

# ***Divine Guides***

**Guru S. Bale**

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*In Memory of:*

**Neelamma, Nanjamma and Mallamma  
Siddalingasetty Bale**  
(Grand parents)

**Gowramma, Deveeramma, and  
Sidduramma  
Chikka Yadiyurasetty Bale**  
(Grand Aunts and uncle)

**Siddaveerasetty S. Bale and Deveeramma**  
(Father and Mother)

**Nagarajappa S. Bale**  
(Brother)

**Siddalingasetty S. Bale and Siddammanni**  
(Uncle and Aunt)

**Siddabasappa and Nanjamma**  
(Uncle and Aunt)

**B. M. Nanjappa and Siddamma**  
(Uncle and Aunt)

**H. K. Siddalingasastry and Nagammanni**  
(Brother-in-Law and Sister)

## Table of Contents

Preface.....	6
Introduction .....	11
Historic Places.....	15
Sharana Literature .....	16
Anubhavamantapa .....	19
Basavanna.....	21
Shunya Sampadane .....	22
Shiva Yoga .....	23
Pancha-Achara .....	29
Ambigara Chowdaiah.....	30
Akka Nagamma.....	32
Akkamahadevi.....	35
Ajaganna - Mukthayakka .....	38
Allama Prabhu.....	43
Avasarada Rekanna .....	47
Adaiiah .....	48
Ayadakki Maaraiah- Lakkamma.....	51
Urilingadeva .....	54
Urilingapeddi – Kaalavve.....	55
Yeleshwara Kethaiah.....	59
Yekanthada Ramaiah.....	60
Okkaliga Muddanna .....	61
Kadira Remmavve.....	62
Kinnari Bramaiah.....	63
Gangambike .....	65
Guptha Manchanna .....	66
Goggavve .....	67
Gattivalaiah .....	68
Chandhimarasa.....	70
Chennabasavanna.....	71
Jedara Dasimaiah - Duggale.....	74
Dohara Kakkaiah.....	77
Thurugaahi Ramanna .....	79
Dasaraiah – Veeramma .....	81
Nageya Maarithande .....	83
Neelambike.....	85

Nuliya Chandaiah.....	87
Basavanna .....	90
Bahooroopi Chowdaiah.....	94
Baahooru Bommanna .....	96
Bibbi Bachaiah .....	97
Bonthadevi .....	98
Bokkasada Chikkanna.....	99
Madivaala Machaiah .....	100
Maduvaiah.....	101
Marula Shankaradeva.....	102
Madaara Chennaiah.....	103
Madaara Dulaiah .....	105
Medara Kethaiah .....	107
Molige Maaraiah – Mahadeviamma .....	109
Viidya Sanganna .....	111
Shivalenka Manchanna .....	112
Sakalesha Madarasa .....	114
Sagarada Bommanna.....	116
Sathyakka .....	117
Siddarama.....	118
Soddala Bacharasa .....	121
Hadapada Appanna – Lingamma .....	122
Haavina Haala Kallaiah.....	124
Rubbing sandal wood on a stone,.....	125
Will the paste loose fragrance because of pain? .....	125
Heating the nugget, .....	125
Will gold keep its impurities because fire? .....	125
Crushing the cane,.....	125
Cooking the juice, .....	125
Will sugar loose its sweetness because of pain? .....	125
Things I have done in the past.....	125
They are not right for you! .....	125
Forgive me My Lord .....	125
Chenna Mallikarjuna.....	125
Hendada Maaraiah.....	126
Meremindadeva.....	127
Kannada Brammiah and Kannada Maaraiah.....	130
Rayasada Manchanna.....	131
References .....	134

## Preface

Vachanas of sharanas and sharanes are the stepping-stones to Kailasa. They worked hard in their chosen kayaka. They spent their earnings performing dasoha. They led a simple and honest life. Their life styles were divine and they were guides for experiencing the Lord while living.

The 12th century sharanas and sharanes wrote in excess of 1.6 billion vachanas (DL Basavaraju, Akkana Vachanagalu, Githa Book House, Mysore, 1977). The revolution, that followed the mixed marriage between a Sudra groom and a Bramin bride, contributed to the destruction of most vachana recordings. So far, about 26,000 vachanas have been identified belonging to about 300 sharanas and sharanes. In this book, a total of 66 sharanas and sharanes are introduced with brief history.

I would like to remember my Guru, Sri Veerabhadra Swamy, Kalari Mata for blessing me with my Istalinga and teaching me the Sadachara way of life. Also, I would like to remember Sri. Dr Rajendra Swamy, Suttur Mata for the generosity and kindness he showered upon me during my graduate studies. In addition, I am grateful to Sri Shivamurthi Murugarajendra Swamy, Murugarajendra Mata, Chithradurga, to Sri. Dr. Shivakumara Swamy, Taralabalu Mata, Sirigere, and Sri Desikendra Swamy, Suttur Mata, Suttur for their spiritual teachings and guidance.

I would like to thank my cousin Mr. Thontadarya Bale for introducing the book Sharana-Kirana(1) and my wife, Rathna, who gave me the book Arivu – Achara(3). I am grateful to Mr. B. Mahadevappa

for permitting me to use pictures of sharanas and sharanes

My special thanks to my daughter Dr. Asha Bale, who have spent many hours reading, correcting and editing the manuscript. Without her assistance and generous help, this book would have taken more time for its publication. Also, thanks to my son Siddesh Bale for his assistance during the preparation of the manuscript.

This book is glimpse into the life of sharanas and sharanes. I do hope this book arouses the curiosity of the reader to pursue in-depth study into the life history of sharanas and sharanes. Also, I hope the reader will be led into the study of social, economical and religious contributions of the 12<sup>th</sup> century sharanas and sharanes.

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*Log can sprout with your grace  
Barren cow can give milk with your grace  
Even poison can become nectar with your  
grace  
All my wishes can come true with your grace  
Kudalasangamadeva.*

*Basavanna*

## Signature of Sharanas and Sharanes

Vachana endings are helpful in the identification of the writer. The following list of vachana endings and the name of the author is listed for the benefit of the reader.

### **Name of Sharana/Sharane - Vachana Ending**

Ambigara Chowdaiah - Ambigara Chowdaiah  
Akka Nagamma - Basavanna Priya Chennasangaiah  
Akkamahadevi - Chennamallikarjuna  
Akkamma - Acharave Praanavaada Rameshwara Linga  
Ajaganna - Mahagana Someshwara  
Mukthayakka - Enna Ajaganna Thande  
Amugi Devaiah - Sidda Somanatha  
Amugi Rayamma - Amuga Lingeshwara Linga  
Arivina Maarithande - Sadashivamurthy Linga  
Allama Prabhu - Guheshwara  
Avasarada Rekanna - Sadyojaatha Linga  
Adaiah - Sourastra Someshwara Linga  
Ayadakki Maaraiah - Amareshwara  
Ayadakki Lakkamma - Maaraiah Priya Amareshwara  
Urilingadeva - Urilingadeva  
Kaalavve - Urilinga Peddigalarasa  
Urilinga Peddi - Urilinga Peddi Priya Vishveshwara  
Yeleshwara Kethaiah - Yeleshwara Linga  
Yekanthada Ramaiah - Chennarameshwara  
Okkaliga Muddanna - Kama Bhima Jivanada Odeya  
Kadira Remmavve - Kadira Remme Odaya  
Gummeshwara  
Kinnari Brammaiah - Tripuranthaka Linga  
Gangambike - Ganga Priya Kudalasanga  
Guptha Manchanna - Narayana Priya Ramanatha  
Goggavve - Nasthinatha  
Gattivalaiah - Chikkaiah Priya Siddalinga Ella, Ella  
Chandhimarasa - Simmaligeya Chennarama  
Chennabasavanna - Kudala Chennasangaiah  
Jedara Dasimaiah - Ramanatha  
Duggale - Dasaiah Priya Ramanatha



9

Haavina Haala Kallaiah - Kalleshwara  
Hendada Maaraiah - Dharmeshwara Linga  
Meremindadeva - Igatadoora Rameshwara Linga  
Kannada Maaraiah - Madanange Doora Mareshwara

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*There is one God  
But, they have many names!  
For a wife,  
There is one husband!  
Seek another  
He will cut off the nose and ears  
What can I said of  
Those who eat with other gods  
Kudalasangamadeva*

Basavanna

## Introduction

While preparing my second book, Qualities of Veerashaiva, I came across many interesting and meaningful vachanas. I was unable to recognize the authors or their contributions to the Veerashaiva movements of the 12<sup>th</sup> century. This inspired me to publish a collection of biographies of the sharanas and sharanes for children and adults living outside Karnataka.

During my recent visit to India, I went to the Murugarajendra Mata, Chithradurga. There, I was given several books, one of which contained biographies of several of the 12<sup>th</sup> century sharanas and sharanes.

Recently, I also obtained a copy of Sharana-Kirana. This book contained the biographies of many of the vachana writers. This peaked my interest to collect more information.

Recently, my family brought the book Arivu-Achara from India. This book contained brief histories of several vachana writers and also their works. This book involved information about the sharanas and the sharanes of the 12<sup>th</sup> century, and also about vachana writers of the 15<sup>th</sup> and 18<sup>th</sup> centuries. These three books are valuable resources; however, I still feel that much work needs to be done in compiling the history of sharanas and sharanes. It is also important to introduce their work to the western world and to those living outside of Karnataka.

In the 20<sup>th</sup> century, the words “sharana and sharane” are not common words. These words probably are in use in remote places, but the words have lost their real meanings.

We are more familiar with words like “mata”, “Swamiji”, and “Jagadguru”. Matas are the vital breaths of Veerashaivas. For a long time, matas have contributed to the welfare of their communities. In recent years, they have expanded their services to reach a large number of people in their communities. As of yet, historians have not attempted to document their contributions.

Sadyojatha Swamiji of Davanagere, informed me that he documented a list of 10,000 matas as part of his doctoral degree dissertation. In spite of this, most people are aware of only a few matas, mainly, the ones in their communities. A few large matas like Suttur, Chithradurga, Sirigere, Balehonnur, Siddaganga, and Moorusavira Mata are easily recognized. However, many small and medium sized matas have not yet been recognized. The matas’ contribution to society has been enormous. Yet, they have not been properly credited.

Likewise, most people recognize the names of Basavanna, Allama Prabhu, Chennabasavanna and Akkamahadevi. But very few are aware of the names Appanna, Adaiah, Gangambike, Neelambike, Sathyakka, Chennaiah, Gattivalaiah, Chandaiah, Madarasa, etc or their contributions to sharana literature and sharana movements of the 12<sup>th</sup> century. This book attempts to introduce biographies of 66 sharanas and sharanes of the 12<sup>th</sup> centuries. The sources for this book are the three books listed previously.

## Sharana and Sharane

The word sharana for men and sharane for women were coined in the 12<sup>th</sup> century and were used extensively. The leader of the sharana movement was Basavanna. He was the minister for the king Bijjala in Kalyana. Basava introduced many reforms to eradicate atrocities that were carried out in the name of religion. People born in the Sudra class neither could read Vedic hymns, nor listen to them. The punishment was very severe. For reading hymns, the punishment was to cut off the tongue, and for hearing hymns, the punishment was to pour hot lead into the ears. Brahmin men could marry Sudra women but Sudra men could not marry Brahmin women. The punishment for the latter was death. Also, Sudras could not worship God without the assistance of Brahmins.

Basava believed that all persons were equal and did not tolerate injustice to the Sudra people. As a child, he avoided the initiation ceremony and left his house. He started the revolution first by being a friend to the people of the Sudra class and then by appointing them to prestigious jobs. Hadapada Appanna, a barber, was Basava's personal secretary. Basava proclaimed that he was the son of Chennaiah, a Sudra, and said that he begged for food with Kakkaiah, another Sudra. He organized a hall for discussing religious matters. Kayaka became very important for every sharana and sharane to lead an honest life. Dasoha became a way to share excess wealth. He encouraged every one to be candid and to express themselves without any hesitations. Many wrote or contributed their thoughts in the form of vachanas. In the words of

Chennabasavanna, vachanas are the steps to free the soul from earthly bondage.

To become a sharana, people had to follow a strict path. First, they had to receive Istalinga from a Guru. They had to respect Guru, Linga and Jangama as one. They had to engage in kayaka, or honest work, and perform dasoha. Sharanas are also called devotees. A person who went on pilgrimages to temples and bathed in holy rivers was called a bavi. Sharanas did not approve of visiting temples to seek favors from different Gods. Sharanas believed in one God. Sharanas felt their relationship with God to be: “Sharana is the wife and God is the master”.

Akkamahadevi says the following about the association with sharanas:

*Fellowship with persons without knowledge*

*It is like carrying stones for getting sparks!*

*Fellowship with persons with knowledge*

*It is like churning cream to get butter!*

*Fellowship with sharanas*

*It is like a heap of camphor on fire.*

*Chennamallikarjuna*

Lack of knowledge is like carrying stones from place to place just to get sparks. Association with persons that carry stones is wasteful. However, association with persons who churn milk to get butter contributes knowledge. It is beneficial. Likewise, association with sharanas and/or sharanes provides knowledge required for realization of self and the path to God. Akka refers this kind of association as a heap of camphor and fire. Fire burns camphor easily and leaves without a trace of camphor or the fire. Similarly, the association with sharanas and/or sharanes provides complete knowledge for the devotee to reach his goals.

## Historic Places

Most of the Veerashaiva historic places are in Karnataka, India. Historic places are Bhagewadi, Engaleshwara, Kalyana, Kudala Sangama, Ulavi, Udathadi, Sonnalige and others. Bhagewadi is the birthplace of Basavanna. He was educated at Engaleshwara and at Kudala Sangama. Kalyana, now is called Basava Kalyana. Anubhava mantapa, the palace of king Bijjala, and other historic remnants are located. Udathadi is the birthplace of Akkamahadevi. Sonnalige, now called Sollapura, is the birthplace of Siddarama. Ulavi is the resting place of Chennabasavanna.

Other places to visit are: Yadiyur, the place where Siddalingeshwara performed his meditation, and Srishaila, Hydrabad state, the restingplace of both Akkamahadevi and Allama Prabhu. Also, Mallikarjuna temple is located here. This is the place where Siddarama received his instructions.

Matas occupy a unique status among Veerashaivas. Visiting a mata, not only brings closeness to a Guru or Swamiji, but also provides information about the social, educational, and religious works done by the matas. Some large matas are: Murugarajendra mata in Chithradurga, Siregere Mata in Siregere, Suttur mata in Suttur, Siddaganga mata in Siddaganga, Murusavira mata in Dharwar, and Rambhapuri mata in Balehonnur.

## Sharana Literature

The writings of sharanas and sharanes are called vachanas. Vachanas are a mixture of poetry and prose. Vachanas with three lines are called Thrividi, and with four lines are called Chowpadi. Also, there are songs and philosophical books about sharanas.

Ragavanka, Harihara and other poets have written about sharanas. Some of the important works about sharanas are Somanatha Charithe and Siddarama Charithe by Ragavanka, Basava Purana by Bhimakavi, Vrushabendra Vijaya by Shadaksharadeva, and Prabhulinga Lele by Chamarasa. In recent years, numerous works about sharanas have been published.

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*What good to have riches without long life!  
What good to have weapons with a coward!  
What good to have power with a blind!  
What good to have diamonds with a monkey!  
What good to have a Linga with a devotee,  
Who does not know the path of Shiva!*

Basavanna



## Vachana

Sharanas wrote vachanas in Kannada, the language of the common people. Vachanas are easy to read and to understand. Even those who cannot read or write can follow the vachana's meaning just by hearing the words. Jedara Dasimaiah has been credited as the first to write vachanas. From the available vachanas, about 300 writers have been identified.

During a span of 20 years, more than a million vachanas were recorded about the discussions at Anubhavamantapa. However, most of the vachanas were either lost or burned during the revolution which ensued after the marriage of a groom born to a Sudra family and a bride born to a Brahmin family.

Vachanas were written on metals and thalegari leaves. When a vachana was recited a sharana or by a sharane, the record keepers recorded them. This encouraged many illiterates to participate in the discussion of the Anubhavamantapa. Vachana writers ended their vachanas uniquely by referring either to their Guru, or with the name of the God that they worshipped. This uniqueness of vachana endings has assisted in the recognition of the writers. Also, some writers utilized words that were commonly used in their kayaka or work. This helped to establish the type of kayaka they were engaged in as sharanas.

Mr. Halakatti is considered the father of vachana collection. His job took him to many villages. In many houses he saw bundles of thalegari in the family worship place. He was curious to see what they contained. He asked one of the members of the family to give him the bundle

so he could examine them. The family reluctantly gave the bundle with strict instructions not to remove it from their premises. Mr. Halakatti agreed. When he examined the writings, he was amazed and began to copy them on to his note pads. He spent many days and nights copying the vachanas. .

