

Greatness of Iṣṭaliṅga

Guru S. Bale, Ph. D.

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Scheme of Transliteration

Vowals

Kannada	C D E F G H I Ä IÆ J K L M N O CA CB
English	A Ä I Ī U Ū Ṛ Ṝ E Ē ai O Ō av am-an aḥ

Consonants

Kannada	PÄ R UÄ WÄ Y
English	Ka Kha Ga Gha Na

Kannada	ZÄ bÄ d gÄhÄ k
English	Ç Çh Ja Jha Ña

Kannada	l oÄ qÄ qsÄ t
English	Ṭa Ṭha Ḍa Ḍha Ṇa

Kannada	vÄ xÄ zÄ zsÄ fÄ
English	Ta Tha Da Dha Na

Kannada	ṢÄ ṢsÄ ṣ ṣsÄ ṃÄÄ
English	Pa Pha Ba Bha Ma

Kannada	AiÄÄ gÄ * ṁÄ ±Ä µÄ ḷÄ °Ä ¼Ä PÄë
English	Ya Ra La Va Śa Ṣa Sa Ha Ḹa KṢa

Introduction

This book is inspired by 'Iṣṭaliṅgada mahatva' by Prof. S. M. Sābōji. It provides answers to 10 questions using vaṇanas of Āennabasavaṇṇa. The book includes vaṇanas both in the Kannada language and its English transliteration. The meaning of each vaṇana is explained in English.

Āennabasavaṇṇa is the son of Śivadeva and Akkanagamma. He is the nephew of Basavaṇṇa. He is called the Ṣaṭsthala Āakravarthi or the Emperor of Ṣaṭsthala. Ṣaṭsthala is the Viraśaiva philosophy that describes the six stages in a devotees' life before becoming the Liṅga, himself. Viraśaivas call Basavanna the Guru, Āennabasavaṇṇa the Liṅga and Allamaprabhu the Jangama. Many Viraśaivas believe that the Lord Śiva himself took birth in the form of Āennabasavaṇṇa to give us the ṣaṭsthala philosophy.

Āennabasavaṇṇa is considered a highly acclaimed scholar of Viraśaivism. He describes vaṇanas as steps to the heavens. Vaṇanas of Āennabasavaṇṇa are identified through his use of "Kūḍalaāennasangayya" as his signature. So far, 1,792 vaṇanas have been found. In addition, he wrote Karanahasige, Misrarpana, Hiriya Mantragopya, Pada Mantragopya, Sakila and others.

Thanks to Mr. Sundaresh Siddiah for his technical help and to Dr. Linga Raju for his suggestions. I am fortunate for the support of my cousin Thontadarya and my children Asha and Siddesh. Lastly I thank my wife Rathna for her support in completing this book.

Guru S. Bale
June 2011

Greatness of Iṣṭaliṅga

A person cannot be a Viraśaiva just by birth into a Viraśaiva family. The child must be initiated into the religion by bestowing Iṣṭaliṅga by a guru or by a jaṅgama. Without Iṣṭaliṅga he is not a Viraśaiva. Thus the question arises: **what is Iṣṭaliṅga?**

©AìÀì UÀ³ÄÄ£Ä ±Ä££Ää³ÄV¥ÄÄðZÄÄ ²³Ä°AUÄ VÄ££ £££ÄqÄ!
P£Ä³Ä° µÄìì°gÄ£¥Ä³ÄV¥ÄÄðZÄÄ ¥ÄgÄvÄgÄ ¥ÄgÄ\$æ°Ä³ VÄ££ £££ÄqÄ!
"sÀPÄÙ£Ä PÄgÄPÄAdzÄ°è RÄrvÄPÄgÄÇAzÄ gÄ£¥ÄÄU£Ä£ÄArzÄÄð,
ÇµÄÖ³Ä PÄ%£ZÄÄ £µÄÖxÄð³ÄÄ³ÄÄZÄÄ ¥ÄgÄ³Ä,ÄÄÜ £££ÄqÄ,
PÄ£qÄ°ZÄ£Äß ÄAUÄ³ÄÄZ£Ä³Ä, ²³ÄÄ³Ä M°³ÄÄ

Lāya gamana śūnyavāgīrpudu
Śivalīṅga tāne nōḍā
Kēvala niṣkalarūpavāgīrpudu
Parata parabrahma tane nōḍā
Bhaktana karakaṇjadalli
Khaṇḍitākāradiṇḍa rūpugōḍīrdu,
Aniṣṭava kaḷedu iṣṭārthavanīvudu paravastu nōḍā,
Kūdalaĉannasaṅgamadēvā, nimma olavu

The one without birth or death is Paraśiva. Paraśiva is formless. A painter cannot draw a picture of God. Sensory organs can only recognize objects with form and the mind comprehends only those objects with name and forms. But God has no name and no form.

