curse of Bṛgu.

20. Viṣhakaṇṭa

Viṣhakaṇṭa is made up of two words - Viṣha means poison and Kaṇṭa means neck. Viṣhakaṇṭa is the one with poison in the neck. Viṣhakaṇṭa is Śhiva. He is the one with poison in his neck. This story tells how he got that way.

Dēvēṇdra or Iṇdra is the head of all divines. He travels on his elephant. It is called Airāvata. One day Iṇdra was returning to his house on Airāvata. Sage Dūrvāsa was returning from Kailāsa. He was bringing a garland made from Maṇḍara (Pārijāta) flowers. The garland was Śhiva prasāda. Seeing Iṇdra, sage Dūrvāsa gave the garland to Iṇdra. He took it from the goad and placed on the elephant. Soon bees were swarming attracted by the smell of the flowers. Airāvata was bothered by the bees. It took the garland from its trunk and threw it on the ground. It destroyed the garland by stepping on it.

Sage Dūrvāsa saw the destruction of the garland. He felt very sorry that the Śhiva prasāda was destroyed by the neglect of Iṇdra. He was extremely angry about Iṇdra. He cursed him to lose all his wealth in the ocean. Iṇdra felt very sorry. He begged the sage to forgive him for his ignorance. The sage told him to get back his wealth with the blessing of Śhiva. In due course Iṇdra lost all his wealth

including Airāvata, Kāmadēnu, Kalpavṛkṣha and Ćintāmaṇi.

After losing all his wealth, Īndra performed penance to seek the blessing of Śhiva. Śhiva was pleased. He appeared before Īndra and asked him the reason for his penance. Īndra narrated his problem to Śhiva. Śhiva told him to regain the wealth by churning the milky ocean with Brahma, Viṣṇu, divines and demons.

Īndra informed Brahma and Viṣṇu how he can get back the lost wealth. Brahma and Viṣṇu assembled all the divines and demons. They all went to the milky ocean. They used Maṇḍara mountain for churning and the serpent Ādiśhēṣha (believed to carry the world on the head) as the rope. Divines stood one side and demons stood the other side holding the neck and tail of Ādiśhēṣha. They agreed to give the first appeared to Viṣṇu and they were thinking about the distribution of the rest. They began to churn the milky ocean. They never thought of giving anything to Śhiva.

Both divines and demons were churning. Ādiśhēṣha was getting tired. He started to spew poison. The poison began to spread all over. Not with-standing the poison, Brahma and Viṣṇu left the place. The divines and demons also ran away. Every one began to accuse Īndra and asked Brahma and Viṣṇu to find ways to protect them. Brahma and Viṣṇu went to Kailāsa and sought the help of Śhiva. They realized their fault of not offering

the foremost share to Śhiva. They asked Śhiva to forgive them.

Śhiva knew the danger from poison to the world. He collected all the poison in his hand. In the hands of Śhiva the poison became a bead called Kṛṣṇa. Śhiva saw His reflection in the bead. He told the reflection to come out of the bead. It came out in the form of Puṣhpadatta. Śhiva did not drink the poison because it would have killed the world in the stomach. So He kept it in his throat. He told Brahma and Viṣṇu that he got the foremost share. He told them to continue churning to regain the lost treasure.

Viṣṇu, Brahma, divines and demons continued to churn the milky ocean as per the instruction of Śhiva. The cold moon orb appeared. It was too cold to continue churning. The effect of cold was no different from that poison. Again they approached Śhiva for help. Śhiva took away a part of Moon and wore it on his head. He ordered the moon to stay away from earth at a distance of 200,000 yōjanas and to care from its rays the divines and the medicinal plants on earth. He returned to Kailāsa.

The divines and demons continued churning the milky ocean. Lakṣhmi, Airāvata, Kāmadēnu, Kalpavṛkṣha, Ćintāratna, Amṛtakalāsa, Uĉcāiśhravassu and other wealth appeared one after the other. Viṣṇu took Lakṣhmi and Dēvēndra took the rest. The demons stole Amṛtakalāsa, the pot containing the nectar of life. The divines were afraid that

the demons might drink the nectar of life. Viṣṇu transformed himself to a beautiful lady name Mōhini. Demons were surprised to see such a beautiful woman. Mōhini took the pot of nectar and made the divines to sit in one line and the demons to sit on the other line. She promised to dispense the nectar equally to both. She gave the nectar to divines but gave the same color liquid alcohol to the demons. She was dispensing this way from both hands holding two pots. Demon named Rāhu had some suspicion. He changed himself to look like divine and sat with the divines. Not knowing Mōhini dispensed the nectar to Rāhu. The moon and sun signaled Mōhini about Rāhu. But it was too late to prevent Rāhu from drinking the nectar. Viṣṇu severed the neck of Rāhu, but two parts of the body did not die. To take revenge against the moon and the Sun, even today Rāhu and Kētu are troubling them creating eclipses.

21. Story of Jalaṇḍāsura

Dēvēndra with the blessing of Śhiva was ruling happily the world of divines. There existed hatred between divines and their demons cousins. War broke out between them. But Dēvēndra won the war. He was ruling the world of divines peacefully for many years. He began to think there is none who can win against him. He had pride from his accomplishment. He began to think he is the greatest.

Without any war Dēvēndra got bored. He decided to get a suitable enemy from Śhiva. He went to Kailāsa to see Śhiva. Śhiva was in his court. Dēvēndra went to the court and stood before Śhiva. He requested Śhiva to grant a suitable enemy to face and fight with me.

Śhiva was very much surprised by the unusual request of Dēvēndra. He asked him why are you requesting such a boon?

Dēvēndra humbly replied. Previously I fought and won against Balanamuçi, Vṛtra, Jambha and other demon armies. From that time on I did not expect any more wars even in my dreams. It has made me useless without war. For this reason please provide me an enemy.

Śhiva was angry listening to the reason of Dēvēndra. To burn Dēvēndra a spark came out of his third eye. Bṛspati, the guru for the divines, who was in the court, requested Śhiva

to take back the spark of fire so it does not burn Dēvēṇdra. Śhiva took the spark of fire in the hand and threw it into the ocean. He told Dēvēṇdra an enemy has been granted. Dēvēṇdra was happy and returned to Amarāvati.

The spark thrown into the ocean took the form of a baby. It was laying on the bank of the ocean crying. The king of ocean had lost his son Śhurṁbha. He was performing penance to Śhiva seeking a child who can win against Dēvēṇdra. He took the crying baby and had him sleep on his lap. Brahmāṇḍa shook with the baby's loud laughter. Brahma heard the sound that shook the world. He rushed to the place of the baby. The king of the ocean was pleased to see Brahma. He requested Brahma to perform the naming ritual and to bless the child that no harm comes from any in the world. He gave the child to Brahma. Brahma took the child. He kept the child on his lap. He examined the baby's feature. The child pulled the beard of Brahma. Brahma had pain from the pull. From the eyes of Brahma a drop of water fell on the child. Brahma named the child as Jalaṇdhara for taking water from eyes. He is not an ordinary child. Who is responsible for the birth of this child is also responsible for his death. He cannot be killed by any other person. He was made the king of demons with the assistance of Śhukra, the guru for demons. Brahma returned to his place.

Jalaṇdhara grew as the days went. Śhukra arranged marriage of Jalaṇdhara with

Vṛnde daughter of Kravñcāsura. Jalañdhara constructed a new city called Jalañdhara. He brought all the demons who were hiding in caves and cities to his place. He and his wife were happy in the city they built.

Guru Śhukra followed Jalañdhara on the right and relatives followed behind him. They followed him some wearing weapons, some with titles, some wearing precious crowns and some roaring like a lion. His followers included Śhvētadañta, Supārśhva, Prajañgha, Maya, Viprajitu, Virōpākṣha, Vidrāvaṇa, Mahānābha, Pralōma, Marīçi, Madira, Kētu, Jarjhura, Vāmana, Gajaśhira, Kētuvīrya, Namuçi, Čaṇḍa, Taṭatkētu, Śhumbha, Dhūmrākṣha, Madhumatta, Prahēti, Hēti, Dīrghabāhu, Khaḍgarōma, Bhīma and other demons. The demons had the strength to take away the elephant trunk from Yama, break the jaw teeth from Bairava and throw mountains pulling them with ease. They were all assembled in the court.

Jalañdhara noticed Rāhu and Kētu in the court. He was curious to know the reason for the split body. Guru Śhukrācārya explained in detail the events starting from Dēvēñdra's loss of wealth due to the curse by sage Dūrvāsa; churning of the milky ocean; distribution of the nectar of life by Mōhini; how Viṣṇu as Mōhini split the body of the demon who drank the nectar of life.

Jalañdhara was angry listening to the narration of events. Ah! did Dēvēñdra grabbed all the wealth from my father? I will make him

pay for it. I will feed him to the ghost and make them happy. He ordered his commanders to get ready for war against Dēvēndra.

Guru Śhukrācārya advised Jalañdhara about the four plans Sāma, Dhāna, Bheda and Dañḍa. He suggested to use the plan sāma. If Dēvēndra does not accept then war is inevitable. Jalañdhara sent a messenger to tell Dēvēndra to return Kāmadēnu, Kalpavṛkṣha and other wealth grabbed from his father. The messenger went to Amarāvati. Ignoring the gate keeper he went to the court of Dēvēndra. Br̥haspati, the guru for divines asked him; whose messenger he was? Why did you came here? Who sent you? The messenger said: I am the messenger of Jalañdhara the king of all demons. He has sent me to bring back the wealth taken churning the ocean from the father of my master. It is better to return the wealth.

Br̥haspati told the messenger Dēvēndra did not take the wealth belonging to others. With the approval of Śhiva the ocean was churned to get back the wealth lost due to the curse of sage Dūrvāsa. Again messenger said: It is better to return now. They did not agree to return the wealth, the messenger left empty handed. The messenger reported to his master Jalañdhara. As per your order I requested for the return of the wealth they took from your father. They expressed different opinions but never said about returning the wealth.

Jalañdhara was agitated extremely with anger. He ordered to assemble all the demon commanders. Demons started making sounds of war with drums and other instruments. Reconciliation between demons and divines broke. The noise of war drums began to spread the entire world. It sounded -"Take shelter from the enemy of elephant, lion is coming". The army was ready. Jalañdhara and his army marched towards Amarāvati for war at the time prescribed by Guru Śhukrācārya.

The army of Jalañdhara marched. Shouting foot solders, roaring elephants, their ringing bells, neighing horses, lightening of swords, sounds of drums and other instruments were all encouraging the army. The army consisted of 5 padmas of chariots (1 padma = 10 million), 100 padmas of elephants, 1000 padmas of horses and 10,000 padmas of foot solders for each demon commander. The army had many millions of commanders. The noise made by the army shook the entire Brahmāṇḍa. The dust from this army made the ocean to dry! The weight made to shrink the neck of Ādiśhēṣha. The army marched assisting many feeble people and punishing those aggressive and defiant. Soon they were at the outside the fort of Amarāvati.

Dēvēñdra got the news of the army staying outside Amarāvati. He was mad and angry. He ordered the eight directional protectors, Kinnaras, Kimpuruṣhās, Yakṣhas and others to get ready for war against

Jalañdhara. The army of Dēvēñdra quickly prepared themselves with their elephants, horses, chariots, foot soldiers, archers, swordsmen and many with other types of weapons. Dēvēñdra sat on his decorated elephant Irāvata started going to war while sages were blessing, women were performing āratī and many well wishers standing on either side of the road. He was followed by Agni on ram, Yama on water buffalo, Nirṭi on human, Varuṇa on crocodile, Vāyu on deer, Kubēra on horse, Īśhāna on bull and others riding their vehicles stood before Dēvēñdra. Dēvēñdra with his army went to the gates of Amarāvati and stood facing the army of Jalañdhara. Dēvēñdra was very much surprised to see the vast army of Jalañdhara.

22. Defeat of Dēvēndra

Dēvēndra and his army of divines started marching towards the army of Jalañdhara. The demon's army looked to Dēvēndra as if it was made up of numerous Yamas, the god of death. It also looked like the flames from the third eye of Śhiva. The sight brought fear in Dēvēndra. Yet he encouraged his army to fight the demons.

War broke out between the two armies. Foot solders fought the foot solders. Elephants fought elephants, horse back riders fought horse back riders and chariot riders fought chariot riders. Soon the battle field was full of severed and mutilated bodies of solders, horses and elephants. There were numerous broken piles of chariots. Rivers of blood flowed. The entire field was covered with screams and moaning of wounded solders and animals. It was fearful to look upon.

The divine army started to show dominance. Demons began to run away from the field to escape the onslaught. Śhum̐bhāsura, the commander, led his army towards the divines. He encouraged mocking his followers by calling their names. Niśhum̐bha march your army. Ćaṇḍa go forward with your army. Khaḍgarōma capture the enemies. Vāma show your strength. Lōmāsura what happened to your braveness? Virūpākṣha show your braveness. Dīrghabāhu why you are quiet? Madirāsura why are you

standing? His encouragement made demons to attack the divines fearlessly.

Dēvēndra too encouraged his followers to fight the demons. Śhum̐bhāsura fought with Dēvēndra. Niśhum̐bha fought with Agni. Vāma fought with Yama, Madira with Nir̐ti, Dīrghabāhu with Varuṇa, Khadgarōma with Vāyu, Praçāṇḍa with Kubēra and Çāṇḍa with Īśhāna. They fought fearlessly using their bow and arrows. The sky darkened with arrows from their fighting. The demons began to show upper hand.

Dēvēndra realized that his army cannot stand against the demons. He sounded retreat. His commanders got inside the fort one by one. The divine army started to run away from the battle field. The divine army scattered away like the storm blowing away the leaves. The demons started to chase the running divines. The doors of the fort was shut. The demons started to destroy the fort. The battle stopped with the sun set.

Dēvēndra returning to his place from the battle field informed Guru Bṛspati. Our fort is not ordinary. Our solders and our weapons are also extraordinary. Yet the demons are able to penetrate it by destroying. Our fort is not yet occupied by the demons. It is the grace of Śhiva. We cannot win against the demons army. He asked what to do?

Guru Bṛspati was pleased with Dēvēndra. The demons will hurt us if we stay here. He suggested to seek the help of Brahma in Satyalōka. Dēvēndra and his directional

commanders with their wives left Amarāvati taking many of their precious belongings. Dēvēndra too accompanied them to Satyalōka taking the jewel Ćintāmaṇi. Brahma hearing what had happened to them suggested to seek the help of Viṣṇu in Vaikuṇṭa. They all went to see Viṣṇu. Viṣṇu knew that he cannot win the war against Jalaṇdhara. He did not want to disappoint those seeking his help. He promised them to help by waging war against Jalaṇdhara.

In the morning the demon army was ready for the battle. A messenger came running and reported "the divines had left the town during the night". Jalaṇdhara was happy to hear the news. He entered Amarāvati with his army. He invited the people to the palace. There he made Śhumbhāsura the lord of Amarāvati. Then he installed his people to guard the doors of Amarāvati. He wanted to see the wealth of Dēvēndra. The servants showed him the wealth and said Dēvēndra took the jewel Ćintāmaṇi with him. Jalaṇdhara asked them where did he go? At that time sage Nārada came playing his instrument. Jalaṇdhara gives salutation to the sage. He made him sit on his side. Nārada asks Jalaṇdhara the reason for his sadness. Jalaṇdhara says - my efforts has been wasted. Dēvēndra absconded with the jewel Ćintāmaṇi. Nārada told Jalaṇdhara that he saw Dēvēndra in Vaikuṇṭa. Hearing Dēvēndra is in Vaikuṇṭa, Jalaṇdhara was very angry and ordered his

army to get ready for waging war against Viṣṇu. The army started towards Vaiṣṇava.

23. Defeat of Divines

Viṣṇu hearing Jalaṇdhara's army is nearing Vaikuṇṭha was angry. He ordered his army to get ready for battle. The armies of Viṣṇu, Brahma and Dēvēndra quickly became ready for war. Viṣṇu, Brahma and Dēvēndra rode their chariots. They were followed by their armies. Jalaṇdhara hearing the news of the divine army quickly reached near Vaikuṇṭha. Both armies faced each other and waited before clashing. War broke out between the two armies with encouragement from their commanders.

Foot solders fought with foot solders. Those on chariots fought with those on chariots. Some fought with bows and arrows. Some fought with swords. The fighting was fierce between the two armies. Soon there were mutilated bodies every where. The entire field was filled with the cry of solders, horses, elephants and others. One can see mounds of broken chariots and rivers of blood.

The divine army had the upper hand over the tired army of demons. The demons were running away from the battle field to save themselves. Commanders Śhum̐bhāsurā, Dhūmrākṣha and others saw the running of their comrades. They came to the front line to fight the divines themselves. This motivated and encouraged the demons who were running to return to the battle field. They fought fiercely with the divine army. The demons began to get the upper hand over the divines.

The divines started running to save themselves.

Viṣṇu saw the running of divines from the battle field. He remembered the divines could not win staying inside the fort. The divines came to him seeking help. He came to the front fighting. The demon's commanders sought the help of Jalañdhara. Jalañdhara learning Viṣṇu is leading the war went to face Viṣṇu himself.

Viṣṇu: Seeing Jalañdhara started to mock. Till now there is no demon alive in the world who fought with me. For this reason I have the title Danujāri. You know this. Is it not your ignorance to fight me? Do not worry? Who are you? What is your name? Where do you come from?

Jalañdhara: Laughing. I am here to erase the title Danujāri from you. My name is Jalañdhara. I am from the city of Jalañdhara. I have the right medicine for hiding Dēvēndra from me. He let loose his arrows on Viṣṇu.

Viṣṇu: Breaks the arrows in the middle with his arrows. How can you become the greatest by making divines to run away from Amarāvati? Your fight is like the fire trying to chase away the ocean! It is not decent for you. Listen to me. Return to your place. Else ready to spread blood and to die.

Fierce fighting broke out between Jalañdhara and Viṣṇu. First they fought with arrows. Then they started to use special arrows to get upper hand. Jalañdhara used the weapon that spread fire. Viṣṇu cleared the

fire with his weapon that sprinkles water. Jalañdhara let go snake arrow. It started towards Viṣṇu spreading poison. Viṣṇu countered it with weapon garuḍa. Jalañdhara used the weapon mountain. Viṣṇu broke it with the weapon diamond. Jalañdhara used the weapon creating darkness. It was countered by the weapon sun that removed the darkness. When Jalañdhara made it rain Viṣṇu chased the rain away with wind.

Both were fighting equally. Viṣṇu decided to use his club named Kamōdaki. This club has killed many demons. You feel the same. Saying Viṣṇu used his club Kamōdaki. Jalañdhara too took his club and fought with Viṣṇu. Not winning from his club, Viṣṇu decided to fight wrestling Jalañdhara. Both wrestled. This time Jalañdhara had the upper hand. Viṣṇu realized that he cannot win. He thought of a plan. Humbly he says to Jalañdhara. I am pleased with your bravery. Tell me your wish. I will grant you.

Jalañdhara laughs. He says it is not like winning Madhukaiṭabha and others with your cunning. It is good you agreed. You and your wife should stay as prisoners in my house. Viṣṇu knew Jalañdhara will take them as prisoners. He agreed. He and his wife Lakṣhmi went with Jalañdhara sitting in his chariot. Jalañdhara returned to his place along with Brahma, Dēvēndra and his directional commanders as prisoners.

Jalañdhara kept Lakṣhmi and Viṣṇu in a house and kept numerous guards. He told

Brahma, Dēvēndra and others to serve him. They all agreed to serve him. Every day Brahma blessed Jalañdhara by giving 'Mañtrākṣhate' (rice mixed with turmeric). Dēvēndra and others performed chores told by Jalañdhara.

Except Kailāsa, the abode of Śhiva, the entire world including Svarga Lōka was under the control of Jalañdhara. He was ruling with all the wealth in his possession.

The divines secretly went to Viṣṇu and Brahma. They wanted to know when the dominance of Jalañdhara ends? When are we going to get freedom from Jalañdhara? We must report our situation and seek the help of Paramēśhvara. They decided to die if Paramēśhvara cannot help us. Secretly one night they escaped from Jalañdhara. They went to Kailāsa seeking the help of Paramēśhvara. Paramēśhvara asked Viṣṇu the reason for their coming.

Viṣṇu, with both palms together, informed the reason for their coming. He requested help from Paramēśhvara so they can return to their places. Paramēśhvara gave them assurance to end Jalañdhara. Viṣṇu, Brahma, Dēvēndra and other divines let go a great sigh of relief from the assurance of Paramēśhvara.

24. Death of Jalañdhara

Next day, Jalañdhara noticed the absence of divines in the court. He enquired why the divines are absent. One of the servant, shaking, said all of them escaped last night. He sent best solders to Amarāvati and Vaikunṭha to bring them back. They returned empty handed. They informed they did not find a soul there. Jalañdhara was angry. He wanted to know who can hide them when nothing happens in Heaven, Earth and the lower world. His Guru Śhukrācārya said they went to Kailāsa seeking the help from the master of the world Paramēśhvara. Jalañdhara could not believe the words of his Guru. Apart from me, there is another master for the world. I gave up war thinking there is no other master for this world. Now you tell me otherwise. He orders his army ready for war. Śhukrācārya advised him in many ways not to have grudge against Paramēśhvara. His words of wisdom wasted like the poring water on the stone. Jalañdhara orders army to get ready for war. After getting ready the army started marching towards Kailāsa.

Paraśhiva learned the army of Jalañdhara is coming. He laughed and told Nañdi - time has come to clash with Jalañdhara. Ready the army says Paraśhiva. Nañdi announced the army to get ready. The army was ready quickly. Shiva sat on

Vṛṣhabha. On the left and right gaṇas were reciting four Vedas. Viṣṇu and Brahma were standing on their rides. The entire Śhiva gaṇas followed behind them. All the sides were filled with all types of noises. The army had Śhiva gaṇas on huge elephants, on numerous beautiful horses and many chariots. It had numerous foot solders with many types of weapons and countless archers. The dust from the marching armies covered the entire world. The marching armies of Paraśhiva and Jalañdhara soon came face to face.

The war broke out between the two armies. The fight began with foot solders with foot solders, horse riders with horse riders, elephant riders with elephant riders, archers with archers, chariot riders with chariot riders and so on. The battle field was filled with cries of the fallen solders and animals. There were mounds of chariots and dead bodies all over the battle field. The entire battle field looked as if the god of death Yama was having a feast with his followers. Both armies had loss of lives.

Jalañdhara's army was like a herd of sheep fighting a pack of wolves. It was like chickens tangled with foxes. Jalañdhara's army began to disperse. They started to run away from the battle field to save themselves. With the loss, the demon commanders - Vāmana, Virūpākṣha, Jambha, Śhumbha, Khadgarōma, Vajranābha, Kālanēmi and others came forward to lead the army to fight. Viṣṇu and

Brahma and their armies became afraid. They began to run from the battle field.

Paraśhiva seeing the dispersed divines came forward and stopped Viṣṇu and Brahma and their followers from running. He gave the signal to the army of gaṇas. Naṇḁi, Mahākāḁa, Kālahara, Kaṅkāḁadhara, Rēṇuka, Bhairava and others took their weapons to fight the demons army. They were effective against the demons. The demons began to run away from the battle field. Śhumbha, Dhūmrākṣha, Vṛtāsura and others came forward. The fighting between Jambha with Ugra, Śhumbha with Vṛṣhabha, Niśhumbha with Bhairava, Vṛtrāsura with Daṇḁadhara, Kumbha with Kālahara and Nikumbha with Kaṅkāḁadhara was fierce. Both sides brought destruction to the others.

As the war went on the anger grew for Naṇḁīśha. He not only destroyed the chariot of Śhumbha but also created fear in Jalaṇḁdhara's army. Śhumbha did not have the courage to continue his fight he ran. The army of Jalaṇḁdhara too followed the path of Śhumbha. Śhiva gaṇas chased the army of Jalaṇḁdhara. They were running away like the herd of sheep chased by fox.

Jalaṇḁdhara was very angry seeing disarrayed army. He assembled brave commanders on his side. He started himself to lead his army against the army of Śhiva gaṇas. Paraśhiva laughed at the army coming to face Him. He took his bow named Pināka and let go an arrow against the army of Jalaṇḁdhara. It not only killed the demon Danijēṇḁra it also

destroyed his army and many other commanders and their army. This brought fear among the demons and their army. It angered Jalañdhara. He came to face Śhiva himself. He not only mocked Paraśhiva he began to fight him with his arrows. Śhiva destroyed all the arrows left by Jalañdhara. Śhiva was pleased with the bravery of Jalañdhara. He showed the true form of himself to Jalañdhara.

Jalañdhara: Seeing the true form of Śhiva laid down his weapons. He began to pray the one occupying his heart. With devotion he gives salutation to Śhiva.

Śhiva: Pleased for his bravery and devotion asks Jalañdhara what he wishes.

Jalañdhara: Please forgive me for fighting with ignorance. It is due to my arrogance. Please make my soul to unite with Yours by splitting my body.

Śhiva as per the wishes of Jalañdhara decides to give him sāyujya salvation. Śhiva draws a wheel from his foot thumb on the ground. Seeing it from His three eyes it became a weapon with sun and moon are the teeth of that wheel and fire became the wrap. Śhiva took that wheel and touched the neck of Jalañdhara. It severed the body of Jalañdhara. Jalañdhara's soul glowing united with Śhiva. All the divines were happy. Brahma, Viṣṇu, Dēvēñdra and the divines returned to their places with the blessing of Śhiva. Śhiva returned to Kailāsa with Śhiva gaṇas.

25. Viṣṇu receiving the Ćakra

Śhiva kept the weapon Ćakra for himself after the death of Jalaṇdhara. Viṣṇu thought of getting the Ćakra from Śhiva. He started penance with enormous devotion. Śhiva was pleased at his devotion. He appeared before Viṣṇu. He asked what he wishes.

Viṣṇu: As per your wishes I am performing the protection of the world. Some time a person takes birth and creates problems to the world. To punish them I need a strong weapon. For this reason I am requesting you to grant me the Ćakra. Śhiva presented the Ćakra to Viṣṇu. Then Śhiva returned to Kailāsa.

Viṣṇu was happy and returned to Vaikuṇṭha with newly acquired Ćakra. Few years passed by without any problems. A devotee of Viṣṇu named King Kṣhupa sat down to play game of dice with sage Dadhīci. The sage is a devotee of Śhiva. They had a bet. Sage agreed to become a devotee of Viṣṇu if the king wins else the king becomes a devotee of Śhiva. They played three games. The king lost all three games. The sage asked the king to become the devotee of Śhiva. Instead of becoming a devotee of Śhiva, the king ordered his servants to through the sage out of his house.

Sage Dadhīci performed penance to Śhiva. Śhiva was pleased with his devotion. The sage secured boon to make his body a

"Vajrakāya" (Diamond). He went to the king Kṣhupa for war. The king went with his army of solders, on horses, on elephants and on chariots. The King and his army could not fight the sage. They were running away from the battle field.

The king left the battle field to seek help from Viṣṇu, his devoted deity. Viṣṇu came to protect his devotee. He had to fight the sage. He used his Ćakra on the sage. The sage caught the Ćakra in his hand and broke it into pieces. Viṣṇu accepting his defeat ran from the battle field. The king also accepted his defeat and asked forgiveness from the sage. He became a Śhiva devotee receiving Śhiva dīkṣhe.

Viṣṇu was very unhappy for losing the Ćakra. He decided to regain it from Śhiva. He began to perform penance. With enormous devotion Viṣṇu was worshiping by offering 1,000 lotus flowers each day to Śhiva. Śhiva wanted to test Viṣṇu's devotion. One day Śhiva took away a lotus flower. Viṣṇu was short of a flower but he continued his worship by offering one of his eyes as the 1,000th flower. Śhiva was pleased with the devotion of Viṣṇu and asked what he wanted. Viṣṇu informed Śhiva how he lost the Ćakra. He requested humbly to grant him the Ćakra. Śhiva advised Viṣṇu not to use the Ćakra on Śhiva disciples as he lives in their heart. He gave him the Ćakra. Śhiva returned to Kailāsa. Viṣṇu happily returned to Vaikuṇṭha with the Ćakra.

26. Story of Gajāśura

Sage Agastya was performing penance on the bank of river Kāvēri. A gaṇḍharva (musician) with his wife was traveling in an airplane. He saw the sage performing penance. He laughed at the sage. He took a flower from his wife's hair and threw at the sage. The flower hit the sage and disturbed him. The sage was very angry at the gaṇḍharva for hitting from flower worn by his wife. For throwing the flower with arrogance the sage cursed gaṇḍharva to become an arrogant elephant on earth troubling the world. The gaṇḍharva hearing the curse approached the sage. He was shivering. He humbly requested the sage to save him from the curse. Sage Agastya told gaṇḍharva - while you are an elephant none can tame you. At the end Śhiva releases you from the curse.

Gaṇḍharva became a gigantic elephant. His plane along with his wife disappeared.

The appearance of the elephant was terrible and fearful. The stars looked as if they were bells tied to the leg of the elephant. The elephant could drink the water of several ocean at a time. The sound of breathing made the lotus flowers to shake in Satya lōka. The shadow of the sun and the moon looked like the bells tied at the side of the elephant. The entire world shook when it ran. Its roar made the world faint. Its buttock were big like

mountains. It's tail looked like a baton. It was very fearful. It's look brought fear to the on lookers. It's tusk could break the hardest to pieces. Animals died for its speed. There was none to tame it. People were running away just hearing its news. Even the caretakers of the eight directions were hiding to escape from the elephant. Serpents in the lower world were hiding in crevices. Everyone was suffering.

Dēvēndra and other divines ran to Brahma and Viṣṇu seeking help from the elephant Gajāśura. Brahma and Viṣṇu went with their army to fight Gajāśura. But their army could not face and fight Gajāśura. They ran away like the dry leaves caught by a tornado. Even Brahma and Viṣṇu could not fight with Gajāśura. They ran to Kailāsa seeking help from Śhiva.

Śhiva listened to their plight. He assured them to take care of Gajāśura. Śhiva riding Vṛṣhabha left Kailāsa to face Gajāśura. Śhiva was followed by Śhiva gaṇas along with Brahma and Viṣṇu with their armies. The sound of victory filled every where. From the march of the army dust covered the world. It did not take much time to face Gajāśura. Gajāśura was pulling and throwing trees and digging the mountains in his path. His look created shivers in the army. His mere size made the army to disperse from the battle field. Brahma and Viṣṇu too could not stand and fight with Gajāśura. They took refuge behind Śhiva.

Śhiva himself faced the arrogant Gajāśura. He looked at Gajāśura with kindness. Then Śhiva hit Gajāśura with an arrow from the bow Pināka. The arrow severed the head of Gajāśura. The head separated from the body fell on the earth. Gaṇḍharva, the musician, appeared before Śhiva. He praised Śhiva for removing his curse. He requested Śhiva to wear a symbol from his elephant form. Śhiva agreed the request of his devotee. He took the skin of the elephant and wore it. He gave the gaṇa status to the musician gaṇḍharva. Viṣṇu, Brahma and the army happily praised Śhiva. Śhiva returned to Kailāsa holding the head of Gajāṇḍra, the elephant.

Pārvati was alone in Kailāsa. She took some grime from her body. She made an image of a boy from the grime. She gave life to the image and made him to guard the house. She instructed him not to allow anyone into the house.

After returning to Kailāsa Śhiva was entering the house. The boy did not allow Śhiva to enter the house. Śhiva severed the head of the boy before entering to the house. Hearing the news of her son Pārvati was very unhappy. Śhiva told her son is not dead. He attached the head of Gajāśura to the body of the child and gave life to the child. Pārvati was unhappy seeing the deformed face. Śhiva consoled Pārvati. Do not be unhappy seeing the deformed face. I am giving dominance over the gaṇas. Whoever worships him gets their wishes. It is my boon to him. Viṣṇu,

Brahma and others returned to their places
with the blessing of Śhiva.

27. Description of Kailāsa

The universe is a golden temple. On top is the world of Śhiva. It is pure. It has pearl pinnacle. It looks like the mythical tree Kalpavṛkṣha that fulfills every desire. Its glory is beyond Vedas. The kingdom of Śhiva is 1.2 million yōjana wide. It is surround by forts and appears like a treasury. It has eight doors. The East (Iṇdra) door is guarded by red colored bodied Bhairava named Sitāṅga. He sits on a swan. He has Brāmhi power. The South-East (Agni) door is guarded by gold colored bodied Bhairava named Ruru. He sits on a goat. He has Māhēśhvari power. The South (Yama) door is guarded by yellow colored bodied Bhairava named Ćaṇḍa. He sits on a peacock. He has Kaumāri power. The South-West (Nīṛti) door is guarded by blond colored bodied Bhairava named Krōḍa. He sits on a garuḍa. He has Vaiṣhṇavi power. The West (Varuṇa) door is guarded by black colored bodied Bhairava named Unmatta. He sits on a water buffalo. He has Varāhi power. The North-West (Vāyu) door is guarded by jewel colored bodied Bhairava named Kāpāli. He sits on an elephant. He has Māhēndri power. The North (Kubēra) door is guarded by ash colored bodied Bhairava named Bhīṣhaṇa. He sits on a lion. He has Ćāmuṇḍi power. The North-East (Īśhāna) door is guarded by yellow colored bodied Bhairava named Sahmāra. He sits on a rat. He has Kālī

power. Each guard has three eyes and four arms. Each of them command an army of 2 million persons of equal strength. Inside the fort there are numerous roads. Every road is decorated with golden ornaments and other precious jewels. Roads are with Naṇḁi flags and other decorations. Good music is heard all over. The streets are filled with Śhiva gaṇas.

