

Śhri Śhivātragaṇēndra Vijaya

By

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Śhri Śhivātragaṇēndra Vijaya
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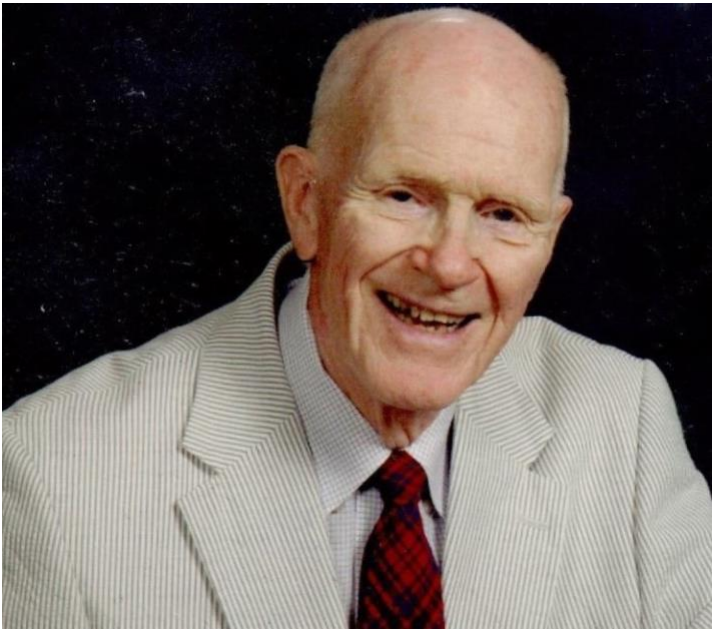
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In Memory of my friend



**Mr. John Robertson
1928-2022**

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Scheme of Transliteration

Vowels

Kannaḍa	C D E F G H I Ä IÆ J K L
English	A Ā I Ī U Ū Ṛ Ṛ̣ E Ē ai

Kannaḍa	M N O CA CB
English	O Ō av am aḥ

Consonants

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

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

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

Kannaḍa	vÀ xÀ zÀ zsÀ fÀ
English	Ta Tha Da Dha Na

Kannaḍa	ṡÀ ṡsÀ ṣ̣ ṡsÀ ṡÄÄ
English	Pa Pha Ba Bha Ma

Kannaḍa	AiÄÄ gÀ ® ṡÀ ±À µÀ ṡÀ °À ¼À
PÀë	
English	Ya Ra La Va Śha Ṣha Sa Ha Ḷa kṣha

Introduction

It is not known who wrote the book Śhri Śhivātra Gaṇēmdra Vijaya, Part 2. The book in my possession has the first 262 and 265, 266, 269, 270 pages without the cover or the back pages.

On page 88, there is a reference Śhivātragaṇēśhābhida Śhivasēvācārya Sulīle by Hubballi Śhri Jagadguru Murusāvirada Viśhvārādyaswamy wrote Viśhvbhāṣhya Kaṭhāsimdu Rahasya in poetic form. Poet Ćennabasava wrote it as a purāṇa. Śhri Vē. Śhi. Śhi. Basavaliṃgaśhāstri wrote it in the prose form.

The book is in the form of a dialogue between Śhiva and his son Śhaṇmukha. Śhaṇmukha asks his father to tell about the playfulness of Śhri Śhivātra Gaṇēmdra.

This book talks about two types of creation namely Aprākṛuta and Prākṛuta creations. The former creation is by Śhiva and the latter is by Brahma. It gives many stories of Śhiva. It talks about the reason for the ten births of Viśhṇu and other stories. It tells how the days are named in both types of creation, why horses are at the entrance of temples, reason for the worship of the bust of Gouri, the reason for idagayi (breaking of coconut). It talks about 64 characters of chaste woman.

This book is of value to children and adults who wish to learn more about Śhiva philosophy.

I am grateful to Dr. Kamalakumari and her husband Mr. Tōntadarya, their daughters Dr. Bindhu, Ms. Sindhu and Dr. Seema and to their families for their encouragements. I am fortunate for the support of my children Asha and Siddesh. Lastly I thank my wife Rathna for her support in completing this book.

April 20, 2022
Edison, NJ.

Guru S. Bale

Debates Jain Paṁḍits

Bouddemdracōḷa is a Jain king. He was praised and served by poets, paṁḍits, Tirtaṁkaras, Ācāryas, Ekadaṁḍis, brave solders and others. They were all in his court. He was enquiring about the welfare of the people in his kingdom. He calls his guru Vikaṭabhōdhācārya to the court and says "you told me you want to debate and win over the Śhaiva Ācārya to keep the Śhaiva philosophy away". I have invited Śhaiva Ācārya to the court. Poets, paṁḍits, Tirtaṁkaras, Ācāryas, Ekadaṁḍis and others are all in the court. Tell how you plan to debate. Śhri Śhaiva Ācārya is younger. It is the will of God. Vikaṭabhōdhācārya has arrived to enquire. So saying the king kept silent.

Listening to the king, Vikaṭabhōdhācārya thought that the Śhaiva Ācārya is not against me. Without any fear, he is giving answers. It made him to win. It is not good for me to become timid. He became angry. With anger his eyes turned red.

Vikaṭabhōdhācārya looking at the Śhaiva Ācārya - do not debate the way you did before. Stop talking. Listen to our religious philosophy. Act after learning its secret. He started telling the Jain philosophy established by his Guru.

Jain philosophy

Bṛuhaspati, Arṣhata, Sugata told the three Siddha, Buddha and Nāraki wrote the features. From Oḍḍīśha, Oḍḍādēśhvara and Jvālīnī, Padmāvati, Śhārada and Kukkuṭana Kalpas are the symbols for religious, maṁtra and medicinal persons. Nūlakēśha, Digambara Pāṇipātri, Mayūrapim̐cha were away from lying, steeling, troubling others and greed. They kept away from wealth. They performed fierce penance sleeping on hot stones. There are fourteen Tirtaṁkaras. They are Hēmaçamdra, Mēghaçamdra, Nēmiçamdra, Nāgaçamdra, Māgaçamdra, Muniswamy, Kāmarahita, Śhṛimati, Śhṛutikīrti, Saugata, Arhata, Ādhinātha, Aggaḷanātha and Pārśhvanātha. Their purāṇas have

sādaṣṭi and syānnāṣṭi disputants. They teach jīva, sajīva, nirjīva, nirjara and āśhrama information about bonds and salvation.

Śhri Śhivaśhēvārya is the form of Śhiva. He interrupted saying stop, stop. I know about your philosophy. Listen to the Śhaiva philosophy and be thankful. Stop telling the history of those leading to the cycle of birth. Let me tell you about the Śhaiva philosophy in Vedas and Āgamas.

Śhaiva Philosophy

Sadāśhiva has five faces. They are Sadyōjāta, Vāmadēva, Aghōra, Tatpuruṣha and Īśhāna.

From the face of Sadyōjāta, Kāmika, Yōgaja, Ćimtya, Kāraṇa and Ajata Āgamas came. The first Kāmika Āgama was heard first by Kravaṇa, then by Trikala from Kravaṇa and by Hara from Trikala. It has three parts namely Vīṇa, Śhirō and Uttara. Yōgaja Āgama was heard by Sudākhyā, from him Bāhu, then Vibhu from Bāhu. It has five parts namely Tāraka, Taṁtra, Sāṁkhyā, Śhāṁta and Ātma yōga. Ćimtya Āgama was first heard by Yōgāhu from Dipta, Am̐bike from Yava. It has six parts namely Kāraṇa, Pāvana, Daurjña, Mahēṁdra, Bīma and Māraṇa taṁtras. Kāraṇa Āgama was heard first by Prajāpati from Sarvana who heard it from Kāraṇākhyā. It has five parts namely Īśhāna, Prabhūta, Virōdbhūta, Pārvati and Padmasaṁhite Āgamas. Ajata was heard first by Suśhiva from Śhiva. Ācyuta was heard from Suśhiva. It has four parts namely Padma, Pārvata, Virōdbūtha and Prabhūta Āgamas.

From Vāmadēva face of Sadāśhiva, five Āgamas came. They are Dipta, Sūkṣhma, Sahasra, Am̐shuda and Suprabhōda Āgamas. The first Dipta Āgama was heard by Trimūrty from Īśha, then Hutāśha from Trimūrty. It has nine divisions namely Amiya, Aprati, Apya, Asaṁkhyā, Amitāja, Ānaṁda, Mādhavyōdbhūta, Adbhuta and Amṛta Āgamas. Sūkṣhmāgama was heard by Vaiśhravaṇa from Sūkṣhma, then Suprabhaṁja from Vaiśhravaṇa. Sahasra Āgama was first heard by

Kālarudra, Bhīma from Kālarudra, Vṛṣṣabha, the form of dharma, from Bhīma.

Sahasra Āgama has ten divisions. They are Ajita, Amala, Śuddha, Hasta, Alāmkāra, Subhōda, Apramēya, Jyōtirbhāva, Prabuddha and Vibuddha Āgamas. Āmśhu Āgama was first heard by Ugra from Prabhu, then Ourasa from Ugra. It has twelve divisions. They are Vidyāpurāṇa, Bhāskara, Nīlālōhitataṁtra and Prakaraṇa, Bhūtataṁtra, Kaśhyapa, Ātmālarāmkara, Goutama, Mahēmdra, Brahma, Vāṣiṣṭha and Īśhānōttara Āgamas. Suprabhōda Āgama was heard by Śhaśhi from Vignēśhvara who heard it for the first time from Śhēśha. It has three divisions. They are Suprabhōda, Pramōda and Bhōdāmkura Āgamas. All of them teach Śhivādvaita philosophy praising Śhiva.

Vikaṭabhōdhācārya, you will become pure by learning. Your heart will be in peace by removing impurities.

Five Āgamas came from Aghōra face of Sadāśhiva. They are Vijaya, Nīśhvāsa, Svāyambya, Anala and Vīra Āgamas. Vijaya Āgama was first heard by Rudra. Parama heard from Rudra. Īśhvara heard from Rudra. It has eight divisions. They are Vijaya, Udbava, Saumya, Aghōra, Mṛutyunāśhaka, Kubērēśha, Vimala and Mahāghōra taṁtras.

Girije heard Nīśhvāsa Āgama first from Udaya. It has eight divisions. They are Nīśhvāsa, Uttara Nīśhvāsa, Nīśhvāsa Mukhōdaya, Nīśhvāsa Nayana, Nīśhvāsa Kāraka, Ghōra Saṁhite, Yamākhyā and Guhya. Svāyambya Āgama was heard first by Svayambu from Nidhanēśha. It has three divisions. They are Svāmbhūta, Prajāpati and Padmataṁtra Āgamas. Anala Āgama was heard first by Hutāśha Gaṇēśha from Vyūma Gaṇēśha. It is called Āgnēya. Vīra Āgama was first heard by Prajēśha Gaṇēśha from Tējasvaṁta Gaṇēśha. It has thirteen divisions. They are - Prastara, Praspura, Prabhōdhaka, Bhōdhaka, Bhōdha, Amōha, Mōha, Samaya, Śhakaṭa, Hala, Vilēkhana, Bhadra and Vīra taṁtras.

From Tatpuruṣha face of Sadāśhiva, five Āgamas came. They are: Tāra, Makuṭa, Vimala, Ćāndrajñāna and Bimbā Āgamas. Tāra Āgama was first

heard by Naṁdīśha from Brahmaṁēśha. It has six divisions. They are - Kāraṇōttara, Kāladahana, Kaumāra, Kāla, Mahākāla and Īndra Āgamas. Makuṭa Āgama was first heard by Mahadēva from Śhaśhākhyā. It has two divisions namely Makuṭa and Makutōttara Āgamas. Vimala Āgama was first heard by Vīrabhadra from Sarvātma. It has six divisions. They are - Anantabhōdha, Akramta, Hrudvāha, Avikruta, Udbhūta and Māraṇatāmtra Āgamas. Ćamdrajñāna Āgama is first heard by Bruhaspati from Ananta. It has fourteen divisions. They are - Sthira, Sthānu, Mahatsa, Naṁdi, Naṁdikēśhvara, Ēkapādapurāṇa Saṁhites, Nīlabhadra Tāmtra, Śhaṁkara, Śhivabhadra, Kalābhēda, Śhrimukha, Śhivaśhāsana, Śhivarēkha and Dēvimata Āgamas. Birṁba Āgama was first heard by Dadīci from Praśhāmta. It has fifteen divisions. They are -, Mahāyōga, Saṁstōbha, Pratibirṁba, Arthālāṁkāra Āgamas and Ćaturmukha, Malaya, Vāyavya, Kauṭa, Truṭanīlakara, Tulāvṛuta, Tulāyōga, Kuṭṭima, Sarvaśhēkhara, Mahāvidya and Mahāsāra Tāmtras.

Eight Āgamas came from Īśhāna face of Sadāśhiva. They are: Pōdgīta, Kiraṇa, Lalita, Sidda, Śhāmta, Sarvōttara and Pāramēśhvara Āgamas. Pōdgīta Āgama was first heard by Kavaĉākhyagaṇēśha from Śhūli. It has sixteen divisions. They are: Varaha, Pīṁgaḷa, Paśhubaṁdu, Daṁḍadhara, Kuśha, Dhanurdhāraṇa Tāmtras and Kavaĉa, Śhivajñāna, Vijñāna, Tivrajñāna, Sarpadaṁṣhṭravibhēda, Saṁgītabharata and Ātyudya Āgamas and Āyurveda, Dhanurveda. Lalita Āgama was first heard by Lalita Gaṇēśha from Yama. It has four divisions. They are: Lalita, Lalitōttara, Kaumāra Tāmtra and Vighnēśhvara Āgama. Sidda Āgama was heard by Ćaṁḍīśha from Īndra. It has four divisions. They are: Sārōttara, Dēvēśhōttara, Kālabhēda and Śhaśhimamḍala. Śhāmta Āgama was first heard by Śhatapāya from Vasiṣṭha Brahma. It has seven divisions. They are: Liṁgādyakṣha, Suradyākṣha, Śhaṁkaratāmtra, Mahēśhvara, Asaṁkhyatāmtra, Anila and Dvaṁdva Āgamas. Sarvōttara Āgama was first heard by Nṛsimha from Sōma. It has three divisions. They are: Uttara, Tattvōttara and Viśhayōttara Āgamas.

Pāramēśhvara Āgama has seven divisions. They are: Mātaraṅgataṁtra, Yakṣiṇīśhāstra, Padma, Pauṣhkaṛa, Suprayōga, Haṁsa and Sāmānya Āgamas. Kiraṇa Āgama was learnt by Saṁvartha from Dēvapita. It has nine divisions. They are: Garuḍa, Nairutta, Nīlataṁtra, Rūkṣha, Bāna, Vaitra, Buddha, Prabuddha and Kālataṁtra Āgamas. Vātula Āgama was learnt first by Mahākāḷa from Śhivarudra. It has twelve divisions. They are: Vātula, Uttara Vātula, Kālajñāna, Parājita, Sarva, Sarvāṣṭha, Śhrēṣṭha, Divya, Śhuddha, Divahada, Viśhvāsa and Viśhvātmaka Āgamas. These eighteen Āgamas teach "Ēka ēva rudraḥ" (Rudra is one only).

Vikaṭabhōdhācārya, now listen to the greatness of Śhiva. This world is all Śhiva. It glows from Śhiva. It praises Śhiva. It has become Śhaiva. Listen to the declaration "*Īśhāna śsarva vidyānām īśhvaraḥ*". Every life is of Śhiva. That Śhiva is :

Sahasraśhīshrā sahasrāṇi sahasraśhaḥ
 Ṛtagaṁ satyaṁ parabrahma
 Darśhayāmāsapārthāya paramaṁ
 Rūpamaiśhvaram aṣṭaṁmūrti
 Rajaśhśhivaḥ rudrōnara
 Umānārītasmai tasmai namōnamaḥ|
 Viṣṇuryōniṁ kalpiyatu|
 Yōrudrō agnau śhivassarvaṁ

It is preaching. Śhiva is that. Śhiva is this. He is Śhiva. I am Śhiva. Śhiva does it. Śhiva makes us do. Śhiva is dharma. Śhiva is the truth. Without Śhiva there is no peace. Learn this.

Vikaṭabhōdhācārya listen. There are 51 letters beginning from "A" ending in "Kṣha". There are 81 wordings like "Ōm Śhi Vā Ya Na Mō Na Maḥ". There are eleven Maṁtrādvaṁgas like "*Hṛdayāyanamaḥ*"(?), two hundred sixteen Buvaṇādvās like "*Kālāgni*", five Nivṛutyādis. There are thirty-eight Kālādvās. There are thirty-six Tatvādvās like "*Ṙṛuthvyādi part of Śhiva*". Nirvikalpa Śhiva is responsible for all creation.

Vikaṭabhōdhācārya, remember the names of the twenty-eight Āgamas from Kāmika to Vātula. There are

70 million Mahāmañtras. Half of them are for performing dīkṣhe of Paramēśhvara. They belong to Jañgamas. The other half belongs to Guru for performing dīkṣhe for Īśhvara. The five letter mañtra "Śhi Vā Ya Na Maḥ" gave raise to the seventy million mañtras. Liṁga became the philosophy for Mōkṣhapati (Śhiva in the form of Liṁga is the one who is the head for salvation).

Pramatha gaṇas take birth on earth to promote Śhiva philosophy and devotion to Śhiva. They win over other religious debaters. At the end they unite with Śhiva. Those with hatred towards my philosophy experience much difficulties and stays in the cycle of birth.

Śhiva Śhēvācārya teaching Vikaṭabhōdhācārya in the court of Boudderndraçōḷa said Aṣṭāvarṇa (Guru, Liṁga, Jañgama, Bhasma, Rudrākṣhi, Mañtra, Prasāda and Pādōdaka) is the armor jackets for devotees of Paraśhiva. It cannot be broken. Seek their blessings. They will satisfy your desires.

Pramatha gaṇas fulfill the order of Śhiva on earth. They take birth here and there from Liṁga. They keep away from prākṛuta Śhaiva ways for establishing aprākṛuta Viraśhaiva ways. They condemn those ways that lead to the cycle of birth. They show the ways for salvation. At the end they unite with Śhiva like mixing milk with milk, water with water. Some others receive sālōkya and other type of salvation. They curse those who debate against and are dishonest to stay in the cycle of birth. They exist on earth even now.

Śhiva Ṣaḍakṣhari mañtra "Ōm Na Ma Śhi Vā Ya" is the source for the seventy million mañtras. Śhiva is in the form of mañtra. Manus, Sages, Hari, Fate, Humans and Demons were unable to find the greatness of this mañtra. It is the body for the devotees of Śhiva. It is not for asking or for accomplishment by prākṛutas. It is easy for those who practice and follow Aprākṛuta Viraśhaiva philosophy. They gets salvation easily like hand held mirror. It becomes easy that is not. Aṣṭāvarṇa is the eight armors for the body of a devotee. He follows Pañcā ācāras, enjoys unity with Liṁga, practices

Ṣaṭsthala philosophy with motivation and determination. He travels through Baktha, Mahēśha, Prasādhī, Prāṇalīmgi, Śharaṇa and Aikya States. He could split mountains. He even play throwing mountains like balls. He can drink the ocean. He can pierce the universe. He protects those who surrenders. He is greater than Śhiva.

Not seeking the wealth of others is the first virtue. Not killing animals is the second virtue. Assisting others to alleviate their problems is the third virtue. They can create things like Śhiva. Śhri Śhivācārya told Vikaṭabhōdācārya.

The twenty-eight Āgamas taught from the five faces are told and heard by the disciples of Śhiva in the four yugas. There are 198 orderly divisions in some parts of Āgamas.

The entire universe is encompassed with "Nāda". The talk of the soul, Pare, Paśhyamti, Veda, Āgamas, Purāṇas, Śhruti and Smṛuti. They are all the form of 51 praṇava. Śhri Śhivācārya told Vikaṭabhōdācārya to learn them. Without Āgamas talking is not possible.

Bouddemndraçōla: The time to say I am the child of Guru. I see the Mahatma that brought the end to my denomination. He won the debate. He is not an ordinary person. Without joining him there is no salvation.

Vikaṭabhōdācārya knew that he cannot win. He was depressed. Before submitting to Śhri Śhivācārya, he took courage and said "Paraśhiva is in the world. He is with all knowledge. He is for all time. He has no beginning or end. He is pure without any blemishes. There is no second. He is visible always to his devotees". Can you show to us.

Śhri Śhivācārya continued saying: fire is in sun rays, fragrance is in flower, Paraśhiva always is complete. Paramātmā is in every thing. He lives in the heart of all animals. He is in the heads of Munis. He is in the minds, hearts and meditations of yogis. He is in the Brahma raṁdra (pulse) of Śhivayōgis who are in samādhi. He is there when fools remembers. He is in temples for rituals. He is in Kāśhi and other pilgrim

places for the sinners. He is in the soul of wise. He is in the palm, mind and sense of Aprākṛuta Vīraśhaivas. Learn this is true.

Vṛuṣhabha is the form of praṇama of Paraśhiva. He is dharma. He is bhakti (devotion). His four feet refers to dharma, artha, kāma and mōkṣha. Telling the truth always is important. Sat-Āt-Ānaṁda is its head. Pure and impure Māye belonging to other groups are its horns. Truth and false are its ears. Śhivaliṁga and Mahēśhvaraliṁga are its eyes. The talk is Paṁcākṣhari maṁtra. The good essence of Śhiva comes from its tongue. The knowledge of Ṣaṣṭhala is its body parts. A, U, Ma is its navel. In fact Paraśhiva is Basava.

Vikaṭabhōdhācārya was angry. With anger he says what did you describe.

Śhri Śhivācārya with a smile says - the things I said is the words of Śhiva. Basavēśha is the form of Śhivadharma. He is the prime minister among the eighteen ministers for the Cōla king Bijjaḷa. Give up your anger. He is the second Śhiva who fulfills the desires of the people. He gave seven pots of wealth to king Bijjaḷa. He lights the glory of Śhiva. He erases the light of your clan by giving Śhiva dharma on earth. It is better to live remembering Basava.

Basavēśha preached Śhiva philosophy to numerous prathamagaṇas. He is the guru for the ancient Gaṇēśhācārya. He is staying in the city of Kalyāṇa. He is fulfilling the desires of 196,000 Jaṁgamas and devotees. He is uplifting the Aprākṛuta Vīraśhaiva philosophy. The place he stays is a place of pilgrimage. The water of that place is tīrtha (sacred). The place he walks is Kailāsa. The people there are happier. They are free from bhavas. Basava is mythical cow (Kāmadēnu), mythical tree (Kalpavṛukṣha) and mythical gem (Ātmanāṁ). It is better to pray and meditate his name. Śhri Śhivācārya advises not to end up in hell dying.

Vikaṭabhōdhācārya: So far you narrated the greatness of Basavēśha. If you can show physically the presence of Śhiva Vīraśhaiva philosophy? We decide the truth of things you told us till now.

Bouddēndraçōla: If you can prove what our

Ācārya said, then we will join your clan by giving up ours. We will follow your orders and make you as our guru. The people in the court raised their hands supporting their king.

Śhri Śhivācārya with a smile on his face, saying look! look! meditated Śhiva in his mind. Then he clapped his hand with steadfast devotion to Śhiva. Mahālīmga appeared from his fore head. It stood there just like the Mahālīmga that appeared between the divines Viṣṇu and Brahma. The glow of Mahālīmga made many in the court to faint, some could not see what was happening.

Boudderndraçōḷa and Vikāṭabhōdhācārya both woke from their fainting. In the court there were learned paṁḍits, kings, yogis, poets, singers, atheists, Vaiṣṇavas, Jains and ministers of king Boudderndraçōḷa. In the meantime there were many Līmga began to appear there. Līmga made difficult for people to move. They all praised Śhri Śhivācārya in many ways, Boudderndraçōḷa with great difficulty came near Śhri Śhivācārya. He stood in front of him and requested him to stop growing of Līmga. Then the king and the people in the court accepted that the universe is of Līmga. The king requested for Aprākṛta Viraśhaiva dīkṣhe. Śhri Śhivācārya performed dīkṣhe to the king. Thus the king accepted Aprākṛta Viraśhaiva ways.

Boudderndraçōḷa says to Śhri Śhivācārya. I am getting old. I would like to go on pilgrimage. I would like to visit places like Kāśhi and other places. For that give me appropriate sacrament and suggest places of pilgrim to visit seeking salvation. Śhri Śhivācārya told the king to return with his army to the kingdom. There he will do as per his wishes.

Then the king assembled his ministers and priests. The priests chose an auspicious day for the coronation of the king's son. Invitations were sent to his subordinates and prominent persons asking them to attend his son's coronation.

The entire kingdom was decorated for the coronation. There was festive atmosphere every where in the kingdom. People came from far off places to attend the coronation. They were all seated

appropriately. Guru Śhri Śhivācārya came and was seated in the assembly. Nareṁdraçōḷa, the son of Boudderṁdraçōḷa, was coroneted as the king with the approval of the assembly. Nareṁdraçōḷa was given a new name as Suṁdaraçōḷa by his guru Śhri Śhivācārya. The assembly was discharged after giving gifts to poets, paṁḍits and others. They blessed the new king and wished him well before leaving to their places.

Boudderṁdraçōḷa was extremely happy seeing the coronation of his son. He had no desire. He was attracted to Śhiva. He was meditating Śhri Guru Paraśhiva. He woke up from his day dreaming. He knew time has come to go on his pilgrimage and to free himself from the cycle of birth. He told his son Suṁdaraçōḷa to invite guru, paṁḍits, poets, prominent people to the court. The king hearing the words of his father sent words to bring them to the court. Soon the court was filled with people. Śhri Śhivātragaṇēsha with his followers came. He was escorted by Suṁdaraçōḷa to his seat. Boudderṁdraçōḷa gave his respect to the Guru. Then he requested Śhri Śhivātragaṇēsha for Nirvāṇadīkṣhe to free himself from the cycle of birth. He wished to go on pilgrimage and to spend time with sages.

Śhri Śhivātragaṇēsha arranged for things required for dīkṣhe. He performs Sadyōnirvāṇa Śhivadīkṣhē to Boudderṁdra after removing Saṁcīta, Āgama and Prārabdha taints. He remonstrate Boudderṁdraçōḷa to go to Kāśhi seeking the blessing of Viśhvēśhvara. You stay near the river Gaṁga spending rest of your time worshipping Śhiva. You become Ikya in Śhiva by offering your sthūla body through Śhivayōga. You have no rebirth. So saying Śhri Śhivātragaṇēsha blessed Boudderṁdraçōḷa.

Vikaṭabhōdhācārya was not happy that his pupil Boudderṁdraçōḷa received Śhivadīkṣhē before going on pilgrimage. It made Śhaiva religion above Jain religion. It becomes the news of this world. In the new court of Aprākṛuta Viraśhaiva of Suṁdaraçōḷa we cannot expect to receive the benefits received previously. The debt of this place has ended. He told those who are still with

him to go to Kalyāṇa. There Bijjala is the Jain king. Śhri Basavēśha, the savior of Aprākṛuta Vīraśhaiva is there. He is the prominent minister among the 18 ministers. I have heard that he has performed many miracles. Our Jain religion sees the end in this world. Wherever we go our word cannot succeed. Yet he decided to travel to Kalyāṇa with his followers. He was not sure what might happen there.

Surṁdaraĉōḷa after bidding farewell to his father Boudderṁdraĉōḷa returned with his followers to Śhōmāĉala temple. The king summoned Guru Śhri Śhivātragaṇēśha and gave salutation standing with his palms together. He requested to take him as his pupil by instructing Aprākṛuta Vīraśhaiva ways and to give him Śhaiva dīkśhe tying Śhivaliṁga on his body. He requested to make him the youngest among Śhiva śharaṇas so that he can overcome obstacles while crossing the ocean of life (saṁsāra).