Paraśiva is not Śiva with the trident in his hand; moon on his head; Gaṅge falling from his head; Gowri on the lap and a snake in the neck.

There are two types of liṅgas – Stāvāra liṅga and Iṣṭaliṅga. Stāvāra liṅga is the liṅga housed in a temple. It is also seen under a tree, in forest and in town. Generally they are carved in stones and placed according to rituals. Almost all liṅgas in temples are worshiped by a priest. Devotees cannot worship stāvāra liṅga directly. Although some aspects of the worship are not allowed to be seen devotees must be satisfied looking at the worship performed by priest. Many temples charge fees to accept the offerings of devotees and also to view the idol in the temple. In some temples one has to make an appointment several months ahead of visit to the temple only to view the decorated idol. Even today many people in the lower class are not allowed to enter the temple grounds.

God is omnipresent. He has all the knowledge. He is true for all times and is happy forever; there is no discrimination; there is no differentiation or classification of people to groups. Yet ignorant people become victims of the games played by priests and the so called learned.

If Paraśiva has no form how does he exist in this world?

QjAzA ©ÄdzA°è »jAiÄÄvAgÄÄäÄqAvzA ¥AjAiÄÄÄvÉ,
PÄgAUÄvÄäÄzA PÄ£ÄßRiÄÄ°è PÄjVjUÄ%ÄÄ v££ÄgÄÄäÄ ¥AjAiÄÄÄvÉ,
dUÄzÄ£÷ä¥ÄPÄäÄzA ¥ÄgÄäÄ,ÄÄÜäÄÄ RÄrvÄPÄgÄäÄiÄzÄ ±ÄjÄgÄzÄ°è
Cw,Ä£PÄè÷ä ¥ÄæäÄiÄtCÄC¥ÄðÄvÉ,
¥ÄgÄvÄgÄ²äÄAUÄäÄÄ ÄzÄßPÄÜgÄ£ÄÄzÄPj¥Ä ÄCZ£Ñ-ÄÄzÄ

°AUÁPÁgÀ³ÁV £É~ÉUÉÆÄr¥ÀÄðzÀÄ.
 'CuÉÆÄgÀtÄÄAiÄiÁ£i³ÄÄ°ÄvÉÆÄ³ÄÄ»Ä³ÄiÁ£i' JAzÀÄzÁV
 ¥ÄgÄ\$æ°ÄägÄÆ¥Ä³ÄzÀ °AUÄ³ÄÄ³ÄÄ°ÄzÀÆæ¥ÄÇAzÀ CRAqÄ³ÁVAiÄÄÆ
 CtÄgÄÆ¥ÄÇAzÀ RArvÄ³ÁVAiÄÄÆ vÉÆÄgÄÄ³ÄÄzÀÄ
 PÄÆqÄ³ZÄ£ÄB,ÄAUÄ³ÄÄzÉÄ³Á, EzÄÄ ¤³ÄÄä ¸³ÄÄ°Ä~ÉAiÄÄAiÄiÁÄ!

Kiridāda bījadalli hiriyataruvaḍagida pariyaṇte,
 Karagatavāda kannaḍiyalli
 Karigirigaḷu tōruva pariyaṇte,
 Jagadvyāpakavāda paravastuvu Khaṇḍitākāramāda śarīradalli
 Ati sūkṣma pramāṇadīndirpaṇte,
 Parataraśivaliṅgavu sadbhaktaranuddharipa
 Sadiĉĉeyiṇḍa liṅgākāravāgi nelegōḍirpudu.
 'Aṇōraṇiyān mahatō mahīmān' eṇḍudāgi
 Parabrahmarūpavāda liṅgavu
 Mahadrūpadiṇḍa akhaṇḍavāgiyū
 Aṇurūpadiṇḍa khaṇḍitavāgiyūtōruvudu
 Kūḍalaĉannasaṅgamadēvā,
 Idu nimma divyalīleyayyā!

