

Shunya to Shunya



Alamaprabhu the Shunya

Guru S. Bale, Ph.D.

Asha-Sid Publishers
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2024

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Vacana Translation Scheme

Vowals

Kannaḍa	C D E F G H IÄ J K L
English	A Ā I Ī U Ū Ṛ Ṝ E Ē ai a ā i ī u ū ṛ ṝ e ē
Kannaḍa	M N O CA CB
English	O Ō au am̐ aḥ o ō

Consonants

Kannaḍa	PÀ R UÀ WÀ Y
English	Ka Kha Ga Gha Ña ka kha ga gha ñ
Kannaḍa	ZÀ bÀ d gÀhÄ k
English	Ĉa Ĉha Ja Jha Ñ̃a ca cha ja jha ñ̃a
Kannaḍa	l oÀ qÀ qsÀ t
English	Ṭa Ṭha Ḍa Ḍha Ṇa ṭa ṭha ḍa ḍha ṇa
Kannaḍa	vÀ xÀ zÀ zsÀ fÀ
English	Ta Tha Da Dha Na ta tha da dha na
Kannaḍa	¥À ¥sÀ § ¨sÀ ʒÀÄ
English	Pa Pha Ba Bha Ma pa pha ba bha ma
Kannaḍa	AiÄÄ gÀ ® ʒÀ ±À µÀ ,À °À ¼À PÀë
English	Ya Ra La Va sha Ṣha Sa Ha Ḷa KṢa ya ra la va sha ṣha sa ha ḷa

Introduction

Hearing speeches about Allamaprabhu and reading his biography, I was anxious to learn more about his vachanas. A speaker lectured about Allamaprabhu very eloquently. But the speech was hard to understand. When I expressed my opinion to the speaker, the answer was “Vachanas of Allamaprabhu are like Iron nuts”. My reply was to roast the nuts.

The vachanas of Allamaprabhu are well roasted by Sri Siddeshwara Swamiji in his book “Allama Prabhudevvara vachana Pravachana”. The book is in Kannada and it explains 694 vachanas. After reading this book several times, I decided to translate all 694 vachanas to English so that non-Kannadigas can read and follow the works of Allamaprabhu. At the release of my book “Divine Guides”, Sri Siddeshwara Swamiji encouraged to undertake this kind of project.

Vachanas contain knowledge that can be used in every day life. It has the knowledge for a person to reach divinity during his lifetime. Vachanas are simple to read and to understand. Their meaning also can be understood just by listening. Vachanas are in Kannada, the language of the people of Karnataka, India. People, without the knowledge of Kannada, cannot read or understand vachanas.

The world was not aware of the existence of vachanas for nearly 800 years. During the later part of 19th century, Mr. Halakatti discovered the existence of vachanas. Ever since, many researchers and head of religious institutions are engaged in locating vachanas and their writers. According to one vachana writer of the 12th century, sharanas wrote about 1.7 billion vachanas. So far a few thousand vachanas have been found.

Basavanna, the great reformer of the 12th century, is known as “Bakthi Bandāri or The Treasury of Devotion”. For me, Allamaprabhu, the greatest jangama of all times, is “Jnānabandāri or The Treasury of Knowledge”. He used his knowledge to identify and to educate people to learn about themselves and their goals in their life.

Allamaprabhu, though he had a form, he moved like air, he walked but left no footprints. These facts are evident from the acts of Gorakshaka. Gorakshaka, by performing yoga, made his body to withstand blows from the sharpest sword. Allamaprabhu struck Gorakshaka with his sword that bounced instead of piercing. But, when Gorakshaka swings the sword to strike Allamaprabhu, it went through his body as if he was swinging in the air.

Allamaprabhu describes God as “Bayalu meaning wide open space with things inside or Shunya to mean bayalu that contains everything”. The body is not eternal. But the soul in the body is. Persons with knowledge of their origin performing Shivayoga can accomplish to be united with the original or God. In one of his vachana Allamaprabhu says:

Bayalu sowing bayalu, bayalu grew bayalu

Bayalu being bayalu became bayalu.

Life of bayalu, thoughts of bayalu;

Bayalu being bayalu became bayalu.

Those worshiped you became bayalu earlier

Trusting in you, I became bayalu, Guheshwara.

The seed of bayalu. Those understanding bayalu joined Him and I worshiping Him also become bayalu or being one with Him. In other words, that things of this world came from God and ultimately unites with the God. I am grateful to Dr. Kamalakumari and her husband Mr. Thontadarya for their encouragements. I am indebted to Dr. B. N. Chandraiah for his support and advice in completing this project. There are no words to express my thanks to Mr. John Robertson and Prof. Chandrappa. Both of them spent many hours editing this book. I am fortunate in receiving support of my children Asha and Siddesh. Lastly I thank my wife Rathna for her support in completing this book.

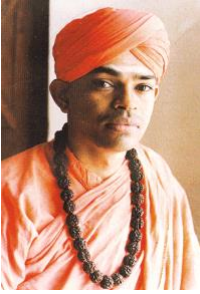
Gurus and Jangamas Influenced my life.



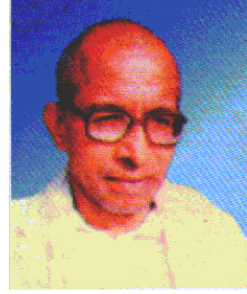
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Suttur Mata, Suttur



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Sri. Dr. Shivamurthy Swamiji
Tharalabalu Mata, Sirigere



Sri Desikendra Swamiji
Suttur Mata, Suttur.



[SRI SUTTHA AND BHAKTAR'S 'VACHANA']

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26 November 2004

MESSAGE

The Sharana movement of the 12th century in Karnataka was monumental both in its structure and approach. The Vachanas of Allama, the spiritual head of 'Anubhava Mantapa', are thoughtful, vibrant and soaked in metaphysical splendour. His 'Bedagina Vachanagalu' are not easily understood by ordinary readers and require interpretation by learned scholars of Veerasaivism.

The JSS Granthamala of JSS Mahavidyapeetha, Mysore, has published a book entitled 'Allama Prabhuddevara Vachana-Nirvachana' in Kannada; its author is Sri Siddheswara Swamiji of Jnana Yogashrama, Hijapur. The scholarly commentary relates to 694 Vachanas of Allama Prabhu and this volume is much acclaimed by scholars and laymen.

Dr Guru S. Bale has painstakingly made efforts to translate about 694 Vachanas, keeping in mind primarily the non-Kannada speakers in Karnataka and elsewhere. Admittedly, he has immensely been influenced by the content of the book 'Vachana-Nirvachana' in general, and Sri Siddheswara Swamiji in particular. Dr Guru has, to his credit, some similar voyages in translation. His concern and eagerness to propagate the heritage of Veerasaiva Philosophy is evinced by his determination to translate a book of this nature.

We wish him all success in his literary endeavour and religious fervour.

May God bless him.

Pinda Sthala

Sthala is the state of being. Pinda sthala (fetal state) refers to His state before the presence of the universe. Here universe includes everything we see and we do not see. It also includes knowledge and ignorance. In the next four vachanas, Allamaprabhu describes Pinda sthala:

1

²~ÉAiÉÆ¼ÀUÀt ¥Á³ÀPÀ£ÀAvÉ,
GzÀPÀzÉÆ¼ÀUÀt ¥Àæw©A\$zÀAvÉ,
©ÃdzÉÆ¼ÀUÀt ³ÀÈPÀëzÀAvÉ,
±À\$ÝzÉÆ¼ÀUÀt ¤±ÀÊ\$ÝzÀAvÉ,
UÀÄ°ÉÃ±ÀégÁ, ¤³ÀÄä ±ÀgÀt ,ÀA\$AzsÀ!

1

shileyoLagaNa pAvakanaMte,
udakadoLagaNa pratibiMbadaMte,
bljadoLagaNa vRukShadaMte,
shabdadoLagaNa nishshabdadaMte,
guhEshvarA, nimma sharaNa saMbaMdha!

1

*Like fire in stone,
Like reflection in water,
Like tree in the seed,
Like silence in sound,
Guheshwara, Your relation is with Sharana!*

Explanation:

Like...Sharana: The above vachana brings out four characters of God. They are: Adrushya, Nirlipta, Avyaktha and Abedya.

Adrushya: Drushya refers to things that can be seen. Adrushya means that cannot be seen. Stone has fire but it only appears when striking two stones each other. One can have the glimpse of fire that comes out of stone. Similarly, God exists in this world like the fire exists in stones. This property is called Adrushya.

Nirlipta: Reflection is one of the properties of water. But, reflection cannot acquire the properties of water. Even though reflection exists in water, persons close to water can see it. God exists in this world like reflection. He has no properties of this world.

Avyaktha: Tree grows from seed. The seed must contain all the traits to become a tree. So the tree is hidden in the seed. God is also hidden in the body that is associated with this world.

Abedya: Behind every sound there is silence. Silence cannot be separated from sound. Sound waves travel along with silence. The latter exists only for a brief moment during sound. This inseparable quality is called Abedya.

Summary:

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

2

PÀ`ÉÆè%ÀUÀt QZÀÃÑ GjAiÀÄ\$®ÄèzÉ?
 ©dzÉÆ%ÀUÀt àÀÈPÀè G°AiÀÄ\$®ÄèzÉ?
 vÉÆÃ¾°`ÁèV ©Ã¾°`ÁèjUÉAiÀÄÄ!
 UÀÄ°ÉÄ±ÀègÀ ¤AzÀ ¤®àÀ C£ÄÄ`sÁàÀ,ÀÄT \$®è!

2

kalloḷagaṇa kiccu uriyaballude?
 bijadoḷagaṇa vṛukṣha uliyaballude?
 tōrxalillā gi bīrxalillā rigeyu!
 guhēshvara nīmḍa nilava anubhā vasukhi balla!

2

Fire in stone, can it burn?
Tree in seed, can it grow?
Cannot be seen, didn't realize!
Status of Guheshwara,
Knows by enjoying within!

Explanation:

Fire ...burn? : There is fire in stone. To burn, fire must be started.

Tree ... grow? : Tree grows from seed. But the seed has to be nurtured before it becomes a tree.

Cannot...enjoying within: Fire in stone is not seen and also tree in seed is not seen. Similarly, Parashiva who is present in this world cannot be seen. His status is like the fire in stone and tree in seed. Parashiva, who lives with in, can be experienced and can be enjoyed.

Summary:

There is fire in stone, but it does not burn unless it is started. Similarly, God exists in this world but cannot be seen. A seed cannot grow into a tree even though all the traits of the tree are hidden in the seed. God who is hidden in this world neither can be seen nor can be realized by person absorbed with worldly things. Those who realize God enjoy Him in themselves. This vachana solidifies the fact that God is in every person.

3

d®zÉÆ¼ÀVzÀð QZÀÄÑ d®ªÀ ,ÀÄqÀzÉ
d®ªÀÀ vÀÉÀVçðvÀÄÛ ÉÉÆÄqÁ!
ÉÉ´ÉAiÀÄÉÀ¼ôzÀÄ ÉÉÆrºÉÉAzÀqÉ
CzÀÄ d®ªÀÀ vÁÉÀ®è!
PÀÄ®zÉÆ¼ÀVzÀÄð PÀÄ®ªÀ ´ÉgÀ,ÀzÉ
ÉÉ´ÉUÉIÄÖ ¤AzÀÄzÀÉÁgÀÄ §®ègÉÆ?
ºÉÆ¼UÉÆ¼ÀUÉ vÁÉÁVzÀÄð ¢ÀÄvÉÛ
vÀ´ÉzÉÆÄ¾ç¥ÀÄàzÀÄ
UÀÄºÉÄ±ÀégÁ, ¤ªÀÄä ¤®ªÀÀ ÉÉÆqÁ!

3

jaladoḷagirda kiccu jalava suḍade
jalavu tanagirdittu nōḍā!
neleyanarxidu noḍihenemḍaḍe
adu jalavu tānalla!
kuladoḷagirdu kulava berasade
nelegetṭu nimḍudanāru ballaro?
horxagoḷage tānāgirdu matte taledōrxadippudu
guhēshvarā, nimma nilavu nōḍā!

3

*The fire in water does not burn water
See, it stays as water!
Looking at it
It is not water!
Like the fire and water
God is inside us without mixing
Stays firmly, who knows His status?
Both inside and out He is,
Yet He is invisible!
Guheshwara, Look Your presence!*

Explanation:

The fire ...not water! : Only through knowledge can the fire in water and the water be distinguished.

Stays firmly ... presence: God is both inside the body of a person and also outside of his body. Though He is inside of us, He is not the body and men do not know this fact. God is everywhere in this world. He is invisible.

Summary:

Fire is in water. It cannot burn water. Its presence in water is invisible. Only those with knowledge can grasp the existence of fire in water. Similarly, God is with in and outside of us. His presence is invisible. Yet, He is not the body.

4

ಒಳಿತಿಗಿಂತ ಅದರೊಳಗಿರುವುದು ಕಂಡುಬರದಂತೆ,
ಅದರೊಳಗಿರುವುದು ಅದರೊಳಗಿರುವುದು ಅದರೊಳಗಿರುವುದು,
ಸದರಿತು ಅದರೊಳಗಿರುವುದು ಅದರೊಳಗಿರುವುದು ಅದರೊಳಗಿರುವುದು,
ಪಾಲುಗಾಳಿ ಅದರೊಳಗಿರುವುದು ಅದರೊಳಗಿರುವುದು ಅದರೊಳಗಿರುವುದು,
ಅದರೊಳಗಿರುವುದು ಅದರೊಳಗಿರುವುದು ಅದರೊಳಗಿರುವುದು!

4

nelada marxeyalaḍagida nidhā nadamte,
mugila marxeyalaḍagida miṁcinamte,
bayala marxeyalaḍagida maṛiciyamte,
kaṁgaḷa marxeyalaḍagida beḷaginamte,
guhēshvarā, nimma nilavu!

4

*Like wealth hidden in ground,
Like lightning hidden in clouds,
Like mirage hidden in desert,
Like beauty hidden in eyes,
Guheshwara, it is your presence!*

Explanation:

Like wealth...presence: Wealth, precious metals, gems are all hidden in the ground. Lightning is hidden in the clouds. It appears only when clouds collide. Mirage is in desert but it appears only certain times. Beauty is hidden in the eyes. Similarly, Parashiva is hidden in this world.

Summary:

Diamonds, gold, and other precious metals are hidden in the earth, lightning is hidden in clouds, and mirage is hidden in the desert and beauty is hidden in eyes. Similarly, God is present everywhere but He is hidden both inside our body and outside of body or in this world.

Pinda Jnāna Sthala

Jnāna means knowledge. During the pinda state, Parashiva wished to reveal Himself. This state is called pinda jnāna sthala. Parashiva is also known as Nishkalalinga or linga pure in all respect. Allamaprabhu describes this state in the following vachanas.

5

DçDzsÁgÀ«®èzÀAzÀÄ ºÀªÀÄÄä©ªÀÄÄäUÀ½®èzÀAzÀÄ,
,ÄÄgÁ¼ÀgÁ¼À«®èzÀAzÀÄ
±ÀÆ£Àå±ÀÆ£Àå«®èzÀAzÀÄ,
,ÀZÀgÁZÀgÀªÉ~Áè gÀZÀ£ÉUÉ ~ÁgÀzÀAzÀÄ,
UÀÄºÉÄ±ÀégÁ, ºªÀÄä ±ÀgÀt£ÀÄZÀ~Ä'zÀ£ÀAzÀÄ!

5

ādiādhāravilladaṁdu hammubimmugaḷilladaṁdu,
surāḷanirāḷavilladaṁdu shūnyaniśhūnyavilladaṁdu,
sacarācaravellā racanege bāradaṁdu,
guhēśhvarā, nimma sharaṇanudayisidanāṁdu!

5

*Support for the world was not there
Hammu (thought I) and bimmu was not there,
Neither surāla nor nirāla was there
Either shunya or nishunya was there,
Sacharāchara were not yet created,
Guheshwara, then your sharana was raised!*

Explanation:

Support ...there: In this line world refers to all things we see and we do not see. Since Parashiva has not thought about the current world, there was no support for the things of this world.

Hammu...there: Hammu means pride and bimmu means affection for things. Parashiva was present even before hammu and bimmu came.

Neither surāla...there: Surāla refers to things of this world and nirāla refers to things that we cannot see except with divine powers. Parashiva was there even before the presence of surāla and nirāla.

Either shunya...there: Shunya refers to jivāthma or soul and Nishunya refers to Shiva. Parashiva has neither of the two.

Sacharāchara...created: Sachara refers to things with movement or to jivāthma. Achara refers to things that do not move or the world. Even before the creation of both sachara and achara Parashiva was present.

Guheshwara...raised: Sharana rose from Parashiva.

Summary:

World is associated with time. The one who is responsible to support this

world is Mahalinga. The knowledge to express before formation of this world led to the birth of sharana. The 12th century sharana refers to devotees of Parashiva. This is pinda jnāna sthala.

6

£ÁzÀ ©AzÀÄUÀ½®èzÀAzÀÄ ¤sÀðAiÀÄ£ÉÁ\$
 UÀuÉÃ±ÀégÀ£ÄÄ,
 GvÀàwÛ ¹Üw ®AiÀÄAUÀ½®èzÀAzÀÄ CPÀèAiÀÄ£ÉÁ\$
 UÀuÉÃ±ÀégÀ£ÄÄ,
 NzÀÄ ¢ÉzÀAUÀ½®èzÀAzÀÄ NAPÁgÀ£ÉÁ\$ UÀuÉÃ±ÀégÀ£ÄÄ,
 AiÀÄÄUÀ dÄUÀAUÀ½®èzÀAzÀÄ GzsÀèð³ÀÄÄR£ÉÁ\$
 UÀuÉÃ±ÀégÀ£ÄÄ,
 UÀÄ°ÉÃ±ÀégÀ°AUÀ«®èzÀAzÀÄ ¤³AiÀðAiÀÄ£ÉÁ\$
 UÀuÉÃ±ÀégÀ£ÄÄ.

6

nāda birṇḍugaḷilladaṁdu nirbhayanemba gaṇēshvaranu,
 utpatti sthiti layaṁgaḷilladaṁdu akṣhayanemba gaṇēshvaranu,
 ōḍu vedaṁgaḷilladaṁdu ōṁkāranemba gaṇēshvaranu,
 yuga jugaṁgaḷilladaṁdu urdhvamukhanemba gaṇēshvaranu,
 guhēshvaraliṁgavilladaṁdu nirmāyanemba gaṇēshvaranu.

6

*No Shiva or Shakthi but for Nirbaya ganeshwara,
 No birth, life or death but for Akshaya ganeshwara,
 No reading or Vedas but for Omkāra ganeshwara,
 No time or the world but for Oordvamukha ganeshwara,
 No Guheshwaralinga but for Nirmāya ganeshwara.*

Explanation:

No Shiva...ganeshwara: The collection of the 36 philosophies (see vachana 267 on page 177) is called gana. The owner of this gana is called Ganeshwara. The Shiva-Shakthi philosophy is not in Parashiva. Wherever there is separation there is fear. Parashiva is without fear. So he is Nirbaya. The unity of Shiva and Shakthi led to the 36 philosophies. The latter gave raise to the birth of this world.

No birth...ganeshwara: Birth, existence and death affect all things in this world. But these are not applicable to Parashiva. He is not of this world. So He is Akshaya

No reading...ganeshwara: Reading and Vedas relate to sound. Sound was born out of Omkāra. So Omkāra ganeshwara exists before Vedas.

No time...ganeshwara: World associates with time. But time was not there. Parashiva is above time. So He is called Oordvamukha.

No Guheshwaralinga...ganeshwara: Parashiva was before any linga. Māya or illusion is in this world. But Parashiva is above māya.

Summary:

Parashiva is called Nirbaya for He has no fear. He is called Akshaya for birth, existence, or death cannot affect him. He is called Omkāra for sound came from Omkāra. He is called Oordvamukha for He is above time. Since māya or illusion cannot touch Him, He is called Nirmāya

7

CAiÀiÁÀ, d® PÀÆªÀÄÖ UÀd ¥sÀtÂAiÄÄ ¢ÉÄÄ´É zsÀgÉ «, ÆÛ¹
¤®èzÀAzÄÄ,
UÀUÀ£À«®èzÀAzÄÄ, ¥ÀªÀ£À£À, ÄÄ¼ÄÄ»®èzÀAzÄÄ, CVBUÉ
PÀ¼ÉzÉÆÄ¼zÀAzÄÄ,
vÀgÄÄ Vj vÀÈt PÁµ×ÇUÀ½®èzÀAzÄÄ,
AiÄÄUÀ dÄUÀ «ÄV´É¹zÀ °ÀÇ£Á®ÄÌ ¨sÄªÀ£À
£É´ÉUÉÆ¼ÄzÀAzÄÄ,
¤dªÀ£À¼ÖÉzÉ°É£É£S wædUÁÇü¥ÄwUÀ½®èzÀAzÄÄ,
vÉÆÄ¼ÄªÀ ©Ä¼ÄªÀ ¨sÁªÀzÀ ¥Äj!
D ¨sÁªÀzÀ°è ¨sÄjvÀ CUÀªÄÄÄ UÄÄ°ÉÄ±ÀégÀ ¤g¼ÄªÄÄ!

7

ayyā, jala kūrma gaja phaṇiya mēle dhare vistarisi nilladamdu,
gaganavilladamdu, pavanana suḷuhilladamdu, agnige kaḷedōrxadamdu,
taru giri ṭṛuṇa kāśhṭhādigaḷilladamdu,
yuga juga migilenisida hadinālku bhuvana nelegoḷḷadamdu,
nijavanarxedehenemba trijagādhipatigaḷilladamdu,
tōrxuva bīrxuva bhāvada pari!
ā bhāvadalli bharita agamya guhēshvara nirāḷavu!

7

*No water, no fish, no earth,
No sky, no wind or its movement,
No fire or its radiance,
No plants or mountains including microbes,
None of 14 timeless worlds yet to be formed,
The three Lords who know the truth
About this world were absent
Before exhibits His vision!
His vision Agamya
Guheshwara Nirāla!*

Explanation:

No water...microbes: There was no water, no fish, no earth, no sky, no wind, no fire no plants, no mountains. None of the things existed now were there.

None of 14...absent: Three Lords refers to Brahma, Vishnu and Shiva. Parashiva existed before them.

Before ... Nirāla: Agamya means hidden and Nirāla means without qualities or actions. Parashiva with His divine vision of exhibiting Himself exposed this world and all things in this world.

Summary:

There was no sky, no air, no fire, no water, and no earth. There were no plants or animals. Even, the three Lords, Brahma, Vishnu and Shiva were not present. But the divine vision of Parashiva changed all that. The vision of Parashiva made the sky to spread, air to move, fire to burn, water to flow and earth to raise. On earth, green spread, numerous animals grew and even Brahma, Vishnu and Shiva the three Lords came about. This is how sharanas of the 12th century explained the world.

8

CAiAiÁâ, ¤ÆÀÄ ¤gÁ¼À ¤ªÀiÁðAiÀÄÆÁV¥ÉàAiÀÄV-
CPÁ±À-¥ÀæPÁ±À«®èzÀAzÀÄ, ÁQë, À¨sÉUÀ½®èzÀAzÀÄ
, ÀzÀgÁzÀgÀªÉ®è gÀzÀÆÉUÉ ¨ÁgÀzÀAzÀÄ-
CzsÁgÀzÉÆ¼ÁUÀt «¨sÀÆwAiÀÄA vÉUÉzÀÄ ¨sÀÆ«ÄAiÀÄ
ÆÉ-ÉUÉÆ½¹,
¥AAZÁ±ÀvÉÈlÄn «¹ÛÄtð ¨sÀÆªÀÄAqÀ®PÉl
, ÄwÛ òÁjzÀªÀÄ, À¥ÀÛ, ÁUÀgÀAUÀ¼ÄÄ,
JA§vÁÛ¼Ä PÉÆÄnAiÀÄÄA vÉÆA§vÉÛ¼ÄÄ ®PÀè PÁ®
¨sÀÄªÀÆÀªÀÄAqÀ®PÉl GzÀAiÀÄ ¨sÀæºÁäAqÀ.
C¼ÄªÀvÁÛ¼Ä PÉÆÄn vÁgÁªÀÄAqÀ®ªÉAzÀqÉ
¨É¼ÁV vÉÆÄ¾ôzÀ òÀÆÉßgÀqÀÄ eÉÆäÄwAiÀÄ,
¤¹ vÉÆÄjzÀ òÀÇÆÀ®Äl ¨sÀÄªÀÆÀªÀÄ!
F dUÀzÀ dAUÀÄ½AiÀÄ PÁªÀ UÉÆÄªÀ¼À vÁÆÁV,
ZËGá¹ ®PÀè fÄªÀgÁ²UÀ½UÉ gÁ²ªÁ¼À vÁÆÁV,
, ÀPÀ®zÀ C½«ÆÀ G½«ÆÀ ¤AzÀ ¤dzÀ ¤®ªÀ ÆÉÆÄr PÀAqÉÆÀÄ,
UÀÄºÉÄ±ÀégÁ, ¤ªÄÄä ²æ¥ÁzÀPÉl ÈÀªÉÆÄ ÈÀªÉÆÄ
JÈÄÄwzÉðÆÄÄ.

8

ayyā, ninu nirāḷa nirmāyanāgippeyagi-
akāsha-prakāshavilladamdu sākṣhi sabhegaḷilladamdu
sacarācaravella racanege bāradamdu-
adhāradoḷagaṇa vibhūtiyaṁ tegedu bhūmiya nelegoliṣi,
paṁcāśatkōṭi vistīrṇa bhūmaṁḍalakke
sutti haridavu sapta sāgaramgaḷu,

embattārxu kōṭiyuṁ toṁbattēḷu lakṣha kāla
 bhuvanamaṁḍalakke udaya bhrahmāṁḍa.
 arxuvattārxu kōṭi tārāmaṁḍalaveṁḍaḍe
 beḷagi tōrxida hannerāḍu jyōtiya,
 nilisi tōrida hadināḷku bhuvanava!
 ī jagada jaṁguḷiya kāva gōvaḷa tānāgi,
 courāsi lakṣha jīvarāshigalige rāshivāḷa tānāgi,
 sakalada aḷivina uḷivina nīṁḍa nijada nilava nōḍi kaṁḍenu,
 guhēshvarā, nimma shripāḍakke namō namō enutirdenu.

8

*O Lord, You being Nirāla and Nirmāya-
 Sky has no brightness, no witness or assembly
 None was formed yet-
 Established earth from his Shakthi (action)
 Made its area to be 5 billion
 Surrounded by seven oceans
 It took 897.6 million years
 There are 6.6 million brahmmāṁḍa in sky
 Showed the 12 lighted place in sky
 Established 14 buvanās (houses)!
 After He became the guardian,
 Established 8.4 million lives,
 After seeing the truth about existence and death.
 Guheshwara, I bow to your feet often*

Explanation:

O Lord...Nirmāya: Nirāla means pure, Nirmāya means without any illusions. God is pure and is above illusions.

Sky...yet: Sky was not formed. So there were no stars or any kind of brightness. No witness or any formations in the sky. Before the sky, He was alone.

Showed ... buvanās: Twelve places refer to the 12 zodiacs. They are Aries, Libra, Taurus, Scorpio, Gemini, Sagittarius, Cancer, Capricorn, Leo, Aquarius, Virgo, and Pisces. Fourteen buvanās refer to 14 different worlds. They are Bhurloka, Bhuvarko, Suvarloka, Maharloka, Janaloka, Tapaloka, Satyaloka, Patalam, Mahatalam, Rasatalam, Talatalam, Sutalam, Vitalam, and Atalam.

After seeing...often: Allamaprabhu on seeing the creation of Parashiva and its existence as well as its nonexistence, he repeatedly bows to Parashiva.

Summary:

Parashiva is pure and He is above illusions. Sky, brightness, witness, or gatherings are not seen, or created. But for Parashiva does not have any bounds. With vision of creating the world, He awakened Shakthi, the force

of action with Him. Shakthi creates earth surrounded by seven oceans and then time entered. In the sky numerous stars and their brightness appeared. He established 14 buvanās below and above the earth. Eight and a half million lives were placed on the earth. Parashiva became the guardian of this world. He cannot be destroyed. On looking at this magnificent creation of Parashiva, Allamaprabhu bows to him often.

9

vÀ´É-Ä®èzÀ vÀ´ÉAiÀiÁvÀAUÉ PÀgÀÄ½®èzÀ MqÀ®Ä £ÉÆÃqÁ!
D £À®èAUÉ CAUÀ«®èzÀAUÀ£É ,ÀwAiÀiÁvÀÄ½ÄÄ;
EªÀjSâgÀ §,ÄÄ¾°è °ÄÄnÖzÀ¼ÉªÄÄ vÀ-Ä!
£Á °ÄÄnÖ vÁAiÄÄ PÉÊ«rzÄÄ ,ÀAUÀªÀ ¢AiÁr
¸zÉÆÃð¶AiÀiÁzÉ£ÄÄ PÁuÁ UÄÄ°ÉÄ±ÀégÁ!

9

taleyillada taleyātaraṅge karuḷillada oḍalu nōḍā!
ā nallaṅge aṅgavilladaṅgane satiyāgippaḷu;
ivaribbara basurxalli huṭṭidaḷemma tāyi!
nā huṭṭi tāya kaiviḍidu saṅgava māḍi
nirdōṣhiyādenu kāṇā guhēshvarā!

9

*Look, headless with stomach no intestine!
For Him, wife without a body;
Birth of my mother for these two!
With my birth, took the hands of mother.
Became a nirdōshi, look Guheshwara!*

Explanation:

Look, headless... intestine! Headless means without the knowledge of separation. Parashiva is pure and does not separate or distinguish between ‘I’ and ‘Not I’. He is in everything.

For...body: Without body means Nirākhāra or the one without any form, wife without body refers to Shakthi. Parashiva is husband and Shakthi is His wife.

Birth...Guheshwara: The mother is Chichakthi who took life from Parashiva and Shakthi. Sharana came about from Chichakthi. Allamaprabhu calls Chichakthi as his mother. Allamaprabhu is a Nirdōshi or one who lost the knowledge that he is different from Parashiva.

Summary:

Parashiva does not discriminate. He is pure and is Niravaya or cannot be seen. Shakthi is associated with Him. This Shakthi is also Niravaya. Shakthi is His wife. Chichakthi is the result of their union. Sharana was born from Chichakthi. When sharana unites with Chichakthi he has all the qualities of Chichakthi and he is a Nirdōshi. In other words, when sharana realizes that he is no different from Parashiva, he is a Nirdōshi. According

to this vachana, there are two ways- Adhōmukhi and Oordvamukhi. In Adhōmukhi Parashiva looks at the world and the body looks inside towards jeeva or soul. This is downward traveling. In Oordvamukhi, jeeva or soul becomes baktha to Chichakthi and to Parashiva. This is called traveling upward. The upward traveling of jeeva is called linga-anga-sāmarasya, the unity of jeeva with Parashiva.

10

JEÀß ÉÁÉÀ%ÔAiÀÄZÀAzÀÄ ãÄÄÉÀß ðÄÉÉÉÁVzÉÖ °ÉÄ¼Á?
 ãÄÄÉÀß ðÄ ¨ÁAiÀÄ ãÄÄÄaÑPÉÆArzÉÖ JAŞÄZÀ
 ÉÁ ðEÀß PÀtÂÚAzÀ PÀAqÉÉÄÄ.
 JEÀß ÉÁÉÀ%ôZÀ §½PÀ EÉÄÄß ðÄ ¨ÁAiÉÄÝ%öÉZÄÄ
 ãÄiÁvÀÉÁrzÀqÉ
 CzÀÉÉÉÀß PÀtÂÚAzÀ PÀAqÄÄ ÉÁazÉ ÉÉÆÄqÁ!
 JEÀß PÁAS ðEÀUÉ ðEÀß PÁAS JEÀUÉ
 ,ÀAZÀZÀ ÉÉÆÄI MAzÉ ÉÉÆÄqÁ!
 UÄÄ°ÉÄ±ÀégÁ, ðEÀß ¨ÉqÀVÉÀ ©ÉÁßtãÀ%ôZÉ ÉÉÆÄqÁ!

10

enna nānarxiyadamdu munna nīnēnāgirde hēlā?
 munna nī bāya muccikomḍirde embuda
 nā ninna kaṇṇimda kaṇḍenu.
 enna nānarxida baḷika innu nī bāyderxedu mātanāḍidaḍe
 adanenna kaṇṇimda kaṇḍu nācide nōḍā!
 enna kām̐ba ninage ninna kām̐ba enage
 saṁcada nōṭa om̐de nōḍā!
 guhēshvarā, ninna beḍagina binnāṇavarxide nōḍā!

10

*Tell me how were you before learning myself?
 Saw from your eyes
 You were silent.
 If You talked after learning myself
 I had shy after seeing from my eyes!
 My body is yours, yours is mine
 Look, the sight is one!
 Guheshwara learnt your deep mystery!*

Explanation:

Tell me...myself? : Before learning that you and I are the same, in what way were you? At that time I was not separated from you.

Saw...silent: You were silent, not a word from You. This I saw from your own eyes because I was not separate from you. Then, how is it possible from my eyes?

If ...eyes! : After learning that I am different, You spoke. I saw You when I

thought I am different. I saw from my own eyes. Then I saw that I am no different from You. Truly, I am You and You and I are same. Learning this I felt shy.

My body ... is one! : You and I are same; there is no difference between the sight we see. My sight is through knowledge.

Guheshwara learnt ... deep mystery! : Learned that You are magnificent and You are mysterious.

Summary:

Tell me! Before learning that I am different from You, in what way were You? Then you were silent. With Shiva knowledge, learning about myself I was enlightened about You. Learning that You and I are same, both became silent. You can see me and I can experience You. But, both of our sights are the same. This is knowledge. Guheshwara it is your mystery.

11

ॐAiÁCAiÄÄzÀ §´ÉAiÄÄ°è ¹®ÄQzÀ
ॐÄÄgÄÄ¼Ä £Á£ÉAzÀ¾ôzÀ ¥ÄjAiÄÄ £ÉÆÄqÁ!
°AUÄ¾ÉAzÀ¾ôzÀ ¥ÄjAiÄÄ £ÉÆÄqÁ!
vÀ£Äß «£ÉÆÄzÀPEÍ §AzÄÄ ²²ÑAvÀ ½gÁ¼Ä
UÄÄ°ÉÄ±ÀégÀ£ÉAzÀ¾ôzÀ ¥ÄjAiÄÄ £ÉÆÄqÁ!

11

māyada baleylli silukida
maruḷa nānemdarxida pariya nōḍā!
liṁgavemdarxida pariya nōḍā!
tanna vinōḍakke baṁḍu nishcimta nirāḷa
guhēshvaranemdarxida pariya nōḍā!

11

*Caught in the net of illusion
See the way learning about myself!
See learning about linga!
For his own amusement
Came Nischintha Nirāla (God)
See the ways of learning Guheshwara!*

Explanation:

Caught...illusion: Soul and this world and everything in this world are caught by illusion. Being in this world the soul has forgotten its origin.

See ... myself: Involved in the things of the world led to forgetfulness of God. Being with the learned made me aware of my illusion.

See ... linga: The knowledge of God made me aware of myself that I am no different from God. I am God.

For His...Nirāla (God): Knowing that God is above illusion He is Nischintha or free from any bonds.

See ...Guheshwara: The soul learns about Guheshwara or the God.

Summary:

This world and all things in it are surrounded by illusions. It is very difficult to free oneself from illusion. Only freed soul realizes that the soul is no different from Parashiva. This knowledge makes the soul to experience God.

Māya Vilāsa Vidambana Sthala

Māya means illusion and vidambana means slowing down. From the knowledge of pinda came māya. This illusion has spread to the whole world and also it is magnificent. It not only attracts everything in this world but also keeps it with in bounds. Persons with knowledge of māya can escape from bondage and become Nirmāya. He is not attracted to māya also.

12

PÁAiÀÄzÀ ¢ÉÆzÀ°AUÉ ©ÃdªÁªÀÄzÉAzÀ¾ôAiÀÄÇÃ
-ÉÆÄPÀ.
EAcæAiÀÄAUÀ¼ÄÄ ©ÃdªÀ®è, D PÀ¼Á“sÉÄzÀªÀ®è!
¸É¥Àß §AzÉ¾VvÀÛ-Áè!
EzÁªAAUÀÆ ±ÄÄzÀP ¸ÄÄ»zsÁ£ÀªÀ®è, PÁuÁ
UÄÄ°ÉÄ±ÄégÁ.

12

kāyada modalimge bījavāvudemindarxiyadī lōka.
indriyamaṅgaḷu bījavalla, ā kaḷābhēdavalla!
svapna baṁdērxagittallā!
idāvaṁgū shuddha suhidhānavalla, kāṇā guhēshvarā.

12

*The world has no knowledge before the soul.
Sense organs were not there; soul was not there!
Everything is a dream!
Look Guheshwara,
No one knows this completely.*

Explanation:

The world...there! : Who is responsible for this body? The world has no knowledge. Parashiva is not responsible or the soul which is different from Parashiva.

Everything...completely: The creation is like a dream. Māya responsible for the illusion of this world has made us to forget our past. We are all in the clutches of māya. Only those who are above māya have the knowledge of the past.

Summary:

Who is responsible for this body? It is not Parashiva. To amuse Parashiva, His knowledge became māya. Māya is responsible for this world. Māya that is in this world keeps people (jeeva) in a state of illusion. Thus, people have no awareness of their past. Only those who understand māya know the truth. According to this vachana it is not Parashiva who is responsible for this world. It is māya.

13

CAqÀdªÉAŞ vÀwÛAiÉÆqÉzÄÄ ! AqÀ ¥À®èlªÁV
 UÀAqÀUÀAqÀgÀ£À¾¹ vÉÆ¼À° §¼À®ÄvÉÛöÊzÁgÉ.
 RAqÀ ¢ÄÄAqÀ®zÉÆ¼ÀUÉ PÀAqÉ£ÉÆAzÄÄ ZÉÆÃzÀªªÀ:
 PÀAzÀ£À PÉÊAiÄÄ zÀ¥ÀðtªÀ ¥Æw©AŞ £ÄÄAvvÄÄÛ,
 ¸ªÁgÁwæAiÄÄÄzÀAiÄÄzÀ ¨É¼AUÀ£ÄÄ PÀvÄÛ-É
 £ÄÄAvvÄÄÛ,
 UÄÄ°ÉÄ±ÀégÀ£À°èAiÉÄ ¢ªÀðAiÄÄ-Á-ÄvÄÄÛ.

13

amḍajavermba tattiyodeḍu piṁḍa pallaṭavāgi
 gaṁḍagaṁḍaranarxasi toḷali baḷaluttaidāre.
 khamḍa maṁḍaladoḷage kaṁḍenomḍu cōḍyava:
 kaṁḍana kaiya darpaṇava pratibimba nuṁgittu,
 divārātriyudayada beḷaganu kattale nuṁgittu,
 guhēshvaranalliye nirvayaḷāyittu.

13

*The great egg broke with this world and life
 Desirous of husband, husbands are tired.
 Saw an incident in this world:
 Hands of a child swallowed by reflection,
 Not existed light day and night swallowed by darkness,
 Guheshwara was in Nirvaya state.*

Explanation:

The great...life: Great egg refers to Mahalinga. Before the existence of this world, Mahalinga was alone. Everything was with Him. When the egg broke, the world came with jeeva or life in the world.

Desirous...tired: Husbands mean those above māya or illusions of this world. Everyone wants to learn about Parashiva. So they are looking for direction to learn. But they are tired with out learning about themselves.

Saw ... reflection: Child means jeeva or the soul (person). With purity in himself, person sees the reflection of the Lord within himself. This makes him to learn that he is His image. Also he learns about the darkness covered due to māya.

Not...darkness: He learns the darkness is due to the influence of māya.

Guheshwara...state: Nirvaya means dissipate, hidden. After learning the tricks of māya interest in life dissipates and he concentrates in learning to unite with the Lord.

Summary:

This vachana tells how the world came to existence and also how persons can learn about it. Mahalinga broke or desired resulting the world and jeeva or life in this world. Māya or illusion created many things to divert the

attention of jeeva. Jeeva is more immersed in the earthly desires and is away from learning about the Lord. Learning the tricks of māya and avoiding māya is the way to learn the Lord.

14

gÀPÀl'VŞâgÄÄ ¢ÄÄPÀl'¼ÄÄ; vÉÆnÖ® ¢ÉÄ`ÉÊ¢ÀgÄÄ.
gÀPÀl'`ÁtwAiÄÄzÀqÉ ¢ÄÄPÀl'½V£ÉßAvÉÆ!
vÉÆnÖ® vÀÆUÄÄ¢É, eÉÆÄUÄÄ¼ÄÄ¢qÄÄ¢É.
gÀPÀl'`ÁtwAiÄÄ vÉÆnÖ®Ä £ÄÄAVvÄÄÛ,
EzÉÆ£ÄÄ ¢ÉÄ¼ÄÄ UÄÄ¢ÉÄ±ÀégÁ?

14

rakkasigibbaru makkaḷu; totṭila melaivaru.
rakkasi bāṇatiyadaḍe makkaḷiginneṁto!
totṭila tūguve, jōḡuḷavāḍuve.
rakkasi-bāṇatiya totṭilu nuriṅgittu,
idēnu hēlā guhēshvarā?

14

*Demon with two children, five in the crib,
What happens to children for demon in postpartum!
Rocks the crib, Sings lullaby.
Demon swallowed the crib,
Guheshwara, tell what this is?*

Explanation:

Demon...lullaby: Demon refers to māya or illusion. Two children are mind and knowledge. Crib is body that is home for mind and knowledge. Five in the crib refers to the five sensory organs. Postpartum refers to desire. Rock the crib means giving information to the mind. Singing refers to information to make the body happy.

Demon...what this is: Māya by supplying information to the mind, she gets holds of the body and mind into its clutches.

Summary:

In this vachana Allamaprabhu explains how māya amuse herself. She provides information to the hungry mind and increases desire for more. Thus māya keeps the soul away from learning its true identity.

15

UÀUÀ£ÄzÀ ¢ÉÄÄ`ÉÆAzÄÄ C©ü£Ä¢Ä V½ ¢ÄÄnÖ
,ÄAiÄÄ ,ÄAŞæ¢ÄÄzÀ°è ¢ÄÄ£ÉAiÄÄ ¢ÄiÄrvÄÄÛ.
MAzÄÄ V½ E£ÄävÉÊzÄÄ V½AiÄiÄ-ÄvÄÄÛ.
Şæ°Ää£Ä V½UÉ ¢ÄÄdgÄ¢ÄzÀ,
«µÄÄÜ¢Ä V½UÉ PÉÆ¼ÖÉAiÄÄ PÀÆ¼ÄzÀ,

gÄÄzÀæÉÁ V½UÉ PÉÆÄ¼ÄÄ³ÉÇzÀ.
 EAw ³ÄÄÆ³ÀgÀ ³ÄÄÄzÀt PÄAzÀÈÀ ÈÄÄAV
 zÀÈµÀÖ ÉÁ³ÄÄ ÈÄµÀÖ³Á-ÄvÄÄÛ; EzÉAvÉÆ
 UÄÄ°ÉÄ±ÀégÁ?

15

gaganada mēlomdu abhinava gīḷi huṭṭi
 saya saṁbramadalli maneya māḍittu.
 omdu gīḷi ippataidu gīḷiyāyittu.
 brahmanā gīḷige haṁjaravāda,
 viṣṇuvā gīḷige korxeya kūḷāda,
 rudranā gīḷige kōḷuvōda.
 im̐ti mūvara muṁdāṇa kaṁdana nuṁgi
 dṛuṣṭa nāma naṣṭāvāyittu; idem̐to guhēshvarā?

15

*A playful parrot born under the sky
 Made its house here.
 One parrot became twenty-five.
 Brahma became the cage
 Vishnu became its food,
 Rudra tied the parrot.
 The former of these three swallowed
 Made to forget the past
 How can it be Guheshwara?*

Explanation:

A playing...Guheshwara? : Parrot is jeeva or the soul, 25 refers to the 25 Parashiva philosophies (see page 27). Brahma, Vishnu and Rudra came after māya. According to Hinduism, Brahma is the creator, Vishnu is the protector, and Rudra is the destroyer. As such Brahma is referred to body, Vishnu is referred to food and Rudra is referred to darkness or destruction. Forget the past means not remembering that the jeeva and Parashiva are one and the same.

Summary:

Jeeva came to this world and made home on this earth. Brahma is body; Vishnu is food by supplying information to jeeva. Rudra kept in darkness. Thus jeeva was caged or made to live on this earth. Māya swallows jeeva makes jeeva to forget that jeeva and Parashiva are one and the same.

16

ÉÉ°zÀ °ÉÆA°ÉAiÄÄ ³ÄiÁr, d®zÀ ṣtÚ³ÀÈÄÄr¹
 °À®³ÄÄ ¥ÄjAiÄiÄ±Àæ³ÄÄzÀ°è G°³À UÉÉÓAiÄÄ PÀNÖ,
 ³ÄAiÄÄÄ³ÀÈÀ®ÈÀ ,ÄAZÁPÉÌ CgÄ¼É°ÉAiÄÄ ±ÀÈAUÁgÀ³À ³ÄiÁr
 Dr,ÄÄ³À AiÄÄAvÀæ³Á°ÀPÀÈÁgÉÆ?

16

16

17

17

ippataidu taleyoḷage ēḷu mole, mukhaveṁṭu,
 hadinalku bāyi, nūrxippattu kōrxdāḍe!
 ḥṛudayadalli hudugida agniya tegeḍu muddāḍisi,
 dhvaniya dharmava nuṁgi, manada baṇṇagalaḍagi,
 hetta tāyi magana nuṁgi, shishu tāya besalāgi
 guhēshvaranēmba nilava aṁgaiya mole nuṁgittu!

17

*Heads twenty-five, seven breasts, eight faces,
 Fourteen mouths, one-twenty teeth!
 Played, taking the hidden fire from heart,
 Swallowing the sound of Dharma,
 Suppressing the vivid colors of heart,
 Mother swallowing son, child caring mother
 Guheshwara position swallowed by breasts of palm!*

Explanation:

Heads...teeth: Head is prominent for body. Twenty-five heads refers to the 25 philosophies as follows—5 Pancha-bhuthas (sky, air, fire, water, and earth), 5 characters associated with the five Panchabuthas namely sound for sky, movement for air, touch for fire, liquidity for water and smell for the earth, 5 pancha- Jnānendrias; sense organs (eyes, nose, ears, tongue, and skin), 5 Karmendrias; organs for actions (organs that make sound-dwani, organs for holding and releasing-PāNi, organs for walking and stopping-Pādha or feet, organs for creation-upastha and organs for excretion-Pāyu), and 5 pancha-vāyus or air ways (prāna, āpāna, vyana, oodhāna, and samāna). Seven breasts refer to desires related to body, mind, wealth, kingdom, world, eager, and servant. Eight faces refer to eight madhas, prides associated with certain characters or positions. They are kula (belonging to a group), determination, money, beauty, youth, education, position, and tapa or meditation. Fourteen mouths refer to 5 pancha-Jnanendrias (sense organs), 5 Karmendrias (actions), and 4 vāyus or inner sense organs. The 120 teeth refer to the feelings related to different business activities of the body. They are; excluding pride there are 13, each divided into 3 parts and again they are divided into 3 more parts. This gives a total of 117 (13x3x3). There are 3 kinds of pride, namely Sāthvika, Rājasika and Thāmasika. (117+3=120). For example, business of eye is: looking, recognition and picture. Each of these is associated with sāthvika, rājasika and thāmasika.

Played...heart: Hidden fire refers to desire for information. Immersed with desires one forgets about learning his true identity.

Swallowing... heart: As desires are satisfied another desire takes its place.

Mother...mother: Mother refers to māya or illusion and son is the soul. The illusion swallows the soul because of desires. However, the soul understanding illusion is free of desires.

Guheshwara...palm: The soul is truly the Lord. But the soul has been swallowed by illusion of this world. The world is small when compared with the Lord. Yet, it has swallowed the Soul!

Summary:

In this vachana, Allamaprabhu explains illusion and its associated characters for netting the soul. The world is small when compared with the Lord. Yet, the soul, which is not different from the Lord, has been immersed with the worldly affairs and is swallowed by illusion.

18

dAŞÆçÉÃ¥ÀzÀ ¢Àâ¢À°Á RAqÀ ``sÀAqÀ¢À vÀAA©
PÀAA©ü¤AiÀÄÄzÀgÀzÀ ¢ÉÄÄ`É ¥À,ÀgÀ¢À¤QìzÀ.
GµÀÚ vÀÈµÉÚ WÀ£À¢Àv PÀqÀ`É¼ÄÄ ,À¢ÀÄÄzÀæ¢À
PÀÄrzÀÄ
¤ÄgÀr¹zÀvÀ C¾®ÄÜÉÆAqÄÄ ``É¾UÄzÀ.
²±ÄÄ vÀAiÀÄ ¢Ét£À ¢ÉvÀÄÜPÉÆAqÄÄ ¢É,ÀgÀ
¢É¾¼ÄÄvÉÜöÊzÀ£É.
UÄÄ¢ÉÄ±ÀégÀ£ÉAŞ ¤®¢À ¢À,ÀÄzsÉAiÀiÁPÀÈw
£ÄÄAvvÀÄÜ.

18

jambūdvīpada vyavahāri khaṁḍa bhaṁḍava tumbi
kuṁbhiniyudarada mēle pasaravanikkida.
uṣhṇa ṭṛuṣhṇe ghanavagi kaḍaleḷu samudrava kuḍidu
nīraḍisidāta arxalugomḍu berxagāda.
shishu tāya heṇana hottukomḍu hesara hēluttaidāne.
guhēshvaranemba nilava vasudheyākṛuti nuṁgittu.

18

*With a variety of goods,
The merchant of this great Island
Had his shop on this earth.
When the cold and heat increased
Drinking the seven oceans,
The thirsty merchant wondered.
Child carrying the corpse of mother recites names.
Guheshwara, It swallowed You.*

Explanation:

With...wondered: The merchant is Parashiva; great-island is this earth; Variety of goods is abundant of goods and information; Drinking the seven oceans refer to jeevas thirst for more of worldly goods.

Child carrying...You: Child is jeeva. Corps is māya and recites names refer to pride- I am man, I am woman, I am rich, etc. It refers to māya and also to jeeva with the knowledge of Parashiva. Māya keeps jeeva away

from learning the truth. The jeeva with knowledge of Parashiva is above māya.

Summary:

In this world, there are many people or jeevas. Parashiva has kept many things in this world. Jeeva thinks that he is happy enjoying the things of the world. But, more he enjoys he seeks more of them. When he realizes that he cannot be satisfied with the worldly things, he is free from the illusions of māya. Thus, jeeva swallows māya and is with Parashiva. If māya swallows jeeva, he is led away from learning the truth that he and Parashiva are one and the same.

19

“sÀÆ«ÄAiÄÄ PÄpt³ÄÆÄÄ CPÁ±ÄzÀ ³ÄÄËzÄÄ³ÄÆÄÄ
w½³Ä UÄ³ÄÄÆÄ³Ä°èAiÉÄ ¢AçvÄÄÛ.
GzÄPÄzÉÆ¼ÄUÉ °ÄÄnÖzÄ vÄÈµÉÜ
GzÄPÄ³ÄÆÄ¼vÄ´Áè!
M¼ÄUÉ ,ÄvÄÄÛ °ÉÆ¼UÉ DqÄÄvÄÛzÉ;
UÄÄ°ÉÄ±ÄægÄ ¢´Éâ¼UÄV C°èAiÉÄ ¢AzÄÆÄÄ.

19

bhūmiya kathiṇavanu akāshada mṛuduvanu
tīliva gamanavalliye nīṁdittu.
udakadoḷage huṭṭida tṛuṣṇe udakavanarxasitallā!
oḷage sattu horxage āḍuttade;
guhēshvara nibberxagāgi alliye nīṁdanu.

19

*Hardness of earth, softness of sky
Stay with learning their properties.
Fire started in water, sought water!
Died within, plays outside;
Guheshwara is there with astonishment.*

Explanation:

Fire started... water! : Fire means information for the mind. The mind is immersed with information and it cannot free itself to seek beyond the worldly things. More information it gets, more it wants!

Died...outside: Deluged with information, mind cannot come out of its bondage. Seeks more and more of it.

Guheshwara is...astonishment: Guheshwara is there with astonishment.

Summary:

People spend time in learning the hardness of earth, softness of sky. They spend more time in learning the worldly things. But, they do not go beyond to learn about themselves or about their origin. They are immersed with worldly knowledge but cannot escape to learn about the soul. Guheshwara,

the Lord is surprised.

20

“sÀÆ«ÄAiÄiÁPÁ±À MAZÄÄ fÃ³ÀÆÄzÄÄzÀgÄ;
C°è WÀÆÄ³ÉÄÄÄ WÀÆÄ³ÉÄÄßzÄ³ÄAUÉ?
C°è Q¾ôzÉÄÄÄ Q¾ôzÉÄÄßzÄ³ÄAUÉ?
D WÀÆÄ³ÄÄ ÄÄÄÄPÉI UÄ«Ä¹zÄqÉ
EÄÄß ÄjAiÄÄÄÄmÉ UÄÄ°ÉÄ±ÀégÁ?

20

bhūmiyākāsha omdu jīvanadudara;
alli ghanavēnu ghanavennadavaṃge?
alli kirxidēnu kirxidennadavaṃge?
ā ghanavu manakke gamisidaḍe
innu sariyurṇṭe guhēshvarā?

20

*Earth, sky with same stomach!
Greatness is for beholder,
Smallness is for beholder,
If greatness catches the heart
Any thing is there, Guheshwara?*

Explanation:

Earth...stomach! : Earth refers to the Soul and sky refers to Parashiva. Though they have two different forms, they are one and the same.

Greatness...beholder: Parashiva is great and jeeva is small. They are two forms of the same. There is no difference between the two.

If...Guheshwara? : The reason for looking differently between Parashiva and the Soul is illusion. If we look both as one and the same, then there is no idea of greatness or smallness.

Summary:

Māya or illusion makes us think that God is the greatest and the soul is not. But to a sharana, both God and the soul are the same and they are two forms of the same. There is no question about great or small.

21

§æ°Ää ¥Á±Ä, «µÄÄÜ ÄÄiÄAiÉÄ JA§ §´ÉAiÄÄ ©Ä¹,
°ÉÆÄÄß °ÉtÄÜ ÄÄtÄÜ vÉÆÄ¾ô ÄÄÄPÄItÜÉÁrzÄ
“ÉÄÄmÉAiÄÄ.
D,É JA§ PÄÄIÄPÄÄQI
°ÉÄ,ÄzÉ PÉÆÄzÉAiÄÄ®è UÄÄ°ÉÄ±ÀégÁ!

21

brahma pāsha, viṣṇu māye emba baleya bīsi,

honnu heṇṇu maṇṇu tōrxi mukkaṇṇanāḍida bēṁṭeya.
āse eṁba kuṭukanikki
hēsade koṁḍeyalla guhēshvarā!

21

*Spreading the net
Made with Brahma's rope and Vishnu's illusion,
With bait of wealth, spouse and earth
With the hook named desire
The three-eyed Rudra hunted
Without hesitation killed all, Guheshwara!*

Explanation:

Spreading...Guheshwara: Brahma is the creator and he is referred to 'karma' or way of life. Vishnu is referred to love. Jeeva loves things of this world. Rudra is responsible for laya or destruction. He kills the jeeva who desires wealth, spouse, and earth. As such jeeva is bounded by the illusions of this world.

Summary:

The world is full of illusionary things. Māya is responsible for them. Jeeva is fond of things and is immersed in the net of illusion. This has made jeeva tied up among things of this world.

22

ṣæ°Àä WÀ£À°ÉAzÀqÉ ṣæ°Àä£À £ÀÄAvvÄÄÛ æÀiÁAiÉÄ.
«µÄÄÜ WÀ£À°ÉAzÀqÉ «µÄÄÜæÀ £ÀÄAvvÄÄÛ
æÀiÁAiÉÄ.
gÄÄzÀæ WÀ£À°ÉAzÀqÉ gÄÄzÀæ£À £ÀÄAvvÄÄÛ
æÀiÁAiÉÄ.
vÁ WÀ£À°ÉAzÀqÉ vÀ£Àß £ÀÄAvvÄÄÛ æÀiÁAiÉÄ.
,À°Àð°ÀÇ ¤£Àß æÀiÁAiÉÄ!
MṢâ£À£É£¼ÀPÉ£ArvÉÛ °É£¼Á UÄ°ÉÄ±ÀégÁ?

22

brahma ghanaverindaḍe brahmana nuṁgittu māye.
viṣṇu ghanaverindaḍe viṣṇuva nuṁgittu māye.
rudra ghanaverindaḍe rudrana nuṁgittu māye.
tā ghanaverindaḍe tanna nuṁgittu māye.
sarvavū ninna māye!
obbaranoḷakomḍitte hēḷā guhēshvarā?

22

*Say, Brahma is the greatest,
Māya swallowed Brahma.
Say, Vishnu the greatest,
Māya swallowed Vishnu.*

*Say, Rudra is the greatest,
Māya swallowed Rudra.
Say, I am the greatest,
I am swallowed by māya!
All is māya!
Tell, Did māya affect one, Guheshwara?*

Explanation:

Say, Brahma...Rudra: There are three types of Shakthi or forces of power. They are Kriyāshakthi force of action, Jñānashakthi force of knowledge, and Ichchāshakthi force related to oneself. These three forces are referred to Brahma, Vishnu and Rudra respectively. The three are under the influence of māya's three forces and so they cannot be the greatest.

Say, I am ... māya! Jeeva is part of Parashiva. Jeeva cannot be the greatest because it is also influenced by māya by means of richness, beauty, and other worldly objects.

All...Guheshwara: Everything in this world is due to māya and everyone in this world is under the influence of māya. Māya has affected everyone and everything.

Summary:

The three gods Brahma, Vishnu and Rudra are not the greatest as they are under the influence of māya. Jeeva is not the greatest as he too is under the influence of māya. Māya is in every place and it has influence on everyone. Māya is under Guheshwara and He is above māya.

23

zÉāÀgÉ®ègÀ °ÉÆqÉvÀAzÄÄ zÉÄ«AiÄÄgÉÆ¼AUÉ PÀÆrvÄÄÜ
 àÀiÁAiÉÄ
 °ÀgÀ°ÀgÁ, àÀiÁAiÉÄ EzÉÝqÉAiÄÄ fÉÆÄqÁ,
 ²à²àÁ, àÀiÁAiÉÄ EzÉÝqÉAiÄÄ fÉÆÄqÁ,
 JgÀqÉAŞvÄÄÜ PÉÆÄn ¥ÀæàÄÄxÀUÀtAUÀ¼ÄÄ,
 CAUÁ® PÀtÚàÀgÄÄ, àÉÄÊAiÉÄ®è PÀtÚàÀgÄÄ, fÀAçàÁ°ÀÈÀ
 gÄÄzÀægÄÄ-
 EàÀgÉ®ègÀÆ àÀiÁAiÉÄAiÄÄ PÁ®ÄUÁ»fÀ ,ÀgÀàÀiÁ´É,
 PÁuÁ UÄÄ°ÉÄ±ÀègÁ.

23

dēvarellara hoḍetaṁdu dēviyarōlage kūḍittu māye
 haraharā, māye iddeḍeya nōḍā,
 shivashivā, māye iddeḍeya nōḍā,
 eraḍembattu kōṭi pramathagaṇaṁgaḷu,
 aṁgāla kaṇṇavaru, maiyella kaṇṇavaru, naṁdivāhana rudraru-
 ivarellarū māyeya kālugaḥina saramāle,
 kāṇā guhēshvarā.

*Māye collected all Gods and put them with Goddesses.
Hara Harā, Look at the place of māya,
Shiva Shivā, Look at the place of māya,
Shiva devotees 1.6 billion of them,
Those with eyes in their feet, eyes in their body,
Rudra devotees on bulls,
They were all chains for the leg of māya,
Look Guheshwara.*

Explanation:

Māye collected...with Goddesses. : Even divine persons are not free from the influences of māya.