Śhri Śhivātragaṇēśha was very much pleased with the request by the king. The philosophy of Aprākṛuta Vīraśhaiva religion is based on Śhakti-Vīśhiṣṭādvaita principles. It is not possible for ordinary people. The body created by Prākṛuta with Aṇava, Māyā and Kārmika impurities. It took birth. It drowns and floats in the ocean of life. It goes through the fourteen worlds. Is it possible for them? Every hair of Paraśhiva is like universe. Those in the Prākṛuta world are like animals taking birth inside a fruit and dying there without seeing outside. There are numerous Prākṛuta worlds created by Brahma. Apākṛuta Rudrāṇḍa is beyond reach for those in the Prākṛuta world. For them it is like licking honey from smeared Ćadrāyuda. It is difficult. They cannot be compared with pramatha gaṇas of Rudra. The religion of pramatha gaṇas is part of Śhiva. It is like a dumb eating sugar!. It cannot be explained.

In the temple of Sōmanātha you accepted my father as your pupil. It is not right to keep me away says Surṁdaraĉōḷa. Again he requests humbly guru Śhri Śhivātragaṇēśha to accept him as his pupil.

Śhri Śhivātragaṇēśha, yes it is right to ask with

devotion. Śhiva, in Śhivāgama, says - to accomplish Aprākṛuta religious ways leading to salvation is possible only through Ācārya. He is the one who instills devotion, knowledge, action, peace, Śhiva yōga character required to accomplish freedom from the cycle of birth. Śhiva narrates Aprākṛuta Dharma (religious) creation.

Aprākṛuta Dharma Creation

Parabrahma is the master for all. He has no second. He is for all times. He is pure without blemishes. He is omnificent, omnipresent, omnipotent and omniscient. He has all the knowledge. He can create any thing and every thing. Without body and organs he creates. He has no hatred or jealousy. He can destruct and bless. He looks weird for those in bondage with impurities. He can give salvation to those with taints. He is above creation, existence, destruction, illusion and grace. With Para and Aparā Śhaktis, he gives salvation. He is with Ācārya. He is true, pure, luminous, happy always, complete. He created Ācārya for his own amusement.

Ācārya with knowledge, memory and work related is called Parāśhakti. She supports the Śhiva philosophy. She becomes the greatest due to shyness and evolution of Śhiva. She creates many Śhaktis like Ādhi, Iṣṭā, Jñāna, Kriyā, Para and many others of equal strengths. She stays with Paraśhiva like heat in fire, rays in moon and sun, fragrance in flowers and sweetness in milk.

Evidence to the above statements are found in Viśhvāsakāra Āgama, Pavṣhkara Āgama and Pāramēśhvara Āgama.

Paraśhiva, from his thousandth part, created the philosophy of Śhiva and many Śhivas. It is due to the difference between unity and destruction. The philosophy is for all reasons. Śhiva was made the master for the six namely creation, existence, destruction, tirōdāna (Concealment), grace and salvation. Śhiva is with body that is superior, without any blemishes, always complete, happy always, without a second,

without taints. He is in pilgrim places in the form of Līṅga. He is with Kriyāśhakti. He is famous with many names and is the reason for all. He is given the name Śhiva. He is made the master for creation, existence, destruction, tirōdāna and grace. He gives salvation. Salvation is unity with Śhiva. It is the only way to escape the cycle of birth.

Evidence to the above statements are in Suprabhōda Āgama, Viśhvasārōttṛa Āgama Murugēndra Āgama, Kiraṇa Āgama and Śhaivārtha saṁgraha.

Paraśhiva, with the disturbances of his power, resulted in the philosophy of Śhakti. From that Śhakti many Śhiva's stayed happily. That Śhiva himself with the unrest of Śhakti is Sadāśhiva. He is revered by yōgis. He is pure like crystal. He is with five faces, ten shoulders and fifteen eyes. He holds sword, diamond, trident, Paraśhu and security in the south hands, snake, shell, spring, bell and fire in the left hand. He is served by many Sadāśhiva gaṇas with Kriyā and Jñāna Śhaktis.

He is with Karma, Kartru, Mūrti, Amūrti and Śhiva Sadākhyas. He is with Sadyōjāta and other 36 kales. He created the third Sadāśhiva philosophy. Sadāśhiva is the master. He blesses dharma, artha, kāma and mōkṣha to those who worships and meditates. He is made the master for the third Śhuddādvaya or destruction.

Evidence to the above statements are in Pavṣhkara Āgama, Vātula Āgama, Mṛugēndrajña Āgama and Suprabhōda Āgama.

Sadāśhiva is with Jñāna and Kriyā Śhaktis. With the disturbance of the Śhiva philosophy he created eight Rudrēśhvaras from his thousandth part. They are Ananta, Sūkṣhma, Śhivōṭṭama, Ēkanētra, Ēkarudra, Trimukha, Trikaṁṭha and Sikamṇḍi Rudras. He gave them forms. Ananta Rudra was made the master for the fourth śhuddādva (existence). He gives enjoyment and salvation to all souls from the philosophy of Īśhvara. He is with one head with three eyes, mated hair and wears a crown. He is with Śhakti Am̐bika. He is served by many Rudras. He is known as Īśhvara. Evidence to the above statements are in Pavṣhkara Āgama.

Mahēśha is thousandth part of Īśhvara. He is the master for all. As a primary gaṇa for the Universe of Rudra he orders to create the prākṛuta world. He performs creation, existence and destruction for those in the ocean of saṁsāra. He gives pleasure and salvation to those who worship and meditates. He created twenty-five dalliance. He suppressed the pride of Hari and Brahma gave them their true position. The twenty-five plays are: 1. Sōmadhāritva, 2. Umāmahēśhvaratva, 3. Vṛṣhabhārūḍhatva, 4. Nṛutakvōtva, 5. Vivāha Utsāhitatva, 6. Bhikṣhāṇatva, 7. Viṁdyākalāditva, 8. Kumāratva, 9. Tripurāritva, 10. Jalāndhāritva, 11. Ajāritva, 12. Śhri Vīrabhadṛāvatāratva, 13. Haridhvarītatva, 14. Ardhanārīśhvaratva, 15. Kirāta Avatāratva, 16. Kaṁkālidārtva, 17. Ćaṁḍēśhānugrahatva, 18. Viśhakamṭhalīlatva, 19. Ćakra pradāntva, 20. Prasādadāntva to Viśṇu, 21. Umā skamḍasahitatva, 22. Ēkapādalīlatva, 23. Sukhamuni bhōdatva, 24. Śhri Dakṣiṇāmūrtitva, 25. Śhri Mahālīmga svarūpatva and others. He is the master for the universe and he is the reason for the prakṛuti.

Evidence to the above statements are in Vatula Āgama and Murugēndra Āgama.

Paraśhiva with the disturbance of Śhakti created the five pure philosophy namely Śhiva, Śhakti, Sadāśhiva, Īśhvara, and Mahēśhvara. They are in Rudrāṁḍa. Then he ordered Brahma to create Prākṛuta world. He created twenty-eight equal positions. To protect the Brahmāṁḍa (later created by Brahma) and to memorize the knowledge of the twenty-eight Āgamas, Kāmika to Vātula, gave bodies. He appointed 70 million maṁtras that are above Kriyā Śhakti. He took the form of a Jaṁgama. He kept 3.5 million maṁtras to perform Niradhikaraṇa dīkṣhes. The remaining 3.5 million maṁtras are used by Īśhvara, the master for the third śhuddādva, and by those in the form of Guru to perform śādhīkaraṇa dīkṣhes. The maṁtra are used by the 51 Śhri Rudra pramatha gaṇas who took birth from the philosophy of Vidye. They are assisted by 51 Rudre's who are created from the thousandth part of Śhakti. (Appendix A for the names of the 51 Rudras and Rudres).

Prākṛuta Creation

Brahma receiving the order from Paraśhiva released the taposperm into the water created by Śhiva Śhakti in the Aprākṛuta Rudrāmḍa. After many years it became ripe and took the shape of a shining golden egg. Brahma entered the egg breaking it in the middle. After entering he closed the two halves. Staying inside the egg he created fourteen strange worlds. Then with a part of Paṁcābhūtas created life supports for their movements and existence of eighty-four types of animals during their life time.

For many reasons Viṣṇu, Brahma, Iṁdra and others were created by desire. Sages Bhṛugu, Aṁgira, Paulasya, Pulaha, Dakṣha Brahmas performed penance for many years and received boons from Śhiva. From their boon they too created becoming masters in the world. The animals were bonded into the world due to impurities (Mala, Māya and Karma pāśha). They are ignorant from Paṁcākarmācukes. Paṁcābhūtas, Paṁcātanmātres, Paṁcākarmēṁdrias, Paṁcājñānēdrias, Aṁtakaraṇas, threeguṇas, seven prakṛus stays from creation to destruction. Some get salvation by losing their sins. Those who did not lose their sins spend their lives in the fourteen worlds as devils, yakṣhas, demons, Iṁdra, Hari, Brahma, Sōma, animals, birds, snakes, wild animals, trees, humans. Caught in the web of Māye some becomes food to different ātmas.

Brahmāmḍa with the fourteen worlds formed by Paṁcābhūtas has ninety-six and two hundred sixteen houses. There are animals born from Aṁḍaja (egg), Svētaja (sweat), Udibhija (seed), Jarāyuja (womb) and Maṁtraja (maṁtra). There are two million different immovable like trees and stones. There are 100,000 different types of movable animals. A million each types of birds, snakes and animals with many legs. There are 100,000 varieties of watery animals, 1.4 million types of divines, 900,000 each types of humans and maṁtra divinities. There are 8.4 million monthly lives with sthūla and sūkṣhma bodies that are difficult to count. This is Prākṛuta creation.

Life span of Divines

Time is divided as sthūla and sūkṣhma. Time sthūla is related to saṁsāra. It is impure. It is illusion. It is related to humans of this world. Time sūkṣhma is Ādyatmika. It is pure. It is related to Śhiva. It is in the form of Śhakti. It is for divines.

Ṭṛuṭi is a fourth of Nimiśha. Ṭṛuṭi is the basic unit. Two ṛuṭi is a Lava. Two lavas is a Nimīśha. Fifteen nimēśhas is a Kāṣṭha. Thirty kāṣṭhas is a Kale. Fifteen kales is a Kṣhaṇa. Two kṣhaṇa is a Muhūrta. Four muhūrtas is a Gaḷige. Eight gaḷiges is a Jāva. Eight jāvas is a day. Another eight jāvas is a night. A day and night makes a day. A Pakṣha is 15 days. There are two pakṣhas in a month called Śhukla (waxing moon) and Kriṣṇa (waning moon). Two months is a Rutu. Three rutus make an Ayana (6 months). Two ayanas is a year or Varṣha.

The above is called Sauramāna. Half of the year is a night for divines called Dakṣiṇāyana. The remaining half is a day called Uttarāyana. A year is a day for divines. Thirty divine days is a divine month (30 human years). Twelve divine months is a divine year (360 human years). Hundred divine years is the life span for a divine.

There are four yugas. Kṛta yuga also called as Satya yuga is 1,728,000 human years. It is 48,000 years for divines. Trētrā yuga is 1,296,000 human years. It is 36,000 years for divines. Dvāpara yuga is 864,000 human years. It is 24,000 years for divines. Kali yuga is 432,000 human years. It is 15,000 years for divine. A leap year correction is made by adding a fourth in between the four yugas.

Adding four yugas becomes one yuga cycle. For 71 it is Manvantara. For 14 it is Śhrustikalpa. It is a day for Brahma. In half day many Imṁdras die and take births. A year has 360 days. Hundred Brahma years is a month for Viṣṇu. A year has 12 months. The life of Viṣṇu is 100 years. During his life time many Brahmas die and take births. Hundred Viṣṇu years is a Pakṣha

for Rudra. Two pakṣhas is a month for Rudra. Twenty-four pakṣhas is a year. In 100 Rudra years many Viṣṇus die and take births with new administrators. Hundred Rudra years is a day for Īśhvara. Three hundred sixty days of Īśhvara is a year. In hundred years of Īśhvara many Rudras become Ikya performing different administration. A hundred years of Īśhvara is a minute for Sadāśhiva. When it is one hundred years for Sadāśhiva, Īśhvara unites many times with Śhiva and follows his order. Hundred years of Sadāśhiva is a *truṭi* (fourth of a second) for Śhiva. Hundred years of Śhiva is Śhakti. Śhakti unites with Paraśhiva like milk mixing with milk. Paraśhiva has no birth or death. There is no second to Paraśhiva. Every thing unites in Paraśhiva.

Words of wisdom

Do not worship Śhiva for show. Do not give mind to sin. Save fruit trees and flowering plants. Earn dharma. Learn wealth is not permanent. Do not have hatred for ever. Do not give trouble to servants by not giving food and clothes. Do not anger cooks, doctors and close friends. Do not go to places without invitation. Question before answering. Do not tell about money spent and earned, disgrace and disagreements in the family with others. Happening of things is not in your control. Do not ask help from disrespected persons at any time. Do not sleep during sun rise and evenings. Do the work of Śhiva in the north during nights and in the east during day times. Do not start new work on Tuesday. Do not seek loan on Wednesday. Do not enrage poisonous and malicious animals. Do not forget to save yourself. Do not eat alone. Do not consume salt mixed nectar in copper vessels. Do not drink coconut water in brass vessel. Do not drink water from left hand. Do not eat betel leaves without breaking ark-nut and without filtering lime. Do not sleep during day time. Do not join servants and prostitutes. Do not sleep putting head in the north direction. Seek good knowledge. Do not forget those trusted. Do not debate for giving false witness. Do not dive in deep water. Do not wash in

water pits, wells, rivers. Do not talk in the bath room. Attend quickly to be free from loans and sickness. Do not go against the work of body. Read and learn from the history of your elders. Do not abuse others and do not praise oneself. Go to places of happiness even if it is faraway. Perform duties without going against the world. Recognize even the small good character of others. Do as you talk. Know every thing is the will of God. Do good to others like trees. With wealth talk kindly like the lotus flower. Never do things to betray the soul. Do not waste helping unnecessarily. Perform the work of Śhiva happily and truthfully with devotion. Never study with doubts. Educate during younger ages. Earn wealth during youth seeking religious glory. During old ages practice celibacy seek the knowledge to unite with Śhiva. Do not eat food of enemies. Experience the ways of the world. Follow the ancient ways. Do not talk steely. Keep away from the abusive and stay with the good people. Do not waste time. Do act as per the time and place. Do not leave dharma. Do relationship in the devotional family. Confirm classical information even by telling lies. Do not make the ruler angry. Do not go against the orders of guru and elders. Even youngster should talk cleverly. Win the ariṣhaḍvergas (lust, anger, affection, pride, greed, jealousy). Get knowledge and money when stable. Seek dharma knowing you are not permanent. Love those with good character. Be courteous to others. Be kind to those equal to you. Save those who seek asylum. By following these makes you famous in this world and gives happiness in the other world.

All of these are Śhaiva dharma. Those who follow them are in saṁsāra. Listen to their following religious ways.

Prākṛuta naming of festive days

Balipāḍyami

Emperor Bali with strength and pride was giving trouble to the divines and demons. The divines and demons requested Śhiva for help. Śhiva sent Viṣṇu with

the order to stop the atrocities of Bali. Viṣṇu in the form of Vāmana requested Bali for three steps of land. Bali gave the land against the advice of his ministers. Vāmana measured the earth and sky in two steps and asked Bali where to put the third step. Bali told him to place the third step on his head. Vāmana sent Bali to Rasātaḷa by placing his foot on his head. Thus freeing the divines and demons from the atrocities of Bali. That day is called Balipāḍyami.

Yemuna Bidige

Yamune is the daughter of the Sun. She was close to her end of life. She requested Śhiva. Śhiva blessed her to be a sumariṅgali. She became famous in the world. That day is called Yemuna Bidige.

Śhrigouri tithi

Śhivē is the wife of Śhiva. She is the mother of the world. She protects chaste women giving them the boon sumariṅgali. That day is called Śhri Gouri tithi.

Vināyaka Ćauti

Śhivē incarnates in Śhivakaṁcī to solve problems of divines. She performs penance to Śhiva. She receives her son Vināyaka. That day is called Vināyaka Ćauti.

Nāgarapaṁcāmi

Kadru is the wife of sage Kaśhyapa. Wishing for a son, she performs penance to Sudhāmṛtamouḷi. From the boon she had a son Ādināgara. That day is called Nāgarapaṁcāmi.

Ṣaṇmukha Śhraṣṭhi

A demon named Tāraka was a menace to the divines after receiving a boon from Brahma. Brahma, Viṣṇu and other divines requested Śhiva for help.

Ṣaṇmukha was born from the sperm of Śhiva placed in the river. The sperm entered the six wives of the seven sages. Six children were born. The children were left on the bank of the river. Śhiva with his wife Pārvati came to see the children. Pārvati took all the six children and embraced them together. It fused the body of the six children resulting Ṣaṇmukha with six heads and one body. That day is called Ṣaṇmukha śhraṣṭhi.

Ratasaptami

The area of terrestrial is 580 million. Sage Śhivanārāyaṇa thought movement in this vast area is difficult for sun. So he created seven horses and gave them to the Sun. He tied the horses to his chariot and went around seven times. That day is Ratasaptami.

Gokulāṣṭami

It is the day Viṣṇu was born in Gokula. That day is called Gokulāṣṭami.

Navalakṣha Navami

Āmūṇḍi is part of Pārvati, the wife of Śhiva. A demon name Mahiṣhāsura had a boon to regenerate himself many times with every drop of his blood falling on the ground. With 900,000 demon warriors, he was giving trouble to the divines. Āmūṇḍi sitting on a lion killed the demon. Thus saving the divines. That day is called Navalakṣha navami.

Vijaya Dashmi

When Pāṇḍavas were spending time in forest incognito, they hid their weapons so they cannot be seen or taken. That day is called Vijaya dashmi. Arjuna was protected by giving weapons by Mahākālī. That day is called Suvarṇa dashmi. It is also called Śhvēta dashmi.

Next day, Viṣṇu (Madusūdana) happily slept on serpent bed in the milky ocean. That is celebrated as Ēkādaśi by his Vaiṣṇava devotees.

Naraka Ćaturdashi

Narakāśura was a ferocious demon. The day Narakāśura was killed by Viṣṇu is called Naraka Ćaturdashi.

Pourṇamy

The day full moon shines with radiance is called Pourṇamy.

The above are the naming of titis in the prākṛuta ways.

Naming of week Days

Prākṛuta way

Atyavāra (Sunday) is the favorite day for Sūryanārayaṇa. On that day he protected the sperm of Śhiva left in the river. Later Ṣaṇmukha was born from that sperm. He killed the demon Tāraka.

Somavāra (Monday) is the day peaceful moon raised from the sage Atribrahma's boon.

Maṅgalvāra (Tuesday) is the day Aṅgāraka took birth from Earth. He is also called as Kujavāra.

Budhavāra (Wednesday) is the day Budha was born to the Moon.

Guruvāra (Thursday) is the day Bṛuhaspati was born to Aṅgīrasa. He became the guru to Brahma, Hari and to the divines.

Śhukravāra (Friday) is the day Śhukra was born to the sage Bṛugu. He became the guru to the demons.

Śhanivāra (Saturday) is named after the son of the sun. The same night the son of Śhani was born. People call as Śhanīyarātri (night of Śhani) and Guḷīkarātri (Night of Gīḷika).

The above refers to those in saṁsāra. The above is the naming of days in the prākṛuta ways.

Aprākṛta way

Paraśhiva gave a thousandth part of his Āitanya (strength) to the Sun to protect the prākṛta world. He named him to the universe. Being pleased with his behavior, Paraśhiva gave permission to be the eye for his glorified form of the world. The day the sun rays came to the earth is known as Ādityavāra (Sunday) by the Aprākṛta Viraśhaivas.

The rays from the soul of Mahēśha becomes the left eye. He made it as Nīśhāpati to the earth. It became the enemy of Brahma. The day he held it in his hand became Somavāra (Monday). It is also the day of sending Amṛtagaṇa to earth.

Named Aṁgārabhakṣhaka Gaṇēśha to a ray from the third eye in the forehead. In the assembly Śhiva receiving the title as the best among pramatha gaṇas held Agni (fire) in his palm. He sent it to the earth. That day is called Maṁgaḷavāra (Tuesday).

In the assembly of Mahēśha, Sudākhyā Gaṇavara was sent to teach the glory of Śhiva on earth to the pramatha gaṇas so they praise Śhiva. That day is called Budhavāra (Wednesday)

Mahēśha took the form of guru to teach the pramatha gaṇas in the assembly of Śhiva. The day he came as Gurulaghu Gaṇēśha for the benefit to the earth is called Guruvāra (Thursday).

Śhivakavi took birth on earth to praise Śhiva and his pramatha gaṇas who always gives salvation. For this reason Śhiva called that day as Kavivāra (Friday).

Bāskaragaṇa showed good debaters. He was accepted by pramatha gaṇas in the assembly of Śhiva. Incarnate of Śhanibāskara that day on earth became Śhanivāra (Saturday).

The above is the naming of days in the Aprākṛta ways.

Reasons for Mahēśhvara's plays

Paraśhiva with Śhakti named śhuddha Manōnmane, śhuddha bīṁdu and with ordinary

saṁkōcha and vikāśha dharma characteristics created Śhiva, Śhakti, Sadāśhiva, Īśhvara and Rudra. They are all equal to Paraśhiva. Rudra is also called Mahēśha. Paraśhiva ordered Sadāśhiva to perform creation. With the help of Ćĉĉakti he created many Sadāśhivas and Rudrāmḍa, the world of Rudra. In that world of Rudra, he created many worlds with Śhiva names. Paraśhiva made Śhiva the lord of the first philosophy, pure Śhakti to the second, Sadāśhiva to the third, Īśhvara to the fourth and Rudra to the fifth. They were given the responsibility for salvation, tirōdāna, laya (destruction), sthiti (existence) and śhrṣṭi (creation) respectively.

First: Umāmahēśhvara

Paraśhiva told Mahēśhvara to do the creation. He requests for Śhakti so he can perform the creation. Paraśhiva gives his Īĉĉāśhakti who stays with him like the fragrance in flowers, sweetness in fruits, brightness in precious stones. Mahēśhvara with Śhakti creates many Mahēśhvaras. Also creates Ādhiśhaivas from face, Hari from left shoulders, Brahma from right shoulders, Vaiśhvanaras from stomach, Īndra from feet. He asks Brahma to do the creation. Brahma agrees to do creation if Mahēśhvara comes out of his forehead. Mahēśhvara tries to convince Brahma to give up his request because his birth from the forehead takes the life of Brahma. Not able to convince, Mahēśhvara comes out from the forehead of Brahma splitting the body of Brahma into two. They fell on both left and right sides. Mahēśhvara unites the two halves and restores the life of Brahma. Brahma was afraid seeing the glorified form of Mahēśhvara and requests to take the peaceful form with Śhakti. Mahēśhvara with Śhakti Uma takes the peaceful form.

Brahma let his sperm into the great water. It takes the shape of an egg. Entering the ripe egg creates the universe and 8.4 million animals. They are subject to birth and death. All living have a mid line on their bodies. It is due to prākṛta creation. The day is called Pāḍya.

Second: Ćamdradara

Prākṛuta creation of Brahma had birth and death. Those who are born in prākṛuta world had no way of escaping the cycle of birth. So many seeking freedom from the cycle of birth performed penance pleasing Paraśhiva. Paraśhiva ordered Mahēśha to bless them by showing the way for salvation. Mahēśha made Ćamdra named Mana to go through the way of Brahmaramdra. He then made him to stay in the middle of the head. The five maṁtras; Haṁsa, Sōhaṁ, Kōhaṁ, Dāsōhaṁ and Śhivōhaṁ that move as Brahmaramdra was taught to Brahma. Sages learnt from Brahma. They exist even today as four Vedas and one exist in the form of confidential maṁtra. The later is with Gurus and Ācāryas. In another Kalpa, Dakṣhabrahma performing penance to Paraśhiva had many girl children. Some children were married to divines, some to celestial stars and some to Moon. Moon loved the youngest Rōhini more than her sisters. They complained to their father Dakṣhabrahma who cursed the Moon to wane. Moon performed penance to Paraśhiva seeking his help to avoid his curse. Paraśhiva was pleased with the penance of Moon and ordered Mahēśha. Mahēśha made Moon to wane for half of the month and to wax for the other half of the month. He also placed Moon on his head. That day is called Bidige.

Third: Vṛuṣhabhārūḍha

There was no equity on earth. People ignoring fathers, mothers, sisters and brothers were living like animals. Paraśhiva took pity on them. He ordered Mahēśha to destroy karmas and to establish Āgamas as Aprākṛuta Vedas. Inside of him, praṇava Ōm shined as the three letters 'A, U, Ma' and the fifty letters inside in the center of nine wheels. They came out from the center like a tree coming out of a seed. He named as Basava (Vṛuṣhabha) and told to stay in the world to bless them with the four things namely dharma, artha, kāma and mōkṣha as per their wishes and to become his

vehicle. The day he made the world as dharma is called Tadige.

Fourth: Nāṭya

Mahēśhvara took the form of Kālāgni Rudra to destroy the ways of animal life in the world. By opening his third eye, he burnt everything and made the world a place of crematory. He killed Vaiśhvānara, demon Apasmara and other demons. He wore their head on neck as a garland. He danced for the sound of music holding trident, ḍamaruga and bell. The sound of music and dance spread the entire universe. That period is known as Śhiva nāṭya cōvṭi.

Fifth: Girije wedding

Dakṣhabrahma wanted one more daughter so he can marry her to Mahēśhvara. He performed penance to Paraśhiva and obtained a boon for a part of Shakti to be born as his daughter. His daughter Dākṣhāyaṇi born from the boon was married to Mahēśhvara. Dakṣhabrahma became proud for having Hara, Hari and many sages as his son-in-laws. With pride he decided to visit his daughters one after the other. He went to Kailāsa the abode of Mahēśhvara. There Dakṣha was ignored by the prathama gaṇas. Dakṣha was angry for ignoring his presence. He returned to his place to take revenge on Mahēśhvara by performing yajña with his other son-in-laws. Dākṣhāyaṇi, the daughter went to her father Dakṣha. She advised him many ways not to perform yajña without her husband Mahēśhvara.

When he did not listen to her advise, she cursed him and took her life jumping into the fire prepared for yajña. She took birth as the daughter of Girirāja. She married Mahēśhvara after performing penance to please him. That day is called Gouri paṁcāmi.

Sixth: Bikṣhāṭana

Mahēśhvara changed himself to beautiful and

handsome to test the feeling of Hari. While he was traveling towards Vaikurṁṭa, the place of Hari, the wives of sages became love sick on seeing Mahēśhvara. They were following him ignoring their daily chores. Mahēśhvara came to the entrance of Vaikurṁṭa. The door keeper Viśhvakśhēna tried to stop him. Mahēśhvara pierced his forehead from the trident and lifted him. Entering he asked Hari to fill blood from forehead into the cheek of Brahma bowl. Hari started to fill the bowl with blood but could not fill it even after many years. As time passed, Hari became weak and lost his life. Mahēśhvara took pity on Hari and restored him giving life. The blood line stayed on the forehead. He brought down Viśhvakśhēna from the trident and told him to keep a red line on his forehead along with a white line on both sides. Then he went around in all directions collecting alms before returning to Kailāsa. That day is called Bikṣhāṭana play.

Seventh: Kāmadahana

Hari, Brahma and other divines not tolerating the troubles from demons performed penance to Paraśhiva seeking help. They requested birth of a child from Mahēśha to bring an end to their problems. Mahēśha was performing penance in Hēmakūṭa mountains after the loss of his wife Dākṣhāyaṇi. Paraśhiva told Mahēśha to have a son marrying Gouri. Mahēśha returned to Hemakūṭa and continued performing penance. Hari and Brahma thought the child born to Mahēśha and Gouri will have enormous strength. It might result in more problems in the future. They asked Manmatha, the god of love, to disturb Mahēśha from penance with the help of Gouri. Manmatha came and entered Hemakūṭa with the help of Gouri. He disturbed Mahēśha shooting with five arrows. Mahēśha burnt Manmatha by opening his third eye. That time became known as Kāmadahana saptami.