In the center of the town is the palace of Śhiva. The palace is like the Mēru mountain. It shows among all mountains. The palace is like the moon among the groups of stars. It shines like many suns. The place is like Kāśhi which is the best among all pilgrimage places. The palace is surrounded by houses of gaṇas.

The place is half million yōjana wide. Around the palace is the philosophy of Śhiva that occupies ten thousand yōjanas. There is a pearl fort. Its height is 100 yōjanas. Devotion, knowledge, asceticism and salvation are its four doors. Ṛg Veda shines on the Eastern door. Naṇḁīśhvara is guarding that door. Yajur Veda shines on the Southern door. It is guarded by Vīrabhadrēśhvara. Sāma Veda shines at the Western door. It is guarded by Mahākāḁa. Atharvaṇa Veda shines on the Northern door. It is guarded by Nīlalōhita. People enters through the door only with the permission of Śhiva.

The sound "Ōm" can be heard in the court of Śhiva. The brightness of the court exceeds the light of thousand suns. It makes Viśhṇu's black body color to look like white. The universe looked like an egg in the ocean of

milk. Paramēśhvara was sitting on the throne in the center of the bright court. Aṣṭasiddi's are eight things not associated with the world. They are Aṇime, Mahime, Garime, Laghime, Prāpti, Prākāmya, Īśhatva and Vaśhitva. These siddi's are the eight legs for the throne. The throne was covered with a soft sheet. Paraśhiva is responsible for the creation, existence and destruction. He lives in the hearts of Viṣṇu, Brahma and others. He sits with his wife Pārvati. Paraśhiva is with five faces. The five faces are - Tatpuruṣha in the East, Aghōra to the South, Vāmadēva in the North, Sadyōjāta in the West and Īśhāna is in the top. Five Brahmas pray Paraśhiva standing near the five faces.

Paraśhiva with five heads, 15 eyes, 10 arms has poison in his neck. He has a trident in his hand. He is wearing skin of an elephant with a tiger towel. He is wearing a serpent in his neck. He has a garland made of heads. He is wearing sacred ash on his body. To his left is wife Pārvati wearing jewels and pitāmbara. Vidyādhara, kinnaras, kimpuruṣas, garuḍas, gaṇḍharvas and others are praying. Lakṣmi, Sarasvati, Śhaṇḍī and other divine women serving stay behind Pārvati. On the left side there are numerous Viṣṇus on their garuḍas. On the right there are numerous four faced Brahmas on their swans. On their right there are numerous sages wearing sacred ashes and holding Kamaṇḍalas. Numerous Śhiva gaṇas are in front of Paraśhiva. Naṇḍi, Brṅgi, Vīrabhadra, Gaṇēśha, Śhaṇmukha, Nīlalōhita,

Mahākāla, Ruṇḍadara, Gajakarṇa, Ghaṇṭākārṇa, Gōkarṇa, Śhaṅkukārṇa, Virūpākṣha, Gaganāṅga, Dhūmāṅga and other primary gaṇas are there along with their armies. Pavatābharaṇa, Vikaṭāṅgabhairava, Āṇḍakīrti, Kaṅkālādhara, Kālamardana, Vajrakāya, Ruṇḍābharaṇa and other brave persons with their followers are present. Sōmapātana, Sūryapātana, Aṇḍābharaṇa, Dūmakētu, Sahasrakarṇa, Rēṇuka, Dāruka and other Śhiva gaṇas with their armies are present. Nakṣhatrakuṇṭana, Mahākēśha, Śhatasahasrākṣha, Aṅgārabhakṣhaṇa, Viśhvamāli, Vajradaṇṭa and other responsible for guarding the place are there with their armies. Daṇḍadhara, Daṇḍabāhu, Daṇḍanātha, Madōddaṇḍa and other leaders of armies are present. They wait to hear orders from Śhiva. Vāmadēvaru, Jyēṣṭharu, Śhrēṣṭharu, Kalaru, Kalavikaraṇaru, Balaru, Balapramatharu, Manōnmanaru, Sarvabhūtadamanaru and other Rudra gaṇas with their followers are present to serve Śhiva. Aṣṭavasus, Navagrahas, Ēkādaśharudras and Ātūrdaśhamanus wait with their armies. The eight commanders of the eight directions, divines, demons and humans, kinnaras, kiṃpuruṣhās and others with their armies are present in the court. Mountains, trees, animals, birds and others are also present. Even Ādiśhēṣha with his 1000 tongues cannot explain the glory of the court. It is beyond the realms of words.

Paraśhiva peacefully looks at the assembly. It made everyone to perform their

assigned tasks. For Paraśhiva 'Ōm' is His pedestal. The mother of the world is His queen. Salvation is His feast. The skin of elephant is His towel. The moon and Ādiśhēṣha are His ornaments. Bhasma or the sacred ash is His perfume. Things heard are music. This is the way Paraśhiva spends time. Ṣhaṇmukha is the yuvarāja. Vināyaka is the leader of Śhiva gaṇas. Vīrabhadra is the commander responsible to punish the evil and protect the good. Brahma is responsible for creation. Sun is for giving light. Śhiva flourished as the king. Viṣṇu is the protector. The universe is the countries. Mēru, Maṇḍara and Kailāsa are mountain towns. Śhiva philosophy is the treasury. Śhiva gaṇas are the retinue. The Śhiva knowledge is the strength. Kubēra is the friend. The king shines with immense glory.

Paraśhiva is served by Naṇḍi, Mahākālas and Āṇḍimarīs. Vedas are praising. Women Rāmbhe and Apsara are the dancers. Bhr̥ṅgi is the jester. Br̥haspati is the priest. Śhiva disciples are relatives. Viśhvakarma is the sculpture. Āṇṭragupta is the accountant. The wise are the archaeologists. Iṇdra is fanning. Agni is the cook. Yama lists the good and bad. Nir̥ti holds the sandals. Varuṇa holds water pot. Vāyu fans. Kubēra hands out tāmbūla. Īśhāna distributes gaṇḍha. Varṣha (year), Ṛtu (season), Māsa (month), Nakṣhatra (stars), Tithi, Āṇḍra (moon) and Mēgha serve the world making timely rain for crops.

The world is troubled by Manmatha. There are seven external prides. They are kula,

âala, dhana, rūpa, yavana, vidya, rājya, and tapa. There are eight internal prides. They are saṁsthita, truṇīkrta, vartini, krōdini, mōhini, atiâārini, gaṇdāâārini and vāsini. There are seven worries. They are from tanu, mana, dhana, rājya, viśhva, utsāha and sēvaka. There are six enemies of body called Ariṣhaḍvargas. They are Kāma, Krōda, Lōbha, Mōha, Mada and Matsara. There are five sense organs namely eyes, ears, nose, tongue and skin. There are four Karuṇa âatustayas. They are mana, pride, wisdom and soul. It appears Paraśhiva is conducting business in the court to win over the above to establish the Śhiva philosophy in the world. He appoints persons for the maintenance work of the world. He is happy in Kailāsa with their services.

28. Dakṣha's Yāga

Dakṣhabrahma is the son of Brahma. He is the father of 60 daughters. They are all married. Dakṣhabrahma decided to visit his daughters and their husbands. He went to each of his son-in-laws Atri, Bhṛgu, Dharma and others places. Everyone was happy to receive their father-in-law Dakṣhabrahma to their house. He was well treated. Dakṣhabrahma was pleased seeing his daughters and their husbands. The daughters received their father's blessing. Dakṣhabrahma stayed for several days with each of his daughter before leaving. They exchanged gifts before Dakṣhabrahma's departure.

Dakṣhabrahma had one more daughter. She is Dākṣhāyaṇī, the wife of Śhiva. Śhiva and Dākṣhāyaṇī lived in Kailāsa. Dakṣhabrahma started towards Kailāsa. All along he was hoping for the best treatment from his daughter and her husband Śhiva in Kailāsa.

Kailāsa looked like the treasury for many types of good things. It is the temple for Vedas, Āgamas and Purāṇas. It has ocean of happiness. It is the land resulted from the penance of many sages. It looked as if it is brightened from numerous stars and planets. It is the land of purity. Dakṣhabrahma saw Kailāsa from a distance. He saw numerous chariots, elephants, swans, buffalos and others parked outside the gate of Kailāsa. He was

surprised seeing the wealth of his son-in-law. He came near the door. Many divines, demons, humans and sages were waiting near the door seeking permission to enter. The door keeper recognized Dakṣhabrahma, the father-in-law of Śhiva. They did not stop him from entering. Dakṣhabrahma passed through several doors of Kailāsa one after another. He saw the court and he entered the door of the court. He could hear Vedas praising Śhiva. He heard drums and other musical instruments playing. He saw dancers performing. Śhiva was sitting in between Viṣṇu and Brahma. Their armies stayed behind them. He saw Śhiva sitting with his wife on a beautiful throne decorated with pearls, diamonds and gems. They were served by divines, demons, kinnaras, kiṃpuruṣhās and others. Though the court was wide many yōjanas, there was no empty place. Dakṣhabrahma had to stay far away from Śhiva because there was no way to pass through the crowd. Dakṣhabrahma waited far away from Śhiva.

Dakṣhabrahma was very much surprised to see the things going on in the court. The musicians were singing and playing their instruments. Bhṛṅgīśha was dancing with his troupe. Naṇḍi, Mahākāla and others were warning the gathering to be quiet. Divine ladies were fanning. Sages were praising. All these time Dakṣhabrahma was thinking Śhiva and his daughter will come to receive him. But no one informed his arrival to Śhiva. After waiting long Dakṣhabrahma began to think

that his daughter and husband are ignoring him. He was angry for not welcoming to the court. He thought Śhiva and his daughter are arrogant. How an arrogant can be my son-in-law? His wife is not fit to be my daughter. How can she be born to me? They are arrogant because of their wealth. I had enough from their relation. I must take action to end their wealth. I must perform yāga. It is the right plan for me. He was thinking revenge.

Dakṣhabrahma returned scolding Śhiva to his place. He assembled his close ministers. He shared his experience at the court of Śhiva. He explained how he was shamed at Kailāsa. Foolishly giving my daughter to a rascal I have been shamed. I must act to curb his arrogance. His ministers voiced saying how can they do such a thing? They were adding oil to the fire. Dakṣhabrahma was mad and now he is infuriated. He went to his father Brahma seeking help.

Dakṣhabrahma complained to his father about giving daughter in marriage to a poor who wears ashes on body with knotted hair. I had to face shame. My daughter and her husband either welcomed or offered a seat to me when I visited them. Have you heard this kind of treatment happening from son-in-laws ever before? Dakṣhabrahma cried before his father Brahma narrating his experience at Kailāsa. How can I continue as the creator? It is better to perform penance in a forest if I cannot reciprocate. Please give me your blessing to do so.

Brahma advised his son Dakṣhabrahma. Is it possible to take revenge against Śhiva from us? It is not easy. Let us inform to Viṣṇu and seek his advise. Both went to see Viṣṇu.

After the formal greetings to Viṣṇu, Brahma explained how Dakṣhabrahma was treated by Śhiva in his court. We are planning to perform Aśhvamēdhayāga without inviting and without giving the foremost offering to Śhiva. We like to give the foremost offering to you. We boycott Śhiva to avenge his action. I have brought Dakṣhabrahma for your opinion.

Viṣṇu after hearing Brahma - Śhiva! Śhiva! Śhiva is the master for all yajñas and yāgas. It is not correct to leave Śhiva out and to give the first offering to me. He is the master of the universe. He is the master for us also.

You are the protector says Brahma. We are here seeking your protection. Please do not send us back unprotected. Pleaded Brahma. Viṣṇu was unhappy. He knew Śhiva gets angry. He cannot send Brahma without giving some protection. Viṣṇu half heartedly gave his acceptance for yajña. He promised to attend the yāga. With assurance of Viṣṇu both Brahma and Dakṣha were happy. They returned to their places.

Dakṣha returned to his place. He announced the news of performing yāga. He chose Himalaya's Gaṅgādvāra as the place for yāga. Brahma came there with his army. Dakṣha invited all divines, demons, humans, sages and others. They all assembled for the

yāga. They appointed Viṣṇu for protection. Brahma himself became the priest. Dakṣha was to receive dīkṣhe. They collected grass, sesame, paddy, ghee, honey, rice, pots and other things in large quantities required to perform yāga. Divines were reciting Vedas. The fire of Yāga was reaching the skies.

Sage Dadhīci arrived to the place of yāga. He looked around the place of yāga. He noticed the absence of Śhiva. His heart was disturbed. He came in front of Dakṣha. He asked why Śhiva has not come? Śhiva is the master for everyone. He is master for all ceremonies. He is worshiped foremost in all occasions. Without his presence yāga is not complete. Learn this from Vedas. The four Vedas say Śhiva is the master. Without Śhiva, yāga becomes evil. Such yāga ends in harm.

For this yāga everyone is invited except Śhiva and his wife said Dakṣha. Viṣṇu, Brahma, sages, divines, humans, demons, Kinnara, kīmpuruṣhās and others are all invited. Can we not perform yāga without Śhiva? Viṣṇu is here. Is Viṣṇu not fit to receive the foremost offering? What else we need. Here after no offering is given to Śhiva. He is with tāmasa qualities. He wears skull on his body. He wears skin and he is half naked. For this reason he is not worthy of worship. Viṣṇu is worthy of worship. He should get the first offerings, not Śhiva, said Dakṣha.

Sage Dadhīci became very angry listening to the words of Dakṣha. He glanced again at the sages sitting in the yāga place.

God destroys the place where there is no worship for the reverend and rejects the good. This yāga is performed leaving Śhiva. It becomes the enemy of Śhiva. Those helping this yāga becomes the enemies of Śhiva. Deciding not to give the foremost offering to Śhiva makes them the enemies of Vedas. As such this yāga gets spoiled. Ignorance covers those supporting this yāga. All of them become perverse. They take birth outside the realm of Vedas in Kaliyuga. Blaming Śhiva they become sinners. Cursing Sage Dadhīci left the yāga place. Many sages and others left the place with him.

Dakṣha ignored and continued to perform the yāga. Viṣṇu and others also continued their work as if nothing has happened.

Nārada seeing all of this decided to inform Śhiva in Kailāsa. He went to Kailāsa. He gave salutation to both Pārvati and Śhiva. He informed in detail what had happened at the place of Dakṣha's yāga. Śhiva smiled hearing Nārada.

Pārvati was upset hearing her father is performing yāga without inviting her husband. She wanted to avoid ensuing problems. She humbly requested her husband for permission to go to her father's place. She wanted to convince her father not to perform yāga without her husband.

Śhiva told Pārvati - Is it good to go without invitation? Does your father listen to you? Is he wise? It is not good for you to go

there. **It is not good for you to return with shame.** Listen to me. Do not go there.

Pārvati is not in a position to hear the advise of her husband. When does a daughter need invitation to visit parents? Never. I will convince father to give up his foolish action before returning. She pleaded her husband to permit her to go to father. Śhiva reluctantly gave permission to go. Pārvati accompanied with Naṇḁi and other Śhiva gaṇas left Kailāsa to her father's place. One of the messenger went to the place of yāga. Dakṣha was in the center of the hall surrounded by Viṣṇu, Brahma and others. The messenger went to Dakṣha and announced that the wife of Paraśhiva, the master for all, is coming to see the yāga. Dakṣha ignored him and the announcement made by him.

The messenger felt sorry for Dakṣha. He suggested why are you sitting? Did you not hear? The wife of the master of the universe is coming to your house. It is the result of your good deeds. Do not sit kicking the pot with the nectar of life to seek toddy. Do not act like a wicked. Get up and go, welcome her.

Dakṣha became angry. He orders his servants to throw the messenger out. By that time Pārvati arrives with Naṇḁi and gaṇas. At once she approaches her father who was sitting in the center of the hall near the yajña kuṇḁali. She humbly tells, father, what is there to say to you who knows the secret of all Vedas, Āgamas and Purāṇas. Yet can you do this yajña like an ignorant? Can you benefit

from this? Don't do it, Don't do it. Please listen to me.

Dakṣha was not in a mood to listen to any one. Did you come to show your husband's threat? Won't you know we can perform this yajña without you and your husband? The entire world is with us except Śhiva. Look at those who are here. Viṣṇu, Brahma, the masters of the eight directions, Garuḍas, Gaṇḍharvas, sages, Sun and Moon and others are here to help me. Moon, Atri, Kaśhyapa and others are my son-in-laws. What else I need? You and your husband cannot do anything to me. Go away, Go away says Dakṣha to his daughter. He rejects her. Listening to the abuse of Śhiva, many in the hall closed their ears saying "Śhiva! Śhivā!". Some left the hall and returned to their homes. Some tried to talk with Dakṣha without any success. They too left the hall. Dakṣha did not care much for those leaving. He continued his work.

Pārvati could not bear the abuses of Śhiva from her father. She remembers the words of Śhiva. "It is not good to go without an invitation. After going it is not good to return with shame". She did not want to show her face to Śhiva. She decides to end her association with her father who abused Śhiva. She jumps into the fire prepared for yajña. She ends her association with Dakṣha. She enters the womb of Mēnaki the wife of Himavaṇta's and fulfills the boon given to her.

29. Victory for Virabhadra

Naṇḁi seeing Dākṣhāyaṇi taking her life became angry. He hurriedly returned to Kailāsa. With a shivering voice he says the mother of the world took her own life for not able to listen abuses of her husband from her father. Śhiva became angry hearing Naṇḁi. Who can extinguish the burning summer fire of mountains fueled by storm during flood? Śhiva is hot headed. Now more with anger. To top it He has the third eye. He is the reason for burning. Can he tolerate the news of the death of his beloved wife? That too for not tolerating abuses of her husband. Fire came out of his body. There was no peace. Sparks came out of eyes. Started sweating. Flames came out from the eye on fore head. Eyebrow became stiff. Breathing became heavier. Face turned red. His necklace of bone heads shouted. Serpent in his neck spit poison. His hair got loose. All of these suggests the end for the world. The stars fell from the sky. Mountains cracked. Oceans boiled over. The earth started burning. The head of Ādiśhēsha broke spilling pearls and jewels. The angry fire from Śhiva was burning surrounding the entire Brahmāṇḁa.

From the smoke of the fire started from Śhiva's breathing took form and stood before Śhiva. He looked fearful with a thousand faces, two thousand arms, three thousand eyes. He looked as if the top of Brahmāṇḁa as his head,

sun's orbit as the medal on his chest and the line of stars are his necklace. He stood there sounding many thunders. His steps made the world sway. He was wearing snakes and garland of bone heads, held many weapons, decorated his trunk with Ādiśhēṣha as a belt and numerous titles tied on his feet. He gave salutation at the feet of Śhiva. He asked permission for - Shall I split the world? Shall I pull the mountains? Shall I oppress the sun? Shall I cover the oceans? Shall I split Brahmāṇḍa? Please tell. I bring whoever opposes. I take even the life of Viṣṇu. I return burning the wealth of Indra and others. I return suppressing the entire lower world. Tell me. I take the life of any one in the seven worlds. Tell me. Begged.

Śhiva said "you have the strength to conquer the world. Your body is sacred. For this reason you are Vīrabhadra. This name is appropriate for you". Śhiva said to Vīrabhadra, son, "Dakṣha is performing yajña accompanied with Viṣṇu, Brahma and others who were with us. My wife went there. Hearing accusations of her husband from Dakṣha she took her life. You go there and first advise him to give the first offering to us. If he refuses, spoil the yajña, capture them all and bring them to me". Śhiva ordered and sent him.

Vīrabhadra shouted with excitement. From the sound the power Bhadrakālī joined him. He created a large army just by desiring it. Sitting on Vṛṣhabha, Vīrabhadra started towards Dakṣha's place together with

Bhadrakālī and the army. The earth shook for the marching army. Vīrabhadra sent a messenger to Dakṣha. Inform Dakṣha to give the first offering to Śhiva without mentioning the army. Come back and tell me his answer. The messenger traveled quickly. He went directly to the yajña place and stood in front of Dakṣha. He humbly said, "Your action is like taking shelter with cows disturbing the lion. Whom do you wish to please performing this yajña? From whom Viṣṇu, Brahma and others took birth? You say Vedas while offering whom do they pray? Forgetting all these with arrogance you are spoiled. Like the horse becoming an ass with the coming famine is your situation.

Hearing the words of the messenger the assembled were upset. Dakṣha became very angry. Who are you? Why are you barking? Who asked to come here? Why talk of maṇṭra? For what reason you came?

The messenger became angry. He did not show his anger because of the words of his master. Don't you know who I am? I am the messenger of the Pālākṣha the one who suppressed the arrogance of Matsyāvatāra, severed the head of Brahma and is worshiped world wide. I am here as per his order to take the first offering in this yajña. If it is not given your bodies become feast to dogs. I am here to warn you and not for shouting.

Dakṣha shouted. Who is Rudra? Why give him first offerings? Throw this person out. Servants of Dakṣha came to escort the

messenger. But the messenger cut off their hands before leaving the yajña hall. He reported what had happened to Virabhadra.

Virabhadra angrily stamped on the ground and pulled his bow string. For that sound Viṣṇu, Brahma and others shivered. The yajña place experienced bad omens. The army entered the yajña place. They began to destroy the place. Dakṣha's army tried to stop them but they could not. With in a short time the entire yajña place was full of dead and severed bodies. Many sages started to run away from the place. Viṣṇu stopped them. Viṣṇu, Brahma and all the masters of the eight directions along with kinnaras, kimpuruṣhās, vidyādhara's armies began fighting the army of Virabhadra. But their army could not stand against the army of Virabhadra. Some went to Brahma to report their loss.

Brahma himself decided to face the enemy with his army. Riding his swan he came to fight Virabhadra. The war between them was fierce. Does a garuḍa afraid of group of serpents? Does dry leaves stop a fire? Does a herd of sheep survive stirring a tiger? They could not stand in front of the army of Virabhadra. Many brave soldiers lost their lives fighting. The place was full of severed bodies. River of blood was flowing. The army of Brahma soon was disappearing like harvest field. People shouted here comes the creator. The army of Virabhadra was seeking the leader of their enemy.

Vīrabhadra faced Brahma. He said, "O Brahma, you are clever. Śhiva made you the creator thinking you are a devotee. Without thinking you are supporting the arrogance of your son Dakṣha. You know his yajña destroys the world. Yet you are supporting it. Give up your ignorance by surrendering. Else stand to fight.

Brahma laughed at Vīrabhadra. How dare are you to call the creator to fight? Who are you? Who gave me Brahmatva? Where did you learn these lies? With whom are you talking? Saying he shot arrows towards Vīrabhadra.

Vīrabhadra laughed at Brahma. I tolerated till now thinking you are nurtured by us. But you are shooting arrows. I sever the remaining four heads of yours to add to the garland in the neck of Shiva. He started to shoot arrows cutting the arrows of Brahma.

The fighting was fierce. It did not take much time for Vīrabhadra to get the upper hand in their fighting. Brahma shot the Brahmāstra the most powerful weapon. It was cut short by Rudrāstra. Brahma got hurt and fell fainted. Other leaders were also captured by the army of Vīrabhadra. Some went running and reported to Viṣṇu what had happened to Brahma. Viṣṇu decided to face Vīrabhadra with the remaining army.

30. New Head of Dakṣha

Hearing the fate of Brahma, Viṣṇu decided to lead the army himself against Virabhadra. He encouraged and assembled the army to fight under his leadership. He experienced bad omen. His left arm, thighs, eyes started fluttering. Snakes, rabbits and crows interfered. Yet Viṣṇu went to the battle ground. It was filled with many corpses, severed body parts and flowing blood. He shouted who defeated the divine army. He started fighting with arrows. His arrows destroyed horses, elephants, chariots and solders. The solders requested Virabhadra for help.

Virabhadra came in front of Viṣṇu. It looks you are the only brave man in the entire army. I am pleased with your bravery that made my army to retrieve. What is your name? Saying Virabhadra showered many arrows against Viṣṇu.

Viṣṇu with a smile, what good to appreciate my bravery. Save yourself by freeing all the captured divines. I am Aḥyuta, the protector of the world. Saying Viṣṇu defended from the arrows of Virabhadra.

Laughing at Viṣṇu, "Do you have the strength to free the divines? You exposed your Aḥyuta from the ten avatāras! Now save yourself. It will reveal your ability to protect the world! You have arrogance accepting cows in yāgas. I make you vomit all of them".

Virabhadra insulted Viṣṇu. He started hitting Viṣṇu with arrows. The arrows destroyed Viṣṇu's chariot. Viṣṇu got hurt. He became like a serpent without teeth. Fear entered Viṣṇu's mind. He knew that he cannot win. He changed himself to a deer and started to run away from the battle field. Virabhadra knew hypocrisy of Viṣṇu. He hit the deer with an arrow. The deer fell down. Virabhadra approached the deer and said not to fear. Viṣṇu took his original form and praised Virabhadra. He asked for forgiveness for waging war. Viṣṇu requested Virabhadra to help remembering the deer during yajña in the world.

Virabhadra gave the boon that deer skin help religious workers. He took the deer skin and tied it to the bear musical instrument.

Some of the soldiers ran to Dakṣha. They told him Virabhadra has captured the divine army. Viṣṇu failed to win and submitted himself. Now you have to save yourself. Dakṣha became angry like placing oil on fire. Sarcastically says to his ministers, "see the arrogance of Śhiva! He is the one who sent him to spoil our yajña. I will react. It does not matter for the dead. I am not worried because I can create. All this happened because I did not give much attention while performing the work of yajña. He got ready for the war against Virabhadra. His efforts are like fighting fire with foaming tree and frost trying to fight the sun. Both armies fought for a while. But it did not last long. Some ran away and some hid

themselves. Vīrabhadra came in front of Dakṣha and cut his head off. The head fell into the fire prepared for yajña. They tore up the place of yajña.

The women in the palace gave the news of Dakṣha to his wives. They started crying. They came to Vīrabhadra and his wife Bhadrakālī. They fell on their feet and requested them to save their husband Dakṣha. Bhadrakālī too requested her husband to help those surrendered. Vīrabhadra became calm. He took nearby head of a goat and attached it to the body of Dakṣha. Thus giving life to Dakṣha. For this reason Dakṣha is called Ajaputra (Aja = Goat or Brahma, putra = son). Dakṣha gave salutation to Vīrabhadra. He asked forgiveness for his action.

Vīrabhadra returned to Kailāsa with everyone. Śhiva was pleased with Vīrabhadra. Dakṣha and others accepted their fault and requested to forgive them. Śhiva sent them back with warning not to repeat such things.

31. Nṛsimha Avatāra

Siddarāma listen said Cennabasavēsa. The divines were happy for a while. A cruel demon Hiraṇyakaśhipu from his own strength winning over the divines started giving troubles. Dēvēndra could not tolerate the problems. He went with his followers to Śhiva. He respectfully requested Śhiva to save from demon Hiraṇyakaśhipu. Hiraṇyakaśhipu got a boon from Brahma. He cannot be killed by divines, humans and demons and cannot be killed by any weapon either day or night or inside or outside. Without the fear of death he captured and imprisoned all divines. Śhiva gave them assurance. He told Viṣṇu to kill the demon Hiraṇyakaśhipu and to bring back his life.

Viṣṇu analyzed the boon. He did not want to violate the terms of the boon. Yet he wanted to kill the demon Hiraṇyakaśhipu. Prahlāda is the son of Hiraṇyakaśhipu. He is a devotee of Viṣṇu. Hiraṇyakaśhipu is devotee of Śhiva. He did not like his son's devotion to Viṣṇu. He tried in many ways to change his son without success. Prahlāda says Viṣṇu is omnipresent. Hiraṇyakaśhipu asked Prahlāda to show Viṣṇu in a pillar. Prahlāda prays to show Viṣṇu from inside the pillar. Viṣṇu thought it is the time to end the life of Hiraṇyakaśhipu. Viṣṇu comes out of the pillar in the form half animal and half human. This

form is called Nṛsimha. He takes Hiranyaśipu. Sitting on the threshold Viṣṇu place Hiranyaśipu on his lap during evening (some say exactly at the stroke of midnight. Evening is neither day or night) kills Hiranyaśipu by splitting his stomach from finger nails without using any weapons. He drinks the blood of the demon Hiranyaśipu.

Viṣṇu kills the demon Hiranyaśipu establishing peace in the world. He fulfills a part of sage Bhṛgu's curse. It eliminated enemies of divines. But Viṣṇu himself became a menace to the world by drinking excess blood of Hiranyaśipu.

The divines were disappointed. They returned to Śhiva. We came here earlier not tolerating the cruelty of Hiranyaśipu. You sent Viṣṇu for our help. It has become like the medicine given for the old disease creating a new. We are troubled from Nṛsimha. They request Śhiva to help them from Nṛsimha.

Śhiva assured them to prevent problems from Nṛsimha before sending them to their places. He called Vīrabhadra. He told him to go to Nṛsimha and bring him in a good way. If he does not listen to you then kill him to bring his head and skin. Vīrabhadra with his army went to see Nṛsimha.

Vīrabhadra came near Nṛsimha and stood in front of him and said - You came here to punish the demon Hiranyaśipu who was a menace to the world. You forgot to return to Kailāsa after completing the task. You have become a menace to the world. Is this suitable

to you? You are called the protector of the world. How can you become a menace to the world with tāmāsa character? Is this not a laughable matter? The world laughs at you. This is not good for you. Śhiva has ordered to bring you. Let us go.

Nṛsimha became angry listening to Vīrabhadra. He stood up. He roared. Who is that Paraśhiva? Who gave him the authority to call me there? Coming here and talk equally to me who are you? May be Yama's people are here to take you. It may be the reason you are here to give your life. Knowing and hearing my strength how can you stand in front of me?

Vīrabhadra smiled. He was angry but did not show it. Your character has changed due to transformation. It is not your fault. Drinking the blood of tāmāsa demon has made you to forget the past and to behave with pride. Listen, I am telling you to enlighten you. Brahma is the creator for the world. Yours is to protect the world. You are Viṣṇu. Rudra is the master who created you and this world. He is the master for destruction. I am the son of Rudra.

Nṛsimha laughing, it is surprising. It is wonder. Wearing ashes, half man lives in cemetery. How can he become the master for all? His son is here to intimidate us. He wants to take us. Started laughing loud. He said- it is not good to talk. It does not bring result. See. I am capable of creating, protecting and destroying this world. Īndra, Brahma, Rudra and others are all living under me. I give the

desired for those for asking. There is no one above me. Stop now. Talking brings destruction to you. Return the way you came.

Vīrabhadra became very angry listening to Nṛsimha. Yet he did not show it. Again he told him to give up his pride. You are the one who protect the world. It is not good for you to go against the order of Śhiva. You took fish, tortoise, varāha, lion and other forms to protect the world. Now forgetting all of them, you yourself have become a menace to the world. This is not right for you.

Nṛsimha was in no mood to listen to the good words of Vīrabhadra. Yet Vīrabhadra advised him in many ways to return with him to Śhiva. Nṛsimha instead of listening to the words of the wise, he jumped to catch Vīrabhadra. Vīrabhadra ended negotiation. He took the form of Śharabha. Śharabha is in the form of half bird and half animal. He looked like the mountain Mēru with eight feet. When he flew, huge ocean waves formed from the air speed of the wings. Many trees flew. Darkness covered from the spread of its wing. The bird caught hold of the neck of lion and flew towards the sky. The lion tried in many ways to free itself without any success. The bird dropped the lion on top of a mountain. Falling on the rocks the lion lost its life. The death of Nṛsimha brought cheers in the world. Vīrabhadra returned to Kailāsa taking the head and skin of Nṛsimha. Śhiva gave the name Kīrti to the lion face. He kept the face at the

top of his throne and spread the skin at his seat.

32. Penance of Pārvati

Mēnaki, wife of Himavaṇta or Girirāja, performed penance seeking a boon from Pārvati. Pārvati was pleased with her penance. Appearing before Mēnaki, Pārvati asked her what she want. Mēnaki requested Pārvati to born as her daughter. Pārvati agreed and gave her the boon.

Pārvati taking her life at her father's yajña, she entered the womb of Mēnaki to fulfill her boon. After nine months, Mēnaki gave birth to a beautiful baby girl. Girirāja was very happy about the news of his child. The girl was named Ume after performing dīkṣhe by the family guru. Her birth in the house of Girirāja was like the holiness of Śhiva itself was increasing. The child grew day by day beautifully as the life and power of Śhiva. When she reached her youth her cheeks became red, arm pit had sweat smell and her beauty was floating in the face. She had beautiful eyes, small hips with soft thighs. There was beauty in her talk. Her walk was dull. There was shyness in her laughter. Her chest had swelled. She was like the mine for beauty, river of charm, wealth of beauty and a house of māṅgalya. She was growing in the hose of Girirāja.

One day Nārada playing his instrument came to see Girirāja. The king welcomed Nārada with great respect. While he was escorting Nārada to the house Pārvati came

from the opposite side. Seeing Pārvati, Nārada gave her salutation by touching her feet. Girirāja was surprised and asks Nārada why did you give salutation to my daughter?

Nārada: 'O' king! Gaṅge came from the sky. Does that make sky the mother of Gaṅge? Does the garden Naṇḍana becomes the mother of Kalpavṛkṣha because it took birth there? Similarly, the mother of the world took birth in your house for a purpose. Can she become your daughter? The wife of Śhiva entered the womb of your wife to fulfill the boon given to her. Paraśhiva is sitting and meditating near the river Tuṅgabhadra because of separation from wife. Do not consider her as ordinary. Your family has been sanctified by her association. You and your wife have been saved. Send her to Śhiva. After informing the relationship Nārada bid farewell to king Himavaṇṭa.