Ĉennabasavaṇṇa answers the question with the above vaĉana. A small seed contains all the traits of a large tree. A small mirror shows large objects like elephants and mountains. Paraśiva who is in the entire universe exists in the stūla body. 'Aṇōraṇiyān mahatō mahīmān' means God's presence shifts from small in the bodies of the smallest creatures to larger in the bodies of the largest creatures. It is in the universe in which his presence is the largest. Yet we cannot see him with our own eyes. It is possible to see him through the grace of guru and with pure mind and heart. We attend schools and colleges to learn about lessons. Similarly we need to learn about God from the learned. Then it is possible to see and experience God.

Allamaṇḍrabhu says God exists in this world like the fire in stone, like the reflection in water, like the tree in seed, and like the silence behind sound. Through sādhanē (perform to achieve) a devotee experiences God. That which cannot be seen, that which exists in this world without any attachments, that which has everything, and that which is inseparable from this world (life) is experienced through sādhanē or performance.

Basavaṇṇa says God exists in this world like the fire hidden in water, like the sweetness hidden in the juice of plant, like the fragrance in the flower and his presence is like the friendship with the growing girl.

Why wear Iṣṭaliṅga? What are the benefits of wearing Iṣṭaliṅga?

Paraśiva has no form. Guru gives the form of Iṣṭaliṅga to Paraśiva and places this form on the body to instill devotion. Iṣṭaliṅga on the body reminds a devotee of his origin. Iṣṭaliṅga on the body reminds the person not to sway from the righteous path. It destroys the hurdles making way for the devotee to unite with Paraśiva.

The following vaĉana of Ĉennabasavaṇṇa describes the benefit of wearing Iṣṭaliṅga on the body.

AiÄiÁAwæPÄ£Ä AiÄÄAvÄæ³ÄÄAvÄæ,ÄÄ\$AzsÄÇAzÀ,
 ¡±ÄaUAæ,ÄÜ£Ä ¡±ÄaAiÄÄÄ ¥Ä~ÄAiÄÄ£Ä³Ä¥ÄÄ vÉgÄ£ÄAvÉ,
 ²æÄÜÄÄgÄÄ«£Ä²³Ä³ÄÄAvÄæ²³Ä°AUÄ,ÄÄ\$AzsÄÇAzÀ
 ³ÄÄ£ÄÄd£Ä³ÄiÁAiÄiÁÜÄæ°Ä³ÄÄ vÉÆÄ³ÜÄÄ³ÄÄzÄAiÄiÁÄ.
 VqÄ³ÄÄgÄ\$½iÜÄ¼Ä £ÄgÄÄ~ÉÄgÄÄÜÄ¼Ä ±ÄjÄgÄzÉÆÄqÉAiÄÄ°è zsÄj'zÄqÉ,

gÉÆĀVAiĀĀ °Ā°ĀĀ gÉÆĀUĀUĀ%ĀĀ £ĀμĀÖ°Ā¥ĀĀ ¥ĀjAiĀĀAvÉ,
EμĀÖ°AUĀ°Ā£ĀUĀ°è ,ĀAUĀUÉÆĀ½,ĀĀ°ĀĀzĀjAzĀ °sĀ«AiĀĀ °sĀ°Ā PÉiĀÖ,
PĀÆqĀ°ZĀ£Āß ,ĀAUĀAiĀĀ£Ā PĀgĀĀtĀPÉi ¥ĀPĀiUĀĀ°Ā£ĀAiĀiĀĀ

Yāntrikana yantra maṇtra sambāndhadiṇḍa,
Piśācigrastana piśāciyu palāyanavappa teranaṇte
Śrī guruvina śivamaṇtra
Śivaliṅga sambāndhadiṇḍa
Manujana māyāgrahavu tōlaguvudayyā.
Giḍamaraballigaḷa nārubēruḷaḷa
Śarīradōṇḍeyalli dharisidaḍe
Rōgiya halavu rōgagaḷu naṣṭavappa pariyaṇte,
Iṣṭaliṅgavanaṅgalli saṅgagōḷisuvudariṇḍa
Bhaviya bhava keṭṭu,
Kūḍalaçennasaṅgayyana
Kāruṇyakke pakkāguvanayyā

When a child gets sick parents seek the help of a medicine man to ward away bad omens. He ties a paper or a copper tablet to the body. The parents make sure that the tablet is not separated from the child body. It is their belief that the tablet has the power to cure the sick child and to free the child from evil forces. Some people carry leaves and roots of plants on their body as a cure to certain types of sickness. Similarly, carrying Iṣṭaliṅga on the body reminds the wearer to follow the righteous path. It assists him to resist the influence of the six enemies of the soul namely Lust (Kāma), Anger (Krōḍa), Miserly (Lōpa), Desire (Mōha), Pride (Mada) and Jealousy (Matsara). It gives the knowledge of Śiva.