Eighth: Boon to Sage Mārūtāṇḍa

Sage Vrukāṇḍa did not have children. He performed penance to Mahēśhvara. Mahēśhvara appeared before the sage to fulfill his wish. He told the sage to choose between a learned, beautiful son with sixteen years of life or a long living fool. The sage chose a short living son. He was named Mārkaṇḍa. Mārkaṇḍa was educated during his early years. He learnt about his fate and decided to get back life performing penance to Śhiva. He went to forest and started performing penance near a Śhiva temple. While he was worshiping and performing penance became sixteen years old. The god of death came to take him to his place. When noose was placed on Mārkaṇḍa, Mahēśha appeared and burnt the god of death by opening the third eye. He gave full life to Mārkaṇḍa. That day is called Mārtāṇḍāṣṭami.

King Śhvēta lost his kingdom because of lust. He became a sinner. He spent most time with a woman name Śhivani. One day while he was returning with flowers from the garden a flower fell from his basket. He said it is for Śhiva. When he died he was taken to the court of Yama, the god of death. Yama on hearing his good and bad deeds ordered him to spend one night with Rāmbhe, the divine woman. Rāmbhe felt sorry for Śhvēta and convinced him to spend the night worshiping Śhiva. It will bring you happiness. Sun rose while he was worshiping Śhiva. Yama's people came to take him away. They placed the noose on Śhvēta. Mahēśha appeared giving life back to Śhvēta. Yama's people returned empty handed. That day is called Śhvētāṣṭami.

Ninth: Tripura Dahana

Tārakākṣha, Vidyunmāle and Kamalākṣha receiving boon from Brahma constructed iron, silver and gold cities in the sky. The boon made the cities indestructible except when united once in thousand years for a few seconds. They were giving troubles to Hari, Brahma and the divines. Not able to tolerate divines requested Mahēśhvara for help. Mahēśhvara took

Viśhvarūpa burnt the three cities. They reborn as Rudrākṣhi. That day is called Tripura dahana navami.

Tenth: Jalaṁdhāśura

Demon Jalaṁdhara receiving boon from Brahma became a menace to divines. He kept Hari, Brahma, Iṁdra and other divines in prison. Hari, Brahma, Iṁdra and the divines requested Mahēśhvara for help. Mahēśha taking a beautiful form went to Jalaṁdhara. You have imprisoned Hari, Brahma and divines. I say you are the strongest if you can lift the wheel that I write on the ground. He wrote a wheel on the ground. Jalaṁdhara happily accepted the challenge and lifted it. The wheel severed his head. That day is called Jalaṁdhara saṁhāra dashmi.

Eleventh: Head of Brahma

Brahma began to think the prākṛuta universe was created by me. I have five heads. There is no universe without me. Everyone should listen to me. Thinking like this he had pride. With pride he was arrogant. He became a problem to the world. Devotees of Mahēśhvara prayed for help. Mahēśha took the form of Bairava advised Brahma in many ways. Brahma ignored the advise and continued his arrogance. Mahēśha pinching severed the middle head of Brahma. He held it in his hand. That day is called Jalaṁdharahara Ēkādaśhi.

Twelfth: Dakṣha's new head

Dakṣha returned with vengeance from Kailāsa to destroy Śhiva. He invited sages and divines including Hari and Brahma to perform Māraṇa hōma. Basavēśha returned to Kailāsa after the death of Dākṣhāyaṇi in the fire prepared for hōma. He narrated the things that happened at Dakṣha's place. Mahēśhvara became extremely angry and opened his third eye. Rudra with many faces, eyes, hands holding various types of

weapons took birth as Kālāgni. Mahēśhvara told Rudra to go to the place of Dakṣha to collect the traditional first offering. If Dakṣha refuses then punish him before returning. Rudra went with his army of pramatha gaṇas to Dakṣha and told him to give the traditional first offerings. Dakṣha not only refused to give the offering he also scolded and humiliated. Rudra severed the head of Dakṣha and destroyed the place of yāga. Wife of Dakṣha prayed Rudra to restore the life of her husband. Rudra was pleased and restored the life of Dakṣha by attaching the head of a goat that was brought for yāga. That day is called Dvādaśhi for giving the second head.

Thirteenth: Ardanārīśhvara

Viṣṇu was resting on the serpent Ādhiśhēsha in the milky ocean. Brahma came there and accused Viṣṇu why he is hiding in the milky ocean without his permission. War broke out between the two without either winning. They started to wrestle. Again either of them winning. Then Brahma let go his Brahmāstra (weapon of Brahma). Viṣṇu defended with Paśhupatāstra (weapon Paśhupata). The fire from the arrows was creating havoc in the world. Mahēśhvara took the form of Ardanārīśhvara, half man half woman form, stopped the war by holding both arrows. Then he told them to swallow each other. Brahma swallowed Viṣṇu. Brahma closed all the nine openings in his body. Viṣṇu could not come out of Brahma's body. So he requested Brahma to let him out. Brahma open the door of his anus from which Viṣṇu came out. Viṣṇu swallowed Brahma and closed the nine openings in his body. Brahma came out from lotus naval. Brahma is called Kamalaja and Viṣṇu is called Adōkṣhaja. Brahma was named as the creator and established peace on earth. That day is called Ardanārīśhvara Trayōdaśha play.

Fourteenth: Viśhakamṭha

Sage Durvāsa came to the court of Mahēśha. He

was blessed by Mahēśha by giving a garland of flowers. While he was returning he met Iṁdra on Irāvata, the elephant. The sage blessed Iṁdra and gave him the flower garland. Iṁdra took the garland and placed it on the elephant. The fragrance of the flower attracted bees. Soon bees were buzzing around the elephant. The elephant disturbed by the bees took the flower garland and squashed from its leg. Sage Durvāsa became angry seeing the fate of the garland given to him by Mahēśhvara. He cursed Iṁdra to lose all his wealth in the ocean. Iṁdra performed penance to Śhiva. With his grace the divines including Hari and Brahma on one side and the demons on the other side holding the serpent Ādhiśhēśha started churning the ocean. Poison came out. It began spreading. Śhiva came there and drank the poison keeping it in his neck. That day is Nilakamṭha Çaturdasi.

Fifteenth: Birth of Şaṇmukha

Tārakāsura with the boon from Brahma was giving trouble to Vişṇu, Brahma and the divines. The divines asked Agni to remind their problem to Mahēśha. Agni refused to visit telling the fate of Manmatha. The divines encouraged him telling they share his problems. Agni changed himself to a dove went and sat on the window sill of the bedroom of Mahēśha. He told his wife that Agni has come in the form of a dove. He caught it and placed his sperm into its mouth. Pārvati cursed Agni what would have happened to me will happen to you. Her curse made Agni, Vişṇu, Brahma and the divines became pregnant. They performed penance to Mahēśha. Mahēśha told them to leave the fetus in the Śharaṇa river which they did. Next morning the wives of seven sages came there to fetch water. The fetus looked like the fire. Six of the women went near it to warm themselves. The fetus entered their womb. The seventh did not warn them. She was told she will be cursed by her husband. Then they left the fetus in the same river. The woman was cursed by her husband to become a stone on earth. She requested her husband for the

removal of the curse. The curse will end when the feet of Basavēśha touches and with the grace of Śhiva Śaṇmukha takes birth from back. From that day on she stayed as stone on earth. Mahēśha came with his wife Pārvati to the Śharaṇa river to show the child. Pārvati embrace all the six children. They joined together with six faces, twelve hands but one body. He was named as Kumāraswamy. That day is called Kumāra Paurṇamy. It is also the day of full moon.

Sixteenth: Coronation of Gaṇēśha

Demon Gajavaktra did not had a son. He performed penance to Mahēśhvara and got a son. He was educated in fourteen types. He again performed penance to Mahēśhvara to make his son receive foremost worship to prevent any obstacles during celebrations by humans, demons and divines. Receiving the boon he was named as Siddhināyaka. That is the day he was crowned as Viḡnahara Gaṇēśha. That day is called sixteenth Gajamukha Bahuḷa Pāḍyami.

Seventeenth: Viṣṇu receives the cakra

Nārada went to demons who lived in the under world. He told them their cousins are living in the world of no death by giving you the under world. Listening to Nārada the important demons went to the upper world seeking their share of the property. The divines told them they have given all the property. They cannot redistribute. So war broke out between the divines and demons. Numerous divines and demons lost their life in the war. They stopped the war and returned to their places.

Hari went to the forest Daṇḍakāruṇya to worship Mahēśhvara Liṁga. He was worshiping with 1001 lotus flowers each day to please Mahēśhvara. Mahēśhvara wanted to test the devotion of Hari. He took away a flower. Hari noticed that day he was short of a flower. He did not want his worship end in short coming. So he took his right eye and offered to Liṁga as the

1001 lotus flower. Mahēśhvara was pleased with his devotion. He appeared before him and asked what he wants. Hari said the divines are increasingly bothered by demons. Many divines have lost their lives. To safeguard them from the demons please provide me with a weapon. Previously you gave me the weapon Paśhupata. Mahēśhvara gave him the weapon chakra that he wrote with his finger and used it to kill Jalāṁdhara. That day is known as the Bahuḷa-Bidige.

Eighteenth: Shortening the Curse of Hari

After receiving the weapon chakra, Hari with the divines started the war against their demon cousins. Both sides lost many lives. Bruhaspati, the guru for the divines went to Hēmakūṭa to perform penance to receive saṁjīvini from Mahēśhvara so he can save the dead divines. Śhuklācārya, the guru for the demons too went to Hēmakūṭa seeking Saṁjīvini from Mahēśha. Before leaving he told the demons to give up their weapons and pray for his success. If the divines come seeking war, he told them to seek refuge from his father sage Bruḡu.

Hari decided to eradicate the divines knowing they are not wearing arms. Hari and the divines started killing the demons who were praying. Some of the demons ran seeking the help of sage Bruḡu. But sage Bruḡu was in meditation. The demons asked his wife to help them. She with her chaste powers she stopped the moving divine army and Hari. Hari killed Bruḡu's wife with his weapon chakra.

Sage Bruḡu woke up from his meditation. The demons reported how his wife was killed by Hari. With his power he gave life to his wife. The Sage was very angry about Hari for killing his wife who gave protection to the demons. He cursed Hari to take ten-thousand life. Then he broke the weapon wheel.

Hari became very sad about the curse. He went to Hēmakūṭa to perform penance. Hari pleased Mahēśhvara. Mahēśhvara told Hari that he cannot remove the curse of sage Bruḡu. But he reduced it from ten thousand to ten lives. Hari requested Mahēśhvara to

quell his pride in each of the ten life for which Mahēśhvara agreed. That day is called Bahuḷa Tadiḡ of Ten lives.

Nineteenth: Śharabha-Narasimha

Hiraṇyakaśhyapu after receiving a boon from Brahma was giving problems to divines. The divines requested Īśhvara. He ordered Hari to kill the demon. Hari took the form of Narasimha to kill the demon Hiraṇyakaśhyapu. Narasimha incarnation of Hari satisfied the fourth curse of sage Bṛgu. Narasimha drinking the blood of the demon became a menace to the divines and the demons. They requested Mahēśhvara for help. Mahēśhvara sent Rudra to advise him. If Narasimha does not listen then kill and bring his skin. Rudra came to the earth in the form of Śharabha and advised Narasimha in many ways. When he did not listen war broke out between them. Rudra in the form of Śharabha killed Narasimha and brought the skin to Mahēśhvara. It is spread over his throne even today. That day is called Narasimha dvamsa Vīrabhadra bahuḷa.

Twentieth: Hari the Fish

Demon Tama stole the four prākṛta Vedas. He took them to his kingdom which is located in the under world. Without Vedas the people in the world could not perform their rituals. They were very sorry for not performing the prākṛta rituals. They thought they are becoming sinners. They requested Mahēśhvara for help. Mahēśhvara called Hari and told him that opportunity to free from the first curse of sage Bṛgu has come. Take birth from the womb of fish to kill the demon Tama to bring back Vedas. Hari took birth as a whale. He killed the demon Tama and sent the Vedas to Mahēśhvara. As a whale he was eating small fish. He lost the sense that he was Hari. He was disturbing the ocean creating floods. People requested Mahēśhvara for help. Mahēśhvara as a fisher man (another says as a crane) killed the whale. He wears a symbol of whale on his crown. That day is called bahuḷa paṁcāmi

Twenty-first: Hari the Turtle

The second incarnation of Hari is turtle. When the ocean was churned by divines and demons turtle was disturbing the ocean. Divines requested Mahēśhvara for help. Mahēśhvara killed the turtle taking the form of a crane thus preventing from world disaster. That day is called Bahuḷa Śhraṣṭhi.

Twenty-second: Hari the Boar

Demon Narakāśura took the prākṛta earth to his kingdom in the under world. It made the world covered with water. This is the way he was giving troubles to people and animals. The animals and people requested Mahēśhvara for help. Mahēśhvara told Hari that Narakāśura had taken the earth to the underworld. You have fulfilled second curse of sage Bṛugu. Now you fulfill the third curse by taking birth as a boar. Hari took birth as a boar. He went to the underworld and killed the demon to restore the earth to its original position. He played with the blood of Narakāśura. In memory of this devotees of Hari play during Imṇe festival. During this festival time, lighted lamps are kept outside. This time is called Divaḷige.

The fattened boar dig the earth, destroyed the ocean shore and passed through the Mēru mountain giving troubles to people and animals. The people requested Mahēśhvara for help who sent Kumāra to kill the boar and bring its canine teeth. After killing the boar, Kumāra brought the canine teeth. Mahēśhvara wore them by adding to his necklace. That day is called Bahuḷa Saptami.

Twenty-third: Dharma on Earth

Naṁdi is the form of Dharma of Paraśhiva. His four legs stand for artha, kāma, mōkṣha and dharma. Naṁdi in the form of dharma came with pramatha gaṇas to teach all the sages and yōgis. He made the earth holy implanting dharma on earth. That day is called Ēkapāda Bahuḷāśṭami.

Twenty-fourth: Mahēśhvara as Śhukhavaha

Sage Akṣhapāda (also known as Goutama) to avert the problems from the ensuing famine got a boon from Paraśhiva not have any effect of famine in twenty eight gāvuda area around his home. When the famine came people came to him seeking food and shelter. Sage Goutama was happy to help them. The famine lasted for twelve years. When it ended the people wanted to return to their places. But the sage Goutama wanted them to stay for more time. So the people created an artificial cow and made it stand near the house of Goutama. Goutama when touched the cow it fell and died. The people left the place telling they cannot stay with a sinner. Goutama was very unhappy. He wanted to be free from his sin. He did penance to Mahēśhvara. Mahēśhvara came in the form of Śhukhavaha to told Goutama that he had no sin and it was fabricated by the people. Goutama cursed the Brahmins to become heretic, stay outside of Vedas, abusive to devotes of Śhiva and end with sins. That day is called bahuḷa navami.

Twenty-fifth: Dakṣhiṇāmurti

Mahēśhvara took the form of a self illuminating handsome person. He was traveling in the Dārūka forest holding a vessel for alms. His presence disturbed the minds of women in the forest. The wives of sages were eager to embrace him. They left their work and started to follow him. The sages were surprised seeing behavior changes among their wives. They created many types of weapons to kill the stranger. All their weapon fell at the feet of the stranger. They performed yajña and let loose a vicious snake named Apasmara. It too failed. The stranger was holding the snake in his hand. The sages realized that the stranger is no other than Dakṣhiṇāmurti. They offered salutation to the stranger. He sat down on a throne under the tree to preach the philosophy. That day is called Dakṣhiṇāmurti bahuḷa dashmi.

Twenty-sixth: Birth of Mahāliṅga

Hari and Brahma started a feud to establish superiority over the other. Mahēśhvara Liṅga appeared between them. The head reached beyond the sky. Earth was its pedestal. Mountains are its shoulders. The seven oceans were its stomach. Moon, sun and fire were its three eyes. The lowest world (Pātāḷa) was its feet. Stars were its flowers. The presence of the Liṅga made the divines, Brahma and Hari to faint. When they woke up they heard a voice saying the one who finds the head or the feet is superior. Brahma decided to find the top of Liṅga. He climbed on his swan and started to find the top of Liṅga. Hari changed himself to a boar and started to dig the earth to find the feet of Liṅga. Hari could not find the feet. He returned. Brahma too could not find the head of Liṅga. But Brahma lied saying he did find the head. The lying Brahma was cursed to deprive from worship. The devotees of Hari who forget Śhiva stays in the cycle of birth. They are in the prākṛuta world created by Brahma. That day is called Bahuḷa Ēkādaśhi.

Twenty-seventh: Salvation Knowledge

Among the animals in the prākṛuta world yōgis and knowledge of true and false things are included. The eight false things (Aṇima, Garima, Mahima, Laghima, Prāpti, Prākāmya, Iśhattvas) are of three types Kāyaka, Vācaka and Mānasika. Meditation is Māyika. Mahēśhvara came in the form of Jaṁgama to teach the world that Śhiva is legitimate, the religion of Aprākṛuta Viraśhaiva is eternal, the world is false and is an illusion and to free Śhivayōgis in the forest of Hēmakūta from the cycle of birth. He taught them the form of salvation. That day is called bahuḷa dvādaśhi.

Twenty-eighth: Śhārade the deer

Brahma created prākṛuta world. He created a beautiful daughter. When she reached her youth Brahma was attracted to her. With lust Brahma went

after her. But she changed herself to a deer and ran away. Brahma changed himself to a buck and went chasing her. She was running thinking how dharma can be saved if father chases his own daughter. The buck came close and it was ready to hold the deer. But Mahēśhvāra stopped with a bow called knowledge Brahma had awareness. Mahēśhvāra held Sarswathi, the deer in his left hand. That day is called bahuḷa trayōdaśhi.

Twenty-ninth: Loss of Karma

All living in prākṛta world does karma namely Nitya, Naimitya, Kāmya and Niṣhidda Prāyaścita. Prāyaścita karma leads to birth. Kāmya karma provides sthūla bodies to perform hōmas, yāgas and works for gaining heavenly benefits. Naimitya karma is to unite with divines like Paṁcāparva, Pratipadēṣhita, Stālipāka, Jayānti, Hari and others. Nitya karma includes bathing, hōma, worship, hospitality and others. Learning the benefits from performing this kind of prākṛta karmas is not leads to salvation. Salvation is to learn the great ten Āgamas out of the twenty eight taught by Paraśhiva. It is the unity of Aṁga with Liṁga, Ṣaṭsthala the Vīraśhaiva philosophy. Śhiva taught in the form of Sujñānaṁda. That day is called Bahuḷa Čaturdaśhi.

Thirtieth: Jagadguru

Paraśhiva can create, protect, destruct, tirōdāna and bliss to prākṛta, aprākṛta, demon and Rudra worlds. He can give spirit to all movable and immovable animals. He can give knowledge through Āgamas and purāṇas. He can appear to teach. He can destroy their freedom. He can make philosophies, art, seventy million maṁtras, varṇas, divines, Rudra and prathama gaṇas pure. He gives Iṣṭa, Prāṇa, Bhāva Liṁgas to Gurus. He becomes Guru for nitya, svaya, para, pāśha, prapaṁcā, vidēśha, śhuddagaṇa muktas. He gives them Sādhikaraṇa and Niradhikaraṇa sacraments. He is the Jagadguru who stays as Paśhupati. He protects and

uplifts all things. This is the play played as Prabhuswamy by Jagadguru. It is known as Purnāmavasi in the world.

Those reading the play of Paraśhiva and who follows them enjoys happiness both here and there uniting like milk with milk, water with water. The pramatha gaṇas are free from vāra, tithi, nakṣatra, karaṇa, yōga, kāla, jāti (caste) taints. They enjoy as if they are Śhiva themselves. Śhivātra Gaṇēndra taught the above to Suṁdaraāja Kaṁṭhīra.

Note: Śhivātragaṇēśhābhida Śhivasēvācārya Sulīle by Hubballi Śhri Jagadguru Murusāvirada Viśhvārādyaswamy wrote Viśhvaśhāshya Kāthāsimḍu Rahasya in poetic form. Poet Ćennabasava wrote it as a purāṇa. Śhri Vē. Śhi. Śhi. Basavaliṁgaśhāstri wrote it in the prose form. (page 88)

Woman with Leprosy

Śhri Śhivātragaṇēśha taught the plays of Mahēśha and Aprākṛuta and prākṛuta ways of naming of week days to king Suṁdaraĉōḷa. Suṁdaraĉōḷa received them as Shiva prasāda. He was happy in his kingdom. He ordered those receiving Aprākṛuta Viraśhaiva dīkṣhe to practice the rituals. The kingdom had Śhiva temples, Śharaṇas, many houses of Gaṇas and Maṭas. Aprākṛuta Viraśhaivas were serving Guru Śhri Śhivātragaṇēśha.

The fame of Śhri Śhivātragaṇēśha spread in the kingdom like the moon light. People came from places, far and near seeking his blessings. They were telling stories about Śhiva, performing bajanas and listening to Śhiva purāṇas. The city became Śhivapura, the abode of Śhiva.

Raṁganāthācārya is called a Viravaishṇava. He was traveling and preaching Hari as the supreme God to the lower caste people. He was converting them to follow Viṣṇu. He had 18,000 followers.

Raṁganāthācārya had won many debates with paṁḍits. He was with the opinion no one can win debating him. People thought it is the end of Śhaivas.

The followers of Raṁganāthācārya made loud noise using symbols, mudre (stamping), shells, cone and gong. He was wearing tripuṁdra up and down on forehead. He was proclaiming Hari is the supreme. He was praised by his followers.

People who went to see Śhri Śhivātragaṇēśha were returning from Śhivapura. They saw the followers of Raṁganāthācārya making noise and shouting Hari is the supreme. They were talking among themselves that Raṁganāthācārya is no where equal to Śhri Śhivātragaṇēśha. The followers of Raṁganāthācārya, on hearing, reported about Śhri Śhivātragaṇēśha establishing Śhiva sect. He has converted the Jain king and the people to become Aprākṛuta Viraśhaivas. The town has been renamed as Śhivapura. No one can win debating him and with his greatness.

Raṁganāthācārya became angry. So far no one has won debating me. All of you know that there is no god equal to Hari. I have been honored by many kings. The crown on my head, tuḷasi bead in my palm and the five mudre that I wear are the witness. My wife has gone there to her parents. He started with his 18,000 followers to meet Śhri Śhivātragaṇēśha. All along he was thinking of winning over him that brings him new fame.

He faced many ominous before travel. He came across single empty pot, a widow, deer, swan, peacock and even stopped by a herd of sheep. Even lizard sounded on the left, crows flew from right to left, snake crossed, potter with new pots, person carrying an ax, rope, wood, lone Brahmin, lame dog, lame person, fire with smoke, and other ominous things. With pride and ego he ignored all of them. Raṁganāthācārya and his followers arrived at Paṁpa region near Śhivapura.

The wife of Raṁganāthācārya suffered from leprosy. She was treated without success. She had unbearable pain. She was desperate. Some of her friends suggested to seek help from Śhri Śhivātragaṇēśha. He has cured sickness of many people. They urged her to seek his help. Not able to tolerate pain she went to Śhri Śhivātragaṇēśha seeking help.

Śhri Śhivātragaṇēśha after hearing her problem

gave her sanctified vibhūti and a chain of Rudrākṣhi. He instructed her to smear vibhūti on her body and to pray Śhiva whole heartedly. He assured her they relieve from her disease. She followed his instruction promptly. After few days she was free from pain and she had improvement from her disease. She was in the path of cure.

Raṁganāthācārya and his followers came near the temple. In the temple he came across his wife but could not recognize her. She had tripuṁdra on her fore head and Rudrākṣhi on her neck. She was praying. Raṁganāthācārya became angry with his wife having changed into a devotee of Śhiva by wearing tripuṁdra on her head. With anger he took a sword to severe her head. But his followers stopped him. That day they stayed separately.

Before sun rise the wife of Raṁganāthācārya went to the maṭa in Śhivapura. She requested Śhri Śhivātragaṇēśha to protect from her husband. Śhri Śhivātragaṇēśha told her not to fear. Paraśhiva protects those seeking protection. He burnt Yama, the god of death and Kāma, the god of love. He reduced the curse of Hari from taking 1,000 lives on earth to ten. In each of his ten life Paraśhiva killed Hari and gave salvation. She stayed in the maṭa.

Next morning Raṁganāthācārya searched for his wife. She was not found in or around the house. One of his follower who saw her leave informed that she went to the maṭa of Śhri Śhivātragaṇēśha in Śhivapura. He became very angry. With his 18,000 followers he started towards Śhivapura. On their way they were shouting and made loud noises from shells and gongs. People reported to the king that a Vaiṣṇava with his followers are going angrily towards maṭa. The king sent his minister to investigate.

The minister with some solders went to the maṭa. The followers of Raṁganāthācārya surrounded the maṭa. The solders guarded the maṭa while the minister ordered the followers of Raṁganāthācārya to stop making noise. He asked for the reason for their coming. He told them to speak the truth.

Raṁganāthācārya says that a Śhaiva is holding my wife. He does not know who I am? He should release my wife. If he is learned I am ready to debate in six śhāstras. If he decide to test my strength I am ready to fight him in a war.

The minister told them to keep calm till we return from the maṭa. We are here as per the order of our king Suṁdaraçōḷa. We will let you know the answer from our Guru. The minister went to the maṭa.

We are here to punish those complaining maliciously said the minister. Please tell us.

Guru Śhivātragaṇēśha informed the minister that the wife of Vaiṣṇava was not invited to come or brought here. She suffered from leprosy. She asked for help. She was given sanctified vibhūti to smear on her body and Rudrākṣhi to pray Śhiva. They gave relief from her disease. Seeing his wife wearing the symbols of Śhiva, her husband is angry. He was ready to kill her. Afraid of him she came here seeking protection from her husband. If he had come peacefully we would have sent her to him. How can we send her to an angry person? Tell him to give up hatred and to surrender. If he does not listen tell him to be ready to enjoy my punishment.

The minister returned to Raṁganāthācārya and told him that our Guru did not invite her; He cured her from leprosy. You should have come peacefully for your wife. Coming here with hatred is fruitless. You can pray your god but leave this place.

Hari worshiped Śhiva many times giving salutation, as wife, as a pupil, taking rebirths and suffering in the web of Māye. Can a devotee of Hari win against devotees of Paśhūpati? Let us wait and see says Śhri Śhivātragaṇēśha to his prathama gaṇas.

Listening to the minister, Raṁganāthācārya's anger reached its peak. He and his followers began shouting disgraceful things against Śhiva and his devotees. Let go of my wife.

Śhri Śhivātragaṇēśha tells Raṁganāthācārya to give up hatred. Your wife came here to escape from her disease. She has not done any wrong.

Raṁganāthācārya says first, she remembered

the one not to be remembered, second, not staying in the house but came to you to receive the ashes, third, after my arrival again she came to you seeking protection. Is it not enough making these three wrongs. She cannot join my caste. Listen to our Vaiṣṇava victory. It is shown on fore head in the form of north-south tripuṇḍra. Those wearing vibhūti on fore head, cruel, and those holding trident in the hand are punished sending to the bottom of earth. Among all beads, tuḷasi bead; Hari among all divines; Flute and shell among musical instruments; Weapon chakra among all weapons; and Vaiṣṇava among all caste are the best. You cannot expect happiness from me. Do not fall for the bad character. Like the proverb, your life is good like the son of village head. It is like performing Nāgara paṁcāmi having Garuḍa.