Hara Harā...of māya: There is no place in this universe without māye. There is no mind untouched by māye.

Shiva ...of them: Millions of people are the followers of Shiva. Allamaprabhu quotes 1.6 billion in this vachana as followers of Shiva.

Those with...on bulls: The followers of Shiva are of many types.

They were...Look Guheshwara: Shiva followers as well as others are also affected by māya. There is none untouched by māya.

Summary:

Māya not only surrounds this world, she also affects everyone in the other worlds. Māya has affected billions of Shiva devotees, including those with eyes in their feet. Except Parashiva, māya has influence on all.

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ºÁ%ôvÀÄÛ \$æºÀäÉÆÉÆ®UÀ, PézÀ%ôwÛzÉÆÉÀiÀiÁâ?
ÁgÀÄ ÁgÉÆÄÄvÀÛ «µÄÄÜ Cd£À £ÄÄAV
gÄÄzÀæAiÉÆÄÄAiÉÆ%ÀqÄVvÄÄÛ EzÉÆÉÆ?
“ÉÄj®èzÀ ºÄÄgÀ ºÄj®èzÀ £É%À-ÉÆ%ÀUÉ
vÉÆÄ%ôzÀ ¥Äæw©A\$ºÀ £Á£ÉÆÉÆÄ“É UÄÄºÉÄ±ÀégÁ?

āḍam̐baradolagāḍam̐baravidēno?
hār̥xittu brahmanōlaga, kedarxittidēnayyā?
sāru sārenutta viṣṇu ajana nuṁgi
rudrayōniyoḷaḍagittu idēno?
bērillada mara nīrillada neḷaloḷage
tōrxida pratibimbava nānēnembe guhēshvarā?

*What is this splendor in pomp?
What this is, Brahma's court flew, disturbed?
Saying come, come, Vishnu swallows*

*What is this Rudra hidden?
Tree without roots in waterless shade
What can I say about the reflection, Guheshwara?*

Explanation:

What ... pomp? Splendor is māya's playfulness as well as her show off of her qualities.

What... Rudra hidden? Māya occupied the entire world. Jeeva also spread through out this world. Vishnu refers to substance of love. The substances attract jeeva. His desire makes jeeva to want more of them. Rudra refers to laya or destruction. Jeeva is wasting time because his desire for things led him to deviate from knowing Parashiva or himself.

Tree...Guheshwara: Tree refers to the world. The mind is the waterless shade because it has no eternal happiness. Reflection refers to jeeva.

Summary:

Māya dominates the world. There is no way to measure the extent of māya. Māya has influenced jeeva in many ways. The world is like a tree without roots. The mind is like waterless shadow or mirage. Māya surrounds jeeva in her playfulness. It cannot be described with words.

25

ZÀAzÀæªÄÆÉÆ¼ÀUÀÈÀ JgÀ¼ÉAiÄÄ ÈÄÄAVzÀ
 gÁºÄÄ«ÈÀ ÈÉÆÄIªÄÄ
 CAzÀACUÉ §AzÄÄ PÁrvÄÄÜ ÈÉÆÄqÁ.
 MAzÀ¾vÄ`É MAzÀgÀ §,ÄÄ¾Ä,
 CAzÀACUÉ §AzÄÄ PÁrvÄÄÜ ÈÉÆÄqÁ.
 ÈÀAc ÈÀAcAiÄÄ ÈÄÄAV §AzÄÄzÄÄ ªÄÄ»ÄvÄ¼ÀPÁÌV!
 EAzÄÄ gÄ« UÄqÀtªÀ ÈÁÈÈÄÈÉA`É UÄÄºÉÄ±ÀégÁ?

25

caṇḍramanoḷagana eraḷeya nuṇḡida rāhuvina nōṭavu
 aṇḍaṇḍige baṇḍu kāḍittu nōḍā.
 oṇḍarxa tale oṇḍara basurxu,
 aṇḍaṇḍige baṇḍu kāḍittu nōḍā.
 naṇḍi naṇḍiya nuṇḡi baṇḍudu mahīṭaḷakkāgi!
 iṇḍu ravi gaḍaṇava nānēnerṇbe guhēshvarā?

25

*The look of Rāhu swallowed the rays of moon
 Look, came and gave trouble often.
 Head of one, stomach of one,
 Look, came and gave trouble often.
 Nandhi swallowing Nandhi came for body!
 What can I say about their union? Guheshwara.*

Explanation:

The look ... moon: Moon refers to Parashiva. Rays refers to jeeva. Look of Rāhu refers to māya

Look...often: Māya troubles jeeva according to the state in which jeeva is. Jeeva has three states, namely awake, sleep and dream. In the awakening state jeeva is called Vishwa-jeeva, the dream state is called Thaijasajeeva. In supthi or while sleeping he is called Prāñajeeva and in all three together he is known as Sākshijeeva.

Head one...often: One refers to māya, and head and stomach also refer to māya that gives trouble to jeeva.

Nandhi...Guheshwara: Nandhi refers to jeeva with prior knowledge that jeeva and Parashiva are one and the same. Swallowing Nandhi means that jeeva has lost his original knowledge. Their union is the magnificent Mahalinga. How can I describe him says Allamaprabhu.

Summary:

Jeeva is cool rays of Parashiva. But māya made jeeva to forget his knowledge that he and Parashiva are same. Māya troubles jeeva. Due to this trouble, jeeva has no knowledge that he is Parashiva. He is fond of body and its desires. Looking at the body and Parashiva in the body, Allamaprabhu wonders about this type of existence.

26

HgÀ ¢ÀÄzsÀåzÀ PÀtÚ PÁr£ÉÆ%ÀUÉ ©zÉÝÖÊzÁ¢É LzÀÄ
°Ét£ÄÄ.

§AzÄÄ §AzÄÄ C%ÄÄ¢ÀgÄÄ, §¼ÀUÀ WÀ£Ä¢ÁzÀ PÁgÀt!
°Ét£ÄÆ ¨ÉÄAiÄÄzÄÄ, PÁqÀÆ £ÄAzÄÄÄ;
¢AiÁqÀ Gj-ÄvÄÄÛ UÄÄ°ÉÄ±ÄégÁ.

26

ūra madhyada kaṇṇa kāḍiṇoḷage biddaidāve aidu heṇanu.
baṇḍu baṇḍu aḷuvaru, baḷaga ghanavāda kāraṇa!
heṇanū bēyadu, kāḍū naṇḍadu;
māḍa uriyittu guhēshvarā.

26

*The eyes of center city is in forest with five corpses,
Arriving cries, for relationship is great!
Corpse does not burn; forest does not subside;
Life is burnt, Guheshwara*

Explanation:

The eyes...corpses: The eyes of center city are jeeva in the body. Five corpses refer to body made from sky, air, fire, water and earth. Forest refers to darkness due to love of earthly things.

Arriving...is great! : Jeevas come and go. But they are all fall in the trap of māya and they cry.

Corpse ...Guheshwara: Corpse does not burn refer to the desire of body

that does not go away. Forest does not subside means the darkness of mind and jeeva is not clear either. Life is burnt refers to ageing.

Summary:

Jeeva is in love with things that are in this world. The desire to enjoy by jeeva clouds the mind and keeps him in darkness. Neither the desire goes away nor the darkness of the mind clears due to influences of māya. But the ageing of jeeva does not stop and finally jeeva's life is wasted because of his earthly desires.

27

°ÀÄ°AiÄÄ °É¸ÆÈÀ° MAzÄÄ °ÄÄ°Éè °ÉÆÄV æÉÄÄzÄÄ
\$AzÉÉÉAzÀqÉ
EzÀ PÄAqÄÄ °É¼UÁZÉ!
gÀPÄÌ¹AiÄÄ æÄÄÉÉUÉ °ÉÆÄV æzÉæUÉAiÄÄÄY
\$AzÉÉÉAzÀqÉ
EzÀ PÄAqÄÄ °É¼UÁZÉ!
d³ÄÆÄ æÄÄÉÉUÉ °ÉÆÄV ,ÁAiÄÄzÉ \$zÄÄQ \$AzÉÉÉAzÀqÉ
EzÀ PÄAqÄÄ °ÉgÀUÁZÉ UÄÄ°ÉÄ±ÀégÁ!

27

huliya benninali omdu hulle hōgi mēdu barndenemdaḍe
ida kaṁḍu berxagāde!
rakkasiya manege hōgi nidregeydu barndenemdaḍe
ida kaṁḍu berxagāde!
javana manege hōgi sāyade baduki barndenemdaḍe
ida kaṁḍu beragāde guhēshvarā!

27

*Deer following tiger returns after grazing
Surprised seeing this!
Returning from house of demon after nights rest
Surprised seeing this!
Returning from the house of death, alive
Surprised seeing this! Guheshwara.*

Explanation:

Deer ...this: Deer is jeeva, tiger is greed and grazing refers to illusionary things. Māya influences every jeeva. If jeeva is untouched by māya after enjoying the illusions, it is a wonder.

Returning...this: Demon is love. Jeeva is in love or going to the house of demon. To be free from love is returning from the house of demon. It is a wonder.

Returning...Guheshwara: House of death is time. Jeeva is in body. Body is not eternal. Before body dies jeeva enjoys equality with Parashiva, it is a wonder. Allamaprabhu says that he wonders if jeeva, coming to this world

and staying in midst of māya, enjoys the sweetness of Parashiva.

Summary:

Māya occupies this world. Māya with her illusionary forces- greed, love, and time, prevents jeeva from learning his true identity. The forces of māya is great, they keep jeeva away from learning or to gaining equality with Parashiva.

28

°ÀÈzÀAiÄÄ PÀAzÀzÀ °ÉÄÄ-É °ÄÄnÖvÄÄÜ,
°ÄjzÄÄ °À©â PÉÆ©â °À®âÄÄ ¥sÀ®âÄ-ÄvÄÄÜ
£ÉÆÄrgÉ!
¥Äj¥ÄjAiÄÄ ¥sÀ®AUÄ¼À£ÄÄ °ÉÄrzÄâÄjVvÄÄÜ,
D ¥sÀ®âÄ §AiÄÄ¹zÄâÄgÄÄ d®zÉÆ¼ÄÜÉ ©zÄÝqÉ
£ÉÆÄr £ÄUÄÄwÜzÉð£ÄÄ UÄÄ°ÉÄ±ÀégÁ!

28

hṛudaya kaṁdada mēle huṭṭittu,
haridu habbi kobbi halavu phalavāyittu nōḍire!
paripariya phalaṁgaḷanu bēḍidavarigittu,
ā phalava bayasidavaru jaladoḷage biddaḍe
nōḍi naguttirdenu guhēshvarā!

28

*Born on the heart,
Look, grew up stout with variety of fruits!
Gave varieties of fruit for the asking,
If those sought fruits fell in water,
Guheshwara laughed looking at them!*

Explanation:

Born ...fruits: Māya was the first to appear in the heart of Mahalinga. Māya with different forms grew and grew. It occupies the entire world and gives many fruits to satisfy desires.

Gave...them: Body came from māya. Parashiva lives in the body. The body desires happiness for itself and māya provides them to satisfy the body. Māya gives different desires for the seekers. Those seeking to satisfy their desires are immersed in the world of māya. Very few get out of this māya's world. Allamaprabhu is laughing at those netted by māya.

Summary:

Māya was born from the heart of Mahalinga. Māye came down to this world and spread out. Māye attracts eyes, ears, nose, tongue and mind. Jeevas desire rewards from māya to satisfy their body needs. They receive fruits of their desires. As such jeeva is in the net of māya. Allamaprabhu is laughing at jeeva that is under the influence of māya.

29

¥AAZÁ±ÀvÉÆìĀn «¹ŪĀtð "sÀÆ³ĀĀAqÀ®³ÀÉÆÆAzĀĀ
 vÀ-É-Ā®èzÀ ³ĀĀĀAqÀ ĒĀĀVvĀŪ PĀAqÉÉĀĀ.
 vÀ-É-Ā®èzÉ PĀAqĀĀ "É¾UÁzÉÉĀĀ!
 ĒÀ³Ā RAqÀ³ĀĀAqÀ® ©ĒÀß³ÁzĀAzĀĀ
 D vÀ-ÉAiĀĀ PĀAqÀ³ĀĀĀAmÉ UĀĀ°ÉĀ±ÀégÁ?

29

pañcāshatkōṭi vistīrṇa bhūmañḍalavanorṇdu
 taleyillada murñḍa nurñgitta kañḍenu.
 taleyillade kañḍu berxagāḍenu!
 nava khañḍamañḍala binnavāḍarṇdu
 ā taleya kañḍavaruñṭe guhēshvarā?

29

Global area is 5 billion
Saw, swallowed by headless body.
Wondered without head!
Being in the nine different worlds
Has anyone seen the head Guheshwara?

Explanation:

Global...body: The area of this world is 5 billion, but the headless body or māya has spread out over this vast area.

Wondered ...head: Allamaprabhu is surprised seeing māya's spread of this world.

Being...world: There are nine knowledge related occupations. Five related to senses and four related to inner senses. The five are called sthula or related to body and the four are called sukshma. These nine have spread between the three worlds, namely: jāgra (awake), swapna (dream) and sushupthi (sleep). These are the new nine worlds.

Have anyone... Guheshwara: No one has seen māya in these nine worlds. But almost everyone has seen the māya's actions. With the knowledge of Parashiva the influence of māya is lost.

Summary

The area of this world is vast. Yet, māya has spread out over this entire world. Māya's stand in this world can only be understood through Shiva knowledge. When a person goes beyond the ability of his senses, then māya disappears. Then he can see and understand the relation between himself and Parashiva.

30

CgÀVÆÀ ¥ĀĀvÀŪ°AiĀĀĒĀĀj PÉÆAqÀqÉ
 GzÀPÀ §AiĀiĀ¾ô §¼À®ĀwŪzÉ.
 CUÉ-ĀĀ "sÉÆ, "Á«AiĀĀĒÀUÉ-ĀĀ "sÉÆ,
 "Á«AiĀĀĒÀUÉzÁvÀ ,ĀvÀŪ; "Á« §wŪvĀĀŪ.

EzÀÄ PÁgÀt £É¼ðÉ ¢ÄÄÆ¾Ä ¨ÉÆÃPÀ
 §¾Ä,ÀÆ¼ðÉ¢ÉÇÃ-ÄvÄÄÛ UÄÄ°ÉÄ±ÀégÁ.

30

aragina putthaliyanuri koṇḍaḍe
 udaka bayārxi baḷaluttide.
 ageyiṁ bho, bāviyanageyiṁ bho,
 bāviyanagedāta satta; bāvi battittu.
 idu kārāṇa nerxe mūrXu lōka
 barxusūrxevoṽyittu guhēshvarā.

30

*If fire captures the wax doll
 Water is thirsty and suffers from fatigue.
 Dig, dig, the well
 The one who labored died; well is dry.
 So the three worlds are empty Guheshwara.*

Explanation:

If fire...fatigue: Wax doll refers to body. As it ages the body dies. Fire captures means that as time passes, the body ages and finally dies. Water refers to mind. Mind is thirsty for information. The thirsty mind is not satisfied with any amount of worldly information.

Dig...dry: Digging for information does not satisfy. The person digging dies as time passes by without adequate water or information that gives eternal life. Both body and jeeva also disappear.

So the three...Guheshwara: The persons in the three worlds fail in their endeavors.

Summary:

The body is like a wax doll caught in a fire. With time, the body ages and finally it dies. During the life, spending a lot time in obtaining things that pleases the body is wasteful. It does not provide information needed to understand Parashiva. All this is due to the playfulness of māya.

31

CAUÀzÀ PÉÆ££AiÄÄ ¢ÉÄ®t PÉÆÃqÀUÀ
 PÉÆA©AUÉ °Á¾ôvÄÄÛ.
 CAiÀiÁâ, MAzÄÄ ,£ÉÃfUA!
 PÉ£AiÄÄ ¤ÃqÀ®Ä ¢ÉÄ£AiÉÄ®èª £ÄÄAVvÄÄÛ.
 MAiÄÄâ££ PÀgÉzÀqÉ ¢ÄÄÄAzÉ ¤AcvÄÄÛ.
 ¢ÄÄÄAiAiÁâAvÀzÉ §AiÄÄ¨Á-ÄvÄÄÛ,
 UÄÄ°ÉÄ±ÀégÁ.

31

aṁgada koneya melāṇa kōḍaga
 koṁbinge hārXittu.

ayyā, om̐du sōjiga!
kaiya nīḍalu maiyellava nuṁgittu.
oyyane karedaḍe muṁde niṁdittu.
muyyāṁtade bayalāyittu, guhēshvarā.

31

*The mind in the body
Jumped toward senses
It is wonder!
Offered hand swallowed body.
Stood in front when called.
Thinking joined Parashiva, Guheshwara.*

Explanation:

The mind...wonder! : Senses refer to sensory organs of the body. Jumped means getting information.

Offered...body: Given little information, mind wants more and finally it is deluged with information. The latter refers to swallowing the body.

Stood...Guheshwara: When mind is controlled or steered away from the worldly things, it reminds itself of Parashiva. Since mind is clear it results in māya to be bayalu.

Summary:

The mind is always wandering. It jumps to eyes for look, to ears for listening, to nose for smelling and so on. The wonder of this is that the mind cannot get free from the materialistic things. Māya influences mind with many illusions. If the mind diverts its attention from the worldly things to Parashiva, then the soul has a chance to unite with Parashiva.

32

“sÀEvÀ “sÀEvÀªPÀÆr CzÀÄãvÀªÁ-ÄvÀÄÛ,
QZÀÄÑ PÉÆÃrvÀÄÛ, ¼ÃgÀÄ ¼ÃgÀr¹vÀÄÛ!
Gj ¥ÀªÀ£À zÉÆÃµÀzÉÆ¼ÀVzÀÄð
ªÁAiÀÄÄ EªÄÄär¹vÀÄÛ PÀAqÉ UÄÄºÉÄ±ÀégÁ.

32

bhūta bhūtavakūḍi adbhutavāyittu,
kiccu kōḍittu, nīru nīraḍisittu!
uri pavana dōṣhadoḷagirdu
vāyu immaḍisitta kaṁḍe guhēshvarā.

32

*Demon joining demon becomes magnificent
Fire becomes cold water is thirsty!
Heat from fire bounds
Saw the air doubled, Guheshwara.*

Explanation:

Demon...Magnificent: There are five demons called Panchabutha. They

are sky, air, fire, water and earth. When they are mixed results the magnificent body.

Fire...thirsty: The soul entering the body has lost its knowledge. Water refers to mind. The mind is thirsty for information. Its thirst cannot be fulfilled.

Heat...bounds: Heat radiates. Similarly, the wandering mind is caught in the illusions of māya.

Saw...Guheshwara: Air refers to wandering mind. The effect on mind affects the body. There is no end to it. All this is due to illusions of māya.

Summary:

What can be more magnificent than human body? It is formed from the five elements. Every person wonders about the formation and the internal structures of this body. This body is hungry for knowledge. Due to the influence of māya the soul inside the body forgets its origin. As desires of body increase it becomes thirsty for more things. This makes the body happy. This is the way the body and the soul are caught in the net of māya.

33

CqÀ«AiÉÆ®UÉ PÀ¼ÀîgÄÄ PÀqÀªÀ,ÀzÀ ,Áé«ÄAiÄÄÆÄÄ
ºÄÄqÄÄQ ºÄÄqÄÄQ C¾,ÄÄvÉÜöÊzÁgÉ,
,ÉÆqÄgÄÄ £ÄÄÇ PÁtzÉ!
C£Äß¥Á£ÄzÀ »jAiÄÄgÉ®ègÄÆ vÀªÄÄä vÁª¼ôAiÄÄzÉ
CzsÀgÀ¥Á£ÄªÄ£ÄÄÄqÄÄ vÉÄV,
,ÄÄgÀ¥Á£ÄªÄ ¨ÉÄqÄÄvÉÜöÊzÁgÉ!
CjzÀ ºÁgÄÄªÄ£ÉÆ£â£ÄÄ CjzÀ vÀ ¨ÉAiÄÄ
»rzÄÄPÉÆEaqÄÄ
CzsÄävÄä «PÁgÄzÀ £ÉvÄÜgÀ PÄÄrzÀ£ÄÄ.
£ÉÆÄqÁ UÄÄºÉÄ±ÀégÁ!

33

aḍaviyolage kaḷḷaru kaḍavasada svāmiyanu
huḍuki huḍuki arxasuttaidāre,
soḍaru naṁdi kāṇade!
annapānada hiriyarellarū tamma tāvarxiyade
adharapānavanumḍu tēgi,
surapānava bēḍuttaidāre!
arida hāruvanobbanu arida taleya hiḍidukomḍu
adhyātma vikārada nettara kuḍidanu.
nōḍā guhēshvarā!

33

*Thieves in forest looking for the rich
They search and search,*

*Without any success!
Dasōhi elders without learning themselves
Enjoy the fruit of their deed burping,
Begs for beverages!
Learned person with his knowledge
Drinks the fruit of his knowledge,
Look, Guheshwara!*

Explanation:

Thieves...success: Forest refers to this world. Thieves are persons. They have been granted their wishes but they fail to use it to please their master (God). Richness in this world is to obtain peace. Peace is the property of the Lord. Everyone is searching for it without success.

Dasōhi...beverages: Dasōhi refers to persons performing good deeds. They are also burdened with the worldly things and they fail to recognize the soul that is inside of them.

Learned ...Guheshwara: Some persons have knowledge of the soul. Even these knowledgeable persons engage themselves in the discussion of logic, philosophy and other frivolous things.

Summary:

Allamaprabhu calls pseudo devotees as thieves. God has given many things including knowledge. But, they are using them for their bodies benefit. Those performing good deeds are burdened with things that bring minuscule of happiness to their body. These learned are more interested in debating and arguing their views. Everyone forgets that part of Parashiva is within the body. All are māya's game.

34

³ÄÄÄV® §tÚZA ¥ÀQë, ³ÄÄUÀÈÀ PÉÊAiÄÄ CgÄV½!
 UÀUÀÈÀ PÉÆÄ®A©ÈÀ°è ,Äé¥ÀBzÀ ¼®³ÄÈÄÄ
 vÉUÉzÉZÄÑ³ÄgÁgÉÆ?
 G¥À«Ä,Ä¨ÄgÄzÄÄ!
 eÁUÀæ ,Äé¥Àß ,ÄÄµÄÄ!ÔAiÄÄ £ÄqÄÄ³É
 wædUÀ³ÄÄ-ÄvÄÄÛ.
 dUÀeÉÆÓ÷÷Äw, ¼ÈÀß ³ÄiÁAiÉÄAiÄÄ£ÉÄÉÄ¨ÉÄÄ
 UÄÄ°ÉÄ±ÄégÁ?

'34

mugila baṇṇada pakshi, magana kaiya aragili!
gagana kōlambinalli svapnada nilavanu tegedeccavarāro?
upamisabāradu!
jāgra svapna suṣhuptiya naḍuve trijagavāyittu.
jagajjyōti, ninna māyeyanēnemibenu guhēshvarā?

34

*Pet parrot in son's hand has the color of sky!
 Who is responsible for removing this dream world?
 They are beyond description!
 Jāgra, swapna, sushupthi, between these
 Three worlds came about.
 The light of the world,
 What can I say about māya, Guheshwara?*

Explanation:

Pet...description: Pet parrot is jivāthma or the soul. Sky refers to Parashiva. Both jivāthma and Parashiva are one and the same. Māya came about just by Parashiva's thinking. It surround and occupies the entire world. It is beyond description.

Jāgra...about: Jāgra means awake, swapna means dreaming, sushupthi means sleep. These three associated with three worlds. Jāgra is related to the world of organs, swapna is related to the world of dream and Thāmasika (sleep) world is related sushupthi. Each of these three worlds has problems of their own. Jeeva in these three worlds is called Vishwajeeva, Thaijasajeeva and Prajnajeeva. The jeeva is surrounded by problems of these three worlds. Jeeva is caught in the net of māya.

The light... Guheshwara: The light of this world is Parashiva. Māya was created from Him. It cannot be described also.

Summary:

Both jivāthma and Parashiva are same. Both are bayalu. But māya surrounds jivāthma. Jivāthma is always bothered by problems associated in all the three worlds. Either the creation of māya or the energy she possess cannot be described.

35

PÀqÀ®£ÄÄAVzÀ PÀ!à£À ¥Àj" sÀªÀ £ÀªÀ,Á'gÀ!
 1r®Ä °É£AiÄÄÝ §AiÄÄ°AUÉ §tÚªÄÄAmÉ?
 PÀAUÀ¼À ªÄÄÄAzÀt PÀ£Ä,ÄÄ, »AVzÀ vÄÄÄ©AiÄÄ
 ¥ÀjªÄÄ¼Ä!
 CAUÀ«®èzÀ gÄÄ»AUÉ ,ÀAUÀªÄÄAmÉ?
 EzÉ££££? UÀUÀ£ÄzÀ °ÀtÚ££ PÉ£AiÄÄÄÝ
 ªÄÄÄUÄÄzÉ gÄÄaAiÄÄ£Ä¼ôAiÄÄ¼ÄÄ
 °ÀUÀgÀtzÀ °ÀªAiÄä«£À °ÄAiÄÄ£ÄÄ ,ÀAiÄÄª¼ÄÄazÉ
 UÄÄ°£Ä±ÀégÁ?

35

kaḍalanuṁgida kappina paribhava navasāsira!
 siḍilu hoyda bayaliṁge baṇṇavurṁte?
 kaṁgaḷa muṁdaṇa kanasu, hiṁgida tumbiya parimaḷa!
 aṁgavillada ruhiṁge saṁgavurṁte?

idēno? gaganada haṇṇane koydu
mugude ruciyanarxiyaḷu
hagaranada hammāvina hayanu sayavappude guhēshvarā?

35

*Swallowed the ocean with thousands of problems!
Is there color for bayalu after hit by thunder?
Dreams front of eyes, dried fragrance bee!
Is there companionship for formless beauty?
What is this? Cuts fruits of sky
Have no knowledge of its taste.
Is it possible to drink milk?
Milk is from magical cow Guheshwara?*

Explanation:

Swallowed...problems: Ocean refers to sumsāra or life in this world. Once born in this world jeeva faces many problems.

Is there...thunder? Parashiva is free from māya or her effects.

Dreams...eyes: Everything in front of eyes is due to māya. This is a dream world.

Dried...bee: Bee always wants more of nectar. It cannot be satisfied. Jeeva also wants more of illusions.

Is there...beauty: Formless beauty refers to māya. Is it possible to get eternal happiness from māya? Never.

What is...its taste: Fruit of sky refers to illusions. Is it possible to cut them? Is it possible to get eternal happiness from them?

Is it...Guheshwara: Jeeva wants to drink the milk and be happy. But it is a magical cow, just illusion.

Summary:

Māya has spread in this world. Jeeva is in this world. Jeeva is affected from the illusions of māya. Once caught in the net of māya, jeeva is like a bee. Any amount of her illusions does not satisfy jeeva or provide happiness that he is seeking. Māya is like a magical cow. No one can drink its milk and be happy.

36

ṁĀiĀiĀĀzÀ PÉĒAiĀĀ° N`É PÀAoÀṁÀ PÉÆIÖqÉ
®UĀĀĒĀ «UĀĀĒĀṁÀ ŠgÉ-ÄvĀĀÛ ĒÉÆĀqĀ.
CgĀVĒĀ ¥ĀÄvĀÛ½UÉ GjAiĀĀ ¹ĀgÉAiĀĀĒĀÄr¹zÀqÉ
CzĀĀ ¹jAiĀĀ ¹AUÁgĀṁĀ-ÄvĀĀÛ ĒÉÆĀqĀ.
CAŠgĀZÉÆ%ĀUĀqĀĀṁÀ V½ ¥ĀAdgĀZÉÆ%ĀUĀt `ÉPÀì ĒĀĀV
gĀĀ`sÉAiĀĀ vÉÆ%AzĀUĀ°vĀĀÛ ĒÉÆĀqĀ UĀĀ°ÉĀ±ĀégĀ.

36

māyada kaiyali ōle kaṁṭhava koṭṭaḍe

laguna vigunava bareyittu nōdā.
 aragina putthalige uriya sīreyaṇḍisidaḍe
 adu siriya siṁgāravāyittu nōdā.
 aṁbaradoḷagāḍuva giḷi paṁjaradoḷagaṇa bekka nuṁgi
 raṁbheya toḷiṁḍagalittu nōdā guhēshvarā.

36

Placing paper into the hands of māya
Look, writes good and bad.
Dressing wax doll with clothes of fire
Look, it became beautiful.
Parrot playing in open swallowed the cat in the cage
Look Guheshwara, it separated from arms of loved one.

Explanation:

Placing...bad: Paper refers to jeeva. Jeeva in the hands of māya experiences both good and bad. He performs both good and bad deeds.

Dressing ... beautiful: Wax refers to body. Body burns out like wax. Doll refers to mind. Fire refers to illusionary things affecting the mind. Became beautiful refers to became involved with illusionary objects.

Parrot ... in the cage: Parrot playing in open refers to jeeva in free state. Cage refers to body and cat refers to feeling of body. Jeeva entering body possesses body qualities.

Look ... loved one: Loved one refers to Parashiva. Having body qualities, jeeva separated from Parashiva.

Summary:

Māya with her illusionary things plays game with jeeva. Jeeva occupying the body assumes the qualities of the body and is influenced by the illusions of this world. Jeeva performs both good and bad deeds and enjoys the fruits of his action. During this course, he forgets his relationship with Parashiva. So, he is separated from Parashiva. All this is due to māya.

37

»jzÀ¥Àà d®çüAiÄÄ ãÄÄqÄÄ«£££¼ÀUÉ
 PÀjAiÄÄ PÀ©â® eÁ®³À ©Ã'zÀ £££ÄqÄÄAiAiÁâ.
 C¾ôzÀ vÀ`É LzÄÄ, C¾ôAiÄÄzÀ vÀ`É LzÄÄ, PÀjAiÄÄ vÀ`É
 LzÄÄ
 ãÄÄÄAzÉÊzÁ³É £££ÄqÄÄAiAiÁâ.
 PÀjAiÄÄ PÀ©â® eÁ®³À °ÉÆvÄÄÛPÉÆAqÄÄ °ÉÆÄzÀqÉ
 ££ÄvÄæzÀ`ÉÆÄPÄÄ½AiAiÁrvÄÛ PÄAq££ÄÄ
 UÄÄ°ÉÄ±ÀégÁ.

37

hiridappa jaladhiya maḍuvinoḷage
 kariya kabbila jālava bīsida nōḍayyā.

arxida tale aidu, arxiyada tale aidu, kariya tale aidu
 mumdaidāve nōḍayyā.
 kariya kabbila jālava hottukomḍu hōḍaḍe
 nētradalōkuḷiyāḍitta kaṁḍenu guhēshvarā.

37

*With increase of water in lake
 Animals in water follow the spill.
 Five learned heads, five not learned heads,
 Five more heads
 Look they are in front.
 Time takes away the life
 Saw with my eyes, Guheshwara.*

Explanation:

With increase...spill: As water increases animals in water are carried away. Similarly, with time the body is also carried away or reaches death.

Five...in front: Heads relates to jeeva. There are three types of jeeva: sāthvika, rājasika and thāmasika. Sāthvika jeeva relates to five sense organs of body. Jeevas with sāthvika characters are intellectuals. Rājasika jeeva relates to actions and thāmasika refers to interest in five world's information. All these jeevas enter the world of māya and entangle in the net spread by māya.

Time ... life: As time passes, jeeva loses his cycle of life. Life is wasted when caught by illusions.

Saw...Guheshwara: Allamaprabhu says that he has witnessed the problems of jeeva caught in the clutches of māya.

Summary:

Life is like an ocean. Every living thing is influenced by illusions of māya. There are three types of jeevas – namely sāthvika, rājasika and thāmasika. As time passes, jeeva caught in the web of māya is carried with time. Allamaprabhu says that he has seen jeevas wasting their time.

38

PÉÆĀtēÀ PÉÆA©ÈÀ vÀĀÇAiÀĀ°è
 J¼ĀĀÈÀÆ¼ōĒ¥ÀàvÀĀÛ ,ÉĀzÉAiÀĀ °Á«
 °Á«AiÉÆ¼ÀUÉÆAzÀĀ \$UÀjUÉ;
 \$UÀjUÉAiÉÆ¼ÀUÉÆ\$â ,ÀÆ¼É ÉÉÆĀqÀAiÀiĀĀ.
 C ,ÀÆ¼ÉAiÀĀ PÉÆgÀ¼À°è
 J®ĀĀÈÀÆ¼ōĒ¥ÀàvÀĀÛÉÉ ÉÉĀjvÀÛ PÀAqÉ UĀĀ°ÉĀ±ÀégÁ.

38

kōṇana koṁbina tudiyalli
 eḷunūrxepattu sēḍeya bāvi
 bāviyoḷagomḍu bagarige;

bagarigeyoḷagobba sūḷe nōḍayyā.
a sūḷeya koraḷalli
elunūrxepattāne nēritta kaṇḍe guhēshvarā.

38

*At the end of buffalo horns
Wells seven hundred seventy
A basket inside the well;
See harlot inside basket.
In her neck
Saw 770 elephants, Guheshwara.*

Explanation:

At the...seventy: Buffalo refers to jeeva with out the knowledge of Parashiva. The two horns refer to 'I' and 'Mine'. Well refers to mind with 770 desires coming from I and mine. There are seven organs: 5 sensory and 2 inner organs (mind and conscious). Desires arise with these organs. There are 108 desires associated with each of these seven organs giving a total of (7x108=756) desires. Adding 2 more for each organs, namely happiness and prosperity, gives a total of 770 desires. These 770 desires are called sankalpa.

A basket ... well: Basket refers to inner feelings of mind. This is related to smell. So body has smell. The body enjoys its experiences, work, desires and any other actions it performs. These are all hidden in the mind.

See harlot...basket: The one who lives in this body of smell is māya. She is responsible for jeeva to forget Parashiva.

In her ... Guheshwara: Elephants refer to pride that come from desire. Māya has the 770 desires under her control.

Summary:

Jeeva has pride because of 'I' and 'Mine'. The pride comes because of desires of the body. Body is under the influence of māya. Māya is responsible to make jeeva to forget Parashiva. Allamaprabhu says that he has seen māya influences on jeeva to forget Parashiva.

39

°ÀÄ°AiÄÄ vÀ-ÉAiÄÄ °ÀÄ-Éè, °ÀÄ-ÉèAiÄÄ vÀ-ÉAiÄÄ
°ÀÄ°;
JgÀqÀ¾ £ÀqÀÄªÉÇAzÀ-ÄvÀÄÜ!
°ÀÄ°AiÄÄ®è °ÀÄ-ÉèAiÄÄ®è!
PÉ®zÀ-ÉÆAzÄÄ §AzÄÄ ¢ÉÄ®PÁrvÄÄÜ £ÉÆÃqÁ!
vÀ-É-Ä®èzÀ ¢ÄÄÄAqÀ vÀ¾UÉ-ÉAiÄÄ ¢ÉÄÄzÀqÉ
J-É ¢ÄÄ¾ðÉAiÄiÁ-ÄvÀÄÜ PÁuÁ UÄÄ°ÉÄ±ÀégÁ.

39

huliya taleya hulle, hulleya taleya huli;

eraḍarxa naḍuvomindayittu!
 huliyalla hulleyalla!
 keladalom̐du baṁdu melakāḍittu nōḍā!
 taleyillada muṁḍa tarxageleya mēdaḍe
 ele marxeyāyittu kāṇa guhēshvarā.

39

*Deer with tiger head, tiger with deer head;
 One between the two!
 Not tiger, not deer!
 Look, they came and grazed!
 Body without head ate dry leaves
 Leaves disappeared, Guheshwara.*

Explanation:

Deer...head: Tiger refers to time and deer refers to love. Time and love have affinity to each other.

One ...two: Māya is the origin for time and love.

Not ... grazed: Parashiva is above māya. But jeeva is under māya and jeeva absorbs things created by māya.

Body...Guheshwara: Head refers to knowledge, leaves to things in life or sumsāra. Māya absorbs jeeva through her creation.

Summary:

Jeeva is affected both by time and love of things created by māya. Māya's illusions are like leaves to animals. Jeeva concentrating on illusions is away from Parashiva. In other words, those caught in the net of māya is most likely to stay under her control.

40

PÀgÉAiÀÄzÉ \$AzÀÄzÀ, °ÉÃ¼ÄzÉ °ÉÆzÀÄzÀÆÁgÀÆ
 C¾ôAiÀÄgÀ~Áè.
 CAzÀAÇUÉ \$AzÀ ¥ÁætÂUÀ¼ÄÄ CgÀÆ C¾ôAiÀÄgÀ~Áè.
 UÀÄ°ÉÃ±ÁégÀ°AUÀ GtÚzÉ °ÉÆÄzÀÄzÀÆÁgÀÆ
 C¾ôAiÀÄgÀ~Áè!

40

kareyade baṁduda, hēḷade hodudanārū arxiyarallā.
 aṁdaṁdige baṁda prāṇigaḷu arū arxiyarallā.
 guhēshvaraliṁga uṇṇade hōdudanārū arxiyarallā!

40

*No one knows
 That came without invitation,
 That went without telling.
 No one knows,*

*Animals came now and then.
Did not see any leaving without eating!
Guheshwara.*

Explanation:

No one...telling: Came without invitation refers to birth of the soul. Went without telling refers to death. No one knows where did they come from or where they go.

No one...then: Those came now and those came earlier also do not know their origin.

Did not...Guheshwara: Without eating refers to enjoying the hospitality of māya. Māya influences everyone in this world.

Summary:

Birth and death occur in this world. No one knows about these events. One thing is certain that illusions affect everyone.

41

D-ÄvÉÛ GzÀAiÀÄªAiÁ£À, °ÉÆÃ-ÄvÉÛ C,ÀÛªAiÁ£À,
C½zÄÄªÀ-Áè ¤ÃgÀ-ÁzÀ ¤«ÄðvÀAUÀ¼É®èªÄÄ!
PÀvÀÛ-ÉUÀ«-ÄvÀÄÛ ¤ÄÄÆ¾Ä -ÉÆÃPàZÉÆ¼ÀUÉ;
EzÀ¾ZÄÄÑUÀªÉ££ÄÄ °ÉÃ¼Ä UÄÄ°ÉÃ±ÀégÁ?

41

āyitte udayamāna, hōyitte astamāna,
aḷiduvallā nīralāda nirmitaṅgaḷellavu!
kattalegaviyittu mūruxu lōkadoḷage;
idarxaccugavēnu hēḷā guhēshvarā?

41

*Created at sun rise, gone at sunset
Vanish things made in water
Darkness spread in three worlds:
Tell the wonder of this, Guheshwara?*

Explanation:

Created at... at sunset: Created refers to birth and death of jeeva.

Vanish...water: Bubbles and waves are from water. They disappear in water. Yet they are not different from water. Similarly, māya is seen in this world. Whatever is born in this world also disappears in this world. The birth and death are grasp of mind.

Darkness ...worlds: The three worlds are bottom, middle and upper worlds. Also, awake, dream and sleep worlds. Darkness refers to ignorance spread in the three worlds.

Tell...Guheshwara: This is due to māya.

Summary:

The world is created at sunrise means the birth of jeeva; gone at sunset means the death of jeeva. Though, bubbles and waves are formed in water

they disappear in the water. Yet they are not different from water. Similarly, jeeva is born and dies in this world. Birth and death are mere grasp of mind. Ignorance of Parashiva and bondage in this illusory world is due to māya.

42

PA°ÄUA¼ÉAŞªÄÄ UÁ° PÀAqÀAiÀiÁÅ.
 zÉÃ°ÀªÉAŞÄZÄÄ vÄÄA©zÀ ŞAr PÀAqÀAiÀiÁÅ;
 ŞAÇAiÄÄ °ÉÆqÉªÄªÄgÉÊªÄgÄÄ ªÀiÁª,ÄgÄÄ;
 MŞâjUEÆŞâgÄÄ ,ÄªÄÄ«°èAiÀiÁÅ.
 CzÀ¾ôZÉÑAiÄÄEÄ¾ôzÄÄ °ÉÆqÉAiÄÄÇzÀÝqÉ
 CzÀ¾ZÄÄÑ ªÄÄ¾ô-ÄvÄÄÜ UÄÄ°ÉÄ±ÀégÁ.

42

kālugaḷembavu gāli kaṁḍayyā.
 dēhaveṁbudu tumbida baṁḍi kaṁḍayyā;
 baṁḍiya hoḍevavaraivaru mānīsarū;
 obbarigobbaru samavillayyā.
 adarxiceyanarxidu hoḍeyadiddaḍe
 adarxaccu murxiyittu guhēshvarā.

42

*Legs are wheels
 Body is filled wagon
 There are five operating the wagon,
 None of them are equal
 Driving the wagon without knowledge,
 The wagon breaks, Guheshwara.*

Explanation:

Legs...wagon: Body is a wagon. Not any wagon, it is completely filled with various and numerous experiences and desires. Legs of body are its wheels.

There...wagon: Five operators refer to the five sense organs. The five sense organs are: eyes, nose, ear, tongue and skin. They drive the wagon according to their whim.

None of ...equal: They are different in all respect

Driving...Guheshwara: The wagon breaks if driver does not understand the limitations. By letting the body go in the direction of the sense organs, the body dies without knowledge.

Summary:

In this vachana, Allamaprabhu compares the body to a wagon. The sense organs drive the body. The sense organ eyes move the body in the direction of their look, ears in the direction of their hearing, nose in the direction of smell, tongue in the direction of taste and skin in the direction of touch.

They do not understand the wishes of jeeva. As a result the body is wasted and also jeeva is wasted. All this is due to māya.

43

DgÀPÉIaiÄÄ 1jUÉ DgÀPÉI aAw,ÄÄ³ÄgÄÄ;
DgÀPÉIaiÄÄ §qÄvÄ£ÄPÉI DgÀPÉI ³ÄÄ¾ÄUÄÄ³ÄgÄÄ!
EzÁgÀPÉI DgÀPÉI EzÉ£ÄPÉI K£ÄPÉI?
³ÄiÄAiÄÄzÄ ``É£ÄÄÄ³É °ÄÄgÄÄ½®è.
PÉ£AzÄÄ PÄ£VvÄÄÜ, £É£ÄqÄ UÄÄ°É£±ÄègÁ!

43

ārakkeya sirige ārakke cimtisuvaru;
 ārakkeya baḍatanakke ārakke marxuguvuru!
 idārakke ārakke idēnakke ēnakke?
 māyada bēļuve huruļilla.
 koṃdu kūgittu, nōdā guhēshvarā!

43

*Some ponder for richness of others,
Some pity for misfortune of others;
Why is this, what is this?
They are illusions, no truth in them.
Killed and shouted, look Guheshwara!*

Explanation:

Some ponders...others: People think about riches of others. Jeeva under the influence of māya is concerned about the riches of others.

Some pity... others: People pity poverty of others. Jeeva is free from richness as well as poverty. It is māya's illusions that make people to be concerned.

Why is this, what this is? Richness and poverty to whom do they belong? Truly who is responsible for these?

They are...Guheshwara: Māya has enormous powers. Using her powers māya leads jeeva away from the knowledge of Parashiva. Thus, the life of jeeva is wasted.

Summary:

Some people spend time thinking of richness of others. Some pity the poverty of others. They are under the influence of māya. By making them think about richness and poverty, māya successfully diverts jeeva's attention from Parashiva. When jeeva is full of ignorance māya shouts victoriously. Allamaprabhu is untouched because he understands māya and her actions.

44

ɤvÀǎǎÀ®èzÀ ,ÀA,ÁgÀ ǎÀÈxÀ °ÉƐÃ-ǎvÀÛ-Áé!
UÄÄ°ÉƐ±ÀégÀɤQìzÀ QZÄÄÑ, °ÉƐwÛPÀI®ÄÄIÄ;
ClÄÖt°®è!

tōṭava bittidaremmavaru; kāha koṭṭaru javanavaru.
nityavallada saṁsāra vṛuthā hōyittallā!
guhēshvaranikkida kiccu, hottikkalumṭu; aṭṭuṇalilla!

*They gave this world, time, karma and jeeva
Sumsāra has been wasted!
The fire placed by Guheshwara,
Did not spread; did not feed!*

Sumsāra ...wasted: Associating with things of this world is called sumsāra. Jeeva by association with things of this world wastes life. Jeeva disappears because in time body dies.

Summary:

45

ptōAiÄäÆÅ%ôAiiÄZà æÄÆÀæÉ
zÄUÄÄqä³ÆÁ°ÁgÀUÉÆAqÉAiÄÄ~Áè!
æÁíAiíÁì,ÀEvÀæ«zÉÆÉÉ!
PÀAUÄ¼ÉÆ¼ÀUÀt PÀvÀÛ~É w½AiÄÄZÄ~Áè!
~É¼AVÉÉÆ¼ÀUÀt ±ÀÈAUÁgÀ \$¼Ä®ÄwÛZÉ
UÄÄ°ÉÄ±ÀægÁ!

nirnayavanarxiyada manave

duguḍavanāhāragomḍeyallā!
māyāsūtravidēno!
kaṁgaḷoḷagaṇa kattale tīḷiyadallā!
beḷaginoḷagaṇa shṛuṁgāra baḷaluttide guhēshvarā!

45

*Wandering mind
Made food out of it!
Is this the thread of māya!
Cannot learn the darkness in the eye!
Beauty in the light is tired, Guheshwara!*

Explanation:

Wandering...of it: The mind wanders and is difficult to control its character. Wandering nature of mind is the cause for numerous problems.

Is this...māya: This must be the influence of māya.

Cannot...Guheshwara: Darkness of the eye refers to illusions of māya and beauty in the light refers to Parashiva. Jeeva cannot find Parashiva because of mind's contemplation. This is due to illusions of māya.

Summary:

The mind cannot be controlled easily. A wandering mind constantly is in contemplation. The illusions of māya affect the mind and body. Under the influence of māya jeeva is immersed with problems of samsāra. Jeeva can be freed from the clutches of māya by cutting the thread that holds jeeva.

Sumsāra Haeya Sthala

Body, mind and other things came to amuse māya. They also make the soul to deviate seeking Parashiva. The power of māya makes jeeva to love his body and to fulfill its desires. The body goes through conflicts like birth and death and other dualities. Jeeva thinks that the desires are for his happiness and begins to enjoy them as though they are for his own. This kind of illusion is called sumsāra. This sumsāra is not good for the soul. Jeeva can be free only by discarding sumsāra. This state is called sumsāra haeya sthala.

46

ÀÀ,ÁgÀªÉÁŞ °Ét ©ćÝgÉ,
wÉÀŞAzÀ ÉÁAiÄÄ dUÀ¼ÄªÀ ÉÉÆÄrgÉ!
ÉÁAiÄÄ dUÀ¼ÄªÀ ÉÉÆÄr °ÉtÉÉzÄÄY ÈÀUÄÄwÛzÉ.
UÄÄ°ÉÄ±ÀégÀÉÁŞ °AUÄªÀ°è®è PÄtÄgÉ!

46

samsāravemba heṇa biddire,
tinabamda nāya jagalava nōdire!
nāya jagalava nōḍi henaneddu naguttide.
guhēshvaranemba lingavallilla kāṇire!

46

*Corpse name sumsāra falls
Look at dogs that came to eat!
Seeing the quarreling dogs, corpse is laughing,
See Guheshwara linga is not there!*

Explanation:

Corpse...to eat: Sumsāra is called corpse because it contains things that give happiness to body. They are spread through out this world in many forms and shapes. They entice everyone born in this world. Dog refers to jeeva born in this world and influenced by māya. Jeeva fights for freedom from māya. Allamaprabhu tells us to see the fight of jeeva.

Seeing...laughing: Seeing the fights of jeeva in sumsāra, even the corpse laughs.

See...there: Parashiva is not bound by sumsāra. Parashiva is not to be found in sumsāra. In other words, sumsāra does not lead to Parashiva.

Summary:

Things attracted to desires of the body are called sumsāra. Parashiva is free from the attachment of sumsāra. Persons born in this world are attracted to sumsāra with a false hope of securing happiness. A person's desires make them fight each other in securing happiness. Allamaprabhu draws our attention to these fights and suggests that Parashiva is not in sumsāra.

47

°À¼ÀîzÉÆ¼ÀUÉÆAzÀÀ °ÀÄ¼î §gÀÄwÛgÀ®Ä,
 £ÉÆgÉ vÉgÉUÀ¼ÄÄ vÁVzÀÄªÀ®è!
 ,ÀA ,ÁgÀªÉA\$,ÁUÀgÀzÉÆ¼ÀUÉ
 ,ÄÄRzÀÄBRUÀ¼ÄÄ vÁVzÀÄªÀ-Áè!
 EzÀQìzÀÄ ¢ÄÄÆwðAiÀiÁzÀ PÁgÀt
 ¥Àæ¼ÄAiÀÄªÁ-ÄvÀÄÛ, UÄÄ°ÉÄ±ÀégÁ.

47

haḷḷadoḷagoṁdu huḷḷi baruttiralu,
 nore teregaḷu tāgīduvalla!
 saṁsāravemba sāgaradoḷage
 sukhaduHkhagaḷu tāgīduvallā!
 idakkidu mūrtiyāda kāraṇa
 praḷayavāyittu, guhēshvarā.

47

Floating stick in ditch
Touched by waves and bubbles!
In the ocean of sumsāra
Touched by happiness and grieves!
For this, reason is idol
Exploded, Guheshwara.

Explanation:

Floating...sumsāra: A stick in water touches by bubbles and waves. Similarly, people born experience both happiness and grieves.

For this...Guheshwara: In sumsāra problems multiply for jeeva.

Summary:

Like a stick in floating water comes into contact with waves and bubbles, jeeva born in this world also experiences ups and downs in his life. In sumsāra problems multiply.

48

¢ÀiÁ£ÀzÀ vÉÆÄj°À C«AUÉ PÉÆ¼ÀUÀzÀ vÉÆÄj°À
 PÉZÀÑ®Ä,
 v¼ÄªÄÄgÀzÀÄçÝ°ÀªÉgÀqÄÄ PÉÆÄqÄÄ £ÉÆÄqÄÄ!
 CzÀ£À¾,À °ÉÆÄV C¾Ä ç£À; CzÀÄ PÉiÄÖ ¢ÄÄÆ¾Ä ç£À!
 CWÀnvÀ WÀnvÀ UÄÄ°ÉÄ±ÀégÁ, C¾,ÀÄªÀ ¸ÁgÉÉ.

48

mānada tōriha aviṁge koḷagada tōriha keccalu,
 tāḷamaraduddihaveraḍu kōḍu nōḍā!
 adanarxasa hōgi arxu dina; adu keṭṭu mūrXu dina!

aghaṭṭita ghaṭṭita guhēshvarā, arxasuva bārai.

48

Small cow has huge udder.

Look, great big horns!

Guarded for six days, spoiled in three days!

Difficult task Guheshwara, come join.

Explanation:

Small ... udder: Cow refers to mind and udder refers to desires of mind and body. Mind is small but its desires are huge.

Look...horns: Cow has two horns. They are called 'I' and 'Mine'. These can grow enormously.

Guarded for...days: Six refers to smell, watery, form, touch, sound and mind. Three refers to childhood, adulthood and old age. Due to the six senses the entire life is wasted by not learning Parashiva.

Difficult...join: Allamaprabhu suggests to jeeva to give up sumsāra and to concentrate on Parashiva.

Summary:

Mind is small but it is hungry for information that provides happiness to the body. The pride of jeeva comes from 'I' and 'Mine'. He wastes his entire life by not learning about Parashiva. Allamaprabhu suggests giving up sumsāra for learning Parashiva.

49

DEÉAiÄÄ °Ét ©zÄÝgÉ, PÉÆÄqÀUÀ ¢ÄÄÄzÁÝr¹vÀÛ

PÀAqÉÉÄAiÀiÁå.

PÁqÉÆ¼ÀUÉÆ§â ,ÀÆ¼É PÀgÉPÀgÉzÉÆvÉÛAiÄÄ

PÉÆA§ÄzÀ PÀAqÉÉÄAiÀiÁå.

°Á¼ÀÆgÉÆ¼ÀUÉ ÉÁAiÄÄ dUÀ¼ÀªÀ PÀAzÉ.

EzÉÄÉÄÄ ,ÉÆÄfUÀ °ÉÄ¼Á, UÄÄ°ÉÄ±ÀégÁ?

49

āneya heṇa biddare, kōḍaga muddāḍisitta kaṁḍenayyā.

kāḍoḷagobba sūḷe karekaredotteya koṁbuda kaṁḍenayyā.

hālūroḷage nāya jagaḷava kaṁḍe.

idēnu sōjiga hēḷā, guhēshvarā?

49

Saw dog dancing when elephant dies.

Saw forest woman calling to take away time.

Saw dogs fight in crumbling city.

Tell me what this is, Guheshwara?

Explanation:

Saw...dies: Elephant refers to body and dog refers to mind. Mind is dependent on body to fulfill its desires. Hence, mind is fond of body.

Saw...time: Forest woman refers to māya. Māya attracts people and takes away time from life.

Saw...city: Crumbling city refers to this world. In this world the sense organs are fighting for the illusionary things.

Tell me...Guheshwara: The three things are nothing but playfulness of māya.

Summary:

Mind depends on body for fulfilling its whims. Māya is like a lady in forest. Māya captures the passerby or jeeva born in this world. She takes away precious time from their life. The sensory organs of jeeva fight in seeking happiness from illusionary things. Māya is responsible for all this.

50

PÄÄ®zÄ®cÜPÄ£ÄÄ °ÉÆÄV °ÉÆ®UÉÄjAiÄÄ°è ¢ÄÄ£ÉAiÄÄ

PÄnÖzÄqÉ

PÄÄ® PÉqÄzÉ E¥Äà ¥ÄjAiÄÄ £ÉÆÄqÁ!

DvÄ£Ä PÄÄ®zÄ®ÄgÉ®ègÄÆ ¢ÄÄÄRÄÄ £ÉÆÄzÄ`ÉÆ®èzÉÊzÁgÉ.

PÄÄ®ÄÄÄ¼Ä®ÄgÉ®ègÄÆ PÉÊ«rÄgÄÄ.

PÄÄ®UÉÍÖÄÄ£ÉÄzÄÄ w½zÄÄ «ZÄj,Ä®Ä

50

kuladaladhikanu hōgi holagēriyalli maneya kaṭṭidaḍe

kula keḍade ippa pariya nōḍā!

ātana kuladavarellarū mukhava nōdalolladaidāre.

kulavuḷḷavarellarū kaiviḍidarū.

kulageṭṭavanemdu tiḷidu vicārisalu

holegeṭṭu hōyittu kāṇā guhēshvarā!

50

If high ranking person build a house

In an area of lower ranks

See, the rank is not affected!

All those in high rank do not wish to see his face.

Those with rank held his hand.

Enquired, learning he lost his rank

Fire was lost, Guheshwara!

Explanation:

If high ... affected: Person with high status in the community constructs a house in the area of lower rank people, it does not affect his ranking. Similarly, The abode of Parashiva is of higher rank. The body in which he resides is of lower rank. Body is of lower rank because it is subjected to illusions and affected by various forces (greed, anger, and love) of māya. Body does not affect the rank of Parashiva.

All those...face: The body or the sense organs cannot see the face of

Parashiva even though he is with them.

Those with...hand: Those with knowledge of Parashiva held his hands.

Enquired...Guheshwara: Learning the loss of rank in his family of sumsāra, jeeva began to enquire about his original rank. Then, jeeva forgets his association with sumsāra. Except Guheshwara, jeeva forgets everything else.

Summary:

Part of Parashiva is domiciled in body. Body belongs to the world. Jeeva became fond of body and feels he is the body. But body is not pure. It is affected by arishadvarga (Kāma or lust, Krōdha or anger, Lōba or greed, Mōha or love, Madha or pride, and Mathsara or jealousy). Body by providing certain types of happiness robs time of life. The sense organs fight each other. This is the picture of sumsāra. This belongs to māya.

Guru Karuna Sthala

All problems of jeeva are due to māya's illusions. They are not good for jeeva. To alleviate them and to learn about his origin, jeeva searches for guru and seeks his grace. This is called Gurukaruna sthala.

Karuna is grace. Guru karuna means grace of guru. Grace is of two types. First is to instruct jeeva about Parashiva and second is to bless him with linga. So jeeva can practice Shivayoga. With these two, jeeva should learn about māya and her illusionary acts so he can reject all influences of māya. Once māya's influences are discarded, jeeva follows the path of shatsthala. Shatsthala has six states. They are Baktha, Maheshwara, Prasādhī, Prānalingi, Sharana and Ikya.

51

PÀAqÀÄzÀ »rAiÄÄ~ÉÆ®èzÉ PÁtzÀÄzÀÆÀ¾¹

»rzÉ°ÉÉAzÀqÉ

¹PÀìzÉAŞ Ş¼À°PÉAiÄÄ £ÉÆÄqÁ!

PÀAqÀÄzÀÆÉ PÀAqÀÄ UÀÄgÀÄ¥ÀzÀ³À »rzÀ°è

PÁtzÀÄzÀ PÁtŞ°ÀÄzÀÄ UÀÄ°ÉÄ±ÀégÁ!

51

kaṁḍuda hiḍiyalollade kāṇadudanarxasi hiḍidehenemḍaḍe
sikkadēmba baḷalikeya nōḍā!

kaṁḍudane kaṁḍu gurupadava hiḍidalli

kāṇaduda kāṇabahudu guhēshvarā!

51

Not catch the seen, seek the unseen, say caught,

Look, says tired from not catching!

Look, holding the feet of guru

Can be seen the unseen Guheshwara!

Explanation:

Not catch...catching: People should catch what they can see. Trying to catch the unseen, people fail in their efforts. The seen refers to guru and unseen refers to Parashiva.

Look ...Guheshwara: Guru is the other form of Parashiva. Guru can be seen not the Parashiva. But, guru is the way to experience Parashiva. With the grace of guru a devotee can achieve things that cannot be achieved otherwise.

Summary:

Parashiva cannot be seen. The way to see and experience Parashiva is through the grace of guru. Guru can be seen and Parashiva is in the form of guru.

52

PÀÈvÀAiÀÄÄUÀzÀ°è ²æÃUÀÄgÀÄ ²µÀåAUÉ \$rzÀÄ
 ŠÄÇPAiÀÄ PÀ°¹zÀqÉ,
 DUÀ°, æÄ°Á¥Àæ, ÁzÀæÉAzÀÈÀiÀiÁå.
 vÉæÃvÁAiÀÄÄUÀzÀ°è ²æÃUÀÄgÀÄ ²µÀåAUÉ °ÉÊzÀÄ
 ŠÄÇPAiÀÄ PÀ°¹zÀqÉ,
 DUÀ°, æÄ°Á¥Àæ, ÁzÀæÉAzÀÈÀiÀiÁå.
 zÁÉ¥ÄgÀzÀ°è ²æÃUÀÄgÀÄ ²µÀåAUÉ dAQ¹ ŠÄÇPAiÀÄ
 PÀ°¹zÀqÉ,
 DUÀ°, æÄ°Á¥Àæ, ÁzÀæÉAzÀÈÀiÀiÁå.
 PÀ°AiÀÄÄUÀzÀ°è ²æÃUÀÄgÀÄ ²µÀåAUÉ æÀAc¹ ŠÄÇPAiÀÄ
 PÀ°¹zÀqÉ,
 DUÀ°, æÄ°Á¥Àæ, ÁzÀæÉAzÀÈÀiÀiÁå.
 UÀÄ°ÉÄ±ÀégÁ ²æÄÄä PÁ®zÀ PÀiÖ¼ÉAiÀÄ PÀ°vÀÈÀPÉi
 ÈÀÈÄÄ °É¼UÁZÉÈÄÄ.

52

kṛtayugadalli shrīguru shiṣhyaṁge baḍidu buddhiya kalisidaḍe,
 āgali, mahāprasādaveṁdanayyā.
 trētāyugadalli shrīguru shiṣhyaṁge baidu buddhiya kalisidaḍe,
 āgali, mahāprasādaveṁdanayyā.
 dvāparadalli shrīguru shiṣhyaṁge jaṁkisi buddhiya kalisidaḍe,
 āgali, mahāprasādaveṁdanayyā.
 kaliyugadalli shrīguru shiṣhyaṁge vaṁdisi buddhiya kalisidaḍe,
 āgali, mahāprasādaveṁdanayyā.
 guhēshvarā nimma kālada kaṭṭaḷeya kalitanakke
 nanu berxagādenu.