Mēnaki and Himavaṇṭa thought their daughter is the form of Parāśhakti. With great respect decided to send her as per her wishes to the garden where Śhiva was meditating.

With the blessings of father and mother, Pārvati was accompanied by her father to the garden. It is near the mountains covered with snow. Śhiva meditates in this garden. The place was filled with many different kinds of plants, vines and trees. There were tigers, bears, buffalos, monkeys, elephants and other both wild and not wild animals. It also had peacock, parrots, swans, Kōyal and other types of birds. On the top of the mountain there

were many different types of tress. Sun and moon rocks (Āṇḍrakāṇṭaśhile) looked like the eyes, wildfires like the third eye of Śhiva, the darkness is like the poison in the neck of Śhiva, the snow as the wearing of the sacred ash on the fore head and the big rocks looked like the garland of bone heads. With these Hēmākūṭa mountains looked like Śhiva himself. Looking at the beauty of the place Pārvati arrived at the base of the mountain. There she saw the river Tuṅgabhadra flowing majestically. The big foam in the river was like a hand kaṣa, the white lotus flowers were like the mirror, the droplets of water were like the pearl akṣhate, the sound from the flow of water was like the sound of instruments, the animals in the water are the relatives, the swirl was the āraṭi plate. Knowing the wife of Śhiva coming to the mountains it looked like the river women were ready to welcome her. On either side of the river there were jack, lemon, coconut, gāva, banana and other fruit trees. It looked like Tuṅgabhadra was offering the fruits at the feet of Pārvati. Going further after seeing the beauty of the river Pārvati saw the Paṇṇa region where Śhiva was residing.

The Pārvati's father Parvatarāja went ahead and saw Naṇḍi at the gate. He gave salutation to Naṇḍi and mention the reason for his arrival. He got the permission of Naṇḍi. Then he told his daughter - being born in our clan you made us famous. All these days we were happy. Your husband is meditating in the cave. Now it is time for you to fulfill your

desire. Learn and do whatever is nesseray that is acceptable to your husband. So saying he departed leaving behind Jaya and Vijaya for the service of Pārvati.

Pārvati was happy seeing things in Paṁpa region. There were many hermitages. There were yajña fire pits everywhere. Hear the sounds of Vedas. Busy wives preparing things for their husbands worship. They were making garland of flowers, Rudrākṣhi and preparing mats to sit. The monkeys were bringing many types of fruits to the sages. Even the wind blew calmly. The bees were not destroying the flowers. There was no hot sun. Fire had no bravery for forest fire. Clouds did not bring heavy rains. There was no enmity among animals. Rats, mice played with snakes. Rabbits played with foxes. Deer played with tigers. Pārvati saw meditating Śhiva sitting like a mound of camphor. She was excited with happy tears in her eyes. She offered her salutations from a distance. With devotion being close she worshiped Śhiva undisturbed. Everyday taking bath in the river Tuṅgabhadra, wearing fresh clothes and Bhasma on forehead with Rudrākṣhi in the neck, collected flowers and bilva leaves, gave salutations praying and decorating the feet and body of Śhiva.

Demon Tārakāsura conquered Heaven, Earth and Pātāla from the power of the boon received from Brahma. The divines with their family disguised hid in caves of Mēru mountains. The divines went to Brahma seeking his help. From your boon the demon

Tārakāsura, winning in war, confiscated all of our wealth. When we reported to Viṣṇu, he fought with the demon for many years without winning. Losing all weapons he is hiding in the milky ocean. We are here afraid of the demon. Hearing Brahma assured them for their safety. He said Tārakāsura is not ordinary. He performed penance. The fire that rose from his penance was burning garden, forests and things the world. Then I went to Śhiva seeking his help. Śhiva said the burning is due to the penance performed by Tārakāsura. He asked me to go to him and grant him whatever he wishes. I went to Tārakāsura and asked to give up his penance. I told him to grant his wish. He opened his eyes. Then he prayed. He asked for the wish "He not die for ever". I told him "With birth death follows". I suggested to wish some thing else. Then he asked to die by the seventh day old child born from the sperm of Śhiva carried by Viṣṇu, Brahma, Indra and other divines but no death from others. I gave the boon. This is the reason he is not been killed. He can be killed only by the child born from the sperm of Śhiva. Śhiva is meditating in the mountains of Hēmakūṭa. Pārvati is serving Śhiva. Without the union of Śhiva and Pārvati our wish cannot be fulfilled. Let us find a plan for this from Viṣṇu. They all went to see Viṣṇu who was hiding in the milky ocean.

Viṣṇu seeing Brahma and other divines asked the reason for their coming. Brahma explained the troubles from Tārakāsura. He can be killed only by the son of Śhiva. Śhiva is

in meditation. We need to interrupt Śhiva from his meditation to get our work. We want you tell us a plan for interrupting Śhiva from meditating.

Viṣṇu thought for a while. We need to interrupt Śhiva and also make him to fall in love with Pārvati. This is possible only from my son Manmatha and not from any other. So they asked to bring Manmatha.

Manmatha came there. He gave salutations to both Viṣṇu and Brahma. He asked the reason for bringing him there. Viṣṇu told him to interrupt Śhiva from his meditation who is at Hēmakūṭa mountains. You make him to love Pārvati. Hearing Manmatha felt like his ears pierced with arrows. With fear, he said - like spreading dry leaves on fire how can you send me to disturb Śhiva? Won't you know I get burned by disturbing Śhiva? Yet Viṣṇu and Brahma insisted this is possible only by you. You are giving your life to save the world. The world remembers your sacrifice for saving the world. Manmatha had no choice but to accept the assignment. Viṣṇu sent others to their places with assurance.

33. Fate of Manmatha

Manmatha returned to his place. He called his friend Māruta (wind) and told him that they are going to war on Shiva. He asked him to inform Vasaṇta (Spring season) to come with his army. Māruta informed Vasaṇta. Vasaṇta came with his army ready to go to war. With their arrival, mango trees sprouted, champak flower started smelling, jasmine plants had buds, Lotus bloomed. Every where one can see the sign of spring. Nature became more beautiful than before. Manmatha told Vasaṇta he wants to disturb Śhiva from meditation in Hemakūṭa. He asked them to go towards Hemakūṭa. He joined them.

Manmatha put tilak on his fore head. He had a fragrant garland made of flowers around his neck. His chariot had an umbrella made from mango leaves. It was decorated with red flowers. He was holding a sweet sugary bow with bells attached. The bow was tied with the thread made with flowers. In the quiver there were five different arrows of flowers. He sat with his wife on the flowery chariot. Beautiful ladies were standing holding umbrellas. Some ladies were fanning Manmatha and his wife. He was surrounded by elephants, parrots, horses, singing birds, walking ladies, minister moon, Vasaṇta (spring) and praising personnel. They were all ready to march.

Vasaṇta, the commander, ordered his army to march towards Hēmakūṭa. The entire universe was filled with the sweet voice of birds. Dust created by the army covered the sky. It was announcing the coming of Manmatha. It was telling them to make way for Manmatha. Trees started showing new leaves. Birds were singing with the coming of the spring. Peacocks were making sounds as if they are warning to sages about the coming of Vasaṇta and Manmatha. Coming of the Vasaṇta (spring) is enough for many to get disturbed their mind. There is no escape when Vasaṇta comes with Manmatha, who incites love and affection. Sages who were sitting in caves and near the mountain shades were disturbed by the presence of Manmatha. Their prayers to Shiva started to feeble. They began to caution others about the arrival of Manmatha. Manmatha made many of them to succumb for love. Manmatha had no effect on sages who surrendered to him.

The army began to enter the grounds of Paṁpa. The elephant on which Manmatha was riding stumbled. Foxes crossed shouting. Rabbits ran through the army. Elephants and horses began to shed water from their eyes. Many bad omen started to happen. Seeing bad omen, Vasaṇta suggested Manmatha to stop. Manmatha had promised divines and his father Viṣṇu. He could not go back. He encouraged Vasaṇta and the army to go forward. Soon they were at the entrance of Hēmakūṭa.

Vṛṣhabha was guarding the entrance of Hēmakūṭa. Seeing Vṛṣhabha the army stopped at a distance from the entrance. Manmatha had no courage to enter Hēmakūṭa while Vṛṣhabha is guarding. He was thinking how to enter Hēmakūṭa. He saw Pārvati coming holding flower basket. He ran to her. He gave salutation to her. Pārvati asked him who are you? Manmatha introduced himself as Manmatha. He had no courage to enter because of Vṛṣhabha. Pārvati told him to enter hiding next to her carriage. She told him to fulfill his promise to the divines. She told him not to worry about the danger that might happen to you. She told him to enter trusting her. She took him inside Hēmakūṭa.

Manmatha looking at the meditating Śhiva started shivering. Pārvati started worshipping Śhiva. Hiding behind Pārvati, Manmatha used arrows Unmadana, Madana, Mōhana, Vaśhikaraṇa and Saṁtapana one after another to touch and disturb Śhiva from meditation. None of the five arrows had the strength to reach Śhiva. So Manmatha used all five arrows together to touch the meditating Śhiva. They disturbed Śhiva. He was angry for disturbing his meditation. He opened his eyes. The fire that came out of his eye burnt Manmatha who was standing in front of Śhiva. Śhiva took the ashes and smeared it on his body. He disappeared without saying a word to Pārvati who was standing near by.

Rati who was standing outside heard the news about the death of her husband. She

could not control her grief. She began to cry. What is going to happen to me. How could the divines send my husband to get burnt? Without him how can I live? Divines why don't you help him to regain his life? Viṣṇu is the protector of the world. Why are you keeping silent without bringing your son back to life?

Pārvati herd the grieving Rati. She began to think about leaving her parents. Bringing Manmatha with assurance. Śhiva disappearing without noticing or talking to her. Seeing the grieving Rati. Accusation for the death of Manmatha. Living alone in the forest. Not accomplishing her task. She began to think she was responsible for the problems. She felt unhappy. She told Rati that she brought Manmatha inside. For this I perform penance to please Śhiva to send your husband to you. She consoled Rati. Then she began preparation to perform penance.

34. Girije's Wedding

Pārvati though disappointed, she did not lose her determination. She said to Jaya and Vijaya who were helping her, "I came to Paraśhiva and stayed serving him. Yet he left without speaking rejecting me. Now I make him to come looking for me". She started to look for a place suitable to perform penance. She chose a place and started her penance. During hot summer she chose to sit on top of mountain rocks neglecting hot sun. During winter she sat near a lake without regard to cold. During rainy season she continued her penance sitting under a banyan tree without regard to rain. In the beginning she took fruits, later she took only milk. After some time she gave up taking food except air. Yet she did not experience hunger or thirst. Her beauty did not diminish. Her determination to win over Paraśhiva made her to glow more than before. Divines, Kinnaras, Kīmpuruśhās were all surprised seeing her severe penance. They were all giving salutations incognito to her.

The penance of Pārvati was fierce. It started to affect the world. Paraśhiva learning the fierce penance of Pārvati decided to test her determination. He disguised himself as a jaṅgama to visit Pārvati. Jaya and Vijaya welcomed the jaṅgama. They gave him fruits and water. Jaṅgama looking at Pārvati asked them for what reason this young person is

performing penance? Jaya and Vijaya are not prepared to answer him. Instead they asked him for what reason you are asking? Jaṅgama says - what did you lose for the asking? Is there anyone to make this young beautiful girl to stop her penance? Pārvati opened her eyes hearing the words of jaṅgama.

Jaṅgama said to Pārvati - You are wearing Bhasma and Rudrākṣhi when you are supposed wear precious jewels. At your age you should wear silk and other types of garments. But you are wearing clothes made of grass. Instead of wearing flowers in your hair it has been knotted. Instead of enjoying life why are you in this place? Who are you trying to please from your penance?

Pārvati: I am performing this penance to please Paraśhiva the master for the world.

Jaṅgama: Hearing laughs loudly. Started to mock Paraśhiva saying: Doing penance to fall in love to please the beggar. He is the one who killed Manmatha. He is the one with poison in his neck. He is the one who wears skin and lives in cemetery.

Pārvati was angry hearing the abusive words of jaṅgama. Did you come here to abuse Śhiva? She told him to leave the place.

Śhiva was pleased for her determination. He showed her his true form with half moon on his head, with serpent in his neck, trident and drum in his hands, three eyed, wearing skin of tiger, merciful and with a smile on his face. Pārvati stood praying and gave salutations to Śhiva. Your presence is the

wealth to a poor, eyes to the blind and legs to a lame.

Śhiva said to Pārvati - I came disguised to test your determination. Now I am pleased. From now on make half of my body for yourself. You stay taking care of the world. Śhiva gave the boon to Pārvati.

Pārvati was happy. She requested Śhiva to give life back to Manmatha who gave his life helping me. She also requested to come with Viṣṇu, Brahma and other divines to the house of my father to marry me.

Śhiva: My action and words should not go false in the world. They are for ever true. Those going against are burnt. Manmatha was burnt because he went against. How to give life back to Manmatha? At the same time your request should be granted. Rati has her husband Manmatha with body and for all others he lives without form. As per your wishes I will marry you at the house of your father. Then he went to Kailāsa. Jaya and Vijaya were very happy seeing the events. Rati was happy to have her husband back. She gave salutations to Pārvati before returning to her place.

Paravatarāja and his wife were extremely happy hearing the news of their daughter and Śhiva coming to their house to marry their daughter. They ordered to decorate the town and went to receive their daughter. Seeing their daughter at the edge of the town they gave her salutations as the mother of the world. They embraced her with

love and affection. They told her their entire clan has been blessed having her as their daughter and Śhiva as their son-in-law. You have made Śhiva to come to our house which is not possible for Hari or Brahma. You have accomplished the impossible. We have been blessed because of you. Both parents praised their daughter in many ways. They took her to the palace in a grand procession.

In Kailāsa Śhiva called the seven great sages Agastya, Atri, Bhardwāja, Gautama, Jamadagni, Vasiṣṭha and Viśhvāmitra. He told them that he marries the daughter of Paravatarāja. He asked them to go to Parvatarāja and seek his permission to marry his daughter. They happily agreed to go there seeking the approval of Parvatarāja in marriage of his daughter to Śhiva.

Parvatarāja welcomed the seven sages. After treating them well Parvatarāja asked them the reason for their coming. We have come seeking permission for the marriage of your daughter, the mother of the world, with Śhiva, the master of the world. Śhiva was pleased with the penance of your daughter giving his word to marry her at your place. We are here for that reason to learn your opinion. How can I stop her desire? said Parvatarāja. I agree to this marriage whole heartedly. Later he shared the news with all his relatives and friends.

Parvatarāja invited Viśhvakarma, the divine architect, for constructing wedding maṇṭapa (stage). Viśhvakarma knowing the

wedding is between the master of the world Śhiva and the mother of the world Pārvati constructed unique, elaborate, distinguished, and decorative mañṭapa using precious gems and diamonds. Garlands made of fresh flowers were tied to increase the beauty of the mañṭapa. The entire town was decorated for the wedding. Parvatarāja viewed the mañṭapa with his wife and daughter. He then gave gifts to Viśhvakarma. He thanked him for creating the mañṭapa. He told his daughter he is unable to care for the wedding guests. Pārvati assured her father not to worry about caring the wedding guests. She ordered Kalpavṛkṣha, Kāmadēnu and Ćintāmaṇi to provide things required to treat the guests. Things began to appear just by remembering them.

The seven sages returned to Kailāsa. They informed Śhiva about Parvatarāja's consent for the wedding. Śhiva started to go to the wedding as groom. Hari, Brahma, Īndra, Agni, Yama, Nirṭi, Varuṇa, Vāyu, Kubēra and Īśhāna, Kinnaras, Kimpuruṣhās and other divines joined the wedding party. Śhiva was dressed properly for the wedding. He was wearing Bhasma on fore head and body, Rudrākṣhi on neck and other ornaments required for wedding groom. On either side of Śhiva Veda's were reciting his glory. Śhiva sat on Vṛṣhabha, Hari, Brahma and others took their position on their vehicles. They started towards the place of Parvatarāja.

Parvatarāja with his retinue went to the out skirt of the town to welcome the wedding

party. After receiving the wedding party, he had them to stay in the houses prepared for them. Kāmadēnu, Kalpavṛkṣha and Āintāmaṇi satisfied the needs of the wedding party.

The wedding between Śhiva and Pārvati took place according to the religious rituals in the maṇṭapa created by Viśhvakarma. The guests received gifts before returning to their places. On the fifth day after the wedding Śhiva and his wife Pārvati went to Kailāsa with Naṇḁi and other Śhiva gaṇas.

35. Son of Śhiva

After the wedding, Pārvati and Paramēśhvara lived happily in Kailāsa. Indra and the divines not tolerating problems from Tārakāsura went to Brahma seeking help. Brahma took all of them to Viṣṇu. They together thought of a plan to kill Tāraka. The child born to Śhiva and Pārvati cannot be ordinary. None can face him in the future. We may face more problems from him. For this reason we should make sure to have a child only from the sperm of Śhiva but not from the union of Śhiva and Pārvati. So Hari, Brahma and divines started a penance to please Śhiva. Śhiva appeared before them and asked them about their wishes. With devotion they gave salutation to Śhiva. Then they requested not to have son from Pārvati but a son from his sperm who can kill Tāraka. Śhiva gave them the boon and returned to Kailāsa.

Pārvati asked Śhiva where did you go without me? Divines were doing penance. I went to see them. They requested not to have children from you. I gave the boon to them. Pārvati was angry and disappointed for asking such a boon by the divines. She cursed the divines not to have children. He tried to console Pārvati in many ways. He was thinking and waiting to fulfill the boon given to the divines.

The Divines were losing their patience. They thought Śhiva has forgotten the boon given to them. They decided to remind Śhiva. They asked Agni to go to Śhiva. Agni was not willing to go to Śhiva knowing what had happened to Manmatha. Knowing fully well what had happened to Manmatha how can you ask me to go to Śhiva? asked Agni.

Why do you hesitate going to Śhiva? He does not punish anyone without faults. Hari asked Agni to go to Śhiva. But Agni said I am afraid to go. The divines encouraged him to go by telling that they will share the good and bad that happens to him. With the assurance of the divines Agni changed himself to a dove went to Kailāsa. He entered the attic of the bed room of Śhiva. Śhiva seeing the dove placed his sperm into the dove's mouth. Agni and all the divines became pregnant with the sperm in the mouth of the dove. Even after many years their pregnancy did not go away. The divines asked Agni how to be free from their pregnancy. Agni told them to learn from Śhiva himself. Agni started penance to learn from Śhiva. Śhiva was pleased with the devotion of Agni. Śhiva asked Agni what he wants? For having your sperm in my mouth all the divines are pregnant. Please remedy this. Śhiva told Agni to place the sperm in the lake located near the Mēru mountain. Śhiva returned to Kailāsa.

As per the instruction of Śhiva, Agni placed the sperm in the lake water. The pregnancy of the divines disappeared with the

placing of the sperm in water. The sperm started to boil before reaching the shore. At that time six Kṛttikā ladies came there for fetching water. When they went near the sperm to get water, part of the sperm entered their bodies making them pregnant. Not able to carry the weight each delivered a baby. They left the babies on the shore before returning to their place. The remaining sperm entered the earth by splitting the Mēru mountain. From the touch of the sperm, trees, birds, animals and others in the Mēru mountain turned into golden color. Humans living near the Mēru mountain were free from the cycle of birth.

Śhiva said to Pārvati children have born to you. Come see. Both went near the lake. Both were happy seeing the crying children. Pārvati took and embraced together all the six children. For the speed of embracing the six children their body united to become one with six heads. He was called Ṣhaṇmukha or six faced. Her motherly love made her to lactate. She fed the children. Divines were happy and showered them with flowers. Śhiva and Pārvati returned to Kailāsa with their son. While sleeping Ṣhaṇmukha was trying to catch the sun and the moon as if they were fireflies. He was trying to pull mountains to play. He was extremely strong. Pārvati was happy seeing his strength.

Divines went to Kailāsa with Hari and Brahma. They requested Śhiva to free them from Tāraka. Śhiva told them not to be afraid

and gave them assurance. He installed Śhaṇmukha as the head of his army. The divines showered Śhaṇmukha with gifts. Śhiva told Śhaṇmukha to return victorious killing Tāraka who is a menace to the world. The noise of victory sounded every where. For that sound the world shivered. The animals in the oceans were running afraid. As per the order of Śhaṇmukha the army of divines with Brahma and Viṣṇu were ready for the war. Śhaṇmukha sat on peacock. He led the army with Hari and Brahma on his side. Īndra was surprised to see the army. He was not sure where all were hiding. But he was sure about victory against Tāraka.

A messenger went to Tāraka and reported the divines are coming to wage war. They have installed the son of Śhiva as their commander. Hearing Tāraka became angry. He ordered his army to prepare for war. It did not take much time for the army to get ready for the war. Tāraka too was ready sitting on his chariot. Gajaśhira, Śhaṅkakaṛṇa, Śhatamāyavṛṣha, Mahānābha, Duṇḍubhi. Virūpākṣha, Svarbhānu, Hayagrīva and other demons joined Tāraka with their armies. Even Brahma could not guess the extent of demons army. The divines were surprised seeing the army of the demons. The commander, Vajranābha, formed the army in the shape of lotus flower. He placed the strong near the petals. The brothers of Tāraka were at the center. Jambha was in their center. Śhumbha was in the front. Śhabala was at the end. Kētu

was on the left. Śharabha was on the right. Tāraka was happy with the formation of his army. He took charge encouraging his commanders and the army.

It did not take much time for the divine army to face the demon army. War broke out between the two armies. The fighting between the two armies was fierce. Archers fought with the archers. Foot soldiers with foot soldiers, horse riders with horse riders, elephant riders with elephant riders fought fearlessly. Soon the battle field was covered with bodies of soldiers, mounds of chariots, bodies of elephant and horses. Blood started flowing. Mounds of mutilated bodies, heads, arms, legs, heads horses and elephants. The battle field was filled with cries of wounded. Both armies experienced great losses. The battle field started getting thinner in the front. Seeing the loss, commander Vajranābha prepared himself to fight the divine army. He advanced his chariot toward Indra.

36. War of Divines and Demons

Vajranābha with his major demons faced the divines. Īndra resisted with his prominent divines. Siddhas, Sādyas, Yakṣhas, Vasus, Vidyādharas, Kinnaras and others showered arrows against the demons. They encouraged their divine army to fight the demons. Seeing their encouragements Vajranābha started yelling where is your commanders? Where is Īndra? You are like a deer coming to fight in the forest of tiger! He took his weapons. The divines were encouraged by their commanders saying do not fear. The son of Śhiva is behind us. Do not retrieve. Don't be afraid for their bravery. Hold them. Hit them. Kill them.

Vajranābha noticed the efforts of divines. He was very angry. He took his bow and arrows. He began shooting arrows. It looked as if there was a shower of arrows falling from the sky. He hit Īndra. He made Agni to stay behind. He stopped the efforts of Yama. He made the body of Nirṭi weak. He wounded Varuṇa. He splits the body of Vāyu. He destroyed the chariot of Kubēra. He shot arrows in to the body of Īśhāna. He cut off hands and legs of many divine solders. He spilled their blood and created havoc in the divine army. The divines started to run away from the battle field.

Viṣṇu was disturbed seeing the running divines from the battle field. He decided to face Vajranābha himself. Both fought fearlessly. The battlefield was covered with their arrows. There was not enough space on earth for the flying garuḍa of Viṣṇu and the moving wheels of the demon. Both were fighting equally shooting arrows. When Vajranābha used the serpent weapon, Viṣṇu countered with the weapon garuḍa. When weapon mountain was used, it was countered with weapon diamond. Weapon that makes rain was countered with the weapon air that pushes away the cloud. Viṣṇu lost his patience. He mocked Vajranābha and let go his weapon Vaiṣṇava. It went spitting sparks of fire towards Vajranābha. It severed the head from the body of Vajranābha. His army came after Viṣṇu. But Viṣṇu was able to resist by killing many demons.

Mahānābha was angry seeing the death of demons by Viṣṇu. He shouted. Killing of Vajranābha is like taking sugarcane from the trunk of enraged elephant. Who killed Vajranābha. Come forward. I will see your powers. Saying he faced Viṣṇu.

Viṣṇu: It looks like Vajranābha must be asking your company. You are here for that purpose. I am willing to forgive you. Go away quietly. Save yourself. Viṣṇu destroyed the chariot of Mahānābha with his arrows.

Mahānābha jumped into a new chariot. He hurts Viṣṇu from his arrows. The eight directional commanders came to the rescue of

Viṣṇu. But Mahānābha fearlessly fought against and hurts them. The divine army started running from the battle field. The divine commanders went to Śhaṇmukha seeking help from the demons. Śhaṇmukha consoled the divines and took charge of the army riding the peacock.

The demons were chasing the divines. They were shouting "hit the garuḍas, kill the yakṣhas, hold the kinnaras". Soon they faced the army of Śhaṇmukha. With his six head, fifteen eyes and twelve arms, Śhaṇmukha looked at the demons. He looked fearful to them. Śhaṇmukha started shooting arrows relentlessly towards the demon army destroying them. There was not enough space for his arrows. Earth and sky was covered with his arrows. No one saw when he let go the arrows. There was confusion in the demons army. Demons were hitting each other destroying themselves. None of the demon arrows came near Śhaṇmukha. Mahānābha was hurt from his arrows. He had lost his chariot. His driver was nowhere to be found. Mahānābha decided to face Śhaṇmukha on foot. He took his sword and started towards Śhaṇmukha. Śhaṇmukha seeing Mahānābha severed his head with an arrow. Divines praised him. The remaining demons army tried to fight Śhaṇmukha. They were destroyed like swatting swarming mosquitoes.

After the death of Mahānābha, Gajaśhira, Svarbhānu, Śhabala, Vāmana and other demons came to the battle field with

their armies. The demons army was vast. There were thirty padmas (military formation) of demon leaders. Is it possible to guess the extent of their army? They attacked Śhaṇmukha all at once. Is it possible for millions of ants surrounding burning coal to spoil? Śhaṇmukha had no fear looking at the vast army of demons. Instead he was inspired more. He started shooting arrows clearing the army of demons like storm takes away the husk. The battle field was covered with broken chariots, elephants, horses, solders, swords, bows, arrows, flags and other numerous things. Blood flowed with heads, arms, severed bodies floating. Devils and ghosts played happily eating meat and drinking from the flowing blood. Demons ran from the battle field. Śhaṅkakarṇa lost his head. Śhabala was cut into two. Śharabha reached hell to welcome the arrival of Tāraka. All the demon commanders lost their lives trying to fight Śhaṇmukha. There was none to fight against Śhaṇmukha in the demon's army. Divines started to dominate the demons in the battle field.

Tāraka saw the divines chasing the demons. He became very angry. His eyes became red with anger. He shouted aloud. It made the world to shake. He came forward to lead the army himself. He looked like a serpent that has been hit to some; like a hurt tiger to some; like an angry wild pig to some; like a hungry beast for some; like the coming of death to destroy the world for some and like

enraged Virabhadra, Kālabhairava and Rudra for some. Look of Tāraka suppressed the sounds of divines. The hands of the drummers stopped. The horses ran away from the battle field. Elephants returned screeching. Indra was not found. Agni disappeared. Yama ran away. Niṛti fled. Varuṇa looked for water. Air was hiding. Kubēra disguised himself. Īśhāna calling himself as guru disappeared. Viṣṇu and Brahma no one knows where they went.

Ṣaṇmukha saw what happened to the divines just by the appearance of Tāraka. He assured the divines. Then took the bow and faced Tāraka himself. He made the sound by pulling his bow string. For that sound many fainted. The earth shook. Ṣaṇmukha looked like the glowing summer afternoon sun. Tāraka could not keep his eyes open. He knew the child takes his life. Yet he took his bow and arrows bravely.

37. Death of Tāraka

Tāraka: Coming in front of Ṣhaṇmukha. In a soft voice Tāraka, Child, you are not an ordinary child. I do not know who is your mother. You are supposed to drink milk at your age sleeping next to your mother. How can you come here listening to the words of Viṣṇu? I will let you go. Go and live.

Ṣhaṇmukha: Laughed hearing Tāraka. Ay demon! What if I am a child? Does the sun afraid of darkness? Does the lion cub ran away seeing the terrible acts of elephant? Does the diamond afraid of mountains? Without thinking can you talk like a mad man. When you are eating and burping the three worlds, why you think of saving me? So saying he shot arrows toward Tāraka.

Tāraka: Though drowned with the rain of arrows became angry. In the war against Hari, Brahma and others defeating I have made their heart broken. In Heaven and earth there is none who can stand before me. Have you not heard my strength? Won't you know I am the only one winner in the world. Alas, you are just an infant. Saying with pride shot arrows towards Ṣhaṇmukha.

Ṣhaṇmukha: Having heard you won the war against Hari, Brahma and others, I have come here to save them by killing you. See my bravery. I am here to end the boon you received from Brahma. You turned around against the one who gave you the boon. For

that I will punish you for the same. Don't you know that I am the son of Paraśhiva? Saying shot arrows on Tāraka.

Tāraka: Born to several how can you say you are the son of Paraśhiva? Won't people laugh hearing it? Give up, give up. Can you cover up showing the leaves at the top from those who know the bottom? Enough, give up your haughtiness talk. I will cut off your lined heads. Saying shot arrows towards Śhaṇmukha.

Śhaṇmukha broke them with his arrows. They were mocking each other while fighting. Śhaṇmukha was angry. He decided to end the fighting with the use of powerful arrows by invoking maṇtras. He shot an arrow invoking maṇtra aiming for the fore head of Tāraka. It hit the head of Tāraka. Blood came out from his fore head. Tāraka removed the arrow from his fore head. He continued his fighting. Śhaṇmukha cut his arrows in the middle. Śhaṇmukha shot arrows aiming to the chest of Tāraka. Tāraka got hit in the chest. He got hurt and fainted. Recovered Tāraka shouted. "Child, all these time I was ignoring to show my power on a child. It made you to increase your ego. Now I show my powers. Save yourself". So saying Tāraka started fighting fiercely. But his efforts did not last long. Śhaṇmukha destroyed the chariot and horses of Tāraka from his arrows. Tāraka continued fighting riding a new chariot. Tāraka was getting bored for not getting an upper hand against the child. Both were fighting without either of them

winning. Tāraka took one of his powerful weapon and started twirling it. Sparks coming out of the weapon made the world panic. Tāraka shouted. "O child now face the fruit of jealousy against me". So saying he threw the weapon towards Ṣhaṇmukha. Ṣhaṇmukha caught the weapon and threw it back to Tāraka. The weapon hit Tāraka splitting his chest. The body of Tāraka started shivering. blood poured. His mouth dried. He fell on the ground. Tāraka soaked with blood looked like a red colored mountain.

Seeing the falling Tāraka, his army began to attack Ṣhaṇmukha. But their efforts was like an army of ants trying to put off the burning fire. They perished to the arrows of Ṣhaṇmukha. In the mean time Tāraka recovered. He removed the Śhaktya weapon from his body. He was very unhappy. He thought the child takes his life if he continues to fight. He decided to rest for a day before fighting the divine army. So he left the battle field and hid himself in the cave of mountain Krouñça. Though Ṣhaṇmukha cleared the demons army, he could not find Tāraka or his body. Brahma, Viṣṇu and the entire divines army praised Ṣhaṇmukha for their victory. They began to search for Tāraka. Their search in the battle field did not result in finding Tāraka.

Not finding Tāraka in the battle field, divines started searching in all directions. They looked in forests, mountains, rivers and lakes without finding. Viṣṇu found out that Tāraka

is hiding in the cave of mountain Krouñça. He came running and informed Indra. Indra informed to Shaṇmukha. Shaṇmukha placed an arrow in his bow after invoking powers to it. It started fire which made the world hot. Stars started falling. Earth split. Ocean water started boiling. The world became upset. Shaṇmukha invoked the power to the weapon through mantra before letting it loose on Tāraka. The weapon went beyond the speed of light. It splits the mountain Krouñça killing Tāraka who was hiding in the cave. Divines were happy. They were praising Shaṇmukha. Flowers fell from the sky. Brahma, Viṣṇu, divines, Kinnaras, Kimpuruṣhās and others praised Shaṇmukha.

Cennabasavaṇṇa: Listen Siddarāma. The proverb "Being with bad brings bad to himself". Giving shelter to Tāraka who was a menace to the world mountain Krouñça got spliced.

Shaṇmukha sent the divines to their places. The world became free from the dangers of Tāraka. The children of Tāraka and the demons who survived ran away and hid themselves. Shaṇmukha returned to Kailāsa and informed Śhiva and Pārvati about the death of Tāraka. Śhiva was pleased. He sent the divines to return to their places.

38. Paśhupati

Siddarāma: Please explain after the death of Tāraka what happened to his children and others who hid themselves.

Cennabasavaṇṇa: After the death of Tāraka, Hari, Brahma and others returned to their towns. They were living happily. Tārakākṣha, Kamalākṣha and Vidyunmālī are the three sons of Tāraka. They lived hiding in the caves with other demons. They were braves. They did not want to live like cowards hiding. All the three sons together thought of their future. They decided to get boons from Brahma like their father to destroy the divines. After deciding they went to forest to perform penance. They bathed in the lake. They wore clothes made of grass fiber. They put on Vibhūti on their fore head and Rudrākṣhi on their neck. They started their penance standing on their big toe only. They kept their vision on tip of their nose and meditated with the image of Brahma in their heart. Soon they lost sense of their body. Devotion to Brahma grew. Their soul stayed steadfast in Brahma. As day goes by severity of their penance also increased. Smoke from their penance began to spread in the world. The animals and birds in forest began to burn. Water in the river looked boiling. Finally it spread to the universe. Even the serpents in the lower world started to feel the heat that started from the penance.