Śhri Śhivātragaṇēśha, did you forget burning Manmatha to ashes. In this Kaliyuga, prominence of your caste is like the bubbles in water. The clouds cannot be the bow for Iṁdra. It may look but never true. Do you know the reason for hatred between Garuḍa and Nāgara? Say it if you know? Else request, I tell. Raṁganāthācārya narrates the reason for hatred between Garuḍa and Nāgara.

Hatred between Nāgara and Garuḍa

Vīra Vaiṣṇava Raṁganāthācārya tells the following as the reason for performing Nāgara Paṁcāmi.

Sage Kaśhyapa was married to thirteen daughters of Dakṣhabrahma. They are Diti, Āditi, Danukāle, Anāyu, Siṁhike, Muni, Pravāhe, Ariṣṭe, Vinate, Kapile, Kadruve, Krōḍe, Iḷe. Daityas took birth from Diti, Dēvas from Āditi, Ćāṁdra dynasty from Iḷe, Rākṣhasas from Danukāle, Asuras from Anāyu, Rāhu and others from Siṁhike, Gaṁdarvas, Apsaras, Navaratna Liṁgas from Muni, cows, Brahmins, Kāmadēnu and others from Kapile, animals, trees, stones, hills, from Krōḍe, Apsara women from Ariṣṭe, Ćiṁtāmaṇi, Sparśhamaṇi and all types of metals from Pravāhe.

One day, the two sisters, Kadru and Vinute went

to fetch water. While walking Kadru asked her sister Vinute to clear answering her doubt "Is the body of sun white?".

The chariot of the sun is never dark. There is no talk of day and night. Listen to the path of sun's travel. He is ever happy in Bhuverlōka. It is 127,000 yōjanas from earth. He travels with one of many divines as the head of the chariot. He goes 21 billion 600 million yōjanas around Mahēśhvara, the master for Earth and Kailāsa. He covers a distance of 2,720,000 yōjanas in one galige in the sky. In one ṛuṭi he covers a distance of 2,300 yōjanas.

He is with twelve divine wives. They are Tapani, Tāpani, Bhūmre, Marīci, Jvālini, Ruçi, Suṣhumne, Bhōgade, Viśhvabhōdini, Dharaṇi, Kṣhame and Prabhe. He has four types of rays called Varṣha (rain), Hima (cold), Uṣhṇa (hot) and Bīja (seed) kiraṇas (rays). He has four shoulders. He wears a crown and other ornaments. His body is 9,000 yōjanas and it covers a width of 27,000 yōjanas. The chariot is pulled by seven horses. In a day and night has 466,560,000 gāvuda. In a day 92,450,000 yōjana gets day light. Darkness covers the east when Bhūkailāsa fades with Mēru when he travels from east to west. The north of Mēru starts getting light. Traveling from north to east covers the west with darkness. It makes day and night for the earth. Then Vinūte explained Brahma's creation. Not knowing this did you ask me? Said Vinūte.

Kadru said I am satisfied from your saying. Yet my doubt is not cleared.

It does not matter if sun's body is dark or white said Vinūte.

Kadru says if your words are true I will carry you on my shoulders and travel the way of sun. If false you carry me. They agreed.

Kadru became pregnant. She gave birth to a son named Nāgara the evening of Śhrāvaṇa Śhuddha Çaturty.

Kadru was feeling unhappy about losing bet with Vinūte. Nāgara seeing his unhappy mother asked for the reason for her unhappiness. He promised her to

overcome her unhappiness.

The son of your grand aunt received a boon from Paraśhiva. He travels in the sky in a coral color body without black. I have a bet with grand aunt Vinūte saying he has black body. I have to go around the earth carrying her. If you can make the form of sun black I will win the bet said Kadru. The day you'r born brings happiness to the people on earth and to children.

Nāgara jumped into the sky and stood across the sun to make the sun look black.

Kadru showed the black looking sun to Vinūte. Vinūte thought her words became untrue. She carried Kadru on her shoulders and went around the earth covering a distance of 5,000 million yōjanas. Vinūte was very angry for losing the bet.

Kadru was happy that her son made her to win the bet with Vinūte. That day she fasted. Nāgara performed penance to please Śhiva. He received boon from Śhiva for happiness on his birthday to people and children on earth and to wear him on his neck as an ornament. Nāgara informed about the boon to his mother and returned to the place of Mahēśha. Nāgara became an ornament on the neck of Mahēśha.

Vinūte was not happy to see Kadru's happiness. Vinūte became pregnant. She meditated Viṣṇu to become the mother of two sons, Garuḍa (Eagle) and Siḍḷu (Thunderbolt).

Vinūte was unhappy thinking about the loss of bet to sister Kadru. Garuḍa and Siḍḷu asked her mother for the reason for her unhappiness. She explained how Nāgara helped his mother Kadru to win the bet. I had to carry Kadru around the earth. I will be happy if you can win over Nāgara today itself.

Garuḍa with the permission of his mother, flew towards the sky meditating Viṣṇu. While Garuḍa was meditating, Mahēśha ordered and released a snake made of rope from the crown of Viṣṇu. Thunder who was waiting and watching roared. He made the sky to cover with dark clouds. Garuḍa caught the tail of rope-snake and shattered it. Vinute watched her son shattering rope-snake. She waited without taking food

for the arrival of her son.

Viṣṇu came to the place of meditating Garuḍa. He took him as his chariot. Garuḍa came to his mother Vinute. She happily embraced her son for fulfilling her persistence. Garuḍa for fulfilling her persistence, Garuḍa Paṁcāmi is observed even today.

After narrating the reason for hatred between Garuḍa and Nāgara, Raṁganāthācārya says show me a brave like Garuḍa; Let go my wife; Show me your knowledge, Win debating. I can erase your strength by blowing my shell.

Śhri Śhivātragaṇēśha told Raṁganāthācārya to blow his shell. The result is experienced by yourself.

Debates with Raṁganāthācārya

Raṁganāthācārya with his 18,000 followers says 'you are talking with the support of the king of Shivapura and its people'. I am not afraid. Listen; Veda says Hari is the master of the earth and there is no other god but Hari. You have not heard or seen. Only fools call you a Śhivayōgi, Paṁḍita and Mahatma, but never learned or poets.

Lo! Insane Vaiṣṇava, I condemn your knowledge. Your presence here is insane. Learn to live guarding yourself. Thinking you, as guru, many have become corrupt. They have no salvation. Show your knowledge to learned. Do not pursue your hatred. Who is the paṁḍit that knows four Vedas, six Śhāstras, eighteen Purāṇas. Count those saying Hari is the greatest.

Listen. The way of Hari's divinity, kula, chala, gōtra, sūtra and your nāma on fore head. If Hari is god, why he did not save his son Manmatha when Mahēśha was burning?

Your wife should have stayed in the house; she did not go to neighbors nor to an assembly.

If Hari is god, why did he say Mahēśha is my lord? You do not know Paraśhiva is the reason for the maṁtra Rāmanāma. Skāṁda purāṇa says:

Śhlōka|| Ramaṁtē yōginōnaṁte satyavarānte
ċidātmani|

Itirāmapadēṇā sā parabrammhābhīyatē ||
Ramaṁtē yōginōnaṁte sadānaṁda ċidātmani

||

Named Hari after birth. Sage Vasiṣṭha taught Rāmanāma to Jamadagni and Daśharatha in Kāśhi. Mahēśha taught it to Annapūrṇa. They named it to their children. Learn! "Yathā bhījaṁ tathāṁ kuraṁ" is Śhiva's Rāmanāma. Sage Vyāsa raised his arms saying Hari is great. Naṁdīśha severed his arm. It is decorating the flag even today.

Hari became wife and had children when he took the form of Mōhini to kill the demon Bhasmāsura.

Earth was troubled by many demons. Hari took the form of Varaha to free earth from demons. Later he becomes arrogant. He was killed by Bairava.

Brahma with five heads becomes arrogant. Mahēśha snapped one of his head with his little finger and wears it.

Hari when hid in the milky ocean, sage Upamanyu drinks the ocean. Hari gets caught in his throat. Sage threw Hari from his throat. He became angry at Hari. Hari prays and receives Śhiva dīkṣhe. Hari worships Nīlamaya Liṁga and becomes the sage's pupil.

Hari with the help of Kṣhupa was fighting sage Dadiċi. He used his weapon chakra on the sage. It could not hurt even a hair of the sage. The sage caught hold of the running Hari. He kicked him that made a scar on the chest. This is the reason, Hari is named as Śhri Vatsa.

Tārakāsura became a menace to divines with a boon from Brahma. Hari hid himself in the milky ocean to escape from Tārakāsura.

Hari spent thirteen years in his prison losing the fight with Jalāmdhāsura. Later Jalāmdhāsura was killed by Mahēśha.

Hari and Brahma both were cursed by Gaṇēśha for not worshipping Him first. Hari swallows Brahma. Brahma is called Kamalaja for coming out of naval.

Brahma swallows Hari. Hari not knowing the way to come out of Brahma comes out from anus. For this Hari is called Adhokṣha

While Hari and Brahma were fighting for supremacy Liṁga appeared between them. To find the head and feet of Liṁga Hari took the form of a boar and Brahma went on his bird. They could not find the feet or the head of Liṁga.

When Mahēśha went seeking alms, He was stopped at the entrance of Dwāraka town by Viśhvakṣhēna. Mahēśhvara pierced his forehead from the trident and lifted him. Entered holding skull. He told Hari to fill it with blood from his forehead. Hari could not fill it. Mahēśha being kind blessed Hari to have the same symbol on for head. Won't you know this?

Afraid of troubles from demons, Hari worships Mahēśha to receive the weapon chakra that killed Jalaṁdhāsura. Did you forget this?

Hari was stayed on Banian leaf during the flood. He was afraid. Mahēśha hid him in the jasmine flower of Divine Gaṁge.

The birth of poison during churning the ocean made Hari to run away. Mahēśha took the poison and kept it in his neck.

Dakṣhabrahma, when failed to offer to Mahēśha, did he not send Vīrabhadra?. Vīrabhadra severed Dakṣha's head and replaced it with the head of a ram. When Hari was running away as a deer, Vīrabhadra killed the deer and wore its skin. Learn this you ignorant!

Cutting sinciput of Lakṣhmi, nose of Sarasvati, right shoulder of Iṁdra, splitting the tongue of Agni, oppressing Vāyu, breaking the tooth of Sun, killing Maruta, poking the eye of Dēvēṁdra, cutting palm of Maragūḷa's wife, without fail getting the foremost worship, breaking the stomach of Harimōdana so divines can run away. Does Garuḍa match to these greatness? Think yourself?

Listen to your heart content. Mahēśha is the one who killed the prominent demons like Tārakāsura, Jalaṁdhāsura, Aṁdhakāsura, Vīravidhunmāli,

Kamalākṣha, Tārakākṣha, Simhavaktra, Vyagrāsura, Vyālāsura and others. Who gets the name Daityāri? Learn it. It is wise for you to request after surrendering.

After burning Tripura, Mahēśha was crowned as Paśhupati. Hari and many followers of Hari worshiped with devotion, received boons by offering body, eyes, head and others. There is no one equal to Mahēśha. Nigamāgamōktis proclaim this. If one says, he will be in the hell for a long time and ends up with numerous insect lives.

Lo! Vaiṣṇava listen, before ending in hell. Hari was cursed for killing the wife of sage Brugu. It made him to take life as fish, turtle, boar, Balarāma, Daśharatharāma, Rāma, Narasimha, Vāmana, Bouddha and Kalika. At the end of these lives he becomes arrogant and was killed. To recognize Hari as a fish, Liṁga in Laṁke is named as Matsakēśhvara; as a tortoise, Liṁga in Dvārāvati is Kūrmēśhvara; as Vāmana, Liṁga in Vāraṇāsi as Vāmēśhvara; as Rāma, Liṁga in Sētu is Rāmēśhvara; as Varaha. Liṁga in Vṛuṁdagiri as Varāhēśhvara; as Narasimha, Liṁga in Vobaḷa as Narasimhēśhvara; as Bouddha, Liṁga in Kāśhi as Bouddhēśhvara; and as Kalika, Liṁga in Avimukta as Kalkēśhvara. In all of them Hari established Śhivaliṁgas. He worshiped them to free himself from sins, from killing woman, children, friends, cows, Śhiva devotees, cheating and other sins. He became a disciple of Śhiva. This is known in the world. To his disciple he says Śhiva is the master for me. Śhivagīte, Vyāsagītē, Brūgugīte, Bhagavadgīte and other gītes say it. Have you seen or read them? Enough, stop your oppression.

Lo, Vaiṣṇava listen. Sage Jamadagni has two wives. Children of Rēṇukadēvi are dvijas. Children of Mātangi are not dvijas. During their quarrel, Bhāradvāja, Viśhvāmītra, Agastya, Nārada and Kouṁḍilya and other sages decided for dvijas to reside inside the city and the others to live outside the city. They are the witnesses. Listen hauteur. There are many places indicating Hari is the devotee of Śhiva. The corps from the hunter's arrow was half burnt is in Jagannātha. Every year repeats it with a mock wooden corps. Give

up your pride. You cannot benefit arguing against Śhiva. Win over life. Do not go through the cycle of life.

Lo! Vaiṣṇava, whichever Śhāstra of yours is examined it is written with imagination. Listen to the things told by Ekadaṁḍi, Tridaṁḍi and other Vaiṣṇavas and follow them. Disciples of Śhiva are greater than me. They are the masters. Hari has said to his devotees that he has requested Śhri Viśhvēśhvara in Kāśhi, the Kailāsa on Earth. Even today cross bowing Hari is there.

Naṁḍi, Bṛuṅgi. Virabhadra, Ṣaṇmukha, Vṛuṣhabha, Pāṇini, Kapilamuni, Gautama, Agastya Durvāsa, Dadīci, Vasiṣṭha, Vālmiki, Bāradvāja, Atri, Manu, Hari, Brahma, Divines, Demons, Kinnaras, Apsaras received Śhiva dīkṣhe. They wears Liṁga on their body. Also they have established Liṁga in places. I say Paraśhiva is the master for the world. Those saying Hari is the master end in the cycle of death. Even the symbol on your fore head is made from the impurities of cow. The purāṇa written by Vyāsa says not to see the face of miscreants. If seen pierce them with the trident. At that time the king Surṁdaraṛāja came and gave salutations to Guru Śhri Śhivātragaṇēśha.

After receiving the blessing of his Guru, the king says to Raṁganātācārya. There is no benefit debating with our Guru. My father and I with many paṁḍits, poets debated. He chastise Jain caste. He made the entire Jainapura with Liṁgas. He installed each of them taking many forms. Receiving Aprākṛuta Viraśhaiva dīkṣhe we are free from our sins. We practice Aprākṛuta Viraśhaiva ways. Even the name of our city has been changed from Jainapura to Śhivapura.

Raṁganātācārya says this Śhaiva guru has condemned and showed us our ancient ways is contemptible, laughable and blur ending in the cycle of birth. There is no life in it.

Raṁganātācārya writes document

Raṁganātācārya says: O king, what good comes debating śhāstras. My 18,000 followers and myself become the pupil of your guru if he proclaims Śhiva is

superior and there is no other god but Him while standing on the back of my wife immersed in boiling oil. There should not be any harm to my wife. Then we serve your Guru gratefully with devotion.

On hearing the king became angry. Lo Raṁganātha, What kind of foolishness is this? There is no relation between your wife and to this. It is not decent for you to talk like this. It is not religious.

His followers encouraged Raṁganātācārya. They were thinking win or lose they become the winners. No one has come out alive from boiling oil. Even if the Śhaiva guru succeeds saying Śhiva is the God, it makes the Śhaiva king guilty.

Śhri Śhivātragaṇēsa says, O king, never released those seeking protection. It is not the ways of pramatha gaṇas. There is no alternative for the things said by Vaiṣṇava. Śhri Sōmēśha has the title "Friend of devotees". Do not worry.

The king told Raṁganātācārya, talk is like bubbles. It is not legitimate.

Raṁganātācārya agreed to legitimate his words writing on a copper tablet. He agrees to write himself and sign the document. His followers agreed to it.

The king Suṁdaraçōlarāja thought Guru must win this miracle. Else, it is the end of Śhaiva religion. Wining leads to everlasting glory, to his Guru.

Raṁganātācārya started writing himself the agreement as follows:

"Śhri Aprākṛuta Viraśhaiva dharma Kuladīpa pratāpa pramatha gaṇalāpanu (Śhri Śhivātragaṇēśha). He immerses my wife in a vessel containing boiling oil. He declares Śhiva is superior standing on the vessel. My wife comes out of the oil without burns on face or body and without fading worn flowers in the king's assembly. Then we accept Śhaiva is superior else he becomes the pupil of Vaiṣṇava. Raṁganātācārya and his 18,000 followers agree to become the pupil to serve Śhaivācārya for showing my wife without any blemishes."

Both Raṁganātācārya and Śhri Śhivātragaṇēśha signed the document. The king took the document and

returned to his palace.

Next day people assembled very early to witness the events. A fire pit was prepared and a huge vessel with oil was placed on the fire pit. Śhri Śhivātragaṇēśha was happy to see large number of people in the assembly. Praying Śhiva, Śhri Śhivātragaṇēśha lit the fire under the vessel with kālāgni. When the oil started boiling he sent for the wife of Raṁganāthācārya. The people, Raṁganāthācārya and his followers were thinking who can survive after immersing in the boiling oil. The wife was brought from the maṭa.

She gave salutations to Śhri Śhivātragaṇēśha receiving his blessings. She stood silently but Śhiva prayer was on her mouth. She had tripuṁdra on her forehead with fresh flowers on diadem. Śhri Śhivātragaṇēśha told her to pray Śhiva whole heartedly without room for any other things. Do not be afraid. Sōmēśhvara protects you. So saying he led her to the vessel containing the oil. She climbed up the vessel and entered the vessel containing the bubbling oil. Then Śhri Śhivātragaṇēśha stood on top and proclaimed "Śhri Paraśhiva Sōmēśhvara is second to none." He came down saying Aprākṛuta Vīraśhaiva Dharma scriptures are true. Then the wife of Raṁganāthācārya came out as if she took a dip in cold water. She was more beautiful than before without the signs of leprosy. She was blessed by Śhri Śhivātragaṇēśha in midst of cheering crowd. The king Suṁdararajaçola greeted her with many gifts. He praised her as the true Vīraśhaiva. You earned the grace of Śhiva on earth.

Vaiṣṇava Raṁganāthācārya knew his words became false. There is no place on earth for us. His followers also were whispering in small groups.

King Suṁdararajaçola thought Raṁganāthācārya may be thinking differently. Among all divines Śhiva is supreme. You should know by now. Did the events brought satisfaction to you. Is there anything equal to the greatness of Śhaiva? What is your opinion?

I have no other thoughts, says Raṁganāthācārya. If sun raises in the west, the great mountain moves, fire does not burn, water comes from

stone, true saints do they not keep their words? If ocean gets thirsty and burning fire gets cold and sky moves then my word is false. I am ready to follow as per my writing. His followers also agreed to go along with the decision of Raṁganāthācārya. He and his 18,000 followers gave salutations to Śhri Śhivātragaṇēśha.

History of those receiving Śhaiva Dikṣhe

The things happened so far is the punishment for your ego says Śhri Śhivātragaṇēśha. It was easy to write the document. Śhri Somēśha makes to do accordingly. Why worry for the talk of Vaiṣṇava. Let me tell you about history of those born on earth that became holy.

Śhri Śhivātragaṇēśha started telling the history of great sages Vyāsa and others who got salvation after receiving Śhiva dikṣhe. Saṁjanīta Gautama was born from the womb of rabbit. He received Śhiva dikṣhe. He then losing past sins became the greatest among the sages. Sage Mātangi performed penance after receiving Śhiva dikṣhe. He became a Śhivayōgi. Sage Śhaunyakākhyā was born from the womb of a dog. He received Śhiva dikṣhe to lose his past sins. He became a great sage. Sage Gārgya was born from the womb of a donkey. He became famous among sages after receiving Śhiva dikṣhe. Similarly many sages born in different castes became great receiving Śhiva dikṣhes. They became the model for prākṛutas. Is there a difference between then and now? Lotus flower takes birth in muddy water. It stays there can it become worthy? Stones in the river can they become idols without changing their place? Iron associating gold and iron, gold, silver and other metals in earth can they become useful without changing their places? They become useful when they associate with smiths. Many taking birth in prākṛuta became sages, yōgis, ācāryas with the blessing of Śhiva losing their past.

What use from talking? Trust śhāstras whole heartedly. They are the witness. If a Brahmin says he is noble then he is a donkey carrying Vedas. What good it

is if he recites Vedas? Not having dīkṣhe that gives the knowledge of Śhiva to lose past sins and without the association of Liṁga, performing penance with little knowledge of Vedas, śhāstras and purāṇas is a carrying donkey. Śhlōkas from Bhimāgama, Skāṁda purāṇa, Vīrāgama, Śhivarahasya, Śhivadharma, Liṁga purāṇa and others are the witnesses.

Lo, Vaiṣṇava, many sages, Yatis with Śhiva dīkṣhe are free from the cycle of birth. Receive Aprākṛuta Vīraśhaiva religious sacraments for your salvation. It is your legacy. It is the result for Śhiva worship. Aprākṛuta Vīraśhaiva dīkṣhe is not for abusers of Śhiva, śharaṇas and pramatha gaṇas, sinners, dishonest.

Raṁganāthācārya and many of his 18,000 followers requested Śhri Śhivātragaṇēśha for Aprākṛuta Vīraśhaiva religious dīkṣhe. Śhri Śhivātragaṇēśha performed dīkṣhe and whispered Śhiva maṁtra in ears before blessing them. (Dīkṣhe procedure is given in Kannada in Appendix B and in English in Appendix C)

Śhri Śhivātragaṇēśha told them to worship Śhiva only for salvation. He told them to keep away from worshiping other gods. Always serve Guru, worship Liṁga and make Jaṁgamas content. Those becoming tenants to Ćauḍi, Ćāmurṁḍi, Durgi, Masaṇi, Rēṇuki, Kariyamma, Yukalāta, Tuḷaĉābhavāni, Śhamkari, Mailāra, Jaṭṭaṁgi, Mēlukōṭe, Brahmiṇi, Kālī and other gods are traitors of Śhiva and Jaṁgama. A place in hell waits for them. You should not go to them. Punish those amorous even if they have Liṁga.

Śhri Śhivātragaṇēśha won the debate against Vīravaiṣṇava Raṁganāthācārya. He performed Śhiva dīkṣhe to them. He told them to spread Aprākṛuta Vīraśhaiva Dharma. He taught them goodness of Śhaiva religion. He made them virtuous, braves and Śhivagaṇas. Raṁganāthācārya after receiving Aprākṛuta Vīraśhaiva religious dīkṣhe was named Vīrayya and his wife took the name Vīramma.

Śhri Śhivātragaṇēśha asked Suṁdaraĉōḷaraja to come to the maṭa next day. He returned to Maṭa in Paṁpākṣhetra.

Next day Surṁdaraĉōlaraja came to the maṭa. After giving salutation the king was standing next to guru. He requested the reason for asking to come to maṭa.

Bijjaḷa is the king in Kalyāṇa. Basavaṇṇa is born in Kalyāṇa to make the earth holy. Many gaṇas are arriving to see him. At Kōvūru, I have to free the wife of Mādēvarāya from dēvadāsi curse. I have to go to Kōvūru says Śhri Śhivātragaṇēśha to Surṁdaraĉōlaraja. He blesses the king before leaving to Kōvūru with pupil Vakratāmḍava.

Background of Vakratāmḍava Gaṇēśha

Vikatagaṇēśha is one among pramatha gaṇas of Śhiva. He was guarding the gates of Kailāsa. He was not allowing prākṛuta bhavis to enter Kailāsa. He is with all knowledge. He took birth from Īśhānya face. He is Niṣhkala gaṇēśha taking birth from the face of Sōmēsvaraliṁga situated in the direction of Agni in Paṁpākṣhetra becoming famous as Śhri Śhivātragaṇēśha. As per my order you to establish Aprākṛuta Viraśhaiva religion, free those cursed, perform many mystics, win debates against Jains, Čārvāks, Bouddhas, Vaiṣhṇavas before joining me. He begged not to send to the prākṛuta world. Śhiva assured him to send for his service and to assist him. With that assurance he took birth among his devotees in Paṁpākṣhetra. He took the name Vakratāmḍava with the grace of guru Śhri Śhivātragaṇēśha. He is the pupil serving Śhri Śhivātragaṇēśha. On the way to Kōvūru, they stopped at the temple in Brahmapuri.

Blessing the Widow

Śhāmtavati is the daughter of a well respected Brahmin family. She was married to Iṁdrāvaraja. He died three months after their marriage. Every day the widow Śhāmtavati visited the Śhiva temple. Seeing the Guru Śhri Śhivātragaṇēśha at the temple gave salutation. The Guru blessed her to be happy having

children. Śhāmtavati told the Guru that her husband died three months ago. How can I have children? Then the Guru told Sōmēśha brings your husband to you. Guru gave her sacred Vibhūti and whispered Mrutyuhara Sanjivana maṁtra in her ear. He instructed to utter the maṁtra secretly to unite with her dead husband. Your husband comes to you when you remember him while uttering the maṁtra. So saying he blessed her.

The widow that very night remembered her husband. He came and spent the night with her. She was remembering him every night uttering the Maṁtra. She became pregnant. As time passed, her pregnancy begins to show. Her parents came to know about their daughter's pregnancy. They worried about daughter's future. They told her that she brought shame to the family.

People accused her and her parents. People did not believe her husband visiting during nights. They decided to complain to the king to punish Śhāmtavati and her parents.

The people complained to the king about the widow Śhāmtavati. She is pregnant from the blessing of Śhri Śhivātragaṇēśha. He blessed her to be happy having children. He gave her a maṁtra to unite with her dead husband. How can she become pregnant from dead husband? This thing never happened before among Brahmins. She is covering up her illicit actions. She and her parents should be punished. We are here seeking justice. After hearing the complaint the king decided to go to the temple to see Śhri Śhivātragaṇēśha.

Śhāmtavati, not tolerating the abusiveness of people went seeking protection from Śhri Śhivātragaṇēśha. He assured her not to worry saying Sōmēśha protects her.

At the temple the king gave salutations to Śhri Śhivātragaṇēśha. Your presence in the temple with many pundits has given much happiness to people. I have heard many good news about you. We heard Śhāmtavati is pregnant from her dead husband. She is truly blessed. I am here to learn the details and to receive your blessings. Please explain it, requested the

king.

Śhāmtavati is pregnant due to the will of Sōmēśhvara. Sōmēśha will not let go those seeking his protection says Śhri Śhivātragaṇēśha.

Vakratāḍava: 'O' king, our Guru incarnated to save the earth. He had done many mystics. He has won many debates and converted them to follow Aprākṛuta Vīraśhaiva ways. We are not afraid to debate. You do not know who we are? Sōmēśha is well known as Śhiva himself. You will know about dharma and adharma from our strength.

They are not from our town. We do not know where they come from. They are crazy to support the widow Śhāmtavati. We have no quarrel with them. We are here because of our king. We will not let her go easily just because she is protected by the Śhivayōgi. The people began to tease her by name calling. You do not need a mirror to see the wound on the hand. Sōmēśha will not protect you. You cannot live here. You should be punished by sending to forest.

Śhāmtavati: Ignorant people! Truth cannot be falsified! Telling you the greatness of Śhivayōgi, do you trust? Don't become sinners trusting your belief. Listen! With the blessing of Guru I became pregnant uniting my husband. I know what happens ahead for trusting and seeking protection of Guru. Śhāmtavati continued. Kāma was burnt to ashes for disturbing meditating Śhiva. Rati the wife of Kāma was in grief. Girije seeing the grieving Rati assured her to bring back Kāma with the grace of Śhiva. Later Śhiva restored Kāma to Rati whenever she remembers him. Śhiva smeared the ashes of Kāma to the forehead of Rati calling the ash of Kāma as Navīna. Have you not heard of this? I am seeking the protection of Guru. I do not know what sin for mocking me?