Vachanas were obscure for nearly 800 years. In 1905, Shivanubhava Granthamale published vachanas found by Mr. Halakatti. This made the vachanas accessible to the entire population. This has encouraged more people to search for the lost vachanas. So far, only 25,000 vachanas have been identified and have been printed.

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*Which is smaller:*

*Between an elephant and a mouse!*

*Between mountain and diamond!*

*Between darkness and a ray of light!*

*Between forgetting and remembering!*

*Cannot tell. Kudalasangamadeva.*

Basavanna

## Anubhavamantapa

Basavanna established Anubhavamantapa. It was a place for religious discourse. The presidential chair was called Shunya Peeta, or the chair that contains everything. Here the chair refers to the president, who was a learned and knowledgeable person. Anubhavamantapa was open to everyone. They could participate in the discussion openly, without hesitation or reservation. Shantharasa, the official recorder of the Anubhavamantapa, had the responsibility of recording all discussions.

Allama Prabhu was elected to be the first president of this chair. Hence, the discussion between Allama Prabhu and Mukthayakka is called Sampadane of Mukthayakka. His discussion with Basavanna is called Sampadane of Basavanna. That with Siddarama is called Sampadane of Siddarama, and with Akkamahadevi is called Sampadane of Akkamahadevi. These sampadanes are documented in Shunya Sampadane.

Sampadane of Mukthayakka deals with Ikya. On the way to Kalyana, Allama Prabhu made a visit to Mukthayakka. She was in immense grief after the loss of her brother. Mukthayakka likens her loss to “standing in front of a mirror with a blindfold on the eyes”. These words refer to her incomplete study of Shiva yoga which was taught to her by her brother. From the discussions between Allama and Mukthayakka, Allama recognized her progress and comforted her by showing ways for continued practice of Shiva yoga.

Sampadane of Basavanna deals with the worship of Istalinga and of Jangama. Allama and Siddarama arrived at the house of Basavanna.

Allama sent message to Basavanna of his arrival. Basavanna was performing his Linga pooja. He neglected going to the door personally to invite Allama. The ensuing discussion between Basavanna and Allama is called the sampadane of Basavanna.

The sampadane of Siddarama deals with the necessity of a Linga. Siddarama accompanied Allama Prabhu to Kalyana to witness the glory of Basava's accomplishments. Sharanas objected Siddarama's entrance to Anubhavamantapa without wearing Istalinga. They discussed the need for Istalinga. The discussion is called the sampadane of Siddarama. Later, Channabasavanna bestowed Istalinga to Siddarama, and he was admitted.

Sampadane of Akkamahadevi deals with her spiritual accomplishments. After the king broke the premarital agreements, Akkamahadevi traveled to Kalyana seeking sharanas' directives for joining her lover, Mallikarjuna. On entering the anubhavamantapa, Akkamahadevi was interrogated before taking a seat. Allama and other sharanas asked her many questions, which she answered readily. She was praised and given the title "Akka". The discussion between Akkamahadevi and Allama is documented as the sampadane of Akkamahadevi.

Sharanas believe that sharana is sathi and Linga is pathi or sharana is the wife and Linga is the master. Ambigara Chowdaiah raises the following question:

*Say, sharana sathi Linga pathi  
How did sharana become sathi?  
How did Linga become pathi?  
When water is mixed with water  
Can you separate the two!  
Man and woman, if they unite,*

*When top dries, the root separates  
Hence,  
Sharana sathi and Linga pathi  
It is false.  
Can profit be smaller?  
So said Ambigara Chowdaiah.*

In this vachana, Chowdaiah is raising a question about the belief of sharanas. When water is mixed with water, it cannot be separated. Similarly, when men and women are united to become one, they cannot be separated. However, when the top of a tree dries up, the root separates from the top. How can this happen if they are one! Also, there is no such thing as small profit. Profit itself means excess. He raised this question in the Anubhavamantapa.

Anubhavamantapa and all its grandeur were destroyed during the revolution that ensued the marriage between a Sudra groom and Brahmin bride. As a result of the revolution, the recorded discourses in the Anubhavamantapa were either lost or destroyed. It took nearly 800 years for the discovery of the lost vachanas that were recorded by sharanas and sharanes in the Anubhavamantapa.

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*There is gold in stone!  
There is fire in tree!  
There is ghee in milk!  
There is Shiva in soul!  
The one who can't see  
Needs a Guru to show.  
Kudalasangamadeva.*

Basavanna

## Shunya Sampadane

“Shunya” means nothingness. But, sharanas used “shunya” to mean everything. “Sampadane” means earning. Thus, shunya sampadane means earning from everything. It refers to knowledge gained, which frees the soul from earthly bondage

Shunya sampadane is a collection of vachanas that contains the discussions between Allama and sharanas and sharanes. There are four authors of Shunya Sampadane. They are Shivagana Prasadi Mahadevaiah, Gummalapura Siddalingayathi, Goolur Siddaveerannodeya, and Halageyarya. Recently, Karnataka University has published Shunya Sampadane in English.

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Wearing Rudrakshi on head  
Sharana should not go to temple!  
Wearing rudrakshi on ears  
Sharana should not hear abuses of Guru or Shiva!  
Wearing rudrakshi in arms  
Sharana should not embrace others' wife!  
Wearing rudrakshi on hands  
Sharana should not salute others!  
Wearing with this knowledge  
It is rudrakshi, else  
It is just an ornament!  
Said Ambigara Chowdaiah.  
Ambigara Chowdaiah

## Shiva Yoga

Yoga is the action required for the soul to unite with God. There are eight faces of yoga. They are Yama, Niyama, Aasana, Pranayama, Prathyahaara, Dyana, Dharana and Samadhi. These are called Astanga yoga. These can be achieved through three yoga paths. They are Bakthi (devotion), Gnana (knowledge), and Karma (action). In the battle at Kurukshetra, Krishna reveals them to Arjuna.

Sharanas introduced another yoga called Shiva Yoga. The path to achieve Shiva yoga is Shatsthala. Shiva Yoga teaches one to experience God while living, instead of after death.

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*Not knowing the sweetness of sugar cane  
Sheep eats leaves!  
Knowing the sweetness of sugar cane  
Elephant eats the sugar cane!  
Kudalasangamadeva*

Basavanna

## Shatsthala

“Shat” means six. The “Stha” in sthala refers to the existence and “la” refers to non-existence or death. Sthala means place. Shatsthala refers to six places in the life of a devotee. The six places are Baktha sthala, Mahesha sthala, Prasadi sthala, Pranalingi sthala, Sharana sthala and Ikya sthala. Shatsthala is the Veerashaiva philosophy. The philosophy consists of devotion, knowledge and the action of elevating oneself to divinity.

According to the Veerashaiva philosophy, God split himself into two for his own amusement. The two are called Linga and Anga. Anga became the worshipper and Linga became the worshipped. Shakthi, is the power, associated with Linga and Bakthi, is the devotion, associated with Anga.

Linga further divided into three, namely Istalinga, Pranalinga and Bhavalinga. Anga also divided into three, namely Thyaganga, Boganga and Yoganga. Each of these further divided into two. Istalinga became Acharalinga and Gurulinga, Pranalinga became Shivalinga and Jangama-linga, and Bhavalinga became Prasadalinga and Mahalinga. Also, Thyaganga became Baktha and Mahesha sthala, Boganaga became Prasadi and Pranalinga sthala, and Yoganga became Sharana and Ikya sthala. The Shatsthala practice is the route to unite the six Angas with the corresponding six Lingas. The unity of Anga with the Linga is called Linga-Anga samarasa or eternal bliss, which we all crave. Following the Shatsthala path is the way for the Anga to become Linga while living rather than after death.

Baktha sthala is the first sthala. Here, a person, through his devotion and determination,



moves away from illusions and becomes a devotee. With the worship of his Istalinga, his devotion intensifies.

Maheshwara sthala is the second state. Here, the devotee intensifies his devotion. He continues his quest without hesitation or any obstructions. He treats both praise and abuse equally and continues his quest.

Prasadi sthala is the third state. In this state, the devotee will lose wobbling of his mind and will continue his devotion to further ripen, steadily. He accepts rewards through kayaka and spends excess reward through dasoha. He offers everything to Linga and receives Prasada. He offers his body to Istalinga, soul to Pranalinga and satisfaction to Bavalinga.

Pranalingi sthala is the fourth sthala. In this state, the devotee spends much of his time meditating and directing his attention inward. This is the beginning of Shivayoga.

Sharana sthala is the fifth state. In this state, the devotee will have Ananda bakthi, or be full of happiness because of his Istalinga. He considers himself to be “sathi” and Linga to be “pathi”. His inward thinking and his outward actions will be similar. Basavanna describes this state as follows:

*If sharana sleeps, consider it as meditation*

*If sharana sits, consider it as Shivarathri*

*If sharana walks, consider it as holy*

*If sharana talks,*

*consider it as Shiva philosophy*

*The body of sharana, consider it as Kailasa*

*Kudala Sangamadeva.*

Sharanas’ walk, talk, and actions are holy. In fact, Basava says that the body of the sharana is Kailasa.

The Ikya sthala is the sixth state. In this, the sharana is absorbed by the Linga and he will be in a state of Linga-Anga samarasa or equality with God. This state is like milk mixing with milk, ghee mixing with ghee, oil mixing with oil, light mixing with light, like void joining void. Once they are mixed or united, they cannot be separated. Sharane Sathyakka describes this state as the fire in the water or the fragrance in the air, inseparable.

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Constructing a house on top of a hill  
Can you be afraid of animals?  
Constructing a house on ocean shore  
Can you be afraid of waves?  
Constructing a house in market place  
Can you be afraid of sound?  
Listen O lord Chennamallikarjuna!  
After being born in the world  
With praises and blames  
Should be calm without anger!

Akkamahādēvi

## Astavarana

Shatsthala is the path to Linga-Anga Samarasa. Sharanas devised Astavarnas for devotees to follow the divine path without any disturbances. “Asta” means eight and “Varna” means that which surrounds. The eight things that surround the devotee are: Guru, Linga, Jangama, Basma, Rudrakshi, Mantra, Padodaka and Prasada. To the devotee, Astavarana are like armor. They represent:

*Guru is for awareness*

*Linga is for soul*

*Jangama is for knowledge*

*Basma is for radiance of knowledge*

*Rudrakshi is for announcing knowledge*

*Manthra is for devotee*

*Padodaka is for the flow of knowledge*

*Prasada is for the reward for devotee.*

Among the eight, Guru and Jangamas are persons; Linga, Basma and Rudrakshi are things; Mantra is words of prayer, and Padodaka and Prasada are rewards for consumption. Astavarana guards three types of impurities. They are Anava, Manava and Karmika. These persuade body, mind and soul to deviate from the devotional path.

Guru performs the Linga ceremony by tying a Linga to the neck of devotee. This ceremony is performed sometimes even before the birth of child. Generally, the initiation ceremony is done before reaching 7 days. At age 12 years, the Guru instructs the child on the correct way of worshipping Istalinga. At this time, the Guru whispers the Mantra into the ears. This will be the Mantra for worshipping Istalinga throughout the child’s life. The Jangama is responsible for guarding the

devotee and bringing him back to the devotional path when he sways. Basma, Rudrakshi, and Mantra are aids. They assist the devotee from swaying during Istalinga worship. They are the aids, which control the mind and prevent swaying.

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*Takes a plunge, when they see water!  
Go round and round, when they see tree!  
Water evaporates, tree dries out.  
Those who believe in these  
How can they know You!  
Kudalasangamadeva  
Basavanna*

## Pancha-Achara

“Pancha” means five and “achara” means conduct. Panchacharas refers to the five codes of conduct namely, Lingachara, Sadachara, Shivachara, Bruthyachara, and Ganachara.

Lingachara is the worship of Istalinga given by a Guru during the initiation ceremony. Sadachara refers to leading a simple and honest life. The devotee should perform kayaka honestly. His earnings from kayaka must be fair. Shivachara refers to the worship of Shiva only. Ganachara means to lead a life without lying or cheating and staying devoted to God. Finally, Bruthyachara is to maintain humility with other sharanas and to support dasoha.

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*When cursed behind your back  
Be happy!  
Make someone happy.  
You have to pay!  
Without paying  
They are happy!  
Don't be angry  
Instead, say Thanks to them.  
Kudalasangamadeva.*

Basavanna



### Ambigara Chowdaiah

Ambiga refers to a boat operator. The kayaka of Chowdaiah was to transport people across the river. The people engaged in this occupation are called Ambigaru, and they were classified into the lower class. Hence, Chowdaiah is called Ambigara Chowdaiah.

Chowdaiah might have suffered many abuses. His sufferings are revealed in his vachanas. His messages are blunt and to the point. So far, 279 vachanas have been found.

Chowdaiah said that hit those, who made the Istalinga smaller than the Linga in a temple should be punished, by a boot. In fact, this message glorifies Istalinga. He also condemned those seeking salvation through pilgrimages.

The following vachana of Chowdaiah truthfully portrays the struggles of people:

*The poor worry for food!  
Having food worries for clothes!  
Having clothes worries for savings!  
Having savings worries for wife!  
Having wife worries for children!  
Having children worries for making ends meet!  
Having ends met worries with jealousy!  
If he succeeds, then worry to face death!*

*I have seen many having these kinds of worries,  
But, I have not seen any worry for the Lord!*

Even today, this vachana rings true. We are immersed in our daily routines and find no time to think about the Lord. In this vachana, Chowdaiah is suggesting to all of us to make time in our daily life to think of the Lord.

In the following vachana Chowdaiah says that God can be seen through Istalinga, and suggests not seek Him, outside of Istalinga.

*Looking for God in forest  
He is not a plant or a tree  
Looking for God in lakes  
He is not a turtle or a fish!  
Looking for God, while starving the body  
He is not the one who is in debt!  
To see Him,  
It is through Istalinga.*

*Said Ambigara Chowdaia*

Although Chowdaiah was born as an Ambiga or a boat operator, his message through vachanas makes him an Anubhavi or a “learned”. Chowdaiah is a true sharana indeed. In fact, Basava called himself the son of Chowdaiah.

In spite of his great contribution, none of the sharanas or sharanes including Chennabasavanna, Allama, or Basavanna talks much about Chowdaiah. Also, not much is known about Chowdaiah’s place of birth or death. By being silent, they avoided the sharp and blunt comments of Chowdaiah.



Akka Nagamma

Nagalambike was born in Bagewadi. She was the daughter of Madarasa and Madalambike. She was named Nagalambike probably because she was born close to Nagara Panchami. Basavanna was her younger brother. She was 15 years older than Basavanna.

Nagalamibke was generally known as Akka Nagalambike or Akka Nagamma. Her role in molding Basavanna is noteworthy. She was more like a mother to Basavanna than a sister. When Vedic followers excommunicated Basava, she accompanied him to Sangama. Later she went with Basava to Mangalavadi, and then to Kalyana. Until the revolution she stayed with her brother Basava. She was separated from Basava only when Basava left Kalyana to Sangama.

Akka Nagamma was married to Shivadeva. Their son, Chennabasavanna, received Linga from Basavanna. Akka Nagamma, after the news about her sin's Ikya in Ulavi, went to Tharikere near Yennehole. There she had her Lingaikya.

The revolt by the Vedic followers and their followers made sharanas leave Kalyana for their own safety. More importantly, they left Kalyana to preserve the vachanas and other writings of sharanas recorded in the Anubhavamantapa.



Akka Nagamma wrote vachanas. Only 15 vachanas have been discovered. “Basavanna Priya Chennasangaiah” was her signature. Akka Nagamma consoled her soul the following way:

*Mahadeva is the head of the soul  
He makes us speak all kinds of words!  
Soul, Don't be afraid! Don't be anxious!  
But, Don't forget the truth!  
Be calm and patient  
Even a mountain of faults  
He can relieve from his fingertips!  
Basavanna Priya Chennasangaiah.*

This vachana says that every person should follow the path of truth. Then, God will forgive us for things that we say and do.

*Madivalaiah, born from Anga  
Revanasidda, born from Linga  
Siddaramaiah, born from Basma  
Akkamahadevi, born from Padodaka  
Basavanna, born from Mantra  
Chennabasavanna, born from Prasada*

In this vachana, Akkanagamma recounted the birth of various sharanas, including her son, Chennabasavanna.