Brahma visualize the reason for the turmoil in the universe. He was not happy to meet the three brothers for they might end up vicious like their father. The world is in danger if he does not meet them. He thought about his precarious position. Whatever happens will happen as per the wishes of Śhiva. He decided to meet them.

Brahma appeared before the demon brothers. He said I am pleased with your devotion. What are your wishes? Tell. They opened their eyes. They gave salutations to Brahma. They praised Brahma in many ways. Please make us immortal by granting no death from any. Brahma says I am not immortal. How can I give? Please ask me some thing else. In that case, we would like to construct three cities in the sky. One city made of gold. One city from Silver and another from iron. They cannot be entered by anyone living in Heaven, earth and the lower world. The three cities rotates and cannot be seen while rotating by humans, divines and others. Once in a thousand human-divine years the link is seen for a second. At that time the cities can be destroyed hitting the link by one arrow only. If not they continue to rotate for thousand human-divine years. Divines, humans, Kinnaras, Kīṃpuruṣhās and others serve as per our orders. Grant us powers to acquire enormous wealth. Brahma did not have any other choice but to grant their wishes. He granted them their wishes and returned to his place.

Demon brothers were happy receiving the boon from Brahma. With the boon they emerged from their hiding days. They became unstoppable. They asked the architect Maya to construct gold, silver and iron towns in the sky. He constructed three towns. The three towns were called Tripura. Later the towns were decorated with precious gems and flags. Tārakākṣha took the gold town, Kamalākṣha took the silver town and Vidyunmālī took the iron town. They had an army of 6.6 million soldiers. They were ruling happily with plenty of wealth. People seeing the towns in the sky were surprised by their glow. The relatives of Naḷa, Nīla, Mūka, Jambha, Dhūmrākṣha, Jaṭāsura and other brave demons returned from their hiding to live in Tripura.

Maya attended one of the demons assembly. The brothers praised Maya for his work. They honored him by giving many gifts. Maya said "You are noble among all demons. Performing penance you have received boons from Brahma. You are all enjoying the result of the boon. After thousand years, harm may come to Tripura and to your wealth from the divine. To prevent from harm worship Śhiva with devotion. He is the master for creation, existence and destruction. Order every one in the town to worship Śhiva with devotion. Then you live without any harm to you or to your towns".

The demon brothers agreed to the suggestion of Maya. They requested Maya to make Liṅga. Maya made a Liṅga for each

house in the towns. Everyone was wearing Bhasma (sacred ash) on their fore head, Rudrākṣhi on their neck and meditating Śhiva with the Pañcākṣhari (Śhi Vā Ya Na Maḥ) maṅtra. Everyone lived happily. Kāmadēnu, Kalpavṛkṣha and Ćintāmaṇi (Mythical cow, tree and jewel that fulfills the desired) became the property of the demons. Everything was under their control. Divines could not tolerate demons dominance in the world.

The divines started to worry about the dominance of demons. The demon brothers started in the war path to conquer heaven, earth and the lower world. Īndra ran away from Amarāvati to hide in Mēru mountains. Other divines followed him. They wanted to find a way to bring an end to the demons brothers. They went to Brahma seeking his help. He took them to Viṣṇu. Viṣṇu told them it is not possible to win over the demons as long as they are the devotees of Śhiva. The divines informed they are really not devotees of Śhiva. They are following the suggestions of Maya. But Viṣṇu said demons do not lack devotion. They have enormous devotion. The divines decided to meditate Śhiva to create ghosts to kill the demons. They created many ghosts. They ordered them to destroy Tripura by killing the demons. The ghosts went near the fort of Tripura but could not enter the fort. The demon defenders of the fort chased and destroyed the ghosts. Those survived reported their inability to enter the fort. The demons started searching divines to punish them.

Viṣṇu and Brahma were unhappy for not succeeding with their plan. They went to Kailāsa. But Naṇḁīśhvara stopped them from entering. They stayed near the gate chit-chatting. Not able to see Śhiva they were thinking how to solve their problem. Some divines went to Viṣṇu, you told us that we cannot hurt the demons as long as they show devotion to Śhiva. They suggested to spoil their devotion to Śhiva. Then Śhiva will show mercy on us. Later Śhiva himself ends our problems. If not we have to hide in the mountains of Mēru. Viṣṇu agreed to the plan to find a way to spoil demons devotion to Śhiva and lead them to the path of immoral. He told them to get permission of Śhiva for their destruction.

Viṣṇu along with Nārada started his journey to Tripura. Viṣṇu took the form of Buddha and Nārada became his pupil. Viṣṇu created enhanced ignorance śhāstras.

Both of them entered Tripura singing newly constructed śhāstras. Both of them by showing things of beauty instilled desire in demons women. They gave the clothes and jewels for the asking to the women. They diverted the characters of demons women from their walk and talk. With their magical powers they surprised the women in Tripura. They were treated well where ever they went. Some wanted to know secretly who they are? Where they came from to bless? Nārada told them he is the god who created the world. He is here while traveling to see his creation. He

stays where he is in peace showing his glory. He grants things to those who submits to him. Trusting the words of Nārada, the demons began to approach him with devotion. Viṣṇu gave the demons whatever material things they asked. It made them to believe in him.

The demons wanted to know from Nārada whether disguised Viṣṇu can give other than material things. Nārada told them that he is an ordinary pupil among all other pupil. Yet you can see what I can accomplish with his grace. So saying he took water in his hand. Then he said some mantra before throwing the water on the ground. Many Brahmas, Viṣṇus, Indras showed up at the place where water was thrown. Again he threw some water making all of them disappear. Then he distributed fake nectar of life to the demons. These acts made the demons to trust them. They were willing to give up any thing suggested by the guru and his pupil. The demons demanded to become the pupil of Guru. Nārada brought the demons to his guru. He praised his guru in many ways to please him. He requested his guru to accept all the demons as his pupil. Viṣṇu in the form of Buddha gave dīkṣhe to all the demons. He advised them to worship him giving up the worship of Śhiva. I am Buddha. All the time You should say my name. There is no happiness in the other world. Seek and enjoy happiness in this world itself. Do not ware Vibhūti and Rudrākṣhi. Vedas tell lies. Those who follow becomes my pupil. Only those

followers get the desired. Others do not. Everyone agreed to follow as per their teaching.

The demons gave up their worship of Śhiva. They quit wearing Bhasma and Rudrākṣhi. They started saying Buddha instead of Pañcākṣhari maṅtra. The women did not practice to become chaste. Tripura became corrupt. Nārada informed Viṣṇu that they have succeeded by changing the habits of the demons in Tripura. However, the three demons Paramayōgi, Śhīlapara and Virakta remained the devotees of Śhiva. They decided to return to Kailāsa.

Viṣṇu was happy for getting the job done for the divines. Then he realized that he and the divines cannot go into the court of Paraśhiva for instilling tāmasa qualities among the demons. To purify from their blemishes they started to perform penance to Śhiva. Śhiva incognito told them "Listening to the divines you spread the art of mesmerize among my devotees. For that reason you and the divines cannot enter Kailāsa. To enter Kailāsa, all of you go to the lake Mānasa. Perform penance after cleaning yourself by taking bath in the lake Mānasa. Then I grace you all." After hearing this Viṣṇu went to Himalaya mountains with the divines. There they cleansed themselves in the lake Mānasa. They started penance to Śhiva standing on their feet.

Śhiva appeared before them. The divines prayed Śhiva in many ways. With

ignorance we taught demons the art of mesmerism. By doing so we became animals (paśhu). We caught in the cycle of birth. You are the master. You are for ever. Please forgive us. Hereafter make us to follow as per your order. Please make us pure. Please have mercy on us. Help us to escape the problems from Tāraka and other demons. The divines pleaded with Śhiva.

Śhiva told them to install him as the master of paśhus (Paśhupati) and to follow according to my teachings. The divines agreed and coroneted Śhiva as their Paśhupati. Hari, Brahma and other divines praised Śhiva. They were all blessed by Śhiva. Śhiva made everyone to wear Bhasma and Rudrākṣhi. He taught them the way to worship Śhiva. He taught them rituals for Pāśhupata before sending them to their places. He told Naṇḁi to make preparations to win Tripura.

39. War for Tripura

Naṇḁīśha ordered the army to prepare for war. The army consists of four divisions. The four divisions are of horses, elephants, chariots and foot solders. They called upon Viśhvakarma, the divine architect, for creating suitable chariot for Śhiva and Pārvati. He acquired strong and suitable things. The earth became the pedestal, the sky the top, ocean and the stars the molds, sun and moon the two wheels. The four Vedas are four horses. North and south are the yoke and Upaniṣhats the tying ropes. Śhāstras are hinges. The sound 'Ōm' became the whip, mountain Mēru as bow, Ādhiśhēṣha the bow string, Viṣhṇu as the arrows. Brahma became the chariot driver. Ladies of the river took the job of fanning. Kailāsa became the white umbrella. Vasiṣṭha and other sages were praising. Kinnaras, Yakṣhas and others were praying. Garuḁas and Gaṇḁharvas are the poets. Īndra and the masters of the directions were praying rhythmically. The entire divine army was ready. It looked like an ocean.

Naṇḁīśha informed Śhiva about the preparation for his travel to Tripura. Śhiva and Pārvati riding Vṛṣhabha came to the chariot. All the divines shouted victory for Śhiva. Śhiva got down from Vṛṣhabha placed one of his feet on the chariot. For his weight the chariot started to go under the ground. Viṣhṇu seeing the fate

of the chariot changed himself into a great bull and lifted the chariot from his horns. Viṣṇu fainted lifting the chariot. Viśhvakarma quickly corrected the chariot into its original condition. Śhiva was pleased with the ability of Viṣṇu and asked Viṣṇu what he wishes. Viṣṇu requested that his might stay in the bull and Śhiva devotion stays with him. Śhiva granted his wishes.

Śhiva and Pārvati climbed their chariot. He told others to take their positions. The war drums were heard in the entire universe. The army started marching towards Tripura. Naṇḁīśha walked in front of the chariot. One side Gaṇapati rode on rat. Another side Śhaṇmukha rode on peacock. On their side was Hari on garuḁa and Brahma on swan. The masters of the directions rode their chariots. Humans, sages and others were pleased seeing the marching army with Śhiva, Pārvati, Hari, Brahma and the entire divines. At sun set the army stayed near Tripura. Bhairava was responsible to guard the army. Śhaṇmukha was made to lead the army. Vīrabhadra was responsible for the weapons of the army.

In Tripura, Tāraka was in the court with his leaders of the demon army. He learnt the divines have come with Śhiva to wage a war. With a smile Tāraka asks his guru Śhukrācārya, "Have you heard the news? The divines ran away afraid to Śhiva. Complaining to Śhiva on us they have brought him to fight us. What we should do now?".

Śhukrācārya: If Śhiva wants to kill, is there any one to save? Now we should go to Śhiva to surrender. It is the right thing to do.

Listening Vidyunmālī became very angry. What! Surrender! We have the strength to dry up the ocean. Should we be afraid of a drop of water? Let me fight these divines. You can see my power. They are like insects in front of me. They have no strength even to step on our fort.

Other leaders joined and supported Vidyunmālī. 'O' Guru test our strength. We bring tied all the masters of the directions. We will take away the life of all divines. Even if Śhiva comes, we stop him. Please permit us to do it. They shouted. Tāraka consoled the commanders. He ordered to guard the fort of Tripura before retiring for the day. The guards were taking extra precaution watching the forts of Tripura. They were placing hot oil, stones, bags filled with lime stones and other materials to defend the fort.

In the morning the divine army was ready to attack the fort. The people of Tripura were standing on the fort to see Śhiva attacking the fort. The demon women were talking about losing their wealth to the divines. Indra went to Śhiva seeking his order for the day. Śhiva told them to attack the fort of Tripura. Indra and the divine army started towards the fort. The fort of the three Tripura towns were shining. They were rotating constantly without stopping. Indra gave the order to Siddhas, Vidyādhara, Kinnaras,

Kimpuruṣhās and others to attack the fort. At once the army started to attack the fort. Some were trying to climb the fort with ladders. Those made it to the top of the fort tried to assist others to climb the fort.

The demons commanders saw the efforts of the divine army trying to climb the fort. They started to fight with many types of weapons. They poured hot oil. They threw sacs filled with stones. They poured boiling lime water and hot sand. They showered with arrows. The demons efforts gave them an upper hand. Many divines lost their lives. There was blood every where. Many divines were screaming with pain. Divines started to run away from the fort. Iṇdra saw the divines running. He encouraged them saying "do not fear. Śhiva is on our side. Do not bring disgrace". The divines started to attack the fort without fear. Soon the divines were on most part of the fort. The demons knew they could not stop the divines occupying the fort. They ran to the palace and started to cry saying divines entered into the fort. Vidyunmāli took his weapons and started towards the fort to face the divines himself.

40. War of Kamalākṣha

The demons army that accompanied Vidyunmāli chased the divines from the fort like a wolf chases the herd of sheep. They reached the battle field outside clashing with the divine army. Demon horse riders fought with the divines horse riders, elephant riders with the elephant riders, those on chariot with the chariot riders. The strength of demons made them to get an upper hand against the divines. The divines sought protection from Iṇdra. Iṇdra himself faced his enemies. The Jambhāsura came in front of Iṇdra. They fought each other with many weapons. The arrows of Iṇdra covered the entire Tripura. The arrows of Jambhāsura also created a thick cover over the divine army. Darkness covered over the army due to its thickness. Iṇdra was successful in cutting off the arrows of Jambhāsura. Iṇdra with his arrows hit Jambhāsura hurting him. He fainted. He was carried away by the demons. With his fall, Iṇdra started to create havoc among the demons.

Vidyunmāli came in front of Iṇdra. He was angry against the divines for hurting Jambhāsura. He started to decry saying you are the one brought Śhiva telling lies. Do not think fighting with me is easy as eating the offering of yajñas. This is not like playing with women! He shoots many arrows towards

Indra. Indra cut them off and shot sharp arrows to wards Vidyunmāli. Vidyunmāli became angry. He took sharp arrows and shot aiming at the chest of Indra. Indra got hurt and made him faint. Fear entered in the minds of divine army. Vidyunmāli and his army began to get the upper hand against the divines.

Ṣhaṇmukha came forward encouraging the divine army. He faced Vidyunmāli. He called him and said - don't you know who I am? I am the one who killed your father. Do not seek the fate of your father. Save your self by submitting to me. You can live longer. Else you too follow the way of your father. Saying shoots arrows towards Vidyunmāli.

Vidyunmāli was very angry. Ah! the vine I was searching is at my feet. You are the son of a beggar. I was thinking you might have dead by this time. It is my fortune you are alive. This is the way things happen when desired. Talking with pride Vidyunmāli shoots arrows towards Ṣhaṇmukha.

You fool! said Ṣhaṇmukha. The entire Tripura ends up in dust within a few minutes. I do not spend time by mere talking. Ṣhaṇmukha took a sharp and powerful arrow shoots it. It started as one but multiplied many times spreading devastation to the demons army. Vidyunmāli was effective in battling those arrows. Ṣhaṇmukha was appreciative for the valor exhibited by Vidyunmāli. They fought each other with many types of arrows. Finally Ṣhaṇmukha destroyed the chariot and horses of Vidyunmāli. Then with another sharp arrow

hit Vidyunmāli. Vidyunmāli was hurt and fainted. The demons took Vidyunmāli away from the battle field. The divines made the victory sounds.

Kamalākṣha was angry about divines victory over his brother. He and his army attacked the army of Śhiva who were standing waiting for their order. It was like the ocean joining ocean. It was fearful. They were fighting with bows and arrows, swords, spears and whatever they had and could collect. The demons had the upper hand. The divines started to run. They were cursing themselves for coming from their hiding places. We thought Śhiva will save us from these demons. But now we are in a bad position for listening to the words of Hari. Hearing them Vīrabhadrēśha became very angry and came forward to face Kamalākṣha. On his way he killed many demons as if he was squatting mosquitoes. He destroyed the demons army like the wild fire clearing the forest. The demon commanders ordered their entire army to attack Vīrabhadrēśha. Their effort ended up like the firefly coming near the lighted lamp. Śhākini, Dākini, ghosts and devils danced eating the corpse of demons and drinking their blood.

Kamalākṣha seeing the destruction of his army came forward to face Vīrabhadrēśha. He roared like a lion. Are you Vīrabhadrēśha? So far you have killed ordinary solders. Now forget your pride. Winning Tripura is not like winning Dakṣha. He started shooting arrows

toward Vīrabhadrēśha. Vīrabhadrēśha laughing at the words of Kamalākṣha cut off his arrows with his arrow. Then he shot another arrow aiming to the chest of Kamalākṣha. This time the arrow hit the chest wounding Kamalākṣha. Recovering Kamalākṣha took a powerful sharp arrow and threw twirling towards Vīrabhadrēśha. He was sure about his weapon to burn Vīrabhadrēśha. But Vīrabhadrēśha prevented it from his arrow. Then he shot more powerful arrow. It hit Kamalākṣha in the chest. Kamalākṣha started bleeding. The demons carried him to the palace. Tārakāsura seeing his brother Kamalākṣha was extremely angry. Śhimśhumāra, brother-in-law of Tārakāsura, stood up and requested permission to command the army. He promised to capture all the divines including Śhiva. Tārakāsura was happy to hear the words of Śhimśhumāra. He gave permission to command the army against the divines.

41. Death of Tripura

Śhimśhumāra is a cruel demon. He marched with enough army consists of horses, elephants, chariot and foot solders towards the battle field. It is difficult to describe his features. He had a huge stomach. He had a tall body. Earth shook when he walked. Not only he had a huge body he was also very strong. His body was deep black. His face looked fierce. Hair on his body were like iron rods. Eyes were deep red as if they are glowing with fire. His coming was like the presence of Yama, the god of death. With his arrival, the demons army started to destroy the chariots. They killed many divines. The divines ran to Śhiva seeking his help to stop the chasing demons.

Vṛṣhabhēśha who was standing near Śhiva became angry about the divines. He went to war against Śhimśhumāra with the permission of Śhiva. The demons were surprised seeing Vṛṣhabhēśha. For them he looked as if the mountain Kailāsa had come with wings. He penetrated the demon army. The dust scratched from his four feet covered the battle field creating darkness. For the speed of the fanning tail many demons lost their lives. Many more demons got hurt losing lives from the stabbing of the horn. Its breathing threw many demons from the battle field. Easily kicked stones hurting many demons. The demons fought back with arrows,

spears and swords. All their efforts became futile. Vṛṣhabhēśha was like a diamond against stones. The demons used huge chains to capture Vṛṣhabhēśha. It did not help. Vṛṣhabhēśha freed himself as if the chains are made from single strand tread. He destroyed most of the demon army. When the chains could not hold Vṛṣhabhēśha, Śhimśhumāra decided to capture holding the horn. He rushed towards Vṛṣhabhēśha to wrestle holding the horns. But he failed. Vṛṣhabhēśha's horns stabbed the chest of Śhimśhumāra. Blood started flowing from the chest of Śhimśhumāra. Vṛṣhabhēśha spliced Śhimśhumāra into two parts. He kicked one part towards the fort. It ended in front of Tārakāsura's palace. Vṛṣhabhēśha returned to Śhiva with the other part. The divines praised Vṛṣhabhēśha.

Tārakāsura learning the death of Śhimśhumāra grieved. He knew his winning went with Śhimśhumāra. He decided to go to war himself. With him his four divisions of army followed. His army had thirty commanders each with their own army. The army consists of four divisions. The four divisions consist of solders on horses, elephants, chariots and foot solders. In addition there were numerous solders who followed him. The sound of bells tied to the neck of elephants with their roaring, hoofing sounds of horses, sound of war drums made deafening sounds in the world. Soon the army faced the army of Śhiva. Fierce fighting broke

out between the demons and the divine army. Kamalākṣha, Jambhāsura were fighting the divine army on one side. Vajranābha, Subhaṭa, Vidyunmāli, Śhumbhāsura and Tārakāsura were all fighting in different parts of the divine army. They were gaining upper hand killing and hurting the divines. The divines started to run away from the battle field. Some of the divines came running to Śhiva seeking his protection. Śhiva looked at Bhṛngīśha, Vīrabhadra, Śhaṇmukha, Gajānana and Bhairavas. Soon they were ready to face the demons army.

Vīrabhadra faced Kamalākṣha. Śhaṇmukha came in front of Vidyunmāli. Naṇḍīśha protested against Śhumbhāsura. Iṇdra faced Jambhāsura. Bhairava stopped Tārakāsura. They fought bravely. But the demons could not win against their opponents who followed righteous path of Śhiva. The demons got hurt fighting. The demons army got destroyed like the dry leaves in front of fire. They started to run from the battle field. The battle field was filled with bodies and body parts. Blood flowed carrying heads and bodies. The demons ran into Tripura to save themselves. Even Tārakāsura and his brothers Kamalākṣha and Vidyunmāli hid in Tripura to save themselves from the divines. They ordered to close the gates of Tripura. The divines chased the demons and captured the fort of Tripura. Śhiva was concentrating on Tripura. It stopped from rotating showing the vulnerable link for the three cities. The time

Tripura completed 1,000 human-divine years. It is the time for Tripura to stop rotating and link together. It is the time for Tripura to become vulnerable. Śhiva took Pāśhupata arrow aimed at the link that holds the three cities. He shot the arrow when the three cities stopped rotating and came together at the link. The arrow started spitting fire towards the link that held the three cities. Reaching the link it destroyed the link and Tripura. Only three devotees of Śhiva survived in Tripura. The demons and their wealth in Tripura was destroyed by the fire. Tārakāsura, Kamalākṣha and Vidyunmāli remembering the advise given by their guru Śhukrācārya escaped from Tripura. They went to Śhiva. They praised Śhiva in many ways. They submitted themselves at the feet of Śhiva. Merciful Śhiva was pleased with their devotion asked them what they want. They wished to serve Śhiva as the gate keeper in Kailāsa. Śhiva granted them the boon. Hari, Brahma, Kinnaras, Kimpuruṣhās and others gave salutations to Śhiva. They returned to their places. Śhiva returned to Kailāsa with his followers.

42. Gaṅgādhara

One day, Śhiva was walking enjoying the beauty in the garden. He came near a mango tree. The tree looked beautiful with fresh leaves, flowers and mangoes. Bees and Koel birds were making exquisite sounds. He came near the tree and sat down on a bench.

On the tree was a bird nest. In the nest the lady bird was impatient waiting for her husband's arrival. Her husband did not come last night to the nest. The lady bird was upset thinking her husband may have been killed or caught by a cat or may have a broken wing. It even thought may be he fell in love with another lady bird. It was looking for the arrival of her husband. It went out of the nest looking for her husband only to come back thinking he may be in the nest. It cried without her husband.

The male bird was flying home. All the time the bird was thinking about his wife. She may be grieving me not being there. She may be alive or dead because of separation. She may be afraid. I was in the service of Śhiva. Its result do not harm me. Thinking it came near the nest. The arrival of the bird made fragrance around the tree. Then the fragrance filled the entire tree.

Lady bird was angry thinking it must be a new bird. She recognized the bird as her husband from his talk. She was happy for his

arrival. Soon happiness turned into anguish because of the smell of perfume. Angrily she told her husband to go away to his new found love. The male bird tried to explain but no avail. Few minutes later, he said there is no one to love but you. Last evening I waited to take bath in the lake. Śhiva took bath in that lake making its water prasāda. Hari, Brahma and others were also bathing in the lake. Taking bath in the lake made me pure and to smell. I want you to go with me to the lake so you too can bathe in the lake. The lady bird was very happy hearing the explanation for not coming home the previous night.

Śhiva was sitting on the bench listening to the conversation of the birds. Pārvati not seeing Śhiva in the house came looking for him. Seeing Śhiva sitting on the bench under the mango tree, she approached him and covered his eyes with her hands. Śhiva knew they are the hands of Pārvati. Once the eyes of Śhiva was closed, darkness covered the universe. The solar and lunar systems could not be seen. It closed the eyes of all with darkness. In this darkness the movement of things and persons stopped. There was no growth of food. Even Hari, Brahma and others started to think about the reason for the darkness. They began to pray Śhiva.

Pārvati was happy. With that happiness water from her eyes fell on the back of Śhiva. It awoke Śhiva. At once he learnt the damage created by closing of his eyes. He did not want to remove the hands of Pārvati from his eyes.

Instead he opened partially his third eye. Fire came out of the eye occupying the entire world. There was no darkness. The darkness took the shape of a child and stood near Śhiva. For the fire, the ocean started to boil over. Mountains started to shatter. Earth began to split. Birds got burnt like dry leaves. Animals died shouting. Humans begged Śhiva to save them.

Pārvati realized her mistake of closing the eyes of Śhiva. She took her hands off from the face of Śhiva. Happy tears attached to the fingers of Pārvati from the eyes of Śhiva fell on the ground. They took the form of rivers covering the entire world. The river water put off the fire. But it created floods. Every place became covered with water. Those survived the fire lost their lives by drowning. Even Hari was staying on a leaf to save himself. Pārvati was surprised seeing the flood water. To save the world Śhiva took the tip of his mated hair and dipped it into the water. The entire water that covered the universe became a bead and stayed on the head of Śhiva. Śhiva is called Gaṅgādhara because Gaṅge (water) stayed on his head. Then he made it to appear in the world. Divines, humans, demons, animal world and others started functioning as before.

Siddarāma after listening the narration of how Śhiva got the name of Gaṅgādhara asked Cennabasavēśha - how and where Śhiva stayed during the three types of floods (darkness, wild fire and water).

Laughing Cennabasavēśha said -just by winking Śhiva can destroy and create the world. Many universe are attached on his body hair. Ripe fruit falls from the tree and reappears the following year. Similarly world disappears and appears as per the wishes of Śhiva. Even during the three floods Śhiva stayed like the lamp in the dark house, like the lake in middle of wild fire and like the fire surrounding the ocean. He is free from their effect. He stays eternally with his wife Pārvati. It is difficult to explain his greatness.

43. Āṇḍakāśura

Demon Hiraṇyākṣha was performing penance near mount Kailāsa seeking a son from Śhiva. When Pārvati covered the eyes of Śhiva the darkness took the form of a child. It was standing near Śhiva. Śhiva thought of giving the child to Hiraṇyākṣha. He came to Hiraṇyākṣha with Pārvati and the child. Śhiva asks Hiraṇyākṣha what do you want? Hiraṇyākṣha opens his eyes. Seeing Śhiva and Pārvati he praises them. He gives salutation to them. Then he asks for a son who can win Viṣṇu, Brahma and others from his own powers. Śhiva tells him to take the child who is in the form of āṇḍakāra (dark). As per your wish he wins from his own power. Śhiva returned to Kailāsa with Pārvati.

Hiraṇyākṣha returns to his kingdom with his son. The demons guru Śhukrācārya names the child as Āṇḍakāśura, the name given by Śhiva. The child grew as the coming death for the divines. His father Hiraṇyākṣha and his brother Hiraṇyakaśhipu were killed by Viṣṇu taking the form of Nṛsimha. Their children and relatives were advised by Śhukrācārya to seek the protection of Āṇḍakāśura. They made Āṇḍakāśura as their king. This made him stronger. It was like giving a weapon to a wild elephant. It was like having wings to a hungry snake. They helped Āṇḍakāśura to gain prominence among the demons. He began to

conquer many kingdoms. Soon he had the entire earth under his rule. Then he started to invade the worlds of Iṇdra, Brahma and Viṣṇu. Not able to resist Āṇḍakāśura they went with their wives to Kailāsa seeking the protection of Śhiva. There was none in the three worlds to face Āṇḍakāśura.

One day while Āṇḍakāśura was in his court, Nārada visits him. Āṇḍakāśura was happy to see Nārada. He welcomed Nārada offering salutations. He had him sit close to him. It is my fortune you have come to my court. Where did you come from? For what reason did you come? Āṇḍakāśura asked Nārada.

Nārada: After traveling the three worlds, I went to Kailāsa. After killing your father and losing the battle against you, Iṇdra, Viṣṇu, Brahma and others went to Kailāsa. They complained against your bravery. They are seeking the help of Śhiva to wage war against you. I came here to tell you this.

Āṇḍakāśura: Laughs loudly at the news. Looking at his guru Śhukrācārya, I thought the three worlds are under my control. How can Kailāsa is not? How come you did not tell me? Who is the one giving support to those killed my father? Tell me his name who wants to wage war against me? Then he turns towards Nārada. Did Hari, Brahma and others complained against me to that guy wearing ashes? Does the half man wants to wage war against me trusting them? Let them come. Let them come. Saying Āṇḍakāśura bid farewell to

Nārada. Aṇḍakāsura ordered all his commanders to get ready to wage war against Śhiva in Kailāsa.

Listening to the order of Aṇḍakāsura, his uncle Prahlāda, son of Hiraṇyakaśhipu, stood up. What heroism is yours? How can you wage war against Śhiva? What is Śhiva? Learn. Think about it. When Pārvati closed the eyes of Śhiva darkness covered the world. You are the child of that darkness. You were standing near Śhiva crying. Your father Hiraṇyākṣhaka performing penance got you as his son from Śhiva. You can confirm this from your guru Śhukrācārya. How can you wage a war on your father? It is not good for you. Śhiva is not ordinary. He suppressed the conflict between Hari and Brahma taking the form of Liṅga. One of the head of Brahma was pinched. From his third eye burnt Manmatha. From his son, Śhaṇmukha, on his seventh day, killed Tāraka. From the weapon wheel created by drawing from his toe killed Jalaṇḍhara. Hari killed our fathers in the form of a pig (Varāha) and as half human-half lion (Nṛsimha). Then he became a menace to the world. Śhiva killed the pig by splitting and Nṛsimha by his son. He is the one who destroys the evil and protects the tradition. He can create and destroy many worlds, Viṣṇus and Brahmas just by his desire. His body is the earth, water, fire, air and sky. How can you have enmity with him and still live? No, give up enmity. By surrendering we can have eternal happiness.

Aṇḍakāśura with his infatuated arrogance rejected mocking the advise of Prahlāda. Don't you know what happened to Hari, Brahma and others? The three worlds are ruled by my servants. What can the half man Śhiva can do to me? Why did you take birth in our brave clan? Get out. Do not stand in front of me. Turning towards his braves. Did all of you hear the words of this coward? He said: "In mount Kailāsa lives one with three eyes. He pinched the head of Brahma. He burnt one to three towns. He split a fish under water. He killed a boar and a lion. His son killed poor Tāraka. Do we need to serve him? I will see which brave stands in front of me". Then he ordered his commanders to prepare their army for invade Kailāsa.

The commanders of Aṇḍakāśura did not take much time to assemble their armies. Each commander had solders, horses, elephants and chariot riders. They also had support staffs for cooking, entertaining, nursing and others. Next morning Aṇḍakāśura sent a messenger to Śhiva with the message to give up Viṣṇu or face war. The messenger entered the gates of Kailāsa with the permission of Śhiva. The messenger gave salutations to Śhiva. He said "The king of demons Aṇḍakāśura, the master of the three worlds, wishes you to surrender his enemy Viṣṇu? or stand for war? I am here for your answer".

Hearing the messenger, Vīrabhadra, Naṇḍīśhvara, Śhaṇmukha became angry. They were ready to punish the messenger. But Śhiva

signaled them to be calm saying not to punish the messenger. He said "Where is Viṣṇu! where is your master! He is arrogant. If he is brave let him come for war". He then sent the messenger away.

Śhiva told Naṇḍīśha to ready the army for the war. The army consists of Siddhas, Vidyādhara, Garuḍa, Gaṇḍharva, Yakṣha, the eight directional commanders, numerous Brahmas and Viṣṇu. It was ready. Virabhadra, Gaṇēśha, Śhaṇmukha, Bhairava, Bṛṅgīśha were ready with their armies. Even Pārvaṭi sitting on lion was ready with her army. Sages were reciting Vedas. In the center was Śhiva on his chariot. The entire army came down from Kailāsa and stayed near by.

The messenger returned and reported what had happened in Kailāsa. Hearing the blood of Aṇḍakāśura boiled. His eyes became red with anger. He shouted "I will take Kailāsa in a minute". He ordered the army to march. The entire army started towards Kailāsa. They marched both day and night creating havoc on their way. They faced the army of Śhiva on the outskirts of Kailāsa.

Aṇḍakāśura asked his guru Śhukrācārya to identify the important divines in the opposition army.

Śhukrācārya: The one holding the weapon diamond and sitting on the white elephant Irāvata is Indra. Sitting on the swan with four faces is Brahma. Next to him are the remaining eight Brahmas. On Garuḍa holding conch, discus, lotus and mace in four hands is

Viṣṇu. The one sitting on peacock with six heads is Śhaṇmukha. He killed Tāraka on his seventh birth day. He is the commander-in-chief for the divine army. The one holding 32 weapons is Vīrabhadra. He was born from the fire of Śhiva's anger. He killed Nṛsimha. Next is Rudra gaṇas who have the ability to dry up many oceans. In their middle with five faces, ten shoulders sitting on Vṛṣhabha is Paraśhiva. Just by desire he can create or destroy numerous worlds. He kills those who opposes and saves those who submits to him. My advise for you is to live by submitting to him.