52

*In Kruthayuga, sri guru advised punishing pupil
 Accepts by saying mahaprasādhā.
 In Thethrayuga, sri guru advised scolding pupil
 Accepts by saying mahaprasādhā
 In Dwaparayuga, sri guru advised scaring pupil
 Accepts by saying mahaprasādhā
 In Kaliyuga, sri guru advised greeting pupil
 Accepts by saying mahaprasādhā
 Guheshwara, I am wondering
 About Yours teaching ways.*

Explanation:

In Kruthayuga...Mahaprasādhā: Kruthayuga is the first among the four yugas. In this yuga, sound has prominence. People in this yuga are fond of

things of happiness. To divert from things of happiness, guru does not hesitate to punish his pupil. The pupil accepts it as grace of guru and as mahaprasādhā.

In Thethrayuga... Mahaprasādhā: In Thethrayuga power has prominence. To guide pupil with power, guru scolds him. By scolding means disapproves pupil's accomplishment using power. Once the pupil changes his views, he receives the grace of guru as mahaprasādhā.

In Dwaparayuga... Mahaprasādhā: In Dwaparayuga power, fame, and glory have prominence. The pupil with these characters needed to be scared to make him deviate from his path. The pupil receives the scaring of guru as mahaprasādhā.

In Kaliyuga... Mahaprasādhā: In Kaliyuga knowledge and science have prominence. A pupil with knowledge has the ability to discard all and everything. He has the ability to learn the soul. Guru admires pupil and advises him about Parashiva. The pupil receives advice as mahaprasādhā.

Guheshwara... teaching ways: In each yugas, guru advises his pupil using appropriate ways of that period.

Summary:

In this vachana, Allamaprabhu praises the ways of guru in changing his pupil from worldly things to things that give eternal happiness. Punishing pupil refers to guru blessing his pupil by placing both palms on the face. Scolding refers to blessing and uttering mantra in the face. Scaring refers to blessing with eye contact. Greeting refers to placing Istalinga in his palm, Prānalinga in his mind, and Thrupthilinga in his vision. Guru takes appropriate measures to bless his pupil and show the path towards eternal happiness.

53

CAiAiÁâ ¤ÃÉÉÈÀUÉ UÄÄgÄÄªA¥ÀàqÉ, ÉÁ ¤ÈÀUÉ
²±ÀâÈÀ¥ÀàqÉ

JEÀß PÀgÀuÁç UÄÄtAUÀ¼À PÀ¼ÉzÄÄ,

JEÀß PÁAiÄÄzÀ PÀªÄÄðªÀ vÉÆqÉzÄÄ,

JEÀß ¥ÁætÈÀ zsÀªÄÄðªÀ ¤¹;

¤ÃÉÉÉÀß PÁAiÄÄzÀ®zÀV, ¤ÃÉÉÉÀß ¥ÁætªÀ®qÀV,

¤ÃÉÉÉÀß ¤sÁªzÀ®qÀV, ¤ÃÉÉÉÀß PÀgÀ,ÄÜ®PÉI \$AzÄÄ

PÁgÄÄtªªÀ ¤AiÁqÁ UÄÄºÉÄ±ÀégÁ.

53

ayyā nīnenage guruvappaḍe, nā ninage shishyanappaḍe

enna karaṇādi guṇaṅgaḷa kaḷedu,

enna kāyada karmava toḍedu,

enna prāṇana dharmava nilisi;

nīnenna kāyadaladagi, nīnenna prāṇadaladagi,

nīnenna bhāvadalaḍagi, nīnenna karasthalakke baṁḍu
kāruṇyava māḍā guhēshvarā.

53

*Sir, You are my guru, I am your pupil
Losing properties of my eyes and senses
Washing my body's consequences
Keeping my soul pure
You are in my body; You are in my soul,
You are in my vision; You are in my palm
Bless me with these Guheshwara.*

Explanation:

Sir, You...pupil: For a pupil guru is God. There is nothing between them.

Losing...soul pure: There are two kinds of eyes, external and internal. They are responsible for both good and bad deeds of body. A pupil seeks the blessings of guru to free himself from the illusions of māya.

You are...palm: A pupil requests guru to be in his body, soul and vision. He wants guru to be in his palm as Istalinga. With the grace of guru, he is freed from all illusions. Thus with the blessings of guru, the pupil regains the lost knowledge about himself and Parashiva.

Bless me ... Guheshwara: Requests guru to bless him.

Summary:

In this vachana, Allamaprabhu narrates the association between guru and his pupil. Upon requests from his pupil guru frees them from māyas bondage. He wants guru to be in his body, soul and vision. He also wants guru to be in his palm as Istalinga. He wants to be close to guru and in fact he wants guru to be with him guiding.

54

CnÖvÉÊAzÄÄ MrvÉÊAzÄÄ æÄÄnÖ
»r-ÄvÉÊAzÄÄ!
CmÁÖnPÉAiÄÄ°è CjzÁæÄÄzÄÄ?
°Ä,ÄÄ æÄiÁtÂPÀâæÄ ÊÄÄV
§æ°ÉäÄwUÉÊ¼ÄUÁ-ÄvÄÄÛ.
æÄÄÆwðAiÄiÁzÄÄzÉ CæÄÄÆwðAiÄiÁ-ÄvÄÄÛ.
CæÄÄÆwðAiÄiÁzÄÄzÉ æÄÄÆwðAiÄiÁ-ÄvÄÄÛ.
EzÀÉÉAvÄÄ vÉUÉAiÄÄ§°ÄÄzÄÄ? EzÀÉÉAvÄÄ
PÉÊ¼Ä§°ÄÄzÄÄ?
CUÄæÄÄå, CUÉÊÄZÀgÀ!
PÁAiÄÄæÄÄ °AUÄzÉÊ¼ÄqÀV, ¥ÁætæÄÄ
°AUÄzÉÊ¼ÄqÀV

54

54

past makes him to think that he is the body. Without freedom from māya and her illusions, jeeva seeks and requests guru for his grace. He is awakened by the grace of guru. He wishes for guru to be in his body, soul and vision. He wishes his guru to be in his Istalinga also.

55

PÁtzÄÄzÀÈÀ¾,ÄÄªÄgÀ®èzÉ PÀAqÄzÀÈÀ¾,ÄÄªÄgÉ
 °ÉÄ¾Á?
 WÀÈÀPÉÌ WÀÈÀªÁzÀ ªÀ,ÄÄÛ
 vÁÉÉ UÀÄgÀÄªÁzÀ, vÁÉÉ °AUÀªÁzÀ, vÁÉÉ
 dAUÀªÄªÁzÀ,
 vÁÉÉ ¥Æª,ÄzÀªÁzÀ, vÁÉÉ ªÄÄAvÀæªÁzÀ, vÁÉÉ
 AiÄÄAvÀæªÁzÀ,
 vÁÉÉ ,ÀPÀ® «zÁª,ÀégÀÆ¥ÆÁzÀ.
 EAwªÉ®èªÆÉÆ¾ÁPÉÆAqÄÄ JÉÀß PÀgÀ,ÀÜ®PÉÌ §AzÀ
 §½PÀ
 EÈÄß ¤«ØPÁgÀ UÄÄ°ÉÄ±ÀégÁ.

55

kāṇadudanarxasuvarallade kaṇḍadanarxasuvare hēḷā?
 ghanakke ghanavāda vastu
 tāne guruvāda, tāne liṅgavāda, tāne jaṁgamavāda,
 tāne prasādvāda, tāne maṁtravāda, tāne yaṁtravāda,
 tāne sakala vidyāsvarūpanāda.
 irṁtivelḷavanoḷakoṁḍu enna karasthalakke baṁḍa baḷika
 innu nirvikāra guhēshvarā.

55

*Wish for seen or unseen, can you tell?
 Linga the greatest himself
 Became guru, linga, jangama,
 Became prasādhā, mantra, yantra,
 Became all knowledge.
 With these, having come to my palm
 Guheshwara, You are formed.*

Explanation:

Wish for...tell: People search and wish for things not seen. They do not search for things they can see referring to Istalinga on their palm.

Linga ...greatness: This world is vast and it can be seen. But Parashiva is beyond this world and He cannot be seen. He is the greatest.

Became guru ... knowledge: Guru gives knowledge of Parashiva by giving Istalinga. Thus Istalinga represents Parashiva who became guru, linga, jangama, mantra (prayer), yantra (actions) and knowledge.

With these...formed: Istalinga is the true replica of Parashiva. Istalinga has all the qualities of Parashiva. The unseen Parashiva is on the palm as Istalinga that is seen!

Summary:

People desire for things that they do not have or for things that they cannot see. Parashiva cannot be seen. People wish to see him and search for him. With all endeavor, they fail to succeed. Istalinga is true replica of Parashiva with form. Istalinga can be seen. With the grace of guru, Istalinga is on the palm.

56

PÀ,ÄÄÛjAiÄÄ ºÄÄÈUÀ §AzÄÄ ,ÄÄ½-ÄvÀÛAiÄiÁâ;
 ,ÄPÀ® « ,ÄÛgAzÄ gÄÆºÄÄ §AzÄÄ ºAcvÀÛAiÄiÁâ;
 DªÄ UÄæºÄ §AzÄÄ ,ÆÄÄQvÉÛAzÄ¼ºAiÉÄÆÄAiÄiÁâ
 DªÄ UÄæºÄ §AzÄÄ »r-ÄvÉÛAzÄ¼ºAiÉÄÆÄAiÄiÁâ
 ºÄÈZÄAiÄÄPÀªÄÄ®ªÄÄzsÄâzÀ°è UÄÄgÄÄªÄÆÄ¼ºzÄÄ
 ¥ÄÆf¹
 UÄÄgÄÄ «SÄâvÄÆÉA§ÄzÀ ÉÄÆÄ¼ºzÉÄAiÄiÁâ.
 UÄÄºÉÄ±ÄégÀ °AUÄzÀ°è
 »AzÄt ºÄÄÏÖ¼vÄÄ ºÉÆÄzÄÄzÀ PÄÄqÉÉÄAiÄiÁâ.

56

kasturiya mṛuga baṁdu suḷiyittayyā;
 sakala vistārada rūhu baṁdu nimḍittayyā;
 āva graha baṁdu sōmkitterṁdarxiyenayyā
 āva graha baṁdu hiḍiyitterṁdarxiyenayyā
 ḥṛdayakamalamadhyadalli guruvanarxidu pūjisi
 guru vikhyātanembuda nānarxidenayyā.
 guhēshvara liṁgadalli
 hiṁdaṇa huṭṭarxatu hōduda kaṁḍenayyā.

56

*Fragrance from kasthuri spreads around,
 Beauty of the world stood ahead.
 Know not what planet touched me,
 Know not what planet caught me.
 In my lotus heart worshiped guru
 Learnt his fame.
 In Guheshwara linga
 Learnt the secret of my past.*

Explanation:

Fragrance...around: Kasthuri animal refers to guru. Wherever this animal goes it leaves fragrance behind. Like kasthuri animal guru spreads wisdom and knowledge.

Beauty of...ahead: Parashiva is in this world. Parashiva is in the form of Istalinga.

Know not...caught me: Planet refers to Istalinga. With Istalinga on his palm, jeeva is happy. But, he is not aware the reasons for his happiness.

In my ... linga: Jeeva is happy with Istalinga. He is aware of his past due to the teachings of guru. He worships guru as Parashiva. He knows now the glory of Parashiva through Istalinga.

Summary:

Allamaprabhu tells the glory of guru in this vachana. Guru spreads knowledge of Parashiva like a kasthuri animal that leaves fragrance. Istalinga is Parashiva in form. Jeeva receives the Istalinga by the grace of guru. Jeeva knows his past and he is happy. He does not know the reason for his happiness. Māya or her illusions cannot affect jeeva. Jeeva is free from bonds of sumsāra.

57

JuÉÚ šwÔ ¥ÀætvÉ PÀÆr eÉÆāAwAiÀÄ "É¼AUÀAiÀiÁÅ.
C'Ü ðÀiÁÄ,À zÉºÀ ¥Áæt ¤B¥ÁætªÁ-ÄvÀÜAiÀiÁÅ.
zÀÈ¶ÖºÀjzÀÄ ðÀÄ£À ðÀÄÄnÖzÀ ¥Àj E£ÉßAvÉÆ?
ðÀÄÄnÖ °AUÀªÀ PÉÆAqÀqÉ PÉnÖvÄÄÜ eÉÆāAwAiÀÄ
"É¼AUÀÄ.
EzÀ PÀµÀÖªÉAzÀ¾ôzÉ£ÄÄ UÄÄºÉÄ±ÀégÁ.

57

enṇe batti praṇate kūḍi jyōtiya beḷagayyā.
asthi māmsa deha prāṇa niHprāṇavāyittayyā.
ḍṛuṣṭivaridu mana muṭṭida pari innerṇto?
muṭṭi liṁgava koṇḍaḍe keṭṭittu jyōtiya beḷagu.
ida kaṣṭaverṇdarxidenu guhēshvarā.

57

*Joining oil, wick and fire came light.
Joining bones, flesh, body and soul came jeeva.
How else sight learns, mind touches?
Brightness spread carrying linga touched
Learnt, it is hard Guheshwara.*

Explanation:

Joining...light: Light comes from oil, wick and fire.

Joining...jeeva: The combination of bones, flesh, body and soul result in jeeva or body with life.

How else...touches: With steadfast eyes on Istalinga, the mind leans inwardly. This is the knowledge that jeeva experiences with Istalinga.

Brightness...Guheshwara: Jeeva with Istalinga loses his grip from sumsāra. With new knowledge and Istalinga on his palm, jeeva learns of

his past that he is Parashiva. He also learns about his difficulties to accomplish in joining Parashiva without the grace of guru.

Summary:

Light comes from oil, wick and fire. Similarly, jeeva comes with the unity of bones, flesh, body and the soul. Jeeva enjoys the illusions created by māya. Jeeva has the impression that jeeva is body. By receiving Istalinga from guru, jeeva learns about his past that he is Parashiva. He also learns that it is not possible to join Parashiva without the help of guru.

58

¥ÁvÀ¼ÀÇAzÀvÀÛ ¢ÀiÁvÀ §®èªAj®è.
 UÀUÀ£ÀÇAzÀ ¢ÉÄÄ~É C£ÄÄ~sÁª vÁr®è.
 M¼ÀUÀt eÉÆãÃwAiÄÄ ~É¼ÀUÀ §®èªAj®è.
 ¢ÉÆ¼UÀt ¢ÉÆ¼UÀ£ÄÄ C¼ôAiÄÄ §®èªAj®è.
 »AzÀt »AzÀ£ÄÄ, ¢ÄÄÄAzÀt ¢ÄÄÄAzÀ£ÄÄ
 vÀAzÉ vÉÆÄ¼ôzÀ £ÄªÄÄä UÄªÉÄ±Àég£ÄÄ.

58

pāṭaḷadimḍatta māta ballavarilla.
 gaganadimḍa mēle anubhāva tānilla.
 oḷagaṇa jyōtiya beḷaga ballavarilla.
 horxagaṇa horxaganu arxiya ballavarilla.
 himḍaṇa himḍanu, muṇḍaṇa muṇḍanu
 taṇḍe tōrxida namma guhēshvaranu.

58

*No one knows beyond the deepest world.
 No one knows other side of the sky.
 No one knows the inside light to glow.
 No one knows to learn the outside.
 Behind the past, ahead of the future,
 Guheshwara, father showed me.*

Explanation:

No one...the sky: Parashiva is beyond sky and beyond the deepest world. He can be understood only through knowledge.

No one...outside: Inside refers to the soul and outside refers to Parashiva. Parashiva is outside of body as well as inside of body as soul. Yet, We do not know about them.

Behind the past... showed: Behind the past refers to before this world. Ahead of the future refers to after the end of this world. Parashiva is present before and after this world. This is truth and my guru showed this to me.

Summary:

Parashiva is beyond this world. He is beyond sky and beyond the deepest

world. He is not understood or realized. Allamaprabhu says, with the grace of his guru, he has understood that Parashiva before this world and also after this world.

59

JvÀÛt ¢ÀiÁªÄÄgÀ, JvÀÛt PÉÆÄV~É-
 JvÀÛtÂAzÉvÀÛ ,ÀA\$AzsÀªÀAiÀiÁå?
 ``ÉlÖzÀ £É°èAiÀÄ PÁ-Ä, ,ÀªÄÄÄzÀæzÉÆ¼ÀUÀt G¥ÄÄà-
 JvÀÛtÂAzÉvÀÛ ,ÀA\$AzsÀªÀAiÀiÁå?
 UÄÄ°ÉÄ±ÀégÀ°AUÀPÉlAiÀÄÆ JÆAUÉAiÀÄÆ
 JvÀÛtÂAzÉvÀÛ ,ÀA\$AzsÀªÀAiÀiÁå?

59

ettana māmara, ettana kōgile-
 ettanindetta sambamdhavayyā?
 beṭṭada nelliya kāyi, samudradoḷagaṇa uppu-
 ettanindetta sambamdhavayyā?
 guhēshvaraliṁgakkeyū enageyū
 ettanindetta sambamdhavayyā?

59

Where is mango tree, where is cuckoo-
 What kind of relation?
 Gooseberry on hill, salt in ocean-
 What kind of relation?
 Between Guheshwaralinga and myself
 What kind of relation?

Explanation:

Where is...relation: In the spring mango tree is with full of blossoms. It is very beautiful to the eyes. Cuckoo is a black bird. On seeing the beauty of the spring and the blossomed mango trees the bird sings melodiously.

Gooseberry...relation: Gooseberry grows in the hills. Salt comes from ocean. They are far apart. But Gooseberry with salt is really tasteful else it is sour to eat.

Between...relation: Guru is a learned and knowledgeable one. Guru is the one who shows the path of Parashiva. With his grace the pupil is elevated.

Summary:

There is strong association between the cuckoo bird and mango tree. When the mango tree blossoms, cuckoo bird knows of the arrival of spring and sings melodiously. To enjoy the taste of gooseberry that grows in hills requires salt from the ocean. Similarly, guru is needed for a pupil to learn the path of Parashiva.

60

PÄt``ÁgÀzÀ °AUÀªÄÄ JÆÀß PÄgÀ,ÄÜ®PÉl \$AzÀqÉ

JÈÀVzÄÄ ,ÉÆÃfUÀ, JÈÀVzÄÄ ,ÉÆÃfUÀ!
 C°ÄÄzÉfÄ®ªÉÄä£ÄÄ C¯Éè£Ä®ªÉÄä£ÄÄ,
 UÄÄ°ÉÄ±ÄégÄ °AUÄªÄÄ ¤gÁ¼Ä ¤gÁPÁgÄ §AiÄÄ®Ä
 DPÁgÄªÄzÀqÉ!

60

kāṇabārada liṁgavu enna karasthalakke baṁdaḍe
 enagidu sōjiga, enagidu sōjiga!
 aḥuḍenalammenu allenalammenu,
 guhēshvara liṁgavu nirāḷa nirākāra bayalu ākāravāḍaḍe!

60

*Linga that can't be seen came to palm
 I wonder, I wonder!
 At times, I say yes, at times, I say no,
 Guheshwara linga,
 Vast, formless bayalu took form!*

Explanation:

Linga...I wonder: Linga refers to Mahalinga. Came to palm refers to the Istalinga on palm.

At times... no: State of duality. Yes indicates Mahalinga has no form. No means how can a formless linga to be on palm.

Guheshwara...form: With guru's grace Mahalinga with form is on palm..

Summary:

Mahalinga has no form. Mahalinga is agōchara, agamyā and adrushya. Mahalinga is on the palm as Istalinga. Guru brought Mahalinga and placed on the palm. Guru told that Istalinga is in fact Mahalinga.

61

DÇAiÄÄªÄÄnÖ §AzÀ ±ÄgÀtAUÉ §AzsÄ«®èAiÄiÄÄ.
 d£ÄäPÉÆÄn PÀÆægÀPÀªÄÄðªÄªÄiÁrzÄªÄAUÉ
 ,ÉÆÄAQ£Ä ,ÉÆ§UÄ °ÉÄ¼Ä°è PÉÄ¼Ä°è PÉÄ¼Ä.
 CAUÄzÀ°è °AUÄ ,ÉÆÄAQzÀ ±ÄgÀtAUÉ
 PÁAiÄÄzÉ£¼AUÄÄ¼Äî PÄgÀtAUÄ¼ÄÄ PÄ¼ÁPÄÄ¼Ä
 PÄ¼Ä¯sÉÄzÄªÄAiÄiÄÄ.
 ,ÄÄRzÀ ,ÉÆÄAQ£Ä ,ÉÆ§UÄ
 E£ÁßjUÉAiÄÄÆ °ÉÄ¼Ä°è UÄÄ°ÉÄ±ÄégÁ.

61

ādiya muṭṭi baṁda sharaṇaṁge baṁdhavillayyā.
 janmakōṭi krūrakarmava māḍidavaṁge
 sōṁkina sobaga hēḷalilla kēḷalilla kēḷā.
 aṁgadalli liṁga sōṁkida sharaṇaṁge
 kāyadoḷaguḷḷa karaṇaṁgaḷu kaḷākuḷa kaḷābhēdavayyā.

sukhada sōṁkina sobaga
innārigeyū hēḷalilla guhēshvarā.

61

*Sharana knowing past has no bounds,
Cannot tell, listen about things
Attached for doing evil deeds.
Sharana receiving linga on his body
Eyes of his body lose duality.
Did not tell anyone
About the happiness enjoyed, Guheshwara.*

Explanation:

Sharana...bounds: Sharana comes to this world with the knowledge of Parashiva. By following in that knowledge he is not affected by māya. He has no bounds.

Cannot...deeds: Those involved and affected by the illusions of māya are different. It is not possible to tell or listen about their deeds or thing that affect them. They do not learn about Parashiva.

Sharana...duality: Duality refers to the loss of love of body and beginning of love of linga. By receiving Istalinga from guru erases the duality.

Did not...Guheshwara: Receiving Istalinga from guru leads eternal happiness. This happiness cannot be explained.

Summary:

Sharana who did not lose his past, that is he is part of Parashiva, has no bounds in this world. Māya cannot touch him or her illusions. Those involved in samsāra are in the clutches of māya. They perform numerous evil deeds that cannot be told or listened. By receiving Istalinga from guru gives them the link to Parashiva. Thus, with the grace of guru can seek eternal happiness.

62

eÉÆāÅwAiÉÆ%ÀUÀt PÀ¥ÀÄögÀPÉÌ, C¥ÀÄà«ÈÀ
PÉÊAiÄ°¥Àà G|àAUÉ
²æÃUÄgÀÄ«ÈÀ 0À,ÀÛzÉÆ%ÀV¥Àà ²µÀåAUÉ-
F ³ÀÄÆgÀPÉÌAiÄÆ ``ÉÃ¾ÖÉ ``ÉÃ¾ÖÉ
QæAiAiÁ³ÀvÀðÆÉAiÄÄAmÉ UÄÀ°ÉÃ±ÀégÁ?

62

jyōtiyoḷagaṇa karpurakke, appuvina kaiyalippa uppiṁge
shrīguruvina hastadoḷagippa shiṣhyaṁge-
ī mūrakkeyū bērxē bērxē kriyāvartaneyumṭe guhēshvarā?

62

*Light in burning camphor, salt in the ocean
Pupil in the hands of sri guru
To these three, is there any residues Guheshwara?*

Explanation:

Light ... ocean: The light from burning camphor is lost in a brighter light. Salt is absorbed by water when it is added to water.

Pupil...guru: Guru changes his pupil through proper guidance and changes pupil to guru.

To these...Guheshwara: When change takes place there is no residue.

Summary:

Light absorbs the light from burning camphor. Water absorbs the salt. Guru converts pupil to become guru. After these changes, the originals, light of camphor, salt and the pupil are not there. With the change, the pupil loses the difference between himself and guru.

63

UÀÄgÄÄ ²µÀâ ,ÀA\$AzsÀªÀ£À¾,À-ÉAzÀÄ °ÉÆÄzÀqÉ
vÁ£É UÀÄgÄÄªÁzÀ, vÁ£É ²µÀâ£ÁzÀ, vÁ£É °AUÀªÁzÀ.
UÀÄ°ÉÄ±ÀégÁ, ¤ªÀÄª ±ÀgÀt£À PÁAiÀÄzÀ PÉÊAiÀÄ°è
°AUÀªÀ PÉÆiÖqÉ,
“sÁªÀ §vÀÛ-ÉAiÀiÁVvÀÄÛ!

63

guru shiṣhya sambamdhavanarxasalemdu hōḍaḍe
tāne guruvāḍa, tāne shiṣhyānāḍa, tāne liṁgavāḍa.
guhēshvarā, nimma sharaṇana kāyada kaiyalli liṁgava koṭṭaḍe,
bhāva battaleyāgittu!

63

*Gone learning about the relation of guru and pupil
Himself became guru, pupil, and linga
Guheshwara, giving linga in the palm of your sharana
Vision became bayalu!*

Explanation:

Gone ... pupil: Guru knows about past. The pupil wants to learn about his past. Relation refers to Istalinga. Istalinga is the bond between the guru and the pupil.

Himself... linga: With the knowledge acquired from guru, the pupil becomes guru, linga and jangama. He acquires the knowledge of Parashiva.

Guheshwara...bayalu: The pupil loses all attachments with māya. Thus, Parashiva absorbs him. His outlook is bayalu both inside and out.

Summary:

Istalinga is the link between guru and his pupil. With Istalinga and with the teachings of guru, the pupil is transformed into a guru himself. There is no difference between guru and Parashiva. Guru is Parashiva in form.

Baktha Sthala

The pupil receives Istalinga from guru and worships with firmness and devotion. He offers things to Istalinga. His eyes and mind are steadfast with his Istalinga. He enjoys equality with Parashiva. This is Baktha sthala.

64

“sÀ«AiÄÄ vÄAzÄÄ “sÀPÀÛÈÀ ðAiÁr ¥ÀÆðÁð±ÀæAiÄÄðÀ
PÀ¼ÉZÀ §½PÀ
¥ÀÆðÁð±ÀÆÉwÛ ÈÄÄrðÀ UÄÄgÄÄZÉÆæÄ»AiÄÄ ðAiÁvÀ
PÉÄ¼Ä~ÁUÄZÄÄ.
ðÉ,Äj®èzÀ °AUÀPÉì ðÉ,ÄjqÄÄðÀ
°AUÄZÉÆæÄ»AiÄÄ ðAiÁvÀ PÉÄ¼Ä~ÁUÄZÄÄ.
¥ÀÆðÁð±Àè ÈÁÄÄ«®èzÀ UÄÄgÄÄ, ðÉ,Äj®èzÀ °AUÀ,
ðÉ,Äj®èzÀ ²µÄÄ-
EAWÄ wæ«zsÄ,ÄÛ®ðÈÄ¼ôAiÄÄZÉ PÉìÖgÄÄ UÄÄðÉÄ±ÀègÁ.

64

bhaviya tamdu bhaktana māḍi pūrvāshrayava kaḷeda baḷika
pūrvavanetti nuḍiva gurudrōhiya māta kēḷalāgaḍu.
hesarillada liṁgakke hesariḍuva
liṁgadrōhiya māta kēḷalāgaḍu.
pūrvadalli nāmavillada guru, hesarillada liṁga, hesarillada shiṣhya-
imṭi trividhasthalavanarxiyade keṭṭaru guhēshvarā.

64

*Convert bavi to devotee by removing of past
Cannot listen to those traitors of guru talking the past.
Naming the nameless linga
Cannot listen to those traitors of linga.
In the past nameless guru, linga, and pupil
Corrupted not knowing these three states Guheshwara.*

Explanation:

Convert bavi...the past: Bavi does not know the path of devotion. He is interested in worldly affairs that bring happiness to body. Guru through teaching changes bavi to the devotional path. With this change bavi is a baktha. As a baktha, he gains the qualities of linga.

Naming... linga: Originally guru, linga and baktha were one and the same. They were nameless.

In the past...Guheshwara: Not knowing, that guru, linga and baktha are the same, leads to worldly affairs. Māya surrounds them with her illusionary powers.

Summary:

Bavi has too many illusions. He is interested in the happiness of his body. Guru converts him by showing the devotional path. He becomes a baktha. As baktha, he neither listens nor says things about his guru. He has the knowledge of his past. He knows that guru, linga, and himself are one and the same.

65

“ÉÀ,ÁAiÀÄà àÀiÁr àÄÉÉAiÀÄ ©ÄAiÀÄPÉi švÀÛ«®èçzÀÝqÉ
D “ÉÀ,ÁAiÀÄzÀ WÉÆĀgÀàÉĀPÀAiÀiÁâ?
PÀæAiÀÄ «PÀæAiÀÄà àÀiÁr àÄÉÉAiÀÄ ,ÀAZÀ
£ÀqÉAiÀÄzÀ£ÀßPÀi
D PÀæAiÀÄ«PÀæAiÀÄzÀ WÉÆĀgÀàÉĀPÀAiÀiÁâ?
MqÉAiÀÄ£À N“ÉÊ¹ vÀ£ÀÄ«AUÉ ÇµÀÖ“ÉÆUÀàà
¥ÀqÉAiÀÄçzÀÝqÉ
D N®UÀzÀ WÉÆĀgÀàÉĀPÀAiÀiÁâ?
“sÀPÀÛÉÁV “sÀàÀ £Á¹ÛAiÀiÁUÀçzÀÝqÉ
D G¥ÀzÉĀ±Àà PÉÆIÖ UÀĀgÀÄ, PÉÆAQÀ ²µÀâ
EàjšâgÀ àÄÉÉAiÀÄ°è àÀiÁj °ÉÆUÀ°;
UÀÄ°ÉĀ±ÀégÀ°AUÀàÀvÀÛ“É °ÉÆUÀ°!

65

bevasāyava māḍi maneya bīyakke battavilladiddaḍe
ā bevasāyada ghōravēkayyā?
kraya vikrayava māḍi maneya saṁca naḍeyadannakka
ā krayavikrayada ghōravēkayyā?
oḍeyana ōlaisi tanuviṁge aṣṭabogava paḍeyadiddaḍe
ā ōlagada ghōravēkayyā?
bhaktanāgi bhavaṁ nāstiyāgadiddaḍe
ā upadēshava koṭṭa guru, koṁḍa shiṣhya
ivaribbara maneyalli māri hogali;
guhēshvaraliṁgavattale hogali!

65

*Farming, but no grains for house
Why engage in such farming?
In business, but no money for house expenses
Why engage in such business?
Serving king, but not happy
Why serve king?
Being devotee, but still in sumsāra
Guru who taught, pupil who received
Both houses failed;
Let Guheshwara go other way!*

Explanation:

Farming...serve king? : With three examples, Allamaprabhu asks why engage in an occupation that does not meet daily need. Farming should provide enough food. Business should be profitable. Working for a king should provide status and happiness.

Being devotee...other way: Baktha should be free from the clutches of māya. He should be free from sumsāra. He should be interested in the teachings of his guru and be steadfast in achieving his goal. Then he is happy with his status. If this is not achieved, both the teachings of guru and his accomplishments are wasted.

Summary:

Persons engaged in farming should grow enough to feed at least his family. Otherwise farming is a waste. In business, the profit should be enough to cover the house hold expenses. Else it is a waste. Similarly, being in the service of king, not getting recognition and other perks, it is wasteful to be in that job. After receiving the blessings and teachings of guru, the pupil should follow the teachings of guru and work towards freeing himself from the bondage of sumsāra. If he does not, then both his work and the teachings of guru are wasted.

66

āÉÄÄgÄÄÄÀ ,ÁjzÀ PÁUÉ °ÉÆAŞtÚªÁUÀczÀÝqÉ
D āÉÄÄgÄÄÄ«AzÀvÀÙt °ÄÄ®Ä āÉÆgÀrAiÉÄ ,Á®zÉ?
zÉÄªÁ, ¤ªÄÄä ¥ÄÆf¹ zsÁªAwUÉÆAŞqÉ,
D zÁªAw-ÄAzÀ āÄÄÄ¤ßÈÀ «ÇüAiÉÄ ,Á®zÉ?
UÄÄ°ÉÄ±ÄégÁ ¤ªÄÄä ¥ÄÆf¹ ,ÁªÄqÉ
¤ªÄÄAzÀ °ÉÆ¾UÀt dªÆÉ ,Á®zÉ?

66

mēruva sārīda kāge hombaṇṇavāgadiddaḍe
ā mēruvimdattaṇa hulu moraḍiye sālade?
dēvā, nimma pūjisi dhāvatiḡombaḍe,
ā dāvatiyimda munnina vidhiye sālade?
guhēshvarā nimma pūjisi sāvaḍe
nimmiṇda horxagaṇa javane sālade?

66

*After flying to mountain, crow failed to change color
Is it not enough to near the hill?
Lord, after worship, failed to win death
Is it not enough for the earlier death?
Guheshwara, dieing after your worship
Is it not enough to have life without You?*

Explanation:

After flying...hill: Crow flies to the mountain with the intention of changing its color to that of gold. After flying, its color remained the same. Why fly such a great distance for no benefits.

Lord...death: Worship of God should bring happiness. Instead, if it brings hardship and other tragic things why continue worship. This vachana indirectly suggests that there is happiness for those who do worship God.

Guheshwara...You: Baktha is happy with his worship. If he does not accomplish it is better to continue the life that seek pleasures.

Summary:

Crow flies to the golden mountain. It finds its color did not change. Worship of God should bring happiness. Baktha with his steadfast devotion and with the instruction of his guru worships the Lord without swaying. He receives eternal happiness.

67

PÁ¼À gÀPÀÌ'UÉÆŞâ ðÀÄUÀ °ÀÄnÖ,
PÁAiÄZâ gÁ²AiÄÄ ðÉÆUÉðÄÄvÀÛ ,ÄÄjðÄÄvÀÛ°zÄÝÈÄAiÄiÄâ.
PÁ¼ÀgÀPÀÌ'AiÄÄ ðÄÄÆUÄÄ ðÉÆ´ÉAiÄÄ PÉÆAiÄÄÄÝ,
zÉÄðÀPÀðPÉAiÄÄ ðÉÆ¼ÖÉ°ÉÆPÄÄÌ
´ÄAiÄÄ vÄÄvÉÛ®è ðÄÈÄÄt´ÉÆ®èzÉ PÁ¼ôzÀqÉ
DvÄÆÉ ´sÀPÀÛÉÉÄ´É UÄÄ°ÉÄ±ÀégÁ.

67

kāḷa rakkasigobba maga huṭṭi,
kāyada rāshiya mogevutta surivuttaliddanayyā.
kāḷarakkasiya mūgu moleya koydu,
dēvakannikeya morxehokku
bāya tuttella vanuṇalollade kārḡidaḍe
ātane bhaktanembe guhēshvarā.

67

*With a son born to a demon,
A heap of bodies were collected pouring.
Cut off nose and breast of demon,
Refuge with an angel
Spitted without eating food in the mouth
Call him a devotee Guheshwara.*

Explanation:

With son...demon: Demon refers to ignorance. Son refers to jeeva. All jeevas are influenced by māya and become ignorant. With ignorance jeeva experiences many lives.

Cut off ... demon: Nose refers to pride and breast refers to greed. These are two forms of ignorance. Ignorance is avoided by cutting off association with these two.

Refuge...angel: Jeeva is wiser with the teachings of guru.

Spitted ...Guheshwara: Spitted refers to discarding things of bodily pleasures. Baktha should feel that everything belongs to linga.

Summary:

Baktha becomes ignorant with the influence of pride and greed. He accumulates wealth and seeks bodily pleasures. As such he is involved in sumsāra. With the teachings of guru, he becomes wiser and discards pride and greed. He is true to his devotion.

68

gÁd,À¨sÉ zÉÃªÀ,À¨sÉAiÉÆ¼ÀUÉ zÉÃªÀgÁd ¥ÀÆdPÀgÉ¯Áè
ªÀÄÄRåjUÉ UÀÄgÀÄ«ÈÀ PÀgÀÄt!
EzÀ §ªègÉ CAiÀiÁâ ¥ÀÆdPÀgÉªègÀÄ?
EAvÀªÀ ¥ÀjUA¼À PÀAqÀÄ ¨É¼UÁzÉ,
UÀÄªÉÃ±ÁégÁ, EªÀgÉ¯Áè,ÀA,ÁgÀªÁâ¥ÀPÀgÀÄ!

68

rājasabhe dēvasabheyoḷage dēvarāja pūjakarellā
mukhyarige guruvina karuṇa!
ida ballare ayyā pūjakarellaru?
im̐taha pariḡaḷa kaṁḍu berxagāde,
guhēshvarā, ivarellāsamsāravyāpakaru!

68

*All are honored in kings and angels court
Grace of guru on them!
Does all the honored know this?
I wondered, knowing this,
Guheshwara, these are all sumsāries!*

Explanation:

All are...this? : Some people receive honors for exhibiting their talents. Some are honored for the things they know. These people think that they receive their honor because of their talents or knowledge. They forget that they received because they had the grace of guru.

I wondered...sumsāries: Allamaprabhu is wondering why those honored do not know the truth.

Summary:

Those honored in the kings and angels court think that the honor they received is due to their talents and/or knowledge. They fail to see that the honor they got is really due to the grace of guru. Few people know this. But they fail to achieve eternal happiness. They are still in sumsāra. Allamaprabhu wonders about these people.

69

CPÀëgÀà §`ÉèÉAzÀÄ C°ÀAPÁgÀàÉqÉUÉEAqÀÄ
 `ÉPÀIUÉÆ¼ÀìgÀAiAiÁå.
 UÀÄgÀÄ»jAiÀÄgÀÄ vÉÆÃ¾ôzÀ G¥AzÉÄ±ÀÇAzÀ
 àAUÀzÉÉöÊvÀà PÀ°vÀÄ àÁÇ¥ÀgÀ®èzÉ
 DUÀÄ °ÉÆÄUÉA\$ÄzÀÆÀ¾ôAiÀÄgÀÄ!
 ``sÀQÛAiÀÄÆÀ¾ôAiÀÄgÀÄ, AiÀÄÄQÛAiÀÄÆÀ¾ôAiÀÄgÀÄ,
 àÄÄÄQÛAiÀÄÆÀ¾ôAiÀÄgÀÄ,
 àÄÄvÀÆÛ àÁzÀPÉ½,ÄÄàgÀÄ °ÉÆÄzÀgÀÄ,
 UÀÄ°ÉÄ±ÀégÁ, À`É PÉÆAqÀ àÀiÁ¾ôAUÉ!

69

akṣharava ballevemdu ahaṁkāra vedegomdu lekkagoḷḷararyā.
 guruḥiriyaru tōrxida upadēśhadimda
 vāgadvaitava kalitu vāḍiparallade
 āgu hōgembudanarxiyaru!
 bhaktiyanarxiyaru, yuktiyanarxiyaru, muktiyanarxiyaru,
 mattū vādakeḷisuvāru hōḍaru,
 guhēśhvarā, sale koṁḍa mārxiṁge!

69

*With knowledge of alphabets and pride reject others.
 With the teachings of guru and elders
 Argues having learnt to debate
 Without learning theirs in and out!
 Have no knowledge of devotion, cleverness, and freedom.
 Gone to hear debates,
 Guheshwara, like fallen log!*

Explanation:

With knowledge...others: Alphabets refer to scriptures (Veda, Shāsthra). Pride comes with knowledge of scriptures. With pride they ignore others.

With...and out: They use their knowledge only for discussions and arguments. They are not used for learning of Parashiva or of themselves.

Have no...freedom: Except for their knowledge of scriptures, they are not clever in dealing with their every day life situations. They lack devotion and also freedom from samsāra.

Gone...log: Spending time debating wastes knowledge.

Summary:

Knowing scriptures people spend their entire life in arguing. They do not benefit from their argument except for their daily life. They do not learn the path of devotion. They waste their knowledge not learning about Parashiva or themselves.

LzÄÄ ¢ÄÄÄRzÄAUÄÉÉUÉ ¢ÄÇÉÉÉzÄÄ zÉÄ¸Ä ÉÉÄÄqÁ!
D CAUÄÉÉAiÄÄ ¢ÄÄÉÉAiÉÄ¼ÄVzÄÄð
vÄÄÁgÉAŞÄzÄÉÄ¼ÄôAiÄÄzÉ
"Ä-ÄUÉ ŞAzÄAvÉ ÄÄÄrÄÄgÄÄ,
UÄÄ¸ÉÄ±ÄégÁ, ¤ÄÄÄÄ ÉÄ¼ÄôAiÄÄzÄ dqÄgÄÄUÄ¼ÄÄ!

70

aidu mukhadamganenge hadinaidu dēha nōdā!
ā amganeya maneyoḷagirdu tāvārembudanarxiyade
bāyige baṁdarṁte nuḍivaru,
guhēshvarā, nimma narxiyada jaḍarugaḷu!

70

*Five faced woman with fifteen bodies!
Staying in house woman does not know herself
Speaks freely,
Guheshwara, those who do not know You!*

Explanation:

Five faced...bodies: Woman refers to māya. The five faces refer to sky, air, fire, water, and earth. The fifteen bodies refer to the properties of sky, air, fire, water and earth. Sky has sound; air has sound and movement; fire has sound, movement and touch; water has sound, movement, touch and liquidity; and earth has sound, movement, touch, liquidity and smell. These properties add up to 15.

Staying in...freely: Māya and her illusions have strong influence on people. They talk freely without understanding māya or jeeva.

Guheshwara...You: People under the influence of māya distance themselves from Parashiva. They also deviate from the devotional path.

Summary:

Māya and her illusions make people not to seek the truth about Parashiva. Instead, they are satisfied with bodily pleasures. They do not learn about Parashiva.

71

JuÉÚ "ÉÄgÉ, şwÜ "ÉÄ¼ÖÉ: JgÄqÄÄ PÄÄr ,ÉÄqÄgÄ-ÄvÄÄÜ.
¼ÄÄtÄ "ÉÄ¼ÖÉ, ¼Ä¼Ä "ÉÄ¼ÖÉ: JgÄqÄÄ PÄÄr MqÄ"Ä-ÄvÄÄÜ.
«ÄUÄ"ÄgÄzÄÄ «ÄUÄ"ÄgÄzÄÄ;
MqÄ"ZÉÑAiÄÄ ,Ä"ÄzÉ ¤«ÄµÄ«gÄ"ÄgÄzÄÄ.
PÄAiÄÄUÄÄtÄ¼ÄzÄÄ ¢ÄiÄAiÄiÄeÉÄw ¢ÄAiÄÄÄÄÄ PÄÄqÄzÄ
ÄÄÄÄÄÄ
"sÄQÜAiÄÄ ¢ÄiÄqÄŞ®èqÄvÄÉÉ zÉÄÄ, UÄÄ¸ÉÄ±ÄégÁ.

71

eṇṇe bēre, batti bērxē: eraḍū kūḍi soḍarāyittu.

punya bērxē, pāpa bērxē: eraḍū kūḍi oḍalāyittu.
 migabāradu migabāradu;
 oḍalicchēya salisade nimiṣhavirabāradu.
 kāyaguṇaṇalidu māyājyoti vāyuva kūḍada munna
 bhaktiya māḍaballaḍātane dēva, guhēshvarā.

71

*Oil, wick, different: but joining became light.
 Good, bad different; joining became stomach.
 None left, none over bound;
 Without delay meet desires of stomach
 Before the soul joins the air, discard desires of body
 Involve in devotion, he is the God, Guheshwara.*

Explanation:

Oil, wick ... light: Oil and wick are different. When they are joined, they give light.

Good, bad... stomach: Good deeds and bad deeds are different. They also bring different results. The results cause jeeva to stay in sumsāra.

None left...stomach: It is difficult to overcome illusions of māya. Stomach refers to desires. Stomach should be fed, but in a controlled manner. Greed results from over feeding.

Before the soul...Guheshwara: The soul joins the air means death. Desires of body should be discarded before death. Developing devotion makes him to be God.

Summary:

Light comes from joining oil and wick. Greed comes with good and bad deeds. Greed is due to māya. Māya affects every jeeva. To win over māya before death jeeva should follow devotional path. By traveling in this path jeeva becomes God.

72

°ÉÆĀÄß ðÀiÁAiÉÄAiÉÄAŞgÄÄ, °ÉtÄÜ ðÀiÁAiÉÄAiÉÄAŞgÄÄ,
 ðÄÄtÄÜ ðÀiÁAiÉÄAiÉÄAŞgÄÄ;
 °ÉÆĀÄß ðÀiÁAiÉÄAiÄÄ®è, °ÉtÄÜ ðÀiÁAiÉÄAiÄÄ®è, ðÄÄtÄÜ
 ðÀiÁAiÉÄAiÄÄ®è.
 ðÄÄÆÄzÀ ðÄÄÄzÀt D,ÉAiÉÄ ðÀiÁAiÉÄ PÁuÁ UÄÄ°ÉÄ±ÀégÁ.

72

honnu māyeyembaru, heṇṇu māyeyembaru,
 maṇṇu māyeyembaru;
 honnu māyeyalla, heṇṇu māyeyalla, maṇṇu māyeyalla.
 manada muridaṇa āseye māye kāṇā guhēshvarā.

72

*They say: gold as māya, woman as māya,
 Wealth as māya;*

*Gold, woman and wealth are not māya,
See, māya is desires ahead of mind Guheshwara.*

Explanation:

They say... as māya: Things that bring jeeva to sumsāra is called māya. Gold, woman and wealth provide pleasures to jeeva. Jeeva enjoying the pleasures of life stays in sumsāra.

Gold...not māya: People simply blame gold, woman and wealth as māya. But they are not māya.

See, māya...Guheshwara: Allamaprabhu says that desires of jeeva are māya. Desire to seek pleasures, desire to obtain gold, desire to own wealth, and desire to possess woman are all māya.

Summary:

People say that gold, woman, and wealth are māya. But they are not māya. In this vachana, Allamaprabhu correctly defines māya. Māya is desires. Desire to seek pleasures, desire to obtain gold, desire to own wealth, and desire to possess woman are all māya.

73

PÀ¼ÀiUÀAf PÁqÀ °ÉÆPÀìqÉ °ÀÄ° wAŞÄzÀ ãÀiÁtÄâzÉ?
°ÀÄ°UÀAf °ÀÄvÀÔãÀ °ÉÆPÀìqÉ, À¥Àð wAŞÄzÀ ãÀiÁtÄâzÉ?
PÁ®UÀAf °sÀPÀÔÊÁzÀqÉ PÀãÀÄð wAŞÄzÀ ãÀiÁtÄâzÉ?
EAWã ãÀÄÈvÀÄã«£À °ÁAiÄÄ vÀÄvÀÔzÀ
ãÉÃµÀqÀAŞPÀgÀ££É£ÉÁ°É UÀÄ°ÉÄ±ÀégÁ?

73

kaḷḷagaṃji kāḍa hokkaḍe huli timbuda māṇbude?
huligaṃji huttava hokkaḍe, sarpa timbuda māṇbude?
kāḷagaṃji bhaktanāḍaḍe karma timbuda māṇbude?
im̐tī m̐ṛutyuvina bāya tuttāda
vēṣhaḍaṃbakaraṇēṇembe guhēshvarā?

73

*Hid in forest afraid of thief can you escape tiger?
Hid in anthill afraid of tiger can you escape snake?
Become a devotee afraid of time can you escape death?
Those facing death this way
What can I call these fake persons, Guheshwara?*

Explanation:

Hid in...tiger? : Frightened of a thief and hiding in forest cannot escape from tiger.

Hid in anthill...snake? : Snake bites those hiding in an anthill. No escape here too.

Become a ... death? Death cannot be avoided by pretending to be a devotee.

Those facing ... Guheshwara? The two forms of māya are time and

karma (results from actions). Similarly death is another form of māya. Though people show devotion to God, inwardly they are in love with māya and to her illusions. They are still in sumsāra. Allamaprabhu calls them as fakes.

Summary:

One cannot escape from a tiger hiding in a forest and it is not possible to escape from snakebite hiding in an anthill. Similarly, being born in this world death cannot be escaped. Being afraid of death and following devotional path is nothing but fake. Being devotional without losing the knots of sumsāra keeps jeeva away from happiness.

74

LzÄÄ ,Ä¥ÄðAUÄ½UÉ vÄ£ÄÄ MAzÄÄ zÄAvÄ³ÉgÄqÄÄ.
 ,Ä¥Äð PÄrzÄÄ ,ÄvÄÛ °Ét£ÄÄ ,ÄÄ½zÄqÄÄ³ÄÄzÄ PÄÄqÉ!
 F ¤vÄâ³Ä£Ä¼ÔAiÄÄzÄ oÄ«£Ä°è
 °sÄQÜAi£Ä°èAiÄÄzÄÄ UÄÄ°£Ä±ÄégÁ?

74

aidu sarpaṅgalige tanu oṁdu daṁtaveraḍu.
 sarpa kaḍidu satta heṇanu sulidāḍuvuda kaṁḍe!
 ī nityavanarxiyada ṭhāvinalli
 bhaktiyelliyadu guhēshvarā?

74

*Five snakes with one body, fangs two.
 Saw with snakebite corpse moving around!
 Not knowing the past
 Where can devotion be Guheshwara?*

Explanation:

Five snake...fangs two: Five snakes refer to five sense organs namely, eyes, ears, nose, tongue, and touch. Fangs refers to I and mine. One body refers to jeeva.

Saw...around! : The five sense organs make jeeva lead pleasures. Being immersed in pleasures jeeva forgets the past. The past is that jeeva is part of Parashiva. Jeeva follows the path of sumsāra.

Not knowing...Guheshwara? : With out the knowledge of the past there is no devotion. So, Parashiva is not realized.

Summary:

Sound, touch, form, liquidity, and smell are recognized by the five sense organs. The mind has two characters. They are “I” and “Mine”. The mind turns toward the pleasures of this world through the sense organs. Thus, jeeva forgets the past that he is part of Parashiva. As long as jeeva continues in sumsāra, devotion does not come to jeeva. Without devotion jeeva cannot realize the past.

°ÄÄnÖzÀ°èAiÉÄ °ÉÆAzÄÄªÄzÉ®èjUÉAiÄÄÆ ,Äé°sÁªÄ;
 ¥ÄÄtå¥Ä¥ÄªÉ®èjUÉAiÄÄÆ ,Äé°sÁªÄ.
 ¢ÄÄ°Ä²ªÄvÄvÄézÀ°è °ÄÄnÖzÀ °sÀPÀÛGÄÄ
 DUÄªÄÄvÄvÄézÀ°è °ÉÆAczÀqÉÄÄÄ?
 D ¥ÄÄtå¥Ä¥Äª«®èzÁV CªÄgÄÄ ¢ÄÄ°ÄÉÄÄ°sÁªÄgÄÄ!
 DzÀqÉÄÄÄÄ °ÉÆÄPÄzÄ ¥ÄjAiÉÄ? C®è.
 EzÄ °ÉÆÄPÄzÄ¥Äj JA§ CeÁÕxUÄ¼ÄÉÄÄÄÄ°É UÄÄ°ÉÄ±ÄégÁ?

huṭṭidalliye hoṁduvudellarigeyū svabhāva;
 puṇyapāpavellarigeyū svabhāva.
 mahāshivatatvadalli huṭṭida bhaktaru
 āgamatatvadalli hoṁdidaḍḍenu?
 ā puṇyapāpavilladāgi avaru mahānubhāvaru!
 āḍaḍḍenu lōkada pariye? alla.
 ida lōkadapari emba ajñānigaḷanēnembe guhēshvarā?

Stay in place of birth is usual
Experience good and bad is usual.
Devotee born in ways of Shiva philosophy
What if he agrees with Āgama philosophy?
They are great for there is no good or bad!
What if they follow customary ways? No.
About ignorant people saying this is worlds way
What can I say Guheshwara?

Explanation:

Stay in place...and bad is usual: Usually people do not move from place to place. Most tend to stay in their birthplace. Similarly, being born in this world, everyone has to face both good and bad things.

Devotee...Āgama philosophy? Becoming a devotee with the blessings of guru follows ways of Āgama at first. But the teachings of guru changes and shows the path of Parashiva.

They are...or bad: Following in the path of Parashiva keeps them away from māya and hence there is no good or bad to them.

What if...No: It is not acceptable for a devotee to follow the usual ways. With the knowledge of his past he becomes a great person.

About ignorant ... Guheshwara? Seeing the customary ways of devotee, people may think him as ordinary. Allamaprabhu says that the opinion of people has no effect on great devotees.

Summary:

Most people stay in their birthplace. Those born in this world must face

both good and bad. This is part of māya's illusions. Jeeva blessed by guru is not be affected by the illusions of māya. He can remember his past; that he is part of Parashiva. Knowledge of his past makes him a great person. Even if he continues with the old ways they do not affect him. People may call him as ordinary but he remains great because of the new knowledge.

76

DgÀÆ E®èzÀ CgÀtâzÉÆ¼ÀUÉ ¢ÀÄÆÉAiÄÄ PÀnÖzÀqÉ
PÁqÀVZÄÄÑ JzÄÄÝ §AzÄÄ ¢AwÛvÀÛ-Áè!
D GjAiÉÆ¼ÀUÉ ¢ÀÄÆÉ ¨ÉÃ¢À°è
¢ÀÄÆÉAiÉÆqÉAiÄÄÆÉvÀÛ ¢ÉÆÃzÀÆÉÆ?
D GjAiÉÆ¼ÀUÉ ¨ÉAzÀ ¢ÀÄÆÉ ZÉÄUÉAiÄiÁUÀzÄÄzÀ
PÀAqÄÄ
¢ÀÄÆÉAiÉÆqÉAiÄÄÆÄ¼À®ÄvÀÛ §¼À®ÄvÉÛöÉzÁÆÉ.
UÄÄ¸ÉÃ±ÀégÁ, ¢¢ÀÄÄ M®«®èzÀ oÁ¢À PÀAqÄÄ
¢ÀÄÆÄzÀ°è ¸ÉÃ¹ vÉÆ®VzÉÆÄAiÄiÁÄ.

76

ārū illada aranyadolage maneya kaṭṭidaḍe
kāḍagiccu eddu baṁdu hattittallā!
ā uriyoḷage mane bēvalli
maneyoḍeyanetta hōdano?
ā uriyoḷage beṁda mane cēgeyāgaduda kaṁḍu
maneyoḍeyanaḷutta baḷaluttaidāne.
guhēshvarā, nimma olavillada ṭhāva kaṁḍu
manadalli hēsi tolagidenayyā.

76

*Built a house in forest with none
Forest fire started and spread!
Fire burnt the house
Where did the owner go?
Seeing the house burnt
The owner is tired crying.
Guheshwara, seeing place without your love
I felt bad in my heart.*

Explanation:

Built...spread: Jeeva is alone. Body is the house for jeeva. Forest is this world with full of illusions. Fire refers to māya. With her illusionary powers, she spreads through out the body and mind.

Fire burnt ... owner go? : Mind is occupied with illusions. The owner jeeva where is he while illusions are taking over his house-body?

Seeing the ... crying: The owner cannot stop the spread of fire. He is tired and he is crying.

Guheshwara ... heart: Allamaprabhu expresses sadness for jeeva. Jeeva tangled in the web of sumsāra is far away from Parashiva.

Summary

Jeeva when occupies body is influenced by māya. Her illusionary powers spread like fire and corrupt both body and mind. In this state jeeva completely succumbs to māya. The Lord is away from such jeeva. Jeeva does not possess the knowledge that he is part of Parashiva.

77

'CuÉÆĜàtĀĀAiĀĀĒi' āĀ°ÀvÉÆĀ āĀ»ĀĀiÁĒi' JAṢ ±ĀĀæw
°ĀĀ'!

°AUĀ«zĀÝ oÁ«ĒÀ°è ¥Āæ¼ĀAiĀĀ°ĀĀmÉ?

ˆsĀPĀŪGĀ ˆsĀ°ÀzÀ°è¥ĀàĒÀ®èzÉ

āĀvÉŪ°èAiĀĀÆ E®è UĀĀ°ÉĀ±ĀégÁ.

77

'aṇōraṇīyan mahatō mahīmān' eṇba shruti husi!

liṅgavidda ṭhāvinalli praḷayavumṭe?

bhaktara bhāvadallippanallade

mattelliyū illa guhēshvarā.

77

'Anuraenian mahatho maheeyān' from shruthi is a lie!

Is there destruction where linga is?

Linga is in the vision of devotee

Linga is not in other places Guheshwara.

'Anuraenian...is lie! : According to Katōpanishath Parashiva is everywhere. He is in both small and large. However, this statement does not hold true in the beginning. As such Allamaprabhu says that the statement of shruthi is a lie.

Is there ... linga is? : Linga is the symbol of Parashiva. Parashiva has no birth or death. As such there is no death where linga is.

Linga is...Guheshwara: Everything that a devotee does is for the linga. Jeeva does not realize the presence of linga because of māya.

Summary:

In this vachana Allamaprabhu says that the statement 'Anuraenian mahatho maheeyān' from shruthi is false. Parashiva has no birth or death. In the eyes of a devotee linga, the symbol of Parashiva lives everywhere. Linga is not recognized because of māya.

78

¥ĀætvÉ EzÉ, ṣwŪAiĀĀÆ EzÉ;

eÉÆāwAiĀĀ ˆˆ¼ĀUĀĀ°ĀqÉ vÉÊ®«®èzÉ ¥ĀæˆsÉ

vÁĒÉ°èAiĀĀzÉÉ?

UÀÄgÀÄ«zÉ, °AUÀ«zÉ;
 ²µÀå£À ,ÄÄeÁÕ££zÀAiÄÄ³ÁUAzÀ£ÀßPÀlgÀ
 ``sÀQÛAiÉÄ°èAiÄÄzÉ£?
 ' ,É£Ä(,i)°ÀA' JAŞÄzÀ PÉÄ½, zÁ,É£°À³À ³ÀiÁqÀÇzÀÝqÉ
 CwUÀ¼£³É UÀÄ°ÉÄ±ÀégÁ.

78

pranate ide, battiyū ide;
 jyotiya beḷaguvaḍe tailavillade prabhe tñnelliyado?
 guruvide, liṁgavide;
 shiṣhyana sujñānodayavāgadannakkara bhaktiyelliyado?
 'sō(s)ham' embuda kēḷi, dāsohava māḍadiddaḍe
 atigaḷeve guhēshvarā.

78

*Has lamp, has wick,
 Without oil how can light and shine be?
 Has guru, has linga
 Without knowledge in pupil how can devotion be?
 "I am God" hearing this, not performing dhasōha
 Does not approve Guheshwara.*

Explanation:

Has lamp...heat be? : Without oil in the lamp with a wick there is no light or shine.

Has guru...devotion be? : Guru and linga cannot be spread without a pupil. Not just any pupil but one who is hungry for devotion. Here, guru is the lamp, linga is the wick, and pupil is the light and shining is knowledge.

"I am God...Guheshwara: Hearing that "I am God" pupil should invite them and perform charity work. Dhasōha refers to charity.

Summary:

Wick and lamp are not enough for light. Oil is required for lamp to glow. The lighted lamp spreads light. Similarly, guru and linga are not enough for spreading the knowledge of Parashiva. This knowledge can be easily spread with devotional pupils. Knowing that 'I' is Parashiva, Shiva philosophy spreads easily. Pupil with Shiva knowledge should perform dhasōha or charity work.

79

WÀ£ÀvÀgÀ avÀæzÀ gÀ£°À §gÉAiÄÄ§°ÀÄzÀ®èzÉ
 ¥Áæt³À §gÉAiÄÄ§°ÀÄzÉ CAiÀiÁå?
 c³ÁåUÀ³ÀÄAUÀ¼ÀÄ °ÉÄ½zÀ QæAiÉÄAiÄÄ°è
 cÄPÉèAiÄÄ ³ÀiÁqÀ§°ÀÄzÀ®èzÉ
 ``sÀQÛAiÄÄ ³ÀiÁqÀ§°ÀÄzÉ CAiÀiÁå?