The people told Śhāmtavati, it did not happen on earth. You should be ashamed for saying it. We are keeping quiet because Śhivayōgi is the form of Śhiva. It is not right to protect widow. Enough talking. Come and seek your punishment. The people shouted.

Vakratāḍava: 'O' king, did you hear what these people are saying. Do these people wish to hear directly

from Im̐dravarajana. If he speaks what happens.

If Im̐dravarajana says directly the unborn child is his so we all can hear, then we accept the mother as chaste and perform religious rites to the unborn. They wrote it as a binding contract and gave it to the king.

The king took the paper from the people. He requested Śhivayōgi Śhri Śhivātragaṇēśha to confirm as per the written contract.

'O' king, we travel on earth to uphold our devotees. It is our work. There is no need for us to write. Our word is maṁtra. It is the truth. It establishes Śhiva doctrine.

They asked the assembly to rise their hand and say Śhiva is true and He is the witness.

Śhri Śhivātragaṇēśha called Śhāmtavati and told her to invoke her husband with the maṁtra in the assembly. Śhāmtavati followed the instruction of Guru and invoked her husband Im̐dravarajana.

Śhri Śhivātragaṇēśha, in a loud voice ordered Im̐dravarajana to appear in the court to answer. To the surprise of everyone, Im̐dravarajana appeared in the court. He gave salutations to the Guru. He told that he was punished by Yama. On seeing the Guru Śhri Śhivātragaṇēśha for the first time, he was freed by Yama and sent to the upper world. He is seeing the Guru here for the second time. He told the assembly that the unborn baby is from his union with his wife Śhāmtavati. 'Let this be known to the world' saying he disappeared.

The king and the people were dumbfounded. Those complained were felt sorry for not trusting Śhāmtavati. She became famous. They all requested forgiveness from Śhri Śhivātragaṇēśha. The people agreed to accept Śhāmtavati and to perform religious rituals to the unborn. The people and the king returned to their places. Śhāmtavati returned to her place after receiving the blessing of the Guru.

Śhri Śhivātragaṇēśha instructed Viraśhaiva religious policies to the king before leaving to Kōvūru.

Teaching Viraśhaiva political philosophy

Next day the King returned seeking the blessing of the Guru. After giving salutation, the king requested the Guru to instruct policies to follow by a king.

Śhri Śhivātragaṇēśha was pleased and instructed Viraśhaiva politics as follows: Coming with honor to see the Śhivajñānis, gives salutation. He should enquire about his wellbeing. He should be worshiped by washing his feet. The water that flows from his feet should be sprinkled both in and outside his house. If it is not sprinkled then the house is like a forest. The dust from the feet falls on face gives radiance of salvation greater than good knowledge. By meditating that Śhivayōgi gives him fame both here and there.

Listening to the words of spies, is like Rāhu swallowing sun and Moon, the air on earth becoming less, water falling on lighted lamp, brings bad to the kingdom. Listening to the words of praise treat people equally without deviating. Serve and protect good Yōgis. Make seers happy by serving them. It will result in fortune. Do not hurt their feelings. Follow good path without deviating brings happiness. Being calm in time, stories of Śhiva for education, Gaṇēśha is for expanding education, among all divines Śhakti is Vāgdēvi, Śhiva among Gods, greatest weapon among all is the arrow of Kāma, Money among all wealth, Liṃgāṃgaikya. Learning these follow them. Donate when wealth comes to you. Always think you are a servant. Support poor paṇḍits. Keep away from evils. Do not fall for pleasure. Practice Śhivayōga. Conquer the eight prides. Do not fall for Kāma. Keep the mind open and wide. Protect and strengthen towns and fort. Take interest to protect the people and the army. Do not postpone with regard protection. Punish those who abuse Guru and Śhiva. Debar cheaters and those disturbing peace in the name of religion.

Be careful for spies who enter to disturb peace. Trust the words of good persons. Know the people and keep those away who are against. Do not swallow the liquid in the mouth while getting up in the morning. Do

not get cheated. Do not eat food of enemy. Do not discriminate big and small. Get up early in the morning and pray elders. Do not sleep day time and evening. Love Śhiva. Show wrath for those with lust. Love Śhiva philosophy, Śhāstras and Purāṇas. Earn fame. Earn wealth properly. Improve the towns. Punish those adharmis.

'O' king, do not stay in the morning sun. Do not smell smoke from corpse. Do not have relation with other's women. Drink water after purified. Do not eat curd during night. Do not talk much, evening sun, drinking milk at night, uniting with younger woman, having smoke from hōma, eating ghee in the morning, bathing adds to the life. There is no equal to: Detailed knowledge, Quick medicine for disease, Enemy seeking asylum, Children from chaste wife, Always the strength of Śhiva, Gifting to deserved persons and studying for good knowledge. Enemy seeking asylum is like a good son. They attract people and earth. They increase four-fold the strength of people and wealth. Talking nice during youth, peace with elders without pride, with knowledge at peace earns great strength. Earn the support of Pramatha gaṇa through sacrifice. There is no doubt reaching fame by saying and acting above every day.

The king was happy hearing the political advise from Śhri Śhivātragaṇēśha. He arranged for the services of Guru and Vakratāmḍava in the Brahmapuri Śhiva temple.

Entering Kōvūru

The king and the people of Brahmapuri were happy listening to Śhivāgama taught by the Guru. Śhāntavati gave birth to a son. Both of them received the blessings from the Guru. The king became a devotee of the Guru. His kingdom became very prosperous. The fame of Guru spread in Aṁga, Vaṁga, Nēpāḷa, Kārahāṭaka, Kāmbhōja, Kuṁtala, Draviḍa, Karnāṭaka. Kings of many countries visited seeking the blessing of the Guru. The king and the people of Brahmapuri

wanted Śhri Śhivātragaṇēśha to stay.

The Guru left Brahmapuri with his pupil Vakratāṁḍava. On their way to Kōvūru, they were happy to see many types of trees and birds. Many lakes surrounded Kōvūru. Where ever they looked beauty feasts their eyes, fragrance from flowers in the garden filled their nose. The town looked as if it is the kingdom of Iṁdra or Vaikunṭha the home of Viṣṇu, or Kailāsa the home of Śhiva.

Mahadēvarāya is the king of Kōvūru. One day his court was filled with paṁḍits, poets, chanters, orators, yōgis belonging to Śhaiva, Śhāktēya, Gāṇapatya, Kāpālīka, Bouddha, Vaiṣṇava and others. while Śhiva temples were reciting Śhaivataṁtra and purāṇas. Vaiṣṇava paṁḍits were saying Śhiva is ordinary and Viṣṇu is almighty. The king Mahadēvarāya heard 'the life of those without children is wasted'. Śhāstra says 'Putrsya gatirnāsti'. He became sad for not having children. He consoled himself saying he does not have the blessing of Śhiva. He says to his wife 'We did not in our past life, how can we have now'. Our life is like a town without Śhiva temple, assembly without learned, lake without lotus, sky without moon, house without elders, maṭha without Guru, house without a son. They do not shine? Our life is similar. I donate without hesitation, rule without problems to people. The people praise me as the religious savior. I have been blessed by our family guru. I have fulfilled the desires of people. Yet we have no children says the king to his wife.

Dēvadāsi, the king's wife, what can anyone do? I am infertile due to deeds in my past life. This is preventable only by Śhiva. The king and his wife were consoling each other every day.

The king and his wife saw the children of devotees playing near the Mūkāmbike temple. They began to meditate requesting Mūkāmbike to bless them with a child. While the king was at the temple, seer Nirvāṇamuni arrived at the temple. He bowed his head to Mūkāmbike. Both the king and his wife gave salutations to the seer. They welcomed and worshiped the seer. They wanted to know the reason for his

coming. For what reason you bowed in the temple?

Mūkāmbike is the wealth of your kingdom. She is the God for your wealth. She fulfils your desire in the future says seer Nirvāṇamuni.

I have done many social works. I have constructed houses of worship and donated to charities. Yet I have not received the blessing for a child, says the king. I am spending more time meditating. You know what we desire.

'O', king! You have wasted wealth and life without learning your past. What good comes from worrying.

Hearing the words of Guru, the king requests to bless him by telling his past.

Mahadēvarāya's Past

'O', king. Listen. Telling your past relieves your pain. Do not be afraid. Śhiva protects you. It is true.

Dakṣha is the son of Brahma. He is the king of Pālgaḍa town. He is the king for all Divines and Humans. With able body he was ruling without any short comings. He wanted all divines as his son-in-laws. He performed penance to Śhiva. He requested a part of Mahadēvi as his daughter so he can marry her to Mahēśhvara. His daughter was named as Dākṣhāyaṇi. She promised herself to marry Mahēśha only and no other. Accordingly she was married to Rudrēśha, the master for Prākṛuta Kailāsa created by Brahma. Dakṣha married other daughters to the 330 million divines, Brahmaruṣhis and the remaining to Ćandra (Moon). Dakṣha was happy and was thinking about visiting his son-in-laws.

Diti, wife of sage Kaśhyapa had 660 million demons. Kaśhyapa distributed the seven lower worlds - Ataḷa, Vitaḷa, Sutaḷa, Mahitaḷa, Taḷātaḷa, Rasātaḷa and Pātāḷa to them. The remaining seven upper worlds - Bhūḥ, Bhuvah, Svaḥ, Mahaḥ, Janaḥ, Tapas and Satyaṇ were given to the divines, children of Aditi.

Dakṣha sent words to his son-in-laws. They decorated their houses for his visit. Dakṣha was welcomed and served well. He stayed in their houses for

a while before leaving to Kailāsa to see the master for all divines in the prākṛuta world created by Brahma. He was hoping for a grand welcome in Kailāsa. But none recognized him in Kailāsa. Īśhvara and Dākṣhāyaṇi were in an assembly consists of numerous Prathamagaṇas, Rudragāṇas, devotees, yōgis, manus, Hari, Vidhi and others. Dakṣha was surprised seeing the assembly. But soon he was disappointed for not getting any respect. He became angry. With anger in his heart, he wanted revenge for his humiliation. He returned to his town Pālgaḍala. He decided to perform Mārāṇa yajña. He invited 330 million divines, Hari, Vidhis, Mārutas, sages and seers. He told them how he was humiliated in Kailāsa and made them to participate in the yajña. He made Hari as the head of Yajña. Learning Īśhvara is not invited, Sage Kaṇva, Dadīci and others returned to their home. Before leaving they cursed that yajña will not succeed.

Dākṣhāyaṇi learning about the yajña asked her husband permission to visit her father. She knew the pride of her father brings harm to him. She wanted to advise her father not to have hatred towards her husband. She was told not to go uninvited. You have to go to earth for its betterment. This is the time for you. She says 'when does daughter need an invitation to visit her father'.

Without delay she went to her father's place. She asked her father to stop performing yajña because it is not proper. She requested her father in many ways to stop what he was doing. But Dakṣha with pride and hatred in his heart did not hear her good advise.

Dakṣha says to his daughter - Why should I listen to you now when you did not respect me when I was at your place.

There is none equal to my husband in the entire universe. Do not invite death on yourself. Can a herd of deer survive disturbing a lion or tiger? Is it safe to disturb? Says Dākṣhāyaṇi.

Dakṣha was angry. He says - who asked you to come here? I gave up your love giving you to that cemetery dweller.

Hearing the words of her father, Dākṣhāyaṇi was hurt. I came here with permission to convince father to stop performing yajña. Father is not listening. How can I show my face to my husband? She told her father - do what you want to do. You invited death yourself on you. I cannot help you. Whatever happens is the order of Śhiva. Sages Gautama, Dadīci and others left earlier cursing you. It cannot be stopped. Without the order of Śhiva even grass do not move. There is nothing unknown to Śhiva. She cursed saying 'O' ignorant, your yajña gets spoiled. Your severed head does not raise. You cannot have the view of Mahēśhvara. You are a killer. You get sanity born on earth. You cannot have children without losing bhavi traits. You experience sadness till you receive my kindness. She was hurt. She jumped into the yajña fire.

'O' king Mahadēvarāya, Dākṣhāyaṇi is Mūkāmbika. She is the savior of the world. You are Dakṣhabrahma. Your wife is the wife of Dakṣhabrahma. Who can tell your past? This is the reason you have no children. Her curse ends when you feed Śhiva. Then you are happy says Nirvāṇamuni.

On hearing the background, Mahadēvarāya started shivering. Both the king and his wife fell on the feet of Nirvāṇamuni. Please tell us what we should do here after so we can get the grace of Mūkāmbika and Śhiva.

Nirvāṇamuni advised the king and his wife to worship Mūkāmbika with steadfast devotion to free from the curse of Dākṣhāyaṇi. You will receive her grace and show you the way.

You told us to worship the mother of the world to lose the taints of our past life. Please tell us how to lose bhavi status? When do we get salvation? What is the plan to view the face of Śhiva? The king requested the Nirvāṇamuni.

Śhri Śhivātragaṇēśha arose from the face of Sadāśhiva. He is known as the second Śhiva with his third eye. He comes to your town with pupil Vakratāṇḍava. He will fulfill your desires by removing the curse. He wins debating the Bouddhas and others.

He shows mystic powers says Nirvāṇamuni to the king. You worship with steadfast devotion. It brings prosperity to your town. Submit them to Śhri Śhivātragaṇēśha to free from prākṛuta world. Then you see Śhiva in the upper world. You receive your lost kingdom. Nirvāṇamuni blessed the king and his wife before leaving Kōvūru.

Śhri Śhivātragaṇēśha in Kōvūru

Śhri Śhivātragaṇēśha informed the king of Brahmapuri about his travel to Kōvūru. The king requested to stay in Brahmapuri for some more time lecturing Śhaivāgama and Śhiva purāṇa. Your absence is like letting us in the forest with eyes tied.

Śhri Śhivātragaṇēśha consoled the king and others by saying it is the will of Śhiva. We cannot stay in one place.

The king gave Śhri Śhivātragaṇēśha many titles and arranged to escort him and his pupil Vakratāmḍava. At the edge of town, Vakratāmḍava stopped the king and the people. The king and the people were blessed and told them to return to their places. Śhri Śhivātragaṇēśha continued travel with his pupil to Kōvūru.

Mahadēvarāya and his wife were worshipping Mūkāmbika every day seeking an end for their curse. The day before the arrival of Śhri Śhivātragaṇēśha in Kōvūru, Mahadēvarāya had a dream. In that dream Mūkāmbika informed him about the arrival of Śhri Śhivātragaṇēśha and his pupil to Kōvūru in the morning. She told him to welcome them with honors. Your desire gets fulfilled.

In the morning the king ordered to decorate the town. The king Mahādēvabhūpāla and his party went to the outskirts of Kōvūru and waited for the arrival of guru Śhri Śhivātragaṇēśha. On seeing Śhri Śhivātragaṇēśha, the king rushed to receive him with honors. Before going to the town, the party went to Jagadāmba temple of Kōvūru for the grace of Mūkāmba.

Śhri Vakratāmḍava informed the birth of his

guru from Sōmēśhvara Liṁga in Paṁpākṣhetra. Guru wins the debate against Vīra-Vaiṣṇava giving Aprākṛta Vīraśhaiva dīkṣhe to him and his 180,000 followers. He also narrated about the rise of Liṁgas and their installation by the guru taking many forms. He gave dīkṣhe to Jains and made them to follow Aprākṛta Vīraśhaiva religious ways. The king Mahādēvabhūpāla and the people were very happy to hear the greatness of Śhri Śhivātragaṇēśha.

Inside the temple, Śhri Śhivātragaṇēśha praised Dākṣhāyaṇi who is in the form of Mūkāmbika and asked to bless her devotees. To indicate the approval of Dākṣhāyaṇi, the bells in the temple rang.

The king Mahādēvabhūpāla invited the guru Śhri Śhivātragaṇēśha to his house. Śhri Śhivātragaṇēśha decided to stay in the temple and told the king to take his pupil Vakratāmḍava.

While the king was busy serving Śhri Śhivātragaṇēśha at the temple. Some Jains objected bringing a Śhaiva into their town with honors by their king. With Bouddhas, Vaiṣṇavas and Ārvāks together they decided to stop them coming to town. They wanted to win debating Śhaivas so the king does not bring them to the town. Before the procession started the king's people were shouting 'Śhiva be victorious', 'among all, Śhiva is the best', and other titles. Listening them, some Bouddhas, Paṁḍits stopped the procession. In Kōvūru, the four group of people agree that Buddha is supreme. He is the God for all gods. Your title has no meaning for us. Non-violence is our religious principle. You should not get into trouble coming here. You can proceed giving answers to our questions. Saying they obstructed the procession going further.

Our Sōmēśhvara gives the answers to your questions, says Vakratāmḍava. Our guru Śhri Śhivātragaṇēśha is here to suppress pride and expostulate to save those against Śhaiva religion. Do not talk arrogantly for not having Vīraśhaivas in your town. We will not tolerate if you do not answer our questions.

None stood up talking to us till now. For entering the town we are not responsible for troubles

ahead of you. We do not listen to your problems. Just return. Can deer survive where lion is? Do not be hasty? We do not yield for your titles and pompous. Buddhas, Khānas and paṁḍits told surrounding Vakratāmḍava.

Why talk about our titles says Vakratāmḍava. Stupid! Do not know what is ahead. Can mosquitoes strive with fire? Having Ćamdrāyuda does any afraid of mountain? Listen your past and appreciative.

First tell your past about creation before ours say the paṁḍits.

I tell with the grace of Guru. Listen. Then Vakratāmḍava narrates the following Prākṛuta creation to them.

Prākṛuta Creation

Vakratāmḍava says to Vaikhānasas, Bouddhas, Jains poets, Paṁḍits, with the grace of Śhri Śhivātragaṇēśha, I tell your past in this prākṛuta world,. Stop talking about war. Listen to the established path of Śhāstra and religious doctrines to follow.

In the beginning, by the order of Mahēśhvara, the four faced Brahma created nine Brahmas. Marīči from eyes, Bṛugu from heart, Aṁgirasa from body, Pulaha from Udāna air that stays in neck. Kruta from Apāna air that stays at the organs of excretion, Dakṣha from Prāṇa air that stays in the heart, Atri from tongue (Śhrōtra), Vasiṣṭha from Samāna air stays near naval, Religious Divine from chest. They are the nine Brahmas.

Dakṣha Brahma married his thirteen daughters - Aditi, Diti, Danu, Iḷe, Anāyu, Saṁhite, Muni, Ariṣṭe, Pravāhi, Vinute, Kapile, Kadru and other to Kaśhyapa.

The children of Aditi are Dhātru, Viṣṇu, Sūrya. Iṁdra and other 3.3 million divines. To Sūrya from seer Nava in Ikśhvāku and other lineage Daśharatha and to Daśharatha Rāma, Lakṣhmaṇa, Bharata, Śhatrugṇa were born. Ćamdra is the son of Iḷe. Budha to Ćamdra, Purūrava to Budha were born. Pāmḍavas, Janamējarāya belong to Ćamdra lineage. This Ćamdra lineage ruled the earth helping sages without blemishes to dharma.

Diti had 3 million dānavas (Demons). Among

them is Hiranyakaśhyapu. His children are Prahlāda, Sahlāda, Anuhlāda, Bāṣhkaḷa and Śhīmbe. Children of Prahlāda are Virōcana, Kum̐bha, Nikum̐dha. Bali is the son of Virōcana. Bāṇāsura and other prominent children were born.

Danu gave birth to forty demons. Ilē gave birth to Nivātakas. Anāyu gave birth to 40 famous divines. Sam̐hite gave birth to Rāhu and others. Muni gave birth to precious stones and divine gam̐darvas. Pravāhi gave birth to Ćimtāmaṇi, Kāmadēnu, Sparśhamaṇi, other metals and seven girls. Ariṣṭhe gave birth to Dēvagaṇas, Tum̐baradaru and horses. Vanite gave birth to Prakṛuti, Garuḍa, Aruṇa, Thunder, Lightning and other watery divines. They exhibit hatred towards their cousins. Kapile gave birth to cows and others. Kadru gave birth to crows, other egg bearing birds, Takṣha, Vāskhi, Pradruti and others. Krōbhe gave birth to elephants including Irāvata. Mātaraṅgi gave birth to stones and trees. Gāmdarve gave birth to lion and others. Hari gave birth to monkeys. Bṛugi gave birth to four legged animals like bears and others. Surasi gave birth to all types of snakes. Nalle gave birth to plants with and without flowers, hills and mountains. The above is the lineage of Marīci.

Kavi is the son of Bṛugu. Śhukra is the son of Kavi. He became the guru for the demons.

Bruhaspati is the son of Ariṅgīrasa. He became the Guru for the divines.

Viśhvāvassu, Kubēra and Kinnaras are the children of Pulasya. Kaikase is the daughter of Viśhvāvassu. From two Puspōtkas, Ravaṇa, Kum̐bhakaṇṇa, Vibīṣhaṇa took birth. Khara, Bhūṣhaṇa, Triṣhara, Śhūrpanakhi took birth from Puspōtkā.

Kimpuruṣhas, tigers and other animals were born to Pulaha. Sun and fire took birth from Acrura.

Dakṣha was killed. He had fifty daughters. They became famous on earth. From Lakṣhadṛuti the ten daughters are Mēdha, Śhraddhe, Buddhi, Lajje and others. They were married to Dharma as per the desire of Brahma.

Most people are to the lineage of Kaśhyapa. He

gave others to Aśhvini and other twenty-seven Niśhāpatis. Śhama, Kāma, Haruṣha are the children of Dharma. Śhama married Prīti, Kāma married Rati and Haruṣha married Ānaṁdi. They were named as the officers of Dharma.

Durvāsa, Dattātraya, Ćaṁdra are the three divine sons of sage Atri. Budha is the son of Ćaṁdra, Śhakti and Parāśhira are the children of Vasiṣṭha and Śhukamuni is the son of Vyāsa. The sons of Prajāpati are Dhara, Druva, Sōma, Apanu, Analanu, Supratyūṣha and Prabhāsa. From them Astavasus were born. Vīṇākya is the son of Dhara. Also Kāla took birth.

Suvarĉa to Sōma, Śhāntākhyā to Apa, Rōĉa and Jyōti to Anala, Dēvala to Supraśhyūṣha were born. Bruhaspati was born to Prabhāsa. Yōgasiddhi is his sister. Her son is Viśhvakarma, the architect for the divines. He was married to Baḍabe. Aśhvini divines are their children. Also Guhyakābhida divine caste group and medicine took birth.

Dhātṛu and Vaidhātṛu are children of Brahma. They keep track of good and bad deeds in the world. They are the Ćitruguptas for Yama. Lakṣhmi and Jēṣṭādēvi are their two children. Jātyātva to Lakṣhmi and Śhakradēvi to Jēṣṭādēvi were born. Garini, Vēṣṭini and Mādvini are the children of Śhakradēvi. Adhama took birth from Sure. Bhaya and Mahādaya are children of Adhama. Kraomĉa, Kāka, Harṁsa, Śhukha, Kōki, Mākōki, Bhaka and other birds took birth from Mahādaya and Taḷōdari.

Vakratāṁḍava after narrating the above lineage asked Bouddha and others to tell their lineage. I do not know what type of sin for those saying their lineage is Bouddha and Viṣṇu.

The Vaikhānasa, Bouddhas, poets, paṁḍits and those in the assembly thought their religious principles are not above or equal. They could not give answers. Those obstructed invited their destruction themselves. They began to leave the place. They made ways for the procession to continue by joining. Our king welcoming them because he knew their aptitude.

The king took Vakratāṁḍava to his place in a

grand procession. Next day in the king's assembly, Vakratāṃḍava told his guru is truly the form of Paraśhiva with three eyes and with all knowledge. He is the one who gives salvation. He is in the form of Guru. If Śhiva is in his form with three eyes, Vaikhānasa-Bouddhas, poets, paṃḍits in the assembly wanted the banyan tree located in front of Mūkāmbika temple be burnt and restored to its original form. We accept that Śhiva is responsible for Creation, Protection, Destruction, Tirōḍāna and Grace and Śhiva is in his form.

Vakratāṃḍava went to the Guru and reported what happened in the assembly. The Guru accepted the challenge and told the King to assemble all the people in front of the temple.

The king had no doubts in the Guru. Earlier Nirvāṇamuni told about the greatness of the Guru.

Śhri Śhivātragaṇēśha burnt the banyan tree by opening his third eye. It did not take much time for the tree to become ashes. Seeing the burnt tree the people started to pray. Many fell on the feet of the Guru seeking his blessings. Later the ever graceful Guru restored the tree to its original form. He requested Mūkāmbika to forgive them for their behavior.

The temple was filled with Jains, Bouddhas, Ācārṇaks, Vaiṣṇavas, Śhāktēyas, Gāṇapatas, Sauras, Kāpālikas, Śhaivas and ministers along with other prominent people of the community. An elderly family brought their nine year old daughter to the temple. They left her to the care of the king telling she is Gouri, the wife of Śhri Śhivātragaṇēśha (Gouri is no other than Rudrāṇi). The king and his wife took Gouri as their own child. Her background is given below.

MaṅgaḷaGouri Vrata

After the creation of the world Mahēśhvara created Rudrēśhvara. He is a thousand part of Mahēśhvara. He was crowned to Kailāsa the upper world. He was given the responsibility to rule it.

Rudrēśhvara with his wife Rudrāṇi was in their assembly of pramatha gaṇas, Rudragaṇas, Dēvagaṇa,

Kinnaras, Sages and others. Brahma created Bahmāṇḍa and other worlds with appropriate animals. Rudrāṇi requested her husband to show those worlds.

Rudrēśhvara took her to Mēru mountain on earth, then to Vāraṇāsi. While they were traveling in the south, they came across a woman suffering from pain. Her body had wounds. She was trying to keep flies away. She was crying with pain and hunger. She was begging for food.

Rudrāṇi wanted to know the reason for her cry. Rudrēśhvara was not ready to answer. He dodged the issue saying "we are here to see the world". Yet she wanted to know the reason for her cry. Whatever I say to you let it stay with you. "Sins of those who did is for those who act" (Māḍidavara pāpa Aḍidavarige). It is your desire to experience whatever comes in future. The nature creates bodies as per their sins. They experience its results. That woman having increased lechery is experiencing its fruit in this life. Let us go. There is plenty more to see. Rudrāṇi asked to inform what sin is from lechery and also to show it so she can experience it. Saying yes, they returned from their travel.

Rudrēśhvara disguised himself as a tailor went around announcing to mend torn clothes to original form. Rudrāṇi while bathing her garments were torn by rats created by Rudrēśhvara. Rudrāṇi was embarrassed to wear the torn clothes. The maids heard the tailor saying to mend the clothes. They gave the torn clothes to the tailor who mended them to the original form.

Rudrāṇi was very happy with the work of the tailor. She asked him what she should give for mending the clothes. The tailor first says "give me whatever you want". Rudrāṇi says "I give whatever you ask". The tailor says "I have no need for money or land. I desire to marry you".

On hearing the tailor, Rudrāṇi started shaking. She asked him once again to ask for wealth. Again, the tailor says, I do not need wealth. You have given the word to give what I ask. If you cannot give what I asked, just say that You cannot.

Rudrāṇi thought, I am a chaste woman, known as the mother in the world. Now all is tarnished. She was thinking what to do? The tailor was asking repeatedly for an answer. She was puzzled to answer. At that very moment the tailor appeared in his true form. Rudrāṇi slowly raised her head. She was lowering herself to the lower world. Rudrēśhvara lifted her up holding her hair. You wanted to know about lechery. I have shown it for you to experience.

This demonstration has brought taint to my chaste. Please bless me making this day auspicious. Bless those who worship my bust on this day with happiness and children. When I take birth on the earth you marry me. Rudrēśhvara agreed to marry her on earth.

Even today MaṅgaḷaGouri vratha is performed by women worshiping the bust of Pārvati or Rudrāṇi.