Āṇḍakāsura was not happy with the advise. He chose to wage war against Śhiva. War broke out between the two armies. It did not take long for the divines to get the upper hand against the demons. The divines knew they cannot be defeated with Śhiva on their side. They fought fearlessly. Bala, Namuĉi, Jāmbha, Duṇḍubhi, Mahānābha, Gajaśhira, Śhūrpaka, Vṛtra and other braves saw the demons running away from the battlefield. They started to fight the divines. Namuĉi faced Īndra. Īndra easily killed Namuĉi from Rudrāstra. Bala seeing the death of Namuĉi faced Īndra. He too was killed by Īndra. Jāmbha and Vṛtra were angry hearing the death of Bala and Namuĉi. They faced Īndra. Though they were successful hurting Īndra to faint. But Īndra fought them bravely and killed them. The demons began to retrieve from the battle field. Śhatamāya was angry hearing the death of Jāmbha and Vṛtra. He faced Īndra

with his army. Śhatamāya was victorious against Indra and his commanders Agni, Yama and others. They were like the fire flies in front of lighted fire. The divines army experienced great loss.

Brahma seeing the fate of the divines came to face Śhatamāya himself with his army. Śhatamāya mocked Brahma saying - You have the power to create the world like a potter. But do you have the power to destroy the world? They fought bravely with arrows. Finally Brahma kills Śhatamāya with the grace of Śhiva.

The death of Śhatamāya caused the demons to retrieve. Some of the demons reported the death of Śhatamāya to Aṇḍakāsura. Śhaṁbhāsura learning the death of Śhatamāya took his weapons and ordered his army to attack Brahma and the divines. Many divines afraid of Śhaṁbhāsura left the battle field. It did not take much time for the demons to defeat Brahma. The divines started to run away from the battle field. Hari saw what had happened to Brahma, Indra and the divines. He faced Śhaṁbhāsura with his army of divines. Hari and Śhaṁbhāsura fought each other bravely. But Śhaṁbhāsura got the upper hand by hurting Hari. Divines carried away Hari from the battle field. The demons celebrated their victory over Hari. The divine army was chased by the demons.

Shaṇmukha came in front of Śhaṁbhāsura. He suggested to save himself knowing what had happened to his elders.

Śhaṁbhāsura got hurt. Blood started to ooze from his body. Śhaṇmukha did not want to kill him because he was destined to die by Pārvati. Demons carried away Śhaṁbhāsura from the battle field. Niśhuṁbha, Śharabha, Gajaśhira, Kapila and other demons commanders came forward to fight with Śhaṇmukha. But their efforts was like dark trying to chase the sun. They all perished fighting Śhaṇmukha. Demons army started to run away from the battle field. Some of the demons went to Āṇḍakāsura and reported what had happened to Śhaṁbhāsura and other demons commanders. The days fighting stopped because of sun set.

Āṇḍakāsura had a meeting with his commanders. He wanted to know how they can defeat the divines. He encouraged them to come up with a plan. A demon named Gaganamūrdhni suggested not to fight during daytime. Fighting during day time has not brought victory. We should fight during nights so we can be victorious. His suggestion was accepted.

Prahlāda was not happy hearing the suggestion to continue fight during night time. How can you agree for such an insane suggestion? We have lost Śhatamāya, Jarṁbha, Namuĉi and other commanders. We are unable to kill even one of their commanders. This suggests the victory is on the side of Śhiva. It is not too late to surrender to Śhiva. We can all live with the grace of Śhiva. He suggested strongly to surrender to Śhiva.

The suggestion of Prahlaḍa went on deaf ears. The demons army attacked the sleeping divines during the night. It created confusion in the divine army. Vīrabhadra, Ṣhaṇmukha, Āmuṇḍi, Varāhi, Bhairavi and others woke up. The divine army with the leadership of Vīrabhadra and Ṣhaṇmukha got the upper hand by destroying the attacking demons. The demons started to run away from the battle field. Some ran to report to Āṇḍakāśura.

Āṇḍakāśura faced Vīrabhadra and Gaganamūrdhni faced Ṣhaṇmukha on the battle field. It did not take long for Ṣhaṇmukha to kill Gaganamūrdhni. Āṇḍakāśura fought Vīrabhadra by showering with many arrows. But Vīrabhadra was effectively cutting them down before reaching him. Finally, Vīrabhadra hurts Āṇḍakāśura. Āṇḍakāśura fainted from his wounds. Vīrabhadra did not want to continue his fight with Āṇḍakāśura. He knew Āṇḍakāśura is destined to be killed by Śhiva. He started to fight against the demons army. Āṇḍakāśura recovered from his fainting. He climbed on a new chariot. He started to look for Vīrabhadra. Instead he faced Śhiva.

Āṇḍakāśura started to fight with his arrows. None of his arrows reached Śhiva. He tried to shower with arrows on Śhiva. But Śhiva cut them off in the middle. Śhiva was happy for the braveness of Āṇḍakāśura. When Āṇḍakāśura could not win with arrows, he took his sword to fight Śhiva. Śhiva broke the sword also. Then Āṇḍakāśura went for a hand to

hand combat. But Śhiva pierced Aṇḍakāsura in the chest with his trident and lifted him. Aṇḍakāsura lost his pride. He started shivering. He was enlightend with knowledge of Śhiva. He remembered the words of Prahlēda and guru Śhukrācārya. He began to praise Śhiva. He begged for forgiveness. He submitted himself to Śhiva.

Śhiva was pleased with his devotion and asked what he wants. Aṇḍakāsura requested Śhiva to dance on his body and to take him for his service. Śhiva dressed himself for the dance wearing the tiger skin, wrapping himself with elephant skin and Bhasma on body. He stood on the body of Aṇḍakāsura. Naṇḍīśha, Brahma, Hari, Iṇdra, Nārada and others were playing musical instruments for Śhiva's dance. The whole world saw the dance enthusiastically with surprise. After the dance Aṇḍakāsura was given the status of gaṇa. He was made to guard the doors of Kailāśa. Hari, Brahma, Iṇdra and the divines praised Śhiva. They returned to their places with the blessing of Śhiva.

44. Śhiva the Kālahara

Once there was a king named Śhvēta. He was very fortunate. He won against many kingdoms. One day he decided to conduct a peaceful combat between his army. The king and the army traveled through the city to war grounds. Many people were standing on the road side and some on roof to see the king and his pageantry. One of the merchant in that town was away on business. His wife was standing on the roof to see the marching army. She was young and very beautiful. The king saw the wife of the merchant. At once he fell in love with her. His sense organs froze. He was unable to hear or see. His mind occupied completely with love though he was at the war grounds.

In the evening the king returned to his palace. He could not eat or sleep. He wanted the company of the merchant's wife. He called one of his trusted servant and told her "I am asking a favor from you. You are my trusted servant. I am telling this trusting. You are the one who can do it. You will save my life if you do it else I am sure to die. Today while going through the town I saw the wife of merchant Ratnaverma standing on the roof. From the time I saw her my mind is stuck in her. You must bring her to me". The king told his servant in a pleading manner.

The servant quickly said "with your blessing I will bring her to you". She left the palace and went to the house of the merchant.

She convinced the wife of the merchant with her tactics. She brought her the same evening to the king. The king sent the servant away with rewards. He spent the night with the wife of Ratnaverma the merchant.

The king gave flowers every day to the merchants wife. One day, the king dropped a flower while handing it to her. Instead of picking it up the flower he said "it is dedicated to Śhiva". As days passed by the king lost interest with his kingdom. His lust grew. He began to associate with other women. He spoiled the lives of many women. He became an evil king. When his time came the servants of Yama, the god of death, took his soul to Yama lōka. He was judged in the court of Yama. Ćitrāgupta reported Śhvēta spent his entire life infatuate with lust. Only once he dedicated a fallen flower to Śhiva. It is the only good thing done in his entire life.

Yama ordered Śhvēta to spend one night with Rāmbhe as his reward for his good deed. He should spend the rest in hell. The servants took Śhvēta to Rāmbhe. They explained his story in detail to Rāmbhe and the order of Yama. He spends one night with you. In the morning we return to take him to hell. Then they left.

Rāmbhe felt very sad for Śhvēta. She did not like Śhvēta to go to hell after spending just a day with her. She devised a plan for him to escape going to hell. She wanted Śhvēta to escape from the punishment by Yama by engaging Śhvēta in the worship of Śhiva. She

stood at a distance from Śhvēta. Kindly she looked at him. Śhvēta with full of lust tried to embrace her. She laughed at Śhvēta.

Śhvēta: Rāmbhe why are you laughing? Am I not handsome? Are you thinking I do not know the art of love? Am I not worthy for your association? You learn with my association. Let us not waste time.

Rāmbhe: With withered face says "O king", you are like the sheep in the hands of a butcher trying to eat the fallen grass. You are not aware of the punishment waiting for you in the morning. I laughed for your eagerness to fulfill your desire for love.

Śhvēta: It is not the feature of men to give up the fruit in hand without enjoying for the coming fear. I have learnt happiness coming from associating women on earth. Learning the happiness by associating ladies of the divine world makes my life complete. Do not waste time. Do what Yama has ordered.

Rāmbhe: She was very unhappy to hear the words of Śhvēta. O king! There is nothing you did to prevent your sin. Yet by dedicating a fallen flower to Śhiva once you gained to spend a night with me. Just think what you would have gained by spending entire life in the worship of Śhiva. One quarter of the night is gone. Losing the remaining three quarters of this night you suffer punishments. They put you in fire. Make you embrace red hot pillars. Make you drink hot lead. Press you in a mill. Pierce you with iron rods. Roll over you on thorny fence and give

other types of punishments. Desiring a miniscule of happiness with me you will be sad for a long time. Coming to me you are mine. Your benefit is my benefit. I am saying this to you. Give up your lust. Perform Śhiva worship at least for the remaining part of this night. Escape from the coming danger from the worship and you enjoy eternal happiness.

Śhvēta: He got wisdom from the advise of Raṁbhe. How can I get ample rewards worshipping Śhiva in this small time?

Raṁbhe: O king! You do not need much time to please Śhiva. Listen. Once there was a sinner. He was in a dilapidated temple during his final days. There was a dog waiting in the nearby pit for him to die so he can have a meal. The dog came often to temple to check him. It walked on his body and fore head checking his breath. The ash attached to the feet spread on the fore head. Soon after he died. Both the servants of Yama and Śhiva gaṇas came. Śhiva gaṇas told the servants of Yama -"They have no right to take him because of ash on his fore head". Śhiva gaṇas took him to Kailāsa.

Once a hunter was resting in the forest. He saw Rudrākṣhi tree with fruits. He ate the fruit and made a garland out of the seed. He placed the garland on the neck of his dog. The dog got killed by a boar. Both the servants of Yama and Śhiva gaṇas came to take the dog. Śhiva gaṇas told the servants of Yama they have no right to take the dog because of

Rudrākṣhi on the body. Śhiva gaṇas took the dog to Kailāsa.

Rudrākṣhi and ash are the symbol of Śhiva. Wearing them on the body at least once give greater results. Now let me tell you the benefit of Śhiva maṇtra.

Once there was a farmer. He never did good in his entire life. He called his son while he was on his death bed. He told his son about harvesting the farm as "Haragaṇṇa". Soon after he died. For saying "Hara gaṇa" before he died, he was taken by Śhiva gaṇas to Kailāsa.

Once sage Sānaṇḍa went to the land of Yama. There he pronounced the Pañcākṣhari maṇtra. The sinners repeating the maṇtra went to Kailāsa.

Once a Brahmin had association with a Śhūdra woman. They were doing many sins. He was outlawed from the Brahmin community. He lived with her in a forest. After her death he lived with his daughters in a temple. Afraid of thieves he kept a lighted lamp through-out the night in the temple. Though he was a sinner, he went to Kailāsa because he kept light in the temple.

Sage Mrkaṇḍu had a son. He had a life expectancy of twelve years. Knowing life ends at twelve years, the son was performing the worship of Śhiva with devotion. Yama came to take him to his place. He threw his noose. The boy was afraid. He embraced the Liṅga and shouted "Śhiva Bho". Śhiva appeared from the Liṅga. He saved the devotee from Yama.

O king, you too can escape from Yama by worshipping Śhiva even for a little time. Rāmbhe advised the king. Her words made sense to the king like the iron becoming gold with it's association. His mind became pure. Śhvēta agreed to worship Śhiva. Rāmbhe assembled things like, towel, Bhasma, Rudrākṣhi, flowers, sandal paste, incense and other things required for the worship.

Śhvēta: Humbly says to Rāmbhe. I am a sinner. You put the light in my heart. Please save me teaching the way to worship Śhiva.

Rāmbhe performed dīkṣhe rituals and placed Śhivaliṅga on Śhvēta's palm. Devotion grew in Śhvēta with each level of dīkṣhe service. He was deep into devotion to Śhiva. He was offering flowers with devotion.

It was morning by the time service was completed. Servants of Yama were knocking at the door to take Śhvēta to Yama lōka. They asked Rāmbhe to give up Śhvēta. Rāmbhe showed them Śhvēta. He had no knowledge of the morning. He was not awarer of his sarroundings except his devotion towards Śhiva. Seeing Śhvēta worshipping Śhiva, the servants of Yama left without him. They reported to Yama that they could not bring Śhvēta because he was wearing Bhasma, Rudrākṣhi and he was worshipping Śhiva.

Yama was very angry for not bringing the sinner for punishment. He knew Rāmbhe is the prankster. He decided to go himself to bring Śhvēta. He went to the house of Rāmbhe in Amarāvati. He asked Rāmbhe to bring

Śhvēta to him. Raṁbhe showed Śhvēta to Yama. Yama started toward Śhvēta.

Raṁbhe saw Yama rushing towards Śhvēta who was sitting in the room reserved for worship. Raṁbhe warned Yama. How can you put hands on worshipers of Śhiva? Did you forget the warning of Śhiva when you put hands on Markaṇḍēya?

Yama became angrier than before. He ignored the warning. I will see what you and your Śhiva can do for me. So saying he went in and threw the noose around Śhvēta who was worshipping Śhiva. Śhvēta opened his eyes and saw the fearful Yama in front of him. With fear he prayed for help and shouted - "O lord Śhiva, protector of devotees, save me! Save me!" Before Śhvēta completed his words, Śhiva appeared through his Liṅga before him. Śhiva put hands on the head of Śhvēta and gently patted him. Yama seeing Śhiva started shivering. Śhiva burnt Yama by opening the third eye. Viṣṇu, Brahma and other divines praised Śhiva. Devotees are my life. Yama raised his hands on them. His arrogance killed him. Then Śhiva blessed Raṁbhe for converting Śhvēta to a devotee.

Brahma requested Śhiva to restore Yama. Without Yama there is no one to punish the sinners. People do not fear sins. Please excuse Yama for his action.

Śhiva restored Yama. Yama gave salutation to Śhiva. Yama, Brahma, Viṣṇu and other divines returned to their places with the

blessing of Śhiva. Śhvēta became a Śhiva
gaṇa.

45. Unshakable Goutama

Sage Goutama learnt about the coming famine. He wanted to avoid the effects of famine. He was performing penance to Śhiva in the forest Daṇḍakāraṇya. Śhiva learnt about the sage Goutama. He thought of showing Goutama's determination to the world. He asked Viṣṇu to go to the sage Goutama to win the argument "Viṣṇu is the creator of the world". Viṣṇu respectfully declined saying it is not possible for him. Śhiva decided to go to the sage himself. He disguised as a devotee of Viṣṇu. Śhiva, Viṣṇu and Brahma went to see the sage in Triyambaka mountains in the forest Daṇḍakāraṇya.

The disguised Śhiva stood in front of the sage. He asked the sage "Who are you trying to please with your penance"? The sage said I am doing penance to Śhiva. The disguised Śhiva started laughing. He says how can Śhiva give boon? Are you ignorant? He wears ashes instead of clothes. He lives in cemetery. He is a beggar. He wears garland of bones. How can he give to others when he does not have for himself? On the other hand, Viṣṇu is the protector of the world. He is the husband of Lakṣhmi. He wears expensive and beautiful clothes. He is a well for knowledge. He is without blemishes. He is supreme. He is with good character. He is called Kaustubhadhāri (has a gem on chest). He is the master for all divines and demons. Viṣṇu is in the world.

Hara taught Rāmamañtra to his wife Pārvati. She preached it to those who were dieing in Kāśhi. All of them received salvation. In Kāśhi Vēdavyāsa proclaimed there is no God greater than Kēśhava (Viṣṇu). Brahma took birth from navel of Viṣṇu. He has killed all cruel demons. He is the one who suppresses the evil and protect the good. Viṣṇu fulfills your desires. It is not possible for Śhiva. Doing penance for Śhiva is madness. Give it up.

Goutama was hurt hearing abusive remarks. He was also angry. But he did not show it. He said - O foolish devotee of Viṣṇu, you do not know the greatness of Śhiva. It is your ignorance. Listen. Śhiva is the God for all gods. Śhruti makes statements **"Ēkamēva advitiyaṁ Brahma"** (alone is Brahma), and **"Ēka Ēvarudrōna advitiyāyatasthe"** (No other is greater than Rudra). These statements prove He is the only one Brahma.

When Viṣṇu is not equal to Him how to talk Viṣṇu is higher? If talked it is the talk of rabbit horns. If Viṣṇu is the well of knowledge why did he kill the wife of Bṛgu with ignorance? If Viṣṇu has no blemishes why did he die taking birth ten times? If Viṣṇu is superior among all men why he desired other women? If the world is Viṣṇu what did he do when his wife was stolen by demons? If Viṣṇu is the protector why did he not save his son (Manmatha) when Śhiva burned him? If Lakṣhmi (refer to wealth) is the wife of Viṣṇu why she is with the kings of the world? If Viṣṇu is the creator why did he say

"Mamakartā mahēśhvaraḥ"? Rāmamañtra is the name of Śhiva. For the sake of love sage Jamadagni and king Daśharatha named their son as Paraśhurāma and Rāma respectively. Pārvati teaching in the ears of the dying, they went to the place of Śhiva not to Vaikuñṭa (Place of Viṣṇu). From this Rāmamañtra is known as Tāraka-Brahma vācaka.

You say Vēdavyāsa lifting his hand proclaimed Kēśhava (Viṣṇu) is the greatest in Kāśhi. But you are hiding without saying what happened to Vēdavyāsa. Nañdi stopped his shoulders for saying things not supposed to be said.

The reason for killing Rāvaṇa, Bhasmāsura and other demons by Hari (Viṣṇu) is the boon given by Śhiva. How can Hari and Brahma get such powers to kill brave demons? For this Manmatha the son of Hari and the head of Brahma are the witness.

Sage Upamanyu was drinking the ocean with grace of Śhiva. Nārāyaṇa (Viṣṇu) who was in the milky ocean got stuck in the throat of sage. Upamanyu spit Nārāyaṇa out of his mouth. Then Nārāyaṇa prayed the sage and got Śhiva dīkṣhe begging.

When war happened between sage Bṛgu and Kṣhupa, Govinda (Viṣṇu) went to help his devotee Kṣhupa. He used his weapon wheel (Ĉakra). He ran away losing his weapon. Viṣṇu killed the wife of sage Bṛgu. The sage kicked the chest of Hari. The kicked place stained dark. For this reason he is called Śhrīvatsalāñcana.

Your Mādava (Viṣṇu) who fought with Tāraka ran and hid in the ocean. When he fought with Jalañdhara, he was thrown with his chariot to the sky like a spinning top. Then he became a prisoner.

From the curse of Gaṇapati, Brahma and Viṣṇu entered each others stomach. Brahma came out of Viṣṇu's naval. He is called Sarsicōdbhava. Viṣṇu came out of Brahma's anal opening. For this reason he is called Adhōkṣha.

While Hari (Viṣṇu) and Brahma arguing Mahāliṅga appeared between them. Hari took the form of a boar and went looking for the feet of Mahāliṅga. Brahma climbed on his swan to look for the apex of Mahāliṅga. Both returned not seeing either apex or the feet of Mahāliṅga.

Hari could not fill the pot held by Śhiva from his blood piercing the fore head. Hari performed penance to Śhiva to get the weapon Ćakra created to kill Jalañdhara.

During the great flood Nārāyaṇa slept floating on a leaf of a banyan tree. Śhiva keeps that water on his head like a flower.

The poison that spread the world burnt Brahma, Viṣṇu and others, Śhiva took that poison and kept in his neck like a bead.

Your Viṣṇu helping Dakṣhabrahma to perform yajña without giving the foremost offering to Shiva. That yajña was spoiled by his son.

Tārakākṣha, Jalañdhara, Āṇḍakāsura, Gajāśura, Vyāghrāsura and others were

menace to the world. Śhiva killed them to free the world from their fear. To punish the evil and to protect the good Śhiva is efficient than any other. Śhiva is the master for Viṣṇu, Brahma and others. Like the saying "**Sarvasya gātrasya śhiraḥ pradānam**". Face is the important part of body. As the saying "**Sarvēndriyāṇāṁ nayanam pradānam**". Eyes are important among the senses. Brahma gave his head and Viṣṇu gave his eye to Śhiva. Thus they became the devotees of Śhiva. From this you should know the difference between the worship of Śhiva and Viṣṇu.

@

Your Viṣṇu took the ten forms due to the curse of sage Bṛgu. The first form of Viṣṇu is the form of fish or Matsa avatāra. As fish he entered the ocean. There he killed the demon Sōmukāśura. Then he became arrogant. Śhiva split Viṣṇu who was in the form of fish and wore the back bone. Thus Śhiva is called Kaṅkāladhara.

The second form of Viṣṇu is Kūrma avatāra or the form of a turtle. Again to suppress the arrogance of Viṣṇu Śhiva killed the turtle. He took the shell and placed in the center of his garland.

The third form of Viṣṇu is the boar. As a boar he killed the demon Hiranyākṣhaka who stole the earth. Later he became arrogant giving trouble to the world. Śhiva killed the boar. He made weapons from its canine teeth.

The fourth form of Viṣṇu is Nṛsimha avatāra or half man and half lion. In this form he killed the demon Hiraṇyakaśipu. He became arrogant drinking the blood of the demon. Śhiva took the form of Śharabha or half bird and half animal. He ended the fourth avatāra of Viṣṇu.

The fifth form of Viṣṇu is Vāmana avatāra. As Vāmana Viṣṇu killed the emperor Bali by placing his feet on his head. Śhiva killed Vāmana for occupying the entire universe. Śhiva took away the back bone of Vāmana.

The sixth form of Viṣṇu is Paraśhurāma. Viṣṇu was born to sage Jamadagni. Paraśhurāma killed all kings. He lost arguments with Raghu clans. He donated the earth to Brahmins. He went around the world to cleanse himself for killing his own mother. He was blessed for worshipping Rāmēśhalinga.

The seventh form of Viṣṇu is Rāma. Viṣṇu was born to Daśharatha as Rāma. With his wife and brother he went to forest for twelve years. Rāvaṇa imprisoned his wife. He killed Rāvaṇa with the help of Vānaras. To cleanse himself for killing Rāvaṇa he installed Liṅga in Ramēśhvara.

The eighth form of Viṣṇu is Kriṣṇa. Viṣṇu was born to Vāsudēva and Dēvaki. He ate with cow herders. He stole milk and butter. He cared for cows. He spent time with Gopi women. He lost fight with many demons and also won with some. He hid in the ocean afraid of Jalaṇdhara. He was the chariot driver for

Arjuna. He performed penance to Śhiva for a son Manmatha. Later he was killed by a hunter in front of 16 thousand wives. His body was cremated. Some part that did not burn. It is kept in Jagannāta. It is worshiped even today.

The ninth and tenth forms of Viṣṇu are Buddha and Kalki. As Buddha and Kalki, Viṣṇu is spreading the art of enchantment in the world. They too will die in time.

After reciting birth and death of Viṣṇu, sage Gautama asks - How can you say Viṣṇu is for all times? Is he with all knowledge? Is he everywhere? How can you say Viṣṇu is equal to Mahādēva? Hari, Brahma, Siddhas, Kinnaras, Kīmpuruṣhās, Vidyādhara, sages and others pray to Śhiva for salvation. They install Liṅga in their name and they worship them. They can be seen even today in places like Kāśhi and other pilgrim places.

Śhiva: I do not want to hear the stories from purāṇa. To prove Hari is the supreme I show an eye on my forehead. Look at my eye.

Gautama: Having an eye on forehead is not a big thing! To prove Śhiva is the supreme, I show the third eye on my foot. See the eye on my foot.

Śhiva was pleased with the devotion of sage Gautama. He presented himself in his true form. Sage Gautama was elated seeing Śhiva. Śhiva asked Gautama What do you want? Gautama requested for the sowed crop to grow even when there is no rain. Śhiva granted the wish of Gautama. He blessed the

sage before returning to Kailāsa with his
gaṇas.

46. The great famine

Goutama received the boon, from Śhiva, to grow crops even when there is no rain. Famine came as time passed by. There was not enough rain. There was frost in the mornings. During the day the sky was with clouds but no rain. During nights the sky was clear. It lead the trees to lose their leaves and the vines to dry. Rivers, streams, lakes and wells dried up. Many animals died without food and water. But Goutama's crop grew without rain.

There were eighty thousand sages in the forest Dāraka. They learnt about Goutama having plenty of grains from the boon received from Śhiva. They all converged to the place of Gautama. Gautama took care of them by giving food. Rain came after twelve years ending the long drought. The sages wanted to return to their places. Sage Śhāṇḍilya suggested to them to leave the place with the permission of Goutama. He cared us by feeding for twelve years. There is no greater gift than the gift of food. He narrated the following story to them.

Once there was a king named Guṇanidhi. He went to forest for hunting. He saw an animal coming out of bushes. He chased the animal. For his surprise the animal released from curse disappeared. The king got down from his horse to examine the disappearance of the lion. The horse also

disappeared. The king was surprised. The king started walking. He was tired without food.

A hunter saw the king. He felt sorry for the king. He took the king home. He asked his wife to give the king food. She prepared rice. She served rice and honey to the king. The king was very happy with the food. The king slept on the cot. The hunter and his wife had no food to eat. They slept on the ground hungry.

That night a tiger came and killed the sleeping hunter and his wife. In the morning the king saw the dead hunter and his wife. He felt sorry for them. He buried the bodies in a grave. Meanwhile the army was searching for the king. The king returned with his army to his kingdom. One day the king asked the priest which is the greatest gift?

The priest said the greatest gift is the gift of food. He narrated the following story to the king.

Once a Brahmin named Anaṇṭabhaṭṭa lived in the town Gaṅgāvati. Every day before dinner he went out looking for a needy Brahmin for dinner. They had dinner together.

One day Anaṇṭabhaṭṭa came out of his house. On his porch he saw a person. He was shivering drenched from the pouring rain. Anaṇṭabhaṭṭa asked him. Who are you? He did not get an answer. So he asked him again. Who are you?

I am a śhūdra. I came to sell the wood. I did not sell them because of rain. The wood and I are both drenched from the rain. I am

standing here with hunger. My place is far away. I leave this place soon after I get some strength. I request you humbly not to send me away.

Anaṅtabhaṭṭa told him not to fear. He will not punish him. He bought the wood from him. Then he prepared a fire and gave it to the person to keep warm. Being hungry śhūdra requested for food. Anaṅtabhaṭṭa gave him food. It made śhūdra happy. He ate the food and took the leftover to his wife. He praised the Brahmin for giving food.

The town Jayāntipura is situated one yōjana from the town Gaṅgāvati. A Brahmin Sarvajña lived in Jayāntipura. His son was afflicted by a demon. Nothing could help the child. Hearing the child's problem Anaṅtabhaṭṭa came to Jayāntipura. The demon seeing Anaṅtabhaṭṭa respectfully gave salutation. Anaṅtabhaṭṭa asked the demon. Who are you? Why did you give salutation to me?

In the previous life the child and I were studying together. I was better educated than him. Not happy with my education he killed me by dropping a stone on my head. For this reason I am troubling him. You earned rewards by serving food to a śhūdra. Please donate the rewards earned to me so I can leave the child free.

Hearing the demon, Sarvajña and his wife requested Anaṅtabhaṭṭa to save their child by gifting his rewards. Anaṅtabhaṭṭa gifted his rewards to the demon. The demon got salvation by losing the life of a demon. The boy

was free from problems. The priest said to the king.

The king: What good comes telling stories! I agree if you can show direct evidence to prove gifting food is superior to all other gifts.

The priest: I will show the direct evidence tomorrow. Then the priest went home. At home he was worried how to show direct evidence to the king. The worried priest was resting on the sofa. He had a dream. In his dream Śhiva said -"Your king's wife gives birth to a son in eight days. He will tell the greatness of gifting food".

Next day the priest went to the king and said, O! King. A son will born to you in eight days. He will tell you the greatness of gifting food.

The king and his wife were both happy to hear the news of their son. The queen gave birth to a son on the eighth day. The king called the priest and they stood in front of the child. The child talked stuttering. "O king. I am the hunter Śhabara who gave you the food in the forest. Because of that gift I am the son of a king. What more I can say about gifting food". The king was very much pleased. He rewarded the priest.

After narrating the stories, Sage Śhāṇḍilya told sages to seek the permission of Gautama before leaving. As per the suggestion the Brahmins went to Gautama and asked his permission to leave to their places. Goutama asked the Brahmins to stay some more time.

The Brahmins thought they are not going to get permission to leave. So they devised a plan to denounce Gautama with a fault. They made a bogus cow and took it in front of Gautama. The cow was made to look starved with only skin and bones. Gautama felt sorry for the cow. He wanted to adopt the cow. So he placed his palm gently on the cow. With his touch the cow fell on the ground. Gautama repented. But the Brahmins accused Gautama. You killed the cow. How can we take food from a sinner? Gautama begged them for forgiveness. He asked them to punish him for his action. They told to wash the spot with the Gaṅge water to free from the sin. So saying they returned to their places without the permission of Gautama.

Gautama performed penance to please Śhiva. When Śhiva appeared before Gautama, he asked Śhiva for what reason he was sinned from the death of a cow. Śhiva told him - "There was no sin. But it was their deception for helping the sages of Dāruka forest".

Gautama became angry with the sages of Dāruka forest. He cursed them saying "You magicians, for whatever reason you deceived me and left. For the same reason you take birth outside the realm of Vedas on earth. You learn the art of subduing. Without devotion you become the enemy of Śhiva and his symbols. You fake for lively hood. With your evil charecters you become great sinners ending in hell".

Gautama obtained a drop of Gaṅge water from Śhiva. When the drop of Gaṅge water fell on the ground, it started flowing. It washed the place where the cow fell. The river is called Gautami since it was brought by sage Goutama. It is called Godāvāri for touching the cow (cow is called govu in Kannada).

@

In order to fulfill the curse of Gautama to the sages of Dāruka forest, Śhiva ordered Viṣṇu to seed the earth with the art of subduing. It is called Mohaśhāstra. Viṣṇu created Pāñcharātra, Vaikhānasa, Kāpāla, Lākuḷa, Vāma, Bhairava and other subduing subjects. He taught them to people. All the sages of the forest Dāruka took birth on earth. Their clan followed the art of subduing to become sinners.

Atri, Kaśhyapa. Aṅgirasa, Kauśhika, Bharadvāja and some other sages knew Viṣṇu's art of subduing science. They performed penance to Śhiva and they escaped. Śhiva was pleased for their devotion and appeared before them. Śhiva asked them what do they wish for? Our fellow sages learning subduing science are spoiled. They are away from devotion. Please save by teaching them to keep away from subduing science.

Śhiva gave them assurance to send Vṛṣhabha to Śhrīśhaila to teach the secret of Śhaivāgama. Later Śhiva taught Pāśhupata philosophy to Vṛṣhabha. He sent him to teach the secret of that philosophy to the world. Vṛṣhabha took birth in Mēdini. He taught

Śhaiva philosophy to ignorants. He improved their devotion to Śhiva before returning to Kailāsa.

47. Story of Āṇḍa

Āṇḍa is the son of a Brahmin. He lived in a nearby town from Śhrīśhaila. Everyday Āṇḍa went to forest to graze family cows. He saw people performing worship of Liṅga. During their worship they were smearing Liṅga with Vibhūti and sandalwood paste. He wanted to do the same. He made a Liṅga near the river out of sand. He worshipped the sand Liṅga with flowers and milk from the cows. After the worship he was jumping happily up, down and around the Liṅga. He went home in the evening. He was doing this every day.

The cows had not enough milk to give. His parents worried for not having milk from the cows. The father decided to investigate the reason for not getting enough milk. He followed his son to the forest. He saw his son performing the worship to the Liṅga with flowers and milk from the cows. He thought his son is the reason for not getting enough milk. He was angry about his son for wasting milk by pouring on the sand. He kicked the sand Liṅga.

His son was very angry at his father and accused him as the enemy of Śhiva. He shouted Die! Die! He hit his father on his head from baton. Śhiva was pleased with his devotion. Śhiva with his wife Pārvati appeared before him from the Liṅga. His gaṇas were also with Śhiva. Flowers rained from the sky.

The boy was pleased to see them. He stood before them saluting from both hands. Śhiva placed his hand on Āṇḍa's head. He

gave him prasāda. Śhiva asked him what he wants.

Āṇḍa requested Śhiva to grant a boon to him and his clan to worship in all temples and to receive prasāda. There is no greater happiness than eating your prasāda.

Śhiva gave the boon to him and returned to Kailāsa with his wife and gaṇas.

48. Kiratārjuna

Pāṇḍu of Caṇḍravamśha (Moon clan) had five sons. They are Dharmarāja, Bhīma, Arjuna, Nakula and Sahadēva. They were called Pāṇḍavas. A feud started with their cousins Kauravas. They lost their kingdom in gambling to their cousins. They were sent to forest for twelve years. They were living in the forest.

One day sage Vyāsa came to the forest. He told Dharmarāja - "To get back your kingdom by winning your enemies you must get the weapon Paśhupatāstra from Śhiva".

Dharmarāja was surprised hearing the sage. You suggested impossible thing. Where is Śhiva? Who are we? How can we please Śhiva to get the weapon?