¥Áæt³À°À "sÀQÛAiÀÄ vÀ£ÄäAiÀÄ ¤Ã£ÄÄ!
 F UÄÄt³ÄÄ¼Ä°è ¤Ã¤°É, E®èzÀ°è ¤Ã¤®è
 UÄÄ°ÉÄ±ÀégÁ.

79

ghanatara citrada rūha bareyabahudallade
 prāṇava bareyabahude ayyā?
 divyāgamaṁgaḷu hēḷida kriyeyalli dīkṣheya māḍabahudallade
 bhaktiya māḍabahude ayyā?
 prāṇavaha bhaktiya tanmaya nīnu!
 ī guṇavuḷḷalli nīnihe, illadalli nīnilla guhēshvarā.

79

Can draw pictures of person
Sir, how to draw picture of soul?
Can ordain according to procedures of Āgama
Sir, how to ordain devotion?
You are the lover of devotion!
With these You are present,
Else You are not Guheshwara.

Explanation:

Can draw...soul? : You can draw pictures of forms but cannot draw pictures of formless. Soul has no form but the body has form.

Can ordain...devotion? : Rules set by Āgama's can be followed. But how can devotion be followed with a set of rules? Devotion arises in the pupil.

You are...devotion: Parashiva is a lover of devotion

With these... Guheshwara: Parashiva loves devotion and He can be found where devotion is present. Parashiva cannot be found where devotion does not exist.

Summary:

It is not possible to draw a picture of formless Parashiva. He should be experienced. Parashiva is formless and He loves devotion. He exists with true devotion. In this vachana Allamaprabhu says that Parashiva exists with devotion.

80

UÄAqÀVAzÀ ¢ÄÄ£Äß °ÉAqÀw °ÄÄnÖ
 UÄAqÀVAzÀ Q¼ôAiÄÄ¼Äz¼ÄÄ.
 D °ÉAqÀw MqÀ°ÄÄnÖzÀ¼Äz¼Ä£Ä\$ÄzÀ PÉÄ½
 D UÄAqÀ ,ÄAUÄ³Ä ¢ÄiÄrzÀqÉ
 E\$âjUÉ£ÄzÄÄ ¢ÄÄUÄÄ °ÄÄnÖvÄÛ´Äè!
 D °ÄÄnÖzÄ ¢ÄÄUÄÄ³Ä vÁ» ¢ÄÄÄzÄÝr¹zÀqÉ,

vÁAiÄÄ vÀPEÎöÊ¹wÛzÉÄÄÄ °ÉÄ¼Á?
vÁAiÉÄzÄÄÝ ¥Äw ``sÀQÛAiÄÄ ¢AiÁrvÀÛ PÀAqÄÄ
UÄÄ°ÉÄ±ÄégÀ°AUÀPEÎ ``sÀQÛ ¥ÄjuÁÄÄÄ¢ÄÄ-ÄvÄÄÛ.

80

garṇdagimda munna hemṇdati huṭṭi
garṇdagimda kirxiyaḷādaḷu.
ā hemṇdati oḍahuṭṭidaḷādaḷembuda kēḷi
ā garṇḍa saṇḡava māḍidaḍe
ibbarigoṇḍu magu huṭṭittallā!
ā huṭṭida maguva tāhi muddāḍisidaḍe,
tāya takkaisittidēnu hēḷā?
tāyeddu pati bhaktiya māḍitta kaṇḍu
guhēshvaraliṅgakke bhakti pariṇāmavāyittu.

80

*Wife born before husband
Become younger to husband.
Between the union of the two
A child was born!
Mother plays child with affection
Tell me about mother status?
Seeing mother showing devotion to husband
Devotion filled to Guheshwaralinga.*

Explanation:

Wife born...to husband: Wife refers to Istalinga and husband refers to jeeva. Jeeva with the blessing of guru receives Istalinga.

Between the...born! : Child refers to the realization that the pupil is part of Parashiva and is Parashiva. Union of the two refers to pupil and Istalinga. The pupil develops devotion to his Istalinga. As devotion intensifies it leads to the realization that he is Parashiva.

Mother plays...status? : Mother refers to pupil. With the new knowledge he is overjoyed.

Seeing mother... linga: Jeeva, with the knowledge that ‘I am Parashiva’ intensifies his devotion towards Istalinga. Allamaprabhu is pleased to see such a devotee.

Summary:

Jeeva receives his Istalinga from guru. Linga is ‘pathi’ or husband and jeeva is ‘sathi’ or wife. So pathi is younger to sathi; or husband is younger to wife. With Istalinga, devotion intensifies resulting in the awareness that ‘I am Parashiva’. Allamaprabhu is pleased to see such a devotee.

81

¢ÄÄÄ¼ßÄÄ ¥ÄjAiÄÄAvÄÄ!®è,
CzÄrAvÄ°ÄÄzÉ? DUÄzÄrAvÄ-ÄvÄÄÛ.

ॐ®« ¥ÀjAiÄÄ §AiÄÄPÉ vÁPÀðuÉAiÄiÄzÄAvÉ
 UÄÄ°ÉÄ±ÄégÄ°AUÄ³ÄÄ vÄ£ÄÄ³Ä
 vÄ£ÄßvÄÛ´ÉÆ-ÄzÄ£ÄÄ.

81

munnina pariyarintuṭalla,
 adaḍimtahude? āgadaḍimtāyittu.
 halavi pariya bayake tārkaṇeyādaṁte
 guhēshvaraliṁgavu tanuva tannattaloyidanu.

81

*No knowledge of future,
 Cannot follow past, way is future
 Examine many desires
 Guheshwara linga carried jeeva towards Him.*

Explanation:

No knowledge...future: Before the grace of guru the pupil have no knowledge of future.

Cannot follow ... future: The pupil receives Istalinga from his guru. With Istalinga he cannot live as in the past. With the knowledge from guru, he discards the past life and continues with the future. His life is filled with devotion.

Examine...desires: The pupil has examined all his desires. They all lead to the life of a sumsāri. He does not see the future as a sumsāri.

Guheshwara linga...Him: With devotion the pupil is carried towards Parashiva.

Summary:

Before the blessing of guru, the pupil life was that of a sumsāri. He is entangled with many desires. He did not have the Shiva knowledge. He has acquired new knowledge and Istalinga the symbol of Parashiva. With this new knowledge, he cannot continue as before. He has developed devotion to Parashiva. Devotion carries him towards Parashiva.

82

PÁAiÄÄPÉi ³ÄÄdÓ£Ä, ¥ÄætPÉi NUÄgÄ-EzÄ
 ³ÄiÄqÄ´É´ÉÄPÄÄ.
 ,ÄÄ½³Ä ,ÄÄ¼ÄÄ°ÄÄ¼Äi£ÄßPÄi ³ÄiÄqÄ´É´ÉÄPÄÄ.
 UÄÄ°ÉÄ±ÄégÄ££Ä§ °AUÄPÉi
 DvÄä£ÄÄ¼Äi£ÄßPÄi ´sÄQÛAiÄÄ ³ÄiÄqÄ´É´ÉÄPÄÄ.

82

kāyakke majjana, prāṇakke ōgara-ida māḍalebēku.
 suḷiva suḷuhullaṇṇakka māḍalebēku.
 guhēshvaranemba liṁgakke
 ātmanullaṇṇakka bhaktiya māḍalebēku.

*Bathing body, feeding jeeva-these must be done.
Before air joins air these must be done.
To Guheshwaralinga
Those with soul must show devotion.*

Explanation:

Bathing...be done: Bathing body and feeding jeeva are required for survival. Feeding jeeva not only includes food but it also includes with various information.

Before air...be done: Air joins air refers to death or before life passes away.

To Guheshwara...devotion: To join Guheshwaralinga, jeeva should have devotion.

Summary:

As long as life exists in the body, body should be bathed, fed and other required things must be done. It is required for its survival. However, before the life passes away, jeeva should also have devotion toward Parashiva. Guheshwaralinga or Parashiva does not reside where devotion does not exist.

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ŞAzÀ \$mÉÖAiÄÄ PAAqÄÄ ,ÄÄTAiÄiÁzÉ.
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¤AzÄ ¤®ÄÄÄ ¤ÄÄÄÄzÄÄUÉÆArvÄÄÛ.
vÄÄzÉ ¤ÄÄPÄi¼Ä UÄÄt MAzÉ ``sÄÄzÄ®qÄV
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MAzÄ£É »rzÄÄ MAzÄ£É ©IÖzÉ
EAzÄÄ £ÄÄÄÄä UÄÄ°ÉÄ±ÄégÄ£Ä
¸ÄÄäQÜAiÄiÄ-ÄvÉÛöÊ ¸ÄAUÄ£Ä \$¸ÄÄuÄÚ

baṁda baṭṭeya niṁdu nōḍade
baṁda baṭṭeya kaṁḍu sukhiyāde.
niṁda nilavu muṁdugeḍisi
niṁda niluva muṁdugomḍittu.
taṁde makkāḷa guṇa omḍe bhāvadalaḍagi
saṁdillada kālōḷage kaimūḍittu
omḍane hiḍidu omḍane biṭṭade
iṁdu namma guhēshvarana sadbhaktiyāyittai saṁgana basavaṇṇā.

Without looking at clothes that came

*Became cheerful with clothes to come.
 Forget the past,
 The future seems bright.
 Both father and son with same vision
 They appeared simply.
 Catching one, releasing the other
 Become devotion to Guheshwara,
 Sangana Basavanna.*

Explanation:

Without looking...to come: Clothes refer to the current status or sumsāra. Clothes to come refer to the happiness due to Parashiva knowledge. Jeeva is tired of living as a sumsāri. He is happy about the new knowledge and the things that come with the new knowledge.

Forget the ...bright: The past life is not in the memory. Jeeva is looking forward for a brighter days with it.

Both father...simply: Father refers to guru and son refers to pupil. Vision of linga is pure and simple. Guru has put the seed-linga knowledge in the pupil. Jeeva has been revitalized with the new knowledge. His vision of Istalinga is pure and steadfast.

Catching one...Basavanna: Devotion is to follow the path of Shiva. Releasing the other refers to leaving the path of sumsāra.

Summary:

Life of a sumsāri is difficult. It has both pleasures and pain. It has no freedom. With the new knowledge of Parashiva, everyone forgets the past. They do not wish to go back to a life of sumsāri. All this is due to the teachings of guru. Devotion is the path to Parashiva. Any other path leads to sumsāra or the life that seeks pleasures.

84

vÀAzÉAiÄÄ ,ÀzÁZÁgÀ ¢ÄÄPÀì¼ÀzÉA\$gÄÄ.
 UÄÄgÄÄªÄiÁUÁÖZÁgÀ ºµÄâ£ÄzÉA\$gÄÄ.
 ¢ÉÄÄ®Ä ¥ÀVÐ÷ÛAiÄÄ PÁtgÄÄ £É£ÄqÁ!
 vÀvÀézÀ ¢ÉÄÄ®Ä ¥ÀYÂÛ EvÂÛ~É G½-ÄvÄÄÛ;
 PÀvÂÛ~ÉAiÄÄ ¢ÄÄ¾ÖÉAiÄÄ°è PÁtgÄÄ £É£ÄqÁ!
 vÀvÂÛ÷ézÀ °ÄÇAiÄÄ£ÄÄ ¸sÀQÛAiÄÄ ¸sÉÄzÀª£ÄÄ
 EªÀgÉvÂÛ §®ègÄAiÄiÁâ, UÄÄ°ÉÄ±ÀégÁ?

84

tamdeya sadācāra makkaḷadēmbaru.
 gurumārgācāra shiṣhyanaḍēmbaru.
 mēlu paṅṭiya kāṇaru nōḍā!
 tatvada mēlu paṅṭi ittale uḷiyittu;
 kattaleya marxeyalli kāṇaru nōḍā!

tattvada hādiyanu bhaktiya bhēdavanu
ivaretta ballarayyā, guhēshvarā?

84

*Say father ways are for children.
Say guru ways are for pupil.
Cannot see the paths above!
The path of philosophy stayed this side,
Cannot see in dark shades!
Ways of philosophy, strength of devotion
How can they know Guheshwara?*

Explanation:

Say father...children: Children usually follow the ways of their father.

Say guru...pupil: Pupil also follows the ways of his guru.

Cannot...above! : By blindly following the ways shown they fail to learn the path of Shiva. They should follow the path with understanding.

The path...dark shades! : Actions are meaningful only when the laws behind them are fully understood. They cannot be learned staying in the dark. They cannot be learned without motivation for learning. Actions without knowledge fail to provide results.

Ways of...Guheshwara? : Philosophy refers to Shiva philosophy. Those who think that they can accomplish everything with action, without learning the laws that governs them, do not succeed.

Summary:

Generally, sons follow their father ways. Similarly, pupil follows their guru ways. But they cannot learn the path of Shiva just following their father or guru. They must understand the path of Shiva before they engage in any actions. Otherwise their actions are wasted. In other words, there is no devotion and hence there is no realization of Parashiva.

85

CzÉéöÊvÀªÀ £ÄÄrzÄÄ C°ÀAPÁjAiÀiÁzÉ£ÄAiÀiÁå.
§æ°ÀäªÀ £ÄÄrzÄÄ "sÀæ«ÄvÀ£ÁzÉ£ÄAiÀiÁå.
±ÀÆ£ÄªªÀ £ÄÄrzÄÄ ,ÄÄrzÄÄBRPÉI
UÄÄ¾ôAiÀiÁzÉ£ÄAiÀiÁå.
UÄÄ°É£±ÀégÁ, ¤ªÄÄä ±ÀgÀt ,ÄAUÀ£À §,ÄªÀtÚ£À
,Ä¤zsÄªÇAzÁ£ÄÄ
,ÄzÄãPÀÛ£ÁzÉ£ÄAiÀiÁå.

85

advaitava nuḍidu ahaṁkāriyādenayyā.

brahmava nuḍidu bhramitanādenayyā.

shūnyava nuḍidu sukhaduHkhakke gurxiyādenayyā.

guhēshvarā, nimma sharaṇa saṁgana basavaṇṇana sānidhyadiṁdānu

Talking Adhvaitha collected pride.

Talking Brahma collected illusion.

Talking bayalu involved in happiness and grief.

Guheshwara, being close to sharana

Sangana Basavanna became devotional.

Explanation:

Talking ...pride: Adhvaitha says that there is only one truth and everything else is false. Even though the saying is beautiful, it leads to pride. Pride prevents devotion.

Talking ...illusion: This says that Brahma is true and everything else is illusion. Practicing this philosophy does not lead to devotion.

Talking...grief: This philosophy leads to pleasures as well as pain and sufferings. As such there is no room for devotion.

Guheshwara...devotional. : Basavanna is a sharana. Sharana is one who has accepted that everything is the grace of God. To a sharana both happiness and pain are the grace of God. Any one who is in the association of a sharana develops devotion.

Summary:

In this vachana, Allamaprabhu is saying that practicing philosophy that leads to pride leads to bondage in sumsāra. With sumsāra, people suffer from pain and also enjoy pleasures. However, those following the path of devotion gain happiness. Without the knowledge of Parashiva, we talk about various scriptures. The mere talk leads to pride. Devotion does not develop in such persons. Basavanna is different. He has submitted everything including himself to God. Allamaprabhu calls him a sharana. Association with a sharana always leads in the devotional path with the knowledge of Parashiva.

೦À¼AUÁ®zÀ~ÉÆŞâ ¥ÀÄgÀÄµÀAUÉ J¼ÉAiÄÄ

PÀ¤ßPÉAiÄÄ ¢ÀÄzÀÄªÉAiÄÄ ¢AiÁqÀ®Ä

PÉ¼ÀÇAiÄÄgÉÊªÀgÀÄ ¤Şât ŞAzÀgÀÄ.

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±À²ªÀzÀ£É ŞAzÀÄ PÉÊ«rzÀ¼ÄÄ.

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ªAiÁqÀÄwÛgÉ

PÀÆqÉ ŞAzÀ ¤ŞâtVwÛAiÄÄgÉ®è ºÉArgÁzÀgÀÄ

zÀÆgÀ«®èzÀ UÀªÀÄ£ÀPÉÌ zÁjAiÄÄ ¥ÀAiÄÄt

೦À®ªÁ-ÄvÀÄÛ.

„ÁgÁAiÄÄ ¤tÖAiÄÄÄÀ ÉÁÉÉÁÉÁ“É, UÄÄ°ÉÄ±ÀégÁ?

86

haḷagāladalobba puruṣhaṅge eḷeya kannikeya maduveya māḍalu
keladiyaraivaru nibbaṇa baṁḍaru.
haseyamēle maduvaṇigana taṁḍu nilisaloḍane
shashivadane baṁḍu kaiviḍidaḷu.
mēludāyadalobba sati kaṇṇu sanneya māḍuttire
kūḍe baṁḍa nibbaṇagittiyarella hemḍirāḍaru
dūravillada gamanakke dāriya payaṇa halavāyittu.
sārāya nirṇayava nānēnembe, guhēshvarā?

86

*Marrying young girl to a man of past
Five of her friends came.
Groom was made to stand on podium
Shiva's daughter came and held his hand.
Her friend while winking her eye
Those came with her all became wives.
Many roads for travel far off distance.
What can I say about your decision Guheshwara?*

Explanation:

Marrying...friends came: Man of past refers to Istalinga. Young girl refers to pupil blessed by guru. Marriage is between the pupil and Istalinga.

Five of...came: Five refers to the five sense organs namely eyes, nose, ears, tongue and skin. With the marriage, the sense organs walked with pupil.

Groom was...his hand: Podium refers to pupil's motivation. Pupil refers to Shiva's daughter. Guru blesses pupil with Istalinga.

Her friend...wives: Winking her eye refers to acceptance of linga. Seeing this sign, the sense organs became wives to linga. Sense organs lost their desire to follow illusions.

Many roads...distance: With marriage and with motivation seeking equality with linga, the pupil follows the steps of Shatsthala. Shatsthala or the six steps is for achieving unity with Parashiva.

What can...Guheshwara? : How to describe these devotional steps? They are there to practice rather than to describe.

Summary:

Here man is Istalinga. The young girl is the pupil blessed by guru. The five sense organs are bride-maids. Guru performs the marriage between the pupil and Istalinga. Linga is husband and jeeva becomes the wife to linga. With marriage the wife concentrates on her husband Istalinga. The five maids also become wives for Istalinga. With the changes jeeva pursues his quest towards uniting with Parashiva. Shatsthala is the devotional path for achieving unity between linga and jeeva.

87

zÉāÀ PÀAqÀ, "sÀPÀÛ PÀAqÀ, āÀĀgÀ½ āÀĀgÀ½
±ĀgÀuÉĀŞ PÀAqÀ.

°ÉĒĀ-ĀvÀÛ-Āè "sÀQÛ d®āÀ PÀĒr!

ĀāĒĒĒPÀġÀ ĀgÀ Ā GAmÉ UĀĀ°ÉĀ±ĀégĀ?

87

dēva kāmḍa, bhakta kāmḍa, maraḷi maraḷi sharaṇemba kāmḍa.

hōyittallā bhakti jalava kūḍi!

sāvannakkara sarasa umṭe guhēshvarā?

87

God saw, devotee saw, repeatedly sharana saw

Gone is devotion joining water!

Can you joke with death Guheshwara?

Explanation:

God saw...sharana saw: Saw means different. In the beginning, God, devotee and sharana are different.

Gone is devotion...water: Devotion, with the thinking that God, guru, Istalinga and pupil are all different, is wasted. Even though this type of thinking is true in the beginning, discarding it sooner leads to the path of Parashiva.

Can you...Guheshwara? : The above are not something to joke about. The serious pupil should concentrate about his goal of achieving unity with Parashiva. He should not fall for the illusions of māya.

Summary:

In the beginning God is different, guru is different, devotee is different, and even sharana is different. This type of thinking does not last long. As devotion towards Istalinga increases, the pupil thinks that God, guru, pupil, and sharana are all one and the same. As devotion increases his desire to experience the Lord also increases.

88

āĀĀĀzĀĀeĀāZĀ-ÉzĀĀY °AUĀzĀAXæAiĀĀ āĀĀnÖ,
ĀĀYĀæ" sĀvĀzĀ ĀāĀĀiĀĀzĀ°è ĀzĀāPÀÛgĀ āĀĀRāÀ
fÉĒĒqĀĀāZĀĀ.

°ĀĀnÖzĀĀzĀQġzĀ ĀYsÀ® fÉĒĒqĀ;

ĀvĀāĀZĀĒĀ«AvÉAzĀĀzĀĀ!

EÇ®èzĀāĀgĀ fĀfÉĒ-Éè UĀĀ°ÉĀ±ĀégĀ.

88

muṁdujāvadaleddu liṁgadaṁghriya muṭṭi,

suprabhātada samayaḍalli sadbhaktara mukhava nōḍuvadu.

huṭṭidudakkida saphala nōḍā; satyavacanavimṭendudu!

idilladavara nānolle guhēshvarā.

88

*Rising early touching linga,
See faces of devotees in the morning.
This is noble act for being born; vachana says of truth!
Without these, I reject Guheshwara.*

Explanation:

Rising...morning: Early in the morning Istalinga should be worshiped.

See faces...morning: Early in the morning devotees should be met and should be greeted.

This is...truth: These acts are noble for all. Vachanas are witness for these acts.

Without...Guheshwara: If there are no noble acts, then there is no devotion and no Parashiva.

Summary:

Like the proverb 'Early to bed and early to rise', devotee should get up early in the morning. He should worship his Istalinga. He should meet and greet other devotees. These acts are noble. Allamaprabhu says that Parashiva does not want those without noble acts.

89

G®Ä»£À ¢ÀÈPÀëzÀ £É¼À®rAiÀÄ°zÀÄð
UÀ®~sÉAiÀÄ££Æ~Éè£ÉA§ ¥ÀjAiÉÄAvÀAiAiÁâ?
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¥ÀjAiÉÄAvÀAiAiÁâ?
DçAiÀÄ °ÉAqÀwAiÀÄ£ÄÄ®èAX¹zÀ PÁgÀt
¢ÉÄÄççAiÀÄ ¢ÉÄÄ~É ¤®~ÁgÀzÀÄ.
,ÁzÀPÀgÉ®ègÀÄ ¢ÄÄgÀÄ¼ÁzÀÄzÀ PÀAqÀÄ
£Áa £ÀUÄÄwzÉð£ÄÄ UÄÄ°ÉÄ±ÀégÁ!

89

uluhina vṛukṣhada neḷaḷaḍiyalirdu
galabheyannollenemba pariyemṭayyā?
paṭṭada rāṇiya mukhava mudrisi
meṭṭi naḍeva satiya shirava meṭṭi niluva pariyemṭayyā?
ādiya hemḍatīyanullaṁghisida kāraṇa
mēḍiniya mēle nilabāradu.
sādakarellaru maruḷāduda kaṁḍu
nāci nagutirdenu guhēshvarā!

89

*Standing under a lean tree
How can I say no for clattering?*

*After disgracing queen
How can woman stand before her?
Rejecting the past wife
No standing on devotion.
Seeing everyone falling for illusion
Laughing with shy Guheshwara.*

Explanation:

Standing...clattering? : Lean tree refers to sumsāra. Clattering refers to pleasures of life as well as pain and sufferings. In sumsāra one has to face both pleasures and pain.

After disgracing...before her? : Queen refers to māya. Disgracing means to win over. Standing firm after winning over māya is not easy.

Rejecting the...devotion: Devotion comes with the knowledge of Parashiva. Without this knowledge there is no devotion.

Seeing everyone...Guheshwara: Seeing people under the influence of māya, Allamaprabhu is laughing.

Summary:

People who are in sumsāra must face both pleasures and pain. They should not complain when they face pain and sufferings. Coming out from the clutches of māya is difficult. Also, it is difficult to stay away from the illusions of māya. Devotion does not come without the knowledge of Parashiva. The knowledge is that Parashiva and I are the same. Allamaprabhu is laughing on seeing people staying in sumsāra.

90

DZÁgÀÀÈÀ¾ÔAiÄÄzÉ « `sÀ¾À¾À½AiÄÄzÉ
PÉÆÄ¾À¾ÀqAUÄzÉ vÁ¾À¾À¾¾¾ÔAiÄÄzÉ,
§¾ÔzÉ `sAPÀÛgÁzÉ¾ÉAzÄÄ `É§âÉÉ `É¾ÔÉ¾À¾ÀgÀ PÉÄrAUÉ
ÉÁÉÄÄ ¾Ä¾¾¾ÄUÄÄ¾ÉÉÄÄ PÁuÁ UÄÄ°ÉÄ±ÀégÁ.

90

ācāraṇarxiyade vibhavavaḷiyade
kōpavaḍagade tāpamurxiyade,
barxide bhaktarādeveṇḍu bebbane berxevavara kēḍiṇge
nānu marxuguvenu kāṇā guhēshvarā.

90

*Without learning to be simple, without suppressing pride
Without losing anger, without erasing worries,
Saying to be a devotee is wasteful
Sympathy for them Guheshwara*

Explanation:

Without...pride: There are five āchāras. They are Sadāchāra, Shivāchāra, Lingāchāra, Ganāchāra, and Bruthyāchāra. Devotees should follow simple life or Sadāchāra. He should not have pride.

Without ...worries: Devotee should not be angry or he should not have instability of mind.

Saying to ... wasteful: A person claiming that he is a devotee without the above qualities his life is wasted. Parashiva does not accept his claim.

Sympathy ... Guheshwara: Allamaprabhu is very concerned of people that are wasting their time calling themselves devotees.

Summary:

Baktha should lead a simple life. He should not have pride, anger, and instability of mind. He should not get angry. Calling themselves as devotees of Shiva without having the above qualities they are wasting their time. Allamaprabhu expresses sympathy for them.

91

D,ÉUÉ ,ÀvÀÄÛzÄÄ PÉÆÑn, D«ÄµÀPÉÍ ,ÀvÀÄÛzÄÄ
PÉÆÑn,
ºÉÆ£ÄÄß ºÉtÄÚ ºÄÄtÄÚAUÉ ,ÀvÀÄÛzÄÄ PÉÆÑn!
UÄÄºÉÄ±ÄégÁ, ºÄÄUÁV ,ÀvÀÛºÄgÄ£ÄgÄ£ÄÈ PÁuÉ.

91

āsege sattudu kōṭi, āmiṣhakke sattudu kōṭi,
honnu heṇṇu maṇṇimge sattudu kōṭi!
guhēshvarā, nimagāgi sattavarānānū kāṇe.

91

*Millions died for greed, Millions died for pleasure,
Millions died for gold, women and earth!
Guheshwara, not seen any died for you.*

Explanation:

Millions died...greed: Greed is a never-ending thing. Greedy persons do not stop doing things to satisfy their greed. Thus their entire life is wasted. Millions of people have died trying to satisfy their greed.

Millions died...pleasure: Pleasure is similar to greed. Seeking pleasure millions more have died. Their life is also wasted.

Millions died...earth! : Millions of people seeking treasures of gold, diamonds and other precious metals have died. Millions more have died for woman. And millions more have died trying to make wealth. Seeking wealth many wars have been fought and many have died.

Guheshwara...You: Allamaprabhu says that he has not come across any person who has died for Parashiva.

Summary:

Millions of people have died trying to fulfill their greed, millions more have died seeking pleasures of life, million more have died collecting wealth, millions have died for woman and million more have died for the sake of earth or territory. This probably continues throughout their life. Thus, their entire lifetime is wasted seeking pleasures of life. Allamaprabhu says that

he has not seen anyone dying for Parashiva.

92

DçAiÄÄ°è §,ÀàtÚÉÄÄvÀàwÛAiAiÄzÀ PÁgÀt
ÉÁUÀ~ÉÆÄPÀzÀ ÉÁUÀUÀtAUÀ½UÉAiÄÄÆ §,ÀàtÚÉÄ
¥Àæ,ÁzÀ,
àÄÄvÀäð~ÉÆÄPÀzÀ àÄÄ°ÁUÀtAUÀ½UÉAiÄÄÆ
§,ÀàtÚÉÄ ¥Àæ,ÁzÀ,
zÉÄ°À~ÉÆÄPÀzÀ zÉÄ°AUÀtAUÀ½UÉAiÄÄÆ §,ÀàtÚÉÄ
¥Àæ,ÁzÀ,
UÄÄ°ÉÄ±ÀégÁ, ¢ÀAiÄäüÉ!
JEÀUÉAiÄÄÆ ¢ÉÀUÉAiÄÄÄ §,ÀàtÚÉÄ ¥Àæ,ÁzÀ!

92

ādiyalli basavaṇṇanutpattiyāda kārāṇa
nāgalōkada nāgaṇaṁgaḷigeyū basavaṇṇana prasāda,
martyalōkada mahāgaṇaṁgaḷigeyū basavaṇṇana prasāda,
dēvalōkada dēvagaṇaṁgaḷigeyū basavaṇṇana prasāda,
guhēshvarā, nimmāṇe!
enageyū ninageyū basavaṇṇana prasāda!

92

*Birth of Basavanna brought in the beginning:
Prasādhā of Basavanna to inhabitants of serpent world
Prasādhā of Basavanna to inhabitants of merthya world
Prasādhā of Basavanna to inhabitants of divine world
Guheshwara, swear!
Prasādhā of Basavanna for You and me.*

Explanation:

Birth of...beginning: Basavanna refers to bakthi or devotion. Developing bakthi brings prasādhā.

Prasādhā...divine world: Regardless of where people live; serpent world, divine world or on earth, with bakthi or devotion to God they love prasādhā. In a way their bakthi is also prasādhā.

Guheshwara...and me: Allamaprabhu knows about bakthi especially the one raised in the beginning from Parashiva. He is the lover of bakthi.

Summary:

In this vachana, Allamaprabhu explains the scope of bakthi. God's presence can be felt where ever bakthi is. Parashiva is the lover of bakthi or devotion.

93

PÀŞÄâ£ÄzÀ UÄÄArUÉAiÄÄ°è gÀ,ÄzÀ °sÄÄqÄ°À
vÄÄÄ©,

°ÉÆ£Àß ¢ÀiÁqÀ\$®èqÉ CzÄÄ ¥ÀgÄÄµÀ PÁtÂgÀuÁÚ.
 °AUÀ §AzÄÄA\$çÉ ¥Àæ,ÁzÀPÁAiÄÄ¢À¥ÀàqÉ
 CAzÄAÇUÉ ¨sÀ¢ÀPÀ¢ÀÄð ¢ÀÄÄiÖ®¢ÀÄä¢ÀÄ PÁtÂgÉ!
 DÇAiÄÄ ¥Àæ,ÁzÀPÉi ¨ÁzsÉ-Ä®è PÁtÂgÉ!
 ±Ä²AiÄÄ°è PÀgÀUÄzÄÄ, ©¹®è PÉÆgÀUÄzÄÄ.
 gÀ,Ä¢ÀÄAqÀ °ÉÆ£ÄÄß UÄÄ°ÉÄ±ÀégÁ, ¢ÀÄÄ±ÀgÀt!

93

kabbunada gumḍigeyalli rasada bhamḍava tumbi,
 honna māḍaballaḍe adu paruṣha kāṇiraṇṇā.
 liṅga bamḍumbaḍe prasāḍakāyavappaḍe
 amḍamḍige bhavakarma muṭṭalamnavu kāṇire!
 āḍiya prasāḍakke bādheyilla kāṇire!
 shashiyalli karagadu, bisilalli koragadu.
 rasavumḍa honnu guhēshvarā, nimma sharana!

93

*Fill iron pot with potion
 Turns pot to gold is the potion for gold.
 Food of linga turns into prasāḍha for jeeva
 The problems do not touch!
 Prasāḍha of the past has no problems
 It does not melt in moon rays or dry in heat.
 Drinking potion it is gold,
 Guheshwara he is your sharana!*

Explanation:

Fill iron...for gold: Gold potion turns iron into gold; else it is not gold potion.

Food of ... touch: Food of linga is prasāḍha for jeeva. With prasāḍha jeeva is free from the bonds of sumsāra. With prasāḍha his mind turns toward Parashiva.

Prasāḍha of... heat: Once the devotee is free from the illusions of māya, he is free from the illusions of sumsāra. He faces both pleasures and pains equally.

Drinking...sharana: In this vachana Allamaprabhu describes the potion that changes iron into gold, he describes the character of a sharana.

Summary:

If an iron pot turns into gold by immersing in a potion then we call the potion as the gold potion. Similarly, a person who has won over māya and treats both pain and pleasures as equal and accepts things as prasāḍha is truly a sharana.

94

£ÄÄZÄÄÑ ¢ÉÄaÑ£Ä °AUÄªÄ UÄæ»¹ ¢ÄÄZÄÄÑ
M¼ÄPÉÆrvÄÛAiAiÁâ.
PÄªÄÄðgÄzÄ PÄgÄrUÉAiÄÄ WÁ¹ ¢ÄiÄrzÄAvÁ-ÄvÄÛAiAiÁâ.
°AUÄ£ÄÄ"sÁ«UÄ¼Ä ,ÄAUÄÇAzÁ£ÄÄ PÄuÉY¼ðÉz£ÄÄ,
PÄuÁ UÄÄ°ÉÄ±ÄégÁ.

94

nuccu meccina limgava grahisi maccu olaḥodittayyā.
karpurada karaḍigeya ghāsi māḍidaṁtāyittayyā.
limgānubhāvigaḷa saṁgadimḍānu kaṇderxedenu,
kāṇā guhēshvarā.

94

*With the blessing linga devotion is spread.
Like fire catching the holder made of camphor.
Association of devotees with linga opened my eyes.
See Guheshwara.*

With the ... is spread: Guru gives Istalinga to the devotee with blessings.
Receiving Istalinga devotion spreads through out his body and mind.

Like fire ...camphor: The devotion spreads like the fire spreads to
camphor.

Association of...Guheshwara: With the association of devotees, devotion
to linga increases. As devotion increases towards linga the devotee begins
to enjoy bliss with Parashiva.

Summary:

The association of linga increases devotion like fire catching camphor.
With increase in devotion, the influence of māya subsides. He realizes that
he and Parashiva are one and the same. The devotee enjoys the bliss of
Parashiva often.

95

°ÄÈzÄAiÄÄPÄªÄÄ®zÉÆ¼ÄUÉÆAzÄÄ ¢ÄÄ¼ôzÄÄ©
°ÄÄnÖvÄÄÛ.
°Á¼ð °ÉÆÄV DPÄ±ÄªÄ £ÄÄAvvÄÛAiAiÁâ.
D vÄÄÄ©AiÄÄ UÄ¼ôAiÄÄ UÄ½AiÄÄ°
ªÄÄÆ¼Ä ¯ÉÆÄPÄªÉ®èªÄÄ vÄ¯ÉÉ¼ÄUÄ-ÄvÄÄÛ.
¥ÄAZÄªÄtðzÄ °ÄÄ,ÉAiÄÄ ¥ÄAdgÄªÄ RAr¹zÄqÉ
UÄ¼ô ¢ÄÄÄ¼ôzÄÄ vÄÄÄ© £É®PÄÄlj½vÄÄÛ.
ṛdzÄÄzÄAiÄÄzÄ ¯ÉqÄV£Ä QÄ®
UÄÄ°ÉÄ±ÄégÁ, ṛªÄÄª ±ÄgÄtgÄ Ç£ÄÄ"sÁªÄ,ÄAUÄzÄ°èzÄÄð
PÄÄqÉ£ÄAiAiÁâ.

hṛdayakamaladoḷagoṃdu marxiduṃbi huṭṭittu.
 hārxi hōgi ākāshava nuṃgittayyā.
 ā tumbiya garxiya gāḷiyalli
 mūrṣu lōkavellavu talekeḷagāyittu.
 paṃcavarṇada haṃseya paṃjarava khaṃḍisidaḍe
 garxi murxidu tumbi nelakkuriḷittu.
 nijadudayada beḍagina kīla
 guhēshvarā, nimma sharaṇara anubhāvasaṃgadallirdu kaṃḍenayyā.

*A bee took birth in my heart
 It flew and swallowed the sky.
 Wind from the wings of bee
 The three worlds were up side down.
 Discarding five colored swan cage
 Feathers broke and filled the ground.
 The key for the rising truth
 Guheshwara saw being with Your sharanas*

Explanation:

A bee...my heart: Bee refers to māya. Māya took birth inside the body

It flew...the sky: Soon māya grew and occupied the entire body. It shows as desires.

Wind from...up side down: The entire body and the three worlds came to māya's control as she grew. Māya in control, the world lost peace and tranquility.

Discarding five...ground: Five colored swan refers to five sense organs namely eyes, nose, ears, tongue, and skin. Cage refers to body that contains the five sense organs. When the body discards māya and her illusions, her wings fell to the ground and she became helpless.

The key...sharanas: With the association of sharanas, I learnt the truth that Parashiva and I are the same.

Summary:

Māya took birth in my heart. As she grew, she took over the entire body by controlling the sense organs. She even turned the three worlds up side down. By receiving Istalinga from guru and with the new knowledge that I am Parashiva, the wings of māya were cut off. She is now helpless. This made the devotion to intensify and to receive bliss with Parashiva. All these were possible through the association of sharanas.

°AUÀ³ÀÈÀÆ ¥Áæt³ÀÈÀÆ MAzÄÄ °ÄiÁr vÉÆÃ¾ôzÄ
 UÄÄgÄÄ«zÄÝÈÄ-Áè, °AUÄ«zÄÝÈÄ-Áè,
 EzÀPÊÎ ,ÁQè °ÄÄÄAzÉ dAUÄ«zÄÝÈÄ-Áè!

F wæ«zsÀ zÀÈµÀÖ³À PÀAqÀÄ "ÉÃ¾õÉAŞ CeÁÕÉÀPÊÎ
ÉÁÉÄÄ "É¾UÁzÉÉÄÄ UÄÄ°ÉÄ±ÀégÁ.

96

liṁgavanū prāṇavanū om̐du māḍi tōrxida
guruviddanallā, liṁgavidanallā,
idakke sākṣhi muṁde jaṁgavidanallā!
Ī trividha ḍṛuṣṭāva kaṁḍu bērxem̐ba ajñānakke
nānu berxagādenū guhēshvarā.

96

*Showed linga and soul as one
Guru is there linga is there,
Jangama is there as witness!
Looking the three, saying different ignorantly
I wonder Guheshwara.*

Explanation:

Showed linga... as witness! : Istalinga and soul are not different. They are one. Devotion is in Istalinga. The unity between the two is achieved through action. It is guru who showed that they are same. Jangama is the witness. Linga is the unified form of Parashiva where as jangama is Parashiva in a different form. They are all same.

Looking...Guheshwara: The three refers to guru, linga and jangama. People call them as different. This is due to ignorance. Allamaprabhu wonders about their ignorance.

Summary:

Guru put the Istalinga on the palm of a devotee and instructs him to worship as his own soul. Istalinga is the symbol of Parashiva and the soul is part of Parashiva. Jangama is the witness for others. These three, guru, Istalinga and jangama seem to be different but for a devotee they are one and the same in three different forms. People who say that they are different are ignorant.

97

PÀ©âÉÀ ©®è ³ÀiÁr, ¥Àj³ÀÄ¾ÀzÀ°è CAŞ ³ÀiÁr ¼~ÉÆè
©~Áè¾É!

JÈÀß ³ÀÄÆÀzÀ°è J,ÉAiÄÄŞ~ÉèAiÄÄ~Áè

UÄÄ°ÉÄ±ÀégÁ °AUÄ³ÀÉÄÄ. 97

kabbina billa māḍi, parimaḷadalli am̐ba māḍi nillo billāḷe!
enna manadalli eseyaballeyallā
guhēshvara liṁgavanu.

97

*Standing with a bow and an arrow of fragrance!
Know to throw to my heart*

Linga named Guheshwara!

Explanation:

Standing...fragrance! : Bow refers to blessings of guru. Arrow refers to the knowledge that linga is husband. Guru stands with his pupil

Know to ...Guheshwara: The pupil requests guru to throw the arrow of knowledge so the knowledge can spread in his body. The spread of Parashiva knowledge devotee is free from māya.

Summary:

Being tired of māya and her actions, devotee requests guru to free him. Guru puts the seed of knowledge that he is part of Parashiva. With the new knowledge devotee is free from māya.

98

PÀAUÀ¼ÉĀPÉ ŁÉÆqÀ“ÉĀqÀ³ÉAzÀqÉ ³ÀiÁt³ĀĀ.
±ÉÆævÀæAUÀ¼ÉĀPÉ D°,À“ÉĀqÀ³ÉAzÀqÉ ³ÀiÁt³ĀĀ.
f°ÉÉAiÉĀPÉ gĀĀa,À“ÉĀqÀ³ÉAzÀqÉ ³ÀiÁt³ĀĀ.
ŁÁ¹PÀ³ÉĀPÉ ³Á¹,À“ÉĀqÀ³ÉAzÀqÉ ³ÀiÁt³ĀĀ.
vÀÉPÉĪPÉ ,ÉÆĀPÀ“ÉĀqÀ³ÉAzÀqÉ ³ÀiÁt³ĀĀ.
F “sÉĀZÀ³ÉŁÀ¼ôZĀĀ ŁĀĀrAiĀĀ®Ā
,Ā³ĀĀzsÁvĀĀ³Ā-ĀvĀĀŪ.
UĀĀ°ÉĀ±ĀégĀ°AUĀPÉĪ M°zĀ PÁgĀt
C©ü³AiÁŁĀ ®eÉÓ “ÉĀ,ĀvĀĀŪ °ÉÆ-ĀvĀĀŪ.

98

kaṁgaḷēke noḍabēḍaveṁdaḍe māṇavu.
shrotraṁgaḷēke ālisabēḍaveṁdaḍe māṇavu.
jihveyēke rucisabēḍaveṁdaḍe māṇavu.
nāsikavēke vāsisabēḍaveṁdaḍe māṇavu.
tvakkēke sōṁkabēḍaveṁdaḍe māṇavu.
ī bhēḍavanarxidu nuḍiyalu samadhātuvāyittu.
guhēshvaraliṁgakke olida kāraṇa
abhimāna lajje bēsattu hoyittu.

98

Say, do not see, eyes disobey.
Say, do not hear, ears disobey.
Say, do not taste, tongue disobey.
Say, do not smell, nose disobey.
Say do not touch, hands disobey.
Say with knowledge become equal.
Surrendering to Guheshwaralinga
Gone are shyness and regards.

Explanation:

Say, do...hands disobey: These are the beginning problems of a devotee.

Being in the world of sumsāra, telling the eyes not to see is useless. The eyes disobey and continue to see. Seeing things lead to problems. Similarly, the other sense organs, nose, ears, tongue and skin also disobey. With so many illusions of māya, it is hard for a devotee to control his senses.

Say with...equal: A devotee with the knowledge from guru that 'I am Parashiva' can control sense organs. Eyes only see linga; ears only hear the hymns of Istalinga, and tongue only tastes prasādhā of Istalinga.

Surrendering...regards: By surrendering to linga devotee controls his senses.

Summary:

The sense organs are fond of things. Eyes love to see beautiful things, ears love to hear beautiful words, tongue loves to taste tasty things, nose loves to smell fragrance, and hands love to touch beautiful objects. This is the problem of a devotee. He cannot control his sense organs and divert his senses towards linga. At least this is true in the beginning. With Istalinga on his palm and with the new knowledge he possess he can turn all his attention towards linga. His senses also change their usual habits and now they are controlled. All this is possible due to the blessings of guru.

99

©_ÀÄdAvÉ dªÀ½UÀA"¸sÀ!
 ¸ÉÃ_Á-ÄvÄÄÛ ¢ÄÄÉÉ, ¸ÉÃ_Á-ÄvÄÄÛ ¢ÉÄÃ®Ä¢ÉÇzÀPÉ
 ¢ÄÄUÄÄ¼É D CAUÀPÉÌ QZÀÑxQÌ
 ¢ÄÄÉÉAiÄÄxASÄ ¢AiÁrzÉ °AUÀdAUÄªÄÄPÉÌ.
 °ÄÄIÄÖUEIÄÖ, §IÖ§AiÄÄ®°è £ÁxÉÉÉÉ UÄÄ°ÉÄ±ÀégÁ.

99

bisujan̄te javaligambha!
 lēṣāyittu mane, lēṣāyittu mēlūvodake
 maguḷe ā aṁgakke kiccanikki
 maneyan̄mbu māḍide liṁgajamgamakke.
 huṭṭugeṭṭu, baṭṭabayalalli nānidēne guhēshvarā.

99

*A beam and two supports
 House beautiful, roof beautiful.
 Daughter, setting fire to body
 Made house beautiful for linga jangama.
 I am staying as before in bayalu Guheshwara.*

Explanation:

A beam...roof beautiful: There are three types of shakthi (power). They are Kriyāshakthi (action), Ichchāshakthi (desire) and Jnānashakthi (knowledge). With these three shakthi, mind is a beautiful house for the soul.

Daughter...jangama: Daughter refers to jeeva. Fire refers to the new

PÁ® ,ÀqÀUÀgÀ PÉÊAiÀÄ®zÉ, PÉÊAiÀÄ ,ÀqÀUÀgÀ
PÀAUÀ¼À®zÉ
CzÉÃÉÄÄ PÁgÀtªÉAzÀqÉ, PÀAUÀ¼ÉÃ PÁgÀtªÁV!
MAZÄÄ ¢AiÁwÉÉÆ¼ÀUÉ «ZÁgÀªÀzÉ; PÀÉÀßrAiÉÆ¼ÀUÉ
PÁAiÀÄðªÀzÉ.
EzÉÃ PÁgÀt w¼AiÀÄ®¼ôAiÀÄgÀÄ ºÉÃ¼Á
UÄÄºÉÃ±ÀégÁ?

102

kāla saḍagara kaiyalade, kaiya saḍagara kaṅgaḷalade
adēnu kāraṇaveṇḍaḍe, kaṅgaḷē kāraṇavāgi!
omḍu mātinolaḡe vicāravade; kannāḍiyolaḡe kāryavade.
idēni kāraṇa ṭiḷiyalarxiyaru hēḷā guhēshvarā?

102

*Time hasten is in hands, hands hasten is in eyes
What reason for these, eyes are the reason!
Information is in talk; figure is in mirror.
Tell me what reason for not learning these Guheshwara?*

Explanation:

Time ...reason: Time does not stop. But to a devotee with Istalinga on his palm, time does stop. Through his eyes he grasps the radiance of Istalinga. Eyes make the connection of Istalinga with the soul or Prānalinga.

Information ...talk: The devotee has Istalinga on his palm. Eyes steadfast in Istalinga, devotee makes contact with Prānalinga. Thus he enjoys bliss with Parashiva.

Figure...mirror: Just like objects are hidden inside the mirror things are hidden in Istalinga. Only devotee can see them.

Tell me...Guheshwara: Parashiva can be experienced through Istalinga. Allamaprabhu wonders why people cannot understand that Parashiva is in Istalinga.

Summary:

On receiving Istalinga on his palm and hearing mantra in his ears, devotee is fond of his Istalinga. He develops immense devotion and worships his Istalinga. During his worship of Istalinga time stops and he has no consciousness of this world. Like the image in the mirror, viewing Istalinga makes him to comprehend his Prānalinga. He enjoys bliss with Parashiva. Shivayoga is simple but yet many people cannot comprehend the ways to perform Shivayoga.

103

CªÄÄÈVÀ,ÁUÀgÀzÉÆ¼ÀVzÄÄð DPÀ¼À aAvÉAiÉÄÃÉ?

æÄÄgÄÄÄÄÄÄçgÄzÉÆ¼ÄVzÄÄð dgÄUÄ vÉÆ¼ÉÄÄ
 aAvÉAiÉÄÄPÉ?
 ²æÄUÄÄgÄÄ«fÉÆ¼ÄVzÄÄð vÄvÄÜ÷é«zÉåAiÄÄ
 aAvÉAiÉÄÄPÉ?
 ¥Äæ, ÄzÄzÉÆ¼ÄVzÄÄð æÄÄÄQÜAiÄÄ aAvÉAiÉÄÄPÉ?
 PÄgÄ, ÄÜ®zÉÆ¼ÄUÉ °AUÄ«zÄð §½PÄ
 EFÄßªÄ aAvÉAiÉÄÄPÉ °ÉÄ¼Ä, UÄÄ°ÉÄ±ÄégÄ?

103

amṛutasāgaradoḷagirdu ākaḷa cimṭeyēke?
 mērumaṁdiradoḷagirdu jaraga toḷeva cimṭeyēke?
 Śrīguruvinoloḷagirdu tattvavidyeya cimṭeyēke?
 prasādadoḷagirdu muktiya cimṭeyēke?
 karasthaladoḷage liṁgavirda baḷika
 innāva cimṭeyēke hēḷā, guhēshvarā?

103

Being in the ocean of milk why worry for cow?
Being in the house of gold why worry for money?
Being with guru why worry for philosophical knowledge?
Being with the prasādhā why worry after death?
Having the linga in the palm
Tell, why worry for things Guheshwara?

Explanation:

Being in... cow? : Having plenty of milk why think of a cow.

Being in ...money? : Having plenty of gold why think of money.

Being with ... knowledge? : Being in the company of guru why think of philosophical knowledge. Guru has all the philosophical knowledge.

Being with... death? : God has no birth or death. Being in the company of the Lord why think of death.

Having linga... Guheshwara? : Linga the symbol of Parashiva is on the palm. Everything is due to the grace of Parashiva. Why worry for other things

Summary:

In this vachana Allamaprabhu, using similarities, advises persons with Istalinga not to have desire for things of this world. Everything belongs to Parashiva. Devotee receives things as prasādhā. He is free from the illusions of māya. He is free to experience Parashiva.

104

F±ÄégÄ ÄÄÄrzÄ ÄÄÄAiÄÄÄÄ¼ÄôzÉªÉAzÄÄ
 ©Ä, ÄgÄªÉÇÄzÄtÜUÄ¼ÄÉ-Äè ¥Äæt°AUÄªÉÄsgÄAiÄiÄå.

ॐॐॐॐ WÀÈÀॐÉAzÀ¼ôAiÀÄZÉ
 ॐॐgÀÄ¼ÄÄUÉÆAqÀgÀÄ!
 F±ÀégÀÈÈÀ¼ôzÀqÉ vÁ ²ॐÀÈÄÄ,
 UÀÄ°ÉÄ±ÀégÀÈÈAŞÄzÀÄ ˆÉÄ¼ô®è!

104

īshvara nuḍida nuḍiyanarxideveṇdu
 bīsaravōdaṇṇagaḷellā prāṇalim̐gavembarayyā.
 mana ghanaveṇḍarxiyade maruḷugom̐ḍaru!
 īshvarananarxidaḍe tā shivanu,
 guhēshvaranembudu bērxilla!

104

*Learnt all sayings of Shiva
 Say Shiva is the Prāṇalinga.
 Confused, without learning greatness of mind!
 Learning that I am Shiva, you Shiva,
 Guheshwara is no different.*

Explanation:

Learnt all...Prāṇalinga: Vedas, purāṇas, and other scriptures are the words of Shiva. Just knowledge of these scriptures does not bring the person close to Shiva or he will not experience Shiva. They do not learn that their soul is Shiva.

Learning ...Guheshwara: Knowing that I am Shiva and also that you are Shiva there is no difference between you and I.

Summary:

By just knowing Vedas, purāṇas, and other scriptures do not bring Shiva closer. They do not have the knowledge that Shiva is within them. Allamaprabhu boldly says that ‘I am Shiva and so are you’.

105

PÀॐÄÄð ÉÁ¹Û JAˆÉ, CÉÁ¹Û JAˆÉ.
 eÁÕÉÄ(zÀ)PÉÆ©âÉÀ°è G°ॐÉ, G°zÀAvÉ ÈÀqÉॐÉ.
 ,ÀAUÀqÀ ,À»vÀ PÀgÀ,ÀÜ®PÉÌ ŞAzÀÄ, ɤÄÈÀÆ
 ŞAiÀÄˆÁUÉAiÀÄˆÀè;
 JEÀßÈÀÆ ŞAiÀÄ®Ä ॐAiÀqÉ, UÀÄ°ÉÄ±ÀégÁ.

105

karma nāsti embe, anāsti embe.
 jñāna(da)kobbinalli ulive, ulidaṁte naḍeve.
 saṁgaḍa sahita karasthalakke baṁdu, nīnū bayalāgeyallā;
 ennanū bayalu māḍe, guhēshvarā.

105

*Say Karma is customary, also say not customary.
 Swell with pride of having knowledge, go with swell*

*Coming together to my palm, You become bayalu,
Make me bayalu too, Guheshwara.*

Explanation:

Say Karma...customary: Usually, worship of Istalinga is called customary. Other times it is not customary. For a devotee who is immersed with devotion the customs are immaterial.

Swell ...swell: Devotee due to his devotion gets pride from his action. In this case he should follow the ways leading to his devotional pride.

Coming together...Guheshwara: Coming together refers to association with sharanas. Istalinga came to my palm with the association of sharanas. The Istalinga on the palm became bayalu or Parashiva. He prays to Parashiva to absorb him so he can unite with Parashiva.

Summary:

Activities like worship of Istalinga and receiving prasādhā are customaries. But for a devotee who has full of devotion to Istalinga customs are not essential. Customs or no customs bring pride to a devotee. Realizing Parashiva through Istalinga makes devotee to experience the company of the Lord. He seeks unity with Parashiva also.

106

ᳵZÀÑPĒĪ ᳵZÀÑ MvÉŪAiÀÄ "ÉÃrzÀqÉ
CZÀÄÑUÀᳵÁ-ÄvÀŪᳵÁÉ £ÀᳵÄÄä £À®èAUÉ.
QZÀÑ£É °ÉÆvÀÄŪPÉÆAQÀÄ CZÀð£ÉAiÀÄ£ÁqÀ®Ä,
CZÀÄÑUÀᳵÁ-ÄvÀŪᳵÁÉ £ÀᳵÄÄä £À®èAUÉ.
CZÀð£ÉAiÀÄ UÀ½°ÀᳵÄ¼ÄÄ»zÀqÉ
§½PÀ ᳵ²ÑAvÀᳵÁ-ÄvÀÄŪ UÄÄ°ÉÄ±ÀégÁ.

106

niccakke nicca otteya bēḍidaḍe
accugavāyittavvā namma nallaṁge.
kiccane hottukomḍu arcaneyanāḍalu,
accugavāyittavvā namma nallaṁge.
arcaneya gaḷihavanīḷuhidaḍe
baḷika nishcintavāyittu guhēshvarā.

106

*Worship every day only for daily rewards
It is sad to my lover.
Singing songs of worship carrying fire
It is cheerful to my lover.
Rewards of worship is his
Peace Guheshwara.*

Explanation:

Worship...my lover: Worship of God only to seek favors brings sadness to the Lord.

Singing songs ... my lover: Fire refers to knowledge. Devotee with knowledge of the Lord, that is with the understanding of likes and dislikes, his prayers and offerings are acceptable.

Rewards of...Guheshwara: The worship of Parashiva, without any selfish motives, brings peace to the devotee

Summary:

Worship of Parashiva only to gain rewards is not acceptable. However, with the knowledge of likes and dislikes, prayers and worship of Parashiva is acceptable. It also brings peace to devotee who performs such worship.

107

D,ÉAiÉÄÄŞ PÀÆ,ÀÆÉvÀÛ®Ä gÉÆÄµÀ³ÉÄŞ vÁ-Ä
³ÄÄÄÄzÉ ŞAc¥Àà¼ÄÄ £ÉÆÄqÁ.
EAvÉgÀr®èzÀ PÀÆ,ÀÆÉvÀÛŞ®èqÉ,
DvÀÆÉ °AUÉÊPÀâ£ÄÄ UÄÄ°ÉÄ±ÀégÁ.

107

āseyemba kūsanettalu rōshavemba tāyi
mumde baṁdippaḷu nōḍā.
irinteraḍillada kūsanettaballaḍe,
ātane liṁgaikyanu guhēshvarā.

107

*With the birth of baby named greed mother named anger
Came forward, see.*

Child born without these two

He is the one with linga-ikya Guheshwara.

Explanation:

With the birth...forward, see: Greed is baby. Anger protects greed. So greed is the child and anger is the mother. These two lead devotee to sumsāra.

Child born...Guheshwara: Without greed and anger devotee is calm and free from māya. Devotion develops in such a person and he can enjoy the bliss with Parashiva.

Summary:

Greed and anger go hand in hand. They are like mother and child. Bakthi sprouts where these two do not exist. With these two there is no bakthi. Without greed and anger, devotees experience the unity of linga-anga (body).

108

vÁ-Ä ŞAeÉAiÀiÁzÀ®èzÉ ²±ÄÄ UÀvÀ³ÁUÀzÄÄ.
©Äd £ÄµÄÖ³ÄzÀ®èzÉ ,À¹ UÀvÀ³ÁUÀzÄÄ.

108

108

109

109

116

How can you cover a cold mountain?

How can you cover a naked bayalu?

Is there an analogy for devotee turned bavi Guheshwara!

Explanation:

How can ... mountain? : If mountain is cold can it be covered?

How can...bayalu? : Bayalu refers to Parashiva who is omnipresent. He covers the whole world and beyond. He is beyond the scope of mind. Can He be covered?

Is there...Guheshwara? : At the end of the journey, devotee becomes a bavi. Here bavi refers to not having any things of this world. Devotee is with Parashiva. His state cannot be described.

Summary:

A cold mountain cannot be covered. Parashiva who is beyond sky and deeper than the deepest of this world cannot be covered either. This kind of comparison cannot describe the changing of a baktha into a bavi. He is with Parashiva. The travel started with bakthi or devotion ends with nothing or becoming a bavi.

110

ÀvÀÛ §½PÀ ¢ÀÄÄQÛAiÄÄ °ÀqÉzÉ°ÉÉÉAzÄÄ
 ¥ÀÆf,À°ÉÆÄzÀqÉ,
 D zÉÄªÀgÉÄ£À PÉÆqÄÄªÀgÉÆ?
 ,ÄAiÄÄzÉ £ÉÆÄAiÄÄzÉ ,ÄévÄAvÄæfÄV ,ÄAzÄÄ
 ¨sÉÄzÄ«®èç¥Äà
 UÄÄ°ÉÄ±ÀégÁ, ¢ªÄÄÄ ±ÀgÀt.

110

satta baḷika muktiya haḍedehenemdu pūjisahōḍaḍe,
 ā dēvarēna koḍuvaro?
 sāyade nōyade svatantranāgi samdu bhēdavilladippa
 guhēshvarā, nimma sharaṇa.

110

*Worship for eternal life after death,
 What can that God give?
 Before death, before pain,
 With freedom, without doubts,
 Guheshwara, he is Your sharana*

Explanation:

Worship for...God give? Worship of God seeking rewards after death is not acceptable. What can God give to that person? It is better to seek rewards while living so they can be enjoyed during this life.

Before death...sharana: Sharana enjoys all rewards of his action during

nishcīntavāyittu guhēshvarana sharaṇaṅge,
kaṭṭidira karpurada jyōtiyaṁte!

111

*Cutting shade of water, swallowing the mountain
Gagging the mouth of Shārade,
Growth of sky swallowed by running water,
Laughing is the road swallowing death.
While husband sitting on back of woman,
Pots carrying water all broke. Needles giving pain
With pain joined the Lord!
Fox swallowing elephant, pot drank ocean
Sitting child swallowed many!
Mother in law joining son-in-law giving birth to Kodaga
Close by snake charmer swallowed!
Frog catching snake swallowed while pressing
Spread in the neck of frog white and red
Became peaceful, to sharaṇa of Guheshwara
Like the light in burning camphor!*

Explanation:

Cutting shade of water: Shade refers to overlooking the existence of God. Cutting shade of water means removing the idea that there is no God

Swallowing the mountain: Mountain refers to pride. Swallowing the mountain means discarding pride.

Gagging the...Shārade: Shārade is God of learning. Baktha does not fall for the words of Veda, shāsthra, or other reciting words. Baktha is a lover of devotion.

Growth of...water: Sky refers to body. Growth refers to information and running water refers to peacefulness. Baktha is not really interested with worldly information. By suppressing them he is more peaceful.

Laughing is ... death: Road refers to Shiva path. Baktha in the path of Shivayoga is not afraid of death. Laughing refers to his victory over death.

While husband...of woman: Husband refers to Istalinga and wife is baktha. Baktha's eyes, mind and body are completely absorbed with Istalinga.