Is it sufficient merely carry Iṣṭaliṅga?

²æĀ UĀĀgĀĀ ,Ā¥ĀŪ«zsĀ ČĀPÉëAiĀĀxvĀĀŪ
²μĀ£Ā ²gĀzĀgĀ°ĀĀ£ĀAiĀĀ avĀi°ÉAiĀĀ£Ā
EμĀÖ°AUĀ°ĀV £ÉÆĀr
CAUĀzĀ°è ,ĀAUĀUÉÆĀ½zĀ §½PĀ
CzÉ ¥Āæt°AUĀ°Ā£ĀzĀjzĀĀ ,Ā°ĀzsĀ£ĀÇAzĀaō ,Ā°ÉĀPĀĀ
CzĀ£Ā°ĀUĀ%ĀÆ vĀ£ĀĀ«xĀzĀUĀ°ÇgĀ°ÉĀPĀĀ.
EzĀĀ ±ĀgĀtgĀ °ĀĀZĀĀÑ, ¥ĀĀgĀvĀ£ĀgĀZĀĀÑ!
EzĀ£ĀjAiĀĀzĀĒ zĀĀ°ōPĀ÷āÇAzĀ °AUĀ°Ā£ĀUĀ°zĀ °sĀAVvĀgĀ
PĀÆqĀ°ZĀ£Āß ,ĀAUĀAiĀĀ£Ā ±ĀgĀtgĀEvĀĀ °ÉĀZĀĀÑ°ĀgĀĀ?

Śrī guru saptavidha dikṣeyanittu
Śiṣyana śiradaramaneya çitkaleyane
Iṣṭaliṅgavāgi nōḍi
Aṅgadalli saṅgōḷisida baḷika
Ade prāṇaliṅgaveṇḍaridu Sāvadhānadiṇḍarçisabēku
Adanāvāgaḷū tanuviniṇḍagaladirabēku.
Idu śaraṇara maççu, purātanaraççu!
Idanariyadē durlakṣyadiṇḍa
Liṅgavanagalida bhaṅgitara
Kūḍalaçennasaṅgayyana
Śaraṇareṇtu meççuvaru?

Guru places the Iṣṭaliṅga on the body after performing several rituals. He places his

hands on the head of the devotee and instills Iṣṭaliṅga on the body. He instructs the devotee not to separate Iṣṭaliṅga from his body. He also instructs to guard and to worship as if it is his prāṇa. He instructs ways to worship Iṣṭaliṅga.

Iṣṭaliṅga is worshiped by the person with pure mind and heart. A person eats food to satisfy hunger. He stays hungry if some one else eats instead of him. The same goes to worship of stāvāra liṅga. The person does not get benefit when a priest does the worship.

It is very important that Vīraśaivas worship **only** Iṣṭaliṅga. Iṣṭaliṅga is the gateway to ever lasting happiness. For a Vīraśaiva, mōkṣa does not mean securing one of these four states – salōkya (in the divine world), samīpya (close to God), sāyujya (with God) and sārūpya (dressed as God). They are not eternal. Mōkṣa for a Vīraśaiva is to unite with Paraśiva. Unity with Paraśiva is the only way to escape the illusions of māye and to be free from the cycle of birth-living-death.

Why worship Iṣṭaliṅga?