Akkanagamma was a strong woman. She faced boldly many hurdles in her life. Yet, she was devoted to the work of her brother and stood by him until the end. She went to Ulavi with her son Chennabasava. No vachanas of hers had been found when she lost her son or when she lost Gangambike, the wife of Basavanna. But, when she hears the news of her beloved Basava's Ikya, she expressed her sadness in the following vachana.

*Basavanna, having come to this world and lived  
The light of devotion dispersed to all directions!  
Sir, in heaven, hell and in between*

*Who knows your glorified light of devotion?  
Brother, with completion of your days  
Having joined the Linga,  
Devotion went with you!  
Sadachara went with you!  
Many sharanas went with you!  
The big house became empty Basavanna!  
You forgot to take me with you, Basavanna!  
You went and became Pranalinga  
Basavanna Priya Chennasangaiah.*

This vachana of Akka Nagamma expresses her love and affection for her brother Basavanna. Her grief is not a simple cry. It is the cry of every sharana and every Veerashaiva. Her words reveal her grief of a mother with the loss of a child and of a sister with the loss of a brother. She did not express grief when her own son died in Ulavi or when Gangambike died. If she did, those vachanas have not yet been found.

---

*Stone is on legs  
Floating device is in the neck,  
Stone does not let to float  
Floating device does not let to drown  
O, Lord, make me pass  
This type of life  
Kudalasangamadeva.*

Basavanna



Akkamahadevi

Akkamahadevi was born in Udathadi, Shivamogga district. Her parents Sumathi and Nirmalasetty were devotees of Srishaila Mallikarjuna. Mahadevi became Akkamahadevi by winning the hearts of sharanas in the Anubhavamantapa. Sharanas called her “Akka” with love and affection.

Mahadevi was married to the king Kaushika against her wishes. She agreed to marry the king when he agreed to her three premarital conditions. The marriage did not last long. The king broke her three premarital agreements.

She then left him and walked to Kalyana, without any clothes covering her body only with her hair. In Kalyana, when she entered the Anubhavamantapa, Allama and other sharanas interrogated her with many spiritual questions. She answered their questions to their satisfaction. The sharanas were amazed with the spiritual knowledge of Mahadevi and called her Akka. Allama instructed her to seek her salvation in Kadali. She left Kalyana for Kadalivana, Srishaila to unite with her beautiful and formless husband, Chennamallikarjuna.

Akkamahadevi, herself, explains what kadali means in the following vachana:

*Kadali is the body; kadali is the soul;  
Kadali is information; kadali is the thick forest;  
Winning over kadali  
Found my lover in the house of kadali  
He embraced me with pity  
I hid in the heart of Chennamallikarjuna!*

In this vachana, Akkamahadevi describes kadali as a body that is engaged and submersed with information. She says winning over the body is freedom from all earthly desires, which then leads to salvation.

The following vachana of Akkamahadevi's describes Istalinga:

*The deepest world is this side  
That side is His feet!  
The entire world is this side  
That side is His ornate head!  
The ten directions are this side  
That side is His ten hands!  
Lord Chennamallikarjuna  
He has become small to settle on my palm!*

Akkamahadevi is the true symbol of Vyragya, or detachment, from all bodily desires and earthly things. What she accomplished in a span of 3-4 years, was truly remarkable.

Akka's vachanas end with "Chennamallikarjuna". So far, 354 vachanas have been found. In addition to vachanas, she wrote Yoganga Trividi.

## Akkamma

Akkamma's real name was Remmavve. Because of her work, she was called Akkamma. There are other sharanes named Remmavve. They are Kadira Remmavve, Kannadi Kayada Remmavve, and Krushi Kayada Remmavve.

Akkamma wrote vachanas ending with "Acharave Praanavaada Rameshwara Linga". So far, 154 vachanas of Akkamma have been identified. Her vachanas mostly relate to devotion, every day routines, or festivities.

*With achara (tradition) and devotion*

*Say you are present!*

*Without them,*

*You are not!*

*Acharave Praanavaada Rameshwara!*

God exists where tradition, customs and devotion exists. He is absent where they are not present.

Akkamma says that she has not found persons who die of snakebite to collect wages. Here, she refers snakebite to deviation from God for bodily pleasures. With these words, Akkamma is awakening us not to succumb to the desires of the body.

---

Frog in the shade of snake

*What good to think of fly.*

*Thief standing next to hanging tree*

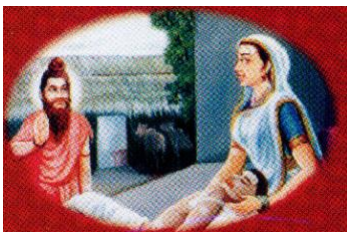
*What good to think of desires of his body.*

Like the friendship between snake and charmer

When the soul becomes the enemy

*Where is the difference Kudalasangamadeva.*

Basavanna



Ajaganna - Mukthayakka

Ajaganna was from Lakkundi in North Karnataka. He had a sister named Mukthayakka. She was married and lived with her husband in Masalikallu. Ajaganna was an accomplished Shivayogi. He carried his Istalinga in his mouth and he practiced Shivayoga silently without uttering a word. Also, he was his sister's Guru, while she practiced Shivayoga.

One day, while doing his chosen kayaka or work, Ajaganna dropped his Linga from his mouth. He uttered a word, thus breaking his silence. This act, although not intentional, broke his silence and his practice of Shivayoga. That same day he received his Ikya.

Ajaganna's death brought sadness to his sister and she grieved the loss of her brother and her Guru. She equated the loss of her brother and her Guru to standing in front of a mirror with a blindfold on her eyes, meaning her inability to continue her practice of Shivayoga.

Allama Prabhu, on his way to Kalyana, stopped at her house. He tried to console her, but a discussion between them ensued. Their discussion is narrated in Shunya Sampadane as the Sampadane of Mukthayakka.

During the discussion between Allama Prabhu and Mukthayakka, she said that her brother's death was "like fire swallowing camphor".

Before the fire, camphor can be seen, but after the fire, no trace of camphor or fire exists. Ajaganna has been completely absorbed by Linga and she cannot see either one of them. This is Ikya.

Mukthayakka explains her relationship with her Guru Ajaganna as follows:

*Narration by a dumb  
Blind holding hand of blind  
Image hidden in mirror  
Flatness for catching  
Turtle and its offsprings  
Ajaganna.*

Listening to a dumb person or watching blind hand in hand with another blind will not lead to any arguments or discussions. Similarly, the image in the mirror cannot be caught without the subject in front of the mirror. The relation between Ajaganna and Mukthayakka is also referred to as the relation between turtle and its offspring's. It is believed that the turtle, after laying her eggs, leaves the nest. Yet, just by remembering them, the mother turtle enjoys the bliss of having given the milk to them.

Both Mukthayakka and Ajaganna wrote vachanas. Only 10 vachanas of Ajaganna have been found. His vachanas end with "Mahagana Someshwara". Mukthayakka ended vachanas with "Enna Ajaganna Thande".

One of Ajaganna's vachanas says that there is no morning or evening for worshipping the Linga by a sharana. This suggests remembering God at all times.

*Sharanas way of life is the bath  
His association is Arathi  
His detachment from desires  
It is worship.*

## Amugi Devaiah – Amugi Rayamma

Amugi Devaiah was from Sonnalige. His wife was Rayamma. Amugi Devaiah was a spinner. He lived in Sonnalige where Siddarama was constructing temples, lakes and performing other public works. Siddarama was a proud person because of his social work (see page 104).

Once Siddarama asked every family in Sonnalige to thrash paddy for the coming festivities. Amugi Devaiah considered Siddarama to be a bavi, one who does not believe in one God, but wanders from God to God. He did not want to participate in the festivities by working with a bavi. So he packed up all his belongings into three packages. He carried one, his wife carried the second one, and the third one was left behind for God.

Learning about Amugi Devaiah's departure, Siddarama sought his forgiveness. He learned that sharanas would not tolerate a person with pride.

Both Amugi Devaiah and Rayamma have written vachanas. So far, 30 vachanas of Amugi Devaiah and 166 vachanas of Rayamma have been discovered. Amugi Devaiah ended his vachanas with "Sidda Somanatha" and his wife ended her vachanas with "Amuga Lingeshwara Linga".

*Splinter in the leg*

*Removed by self!*

*Pride in a person*

*Should be burned by self!*

*Amuga Lingeshwara Linga.*

In the above vachana, Rayamma makes the point that people make mistakes. Once made, the person should correct the mistakes himself, irrespective of his experiences or his teachings by Guru.



Amugaiah na Songathya is a book about this  
sharana couple.

---

Kriya (action), dikshe frees the body from desires  
To realize the relationship with Shiva  
Mantra dikshe makes the heart  
Lose its past  
To realize its glorious relationship  
Its support for Linga  
Gnana dikshe makes the soul  
Realize its wisdom  
Removing the doubts  
From Guru's teachings  
There is no doubt  
Mahalinga Guru Shiva Siddeshwara Prabhuve  
Siddalingeshvara

## Arivina Maarithande

Maarithande was a native of Kalyana. “Thande” means father. It is also used as a suffix giving respect to elders. As the name indicates, Maarithande was an elderly person. He was a learned person. He wrote vachanas, which ended with “Sadashivamurthy Linga”. So far, 319 vachanas have been found.

*Body acquires knowledge of science!  
Soul acquires knowledge of divinity!  
Leaving these two knowledges  
Acquire the knowledge of God!*

In the above vachana, Maarithande suggests that the knowledge of science is for the body, and the knowledge of divinity is for the mind. Neither reveals the truth about God. He further suggests, in the following vachana, that acquiring the knowledge of God brings unity with God.

*When milk is dried up  
The cow kicks its offspring  
From drinking from its udder!  
When there is no knowledge  
Can one do work!  
Work is like the cow!  
Knowledge is like the milk!  
Desire is like the calf!  
Knowing these three  
Is itself Sadashivamurthy Linga!*

Knowledge is the key to accomplishment. Without knowledge, work cannot be done. Without work, there is no accomplishment. Even salvation is first through knowledge and then from work.



Allama Prabhu

Allama Prabhu was a native of Balligave, Shikaripura Thaluk, in Shivamogga District. He played drums in the Madhukeshwara temple. He was given the title Mayakolahala, for winning over Maya (illusions).

Allama Prabhu's Guru was Animisha. He met his Guru in a unusual way. While walking, Allama saw a shining object on top of a mound. Being curious, he went near to examine the object. During his examination, he began to dig the mound with his fingers. It led to a hole. He peeked in the hole and saw Animisha in a trance with his Istalinga on his palm. Animisha's eyes were staring at the Istalinga. His eyes were fixed on the Istalinga, and were not blinking. Allama picked the Istalinga from the hands of Animisha. That transformed Allama into an Anubhaavi. An Anubhaavi is a person with experience and knowledge.

Allama's vachanas end with "Guheshwara". This is his way of giving respect to his Guru, whom he found in a cave. Only 1643 of his vachanas have been found. Some of his vachanas are in the form of riddles.

Many books are written on Allama. Among them Prabhudevara Ragale, Prabhulinga Leele, and Prabhudevara Purana are the important ones. They are written in the Kannada language.

Allama traveled all over India. During his travels, he showed the path to salvation to many sharanas. Among them were Goggaiah, a farmer, Siddarama of Sonnalige, Mukthayakka, and Gorakshaka, to be discussed in the following paragraph. In addition, he enlightened many sharanas in Kalyana by showing them the path of salvation.

Goggaiah was a farmer. He was very much involved in gardening. He had forgotten the ways to salvation. Allama cleverly instructed him in the path of salvation and to follow Shivayoga.

*Made body a garden, mind a spade  
Removed by digging the roots of illusion  
Broke the heap of mud named samsara  
And sowed the seed  
The world is a well, and the sky a pulley  
Brought water and made it flow  
Five Basavas made it fertile  
With equality and tolerance built a fence  
Watched every minute that garden  
Guarded the plant  
Guheshwara.*

In this vachana, Allama likens his body to a garden. He has controlled his wandering mind and made it a spade to dig the garden. He broke away from all desires to guard his plants. The plant is the recognition of the Lord. It is easy to grow outside. He has accomplished the growth of devotional seed inside his body in the middle of illusions and bodily desires. This message for Goggaiah turned his attention towards God.

Allama, on his way to Kalyana, stopped at Sonnalige. Siddarama, a Karmayogi, a person immersed in his work, was involved in constructing lakes, temples and other public works for the

benefit of the people. Siddarama was so much involved in public works, that he had become too proud. To change Siddarama into a Shivayogi, Allama instructed Siddarama to accompany him to Kalyana to witness the works of Basava and the other sharanas. When sharanas objected the entrance of Siddarama to Anubhavamantapa without an Istalinga, they debated the need for an Istalinga. Siddarama accepted his Istalinga from Chennabasavanna. This was the first step in making Siddarama a Shivayogi.

On the way to Kalyana, Allama and Siddarama made a stop at Mukthayakka's house. Mukthayakka was in grief over the death of her Guru, Ajaganna. Ajaganna was also her brother. Allama not only consoled Mukthayakka, he also showed her the path for her continued practice of Shivayoga.

Gorakshaka was an accomplished person. Through his accomplishments, he had made his body as strong as steel. When Gorakshaka met Allama, he gave him a sword and asked him to strike at him. When Allama struck the body of Gorakshaka, the sword sounded, but failed to pierce his body. Then, Allama asked Gorakshaka to strike his body with the sword. Gorakshaka swung the sword towards Allama. To his surprise, the sword went through Allama's body, as though he was swinging in thin air. The sword did no harm to Allama. Gorakshaka was amazed at Allama's accomplishments and sought instructions for performing Shivayoga.

In one instance, Allama said that people perform mountains of work to seek a minute of pleasure. His message is: Instead of seeking God after death, it is better to be with Him while living.

This can be accomplished by walking through the steps laid down by the sharanas.

---

Istalinga is on the body  
Pranalinga is the will of organs  
It is complete  
It shelters Istalinga  
Its forerunner is Bhavalinga  
Bhavalinga is in the mind  
Union of these three Lingas  
Cause for devotee's union with God  
Makes the devotee the God  
Sowrastra Someshwara!

Adaiah

## Avasarada Rekanna

Avasara means “quickly” or “emergency”. Rekanna, probably was providing services quickly. His quickness in providing service may have given him the name Avasarada Rekanna. Rekanna was from Kalyana. He wrote vachanas ending with “Sadyojaatha Linga”. So far, 100 vachanas have been found.

Rekanna said: “With knowledge, one becomes divine and without, he will be a human”. The following vachana explains the difference between the human and the divine.

*When the looking eyes are swallowed by mirror  
Can you tell who is looking?  
Or who is to be seen?  
The eating mouth if it becomes the pot  
Tell me who is offering the food?  
When I unite with you  
Can you tell me who will worship you?*

In this vachana, Rekanna asks the Lord who will be the worshipper once he is united with the Lord. Indirectly, he says that the creation of this world was for His own amusement.

---

Ruined doing repeatedly  
For not having their heart in their doing!  
Ruined giving repeatedly  
For not having truth in their giving!  
Having true heart in their doing and giving  
Kudala Sangama joins in their endeavors.

Basavanna



Adaiah

Adaiah was from Sourashtra. He belonged to the merchant class. His business took him to Puligere. Puligere was a prominent Jain center. The only temple in the town was the Hojeshwara Shiva temple in the middle of the town. Adaiah, being a disciple of Shiva, stayed in the temple while conducting his business.

During one of his visits, he went to see the town. That day, he saw a girl on the roof of a house, and he fell in love. In due course, he married her not knowing that the girl was the daughter of Parisasetty. His wife Padmavathi was the only daughter of Parisasetty, a prominent Jain in town.

Adaiah was perplexed that he had married a Jain girl. Padmavathi convinced Adaiah that he should stay in Puligere. She even changed her religious belief to that of her husband. Adaiah decided to stay in Puligere, but away from his in-laws.

Since Padmavathi was the only daughter of Parisasetty, the parents did not want to sever their relationship. Every visit to their daughter's house generally ended with religious arguments between Adaiah and Parisasetty.

Once, Adaiah invited some Jangamas to his house. On the same day, Parisasetty, also invited



their Jain priest to the house. Realizing that the food was not sufficient to feed the priests, Parisasetty went to his daughter's house. He brought some of the food prepared for the Jangamas and served it to the Jain priests. When Adaiah learned that Parisasetty had taken the food prepared for the Jangamas, he was furious. He served fruits to the Jangamas.