Pots carrying...broke: Pots refer to sense organs. With Istalinga on the palm, sense organs are controlled from going their own way.

Needles giving ...Lord: Pain refers to things that pull baktha to sumsāra. A baktha with the Lord is a winner over pains.

Fox swallowing elephant: Fox refers to a baktha who thinks that he is a wife and elephant refers to husband Istalinga

Pot drank ocean: Baktha's entire body is filled with devotion (ocean)

Sitting child...many: Sitting child refers to peaceful baktha. Being peaceful, he suppresses many desires.

Mother in law...Kodaga: Mother-in-law refers to knowledge of linga and son-in-law refers to the soul. Kodaga (bull) refers to steadfast devotion in Istalinga. The soul with the knowledge of linga is steadfast in linga.

Close by snake ... swallowed: Snake charmer refers to baktha. With his knowledge of linga, he is peaceful.

Frog catching... red: Frog refers to the knowledge of the mind. Snake refers to visions of the mind. The knowledge spreads through out the body. Then the visions of the mind are suppressed.

Became peaceful... camphor: Now everything is peaceful. The body of baktha, his mind and everything else are in peace. He is filled with the knowledge and vision of linga. This is like the brightness of burning camphor. Baktha shines like burning camphor.

Summary:

Baktha is now aware that his mind has forgot the existence of God. He has stayed away from the wealth and pleasures of this world. He is not interested in Vedas or shāsthras that does not provide peace in his life. With the thought that he is the wife and Parashiva is husband, he had won over the death. His body and mind is filled with the vision of linga. He is overjoyed with devotion to linga. He has no thoughts other than that of Parashiva. He is a true baktha. He radiates like the fire of camphor.

112

¥ÀÈwéPÄÄ¥ÀÀÄÄI¥ÄZÀ ¢ÉÄÄ-É ¥ÄZÀ²-É ©VzÄÄ,
vÀ¥ÄPÄÄ-sÀ PÄ¥Ä,ÄZÀ ¢ÉÄÄ-É PÉ,À¥ÄUÀ®Äè -
MAzÄÄ ¢ÄÄoÄPÈÌ MAŞvÄÄÛ vÄÄA©AiÄiÄ¥Ä¥Ä.
ŞUÉAiÄÄ ŞtÜZÀ ¢ÉÄÄ-É»jzÀ¥ÄÄ ,AAiÉÉÄUÀ.
CAUÄd£À ¥ÄqÉ PÉÆÄn ¢ÄÄÄAqÄ¢ÉZÄÄÝ PÄÄtÄªÀ°è
gÄtªÄÄAqÄ -sÄÆ«ÄAiÄÄÆÄÄ «ÄÄ¾ôzÀ UÄÄ°ÉÄ±ÄégÁ.

112

prutvikulamamṭapada mēle padashile bigidu,
talakamṭbha kaṣasada mēle kesarxugallu -
omdu maṭhakke ombattu tumṭiyālāpa.
bageya baṇṇada mēlehiridappa saṇyōga.
amṭajana paḍe kōṭi muṇḍaveddu kuṇivalli
raṇavumṇa bhūmiyanu mīrxida guhēshvarā.

112

*Sitting on the pedestal in the lotus form
With straight posture
One house filled with nine types of sounds.
On top of many colors is mature association.
When many heads were dancing
Guheshwara was above the war grounds.*

Explanation:

Sitting on ...posture: To perform Shivayoga, devotee sits in a calm and quiet place in lotus position. His head is up and chest straight and forward. His mind is filled with experiences of linga.

One house...association: One house refers to one body or devotee. Nine types of sound are: Bramara, Vaenu, Ganta, Baeri, Maega, Pranava, Divya, Simha, and Maha. Many colors refer to brightness of linga and mature association refers to devotee who is absorbed with linga devotion. The devotee is sitting in a quiet place. He is completely immersed in linga devotion. He can listen to the nine sounds. In this atmosphere devotee is slowly and surely absorbed by his linga. He enjoys his unity with linga. This is called linga-anga-sāmarasya

When many ... grounds: Many heads refer to people without the knowledge of Shiva. War grounds refer to their situation as sumsāri. The devotee has won the war while many people without the knowledge of Parashiva are still fighting in sumsāra.

Summary:

Devotee sits in a calm place in lotus position with straight posture. His mind is filled with visions of Istalinga. His eyes are filled with his Istalinga that is on his palm. He is hearing the sweet sounds. He is completely absorbed by his Istalinga. He experiences linga-anga-sāmarasya while many people are still swimming in the ocean named sumsāra.

Maheshwara Sthala

Baktha worships his Istalinga with Nistābakthi (bakthi with determination). With his hands he offers things to Istalinga. He focuses his eyes and mind on Istalinga enjoys happiness with equality. This is Maheshwara sthala.

113

DUÀ^āÄÄ^āÄÄgÄÄ^āµÄjgÁ,
ṛ^āÄÄ^ā DUÀ^āÄÄ^ā ÄÄiÄÄ^āÄÄ^āÁV °ÉÆÄ^ā-ÄvÄÜ^ā-Äè.
«zÄ^āÄÄgÄÄ^āµÄjgÁ.
ṛ^āÄÄ^ā «zÉ^ā C«zÉ^āÄiÄiÄV °ÉÆÄzÄ^āè
§^āÄÄ^āÄÄRgÄVçÝgÄ^ā-Äè.
ÉÄzÄ^āÄÄgÄÄ^āµÄjgÁ,
ṛ^āÄÄ^ā ÉÄzÄ^ā °ÉÆ^āÄÄzÄ^ā!à °ÉÆÄzÄ^āè
ÉÄzÄ^āÉ zÉÉ^āÄÄÄzÄÄ PÉnÖgÄ^ā-Äè.
ÄÄgÄtÄÄgÄÄ^āµÄjgÁ,
ṛ^āÄÄ^ā ÄÄgÄt «ZÄgÄ^ā sÄæµÄÖ^āÄV °ÉÆÄzÄ^āè
ÄÄ^āÄÄ MqÄÉÉ^ā sÄæµÄÖgÄV °ÉÆÄçgÄ^ā-Äè.
±Ä^āÄÜçÄÄgÄÄ^āµÄjgÁ,
ṛ^āÄÄ^ā ±Ä^āÄÜç ÄÄ^āÄÄÄxÄzÄ^ā °ÉÆÄÄ^āè °ÉÆzÄ^āè
sÄPÄÜzÉÄ»PÄzÉÄÄÄÉÄÄzÄ^āÄiÄÄzÉ PÉIÖgÄ^ā-Äè.
'ÄiÄÄvÄæ^āÄ^āÄÜvÄæ ÄiÄ^āÉÄÄÄégÄ^āÉÄzÄÄ^ā
ÉÄ^ā½vÄÄÜ ÄÄÄÄÉÄß.
CAvÄÄ^ā sÄPÄÜ ṛvÄÄ^āÄvÄÄ^āÄÄÄ»vÄ UÄÄ^āÉÄÄÄégÄ^ā,
ṛ^āÄÄ^ā ±ÄgÄt!

113

āgamapuruṣharirā,
nimma āgama vāyuvāgi hōyittallā.
vidyāpuruṣharirā.
nimma vidye avidyeyāgi hōdalli
barxumukharāgiddirallā.
vēdapuruṣharirā,
nimma vēda holubudappi hōdalli
vēdave daivavemdu keṭṭirallā.
purāṇapuruṣharirā,
nimma purāṇa vicārabhraṣṭavāgi hōdalli
nīvu oḍane bhraṣṭarāgi hōdirallā.
shāstrapuruṣharirā,
nimma shāstra mahāpathada honalalli hodalli

bhaktadēhikadēvanēṁdarxiyade keṭṭarallā.
'yatra shivastatra māhēshvara'neṁdu hēḷittu munna.
aṁtu bhakta nityasatyasannahita guhēshvarā, nimma sharana!

113

Men of āgama
Your āgama is wasted.
Learned men
Your education is wasted
You become confused.
Men of Vedas
Your Vedas are wasted
Spoiled saying Vedas is God.
Men of purānas
Your purāna are wasted
Went in the wrong path.
Men of shāsthra
Your shāsthra are wasted
Without learning that baktha is God
Though it said earlier
'Where Shiva is Maheshwara'.
So baktha is true,
Ever close Guheshwara, Your sharana!

Explanation:

Men of āgama ...wasted: Certain scriptures are called āgamas. Persons following these scriptures are called men of āgamas. Allamaprabhu says that following āgamas without devotions, āgamas are wasted.

Men of literates ...many faced: Learned men are those who master certain religious subjects. In religious matters they are not learned. They fail to change devotion of a person. So they are also wasted.

Men of Vedas...wasted: Vedas are religious scriptures. They talk about life, death, and beyond. They failed to change devotion of a person. So Vedas are also wasted.

Men of purāna...are wasted: Purānas have great stories. They failed to change devotion of a person.

Men of shāsthra...wasted: Those with knowledge of shāsthra spend time in discussions and arguments. There is no room for devotion. They too failed to change devotion of a person and they are wasted.

Though it...sharana: The word of experience is that Shiva resides where bakthi is present. Parashiva is the lover of bakthi. Parashiva is near sharana who has immense devotion.

Summary:

Allamaprabhu in this vachana stresses that all types of learning including mastering scriptures are wasted if they do not make devotional persons.

Shiva is a lover of devotion. He can be found where devotion exists. Devotion is the only way to please God. All others, mastering Vedas, purānas, shāsthra, and āgamas are wasted.

114

PÀ®è °ÉÆjÉÆ¼ÀUÉÆAzÄ QZÄÄÑ °ÄÄnÖvÀÛ

PÀAqÉ.

°ÄÄ®è °ÉÄÄÄ JgÀ¼ÉAiÄÄ °ÄÄ°AiÄÄ ,ÀgÀ,ÀÄÀ PÀAqÉ.

J®ègÀÆ ,ÀvÄÄÛ DqÄÄwÛ¥ÄÄàzÀ PÀAqÉ.

ÉÉÉß°èAiÄÄ °sÀQÛ, °ÉÄ¼Á UÄÄ°ÉÄ±ÀégÁ?

114

kalla hōrinolaḡomdu kiccu huṭṭitta kaṁḍe.

hulla mēva eraḷeya huliya sarasava kaṁḍe.

ellarū sattu āḍuttippuda kaṁḍe.

innelliya bhakti, hēlā guhēshvarā?

114

In stone see birth of fire.

Grass grazing animal see tiger playing.

Everyone dies playing.

Where else is bakthi, tell Guheshwara?

Explanation:

In stone ...fire: Stone refers to body made of five elements. Fire refers to hunger for information. The body is always hungry for information of this world. So, many are not calm but jittery.

Grass grazing...tiger: Grass grazing refers to jeeva, grass for five information, and tiger refers to time. Ignoring time, jeeva continues gathering information to enjoy life.

Everyone...playing: Everyone is interested in pleasures and plays without giving importance to time. The time gets shorter, yet they continue to play forgetting their past. The past is they are part of Parashiva.

Where else...Guheshwara? : How can these people have devotion? Allamaprabhu is sad because pleasure is ahead of devotion.

Summary:

Allamaprabhu during his travel saw people interested more in pleasures of life. He says in this vachana that bakthi or devotion cannot be found with people seeking pleasures of life. Those seeking pleasures are deeply involved in sumsāra. They are not aware that time is passing by and they are wasting time without learning about Parashiva.

115

PÄÄgÀÆ! ,ÄÄgÀÆ!AiÄÄ ÉÉÉzÀqÉ

,ÄÄgÀÆ!AiÄÄ¥ÄÄÉÉ?

D ,ÄÄgÀÆ | PÄÄgÀÆ | AiÄÄ £££ÉzÀqÉ
PÄÄgÀÆ | AiÄÄ¥Àà£É?
zsÄ£ÄàÄÄ¼ÄâÄgÀ £££ÉzÀqÉ zÁjzÀæ÷â °ÉÆ°ÄÄzÉ?
¥ÄÄgÁvÄ£ÄgÀ £££ÉzÄÄ PÄÈvÁxÀðgÁzÉ³ÉÄ\$gÄÄ!
vÀ³ÄÄä°è °sÀQÛ µÉx-Ä®èzÄ³ÄgÀ PÄÄqÄqÉ
³ÉÄZÄÑ£ÄÄ UÄÄ°ÉÄ±ÄégÀ£ÄÄ.

115

kurūpi surūpiya nenedaḍe surūpiyappane?
ā surūpi kurūpiya nenedaḍe kurūpiyappane?
dhanavulḷavara nenedaḍe dāridrya hohude?
purātanara nenedu kṛutārtharādeveṁbaru!
tammalli bhakti niṣṭheyilladavara kaṁḍaḍe
meccanu guhēshvaranu.

115

*Remembering beauty, does ugly change to beauty?
Beauty remembering ugly, does beauty change to ugly?
Remembering rich, does poverty gone?
Remembering the elders, say they were saved!
Seeing those without motivation for bakthi
Does not approve of them Guheshwara.*

Explanation:

Remembering beauty...poverty gone: An ugly person cannot turn beautiful remembering beauty. Nor a beautiful person cannot turn ugly by remembering an ugly person. The poor cannot be rich just remembering rich.

Remembering the elders...Guheshwara: Remembering sharanas do not bring happiness or closer to Parashiva. Devotee should have motivation to accomplish his goals. Persons without bakthi and motivation are lured away from Parashiva.

Summary:

Person cannot change ugliness just remembering beauty or beauty cannot be changed to ugliness by remembering ugliness. Poor cannot be rich remembering the rich. By only remembering sharanas does not bring Parashiva closer. Devotion and motivation are essential to accomplish his task of being happy with Parashiva.

116

PÁgÀt«®è, PÁAiÄÄð«®è, KvÀPÉÌ
°sÀPÀÛgÁzÉ³ÉÄ©gÉÆ?
L³ÄgÀ °ÁAiÄÄ JAd®³Ä£ÄÄ©j.
L³ÄgÀÄ ¹ÛÇÄAiÄÄgÀ ³ÄÄÄR³Ä£Ä³ô-Äj.

116

116

126

GzÀAiÀÄªÁ-ÄvÀÛ PÀAqÀÄ GzÀgÀPÉÌ PÄÄçªÀgÀAiÀiÁå.
PÀvÀÛ~ÉAiÀiÁ-ÄvÀÛ PÀAqÀÄ
ªÄdÓ£APÉÌ¾ðÉªÀgÀAiÀiÁå.
°AUÀPÉÌ £ÉÃªÄÄ«®è:
EgÀÄ½UÉÆAzÀÄ £ÉÃªÄÄ, °ÀUÀ°UÉÆAzÀÄ £ÉÃªÄÄ!
°AUÀPÉÌ £ÉÃªÄÄ«®è:
PÁAiÀÄ MAzÉ,É, fÃªÀ MAzÉ,É.
UÀÄ°ÉÃ±ÀégÀ£ÉÁ\$ °AUÀªÄÄ vÁ£ÉÆAzÉ,É.

117

udayavāyitta kaṁḍu udarakke kuḍivarayyā.
kattaleyāyitta kaṁḍu majjanakkerxevarayyā.
liṁgakke nēmavilla:
iruliḡomḍu nēma, haḡaliḡomḍu nēma!
liṁgakke nēmavilla:
kāya omḍese, jīva omḍese.
guhēshvaraneṁba liṁgavu tānomḍese.

117

At dawn stomach growls
At sun set they bathe.
Linga has no customs:
Custom for evening, custom for morning!
Linga has no custom:
Body is one side soul other side.
Guheshwara linga is far from these.

Explanation:

At dawn...bathe: Seeing the morning sun people look for ways to fill their stomach. In the evening they pretend to do the worship of linga for food.

Linga...no customs: Worship of linga without determination and bakthi is wasted. They worship in the morning and in the evening without craving for Parashiva.

Body is one...from these: Body is one side and jeeva is in the other side and linga is in a different place. With these differences how can Parashiva reside or baktha realize his goals?

Summary:

People worship in the morning and in the evening. They worship without bakthi or any determination except for obtaining food. With this kind of worship, Parashiva is away from baktha's reach.

118

CUÀiªÀtÂ ¥ÀvÉæ ¥ÄÄµÀà zÀÆ¥À cÃ¥À ¤ªÁ½AiÀÄ°è
¥ÀÆf¹ ¥ÀÆf¹ §¼À®ÄwÛzÁÝgÉ.

JEÉAzÀ¼ôAiÀÄgÀÄ, JAVÉAzÀ¼ôAiÀÄgÀÄ,
dÈÀ ¼ÄÄgÀÄ¼ÉÆ, eÁVÉæ ¼ÄÄgÀÄ¼ÉÆ JAŞAvÉ.
J®ègÀÆ ¥ÀÆf¹ JEÆÈÀÆ PÁtzÉ
®AiÀÄPÉÆÌ¼ÀUÀV °ÉÆÃzÀgÀÄ UÄÄ°ÉÃ±ÀégÁ.

118

agghavaṇi patre puṣhpa dūpa dīpa nivāḷiyalli
pūjisi pūjisi baḷaluttiddāre.
eṇemdarxiyaru, eṇtemdarxiyaru,
jana maruḷo, jātre maruḷo embaṁte.
ellarū pūjisi enanū kāṇade
layakkoḷagagi hōdaru guhēshvarā.

118

*Water, leaf, flower, incense, and light with these
Worshiping repeatedly is tired.
Does not know why, does not know what.
Like the saying 'Is it people or crowd confused'.
Everyone worships, not seeing any
Passed away Guheshwara.*

Explanation:

Water, leaf...tired: Water, leaf, flower, incense, and light are some of the things used in worship of linga. They use these objects in the worship without devotion. So they are tired without bakthi.

Does not...what: They worship without knowing why they perform worship of linga. They do not know the real meaning of Istalinga. Without the knowledge of linga their efforts are wasted.

Like the saying...Guheshwara: Generally the crowd follows without the knowledge of the events. Hence the Kannada language proverb 'Jana marulo or Jāthre marulo' means following the crowd blindly. With this kind of worship Parashiva is not realized.

Summary:

Many things are used in worshiping linga. Worshiping linga without bakthi is a waste. Many people simply follow the routines of worship. Though they perform the worship day in and day out, their mind is not in the worship. They do not achieve the fruits of worship. There are two kinds of worship. The first one is outward and the other is inward. The outward worship of linga set the stage to control the sense organs. Eyes are set on Istalinga, ears listen nothing but prayers and hands touch only Istalinga. The inward worship controls the mind from wandering. These two types of worship increase bakthi.

119

¼ÄÄdÓÆÀPÉÌ¼ÖÉzÀÄ ¥sÀ®¼À °ÉÃqÀÄ¼ÄgÀAiÀiÁå;

vÀªÄÄUÉ°èAiÀÄZÉÆ D ¥sÀªÄÄ 'vÁ¼ÀPÀì®èzÉ?
 ¥ÀvÉæ ¥ÄÄµÀàZÀ°è ¥ÀÆf¹ ¥sÀªÄÄ "ÉÃqÄÄªÄgÀAiÀiÁâ;
 vÀªÄÄUÉ°èAiÀÄZÉÆ D ¥sÀªÄÄ VqÄÄUÀ½UÀ®èzÉ?
 ,ÄÄ-ÄzsÁÆÀªÄÆÀ! ð¹ ¥Àæ ,ÁzÀZÀ ¥sÀªÄÄ
 "ÉÃqÄÄªÄgÀAiÀiÁâ;
 vÀªÄÄUÉ°èAiÀÄZÉÆ D ¥sÀªÄÄ ºÀÇÉÉAIÄ
 zsÁÆÀâPÀì®èzÉ?
 °AUÀZÉÆqÄªÉAIÄÄ °AUÀPÉì PÉÆIÄÖ ¥sÀªÄÄ "ÉÃqÄÄªÄ
 ,ÄªÀð ÇÆÀâ-ÄUÀ¼ÀÆÉÄÆÉÄ"É UÀÄºÉÄ±ÀégÁ!

119

majjanakkerxedu phalava bēḍuvarayyā;
 tamagelliyado ā phalavu sitāḷakkallade?
 patre puṣṣpadalli pūjisi phalava bēḍuvarayyā;
 tamagelliyado ā phalavu giḍugaḷigallade?
 suyidhānavanarpisi prasādada phalava bēḍuvarayyā;
 tamagelliyado ā phalavu hadinermṭu dhānyakkallade?
 liṃgadoḍaveya liṃgakke kottu phalava bēḍuva
 sarva anyāyigaḷanēnembe guhēshvarā!

119

*After bathing seek rewards,
 That reward is for water, how can it be for others?
 Worshipping with leaf and flower seek rewards
 That reward is for plants, how can it be for others?
 Offering food seek rewards
 That reward is for grains, how can it be for others?
 Giving the property of linga to linga seek rewards
 What can be said of them Guheshwara!*

Explanation:

After bathing...for others? : The rewards should belong to the water for bathing linga with water. The rewards should belong to the plants for giving leaves and flowers for the worship of linga and the rewards for grains for offering prasādha to linga. The devotee did not offer anything belonging to him. Hence he should not receive rewards.

Giving the...Guheshwara: Everything on this planet belongs to linga. Parashiva is the creator. Devotee cannot offer anything that does not belong to him. The only thing baktha can offer to linga is his devotion.

Summary:

Seeking rewards after worship is not correct. Things used for worship does not belong to the devotee. During the worship if water is used the reward should be for the water. If leaf and flowers are used then rewards belong to

plants. The rewards for prasādhā belong to grains that made prasādhā possible. Baktha can only offer his devotion. He cannot beg or receive things belonging to others for use in his worship of linga.

120

೦೩® ಳೆ಼಼಼಼಼಼಼಼ »rzÁvÀ ``ÉPÁIV ೦ÀÄIÄÖ಼಼.
 PÀqÀ~ÉAiÄÄ ಳೆ಼಼಼಼಼಼಼಼ »rzÁvÀ PÀÄzÄÄgÉAiÄiÁV
 ೦ÀÄIÄÖ಼಼.
 CUÀiÀtÂAiÄÄ ಳೆ಼಼಼಼಼಼಼಼ »rzÁvÀ PÀ¥ÉàAiÄiÁV
 ೦ÀÄIÄÖ಼಼.
 ¥ÀÄµÀàzÀ ಳೆ಼಼಼಼಼಼಼಼ »rzÁvÀ vÀÄÄ©AiÄiÁV ೦ÀÄIÄÖ಼಼.
 E಼ÀÀ µÀli÷Ü®PÉi ೦ÉÆgÀUÀÄ!
 ``sÀQÛ ಽµÉx-Ä®èzÀÀgÀ PÀAqÀqÉ ಳೆ಼಼಼಼಼಼಼
 UÀÄ®ÉÄ±ÄégÀಳೆ಼಼಼಼಼಼಼. 120

hāla nēmava hiḍidāta bekkāgi huṭṭuva.
kaḍaleya nēmava hiḍidāta kudureyāgi huṭṭuva.
agghavanīya nēmava hiḍidāta kappeyāgi huṭṭuva.
puṣhpada nēmava hiḍidāta tumbiyāgi huṭṭuva.
ivu śhatsthalakke horagu!
bhakti niṣṭheyilladavara kaṁḍaḍe mecca guhēshvaranu.

120

Does a cat following the path of milk.
Does a horse following the path of beans
Does a frog following path of water
Does a bee following path of flower
These are outside for shatsthala!
Guheshwara does not agree those without bakthi.

Explanation:

Does a cat...path of flower: Cat loves milk. People with love for milk should really be a cat. Horse loves beans. People loving beans should really be a horse. For loving water they should be frog and for loving flowers they should be bee.

These are...bakthi: Baktha that follows the path of shatsthala does not have any desires. He follows only one route. That is the way of bakthi.

Summary:

In this vachana Allamaprabhu stresses the importance of bakthi to a sharana. The only way to please Parashiva is through devotion. He is not fond of routines like offering milk, flowers, grains and other things. He is the lover of devotion and devotional ways.

121

CVß,ÀÛA``sÀzÀ gÀPÉë-ÄzÀÄÝ æÀÄÉÉ ``ÉAcvÀÛAiÄiÁä.

§®ªÄÄjAiÄÄ ±ÄAPÀ«zÄÄÝ ¥ÄzÀ °ÉÆ-ÄvÀÛAiÄiÄå.
 KPÀªÄÄRzÀ gÄÄzÁæQë-ÄzÄÄÝ
 «WÀßªÄ-ÄvÀÛAiÄiÄå.
 EªÉ®èªÄ ,ÁÇÛ¹zÄqÉ,
 KEÄÆ E®èzÄAvÁ-ÄvÄÄÛ UÄÄ°ÉÄ±ÄégÁ.

121

agnistambhada raksheyiddu mane berindittayyā.
 balamuriya shamkaviddu pada hoyittayyā.
 ēkamukhada rudrākshiyiddu vighnavāyittayyā.
 ivellava sādhisidaḍe,
 ēnū illadamtāyittu guhēshvarā.

121

*House is burnt even with protection for fire.
 Status is lost even with seashell with right opening.
 Trouble has come even with single faced rudrākshi.
 Accomplishing these
 There is nothing Guheshwara.*

Explanation:

House...fire: Houses burn easily without fire protection. Even with protection houses do burn.

Status...opening: People believe that having a seashell with the proper opening brings fame. Even with the seashell having right opening they lost their position and status.

Trouble...rudrākshi: Single ridged rudrākshi bead from rudrākshi plant is very rare. Having this rudrākshi should prevent all problems. But people even with this rudrākshi have many problems. Many kings have lost their kingdom even with the rudrākshi.

Accomplishing...Guheshwara: Only with the grace of Parashiva happiness can be achieved.

Summary:

People have many beliefs. House does not burn because of fire protection. But fire burns houses even with protection. Having a seashell with proper opening should prevent losing status. But many have lost it. One-ridged rudrākshi prevents all problems. But many kings wearing single ridged rudrākshi too have lost their kingdom. It is all myths. Only grace of Parashiva prevents them.

122

eÁ®UÁ¾ÆÀ PÁ®ÄªÄÄ¾ÄÄî vÁV £ÉÆAcvÉÛA\$AvÉ.
 ,Æ££UÁ¾ÆÀªÄ££AiÄÄ°è °Ét °ÉÆV C¾ÄªÄAvÉ.
 PÀÆÀBUÀ¾ÄîÆÀªÄ££AiÄÄ°è §IÖ®Ä °ÉÆV
 ªÄ¾¾¾ÄUÄÄªÄAvÉ-

oÀPÀìÈÀ ¥ÀÆeÉUÉ æÉÄZÀÄÑæÀÆÉ ÈÀæÄÄ
UÀÄ°ÉÄ±ÀégÀÈÄÄ?

122

jālagārxana kālu muḷḷu tāgi norḍittermbaṁte.
sūnegārxana maneyalli heṇa hogi aḷuvaṁte.
kannagaḷḷana maneyalli baṭṭalu hogi marxuguvaṁte-
ṭhakkana pūjege meccuvane namma guhēshvaranu?

122

*Fisherman cries with a sticker in his hoot.
Butcher cries for a corpse in the house,
Thief shows pains for the loss of a cup in his house.
Does He approve fake worship Guheshwara?*

Explanation:

Fisherman ... foot: Fisherman expresses happiness with his catch. With a sticker in his feet, he shows pain. He does not like his own pain.

Butcher ...the house: Butcher has no compassion while doing his work. But he cries and shows compassion when there is a dead body in his house.

Thief shows pity... in his house: Thief who steals from others cannot experience the pain of others. But he shows pity when he loses a cup in his own house.

Does ... Guheshwara: People who do not feel the pain and happiness of others as their own are not acceptable to linga.

Summary:

Fisherman is happy with his catch. But he is very unhappy with a sticker in his foot. He expresses pain yet he does not feel the pain of fish. Butcher cries with a dead body in his house. But he does not feel the cry of animals that he kills. A thief who steals from people has no pity for the pain of others. Yet he is very sorrow for losing a cup in his house. Baktha that does not feel the pain and happiness of others is not a true devotee of Parashiva. He should consider equally both sorrows and happiness.

123

ḶÁ¹ÉAiÄÄµÄÄÖ ḶÄRPÉì ḶUÀgAzÀµÄÄÖ zÄÄBR
ÉÉÆÄqÁ.
UÀ½UÉAiÄÄ °ÉÄìÀ æÀiÁr°ÉÉÉAS ¥ÀjAiÄÄ ÉÉÆÄqÁ.
vÀÈÀßQì ¢zsÁÈæÀ ḶÁ¹°ÉÉÉAzÀqÉ
©ÉÁßt vÀ' àvÄÄÛ UÄÄ°ÉÄ±ÀégÁ.

123

sāsiveyaṣṭu sukhakke sāgaradaṣṭu duHkha nōḍā.
gaḷigeṇa bēṭava māḍiheneṁba pariya nōḍā.
tannanikki nidhānava sādisiheneṁdaḍe
binnāṇa tappittu guhēshvarā.

*Moment of happiness is from ocean of sadness.
Look at ways happiness is achieved.
Forgetting the past is to be in samsāra
Devotional ways is lost Guheshwara.*

Explanation:

Moment ...sadness: Moments of happiness is achieved through great efforts. This kind of happiness does not last long.

Look at...achieved: Though happiness is for a moment, everyone wishes and strives to achieve it.

Forgetting the past...Guheshwara: To seek pleasures of life with the thought that Parashiva is different there is no devotion.

Summary:

There are two kinds of happiness. The first is to seek pleasures of life. Many think that pleasure is happiness. This type of happiness is for a moment and does not last for long. Also, this kind of happiness is burdened with pains and sufferings. The other kind of happiness is everlasting. This kind of happiness is not easy to achieve. To achieve it, one has to learn the true nature of pleasures of life. Through bhakti devotee can achieve everlasting happiness.

द३ÀÈÀ PÀzÀÝ PÀ¼ÀîÈÀÀ CUA° «ÄPÄÄl òÉÆzÀqÉ
CUA°PEl òÀ©âvÄÄÛ C®è°è £ÉÆÃqÀ®Ä.
±ÀgÀt ,ÀAUÀ³ÀÈÀ¼,ÀÄ³ÀgÉ~Áè C®è°è £ÉÆÃgÉ.
,ÁzÀPÀgÉ®ègÀÆ ,Áç,À°ÉÆÄV
C¯sÉÄzÀâ³ÀÈÀ¼ôAiÀÄzÉ PÉlÖgÀÄ UÄÄ°ÉÄ±ÀégÁ.

*javana kadda kaḷḷanu agali mikku hodaḍe
agalakke habbittu allalli nōḍalu.
sharaṇa saṁgavanarxasuvarellā allalli nōḍire.
sāḍakarellarū sādisahōgi
abhēdyavanarxiyade keṭṭaru guhēshvarā.*

*The thief departed and stayed behind
Looking here and there spread all over.
Looks here and there for association with sharaṇa
Gone to achieve devotees
Ruined without learning Parashiva Guheshwara.*

Explanation:

The thief...all over: Thief refers to Parashiva. He cannot be seen. He is

everywhere in this world. He is the only one stays behind in this world. Here and there his devotees and sharanas are found.

Look here...sharana: Those wishing to experience Parashiva should look for sharanas. Sharanas can be seen and they are Parashiva in form.

Gone to achieve...Guheshwara: People fail in their efforts to see Parashiva. He can only be experienced through his sharanas.

Summary:

In this vachana Allamaprabhu stresses the importance of sharanas to devotee. Through the association with sharanas Parashiva can be experienced. Parashiva is everywhere but cannot be seen. Sharana is present here and there but he is with form. Sharanas can be found and their association is easy to a devotee.

125

..sÀÀÀÀÀ¼ÀîÈÀßPÀlgÀ zSÁÀAw àÀiÁtzÀÄ.
±ÀjÃgÀÀÀ¼ÀîÈÀßPÀlgÀ C³À,ÉÜ àÀiÁtzÀÄ.
UÄÄ°ÉÄ±ÀégÀ£ÉAS £££É°ÄÄ¼ÀîÈÀßPÀlgÀ
°AUÀàÉASÄzÀ ©qÀ~ÁUÄzÀÄ.

125

bhavavullannakkara dhāvati māṇadu.
sharāravullannakkara avasthe māṇadu.
guhēshvaranemba nenchullannakkara
liṁgavembuda biḍalāgadu.

125

*With birth is sadness
With body goes in stages
With memory of Guheshwara
Cannot give up linga.*

Explanation:

With birth is sadness: With birth everyone experiences both happiness and sadness. This is true.

With body goes in stages: There are three stages in the life of body. They are: childhood, youth, and old age. These three are associated with the body. Awake, dream, and supthi or sleep (refer to vachana 25) is for the mind.

With memory...linga: A devotee can realize linga by having knowledge of Parashiva.

Summary:

Sadness does not go away as long as body exists. Also, the body and mind must go through the three stages namely, child, youth and old age for the body and awake, dream and supthi or sleep world for the mind. Persons seeking Parashiva should first have knowledge of Him and then should have

determination to succeed in his endeavors. This is possible through association with sharanas.

126

³ÄÄÓ£ÄÐ£¼Ö£³Ä£®è £ZÄÝ°è ¥sÄ®³£££ÄÄ?
 ³ÄÄZ£ÆzsÄjUÄ¼Ä¥ÄàgÄAiÄiÄ!
 °AUÄZÄ°è µ£×-Ä®è, dAUÄ³ÄÄZÄ°è ¥£æ£«ÄUÄ¼Ä®è.
 ³£µÄzsÄjUÄ¼Ä¥ÄàgÄAiÄiÄ!
 £££Är ³ÄiÄqÄÄ³Ä ¨sÄQÜ ,ÄdÓ£Ä ,ÄgÄAiÄÄ³Ä®è.
 UÄÄ°£Ä±£ègÄ ³£ZÄN£ÄAiÄiÄ!

126

majjanakkerxevarella iddalli phalavēnu?
 mudredhārīgalaṭṭarayaṃ!
 liṃgadalli niṣṭheyilla, jaṃgamadalli prēmigaḷalla.
 vēṣadhārīgalaṭṭarayaṃ.
 nōḍi māḍuva bhakti sajjana sārāyavalla.
 guhēshvara meccanayaṃ.

126

*What good to have bathers?
Have symbols on body!
Not firm in linga, No love in jangama.
They are pretenders!
False devotion is not good for sharanas
Guheshwara does not agree.*

Explanation:

What good ...bathers? : Many people worship linga. But what results from it?

Have symbols...body: People have many kinds of symbols on their body. They are more ornaments than symbol of God.

Not firm...pretenders: They do not believe in linga or they do not consider jangama as Parashiva. They pretend but have no knowledge of Parashiva.

False devotion...not agree: Following the routine of others does not lead to devotion of linga. False pretensions also keep away from Parashiva.

Summary:

What good is to worship every day without devotion? Pretenders following the routines of others do not bring them closer to Parashiva. Parashiva is not pleased with these types of worship.

127

ΠΕΛΙΟ ΠΑΖΑΓΕΙΑΙΕΨ[®]ΩΑΙΑΖΕ,
 ΑΑΒΕΕΟΥΑΖΑ ΠΑΖΑΓΕΙΑΙΑ ΣΑΙΑΑ.ΑΑΑΓΑΑ

«ÄgÄgÄÆ C®è, çüÄgÄgÄÆ C®è.
 EzÄÄ PÄgÄt, £É¼ÖÉ æÄÄÆ¼Ä ¯ÉÆÄPÄæÉ®èæÄÄ
 °Ä®ètæÄ °ÉÆvÄÄÜPÉÆAqÄÄ §¼Ä®ÄvÉÜöÊzÁgÉ.
 UÄÄ°ÉÄ±ÀégÄ£ÉA§ °AUÄæ£ÄæÄgÉvÄÜ §®ègÄÄ?

127

koṭṭa kudureyanēr xalarxiyade,
 mattoṁḍu kudureya bayasuvaru
 vīrarū alla, dhīrarū alla.
 idu kāraṇa, nerxe mūr xu lōkavellavu
 hallaṇava hottukoṁḍu baḷaluttaidāre.
 guhēshvaranēmba liṁgavanavaretta ballaru?

127

*Not riding the horse given
 Asking for another
 They are neither brave nor powerful.
 This is the reason, the three worlds
 Tired carrying the saddle.
 How can they know of Guheshwaralinga?*

Explanation:

Not riding...powerful: Brave and powerful persons make the best of things they have. They do not go looking for other things. Devotee should pursue his goals without complaining with whatever he has.

This is the... linga? People asking for a different horse waste their time and is tired carrying the saddle. Devotees in their three worlds waste their time if they are not satisfied with what they have with the grace of God.

Summary:

Brave and powerful rides the given horse. He does not ask for a different horse. Similarly, a devotee should be satisfied with the things he has and not complain. He should pursue his path solidifying his devotion. Others waste their time seeking things they may not get.

128

fÄæÄ«®èzÄ °Ét£Ä »rzÄqÄÄæÄgÄAiÄiÄå.
 ¥Äæw-Ä®èzÄ ¥ÄæwUÉ ¥Äæw æÄiÄqÄÄæÄgÄAiÄiÄå.
 ²gÄ«®èzÄ æÄÄÄqÄPÉÌ
 ,ÉÄ,ÉAiÄÄæPÄÄìæÄgÄAiÄiÄå UÄÄ°ÉÄ±ÀégÄ.

128

jīvavillada heṇana hiḍidāḍuvarayyā.
 pratiyillada pratige prati māḍuvarayyā.
 shiravillada muṁḍakke
 sēseyanikkuvarayyā guhēshvarā.

128

*Play holding lifeless corpse.
Make statues for the formless.
To headless body
Decorates to make it beautiful Guheshwara.*

Explanation:

Play...corpse: Lifeless corpse refers to rigid world. It is full of vivid information. They lure the devotee to entice away from Parashiva.

Make statues...formless: God is formless. Istalinga is his symbol. Though Istalinga has form it should be considered as formless. This is the teaching of the guru who gave Istalinga. Those, who do not have firm belief of guru's teachings, think differently.

To headless...Guheshwara: Headless body refers to body immersed in the illusions of māya. He spends most of his time seeking pleasures to the body.

Summary:

This vachana has three characters of Maheshwara. They are: To keep away from worldly affairs, to follow the linga's path shown by a guru, and without being fond of body. Devotees are influenced by many illusions of this world. To overcome this, guru gives Istalinga, the symbol of God, with appropriate instructions. To achieve the goals, a devotee should believe in guru and his teachings. Everything he does, shows devotion to Parashiva.

129

DzÀâj®è, ðÉÄzÀâj®è, ÁzÀâgÀ®èzÀ »jAiÀÄgÀ £ÉÆÄqÁ.
vÀ£ÄÄ«PÁgÀ ðÄÄ£Ä«PÁgÀ EAçæAiÄÄ«PÁgÀzÀ
»jAiÀÄgÀ £ÉÆÄqÁ.
²ªAaAvÉ ²ªAeAÖxUA¼À PÀAqÀqÉ D¼ÀªAr £ÄÄrªÄgÄÄ
UÄÄºÉÄ±ÀégÀ£Ä£Ä¾ÔAiÄÄzÀ PÀ«ÄðUA¼ÄÄ.

129

ādyarilla, vēdyarilla, sādyarallada hiriya nōḍā.
tanuvikāra manavikāra imdriyavikārada hiriya nōḍā.
shivacim̐te shivajñānigaḷa kaṁḍaḍe ālavāḍi nuḍivaru
guhēshvarananarxiyada karmigaḷu.

129

*Look they are not learned or knowledgeable
Not even the achieved elders.
Look at elders they have disturbed body, mind and senses.
Looking at those with Shiva knowledge they criticize
They are sumsāri without learning Guheshwara*

Explanation:

Look they...elders: People call them as learned, achievers and knowledgeable. But they are only elders. They are not knowledgeable. They are not learned. They are not even achievers.

Look at...senses: Body is affected by hunger and thirst. Sense organs are disturbed by what they see, hear, smell, taste, and touch. Mind is disturbed by fear, happiness, and disappointments. These three affect the elders.

Looking...Guheshwara: These elders scold the devotees of Shiva and also make fun of them. Maheshwara cannot be disappointed hearing such words. Else he steps away from his path.

Summary:

Many people call themselves as learned, knowledgeable and achievers. They are not; they are elders, they are all affected by māya. Their body is affected by thirst and hunger. Their sense organs are affected by what they see, hear, smell, taste and touch. Their minds are affected by fear and disappointments. They talk loosely about the devotees of Shiva. Maheshwara does not yield for their sayings. He continues to progress towards his goal of pleasing Parashiva.

130

Ç¼À³¼ôAiÄÄzÀ ``sÁµÉ, §°ÄÄPÄÄ¼Ä³ÄzÀ £ÄÄr -
EAvÉgÀqÄ¾ £ÄÄr °ÄÄ¹AiÄÄAiÄiÁÅ.
§°ÄÄ``sÁ¶vÄgÄÄ ,ÄÄ``sÁ¶vÄ³ÄfðvÄgÄÄ
'±ÄgÄt,Äw °AUÄ¥Äw' JAŞgÄÄ, °ÄÄ¹AiÄÄAiÄiÁÅ.
EAvÄ¥Ä³ÄgÄ PÄAqÄÄ £ÄZÄÄ³É£ÄAiÄiÁÅ
UÄÄ°ÉÄ±ÄégÁ.

130

aḷavarxiyada bhāṣhe, bahukūḷavāda nuḍi -
iṁteraḍarxa nuḍi husiyayyā.
bahubhāṣhitaru subhāṣhitavarjitaru
'sharaṇasati liṁgapati' eṁbaru, husiyayyā.
iṁtappavara kaṁḍu nācuvenayyā guhēshvarā.

130

*Meaningless words, words of praise
These two are false.
With many words and praise cheaters
They say 'Sharana is wife linga is husband', it is false.
Shy away from these Guheshwara*

Explanation:

Meaningless...false: People talk with words that mean nothing to them. They use words of praise but do not mean it.

With many...cheaters: People talk meaninglessly and praise others. They do so to cheat others for their own benefits.

They say...Guheshwara: They even say words that are music to ears for those who listen to them. Their words are all false. They do not know their meanings. Allamaprabhu says to stay away from them.

Summary:

People talk and praise. But their talk or praise has no meanings. They just talk to benefit for themselves. Maheshwara is different. He means what he says and follows what he says. Allamaprabhu suggests staying away from those meaningless talkers.

131

C³ÀiÁgÀ³ÀwAiÀÄ ¥ÀiÖtzÉÆ¼ÀUÉ
zÉÃ³ÉÄAzÀæfÁ¼Ä³À £ÀAzÀ£À³À£À³ÀAiÀiÁÄ.
CvÀÛ ,ÁGÉ´É PÁ³ÀiÁ, ³ÉÆÄ³À³É ¤fÀUÉ?
´ÉÆÄPÁÇ ´ÉÆÄPÀAUÀ¼À ³ÄgÀÄqÀÄ ³ÀiÁrzÉ;
PÁ³ÀiÁ UÄÄ³ÉÄ±ÀégÀ°AUÀ³À£À³ÀôAiÉÆ!

131

amāravatiya paṭṭanadolage
dēvēmḍranāḷuva naṁdanavanavayyā.
atta sārele kāmā, mōhave ninage?
lōkādi lōkaṁgaḷa maruḍu māḍide;
kāmā guhēshvaraliṁgavanarxiyo!

131

*In the city of Amarāvathi
Beautiful garden belongs to Devendra.
Kāma go away that side, why love for you?
You have made worlds topsy-turvy
Kāma learns Guheshwaralinga.*

Explanation:

In the city...Devendra: Amarāvathi is the city that is ruled by Devendra, the king of Gods. It is a beautiful city with gardens enticing lovers.

Kāma go away...Guheshwara linga: Kāma is cupid. Shiva burnt Kāma. Sharanas have no desire or seek pleasures. Allamaprabhu suggests Kāma not to bother sharanas because they have lost desires and pleasures of body.

Summary:

In this vachana, Allamaprabhu is suggesting Kāma not to bother sharanas. Sharanas have no desires for body pleasures. Kāmas' efforts to lure sharanas from their devotional path fail.

132

zÉÃ±À UÄÄ³ÀôAiÀiÁV ®AiÄÄ³ÁV °ÉÆÄzÀ³ÀgÀ PÀAqÉ.
vÀ³ÄÄAzÀ UÄÄ³ÀôAiÀiÁV ®AiÄÄ³ÁV °ÉÆÄzÀ³ÀgÀ
PÀAqÉ.
PÁ³ÄÄ UÄÄ³ÀôAiÀiÁV ´´ÉAzÄÄ °ÉÆÄzÀ³ÀgÀ PÀAqÉ.
¤Ä UÄÄ³ÀôAiÀiÁV °ÉÆÄzÀ³ÀgÀ£ÁgÀ£À£ PÁuÉ
UÄÄ³ÉÄ±ÀégÁ.

132

dēsha gurxiyāgi layavāgi hōdavara kaṁḍe.
 tamaṁḍa gurxiyāgi layavāgi hōdavara kaṁḍe.
 kāma gurxiyāgi beṁḍu hōdavara kaṁḍe.
 nī gurxiyāgi hōdavarānānū kāṇe guhēshvarā.

132

Gone with wealth.
Gone with ignorance.
Gone with love.
None go for You Guheshwara.

Explanation:

Gone ... wealth: People are fond of wealth. They collect enormous wealth. Yet they are gone from this world without learning the truth about Parashiva.

Gone ... ignorance: Many people are gone from this world with ignorance. They too did not learn the truth about Parashiva.

Gone ... love: Many seek pleasures during their life. They too are gone from this world without learning the truth about Parashiva.

None... Guheshwara: Allamaprabhu says that he saw none going from this world with the knowledge of Parashiva.

Summary:

Allamaprabhu saw people collecting wealth and living with lust. They are ignorant. He did not find people craving for the love of Parashiva.

133

D ʔÀiÁvÀÄ F ʔÀiÁvÀÄ ʔÉÆÄ ʔÀiÁvÀÄ J®èʔÀÇ
 £ÉÉzÀÄ ʔÉÆÄ-ÄvÀÛ-Àè!
 ``sÀQÛ ʔÃgÀ°è £ÉÉzÀÄ d®ʔÀ PÀÆr ʔÉÆÄ-ÄvÀÛ-Àè!
 ,ÁʔÀ£ÀßPÀìgÀ ,ÀgÀ,À GAMÉ UÀÄʔÉÄ±ÀégÁ?

133

ā mātu ī mātu hō mātu ellavū
 neredu hōyittallā!
 bhakti nīralli neredu jalava kūḍi hōyittallā!
 sāvannakkara sarasa umiṭe guhēshvarā?

133

Speak of this, speak of that, speak of those all
Became abundant!
Bakthi mixed with flowing water!
Is there any play with death Guheshwara?

Explanation:

Speak of...abundant: Talking this, that, and other things, it became abundant. But it did not contribute to devotion.

Bakthi mixed...water: Devotees should not involve in this type of talk. If involved their devotion go away like the flowing water.

Is there any...Guheshwara: By talking they are wasting their time and are playing with death. They will not realize Parashiva.

Summary:

Mere talking is of no use. It does not contribute to elevate devotion or bakthi. Talking influences to lose devotion. Precious time in the life of a devotee is lost. He is led away from Parashiva.

134

CVßUÉ vÀA¥ÀÄAmÉ? «µÀPÉÌ gÀÄaAiÀÄÄAmÉ °ÉÃ¼Á?
PÀAUÀ½UÉ ¢ÄÄ¾ðÉAiÀÄÄAmÉÃ °ÉÃ¼Á °AUÀ¢É?
zÁ½PÁ¾AUÉ zSÀ¢ÄÄð¢ÄÄAmÉ? PÀAUÀ½UÉ
PÀgÀÄ¼ÄÄAmÉ?
UÀÄ°ÉÃ±ÀégÁ, ¢ÀÄÄ ±ÀgÀtgÀÄ
¢ÄÄÆ¾Ä ¯ÉÆPÀ¢Ä¾ðAiÉÄ ¢±ÀÑlgÀAiÀiÁå.

134

agnige taṃpuṃṭe? viṣhakke ruciyaṃṭe hēlā?
kaṃgaḷige marxeyuṃṭe hēlā liṃgave?
dāḷikārxaṃṭe dharmavuṃṭe? kaṃgaḷige karuḷuṃṭe?
guhēshvarā, nimma sharaṇaru
mūrxu lokavarxiye nishcārayyā.

134

*Tell is there coolness in fire? Is there taste in poison?
Is there screen for eyes tell linga?
Is there compassion in beast? Is there thought in eyes?
Guheshwara, Your sharanas
Are not addict of the three worlds.*

Explanation:

Tell is...thought in eyes? : Fire that burns does not bear coolness. Tasty or not the poison kills. Eyes see even with a screen. Beast has no compassion. Eyes do not think before they see. Thought is a feeling in mind and in stomach.

Guheshwara...worlds: Devotees are different. They have immense devotion to Parashiva. They are compassionate, thoughtful, truthful and achievers. They follow what they say. This is truth and the three worlds know it.

Summary:

Cool is the property of water not of fire. Poison kills regardless of taste. Eyes can see even with a screen. Beast does not show mercy in killing. There is no thought in eyes. Thought is the character for mind and stomach. Devotee is known for his compassion and thoughtfulness. His qualities are

known in the three worlds.

135

°AUÀ"ˆsÀPÀÛÊÉAzÀÆ dUÀ°ÉˆÀè ‚¼Äw¥ÀàgÄÄ.
°AUÀ"ˆsÀPÀÛÊÄ EA"ˆÁàÄÅÉAzÀ¾ôAiÄÄgÄÄ.
°AUÀ"ˆsÀPÀÛ °ÀàÄÄÄä ©«ÄäÊÄàÆÉ?
°AUÀ"ˆsÀPÀÛ ¹ÄàÉÄAiÄiÄzÀàÆÉ?
¥Äæt«ˆ°èzÀ gÀÆ¥ÄÄ, MqÀˆ°èzÀ dAUÀàÄÄ;
G½zÄÄàÉˆÀè ‚ÄmÉ JA"ˆÉÊÄÄ UÄÄ°ÉÄ±ÀégÄ!

135

liṁgabhaktanemdū jagavellā sārṣuttiparu.
liṁgabhaktana imbāvudemdarxiyaru.
liṁgabhakta hammu bimminavane?
liṁgabhakta sīmeyādavane?
prāṇavillada rūpu, oḍalillada jaṁgama;
uḷiduvellā saṭe embenu guhēshvarā!

135

*The whole world says about devotee of linga
They do not know the status of devotee of linga.
Does a devotee of linga have pride and arrogance?
Does a devotee of linga have sense of group?
Beauty without form, jangama without stomach;
Everything else is false Guheshwara!*

Explanation:

The whole...linga: The world recognizes devotee of linga.

They do not... linga: People do not know the qualities and characters of a linga devotee.

Does a ... sense of group? : A devotee does not have pride or status. He has no sense of belonging to any caste or group.

Beautiful...Guheshwara: A baktha is free from pleasures of life. He does not give importance to his desires. His mind is occupied with the knowledge of Parashiva. In fact, Allamaprabhu calls him a jangama.

Summary:

The whole world recognizes baktha as Maheshwara. But they fail to identify his characters or qualities. He has no pride, has no sense of belonging to any caste or groups, and has no interests in the pleasures of his body. In fact Allamaprabhu calls him as jangama, a beautiful but formless person.

136

ˆsÀPÀÛ ˆsÀPÀÛÊÉA\$gÄÄ:
¥ÄËyéAiÄÄ ¥ÄÆàÄð±ÄæAiÄÄà PÀ¼ÉAiÄÄzÀÊÀßPÀì,

C¥ÄÄà«ÈÀ ¥ÀÆ³Áð±ÀæAiÄÄ³À PÀ¼ÉAiÄÄzÀÈÀßPÀì,
 vĒdzÀ ¥ÀÆ³Áð±ÀæAiÄÄ³À PÀ¼ÉAiÄÄzÀÈÀßPÀì,
 ³ÁAiÄÄÄ«ÈÀ ¥ÀÆ³Áð±ÀæAiÄÄ³À PÀ¼ÉAiÄÄzÀÈÀßPÀì,
 DPÁ±ÀzÀ ¥ÀÆ³Áð±ÀæAiÄÄ³À PÀ¼ÉAiÄÄzÀÈÀßPÀì,
 ,ÉĒÄÄ - ,ÀÆAiÄÄðgÀ ¥ÀÆ³Áð±ÀæAiÄÄ³À
 PÀ¼ÉAiÄÄzÀÈÀßPÀì,
 DvÄäÈÀ ¥ÀÆ³Áð±ÀæAiÄÄ³À PÀ¼ÉAiÄÄzÀÈÀßPÀì,
 ``sAPÀÛÉÄzÄÄ °AUÄ³À ¥ÀÆf,ÄÄ³ÀgÀ PÀAQÄÄ
 ÈÄÈÄÄ ``É%UÁzÉ UÄÄ³ÉÄÄ³ÀÉgÁ.

136

bhakta bhaktanembaru:

pruthviya pūrvāshrayava kaḷeyadannakka,
 appuvina pūrvāshrayava kaḷeyadannakka,
 tējada pūrvāshrayava kaḷeyadannakka,
 vāyuvina pūrvāshrayava kaḷeyadannakka,
 ākāshada pūrvāshrayava kaḷeyadannakka,
 sōma - sūryara pūrvāshrayava kaḷeyadannakka,
 ātmana pūrvāshrayava kaḷeyadannakka,
 bhaktanemdu liṁgava pūjisuvara kaṁḍu
 nānu berxagāde guhēshvarā.

136

They say baktha, baktha:

*Without losing the pleasures of earth,
 Without losing the pleasures of water,
 Without losing the pleasures of fire,
 Without losing the pleasures of air,
 Without losing the pleasures of sky,
 Without losing the pleasures of sun and moon,
 Without losing the past of soul.
 Pretending as baktha worshipping linga
 Seeing them I wondered Guheshwara.*

Explanation:

They say baktha... sun and moon: The five elements sky, air, fire, water, and earth are called Panchabutha. Moon refers to mind and sun refers to knowledge. Without losing the pleasures of these things a person cannot become a baktha.

Without losing...soul: Losing the knowledge of the past, devotee becomes a baktha. This world is the place for his achievement of the lost knowledge and determination to regain his past. For others, this world is a place for pleasures of life or life in samsāra.

Pretending...Guheshwara: I wonder about those people pretending to be

a baktha.

Summary:

To be a baktha, he should avoid from all the pleasures and sadness of this world. He should also learn to control his senses and sensory organs including his mind. He should use this world and all the things of this world for achieving his goal of finding eternal happiness with Parashiva. Allamaprabhu wonders about people who says and pretends to be a baktha.

137

CEÀà gÀdªÀ ,ÉÆÃAPÀZÉ, vÀÈÀß gÀdªÀ "Ácÿ,ÀZÉ,
gÀ«AiÀÄ "É¼À,À §¼À,ÀZÉ, °AUÀZÀ "É¼À,À vÀAzÀÄ,
dAUÀªÄZÀ°è ,ÀªÉ,ÄÄwÛªÀà °AUÀ"sAPÀÛ.
D "sAPÀÛÈÀ°è UÄÄ°ÉÄ±ÀégÀ°AUÀ«¥ÀàfÄÄ.

137

anya rajava sōmkade, tanna rajava bādhisade,
raviya beḷasa baḷasade, liṁgada beḷasa taṁdu,
jaṁgamadalli savesuttippa liṁgabhakta.
ā bhaktanalli guhēshvaraliṁgavippanu.

137

*Without touching another riches,
Without troubling body,
Without spending sunlight,
Bringing brightness of linga,
Devotee of linga spends for jangama.
Guheshwaralinga is with that baktha.*

Explanation:

Without...riches: A baktha earns honestly without aspiring for the wealth of others. He does not yearn for riches that do not belong.

Without troubling body: There are many ways that the body can be troubled especially in seeking pleasures. Baktha should not trouble his body. Without body he cannot continue his endeavors.

Without ...sunlight: Sunlight refers to money, food and things that can be used for the sake of body.

Bringing brightness...baktha: Everything in this world belongs to linga the symbol of God. What baktha can earn through his labor should be used to please jangama. That person is a true baktha and Parashiva is close to him.

Summary:

Baktha should keep away from the riches of others. He should not ignore his body. He should work and use the rewards of his labor to please jangama. He knows that everything in this world belongs to Parashiva. Such a person is a true baktha and Parashiva is with him.

138

wæ«zsÀzÀ xvÀāÀ wæ«zsÀzÀ CxvÀāÀ §®èÀÀgÁgÉÆ?
wæ«zsÀPÉİ wæ«zsÀÀxvÀÄÜ wæ«zsÀ¥Àæ, ÁzÀÀÀ
PÉÆ¼À§®èqÉ -
DvÀÈÀ wæ«zsÀÈÁxÀÈÉÁ"É, DvÀÈÀ «ÁgÀÈÉÁ"É, DvÀÈÀ
çÜÁgÀÈÉÁ"É.
DvÀÈÀ UÄÄ°ÉÃ±ÀégÀ°AUÀzÀ°è CZÀÑ¥Àæ, ÁÇAiÉÄÄ"É.

138

trividhada nityava trividhada anityava ballavarāro?
trividhakke trividhavanittu trividhaprasādava koḷaballaḍe -
ātana trividhanāthanembe, ātana vīranembe, ātana dhīranembe.
ātana guhēshvaraliṅgadalli accaprasādiyembe.

138

*Who knows the stable three and unstable three?
Giving three to three to receive three prasādha.
Call him Thrividanātha, he is brave, he is powerful.
Call him achchaprasādhi in Guheshwaralinga.*

Explanation:

Who knows...three? : Stable three are guru, linga and jangama. They are stable because they are the three faces of formless Parashiva. The three unstable are body, mind and wealth. Very few know about these.

Giving three...Thrividanātha: The three unstable, body, mind, and wealth should be offered to the three stable ones namely guru, linga, and jangama. Body should serve the guru, mind should spend remembering linga, and wealth should be spent in jangama dhasōha. The prasādha he receives from these three are called Shuddha prasādha, Siddha prasādha and Prasiddha prasādha respectively. The baktha with these three kinds of prasādha is called achchaprasādhi.

He is brave...powerful: Brave refers to his motivation and powerful refers to his knowledge of linga.

Call him... linga: A baktha with the three kinds of prasādha is called achchaprasādhi.

Summary:

Guru, linga, and jangama are stable. They are the three faces of Parashiva. Body, mind and wealth are unstable. These three should be offered to guru, linga, and jangama. Body should serve guru, mind should spend remembering linga, and wealth should be spent in jangama dhasōha. The rewards of these three are shuddha, siddha, and prasiddha prasādhas. Baktha having these three prasādhas is called achchaprasādhi.

139

¥Àæt³À³ÄÄAvÀæ³À PÀtõzÀ°è °ÉÃ½

²æÃUÀÄgÄÄ ²µÀâ£À CAUÀzÀ æÉÄÄ´É
 °AUÀ¥ÁæwµÉ×AiÄÄ æAiArzÀ §½PÀ,
 ¥ÁætzÀ°è °AUÀ«¥ÄÄzÉAS æÀævÀUÉÃrUÀ¼À æÀiÁvÀ
 PÉÃ¼À´ÁUÀzÄÄ.
 M¼ÄV¥ÄÀâ£É °AUÀzÉÄæÀ£ÄÄ æÄÄ®æÄÄÆvÀæ
 æAiÁA,ÄzÀ °ÉÄ¹PÉAiÉÆ¼ÀUÉ?
 C°è ¥ÁætzÀ«zÄÄÝzÄ®èzÉ °AUÀ«¥ÄÄzÉ?
 D ¥ÁætzÀ vÀAzÄÄ vÀ£ÄB EµÄÖ°AUÀzÀ°è Ej¹
 £ÉgÉAiÄÄ§®èqÉ,
 DvÀ£É ¥ÁætzÀ°AUÀ,ÄASAcü JA´É!
 C®èzÀæAgÀ æÉÄZÄÄÑæÀ£É £ÄæÄÄä
 UÄÄ°ÉÄ±ÀégÀ°AUÀæÄÄ?