vÀĒÀß !æAwAiÄÄ ¥ÄÄvÀæ «ÄvÄæçUÄ¼ÄÄ ¥ÄgÄzÉÄ±ÄzÉÆÄ¼ÄV¥ÄàgÉA§
“sÄ±ÄzÄ°è CqÄVzÄ DÆÄAzÄQÌAvÄ, ±ÄÄÆÄ±ÄÄÄnÖ ÉÉÉÉ±ÄÄzÄjAzÄzÄ DÆÄAzÄ
«ÄV~ÄV¥ÄÄöàzÄÄ ÉÉÆÄqÄ!
±ÄÄÆÄ±ÄÄÄnÖ ÉÉÉÉ±ÄÄzÄgÄ ,ÄÄRQÌAvÄ, C±ÄÆÄð!à,
D°AV,ÄÄ±ÄÄzÄjAzÄzÄ ,ÄÄR
CçüPÄ±ÄÄV vÉÆÄ¥ÄÄðzÄÄ ÉÉÆÄqÄ!
M±ÄÉÄä C!à D°AV¹zÄ DÆÄAzÄQÌAvÄ
C±ÄgÉÆÄqÄÆÉ ,ÄzÄ PÄÆr¥Äà °ÄµÄð
»jzÄV¥ÄÄöàzÄÄ ÉÉÆÄqÄ!
EAwÄ zÄÄæ±ÄÖAvÄzÄAvÉ, ¥ÄgÄ²±Ä°AUÄ±Ä
“sÄ±ÄzÄ°è “sÄ« ,ÄÄ±ÄÄzÄQÌAvÄ ±ÄÄÆÄ±ÄÄÄnÖ ÉÉÉÉ±ÄÄzÄÄ,
±ÄÄÆÄ±ÄÄÄnÖ ÉÉÉÉ±ÄÄzÄQÌAvÄ PÄtÄÄnÖ PÄtÄ±ÄÄzÄÄ,
PÄtÄÄnÖ PÄtÄ±ÄÄzÄQÌAvÄ PÄgÄ±ÄÄÄnÖ ¥ÄÇf ,ÄÄ±ÄÄzÄÄ
PÄgÄ±ÄÄÄnÖ ¥ÄÇf ,ÄÄ±ÄÄzÄQÌAvÄ
,ÄzÄ CAUÄzÄ°è »AUÄzÉ zsÄj,ÄÄ±Ä °ÄµÄð±ÄÄ
¥ÄgÄ±ÄÄiÄ±ÄçüAiÄiÄV¥ÄÄöàzÄÄ ÉÉÆÄqÄ!
EzÄÄ PÄgÄt, PÄÆqÄ®ZÉÆÄß ,ÄAUÄAiÄÄ±ÄÄ ±ÄgÄtgÄÄ
“sÄ±ÄÇAzÄ ±ÄÄÆÉÌ÷Ì, ±ÄÄÆÄÇAzÄ ÉÉÄvÄæPÉÌ, ÉÉÄvÄæÇAzÄ PÄgÄPÉÌ
D²±Ä°AUÄ±Ä ©dAiÄÄAUÉÊ¹PÉÆÄqÄÄ
¥ÄÇeÄç ,ÄwìçAiÉÄUÄ¼ÄÆAUÄ®zÉ C®,ÄzÉ DZÄj,ÄÄwÜ¥ÄgÄÄ.

Tanna prītiya putra mitrādigaḷu Parādēśadōḷagipparenba
Bhāvadalli aḍagida ānaṇḍakkiṇṭa,
Manamutti nenevudariṇḍāda
Ānaṇḍa migilāgippudu nōḍā!
Manamutti nenevudara sukhakkiṇṭa, avanarppi,
Ālaṅgisuvudariṇḍāda sukha
Adhikavāgi torpudu nōḍā!
Omme appi āliṅgisida ānaṇḍakkiṇṭa
Avarōḍane sadā kūḍippa harṣa
Hiridāgippudu nōḍā!
Inṭi druṣṭāntadaṇṭe, paraśivaliṅgava
Bhāvadalli bhāvisuvudakkiṇṭa

Manamuṭṭi nenevudu,
 Manamuṭṭi nenevudakkiṇṭa kaṇmuṭṭi kāṇuvudu,
 Kaṇmuṭṭi kāṇuvudakkiṇṭa karamuṭṭi pūjisuvudu
 Karamuṭṭi pūjisuvudakkiṇṭa
 Sadā aṅgadalli hiṅgade
 Dharisuva harṣavu
 Paramāvadhiyāgippaudu nōḍā!
 Idu kāraṇa, Kūḍalaĉennasaṅgayana śaraṇaru
 Bhāvadiṇḍa manakke, manadiṇḍa nētrakke,
 Nētradiṇḍa karakke,
 Ā śivaliṅgava bijayaṅgaisikōḍu
 Pūjādi satkriyegaḷanagalade
 Alasade āĉarisuttiṇṭaru.