This event made Adaiah very upset. He refused to eat food. His wife also refused to eat food. On hearing that their daughter was not eating food, both Parisasetty and his wife requested and begged Adaiah to break the fasting. But Adaiah was adamant not to eat and he went even further, refusing to see the face of Parisasetty or his wife. Adaiah's behaviour made Parisasetty very angry. In anger, Parisasetty said that Adaiah would not eat until he established Someshwara Linga in a Jain temple. That very moment, Adaiah took an oath that he would establish Someshwara Linga in a Jain temple within 21 days. If he could not, then he would not be a Veerashaiva. There are stone tablets indicating that Adaiah was successful in establishing Someshwara Linga in the Jain temple.

Adaiah wrote vachanas describing the Veerashaiva religious philosophy. So far, 403 vachanas have been found. He lived during the years 1080 and 1150.

*Having no lust in body,  
Having no pride in mind,  
Having no fear in life,  
Having no desires of soul,  
Having no interest in news,  
Without any illusions,  
Be with the Lord from knowledge*

*There is no Linga*

*But the Sourastra Someshwara Linga!*

In the above vachana, Adaiah says that knowledge leads to Linga. This knowledge can only be acquired by eliminating desires of the body and the mind.

---

*Only one husband to a trusted wife*

*She does not seek another!*

*Only one God to a trusted devotee*

*He does not seek another*

Seeking another God is like having illicit relation

*They will lose their nose and ears*

*Kudalasangamadeva*

Basavanna



Ayadakki Maaraiah- Lakkamma

Maaraiah and Lakkamma were known for upholding kayaka to the highest level. In fact, Basava praised this couple by saying:

*Look at the house*

*It is poor*

*Look at their heart*

*It is vast*

*Nothing comes closer!*

Akki means rice and Ayadakki means picked or collected rice. Maaraiah chose the kayaka of picking the spilled rice in front of sharanas houses. He picked just enough rice each day for his family and for dasoha. His wife Lakkamma prepared food from the rice her husband had picked.

Maaraiah was from the village of Yaradini, Linga Sugooru Taluk, Raichur district. He worshipped Amareshwara and “Amareshwara” was his signature for his vachanas. On hearing the glory of Kalyana, he and his wife moved to Kalyana. Maaraiah said the following about choosing his kayaka:

*I have no desire of the body*

*I have no desire of the soul*

*I have no desire for money*

*Sharanas have these riches*

*Let me make my living*

*By picking the spilled rice!*

Maaraiah wrote vachanas ending with “Amareshwara”. Lakkamma used “Maaraiah Priya Amareshwara Linga” to end her vachanas. So far, 32 vachanas of Maaraiah and 25 vachanas of Lakkamma have been found.

Maaraiah spent most of his leisure time in Anubhava mantapa listening to the discussions. One day, he forgot his kayaka and continued listening to the discussions. His wife reminded him by saying, “Kayaka might stop. Go with pure mind. Pick rice so dasoha can be performed”.

In another instance, Maaraiah brought back more rice than they needed. Again, his wife Lakkamma, cautioned him by saying:

*You have brought twice the rice  
Why do you have this kind of greed!  
Lord Shiva will not agree  
Go and pour it in the same place!*

Lakkamma asks her husband to return the excess rice, and not to be greedy. This is not the sharanas way. This is not acceptable to Lord Shiva.

On hearing his wife’s words, Maaraiah takes the excess rice and pours it in front of the sharanas’ house.

The following vachana by Lakkamma says that devotees cannot be poor.

*Those with impure mind  
Suffer from poverty without money!  
With pure mind and heart  
Those who perform kayaka  
Will have wealth everywhere they look!  
Maaraiah Priya Amareshwara Linga!*

Here Lakkamma says that those who are engaged in some kind of kayaka will not be poor. They will have ample wealth resulting from their

kayaka. Only those without purity in what they do will be poor.

---

*Woman, own creation,  
As Ganga occupied Shiva's head  
As Parvathi, sits on Shiva's thigh  
As Saraswathi, is on Brahmha's tounguei  
As Lakshmi, is on Narayana;s chest  
Hence, woman is not woman,  
Woman is not demon either!  
But, woman truly is Kapilasidda  
Mallikarjuna.*

Siddarama

## Urilingadeva

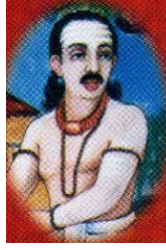
Urilingadeva was from Kandarapura. He was known for convincing bavis to become bakthas. He was also known for teaching equality and opposing discrimination against Sudras. He wrote vachanas using his own name. Only 48 vachanas have been found.

Urilingadeva is well known because of his disciple Urilingapeddi, a common thief, who became his successor. The famous words of Urilingadeva are “A sharana with knowledge and a human without”.

His vachanas emphasize the sayings, “Sharana-Sathi (wife) and Linga Pathi (husband or master)”. Sharana is the wife and Linga is the master.

*You are the one!  
I do not know another!  
Walk when you say  
Talk when you say  
Listen when you say  
Listen my Lord  
You are everything for me  
This is truth!  
Urilingadeva.*

This vachana says that every action of a devotee is the will of his Master or the Lord. I will talk, walk, and listen when you say. It is your wish that makes me do what I do. Without you, I have no one.



Urilingapeddi – Kaalavve

Before being called Urilingapeddi, he was called Peddi. He was a common thief. Once he was hiding in the attic of Surappa's house in Nandanavada. That night, Urilingadeva was performing a Linga initiation ceremony. Peddi, through a peephole, observed the grand ceremony. After the ceremony, Peddi desired such an initiation for himself.

The next day, he brought firewood to Urilingadeva's mata. The following day, he brought grass to the animals. Urilingadeva was perplexed with the offerings of Peddi. He caught Peddi in his act and offered him money for his services. Peddi rejected the money. He requested Linga initiation ceremony instead.

Urilingadeva took his request very lightly. After a few days, Peddi again asked Urilingadeva for the Linga initiation ceremony. Urilingadeva took a big stone and threw it at Peddi, saying "Gay Dagadi Ja". In Marati language, "Gay Dagadi Ja" means "take this (stone) and Go!" Peddi caught the stone and considered it to be his Istalinga. "Gay Dagadi Ja" became his Mantra for the worship of his Istalinga.

The king of Nandanavada was constructing a lake. While digging, the workers came across a

stone. They could not remove it from its place. The king was unhappy that he could not complete the lake. He asked Urilingadeva for help. Urilingadeva accompanied by his new pupil Peddi, came to the work site. He asked Peddi to loosen the rock. Peddi, with the order from his Guru, saying the Mantra “Gay Dagadi Ja”, broke the stone. Water flowed under the rock and the lake was completed.

After the initiation, Urilingapeddi became a serious student and studied Vedas, Puranas and other scriptures. Both Guru Urilingadeva and his pupil, Urilingapeddi were admired by the king Nandaraja for their contributions. Urilingapeddi became the successor of Urilingadeva.

Kaalavve was the wife of Urilingapeddi. She wrote vachanas ending with “Urilinga Peddigalarasa”. Only 12 vachanas have been found. In one of her vachanas, she rejects the discrimination between upper and lower castes.

*Chicken, sheep, and fish  
Eating them will be in lower class!  
Madiga is in the lower class  
For eating cow  
Which gives milk for worship!  
How can they belong to lower class?  
How can a caste be lower?  
Eating ghee, drinking water!  
Saying they are pure!  
Ghee came from the pot made by Madigas  
Water came from the well dug by Madigas  
Life as dog is waiting for you!  
Urilinga Peddigalarasa.*

In this vachana, Kaalavve says that people are persecuted unjustly by labelling them “Madigas”. She points out that upper class people



eat and drink from pots made by the lower class people. Yet, they classify themselves as being pure. She calls them “Buddigedi” or insensible.

Urilinga Peddi also wrote vachanas. His wide knowledge of the Sanskrit language and of scriptures are embedded in his vachanas. So far, 366 vachanas have been found.

*Shiva is the God  
Caste is that of the Shiva devotee  
Shadakshara is the Mantra.  
Not killing is the Dharma  
Not accept things that come from Adharma  
Not having desire is Thapa  
Not being angry is Japa  
Not cheating is devotion  
Not having ups and downs is correct achara  
This is truth,  
Shiva knows this  
Urilinga Peddi Priya Vishveshwara*

This vachana lists actions required for leading a simple life. These actions lead to salvation. Shadakshara refers to the six letters, Om Na Ma Shi Va Ya.

---

Money earned by immoral ways  
Is wasted! Not useful for good deeds!  
Dog's milk is good only for dogs  
It cannot be used for good deeds!  
The wealth of people is good only for people  
That wealth is not good for Jangamas!  
Money not spent on sharanas

Is wasted and useless!

Kudala Sangamadeva

Basavanna

## Yeleshwara Kethaiah

Kethaiah was from Yeleshwara, Andrapradesh. His wife was Sayedevamma. Farming was his kayaka. When bavis burned his seed, Kethaiah still could grow crops from the burned seeds. There are 74 vachanas of his, and they end with “Yeleshwara Linga”.

His philosophy was that action is for body, and knowledge is for mind. Both action and knowledge are essential for success.

---

*Husband worships Shiva  
Wife worships Mari  
Husband gets padodaka and prasada  
Wife gets liquor and meat  
This devotion is like  
Washing outside of beer pot!  
Kudalasangamadeva*

Basavanna

## Yekanthada Ramaiah

Ramaiah was from Alande, Gulbarga district. He was a devotee of Somanatheshwara. There is a temple in Abbaluru for Ramaiah.

Yekantha means alone. Ramaiah was called Yekanthada Ramaiah because he probably served Somanatheshwara alone.

Ramaiah, when he returned to Abbaluru from his pilgrimage, did not find any Shiva temple. There were many Jain temples and only one dilapidated Shiva temple in the entire town. He restored the Shiva temple. This made some Jain people unhappy, resulting in religious debate between prominent Jains and Ramaiah. Ramaiah won the debate. For winning, he was respected by Someshwara, the fourth son of Thailapa of Chola Dynasty and also by Barmadeva, army commander.

Ramaiah wrote vachanas using the name “Chennarameshwara”. Only 7 vachanas of his have been found.

The following vachana of Ramaiah describes ways of achieving salvation in life:

*Devotee of Guru should discard religion*

*Devotee of Linga should stand firm*

*Devotee of Jangama should bow to the three*

*Devotee with these three kinds of devotion*

*With purity of soul*

*There is no other heaven for him*

*He is in heaven always*

*Yennaiah Chennarama!*

With purity of body, mind and soul, a devotee of Guru, Linga and Jangama is already in heaven. There is no other heaven for him.

## Okkaliga Muddanna

Muddanna, a farmer was a native of Jolada Hala. He had many cows on his farm. He was one of the sharanas who wrote vachanas using his occupational words. His vachanas ended with “Kama Bhima Jivanada Odeya”. Muddanna’s 12 vachanas have been found.

*Body is the earth*

*Linga is the crop*

*Growth of paddy is from affection*

*Be happy.*

*Kama Bhima Jivanada Odaya!*

This vachana describes his work, and remarks that he is happy with his chosen kayaka. Being happy is the key message.

*Reading Vedas and Shastras is not just for Brahmin*

*Joyful after killing is not just for the warrior*

*Conducting trade is not just for Vysya*

*Don’t look for mistakes*

*Accept the son of a farmer*

*Kama Bhima Jivanada Odaya!*

Hindu religion classifies persons into 4 categories. They are Brahmin, Warrior, Tradesman and Sudra the working class. In this vachana, Muddanna says that every person is equally qualified to do things of his choice. Reading is not just for the Brahmin, fighting the enemy is not just for the warrior, and to conduct trade is not just for the tradesman. Even the working class is acceptable to the Lord.

## Kadira Remmavve

Remmavve was a thread spinner. She made her living by selling her threads. She used her income to serve Guru, Linga and Jangamas. Also, she used the income for dasoha. She regularly attended the discussions in the Anubhavamantapa.

Remmavve wrote vachanas ending with “Kadira Remme Odaya Gummeshwara”. Only 4 of her vachanas have been found. The following vachana describes her kayaka of spinning thread.

*Listen! Tell you the caste of my spinning wheel.*

*Brahma is the base! Decoration is Vishnu!*

*Standing doll is Maharudra!*

*Shadow of Rudra is the two eyes!*

*The wheel is the knowledge!*

*Devotion is the hand that turns!*

*Thread goes round and round filling the spool*

*Can't turn any more, God is calling*

*Kadira Remme Odaya Gummeshwara*

She describes her tools of the trade, the spinning wheel, and relates it to divinity. She compares the base to Brahma, decorations to Vishnu and the standing doll to Maharudra.

She says the hands turn the wheel with devotion so that the spools can fill with the thread. She will stop turning the wheel when the Lord accepts her. She will continue her devotion to the Lord until he accepts her.



Kinnari Brammaiah

Brammaiah was from Pudoor, Andra Pradesh. He was a goldsmith. However, he became dissatisfied with his profession and moved to Kalyana. He chose a new kayaka in Kalyana. He played banjo in Tripuranthakeshwara temple. People sang the following song on hearing his banjo play:

*When Kinnari Brammaiah plays his banjo  
Dogs and cows listened to him with forgetfulness!  
The good world also becomes beautiful!*

Brammaiah was given the job of treating the guests in Basava's house. He made arrangements to cook food according to the wishes of the guests. One day, the guests requested onion soup. While the soup was being prepared, Basava visited the kitchen and did not like the smell of the onions. He asked why they were preparing this soup with a bad odor. Brammaiah was disappointed with that remark, and left the house. Basava followed Brammaiah and requested his forgiveness. Then, Brammaiah retuned to his kayaka.

Brammaiah was the first person to examine Akkamahadevi when she arrived at Kalyana. Later, Brammaiah said about Akka, "I am alive after licking the tiger". He meant that he did not recognize her achievements at such a young age.

During the revolution in Kalyana, Chennabasavanna left Kalyana to Ulavi entrusting Brammaiah to lead the army. He fought well to suppress the uprising of enemies.

Brammaiah wrote vachanas ending with “Tripuranthaka Linga”. Only 18 vachanas have been found. In his vachanas, he emphasizes that conduct is important.

*Who ate the sugar in the stone!  
Follow the stone always  
But stone spoils the teeth  
Tell! If you have experienced  
Kalyanada Tripuranthaka  
You alone know!*

Brammaiah says that the stone is important, referring to the Istalinga. Those who have enjoyed bliss from the worship of Istalinga know the sweetness it brings. They eat the sugar wherever the Istalinga is, or wherever and whenever they worship. The Istalinga is responsible for one’s welfare. Thus, Brammaiah gives importance to Istalinga and its worship.

---

Why seek salokya?  
When Linga is on the body!  
Why seek samipya?  
When Guru-Linga-Jangama is near dasoha!  
Why seek samipya?  
When worshipping all of the time!  
Why seek sayujya?  
When remembering you all of the time!  
What good is it to have the status?  
Urilingapeddi Priya Visweshvara!  
Urilingapeddi





### Gangambike

Gangambike was the wife of Basavanna and the daughter of the minister Baladeva. She was a devoted wife to Basavanna. She had the responsibility to organize the dasoha duties.

When Basava left Kalyana during the revolution, she stayed behind to care for the sharanas. She left Kalyana with Chennabasavanna and his mother Akkanagamma to Ulavi. She attained Ikya at Kadaravally or Kadroli.

Gangambike wrote vachanas ending with “Ganga Priya Kudalasanga”. Only 9 vachanas of Gangambike have been found. The following vachana reveals her love for her husband.

*No need for oaths  
For a wife who follows  
The orders of her husband!  
Not following the oaths  
Will lead to worries!  
Sathi is with Linga Pathi  
But, I am under the orders of my husband!  
Ganga Priya Kudalasangamadeva.*

Gangambike says a devoted wife need not take vows. She is bound by the orders of her husband. Linga is the husband. Sharana is devoted to Linga (husband), and she is devoted to her husband. For Gangambike, her husband Basava is the Lord.

## Guptha Manchanna

Manchanna was a native of Kalyana. He belonged to the Vyshnava group. They are devotees of Venkateshwara. He worshipped the Lord Shiva secretly, because he was influenced by the sharana ways of life. Hence, he was called “Guptha” or “secret” Manchanna.

Manchanna wrote vachanas ending with “Narayana Priya Ramanatha”. So far, 102 vachanas have been found.

In one of his vachanas, he says:

*I am the servant of Visnu  
I am not the servant for dasoha!  
I am the devotee of Visnu not Shiva!  
Devotion to Shiva cannot take root in me  
Help me Lord  
Narayana Priya Ramanatha.*

In the above vachana Manchanna reveals himself to be a devotee of Vishnu and not Shiva.

---

*Animal that cannot run  
Becomes food for dogs,  
Devotee that cannot give  
Jangama that cannot buy  
Elderly and learned  
Can eat meat.  
Devotee, with love and content  
Should offer to Jangama,  
Jangama should receive.  
Kudalasangamadeva.*

Basavanna

## Goggavve

Goggavve was a native of Avaluru in Kerala. She chose the kayaka of offering ‘Dupa’ to the Lord. There is a story about Goggavve in which she shows the way to the abode of Lord Shiva to the king Cheramaraya.