Marriage of Gouri

The elderly couple gave their daughter Gouri to the King Mahadēvarāya telling that they are Śhiva worshipers. They belong to the group of Śhivaśhimpis holding Pañcamudres (Bhasma, Kaṁte, Daṁḍa, Kamaṁḍalu and Bikṣhāpātre). They are the symbols of Jaṁgamas. Our place is Kollipāki belonging to the Guru tradition. Gouri belongs to Aprākṛuta Viraśhaiva Viraḥhadra Jaṁgama group. Previously Nirvāṇamuni informed about Paramēśhvara coming to my kingdom. He suggested to give Him the kingdom to be free from my curse. I promised to do the same and to wed Gouri to Him.

Vakratāṁḍava listening to the words of the king says our Guru belongs to lineage of Visvārāḍya of Vāraṇāsi. He was born from Sōmēśhvaraliṁga in Paṁpākṣhētra. It is known as southern Kāśhi. He is the head of Guṇamukhi maṭa.

Hearing Vakratāṁḍava, the elder couple told him that Gouri is not born to us. I just mentioned her as Dēvi. There is a Śhakti temple in the middle of Gouravi lake situated in the North-East of Paṁpākṣhētra. We

stood in front of the temple meditating. Dēvi told us to wed Gouri to Guru. For that reason we brought her here. Then they turned towards Gouri and told her to stay with them to fulfill your desire. They entrusted Gouri to the King. They told the king to perform her wedding to the Guru and donate kingdom to free from the curse. You reach Śhiva losing bhavi status.

Gaṇyaṁte pāsaṁvō bhūmaugaṇyate jalabidaṁdavaḥ||
Nagaṇyṁte vidhātrāpi kanyādānasamaṁpalaṁ||

The elderly couple blessed the king telling above dharmaśhāstra. Then they went away.

The king told Vakratāmḍava that Gouri is the wife of his Guru. She should be served like Guru. So saying he entrusted her care to Vakratāmḍava before returning to his place. That night the king had a dream. In his dream, Nirvāṇamuni told him that he missed to recognize the mother of the universe and Śhiva who came to him as elderly couple. It is due to your ego as king.

Next day, the king made arrangements to construct a temple for Umāmahēśhvara and a maṭa at the site of receiving Gouri. He also constructed Śhiva temples at different locations. Then a beautiful maṇṭapa was constructed in front of Mūkāmbika temple for the wedding. The entire town was also decorated.

The king went to the Mūkāmbika temple with his ministers. He offered salutations to the Guru and stood humbly next to him. He informed the Guru about the elder couple bring Gouri. You have promised to marry her when she takes birth on earth. We are here to perform the marriage and also to give away my kingdom to you seeking an end for my curse.

The king with the consent of the Guru, Śhri Śhivātragaṇēśha, returned happily to the palace for making arrangements for the wedding.

The king sent wedding announcement to Satyēṁdra Ćōḷaraja in Paṁpākṣhetra, to Bijjaḷarāja in Kalyāṇa and others. His kingdom was decorated for the wedding. Bijjaḷa gave the wedding announcement to

Basavaṇṇa.

Travel to Kalyāṇa

Some Mahēśhvara gaṇas came from Kalyāṇa to attend the wedding of Gouri with Śhri Śhivātragaṇēsha. They were asked about the news of Kalyāṇa.

Śhivagaṇas, śharaṇas, jaṁgamas are all happy because of Basavēsha. In Kalyāṇa wherever is seen there are houses of dāsōha. One can hear the sounds of worship in temples. There are many gardens with flowers and other fruit bearing trees. People give salutations in the name of Basava. They welcome Guru-Liṁga-Jaṁgamas with honor. Some slanderers were not happy with these.

Among the slanderers, Koṁḍi Maṁcāṇṇa was close to the King. He complained to the king Bijjaḷa that the treasury is getting empty by Basava. He showed Bijjaḷa how Guru-Liṁga-Jaṁgamas are treated in Kalyāṇa. His repeated complaints made Bijjaḷa to believe him. He told Bijjaḷa, it is the result for making Basava as the head of ministers. Basava is giving away all the wealth from the treasury to jaṁgamas. The jaṁgamas are eating away your wealth. This is happening even in the house of Basava. Bijjaḷa began to worry. Believing the slanderers, Bijjaḷa gives the order to exile Basava.

With that order army personnel went to the house of Basava. They informed Basava not to stay here. Also mahēśhvaras, śharaṇas, jaṁgamas too should leave this place. Slander Koṁḍi Maṁcāṇṇa has disturbed Bijjaḷa telling lies. Bijjaḷa is not in the mood to listen otherwise.

On hearing many left Kalyāṇa. They went away in different directions. We came here to inform you. Basava is in ecstasy meditating Saṁgamēshvara.

Śhri Śhivātragaṇēsha with much worry again asked where did Basava go with his group.

Mahēśhvara śharaṇas who came from Kalyāṇa said Basava with his group reached the village Mattigaṭṭa. Where Basava goes, fire changes to water, earth melts to water, mountain Mēru goes under,

alchemic stone changes to stone and lion becomes dog. With the breath of Basavēśha, poison becomes life saving nectar. Why worry about such a great soul.

Śhri Śhivātragaṇēśha decided to go to Kalyāṇa. He told his pupil Vakratāmḍava Gaṇēśha we are going to see Basavēśha at Kalyāṇa and asked him to prepare for the travel. Vakratāmḍava arranged things for the travel. The party started towards Kalyāṇa.

Śhitaḷaṇḍōḷa the king of Nagēṁdra

Śhitaḷaṇḍōḷa is the king of Nagēṁdra. People were happy in his kingdom. The king lost his wife unexpectedly. He became unhappy with the loss of his wife. His ministers suggested the king to marry again. The ministers found a poor family in the village Śhivakṣhētra. Sumati was their daughter. The family agreed to marry their daughter to the king so they can escape from poverty. The king married the young and beautiful Sumati. The parents of Sumati escaped poverty from this relationship.

The newly married bride Sumati took oath to worship goddess Gouri. She was seeking children and happily married life with her husband for a long time. One day she returned late to the palace after her worship. Her husband was fast asleep. She did not awake him to give the prasāda. Before going to bed she noticed a serpent coming out of the bed. She tried to awake her husband. He was dead from the snake bite.

Sumati was very unhappy about the death of her husband. She had taken oath to worship Gouri. She still needed four more years to complete her vow.

Hearing the cry of Sumati, the ministers and others came running. They saw the snake. They knew what had happened. They tried to console Sumati. She could not keep her grief. She cried and cried. Hearing the loss of their beloved king the kingdom became grief stricken.

The ministers made arrangement for the cremation of the king's body. The body was taken to the cemetery in a grand procession. It reached the cemetery

in the evening. The body was placed on sandal wood for cremation. At that time the clouds began to thicken and started to rain. Soon it was raining very hard. Due to the rain the cremation rituals had to be postponed. The people returned to their home. But Sumati with grief stayed with her husband in the crematory. Sumati was thinking of dying with her husband. She was crying with grief.

Gourādēvi knowing the situation of her disciple asked Bhūdēvi to go to the place of Sumati and tell her to wait till their arrival.

Bhūdēvi went to the cemetery. She asked Sumati compassionately why are you crying alone in the middle of the night wearing jewels and beautiful cloths?

Sumati asks Bhūdēvi who are you for showing interest in my sorrow?

Sumati listen. I am Avanīdēvi. I cry even though I have not lost my husband. I came here with the order of Gourādēvi to relieve your sadness.

'O' mother! when is Gouri, the mother of the world, is coming here. Will she give life to my husband. Will she make me a chaste woman? Please tell me your true identity, requests Sumati.

Sumati listen. My work is to solve your sorrows. My two feet are all rituals. My head is all Bhūtas. The two universe are my two hands. Love of sound-no sound are fingers. Aṛiṣhaḍvergās are the eyes. Saṁkalpa (purpose)-vikalpa are chest. Mōha-Amōha are eyes. Haṁ (ego)-Bim litigants are yugas. Kṣhame (pardon)-Dame, profit-miser are my eye brows. Being fond is stomach. Rivers and other thīrtas are tongue. Beautiful Aṣṭamadas is my face. The six characters is my nose. Crops are my original place. Bad business is my jewels. Boundaries - no bounds are my hair. Days and time are you. All anniversaries are thighs. Yugas of the world are the back of my legs. Druśhya-adruśhya are my back. Current-ancient is my living place. Creation, existence and destruction are my hair (rōma). The five taints are my five sense organs. Breathing is my vocal. Sorrow is my toes. Love of earth becoming the chariot, with ornaments in my ears, holding a chain of beads is

meditating. This type of beauty I possess. My name is Bhūdēvi, they call. Sarvēśhvara is my husband. They call him as emperor.

Garuḍa, Garūdarva, Demons, Humans and others walk in me. As time goes by, they die, reborn, drink my milk to live. I came here by the order of Gourādēvi, wife of Śhri Śhivātragaṇēśha. He is the one who gives life to your husband Śhitalaĉōḷa. Give up your worries. He will save you. She told Sumati repeatedly.

Sumati begs her to show that great one. Will she give life to my husband? else I join in the cremation giving up my life.

This place is on the way to Kalyāṇa. Gourādēvi and Śhri Śhivātragaṇēśha are coming here. There is still time for their arrival. Wait till morning for their arrival. They will restore your husband's life. So saying Bhūdēvi disappeared.

Sumati waited for the arrival of Śhri Śhivātragaṇēśha and Gourādēvi without fear but with sorrow for the loss of her husband. Even in her sorrow, she was praying Gouri. As if to put an end to her sorrow sun was rising in the east. She started to hear the sound of drums and other musical instruments at a distance. She saw Śhri Śhivātragaṇēśha and Gourādēvi coming towards her. She got up and ran towards them. She fell on their feet.

Śhri Śhivātragaṇēśha and Gourādēvi asked Sumati the reason for her sadness. For what reason your eyes are red?

Sumati explained that she is married to Śhitalaĉōḷarāja a year ago. She was performing Gouri vrata. He was bitten by a serpent two days ago. He is dead. We could not perform his cremation because of heavy rain. Every one left this place because of rain. In the middle of the night Bhūdēvi came and told me to wait for your arrival. She told me they fulfill my wishes. Please restore the life of my husband.

Sumati listen. Have no doubt. Be strong. Do not worry. Mārkaṇḍēya son of sage Maikāṇḍu had a life span of sixteen years. Trusting Paraśhiva he won over time to become eternal. This is that time. Your kiss

removes the poison. The poison becomes the nectar of life.

Sumati with the blessings of Śhri Śhivātragaṇēśha and Gourādēvi kissed her husband. His body color changed from blue to normal. He woke up saying Śhiva Śhivā Mahādēvā Gourādēvi. He fell on the feet of Śhri Śhivātragaṇēśha and Gourādēvi. Then he stood next to them with his palms together praising them.

Śhitalaĉōlarāja, Your life is not yet complete. You have a long life. It is written. Your wife is young. Both worship Gouri without fail. Mārkaṇḍēya worshiped Mrutumjaya Liṁga for many years. At the age of sixteen Yama, the god of death, came and placed noose on Mārkaṇḍēya. Veda says there is no fear of Yama for seeing Śhiva. Mārkaṇḍēya thinking the words of Veda became false embraced Liṁga. Then Śhiva appeared. He burnt Yama restoring the life of his devotee Mārkaṇḍēya. He ordered Yama not to play with his devotees. He gave eternal life making him a gaṇa. By worshipping Gourādēvi, she will protect both of you.

Śhitalaĉōlarāja and Sumati both praised Śhri Śhivātragaṇēśha and Gourādēvi repeatedly. They requested them to come to the city so they can serve them with honors. They also requested to bless them with Mrutumjaya Liṁga giving Aprākṛuta Vīraśhaiva dikṣhe.

You are a śharaṇa, a devotee of Śhiva. So saying Śhri Śhivātragaṇēśha accepted the invitation of the king. The king and the people were very happy. They decorated the town and the palace. They brought Śhri Śhivātragaṇēśha, Gourādēvi and his pupil in a procession. The people gave salutation with honors along the way. Sumati and the king honored both Śhri Śhivātragaṇēśha and Gourādēvi giving presents. They were blessed.

Śhri Śhivātragaṇēśha performed dikṣhe to Śhitalaĉōlarāja according to Aprākṛuta Vīraśhaiva ways. He was instructed to worship Liṁga and have devotion to Guru-Liṁga-Jaṁgamas. After receiving the presents,

Śhri Śhivātragaṇēśha with his followers left to Kalyāṇa to see Basavēśha.

Hearing the arrival of Śhri Śhivātragaṇēśha, Basavēśha arranged to welcome by decorating the town. Basavēśha took them in a procession to his place.

Note: Visvakathāsimdu written by Īshānya Viśhvārāḍya. Poet Ćennabasava wrote purāṇa named Śhri Guru Śhivātra Gaṇēśhvarācārya, Śhri Śhivadāsimārya. (page 214)

Feast for Gaṇas by Basavēśha

The king Bijjaḷa along with his ministers went to the house of Basavēśha. He gave salutation to Śhri Śhivātragaṇēśha. He says that he made a mistake listening to slanderers. I want Basavēśha to ignore what happened before. I requests you to inform Basavēśha to return to lead as the head of ministers.

Bijjaḷa, as per the proverb "Sins committed by people is to the king, sins by king is to the celebrant". To alleviate your faults and to provide happiness to you in many ways Basavēśha is satisfying jaṃgamas, Śhiva yōgis and pramatha gaṇas. It is not correct for you to listen to uninformed persons and to ignore mahatmas. You should not undertake them. As the proverb, "the king is the visible God, not away from dharma".

Your words are prasāda. Does it apply those in saṃsāra? Can get a price for selling Śhiva philosophy in market place? Is it possible to tell to an Advaya Mahatma? Think yourself, says Basavēśha teaching wisdom to both.

It is the duty to protect those surrendered. It is philosophy of Saṃgameśha. They go to the place of Bijjaḷa. At his place Bijjaḷa honors Śhri Śhivātragaṇēśha giving gifts before returning to the place of Basavēśha.

The news of Śhri Śhivātragaṇēśha in Kalyāṇa spreads like the rays of sun. Pramatha gaṇas, Maḍivaḷa Mācārya. Bācārasa, Kinnara Bommayya, Appaṇṇa, Ambigara Ćovḍayya, Ćennabasavaṇṇa, and others arrived seeking blessings of Śhri Śhivātragaṇēśha and Basavēśha.

Ocean raises with the full moon. The presence of Śhri Śhivātragaṇēśha and Basavēśha is like two moon and there is no limit for the raise of the ocean. In the house of Basavēśha, there were Mahēśhvaras, Rudra gaṇas, devotees of Śhiva, pramatha gaṇas, Śhiva śharaṇas. They were all wearing bhasma and rudrākshi. They were sitting in a line for receiving food. When food was served, Basavēśha lit camphor offered for Saṁgamēśhvara. The entire gaṇas were happy receiving food. They were the chosen lucky ones for getting the prasāda of Basavaṇṇa. There was no doubt among them that the prasāda of Basava free them from the cycle of birth. After receiving betel leaves they returned to their places. The army people and others were also received food and gifts.

Śhri Śhivātragaṇēśha praises Basavēśha in the assembly. You are the form of dharma in the heart of Śhiva. Everything is my body parts. Guru, Liṁga, Jaṁgama, Policies, Dharma, Chaste, Paṁcācāra, Aṣṭāṁga, Āvaraṇa, Heads of Paṁcapīṭas, have a part receiving dharma. They have become the light of you. Your dharma has spread the world. Without you there is no other. No salvation without you. There is no devotion in the form of dharma without you. There is only those in the cycle of birth. Without you there are no Ācāryas, śharaṇas, Mahēśhvaras, devotees, twenty-five plays of Mahēśhvara, Ēkarudra, Sadāśhiva (five), Śhakti, Śhiva and Saktiviśhiṣṭādvaita philosophies, going beyond forty-three philosophies, with motivation, experience and purity in work. He goes beyond Aradvas with the experience of Aprakṛta Vīraśhaiva philosophy. He receives salvation to become Śhiva like mixing milk with milk.

There is an inscription of Paraśhiva to share your parts of dharma. Basavēśha is the Guru for guru's, supreme Guru, Devotional Guru, Gurumahēśha, Guruliṁga, Salvation through devotion. Is it possible to praise you? Sinners are bhavabhāris. They are dull, eat out of prākṛta, love māye, without knowledge and are cheaters. They are the abode for faking dharma. Is it possible to know your greatness by them? The people in

the assembly praised Basavaṇṇa, clapping and shouting. They said you are the blessed one both here and there.

Basavaṇṇa began to praise Śhri Śhivātragaṇēśha and Gourādēvi. You are the blessed Guru. Gourādēvi is the mother of the world. She is the Śhakti. There is no one equal to her. Suprabōdhāgama says:

Śhivātragaṇēśhācāryaḥ |
Śhivasēnāniratasyaḥ ||
Atrigaṇēśhana saṁbhūtā rakta siripīḍamṭaiha
||
Yēkamēva mayāmasruṣṭhā |
Nityamuktābhavaṁtīhī ||

This is the vaçana of Śhiva. You are the blessed Guru among all gurus. Basavēśha praises Śhri Śhivātragaṇēśha with devotion. You are the one wearing the paṁçamudres. It makes you elite among açāryas.

Only Basava knows about the greatness of Śhiva. How can others know about You? Says Śhri Śhivātragaṇēśha.

Basava requests Śhri Śhivātragaṇēśha to bestow maṁtra armor jackets to those in attendance like those given to the gaṇas of Sadāśhiva.

Śhri Śhivātragaṇēśha silently prayed Śhōmēśhvara. Then took his vessel of desire and distributed maṁtra armor jackets one by one to the attendees. The people were surprised and praised Śhri Śhivātragaṇēśha as the true Śhiva. They returned to their places wearing their new armor jackets. Bijjaḷa saw people going happily.

Defense of Vakratāṁḍava

In the court of Bijjaḷa, some workers complained they do not know how to survive without performing their work. With the request of Basavēśha, Śhri Śhivātragaṇēśha distributed jackets and other gifts to pramatha gaṇas and others. It took away our life line. We need help from you. Listening their complaints, Bijjaḷa told them to tell the same to Basavēśha. The

people requested Bijjaḷa himself to inform Basavēśha. Bijjaḷa ordered his servants to summon Basavēśha. Seeing the coming servants Śhri Śhivātragaṇēśha asked his pupil Vakratāmḡava to investigate.

Basavēśha was giving jackets and gifts to gaṇas who came from far off places. He stopped giving and stood there. The servants of Bijjaḷa came there. They gave salutations to Basavēśha before informing the reasons for their coming. They informed Basavēśha that people complained to the king about their loss of their livelihood. The king sent us to bring you to the court. We request you to accompany us to the court.

In the court of Paraśhiva, ignoring gurus and others, demon Ughrāsura performed penance to Paraśhiva receiving Praṇava maṁtra, the source for all maṁtras. They wore it on their body as an armor. They gave troubles to the divines winning them in the war. They did not care for sins acquired by their action. They became a menace to the world.

Guru Śhri Śhivātragaṇēśha took birth from Viśhvaliṁga in Himācala place. He was fighting the demons cutting their body parts. The felled body parts on earth was regenerating as demons and they were fighting.

Guru Śhri Śhivātragaṇēśha was tired. Realizing through Gourādēvi, he burnt the demons with his third eye. Demon Ughrāsura took his real form. He gave salutations to Śhri Śhivātragaṇēśha saying that his boon ended. He requested to make the body parts that fell on the ground to plants of cotton so that divines, humans and others to wear. Wear my fore head, eyes, nose, back and bone as your paṁcamudres (Five symbols). Distribute new jackets from paṁcamudres so we become glorious till the end of sun, moon and fire. As per his request he gave maṁtra jackets to pramatha gaṇas and destroyed enemies. That great Guru did it many times. He is here in our town as per my desire. It is not possible for me to ignore such a great person. Basavēśha told the servant to tell the same to our king.

Śhri Śhivātragaṇēśha said to Vakratāṁḍava, some people complained about their problems to Bijjaḷa. The king is sending his army here.

Bijjaḷa was angry about Basavēśha for not coming but to praise Guru as the greatest jaṁgama. He orders one of his ministers to go with armed personnel and ask gently to come. If he does not come bring him by force.

Vakratāṁḍava invoked kāḷirṅga serpent through Gajadaṁḍa paṁcāmudre for defending his Guru. Afraid of the serpent circling them they ran away. Then the serpent circled the king Bijjaḷa. Seeing a serpent around Bijjaḷa, the ministers and people started shouting. Hearing their shouting, Basavēśha came running and pacified the snake to leave the place. Bijjaḷa repented for his action and asked Basavēśha that he seeks forgiveness from the Guru.

Is it possible for us to provoke the great Guru? Asked Basavēśha. I mentioned it earlier through the messengers. I am here as per your wish. Let me know the reason for my presence.

I would like to see how the Guru gives jackets and gifts from paṁcāmudre. On my behalf please request the Guru to show it so I can see it.

Basavēśha brought the Guru to the court of Bijjaḷa. The Guru again gave jackets and gifts to pramatha gaṇas from his paṁcāmudre. Later they returned to the house of Basavēśha.

Bijjaḷa was very happy seeing it. He praised the Guru and gave salutations with many gifts.

Śhri Śhivātragaṇēśha Plays before time

King Bijjaḷa requested Basavaṇṇa to inform the greatness of Guru Śhri Śhivātragaṇēśha from the beginning to end so he can be blessed.

'O' king, listen says Basava. Gaṇācārya is in middle of heart of all śhivayōgis as the light of meditation.

Sage Dūrvāsa was returning from Kailāsa holding a garland made of Maṁdāra flowers. Iṁdra was

sitting on his elephant Irāvata. He was coming from the opposite side. Seeing the sage, Iṁdra got down from his elephant. He gave salutations to his Guru. In return the sage gave him the garland. Iṁdra placed the garland on the Irāvata. Bees swarmed the elephant for the fragrance of the flowers. Irāvata not tolerating the bees took off and threw the garland away. It began to trash the garland from its feet.

Sage Dūrvāsa became very angry seeing Irāvata trashing the garland, the prasāda of Śhiva. He cursed Iṁdra to lose all his wealth in ocean.

Iṁdra started shivering. He fell on the feet of sage Dūrvāsa. He humbly requested to forgive him by suggesting a way to overcome the curse. Sage Dūrvāsa told Iṁdra it is not possible for him.

Iṁdra was very sorry. He decided to seek remedy for his curse from Paraśhiva. He went to the forest Daṁḍaka. There he performed penance for a long time to Śhiva. Śhiva pleased with his penance appeared before Iṁdra and asked him what he wants.

Iṁdra narrated in detail his curse by sage Dūrvāsa to Śhiva. He requested to grant him the lost wealth.

The curse of my devotee cannot be avoided. Yet, you can regain the wealth by churning the ocean using the mountain Maṁdāra with the rope Vāsuki. He blessed Iṁdra before returning to his place.

Iṁdra, Hari, Brahma and the divines with the help of their demon cousins started churning the milky ocean. First Moon (Āṁdra) came, then the nectar of life came out of ocean. Divines and demons started fighting to secure the nectar of life for themselves. In the mean time, demon Ulaṁghya stole the nectar of life. He took it and placed with his guru Śhukrācārya. Śhukrācārya instructed Kālāgni maṁtra to the demon Ulaṁghya. He told him to perform penance at a cave in the mountain Himagiri. He was performing penance carefully as per the instructions of his guru.

Iṁdra, Hari, Brahma were very unhappy for losing the nectar of life to the demons. They were thinking about their next move. Nārada, the world

traveler, came there. He gave salutations to Hari, Brahma and Iṁdra. He asked the reason for their worries. After listening the reasons for their worry, Nārada told them not to. Demon Ulaṁghya, who stole the nectar of life, received Kālāgni maṁtra from his guru Śhukrācārya. Now he is performing penance in Himagiri mountain cave. Nārada advised them to perform penance to Kālāgnirudra. He fulfills all of your desires including win over the demon Ulaṁghya.

Hari, Brahma and Iṁdra went to Himācala mountain region. They started penance with devotion to Kālāgnirudra. They were meditating Kālāgnirudra as: Ever happy (Saçcīdāṁda), eternal, true for all times, form of dharma and were praising many ways. Kālāgnirudra was happy for their devotional penance. He appeared before them and asked them what they want.

Hari, Brahma and Iṁdra requested Kālāgnirudra to help them to win over the demons Ulaṁghya, Karkara and Śharkara so they can get back the nectar of life that was stolen from them.

Kālāgnirudra says the demons are strong from my boon. Is it possible to win them?

Hari, Brahma and Iṁdra pleaded Kālāgnirudra. We and the divines cannot survive without your help. How can we live without the nectar of life? It is our food. Our army could not win the demons who are hiding in the caves. It is the reason for performing penance to you. They think there is no one can win over them. With this kind of ego, they killed many humans, divines and animals. They think they are free from death. Please help us to get the nectar of life from the demons.

To fulfill your requests, I send Atrigaṇēśha and Śhri Śhivātragaṇēśha who are in Kailāsa. They are foremost among gaṇas. They are equal to Sadāśhiva. Their wives are the mother of the world with names of Pārvati. They have killed demons many ways. They wear garland of demons heads on their neck. Atrigaṇēśha is also known as Śhaṁkaragaṇēśha and Śhri Śhivātragaṇēśha as Śhivagaṇēśha. Both of them are part of Śhiva. Paraśhiva himself performed aprākṛta

niradhikaraṇa dīkṣhe to them. They are called Ācāryas with gōtras named Nāṁdi, Bruṅgi, Virabhadra, Vruṣhabha, Guha. They perform jñāna, maṁtra and kriya dīkṣhes. They became the foremost Ācāryas in the world. They took birth from Kālālīṅga on earth to propagate aprākṛuta Viraśhaiva philosophy in each yoga's. Atrigaṇēśha and Śhri Śhivātragaṇēśha are the form of Kālāgnirudras. They destroy the demons to get back the nectar of life. So saying returned to the court of Paraśhiva and reported what had happened on earth.

Paraśhiva called the head of Rudragaṇas and Dēvagaṇas. He ordered them to punish the demons Ulaṁghya, Karkara and Śharkara and give the nectar of life to Hari, Brahma and Imdra.

Atrigaṇēśha took birth from Hēmakūṭalīṅga and Śhri Śhivātragaṇēśha from the Śhivalīṅga in the Himāçala region where Hari and Brahma are worshiping. Śhri Śhivātragaṇēśha gave magical armor jacket to Hari and Mrutyamjaya diamond armor jacket to Brahma. He asked them to accompany him to the cave where the demons were hiding. In the cave they told the demons to return the nectar of life to Hari and Brahma before ending your life. Instead of returning the demons told them who you are for supporting Hari and Brahma? We have been cheated not distributing the property equally. We would not have stolen if distributed equally. You can get it only through war. The war broke out between the demons and Śhri Śhivātragaṁēśha. They fought for a long time. Demons body parts fell on ground like a mountain. The felled body parts gave rise to new demons. There was no end of fighting in sight.

Śhri Śhivātragaṁēśha recollected the demon's boon. The boon was not to die from Hari, divines, humans, animals, instruments like swords, bows and arrows. There is no death for those drinking the nectar of life. He realized kālāgni can kill them or prevent their atrocity. He opened his third eye. Fire covered the entire cave. The demons could not escape the fire. Not able to tolerate the fire, the demons surrendered praising Śhiva Śhiva, Hara Hara, Jagadīśha, Paramēśha, Śhaṁbhō fell on the feet of Atrigaṇēśha and Śhri Śhivātragaṇēśha.