The above vācāna of Ćennabasavaṇṇa says: It is not enough to carry Iṣṭaliṅga on the body. The devotee should feel, touch, see and worship Iṣṭaliṅga. These actions by the devotee bring him close to Paraśiva. He becomes happy immensely by being in the company of Paraśiva. This is explained by Ćennabasavaṇṇa as follows: Parents knowing that their loving child is safe in a far off place brings some happiness. This happiness is minimal when compared to the happiness of seeing and embracing their child in person. Their happiness is the greatest when the child stays always with them. Similarly, the happiness is the greatest from feeling, seeing, touching and worshiping Iṣṭaliṅga than the happiness from just wearing on the body.

What benefit from wearing Iṣṭaliṅga all the time?

MāĒĀā £Ē°zÀ°è ©wŪzÀ ©vĀĀŪ°ā
 D ©vĀĀŪ °ĒĒĀ½ĒvĀĀ PÀ¼ĒAiĒĀĀj °Ē¼ĒzĀĀ °Ē¼Ā, ĀĀ
 QwŪ QwŪ °ĀĀvĒŪ ©vĀĀŪvĀŪ °ĒĒĀzĀqĒ, ā Āj-ĀĒĒĒAvĒĒĒ, āĀĒgĀ¼ĀĀ °ĀiĒĒĀ°Ē?
 UĀĀgĀĀ«vĀŪ °AUĀ°Ā vĒĒĒgĒ vĒĒĒgĒzĀĀ
 °ĀĀgĀ½ °ĀĀgĀ½ zšĀj'zĀqĒ,
 D EμĀÖ°AUĀ°ĀĀ CμĀÖ°Ā PÀ¼ĒzĀĀ
 EμĀÖvĀĀ°ĀĀ°Ā Āj-ĀĒĒĒAvĒĒĒ?
 EzĀĀ PĒgĀt, PĀĒqĀ°ZĒĒĒĒ, ĀAUĀAiĀĀĒĒ°è
 °ĀĀĀQŪAiĀĀ £ĒgĀ, ĀĀ°ĀqĒ
 CAUĀzĀ°è °ĒgĀ»AUĀzĒ °AUĀ°Ā zšĀj, Ā°ĒĒPĀĀ.

Omme neladalli bittida bittuva
 Kitti kitti matte bittutta hōḍaḍe,
 Ā bittu mōḷetu kaḷeyēri beḷedu
 Beḷasanīva pariyyinnēntō maraḷu mānavā?
 Guruvitta liṅgava tōre tōreḍu maraḷi dharisidaḍe,
 Ā Iṣṭaliṅgavu aṇiṣṭava kaḷedu
 Iṣṭārtavanīva pariyyinnēntō?
 Idu kāraṇa, Kūḍalaĉennasaṅgayyanalli
 Muktiya narasuvaḍe
 Aṅgadalli herahiṅgade liṅgava dharisabēku.

The above vācāna of Ćennabasavaṇṇa answers the question with an example. What happens to the seed that is planted again and again? That seed has a difficult time to grow. There is a greater chance it may not grow at all due to replanting again and again. The same is true for not wearing Iṣṭaliṅga all the time on the body. A child cannot learn if he attends school

irregularly. How is it possible for the devotee to get benefit without being in the company of Paraśiva? He becomes the target for Māye. He becomes a slave for illusions. He cannot be free from saṁsāra. He cannot escape from the cycle of birth and death. He experiences an ocean of sadness. Those seeking freedom from saṁsāra should wear Iṣṭaliṅga on their body all the time.

Previously it was mentioned the benefits of Iṣṭaliṅga worship.

How many times Iṣṭaliṅga should be worshipped?

°AUÀ³ÄÄÆwðAiÄÄ£ÄÄß πvÄâ³ÄÇ
 ³ÄÄÆgÄÄ °Äj vÄ¥ÄàzÄað,ÄÄ³ÄÄzÄÄvÄÜ³ÄÄ;
 JgÄqÄÄ ³ÉÄ¼É Cað,ÄÄ³ÄÄzÄÄ ³ÄÄzÄâ³ÄÄ;
 MAzÄÄ ,Ä° ¥ÄÇf,ÄÄ³ÄÄzÄÄ PÄµÄÖ.
 F wæ«zsÄ³Ä£ÄjAiÄÄzÉ °sÄPÄÜgÄzÉ³ÉÄzÄÄ
 AiÄÄÄQÜUÉIÄÖ £ÄÄrzÄqÉ
 ³ÄÄÄQÜAiÄÄ³ÄÄ£É £Ä³ÄÄä PÄÆqÄ°ZÄ£Äß ,ÄAUÄ³ÄÄzÉÄ³Ä?