People sing the following song about Goggavve:

*Dupada Goggavve  
Holding dupa to Shiva  
Showed the path to Kailasa  
Thus becoming the devotee of Shiva!*

Goggavve wrote vachanas ending with “Nasthinatha”. Only six vachanas have been found. In one of her vachanas she explains the path to Kailasa as follows:

*Like the fragrance mixed in the air  
Like the happiness mixed in life  
The path is for the devotees  
Nasthinatha.*

Fragrance does not travel. However when it is mixed with air, it travels wherever the air goes. This association is essential for the fragrance to spread. Like wise, happiness when mixed with life is a desirable association. Sharanas’ path when followed, not only brings happiness to a devotee, it also brings the devotee closer to his Master.



Gattivalaiah

Gattivalaiah, also known as Gattivala Muddaiah, came to Kalyana because he was disappointed with his married life. He wanted to lead life as a sharana. His kayaka was to announce stories of Shiva while playing his drum. With this kayaka, he was clever enough to convince people to follow the path of Shiva. He was also examining the intentions of the people who came to Anubhavamantapa. He was especially interested in revealing those attending for food instead of for participating in the discourses. He called them the “flies that buzz around the garbage can”.

One day, when fraudulent sharanas entering the dasoha were stopped, they took away the Linga of Gattivalaiah. Gattivalaiah, without hesitation, took a nearby boulder and tied it to his neck as his Istalinga. The boulder made it difficult for people to enter the hall for food. Later, the Istalinga absorbed the boulder so it would fit on his palm. Those who challenged Gattivalaiah sought his forgiveness.

Allama Prabhu, Chennabasavanna and Siddarama praised Gattivalaiah. Siddarama said of him “One should be brave like Gattivalaiah”. Without hesitation Chennabasavanna said: “he is a

Mahamahima and he is a sharana of Kudala Sangama”.

Gattivalaiah reached his Ikya state while performing his kayaka. He wrote vachanas ending with “Chikkaiah Priya Siddalinga Ella, Ella”. So far 150 vachanas have been discovered. In his vachana, he emphasized examining the truthfulness of a person.

*Buy gold*

*When satisfied*

*Examining its color.*

*Else no sale!*

*For this there is no win or loose!*

*Chikkaiah Priya Siddalinga Ella, Ella.*

We buy gold after examining its color. If we are not satisfied with the color, we do not buy it. Similarly, we should examine the person before we accept him.

---

*Eat, Bakasura he is,*

*Skimp, Sparrow he is,*

*Stay in town, Family man he is,*

*Stay away, Loner he is,*

*Talk, Talkative he is,*

*Quiet, Dumb he is,*

*Sleep, Somber he is,*

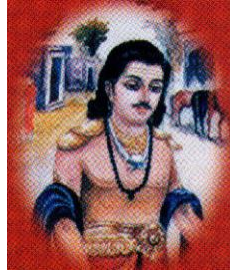
*Awake, Thief he is,*

*Name for every thing!*

*Hear them, but do what pleases God*

*Kalidevara Deva*

Madivala Maachaiah



### Chandhimarasa

Chandhimarasa was a native of Chimmalige village on the bank of the river Krishna. Nijagunadeva was his Guru. Chandhimarasa became a sharana by renouncing his kingdom. He wrote vachanas with the name “Simmaligeya Chennarama”. One hundred and sixty vachanas have been found.

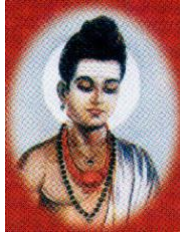
Chandhimarasa wrote the following vachana explaining the relationship between the Guru and his pupil.

*Guru without knowledge  
What can he teach to his pupil!  
It is like the blind leading the blind.  
Can I say what happens ahead?  
Don't say for amusement  
The Lord's name is not a lie!  
Simmaligeya Chennarama.*

In this vachana, Chandhimarasa says that the Guru, to lead his pupil, should himself be a learned one. Otherwise it is like the blind leading the blind. The truth will be never learned.

*Death doesn't wait,  
Hell is not far away!  
Don't be spoiled,  
Leave the news  
Have faith in Guru  
These will make you happy  
Simmaligeya Chennarama.*

In this vachana Chandhimarasa is saying that life is short. Death can come any time. Trust Guru and follow his instruction.



Chennabasavanna

Chennabasavanna was the son of Shivadeva and Akkanagamma. He was the nephew of Basavanna. He was called the Shatsthala Chakravarthi or the Emperor of Shatsthala. Shatsthala is the Veerashaiva philosophy that describes the six stages in the devotees' life before becoming the Linga, himself. Veerashaivas call Basavanna the Guru, Chennabasavanna the Linga and Allamaprabhu the Jangama. Many Veerashaivas believe that the Lord Shiva himself took birth in the form of Chennabasavanna to give us the Shatsthala philosophy.

Chennabasavanna wrote vachanas with “Kudala Chennasangaiah” as his signature. So far, 1,792 vachanas have been found. In addition, he wrote Karanahasige, Misrarpana, Hiriya Mantragopya, Pada Mantragopya, Sakeela and others. Karanahasige deals with various parts of the body. Sky, air, fire, water and earth are called Panchabuthas, the basic elements in the creation of the body and its sense organs. In all, it deals with 40 different items. Hiriya Mantragopya describes the philosophy taught before Linga initiation to Siddarama. Padamantragopya describes the practice of Shiva yoga and Shatsthala. There are 96 Sakeela describing Veerashaiva philosophy. Vachanas and the contributions of

Chennabasavanna form the core of knowledge for Veerashaivas.

Credit for saving the vachanas goes to Chennabasavanna. During the revolution in Kalyana, most of the sharanas' writings were burned or destroyed. But, Chennabasavanna derived a plan to save most of them. He made sharanas carry the vachanas on their backs to different parts of Karnataka. Vachanas and other writings of the 12<sup>th</sup> century were lost for centuries. Recent discovery of vachanas and the unique signatures of sharanas have made it easier for researchers to identify vachanas and their writers.

Chennabasavanna said that the body is the abode of the Lord and the Lord lives in the body. Desires of the body keep one away from recognizing his destiny. Controlling desires and the wandering mind leads to realization of the soul.

During the revolution in Kalyana, Chennabasavanna led the army against the revolutionists. Later, he left Kalyana with his mother and Gangambike to Ulavi. In Ulavi, he reached his Ikya state.

Chennabasavanna is considered a highly acclaimed scholar of Veerashaivism. He described vachanas as the steps to the heavens.

*Without rope and tools  
Can you get water from a deep well?  
Possible with steps!  
With vachanas  
Our elders built steps  
To reach the heavens!  
To clean man's taints  
Sharanas gave us the vachanas  
Illuminated with knowledge  
Sharanas of Kudala Chennasangaiah!*



Water in a deep well is useless without a rope and a vessel. They are not required if steps exist to reach the water. Similarly, knowing that heaven exists is not enough. One should possess the knowledge to reach it. Chennabasavanna says that sharanas gave us the vachanas. Vachanas contain the knowledge required to reach the Lord. Knowledge removes ignorance just like light dispels darkness. Vachanas are steps to the heavens.

---

No fire without association  
No growth of seed without association  
No flower without association  
No happiness without association  
I am the happiest  
Associating with your sharanas  
Chennamallikarjuna

Akkamahādēvi



Jedara Dasimaiah - Duggale

Dasimaiah was a native of Mudhanuru, Surpur Taluk, Gulbarga district. His wife, Duggale, was a native of Gobburu. He married her because she met his premarital condition. The condition was to prepare sweet rice from sand mixed with rice and sugar cane. Every one thought that Dasimaiah must be crazy to put up such a condition. Duggale took the challenge and prepared the sweet rice. She got the juice from the sugar cane. She separated the sand from the rice. For fire, she used the dried sugarcane husk.

Dasimaiah was a weaver. He and his wife weaved clothes and sold them for income. Dasimaiah was credited with performing Shiva initiation ceremony for the queen Suggale, the wife of king Jayasimha.

There are many stories about this couple. On a bright mid day, Dasimaiah was approached by a man with a question, “How to find a perfect wife?” Dasimaiah was reading a book under a tree. Without answering the question, Dasimaiah asked the man to bring a lantern by informing his wife that he needed a lantern to see better. The man went to Duggale and requested a lantern so that her husband could see. She handed him a lantern. When he brought the lantern to Dasimaiah, he asked him to

return to his house and tell Duggale that he was cold and to bring a blanket. The man returned to Duggale and informed her that her husband needed a blanket for the cold. Again, without asking any questions, she gave him a blanket. He returned to Dasimaiah with the blanket. He asked Dasimaiah, why his wife did not object to his strange requests. Dasimaiah told him, if he could find such a women, he should marry her, because she would be the perfect wife.

Duggale wrote vachanas. She was the foremost vachana writer among women. Only two vachanas have been found. She used “Dasaiah Priya Ramanatha” as her signature. Dasimaiah wrote vachanas under the name of “Ramanatha”. His vachanas were simple and meaningful and influenced Basavanna to write vachanas. So far 176 vachanas of Dasimaiah have been found.

*Earth is your grace! Crop is your grace!  
Whispering air is your grace!  
Consuming things from your grace,  
I call them dogs,  
Those that praise others  
Ramanatha.*

This vachana says that everything in this world is from the grace of God. Yet, we do not give thanks for things of this world. He calls those who give credit to others “dogs”.

In another vachana, Dasimaiah challenges God to take birth as a human and to experience hunger and the ways people fight to overcome hunger.

*Hunger is for those with body  
To satisfy hunger he lies.  
God! Come! With a body  
Learn the problems of body!*

*Ramanatha.*

In this vachana, Dasimaiah says that people lie, cheat and do whatever is required to find food. He challenges God to take the form of a human and to experience this for himself.

---

Being with good people lead to great people  
Being with great people lead to Guru  
Being with Guru lead to Linga  
Having Linga brings Jangama  
Prasada comes from Jangama  
From prasada can see achara or ways of life  
From achara comes realization  
As such, Kudala Sangamadeva  
Give me the association of your good people  
Basavanna



Dohara Kakkaiah

Kakkaiah was a taxidermist. Basava respected him by calling him Hiriyaiiah, Appa, and Boppa. He wrote vachanas with “Abhinava Mallikarjuna”. Only six vachanas have been found. His message is that action is more important than history.

There is a story about the prasada of Kakkaiah. Basava waited for 12 years to receive his prasada. One day, Basava saw an ant coming out of Kakkaiah’s house carrying rice. Basava took the rice from the ant’s mouth so he could have it as Kakkaiah’s prasada. While Basava was performing his Linga pooja, his sister took the rice and ate it. Some say Chennabasavanna (Basava’s nephew) was born because his mother ate the prasada of Kakkaiah.

In the following vachana, Kakkaiah says receiving Istalinga purified him.

*Lost my birth caste  
Become purified by His touch and  
When He put Istalinga on my Palm  
With the touch of Istalinga  
I lost all impurities in my whole body  
Abhinava Mallikarjuna.*

Guru touches the head and performs the Istalinga initiation ceremony by placing the Linga on the palm. In this vachana, Kakkaiah describes

that the touch of Guru removed him from his birth caste. The placement of Istalinga on his palm made his body pure.

---

The one who is attached to the three impurities?  
He is not Guru  
Receiving different results from worship  
Receiving different results from Prasada  
It is not Linga  
If the vale of ignorance does not disappear  
Then he is not Jangama  
This association is like  
The blind leading the blind  
The devotee who worships  
Guru, Linga and Jangama with ignorance  
Cannot escape rebirths  
Akandeshwara

Shanmukha Swamy



Thurugaahi Ramanna

Not much is known about Ramanna's background. From his vachanas we can say that Ramanna was a cow herdsman. He wrote vachanas under the name "Gopathi Natha Vishveshwara". So far, 46 vachanas have been found. His vachanas reveal his kayaka.

*One bell for cow,  
Two bells for bull,  
Three bells for calf,  
Observe them and graze them.  
Bring them back to their owners!  
Gopathi Natha Vishveshwara*

God watches us in many ways during our life. At the end we will return to Him. This vachana is a clever way of saying we will be returning to our Master. He describes Ikya as:

*The day has come  
Basavanna to Sangama  
Chennabasavanna to Ulavi  
Prabhu and Akka to the doors of Kadali  
The remaining sharanas to their places  
Hearing these, I will join the Linga of  
Gopathi Natha Vishveshwara*

Ramanna recites this vachana describing the sharanas leaving Kalyana. Most of them reached

their resting places. He says: I will also rest in my  
Linga Gopathi Natha Vishveshwara.

---

*Statue made of iron  
When touched by gold  
Will be of gold!  
But, iron didn't change.  
With Istalinga  
Persons became devotees!  
Imposters they are,  
When they arrive only for dasoha,  
They cannot be called devotees!  
Kudala Chenna Sangaiah  
Chennabasavanna*



## Dasaraiah – Veeramma

Dasaraiah was well known for nonviolence in his actions. He lived without hurting living things. In fact, he did not pick flowers or leaves for his worship. He thought by picking flowers, he might hurt the plant. So he always picked flowers that were fallen on the ground.

Dasaraiah wrote vachanas under the name “Dasareshwara Linga”.

*It is yours till fallen*

*After, it is mine!*

*Every living things is yours*

*Once fallen whom shall I give.*

Dasaraiah was a compassionate person. Jains are known for their compassion. In this way Dasaraiah was considered to be a more compassionate sharana.

*Speak knowing what is ahead*

*Know the animals before swinging hands*

*No animals under your steps*

...

*Watch all living things.*

In the above vachana, Dasaraiah tell us to watch out for animals. If we are not careful, we may hurt them.

Dasaraiah was married to Veeramma. She also wrote vachanas. Only two vachanas for Veeramma have been found. Her signature is “Gurushantheshwara”.

## Dasohada Sanganna

Sanganna was from Banavasi. He came to Kalyana. He cooked food and served food in the dasoha. As such, he was called Dasohada Sanganna.

Sanganna wrote vachanas under “Maathulanga Madhukeshwara”. So far, 102 vachanas of his have been found. In one of his vachanas, he asks the Lord, “that you have shown everything to us, but why are you hiding!”

*Showing a rattling pot*

*Suppresses child's hunger!*

*With scaring words*

*Make the child calm!*

*You have shown me the Guru and Jangama*

*But where are you hiding!*

*I have not seen you in the three!*

*Is it your way of hiding!*

*Or is it my low ties!*

Usually, parents put children to sleep by shaking a rattle, singing a lullaby or by scaring him. He sees the Guru and the Jangama, but he asks the Lord, why he has not seen Him and why is He hiding from him?

*Can see the bottom of flowing water*

*Can any one see the floor of standing water?*

*Can see the things that move*

*Can you see the soul of sharana?*

*While it is still!*

This vachana suggests that sharana has only one goal, which is to unite with the Lord. To achieve this goal, sharana has no desires for the body. He compares his soul to standing water, which cannot reveal the bottom.

## Nageya Maarithande

“Nage” means laughter and thande means elderly person. Maarithande was an elderly person. His kayaka was to make people laugh. He was a native of Kalyana.

Maarithande wrote vachanas using “Athuravyri Maareshwara” as his signature. There are 101 vachanas with this signature

*Now is the time for the body  
To make the soul laugh!  
Accept this  
Athuravyri Maareshwara.*

In this vachana, he says that the kayaka of the body is to make the soul laugh. In other words, the soul is the Lord and the body. The body’s job is to please the Lord. He asks the Lord to accept his way of making Him laugh.

Maarithande’s message is that knowledge should be shared and it should not become the property of a few people.

*Spilling seeds  
Squash them to the ground  
Acts like a thief  
To catch a sparrow!  
Learns the opposites  
Debates using Sanskrit language  
With jealousy in stomach  
What kind of talk? Hiding behind words  
Athuravyri Maareshwara*

In this vachana, Maarithande advises not to argue with hatred in the stomach. Also he says it is not good to argue with a language that others cannot understand. He simply suggests that every one should speak in the language that all understand. Knowledge should be everyone’s right.

In another vachana, Maarithande suggests the following route to reach the Lord.

*Without any lust in eyes*

*Without any desires of soul*

*Learn Him*

*Athuravyri Maareshwara*

This vachana says that lust and desires are obstacles for experiencing the Lord. Having no desires and having no lust will open the inner eyes. The Lord can then be seen and experienced.