139

praṇavamāntrava karnadalli hēli
 shrīguru shiṣhyana aṁgada mēle liṁgapraṭiṣṭheya māḍida baḷika,
 prāṇadalli liṁgavippudeṁba vratagēḍigaḷa māta kēḷalāgaḍu.
 oḷagippane liṁgadēvanu malamūtra māmsada hēsikeyoḷage?
 alli prāṇavidudallade liṁgavippude?
 ā prāṇava taṁdu tanna iṣṭāliṁgadalli irisi nereyaballaḍe,
 ātane prāṇaliṁgasam̐baṁdhi eṁbe!
 alladavara meccuvane namma guhēshvaraliṁgavu?

139

Whispers the sacred words in ears
Guru after installation of linga on body of pupil
Do not listen to words that soul is in linga.
With meat, urine and excretion,
How can linga be in the body?
There is soul, but is there linga?
The one who brings that soul and placed in linga
I say that he is related to Prāṇalingi!
Does our Guheshwaralinga agree with others?

Explanation:

Whispers the... linga: After receiving linga from guru and listening to the sacred words whispered in his ears, devotee should not hear words like soul is in linga.

How can...there be linga? : Body has impurities. Linga is pure and unattached with any impurities. How can pure associate with impure? . Linga cannot be in the body.

The one who...others? : Soul that is in the body is brought outside through the mind and is installed in linga on the palm. Also the eyes should stare at

the Istalinga on the palm. The eyes, the linga and the mind should all be focused on the Istalinga. Prānalingi performs this and others cannot without control of their sense organs, and mind.

Summary:

During the initiation ceremony, guru places Istalinga on the palm of devotee. Guru whispers the sacred mantra in his ears. After this ceremony it should not be considered that the soul is different from Istalinga. Istalinga cannot be inside the soul. But the devotee by staring at Istalinga controls his mind so that the soul also comes out of his body and unites with Istalinga. This is the association of the soul with Istalinga. Others cannot do this without controlling their senses. The unity of the eyes, mind and the soul leads to experience Parashiva.

140

PÁAiÄÄZÉÆ¼ÀUÀt fÃªÀªÀ «ÄÃ¾ô °ÉÆÃzÀ PÀ¼ÀÎÊÀ
 ,ÀAUÀ °ÉÃqÀ.
 ¤ªÄÄª ¤ªÄÄª ¤À,ÀÄÛªÀ ,ÄÄ-ÄzsÁÊÀªÀ ¤ÀiÁrPÉÆ½Î.
 UÄÄ°ÉÄ±ÄégÀÊÊÁ§ PÀ¼ÀÎÊÀ PÉÆAzÀqÉ
 C¼ÄÄªÀÄgÁgÀÄ E®è.

140

kāyadoḷagaṇa jīvava mīrxi hōḍa kaḷḷana saṁga bēḍa.
 nimma nimma vastuva suyidhānava māḍikoḷli.
 guhēshvaranemba kaḷḷana koṁḍaḍe aḷuvavarāru illa.

140

*Do not associate with the thief separated from jeeva
 Protect your object yourself.*

None cries for killing thief named Guheshwara.

Explanation:

Do not associate...jeeva: The thief cannot be seen. Thief refers to Parashiva. Parashiva is residing in jeeva. His association is not required for Maheshwara.

Protect your...yourself: Object refers to Istalinga. Maheshwara should be with his Istalinga to reach Parashiva

None cries...Guheshwara: Maheshwara does not worry about forgetting the soul. He is interested in his Istalinga.

Summary:

Parashiva cannot be seen yet He is in body and soul. Maheshwara is more interested in what he sees and what he thinks. He is more interested in his Istalinga. He is not concerned at this time about not remembering Prānalinga.

141

CPÀÌmÁ fªÀÊÀwæ«zsÀªÉ,

141

141

148

142

CμÄÖzÀ¼À PÀ³ÄÄ®zÀ æÉÄÃ°¥Àà ¤±ÀÆfÀåfÀ
 æÄÄ³ÄÄð³ÀfÀ¼ôAiÄÄzÉ,
 ¥Áæt°AUÀ³ÉAzÉA\$gÄÄ ,ÀAvÉAiÄÄ ,ÄÄcÝAiÄÄ
 æÄÄZÀPÀgÄÄ.
 CAUÀzÁ¥ÁåAiÄÄÉÀPÉì °AUÀ³ÀfÀ¼,ÄÄæÀ
 ¨sÄAVvÀgÀfÉÉÄfÉÁ ¨É UÄÄ°ÉÄ±ÀégÁ!

142

aṣṭadaḷa kamalada mēlipa nishūnyana marmavanarxiyade,
 prāṇalimṅgaverindembaru samteya suddiya vaṁcakaru.
 aṁgaḍāpyāyanakke liṁgavanarxasuva
 bhaṁgitaranēnembe guhēshvarā!

142

Not learning the secrets of bayalu
Stays on eight petal lotus,
Cheaters of bazār say Prānalinga.
Seeks asylum of linga for stomach
What can be said of these deceptive Guheshwara?

Explanation:

Not learning...Prānalinga: Eighth petal lotus refers to heart. Secrets of bayalu refer to Parashiva. Istalinga on the palm is the symbol of Prānalinga. This is the secret of bayalu. Without the knowledge, they are really cheating themselves by talking about Prānalinga.

Seeks asylum...Guheshwara? : Many wear Istalinga at seeking food for their stomach. They also speak of Prānalinga. They are really cheating themselves from the knowledge of Parashiva. Baktha should see his Istalinga and through his Istalinga he should see his Prānalinga.

Summary:

Many people talk about Prānalinga without knowing the secrets of Prānalinga. Prānalinga can only be seen through Istalinga. Wearing Istalinga is not enough to experience unity with the soul. Many people wear Istalinga for the sake of their stomach. They are cheating themselves from learning the truth and also from experiencing Parashiva. Allamaprabhu calls them as “Bangithara” meaning deceptive.

143

°AUÁZÀðfÉ-Ä®èzÀ æÄÄfÀß 'AVAiÄÄÉÁgÉÆÄV¹cj.
 ,ÄAeÉ ,Ä³AiÁcÜUÄ½®èzÀ æÄÄfÀß GARj ZÉfÀßfÀ
 æÄÄfÉAiÄÄ°è.
 avÀæUÄÄ¥ÄÜgÀ¼ôAiÄÄzÀ æÄÄfÀß JwÛcj PÁAaAiÄÄ
 ¥ÄÄgÀæÄ.

“ÉēanÖj PÉÉ´Á,ÀàÀ ¢ÀÄÄä aPÄÄlI GzÀgÀZÀ`è.
FgÉǺ¼ÄÄ ``sÄÄÀÀÀÄÉ®èÀÄ ¢ÀÄÄä
gÉÆÄÄÄPÄÆ¥ÄZÀ®èqÄVZÀÄÄÄ.
¥ÄæuÄ¥ÄÈÄÄÄfÉÆÄÄZÄÄ,ÀÄÄiÄÄÄ gÄ»vÄ
UÄÄ°ÉÄ±ÄégÄ.

143

līmḡārcaneyillada munna simḡiyanārōḡisidirī.
 saṁje samādhigaḡallada munna urḡdirī cennana maneyalli.
 citraguptararxiyada munna ettidirī kāmciya purava.
 baiciṡṡirī kailāsava nimma cikkūṡa udaradalli.
 rēḡlu bhuvanavellavu nimma rōmakūpadallaḡaḡidavu.
 prāṇpānavyāṇōḡānasamāna rahita guhēshvarā.

143

*Singi before worship of linga
Mornings and evenings had food with Channa
Before Chithraguptha knowledge
Blessed the man of Kanchi
Hid Kailāsa in Your small stomach
Fourteen worlds are hidden in Your hair
He is above the five airs Guheshwara.*

Explanation:

Singi before... linga: Singi refers to poison. Shiva drank poison that came while churning the ocean using a serpent. This is mythological story about Shiva.

Mornings and...Channa: Channa refers to sharana Channaiah. Shiva visited Channaiah's house for food both morning and evening. Shiva did not eat the food prepared by the king. King found out that Shiva is having prasādhā with Channaiah. The king goes to the house of Channaiah and he falls on his feet saying that the sharana who offers food to Shiva is the greatest. Channaiah born to lower class parents but his offering to Shiva made him the great.

Before Chithraguptha...Kanchi: Chithraguptha refers to the accountant that documents the good and bad of individuals for judgment by the king of death. A person overcomes his death with the knowledge of Shiva and his blessings. The king of Kanchi overcame his death.

Hid Kailāsa...Guheshwara: Kailāsa is the abode of Shiva and the fourteen worlds are hidden in Shiva. He is above the five Shakthi.

Summary:

This vachana narrates the greatness of Shiva. Shiva drinks the poison that came out of the snake used as rope while churning the ocean. He had food in sharana Channaiah's house both morning and evening. He saves the Kanchi king before the king of death comes to take him away. All the

fourteen worlds and even the Kailāsa the abode of Shiva are hidden in Parashiva. He is above the five Shakthi. Maheshwara has immense and undisturbed devotion to Shiva.

144

PÀAUÀ¼Á°AiÄÄ PÀjAiÄÄ £Á¼ÀzÀ°è
FgÉÃ¼ÄÄ °sÄÄ¼À£ÄAUÀ¼ÀqÀVzÀ¼ÄÄ.
£ÁIPÀ £ÁIPÀ¼ gÀa,ÄÄvÀÛ Dr,ÄÄ¼ ,ÄÆvÀæzÀ ¥Àj;
UÄÄ°ÉÄ±ÀégÀ°AUÀ ¤gÁ¼ÀZÉÉvÀ£ÄÄ!

144

kaṁgaḷāliya kariya nāḷadalli
īrēḷu bhuvanamaḷaḍagidavu.
nāṭaka nāṭakava racisutta āḍisuva sūtrada pari;
guhēshvaraliṁga nirāḷacaitanya!

144

*In black spot of eye
Fourteen worlds are hidden.
Creating play creator plays;
With movement and peace Guheshwara.*

Explanation:

In black...hidden: The fourteen worlds are hidden in Parashiva.

Creating...plays: This world is like a play. The creator is Shiva. He plays with the lives on this world. Shiva is the player.

With movement...Guheshwara: Though he is playing with the world, He is not attached to this world. He is free from birth, death, pain, sufferings, happiness and others.

Summary:

The fourteen worlds are hidden in the eyes of Shiva. The world is like a stage. Shiva is the creator and plays with all the lives in this world. Yet He is not attached to this world. He is free from birth, death, sadness, happiness and others.

145

¼ÄÄgÀzÉÆ¼AUÀt ¥ÀvÉæ ¥sÀ®AUÀ¼ÄÄ
¼ÄÄgÀ PÁ®¼À±ÀzÀ°è vÉÆ¼Ä¼ÄAvÉ,
°ÀgÀ£ÉÆ¼AUÀt ¥ÀæPÀÈw ,Àé°sÀ¼AUÀ¼ÄÄ
°ÀgÀ°sÀ¼ÀÇZÉÑUÉ vÉÆ¼Ä¼Ä¼ÄÄ.
°Ã°ÉAiÀiÁzÀqÉ G¼AiÀi¥Àw;
°Ã°É vÀ!àzÀqÉ ,ÀéAiÀÄÄ°sÄÄ UÄÄ°ÉÄ±ÀégÁ.

145

maradoḷagaṇa patre phalaṁgaḷu
mara kālavashadalli torxuvamte,

haranoḷagaṇa prakṛti svabhāvaṅgaḷu
 harabhāvadacchege torxuvavu.
 līleyādaḍe umāpati;
 līle tappidaḍe svayāmbhu guhēshvarā.

145

*The leaves and fruits of tree
 Appear at suited time,
 Things of the world from Hara
 Appear as per his desire.
 Umāpathi if pleasant;
 Else Swayambhu He is Guheshwara.*

Explanation:

The leaves...suited time: Leaves and fruits appear at appropriate time in the seasons. Other times they are dormant.

Things of the...he desire: There are three types of Shakthi. They are Ichchāshakthi, Kriyāshakthi, and Jnānashakthi. Together they are called Mahāshakthi. Things appear in this world through the three shakthis as per the desires of Parashiva.

Umāpathi if...Guheshwara: With desires, Parashiva is called Umāpathi. He is pleasant. Otherwise He is called Swayambhu or stays himself.

Summary:

Leaves, flowers and fruits appear at appropriate times. Similarly things of this world also appear with the desires of Parashiva. If Parashiva is pleasant meaning desirous, He is called Umāpathi. Otherwise He is called Swayambhu.

146

NrĒÀ®ÄAmÉ PÀĒÀßRaiÄÄ ĒÉÆÄĬ?
 ãÄÄgÄÄ½ĒÀ PÀÆĬ «¥ÄjÄvÀ ZÄjvÀæ.
 ĒÉÆÄĬzÀ ,ÄÄR vÄV PÉÆÄĬ`ÉUÉÆ¼ÄÄîwÔzÉ `ÉÆÄPÀ.
 UÄÄ°ÉÄ±ÄégÄ°AUÄãÄÄ MŞâĒÉ CZÀ®;
 G½zÄÄÄgÉ®ègÄÆ ,ÄÆvÀQUÄ¼ÄÄ.

146

ōḍinaluṁṭe kannāḍiya nōṭa?
 maruḷina kūṭa viparīta caritra.
 nōṭada sukha tāgi kōṭalegolḷuttide lōka.
 guhēshvaraliṁḡavu obbane acala;
 uḷidavarellarū sūtakiḡaḷu.

146

*Can looks of mirror is seen in runner?
 Ignorance leads to many stories.
 Many troubled seeks pleasures of eyes.
 Guheshwara linga is firm,*

Others are tainted.

Explanation:

Can looks...runner? : Mirror refers to knowledge and the runner is ignorance. We can see images in the mirror. But cannot see mirror in the object in front of mirror.

Ignorance leads...stories: Learned people do not tell stories. They narrate facts. But ignorant persons tell stories to give impressions that they have knowledge.

Many troubled...of eyes: Because of ignorance they are troubled with problems of *sumsāra*. They are more interested in seeking pleasures of this world. As such their entire life has been spoiled.

Guheshwara...tainted: Ignorance is the cause of every problem. Parashiva alone is outside of ignorance. He is firm. Maheshwara is the one who is determined to come out of ignorance.

Summary:

Knowledge is like a mirror. We can see it. Similarly we can understand causes through knowledge. Ignorance leads to problems. Many are troubled because of ignorance. Parashiva is untouched by ignorance. Hence He alone is firm. *Māya* influences others. Maheshwara is the one who is determined not to fall for the illusions of *māya*.

147

J,ÀAiÀÄçgÀÄ J,ÀAiÀÄçgÀÄ PÁªÀiÁ,

¤£Àß ¨Át ºÄÄ¹AiÀÄ¨ÉÃPÉÆ?

PÁªÀÄ PÉÆæÄzsÀ ¨ÉÆÄ¨sÀ ¢ÉÆÄºÀ ¢ÄÄzÀ ¢ÄÄvÀìgÀ -
EzÀÄ J,Á®zÉ ¤£AUÉ?

UÄÄºÉÄ±ÀégÀ°AUÄzÀ «gÀºÄzÀè ¨ÉAzÀªÀgÀ
ªÄÄgÀ½ J,ÄÄqÀ®ÄAmÉ, ¢ÄÄgÀÄ¼ÄÄ PÁªÀiÁ?

147

esayadiru esayadiru kāmā,

ninna bāṇa husiyalēko?

kāma krōdha lōbha mōha mada matsara -
idu sālade ninage?

guhēshvaralīṅgada virahadalli berīṇḍavara
marāḷi sūḍalumīṇṇe, maruḷu kāmā?

147

Do not throw do not throw Kāma,

Why make your arrow useless?

Kāma Krōdha Lōbha Mōha Madha Mathsara-
Aren't enough for you?

Those burnt in shades of Guheshwara linga
Can you burn again, mindless Kāma?

Explanation:

Do not throw...enough for you? : Kāma is Cupid. He can disturb anyone and at anytime. Allamaprabhu tells Cupid not to waste his arrows on Maheshwara. Cupid has in his possession six weapons with qualities namely Kāma (Lust), Krōdha (Anger), Lōbha (Greed), Mōha (Desire), Madha (Pride), and Mathsara (Jealous). These six qualities are called Arishadvarga.

Those burnt...Kāma? : Maheshwara is interested in his Istalinga. His eyes see only Istalinga and mind remembers only Istalinga. As such there is no room for playing with Kāma. If Kāma tries his efforts on Maheshwara it is wasted.

Summary:

This vachana tells that baktha is determined in accomplishing his goals. Kāma cannot disturb his determination like he disturbs ordinary souls. Kāma is armed with six types of arrows. Any one of these makes a baktha to become in the bonds of sumsāra. Allamaprabhu advises Kāma not to waste his arrows on baktha.

148

᳚᳚Aw ᳚sÀPÉŪAiÀiÁzÀqÉ °ÉÆ-ÉUÀAd-ÁUÀzÀÄ.
 ᳚᳚Aw ᳚sÀPÀŪÉÁzÀqÉ PÀÄ®PÀAd-ÁUÀzÀÄ.
 ᳚᳚Aw-᳚᳚AwAiÉÄA᳚ CAUÀ,᳚᳚ÄR »AV °AUÀ°É ᳚᳚AwAiÀiÁzÀ
 ᳚᳚½PÀ,
 ᳚᳚AwUÉ ᳚᳚AwAiÀÄÄAmÉ? ᳚᳚AwUÉ ᳚᳚AwAiÀÄÄAmÉ?
 ᳚᳚Á®ÄAqÄÄ °ÉÄÄ®ÄA᳚gÉ UÄÄ°ÉÄ±ÀégÁ?

148

sati bhaktheyādaḍe holegaṁjalāgaḍu.
 pati bhaktanādaḍe kulakaṁjalāgaḍu.
 sati-patiyēmba aṁgasukha hiraṁgi liraṁgave patiyāda baḷika,
 satige patiyuṁṭe? patige satiyuṁṭe?
 pālumaḍu mēlumbaḍe guhēshvarā?

148

Becoming bakthe wife has no taints
Becoming baktha husband has no caste.
Wife-husband losing body desires linga became husband
Is there a husband for wife? Is there a wife for husband?
Drinking Your milk
Can they say they are great Guheshwara?

Explanation:

Becoming bakthe...no caste: According to Vedic people woman has many taints. But as a bakthe or devotee she has no taints. Vedic people restrict persons born in lower caste from religious participation. As a baktha there

are no restrictions of any type attached to caste.

Wife-husband...husband? : With the knowledge of Parashiva, linga is the husband and all devotees irrespective of their sex become wife to linga. As wife they serve linga. So there is no husband for a wife or wife for a husband except husband linga.

Drinking Your...Guheshwara? : Jeeva cannot say that he is great. Everything he uses belongs to Parashiva.

Summary:

This vachana tells not to discriminate by sex or by caste. It also talks about eliminating restrictions set by Vedic persons for women and for people born in lower caste. Devotees of Parashiva have no restrictions. After losing the desires of body and pleasures of life linga is the husband. With linga as husband there is no husband to a wife and no wife to a husband. They cannot say that they are great because they are using things belonging to Parashiva.

149

GjUÉ GjAiÀÄÉÉ vÉÆÃ¼ÄªÉÉÄÄ.
CªÄÄÈvÄzÀ PÀ¼ÉAiÄÄ°è ¤°,ÄÄªÉÉÄÄ.
£Á£ÄÄ §æªÄä,ÁÜ£ÄzÀ°è UÄÄªÉÄ±ÀégÁ
¤gÀAvÀgÀªÁV EzÉÝ£ÄAiÄiÁä.

149

urige uriyane tōrxuvenu.
amṛutada kaḷeyalli nilisuvenu.
nānu brahmasthānadalli guhēshvarā
niraṁtaravāgi iddenayyā.

149

*Burns fire from fire.
Stands in peace with brightness.
I am in Brahma's position Guheshwara,
Stayed there ever.*

Explanation:

Burns...fire: Fire refers to things and problems arising from sumsāra. Problems arising from sumsāra should be destroyed.

Stands...brightness: Brightness refers to memory of Parashiva. With detachment from sumsāra baktha is in peace with the memory of Parashiva.

I am in...there ever: With peace, baktha prefers to remain with the memory of Parashiva.

Summary:

Problems that arise in sumsāra should be destroyed. Detachment from sumsāra leads to peace. Baktha prefers to stay in peace without the problems of sumsāra. He is in peace

with the memory of Parashiva.

150

CzÀÄãvÀªÉA\$ |±Áa
ªÀÄÆ¼Ä ¯ÉÆÃPÀªÀÈªÀUÀæ»¹vÀÛAiÀiÁå.
D CzÀÄãvÀzÉÆ¼ÀUÉÆAzÄÄ UÀæªÀ
xgÀAvÀgÀ ÈÀ°zÁqÀÄwÛÇÝvÀÛAiÀiÁå.
ªÀdæAiÉÆÄV RUÀgÀAzsÀæ¥ÀÄgÀzÀ°è
UÀÄ°ÉÄ±ÀégÀ°AUÀªÀÅ vÁÉÉ ÉÉÆÄqÁ!

150

adbhutavemba pishāci
mūrxu lōkavanavagrahisittayyā.
ā adbhutadolaḡomdu graha
nirāntara nalidāḡuttiddittayyā.
vajrayōgi khagaramḡhrapuradalli
guhēshvaralimḡavu tāne nōḡā!

150

Great demon
Spread through out the three worlds.
A planet inside demon
Playing happily.
Strong with sword in town
Look Guheshwara linga Himself!

Explanation:

Great demon...worlds: Demon refers to māya. Māya spreads over the entire world with vast powers. Māya captures everyone with illusions.

A planet...happily: Planet refers to jeeva. Jeeva plays in this world because of illusions.

Strong with...Himself: The one who is strong comes out of the clutches of māya. That is where Maheshwara and Parashiva can be found.

Summary:

Māya with vast powers has spread throughout the three worlds. Māya has control over all animals. Not knowing this, jeeva living inside this world of māya enjoys the illusions of māya. Jeeva rarely wishes to come out of this world of māya. Maheshwara fights māya.

151

CÈÀ®ÈÀgÀtāzÉÆ¼ÀUÉzÀÝ°èªÀÄgÀzÉqÉAiÀÄ¯ÁgÀÈÀÆ
PÁuÉ;
¸ÀAUÀæªÀÄÇüÃgÀgÉ®ègÀÆ ÉÉ¯ÉUÉIÖgÁV!
ªÀiÁAiÀiÁªÀÄAfÈÀ PÉÆÄmÉUÉ
gÀAdÉÉAiÀÄ PÉÆvÀÛ¼À, CAdÉÉAiÀÄ PÀiÖ¼É.

UÀÄ°ÉÃ±ÀégÀ£À ±ÀgÀt LPÀâ,ÀÜ®À ðÉÄIÖ´ÉÆqÀ£É
 ,ÀªÀðªÀÇ ,ÁzÀâªÀ-ÄvÀÄÜ!

151

analanaraṇyadoḷageddalli maradeḍeyalāranū kāṇe;
 saṁgrāmadhīrarellarū neleḡṭṭarāgi!
 māyāmaṁjina kōṭege
 raṁjaneya kottaḷa, aṁjaneya kattaḷe.
 guhēshvarana sharaṇa aikyaṣthalava meṭṭaloḍane
 sarvavū sādyavāyittu!

151

*With fire in forest of sumsāra saw none under tree
 Confused every firefighter.
 Fort with deceptive mist
 Beautiful flags with eight guards
 Sharanas of Guheshwara reaching the steps of Ikya
 Everything is possible!*

Explanation:

With fire...firefighter: Fire refers to the events that happen to jeeva being in this world of sumsāra. Even the brave cannot fight the fire standing under the burning tree.

Fort with...eight guards: Beautiful flags refer to the illusions that attract everyone. The eight guards refer to the eight prides. They are from caste, money, beauty, youth, knowledge, status, and tapa or achievements. These are external prides. These eight prides guard the fort of mist created by māya. It is extremely difficult to come out of this fort.

Sharanas of ...possible: Steps of Ikya refers to the Shatsthala path or the six steps in the life of baktha to Ikya. Baktha alone can escape the fort of māya.

Summary:

Fire cannot be fought standing under a burning tree. Even the bravest is discouraged. This world is like a forest. It is burning with illusions created by māya. There is a misty fort guarded by eight prides. Anyone of these prides swallow persons of this world. The only way to escape from this misty fort is through bakthi. Maheshwara with his determination can escape from this illusionary world.

152

¥ÀAZÉÃAçæAiÄÄ ,À¥ÀÜzsÁvÀÄªÀ£ÆÀwUÀ¼ÉzÀ°è

¥sÀ®ðÉÃ£££?

PÁªÄÄ PÉÆæÃzsÀ ´ÉÆÃ`sÀ ðÉÆÃ°À ðÄÄzÀ ðÄÄvÀìgÀ

«µÄAiÄªÀ£ÆÀwUÀ¼ÉzÀ°è ¥sÀ®ðÉÃ£££?

EðÉ°èªÀ PÉÆAzÀ ¥Á¥À

152

152

153

153

158

liṁga hiṁdo muṁdo, ballaḍe nīvu hēḷire?
 liṁga sthūlavō sūkṣhmavo, ballaḍe nīvu hēḷire?
 liṁga prāṇavo prāṇa liṁgavo, ballaḍe nīvu hēḷire?
 guhēshvara liṁgavanu?

153

*Linga inside or outside, tell if you know?
 Linga left or right, tell if you know?
 Linga front or back, tell if you know?
 Linga heavy or light, tell if you know?
 Linga prāṇa or Prāṇalinga, tell if you know?
 What is Guheshwara linga?*

Explanation:

Linga inside... light, tell if you know? : Things of the world can be identified as it is inside or outside, left, right, front, back, heavy or light. But linga is beyond this world, and is unimaginable in shape, form or other ways.

Linga prāṇa... Guheshwara linga? : Linga is not Prāṇa or even Prāṇalinga. Maheshwara can experience linga through his Istalinga and Prāṇalinga. His experience ultimately leads to Parashiva.

Summary:

In this vachana Allamaprabhu explains that linga has no inside, outside, left, right, front, back, light or heavy. Linga is not Prāṇa or Prāṇalinga. Linga is beyond time and place. Parashiva can only be experienced through Istalinga and Prāṇalinga. When baktha is absorbed by linga everything is bayalu.

154

vÀ£ÄÄ ¢ÄÄÄ ¤Ä£f,ÄÄÄÀ PÀÈ¥ÉUÉ ,ÄAzÄÄzÄÄ.
 ¢ÄÄ£Ä ¢ÄÄÄ ££££Ä zsÁâ£ÀPÉÌ ,ÄAzÄÄzÄÄ.
 ¥Áæt ¢ÄÄÄ gÄw,ÄÄRPÉÌ ,ÄAzÄÄzÄÄ.
 EAvÄÄ vÀ£ÄÄ ¢ÄÄ£Ä ¥Áæt ¢ÄÄÄUÉ ,ÄA¢¥Äà
 ¢B,ÄAVAiÄiÁzÄ ¢±ÄÑÌ ¢d°AUÉÊPÀâ PÁUÄ
 UÄÄ°ÉÄ±ÄégÁ.

154

tanu nimma pūjisuva kṛupege saṁdudu.
 mana nimma neneva dhyānakke saṁdudu.
 prāṇa nimma ratisukhakke saṁdudu.
 iṁtu tanu mana prāṇa nimage saṁdippa
 niHsaṁgiyāda nishcaṭa nijaliṁgaikya kāṇā guhēshvarā.

154

*Body is to worship You.
 Mind is to remember You.*

*Soul is for Your pleasure.
With body, mind and prāna belongs to You
Nothing left with lingaikya Guheshwara.*

Explanation:

Body is to...Your pleasure: Body is to worship Istalinga the symbol of Parashiva. Mind is controlled not to deviate from the memory of Parashiva. Soul seeks pleasure through body. Soul is for pleasure.

With body...Guheshwara: Body, mind and soul belong to Parashiva the master. Lingaikya baktha unites with Parashiva. There is nothing left after lingaikya.

Summary:

Body, mind, and soul belong to Parashiva. Each of them is engaged with the worship of Parashiva. Body worships Istalinga. Mind remembers Parashiva and the soul seeks pleasure for Parashiva. This way they are all in the service of Parashiva. With lingaikya or equality between linga and baktha only Parashiva remains.

155

vÀĒÀÄ«AUÉ vÀĒÀÄÁV, ¢ÀĒĒÀPÉĪ ¢ÀĒĒÀÁV, fÃ¢ÀPÉĪ
fÃ¢ÀÁV
EzÀÄÝzÀĒÁgÀÄ §®ègÉÆ?
CzÀÄ zÀĒgÀĒÉAzÀÄ ,À«ÄÃ¥À¢ÉAzÀÄ
¢ÀÄºÀAvÀ UÀÄºÉÃ±ÀégÀĒÄ M¼ÀUÉAzÀÄ
ºÉÆ¼UÉAzÀÄ
§¼Ä,ÀÆ¼õÉ¢ÉÇzÀgÀÄ.

155

tanuvimge tanuvāgi, manakke manavāgi, jīvakke jīvavāgi
iddudanāru ballaro?
adu dūraveṁdu samīpaveṁdu
mahanṭa guhēshvaranu oḷageṁdu horxageṁdu
barxusūrxeṽōdaru.

155

*Body to body, mind to mind, jeeva to jeeva
Who knows their existence?
Saying He is far, closer
The great Guheshwara is inside, outside
Many were misled.*

Explanation:

Body to...existence: The world and all things evolved from linga. Linga is the foundation. He is body to body, mind to mind and jeeva to jeeva.

Saying He...misled: Many persons are misled saying that linga is inside or outside. He is neither inside nor outside but He is close but far from them.

Summary:

Linga is not inside body, or mind, or jeeva. He is the foundation for all things. Many persons think that linga is jeeva and is inside body. With this type of beliefs they are misled. Linga should be realized and experienced through Istalinga.

156

SÉĀZàgà ¥ÀàÈÀÈÀAvÉ eÁwAiÉÆĀVAiÀĀ Ɂ®àĀĀ.
àAiÁwÉÉÆ¼ĀĀ zSÁvĀĀ ÈĀĀAV GUĀĀ¼ÀÇÉÉBAvÉÆ?
“sĀÆZÀPÀæàÀ¼ĀAiĀĀàÈĀĀ DZĀAiĀĀð gÀa¹zÀ.
UÁæàĀĀÉ®èàĀ ,ÀĀiÄÖ ÉĒĀĀĀ ÉÉ®UĀvÀàĀ-ĀvĀĀŬ.
ÉĒĀĀĀ ÉĀĀĀĀĀ ÈĀĀAV UÁæàĀĀ¥Āæ“sĀĀĀÉÉ
ÈĀĀAV,
UĀĀ°ÉĀ±ÀégÀ UĀĀ°ÉĀ±ÀégÀ JĒĀĀvÀ
Ɂ®ÀðAiĀĀ-Ā-ĀvĀĀŬ.

156

khēcara pavananamte jātiyōgiya nilavu.
mātinolu dhātu nuṁgi uguḷadinnernto?
bhūcakravaḷayavanu ācārya racisida.
grāmavellava suṭṭu nēma nelagatavāyittu.
nēma nāmava nuṁgi grāmaprabhuvane nuṁgi,
guhēshvara guhēshvara enuta nirvayalāyittu.

156

*Baktha travels like air.
Swallow with his talks how can he not spit?
Guru constructs the star to measure this world.
Practice ends with burning of village.
Routine erases name swallows the head
Saying Guheshwara Guheshwara becomes bayalu.*

Explanation:

Baktha travels like air: Baktha stands firm in achieving his goal. He travels like the air in the sky. He has no obstacles.

Swallow with...spit? : Swallow refers to adoption of bakthi and spit refers to getting out of sumsāra or from the bonds of māya. Devotee has adapted bakthi movement in all his walks and talks. He is immersed in bakthi. He cannot find time for māya's illusions. He is outside of sumsāra.

Guru constructs...this world: Star to measure refers to giving linga knowledge. Guru gives the Istalinga and then gives the knowledge to learn linga.

Practice ends...village: Village refers to sumsāra. Devotee has bakthi towards his Istalinga. As devotion increases he is led away from sumsāra.

Routine erases...become bayalu: As bakthi intensifies there are no routines and no names. Baktha is one with linga and enjoys equality and eternal happiness. Only thing that we see at this time is Parashiva. No baktha or linga.

Summary:

Bakthi is like the air in the sky. It has no obstructions. Bakthi of Maheshwara is similar to that of the air in the sky. He is steadfast in his devotion. He has the knowledge of Parashiva. He has the Istalinga the symbol of Parashiva. He is determined to achieve his goal of realizing Parashiva. He succeeds in his endeavors and experiences Parashiva. Now everything is bayalu.

Prasādhī Sthala

Maheshwara worships Prānalinga with Avadhāna bakthi. Without pride he offers tasty substances to Istalinga. In this state he accomplishes equality of his mind and enjoys bliss from Parashiva. The baktha with devotion in jangama offers prasādhā is called Avadhāna bakthi. With this bakthi devotee has knowledge and peace of mind. Jangama without any desires accepts the services of the baktha. He enjoys prasādhā. This is Prasādhī sthala. Prasādhā is explained in the following two vachanas.

157

“ÉĀqÀzÀ ¢ÀÄÄ£Àß ¢ÀĀqÀ§®èqÉ “sÀPÀÛ.
“ÉĀqÀÄ¢À£É °AUÀdAUÀ¢ÀÄ?
“ÉĀqÀÄ¢ÀjUÉAiÄÄÆ “ÉĀr'PÉÆA§¢ÀjUÉAiÄÄÆ
¥Àæ.ÁzÀ«®è UÄÄ°ÉÄ±ÄégÁ.

157

bēḍada munna māḍaballaḍe bhakta.
bēḍuvane liṁgajamṅama?
bēḍuvarigeyū bēḍisikom̐bavarigeyū
prasāḍavilla guhēshvarā.

157

*Baktha does before asking.
Is the asked lingajangama?
For asking and asked
There is no prasādhā Guheshwara*

Explanation:

Baktha does...asking: Baktha earns through honest ways. He utilizes his earnings in the service of guru, lingas and jangama. He does these services with pure mind and heart. Moreover he does them without being asked.

Is the asked lingajangama? : Jangama is a happy person in all respect. He has no desires. Everything he receives is spent in the service of linga. His blessing is the greatest reward and prasādhā for the devotee.

For asking...Guheshwara: People ask favors. Others seek assistance by asking. Such activities are done to seek pleasure. These do not yield prasādhā. The person that does not give before asking is not a baktha and the person who asks is not a jangama.

Summary:

A devotee should invite a jangama with devotion and serve him according to his needs. Linga is in the form of jangama and devotee should not be indifferent to the needs and desires of a jangama. Both jangama and the baktha receive prasādhā. Prasādhā is not for a baktha who thinks he is the one giving and to a jangama who thinks he is the one receiving.

158

°AUÀ dAUÀ³ÄÄ MAZÉ JAZÄÄ
PÀAzÉÆ¼À®ÄÜÉÆArgÀ~Áè!
³ÄÄÆ¼ÖÉqÉAiÄÄ°è ³ÄÄÄnÖvÄÄÛ wæ«zÁZÁgÀ:
°AUÀ MAZÉqÉAiÄÄ°è, dAUÀ³ÄÄ MAZÉqÉAiÄÄ°è,
¥Äæ,ÁZÀ MAZÉqÉAiÄÄ°è!
EAvÄÄ J°èAiÄÄ ¥Äæ,ÁZÀ³ÉÇ UÄÄ°ÉÄ±ÀégÁ?

158

liṁga jaṁgama om̐de eṁdu kaṁdoḷalugoṁḍirallā!
mūrxedeḃeyalli muṭṭittu trividācāra:
liṁga om̐deḃeyalli, jaṁgama om̐deḃeyalli, prasāda om̐deḃeyalli!
im̐tu elliya prasādavo guhēshvarā?

158

Troubled to say linga jangama is same!
The three touched in three routines:
Linga one side, jangama one side, Prasādha one side!
With this where is prasādha Guheshwara?

Explanation:

Troubled to ...same! : People who do not mean but say that linga and jangama are same end up in sumsāra. Saying that guru, linga and jangama are one and the same should be practiced with deeds. For practicing, devotee should offer his services to guru, mind to linga and money earned through honest means in the service of jangama. With these, devotee receives their blessing in the form of prasādha. From the prasādha of guru devotee receives the philosophy of guru, from linga receives the philosophy of linga and from jangama receives the philosophy of jangama. Receiving these three types of prasādha the devotee realizes that the three forms, guru, linga and jangama are one and the same.

The three ... routines: The three routines are: offering body to the services of guru, mind to remember linga and money earned through honest means to the services of jangama. The prasādha received from these three makes the devotee to be a Thrupthi prasādhi or content with prasādha.

Linga one side ... Guheshwara: Those who think guru, linga, and jangama are different cannot receive prasādha. Hence they cannot be content. Without being content they cannot experience Parashiva.

Summary:

Without offering mind and money to linga and jangama, there is no prasādha. With prasādha devotee experiences that linga, jangama and prasādha are the same. Without prasādha he is left with the idea that they are different. Parashiva cannot be realized without prasādha.

159

ॐÀ¹Á-ÄvÉÛAzÄÄ ॐÄÄ¹zÄÄ
 ॐÄÄÓ£ÄPÉÎ¼ÖÉ³ÀgÀAiÀiÁâ;
 vÀÈµÉAiÀiÁ-ÄvÉÛAzÄÄ C| ðvÀ³À ॐÀiÁqÄÄ³ÀgÀAiÀiÁâ.
 EzÉAvÄÄ "sÀQÛ,ÄAŞAzÀ? EzÉAvÄÄ ±ÀgÀt,ÄAŞAzÀ?
 EzÉAvÄÄ °AUÄ,ÄAŞAzÀ?
 PÁgÀt«®èzÀ "sÀQÛAiÄÄ PÄAqÀqÉ
 ॐÉÆÄUÀ£ÄÆPÄÄ³À£ÄÄ UÄÄ°ÉÄ±ÀégÁ.

159

hasivāyitterindu husidu majjanakkerxevarayyā;
 tṛuṣheyāyitterindu arpitava māḍuvarayyā.
 iderntu bhaktisaṁbarṁda? iderntu sharaṇasaṁbarṁda?
 iderntu liṁgasambarṁda?
 kāraṇavillada bhaktiya kaṁḍaḍe
 hōganūkuvānu guhēshvarā.

159

Lies, they bathe saying hungry
They offer saying thirsty.
What bakthi this is? What relation to sharana?
What relation to linga?
Seeing bakthi without reason
Turns away Guheshwara.

Explanation:

Lies, they bathe ... thirsty: People bathe and offer to linga saying lies that linga is hungry. The fact is that they are hungry and not linga. Similarly they say linga is thirsty but they drink.

What bakthi ... relation to linga? : True devotion is not lying to eat and drink. Without true devotion there is no association with sharana or with linga. So there is no prasādhā.

Seeing bakthi ... Guheshwara: Worship and offerings must be for linga. The actions of bakthi should show his devotion to linga. Without it there is no prasādhā.

Summary:

When people get thirsty and hungry they bathe saying that linga is hungry. They eat and drink in the name of linga. This kind of devotion keeps them away from the association of sharanas and linga. Also it does not lead to prasādhā. Without prasādhā Parashiva is not realized.

160

¥Áæt³À ॐÀiÁ¼Ä³ÀAUÉ ¥Áæt°AUÀ°É°èAiÄÄZÉÆ?
 EµÀÖ°AUÀ ¥ÄÆdPÀgÉ-Áè £ÉÄ³ÄÄ³À
 ॐÀiÁqÄÄwÛ¥ÄÀgÄÄ.

ÀÆÉÚÁ¼AUÉ ¥Àæ,ÁzÀ³É°èAiÄÄZÉÆ UÄÄ°ÉÃ±ÀégÁ?

160

prāṇava mārxuvaṁge prāṇalingavelliyado?
iṣṭāliṁga pūjakarellā nēmava māḍuttipparu.
sūṇegārxaṁge prasāḍavelliyado guhēshvarā?

160

*To a seller of prāṇa where is Prāṇalinga?
Worshippers of Iṣṭalinga are all in routine.
Where is prasāḍha for a butcher Guheshwara?*

Explanation:

To a seller ... Prāṇalinga? : Seller of prāṇa refers to a person who hunts animals and then sells their meat. The seller has no compassion and so he does not recognize the prāṇa in the animals. He does not recognize his own prāṇa either. To such persons there is no recognition of Prāṇalinga.

Worshippers...routine: The devotees that perform worship of linga routinely are also fail to recognize their Prāṇalinga. They are no different from the sellers of meat.

Where is ... Guheshwara? : Mere worship of linga is not sufficient for a devotee to receive prasāḍha. His devotion should enhance in his worship of Iṣṭalinga. His worship of Iṣṭalinga should lead him to the Prāṇalinga. His offering is prasāḍha. Without devotion, worship of Iṣṭalinga is nothing but a routine that results in nothing.

Summary:

In this vachana Allamaprabhu is comparing persons who worship Iṣṭalinga without devotion to a seller of meat. The seller has no compassion while hunting his pray or killing his pray for meat to sell. Worship of Iṣṭalinga routinely without devotion is no better than the hunter or a butcher. Bakthi does not grow among them. Without bakthi unity with Parashiva is not possible.

161

M¼AUÀ vÉÆ¼ÉAiÄÄ®¼ôAiÄÄZÉ
°ÉÆ¾UA vÉÆ¼ÉzÄÄ PÄÄrªÄÄwÛzÄÝgÄAiÄiÄå.
¥ÄZÉÆÄzÄPÀ ¥Àæ,ÁzÀ³ÆÄ¼ôAiÄÄZÉ
§ZÄ §mÉÖAiÄÄ°è ºÄÄ¼ÄÄUÄÄvÊÜöÊzÁgÉ
UÄÄ°ÉÃ±ÀégÁ.

161

oḷaga toḷeyalarxiyade
horxaga toḷedu kuḍivuttiddarayyā.
pādōdaka prasāḍavanarxiyade
baṁda baṭṭeyalli muḷuguttaidāre guhēshvarā.

*Not knowing to wash inside
Washing outside were drinking.
Not knowing padhōdhaka and prasādhā
Drowning in the clothes they came Guheshwara.*

Explanation:

Not knowing ... drinking: There are three kinds of impurities that affect a person. They are: ignorance, pride and differentiation of mind. Baktha seeking unity with Parashiva should reject these three impurities. Ignorance is lost with the blessings of guru, pride is lost with the worship of Istalinga, and differentiation of mind is lost with the association of jangama. Instead of losing the three impurities people just wash the feet of guru, linga and jangama and drink that water. It is not padhōdhaka.

Not knowing ... Guheshwara: Padhōdhaka means the knowledge that flows. It is not just water from feet. There are three kinds of padhōdhaka. They are guru padhōdhaka, linga padhōdhaka and jangama padhōdhaka. From these three types of padhōdhaka baktha receives knowledge of pity, compassion and equality of mind. These three types of padhōdhaka are called Thrivida padhōdhaka. Prasādhā refers to offerings. They are also of three types namely shuddha, siddha and prasiddha prasādhas. Shuddha prasādhā refers to forms, siddha prasādhā refers to liquids, and prasiddha prasādhā refers to content or satisfaction. Guru-linga-jangama should be offered with money and other things without any reservation. The things offered in such a way are called shuddha prasādhā. Receiving that shuddha prasādhā cleans the body. The experience of consuming prasādhā and offering to Prānalinga becomes siddha prasādhā. Satisfaction of having siddha prasādhā is prasiddha prasādhā. With prasiddha prasādhā, devotee becomes linga prasādhī in all respect. The love of body from shuddha prasādhā and the rambling of mind from siddha prasādhā are lost.

Summary:

Those who do not know ways of removing the taints of body and mind drink only the water after washing the feet of guru, linga and jangama. Without the knowledge of padhōdhaka and prasādhā they do not learn Parashiva.

ªÀiÁrZÀ NUÀgÀ ªÀiÁrZÀAvÉ EçÝvÀÄÛ.
 ¤ÃrZÀ PÉÊUÀ¼ÄÄ JqÉAiÀiÁqÀÄwÛzÀÝªÄÄ.
 °AUÀPÀì' ðvªª ªÀiÁrZÉªÉA\$gÀÄ,
 MAZÀgÀ´ÉÆAZÀÄ ,ÀªÉAiÀÄzÀÄ £ÉÆÄqÁ.
 °AUÀªÁgÉÆÄUÀÉAiÀÄ ªÀiÁrZÉªÉA\$gÀÄ,
 vÁªÄÄAqÀÄ ¤ªÄÄä zÀÆªÄªÄgÀÄ UÄÄªÉÄ±ÀégÁ.

162

māḍida ōgara māḍidaṁte iddittu.
nīḍida kaigaḷu eḍeyāḍuttiddavu.
liṁgakkarpitava māḍideveṁbaru,
oṁdaraloṁḍu saveyadu nōḍā.
liṁgavārōgaṇeya māḍideveṁbaru,
tāvuṁḍu nimma dūrxuvaru guhēshvarā.

162

*Prepared food stayed as before
Stretched hand offered.
Say offered to linga,
See, it does not worn from one to other
Say, did the offering to linga,
Eating self blames You Guheshwara.*

Explanation:

Prepared food ... linga: With pure heart and mind baktha should offer food to Istalinga. Then he should receive the food as the prasādhā of linga. This prasādhā purifies his life. His sense organs turn towards the service of linga. People offer routinely to linga without this knowledge of prasādhā.

See, it does ... to other: Baktha should not have the feeling that he offered to linga. With the feeling it leads to pride. This is the reason Allamaprabhu says that the offering does not become prasādhā.

Say, did the ... Guheshwara: Baktha's offering of food to Istalinga with purity is received by linga. Linga enjoys his offering. Without purity, offerings remain as food and it does not become prasādhā.

Summary:

Without the knowledge of prasādhā people offer food to Istalinga and consume it themselves. They think that they offered the food to linga but they do not know that the food offered to linga without purity of mind and body is not acceptable. The food they eat as prasādhā is food only. For them there is no prasādhā or the grace of Parashiva.

163

vÀªÀÄÄ vÀªÀÄÄ ¢ÀÄÄRzÀ°è °AUÀªÀÉÉÆ°¹zÀªÀgÀÄ
DgÁÇü¹zÀªÀgÀÄ, °ÉÄrvÀÛ ¥ÀqÉzÀªÀgÀÄ J°Áè -
°AUÀ°sÉÆÄUÉÆÄ¥À°sÉÆÄVUÀ¼ÁV
°sÉÆÄV,ÀÄªÀªÀj®è!
UÀAUÉªÀ¼ÀÄPÀgÉ°Áè ¢ÀgÀªÀÄÄTUÀ¼ÁV
ªÀÄÆwðAiÀÄ½zÀÄ °ÉÆÄzÀgÀÄ UÀÄ°ÉÄ±ÀégÁ.

163

tamma tamma mukhadalli liṁgavanolisidavaru
ārāḍhisidavaru, bēḍitta paḍedavaru ellā -

liṁgabdhōgōpabhōgigalāgi bhōgisuvavarilla!
gaṁgeṽālūkarellā varamukhigalāgi
mūrtiyaḷidu hōdaru guhēshvarā.

163

*From their face they please linga
They adore, receive all their seeking-
They are not linga prasādhā enjoyers!
Their interest is to receive
They are gone leaving statues Guheshwara.*

Explanation:

From their ... their seeking: There are numerous devotees in this world. They worship for their own benefit and seek favors from God. They are not bakthas. They are reward and pleasure seekers.

They are not ... enjoyers: Lover of linga follows the path of linga. They offer everything to linga and receive prasādhā. They enjoy equality with linga.

Their interest ...Guheshwara: There are many devotees with steadfast devotion to Shiva. But their devotion has been wasted because of their desires in seeking favors and status. Baktha alone leaves behind all status and desires. His only desire is to enjoy equality with Parashiva.

Summary:

There have been many devotees of Shiva in the past and now. There will be plenty in the future. They all worship Shiva seeking favors from God. Seekers of favors do not receive or enjoy prasādhā. Without prasādhā there is no equality with Parashiva.

164

“É¼ÀVÉÉÆ¼ÀUÀt gÀÆ¥À w½zÄÄ fÉÆÃrAiÉÄ PÀ¼ÉzÄÄ
»rAiÄÄzÉ »rzÄÄPÉÆ¼À§®èfÁV DvÄ °AUÄ¥Äæ,Áç!
eÁw,ÀÆvÀPÀªÄ½zÄÄ ±AAPÉ vÄ`ÉzÉÆÃ¾zÉ
¤B±AAPÀfÁV DvÄ ,ÀªÄÄAiÄÄ¥Äæ,Áç!
,ÀPÀ® “sÀæªÉÄAiÄÄfÉ d¾õÉzÄÄ
UÄÄ°ÉÄ±ÀégÀ°AUÄzÀ°è §,ÀªÄtÚfÉÆ§âfÉ
CZÄÑ¥Äæ,Áç!

164

beḷaginoḷagaṇa rūpa tiḷidu nōḍiye kaḷedu
hiḍiyade hiḍidukoḷaballanāgi āta liṁgaprasādi!
jātisūtakavaḷidu shamke taledōrxade
niHshamkanāgi āta samayaprasādi!
sakala bhrameyane jarxedu
guhēshvaraliṁgadalli basavaṇṇanobbane accaprasādi!

164

*Looking form in brightness with knowledge
Not catching but grasping is linga prasādhī!
Discarding caste having no pride
Being calm is Samayaprasādhī.
Abandoning all illusions
In Guheshwaralinga
Basavanna is alone achchaprasādhī!*

Explanation:

Looking form ... linga prasādhī: Brightness refers to shakthi associated with Parashiva. Form refers to Istalinga the symbol of Parashiva. Looking at Istalinga with knowledge, baktha grasps Istalinga as the symbol of Parashiva. He is called the Lingaprasādhī.

Discarding caste ... Samayaprasādhī: Caste is associated with status and pride. But for a Samayaprasādhī, there is no caste or associated pride. For him everything is same.

Abandoning all ... achchaprasādhī: There are six types of illusions. They are: Jāthi or caste (to say he is the highest in the 18 caste), Varna (Brahmin, Kshathriya, Vaishya and Shudra), Āshrama (Gruhastha, Vānaprastha, Kuteestha, and Avadhūtha), Kula (Kannadiga, Vānija, Kammāra, Thigula), Gothra (Kāshyapa, Bharadwaja, etc), and Nāma (Narayana, Brahma). Discarding these types of illusion with trust in linga is called achchaprasādhī. Basavanna is an achchaprasādhī.

Summary:

Shakthi is the basis for all movement and life in this world. Examining this brightness reveals that Parashiva is the cause since shakthi follows Parashiva. Parashiva is no different from the brightness. Linga prasādhī knows this secret. Samayaprasādhī is far from the taints associated with caste and pride. Achchaprasādhī does not have any illusions due to caste, varnas and other prides.

165

vÀÈÄÄÀ vÁUÀZÀ ÆÄÄÆÄß, ÆÄÆÄÆÀ vÁUÀZÀ
ÆÄÄÆÆÄß,
C¥ÁâAiÀÄÆÀ §AzÀÄ JqÉUÉÆ¼ÀîZÀ ÆÄÄÆÆÄß
C| ðvÀÆÀ ÆAiÁqÀ`ÉÃPÄÄ.
UÄÄgÄÄ«ÆÀ PÉÊAiÄÄ°è J¼ÀvÀ|ÆÁUÀZÀ ÆÄÄÆÆÄß
C| ðvÀÆÀ ÆAiÁqÀ`ÉÃPÄÄ.
JqÀZÀ PÉÊAiÄÄ°è QZÄÄÑ, §®ZÀ PÉÊAiÄÄ°è °ÄÄ®Äè -
Gj °ÄwÛvÄÄÛ UÄÄ°ÉÄ±ÀégÁ, ÆÄÄÄ ¥Äæ, ÁCÄiÄÄ!

165

tanuva tágada munna, manava tágada munna,
apyāyana baṁdu eḍegolḷada munna

arpitava māḍabēku.
 guruvina kaiyalli eḷataṭavāgada munna
 arpitava māḍabēku.
 eḍada kaiyalli kiccu, balada kaiyalli hullu -
 uri hattittu guhēshvarā, nimma prasādiya!

165

*Before body touches, before mind touches,
 Before offering as prasādhā
 Should be offered.
 Before the hands of guru accepting
 Should be offered.
 Fire in left hand, grass in right
 Caught fire Guheshwara, Your prasādhī!*

Explanation:

Before body...be offered: Idea for offering starts in the mind. The hands take the things and they are offered to linga. This type of offering is a routine one. Even before the mind grasp the idea of offering, even before hands touch the offerings and even before preparing things for offerings they should be offered to linga. In other words, baktha should grasp the idea that everything belongs to Parashiva.

Before the hands...should be offered: Before guru touches the offerings things should be offered to Gurulinga.

Fire in left...Prasādhī: There is fire in left hand and grass in right hand. Grass catches fire just by touching. No other action is required for the grass to catch fire and burn. Similarly, baktha has Istalinga on his left palm, and has offerings in his right hand. Offerings when touched to Istalinga become prasādhā. While offering, the thought is more important than action. They are associated. Without thought, there is no action. Before action, offerings should be made.

Summary:

The true offering to Parashiva is the offering made even before the idea appears in mind. All things belong to linga. So a person cannot offer anything except his true devotions. But many get the idea to prepare and offer with their hands to linga. This type of offering is not acceptable. Offerings should be made even before it appears in mind.

166

vÀĒÀß ¢ÄÄÄnÖ ¢ÄrzÄÄzÉ ¥Äæ,ÁzÀ.
 vÀĒÀß ¢ÄÄÄIÖzÉ ¢ÄrzÄÄzÉ NUÀgÀ.
 °AUÀPÉI PÉÆIÄÖ PÉÆAqÀqÉ ¥Äæ,Áç,
 EzÄÄ PÁgÀt, EAvÄ¥Àà ¨sÀÈvÁâZÁjUÀ®èzÉ
 ¥Äæ,ÁzÀ«®è UÄÄ°ÉÄ±ÀégÁ.

166

tanna muṭṭi nīdidade prasāda.
tanna muṭṭade nīdidade ōgara.
liṁgakke koṭṭu koṁḍaḍe prasādi,
idu kāraṇa, iṁtappa bhṛutyācārigallade
prasādavilla guhēshvarā.

166

Offering without expectation is prasādha
Offering with expectation is food.
Offers to linga prasādhi receives
This is the reason Bruthyāchāri has prasādha
Others have none Guheshwara.

Explanation:

Offering ...is food: Many worship and offer things to linga. In return they expect favors. Food offered to linga without any expectation is prasādha. With expectation it is just food.

Offers to...receives: Linga prasādhi offers to linga without any expectation. Whatever he offers he receives them as prasādha. While offering his mind and action, he is with linga and he expects nothing in return.

This is the...Guheshwara: Bruthyāchāra refers to all things belong to Parashiva. They are all His creation. Baktha with this knowledge is called Bruthyāchāri. He receives prasādha and others do not.

Summary:

Prasādha is the offering with whole heartedness. Food is just offerings. The offerings to linga should have Bruthyāchāra. The offerings should be received with the grace of linga. No prasādha for those with pride.

167

Dcū E®èczÀÝqÉ °AUÀ¶Àæ,Áç JA"É.
 ¶Áâç E®èczÀÝqÉ dAUÀ¶Àæ,Áç JA"É.
 "ÈQÃPÀ¶À,ÉÆAPÀczÀÝqÉ,À¶ÀAiÀ¶Àæ,Áç JA"É.
 EAwÃ wæ«zÀ¶Àæ,ÁzÀ,ÀAŞAcüAiÀiÁzÁvÀÆÀ
 CZÀÑ¶Àæ,Áç JA"ÉÆÀ PÁuÁ UÀÀ°ÉÀ±ÀégÁ.

167

ādhi illadiddaḍe liṁgaprasādi embe.
vyādi illadiddaḍe jaṁgamaprasādi embe.
laukīkava soṁkadiddaḍe samayaprasādi embe.
iṁtī trividaprasādasambamḍhiyādātana
accaprasādi embenu kāṇā guhēshvarā.

167

Without the beginning call him Lingaprasādhi.
Without sickness call him Jangamaprasādhi.
Without pleasures call him Samayaprasādhi

*Having relation with these three
Look, he is achchaprasādhi Guheshwara.*

Explanation:

Without the ... Lingaprasādhi: Worry arises because of selfishness. This is mine. That belongs to me. Without this kind of thinking baktha offers things to linga and receives them back. Consuming things received makes him to lose provocative thoughts. So he becomes calm without any kinds of bother. Allamaprabhu calls him as linga prasādhi.

Without sickness ... jangama prasādhi: Sickness refers to problems of body. Baktha offers his wealth to jangama dhasōha. He receives prasādha from jangama. Thus he becomes Jangamaprasādhi. He is without problems of the body because of his offerings to jangama dhasōha.

Without pleasures ... Samayaprasādhi: Baktha with association of sharanas lose the ability to discriminate. Everything is the same to him. With the loss of these characters he is called Samayaprasādhi.

Having relation ... Guheshwara: Baktha having these three types of prasādha is called achchaprasādhi.

Summary:

Baktha without problems of mind is called Lingaprasādhi, without bodily problems he is called Jangamaprasādhi, and without pride of caste he is called Samayaprasādhi. Baktha with all these three types of prasādha is called achchaprasādhi.

168

ÀÀ ÆÄ-ÄzÁ JAzÉ¹PÉÆ¼À\$®èqÉ
\$AzÀ PÁÀÄPÉÆæÄzÀÀÀ °AUÁ|ðvÀÀÀ àÀiÁqÀ¨ÉÄPÄÄ.
C®VÆÀ PÉÆÉÆAiÄÄ æÉÆÉÆAiÄÄ æÉÄÄ®t¹A°Ä,ÀÆÀ
°ÉÆgÀ½ °ÉÆÄUÀ¨ÁgÀzÄÄ.
²æAZÁgÀzÀ zSÁgÉ æÉÄÄgÉ æÄÄÄIÖzÀ æÄÄÄÆÀß
C|ðvÀÀÀ àÀiÁqÀ\$®èqÉ ©üÆÀß¨sÁÀÀæ°èAiÄÄzÉÆ
UÄÄ°ÉÄ±ÀégÁ?

168

sarva suyidhāni emdenisikolaḥallaḍe
baṁda kāmākroḍhava liṁgārpitava māḍabēku.
alagina koneya moneya mēlaṇa simhāsana
horalī hōgabāradu.
shivācārada dhāre mēre muṭṭada munna
arpitava māḍaballaḍe bhinnabhāvavelliyado guhēshvarā?

168

*To be called Sarva Suidhāni
Offers love and anger to linga.
The knowledge that is on tip of throne*

*Before perfection should not go.
Before Shivāchāra solidifies
If offered where is divergence Guheshwara?*

Explanation:

To be called...to linga: Baktha offers his honest earnings whole-heartedly to linga. In addition, he also offers arishadvargas- love, anger, desire, jealousy, greed and lust. With the loss of these, baktha is called Sarva Suidhāni or one that gives away everything.

The knowledge...not go: The knowledge gained by Sarva Suidhāni is Shiva knowledge. That is baktha and Shiva are one and the same. Baktha should not give up this knowledge till it leads to unity with Shiva.

Before Shivāchāra ... Guheshwara: With the offering and the loss of qualities that leads to bodily pleasures and with the Shiva knowledge baktha follows Shivāchāra. With Shivāchāra baktha has only one desire of having eternal life with Shiva.

Summary:

As Sarva Suidhāni a baktha has to surrender things such as love and anger that arises in his mind to linga. The knowledge he possesses about linga should be increased. He should not have any prejudice or jealousy. Then he is left with only one desire. That desire is to experience unity with Parashiva.

169

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 ¤ZÀÑPÉì ¤ZÀÑ °ÀÄ'ªÀ °ÀÄ'UÀ¼À PÀAQÉªÀAiÀiÁå.
 ¢ÀAiÀÄÄ ©Ä,ÀzÀ ¢ÀÄÄÆÀß, DPÁ±À §°AiÀÄzÀ ¢ÀÄÄÆÀß,
 °AUÀPÉì C| ðvÀªÀÄÄRªÀ ¢ÀÄ¼ÖÉçgÀAiÀiÁå.
 °sÉÆÄðÆÀªÀ ¢ÀiAr °sÁðÆÀªÀ¤QìIÄÖ °ÉÆÄªÀ
 »jAiÀÄjUÉ °sÀAUÀ ÆÉÆÄqÁ UÄªÖÄª±ÀégÁ.