Liṅgamūrtiyanṇu nityavū
 Mūru bāri tappadarçisuvuduttama;
 Eraḍu bāri arçisuvudu madyama;
 Oṇḍu sala pūjisuvudu kaniṣṭa.
 Ī trividavanariyade bhaktarādevēṇḍu
 Yuktigeṭṭu nuḍidaḍe
 Muktiyaṇivane namma Kūḍalaçennasaṅgamadēva?

A person eats breakfast, lunch and dinner daily. It is important to eat so the body is well nourished. Before eating the food it should be offered to Paraśiva. The food we eat is due to the grace of Paraśiva. By offering the food to Paraśiva it is converted to prasāda. Only prasāda is fit for consumption. Since we eat three times a day, Iṣṭaliṅga should be worshipped three times. After the worship food is offered to Iṣṭaliṅga, the form of Paraśiva. Food offered is received as prasāda for use. In the above vācāna Ćennabasavaṇṇa says to worship Iṣṭaliṅga three times a day is better and two times a day is good. He suggests devotees to worship Iṣṭaliṅga at least once a day. Without worshipping calling themselves as devotees is not acceptable to Paraśiva. They cannot travel in the path of Śiva. They cannot be free from the bonds of saṁsāra. They experience sadness throughout their life.

What is the significance of worshipping three times a day?

³ÄiÄqÄÄ³Ä ,ÄzÄZÄgÄPÉi
 ³ÉÆÄzÄ°£ÉAiÄÄ °AUÄ¥ÄÇeÉAiÉÄ UÄÄgÄÄ¥ÄÇeÉ
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Māḍuva sadācārakke

Mōḍalaneya liṅgapūjēye gurupūje
Māḍuva sadācāraḱke
Eraḍaneya liṅgapūjēye liṅgapūje
Māḍuva sadācāraḱke
Mūraneya liṅgapūjēye jaṅgamapūje
Māḍuva sadācāraḱke mūrupūje
I pūje anaṅṭa janmadurita dhaṁsa nōḍā
Kūḍalaĉennasaṅgamadēva sāḱṣiyāgi

Vīraśaiva religion considers Guru, Liṅga and Jaṅgama as the three forms of Paraśiva. Guru instills devotion in a devotee by bestowing Iṣṭaliṅga, the form of Paraśiva. Jaṅgama is considered as the Ćaraliṅga or the liṅga that moves. He preaches the knowledge of Śiva to people. He is responsible for uplifting people by disseminating the knowledge of Śiva. All three are worthy of worship. The above vaĉana of Ćennabasavaṇṇa says the first worship of Iṣṭaliṅga is to worship Guru, the second worship is to Iṣṭaliṅga and the third is to Jaṅgama. They destroy the past karma or the benefits accumulated from good and bad deeds. The worship frees from the clutches of saṁsāra and leads to eternal happiness as Paraśiva.

Apart from Iṣṭaliṅga worship any other actions required for salvation?

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Kattala maneyalirda manujanu
Jyōtiyanenitu hottu nenedaḍeyū belakāgaballude
Māḍuva sadācāraḱke
Mōḍalaneya liṅgapūjēye gurupūje
Beṅkiya hottisadannakka?
Maradudiya phalavu nōṭa mātrakkuduruvude,
Hatti hariyadannakka?
Huṭṭu kuruḍanu kaṣṭabaṭṭu eṣṭu hōṭṭu
Naḍedaḍū iĉĉita paṭṭaṇava muṭṭuvane,
Kaṇṇuḷḷavana kai viḍiyadannakka?
Hāmge, samyagjnānātmakavāda
Liṅgārĉana, liṅganirikṣaṇe, pūje ivuḡaḷōṇdōṇde
Muktiyanīvaveṇba yukṭigeṭṭa maṇḍamatigaḷa
Meĉĉuvane, Kūḍalaĉennasaṅgamadēvanu?

Ćennabasavaṇṇa says that worship of Iṣṭaliṅga alone is not sufficient for salvation. In addition to

A person staying in a dark house cannot get light by just remembering the light for a long time. The only way for him to get light is to light a fire. A person looking at the fruit on top of a tree does not get the fruit standing under the tree for a long time. To get the fruit he should climb the tree to pick the fruit. A blind person does not reach the place he wishes to go even after long walk. He should seek the help of a person with eyes.