---

*Snakes have knowledge of air*  
*Ants have knowledge of sweetness*  
*Crows have knowledge of family*  
*Cocks have knowledge of time*  
*Being born as humans*  
*Without the knowledge of Shiva*  
*Such persons are lower*  
*To animals like crows and cocks.*  
*Kalidevara Deva*

Madivala Maachaiah



Neelambike

Neelambike was the second wife of Basava. She was the daughter of Siddarasa. She had the kayaka of receiving the sharanas and sharanes to the house.

Neelambike wrote vachanas ending with “Sangaiah”. There are 126 vachanas ending with Sangaiah. Most of her vachanas glorify Basava’s work. She said: “Let Basava do it. It will be a guiding light to the earth.”

The relationship between Neelambike and Basava was more than husband and wife. Neelambike said:

*Wife I am  
Do not say it to Basava  
Basava is my husband  
Do not say that to me.*

Basava went to Sangama during the revolution in Kalyana. He sent words to Neelambike to join him in Sangama. On hearing the message she said:

*The Lord who is there  
Is He not here?  
Let there be no doubt  
About here and there  
This is not good for the learned.*

She says that God is at all places. Basava, asking Neelambike to join him at Sangama,

exhibited some weakness. So Neelambike, with this vachana, awakens Basava.

Neelambike traveled towards Sangama. On her way, she heard that Basava had reached his Ikya state. She took her Istalinga to her palm and sang “Look, Look, Linga” while she reached her Ikya state. The place of her Ikya was Thangadi.

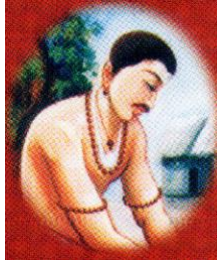
The soul is Mahadeva  
He tests us by encouraging  
People to say many things,  
Don’t panic for these sayings  
Don’t be angry  
Remember the truth  
Be calm always.

In this vachana, she consoles people saying that the master Mahadeva influences us to say both pleasant and painful things. She suggests not to be angry or excited but to face the reality calmly.

---

*Son of a servant or son of a prostitute  
After receiving Shiva deeksha  
They are close to Shiva.  
Greet them, worship with them,  
Receive padodaka and prasada with them.  
If not, you make Shiva deeksha a mockery!  
Such actions do not please Shiva.  
Kudalasangamadeva.*

*Basavanna*



Nuliya Chandaiah

“Nuliya” means weaver. Chandaiah chose the kayaka of making rope and other useful things from grass. He came to Kalyana from the village Shivanige in Bijapur district.

Chandaiah, while performing his kayaka, lost his Istalinga in the water. Since the Linga disobeyed the order of the Guru and fell into water, he did not want to pick it up. So, he continued his work. The Linga took the form of a servant and followed Chandaiah. Linga asked him for acceptance. Sharana Madivala Maachaiiah observed the events and asked Chandaiah to accept his Linga. But Chandaiah ignored this and continued his work. He said that he would accept this only if Linga was willing to do kayaka. Linga accepted his condition.

Linga, to fulfill kayaka, took a bundle of ropes and sold them to Basava. Basava paid nearly three times its worth. Linga returned to Chandaiah with the money, but Chandaiah was furious to see so much money. He ordered Linga to return the money and bring only what the bundle of rope was worth.

Even though this event is difficult to accept, since Basava and Chennabasava refer to this event in their vachanas, it may be possible that this event did occur. Even if this did not occur, the story tells about the prominence that Chandaiah gave to kayaka. It emphasizes that kayaka should be done honestly and justly.

Chandaiah wrote vachanas ending with “Chennabasavanna Priya Chandeshwara Linga”. So far, 48 vachanas have been found. His message: Earn through kayaka without being greedy for money.

*Guru should do kayaka*

*For his own salvation*

*Linga should do kayaka*

*For tearing the thread of bondage*

*Jangama should do kayaka*

*So he can be mobile*

*To realize God*

*Chennabasavanna Priya Chandeshwara Linga.*

In this vachana, Chandaiah says that Guru, Linga and Jangama should also perform kayaka. Without performing kayaka there is no learning of the Lord.

After the revolution in Kalyana, Chandaiah traveled to Ulavi, Nandi, and other places. He reached his Ikya state in Nulenuru, Holalkere taluk, Chithradurga district. Chandaiah’s message is:

*Pure mind is itself worship of Guru*

*Pure knowledge is itself worship of Linga*

*Purity of body, mind, and soul is worship of Jangama*

*Chennabasavanna Priya Chandeshwara Linga.*

Having pure mind is Guru pooja, having pure knowledge is Linga pooja and purity of mind, knowledge and soul is Jangama pooja. Being pure leads to learning of the truth about the Lord.

*Why a platform for running water?*

*Why shoes for a cripple?*

*Why add sweet to honey?*

*Why time for the timeless?*

*Performing dasoha with knowledge*

*Why seek rewards from other worships.*

*Chennabasavanna Priya Chandeshwara Linga*

There is no need for a platform for running water. There is no need for shoes for a person without feet. There is no need to add sugar to honey. All these are redundant. Similarly, the person who performs



dasoha with devotion has no need to look elsewhere for salvation.



Basavanna

Basavanna was born in Engaleshwara Bagewadi, Bijapur district. His father, Madarasa, was the head of the town. His mother was Madalaambike. Basava was born into the Brahmin caste by birth.

Basava, as a child, refused to go through the initiation ceremony on the grounds that his sister and his friends were not initiated. This refusal aroused the people following the Vedic religion. The people went to the extent of excommunicating his family. Basava left Bagewadi and accompanied his sister Akkanagamma to live in Sangama.

Sangama was a famous place with many learned persons. The town was situated on the banks of the rivers Krishna and Malaprabha. Many students came to Sangama seeking education from the scholars who lived in the town.

Basava received his education from the three Gurus. They were Kappadiya Sangaiah, Jathaveda Muni and Eshanyaguru. After his education, Basava moved to Mangalavadi on the insistence of his father-in-law, Baladeva. Basava married Gangambike, the daughter of Baladeva. He also married Neelambike, daughter of Siddarasa.

Baladeva was the brother of Maadalambike, the mother of Basavanna and Akkanagamma.

Baladeva was a minister in the court of king Bijjala. He arranged for Basava to get a job in the treasury department as an accountant.

Basavanna worked hard at his job. He eliminated many wastes and improved the wealth of the kingdom. His hard work and dedication earned him a promotion, and he became a minister. When the kingdom was moved from Mangalavadi to Kalyana, Basavanna also moved to Kalyana.

Basava was a keen observer. Very early in his life, he noticed that his sister and other friends did not receive the initiation ceremony. During his many travels to the countryside, he observed numerous atrocities. Namely, he saw the wrongdoings of the Vedic followers as against the people in the Sudra class. Sudras were not allowed into temples. They were not permitted to read or write. Listening to Vedic hymns was punishable by pouring hot lead into their ears. Their tongues were cut off for reading Vedic hymns.

In order to resolve these problems, he made Hadapada Appanna as his secretary. He made it known that he was the son of Madaara Chennaiah, a Sudra by birth. He also was said to be alive because of the prasada from Dohara Kakkaiah, another Sudra by birth.

Basava's religious revolution put an end to visiting to the temple. He made people aware of God's presence everywhere. He gave importance to the worship of Istalinga. He rejected the Lingas established in temples. With these changes, people, including Sudras, joined his revolution, enjoyed worshipping the Lord without an intermediary. These changes also brought an end to the established caste system. Basava's followers were

called sharanas and they all had Istalinga for worship.

Basavanna exhibited openly enormous compassion towards the people of the Sudra Class. He proclaimed that compassion was the root of every religion. The Vedic followers disliked him very much. They waited for an opportunity to take revenge against him and his followers.

Basavanna and most sharanas agreed to the marriage of Maduvaiah's daughter, a Brahmin, to the son of Haralaiah, a Sudra (see page 90). The Vedic followers complained to king Bijjala.

Sharanas argued that the marriage was not between two different castes but between two sharanas. Because of the pressure, king Bijjala ordered the bride and the groom to be executed. This punishment became the cause for the revolution in Kalyana, which resulted in the destruction of many vachanas and other documents.

Basavanna left Kalyana for Sangama, where he attained his Ikya. He wrote vachanas ending with "Kudala Sangama". So far 1,426 vachanas have been found. He has been immortalized as "Anna" meaning brother. Even Mahatma Gandhi wished to eradicate untouchability in India, as was accomplished by Basava in the 12<sup>th</sup> century.

In a span of 20 years, Basava made social, economic, and religious reforms. In addition he contributed to the literature by writing mostly in the form of vachanas, a mixture of poetry and prose. The caste system that is predominant even today in India, was eliminated with the introduction of the Istalinga. He proclaimed that there was no need for pilgrimages, no need to visit temples for worship, and most of all, that everyone was equal in the eyes of God. Sharanas classified people into two groups,

devotee – a believer in God and bavi, a believer in many Gods.

Basava wrote vachanas that were meaningful and easy to read and understand. He encouraged people to express themselves. Many people who could not read and/or write began to write vachanas.

*Those who are rich*

*Build temples*

*What can I build!*

*Poor I am!*

*My body is the temple*

In another vachana, he tells people to follow the main road”

*Do not steal,*

*Do not kill,*

*Do not lie,*

*Do not abuse others*

*Do not praise self*

*These will purify inside and out*

*These actions will please God*

Basava made it compulsory for all sharanas to engage in kayaka. Honest wages for honest work was considered good for the use of dasoha.



Bahooroopi Chowdaiah

“Bahoo” means many and “roopi” means disguises. Chowdaiah was called Bahooroopi because he chose to disguise himself and preach the sharanas’ messages to the people. Disguising himself in order to preach the sharanas’ message was his kayaka.

Chowdaiah was a native of Kekalike, Andhra Pradesh. He spent most of his time in the village of Kottagiry before coming to Kalyana. His Gurus were Rekanaatha and Naginathacharya. He wrote vachanas using their names. About Basava, he said, “The world is saved because of Basavanna”. Only 66 vachanas of his have been found so far.

*Will not extend my hands  
Except for sharanas padodaka  
Will not open my mouth  
Except for sharanas prasada  
For your house  
Make me the guard*

Padodaka and prasada are sacred things. Food and water are offered first to Guru, Linga, or Jangama. Then, they are received, food as Prasada and water as Padodaka, for consumption. In this vachana, Chowdaiah says that he will not drink any other fluid than padodaka, and he will not eat any other food than prasada. He wished to be the guard of the Lord’s house.

His advice on knowing and learning about God is to eat less, talk less and sleep less.

Three Padodakas: Pity, Polite and Equality  
Pity is for Guru Padodaka  
Politeness is for Linga Padodaka  
Equality is for Jangama Padodaka  
Guru Padodaka destroys attached impurities  
Linga Padodaka destroys carried impurities  
Jangama Padodaka destroys accumulated impurities  
The three impurities cleared with three Padodakas  
As such, Kudala Chennasangaiah  
The fruit of the Padodaka  
Is known only to your sharana  
Basavanna

## Baahooru Bommanna

Bommanna was a native of Baahooru, near Kalyana. He was a gardener. The famous poet Harihara wrote a book of poems describing the life of Baahooru Bommanna.

Bommanna wrote vachanas using the name “Brahmeshwara Linga”. Only 41 vachanas have been found. His vachanas depict message through illustrations.

*After the root dries  
Can the bud survive?  
By watering the bud.*

This vachana asks what good is it to water the plant when the root has been dried up? Similarly, what good is it to do dasoha or any good work if they are not acceptable to the recipient.

---

*Is there a need of sword?  
When protection from chakra surrounds.  
Is there a need for lamp?  
When there is light from jewels.  
Is there a need for money?  
When gold is in the hand.  
Is there a need for calf?  
When there is ample source of milk.  
Should I concern for things?  
When Linga is in my palm.  
Chenna Mallikarjuna*

Akkamahadevi



## Bibbi Bachaiah

Bachaiah was from Gubburu, Bijapur district. He collected food from many houses as his kayaka. He distributed the collected food as prasada. This type of kayaka is done even today by Jangamas and it is called “Kanthebiksha”. Some also collect grains. This type of collecting is called “Koranyabiksha”. He even visited the homes of Sudras for his collection of food.

Bachaiah wrote vachanas under the name “Yenankadara Someshwara”. There are 102 vachanas, which have been found with Yenankadara Someshwara.

*Snake is in the pit  
Jealousy is inside  
Monkey is in the deep forest  
How to catch them!  
For snake, pit need to be dug  
For Jealousy, remove the pride  
For Monkey, forest has to be cut!  
Having been in all organs of the body  
Those who say that I know Him  
I call him a bully!  
Yenankadara Someshwara.*

In this vachana, Bachaiah says that the snake in a deep pit, the jealousy inside a person, and even the monkey in the deep forest can be reached by proper actions. Similarly, the God who is in our body can also be reached through proper actions. Those who say that they have known God, but not having purity and without kayaka, are being untruthful.

## Bonthadevi

Bonthadevi was a princess from Mandavyapura, Kashmir. Her name was Nijadevi. At a very an early age she became a devotee and spent most of her time in meditation. On hearing the news about sharanas in Kalyana, she dressed in rags and left Mandavyapura. She then was called Bonthadevi; “Bontha” means rags and Bonthadevi means “woman in rags”.

There is a story that says that Bonthadevi left Kashmir without any clothes. She went to her Guru seeking his blessings. Her Guru gave her rags, which she then wore. Afterwords, she was called Bonthadevi.

Bonthadevi wrote vachanas under the name “Bidadi”. Bidadi refers to Shiva who is free from everything. Only five of her vachanas have been found.

*Is there such a thing!  
Void inside the town  
Void outside the town.  
Can void be called,  
Inside a Brahmin  
And outside a Sudra  
Wherever you look void is one  
Then why do you call inside and outside?  
Wherever you see  
Wherever you call  
The answerer is Bidadi!*

This vachana questions – Is there a God for the affluent and a different God for the poor? Bonthadevi answers her own question confirming that there is only one God.

## Bokkasada Chikkanna

“Bokkasa” means treasury. Bokkasada Chikkanna was an officer of the treasury. He was a native of Kalyana. He wrote vachanas using the name “Basavanna Priya Nageshwara Linga”. Ten vachanas of his have been found. In the following vachana he refers to his kayaka

*Body is the treasure house*

*The lock is the soul*

*Three strand chain*

...

*See no hands to unlock!*

The body is the house. The soul controls the action of the body. They are inflicted by three kinds of impurities, namely, Anava, Manava and Karmika. These impurities are referred to by “three strand chain”. This vachana beautifully illustrates that there are no hands to unlock the truth about God. Sharanas suggest that the key is to reject the desires of the body.

*Like naming beautiful music with a tune*

*Many color cows, but milk has one color*

*Many types of kayaka*

*They are plays of sharanas*

*They are all one.*

This vachana makes the point that although there are many names of God, God is one. The color of the milk is the same irrespective of the color of the cow. Likewise, although there are many types of kayakas, the results from them are the same.



### Madivaala Machaiah

“Madivala” means washer man. Machaiah was a washer man. His father’s name was Pervathaiah and his Guru was Mallikarjuna. Machaiah was a native of Hipparigi, Bijapur district. His kayaka was to wash the clothes of sharanas.

Machaiah was one of the famous sharanas of the Anubhava Mantapa. He was known for suppressing Basava’s pride. During the revolution, as commander, Machaiah fought for the safety of sharanas.

Machaiah wrote vachanas using “Kalidevara Deva” as his signature. So far, 353 vachanas have been found. His message was to have compassion for all living things.

*Not killing animals is the religion  
Saying no is the tapas (meditation)  
Having no desire for others wife  
Then God will be with him  
So said Kalidevaiah.*

This vachana promotes compassion towards animals. Not having desires for things belonging to others and having purity of heart, mind and body, will allow God to be with one.

*Those who make Istalinga  
To a heap of mud, or to buried stone  
What shall I call them?  
Kalidevara Deva.*

In this vachana, Madivala Machaiah severely condemns those who worship Lingas established in temples. He advocates only the worshipping of Istalinga.



### Maduvaiah

Maduvaiah was a native of Kalyana. He was one of the top officials in the kingdom. He was a Brahmin and followed the Vedic ways of life. He was proud of his status in the community.

One day while Maduvaiah was waiting in Basava's home, sharana Haralaiah and his wife came to offer Basava shoes specially made for him. They had made the shoes out of their own skin. Knowing that the shoes were made from the skin of Haralaiah and his wife, Basava did not accept them. He said that the shoes were fit only for God. On hearing this, Maduvaiah took the shoes and wore them. Soon, Maduvaiah became ill, and only Haralaiah's grace and compassion made Maduvaiah recover from his maladies. Because of this event, Maduvaiah lost his Vedic, economic and hierarchal pride. In fact, he agreed to perform his daughter's wedding to Haralaiah's son. The wedding between a Brahmin girl and a Sudra boy was against the Vedic principles, although a Brahmin boy could marry a Sudra girl.