Yes, it is difficult to please Śhiva said the sage. But it is not for his devotees. He is kind. Send Arjuna to get the weapon said the sage. Then the sage instructed Śhiva maṅtra to him.

Dharmarāja taught the maṅtra to Arjuna. He sent him to perform penance to please Śhiva to get the weapon Paśhupatāstra from Him. Arjuna went to Īndrakīla mountain forest. In the forest he chose a place for penance. He started his penance wearing Bhasma (ash) on his fore head, Rudrākṣhi on his neck and loose clothes on body. His bow and arrow was tied to his back. He started his penance uttering Śhiva maṅtra. A few days he did his penance standing then continued

standing on his toes. In the beginning he ate ground vegetables, some days ate leaves, some days drinking water only and finally without food or water. His father Dēvēndra wanted to test his determination. He disguised himself and stood in front of his son. Why are you wearing bow and arrows? Why do you have Bhasma and Rudrākṣhi? How can you be with peace? Saying he mocked.

Arjuna opened his eyes. He said you are mocking at my appearance. Śhiva and His maṅtra is in my heart.

Many sages could not please Śhiva. How can you please Śhiva? Your attempt is like a lame desiring fruit from a tall tree.

Yes. Others may not have pleased Śhiva. But Śhiva is not far from his devotees. I will reach him through my devotion. If my devotion is not acceptable then I offer my life here itself. It is my vow.

Indra was pleased with his answer. He showed himself in his original form. He blessed him to succeed in his effort. He returned to his place.

The penance of Arjuna reached its climax. The fire started from his penance occupied the entire forest. Animals were caught in the fire. Some escaped running away from the forest. Sages were afraid of the burning fire. They requested Nārada to find a solution from Śhiva.

Nārada went to Kailāsa. After giving salutations to Śhiva said "A person is performing penance in Īndrakīla. He does not

look like a sage or a king. He has bow and arrows on his back. His penance has reached its peak. The fire from his penance is burning the forest. The sages have stopped their work". I came here to inform you.

Śhiva: He is my devotee. There is no harm comes from him. I go there and free the place for sages. Go to the sages and tell them to be patient.

Nārada left Kailāsa. Śhiva called Naṇḁi and told to ready the army of gaṇa. He dressed himself like a hunter. He was warring doti (a piece of clothe), jewels in ears, musk tilak on fore head, sandals on the feet and carried bow and arrows. Gaṇas were also dressed for the occasion. They were ready with their dogs to accompany Śhiva. Pārvati too dressed like the wife of a hunter. Veda, Śhāstras and Purāṇas became dogs, swords, net and other weapons. Śhiva with his army of gaṇas started towards Iṇdrakīla. The place had tigers, bears, śharabhas and other animals with many types of birds. There were many huts belonging to hunters and sages.

The gaṇas were catching birds with their nets. They were hunting animals with their bow and arrows, some with swords, some with catapult and some with spears. Many animals ran away leaving their offspring's. Some hid in caves. The gaṇas progressed hunting towards Arjuna.

Mūkāsura, a demon, was hiding in a cave. He was in the form of a pig. The noise from the hunters disturbed Mūkāsura. He

came out of the cave. The pig looked fearful with its tusk. Seeing the hunters it started to chase them. The gaṇas started to run away from the pig. Some climbed the tree to escape the charge. Some ran to Śhiva. Śhiva took his bow and hit the pig with his arrow. The pig fell in front of Arjuna. It had the arrow of Śhiva. Arjuna seeing the fearful pig hit it with an arrow. The pig died.

One of the gaṇas went to claim the pig. Arjuna objected telling gaṇa why are you taking the pig killed by me? Gaṇa said it died from the arrow of my master. I am taking the pig to my master.

Tell your master to take the pig himself if he is brave said Arjuna. Gaṇa informed to Śhiva.

Śhiva came to Arjuna. Why are you objecting to give the pig?

Did you come to show your braveness? The pig died from my arrow. Why are you telling it died from your arrow? Go away. Else prepare to fight. Arjuna started to fight with arrows. None of his arrows touched Śhiva. Instead they fell going around Śhiva as if they are giving salutations. Seeing the arrows going around Arjuna thought hunter must be a magician. So he decided to fight with powerful arrows. But none of his arrows touched the hunter. Vīrabhadra was angry. He took out his sword. Śhaṇmukha made sound pulling the thread of his bow. Gaṇapati took his axe. The entire gaṇas was ready to fight with their weapons. But Śhiva signaled them to be quiet.

With one arrow Śhiva cleared all of Arjuna's arrows. He told him to give up the pig. I saw enough of your bravery.

Arjuna was angry and also was surprised. How could this hunter got the ability to defend my arrows? Is he Śhiva, Śhaṇmukha, Rāma, Paraśhurāma, Bhīṣhma or Karṇa. I am pleased with your bravery. Now defend these-saying he started to use greater arrows. But Śhiva broke all of them even before reaching the middle. Arjuna had no more arrows to fight.

Śhiva: Mocked Arjuna saying - has your bravery ended? Are there any more arrows to fight? Did you lose your zeal? Did you see the braveness of this hunter?

Arjuna: "O", hunter, I am the brave belonging to warrior clan. I am here for a reason performing penance. You are a hunter. You should watch out your clan. You should not merry with pride.

Śhiva: Yes, I am an hunter. But you are seen in the forest doing penance. Does it not make you a Bēḍa? (Hunter, in this case one who is begging). What kind of warrior are you without arrows?

Arjuna tried to hit Śhiva with his bow. But Śhiva took the bow away. Arjuna tried with sword, stones and sticks. But they were all useless against Śhiva. Śhiva again mocked him saying what else you have to fight? Arjuna wanted to wrestle.

Śhiva: Smiling, see! he performs penance eating dried leaves then without food.

He is fighting because of this pig. He does not have much strength. Yet he fought bravely. Is he not the bravest in the world? Watch his braveness! Śhiva gave his bow and arrows to a gaṇa. He was ready for the wrestling match. Arjuna was no match for Śhiva. Arjuna fell fainted.

Arjuna woke up. But his braveness subsided. He had less enthusiasm. Started to sweat. Began to worry. Loss to hunter began to haunt him. What sins I have committed in previous lives. May be I accused or betrayed Śhiva devotees. May be I spoiled Śhiva worship. The result is my loss to this ordinary hunter. Now people laugh at my braveness. Why did this pig come? I came to please Śhiva. But now every thing has been spoiled. Arjuna had many thoughts in his mind. He decided to seek forgiveness and strength from Śhiva to defeat the hunter. He made a Liṅga from the sand and worshiped with many flowers. He requested Śhiva to give the strength to defeat the hunter. Then he looked at the hunter for the fight. He saw flowers on the head of hunter. They are the same flowers kept on the Liṅga. He was surprised. So he returned to the Liṅga and worshiped with flowers again. This time also the flowers showed up on the head of the hunter. He realized that the hunter is no other than Śhiva himself. Arjuna started to praise the Lord Śhiva. He felt sorry for fighting. He begged forgiveness in many ways.

Shiva was pleased with his devotion and bravery. He appeared before him in his original

form with wife Pārvati. Arjuna was happy to see Śhiva and Pārvati. He prayed to them and gave salutations. Śhiva was happy and embraced Arjuna. Śhiva told him all his arrows showered flowers. All your mocking words are the recital of mantras. Your wrestle is my worship. Śhiva returned his bow and all his lost arrows. He asked Arjuna what is your wish? He requested the weapon Pāśhupata. Śhiva granted him the weapon Pāśhupata and instructed him how to use it. Then Arjuna gave salutation to Pārvati. She was pleased with his devotion and granted him the weapon Añjana. Though it is one it multiplies when used. It returns after it is used. Śhiva, Pārvati and the gaṇas returned to Kailāsa.

49. Sun and Moon Clans

Siddarāma hearing the events of Arjuna requested Cennabasavēśhvara to explain where Arjuna went after receiving the weapon Pāśhupata? What did he do? What is his background? Please tell me.

Cennabasavēśhvara narrated the following:

Navabrahmas took birth from the body of Brahma. It has been described previously. Sage Atri is one of the Navabrahmas. Moon took birth from sage Atri. His lineage is called the clan of Moon (Āndra varṁśha). Mercury (Budha) took birth from Moon. His son is Pūrūrava. Pūrūrava was married to Urvaśi. Their seven sons are Āyu, Māyu, Amāyu, Viśhvāyu, Śhrutāyu, Śhatāyu and Divyāyu. The oldest Āyu married Prabhe. They had Nahuṣha and other four children. Nahuṣha married Viraje. They had six children. They are Yati, Yayāti, Saṁyāti, Āyati, Aśhvaka and Vijāti. The eldest son Yati practiced celibacy seeking salvation. The second son Yayāti became famous ruling a kingdom. He married Dēvayāni. She is the daughter of Śhukrācārya and Śharmisṭhe the daughter of Vṛṣhaparva. Yadu and Turvasu are the children of Dēvayāni. Druhyu, Anu and Pūru are the children of Śharmisṭhe.

Yayāti gave the kingdom to Pūru because the other four children were not obedient. The four children were made the lords for places in each of the four directions.

Later from Yadu and Pūru became two groups called Yādava and Paurava.

Son of Pūru is Janamējaya. His son Prajihva, his son Saṁyāti, his son Hāmpāti, his son Sārvabhauma, his son Ayutānīka, his son Krōda, his son Dēvāti, his son Ruċika, his son Rkṣha, his son Mativara, his son Trṣhṇa, his son Ila, his son Duṣhyaṇta, his son Bharata, his son Humanyu, his son Suhōtra, his son Hasi, his son Vilōcana, his son Ajāmiḷa and his son Saṁvaraṇa.

Saṁvaraṇa married Tapati. Their son is Kuru, his son Parīkṣhita, his son Bhīmasēna, his son Pradīpa and his son Śhaṇta. Prabhāsa, a divine cursed by sage Vasiṣṭha, took birth as the son of Śhaṇta. Śhaṇta named his son Bhīṣhma. He was ruling his kingdom bravely.

A divine lady was cursed by Brahma to become a fish. The fish was swimming in the river Gaṅga. Sperm from a traveling divine fell into the Gaṅga river. The fish swallowed the sperm. The fish was caught by a fisherman. When he cut opened the fish he found a baby girl and a baby boy. He took both babies and gave them to the king. The king kept the baby boy and returned the baby girl to the fisherman. The baby boy was named Matsyarāja by the king. The fisherman named the girl as Matsyagaṇdhi. The union between Matsyagaṇdhi and sage Parāśhara near the river resulted in the birth of Vēdavyāsa.

Śhaṇta saw Matsyagaṇdhi while he was in the forest hunting. He fell in love with Matsyagaṇdhi. But Matsyagaṇdhi refused him.

Later, Bhīṣma succeeded making the union of Śhaṇṭa with Matsyagaṇḍhi. Āitrāṅgada and ViĀitravīrya are their two children. They were killed by their enemies. Their wives became pregnant from Vēdavyāsa. They gave birth to Dhṛtarāṣṭha, Pāṇḍu and Vidura. Dhṛtarāṣṭha had 100 children. They are called Kauravas. Pāṇḍu had five children. They are called Pāṇḍavas. Pāṇḍu was cursed by a sage and he dies.

The jealousy grew between the cousins Pāṇḍavas and Kauravas. Pāṇḍavas escapes from the fake house of wax constructed by Kauravas. Losing their kingdom to Kauravas live in the forest. There they kill a demon Hidimba. They also kill the demon Bakāsura who was destroying the place of Brahmins. They marries Droupadi. They defeat Kauravas to get back Indraprastha. They continue to rule their kingdom.

Pāṇḍavas were invited by Kauravas for a friendly game. Kauravas win their kingdom by cheating. Pāṇḍavas were made to spend 12 years in the forest and a year incognito. The third son is Arjuna. He is the one who performed penance and got the weapon Pāśhupata arrow from Śhiva. There was a war between Pāṇḍavas and Kauravas. Lord Viṣṇu took birth as Kriṣṇa to suppress the evil on earth. Kriṣṇa was the chariot driver to Arjuna. Pāṇḍavas won the war by killing their brothers, grand fathers, teachers and many elders. People do any and all things in the world for

wealth, woman and mud. Pāṇḍavas fought for land.

Siddarāma, now listen to the one fought for his wife.

Marīçi Brahma was born from Brahma. Kaśhyapa was born to Marīçi Brahma. Vivasvata is one of the son of Kaśhyapa. He had four children. The elder son is Vaivasvata. He had nine sons including Ikṣvaku. Nimi and Vikukṣhi are the two sons of Ikṣvaku. Kukusttha is the eldest son of Vikukṣhi. His son is Suyōdana. His son is Pṛthu. His son Viśhvaka. His son is Ādraka. His son is Yuvanāśhva. His son is Śhyāvasti. His son is Bṛhadaśhva. His son is Kuvalāśhva. His son is Daṇḍhumāra. His son is Dṛḍhāśhva. His son is Pramōda. His son is Haryaśhva. His son is Nikumbha. His son is Saṁhatāśhva. His sons are Kṛśhāśhva and Raṇāśhva. The son of Raṇāśhva is Yuvanāśhva. His son is Māṇdhātā. His sons are Ambarīṣha, Purukutsa and Muçukuṇḍa.

Satyavrata was born in the lineage of Purukutsa. Triśhaṅku is the son of Satyavrata. Triśhaṅku married Satyavrate. Their son Hariśhçandra. His son Lōhitāśhva. His son Harita. His son Dundhuvu. He had two sons - Vijaya and Sutēja. Ruçaka is the son of Vijaya. Bāhu is the son of Ruçaka. Sagara is the son of Bāhu. Prabhe and Bhānumati are the wives for Sagara. With the grace of 'Baḍabāgni' (some kind of fire) he had 60 thousand children from Prabhe and son Asamañjasa from Bhānumati responsible for the growth of lineage. His son

is Amśhumāna. His son Dilīpa. His son Bhagīrata. The son of Dīrghabhāhu or Sthūlabhāhu born in this lineage is Ajamahārāja. His son is Raghu. His son Aja. His son is Daśharatha. His four sons are Rāma, Lakṣhmaṇa, Bharata and Śhatrughna.

Rāma, the eldest son of Daśharatha, kills demon Tāṭaki. He marries Sita, the daughter of the earth. While he was returning Paraśhurāma obstructs. But Rāma grabs and takes the bow of Paraśhurāma. During the coronation of Rāma, he goes to forest to fulfill his fathers vow. He refuses to return even when his brothers request. He was living in the forest with his wife and brother Lakṣhmaṇa.

In the forest he cuts off the nose of the demon Śhūrpanakhi. He kills demons Khara, Dōṣhaṇa, Triśhira and others. On seeing a golden deer he goes chasing it. While he was chasing the deer, a demon named Rāvaṇa steals his wife. He does not find his wife when he returns from the chase. He cries. He searches for his wife. He gets the help of Hanumaṇta. Through Hanumaṇta learns Site is under the control of Rāvaṇa in Laṅke. With the help of Sugrīva he builds a bridge over the ocean. He goes to Laṅke over the bridge. In the war, he kills Kuṁbhakarna, Rāvaṇa and other demons. He coronate Vibhīṣhaṇa, the brother of Rāvaṇa. He returns with his wife Site. He is the one who fought a war for wife.

Siddarāma: Please tell me among the two clans who ruled the land being more

charitable? Who are the emperors? Who are the good ones? Bad ones?

Cennabasavēśha: Listen. There are six emperors only. They are Hariśhândra, Naḷa, Pūrūrava, Sagara, Purukutsa and Kārtavīrya. There are sixteen Mahārājas or great kings. They are - Suhōtra, Marutvaṇta, Bharata, Gaya, Śhaśhi, Biṇḍu, Ambarīsha, Dilīpa, Raghu, Rāma, Bhagīrata, Raṇtidēva, Yayāti, Nahuṣha, Daṇṭi, Pr̥thu and Māṇdhāta. Janaka, Daśharatha, Shaṇta and thousands others are kings.

Naḷa and Dharmarāja lost their kingdom by gambling. Yādavas lost by drinking sura (liquor). Kīcaka, Vāli and Rāvaṇa lost their lives for seeking other's woman. Daśharatha, Pāṇḍu and Bhūpāla lost their lives from hunting. Dakṣha, Brahma and Śhiśhupāla lost their lives for accusing others. Ćāndra (Moon) and Triśhaṅku were spoiled for betrayal of their guru. Māṇdhāta gave away for asking. Karṇa gave away his armor to Kriṣhṇa on the battle field. Garuḍa gave life to the killed serpent. Dadhīçi gave his back bone to Iṇdra. Bali gave land to Vāmana. They all became famous. Cennabasavēśha said none of them got salvation by devotion.

50. Stories of Śhaiva Śharaṇas

Siddarāma: You explained divines, humans and demons spoiled not getting salvation. Please explain the history of those achieved salvation following the ways of Śhiva.

Cennabasavēśha narrated the following: King Indradyumna was a devotee of Viṣṇu. He was meditating Viṣṇu always. Sage Agastya, a devotee of Śhiva came to him. The king ignored the sage even after seeing him. The sage cursed the king to born as an arrogant elephant. The king took birth as an elephant. Once the elephant came to drink water in a lake. An alligator caught the leg of the elephant. It started to pull the elephant into the lake. The elephant was afraid. Seeking help from Viṣṇu it started shouting "Hari, Hari".

Viṣṇu saved the elephant killing the alligator with the weapon Ćakra. The elephant gave salutations to Viṣṇu and requested salvation.

Viṣṇu said it is not possible from him. There is a Liṅga that gave boon to Nāga women. A spider was running on the body of Guru Rājahaṁsa. His pupil Guṇagarbha saw it. He took the spider and placed it on the ground. Guru Rājahaṁsa saw placing the spider on the ground. He cursed him to become a spider. Guṇagarbha, as spider, is serving the Liṅga for salvation. You too go there and serve the Liṅga. You get salvation.

The elephant was serving the Liṅga as per the advise of Viṣṇu. The spider was decorating the Liṅga spinning through the night. In the morning the elephant dismantled the decoration. This made the spider angry. It entered the brain through the trunk of the elephant and carved the brain. The elephant and the spider both died. Śhiva was pleased for their devotion. He appeared before them and asked what they want. They requested Śhiva to commemorate their name as Tirukāḷahastīśhvara and asked for salvation. Śhiva told the elephant (kari) to take birth as Karikāḷaĉōḷa and the spider (kaḷa) to take birth as Kaḷaĉaṅga to receive salvation. Both the elephant and the spider took rebirth as Karikāḷaĉōḷa and Kaḷaĉaṅga respectively.

The wife of King Ćola smelled the flowers reserved by Nāga women for Śhiva worship. Nāga women cursed her to die. She died from showering sand. Inḍradyumna, the elephant, became the son of king Ćōḷa. He named his son as Karikāḷarāja.

Karikāḷarāja was a powerful king. With the help of other kings he constructed dams to the flooding river Kāvēri. One of the king Mukkaṇṇaĉōḷa never came to help him. Karikāḷarāja got a picture of Mukkaṇṇaĉōḷa and poked the eyes. Mukkaṇṇaĉōḷa lost his eye sight. He came to Karikāḷarāja and requested to forgive him for not coming. He regained his sight so he can help in the construction of dams.

King Prabhākaraçōḷa was sending 1000 golden plates full of food to the Sun each day. The Sun returned the plates after consuming the food. Karikāḷarāja sent words to the King Prabhākaraçōḷa to come and help in the construction. He refused. He was cursed by Karikāḷarāja. Because of the curse the golden plates with food stopped going to the Sun. Knowing the reason for food not coming, Sun went to the King Prabhākaraçōḷa. The Sun advised him not to go against the devotees of Śhiva. He told him to go to Karikāḷarāja and help him in his construction.

In the town there was an old lady named Pittavve. She did not have any male help to supply mud to the construction. Śhiva went himself to her house. He received food for carrying the mud. He took her to Kailāsa.

Once Śhiva did not work. The king's servants tried to punish Śhiva by striking. They struck themselves not hurting Śhiva. Karikāḷarāja thought he is Śhiva. The king praised Śhiva in many ways. Śhiva was pleased for his devotion. He requested for rain of gold in his kingdom and to eat the offering of his food every day. Śhiva agreed and gave the boon. Śhiva ate the food sent by Karikāḷarāja behind a screen.

One day, Śhiva did not eat the food. Karikāḷarāja came to the temple and asked Śhiva the reason for not eating. Śhiva told him He could not eat his food because He ate at the house of Mādara Cennayya that day. The king wanted to know who is Mādara

Cennayya? Please show me. Śhiva took the king to the house of Mādara Cennayya. The king gave salutation to Mādara Cennayya. He praised him many ways. Śhiva took both of them to Kailāsa.

Āollāḍināci is the wife of king Kaḷaçaṅga Perumālu. She took the flowers and smelled kept in the temple for Śhiva worship. The priest cut off her nose for her crime. The king heard the news. Her palm picked the flowers first. The palm should be punished first. It is not correct to punish the nose. So the king cut her palm. At that time Śhiva appeared before them. He blessed them and took the three to Kailāsa.

Maṅtralakṣha (Rājaśhēkara) is the son of king Satyēndraçōḷa. He was riding on a new horse with his friend Mitavaçana, the son of a minister.

Tirukuḷanāci is a devotee of Śhiva. Śhaṅkara is her son. Śhaṅkara was playing in the road. He was struck and died by Mitavaçana's horse. His mother took the body to the king's court and complained. The king wanted to know the truth from his son and also from the son of the minister. Mitavaçana accepted the child's death was his fault. But Maṅtralakṣha argued it was his fault because I forced Mitavaçana to ride with me. I had promised him any of his fault will be my fault. As such I should be punished. The king Satyēndraçōḷa ordered his minister to sever the head of his son and bring it and show him. The minister did not want to sever the head of

Mañtralakṣha. He did not want to disobey the order of his king. So he arranged one of his servant to sever the head of Mañtralakṣha. He went home and severed his head himself. Mañtralakṣha too severed his head and gave it to the servant. The servant brought the head and showed it to the king. The king asked the servant how did his son sever his head? The servant said - he severed his head this way. So saying he severed his own head.

Tirukuḷanāci felt very sorry for losing two heads for a single head of her son. Tirukuḷanāci decided to give up her life. She severed her head. By that time the head of the minister came there. The king thought his minister took his life for no reason. He decided his head is equal to the head of his minister. He severed his head. Mitavaçana, the son of the minister came there. He saw the severed heads. He thought it was his fault for not taking his life earlier. He decided to take his life and severed his head. Their wives learned the news. They came and cried in front of their husband's severed heads. They too wanted to take their lives. Śhiva came and restored the lives. He took all of them to Kailāsa.

Dharmaçōḷa is the king of Karavūra. Bhīmaçōḷa is his son. Bhīmaçōḷa killed a calf while traveling on his chariot. The king learnt about the death of the calf. He severed the head of his son for his crime. Śhiva was pleased. He appeared before Dharmaçōḷa. Śhiva asked Dharmaçōḷa what he wants. Dharmaçōḷa requested to restore the life of the

calf. Śhiva was pleased and restored the lives of the calf and the son of Dharmacōḷa. He took them all to Kailāsa.

King Uttuṅgaçōḷa had a son Aivaḍicōḷa from the boon of Śhiva. One day Aivaḍicōḷa was playing in the street. An elephant came running on the street. The child killed the elephant. Other kings ran away being afraid of the power of the child. King Uttuṅgaçōḷa learnt about other kings. He felt that he committed a crime making them run away. He went to Kailāsa by installing 10 million Liṅgas to ward against the crime.

Rājeṇdraçōḷa is the king of Çōḷa. Every day he attended the assembly of Dēvēṇdra with the king of Pāṇḍya. While returning from the meeting one day, he made the horse jump over the footwear kept at the door. Dēvēṇdra saw it. To curb his arrogance he withheld the rain from showering on his kingdom. Rājeṇdraçōḷa seeing famine in his kingdom went to Amarāvati. He captured Dēvēṇdra and all the stars. He imprisoned them in his kingdom. The army of Dēvēṇdra besiege. A śharaṇa named Çokkanaināra helped Rājeṇdraçōḷa by changing foxes to horses. Rājeṇdraçōḷa defeated the divine army. Dēvēṇdra restored the rain to fall on the kingdom. Rājeṇdraçōḷa gives his daughter in marriage to Revaṇasiddha. He went to Kailāsa by donating his wealth of the kingdom. Pāṇḍyabhūpa went to Kailāsa giving kingdom for the service of Çokkanaināra.

Śharaṇa Tirunīlakaṇṭha was the son of Yasyajñānidēvi and Jaḍeyanaināra. He was the foster child of Naṁbidēvi and Narasiṅgamōneyār. He married devotees Saṅkile and Parave. Remembering and talking to Śhiva in the breast of Parave secured handful of gold each day. He sent Śhiva to the house of Sōmāsi Mārayya for worship. He went to Kailāsa with Kurumbas of Perumāḷi.

Nabayaṇṇa has no goodness with śharaṇas. Ćēramarāja hearing Śhiva took Nabayaṇṇa to Kailāsa gave the entire treasury to Nīlakaṇṭha. He attacked Kailāsa pleasing Śhiva. He attained sālōkya.

Mōneyadhara is the king of Ćōḷa kingdom. A Jaṅgama lost his wife. In his grief he was ready to take his own life. The King learnt about the jaṅgama's news. The king gave his wife to jaṅgama. He served the jaṅgama showering with clothes, jewels and other things. By serving him went to Kailāsa with the grace of Śhiva.

King Kaivalyaĉōḷa went attacking his enemies. For three years he was fighting his enemies. There was famine in his country. A rich merchant saved the people distributing his wealth. The king offered his kingdom to the merchant. He requested the merchant to rule the kingdom. But the merchant refused. Śhiva gave both sālōkya status.

Pūsala is a devotee of Śhiva. He worshiped Śhiva constructing a temple in his heart. King Manujēndraĉōḷa learnt about Pūsala and his way of worship of Śhiva. He too

wanted to install Liṅga by constructing an imaginary temple. For bathing Liṅga in sesame oil, sesame seeds were spread for drying so oil can be extracted from it. A sage came and ate the sesame seeds. The watchman caught hold of the sage. He took him to the king and informed about his wrong doing. The king asked him - Why did you eat the sesame seed? I ate so I can be born as the son of Sadāśhiva was his answer. The king thought he too can be born as the son of Śhiva devotee. He took the sesame seeds from his mouth and ate it. While both of them were fighting about the sesame seed some spilled on the ground. Śhiva disguised as a devotee was eating by picking the spilled sesame seeds. Both of them asked him why he is picking the seeds and eating them. You both are great devotees of Śhiva. I wish to be born to both of you was the answer. Śhiva pleased with their devotion. He took both of them to Kailāsa.

King Vīraçōḷa worshiped Śhiva with 1,000 lotus flowers every day. One day he was short of a lotus flower. So he severed his head and offered it as the 1,000 flower. Śhiva took him to Kailāsa.

King Pagalōçōḷa brought back the bodies of his enemies. Among the bodies he came across a body with a mated hair. He thought it is the head of a jaṅgama. For committing an error by severing the head of a Jaṅgama he severed his head. It pleased Śhiva. It made him to go to Kailāsa.

King Vīrapāṇḍya learned Parvatarāja married his daughter Girije to Śhiva. He wanted Pārvati as his daughter so he too can marry his daughter to Śhiva. He performed penance. From his boon Pārvati took birth as his daughter. She was married to Śhiva. The king donated all his wealth to Śhiva śharaṇas before going to Kailāsa.

Nṛpakulōttuṅgaçōḷa made himself a promise not to have any sick person in his town. One day he saw a jaṅgama with leprosy in the town. It disturbed his own promise. He severed his own head. With the grace of Śhiva he went to Kailāsa.

The gurus for the king Uttāṅgaçōḷarāja are the relatives of Tirujñāna. He was born in the town of Śhrīkāḷi. Maṅgāyakka is the daughter of the king. She was married to Pāṇḍya of Madhure. He was a Jain. The back bone of Pāṇḍya was not straight. Once she invited the relatives of Tirujñāna to Madhure. She defeated the Jains in a debate and gave Śhiva dīkṣhe to those agreed. The minister Kulaçcāriya hanged those who protested. The king also took Śhiva dīkṣhe. His bent back bone straightened with the grace of guru. A daughter was born to his wife. The King offered her to Śhiva. He went to Kailāsa along with the relatives of Tirujñāna.

Tirivalināçi lived in Tiruvāvalūru. She is a devotee of Śhiva. Pārśhvanātha Paṇḍita is her brother. He was suffering from stomach pain. She cured his stomach pain by teaching him the ways of Śhiva devotion and making him

wear Bhasma and Rudrākṣhi. She got him Śhiva dīkṣhe. She made him the pupil of Vāgīśhanaināru. He became a devotee of Śhiva with the name Tiruvākariśhvara. Both he and his sister went to Kailāsa.

Meremiṇḍadēva boycotted Sauṇḍara Nambyaṇṇa for his arrogance towards devotees. From the teaching of Śhiva Nambyaṇṇa prayed Śhiva śharaṇas. Śhiva took both of them to Kailāsa. Nambyaṇṇa sent Śhiva as his messenger to the house of a harlot. For this reason Kalikāmaru decided him as a sinner. He did not want to see him even though Śhiva remonstrated. He did not want to invite Sauṇḍara for the treatment of his disease also. He gave up his life and went to Kailāsa.

Tirunīlakaṇṭa did not speak with his wife for 80 years. Śhiva came to them disguised as a Jaṅgama. He gave them a vessel. Later he made it disappear. He returned for his vessel. He united husband and wife. At the end they got sālōkya.

Śhiva gave Amaranīti a bikini. Later it disappeared. Amaranīti gave wife, children and himself as equal to the weight of bikini. It pleased Śhiva.

Śharaṇa Irivatta of Karavūra killed the elephant that killed a devotee. Later he gave life to the elephant. He went to the land of Śhiva.

Ahaṅpageyanāru gave his wife to Jaṅgama for the asking. Thus he received the blessing of Śhiva.

Śharaṇa Tirukurupetōṇḍa took the jaṅgama clothes for washing. He promised to return the washed clothes before that evening. He failed to return that evening because of heavy rains. He hit his head on the washing stone. He was received by Śhiva.

Śharaṇa Tirumūla saw Gopāla, a cow herder, lying dead. The cows were very unhappy about the death of their master. Tirumūla entered the body of Gopāla using the art of entering other's body. Later Tirumūla attained sālōkya.

Śharaṇa Tirunālpōvara was born as a Śhūdra. He was prevented entering the temple of Ćidambaranātha. He cleansed himself entering the bonfire as per the order of Śhiva. After viewing he went to Kailāsa.

Iḷeyāṇḍa Guḍimāra picked floating rice on water for preparing food to a jaṅgama who came during the night. Jaṅgama was content with the food.

Sēdirāja considered those wearing symbols of Śhiva as Śhiva. He offered his head to the fake jaṅgama to cut him.

The enemy of Ēṇādinātha came wearing clothes as a jaṅgama. Ēṇādinātha gave respect by falling on his feet. He was killed by his enemy.

Kōḷalanaināru believed Kakke tree (a type of tree with yellow flowers) as Śhiva.

Valagāṇḍamūrti rubbed his elbow to get sandalwood paste.

Punītavati lived in the town Kārikalai. She made her miser husband a Śhiva devotee by giving him a mango offered to Śhiva.

Caṇḍēśha cut off his father's legs because he was a traitor of Liṅga.

Nīlakka the wife of Nakkanaināra pushed the spider that was on Liṅga from her breath.

Kaṇṇappa gave his eyes to Liṅga. Nāṭyana Mittaṇḍi to correct the curvature of body of Śhiva offered his body.

Rudrapaśhupati was afraid seeing the poison in the neck of Śhiva. He was ready to take his life.

Śharaṇa Vāyinār worshiped in his heart. Kaliyanaināru lighted the lamp igniting his pig tail. Kalikaṁbaru cut the hand of his wife who refused to wash the feet of a jaṅgama learning he was the son of a maid. Kalaĉettiyaṇḍa was cutting the tongue of those blaming Śhiva.

Arivāḷayya did not get Śhiva prasāda for seven days. When he got the prasāda it fell into the ground while he was bringing. So he cut his own head off.

Kōṅguliya Kaliyanāru for the sake of incense offered to Śhiva straightened swollen Liṅga. Siriyāḷasetṭy served food made by killing his son to Śhiva who was disguised as jaṅgama. Similarly Manuĉōḷa served food to Śhiva killing his son. Mānakaṇjara cut the hair of his wife to give to jaṅgama. Sāṅkhyātōṇḍa cut his head instead of stone to worship Śhiva. Namināṇḍi took oath to light 1000 lights to Śhiva. When it was not possible he was ready

to give his life. Kaḍavalambi made his body a lamp pole and lighted the lamp.

Kōlpuliyāṇḍa constructed a Śhiva temple. He killed his wife and children for eating the grains kept for offering to Śhiva.

Velkūta wore the feet of Śhiva instead of crown. Eḍagaṇeya Perumāle gave every thing asked by jaṅgamas, winning those who objected, stayed wealthy. Kaḍavūra Kāriyaru is a jester in a king's court. From his earnings he served devotees of Śhiva. An Aḥyuta bhakta made gambling as his Kāyaka. Gollāḷa cut the head of his dad, a traitor of Śhiva, with an axe. Ćirupuliyirittāṇḍi vow not to take food every day without the worship of jaṅgama. He stayed hungry for 40 days without finding a jaṅgama for worship. Irivattāṇḍāri, a blind, was digging a well for the worship of Śhiva. With the grace of Śhiva, he made all Jains blind for obstructing him. Atibhakta vow to offer the first catch to Śhiva. He sold the subsequent catch for the service of jaṅgamas. All of their work pleased Śhiva. They all went to Kailāsa. Also King of Maḷeya, with enormous devotion Malhaṇa with his wife Malhaṇi and Ōhilayya offering incense reached Kailāsa.