After surrendering the demons requested to save them. Atrigaṇēśha and Śhri Śhivātragaṇēśha assured them not to worry. The demons requested to free them from birth and make them stay serving near Śhiva. They also requested the felled body parts on earth are made useful for wearing by people on earth in all yugas. Śhri Śhivātragaṇēśha was pleased with their request. He wore the body parts of demon Karkara making them paṁcāmudre (Bhasmaghuṭike, Kaṁte, Daṁḍa, Kamaṁḍala, and Bikṣhāpātre). Atrigaṇēśha wore body parts of Śharkarāsura as Rakta paṁcāmudre.

Demon Ulaṁghya who was hiding inside the cave opposed them with the help of demons army. Atrigaṇēśha tried to convince not to fight. But his words fell on deaf ears. Ulaṁghya started to fight with his bow and arrows. It did not last long. He was defeated. The demons army was destroyed. Ulaṁghya surrendered felling on the feet. He requested to free the color of his blood red. Atrigaṇēśha burning the demons body parts from his third eye. He wore them making them weapons. Hari and Brahma returned to their places with blessings. Atrigaṇēśha and Śhri Śhivātragaṇēśha returned to Aprākṛta Kailāsa.

Armor to Viṣṇu

The divines were restless not having food from the nectar of life. They went to Vaikurṁṭa to get the nectar of life from Viṣṇu. Viṣṇu told them that he did not bring it. He told them Brahma might have it in Satyalōka. He suggested them to go to Brahma and told them to come back and inform whether Brahma brought it or not?

The divines went to Satyalōka. Brahma told them he did not bring. The divines went to Vaikurṁṭa and informed Viṣṇu that Brahma did not bring the nectar of life.

Viṣṇu learning that Brahma did not bring the nectar of life went to Himācāla region. There he started penance to Śhri Śhivātragaṇēśha. Śhri Śhivātragaṇēśha was pleased with the penance of Viṣṇu. He appeared

before him and asked for what reason you are doing penance?

You killed both Karkarāśura and Śharkarāśura Previously. Brahma and I returned to our places. But we did not take the nectar of life. We left it there alone. Without it Īmdra and the divines cannot continue churning the milky ocean. Please get the nectar of life for us.

Śhri Śhivātragaṇeśha told Viṣṇu, though the demons were killed, you could not get the nectar of life due to demon Ulaṁghya. Wear this armor which is the form of Kālāgnirudra. It fulfills your desire. He gave the armor to Viṣṇu before leaving to Kailāsa.

Armors to Gaṇas

Śhri Śhivātragaṇeśha returned to Kailāsa. Paraśhiva welcomed him saying 'Savior of gaṇas. Is there any to meet your strength? With love he asked to come close to sit with him'. The assembly was filled with gaṇas of Sadāśhiva, Rudra, Pramatha, Vira, Mahēśha, Īshvara, Trinētramūrti, Paṁcādhikāri, Mukta, Paramuta, Aparamukta, Pāśhamukta, Nityamukta, Kaivalya, Sarvajña, Niṣhkala, Niraṁjana, Samānaśhakta, and many others. Nirmāyagaṇeśha requested Paraśhiva to inform the reason for calling Śhri Śhivātragaṇeśha is the best when the assembly has many are equal to Paraśhiva.

Paraśhiva, with a smile, Śhri Śhivātragaṇeśha is the first sarvajña in my aprākṛta creation. As Sadāśhiva, he performed the five actions namely, Creation, Existence, Annihilation, Tirōbhāva (concealment) and Blessing in the four states of Guru, Liṁga, Jaṁgama and Prasāda. While he was performing his functions numerous Brahma's, Hari's, Rudra's, Īshvara's, Sadāśhiva's are gone. Among them he is the first ruler. Later He is called Śhri Śhivābhida Śhivagaṇeśhācārya. I am He. Is it possible for anyone to tell my greatness of my Guru lineage? Now you know. After enjoying your status for many years, as a result of character, like milk mixing with milk, water mixing with

water, comes ahead. This is the reason I have given the status above Sadāśhiva Pramatha gaṇas. He instructed Nirmāyagaṇēśha. The greatness of Śhivagaṇas is known only to Shiva. He instructed Maṁtra to all the gaṇas and gave them Rudrāgni armors. They are for winning their enemies and for seeking salvation. Gaṇas were very happy and they gave salutations.

Atrigaṇēśha the Dēvagaṇamukhi

Brahma as per the wishes of divines and Iṁdra came to Himāčala region and started penance to please Atrigaṇēśha. Atrigaṇēśha was pleased with the devotion of Brahma. He appeared before Brahma and asked what he wants? Brahma informed that the demon Khačara is hiding in a cave with the nectar of life. Atrigaṇēśha assured Brahma not to worry. Demons Śharkarāsura and Karkarāsura were destroyed. Their half burned bodies are lying. Take this jewel armor. It fulfills your desire. He told Brahma to kill the demon Khačara and get the nectar of life. He burnt the mounds of bodies that was in the battle field. He told Brahma to make weapons from the burned body parts to the divines.

Dēvāṁgamuni came there. He informed Atrigaṇēśha that the blood became many types of colored plants.

Raṁgarāvaṇas are dye makers. They are Sura, Čakra, Moḷage, Lahi, Čāmdra, Hīla, Kale, Hari, Tabaka, Taraḷa, Pare, Kṛuśhi and others. Kārtavīrya is the last and took birth in the 21 lineage. Even today they are known as Aṁgāres and Raṁgučippigas. Atrigaṇēśha is the Guru for them. He blessed them and showed things for their convenience. He became guru to Devāṁgamuni and established on earth to continue traditionally. Then the weavers made many types of clothes and gave them to divines and humans. They got the name Devara Dāśhimārya. The body parts of demons became weapons, armors and many types of flowering plants. Brahma made paṁčamudre and gave to Dēvāṁgamuni. Later Dēvāṁgamuni made face masks, swords, horses and saddles. Brahma was very

much pleased and created sixty-three groups of Pāṁcālas. They are Naranāṁta Darmapāla, Rudra Śhenāni and others. Their names are; Bhadrasēna, Mahāsēna and Gājugāra, Baḷigāra, Maṇigāra, Jālagāra, Hoṁgalagāra, Hoṁgala Soppugāra (Uppāras), Eligāra, Erakagāra Ćitragāra, Bailakammāra, Śhastragāra, Kaṁbha Sūtragāra, Gajajala Sūtragāra, Gajarōhaṇagāra, Urugārōhaṇagāra, Paṇimaṇigāra, others belonging to Dēvadharma group. The Pāṁcālas receiving the liquid melted from the third eye of Atriṇaṇēśha made swords, spears, daggers and other weapons. The divines were encouraged for war by giving the weapons. The divines were happy to receive the weapons. They prepared for the ensuing war against their cousins. Atriṇaṇēśha for giving the weapons to Brahma and the divines is called Dēvagaṇamukhi.

War again between Divines and Demons

Brahma, Viṣṇu along with the divine army wearing newly given armors and weapons were coming to Himāčala region. Demons Ulaṁghya and Kačara saw them. They were with those demons engaged in the churning of the milky ocean. They were all assembled near the milky ocean. Demon Kačara alone was guarding the nectar of life near a cave. Both the divines and demons were fighting near the cave seeking the nectar of life. The fight went on for a long time. Brahma and Viṣṇu came up with a plan to distribute the nectar among demons and divines. They told the demons and divines to stop fighting. They are ready to distribute the nectar of life equally among them. Viṣṇu made the demons to sit on the left side and the divines to sit on the right side. He took a vessel with two compartments. He filled one compartment with toddy and the other with the nectar of life. He began to serve the demons with toddy and the divines with the nectar of life. While Viṣṇu was distributing the nectar and toddy, one of the demon sat with the divines. He received the nectar which he drank. The moon and Sun informed Viṣṇu. He severed the head of the demon, But the head and the

body survived because the demon has already drank the nectar of life. The demon cursed both Moon and Sun. Since you cheated us by blinking your eyes. Hence I will make you fade away. Even today with life, he is hiding in the shade of earth. The head and the body are called Rahu and Kētu.

Churning the Ocean

Divines and the demons together began to churn the milky ocean. Fourteen types of wealth with beads came out of the ocean. They continued the churning. The snake used as the rope for churning began to spill poison from its mouth. Divines and the demons could not continue the churning tolerating the poisonous environment. They began to pray Śhiva for help. Paraśhiva ordered Mahēśha to go to earth for protecting the divines and demons from the poison. Mahēśha with all pramatha gaṇas came near the ocean. He took the poison in his hand and placed in his throat. He asked Śhri Śhivātragaṇēśha, the foremost among the gaṇas, to protect the lives of gaṇas by giving armors to them. Mahēśha is called Nīlakaṁṭha, Śhrikaṁṭha, Kappukaṁṭha and other names for keeping the poison in his throat. Śhri Śhivātragaṇēśha is known as Vīravijaya Gaṇamukhi and Satvanāgarīkha Śhivātragaṇēśa for protecting gaṇas by giving the armors. Naṁdi and Bṛuṁgi are called Satva Nāgarīkačāryas. After solving the problem faced by the divines and demons Śhri Śhivātragaṇēśha with the gaṇas returned to Kailāsa.

Basavaṇṇa says to Bijjaḷa - Śhri Śhivātragaṇēśha is the form of Paraśhiva. He is the establisher of all civilization. He is the great and the glorious. On hearing the greatness of Śhri Śhivātragaṇēśha, Bijjaḷa with his eighteen ministers, with all honors went to the place of Śhri Śhivātragaṇēśha. He fell on his feet and requested forgiveness. Śhri Śhivātragaṇēśha forgave Bijjaḷa and blessed him. With the blessing Bijjaḷa returned to his place.

Būkailāsa

Paramēśhvara created Aprākruta world. Brahma with the order of Paramēśhvara created prākruta world. Then he created 8,400,000 groups of lives. Aṣṭavasus were born to Brahma. They are - Apa, Dhara, Druva, Sōma, Anila, Anala, Prtyūṣha and Prabhāsa. Prabhāsa married Yōgasiddhi, the sister of Bṛuhaspati. Her children are the two Viśhvakarmas. They were ingenious than their grand father Brahma.

Brahma visited Kailāsa every day. He never took his grand children to Kailāsa. He was with the impression that his status will be diminished by taking them. Viśhvakarmas were thinking why their grand father is not taking them to Kailāsa to see Śhiva. It made them very unhappy.

On earth, a potter named Guṁḍayya was famous. Mahēśhvara danced to the rhythmic beats made while patting the pots. Viśhvakarmas learnt about Guṁḍayya. They went to Guṁḍayya and requested with devotion to show them the feet of Mahēśhvara. Guṁḍayya made a mirror from the mud and gave it to Viśhvakarmas. Viśhvakarmas took the mirror and poured liquid metal over it. Then they polished the metal to reflect like a mirror. While Mahēśhvara was dancing to the rhythmic beat of pot, Viśhvakarmas saw Mahēśhvara from their mirror. They offered salutations to Mahēśhvara. Śhiva was pleased for their devotion and for their work. He asked them what they desire.

Viśhvakarmas requested horses that takes them to the seven lower world and travel like the clouds; to have the third eye; no disturbance for their work; for them to construct maṁṭapa in Himālaya; deaths from Śharaṇa's of Mahēśhvara; and should not happen from any others. Mahēśhvara granted their wishes and returned to Kailāsa.

Viśhvakarmas went to Himācala. There, in the garden of Putramaṇi, they constructed the highest temples in a strange manner in Iruvaṁtijaya, Mūlamaṁtijaya. Śhiva came with pramatha gaṇas and saw the temples. He was pleased with the constructions. Then Śhiva ordered them to construct Maṁṭapa in the garden in front of Girirāja's house. Girirāja was strolling

in the garden. He saw the temples and Viśhvēśhvaraliṅga. He was very happy. Viśhvakarmas told him they constructed the temple with the order of Mahēśhvara. Girirāja requested Viśhvakarmas to construct a stage for wedding in the palace garden. With that request and the order of Mahēśhvara they constructed a strange and beautiful stage for the ensuing wedding of Girije, the daughter of Girirāja. Viśhvakarmas completing their task acquired pride and ego.

With the construction of temples and Viśhvēśhvara Liṅga in the Himalayas, it became Būkailāsa. It is the abode of Śhiva on earth.

Ending Egos of Viśhvakarmas

Viśhvakarmas became egoistic after completing the stage for wedding. With the boon they received from Mahēśhvara created iron horses for their travel in the universe.

On earth, Girije was performing penance to please Paraśhiva. Her devotional penance created fire reaching the assembly of Mahēśhvara. He sent Nārada, Bṛuṅgi and others seeking permission of Girirāja to marry his daughter to Iśhānyarudra. Nārada, Bṛuṅgi and others went to Girirāja seeking his approval for the marriage. On seeing Girije, they gave salutation to her. Girirāja was surprised seeing them giving salutations to his daughter. He asked them the reason for giving salutation to his daughter. Nārada informed Girirāja that his daughter is no other than Dākṣhāyaṇi, wife of Mahēśhvara and the mother for the world. She took birth as your daughter for performing worship of Gouri. She is the daughter of Dakṣha who was performing yajña against Mahēśhvara. She took her life to born as your daughter. They advised Girirāja to give up the illusion that she is your daughter. They asked for his approval for the marriage. Without hesitation Girirāja gave his consent.

The wedding party was received by the king Girirāja and brought in a procession to the palace. Next

day, women went to Guṇḍayya to get pots. They exchanged gifts with Guṇḍayya for water pots. With the water pots the women went to bring divine Gaṁge (water).

Viśhvakarmas were angry for not receiving invitation to the wedding. In order to disturb the wedding, they created metal frogs and left them in the water. When the women filled the pots with water, the metal frogs made holes in the pots. The women complained to Mahēśhvara about the frogs making holes in water pots.

Mahēśhvara restored the pots to its original form. Women filled the pots with water. The frogs could not make even a dent in the pots. The women brought the pots with divine Gaṁge and completed precursor formalities for the wedding.

Next day the wedding party escorted the groom in a grand procession. In front drummers and musicians were playing their instruments. At that time Viśhvakarmas were flying above on their horse. The horses spilled saliva on the wedding party. Some complained to Mahēśhvara. He ordered to kill them. They were killed using Paśhupati arrow. The heads of the horses fell. They requested Mahēśhvara to install their heads in front on either side of the temple doors. This is the reason for the heads of horses on either side of the main entrance to temples.

Viśhvakarmas also fell on the ground. Their heads were severed. They fell on the feet of Śhri Śhivātragaṇa. They requested the heads be used as three Iḍugāyi coconuts (throwing on ground). From that day on the practice of using Iḍugāyi coconuts during auspicious events has prevailed.

Adamant Arguer

Mahēśhvara wanted to test Girije. He created many five faced pramatha gaṇas. They all accompanied him sitting on Naṁdis to the place of Girirāja. Girirāja who went to receive the party could not identify the groom because they all looked alike with five faces

sitting on Naṁdi. The king returned to the palace and informed his daughter Giriḡe that he could not identify the groom. She was surprised. She knew Mahēśhvara is testing her for being born on earth. She creates many similar looking brides. They identify their own mates. It made easier for Giriḡe to identify Mahēśhvara.

There are five Guru Śhivātragaṇas in the form of Sadāśhiva with five faces. The marriages are between Viśhvaḡhara Paṁcāmukha Gaṇēśha with Jaganmōhini, Sarvatō Paṁcāmukha Gaṇēśha with Sarvamaṁgale, Tēḡapumḡa Paṁcāmukha Gaṇēśha with Sūkṡhmagātri, Niśhkāya Paṁcāmukha Gaṇēśha with Jñānāṁḡi and Surṁdarāṁḡa Paṁcāmukha Gaṇēśha with Kōmalāṁḡi. Marriage was also between the 270 million pramatha gaṇas with their Śhaktis and Paṁcā Vaktrākḡya Gaṇēśha with Maṁḡalādēvi, Paramatakāla Paṁcāmukha Gaṇēśha with Ćikkalādēvi, Piṁḡalākṡha Paṁcāmukha Gaṇēśha with Talōdari and Mahēśhvara with Gourādēvi (Giriḡe) daughter of Girirāja.

The wedding required Maṁḡalasūtras (Necklace). Viśhvakarma Tvaṡṡṡa was given gold and ordered to prepare 270 million Maṁḡalasūtras. Tvaṡṡṡa made the Maṁḡalasūtras. After making Maṁḡalasūtra, he was with the opinion that he becomes the husband rightfully. He became egoistic and did not return Maṁḡalasūtras for the wedding.

Nārada went to Tvaṡṡṡa and asked to give Maṁḡalasūtras. Tvaṡṡṡa refused to give them saying he is the husband rightfully for making Maṁḡalasūtras. Nārada cursed him saying 'Your corrupt head splits into two'. Nārada returned and reported the events to Mahēśhvara.

Mahēśhvara sent Brahma to Tvaṡṡṡa. Brahma called Tvaṡṡṡa as a stupid for not giving Maṁḡalasūtras. He advised to give Maṁḡalasūtras before facing the wrath of Mahēśhvara. But Tvaṡṡṡa chided Brahma about his loss of head yet for taking the side of Mahēśhvara. Then Brahma cursed him that his head be severed by a Śhūdra to become his belongings. Brahma returned to Mahēśhvara empty handed.

Mahēśhvara sent Dakṡhabrahma and told him to

bring Maṅgalasūtras quickly. He went to Tvaṣṭa. It is not good to become an enemy of Mahēśvara. Not giving Maṅgalasūtras to either Nārada or Brahma shows your stupidity. It is not late. Give me the Maṅgalasūtras.

Tvaṣṭa was angry. Are you not ashamed to come hear with a sheep's head. Don't you know I becomes the husband for giving the Maṅgalasūtras. How come Mahēśvara not know this?

You should not go against the words of Mahēśvara. So saying Dakṣhabrahma cursed him. Your head is talking like a tune. It goes to your wife as a bell. Then he returned to Mahēśvara empty handed. After listening to Dakṣha, Rudra controlled his anger and ordered the son of Śhakti to bring Maṅgalasūtras from Tvaṣṭa. He went to Tvaṣṭa and ordered him to bring Maṅgalasūtras.

Tvaṣṭa told him to return. I did not give them to Nārada, Brahma and Dakṣha. Giving Maṅgalasūtras makes me the husband. Tvaṣṭa says just go away.

The devotee of Śhiva became angry. Now is the time for the curse of Nārada, Brahma and Dakṣha to become true. He took his sword and severed the head of Tvaṣṭa. The head fell in two parts. His wife requested him to make them effective without spoiling. He made the two parts of the head into two bowls. He kept Maṅgalasūtras in one covered with cloth. He gave it to her. He made a bell from other body parts of Tvaṣṭa. He returned ringing the bell along with wife of Tvaṣṭa to Mahēśvara. Maṅgalasūtras were brought in time for the wedding. The wedding took place without any obstructions. The wife of Tvaṣṭa was blessed for carrying the Maṅgalasūtras.

Teaching of Sotra and Gōtra

Mahēśvara burnt Kāma twelve times. Five-faced lost his fifth center face six times. Īśhānarudra married Girije twenty-five times. By that time, Nārāyaṇa rebirth 100 times. Saw flooding of Iṁdra ten million times. Sun and Moon took rebirths numerous times. Seen ten four faced Viṣṇus. Know thirty faced, sixteen

faced, ten faced, eight faced and four faced Brahmas. In this way four faced Brahma rebirths 1,000 times, it is a day for Hari. Nārāyaṇa takes the title after rebirth 10 million times. It is a minuscule for Īśhvara.

Sanātana and Punātana are two kinds of creation. Punātana creation is of Brahma. Sanātana creation is of Śhiva. They are Maṁtra, Gāyatri, Atyāśhrama, Dharma, Pramta gaṇa, Kulasabhava, Gururēvaṇyaru, Sadāśhivanapati, Paṁcākṣhari japasiddha and other. There are four yugas namely, Kruta, Tētra, Dvāpara and Kali yugas. Krutayuga is 1,728,000 years. Kāśhi Viśhvanātha is the origin. Men are of length 28 Moḷas (about 38-40 feet, Moḷa is the length from elbow to the tip of middle finger). Gold is in use. Woman becomes pregnant by look. During this period, People are grouped by Manu into four categories namely Brahmin, Warrior, Merchant and Service. In this period accomplishment is about Ātma or the soul. Suragaṇa, Daityagaṇa and Maṇuṣhyagaṇa belong to the Saptarūṣhi gōtra. This grouping is not for Aprākṛta Viraśhaivas. Wearing of Śhivaliṁga, worship, devotion, Meditation to Śhiva and Liṁga are the five of Naṁdkēśhvara. Virabhadra, Naṁdi, Vṛuṣhabha, Bṛuṁgi and Guha are the heads of gōtras (clans). Birth (janana), Existence (rakṣhaṇa), Absorption (laya), Concealment (tirōdāna) and Blessing (anugraha) of Śhivarudra, Pramatha, Mahēśha, Bhakta and Saṁpradāka gaṇas are from Śhiva. War between divines and demons happens in this yuga.

Trētrāyuga is for 1,296,000 years. Kēdārēśhvara is the origin. Men are of length 14 Moḷas (about 18-20 feet). Brass and silver coins are in use. Woman becomes pregnant by the touch of breast. Gautama's religious gets importance. In this period Saptarūṣhi gōtra with accomplishment of Jñāna or knowledge. For aprākṛta Viraśhaivas paṁcā pramatha gaṇa gōtra with the accomplishment of Śaṣṭhala. At the end of this period there is a war between Rāma and Rāvaṇa.

Dvāpurayuga is for 8,640,000 years. Paṁpāvirupākṣha is the origin. Men are of length 7 Moḷas (about 10-11 feet). Copper coins are in use.

Śhaṁkhalikhita religious gets importance with religion, yajña and yōgas. Women becomes pregnant with the union of husband. For aprākṛuta Viraśhaivas pañīśhanigaṇavara dharma or religious with the knowledge of Ṣaṭ Paṁcācārya accomplish karmayōga. This period ends with a war between Kauravas and Paṁḍavas.

Kaliyuga is for 4,320,000 years. Śhrīśhaila Mallikārjuna is the origin. Men on earth are of length three and a half moḷas (about 6 feet). Copper coins are used. With the disturbance of mind, both men and women suffer with discourages. Collecting the good and bad, sins of previous lives both engage in work related professions. Those in varṇāśhrama accomplishes Smṛutidharma. For Aprakṛuta Viraśhaivas pleasing Guru-Liṁga-Jaṁgamas and sixty-four virtues are important.

With the birth of Jains in the sun lineage leads towards the decay of Śhiva religion. Paraśhiva hearing the state of Śhiva religion orders his Naṁdya and other Gaṇas to take birth from Śhivaliṁgas. They show various significant dollies for establishing the religious principles of Śhaktiviśhiṣṭādvaita, the form of Śhiva. Among them Śhri Guru Śhivātra Paṁcamukha Gaṇavara in Bhūkailāsa received was ordained by Śhiva giving Dīkṣhe, Liṁgadāraṇa and other Śhivasiddhānta. To assist Viśhveṁdhara, Sarvatō, Tējhpurnja, Sūkṣhāṁga, Niṣhkāya Paṁcamukha-gaṇēśhas, orderly Viśhvambara Paṁcamukha-gaṇēśha established maṭa at Hulaga province. Hearing the news of the marriage to a boy in his lineage, Śhri Śhivātra Gaṇēśhācārya arrives happily. Hr sends marriage announcement inviting king Śhitalaĉōḷa and his wife Śhāmtavati of Narēṁdra region, King Suṁdara and his wife Amṛutavati of Paṁpākṣhētra and his devotees. They all arrived for the wedding with gifts. After performing Śhivadīkṣhe to both bride and groom, Śhivabhaktaṇas, Mahēśhagaṇas, Jaṁgamas and elders were feasted. Then Śhri Śhivātragaṇēśha gave permission to perform the wedding.

Features of Bride

Śhri Śhivātragaṇēśha explains the futures of bride as follows: Existence of two swirls in the head makes her a widow. Swirl on eyebrow leads her to lose money; On shoulder shows affection for men; On sinciput (forehead) becomes a vaiyāri (trifles or flirts with men's affection) and poor; On breast shows excessive affection; On stomach enjoys feasts; On belly button makes a chaste woman; On vagina makes her with loose character; On the left neck destroys brothers and sisters; In the center of back enjoys staying on featherbed. Examine the swirls on the body. Footstep, hips, neck, ears, eyebrows and fingers are the six should be small. Hands, capola, stomach, cheeks, tongue, stature are the six should be small. Tighs, eyes, sinciput, breasts, fanny, nostril, hair are the six should be large. On the left palm examine lines for food, children, knowledge, nectar, couples togetherness and their happiness. It is better to do for a 10-12 years older girl. Enquire about caste groupings - Padmini, Hastini, Āittini and others. Learn about gaṇa and kūṭa before arranging marriage for a bride of 16 or more years.

Girijādēvi wanted to perform marriage of her son Kumāra (Śhaṇmukha). She asked him about marriage. He asked his mother how the bride looks. Girije told him that she looks like her. Śhiva, Śhivā, Mahadēva saying Kumāra, told his mother 'if she looks like you, what she is to me'. I cannot marry. I cannot stay here. He took birth on earth as Cennabasavaṇṇa. Later he became the emperor of Saṭsthala Brahmi. The bride Kanyākumāri chosen for marriage stays at Hōrihoḷe even today.

Character of Chaste woman

A chaste woman has relation only with her husband. Then she is happier. A woman gets bodily problems for having relation with other than her husband. Worship Gouri. Serve your husbands. Be hospitable towards Guru, Jaṁgama and arriving guests. It brings fame in the world.

Child born on the first day of ovulation is a

Vitiate (Kulagēḍi). A sinner (Pātaki) on the second day, thief on the third day, with artificial (Krutaka) character on the fourth day, smart on the fifth day, vow breaker (Vrathagēḍi) on the sixth day, religious and merciful (Dharma Dayāpara) on the seventh day, good looking on the eighth day, charitable (Dhanāḍya) on the ninth day, seeker of yoga on the tenth day, platonic (Nishkāmi) on the eleventh day, with anger (Kōpi) on the twelfth day, scholar on the thirteenth day, sick on the fourteenth day, politician (as Raja) on the fifteenth day and a Śhivayōgi on the sixteenth day.

Perform Liṅga initiation to a pregnant woman during her seventh month of pregnancy. Tie Liṅga to the neck of child after birth. Practice the sixty-three virtues in life without fail.

Sixty-three Virtues

With the blessing of Guru having Liṅga on the body, receive instructions for the use of Vibhūti, Rudrākṣhi, Śhiva maṁtra. Believe Śhāmbuliṅga is the God. Everything is under his control. Aprākṛta Viraśhaivas are truly free from the cycle of birth. The rest of the world is the desire of Śhiva. Believing this is the first virtue.

Know this world is of Māye. Every thing that happens in this world is illusion (kumarga). Perform knowing this is the second virtue.

Staying and moving around happily in the Śhiva land is the third virtue.

Keeping away from Malatrayas (Aṇava, Māya and Kārmika) and the five types of blemishes (birth, death, rajassu, ort (eṁjalu) and clan (kula) is the fourth virtue.

Getting rid of the accumulated sins is the fifth virtue.

Not fasting to perform rituals with the belief in rebirth is the sixth virtue.

Be happy and content by wearing and performing daily Liṅga worship and meditation as per the direction of Guru. Do not worship and receive tīrtha

and prasāda of immobile Liṁga. It is the seventh virtue.

Except for devotees, do not touch things and show prepared things to Bhavis. It is the eighth virtue.

Consume water and food making them as prasāda by the five letter Śhiva maṁtra (Śhi Vā Ya Na Maḥ). It is the ninth virtue.

Family while staying like the eight fortress (Guru, Liṁga, Jaṁgama, Vibhūti, Rudrākṣhi, Maṁtra, Pādōdaka and Prasāda) to the members of the house and Maṭa. It is the tenth virtue.

Those with influence to perform with the sentiment of Śhiva. It is the eleventh virtue.

Serve Śhiva devotees, Guru and Jaṁgamas with the sentiment of Śhiva to climb the steps of salvation. It is the twelfth virtue.