169

accaprasādi accaprasādi embiri kēlirayyā,
 niccakke nicca husiva husigaḷa kaṁḍevayyā.
 vāyu bīsada munna, ākāsha baliyada munna,
 liṁgakke arpitamukhava marxedirayyā.
 bhōjanava māḍi bhājanavanikkittu hōha
 hiriyarige bhaṁga nōḍā guhēshvarā.

169

*Say achchaprasādhi, achchaprasādhi listen,
 Seen lying day after day.
 Before air blows, before sky hardens,
 Do not forget to offer to linga.
 Throwing the plate after eating a meal*

Look, not beneficial for elders Guheshwara.

Explanation:

Say achchaprasādhī... after day: Achchaprasādhī is of two types. First type gives priority to actions by offering things to linga; the second type gives priority to offering ideas to linga. The true achchaprasādhī should carry out both types of offerings. His offerings make his body, mind and ideas to be pure. Also the vision of linga is established in him. He loses love of body, his mind does not stray, and his ideas do not shatter. His life becomes the life for linga. His enjoyment is that of linga. There are numerous false achchaprasādhī's. Every day they offer things to guru, linga and jangama and receive prasādhā for their use. They fail to offer their ideas of mind. So their love of body and seeking pleasures for their body is still exists. Their mind wanders and their vision is not of linga. Calling themselves as achchaprasādhī is a lie.

Before air...to linga: Before the influence of māya, before time passes away, and before reaching old age and death, baktha should learn the significance of linga prasādhā. With prasādhā baktha is free from māya and her illusions.

Throwing the ...Guheshwara: After a meal people throw away plates (paper). Similarly people not knowing the significance of prasādhā call oneself as achchaprasādhī. With that they wasted their entire life.

Summary:

People call themselves as achchaprasādhī. Truly they are misled. Before time passes away, before caught in the problems of samsāra and before reaching old age, baktha should offer to linga with the understanding prasādhā. People discard plates (paper) after a meal. Similarly, those calling themselves as achchaprasādhī are throwing away their precious time of life by not understanding the significance of prasādhā. Offering to linga should be both things of action and of mind.

170

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170

anubhāvadimda huṭṭittu liṅga,
anubhāvadimda huṭṭittu jaṅgama,
anubhāvadimda huṭṭittu prasāda.
anubhāvanuvinali
guhēshvarā nimma sharaṇananupama sukhi.

170

*Linga is born with experience
Jangama is born with experience,
Prasādha is born with experience.
At the end of these*

Explanation:

Linga is born ... experience. : With the association of sharana's linga and jangama are born. With the knowledge that linga and jangama are same, significance of prasādhā is learnt. This knowledge of prasādhā is the elixir of eternal happiness.

At the end ... happy: Baktha eating prasādhā is immensely happy.

Summary:

With the association of sharanas, linga and jangama are born. With the knowledge that jangama and linga are same significance of prasādhā is learnt. Hence prasādhā brings eternal happiness to baktha.

171

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 PÄvÄÜ-ÉAiÄÄ°è UÄwAiÄÄ PÄtzÉ
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 -ËQPÄ fÄAiÄÄPÄ fÄgåPÄ!
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 UÄÄ°ÉÃ±ÄégÄ.

171

manabīsaravemba gāli bīsittu.
vidyāmukhada jyōti namdittu.
kattaleyalli gatiya kāṇade
dummāna nelegoḍittu,
summāna hōyittu.
sakalakaḷāvidyāguruvallā!
matitālavemba guhya tāgi,
sutālavemba sharaṇanaṃgadalli biddu,
guruvimge prasādavāyittu shishyamge ōgaravāyittu.

laukika nāyaka naraka!
arpitamukhavanarxiyade anarpitamukhavāyittu guhēshvarā.

171

*Wind that disturbs mind is blowing.
The light that brightens knowledge is off.
Not seeing the path in darkness
Gave way to problems of life,
Gone is the tranquility.
Guru with all the art and knowledge
Touching the sharana
Became prasādhā to guru, became feast for pupil.
The world not knowing
The greatness of prasādhā suffers in sumsāra Guheshwara.*

Explanation:

Wind that ... is blowing: Wind refers to the illusions of māya. Illusions that disturb the mind have spread everywhere in this world.

The light...is off: The light that brightens refers to the knowledge. It is fading.

Not seeing ... tranquility: Persons become sumsāri's with the influence of māya and her illusions. Sumsāri has difficulty to escape from māya and they have to face problems of this world. There is no peace in their life.

Guru with ... and knowledge: Parashiva is the guru. He has everything and all knowledge.

Touching the sharana: The knowledge takes root in sharana making him bright.

Became ... guru: The knowledge that sharana acquired is itself prasādhā.

Became ... pupil: Pupil receiving the prasādhā is enlightened with the knowledge of Shiva. Māya has no influence over him. He experiences Parashiva.

The world...Guheshwara: People of this world not realizing the power of prasādhā enjoy the illusions of māya. The result of such enjoyments is to face the problems of this world without eternal happiness.

Summary:

Māya is the cause for disturbing the mind. With this disturbance the light or the knowledge fades. Problems associated with this world like worries and pleasures occupy the mind. He is now in sumsāra. To come out of sumsāra, he needs a guiding light. The guiding light that frees him from sumsāra is the knowledge of Parashiva. When this knowledge touches sharana, he is a guru. The knowledge he receives is itself is the prasādhā. Passing the knowledge to his pupil it is the prasādhā for him. Now the pupil with the prasādhā is in peace and untouched by māya. Persons without prasādhā are under the influence of māya and they experience the problems of this world.

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172

padavanarpisabahudallade padārthavanarpisabāradu.
 ôgaravanarpisabahudallade prasādavanarpisabāradu.
 guhēshvarā. nimma sharaṇaru
 himda nōḍi mumdanarpisuvaru.

172

Offer words not materials
Offer feast not prasādha
Guheshwara Your sharanas
Looking past offer ahead.

Explanation:

Offer words not materials: Words refer to his ideas of mind. He cannot offer thing that does not belong to him. Everything belongs to Parashiva. Hence he can only offer his mind.

Offer feast not prasādha: Prasādha is the objects received after offering to guru, linga and jangama. Hence they cannot be offered again. Baktha can offer a feast but not prasādha.

Guheshwara ... offer ahead: Looking past refers to the truth of the past. The past is the world and its content belonging to the creator. Ahead refers to the idea that comes to the mind that they are mine. So they offer the idea that came after the creation of this world. The philosophy of prasādha is offering. There are three stages of offerings. In the first stage baktha offers his wealth earned through honest ways to guru, linga and jangama and he receives things as prasādha. In the second stage, in addition to things he offers the knowledge that they are mine. In the third stage, he also offers the idea that “they are mine” and thinks everything belongs to guru, linga and jangama.

Summary:

Everything in this world belongs to Shiva. But, people think that they are theirs. Only the thought they are ours can be offered to Shiva not the things themselves. How can a person offer anything to Shiva that is not his? Also he can offer food that is not offered yet to Shiva. He cannot offer the prasādha that has already been offered to Shiva. Sharana knows that everything belongs to Shiva. Hence he offers only his thoughts to Shiva.

173

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173

ghanavappa bōnavanu omḍanuvina pariyāṇadalli hiḍidu,
 guruliṁgavārōgaṇeya māḍi mikkudu prasāda.
 ī terxada ghanavappa liṁgavanu omḍanuvinali taṁdirisi,
 ghanavappa bōnavanu liṁgavārōgaṇeya māḍi
 mikkuda koḷaballaḍe prasādi.
 imṯi terxana besagoḷlaballaḍe,
 enna besagoḷlai guhēshvarā.

173

*Holding the great in one hand
 Offers to guru linga the rest prasādhā.
 This great linga kept inside,
 Offers the linga with great meal
 Uses the rest as Prasādhī.
 To follow these ways,
 Make me Guheshwara.*

Explanation:

Holding the great ... rest prasādhā: The great refers to Istalinga as well as to the world. Baktha offers this world to Istalinga. He receives the same from the Istalinga as prasādhā for his use. He perceives the whole world as prasādhā. What he listens, what he sees, what he eats, what he speaks, they are all due to the grace of linga.

This great linga ... rest as Prasādhī: Baktha has linga in his mind and in his thought. This linga is Prāṇalinga also known as Antherlinga (linga inside the body). For him the world and all its contents are prasādhā

To follow this...Guheshwara: Allamaprabhu requests Shiva to make him follow the above path of Prāṇalingi.

Summary:

The world is made of five elements namely sky, air, fire, water, and earth. They are associated with many things of this world. Baktha having Istalinga in one hand offers food. He receives them back as prasādhā for his use. Both outward and inward, he thinks of Shiva and feels that everything belongs to Shiva. All that he has received is prasādhā with the grace of Shiva. Allamaprabhu requests Shiva to make him to follow the path of Prānalingi.

Prānalingi Sthala

Prasādhī worships Prānalinga with anubhava bakthi. He offers tasty things from his hand. He is in equality with Prānalinga. Thus he experiences equality. This state is called Prānalingi sthala or being in the Prānalingi state.

174

PÀzÀ½AiÄÄ §£ÀªÀ °ÉÆPÀÄÌ °ÉÆ®§ w½AiÄÄzÀ£ÀßPÀÌ,
§AiÄÄ® UÁ½AiÄÄ »rzÄÄ UÀnÖ ¢AiÁqÀzÀ£ÀßPÀÌ,
§¾ôzÉ §°ÄÄzÉ ²ªÀeÁÖ£À?
µÀqÄÄªAUÀðªÀ½AiÄÄzÀ£ÀßPÀÌ §¾ôzÉ §°ÄÄzÉ?
CµÄÖªÄÄzªÀ£À½AiÄÄzÀ£ÀßPÀÌ?
ªÄÄzªÀªÄÄvÀìgÀªÀ ¢AiÁqÀ°®è, °ÉÆzÀPÀÄ½UÉÆ¼À°®è.
UÄÄ°ÉÄ±ÀégÀ°AUÀ PÀ°àvÀzÉÆ¼ÀUÀ°è!

174

kadaḷiya banava hokku holaba tiliyadannakka,
bayala gāḷiya hiḍidu gaṭṭi māḍadannakka,
barxide bahude shivajñāna?
ṣhaḍuvargavaliyadannakka barxide bahude?
aṣṭamadavanaliyadannakka?
madamatsarava māḍalilla, hodakuḷigoḷalilla.
guhēshvaraliṅga kalpitadoḷagalla!

174

*Not knowing ways to come out of forest name illusion,
Without solidifying the air of bayalu
Can Shiva knowledge come?
Without losing shaduvarga can it come?
Without losing astamadhas can it come?
Without pride and jealousy without diversion of mind.
Guheshwaralinga does not materialize!*

Explanation:

Not knowing...illusion: Forest name illusion refers to body in sumsāra. He does not know ways to come out of the bonds of sumsāra. He has to find ways to free himself.

Without solidifying...air of bayalu: In addition jeeva has to have firmness of the mind.

Can Shiva...come? : Without the above, jeeva cannot learn about Shiva.

Without losing...Astamadhas can it come? : There are six types of illusions and eight types of prides. They are responsible for all types of sorrow and happiness. Baktha should lose these illusions as well as prides. The six illusions are: Jāthi (To say he is the highest in the 18 caste), Varna

(Brahmin, Kshathriya, Vaishya and Shudra), Āshrama (Gruhastha, Vānaprastha, Kuteestha, and Avadhūtha), Kula (Kannadiga, Vānijya, Kammāra, Thigula), Gothra (Kāshyapa, Bharadwaja, etc), and Nāma (Narayana, Brahma). (Refer to vachana 164). Pride is both internal and external. There are eight internal prides and eight external prides. External prides come from Kula (being in a particular group), Chala (determination to accomplish), Dhana (richness), Rupa (beauty), Yuvana (Youth), Vidya (education), Rājya (Power), and Thapa (achievements). The eight internal prides are: Samsthitha, Thruneeekrutha, Varthini, Krodhini, Mohini, Athichārini, Gandhachārini, and Vāhini. Samsthitha are pride of soul associating with the body and also the loss of past knowledge. Thruneeekrutha is disrespect and offends others. There are five great evils: others money, others wife, other Gods, scolding others and cruelty to others. Associating with these five evil things is called Varthini. Krodhini is to show anger. Mohini is the love of family. Athichārini is exciting the soul with many kinds of information resulting with improper behavior. Gandhachārini is the association of bad smell. Vāhini refers to keeping bad habits even after the association with good persons.

Without pride...materialize! : Shiva philosophy is not created. It exists with Shiva. It cannot be destroyed. As long as the illusions of pride, jealousy and disturbances of mind exist, the philosophy does not materialize or does not be grasped.

Summary:

Prānalinga sthala begins with this vachana. Experiencing the truth is the essence of this state. This chapter explains things to perform for achievement. It requires two important things. The first is to have pure and determined mind. The second is to have the knowledge of Parashiva that explains the relationship between the soul and Parashiva. The vachana says that the body or baktha entering the forest named sumsāra should learn the knowledge about the ways to come out of sumsāra. He should not have wandering mind. He should keep away from the six illusions and suppress the eight types of prides. Then, he realizes the philosophy of Shiva. He also learns the philosophy is not created, but it is associated with Shiva and it cannot be destroyed. This realization takes him to the Prānalingi state.

175

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 UÀÄ°ÉÄ±ÀÉgÀ°AUÀzÀ°è ¢ÁPÀÄ ¥ÁPÀÀÁzÀqÉÉÉÆ,
 ¢ÀÄÈÀ ¥ÁPÀÀÁzÀÈÀßPÀìgÀ?

175

shabda sparsha rūpu rasa gamdha pañcēmdriya
 sapta dhātu aṣṭamadadimda muṇḍugāṇadavaru
 nīve kēlire.

liṅgavārteya vacanada racaneya māḍuvarayyā.
 sañsārada maccu biḍadannakka
 sūkṣhma shivapathavu sādyavāgaḍu.
 guhēshvaraliṅgadalli vāku pākavāḍaḍēno,
 mana pākavāḍannakkara?

175

*Sound, touch, form, liquid, and smell-five senses
 Seven dāthus, astamadha not seeing future
 You listen.*

*Constructs vachanas about news of linga.
 Without losing bonds of sumsāra
 The way to Shiva is not possible.*

*In Guheshwara linga what if talk and routines swells
 But not mind fermenting?*

Explanation:

Sound, touch...You listen: The five senses spread over the entire world. They are very attractive to the five organs namely ears, skin, eyes, mouth and nose. Similarly, body has the seven dāthus (body building tissues). They are: Rasa (Water), Rudheera (Blood), Mamsa (Flesh), Maedhassu (Fat), Asthi (Bone), Majja (Marrow) and Shukra (Seminal fluid). These seven are known to disturb the mind. The eight prides are: Kula (being in a particular group), Chala (determination to accomplish), Dhana (money), Roopa (beauty), Yavana (youth), Vidya (education), Rājya (Power), and Thapa (achievements). People with one or more of these prides have no sense of truth. They cannot realize or recognize the soul that is inside of their body.

Constructs vachanas ... of linga: They do not understand or have any realization about Shiva philosophy. Yet they construct vachanas and pretend to be knowledgeable in all aspects of linga.

Without losing ... not possible: Shivayoga is not possible till they lose their love of sumsāra.

Without losing bonds ... not possible: Just talking about linga does not lead to Parashiva. In addition to talk, their mind should also be with linga. In fact, their talk, action and mind should be with linga. Else, there is no

learning of Shiva philosophy or experiencing Parashiva.

Summary:

The sense organs are attracted to the things of the world. Tongue likes to taste, nose follows the smell, ears like to listen, eyes want to see beautiful things and skin wants to touch. By these activities, the body is tangled in the web of sumsāra. It is necessary to control these five sense organs and also to control the seven dhāthus that entice the body and to suppress the mind from pride. Without controlling these, people write vachanas and pretend to have experienced Parashiva. How could anyone experience linga without getting rid of the bondage of sumsāra and without controlling mind?

176

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UÄÄ°ÉÄ±ÀégÁ, ¤āÄÄ ±ÀgÀtgÄÄ »AzÉ °AUÄāÀ¤j¹
°ÉÆÄzÀgÄÄ.

176

martyalōkada mānavaru
dēguladoḷagoṁdu dēvara māḍidaḍe
ānu berxegādenayyā.
niccakke nicca arcane pūjaneya māḍisi
bhōgava māḍuvara kaṁḍu nānu berxagādenū.
guhēshvarā, nimma sharaṇaru hiṁde liṁgavanirisi hōdaru.

176

*People of this world
Make a God inside a temple
I am surprised.
Day by day performing worship
Seeing them eating I am surprised.
Guheshwara, Your sharanas gone placing linga before.*

Explanation:

People of...surprised: People construct temples and install idles as Gods. How is it possible to install formless, omnipresent God in the middle of four walls? Allamaprabhu is surprised seeing the temples with many Gods.

Day by day...surprised: In addition to the construction of temple, they spend their time in idle worship and offering food. They enjoy their work and think that the food offered is prasādha. Again Allamaprabhu wonders

about these kinds of activities.

Guheshwara, Your...before: Sharana has shown the ways to Parashiva. But many follow the wrong path.

Summary:

People build temples. They install idles as God. Every day they worship and offer food. They consume food as prasādhā. These kinds of routines make Allamaprabhu to wonder. Sharanas have showed ways to Parashiva. Not following the ways of sharanas, the people of this world merely perform routine worships.

177

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°AUÄÄ ¢ÄÄÄÄnÖAiÄÄ£ ¢ÄÄÄiÖzÄ
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¢ÄÄgÄ¼ ¸sÄÄPÄ°ävÄ£°èAiÄÄz££Ä?

177

barxiya naccu maccina bhaktiya bhaktaru,
liṁgava muṭṭiyū muṭṭada oḷalōṭṭegaḷu
neredu gaḷahuttipparu, tamatamage anubhāvava nuḍivaru.
anubhāvada āyatavanarxiyadiddare himḍaṇa anubhāvigaḷu?
guhēshvaraliṁgada sukhava muṭṭidaḍe
maraḷi bhavakalpitavelliyadō?

177

*Impersonating pretending devotion
With linga touching fakes for stomach
Speaks devotion, speaks experience when congregate.
Without experience or having no knowledge of sharanas?
Reaching happiness in Guheshwara linga
How to repeat vision?*

Explanation:

Impersonating ... for stomach: Some people show devotion inside and outside pretending to be devotional. All that they are doing is for the sake of their stomach.

Speaks devotion... congregate: In their congregation, they speak about devotion and their experiences without having devotion or experience.

Without experience... repeat vision? : Sharanas are achievers of truth. They experience Parashiva. Their happiness is of linga and cannot be

repeated. They do not held by the bonds of sumsāra either.

Summary:

Performing worship routinely is not devotional. They cannot be close to linga. They are just talkers. They do not accomplish true devotion and hence they do not experience happiness with linga. They talk freely about linga. If they experienced happiness with linga, they would be free from the bonds of sumsāra. Sharanas knew of linga and they experienced happiness with linga. Hence they are free from the bonds of sumsāra.

178

“sÁàAzÉÆ`ÉÆŝâ zÉÃàÀgÀ àÀiÁr,
àÀÆzÉÆ`ÉÆAzÀÀ `sÀQÛAiÀÀ àÀiÁczÀqÉ,
PÁAiÀÄzÀ PÉÊAiÀÀ°è PÁAiÀÄðàÀÀmÉ?
àÁAiÀÄPÉÌ §¼À®ÀàÀgÀÀ £ÉÆÄqÁ!
JvÀÛ£ÉÄ¾ô JvÀÛ£À¾,ÀÄàÀgÀÀ
JvÀÛ °ÉÆzÀgÉÊ UÀÄ°ÉÄ±ÀégÁ?

178

bhāvadolobba dēvara mādi,
manadolomdu bhaktiya mādidaḍe,
kāyada kaiyalli kāryavumte?
vāyakke baḷaluvaru nōḍā!
ettanērxi ettanarxasuvaru
etta hodarai guhēshvarā?

178

*Having a God in vision
Being devotional in mind
Can hands of body have action?
Look, tired but do not know!
Sitting on a bull desires for a bull
Where did they go Guheshwara?*

Explanation:

Having a God...Action? : People visualize God and become devotional in their mind. But their action is far from their true devotion. What use they have even if they have a linga in their hand? They do not know the reality of linga. They have nothing to gain with this kind of duality.

Look, tired...not know: Not trying to learn about linga that is inside they search outside. They spend their time and waste their earnings. For all their efforts they acquire nothing but being tired.

Sitting on a...Guheshwara? : Looking linga outside is like sitting on a bull and searching for a bull. Linga is in their body; but they are looking for another.

Summary:

This vachana says that linga is inside of everybody. To realize and experience linga, guru blesses a devotee with Istalinga. Also, he gives the knowledge of linga and ways to accomplish linga-anga-sāmarasya or to experience the unity of soul with linga. Seeking linga outside suggests that the devotee has devotion and motivation but has no knowledge of linga. Without knowledge devotee looks and searches for linga outside of his body. His efforts are wasted. His search is like sitting on a bull searching for a bull. Without the knowledge of Prānalinga he cannot experience the unity with linga.

179

9ÉÆMÉÖAiÄÄ æÄÄ~É PÀmÉÆÖUÀgÀzÀ æÉÆmÉÖAiÄÄ
 PÀnÖzÀqÉÄÆÄ?
 9À¹æÄÄ 9ÉÆ9ÀÄzÉ?
 CAUzÀ æÄÄ~É °AUÀ ,æAiÄÄvÀæÄzÀqÉÄÆÄÄ?
 ``sÀPÀÛÉÁUÀ\$®èÉÉ?
 EIÖ PÀ®Äè æÄÄ¼ÉÄAiÄÄ æÄÄ~É 'QìzÀqÉ
 D PÀ®Äè °AUÀæÉ? D æÄÄ¼É ``sÀPÀÛÉÉ? EmÁÖvÀ
 UÄÄgÀÄæÉ?
 EAvÀ¸ÄæÀgÀ PÀAqÀqÉ ÉÁZÄæÉÉÄAiÄÄå
 UÄÄ9ÉÄ±ÀégÁ.

179

hoṭṭeya mēle kaṭṭogarada moṭṭeya kaṭṭidaḍḍēnu?
 hasivu hohude?
 aṃgada mēle liṃga svāyatavādaḍḍēnu?
 bhaktanāgaballane?
 iṭṭa kallu mēlēya mēle sikkidaḍḍe
 ā kallu liṃgave? ā mēle bhaktane? iṭṭāta guruve?
 imṭappavara kaṃdaḍḍe nācuvenayya guhēshvarā.

179

*What if sack of food is tied on stomach?
Does hunger go away?
What if linga is on body?
Does he become a devotee?
Finding a placed stone on a bamboo bush
Is that stone a linga? Is bamboo-bush a devotee?
Is the person placed a guru?
Seeing this kind of people I get shy Guheshwara.*

Explanation:

What if ... hunger goes away? : A sack of food on the stomach does not keep hunger away. Hunger goes only by eating food.

What if...a devotee? : Devotion does not come just by having Istalinga on body.

Finding a...Guheshwara: Bamboo-bush refers to devotees, stone refers to Istalinga and the thrower is guru who gives Istalinga with his grace. A person wearing linga without devotion is not a baktha. The stone is not a linga. The thrower is not a guru.

Summary:

This vachana tells about true baktha. Guru should know the philosophy of linga. He should give linga to pupil and makes him to follow linga. After receiving linga pupil should worship Istalinga. While worshiping he should visualize Prānalinga in his mind. He should enjoy the happiness associated with his Istalinga and Prānalinga. Wearing Istalinga brings true devotion and happiness to a baktha. The person that encouraged is guru. Allamaprabhu is uneasy seeing people without these qualities.

180

C'ÜÜÉ ZÀÀÄðªÁzsÁgÀªÁV ¥ÁætPEÌ ¥Áæ,ÁzÀ
ªÀÄËwÛPÉAiÀiÁUÉ
¥Áæt °AUÀªÀ-ÉÆè!
¥Áæt °AUÀªÉAŞÄzÀÄ PÀgÀPÀµÀÖ ÉÉÆÃqÁ!
¥Áæt °AUÀªÉAŞÄzÀÄ PÀgÀ £ÁaPÉ ÉÉÆÃqÁ!
MqÉzÀªÀÄqÀPÉUÉ MwÛªÀÄtÚªÉÄwÛzÀqÉ
CzÀÄ vÀgÀªÀgÀªÀªÀÄzÉ UÀÄªÉÄ±ÀégÁ?

180

asthige carmavādhāravāgi prāṇakke prasāda mṛuttikeyāge
prāṇa liṁgavallo!
prāṇa liṁgavembudu karakaṣṭha nōḍā!
prāṇa liṁgavembudu kara nācike nōḍā!
oḍeda maḍakege otti maṇṇa mettidaḍe
adu taraharavahude guhēshvarā?

180

*Skin supports bones prasādha supports soul
Not Prānalinga!
Look, Prānalinga is difficult!
Look, Prānalinga is shy!
Sticking mud to broken pot
Is the pot same Guheshwara?*

Explanation:

Skin supports...Prānalinga: The body is made of bones. It cannot stand without the support of mussels and skin. Similarly, prāna cannot survive without body and body needs prasādha. So prasādha supports prāna. It is not correct to say that having prasādha accomplished Prānalinga. The latter

has no meaning.

Look, Prāṇalinga ...is shy: It is difficult to accomplish Prāṇalinga. Saying that they accomplished Prāṇalinga with prasādhā is untrue.

Sticking mud...Guheshwara: There are many pieces of a broken pot. Is it possible to solidify the pot by adding and pressing clay to the broken pieces? Can it be fixed? By associating with worldly affairs the soul is broken. Having prasādhā of Istalinga does not make prāṇa to mend. Prasādhā supports prāṇa. But it does not support Prāṇalinga. The mind should be steadfast to grasp Prāṇalinga. This is what the Prāṇalingi has to accomplish.

Summary:

The skin supports bones. To prāṇa, prasādhā is the support. Prasādhā does not accomplish Prāṇalinga. It is not easy to accomplish Prāṇalinga. It is not possible to fix a broken pot with mud. Similarly, it is not possible to make the wandering prāṇa to be firm. Without steadfast mind it is not possible to accomplish Prāṇalinga. Without this, there is no experience of linga.

181

ΕμἈÖ°AUἈἈ£ÄÄ ¥Áæt°AUἈἈ£É£ PἈμἈÖἈἘ°èAiἈÄzÉ£?
ΕμἈÖ°AUἈ ὀ££ÄzÀq£ ¥Áæt°AUἈ ὀ££ÄUἈzἈἈ
£££ÄqÁ!
ΕμἈÖ°AUἈ ¥Áæt°AUἈἈ£É£ ¨s£ÄzἈἈ£ÄἈ
UἈἈὀ£Ä±ἈégÁ, ἈἈἈἈ ±ἈgÀt §®è.

181

iṣṭhalingavanu prāṇalingavemba kaṣṭhavelliyado?
iṣṭhalinga hōḍaḍe prāṇalinga hōgaḍu nōḍā!
iṣṭhalinga prāṇalingavemba bhēḍavanu
guhēshvarā, nimma sharana balla.

181

*Why prove Istalinga is Prāṇalinga?
Look Prāṇalinga does not go with Istalinga!
The difference between Istalinga and Prāṇalinga
Guheshwara, Your sharana knows.*

Explanation:

Why prove...Prāṇalinga? : Why waste time in proving that Istalinga and Prāṇalinga are same.

Look Prāṇalinga...Istalinga! : Istalinga is the symbol. It goes wherever the body goes. Prāṇalinga is inside of us. When the body dies the Istalinga goes with it. But Prāṇalinga remains with us.

The difference ...sharana knows. : Is there a difference between Istalinga and Prāṇalinga? Istalinga is the symbol through which we find a way to Prāṇalinga. This secret is known to sharanas. We see what could be seen. From it, we learn what cannot be seen. See the Istalinga and learn

Prānalinga.

Summary:

Why waste time proving that Istalinga and Prānalinga are same? Istalinga is the symbol of Parashiva. It separates from us when the body leaves. But Prānalinga does not leave us. Istalinga can be seen. Through Istalinga Prānalinga should be experienced. This difference between Istalinga and Prānalinga is known to sharanas.

182

ªÀævÀUÉËrªÀævÀUÉËr JA\$ªÀ vÁ£ÉªÀævÀUÉËr!
ªÀævÀUÉËqÀ°PÉÃ£ÄÄ °Á®A©®ªÉ?
ªÀævÀUÉËIÖ §½PÀ WÀl G½AiÄÄ\$®ÀèzÉ?
PÁAiÄÄzÉ£¼AUÉ fÃªÀªÀÄ¼À£ÄßPÀlgÀ
CzÉÃ ¥Áæt°AUÀªÀÄ PÁuÁ UÄÄ°ÉÃ±ÀégÁ.

182

vratagēdi vratagēdi em̐bava tāne vratagēdi!
vratagēḍalikēnu hālambilave?
vratagēṭṭa baḷika ghaṭa uḷiyaballude?
kāyadoḷage jīvavuḷḷannakkara
adē prāṇalīm̐gavu kāṇā guhēshvarā.

182

*Says out of custom, out of custom,
He is himself out of custom!
Is it milk to be out of custom?
Without custom can the body survive?
With soul in the body
That is Prānalinga look Guheshwara.*

Explanation:

Says out of ... custom: When devotee steps away from his routines, people call him that he is out of custom. Not knowing the philosophy of Prānalinga, they themselves are out of custom.

Is it milk...custom? : Milk spoils. It becomes sour. But, can Prānalinga separate from baktha? He cannot be out of custom for he is not like milk.

Without custom...survive? : Prāna is for body. When prāna leaves how can body survive?

With the...Guheshwara: As long as the soul is in the body the body is alive. Outside of the body is Istalinga and inside it is Prānalinga. Learning, that linga is everywhere including inside the body, is the philosophy of linga. Linga is omnipresent. Not knowing this is out of custom.

Summary:

Baktha who is in relation with linga is called out of custom when he steps away from his routines. The people calling him are themselves out of

customs because they do not know the linga philosophy. Linga cannot be separated from baktha. Linga is on the body as Istalinga and inside as Prānalinga. It is what makes the soul and the body tick.

183

CAUÀZÀ PÀ¼ÉAiÀÄ`ÉÆAzÀÄ °AUÀ³À PÀAqÉ.
 °AUÀZÀ PÀ¼ÉAiÀÄ`ÉÆAzÀÄ CAUÀ³À PÀAqÉ.
 CAUÀ°AUÀ ,ÀAzÀtÂAiÀÄÆÀ¾¹ PÀAqÉ ÉÉÆÄrgÉ.
 E°èAiÉÄ EzÁÉÉ ²ÀÀÆÄÄ! §®èqÉ Ej¹PÉÆ½îgÉ.
 PÁAiÀÄ³À½AiÀÄZÀ ³ÀÄÄÆÀß ÉÉÆÄqÀ§®èqÉ
 UÀÄ°ÉÄ±ÀègÀ°AUÀPÉÌ ``É¾ðÉ oÁ³ÀÄAmÉ? °ÉÄ½gÉ.

183

aṁgada kaḷeyaloṁdu liṁgava kaṁḍe.
 liṁgada kaḷeyaloṁdu aṁgava kaṁḍe.
 aṁgaliṁga samdaṇiyanarxasi kaṁḍe nōḍire.
 illiye idāne shivanu! ballaḍe irisikoḷḷire.
 kāyavaḷiyada munna nōḍaballaḍe
 guhēshvaraliṁgakke berxe ṭhāvumṭe? hēḷire.

183

*In the light of body saw a linga.
 In the light of linga saw a body.
 Look with the unity of body and linga.
 Shiva is here! Learn to keep Him.
 Look before body sinks
 Is there any other place for Guheshwara linga? Tell.*

Explanation:

In the light... saw a linga. : See linga in the body.

In the light ... saw a body. : See body in the light of linga. In prāna there is linga and in linga there is prāna. They are fond of each other.

Look with ... and linga. : Sharana is body and linga is prāna. Looking at these two as one, the difference between Prānalinga and Istalinga is nonexistent.

Shiva is...keep Him: Sharana realizes Shiva between Prānalinga and Istalinga. He enjoys and keeps his experience for himself.

Look before... linga? Tell: Before soul departs from body, baktha should learn to see linga in his prāna. Nowhere else he can find linga. Linga is in himself with the brightness of Shiva.

Summary:

Sharana sees Prānalinga in his body and also sees body in linga. Understanding the relation between these two he learns the Shiva philosophy. He experiences the Shiva philosophy and is immensely happy. He keeps his happiness for himself. Shiva is not outside of us but He is

within us.

184

¥ÀÆf' PÉ¼À-ÄAPÉ E¼ÄÄºÀ®zÉÆÉÆ?
CÉÁUÄvÀ ¥ÀÆeÉAiÄÄ ¢ÀiÁqÀ®zÉÆÉÆ?
PÁAiÄÄ¢É ¦ÄpPÉ, fÄ¢À¢É °AUÀ, UÄÄºÉÄ±ÀégÁ.

184

pūjisi keḷayimke iḷhaladēno?
anāgata pūjeya māḍaladēno?
kāyave pīṭhike, jīvave liṅga, guhēshvarā.

184

*Bring down with worship, what it is?
Without capturing cannot worship what it is?
Body is stage soul is linga, Guheshwara.*

Explanation:

Bring down...it is? : After worship of Istalinga, it is brought down from the palm. But Prānalinga cannot be brought down.

Without capturing...is? : Prānalinga cannot be seen nor can be held in hand. It cannot be worshiped through ordinary means

Body is...Guheshwara: Body is the stage and the soul is linga. The soul cannot be separated from mind. Baktha should enjoy with Prānalinga. His enjoyment is itself the worship of Prānalinga.

Summary:

Istalinga is placed on the palm. After worship, Istalinga is brought down from the palm. This kind of worship cannot be done with Prānalinga. Prānalinga cannot be seen and so cannot be worshiped. Body is its stage and soul is the abode. This is the way to worship Prānalinga.

185

C¼ôzÀ¼ôzÄÄ C¼ô¢ÄÄ §¼ÄzÉÆ¼ôÉ¢ÉÇ-ÄvÄÄÛ.
PÄÄ¼ÄºÀ vÉÆ¼ôzÀqÉAvÄÄ £ÄA§gÄÄ!
vÉ¼ôÉ»®èzÀ WÀ£Ä¢À £É£ÉzÄÄ UÄÄgÄÄ
±ÄgÄuÉA§ÄzÀ®èzÉ
¢ÄÄ¼ÄºÄÄ §AÇºÄÄzÉAzÄÄ UÄÄgÄÄ PÄÄ¼ÄºÀ
vÉÆ¼ôÉzÄ£À®èzÉ
C¼ôÉAiÄÄ §®èqÉ UÄÄºÉÄ±ÀégÀ°AUÄ¢ÄÄ
ºÀÈzÄAiÄÄzÀ`ÉÉzÁÉÉ.

185

arxidarxidu arxivu barxudorxevoyittu.
kurxuha torxidaḍerintu naṁbaru!
terxehillada ghanava nenedu guru sharaṇembudallade
marxuhu baṁdihudeṁdu guru kurxuha torxedanallade

arxeaya ballaḍe guhēshvaraliṅgavu hṛudayadalaidāne.

185

Trying often to know You knowledge gone far.

Show the symbol does not believe!

Remember the great surrender to guru

Guru shows the symbol for absent minded

Know Guheshwaralinga is in heart.

Explanation:

Trying often...gone far: Reading purāṇas, śāsthṛas and other sources are not helpful in learning the truth about Parashiva. Repeated attempts have failed to learn the truth from these sources. The truth about Parashiva is far away.

Show the...believe! : Truth does not reveal from reading. It requires action. The symbol for this is Istalinga. Istalinga the symbol of Prāṇalinga makes the truth to appear in the mind. People, who believe in scriptures but not in action, do not believe in symbol.

Remember...to guru: The great refers to Parashiva. Submit to guru with the memory of Parashiva. Guru leads him in the path of Parashiva.

Guru shows...absent minded: Pupil does not remember his past. Guru blesses pupil with the symbol of Parashiva and shows ways to obtain the knowledge of Parashiva.

Know Guheshwara...heart: With the association of Istalinga, baktha is capable of learning that Parashiva is within himself. He can experience Parashiva as Prāṇalinga. There are two ways to learn Parashiva. The first is learning through scriptures. This is called sound method. You read scriptures to learn. From this method the truth is revealed as knowledge. The second is through action. Use the symbol of Parashiva to control the wandering mind and to follow the path revealed by the symbol. The mind grasps the truth of Parashiva. He is full of love towards Parashiva and experiences his Prāṇalinga as Parashiva.

Summary:

Repeated attempts to learn the truth about Parashiva through scriptures is a waste. To accomplish the truth a symbol is essential. Baktha should follow the ways revealed by the symbol. Those wishing to accomplish, first should submit themselves to guru. Guru recognizing their difficulties blesses them with the symbol of Istalinga and teaches them the ways to reach Prāṇalinga. Following the teachings of guru and with the help of his Istalinga the pupil sees and experience Parashiva in his heart.

186

„ÄÄ“sÄÄzsÄ C,ÄÄŒÄzsÄÄÉÄzÄÄ °É,ÄjIÄÖPÉÆEAqÄÄ

£ÄÄr«j.

„ÄŒÄzsÄÄÄÄÄÄzÄÄ? C,ÄŒÄzsÄÄÄÄÄÄzÄÄ?

§®èqÉ ¤ÃªÀÀ °ÉÃ½gÉ?

PÁAiÀÀ,ÀA\$AzsÀ, fÃªÀ,ÀA\$AzsÀ, ¥Áæt,ÀA\$AzsÀ -
EAWã wæ«zsÀ ,À\$AzsÀªÀ£À¾ôzÀqÉ
DvÀ£É ,ÀA\$Açü PÁuÁ UÀÄ°ÉÃ±ÀégÁ.

186

sambhañdha asambañdhavemdu hesariṭṭukomdu nuḍiviri.
sabañdhavāvudu? asabañdhavāvudu?

ballaḍe nīvu hēḷire?

kāyasambhañdha, jīvasambhañdha, prāṇasambhañdha -
imṭī trividha sabañdhavanarxidaḍe
ātane sambhañdhi kāṇā guhēshvarā.

186

Talk with names related and unrelated.

What is related? What is unrelated?

Sir, you tell if known!

Body relation, jeeva relation, prāna relation-

Learning about these three

Is the relation seen Guheshwara.

Explanation:

Talk with...if known! : People talk about related and unrelated. They do not know what is related and what is unrelated. Only knowledgeable people tell about these.

Body relation...Guheshwara: There are three relations. They are – body, jeeva and prāna. All these three are closely related. Body is the stage, jeeva inside of body is linga and the spirit inside of jeeva is prāna or Prānalinga. These three should not be separated. Baktha should follow the radiance of Shiva that is in the union of body and jeeva. He should learn and try to be with the light that is in his body. The person who enjoys this state is Prānalingi and he is the one related to Parashiva.

Summary:

People speak about the relation of body and linga. But do they know the true relation between the two? Body is the stage and jeeva inside of body is linga. Linga has the radiance of Shiva. That is Prānalinga. These three are related and should not be separated. This kind of relation is in Prānalingi.

187

“sÁ£ÀÀ ±À² PÀ¼ÉUÀÄAç,

¥ÁæuÁ¥Á£À ¢Áâ£É££Á£À ,ÀªÀiÁ£À

£ÁUÀ PÀ£ªÀÄð PÀÈPÀgÀ zÉÃªÀzÀvÀÛ

zsÀ£ÀÀdAiÀÄªÉA§

ªÁAiÀÄªªÀ£À¾ôAiÀÄªÉÇ!

Dcū ¥ÀætªÀªÀ£À¼ôzÉºÉ£ÉA\$ªÀAUÉ
 \$AiÄÄ®À DPÁ±ÀzÉÆ¼ÀUÉÆAzÄÄ gÀ,ÀzÀ ª«!
 ªÄÄÆ£ÁßzÀªÀgÉºè ªÀgÉ£ÀßªÉÃqÀ.
 UAÄºÉÃ±ÀégÀ°AUªªÄ vÁ£É PÀAqÉ®ªÉÇ!

187

bhānu shashi kaḷegum̐di,
 prāṇāpāna vyānōdāna samāna
 nāga kūrma kṛukara dēvadatta dhanam̐jayavem̐ba
 vāyuvanarxiyavo!
 ādhi prāṇavavanarxidehenembavaṁge
 bayalu ākāshadoḷagoṁdu rasada bāvi!
 mūnnādavarelli varennabēḍa.
 guhēshvaralingavu tāne kaṁḍelavo!

187

*With fading rays of moon
 Prāna, Āpāna, Vyana, Oodhāna, Samāna
 Nāga, Koorma, Krukara, Dhevadaththa, Dhananjaya
 Learn these airs!
 Then learn the knowledge of the past
 A juicy well in sky of bayalu!
 Do not say they are there
 See yourself in Guheshwara linga!*

Explanation:

With fading of rays of moon: This refers to the past and the future. In the Prānalingi state, baktha loses things of the past and the future is like fading rays of moon.

Prāna...these airs! : There are five major airways namely- Prāna, Āpāna, Vyana, Oodhāna, and Samāna. The five secondary airways are Nāga, Koorma, Krukara, Dhevadaththa, and Dhananjaya. These are responsible for the activities of body and mind. With the increase of air the activities of body increase. With the decrease in air there is a decrease in body functions. These airs should be learnt for viewing the linga.

Then learn ... bayalu and sky! : Learn the knowledge of past refers to Mahalinga. Inside the body Mahalinga is viewed by baktha as Prānalinga. As such it is also from the past. Sharana realizes this during his achievements. Sky of bayalu refers to the place in the body where linga is realized. In that place is a well with nectar of life. Drinking this nectar, baktha is in a state of tranquility.

Do not ...Guheshwara linga! : There are many who reached this state in the past. In future there are many reaching this state.

Summary:

The states fade like the rays of moon. The primary and secondary air

passages also decrease such that the memory fades. The knowledge of Maheshwara becomes evident. The baktha is immensely happy seeing Maheshwara in his vision. This is the way he experiences his Prānalinga. There are many who achieved this state in the past. They are all in Guheshwaralinga.

188

UÄzÀ, ÄÜfÄzÀ°è DzÁgÀZÀPÀæ, ¥ÄÈwéAiÉÄÄ§ äÄ°Ä°sÄÆvÀ,
ZÄvÄÄBPÉÆÄuÉ, ZËzÀ¼Ä ¥ÄzÄä, C°è°Ä CPÄëgÀ £Ä®Äì äÄ ±Ä
µÄ, Ä
CzÄ¼ äÄtð, ÄÄäÄtð, CzÄPÉì CcüzÉÄÄvÉ §æ°Ää.

°AUÄ, ÄÜfÄzÀ°è, ÄécüµÄ×£ÄZÀPÀæ, C¥ÄÄä°ÄÄ§
äÄ°Ä°sÄÆvÀ,
zsÄÄÄUÄðw, µÄqÄÄzÀ¼Ä ¥ÄzÄä, C°è°Ä CPÄëgÀ°Ä¼Ä § °sÄ
äÄ ÄiÄÄ gÄ ®
CzÄ¼ äÄtð ¥ÄZÉÑAiÄä äÄtð, CzÄPÉì CcüzÉÄÄvÉ «µÄÄÜ.

£Ä©ü, ÄÜfÄzÀ°è äÄÄtÄ¥ÄÆgÀPÄZÀPÀæ, vÉÄd°ÄÄ§
äÄ°Ä°sÄÆvÀ,
wæPÉÆÄuÉ, zÄ±ÄzÀ¼Ä ¥ÄzÄä, C°è°Ä CPÄëgÀ °ÄvÄÄÜ
qÄ qsÄ t vÄ xÄ zÄ zsÄ £Ä ¥Ä ¥sÄ.
CzÄ¼ äÄtð PÄÄAPÄÄäÄ äÄtð, CzÄPÉì CcüzÉÄÄvÉ gÄÄzÄæ.

°ÄÈzÄAiÄÄ, ÄÜfÄzÀ°è C£Ä°ÄvÄZÀPÀæ, °ÄAiÄÄÄ°ÄÄ§
äÄ°Ä°sÄÆvÀ,
µÄmÉÆìÄuÉ, zÄézÄ±ÄzÀ¼Ä ¥ÄzÄä. C°è°Ä CPÄëgÀ
°Ä£ÉßgÄqÄÄ
PÄ R UÄ WÄ Y ZÄ ZÄ d gÄhÄ k l oÄ.
CzÄ¼ äÄtð ÄÄ®Ätð, CzÄPÉì CcüzÉÄÄvÉ äÄ°Ä°ÄÄ±ÄëgÄ.

PÄAoÄ, ÄÜfÄzÀ°è «±ÄÄÇP ZÀPÀæ, DPÄ±Ä°ÄÄ§ äÄ°Ä°sÄÆvÀ,
°ÄvÄÄð¼ÄPÄgÄ, µÉÆÄqÄ±ÄzÀ¼Ä ¥ÄzÄä, C°è°Ä CPÄëgÀ
°ÄÇ£Ä¼Ä
C D E F G H I Ä J K L M N O CA CB.
CzÄ¼ äÄtð ±ÉÉÄvÄäÄtð, CzÄPÉì CcüzÉÄÄvÉ, ÄzÄ°ÄÄÄÄ.

"sÀÆæ³ÄzÄå, ÄÜ£ÄzÀ°è DeÁÖZÀPÀæ, æÄ£Ä³ÉAŞ
 æÄ³°Á"sÀÆvÀ,
 vÀ³ÄÄAzsÁPÁgÀ, çézÀ¼À ¥ÄzÄä, C°è°À CPÀëgÀ³ÉgÀqÄÄ °ÀA
 PÀëA.
 CzÀ¼ æÀtð æÀiÁtÂPÀå³Àtð, CzÁPÉÌ CçüzÉÄ³ÀvÉ ²æÄUÄÄgÄÄ.

G£Ääx eÉ£äÄw \$æ°Ää gÄAzÄæzÀ°è ,À°À,ÄæzÀ¼À ¥ÄzÄä;
 C°è C³ÄÄÈvÀ«°ÄÄzÄÄ, C°è NAPÁgÀ,ÄégÀÆ¥³ÄÁV
 UÄÄ°ÉÄ±ÄégÀ°AUÄ³ÄÄ ,ÄZÁ ,Ä£Äß»vÀ£ÄÄ.

188

gudasthānadalli ādārācakra, pṛutvīyemba mahābhūta,
 catuHkōṇe, caudaḷa padma, allīha akṣhara nālku va sha ṣha sa
 adarxa varṇa suvarṇa, adakke adhidēvate brahma.

liṁgasthānadalli svādhīṣṭhānacakra, appuvenṁba mahābhūta,
 dhanurgati, ṣhaḍudaḷa padma, allīha akṣharavārxu ba bha ma ya ra la
 adarxa varṇa pacceya varṇa, adakke adhidēvate viṣṇu.

nābhīsthānadalli maṇipūrakacakra, tējavenṁba mahābhūta,
 trikōṇe, dashadaḷa padma, allīha akṣhara hattu
 ḍa ḍha ṇa ta tha da dha na pa pha.
 adarxa varṇa kuṁkuma varṇa, adakke adhidēvate rudra.

hrudayasthānadalli anāhatacakra, vāyuvemṁba mahābhūta,
 ṣhaṭkōṇe, dvādashadaḷa padma. allīha akṣhara hannerāḍu
 ka kha ga gha ṇa ca cha ja jha ṇa ṭa ṭha.
 adarxa varṇa nīlavarṇa, adakke adhidēvate mahēshvara.

kaṁthasthānadalli vishuddhi cakra, ākāshavenṁba mahābhūta,
 vartuḷākāra, ṣhōḍashadaḷa padma, allīha akṣhara hadinārxu
 a ā ī ī u ū ṛ ṛ e ē ai o ō au am aH.
 adarxa varṇa shvētavarṇa, adakke adhidēvate sadāshivanu.

bhrūmadastyasthānadalli ājñācakra, manavenṁba mahābhūta,
 tamamḍhākāra, dvidaḷa padma, allīha akṣharaveraḍu haṁ kṣhaṁ.
 adarxa varṇa māṇikyavarṇa, adakke adhidēvate shrīguru.

unmani jyōti brahma raṁdradalli sahasradaḷa padma;
 allī amṛutavīhodu, allī ōṁkārasvarūpavāgi
 guhēshvaraliṁgavu sadā sannahitanu.

*At rectum Ādhāra chakra, earth the great sprit,
Four rooms, four petals flower,
Four letters va, śa, ṣha, sa.
Its color is yellow, for it God is Brahma.*

*At linga swadhistāna chakra, ocean is the sprit,
Bow shape, six petals flower,
Six letters, ba, bha, ma, ya, ra, la.
Its color green, for it God is Vishnu.*

*At navel manipooraka chakra, fire is the sprit,
Three rooms, ten petals flower, ten letters
Ḍa, dha, ṇa, ta, tha, da, dha, na, pa, pha
Its color red, for it God is Rudra.*

*At heart Anāhatha chakra, air is the sprit,
Six rooms, twelve petals flower, twelve letters
Ka, kha, ga, gha, nya, ċa, čha, ja, jha, enya, ṭa, ṭha.
Its color blue, for it God is Maheshwara.*

*At neck vishuddi chakra, sky is the sprit,
Varthula shape, sixteen petals flower, sixteen letters
A, Ā, i, ī, o, ō, av, ṛ, ṛī, lru, lrū,
Ē, ai, ō, av, aṁ, aḥ.
Its color is white, for it God is Sadāshiva.*

*At center of all ājnā chakra, Mind is the sprit,
Thamandha shape, two petals flower,
Two letters Hum, Kshaha
Its color is red, for it God is guru.*

*At the bright light of Brahma passage,
Thousand-petals flower
There is nectar of life, there in the form of Om
Guheshwara linga is always close by.*

Summary:

Holy people recognize six types of powers in different locations of the body. The power source is called chakra. They are in order- Mulādhāra, Swadhistāna, Manipooraka, Anāhatha, Vishudhdhi, and Ājnā. Prāna and mind travel between these chakras. The travel is either from top to bottom or from bottom to top. Generally the travel is from top to bottom. In this case jeeva is said to be in sumsāra. When the travel is from bottom to top,

jeeva is free from the bonds of māya and he is called a baktha. Baktha should go through the six stages with firm mind. He should also enjoy himself with linga in each of these states. After Ājnā chakra, the sixth state, baktha follows the next higher state reaching Brahma passage. This state is the state of linga. There his mind and his action are absorbed by the linga. He receives the bliss of linga.

The following table simplifies the above:

	Mula- ādhāra	Swadhi -stāna	Mani- pooraka	Anāhath a	Vishudh dhi	Ājnā
State	Rectum	Palm	Navel	Heart	Neck	Center
Bootha	Earth	Water	Fire	Air	Sky	Mind
Shape	Four	Bow	Triangle	Six sided	Varthula	Void
Padma	Four	Six	Ten	Twelve	Sixteen	Two
					<i>A, Ā, i, ī,</i>	
				<i>Ka, kha,</i>	<i>o, ō, av,</i>	
				<i>ga, gha,</i>	<i>ṛ, ṛū, lru,</i>	
			<i>Ḍa, ḍha,</i>	<i>nya, âa,</i>	<i>lrū,</i>	
			<i>ṇa, ta,</i>	<i>cha, ja,</i>	<i>Ē, ai, ō,</i>	
		<i>ba, bha,</i>	<i>tha, da,</i>	<i>jha,</i>	<i>av, aṃ,</i>	
	<i>va, śa,</i>	<i>ma, ya,</i>	<i>dha, na,</i>	<i>enya, ṭa,</i>	<i>aḥ.</i>	Hum,
Letters	<i>ṣha, sa</i>	<i>ra, la</i>	<i>pa, pha</i>	<i>ṭh</i>		Kshaha
Color	Gold	Green	Red	Blue	White	Red
				Mahesh-	Sadhā-	
God	Brahma	Vishnu	Rudra	wara	shiva	Guru

189

DzsÁgÀ ,ÁécüµÁ×£À ¢ÀÄtÄ¥ÀÆgÀPÀ
 ,ÄÜ£À¢À£À¾ôAiÀÄgÀÄ.
 CµÀÖZÀ¼À PÀ¢ÄÄ®zÀ°è ,ÀÆPÀè÷ä£Á¼À¢ÉÊzÄÄ¢ÀÄzÉ?
 ££Éß£À£À¾ô¢À¢ÀgÁgÉÆ? ``É¾¾ÖÉ ¢ÀÄvÉÛ
 C¾ôAiÀÄ®ÄAmÉ °ÉÄ¼Á?
 ,À°Ä,ÀæzÀ¼À PÀ¢ÄÄ® §æ°ÀägÀAzÀæzÀ°è¥Àà
 C¢ÀÄÈvÀ,ÀégÀÆ¥À¢À¾ôzÀÄ »rzÀÄPÉÆA§\$zÀjzÄÄ
 UÄÄ°ÉÄ±ÀégÁ.

189

ādhāra svādhiṣṭhāna maṇipūra sthānavanarxiyaru.
 aṣṭaḍaḷa kamaladalli sūkṣhmaṇāḷavaiduvude?
 innēnanarxivavarāro? bēxe matte arxiyaluṁṭe hēḷā?
 sahasraḍaḷa kamala brahmaraṁdradallippa
 aṁṇṭasvarūpavarxidu hiḍidukombudaridu guhēshvarā.

189

*Does not know the states,
 Ādhāra, Swadhistāna, Manipooraka.
 In the eight petals lotus is the presence of Sukshmanāla?
 What else can they learn? Can they learn any thing else?
 In the thousand petals lotus Brahmarundra
 Learn the nectar of life learn to catch Guheshwara.*

Explanation:

Does not...manipooraka. : People do not know how to elevate themselves to reach these three power sources namely Ādhāra, Swadhistāna, and Manipooraka. By reaching these three states knowledge increases.

In the...thing else? : The fourth is Anāhata chakra with eight petals lotus flower. Four corolla tubes are inside. In the center is divine knowledge. At the end is Prānalinga. Baktha should go through the passage to understand and experience Prānalinga.

In the thousand...Guheshwara: Baktha following the up word direction reaches the Brahmarundra. On top is the lotus with thousands of petals. It is the abode of Mahalinga or Parashiva. This is the place of happiness. Baktha who learns and achieves this state gets everlasting happiness. Prānalingi strives for this happiness.

Summary:

Ādhāra, Swadhistāna, and Manipooraka chakras are the three power sources. Many people do not know how to reach them. At the top of these is Anāhatachakra. The eight petals lotus is there. Inside is delicate passage called divine knowledge. Entering this passage there is the bright light of Prānalinga. Prānalinga is experienced but cannot be seen. On top of the heart are Vishuddhichakra and Ājñāchakra. The entrance is called Brahmarundra. Inside is the nectar of life. It is pure and cannot be corrupted. It should be enjoyed.

190

CzsÁgÀ °AUÀ £Á©ü °ÀÈzÀAiÀÄ PÀAoÀ
 "sÀÆæªÀÄzsÀâzÀ æÉÄÄ-É ¤AzÀÄzÀÉÆÉÆ?
 ¤vÀâ ¤gÀAd£À
 ¤gÀÄ¥ÁcÿPÀgÉÄSÉAiÀiÁVzÀÄðzÀzÉÆÉÆ?
 «zÀÄæªÀÄPÀÄ,ÀÄªÀÄZÀPÀÄÈ ¥ÀjªÀÄ¼ÀcAzÀvÀÜ-É?

UÀÄ°ÉÄ±ÀégÀ£ÉA\$ÄzÀzÉÄ£ÉÆ?

190

adhāra liṃga nābhi hṛdaya kaṁṭha
bhrūmadhyada mēle nimḍudadēno?
nitya niram̐jana nirupādhikarēkheyāgirdudadēno?
vidrumakusumacakṣhu parimaḷadim̐dattale?
guhēshvaranem̐budadēno?

190

What is standing on top of various chakras?

What is pure, everlasting, the great?

Two petals red flower at the juncture of eyes

What is then Guheshwara liṅga?

Explanation:

What is ... various chakras? : Chakra refers to wheel of power. Power sources are in the six places of body. They are called- Ādhārachakra at rectum, Swadhistānachakra at liṅga (palm), Manipoorachakra at navel, Anāhathachakra at heart, Viśuddhichakra at neck and Ājñāchakra in the center. On top of these, power source is Parashiva.

What is pure...great? : Prāṇaliṅga is pure, everlasting and the great. The pupil should learn to experience Prāṇaliṅga.

Two petals...Guheshwara liṅga? : At the juncture of the eyes there is a two petals red flower. The fragrance that comes out of this flower has liṅga. Baktha learns that Guheshwara liṅga is here.

Summary:

What is on top of the six chakras? What are pure, everlasting and the great? What is on top of the two petals flower at the juncture of the eyes? Baktha can learn the truth at these power sources. Going beyond these chakras is the determination of Prāṇaliṅgi.

191

WÀĪ,À¥Àð£ÀAvÉ! Cw±ÀAiÄÄ±ÄÄ!
£Ä@ü,ÀgÄ±ÀgÄ,ÁÜ£ÀPÄ±É zÀ¼Ä±ÉAiÄ!
£Ä±Ä zÀ¼Ä PÄ±ÄÄ¼Ä HzsÀéð±ÄÄAqÄ®zÀ
CÄ±ÄÄEvÀ,ÉÄ±Ä£ÉAiÄiÄV
zÄ±ÄAiÉÆÄVAiÄiÄzÉ±ÉA\$gÄÄ.
UÀÄ°ÉÄ±ÀégÁ°AUÄ±ÄÄ ¥Ä±Ä£Ä«AiÉÆÄUÄ!

191

ghaṭasarpanam̐te! atishayavu!
nābhisaravarasthānakave daḷaveriṁṭu!
nava daḷa kamaḷa ūrdhvamaṁḍalada amṛtasēvaneyāgi
shivayōgiyādeveniṁbaru.

guhēshvarāliṅgavu pavanaviyōga!

191

Huge serpent! Magnificent!

Spreads from navel to heart eight petals

For drinking the new nectar

Says they became Shivayogi.

Leaving this state is Guheshwara!

Explanation:

Huge serpent! Magnificent! : Huge serpent refers to the Kundalini power source that is in the body. Yogi gives importance to this power source. Generally this power source is in the dormant state. Yogi performs certain types of yoga to awaken it from the dormant state.

Spreads from navel... Shivayogi: Eight petals heart chakra is on top of navel. Going a little further is Sahasrāra Oordvamandala, the thousand petals. This is the place of nectar. Through Pavanayoga, Kundalini power is awakened. Traveling further, they reach the place of nectar. They enjoy the happiness by drinking the nectar. The person enjoying this happiness thinks that he reached Shivayoga. It is false. Shivayoga is to experience equality with Shiva. Here, everything stops because he is with the formless Shiva. So he is called Shivayogi.

Leaving...is Guheshwara: Reaching nectar and enjoying happiness are the result of his accomplishment. Beyond is the place of Shiva. Suppression the happiness leads to view Shiva. That is where he enjoys Guheshwara linga with equality.

Summary:

The power source Kundalini is in the body. It is referred as the great serpent. This power source is dormant. When it is awakened through yoga, it travels up word. It passes through the eight petals heart chakra, reaches the nectar. Here, drinking the nectar leads to happiness. This is not Shivayoga. Further traveling, leads to experience Shiva with equality. This is Shivayoga.

192

CPÀð£À CzÀÄãvÀzÀ°è PÉlÖgÀÄ °À®\$gÀÄ.

vÀ¥ÀÄÄPÀgÁzÀgÀÄ °À®\$gÀÄ.

©AzÀÄ ©AzÀÄªÀ£É PÀÆr °AUÀ°ÄAiÀÄªÀ-ÄvÀÄÛ.

¤AzÀ£ÀÄ UÀÄ°ÉÄ±ÀégÀ£É£ÉÆß¼AUÉ °sÀjvÀ£ÁV!