The Vedic followers complained to the king. Maduvaiah argued that the marriage was legal because both Haralaiah and himself accepted the Istalinga. This was a sharana's son marrying another sharana's daughter. However, the king had to yield to the pressures of the Vedic followers. Both the groom and the bride were killed and their parents were punished. This event led to the revolution between the sharanas and the Vedic followers.

Maduvaiah wrote vachanas ending with "Arkeshwara Linga". Only 102 vachanas have been found. His message was that everyone should do kayaka. Otherwise, the Lord will not accept them



### Marula Shankaradeva

Shankaradeva belonged to Soophi group. The Soophi believed that God sathi, or wife, and that the Soophi were the masters. This is just the reverse of the sharana philosophy.

Marula Shankaradeva was a great prasadi. Learning about the dasoha in Kalyana, where 196,000 sharanas participated in the Anubhavamantapa discussions and dasoha, he came to Kalyana to participate.

In Kalyana, he worked in the dasoha for 12 years. Yet, no one gave much attention to him or his kayaka. Allama, who came to Kalyana with Siddarama, revealed his identity and made it public. Allama introduced Marula Shankaradeva to the sharanas saying that for a sinner, even gold looks like stone. Basavanna and other sharanas praised Marula Shankaradeva for his accomplishments and also repented for failing to recognize him for 12 years.

Marula Shankaradeva was a strong believer of nonviolence. He believed that every action involved some violence. Hence, he only ate what was left by the sharanas, as prasada.

Marula Shankaradeva wrote vachanas and some poems using “Shudda Sidda Prasidda Prasanna Shanta Chennamallikarjuna”. So far, 35 vachanas have been found.



Madaara Chennaiah

Chennaiah worked as a supplier of grass for the king Karikala Chola's stable. When he moved to Kalyana, he chose to continue as a cobbler.

Chennaiah, though a cobbler, was an accomplished prasadi. He offered everything to the Lord first, and then, accepted his offerings as prasada. In one instance, the Lord Shiva accepted his meager offerings over the food offered by the king Karikala Chola. Karikala Chola said that:

*The best kula is the one accepted by God  
The caste where Shiva accepted and ate food  
How can my caste be equal to that one?*

The above statement by the king teaches not to discriminate people by caste. There is no caste in the eyes of God. All of us are children of God.

Basava called himself the son of Chennaiah. He even went further saying, "call me the son of the servant of Chennaiah". This implies that Chennaiah was an accomplished prasadi.

Chennaiah wrote vachanas under the name "Kaialikathi Adiguntakkadiyagabeda, Ari Nijathma Rama Ramana". Only 10 vachanas have been found.

*To Vedas, a Brahmin  
To dispel strength, a warrior  
For trade, a merchant  
For growing food, a Sudra*

*In this classification, a Sudra became the best  
There are only two castes, not more  
Equality among every life  
I have learnt these two  
Kaialikathi Adiguntakkadiyagabeda,  
Ari Nijathma Rama Ramana*

In this vachana, he says reading Vedas makes one a Brahmin, fighting wars and safeguarding makes one a warrior, conducting business makes one a vysya, and farming and doing other menial works makes one a Sudra. Among these four, Sudra became the best. There are no castes for God. There are only two castes, those believing in Him and those who do not believe. Everyone is the same for God.

---

*Being a devotee, why think of jangamas' character?*

*Being a maheshwara, why seek happiness?*

*Being a prasadi, why stretch palm for handouts?*

*Being a pranalingi, why worry about world affairs?*

*Being a sharana, why think of salvation?*

*With Ikya why remember His name?*

*Kapilasidda Mallikarjuna.*

Siddarama





Madaara Dulaiah

Dulaiah was a native of Kalyana. As the name indicates, he was a cobbler. Through his Kayaka, he was an accomplished devotee of Shiva. People narrate a story saying that Dulaiah cured a person of a higher caste, of the disease leprosy.

Dulaiah wrote vachanas under the name “Kama Dhuma Duleshwara”. His explanation of Duleshwara was:

*Kama is that which bothers or problems  
Dhuma is that which excites the body  
When you destroy these two and burn them  
They will be ashes and become Duleshwara.*

Kama is the lust that creates problems. Dhuma is the state in which a person is absorbed in lust. When these two are removed by burning, they become ashes removing all problems. This is a reference to the Lord Shiva who burned Kama.

The vachanas of Dulaiah uphold the importance of Kayaka, forms of devotion, and salvation. Only 106 vachanas of Dulaiah have been found.

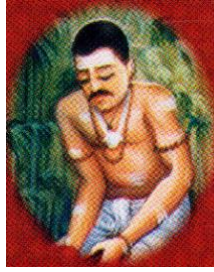
*Performing Kayaka with purity of mind  
Bringing its rewards made without deception  
Doing Jangama dasoha daily without fail  
God is in the heart of such devotees  
Kama Dhuma Duleshwara*

The rewards from doing kayaka should be used for Jangama dasoha. Kayaka must be performed honestly without any deceptions. The rewards for the

kayaka must also be just. God lives with those who are engaged in Kayaka and use the rewards of kayaka in dasoha.

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No garlands of Asuras  
No ornaments of Shiva (Trisula and Damaruga)  
No garment of Basma  
No chariot of Vrushaba  
No sons-in-law of sage  
No bond with birth, death and in between  
Can you tell his name?  
Said Ambigara Chowdaiah  
Ambigara Cowdaiah



Medara Kethaiah

The native place of Kethaiah is not known definitively. It is said that he was from Belur, Malanadu. He was a weaver of baskets and cribs using bamboo. Hence, he was called Medara Kethaiah, referring to his traditional work. He was married to Sathavve, also called as Shanthamma.

Kethaiah was a devoted sharana who gave much importance to his kayaka and dasoha. One day, while Kethaiah was harvesting bamboo, he saw gold. Instead of taking the gold, he moved on to the next bamboo, thinking that the bamboo plant had been infected with gold insects. He refused to cut the bamboo at that location. This went on for several hours. Finally, he found a bamboo plant without gold. While cutting the bamboo, one of the spikes pierced his chest. Kethaiah was already late for his dasoha, so he did not remove the spike from his chest. He told his wife what had happened that day. After completing dasoha, Kethaiah asked his wife to remove the spike. Soon after removal of the spike from his chest, Kethaiah received his Ikya.

The above story of Kethaiah reveals that sharanas were devoted to kayaka and dasoha. Also, it tells us that only the fruit of kayaka is fit for consumption.

Kethaiah wrote vachanas using the name “Gowreshwara”. Only 14 vachanas have been found. The following vachana describes his kayaka to spread his message.

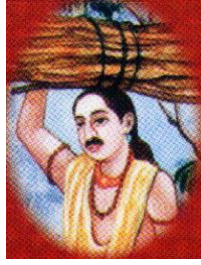
*For a bamboo, three sprouts  
Inside is the thread of splinters  
Cutting these three sprouts,  
Untangling the thread of splinters,  
Separating bamboo in bundles  
Weaving them into a crib with no holes  
Putting four legs, hooks and ropes  
For the crib to be hung and then to swing  
Then I sang the lullaby to  
Gowreshwara Linga.*

In the above vachana, Kethaiah vividly describes his kayaka of basket and crib weaving. Each step that he goes through in preparing the crib is explained. Finally, he says that he sings the lullaby to God.

---

*With mustache and beard,  
Man, He is called!  
With long hair and breast  
Women, she is called!  
The soul with in  
Is he or she?  
Ramanatha.*

Dasimaiah



### Molige Maaraiah – Mahadeviamma

Maaraiah was the king of Mondavya, Kashmir. As king, he was called Mahadeva Boopala. His wife, Mahadeviamma was called Queen Gangadevi. On hearing of the work of the sharanas, they came to Kalyana to observe and to participate in the discussions. Once in Kalyana, they decided to stay. They collected and sold firewood as their kayaka.

Basava, knowing their hardship, left a bag of coins in their house for their use. On seeing the coins, Maaraiah was very disappointed and said:

*How can a sharana be poor!*

*Who is devoted to kayaka!*

*If I am poor,*

*Then what about You!*

*Nihkalanka Mallikarjuna.*

Sharanas who are engaged in kayaka cannot be poor. If such a sharana is poor, then what about God! Here, the emphasis is in kayaka. Kayaka is the breath and soul of every sharana. Only kayaka provides income that can be used for dasoha and for prasada. His message emphasizes the importance of kayaka.

Maaraiah wrote vachanas ending with “Nihkalanka Mallikarjuna”. There are 818 vachanas of his. His wife, Mahadeviamma, also

wrote vachanas using the name “Ennaiah Priya Immadi Nihkalanka Mallikarjuna”. There are 69 vachanas of hers.

Moligeya Maaraiahs accomplishment is so great. His life history has been documented in the Moligeiahna Purana.

Maaraiah became bewildered by the revolution, which caused the sharanas to disperse from Kalyana. He expressed his concerns to his wife:

*The place has been spoiled,  
There is no one supportive of other!  
Basavanna left for Sangama  
Chennabasavanna to Ulavi  
Prabhu to Kadali  
The remaining sharanas to their places  
There they reached their Ikya  
Can you tell me my future!  
Nihkalanka Mallikarjuna.*

Maaraiah perplexed with the events and the departure of Basava, Chennabasava, Prabhu and other prominent sharanas from Kalyana, expressed concerns to his wife about living in Kalyana. On hearing concerns from her husband, Mahadeviakka replied:

*Having light in hand why talk of darkness?  
Having gold in hand why become a carrier?  
Say nothing like here and there  
Ikya is where there is peace  
Learning the truth is itself being in.*

In the above vachana, Mahadeviakka consoled her husband, telling him that he had the knowledge and knew the truth. She suggested not to be afraid of the events, and that Ikya would follow in a place where they have peace.

## Viidya Sanganna

Vaidya refers to a doctor. Sanganna was a doctor and was a native of Kalyana. As a sharana, he continued his kayaka of providing healthcare for the people. He was praised by sharanas as the one who treated both physical and mental ailments.

In the following vachana, Sanganna says that:

*The one who gives care  
Learns the Lord,  
Forgets that which is lower  
Then I call him a learned doctor.*

In this vachana, he says not to forget the Lord while providing care. He also suggests forgetting things of a trivial nature. The Kayaka of a doctor should be to provide care without forgetting the Lord.

Sanganna wrote vachanas under the name “Marula Shankara Priya Siddarameshwara Linga”. There are 21 vachanas of his.

*When ailments attack the body  
Buy the root named Shiva pooja  
Worship with many kinds of flowers  
Remember the Panchakshari Mantra  
That will destroy pride  
That makes one healthy  
Marula Shankara Priya Siddarameshwara Linga.*

In the above vachana, Sanganna says that the cure for many ailments is to worship the Lord. He also suggests the use of many kinds of flowers in worship. The most important is to remember the Panchakshari Mantra. The Panchakshari Mantra is the five-syllable Mantra, Na, Ma, Shi, Va, Ya.

## Shivalenka Manchanna

Manchanna was a devotee of Shiva. He was the Guru of Urilingadeva. He received the title Shivalenka for his works in preaching Shiva philosophy. There are many poems explaining his accomplishments. He wrote vachanas using “Eshanyamurthy Mallikarjuna Linga”. There are 35 vachanas under this name.

The scripture says that this world is created from the five faces of God. The five elements, sky, air, fire, water and earth, were created respectively. Sky has one property: sound. Air has two properties: sound and movement. Fire has three properties: sound, movement and touch. Water has four properties: sound, movement, touch and liquidity. The earth has five properties: sound, movement, touch, liquidity and smell. These five elements are called Panchabuthas. In the following vachana, Manchanna associated the properties of the panchabuthas to the five sensory organs of the body.

*To learn the taste, you are in the tongue  
To learn the smell, you are in the nose  
To learn the beauty, you are in the eyes  
To learn the sound, you are in the ears  
To learn the touch, you are in the fingers  
Having been in the middle of these five  
You are the one with five faces!  
Eshanyamurthy Mallikarjuna Linga*

In this vachana, Manchanna says that the desires of the sensory organs should be controlled. The devotee who is in the middle of these desires (disassociated with desires) is the Lord, if he can control them.



*Receiving Padodaka will satisfy thirst  
Receiving Prasada will satisfy hunger  
Being his disciple*

*Being obedient to Him  
It is the way to be his disciple  
Eshanyamurthy Mallikarjuna Linga*

To become His disciple, it is essential to receive padodaka and prasada. Without these, it is not possible to be His servant.

---

*After the fire to a mountain of camphor  
Will there be coal?  
Shiva temple built of ice  
Will there be a shrine of heat?  
Shooting an arrow of wax to the mountain  
with fire  
Can you look for the arrow?  
After attaining equality with Guheshwara,  
the Lord,  
Can you seek God again? Siddarama.  
Allama Prabhu*



### Sakalesha Madarasa

Madarasa was a native of Kallukurike. His father was Mallarasa, later called Shivayogi Mallikarjuna. Mallarasa was a great devotee of Shiva. He left his kingdom to his son Madarasa, and went to Srishaila. Madarasa was also a great worshipper of Shiva. Devotees invited him to their house for Shiva pooja. Madarasa always obliged their requests.

A poor man invited Madarasa for pooja. In order to meet the expense of the pooja, the poor man had enslaved his daughter. While performing the pooja, Madarasa could see the daughter in bondage. He was disgusted with the events and left his kingdom. He joined his father in Srishaila. Later, he went to Kalyana as per his father's suggestion.

In Kalyana, he participated in the discussions of Anubhavamantapa. His mission was to protect the lives of people and to preach the simplistic life of a sharana.

Madarasa wrote vachanas using "Sakaleshwara Deva". Only 134 vachanas have been found. His son Moggeya Mayideva, grandson Kereya Padmarasa and the great grand child Kumara Padmarasa turned out to be great poets, themselves.

*Purity comes when people accept  
But not when heart accepts.  
Wise is for talking  
But not in doing  
How can God accept  
If you ask Him to accept  
Sakaleshwara Deva.*

A person is not pure just by his thinking. His actions should also be pure. Generally, People accept

purity when they see it. Without purity of mind and action, God will not accept them.

---

*Bathing with vibuthi is superior to  
Millions of baths in the holy river Ganga!  
Bathing with vibuthi is superior to  
Millions of baths in Mantras!  
The mere touch of vibuthi  
Transfers devotees to Shiva!  
How can I describe  
The person who wears vibuthi on all of his body!  
That person is indeed Shiva himself!  
For him I bow.  
Mahalinga Shiva Siddeshwara Prabhuve  
Siddaliṅgeśvara*

## Sagarada Bommanna

Bommanna was a native of the village Sagara, Gulbarga district. He was married to Shivadevi.

Bommanna believed that there was no other God than Shiva. He preached the same with devotion and determination. There are several writings which describe how Bommanna gained victories in debates with the Jains.

There are 91 vachanas of Bommanna. They end with “Sagarada Bommanodeya Thanumana Sangameshwara”. Most of his vachanas are in the form of riddles. They are called bedagu vachanas

*Learning about oneself and  
Talking about others is void.  
Learning about others and  
Talking about self,  
It is the void that cannot be seen.  
Seeing in the eyes,  
Approving by the heart  
Without these two  
He cannot join God  
Sagarada Bommanodeya  
Thanumana Sangameshwara*

In this vachana Bommanna says to learn about self. Talking of other Gods without learning about self is the void that cannot be seen. The only way to be with God is to accept Him and see Him through the inner eyes.



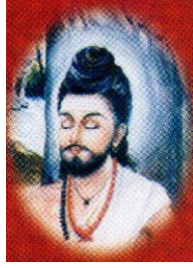
Sathyakka

Sathyakka was a native of Manjuru, Siralakoppa thaluk, Shivamogga district. Her kayaka was to keep the front of sharanas' houses clean.

Sathyakka wrote vachanas under the name "Shambhu Jakkeshwara". Only 29 vachanas have been found. Her message includes love of kayaka and devotion to one God,

*Will not extend my hand  
For the rewards of deception and of corruption  
If valuables exist in discarded clothes  
Will not touch them,  
Let alone take them.  
Will survive with what you give  
I swear in your name  
Shambhu Jakkeshwara*

In this vachana, Sathyakka says that she has no desire to cheat or to deceive for the sake of richness. She even says that she will not pick up gold and other valuables from discarded clothes. She swears that she will survive with the rewards she receives from her kayaka.