Māḍara Guḍḍavve had leprosy. She lived in the town of Naluvadige. The people made her leave the town. She became free of leprosy with the blessing of Saurāṣṭra Sōmanātha.

Kāḷiṅgarāja died of fear seeing a drawing of tiger on the wall. Cennavve married the corpse of Kāḷiṅgarāja. She performed the ceremony of Basava. Thus she regained the life

of her husband with the blessing of Śhiva. At the end both went to Kailāsa.

After the death of Udbhaṭārya, the body was cremated. The smoke from the cremation freed sins of many devils except one. It begged Bhōjana, the pupil of Udbhaṭārya, to burn the bones for creating smoke. The smoke freed the devil. The devil and the tree in which he lived along with the king, minister and others went to Kailāsa.

Similarly, Gaṇasiṅgayya, Sātvika Saṅgayya, Dēvarasa, Paḍihāri Basavayya, Kāmaladēvi, Dēvayya, Rēvayya, Mēligeya Saṅgavve, Kannamarasi, Hūvina Bācīdēva, Ōhilayya, Boppidēvi, Bommissetṭy are Tērasaṅgas. They went to Kailāsa performing many miracles.

As per the command of Śhiva, Pārvati took birth with sixteen attributes. In Guḍḍāpura, Honnayya, Kinnara Bommayya, Pāṇḍyarāya, Bīradēvayya, Bīcāyya, Haṇḍayya, Guḍḍavva, Hūvina Bācīdevayya, Kaṇḍulige Nāgayya, Ughe Nāgayya, Bhācāladēvi, Kētaladēvi, Kāḷavve, Ćikkulige, Nācāyya, Paḍihāri Sōmayya with these names and with sixteen characters took birth.

Śhiva informed Ćikkulige Nācāyya in his dream about the installation of Viṣṇu idol by removing Brahmēśha in the town of Aṇavūru. He reported the same to Guḍḍādēvi. She went to Aṇavūru with others. There she installed the idol of Śhiva winning with the devotees if Viṣṇu. Guḍḍādēvi, Gaṇṭeya Mailidēvi, Kāmaladēvi, Boppaladēvi, Ćōḷavve, Bīcāladēvi,

Kannammarisi, Dōridēvayya and Siṅgarāja are the ten gaṇas. They performed many miracles with the grace of Śhiva.

51. Sānaṇḍagaṇēśha

Sage Pūrṇavitta had a son with the blessing of Śhiva. He named his son as Sānaṇḍa. He grew as if the devotion and knowledge of Śhiva was growing. Sage Pūrṇavitta arranged śhaiva maṇṭra instruction for his son. Sānaṇḍa reading Veda, purāṇas and history became highly knowledgeable. He was more inclined towards asceticism. He was wearing Bhasma on his fore head, Rudrākṣhi on his neck, wore saffron clothes, held daṇḍa and Kamaṇḍala (water pot). He looked like Śhiva. Sānaṇḍa performing penance pleased Śhiva. Śhiva appeared before him. As per Sānaṇḍa's wishes, taught him Śhiva maṇṭra, made him a gaṇa and gave him a plane for his travel along with people for his service. He spent most of his time with sages discussing philosophy.

One day a sage Prastāpatvēna was explaining how the virtuous and sinners are escorted to heaven and hell. He was explaining the way the servants of Yama escorted the virtuous and how the sinners were dragged to punish them.

The servants of Yama escort the virtuous people offering musk oil and sandalwood paste. They decorate the road with chalk drawings, constructs booths, ties flowers, garlands and lights incense through out the road. Their way has places for them to rest and relax. There are lakes with cool water, rows of trees, pergolas, dancing and music

halls, gardens, fruit trees, singing and playing birds. People give thanks seeing those coming on this way. They take them to the resting places, offer them food, drinks and many types of fruits. They serve them well with respect before sending them further. Those who travel on this road have no feeling of their wife and children. Finally they arrive at the place of Yama and stand in front of Yama. Yama asks Ćitrakṛpta to describe their works before rendering verdict.

Ćitrakṛpta says for each person standing before Yama: He helped others. He was kind. He was an educator. He was humble towards elders and gurus. He was virtuous. He donated land. He donated cows. He donated clothes. He donated houses. He donated food. He saved lives. He treated jaṅgamas. He was a devotee of Guru. He constructed temples. He was a devotee of god. He followed truth. He saved cows. He was wearing Bhasma and Rudrākṣhi. He served those with Śhiva symbols. He meditated with Pañĉākṣhari maṅtra. He brought flowers for the worship of Śhiva. He constructed lakes. He arranged purāṇa lectures. He constructed hospitality places. He loved his parents. He constructed hospitals. He constructed schools.

Ćitrakṛpta recites the work for each person standing in front of Yama. After listening Ćitrakṛpta, Yama orders to take them to heaven to spend time according to their good work. They spend time happily in heaven for the duration mentioned by Yama.

The servants of Yama escort the sinners - gash their teeth, frowning, eyes wide open, screaming and scolding them. Those who are afraid are dragged holding their feet. Seeing the servants of Yama many urinate in their deathbeds.

The road they travel has many stones, thorns, hills, cemeteries, wild animals, serpents, deserts, forest fires, rain of fire, pits, worms and others. On their way there are no shades and no water. They travel on hot ground in hot sun with smoke from fire. They travel on stones piercing the feet. Many have thorns in their feet and blood oozing from feet. If sits tired, they are punished by striking, piercing from spear, dragged over thorns and pushed to pits. They pour lead in mouth when asked for water. They let birds to pick their eyes, snakes to bite and creates many types of punishments. The servants make them stand before Yama. Yama angrily asks Çitragupta what did these sinners do?

Çitragupta says - He destroyed the lake. He burnt the house. He gave poison. He tortured. He killed cows. He forgot his helpers. He was with others women. He is a traitor. He cursed and abused elders. He blamed the one who taught him. He lied and supported lies. He hurted devotees. He gave false witness. He deceived those who trusted him. He deceived his friends. He is a slanderer. He destroyed temples. He prevented gifting food and cows. He prevented weddings. He rejected Bhasma, Rudrākṣhi and mañtras. He troubled good

people. He hurted his mother and father. He deceived his brothers and sisters. He prevented cow from food and water. He had no sympathy for others. He never worshiped or had devotion. He lived from others food. He placed stones and thorns on the road. He destroyed trees. He is a thief. He ran away from the battle field. He is a gossip. He did not care his family. He killed animals and birds. He is a defaulter. He created problems for his benefits. He worried about his given gifts. She objected her husband giving gifts. She sent away those came for alms. She is not virtuous. She mocks her husband. She never respected her sister-in-laws. She killed her husband to stay with her lover. She never heard or told devotional stories. Çitragupta narrates their deed for each person that comes in front of Yama.

Hearing the narration of sinners deed from Çitragupta, Yama becomes very angry. He orders his servants to take the sinners away to the hell by dragging. Yama orders many punishments. He says to cut off hands, cut off legs, cut off nose, cut off tongue, pull the eyes, split the stomach, roll on hot ashes, hit from baton, cut with saws, tear the skin, make them to embrace hot poles and others. The servants give more punishments than told by Yama. The sinners suffer many harsh punishment in the hands of the servants says the sage Prastāpatvēna.

Sage Sānaṇḁa Gaṇēśha hearing was very unhappy. "Not knowing what future holds people performs malfunction. Can Yama punish them in many forms? Alas! How much they are suffering". He mourns. O, Śhiva, how can you stay quiet subjecting them to punishment? If you stay neutral who can save them? Merciful, Śhaṅkara, omnipresent, who else can have these titles but you? When kicked from boot leg, hit from bow, placed on stone yet you took all of them to Kailāsa. Why the same compassion is not on these poor souls? Mourns saying Hara, Harā Na Ma Śhi Vā Ya. He thinks it is not correct to keep quiet. Now is the time to go to the land of Yama and take those sufferings to Kailāsa. It is my duty. He stood up. All the sages also stood up along with him. He started towards the land of Yama along with the sages in the airplane.

One of the messenger informed the arrival of Sage Sānaṇḁa Gaṇēśha to Yama. Yama ordered the town decorated. He went to the outskirt of the town to welcome the sage. Arriving the sage entered the town. Yama welcomed the sage giving salutations. Yama was very happy for the arrival of the sage. He asked the sage to his house. The sage followed Yama appreciating the beauty of the town. While he was walking the sage asked Yama to show in detail the place of hell. Yama humbly says you are the alternate form of Paraśhiva. It is not the right place for your visit. It is with sinners. Visiting such places expose others to sin.

Sage Sānaṇḍa Gaṇēśha Hara Harā! Mahādēva. How can we return without seeing those sinners? Whatever happens let it happen. You must show them to us. Yama agreed to show half heartedly. He escorted Sage Sānaṇḍa Gaṇēśha to the place of sinners. There the servants were punishing the sinners. Some were dragged holding hair; some by beating; some had mouthful of thorns; some were sawed; some got their ears cut; some had their eyes poked with hot rods; some were thrashed in mills; and some others were punished mercilessly. The sinners cry for help could be heard all over. But the punisher had no pity on them.

Looking at the situation of the sinners in the hell, Sage Sānaṇḍa Gaṇēśha felt very sorry. He asked Yama - at the end what will happen to them? Yama says they end up in hell. He showed the hell. There numerous lives were suffering. The sage asked Yama how many hells are in this place. Many was the answer. The sage was surprised hearing Yama.

With compassion towards the sinners in the hell, in a high pitched voice the sage shouted Śhiva maṇṭra "Śhiva Śhiva Na Ma Śhi Vā Ya". It sounded in the ears of the sinners as the preaching by guru. The sinners got wise and began to repeat the maṇṭra "Śhiva Śhiva Na Ma Śhi Vā Ya". Soon the entire hell started echoing the maṇṭra "Śhiva Śhiva Na Ma Śhi Vā Ya". The maṇṭra relieved the sinners from their sins. They left the hell. The maṇṭra was heard everywhere. The servants did not know what

to do. They were standing still. Yama too was surprised and became sad. Sage Sānaṇḁa Gaṇēśha took every sinner Kailāsa.

Yama had no work to perform. All the sinners are gone with the coming of Sage Sānaṇḁa Gaṇēśha. He went to Paraśhiva who entrusted him the work of Yama lōka. He informed what had happened with the visit of Sage Sānaṇḁa Gaṇēśha to Yama lōka. There are no sinners. Paraśhiva consoled Yama. Without thinking about the future Sage Sānaṇḁa Gaṇēśha did it by mistake. You continue the work as before. He blessed him and sent him to his place. Paraśhiva made Sage Sānaṇḁa Gaṇēśha a gaṇa and gave sālōkya status to all those came with him.

52. Stories of Viraśhaiva Śharaṇas

Siddarāma: You mentioned many went to Kailāsa just by saying Śhiva maṇṭra. Then what is the necessity of Iṣṭaliṅga?

Cennabasavaṇṇa: Those going to Kailāsa from devotion, meditation and penance are stopped by Naṇḍi at the door. Naṇḍi allows them to enter only after they wear Liṅga.

Siddarāma: Please explain the history about those wearing Liṅga on earth going to Kailāsa.

Cennabasavaṇṇa: Viraśhaivas wear Liṅgas on their body. They are free from caste, birth, death, ort and menses blemishes. Sāmavēdi is the pupil of Śhvapaçayya. Later Sāmavēdi received dīkṣhe from Śhvapaçayya. It established no blemishes from caste. Nimbavve prepared food killing her son to Śhiva. It established no blemishes from the dead. Similarly Maid Nimbīyakka, Siṇdhumarāḷa and Bibbi Bāçayya established no blemishes from menses in women, from birth and from ort respectively.

Kāçirāja glorified Pādōdaka. Viraśhaṅkaradāsa took his life in a boiler for touching a bhavi in his dream. Karuḷa Kēṭayya split his intestine himself for drinking milk without offering first to Liṅga. Parvatanātha placed bunting of intestine to please his mother.

Gaṇḍagattari Nāçayya cut piece by piece person scolding Śhiva. He cut off his head when people of other denomination joined

around him. The severed head danced to the music of Rācamallayya before uniting to the body.

Hāvinahāḷa Kallayya argued with the Brahmins and made dog to read Veda. Jambūra Kāḷayya too made dog to read Veda.

Father of Govindabhaṭṭa cut his head, performed āraṭi to Śhiva then the head united with the body. Govindabhaṭṭa saw that and thought it was not right to unite after offering to Śhiva. He cut his head and performed āraṭi to Śhiva. After three days he obtained a new head.

Moraṭada Baṅkayya made the dried clipped tree to sprout, milking from a barren cow. He got water from a dried fountain gave it to a Jaṅgama. He severed his head and performed āraṭi to Liṅga. The head grew but he severed it again to offer to Liṅga. This repeated 62 times. He secured 62 different bodies for the heads.

Bommayya made vow not to touch others Liṅga. There was another Bommayya made vow not to allow others to touch his Liṅga. Both of these Bommayyas were worshipping Liṅga in the house of Basavaṇṇa. The first Bommayya touched the Liṅga of the second Bommayya. As a result their vows were disturbed. Both lost their life. Another Bommayya, a devotee, saw the two Bommayyas without life. He lost his life. Basavaṇṇa seeing the three Bommayyas without life was in the process of taking his life. With the grace of Śhiva, Virabaṅkayya

placing his sword to his neck gave life to the three Bommayyas.

Jayasimha is a Jain king. His wife Suggaladēvi is a devotee of Śhiva. She invited her guru Dēvara Dāsimayya. He won arguments with the Jain people. He changed the serpent brought in a covered pot into Ćaṇdrakāṇṭaliṅga. The king was surprised and accepted Śhiva dīkṣhe.

A gaṇḍharva (divine person) became a bear due to a curse by a sage. Telugu Jommayya killed the bear and freed from the curse. He killed a Brahmin with a spear for blaming Śhiva. The king asked him why did you kill him? Jommayya said he was a sinner. He showed by converting his body to worms.

Heṇḍada Mārayya cut his hand. Kōla Śhāṇṭayya killed a jaṅgama traitor. Kakkayya pierced devotee of Viṣṇu. Prabhātayya by giving life to the girl who died seeing the death of his son. Thus they kept their vows great.

A house of harlot was on fire. Her Jaṅgama lover was worried she may die in the fire. Uruga Rāyaṇṇa rescued her from fire giving life to her.

Ćōdamāyaṇṇa donated elephant to a jaṅgama who requested it. Rakkasabrahma killed himself by severing his head for the death of an invited jaṅgama.

Śharaṇa Kaṇṇappa invited 196,000 jaṅgamas for food. When they did not come he attracted all their Liṅgas.

A jaṅgama ate the food of Rakkasa Māraṇṇa. Rakkasa Māraṇṇa splitting him from

sword took his share of food. Then he gave life back to jaṅgama.

Kōhūra Bommayya while he was arguing with Jains restored the burnt banyan tree by them. He gave life to his son six month after his death.

Vēmanārya did not bless the king who gave salutation because of his short life. The king died of serpent bite. Vēmanārya gave life to the king.

A devotee of guru Amaraguṇḍa Mallikārjunārya cut off his leg for his feet touched the foot ware of his guru. Later with the grace of his guru he secured his legs.

Gurubhaktāṇḍāri loved Prauḍavati. He did not know she is the harlot of his guru. When he learnt from her he pulled his eyes. Later with the grace of his guru eyes were restored.

Vellagōṇḍa Mahādēva took a vow to perform to worship Śhiva at sun rise. One day he over slept. He removed his eyes for breaking his vow. His eyes were restored with the grace of Śhiva. When his feet touched the things kept for worship by guru Paṇḍitārādyā he cut off that feet. It was restored by the grace of guru.

Śhaṅkara Dāsimayya received the third eye of Śhiva. He used to burn other temples by opening that eye.

Īśharaṇa lived by performing needle kāyaka. Jēḍara Dāsimayya thought he was poor. He sent some paddy to him from the house. Īśharaṇa held the paddy in his hand

and made to disappear the entire paddy stored in the house of Jēḍara Dāsimayya. When Jēḍara Dāsimayya praised him he restored the storage with paddy.

Masaṇa Mārayya made to dance Masaṇi (an idol of lower female god) in front of Dāsimayya. What Masaṇi in front of me? Saying Dāsimayya opens his eye of fire. Masaṇi puts off the fire from its pinky and swallows it. Dāsimayya punishes Masaṇi and makes the Masaṇi to throw up the swallowed fire on Mārayya.

Sanyāsi Mañḇaṇṇa from his baton gave gold to jaṅgama. Mōrana Vēmayya gave gold changing body wax. Mōḷige Mārayya changed the wood into gold and gave them to jaṅgamas. Nuliya Āṇdayya gave gold sticks to jaṅgamas. Boṇṭādēvi made to spill gold from her body clothes to give jaṅgamas. Māragowḍa sprouted 1000 gold to give jaṅgamas. Śhūlāyudhayya gave life to the photo image. He donated it to jaṅgama. Gauḷa Bhaṭṭāraka showed the form of Śhiva in mirror to jaṅgama.

Brahmins learning Kerṇbāvi Bōgayya worshiped a śhūdra (alternate form of Śhiva) sent him out of the town. All the Liṅgas in the town went tumbling with him. When they brought him back the Liṅgas also returned but they occupied different places.

Sūravve of Porāṇḍala while serving food to Śhiva who came in the form of śhūdra, Brahmins of the extension surrounded her house scaring Śhiva. Śhiva was pretending to

be afraid. Sūravve received the grace of Śhiva by assuring protection to Śhiva.

Telugēśha learned to approach new Liṅgas. Masaṇayya had the knowledge of the union with Liṅga. Ḍakkēya Bommayya knew the philosophy of Aṣṭāvaraṇa. Bānudēva, with Śhiva as his guru, learned the relation of the union with Liṅga. Baḍihōri Brahma was performing baḍihōri (drum) kāyaka. Elēśhvara Kētayya performed wedding of his son with his daughter. Kaṇiyūra Bācayya grew from the fried grains. Suguṇayya harvested crop from the previously harvested plant. Iḷehāḷa Bommayya grew desired crop without sowing. Their action influences devotion for glory.

Kālirāja was feeding food to his Iṣṭaliṅga. Cennayya made Śhiva to drink the tasty porridge that he was eating. Śhīlavanṭa Kētayya made rain to fall each day. Pulikāma had received wealth. Koṭe Śhivanāgayya made rain of grain to fall. Ambigara Cōwḍayya crossed the ocean of saṁsāra. Ćaṇḍakēśhi and Mārayya both hid in Liṅga. Ćikkalige Nāgayya singing got prasāda of Śhiva. Śhiva danced for the sound of jingles from the walking stick of Kakkayya. Śhiva pleased with the devotion of Ćikkayya stayed as Liṅga. Akkiya Māraṇṇa giving delicious food to jaṅgamas got the blessing of Śhiva. Uḍugaṇeya Perumaḷeyu donated his kingdom to jaṅgamas. Iḍugaḍala Permaḍiyu gave all the money and grains to jaṅgamas. Niḍuguḍiya Māra undressing the sari of his wife gave to jaṅgama. Siṁdhuballāḷa, Āydaḱkiya Mārayya and Ahaḥpageyu gave their

wives to jaṅgamas. Vīrabhommayya killing Śhaṅkarakūṭiga the defendant who hated Śhiva, Vīrabaladēva cutting off the head of Velanāḍuṭōḷa, Sagarada Bommidēva killing the Jain defendant, got the blessing of Śhiva.

Parama Bhaktayya gave his life to restore the life of his dead guru. Billarāya took his guru to the land of Śhiva. Gūgeya Māraṇṇa got salvation from the teachings of his guru. Boppidēva got salvation naming son after his guru. Mādara Dūḷayya showed Liṅga at the edge of chisel. Ćikkaliṅgayya showed Liṅga to Bhīmarasa inside the stove. Showed Uriliṅga (burning Liṅga) in front of Peddayya. Saurāṣṭra Sōmēśhvara appeared in grain storage place to Soḍḍaḷa Bācīrājayya. Vīrarēcayya and Sōmidēvayya performed āraṭi to Liṅga by cutting their head only to receive them back.

Kēśhirāja vowed not to touch bhavis. When his head was touched by a bhavi he cut his head then he got it back.

Ekāṇṭa Rāmayya argued with Jains. He got his head back after seven days after cutting his head.

Puligere Somaṇṇa seeing Jain idols made them Śhivaliṅga by splitting. Māruḍige Nācayya killing Jains installed Liṅga in their temples. Jains took away the food prepared for jaṅgamas by Ādayya and killed his wife. Ādayya brought Puligere Sōmayya to Surahonne Jains temple and killed them all.

Mūrkhanaināru gambling won with disguised Śhiva. He tied Śhiva for not paying but released him knowing he is a jaṅgama.

Ārutōṇeya gave money to his wife for the worship of Jaṅgama. She used it to treat relatives. He went to Kailāsa killing his wife and relatives.

Siriyālaṣetty fed Śhiva killing his son. When Halāyudha disregarded Śhiva and Siriyālaṣetty for their cruel act, wife of Siriyāla and Pārvati requested he took their husbands into his group.

Bāhūra Bommayya killing elephant restoring its life, talking to Śhiva in a pile of corn, fed sugarcane to stone Naṇḍi.

Kālavve milking from rock gave to Śhiva. Kōlūru Koḍagūsu made Śhivaliṅga to drink milk. Āḷiyakka fed tasty food to Bhīmanātha. Virūpākṣhayya offered both his eyes to Śhiva then received them back.

Dēvayya was mocked by people of other castes for worshiping Śhiva by taking his eyes. He showed them by removing the eyes of a monkey and later restoring it.

Śhivarātri Saṅkaṇṇa afraid of tiger sat on top of a tree. He was worshiping Śhiva by dropping the bilva leaves. He went to Kailāsa. Similarly Śhivarātri Appayya and Badrayya received salvation worshiping from bilva leaves.

Hāla Mallayya was short by a flower for the worship of Śhiva. So he offered his eyes for the flower and received salvation. Similarly Śhivayōgi Dēvayya cutting his tongue and

offered to Śhiva. Later his tongue was restored.

The brest of Uruliṅgapeddi became Liṅga with his feeling śharaṇa is wife and Liṅga is the husband.

Parivaḷigeya Vaijavve was sent out of her house by miser husband for giving food to jaṅgamas. Afraid she went to a Jain temple thinking it as a Śhiva temple. She embraced the idol as Liṅga. She united when it took the shape of Liṅga. The Liṅga became famous as Vaijakēśhvara.

Śhivayōgi Mallarasa ordered Sakalēśha Mādirāja to stay in Kalyāṇa. Ćikkamādaṇṇa died while staying in Kalyāṇa. His wife Mādēvi was digging the grave. Her son Bālaliṅgayya informed Mādirāja who brought back the life of Ćikkamādaṇṇa.

Śhivaleṅka Maṅcaṇapaṇḍita was offering his cut finger to Śhiva. Some were mocking. He made Hari (Viṣṇu) to come and lay in front of Kāśhi Viśhveśhvara.

King Aryama killed the Brahmin for saying Hari. Satyakka killed the beggar from ladle for saying the name of Viṣṇu. Ballēśha Mallayya made baḷḷa (measuring devise) to a Liṅga.

Kaligaṇanātha was giving Liṅga dīkṣhe to Bhavis. Śhiva came there disguised as a bhavi and refused to wear Liṅga even when forced. When he tried to cut Śhiva showed his true form and received Liṅga.

Kumbāra Guṇḍayya made Śhiva to dance to the music of gaṭa (sound of clay pot).

Buddhayya, Bhadragāyakada Allama and Kēśhava pleased Śhiva by singing. Ćowḍayya made Śhiva to dance. Somaṇṇa by serving from Raṅgavalli (drawing by powdered chalk), Sukumārayya from thievery kāyaka, Virakta Māṇikya stepping on Liṅga and Hūvina Daṇḍayya hitting Liṅga from the flower pouch received salvations from Liṅga.

Vīrasaṅgayya was killing those argued but he gave his body who came in jaṅgama clothes. Hērūra Nāĉayya gave his body to jaṅgama by cutting. Vīrasōmayya though had a peg in his feet ignoring it brought water for the worship of Śhiva. Vīrabhōgaṇṇa cut his body from weapons. Dasarayya helped midget jaṅgama though he hit him. Kēśhirāja dropping Liṅga from his palm into the water obtained it again by praying.

Shivadēvayya cured vitiligo from the sewer water. Similarly, Mādara Dūḍayya cured leprosy of/in many people from bathed water. Nirviṣhada Saṅgayya gave life to snake that died biting him. Dharmayya and Hāvinahā gave life to snakes that died biting them. Kinnara Brahmmayya who lived in Kalyāṇa made Bijjala to see Tripurāṅtakēśhvara telling witness.

Mugidēvayya made Liṅga carry the belongings for sending out of his house. He is Bommayya the one performing kannā (enter by hole in wall to steal) kāyaka to worship jaṅgamas. He was changing the wall dirt to gold.

With the death of Hādarada Bommaṇṇa, his wife was earning money from hādarā. She

cooked food to jaṅgamas. They are hungry. She awoke her husband by calling him to come to the food line with out delay.

Śhāntayya and his wife were naked by giving their clothes to Śhiva who was shivering disguised as a jaṅgama.

Maruḷaśhaṅkaradēva came from Kaḷiṅga land 12 year ago. He got salvation having only prasāda.

Part of Pārvati took birth as Mahādēvi in Uḍataḍi. She rejected Kāśhirāja, a bhavi. She lived as the great vairāgini.

Mallagaṇapa killed Mēkhalāsura. He took birth on earth as Kalakētayya. He killed the ram of Bijjaḷa. He restored its life when Bijjaḷa praised him. He took its horn and held it always in his hand. He gave gold to Suṅkada Baṅkayya pouring from it.

Virabhadra destroyed Dakṣha yajña. He took birth as Maḍivāḷa Mācīdēva to destroy the defenders. He killed the army of Bijjaḷa. They were reborn as before when prayed. He cleansed impure minds of Śhiva śharaṇas. He was a washerman.

This is Nijaguṇa Mahārāja. This is Āṇḍimarasa. Both of them were ministers. They took vairāgya. This is Sappaya Allamadēva. This one is Miṇḍasaṅgayya. This is Mugdasaṅgayya. This is Māritaṇḍe. This is Prasādi Bhōgaṇṇa. This is Mēdara Kētayya. This is Dōhara Kakkayya. This is Bharitārpaṇada Saṅgayya. This is Vaidya (medical) Saṅgaṇṇa. This is Satyaṇṇa. This is Dāsōhi Saṅgaṇṇa. This is Bācīya Kāyakada

Basavappa. This is Nageya Māraṇṇa. This is Ghaṭṭimarasayya. This is Okkaliga Muddayya. This is Laddeya Sōmayya. This is Gāvudi Mārutaṇḍe. This is Leṅka Baṅkaṇṇa. This is Rāyasada Maṇḍaṇṇa. This is Avasarada Leṅkaṇṇa. This is Paḍihāri Uttanaṇṇa. This is Bokkasada Ćikkaṇṇa. This is Bhaṇḍāri Śhāntayya. This is Haḍapada (barber) Happaṇṇa. This is Ćevarada Nāḍayya. This is Kālāṇḍiyappaṇṇa. This is Bhaṭṭa Māraṇṇa. This is Stutipāṭhaka Gabbidēvayya. This is Kūgina Mārayya. This is Kōla Śhāntayya. This is Prahariya Māraṇṇa. This is Hoḍehulla Baṅkaṇṇa. This is Turugāvi Māraṇṇa. This is Aggavaṇi Honnayya. This is Sattige Śhāntayya. These and others together 770 amaragaṇas stayed in Kalyāṇa performing their chosen kāyakas. Basavaṇṇa along with these amaragaṇas took birth on earth to reclaim the glory of Vīraśhaiva rituals. It is not possible to describe their glory in detail. Listen, I describe the glory of Basavaṇṇa.

Basavaṇṇa is in the form of praṇava. He is the second Śhiva. Sage Śhilāda performed penance for his birth as his son. He stayed in Kailāsa pleasing Śhiva by performing penance.

In Kailāsa Śhiva was in durbar served by Hari, Brahma and divines. Dēvēṇḍra was coming with his army to the durbar. His body touched Naṇḍi who was standing in front of Śhiva. The tail of Naṇḍi hit Dēvēṇḍra. Dēvēṇḍra was upset. He gossiped with his followers why Śhiva is keeping this old ox when there are many able animals to carry

him. Śhiva herd it but kept quiet. Naṇḁīśha thought Śhiva ignored him. So he left the durbar. Nārada informed the news to Śhiva. Śhiva said to Dēvēṇdra, apart from Naṇḁi, the form of Dharma, who has the ability to carry me? Not knowing this how can you gossip about him? You go and bring Naṇḁi back. Śhiva ordered Devēṇdra.

Dēvēṇdra went to Naṇḁi but he refused to go with him. Yama and others placed a rope on Naṇḁi and started pulling. With anger, Naṇḁi stomping scratched the ground. The heap of dirt became Kēdāra, dirt threw from the horn fell in the ocean. It created the Island Simhaḷa and the puddle became the Mānasa sarōvara (lake). When he broke the rope the divines flew like the dried leaves from air from a turbine. Dēvēṇdra realized the greatness of Naṇḁi. He began to praise Naṇḁi. Naṇḁi became peaceful. He asked Dēvēṇdra what he wants?

Dēvēṇdra: My fate is insignificant and it is not for ever. To get everlasting salvation please give me Iṣṭaliṅga dīkṣhe.

Naṇḁi: It is not possible in this life. You take birth as human with devotion to Śhiva. Then I myself will fulfill your request.

Dēvēṇdra took birth as Animiśha on earth to the king Trailōkya Ćuḁāmaṇi and his wife Maharlēkhe in the town of Paṭṭagallu. He took a vow during his youth not to eat without viewing Śhivaliṅga. Once when he went to forest for hunting he did not see Śhivaliṅga. He stayed hungry and tired. His horse

disappeared. Naṇḁi came to the forest to fulfill his promise given to him. Seeing him Animiśha asked for Liṅga. Naṇḁi gave him his Liṅga and performed Liṅga dīkṣhe to Animiśha. He made him a prāṇaliṅgi. After the death of Animiśha his minister performed rituals properly to him.

Nārada reported to Śhiva that Naṇḁi gave away his Liṅga to Animiśha. Sirṇha Kēsari and Draviḁa are the door keeper of Kailāsa. They stopped Naṇḁi from entering Kailāsa thinking he is a bhavi. Śhiva heard the news and said Naṇḁi has Liṅga in all his body. Śhiva rejected to call such a person as bhavi. Śhiva ordered both of them to take birth on earth and return to Kailāsa having enlightenment after learning the greatness of Naṇḁi. They took birth as Kanyēśha and Bijjaḁa.

Śhiva stayed in Kailāsa as before. Nārada visited Kailāsa with the news of the earth. Nārada said "Śhiva devotion is scarce on earth". Śhiva called Naṇḁi. He told him to glorify Viraśhaiva rituals by taking birth and show your greatness to Bijjaḁa.

Naṇḁi took birth as the son of Mādarasa and Mādalāmbike. They named their son as Basavaṇṇa. A Brahmin playmate of Basavaṇṇa died slipping into a well. His parents accused Basavaṇṇa for the killing of the boy. The parents chased Basavaṇṇa. He went towards Saṅgamanātha crossing the river by splitting into two. Saṅgamanātha gave witness saying Basavaṇṇa did not kill the boy. Later Basavaṇṇa refused to go through the ritual to

receive the sacred thread ceremony. He went to Kalyāṇa with his sister Akkanāgamma.

Basavaṇṇa married the daughter of the minister Baladēva. After the death of Baladēva, Basavaṇṇa became the minister in his place. In the court of Bijjaḷa he read an old document and took out the hidden wealth under the throne and gave it to Bijjaḷa.

Basavaṇṇa converted the thieves by giving them Liṅga. He changed corn into pearls and gave them to jaṅgamas. He showed the third eye in a mirror. While giving accounts made the sun to stop for 11 days. He held the buttermilk pot of lady Gollati. He relieved doubts of king Bijjaḷa disturbed by listening to the slanders of Maṇḍaṇṇa. He milked from the thumb of Śhivanāgayya. He made Kaṇagele flowers to Champak flowers. Gave life to snake that bit him. Changed the photo of jack fruit to real jack fruit; sura (alcohol) to nectar; poison to nectar. Converted those in the queens residence to jaṅgamas; grains to pearls and cured leprosy of Aggaṇi Honnayya. These and many more mystics were performed by Basavaṇṇa. It is not possible to narrate all of them.

Allamaprabhu was the son of Nirmāya Gaṇanātha and wife Sujñānadēvi. He won over Māye (illusion). He took the Liṅga from the hands of Animiṣhayya given to him by Naṇḍi. He taught the union with Liṅga for salvation to Goggayya and Muktāyakka. Then he went to your town Sonnalige. He saw your work. Rejecting them, he taught you the philosophy

of Śhiva. He brought you here to teach the form of Iṣṭaliṅga to you. His work is not only great but it also sacred.

Among the 8.4 million different lives in this world, life of a cow is better. Human life is better than the cow. Among humans, devotees of Śhiva are better. Among them Vīraśhaivas are greater. Among them those with the knowledge of Ṣhaṭsthala philosophy are the greatest. There is none in the three world greater than them. For this reason only Ṣhaṭsthala brahmi's are allowed to enter this door. Others are not allowed.

Some of the śharaṇas echoed saying - "Face of those without Iṣṭaliṅga are not to be seen".