Explain a way to unite Paraśiva?

Liṅgaḍa kale āntaraṅgakke vēdisuva halavu
 Sāḍhanagaḷalli oṇḍu sāḍhanavanilli
 Hēḷuvēnu kēḷirayyā.
 Katadiṣṭāḷiṅgaḍadi tereḍitta druṣṭi
 Eve ḥaḷāḱaḍāntirdaḱe,
 Ā liṅgavu kaṅgaḷalli vyāpisuttippudu.
 Ā maṅgaḷamayavāḍa kaṅgaḷalli manavanirisi,
 Liṅganirīksaneyīṇḍa nēneyaḷu.

Ā liṅgamūrti manavaniṅbugōṇḍu
Prāṇaliṅgavāgi pariṇamisutippudu.
Suvičāradiṇḍa paribhāvisalu,
Ā liṅgamūrti bhāvadalli samarasagōṇḍu
Bhāvaliṅgavāgi kaṅgōḷisutippudu
Ā bhāvaliṅgavanu eḍeviḍade bhāvisutta, nenahu
Nirīkṣaṇeyiṇḍa tappadāčārisalu
Śaraṇanu nityatruptanāgi virājisutippanu
Idē namma Kūḍalačennasaṅgayyanōḍane
Kūḍuva paramōpāyavu.

The greatness of Iṣṭaliṅga is not small. It is the opposite. The worshipper possesses this knowledge and worships Iṣṭaliṅga with great devotion. It leads towards eternal happiness.

There are many ways to please God. Vīraśaivas follow Śivayōga. It is the simplest way to reach Paraśiva. Ćennabasavaṇṇa explains Śivayōga in the above vačana. He says one of the ways to establish the light of liṅga in the body is to make it a liṅga body. Iṣṭaliṅga is placed on the palm. It is worshiped with pure mind and heart. The eyes are fixed in Iṣṭaliṅga without blinking. This establishes the image of liṅga in the eyes. The mind prays Iṣṭaliṅga. This process allows the worshipper to reach a state of ecstasy leading to Prāṇaliṅga in side his body. He views Prāṇaliṅga and is extremely happy in the company of Prāṇaliṅga.

Parents cannot experience happiness without a child being born. They experience happiness when they see their child. Similarly, the performer is extremely happy seeing Prāṇaliṅga in his heart. This is possible with the help of guru. Guru instills devotion by giving Iṣṭaliṅga with instructions to the performer. He worships Iṣṭaliṅga and follows the instructions of the Guru. He should not stop there. He should pursue his worship with the help of Iṣṭaliṅga towards Prāṇaliṅga that is inside of his body. The deeper he gets in his endeavor he experiences enormous happiness with Prāṇaliṅga. Everyday he continues to experience this happiness.

To experience immense happiness the performer travels inside the body through Iṣṭaliṅga. It has become an art. A singer sings from his heart. The music that he hears outside his body makes him go deeper. With this experience he forgets himself and sings with emotion and with full of happiness. Similar is the worship of Prāṇaliṅga. The performer worships the light of light that he sees in his body and merges in it with immense happiness. Happiness is not possible with a wandering mind even with one's body close to Iṣṭaliṅga.

The performer of Śivayōga does not carry things for his worship of Prāṇaliṅga. He converts his feelings as things for his worship. He learns the truth about Prāṇaliṅga that is inside and outside of body. He disregards all his affection towards his body and unites with Prāṇaliṅga. Water sprouts due to his ecstatic state. It is used for bathing liṅga. His heart and mind are offered as flowers. His worship makes his entire body as the body of liṅga. This is the secret of liṅga worship. All other types of worships are nothing but the worship of inanimate pictures. They do not have any meaning or give any results. They cannot purify the heart and mind. Worship with full of feelings and undistorted mind to receive the grace of Paraśiva.

The following books in English are available from the publisher

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About this Book

This book presents answers to ten questions about liṅga. The answers are based on the vaċanas of Cennabasavaṇṇa. Vaċanas of śaranas are stepping stones to eternal life.

Vaċanas are presented both in Kannaḍa and in the form of English transliteration. It is easy to read for children and those who have no knowledge of Kannaḍa. Also summary of the vaċana is given.

Books explaining Viraśaiva philosophy based on vaċanas of śaraṇas are in progress. The author appreciates your suggestions and comments to make future publications to meet your needs.