Siddarama

Siddarama was a native of Sonnalige. He was the son of Muddugowda and Suggavve. He was named Dhulimakaala. He was born with a disability and he was a slow talker. His parents made him care for cattle.

One day, while he was grazing the cattle, a monk named Mallaya asked for food. Siddarama asked him to stay put, so that he could go home and bring the food. When Siddarama returned with the food, he did not see Mallaya. He searched for him, shouting, “Mallaya, Mallaya”. Some people who were going to Srishaila for their pilgrimage told him to join them. They promised Siddarama that they would find Mallaya in Srishaila.

Siddarama went to Srishaila. There they showed him the Mallikarjuna Linga and told him “there is your Mallaya”. Siddarama was upset and asked them to show him the monk Mallaya. With disappointment, he went towards the lake to end his life. But, he visualized Mallaya telling him to return to Sonnalige and work towards making it the second Srishaila.

Siddarama returned to Sonnalige and involved himself in public works. He was building lakes and temples. He encouraged people to conduct mass weddings, and do other works, which would benefit mankind. Many people joined him and transformed Sonnalige into a prominent place.

Allama Prabhu, on his way to Kalyana, stopped in Sonnalige. He saw workers busy building a watershed. He told them to bring to him their ignorant leader. The workers got angry with Allama and tried to punish him by throwing stones at him. But the workers failed to hurt him. They rushed to Siddarama and informed him that there was a monk at their work site mocking their work.

Siddarama came to the worksite and saw Allama. First, he was angry at Allama for mocking him. When none of his methods failed to harm Allama, Siddarama realized his mistake and asked Allama's for his forgiveness. Allama told Siddarama to accompany him to Kalyana so he could witness the works of Basavanna.

Allama and Siddarama came to Kalyana. Siddarama was halted from entering the Anubhava Mantapa because he did not wear Istalinga. Allama, Siddarama, Chennabasavanna, Basavanna, and others discussed the need for Istalinga.

Siddarama accepted Chennabasavanna as his Guru. Chennabasavanna performed the Istalinga initiation for Siddarama.

Siddarama participated in various discussions of the Anubhavamantapa. These discourses made him a Shiva yogi. He returned to Sonnalige and entrusted his work to Havinahala Kallaiah. He constructed a cave in the middle of a lake. There he practiced Shiva yoga until he attained his Ikya state.

Siddarama was instrumental in saving the vachana literature from destruction. After the revolution, he returned to Sonnalige.

Siddarama wrote vachanas with the name "Kapilasidda Mallikarjuna". There are 1,679 vachanas of his. In addition to vachanas, Siddarama

wrote Sthotra Threevidhigalu with “Yoginatha” as his signature. Ragavanka wrote Siddarama Charitra, the history of Siddarama. Jayadevi-thai Ligade has written Siddarama Purana.

Siddarama upholds family life in the following vachana.

*Devotee falls in love with a woman  
Joining her in marriage  
Devotee falls in love with earth  
Buys it and builds a house  
Devotee falls in love with wealth  
It makes him tired and it provides  
Kapilasidda Mallikarjuna.*

In this vachana, Siddarama says that the devotee should marry the person he loves and buy the land he loves for his house. If he falls in love with wealth, he will acquire it. However, although the wealth provides for his future, its quest will make him tired.

About Kailasa, the abode of Shiva, Siddarama says:

*Listen, those who say Kailasa, Kailasa,  
Kailasa is a spoiled hill on the earth  
Those who are there are all thieves of life  
The master is ignorant  
Why talk about its glory?  
Those who follow the Sadachara  
With knowledge of unity with Linga  
The words that come from them, Kailasa!  
Kapilasidda Mallikarjuna*

People are anxious to talk about Kailasa and their inhabitants. But Siddarama says that there is no Kailasa. The words of those who follow Sadachara bring glory to Kailasa, which leads to the unity of the devotee with God.



## Soddala Bacharasa

Bacharasa was from the Sourashtra State. In Kalyana, he was an accountant in the palace. He was responsible for keeping track of the food.

Bacharasa was a devotee of Someshwara. He wrote vachanas that end with “Soddala”. So far, 104 vachanas have been found.

*My body is the throne  
Establishing Linga in the soul  
With prayers, hands touching and worshipping  
Slowly losing all desires  
Without discrimination as I and You  
With Ikya, I am You, Soddala*

This vachana describes the Ikya state. In the Ikya state, the body is the throne and the soul is the Linga. Worshipping Linga with prayers, and touching the Istalinga indicate that one is ready and willing to join the Lord. Also, in the Ikya state, all bodily desires are lost. Even the difference between “you” and “I” is lost. This is Ikya or being together with God as one.

---

*To make a pot, clay is first,  
To make jewels, gold is first,  
To learn the path of Shiva, Guru is first,  
To know and learn God,  
Association of Sharnas is first.  
Kudalasangamadeva.*

Basavanna



Hadapada Appanna – Lingamma

“Hadapa” refers to a bag for keeping toiletries. Usually, barbers carry hadapa. Appanna was called Hadapada Appanna. He was married to Lingamma.

People believe in many kinds of superstitions. People believe bad things happen if a black cat, a crow, a hairless widow, or barber with his bag cross their path. Basava was a non-believer of superstitions. To emphasize this, he made Appanna his secretary. Thus, people would have to see Appanna, a barber, before seeing Basava. In this role, Appanna became one of the closest of Basava.

Appanna was skillful in handling adverse situations. He was very tactful in averting an explosive situation between Basava and Allama Prabhu. Allama, accompanied with Siddarama, came to the house of Basavanna. Instead of entering the house, he sent words to Basava about his arrival through Appanna. Appanna came to inform Basava of Allama’s arrival, but Basava was performing Istalinga pooja, so he sent word that he would come after the pooja was completed.

Allama rejected Basavanna’s answer. He said the master of the house should stop whatever he was doing and personally invite the Jangama

who had come to his door. Appanna cleverly avoided a conflict.

Appanna was asked by Basava to escort his wife Neelambike from Kalyana to Sangama. On the way to Sangama, near the village of Thangadi, they heard the news of Basavanna's Lingaikya. On hearing the news of Basava, Neelambike also received her Lingaikya. On seeing Neelambike's Lingaikya, Appanna also received his Lingaikya.

Appanna and his wife Lingamma, both wrote vachanas. Appanna wrote using the name "Basava Priya Kudalasangamadeva" and Lingamma with the name "Appanna Priya Chennabasavanna". So far, 113 vachanas of Lingamma's and 279 vachanas of Appanna have been found. His vachanas capture the shatssthal philosophy. These are the six steps in a sharana's life that lead him to salvation.

*They say Kailasa and Mrithya Loka  
What about Kailasa, what about Mrithya Loka?  
What happens in Kailasa  
Also happens in Mrithya Loka  
In Kailasa, they call them divines  
Here we call them sharanas  
There they live for many years  
Here they say they are born after death  
Learning these, sharanas rejected both worlds  
They decided to be part of God.*

This vachana of Lingamma's says that things are no different in Kailasa than they are in this world. Those living in Kailasa may live longer before they are born again. In this world, people say that they are born after death. Sharanas knowing this, decide not to seek to live in Kailasa. They want to be part of God.



Haavina Haala Kallaiah

Kallaiah was a native of Haavina Haala, Bijapur district. He was a goldsmith. He received initiation from Rudramuni and he worshiped the Lord in the name of Kalleshwara.

There are many stories about Kallaiah's accomplishments. When his father Shivamaiah ordered him not to go to the Kalleshwara temple, Kallaiah attempted suicide. However, his attempt failed.

Kallaiah was a devoted pupil of Siddarama. He returned to Sonnalige, the native place of Siddarama. He continued his work after the death of Siddarama. Kallaiah received his Ikya in Sonnalige.

*There is no sin like having money  
Reward is itself heavenly  
Discarding these two is Shiva yoga.*

In the above vachana, Kallaiah says that having money and other desires of the body leads to away from Kailasa. However, rewards for good deeds leads to Kailasa. Discarding both of these will be Shiva yoga. Shiva Yoga leads to the Lord.

Kallaiah wrote vachanas ending with "Kalleshwara". So far, 106 vachanas have been found.

*Birth is same for the rich and the poor*

*Food, sleep, happiness, and fear  
These are also same for both!  
There is only one Kailasa  
Knowledge leads to good caste  
Ignorance leads to bad caste.*

For both rich and poor people, birth, death, food, and sleep are all the same. There is only one Kailasa and it is the same for both rich and poor. Knowledge leads to the company of good people. But, ignorance will bring the company of bad people. Only knowledge leads to the Lord.

---

Rubbing sandal wood on a stone,  
Will the paste loose fragrance because of pain?  
Heating the nugget,  
Will gold keep its impurities because fire?  
Crushing the cane,  
Cooking the juice,  
Will sugar loose its sweetness because of pain?  
Things I have done in the past  
They are not right for you!  
Forgive me My Lord  
Chenna Mallikarjuna

Akkamahadevi

## Hendada Maaraiah

Henda means liquor. Maaraiah sold liquor before coming to Kalyana. Hence, he was called Hendada Maaraiah. In Kalyana, he chose the kayaka of distributing water, buttermilk, and the juice of sugarcane.

Maaraiah wrote vachanas using “Dharmeshwara Linga”. There are 12 vachanas of his.

*None buys the drink that I sell  
For the outside body  
And for the inside organs  
Tired after eating, tired after seeing  
Tired after leaving doubts  
With happiness, embraced with eyes closed  
Looked after opening eyes  
Seen Dharmeshwara Linga.*

In this vachana, Maaraiah says that he is tired of doing things. No one buys the drinks that he sells. He is tired. He is ready to accept the Lord.

---

*What comes tomorrow, let it come today,  
What comes today, Let it come right now,  
Do not say now or later.  
Chenna Mallikarjuna  
Akkamahadevi.*



Meremindadeva

Meremindadeva was a native of Chengote, Chanai (Formerly Madras). He is considered to be one of the 63 saints. He wrote vachanas ending with “Igata doora Rameshwara Linga”. Igata refers to the five elements or Panchabuthas. They are sky, air, water, fire, and earth. The body is made up of these five elements and is called Igata. Rameshwara (soul) lives in the body.

Meremindadeva was a devotee of Shiva. Every day he performed Shivarathri pooja. One day, he was at the Valmikeshwara temple in Thiruvuru. While he was performing his pooja, Nambianna, a renowned singer and a devotee of Shiva, came there.

Nambianna was a charming and attractive person. Also, he was very rich. People believed that money fell from the sky when Nambianna sang. His looks, richness and youthfulness made Nambianna proud and arrogant.

Nambianna entered the temple ignoring those assembled. He did not notice or say anything to Meremindadeva either. Meremindadeva became angry at his arrogance and shouted that with that much arrogance Nambianna could not be a devotee of Shiva. He ordered his removal from the premises.

The people were divided as to whether they should expel a devotee of Shiva, or side with a sharana of Shiva. After a long discussion, they decided against Nambianna. Nambianna sought forgiveness from Meremindadeva.

Meremindadeva, though he was from Chanai, wrote vachanas in Kannada. So far, 110 vachanas have been found with the ending “Igatadoora Rameshwara Linga”.

*There is no true devotion*

*For persons with wealth!*

*There is no true knowledge*

*For persons that pretend!*

*There is no satisfaction of Linga*

*For persons that lie!*

*Igatadoora Rameshwara Linga.*

A wealthy person loves his wealth and hence, cannot have true devotion for the Lord. True knowledge cannot be found in a person who pretends. Those that lie cannot find true satisfaction with Linga.

*The fire in the water*

*Burns its mother!*

*The fire in the stone*

*Burns everything but itself!*

*The fire in the tree*

*Burns itself first and others later!*

*Learn the truth about these three!*

*For learning Igatadoora Rameshwara Linga*

The fire that starts in water cannot burn the water. Instead the water puts out the fire. The fire that starts from a stone burns itself without any harm to the stone. However, the fire that starts in a tree first burns itself, before spreading to the adjoining trees. In this vachana, fire represents knowledge. The vachana makes the point that



knowledge should be spread. Knowledge, by itself cannot be spread. It needs a medium. “Fire in the stone” refers to one who is ignorant. He will spread his ignorance without taking time to educate himself first. “The fire in the tree” refers to a person who has acquired knowledge first, before spreading his word to others. The last one is the best way.

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Linga is the symbol  
Having received the Guru's grace  
It is the Linga on the body.  
With out Linga on the body  
How can one say?  
He has the grace of Guru.  
Can one have grace?  
Without Linga on the body!  
No! Cannot hear that  
As such, Sadachara is having Linga  
Say Anachara is not having it  
Thelugeshwara!  
Telugu Jommaiah



### Kannada Brammiah and Kannada Maaraiah

Kanna refers to a hole in the wall to gain entrance for stealing. Brammiah and Maaraiah were thieves. They made holes in walls to gain access to houses that they planned to rob. Referring to their method of stealing they were called Kannada Brammiah and Kannada Maaraiah. Their native place is not known. They came to Kalyana to continue their occupation of stealing.

Their association with sharanas and their daily participation in the discussions of the Anubhavamantapa changed their habits. They began practicing sharana ways of life. Maaraiah even wrote vachanas in the name 'Madanange Doora Mareshwara'. Only three vachanas of Maaraiah have been found. Vachanas of Brammiah have not been found.

Maaraiah wrote vachanas detailing his kayaka.

*Drilling a kanna in dark*

*Brings shame to master that gave the instruments!*

*Entering a house while owner sleeps*

*Brings shame to the occupation of stealing!*

*Awaken the sleeping owner*

*Show his jewels and valuables*

*Brought what belongs to me!*

*Madanange Doora Mareshwara.*

This vachana of Maaraiah is very interesting because he writes about a thief awakening the owner of the house to show the stolen items. This is a reference to spreading sharana teachings. This vachana says that Maaraiah, as a sharana, went to the owner of the house in broad daylight to awaken him with sharana teachings. In the process, he educated them with valuable knowledge.



Rayasada Manchanna

Manchanna was one of the secretaries of Basavanna. He was probably a native of Kalyana. He was responsible for receiving correspondence and providing summaries of the letters. He was also responsible for preparing suitable replies as per the wishes of Basavanna. He carried out his duties diligently without any blemishes. He performed dasoha for the jangamas. He participated in the discussions of Anubhavamantapa.

Manchanna was in a unique position and also in a unique place. His position as a secretary, gave him the opportunity to be with Basavanna. His vachanas reflect the influence that Basavanna had on him. He wrote vachanas ending with “Jambeshwara”. His wife Rayamma also wrote vachanas ending with “Amugeshwara”. Only one vachana of Rayamma has been found. Since Rayamma is such a common name, it has been difficult to identify clearly the work of Rayasada Rayamma.

Manchanna’s desire was to find solutions to problems of life. His vachanas depict the same:

*What can a hand do?  
If tied before it stretches to steal!  
What can venom do?  
If the snake is caught  
Before opening its mouth!  
What can organs do?*

*If caught a wondering mind  
And made it stand!*

This vachana beautifully illustrates Manchanna's thinking. If the hands are tied before they can steal, what can the hands do? If the mouth of the snake is caught, how can the snake harm anyone? The organs obey the wandering mind. If the mind is made to stand still, what can the organs do? Indirectly, Manchanna is telling us that prevention is best. He suggests to tie-up the mind so it cannot wander.

In the following vachana Manchanna says that wealth, women and earth are not evil. Those who do not yield to them will see the path of salvation.

*Swan spits water but drinks milk  
Even when milk is mixed with water!  
Oil makes the lamp burn  
Even when oil is mixed with water!  
Gold mixed with soil  
Yet continues to shine!  
The learned brothers may speak well  
But with the influence of wealth, women and earth  
Standing in front of others house begging!  
Seeing them in their present condition  
Our Lord Jambeshwara is laughing!*

This vachana of Manchanna says that a swan knows to drink only the milk when a mixture of milk and water is given. Oil keeps burning the lamp even when the oil is mixed with water. Gold keeps its luster and its qualities even when it is mixed with dirt. Indirectly he is saying that the qualities attained will continue even when they are tainted with impurities. However, the learned people, those who studied the Vedas, Puranas and other subjects, have been influenced by the illusions

of women, wealth and earth. The illusions have made them stand in line at houses other than theirs and beg for things needed to suppress their bodily desires. This situation of the learned people has made our Lord laugh at them

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Without shade!  
What good is a tree?  
Without compassion!  
What good to have wealth?  
Not ripe, for a hungry  
What good to have that fruit?  
Without character  
What good to have beauty?  
Without understanding  
What good to have separation?  
Without your knowledge  
What good to be alive?  
Chennamallikarjuna!

Akkamahādevi

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