Allamaprabhu: Why Iṣṭaliṅga for Siddarāma who is a Liṅga all his body? What need of a ladder to the one who can climb to sky? What need of a boat who can cross the ocean?

Cennabasavēśha: How can Siddarāma become a Liṅga all his body without Iṣṭaliṅga? Please explain Prabhudēva.

Siddarāma: See here. Shows his body making it a bunch of Liṅgas

Cennabasavēśha: Sees Siddarāma. Laughs. Enough your magical act. It is a waste. You have not adopted loyal to one Liṅga. When Allama came to your place you opened your third eye to burn him. You are an enemy of jaṅgama. So saying he rejected Siddarāma. Then turned towards Allama. You brought this enemy of the world and glorifying him as a

Liṅgi. You earned Liṅga without guru. Your play, is it ordinary? Both of your face are not worthy of seeing.

Allamaprabhu: I did not come here with Liṅga leaving guru. Look. In this Liṅga Ćitkaḷe of guru is hidden, Basava as guru and you as the supreme guru. How guru is left out?

Hearing that śharaṇas were happy. Siddarāma fell on Prabhu's feet giving salutation. He asked what will happen to me. There is no other way for you but to secure Iṣṭaliṅga, says Allamaprabhu. Who will give me Iṣṭaliṅga? asked Siddarāma.

This Basavaṇṇa and 770 amara gaṇas took birth to glorify Vīraśhaiva religious ways. Ćitkaḷe of Śhiva took birth as Cennabasavēśha to teach them the association of Prāṇaliṅga state in Śhaṭsthala. He will give Iṣṭaliṅga to you.

Siddarāma: Gives salutations to Cennabasavēśha by falling on his feet. Says, O Guru, you told me the differences among lives. Please explain the feature of human and other fetus. Requests to bless him by giving Iṣṭaliṅga.

53. Karaṇa Hasige

As described before the good enjoys life in heaven and the sinners fulfill the punishments in hell. With the completion of their good and bad rewards, they are at the door of life - pañcābhūtas (sky, air, fire, water and earth). Mixing with Pañcābhūtas they take birth as plants, trees, and other forms. The essence of these entering animals in the form of food changes into sperm thus becoming fetus to born again. The animals in this universe are divided into Sthāvara and jaṅgama. They are of five types namely, Aṇḍaja (from egg), Svēdaja (from sweat), Udbhijja (taking birth from ground), Jarāyuja (from sperm) and Mañtraja (divines). Together they account for 8.4 million types of lives. There are two million types of Udbhijja or plants, vines, trees and others. There are 1.4 million types of Mañtraja or divines. There are 2 million different types of birds, snakes and others take births from eggs or Aṇḍaja. There are 1.1 million types in the insect world or Svēdaja. Humans belong to Jarāyuja type. There are 0.9 million different types and 1 million different types among animals. Except for Mañtraja every life belong to one of four groups. They perform according to the type of group. Then gets the life of a cow before taking birth as humans. Listen. I tell the description of life. Woman during her menstrual period uniting with man, her egg joins with the sperm of man. On the first day

the united thing is called Kalala. On the fifth day it becomes like a bubble. On the tenth day blood forms. On the fifteenth day it becomes like a meat ball. On the twentieth day it hardens. On the twenty-fifth day organs form. In a month head forms. In the second month hands and thighs and in the third month fingers and toes, in the fourth month eyes, nose, ears, anus, and hair, in the fifth month the nine openings and stomach, in the sixth month nails, hair on head appears. In the seventh month the organs matures with heart beats. The food eaten by the mother provides nourishment to the stomach through the navel. In the eight month it struggles like worms in the womb sorrowfully thinking about its fate. In the ninth month meditates Śhiva with the hope of securing salvation. After completing nine month with great pain, forgetting the past, head first comes out of womb.

If the fetus forms on the first day with the union of sperms after menstruation results in the birth of a vitiate girl child. The second day fetus results in a sin child. The third day a thief, on the forth day a fake, on the fifth day an intellect, on the sixth day corrupt, on the seventh day compassionate, on the eight day pauper, on the ninth day wealthy, on the tenth day amorosa, on the eleventh day ascetic, on the twelfth day anger, on the thirteenth day scholar, on the fourteenth day sick, on the fifteenth day king and on sixteenth day Śhivayōgi results.

The child becomes an illicit lover for having mind with others during the union of man and woman. But the child gets devotion for having Śhiva meditation. The child born during sunrise is with anger, during after noon is a sinner and in the evening is with misunderstanding. Born during night is with peace and other good characters.

A male child results with increase in sperm and a female child results with increase of female blood. A neuter gender child is born if they are equal.

In the body has one balla (measuring devise close to half gallon) of bile and two ballas of mucous. In the body the weight of flesh is equal to 20,000 palas (1 pala is 1/3 tola, 2.43 tola = 1 oz), weight of fat 10,000 palas, weight of blood 15,000 palas, weight of marrow weight 3,000 palas and weight of semen 12,000 palas. There are 0.35 million hairs and 360 bones. Among the seven liquids nerves, semen, bones and hair are from father; skin, flesh and blood are from mother.

Pañcabhūtas - Sky, air, fire, water, and earth each mixing with the other became 25 philosophies. Mixing sky with sky, air, fire, water and earth results in Jñatṛ (one who learns), manassu (mind), buddhi (mind), citta (soul) and pride. These five are called Pañcīkaraṇa (five ears) of sky. Similarly air mixing with the five Bhūtas give pañcāvāyus (five types of air) namely prāṇa, apāna, samāna, udāna and vyāna. Fire mixing with the five Būtas give pañca jñānēndriyas (five organs

of knowledge) namely śhōtra (ears), nētra (eyes), ghrāṇa (nose), jihve (tongue), and tvakku (skin). Water mixing with the five Bhūtas give śhabda (sound), sparśha (touch), rūpa (form), rasa (liquidity) and gaṇḍha (smell). These five are information. Earth mixing with the five Bhūtas give vākku (talking), pāṇi (palm), pāda (feet), pāyu (anus) and upastha (sex organ). These are karmēṇdriyas.

Piṇḍāṇḍa pañcīkarnas: Pañcabhūtas becomes the body from these five pañcīkṛti. Asti (bones), tvakku (skin), nādi (nerve), māṁsa (flesh), rōma (hair) are part of earth. śhlēṣhma (mucus), mūtra (urine), bevaru (sweat), śhukla (semen), and rakta (blood) are the five characters of appu or water. Hunger, thirsty, sleep, laziness and mating are the part of fire characters. Gathering, leaving, going round, jumping and walking are part of air character. Ignorance, love, jealousy, shyness and fear are part of sky character.

There are 75 different characters in the body. The five pañcabhūtas - sky, air, fire, water, and earth. Sky has one character śhabda or sound. Air has two characters - sound and sparśha or touch. Fire has three characters - sound, touch and form. Water has four characters - sound, touch, form and rasa or liquidity. Earth has five characters - sound, touch, form, liquidity and gaṇḍha or smell. There are 15 characters for the five pañcabhūtas. It makes 75 mixed characters in all.

Bhūta Pañcīkaraṇas: In earth the part of earth is pāyu (anus), part of water is gaṇḍa (smell), part of fire is nose, part of air is prāṇa and part of sky is citta (soul). Similarly In jala or water in order is guhya, rasa (liquidity), jihve, apāna and buddhi (mind); in agni (fire) is pāda (feet), rūpa (form), nētra (eyes), udāna and ahaṅkāra (pride); in vāyu or air is pāṇi (palm), sparśha (touch), tvakku (skin), vyāna and manassu (mind); and in akāśha or sky is vākku (speaking), śhabda (sound), śhrōtra (ear), samāna and jñāna (knowledge). These are pañcīkṛtas

Jñānēndrias: They are śhrōtra (ears), tvakku (skin), nētra (eyes), jihve (tongue) and ghrāṇa (nose). For ears sky is Bhūta, directions are its divine. Its information is sound, with and without letter is its sounding difference. For tvakku (touch) vāyu (air) is Bhūta, Indra is its divine, Information is from touch. Cold, hot, soft, hard are the difference in touch. For nētra (eyes) agni (fire) is its Bhūta, Sun is its divine, information is obtained from form, Śhvēta (white), pīta (yellow), harita (green), kapōta (gray), kṛṣṇa (black), māñjiṣṭha (red) are its differences. For jihve jala or water is its Bhūta, Varuṇa is its divine, its information is from liquids or rasa, sweet, salty, bitter, acidic, thick are the six differences. For ghrāṇa pṛthvi or earth is its Bhūta, Aśhvinis are its divines, Smell is its information, good and bad smell are its differences.

Karmēndriyas: They are vākku (speaking), pāṇi (palms), pāda (feet), pāyu

(anus) and guhya (sex organs). For vāṅku Nāgavāyu, Sarasvati is the divine, Good and bad talking are its function. For pāṇi Kūrmavāyu, Indra is the divine, giving and taking are its function. For pāda Kṛkaravāyu, Viṣṇu is the divine, going and coming are its function. For pāyu Dēvadatta vāyu, Yama is the divine, storing and excretion are its function. For guhya Danañjaya vāyu, Brahma is the divine, happy and unhappy are its function.

Daśhavāyus (ten airs): Prāṇa, Apāna, Samāna, Udāna, Vyāna, Nāga, Kūrma, Kṛkara, Dēvadatta and Danañjaya are the ten airs. The color of Prāṇa air is Indra-Nīlavarṇa. It is a mixture of four colors; red, black, yellow and green. Prāṇa air is in the heart. It is a source of power to all parts of body. It brings happiness to the soul by assisting in breathing and in the digestion of food and drinks. Apāna air is of green color and it stays at the organs of excretion –anus. It is responsible for storage of body waste and of excretion of waste from body. It also spreads digested food to all parts of body. Samāna air is blue color and stays near navel. It is responsible for distributing the digested food to all parts of body. Udāna air has the color of lightning and stays in neck. It is responsible for sneezing, coughing, dreaming, getting up, and crying. It is also responsible for storing the digested food. Vyāna air has the color of cow's milk or yellowish-white. It is in all cracks in the body and is responsible for curling and to straightening of the body. It is responsible to

store food. The above are Prāṇapañcaka. Vāyus or airs associated with Ātma.

Nāga air is yellow in color and stays in hair follicles. It is responsible for making sounds without any movements. Kūrma air is white colored and stays in the fore head and head. It is responsible for feeding the body with enough food and water. It is also responsible for blinking of the eyes. Krukara air is like mascara or black color and stays in the nose. It is responsible for sneezing and for hunger in body. Concentration, going and coming are due to this air. Dēvadatta air has the color of crystal and stays at sex organs. It is responsible for causing sleep while sitting, awakening while sleeping, and to stand up straight. Danañjaya air is blue in color and stays near brahmarañdra. It makes the ears to hear the sound of ocean waves. At the time of death the sound stops. These five are called Nāgapañcaka and they are associated with the body.

Karaṇa Ćatuṣṭayas: The soul has four types of karaṇas or ears. They are: mind, pride, wisdom and ĉittu. The union of soul with sky, air, fire, water and earth created jñāna (knowledge), mind, pride, wisdom and ĉittu respectively. The master for mind is moon and performs two types of functions called sañkalpa and vikalpa. Sañkalpa is to believe in things that are not true and vikalpa is to conclude after careful examination about belief. Also, it is responsible for learning and forgetting, jñāna (knowledge) and ajñāna

(ignorance). Rudra is the master for ahaṅkāra or pride. Person with pride is egoist and thinks as superior in education, knowledge, race, motivation, and bravery. Nārāyaṇa is the master for buddhi or wisdom. Person with wisdom has worldly knowledge, hatred towards others, and has other qualities like cheating. Brahma is the master of citta. Person gets miniscule of happiness thinking that the universe is true and stays in the web of saṁsāra.

The 24 philosophies are Pañcabhūta (sky, air, fire, water and earth), the Five airs, the five jñānēndriyas, the five karmēndriyas and the four karaṇa cātustayas. Adding jñāna karaṇa to them makes 25 philosophies. Body is from these 25 philosophies. Jñānēndriya is in the form of soul for body. Paraśhiva is the master for it. The soul shines staying in all organs of the body. There are three types of soul namely Jīvātma, Antarātma and Paramātma. Jīvātma experiences happiness and sadness from saṁsāra. Antarātma though experiences stays away from them. Paramātma is free from outside happenings.

Tanutrayas: Sthūla, sūkṣhma and kāraṇa are the tanutrayas. Sthūla body is of pañcabhūtas. Sūkṣhma body is made of 17 philosophies. They are the five airs, the ten organs (eyes, ears, nose, tongue, skin, vāku (speaking), pāṇi (palms), pāda (feet), pāyu (anus) and guhya (sex organs), mind and buddhi. Body made up of these 17 philosophies is called Liṅgabhaṭṭhika or

Sūkṣhma body. Kāraṇa body is from pride, soul and ātma.

Body classification: Head, chest, thighs and shoulders are called Aṅga or parts of body. Face, nose, ears, lips, eyes, fingers are called Pratyāṅga. Karuṇa cātustāyās is Sāṅgāṅga. Clothes, jewels, beauty products are Upāṅga.

Explanation of Nāḍis or Pulse:

Among thousands of nāḍis only ten nāḍis are extremely beneficial to body. They are called, Ida, Piṅgaḷa, Suṣhumna, Gāṇdhāri, Hasti, Jihve, Pūṣhē, Payasvini, Ālambu, Lakuha, and Śhaṅkini.

Ida is also called Ćaṇdranāḷa (Moon). It is at the left nostril. Piṅgaḷa is also called Sūryanāḷa. It is at the right nostril. Suṣhumna is in the middle of the two. Gāṇdhāri is in the right eye. Hasti, Jihve is in the left eye. Pūṣha is in the right ear. Payasvini is in the left ear. Ālambu is the genital tubes. Lakuha refers to tubes that excrete waste from body. Śhaṅkini is the naval tube.

Eight types of prides: Pride comes by associating with the eight bhūtas namely earth, water, fire, air, sky, sun, moon, and ātma. Pride associated with earth makes ātma to desire for clothes, ornaments and perfumes. Pride associated with water makes ātma to desire for food, water and wealth for himself and to his family. Pride associated with fire makes ātma to desires for love and affection. Pride associated with air makes ātma to desire for travel to different places. Pride associated

with sky makes ātma to desire for travel on vehicles. Pride associated with sun makes ātma to exhibit anger. Pride associated with moon makes ātma to think about completing his work. Pride associated with ātma makes ātma to exhibit arrogance.

Seven liquids: Body produces seven types of liquids. They are: chyle, blood, flesh, delicate skin, fat, bones and semen. Chyle is in all parts of body. On the first day of ātma, food enjoyed in the mother's womb is digested from the fire in the stomach. The Samāna air distributes the digested food. The digested food becomes soft and hard. It takes seven days to become hard part. It assists organs performing work in the body. The soft part becomes blood in fourteen days, flesh in twenty-one days, soft skin in twenty-eight days, bone in thirty-five days, fat in forty-two days and semen in forty-nine days. The undigested food is excreted from body.

Chyle is tawny colored liquid having the philosophy of earth. With the increase of chyle, ātma feels fear and becomes depressed. Blood is red colored liquid with the philosophy of water. With the increase of this philosophy the body shivers as if it is in cold weather. The color of flesh is blue with the philosophy of fire. Increase of this philosophy ātma craves for things and dreams during the day. The color of skin is white. It has the philosophy of air and it creates fear in the body. The color of bones is black like the color of mascara. Increase of this philosophy creates imbalance

and ātma acts as if it has lost his mind. Fat has the color of copper and it has the philosophy of sun. With the increase of this philosophy ātma feels heavy and disturbed. Semen is white and it has the philosophy of moon. With the increase of this philosophy ātma in the body of a man desires the company of woman and also disturbs the mind.

Seven worries: Ātma experiences seven types of sadness or griefs. They are from: Body, Mind, Wealth, Rājya, Viśhva, Enthusiasm and Workers. Standing in front of a mirror and to think that the body is in poor condition is due to the sadness from body. The solution for this sadness is to eat and drink food that enhances the goodness of body. Sadness of mind is wishing to engage in devious acts like lying, stealing, thinking of other women. Sadness of money is to think ways to earn more. Sadness of rājya is the desire for clothes, ornaments, perfumes, and other things of pleasure. Viśhva sadness is the desire for land, house, and to move up in the status ladder. Utsāha or enthusiasm is the desire for healthy children with long life span, good food, good friends, and rich and beautiful spouse. Sadness of workers is the desire to work for important persons to earn more money for providing for his family and to lead a happy life.

Seven type of worries: Ātma experiences seven types of sadness or griefs. They are from: Body, Mind, Wealth, Rājya, Viśhva, Enthusiasm and Workers. Sadness of

body is to think about the poor condition. Sadness of mind is wishing to engage in devious acts. Sadness of money is to think ways to earn more. Sadness of rājya is to desire for clothes, ornaments, perfumes and other things of pleasure. Viśhva sadness is to desire for land, house, and to move up in the status ladder. Utsāha or enthusiasm is to desire for healthy children with long life span, good food, good friends and rich and beautiful spouse. Sadness of workers is to desire to work for important persons for earning more money and to provide family to lead a happy life.

Ṣhaḍūrmies: Six Ūrmis are hunger, thirst, sadness, affection, birth and death affects ātma. They are called Ūrmis because they do not permit ātma to break away to seek and enjoy eternal happiness. Hunger and thirst are for the soul or prāṇa. Sadness and affection are for the mind. Birth and death are for the body.

Ariṣhaḍvargas: There are six enemies of ātma associated with the body. They are: Kāma, Krōḍa, Lōbha, Mōha, Mada and Matsara. Kāma or lust is the desire for others' woman. Krōḍa or anger is to destroy one's own jewels of body. Lōbha or miser is to destroy other's prosperity to stay in saṁsāra. Mōha or affection destroys truth and follows false. Mada or pride is to perform deceptive acts. Matsara or jealous is not to accept characters of others.

Ṣhaḍbhrame: There are six illusions that affect ātma. They are: Jāti or caste, varṇa

or color, āśhrama, kula, gōtra, and nāma. Their thinking is nothing but illusions.

Ṣhaḍvikāra: There are six type of vikāras or deformities. They are Asti, Jāyate, Vipariṇamate, Vivardhate, Apakṣhīyate and Vinaśhyate. They distort Ātma's feelings. Asti gives the feeling of pregnancy; Jāyate is the birth of baby or coming out of the womb; Vipariṇamate is to enjoy the love of parents as child; Vivardhatē is the life from the age 25 to 50 years; Apakṣhīyate is the life for the next 25 years; and Vinaśhyate is the life of an elderly person with or without many health problems till death.

Pañcakōśhaṅgaḷu: There are five storage bins in the body. They are: Annamaya, Prāṇamaya, Manōmaya, Vijñānamaya and Ānaṇdamaya. Annamaya is the stomach that stores food. The soul gathers information both from jñānēndrias (sense organs) and karmēndriyas (organs of work). Both of these are Prāṇamaya. Manōmaya refers to the works of citta, buddhi or knowledge and ahaṅkāra or pride. Ātma shows pride by remembering and determining. Vijñānamaya is for the mind where information about ignorance is stored. Ānaṇdamaya enjoys both happiness and sadness without showing outwardly.

Guṇatrayaṅgaḷu: There are three kinds of characteristics associated with ātma. They are satva, rajas and tama. They have the color white, red and black respectively. Satva consists of ten qualities. They are satya or truth, knowledge, penance, silence, happiness,

clemency, wisdom, utsāha or energetic, determination and bravery. Rajas has eight qualities. They are perkiness, anger, arrogance, satisaṅga, pralāpana, talking unfriendly, boasting and envy or jealous. The eight qualities of tama are ignorance, affection, sleep, craving, bad deeds, with sin, cursing and troubling others.

Aṅtaraṅgadaṣṭha Madaṅgaḷu: There are eight types of internal prides. They are: Saṁsthita, Truṇīkṛta, Vartini, Krōdini, Mōhini, Atiċārīṇi, Gaṇḍāċārīṇi and Vāsini. Saṁsthita is the pride of ātma. Thinks he is the body. Truṇīkṛta pride is to talk loosely about learned and elders. Vartini pride is to show interest for others - money, wives, wealth, Gods, and scolding. Krōdini pride is not to accept his faults. Mōhini pride thinks always of himself, his wife and children. Atiċārīṇi pride is to behave improperly with the loved ones. Gaṇḍāċārīṇi pride is the influence from the three types of impurities. Vāsini pride is to desire for happiness without the associating with learned.

Bahiraṅgadaṣṭha Madaṅgaḷu: There are eight types of external prides. They are: Kula, Ćala, Dhana, Rūpa, Yavana, Vidya, Rājya and Tapa. Kula mada or pride is due to birth in a particular group. Ćala mada is to challenge others as a result of Kula mada. Dhana mada is from acquired wealth. Rūpa mada is from being beautiful than others. Being young leads to Yavana mada. Having education gives Vidya mada. Rājya mada is for kings and politicians.

Tapa mada is for sages and for those performing penance.

Problems: Ātma born in this world after many births and deaths faces three types of sadness. They are: Ādhyātmika, Ādhibhautika, and Ādhidaivika problems due to sadness. Ādhyātmika is of two types; one affects the body and the other affects the mind. Aches and pains are problems of body. Pride and jealous are of the mind. Ādhibhautika sadness occurs from external factors like cold or hot weather. Ādhidaivika sadness are not in our control such as growing old.

Ātma or Soul after taking birth in many lives suffers and experiences problems. It seeks ways to escape the sufferings develops devotion. It gets the knowledge of Śhiva. This knowledge is learnt in three ways. They are pratyakṣha or direct, parōkṣha or indirect and aparōkṣha or from others. Pratyakṣha or direct knowledge is to learn from the experiences of the body through jñānēndrias. Parōkṣha or indirect Jñāna is to learn from place, time and scriptures. Aparōkṣha knowledge is to learn from Guru.

54. Liṅga dīkṣhe

Siddarāma: Guru Cennabasavēśhvara what will happen to me? What will be my future?

Cennabasavēśhvara: Learn Aṣṭāvaraṇa from the grace of those with the knowledge and understanding of Śhivāgamas. You receive Vīraśhaiva philosophy from them to escape the cycle of birth.

Siddarāma: I do not know any other guru except you. I request you to instruct them to me.

Cennabasavēśhvara: Guru knows the meanings of Vedas, Āgamas and Purāṇas. He is peaceful. He is pure. He is rich with the ways of Śhiva. He is free from disabilities. He is free from vulgarity. He follows the traditions of guru. He is from good pedigree and meditates Shiva. Guru fulfills all these. You go to such a person and come back after getting dīkṣhe.

Siddarāma: The things you said are all in you. You are the form of Śhiva (Ātkaḷe). You have instructed Prāṇaliṅga to Basavaṇṇa and to the Prathamagaṇas. Please, you perform dīkṣhe to me so I too can escape from the cycle of birth.

Cennabasavēśhvara: Siddarāma, it is not easy for you to perform Vīraśhaiva rituals. It is like honey in the mouth of a sword. It is like the gem in the snake head. It is not possible for ordinary person. To be a Vīraśhaiva you should free from taints and Pañçasūtakas (five blemishes). You should not

associate with bhavis. You should restrain doing bajanas (chanting the names) of other gods. You should follow Pañcācāras.

Siddarāma: Please explain taints and others in detail to me.

Cennabasavēśhvara: There are three kinds of taints. They are Aṇava, Māya and Kārmika. Aṇava taint is the feeling of my or mine. Māya taint is the feeling of belonging to a particular group, clan. Kārmika taint is about money and wealth. Pārvati and Paramēśhvara are my mother and father. I belong to the clan of Śhiva. There is nothing belongs to me. Everything belongs to Śhiva. These feelings frees from the three taints.

Pañcasūtakas are from Caste (Kula), Birth (Janana), Death (Prēta), Menses (Rajassu) and Ort (Uc̥chiṣṭa). Restrain from worship of Sthāvara Liṅga, pilgrimage and others to who worship other gods. Association with bhavi is to think of those without Liṅga as father, mother and relatives. You have to give up all of these.

Siddarāma: I have given up all of them. Please tell me what else I have to give up. Please save me giving Śhiva dīkṣhe.

Cennabasavēśhvara: Looks at Siddarāma with kindness. Then he says to the gaṇas, Siddarāma is the image of Śhiva. While a family of gaṇḍharvas going towards Śhiva laughed seeing Bṛṅgīśha. Their laughter made Bṛṅgīśha very angry. He cursed them to take birth as bhavis. They realized their mistake and humbly requested Bṛṅgīśha to suggest how to

escape from the curse. Br̥ṅgīśha told them they get liberated with the birth of Śhivayōgi to them. The family went to Śhiva and cried narrating what had happened to them. Śhiva consoled them assuring his image liberates them taking birth as their son. That family took birth in Sonnalige (Sollāpura). Husband became Muddēgowḍa and wife became Suggāyi. They were married. The image of Śhiva took birth as Siddarāma to them. He went to Śhrīśhaila. He brought Mallikārjunēśhvara to Sonnalige. After worshiping he won over Manmatha. He freed those suffering in the world of Yama by sending them to Kailāsa. Splitting his chest he showed Basava to Śhiva śharaṇas. It is not possible to describe Siddarāma's greatness by me.

Siddarāma: O Guru, I am the servant of your servants. I am not worthy of your praise. Please bestow Iṣṭaliṅga to me.

Basavaṇṇa, Allamaṇḍabhu and Śhiva śharaṇas unanimously agreed performing dīkṣhe is proper to Siddarāma. Cennabasavēśhvara put his hands on the head of Siddarāma and raised him. A stage (maṇṭapa) was prepared for dīkṣhe. It was decorated with banana and mango leaves. Garlands made of different flowers were also used in the decoration. Established five kaḷasas (five pots with betel leaves inserts and coconut on top) inside the maṇṭapa according to the rituals. Siddarāma wearing Bhasma and Rudrākṣhi sat in front of Cennabasavaṇṇa after

giving salutations to the śharaṇas in the assembly. Cennabasavaṇṇa sprinkled tīrtha (water) from the five Kaḷasas on the head of Siddarāma three times for cleansing. He then smeared Bhasma on the fore head of Siddarāma. He then performed Vedadīkṣhe, Manudīkṣhe and Kriyadīkṣhe to remove the taints. He then established three types of Liṅga namely Iṣṭa, Prāṇa and Bhāva Liṅgas in the three bodies namely sthūla, sūkṣhma and Kāraṇa bodies.

Siddarāma: Gives salutation to the Śhiva gaṇas in the assembly. He says today I have been blessed. He asks Cennabasavaṇṇa to explain in detail the form of pañca kaḷasas.

Cennabasavēśhvara: Paraśhiva is in the form of Guru, Liṅga and Jaṅgama. For his amusement he created five sādākhya namely Śhiva sādākhya, Amūrta sādākhya, Mūrta sādākhya, Karṭṛ sādākhya and Karma sādākhya along with five kaḷas namely Śhāntyātīta, Śhānti, Vidye, Pratiṣṭhe and Nivṛtti. He has five Śhaktis namely Parā, Ādi, Icchā, Jñāna and Kriya. He is staying in the form of Īśhāna, Tatpuruṣha, Aghōra, Vāmadēva and Sadyōjāta. In these five Kaḷasas the five forms of Paraśhiva are installed. The master for the gold kaḷasa is Guru. He performs Śhiva dīkṣhe to these four namely Sadāśhiva, Īśhvara, Mahēśha and Rudra. In turn they perform Śhivadīkṣhe to all gaṇas, Hari, Indra and the divines. For performing dīkṣhe to the people on earth Revaṇasiddha, Maruḷasiddha, Ēkōrāma and Paṇḍitārādyā took birth.

Revaṇasiddha has Ādiśhakti and Tatpuruśha face. The kalaśha is in the East direction. Maruḷasiddha has Iĉcāśhakti and Aghōra face. The kalaśha is in the South direction. Ēkōrāma has Jñānaśhakti and Vāmadēva face. The kalaśha is in the North direction. Paṇḍitārādyā has Kriyāśhakti and Sadyōjāta face. The kalaśha is in the West direction. These four takes birth in each yugas to up lift the people by giving dīkṣhēs. The center occupies by the Kalaśha for Guru.

Both the performer and the person getting dīkṣhe should be free from any deformities. Persons belonging to Brahmins, Kṣhatrias, Vaiśhyas and Śhūdras group can receive dīkṣhe. But while performing dīkṣhe, Brahmins for three years, Kṣhatrias for six years, Vaiśhyas for nine years and Śhūdras for twelve years are tested by giving lower class work to persons in the upper group and upper class works to the lower class. If necessary they should be punished to change their behavior. Dīkṣhe should be given to them only after confirming changes in their behavior.

Siddarāma: What is dīkṣhātraya? What is Liṅgatraya? Please explain.

Cennabasavēśhvara: The radiance of Ćitkale is beyond many millions of lightening. It is in the sahasrāra wheel in a subtle state located in the head. Guru brings it to his palm from his sense vision (bhāvadṛṣṭi). Then he places his palm on the head of his pupil. He installs Bhāvaliṅga in Kāraṇa body performing Veda dīkṣhe. He then utters maṅtra in the ears

and installs Prāṇaliṅga in the sūkṣhma body performing maṅtra dīkṣhe. He places the Iṣṭaliṅga on the palm of the pupil performing kriyadīkṣhe. It is the installation of Iṣṭaliṅga in the Stūla body.

Dīkṣhe has two letters. They are "Dī" and "Kṣhe". With the blessings of Guru the letters are related to the order of Śhiva. The letter "Dī or Dīyate" means giving and "Kṣhe or Kṣhiyate" means destroying the taints of the body. The ritual is called Dīkṣhe.

Mahāliṅga, previously mentioned to you, became Niṣhkala (complete, no form, no taints) appeared to the senses became Bhāvaliṅga. As Sakala (with and without form) Niṣhkala appearing to the soul became Prāṇaliṅga. As Sakala appearing to the eyes became Iṣṭaliṅga.

This Liṅga has no limit. It is Nirupama (with out a second), Nitya (for all times), Nirāmaya (pure), Nirguṇa (no quality), Nirdvaṇḍva (no second), Avyakta (latent), Avyaya (No organs), Parāṭpara (noble), Advitiya (without a second), Brahma. It is worn on head, chest, arm, neck, mouth. But it should not be worn below the navel. Liṅga should not be removed from the body at any time. Jaṅgama is the face of the Iṣṭaliṅga. From the face of Jaṅgama Iṣṭaliṅga becomes content.

Jaṅgama has no beginning, middle or the end. He is true for all times. He is Nirāmaya, complete, with good character. He is revered by Hari, Brahma and Śhiva.

References

NR. Karibasavashastry, **Cennabasavēsha Vijaya**, (Kannada), 1913, S. K. P. Press Mysore.

Other Published Books by Guru S. Bale

1. Sri Siddalingeshwara Shatsthala Siddantha, An interpretation, Pages 66. 1977

This book is an English translation of the Kannada book *Siddalingeshwara Shatsthala* by Mr. Annadanaiah Puranika

2. Qualities of Veerashaiva, Pages 138, 2001

This book is an English translation of the Kannada book *Sadbhakta Charitra* by Mr. Gururaju.
It discusses 53 qualities of Basavanna mentioned in Akkamahadevi vachana

3. Divine Guides, Pages 121, 2003

This book gives history of 63 Vachana writers.
Originally compiled in question and answer form
Sharana Kirana by Mr. Go. Ru. Chennabasappa

4. Shunya to Shunya, Pages 728, 2009

This is the English version of the book
Allama Prabhudevvara Pravachana - Nirvachana
By Sri Siddeshwara Swamiji.

5. Siddantha Sikhamani, Pages 881, 2010

This is the English version of the book
Siddantha Sikhamani
By Sri Siddeshwara Swamiji.

6. Karana Hasige, Pages 156, 2010

Chennabasavanna wrote *Karana Hastige*.
Collected by Dr. Sri Immadi Shivabasavasvamigalu.

7. Origin and Growth of Viraśhaiva, Pages 208,
2012, English translation of the Book
Mr. T. N. Mallappa, Rtd. High Court Judge
Veerashaiva Ugama and Pragathi.

8. Contributions of DR. JA. CHA. NI. , Pages 48,
2012, Selected articles about Dr. Ja. Cha. Ni

9. History of Siddalingeshwara, Pages 190, 2013
English translation of the Book History of Sri
Siddalingeshwara and Lineage of Gadag Mata Pontiff
Collected by Dr. R. C. Hiremata, Ph. D.

10. Vachanas of Siddalingeshwara, Pages 756, 2013
English translation of the Book
Gives explanation to all 701 vacanas.
Collected by Dr. Sa. Shi. Marulayya.

11. History of Madeshwara, Pages 128, 2014
English translation of the book Sri *Madeshavara Charitre*
by Asthana Vidwan, Panditarathnam, Kirthanacharya,
Karnataka Vibhushana, Padmasri,
Dr. B. Shivamurthishastri

12. Vaċanas of Basavaṇṇa, Pages 440, 2015
English translation of the book Basaveshvara Vachana
Dīpikē. By Dr. Thipperudra Swamy

**13. Śhaktiviśhiṣṭādvaita Phylosophy for
Viraśhaivas**, Pages 120, 2019
English translation of the book by Dr. Siddappārādyā's
Kṇṇaḍa version of His Doctrol Dissertation.

14. Liniage of Panċapīṭhas, Pages 90, 2019
English translation of the book "Viraśhaiva Paṇċapīṭha
Parampare" by H. H. Chandrashekara Śhivācarya
Swamiji.
Gulegudda, 1988, Chennachtana Prakashana,
Hirekalmatha, Honnali, 577217.