Receive Pādōdaka from Jaṁgama who is liberated from the cycle of birth. Food offered to Śhivaliṁga is Prasāda. It wins the cycle of birth. Become famous from its use is the thirteenth virtue.

During the eight months of pregnancy perform Śhivaliṁga rituals to the unborn child by tying Liṁga and smearing Vibhūti. It is the fourteenth virtue.

Not finding any blemishes due to caste among Aprākṛuta Virāśhaivas is the fifteenth virtue.

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Rejecting happiness that comes from timeless information as natural. Become a Śhivayōgi by enjoying the happiness that comes from Śhivaliṁga. It is the fiftieth virtue.

Be happy making the body a Liṁga by installing Liṁga in all part of body. It is the fifty-first virtue.

Play with Śhivaliṁga to Burn the pain from Bhavi Manmatha. It makes you a Śhivayōgi earning characters of Śhiva. It is the fifty-second virtue.

Not giving importance to the short life giving importance to the installation of Śhivaliṁga in the body, mind and talk as well as in awake, sleep and dream status is the fifty-third virtue.

Jīva is bound and Sadāśhiva is without bound.

Śhiva prasāda is for freedom. Leading life being pure and knowing Śhiva is within is fifty-fourth virtue.

Without ego and anger follow the ways of sadācāra with the feeling of Śhiva's order. Be happy with Śhivaliṅga following Ṣaṣṭhala ways. It is the fifty-fifth virtue.

Do not go against the words of Jarṅgama. It is the fifty-sixth virtue.

Enjoy things that comes without expectation as orders of Śhiva. It is fifty-seventh virtue.

There are twenty-five philosophies for sthūla body and eleven for sūkṣhma bodies. The 36 philosophies including the eleven for Liṅga, 25 for Aprākṛuta Śhivalīle, eleven Rudra līle, five Sadāśhiva līle and one each for Śhakti and Śhiva makes 43. It is the body of Liṅga. The form of Śhiva is not to discriminate Aṅga and Liṅga. It is the fifty-eighth virtue.

Appendix A

Names of 51 Rudras

- | | |
|--------------------|-------------------------|
| 1. Srīkaṁṭharudra | 26. Sarvarudra |
| 2. Anaṁtarudra | 27. Sōmēśhvararudra |
| 3. Sūkṣmarudra | 28. Lāṁgulirudra |
| 4. Trimūrtirudra | 29. Dārukarudra |
| 5. Amarēṁdrarudra | 30. Ardanārīśhvararudra |
| 6. Aspruṣharudra | 31. Umākāṁtarudra |
| 7. Bhārabhūtirudra | 32. Aṣhāḍirudra |
| 8. Dhīśharudra | 33. Duṁḍirudra |
| 9. Sthānurudra | 34. Atrirudra |
| 10. Kuhararudra | 35. Mīnarudra |
| 11. Ghaṁṭēśharudra | 36. Mōkṣharudra |
| 12. Bhavtikarudra | 37. Lōhitarudra |
| 13. Sadyōjātarudra | 38. Sthliśhikhirudra |
| 14. Amṛutēśharudra | 39. Śhvātrakarudra |
| 15. Tilōttamarudra | 40. Gaṁḍarudra |
| 16. Ēkarudra | 41. Dvigaṁḍarudra |
| 17. Kūmarudra | 42. Mahākāḷarudra |
| 18. Akvārarudra | 43. Vālakarudra |
| 19. Mahāsēnarudra | 44. Bhujaṁgēśharudra |
| 20. Krōdaśharudra | 45. Nāgēśharudra |
| 21. kaṇētrarudra | 46. Khaḍgēśharudra |
| 22. Āturānanarudra | 47. Bakēśharudra |
| 23. Ajēśharudra | 48. Bakatvētarudra |
| 24. Āṁḍēśharudra | 49. Lakaḷēśharudra |
| 25. Paḥānanarudra | 50. Śaṁvartakarudra |
| | 51. Śhivarudra |

Appendix B

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³ÀÄAvÀæCzÀ D²°ÉUÉ ¥Áæt¥Àæw,ÉxÀiÀÄÆÄÄB
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 ,À¥ÀÄµÀà²ÄµÀðPÀA°AUÀA vÀxÁ,ÀB¥À³ÀiÁZÀgÉÄvi |
 ¥ÀAiÉÆÄzÀxÀÄdã³ÀÄçéµÀÄgÀ,ÉÉ³ÀÄÆð°ÉÆÀ¥ÀAZÀ©üB |
 NA ³ÀÄÆAvÀ ±ÀÄagÁAiÀÄÄPÀë °sÀPÀÛAw,ÀÛgÀPÁvi |
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³ÀÄAvÀæCzÀ °AUÀzÉÄ³ÀÄjUÉ ,ÁB¥ÀÆAPÉİgÉzÀÄ,
ÉAvÀgÀ
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 ³Á,Á¹ ZÀ«avÀætÂ ,ÀgÀ³ÀAw ³ÀÄÈzÀÆzÀ |
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 K³ÀAvÀzÀé,ÀÛçvÀAvÉÆÉÁA ¥Àj,ÀASÁãvÀ K³À» |
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³ÄÄAvÄæCAzÀ ³Ä,ÄÜç³ÄÆÄÄß °AUÄzÉÄ³ÄJUÉ
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 AiÄÄeÉÖÖ£Ä eÄAiÄÄvÉ £ÄzÉÄ³AvÄ``sÄâA D³ÄÄzÄävÉ
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PÀ¥Á⁰¹ÛÇ ,ÁªÄÄZÉæöËvÀæ AiÄÄAvÀæ-Ä ¢ÉÄ-ÉÆÄPÁ KµÁÁ
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ªÄÄAvÀæÇAzÀ ²µÄägÀ ,ÄªÄðAUÄZÀ°è

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PÄnÖ

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KvÄxvÄx ^{2ª}ÄªÄÄAvÀæ ¥Ä«vÄævÄx PÄªÄÄZÀ°ÄÉÁAUÄ

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ªÄÄAvÀæÇAzÀ °ÄuÉAiÄÄ°è ^{2ª}Ä°AUÄªÄÆÄÄß

§gÉZÄÄ

GzÄðZÄª,ÄìgÀ PÉÆÄn¥ÄæPÄ±Ä ¢ÄÄ°ÁZÄ±ÄðÉÄÇÃ¥Äª

ªÄÄÆwð ©üÄµÄtA |

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,ÄªÉËð,ÄÛ¥Ä¹e©üB ¥ÉÆæÄPÄÛA ,ÄªðAiÄÄeÉÖÄµÄÄ

``sÄvÉÄA |

gÄÄZÄæ ``sÄPÄÛA ,ÄªöËvÄ,ÄiªÉð

wæ¥ÄÄAqÄAQvÄªÄÄ,ÄÛPÄA |

ªÄÄAvÀæÇAzÀ ¢ÄÄÄRzÄªÉÄÄ-É °Ä,ÄÛ°ÄxßIÄÖ

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EµÄÖ¥ÄæT,ÄÛxÄA ``sÄªÉÇÄ wæzsÄÆªÉÄßöËPÄª«ÄZÄA

±ÄÄæTÄ |

PÄGÉß ²µÄª ±ÄæÉÄPÉË²èªÄ ¢ÄÄAvÀæªÄÄÄÇgÄAiÄÄvì |

,ÄvÄÄ§ÄZÄPAd^{2è}µÉÆÄ ¢ÄÄAvÀævÄZsÄª ÉÄªAiÉÄ,ÄB |

ªÄÄAvÀæÇAzÀ Q«AiÄÄ°è ¢ÄÄAvÀæªÄÆÄÄß

``sÉÆÄÇ¹zÄgÄÄ. §½PÄ ¢ÄÄÉÄ,ÄiÉÄÄß

¥ÄæT°AUÄ,ÄAAiÉÆÄV¹ E,ÄÖ°AUÄªÄÆÄÄß vÉÆÄj¹

²µÄägÄÆÄÄß PÄËvÄPÄËvÄägÄÉÁBV ¢ÄiÁrzÄgÄÄ.

Appendix C

Procedure for Aprākṛuta Vīraśhaiva Dīkṣe

Guru:

brahmā viṣṇuśha rudraśha iśhvaraśha sadāśhivaḥ |
ētē garbhagatāyasya tasmai śhrī guravē namaḥ ||

With this maṁtra purifying paṁcābūtas told to stand with his pramata gaṇas, then he asked them to repeat the following maṁtra.

anaṁtajanma saprāpta kar^mēṁdhana vidāhīnē |
jñānālaprabhāvāya tasmai śhrī guravē namaḥ ||
kar^maṇā manasāvācā guravē bhaktivatsalaḥ |
śharīraṁprāṇamarthaṁca sadgurubhyō nivēdayēt ||
after saying performed sāṣṭāṅga namaskāras.

Guru:

guruḥpitā gurur^mātā gururēvahi bāṁdavaḥ |
gurudaivātparaṁnāsti tasmai śhrī guravē namaḥ ||
ōṁ gurudēvōbhava-ōṁ pītṛdēvōbhava-ōṁ
ācāryadēvōbhava

From these maṁtra helped the feeble to join.

ōṁ śhivaśhivājña viṣṇupravar^tamānuṣhyāpavitāvanī |
sarvavastugatō pivāyassmarētpuṁdarīkākṣhaṁ
sabāhyābhyaṁtaraṁ śhucīḥ |
pruthvitvayi rudradēvī dēvatvaṁ viṣṇunādṛutaṁ |
paṁcadārāmayō dēvī pavitraṁ kurucāsanāṁ |
sāmārjanaṁ śhataṁpuṇya sahasramanulēpanāṁ |
rēkhāśhataśahasreṣhu anaṁtaṁ padmamucyate |
baṁdhobhavaśharaśhaiva svastitaṁ śhatraṁāśhanāṁ |
padmaṁ puṇyaphalaṁśhaiva mudraṁtu
mōkṣasādanāṁ |

From these maṁtra purifying bhūtas, then

ōṁ namō rudre bhyōye pṛuthivyāṁtari kṣheye
diviyēśhāmanāṁ vātōvarśhamiśhavaste
bhyōdaśhaprācīdaśha dakṣhaṇādaśha pratīcī daśhōdīcī
daśhōr^dvāstibhyō namastē namomṛudāyatasmai
viṣṇōyaśhcanōdvēṣṭitaṁ ōjaṁbhē dadāmi |
ōṁ pṛutivyāmē pṛuṣṭha ṛuṣṭhiḥ |

kūr^modēvatā jagatiCharṁdaḥ āsane vinayēgaḥ |

Writes square told the pupil to sit inside the square, then as per this vow

caukamadya sumāṁgalyaṁ śhaṭkalaśhaṁ tathaivaca |
bhāsuram taṁḍulimṁtasya paṁcaśhūtraṁ tathaivaca ||
tēshu tīr^thāmbu pūrṇēshu nidadpādhāmmrapallavā |
dūr^vāmkura saṁpūrṇāni nāgavallidaḷānyapi ||

ōm īshānāyanamaḥ |

ōm īshānavaktrāyanamaḥ |

ōm tatpuruṣhāyanamaḥ |

tatpuruṣhavaktrāyanamaḥ |

ōm aghōrāya namaḥ |

ōm aghōra vaktrāyanamaḥ |

ōm vāmadēvāyanamaḥ |

ōm vāmadēvavaktrāyanamaḥ |

ōm sadyōjātāyanamaḥ |

ōm sadyōjātavaktrāyanamaḥ

ōm paraśhivāyanamaḥ |

ōm paraśhivanirāṁjanāyamukhāyanamaḥ |

From these maṁtra establišhes kaḷasas. invokes the divines. in the five Kaḷasas place leaves and says they are the kaḷasas of Sadāśhiva, then establishes the sixth kaḷasa of Paraśhiva.

ōm namaḥśhivāya, namaste astu bhagavān,
viśhvēśhvarāya, mahādēvāya, tryāmbakāya,
trikāgni kālāya, kālāgni rudrāya, nīlakaṁṭhāya,
sar^vēśhvarāya, sadāśhivāya,
śhri mahādēvāyanamaḥ,
ōm niraṁjanāyanamaḥ, ōm nidhanapatāmtikāyanamaḥ,
ōm urdhvōdhvāyanamaḥ, ōm urdhvāyanamaḥ,
ōm ur^dhōr^dhvalimḡāyanamaḥ,
ōm ur^dhvalimḡāyanamaḥ,
ōm hiraṇyāyanamaḥ, ōm hiraṇyālimḡāyanamaḥ,
ōm suvar^nāyanamaḥ,
ōm bhavāyanamaḥ, ōm bhavalimḡāyanamaḥ,
ōm divyāyanamaḥ, ōm divyalimḡāyanamaḥ,
ōm śhivāyanamaḥ, ōm śhivalimḡāyanamaḥ,
ōm jyēśhṭhāyanamaḥ, ōm jēśhṭhalimḡāyanamaḥ,

òm śhrēṣhṭhāyanamaḥ, òm śhrēṣhṭhalimḡāyanamaḥ,
 òm jvālāyanamaḥ, òm jvālalimḡāyanamaḥ,
 òm sthūlāyanamaḥ, òm sthūlalimḡāyanamaḥ,
 òm sūkṣhmāyanamaḥ, òm sūkṣhmalimḡāyanamaḥ,
 òm śhūnyāyanamaḥ, òm śhūnyalimḡāyanamaḥ
 òm nētrāyanamaḥ, òm nētralimḡāyanamaḥ,
 òm śhrōtrāyanamaḥ, òm śhrōtralimḡāyanamaḥ,
 òm ghrāṇāyanamaḥ, òm ghrāṇalimḡāyanamaḥ,
 òm prāṇāyanamaḥ, òm prāṇalimḡāyanamaḥ,
 òm vyōmāyanamaḥ, òm vyōmalimḡāyanamaḥ,
 òm ātmāyanamaḥ, òm ātmalimḡāyanamaḥ,
 òm paramāyanamaḥ, òm paramalimḡāyanamaḥ,
 òm śhar^vāyanamaḥ, òm śhar^valimḡāyanamaḥ,
 òm śhāmtāyanamaḥ, òm śhāmtalimḡāyanamaḥ,
 òm ētatsō masyasūr^yasya sarvalimḡāmḡam sthāpayati
 pāṇimantram pavitrām
 òm namasthe sarvovai rudrastasmai rudrāya namostu
 namo hiraṇya bāhave hiraṇya varṇāya
 hiraṇya rūpāya hiraṇya pataye aṁbikāpataye umāpataye
 namōnamaḥ, ṛutaṁ satyaṁ parabrahma paraśham
 kṛuṣṇa piṁgaḷaṁ uddhvarētaṁ virūpākṣham
 viśhvarūpāyavainamaḥ,
 òm sadyōjētaṁ pravadyāmi sadyōjētāyavainamaḥ bhave
 bhave nāti bhave, bhajasvamāmbhavodbhavāyanamaḥ,
 òm vāmanēvāyanamaḥ, parama padāyanamaḥ,
 jēṣhṭhāyanamaḥ, śhrēṣhṭhānamaḥ,
 rudrāyanamaḥ, kālāyanamaḥ, kalavikaraṇāyanamaḥ,
 balāyanamaḥ, balapramathāyanamaḥ, sarvāyanamaḥ,
 sarvabhūta damanāyanamaḥ, manōnmanāyanamaḥ |
 aghōrēbhyaōda ghōrēbhyaō ghōra
 ghōratarēbhyaō sarvatassarva sarvēbyō namaste astu
 rudrarūrebhyaō śhīvebhya
 śhri sadāśhivāya namaḥ |
 òmtatpuruṣhāya vidmahe mahādēvāyadhīmahi
 tannorudraḥ pracōdayāt |
 òm īśhānassarva vidyānāmiśhvara sarvabhūtānām
 brahādhipati brārhmaṇōdhipati braṁrhāśhivome
 mṛuḍōstu sadāśhidāyanamōnamaḥ kadṛudrāyastanmahe
 pracesate ēkaśhīva ēvānyarahitāyate namōnamaḥ |
 òm viśhvaṁ bhūtaṁ bhuvanaṁ citraṁ bahudā
 jāyamānaṁ cayat |

ōm śhaṁcame, mayaśhcame priyaṁcame
 nukāmaśhcame
 kāmaśhcame sāmaśhcame bhadraṁcame śhriyaśhcame
 vaśhkaṁcame yaśhaśhcame jagaśhcame
 bhagaśhcame draṇiṇaṁcame yatāṁcame dhartācame
 kṣhemaṁcame dhr̥utir^came viśhvāṁcame
 mahaśhcame saṁviccame jñātraṁcame sūtaśhcame
 prasūtaśhcame trīraṁcame layaṁcame mṛutaṁcame
 āyushyaṁcame nāmayaśhcame jīvātuśhcame
 dīrghāyushvaṁcame navitreṁcame sugaṁdhaṁcame
 śhayaṇaṁcame suśhāntacame sudinaṁcame,
 ōm sahanāvatu sahanaubhuvanaktā
 sahavīr^yaṁkaravāvahe
 tējasvināmadhikāmastu māvidvṣhāvahai śhāntiśhśhānti
 sarvaśhāntirastu |

**after purification of water performs worship of
Guru, then:**

jvālāmālāvṛuttāṁgāya jvalana sthaṁbharūpiṇi |
 namaśhśhivāya śhāntāya brahmaṇe liṁgamūrtayē |
 anādimala saṁsārarōgavaidyāya śhaṁbhuve |
 namaśhivāya śhāntāya brahmaṇe liṁgamūrtaye |
**from this pañcamamtra performs jalavāsini, then
devotes palm:**

ōmtrāstiyaṁ viśhaktiḥ, śhṛikaraṁca pavitraṁca
 rōgaśhōkabhayāpaham |
 manasāsaha hastēbhyo padbhyāmuddharaṇāyaca
from this maṁtra purifies.

mūr^dhnīlālāte kar^naca cakṣhuṣhōrghāṇake tathā |
 ā saidvābyā bhyāṁcabāhubhyāṁ tannūlata navastathā |
 maṇibamdhē cahyatpārśhve nābhau mēḍre tathaivaca |
 ūraucajānuke caivajaṁ ghāpṛuṣhṭhe tathaivaca |
 pādedvātriṁ śhatiśhcaiva pādasamdayathā kramāt |
 ityuddhūlanaṁ snānaṁ dhāraṇaṁ mōkṣha kāraṇaṁ.
Saying this maṁtra applies vibhūti to them. then

ōm, hyaṁ, śhṛūṁ, bhṛūṁ, rūṁ, bṛūṁ, prarūrūmapi
 strīmaṁkṣhe kṣha mapikṣho

hrīna mōrntimayaye prāṇānāyamyā samasta
pāpakṣhayārthaṁ śhivajñānama vāpyar^thaṁ
samasrūṣṭhi maritrai sahadhāraṇaṁ kariṣhe iti
saṁkalpya |
śhirasādhārayetkōṭikar^nayo darśhakōṭibih |
śhatakōṭigaḷebaddhaṁ sahasraṁbāhumūlayōḥ |
apramāṇapalaṁhaste rudrākṣhaṁ mōkṣha sādhanam ||
**From this mantra gives rudrākṣhi to wear on
their body with blessing.
then takes liṁga from the water:**

mahādēvāya mahate jōtiṣhenam̐tate jase |
namaśhivāya śhāmtāya brahmaṇe lliṁgamūrtaye |
**takes liṁga to removes the quality of rock. then
saying:**

viśhvataśhcakṣhurata viśhvato mukhōviśhvato
bāvurutaviśhvataḥ |
pādaṁ saṁbāhubhyāṁ damati saṁpadaṁ trayidyāvā
bhūmijānaya dēva ēkaēva ||
removes Liṁga, then

ōm viśhvādhikō rudrōmaharṣhiḥ sarvohe
ṣharudrastasmai rudrāyate astu namorudrō
vaikṛuraro rudraḥ paśhaśhūnāmadhi patistathā
dēvāūr^dhvabāhyavo rudrānvaṁti yasmāt paraṁ
nāparamasta kimcidyasyānnaṇiyōna daiyokimcit
śhivaēkodhyeḥ
performs prāṇapratisthe to Liṁga. then

sapuṣṭpaśhīrṣhakamliṁgaṁ tathāsnapamācarēt |
payōdathyājyamadviśhurasairmūlēnapaṁcabhiḥ |
ōm manam̐ta śhucirāyukṣha bhaktaṁtistarakāt |
paramaniyamucyater^marātasya avirasa bhuvanam
jōtirūpakaṁ ||
performs Liṁga bathing, then

vyōmarūpanaste stuvyomātmāya praharṣhiṇe |
vāsāṁsi cavicitraṇi saravaṁti mṛudūnida |
śhivāya guruvedattaṁ tasyapuṇyapalaṁśhṛṇu |
ēvaṁtadvastrataṁtonāṁ parisamkhyāta ēvahi |

tāvadvarṣhasahasrāṇi rudralōke mahīyate |
places vastra on liṅga, then

caṁdanāgaru karpūra tamāladaḷa kuṁkumaṁ |
usīrakōṣhṭhaṣṭaṁ yuktaṁ śhivagaṁdhāṣṭakaṁ
smṛutaṁ |
acamānastu siddhār^thaṁ avadhārṛuya thaivaca
aṣṭagaṁdha samāyuktaṁ puṇyaprada samanvitaṁ |
applies gaṁda to Liṅga, then

abinnaśhaṁkhavaccaiva susvēta vrīhitaḍulaṁ |
smṛutaṁ śhivārcaṇāyōgyaṁ nētaraṁcavarāṇanē |
gaṁdhākṣhata samāyuktaṁ śhivamuktēśhca kāraṇaṁ |
sarvaviḡhna vinir^muktaṁ śhivalōke mahīyante |
gives akṣhate to Liṅga.

mallikotpala punnāga kadaṁbā śhōkacaṁ pakam |
sēvaṁti kar^nikā rākhyāṁ trisaṁdhyāraktakēsari |
kadaṁba vanapūgabhūtaṁ sugaṁdica manoharaṁ |
tatvatrayātmakaṁ divya puṣhpam śhambhōrpayāmite |
offers flowers to Liṅga.

guggelaṁ ghṛutasam̐yuktaṁ liṅgamarcya saṁdēhite |
vāṇaspati vāsanōktaṁ gaṁdham̐dadyāttamuttamaṁ |
arpaṇāddēvadēvāya bhaktapāpa harāyaca |
offers dūpa to Liṅga.

suprakāśha mahātējo sarvāṁ tastimirāpahā |
sabāhyābhyāmtara jōti rdhivōyaṁ parigṛuhyatām |
offers dīpa to Liṅga.

kṣhīravāridhi saṁbhūtamamṛutaṁ caṁdrasannibham |
naivēdyam̐ śhaḍrasōpētāṁ śhāśhvatāya samarpitaṁ ||
offers naivēdya to Liṅga.

vūgasam̐bhūta karpūracūr^na par^nadvisam̐yutaṁ |
trayōdaśha kalātmānām̐ tāmbhūlaṁ phalamucyate ||
offers tāmbūla to Liṅga.

triyambakaṁ yajāmahe sugaṁdim̐ puśhṭivardhanaṁ |
ūrvāruka mivabham̐dhanānmṛutyō rukṣhiya māmṛutāt ||

offers puṣhāmjali to liṅga.

pīṭhaṁyatsyāddari trijaladara kalamliṅgamākāśha mūrti
nakṣhatraṁ puṣhyamālyam grahaṇa kusumaṁ
nētracandrārkavanhiṁ |
kukṣhiṁ saptasamudraṁ bhujaḡiriśhikharaṁ
savtapātāpādaṁ |vēdavaktraṁ śhaḡaraṁgarṁda śhadita
vasanaṁ divyalimḡaṁ namāmi |
gives namaskāra to Liṅga.

ēteṣhām puruṣhōstu
performs on their chest sajje

āyaṁ mehastō bhagavan āyamme bhagavattaraḡ |
āyaṁme viṣhvabhēṣhajaṁ |
āyaṁśhivābhimar^śhanaḡ |
āyaṁmātā āyaṁpitā āyaṁjīvā turagamat |
idaṁ tava samarpaṇaṁ subhaṁdhavenirīhi |
made them to wear Liṅga.

ōṁ apica prāṇāpāna vyānodāna samānādi taccai
tanyasvarūpasya paramēśhvarasya |
ōṁ śhrāddhāyāṁ prāṇēna viṣhṇōmṛutaṁju hōmi
śhivōmām viṣhapradāhāya prāṇāyasvaha |
ōṁ śhrāddhāyāṁ mapānēna viṣhṇōmṛutaṁju hōmi
śhivōmām viṣhapradāhāya apānāśhvaha|
ōṁ śhrāddhāyāṁ vyānēna viṣhṇōmṛutaṁju hōmi
śhivōmām viṣhapradāhāya vyānāyasvaha
ōṁ śhrāddhāyāṁ mudānena viṣhṇōmṛutaṁju hōmi
śhivōmām viṣhapradāhāya udayānāsvaha|
ōṁ śhrāddhāyāṁ samānēna viṣhṇōmṛutaṁju hōmi śhivōmām
viṣhapradāhāya samānāyasvaha ||
changes vāyuprāṇi to Liṅgaprāṇi

śhivopaśhyati śhivodruśhyati ahōrātraṁ śhivasannidhā
vaikamēnaṁ vrayujyate traijātā
miyajēkaṁ ā sarvēbhyōhi kāmēbhyo agnīnām prayujyate
sarvēbhyōhi kāmēbhyo agnīnām pramujyate |
traijātāmiyajekaṁ abhicāran sarvovai ēshayajñasi
yatropātta yajñam sarveśhāmēnaṁ yajñēna jāyate

nadēvatābhyāṁ āvucyate dvādaśha kapāla
puruṣhōbhavati tataṁyajeta
kapālastri sāmudraitra yaṁtrayi melōkā ēṣhām lōkānāma
pyuttarōttarejñayo bhavati |
Places agrōdaka on all parts of śhiśhyas body.

ōṁ tripuṁdraṁ saptajanma kṛtaṁ pāpaṁ
bhasmabhūṣhaṁ tatōkṣhaṇaṁ |
Places tripuṁdra of vibhūti on fore head.

aishvaryaakāruṇādbhūtirbhāsanādbhasitaṁtathā |
sarvāmṁgābhyārcanābhasma apadakṣha raṇāt^kṣharaṁ |
tatōbhūta prēta piśhāca brahmarākṣhasa āpasmāra bhavabhīti
bhōbikāraṇādrakṣhā rakṣhate |
ētānitāni śhivamaṁtra pavitratāni kāmadaḥanāmṁga
vibhūṣhitāni |
traipuṁdrakāniracitāni lalāṭapaṭṭayaṁ paṁtidaiva
likhitāni durakṣharāṇi
removs durlikhita of śhiśhyas.

ōṁ ōṁ ōṁ namaśhivāya sarvajñānadāmne
writes śhivaliṁga on their fore head

udyadbhāskara kōṭiprakāśha mahādarśhanadīpya mūrta
bhīṣhaṇaṁ |
bhujamṁgabhūṣhaṇaṁdhyāye divyāyudhaṁ rudraṁ |
sarvaistapasvibhiḥ prōktāṁ sarvayajñēṣhu bhāgināṁ |
rudra bhaktaṁ smṛtāssarve tripuṁdāmkitamastakaṁ
Blesses placeing palm on the face.

kar^nadvāre yathāvākyaṁ sadguromaṁga līmīryate |
iṣṭaprāṇastathām bhāvō tridhūmaikyamidam śhruṇu |
kar^ne śhiśhya śhranakaiśhśhiva maṁtramudīrayat |
satubuddhāmjalīśhśhiṣhō maṁtratadhyā namānasah |
wispers śhivamaṁtra in the ear of śhiśhya.
Then the mind that is with Prāṇa was made to
associate Prāṇaliṁga. Shows the place of
iṣṭaliṁga blessing.