192

arkana adbhutadalli keṭṭaru halabaru.

tappukarādaru halabaru.

bimdu bimduvane kūḍi liṁgalīyavāyittu.

nimdanu guhēshvaranennoḷage bharitanāgi!

*Some sidestepped with achieving little,
Others sidestepped following the wrong path.
Bayalu joining bayalu absorbs in linga.
Guheshwara stood still with me!*

Explanation:

Some side...little: Allamaprabhu uses words 'Vision of Arka'. With this vision, a person can see stars, lines, images and other things himself. Because of these visions, he thinks that he is successful in his achievement. But he is wrong because he does not experience Parashiva.

Others sidestepped...path: Others follow rigorous routines like fasting. They are more interested in seeking favors from God. They even talk to the Gods and receive grace. They believe that their life is fulfilled. Again, they are wrong by not seeking equality with Parashiva.

Bayalu joining...with me: Bayalu refers to Mahalinga or Parashiva. Parashiva is in two forms - as Mahalinga and as the soul. The devotee should make the soul unite with Mahalinga. This is possible only through shivayoga. This is what the Prānalingi experience through his achievements.

Summary:

People perform yoga and are successful in achieving their goals. Others follow strict routines to please different Gods and receive their grace. They failed to experience equality with Mahalinga. Only through Shivayoga does one experience Mahalinga by uniting soul with Mahalinga. Prānalingi is the only one that accomplishes.

193

GzÀPÀ ãÄÄEgÄÄwAiÄiÁV GzÄAiÄÄãÄ-ÄvÄÄÛ
|ArUÉAiÄÄ°è.
ãÄÄE® ,ÄÜ£À ,ÄÜ¥ÄããÄ-ÄvÄÄÛ ,ÄézÉÃ°À
²ãÄ¥ÄÄgÄzÄ°è.
ãÄAiÄÄÄ ¥ÄEeÁjAiÄiÁV ¥ÄjãÄÄ¼ÄÇAqÉAiÄÄ PÄnÖ
¥ÄEf,ÄÄwzÄÄözÉ£ £ÄãÄzÁégÄ ²ãÄ®AiÄÄzÄ
DçãÄÄzsÄÄ ,ÄÜzÄ°è!
UÄÄ°ÉÄ±ÄégÄ££Ä§ÄzÄ°èAiÉÄ ¢AcvÄÄÛ.

193

udaka mūrutiyāgi udayavāyittu piṇḍigeyalli.
mūlasthāna sthāpyavāyittu svadēha shivapuradalli.
vāyu pūjāriyāgi parimaḷadimḍeya kaṭṭi
pūjisutirdudo navadvāra shivālayada ādimadhyasthādalli!
guhēshvaranembudalliye nimḍittu.

*Water becoming idol is raised in embryo.
It became abode for Parashiva.
Air became the fort of fragrance
In the center of the temple of Shiva!
Guheshwara stood still.*

Explanation:

Water becoming... embryo: Water refers to wandering mind. Idol refers to the soul. Water becoming idol refers to the soul in the body.

It became ... Parashiva: The soul, part of Parashiva is in the body.

Air became ... temple of Shiva: Air is an essential part for the survival of the body. Air surrounds the soul like a flower garland. Temple of Shiva refers to the center of body, the abode of the soul. Worship Prānalingi that is inside of body. The air supports his worship. He experiences Parashiva through his worship.

Guheshwara stood still: Parashiva resides in the body as Prānalinga.

Summary:

This vachana reveals that Parashiva is in the body as Prānalinga. Feeling with in the heart is His abode and as linga He is in the heart. He worships linga and linga is worshiped by jeeva. The unity of these two is the realization of Parashiva. The center of the body is the temple of Shiva. There Parashiva stays as Prānalinga. The person is the worshiper and the linga is the worshiped. Devotee controls the air that surrounds the soul and worships Prānalinga. It is the abode of Guheshwaralinga. He experiences equality with Prānalinga.

194

PÀ®±À³ÀÄ¼Àî ²ªÁ®AiÄÄPÉI ZEPÀZÀ³ÉgÀ?G PAA¨sÀ;
ªÀÄÆ¾Ä ¨sÁªÀ¼ÀÆdPÀgÁgÉÆ?
CÉÀÄ¨sÁ«UÀ?EEÁßgÉÆ? ¥ÀÆf,ÀªªjÉÁßgÉÆ?
EzÀgÀ ,ÁÜÉÀzÀ ÉÉ-É UÀwAiÀÄÉÁgÀÄ §®ègÀÄ
UÀÄªÉÄ±ÀégÁ?

194

kalashavu||a shivālayakke caukadaveraḍu kambha;
mūrxu bhāvapūjakarāro?
anubhāvigaḷinnāro? pūjisuvārinnāro?
idara sthānada nele gatiyanāru ballaru guhēshvarā?

194

*Two square pillars for Shiva temple with ornate crown
Who are the three worshipers?
Who are anubhāva baktas? Who are the worshipers?
Who knows the status of these Guheshwara?*

Explanation:

Two square pillars... worshipers? : Two pillars refer to mind and soul.

Both of them support body. The body is like a temple. It is the place of residence for Shiva.

Who are ... these Guheshwara? : There are three types of feelings. They are admiration, idealization and adoration. The devotee worships Prānalinga with equality. His eyes and mind are steadfast with Istalinga and he realizes Prānalinga during his worship. The three types of feelings are united. At this juncture, there is no difference between the worshiped or the worshiper. The soul is Prānalinga and Prānalinga is the soul. In this state, it is difficult to distinguish who is the worshiper? Who is worshiped? This is his state. Only the Prānalingi knows this state.

Summary:

The body is a Shiva temple. It is supported by two pillars namely mind and soul. In the center of the temple is Prānalinga. The person is the worshiper. Linga is the worshiped. In the beginning the worshiper, jeeva, has three types of feelings. They are admiration to linga, idealization of linga and worship of linga. They are united and at the end it is not known who is the worshiper or the worshiped? He has equality with Parashiva and so cannot be distinguished from Parashiva. Who else knows this state but Prānalingi?

195

PÁ-É PAA"sÀUÀ¼ÁZÀÉÉÀß, zÉÃ°À³ÉÃ
 zÉÃUÀÄ®³Á-ÄvÀÛAiÀiÁâ.
 JEÀß ÉÁ®UÉAiÉÃ UÀAmÉ, ²gÀ ,ÄÄ³ÀtðzÀ PÀ®±À;
 EzÉÃÉÀAiÀiÁâ!
 ,ÄgÀ³É °AUÀPEÌ ¹A°Á,ÀÉÀ³ÁVçÝvÀÛAiÀiÁâ.
 UÀÄ°ÉÃ±ÀégÁ, ¢³ÄÄä ¥Áæt°AUÀ¥ÄæwµÉ×
 ¥À®èl³ÁUÀzÀAwzÉÝÉÀAiÀiÁâ!

195

kāle kambhagaḷādavenna, dēhavē dēgulavāyittayyā.
 enna nālageye gaṇṭe, shira suvaṇṇa kalasha; idēnayyā!
 sarave liṅgakke siṃhāsanavāgiddittayyā.
 guhēshvarā, nimma prāṇaliṅgapratīṣṭhe
 pallāṭavāgadamtiddēnayyā!

195

*Sir, my legs became pillars, body became temple.
 My tongue is bell, head ornate crown, What is it?
 Words became the throne.
 Guheshwara, Your Prānalinga installation
 Undisturbed I am.*

Explanation:

Sir, my legs... what is it: People think that everything is for the enjoyment of body. But the view of a baktha is different. For linga, his legs are

pillars, body the temple, tongue a bell, and head a golden crown. What a magnificent description of the body.

Words became the throne: Baktha has abundant of words in his heart. The heart is the place for Prānalinga. So his words are carried to Parashiva.

Guheshwara...I am: Prānalinga is itself Parashiva. It has occupied the entire body. His devotion is undisturbed. His entire life is of linga. This is the state of Prānalingi.

Summary:

In the eyes of Prānalingi body is a temple of Shiva. His legs are pillars, tongue is the bell, head the golden crown. What a magnificent description of the body. In the temple is Prānalinga. His words are the stage for Prānalinga. His walk, talk, and every action are for linga.

196

CZÀ®¹A°Á,À£À³À¤QÌ,
¤±ÀÑ®³ÀÄAI¥ÀZÀ,ÀAZÀZÉ£Ä³ÀJiÉ£¼ÀUÉ
gÀÄaUA¼É®è³À ¤¹ -
¥ÀAZÀgÀvÀßZÀ ²RgÀ, «ÄAZÀÄ PÉ£ÄnAiÄÄ PÀ®±À,
³AZÀ£À avÀæzÀ ¥ÄÄµÀàZÀ gÀZÀ£ÉAiÄÄ
£Ä³ÀgÀAUÀZÀ°è
SÉÄZÀgÀÇAiÄÄ UÀ³ÀÄÄ£À «ZÁGÀ¥ÀgÀ³À £ÄÄAV,
UÀÄ°ÉÄ±ÀégÀ ¤AzÀ ¤®³ÀÄÄ,ÀZÀgÀZÀgÀ³À
«ÄÄ³ÀôvÀÄÜ!

196

acalasiṁhāsanavanikki,
nishcalamanṭapada saṁcadōvariyoḷage rucigaḷellava nilisi -
pañcaratnada shikhara, miṁcu kōṭiya kalasha,
vacana citrada puṣhpada racaneya navaraṁgadalli
khēcarāḍiya gamana vicāraparava nuṁgi,
guhēshvara ninda nilavu sacarācarava mīrxittu!

196

*Keeping immovable throne,
Standing still all tastes in the fixed stage-
Pinnacle with five gems, thousands lightning bright
In the stage of words of picture flowers
Suppressing all things affecting the mind
The standing of Guheshwara is beyond everything.*

Explanation:

Keeping...fixed stage: Prānalingi sits in a comfortable position. His mind is undisturbed and he is with linga. His heart has a secret passage to the place of linga.

Pinnacle with five...flowers: This describes the place of Prānalinga. The

pinnacle with five gems refers to the five letter Panchakshari Mantra namely Na, Ma, Shi, Va, Ya. Beyond this place are petals in nine colors. In it is the gentle breeze of air.

Suppressing all... the mind: Baktha has stopped craving his hunger for worldly things. His mind is still with linga. It is filled with prayers of linga.

The standing...everything: Prānalingi is experiencing Guheshwara linga. He has equality with Parashiva.

Summary:

This vachana describes the steps involved to experience Prānalinga. Also, it explains the state of Prānalingi during the experience of Parashiva. It describes beautifully the abode of Prānalinga inside the body. Baktha sits in a calm place in a lotus posture. He makes his mind to look inside of his body and closes all avenues of receiving worldly information. He makes the air or breathing delicate to sustain his life. By strengthening these activities he enjoys equality with Prānalinga.

Baktha sits in a calm place. His body has a secret room. It is the chamber of heart. It is decorated with the Panchākshari mantra. On top of the pinnacle is bright light. It is brighter beyond lightning. In front is the beautifully decorated colorful stage. The mind has lost the ability to discriminate between the worshiped and the worshiper. Sharana is united with his Prānalinga. He enjoys the unity with Parashiva.

197

“sÄÄÄ-ÉÆÃðPÀzÀ ,ÄÜªÄgÀPÉÌ
 ,ÄvÄâ-ÉÆÃPÀzÀ CUÂªAtÄAiÄÄ°è ¢ÄÄdÓÆÀPÉÌ¼ðÉzÄÄ,
 zÉÄªÄ-ÉÆÃPÀzÀ ¥ÄÄµÄàzÀ°è ¥ÄÆeÉAiÄÄ ¢ÄiÄrzÀqÉ,
 ¢ÄvÄÄÜ -ÉÆÃPÀzÀzÁgÀ PÉnÖvÄÄÜ.
 ¢ÄÄÆgÄÄ -ÉÆÃPÀzÀgÀ,ÄÄUÄ¼ÄÄ ¢ÄÄUÄþgÁzÀgÄÄ.
 UÄÄ°ÉÄ±ÄégÀ°AUÄªÄÄ ,ÄÜªÄgÀPÉÌ ,ÄÜªÄgÀªÄzÀÄÄ!

197

bhuvarlōkada sthāvarakke
 satyalōkada aggavaṇiyalli majjanakkerxedu,
 dēvalōkada puṣhpadalli pūjeya māḍidaḍe,
 hattu lōkadācāra keṭṭittu.
 mūru lōkadarasugaḷu mugdharādaru.
 guhēshvaraliṁgavu sthāvarakke sthāvaravādanu!

197

*To the linga in the center of body
 Bathing in water of the true world,
 Worshiping with the flowers of divine world,
 Spoils routines of ten worlds;*

Kept silent kings of three worlds.

Guheshwara linga became still for the established!

Explanation:

To the linga... divine world: Water of the other world refers to the nectar in the body. Flowers of the divine world refer to the 1000 petals lotus flower in the body. The three worlds are the top, bottom and center worlds. In the center is the world of heart. It is the abode for Prānalinga. Sharana worships Prānalinga bathing with the nectar, and worships with the 1000 petals lotus flower.

Spoils routines...three worlds: The ten worlds refer to the five organs of actions and to the five organs of knowledge. The three worlds refer to the world of awake, world of dream and the world of sleep. During the worship of Prānalinga, sharana suppresses the influence of both of the organs of action and knowledge. Also there are no problems from the three- awake, dream, and sleep worlds. He is completely involved in linga.

Kept silent...established: Body supports body and the world supports the world. Similarly for the established linga or stāwara linga, linga is the support. Sharana gains this kind of experience.

Summary:

The center of the body has the heart. There resides Prānalinga. Sharana bathes Prānalinga from the nectar that pours from the Brahma passage and worships with the 1000 petals lotus flower. During this worship, both the action and knowledge organs of sharana are at stand still. Also, in the three worlds namely awake, dream and sleep, he is absorbed in the memory of Prānalinga. Further, he learns that linga is the only support for him.

198

¥Æt°AUÀPEÍ PÁAiÄÄé ÉeÉÓ, DPÁ±AUÀAUÉAiÄÄ°è
èÄÄdÓ£Ä,
°ÀÆ«®èzÀ ¥ÀjèÄÄ¼ÄzÀ ¥ÀÆeÉ.
°ÀÈzÀAiÄÄPÀèÄÄ®zÀ°è '²è²èÁ' JA§ ±À§Ý;
EzÀÄ CzÉéöÊvÀ PÁuÁ UÄÄ°ÉÄ±ÀégÁ.

198

prāṇalīṅgakke kāyave sejje, ākāshagaṁgeyalli majjana,
hūvillada parimaḷada pūje.
hṛdayakamaladalli 'shivashivā' emba shabda;
idu advaita kāṇā guhēshvarā.

198

*Body is abode for Prānalinga,
Water in sky is for bathing,
Fragrance without flowers is for worship.
Inside of heart 'Shiva, Shiva' words;
This is Adhvaita, Guheshwara!*

Explanation:

Body is...Prānalinga: Prānalinga is inside of body. Body supports Prānalinga.

Water...bathing: Water in sky refers to the nectar that is inside the body. It is for bathing Prānalinga.

Fragrance...worship: Fragrance without flowers refers to the unity of his mind with linga. He has realized that Prānalinga is no different from Parashiva. He offers this feeling to linga.

Inside of...Guheshwara: His heart is filled with the words Shiva. Hence he has the feeling of Adhvaitha or he and Parashiva are one and the same.

Summary:

Body is the support for Prānalinga. Sharana worships Prānalinga. He uses the nectar that flows in his body for bathing, his undivided mind as the flowers in his worship of Prānalinga. His body and mind are filled with the words Shiva. He realizes that he and Parashiva are one and the same.

199

¥ÀÈyÉ C¥ÀÄà vÉÃd ¢ÁAiÀÄÄ DPÁ±À¢ÉÁ\$
 ¥AAZÀ`sÉwPÀ,
 ¢ÄÄÈÀ \$Ä¢p avÀÛ C°AAPÁgÀ ZÀvÄÄµÀÖAiÄÄ
 PÀgÀtAUÀ¼ÄÄ.
 ,ÀvÀÉ gÀd vÀ¢ÄÄzÀ°è DvÀäÈÀ
 JvÀÛ`ÉAzÀ¼ôAiÄÄgÀÄ.
 EzÀÈÀ¼ôzÀqÉ ,À¢ÄÄvÉ ,ÀzÁZÁgÀ
 D±Àæ¢ÄÄ,ÄÜÈÀPÀ;
 ,À°À ,ÀæzÀ¼ÀPÀ¢ÄÄ®zÀ°è UÄÄ°ÉÃ±ÀégÀ°AUÀ¢ÄÄ!

199

pruthvi appu tēja vāyu ākāshavemba paṁcabhoutika,
 mana buddhi citta ahaṁkāra catuṣṭaya karaṇaṁgaḷu.
 satva raja tamadalli ātmana ettaleṁdarxiyaru.
 idanarxidaḍe samate sadācāra āshramasthānaka;
 sahasradaḷakamaladalli guhēshvaraliṁgavu!

199

*Earth, water, fire, air, and sky are the five elements
 Mind, knowledge, chiththa, and jealousy are the four ears
 With characters sathva, raja and thama
 Cannot learn Parashiva's where about.
 Learning equality of these, sadhāchāra and peace exists,
 In thousand petals lotus is Guheshwaralinga!*

Explanation:

Earth, water... where about: Earth, water, fire, air, and sky are called Panchabutha. Mind, knowledge, chiththa and jealousy are the four ears.

Sathva, rajas and thama are the three characters. Sathva refers to noble character. Raj or rajas is for lust and anger. Thama includes ignorance, love, sleep, craving, bad actions, cursing, and punishing others. These three characters increase ignorance of Parashiva. In spite of these, Prānalinga resides in the body.

Learning equality...Guheshwaralinga: Sharana is undisturbed from the three qualities: sathva, rajas and thama. He is in control his mind and anger. Both good and bad events of his life are considered equally. He is calm. Under these circumstances, sharana is capable of entering the Brahma passage to drink the nectar of life. He enjoys the unity of Parashiva.

Summary:

Body is made of Panchabutha, the four ears - mind, knowledge, chiththa, and jealousy and the three characters -sathva, rajas and thama. In spite of these, Prānalinga is inside the body. Persons who are caught up in the happiness of body do not learn about the existence of Parashiva. If they come to know His existence in the body, they desire to see and enjoy his company. Then he works for accomplishing desire by developing equality in life events. When they are strengthened he is able to enter the secret passage to experience Parashiva.

200

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 CµÀÖzÀ¼ÀPÀªÀÄ®zÀ°è ,ÀªÀð,ÁéAiÀÄvÀ!
 EzÄÄ PÁgÀt UÀÄ°ÉÄ±ÁégÁ,
 ¤ªÀÄä ±ÀgÀtgÀÄ ,ÀzÁ,À¤ß»vÀgÀÄ.

200

kakṣhe karasthala kaṁṭha uttamāṁga mukhasajje
 aṁgasōṁkembavu
 ṣhaḍusthalada darshanādigalige

bahiramṅadalli vēṣhalāmChanavayyā.
amṭaramṅadalli nālku sthala:
brahmaramṁdhra bhrūmadhya nāsikāgra caukamadhya -
imṭisthānamṅalanarxiyarāgi!
brahmaramṁdhradalli liṁgasvāyata, bhrūmadhyadalli
jaṁgamasvāyata,
nāsikāgradalli prasādasvāyata, caukamadyadalli anubhāvasvāyata,
aṣṭadaḷakamaladalli sarvasvāyata!
idu kārṇa guhēshvarā,
nimma sharaṇaru sadāsannihitaru.

200

*Body does not touch to wearer of linga
To show off in six places
Outside they are pretenders.
Inside there are four states
Brahmarundra, Brumadya, Nāsika, Chowkamadya
Learning these four states
Linga is in Brahmarundra, jangama in Brumadya,
Prasādha in Nāsika, Anubhāva in Chowkamadya,
Everything in the eight petals lotus!
This is the reason Guheshwara,
Your sharanas always close by.*

Explanation:

Body does not... are pretenders: Istalinga is worn in six different places of body. They are head, face, arm, neck, chest and hand. They wear on these parts so that Istalinga can be seen prominently on body. They are merely Istalinga carriers.

Brahmarundra... four states: For linga installation there are four suitable places inside the body. The first is Brahmarundra. It is situated in the middle of head on top of Ājnāchakra. The second is Brumadya. It is directly below the first place and is behind the two eyes. The third is Nāsikāgra. It is at the junction of the eyes and its sight. The fourth is Chowkamadya. It is Ādhārachakra. People do not know about these places for installing linga.

Linga is in...petals lotus! : The learned wears Nihkalalinga in Brahmarundra, Jangamalinga in the second place, Prasādhalinga in the third place and Anubhāvalinga in the fourth place. They identify these lingas in those places. In addition to these four there is another place. It is the heart. The shape is eight petals lotus. It is the place for Prānalinga. It has the radiance from the above four lingas. So it contains everything.

This is...always close by: Sharanas have the knowledge of these places in the body. Hence they are close to Guheshwara.

Summary:

People wear Istalinga on their body. Istalinga is carried at six different places- head, neck, arm, hand, chest and face. These people do not know about the four inside positions where linga stays. They are Brahmarundra, Brumadya, Nāsika, and Chowkamadya. These places have Nihkalalinga, Jangamalinga, Prasādhalinga and Anubhāvalinga respectively. In addition to these, Prānalīṅga is in the heart and receives the radiance from the four lingas. Sharana knows about these lingas and hence he is close to Guheshwara.

201

DzśÁgÀzÀ°è šæ°Ää ,ÁéAiÄÄvÀªÁzÀ.
,ÁéçüµÁ×£ÀzÀ°è «µÄÄÜ ,ÁéAiÄÄvÀªÁzÀ.
ªÄÄtÄÿÄ£gÄPÀzÀ°è gÄÄzÀæ ,ÁéAiÄÄvÀªÁzÀ.
C£Á°ÄvÀzÀ°è F±ÄégÄ ,ÁéAiÄÄvÀªÁzÀ.
«±ÄÄçPaiÄÄ°è ,ÄzÄ²ªÄ ,ÁéAiÄÄvÀªÁzÀ.
DeÖÖAiÄÄ°è GÿÄªAiÄwÄvÀ ,ÁéAiÄÄvÀªÁzÀ.
EªÁgÉ®égÄÄ \$AiÄÄ®~É °ÄÄnÖ \$AiÄÄ®~É °É¼ÉzÄÄ
\$AiÄÄ® °AUÄª£ÉÉ zsÄj¹PÉ£EAqÄÄ \$AiÄÄ®£É DgÁçü¹,
\$AiÄÄ~ÄV °É£ÄzÄÄzÀ PÄAqÉ UÄÄ°ÉÄ±ÄégÁ.

201

ādhāradalli brahma svāyatavāda.
svādhishṭhānadalli viṣṇu svāyatavāda.
maṇipūrakadalli rudra svāyatavāda.
anāhatadalli īshvara svāyatavāda.
vishuddhiyalli sadāshiva svāyatavāda.
ājñeyalli upamātīta svāyatavāda.
ivarellaru bayalale huṭṭi bayalale beḷedu
bayala liṁgavane dharisikomaṇḍu bayalane ārādhisi,
bayalāgi hōduda kaṁḍe guhēshvarā.

201

*In Ādhāra Brahma stays
In Swadhistāna Vishnu stays
In Manipooraka Rudra stays
In Anāhatha Eshwara stays
In Vishudhdhi Sadhāshiva stays
In Ājna Umāpathi stays
They were born in bayalu, grew up in bayalu
Wear linga of bayalu worship bayalu,
Became bayalu saw Guheshwara.*

Explanation:

In Ādhāra... Umāpathi stays: There are six places in the body for the support of linga. They are called Ādhāra, Swadhistāna, Manipooraka,

Anāhatha, Vishudhdi, and Ājne. The light (knowledge) that emits from these places is called Brahma, Vishnu, Rudra, Eshwara, Sadhāshiva and Umāpathi or Maheshwara respectively.

These born in bayalu... bayalu saw Guheshwara: Prānalingi worships these lingas in their places and enjoys bliss. Brahma, Vishnu, Rudra, Eshwara, Sadhāshiva and Umāpathi or Maheshwara are all born from Mahalinga. They grew up to perform their duties of this world. They worship Mahalinga in their heart. At the end each of them unites with Mahalinga the bayalu. Sharana is the witness.

Summary:

Bayalu is the word used by Allamaprabhu. Bayalu means open space or shunya. So bayalu or shunya means that contains everything. It is not emptiness but it has everything. First, Mahalinga comes out of this bayalu. There are no words to describe this Mahalinga. It is the basis for every atom and for everything's of this world. It has no bounds, it is true, it has no character, it has no functions, it has no shape, it is calm, and it is everlasting. Yet, it is bayalu. From this Mahalinga came six pure philosophies. They are Mahasādhākya, Shivasādhākya, Amurthasādhākya, Murthasādhākya, Karthrusādhākya and Karmasādhākya. These six together are called Sādhākyas. These six are responsible for the creation of this world. The functionalities of these six philosophies are called Maheshwara, Sadhāshiva, Eshwara, Rudra, Vishnu and Brahma. Prānalingi worships these supporters of his body in the six places and reaches the top position of Maheshwara. When he crosses this place he is with Mahalinga or bayalu and thus he experiences shunya. At the end, the earth and the philosophy related to earth unite with Karmasādhākya. Similarly water, air, fire and sky and their philosophies unite with Karthru-sādhākya, Murthasādhākya, Amurthasādhākya, and Shivasādhākya respectively. The soul and its philosophies unite with Mahasādhākya. All these six then join in Mahalinga becoming shunya. In other words everything came from shunya and becomes shunya. Ādhāra, Swadhistāna, Manipooraka, Anāhatha, Vishudhdi, and Ājna are the six places in the body where linga is supported. These six places are called Brahma, Vishnu, Rudra, Eshwara, Sadhāshiva and Umāpathi or Maheshwara respectively. They are born with the grace of Mahalinga. They worship Mahalinga in their heart and at the end they unite with Mahalinga.

202

DzsÁgÀ °AUÀ PÀÄAqÀ°«rzÄÄ °ÀÈZÀAiÄÄPÀªÄÄ®zÀ°è
 §æ°Ää,
 £Á¼À «µÄÄÜ, £Á¼ÁUÀæzÀ°è gÄÄzÄæ.
 °sÄÆæªÄÄzsÄÄzÀ æÉÄÄ-É F±ÀégÀ£ÄÄ, §æ°Ää
 gÄÄzsÄæzÀ æÉÄÄ-É ,ÀzÁ²ªÀ£ÄÄ,

²SÁUÀæzÀ°è ,À°ÀØUÀvÀ ²ªÀÆÀÄ.

DÇ ÇÆÁÇ E®èzÀAzÄÄ UÄÄ°ÉÄ±ÀégÀ°AUÀ ægÁ¼ÀÆÄÄ.

202

ādhāra liṁga kuṁḍaliviḍidu hṛdayakamaladalli brahma,
nāḷa viṣṇu, nālāgradalli rudra.
bhrūmadhyada mēle īshvaranu, brahma raṁdhrada mēle
sadāshivanu,
shikhāgradalli sarvagata shivanu.
ādi anādi illadamdu guhēshvaraliṁga nirāḷanu.

202

*Holding earlier ādhāralinga Brahma is in lotus heart,
Vishnu in artery, beginning of artery is Rudra.
Eshwara in center,
Sadhāshiva is on top of Brahmarundra,
Shiva is in pinnacle.
Without past or current Guheshwara
You are calm and pure.*

Explanation:

Holding earlier ādhāra ... is in pinnacle: Earlier, Ādhāra refers to the first three places of linga in the body. They are ādhāra, swadhistāna, and manipooraka. Heart is in the shape of lotus. It is in the middle where Brahma is. Following the passage that goes upward is Vishnu. On top of that passage is Rudra. In the center is Ājna-chakra with Eshwara. Then comes the Brahma passage with Sadhāshiva. Then comes the pinnacle. It is the place of Shiva.

Without past...calm and pure: Things from the past are past and things from present are current. Brahma, Vishnu and other four gods and their associated six philosophies are current because they appeared from Mahalinga. Only Mahalinga is past. The philosophy associated with Mahalinga also is past. They were not born or created. They are eternal. Mahalinga existed even before the appearance of these current and the past. Hence Mahalinga is either current or past. Allamaprabhu says that Mahalinga is pure and calm.

Summary:

Heart in the shape of lotus is on top of the three chakras -Ādhāra, Swadhistāna and Manipooraka. In the middle of the lotus flower is Brahma. Following the passage that goes upward is Vishnu. On top of that passage is Rudra. In the center is Ājnā chakra with Eshwara. Then comes the Brahma passage with Sadhāshiva. Then comes the pinnacle. It is the place of Shiva. The six philosophies associated with these six places came during the creation so they are current. Mahalinga is from past. Mahalinga is eternal, calm, and pure. His philosophy is the basis for these six current as well as past philosophies.

203

°ÉÆvÁÛ%õÉ ¥ÀÆf,À®Ä ¨ÉÃqÀ PÀAqÁ.
 ¨ÉËUÉ ¥ÀÆf,À®Ä ¨ÉÃqÀ PÀAqÁ.
 EgÄÄ¼ÄÄ³À£ÄÄ °ÀUÀ®Ä³À£ÄÄ PÀ¼ÉzÄÄ ¥ÀÆf,À®Ä
 ¨ÉÃPÄÄ PÀAqÁ.
 EAvÀ¥ÄÄ ¥ÀÆeÉAiÄÄ ¥ÀÆf,ÄÄ³ÀgÀ
 J£ÀUÉ vÉÆ¼AiÄiÄÅ UÄÄ°ÉÄ±ÀégÁ.

203

hottārxe pūjīsalu bēḍa kaṁḍā.
 baige pūjīsalu bēḍa kaṁḍā.
 iruḷuvanu haḡaluvanu kaḷedu pūjīsalu bēku kaṁḍā.
 iṁtappa pūjeya pūjīsuvara
 enage torxayyā guhēshvarā.

203

Worships mornings, No
Worships evenings, No
Worships leaving these two
Those with this type of worship
Show me Guheshwara.

Explanation:

Worships mornings...evenings, No: Generally people worship in the mornings and in the evenings. They worship at these times thinking proper time to worship. This is not acceptable. Worship of linga should be with devotion and not of time. Allamaprabhu suggests not to worship because of time of day but worship because of devotion.

Worships leaving these two: Worship of Istalinga or worship of Prāṇalinga should have devotion of baktha. Also baktha should have his undisturbed vision in Istalinga and steadfast mind in Prāṇalinga. Accomplishing this kind of worship baktha has no concept of time. For him there is no mornings or no evenings. Allamaprabhu suggests that everyone that worships should be of this type.

Those with this ... Guheshwara: Prāṇalingi worships Prāṇalinga that is inside his body. He has no concept of mornings or evenings. He has no concept of time. Allamaprabhu desires to see such baktas.

Summary:

Usually people worship their Istalinga in mornings and in evenings. They worship as per the time of day. This does not lead to the worship of Prāṇalinga. So Allamaprabhu suggests not to worship as per time.

204

CAUÄzÀ°è ¢AiÁqÄÄ³Ä ¸ÄÄR °AUÄPÄìzÄÄ
 ¨sÄÆµÄt³Ä-ÄvÄÄÛ.

PAqAAVaÑÈÀ PÉÊAiAA°è PÀgÀqÀàÀ PÉÆ-Ä,ÄÄÀAvÉ
 »AzÉ æÉÄzÉ-Ä®è, æÄÄÄAzÉ °ÄÄ°è®è.
 CAUA°AUÀæÉAŞÈÀßPÀìgÀ ¥sÀ®zÁAiÀÄPÀ;
 °AUÉÊPÀâæÀzÄÄ ~ÉÄ%ÖÉ UÄÄ°ÉÄ±ÀégÁ.

204

amḡadalli māḡuva sukha liṁgakkadu bhūṣhaṇavāyittu.
 kāḡugiccina kaiyalli karaḡava koyisuvamte
 himde medeyilla, mumde hullilla.
 amḡaliṁgaverimbannakkara phaladāyaka;
 liṁgaikyavadu bērxē guhēshvarā.

204

*Linga is happy for the work of hands,
 Like the violent fire leveling the grass
 No pile of grass behind, no grass ahead.
 Worship of linga is fruitful for body,
 Lingaikya is different Guheshwara.*

Explanation:

Linga is happy... of hands: Work of hands refers to worship of Istalinga. Baktha worships Istalinga placing linga on his palm and is with full of devotion. He offers things to linga. He receives them from linga for his use. This is acceptable to linga and baktha is happy with the rewards.

Like the violent...grass ahead: Fire not only destroys the grass ahead but it also destroys the pile of grass behind. No grass is left from fire. Similarly, worship of linga with devotion is like fire. It destroys all types of doubts and makes him to be a firm believer of linga.

Worship of...body: Baktha is the worshiper and linga is the worshiped. This duality exists in the beginning. The worship of this type is fruitful.

Lingaikya...Guheshwara: This statement refers to Prānalingi. He does not have the concept of duality. He sees and unites with Prānalinga for his enjoyment. So he has no knowledge of his existence. He has no knowledge of his body or his mind. He is linga. This state of Prānalingi is called lingaikya.

Summary:

Placing Istalinga on the palm, baktha worships and offers things. He receives them as prasāḡha for his use. His happiness from his worship brings happiness to linga. It is like the fire harvesting the grass. Nothing is left from this type of harvesting. Both the past and the future are burnt. Similarly, worship of Istalinga with firm mind and undisturbed sight on Istalinga erases all myths and doubts. The mind is pure without any wandering ideas. The result of the worship is his prasāḡha. But worship of Prānalinga is different. There the worshiper becomes one with the linga. There is no duality that he is different from linga. There is no reward for

this type of worship.

205

JĒĀṢ ॐĀĀĒĀZĀ PÉĒĒĒĒĀĀ ॐĒĒĒĒĒĒĀ ॐĒĀĀ~Ē
CAUĀ«®èzÀ gĀĒĒĒĒĒ PĀAqĀĀ ॐĀĀgĀĀ¼ĀzĒĒĒĒĒĒĒ!
DvĀĒĒ PĀAqĀĀ ~Ē¼UĀzĒĒĒĒĒĒĒ,
JĒĀṢ CavĀgĀĀUĀzĀ DvĀĀॐĀĀĒĒĒĒ¼ĀUĒ
CṘ«ĀṡĀ ṡēĒĒPĀā UĀĀ°ĒĀ±ĀégĀĒĒ PĀAqĀĀ!

205

enna manada koneya moneya mēle
amṡavillada rūpana kaṡṡṡu maruṡādenavvā!
ātana kaṡṡṡu berxagādenavvā,
enna amṡaramṡada ātumanolage
animiṡha nijaikya guhēshvarana kaṡṡṡu!

205

*On the tip of my mind
Seeing beauty without form fascinated!
Seeing Him wondered,
In my inner soul
Seeing Guheshwara in Animisha!*

Explanation:

On the tip ... fascinated: Prānalingi worships Prānalinga. When he reaches the ultimate stage of his worship, he enjoys linga as one. He is fascinated with his experience and seeing the formless yet beautiful linga.

Seeing Him...Animisha: On seeing the formless linga and experiencing linga as one, Prānalingi is happy. His happiness is beyond description.

Summary:

A Prānalingi worships internally. His worship of Prānalinga makes him ecstatic because he experiences linga as one. His mind is undisturbed and is fixed on linga. Having seen the beauty of the formless linga he is excited and fascinated.

206

ॐĀĀĒĀZĀ ,ĀĀRॐĀ PĀAUĀ¼UĒ vĀAzĀqĒ,
PĀAUĀ¼Ā ,ĀĀRॐĀ ॐĀĒĒĒĒPĒĒ vĀAzĀqĒ,
ĒĀvĀĀŪ ॐĀĒĒĒ, ĒĀvĀĀŪ.
,ĀŪĒĒ¼Ā®èĒĀzĀ ṡ¼PĀ ॐĀēvĀPĒĒ ~sĀAUĀ
UĀĀ°ĒĀ±ĀégĀ.

206

manada sukhava kaṡṡaṡige taṡṡaṡe,
kaṡṡaṡa sukhava manakke taṡṡaṡe,
nācittu mana, nācittu.

sthānapallaṭavāda baḷika vratakke bhaṁga guhēshvarā.

206

Bringing happiness of mind to eyes,

Bringing happiness of eyes to mind,

Shy, mind becomes shy.

With exchange routine is disturbed Guheshwara.

Explanation:

Bringing happiness... becomes shy: Istalinga is worshiped on the palm. It is an external symbol of God. Prānalinga is in the body. It is worshiped inside the body. There is no need to exchange them. Allamaṇḍapaṇḍita does not approve those trying to exchange their position.

With exchange ...Guheshwara: Linga is omnipresent. It is in every place. Istalinga is the symbol of God. Guru gives Istalinga to the devotee so he worships linga on his palm. His worship of Istalinga leads him to Prānalinga. Istalinga worship gives happiness through prasādhā where as worship of Prānalinga leads him to eternal happiness. The happiness from worship of Istalinga and Prānalinga cannot be exchanged.

Summary:

Istalinga is worshiped on palm. It is an external symbol. Worship brings happiness through prasādhā. Prānalinga is in the body. It should be worshiped inside the body. It brings unity of mind with Mahalinga. It leads to eternal happiness. That happiness cannot be interchanged.

207

JEÀUÉÆAzÄÄ °AUÀ ¤EÀUÉÆAzÄÄ °AUÀ,

ªÄÄÆÉUÉÆAzÄÄ °AUÀªÁ-ÄvÄÄÛ.

ºÉÆÄ-ÄvÄÛ~Áè ¨sÀQÛ dªÀ PÀÆr!

ªÄÄÆÄ ªÄÄÄIÖzÄ °AUÀªÄ G½ ªÄÄÄIÖ§ªÄèzÉ

UÄÄºÉÄ±ÀégÁ.

207

enagoṁdu liṁga ninagoṁdu liṁga,

manegoṁdu liṁgavāyittu.

hōyittallā bhakti jalava kūḍi!

mana muṭṭada liṁgava uḷi muṭṭaballude guhēshvarā.

207

Linga, one for me, linga, one for you,

Linga, one for house.

Gone is devotion joining water!

Linga not touching mind can chisel touch Guheshwara?

Explanation:

Linga one... joining water: The shape and size of Istalinga differs from person to person. Also linga differs from house to house. Devotion should be the same regardless of size or shape of linga. Mind cannot visualize the

form of Mahalinga. Mahalinga occupies the entire universe but it is the symbol on the palm. So linga cannot be visualized by mind.

Linga not ... touch Guheshwara? Mind cannot touch linga. Allamaprabhu questions how a chisel can touch linga? Lingas in temples cannot be the symbol of Mahalinga because they are not from guru. These lingas are carved with a chisel. If mind cannot touch linga how can a chisel touch linga? Indirectly Allamaprabhu suggests worship of Istalinga the symbol of Parashiva and not those in temples.

Summary:

Linga comes in different sizes and shapes. Even in temples lingas have different forms. Mahalinga occupies the entire universe and beyond. Istalinga is the symbol of Parashiva. It is not possible for mind to visualize Mahalinga. Idols and images carved with a chisel cannot be lingas.

208

CgÀ½AiÄÄ ¢ÄÄgÄzÄ ¢ÉÄÄ~É MAzÄÄ ¢ÄÄ,É
UÀÆqÄ¸QìvÀÛ PÀAqÉ.
D UÀÆrfÉÉ%ÀUÉÉ\$â ¢ÉAUÀÆ,ÄÄ
GAiÄÄ¸~ÉAiÄiÄqÄÄwÛzÄÝ%ÄÄ!
GAiÄÄ¸~É ¢Ä%ôzÄÄ ¢ÉAUÀÆ,ÄÄ £É®PÊì ©zÄÄÝ
ÄvÀÛqÉ
¥Áæt°AUÄ¢Ä PÁt\$~ÄÄzÄÄ PÁuÁ UÄÄ°ÉÄ±ÀégÁ!

208

araliya marada mēle omdu hamse gūḍanikkitta kaṁḍe.
ā gūḍinolaḡobba hemḡusu uyyaleyāḍuttiddaḷu!
uyyale harxidu hemḡusu nelakke biddu sattaḍe
prāṇalimḡava kāṇabahudu kāṇā guhēshvarā!

208

*Saw a swan in a nest on top of banyan tree
In that nest a lady playing on a swing!
The swing broke, lady fell and if she dies,
Prāṇalinga can be seen see Guheshwara!*

Explanation:

Saw a swan... banyan tree: Swan refers to the soul. Nest means inside of body. The soul is inside of body.

In that nest...swing: Lady refers to māya. She is playing with all her illusions. The soul loses the past knowledge if attracted to māya.

The swing...see Guheshwara: Swing is the attachment to māya and all attachments are lost if it breaks. Then the soul is in peace and sees the brightness of Prāṇalinga.

Summary:

Inside the body is the soul. The heart is the abode for the soul. Māya plays

there with her illusions. If she succeeds in attracting the soul the prior knowledge of the soul is lost. If māya fails the soul can see Prānalinga.

209

¥ÀÈyéUÉ °ÀÄnÖzÀ ²-É, PÀ®Àè PÀÄnPÀAUÉ °ÀÄnÖzÀ
ªÄÄÆgÄÄw,
ªÄÄAvÀæPÉÌ °AUÀªÄ-ÄvÀÛ-Áè!
FªÄÄÆªÄJUÉ °ÀÄnÖzÀªÄÄUÄªÀ °AUÀªÉAzÄÄ
PÉÊ«rzÀ
CZÄÑªÄævÀUÉÄrUÀ¼À£É£ÉÁ-É UÄÄªÉÄ±ÀégÁ.

209

pruthvige huṭṭida shile, kallu kuṭikaṅge huṭṭida mūruti,
mantrakke liṁgavāyittallā!
ī mūvarige huṭṭida maguva liṁgaveṁdu kaividida
acca vratagēḍigaḷanēnembe guhēshvarā.

209

*Stone born to earth, idol born to carver
Became linga for mantra!
Accepting as linga the child born to these three
What can be said of those falling for this Guheshwara!*

Explanation:

Stone born... linga for mantra: The birth of stone is in the earth. Stone carver transforms the stone into an idol. The idol becomes linga when it is installed with mantra. Mantra is reading of Vedic stanzas.

Accepting as linga ...this Guheshwara: Three refer to stone, carver and mantra. Many accept the idol born to these three as linga. This is not the symbol of Parashiva. Worship of linga from these three does not lead to experience Parashiva.

Summary:

Stone is born in earth. Stone carver transforms stone into an idol. It becomes a linga with mantra. Many people worship this as linga. Allamaprabhu wonders about them. They do not realize Parashiva. So they cannot experience Him.

210

PÀ®Àè zÉÄªÄgÉAzÄÄ ¥ÀÆf,ÄÄªÄgÄÄ: DUÄzÄÄ
PÄtÄgÉÆ:
DUÄrUÄgÄçgÄ-Áè,
ªÄÄÄAzÉ °ÄÄIÄÖªÄ PÄÆ¹AUÉ
EAzÄÄªÉÆ-ÉAiÄÄ PÉÆqÄÄªÄAvÉ UÄÄªÉÄ±ÀégÁ!

210

kallu dēvareṁdu pūjisuvāru: āgaḍu kāñiro:

āgaḍigarādirallā,
 muṁḍe huṭṭuva kūsiṁge
 iṁḍu moleya koḍuvaṁte guhēshvarā!

210

*Worship stone as God: No!
 Gone in the wrong path,
 Child born ahead
 Giving milk today Guheshwara!*

Explanation:

Worship stone...wrong path: Worship of stone idol is walking in the wrong path. It does not lead to the desired result. Following this path ends away from Parashiva.

Child born...Guheshwara: No one gives breast milk to an unborn child. People worship stone as God for the sake of worship. But they do not realize Parashiva. This type of worship does not result in the realization of Parashiva.

Summary:

People worship stone as God. Their worship of stone is wasted. Their worship is like offering milk today to the unborn. They do not realize Parashiva.

211

āÀÆ¼Ä ¥ÀÄgÀzÀ °É"ÁâV´É¼ÀUÉÆAzÀÄ PÉÆÃqÀUÀ
 PÀnÖzÀÄzÀ PÀAqÉ.
 CzÀÄ PÀAqÀPÀAqÀ³ÀgÀ£ÉÃr,ÀÄwÛçÝvÀÄÛ £ÉÆÃqÁ!
 D ¥ÀÄgÀzÀgÀ,ÀÄ vÀ£Àß ¥ÁAiÀÄzÀ¼À,À»vÀ \$AzÀqÉ
 MAzÉ "Áj ³ÀÄÄ¾ôzÀÄ £ÀÄAVvÀÛ PÀAqÉ!
 D PÉÆÃqÀUÀPÉÌ MqÀ®ÁAiÀ vÀ´É-Ä®è.
 PÁ®ÁAiÀ °ÉeÉÓ-Ä®è; PÉÊAiÀÄÄAiÀ "ÉgÀ½®è.
 EzÀÄ PÀgÀZÉÆÃzÀå £ÉÆÃqÁ;
 vÀ£Àß PÀgÉzÀ³ÀgÀ ³ÀÄÄ£Àß³É vÁ PÀgÉ³ÀÄzÀÄ!
 D PÉÆÃqÀUÀ vÀ£Àß §,ÀÄ¾°è \$AzÀ ³ÀÄzÀUÀdzÀ
 £ÉwÛAiÀÄ£ÉÆ¾ô
 UÁ½AiÀÄ zÀÆ½AiÀÄ PÀEr N´ÁqÀÄwÛ°ÄÄzÀ PÀAqÉ.
 ³ÁAiÀÄzÀ UÀUÀ£ÀzÀ ³ÉÄÄ´É vÀ£Àß PÁAiÀÄ³À
 ¥ÀÄi£ÉUÉzÀÄ
 vÉÆÃ¼ÄwÛ³ÀÄzÀ PÀAqÉ.
 °ÀvÀÄÛ ³ÀÄÄRzÀ,À¥Àð³À vÀ£Àß °ÉÄ½UÉAiÉÆ¼ÀVQÌ
 Dr,ÀÄwÛ°ÄÄzÀ PÀAqÉ.

LªÀgÀÄ PÉÆqÀUÀÆ,ÄÄUÀ¼À PÀTÂÚAUÉ PÀÈÀßqÀPÀªÀ
 PÀnÖªÄÄzÀ PÀAqÉ
 ºÀvÀÄÛ PÉÃjUÀ¼ÉÆ¼AUÉ,ÄÄ½ªÀ ºÀjAiÀÄ £ÉwÛAiÀÄ
 ºÉÄnÖ
 ºÄÄªÉâvÀÄÛwÛªÄÄzÀ PÀAqÉ.
 D PÉÆÃqÀUÀzÀ PÉÊAiÉÆ¼AUÉ ºAiÁtÂPÀªªÀ PÉÆIÖqÉ
 £ÉÆÃqÀÄvÀÛ £ÉÆÃqÀÄvÀÛ ªÉ¼UÁzÀÄÄzÀ PÀAqÉ!
 PÀÆqªªºè PÀ¼ÉAiÀÄªºè;
 UÀÄªÉÃ±ÀégÀ£À ¤ªªÀ ¥ÁætªAUÀ,ÀA\$AzsÀªºèzÀªÀjUÉ
 PÁtªÁgÀÄÄ!

211

mūrxu purada hebbāgilolaḡomdu kōḡaga kaṭṭiduda kaṁḡe.
 adu kaṁḡakaṁḡavaranēḡisuttiddittu nōḡā!
 ā puradarasu tanna pāyadaḡasahita baṁḡaḡe
 omḡe bāri murxidu nuṁḡitta kaṁḡe!
 ā kōḡagakke oḡaluṁṡu taleyilla.
 kāluṁṡu hejjeṡyilla; kaiyuṁṡu beraḡilla.
 idu karacōḡya nōḡā;
 tanna karedavara munnave tā karevudu!
 ā kōḡaga tanna basurxalli baṁḡa maḡagajada netṡiyaṁērxī
 ḡāḡiṡa dūḡiṡa kūḡi ōḡḡuttihuda kaṁḡe.
 vāyada ḡaganada mēle tanna kāyava puṡaneḡedu
 tōrxuttivuda kaṁḡe.
 hattu mukhada sarṡava tanna hēḡiḡeṡolaḡikḡi
 āḡisuttihuda kaṁḡe.
 aivaru kōḡaḡūsugaḡa kaṁṁiṁḡe kannāḡakava kaṭṡihuda kaṁḡe
 hattu kēriḡaḡolaḡe suḡiva hariṡa netṡiya meṡṡi
 hubbettuttihuda kaṁḡe.
 ā kōḡagada kaiṡolaḡe māṁikyava koṡṡaḡe
 nōḡutta nōḡutta berxagāḡuda kaṁḡe!
 kūḡalilla kaḡeṡalilla;
 ḡuhēshvarana nilavu prāṇaliṁḡasambāṁḡdhavilladavarige kāṇabāraḡu!

211

*At the entrance of three cities saw a monkey tied.
 It mocks at everyone it saw!
 The king comes with his foot soldiers
 Saw it swallowing all at once!
 That headless monkey has stomach.
 Has legs cannot walk; has hands no fingers.
 See it is wonder!
 It calls before others call!*

*The wild elephant came in pregnancy
It reached the head of monkey
Saw playing by joining the dust of air.
Jumping into air
Saw it appearing.
Ten headed snake in control
Saw playing.
Saw five monkeys with eyes tied with spectacles.
Suppressing that travels in the ten regions
Saw eyebrows going up.
Giving a gem in the hands of the monkey
Saw looking, looking become wonder!
Did not join, did not lose;
Status of Guheshwara linga
It is not seen without association with Prānalinga!*

Explanation:

At the entrance... everyone it saw: The three cities refer to three body types, namely sthula (heavy), sukshma (light), and kāraṇa (in between). Jeeva acts through them. There is one passage. It is the passage of sumsāra. It is the path of life, death and living. When jeeva enters body it is called life. When it leaves the body it is called death. Together these two are called sumsāra. Within sumsāra, there is a monkey named mind. It follows everything it sees just like a monkey makes a mockery of everyone it sees.

The king comes... it is wonder: The king refers to the jeeva. His soldiers refer to sense organs of the body. He wants to suppress the wandering mind but the sense organs yield to the temptations of illusions and succumb to māya.

It calls before others call: Before mind can be diverted it attracts things to itself. Such is the power of the mind. It is difficult to tie up the mind to follow the path of salvation.

The wild elephant ... dust of air: The wild elephant refers to pride. Reaching head refers to controlling mind. When pride takes control of mind it is the cause for turmoil in life.

Jumping into air: This is like building a house in thin air. Mind plays with imaginary things.

Ten-headed snake...playing: Ten headed snake refers to the two types of sense organs- five related to actions (eyes, ears, nose, tongue, and skin) and the other five related to knowledge (resulting from the five actions). Mind controls these organs and use them for its benefits.

Saw five monkeys... spectacles: There are five kinds of power associated with mind. They are Kriyāśakthi, Jñānaśakthi, Ichchāśakthi, and Prayakāśakthi. The fifth contains these four and is called Dhāraṇa-

shakthi. Kriyāshakthi is for actions, Jñānashakthi is for knowledge, Ichchāshakthi is for desire, and Prayrakashakthi is to inspire. These five recognize the truth. But the mind puts glasses and covers their power not to recognize the truth.

Suppressing that ...going up: The ten regions refer to the ten passages in the body. They are: Ede-Chandranala, Pingale-Suryanāla, Sushumna-madyanala, Gandhāri-right eye, Hasthi jivha -left eye, Pushe-right ear, Payasvini-left ear, Ālambushe-maedranāla, Kuhu-gudhanala and Shankini-nābhināla. The mind suppresses the information that travels in these ten passages. As a result pride occupies the mind.

Giving a gem ... become wonder: Gem refers to linga. The devotee with pride receives Istalinga and the knowledge of linga from guru. Looking at the linga, jeeva forgets all pride and any other illusions that made him to forget his past. His mind is peaceful and does not wander.

Did not join, did not lose: Jeeva does not ask for things or the knowledge of things lost. He is in a state of harmony experiencing Prānalinga.

Status of Guheshwara linga ... with Prānalinga: Those who do not have association with Prānalinga cannot experience this state.

Summary:

Three cities have one door. Near the door is a monkey. It mocks at the passer by. The king of the cities comes with his foot soldiers. But the monkey swallows them all. The monkey has stomach. It has no head. It has legs but no steps. It has hands but no fingers. This is a wondrous thing. It calls before someone. It gives birth to an elephant. The elephant reaching its head plays in the dust of air. It jumps at will. It plays keeping serpent with ten heads in a basket. Five girls. It has tied their eyes. In the ten alleys, it plays with the wandering horse. Putting a gem in the hands of the monkey, it stares firmly and wonders. Then the monkey is at stand still. This is what the vachana says. The real meaning of this vachana follows. The three cities refer to Sthula (heavy), Sukshma (light), and Kāraṇa (in between) bodies. The door for these three is sumsāra. Sumsāra is birth, death and ways of life between birth and death. At the door is a monkey named mind. It mocks people following the path of sumsāra. To capture that monkey, the king or jeeva comes with his foot soldiers. Before the war starts the mind swallows the soldiers. The mind is very hungry for information. It has no wisdom. It wanders freely without any goals. It captures everything. This is the picture of mind. No one needs to follow mind because it follows everyone. From mind comes pride called elephant. It plays freely for it has no one to make it stop. During its play it captures the ten sense organs. It has five types of power namely Kriyāshakthi, Jñānashakthi, Ichchāshakthi, Prayrakashakthi. The fifth contains these four and is called Dhāranashakthi. The truth is not seen by these five power sources because their eyes have been covered. Guru places Istalinga into the

hands of a pupil. Looking at the Istalinga he forgets himself. He is in peace. In his mind prānalinga is experienced. This experience is only possible for a Prānalingi.

212

PÀ®è ¢ÀÄÉÉAiÀÄ ¢ÀiÁr PÀ®è zÉÃªÀgÀ ¢ÀiÁr
D PÀ®Àè PÀ®è ¢ÉÄÄ~É PÉqÉzÀzÉ zÉÃªÀgÉvÀÜ
ºÉÆÃzÀgÉÆ?
°AUÀ ¥ÀæwµÉ×AiÀÄ ¢ÀiÁrzÀªJÜÉ
£ÁAiÀÄPÀ£ÀgÀPÀ UÀÄºÉÃ±ÀégÁ.

212

kalla maneya māḍi kalla dēvara māḍi
ā kallu kalla mēle keḍedade dēvaretta hōdaro?
liṅga pratiṣṭheya māḍidavarige
nāyakanaṛaka guhēshvarā.

212

*Made a house of stone, made a God of stone,
That stone made to fall on stone, where did God go?
Those installing linga
Do not escape bad omens Guheshwara.*

Explanation:

Made a house... did God go? : People construct houses with stone. They also make linga out of stone. When the house stone falls meaning if the house is destroyed what happens to the stone linga that is inside the house.

Those installing ... Guheshwara: Allamaṇḍaprabhu suggests that the linga made of stone does not replace Istalinga. There is no Prānalinga there. It is wasteful to worship linga in a temple.

Summary:

Linga installed in temples cannot replace Istalinga given to the devotee by his guru. Experiencing or uniting Paṛaśiva is not possible by worship of linga in a temple. Time is wasted by worship of linga in temples.

213

zÉÃªÀzÉÆ¼AUÉ zÉÃªÁ®AiÀÄ«zÀÄÝ
ªÀÄvÉÜ ~ÉÃ¼ÖÉ zÉÃªÁ®AiÀÄªÉÃPÉ?
JgÀqÀPÉi ºÉÃ¼À®èAiÀiÁÅ,
UÀÄºÉÃ±ÀégÁ, ¤£ÀÄ PÀ~ÁèzÀqÉ £Á£ÉÃ£À¥Éè£ÀÄ!

213

dēhadolage dēvālayaviddu
matte bēxe dēvālayavēke?
eraḍakke hēḷalillayyā,
guhēshvarā, nīnu kallāḍaḍe nānēnappenu!

Having a temple in the body

Need another temple?

Sir did not tell two,

Guheshwara, if you are stone what can I be!

Explanation:

Having a temple...temple? : For Allamaprabhu, the body is the temple. Prānalinga is Parashiva. Is there a need for another temple? Without Prānalinga baktha does not visualize or experience Parashiva as one. Baktha cannot expect another temple than his own body for realization of Parashiva.

Sir did not tell two: Two refers to the duality that body is different from linga. In the beginning baktha thinks that he is different from linga. As his devotion increases, he realizes that Prānalinga is linga and works hard to unite with linga. At this stage there is no duality. He is with linga and linga is baktha.

Guheshwara, if...can I be: First baktha thinks that he is the body. Later he realizes that he is linga. Thus he loses the concept that he is different from linga. So he works towards accomplishing unification with Prānalinga. If Parashiva is a stone what is the need for baktha to achieve that state.

Summary:

Body is a temple. Prānalinga that is inside of body is Parashiva. To a baktha there is no other temple or God. If God is stone then what is the status of baktha that worships a stone?

214

MqÀ®Ä«rzÄÄ ¥ÁµÁtPEÌ °ÀAVUÀgÁcgÀ~Àè.
CAUÀ,ÀAVUÀ¼É~Àè ¢ÄÄ°ÁWÀ£À¢À£À¾ÔAiÀÄZÉ
°ÉÆÄçgÉÆ!
°ÄÄ¹AiÀÄ£É PÉÆAiÀÄÄÝ °ÄÄ¹AiÀÄ£É ¥ÀÆf
UÀ,ÀtÂUÉÆ¼ÀUÁZÀgÀÄ UÄÄ°ÉÄ±ÀégÁ.

214

oḍaluvīḍidu pāṣhāṇakke haṁgigarādirallā.
aṁgasamīgalellā mahāghanavanarxiyade hōdiro!
husiyane koydu husiyane pūjisi
gasanigoḷagādaru guhēshvarā.

214

Trusting stomach became patron for poison.

Those fond of body are gone not learning the great!

Cutting lies, worshipping false

Merged in sumsāra Guheshwara.

Explanation:

Trusting stomach... for poison: Patron for poison refers to the worship of

linga in temples. People should worship linga and then they should receive prasādhā. But many are interested only in prasādhā and not in linga worship. They are the ones that trust their stomach and do things to fill it.

Those fond of ... the great! : They are more interested in the happiness of their body. They do not have the knowledge of Parashiva. They waste their time in filling their stomach.

Cutting lies... sumsāra Guheshwara: They bring flowers and fruits for the worship. But they do not have devotion to linga. So they pretend to worship linga. They do not learn the true status of linga. They cannot free themselves from the bonds of sumsāra and their entire life is wasted.

Summary:

People worship linga with flowers and fruits. It is a waste because they do not have true devotion to linga. They perform their worship for receiving food for their stomach. They do not receive prasādhā from worshipping linga without true devotion.

215

D%ÄÄÇYAiÄÄZÉÆAzÄÄ "Á« DPÁ±ÄzÀ æÉÄÃ-É
 °ÄÄnÖvÄÄÛ £ÉÆÄqÁ.
 D "Á«AiÄÄ ¤ÄgÀÉÉÆAzÄÄ æÄÄÈUÀ §AzÄÄ
 PÄÄr-ÄvÄÛ-Äè!
 PÄÄrAiÄÄ §AzÄ æÄÄÈUÀæÁ ¤ÄgÉÆ¼ÀUÉ
 æÄÄÄ¼ÄÄVzÄqÉ
 GjAiÄÄ "ÄtzÄ-ÉZÄÄÑ vÉUÉzÉ £ÉÆÄqÁ!
 MAZÉ "ÄtzÄ°è UÁAiÄÄ«®èzÉ ,ÄvÄÛ æÄÄÈUÀæÄÄ
 æÄÄÄAzÄt °ÉeÉÓAiÄÄ¤QìvÄÛ PÄÄqÉ.
 CAUÉÉAiÉÆ¼ÀUÉÆAzÄÄ PÄAUÄ¼ÄÄ æÄÄÆr
 ,ÄAUÄzÄ ,ÄÄRæÄÄ ÇIæÄ-ÄvÄÄÛ!
 °AUÄ¥ÁætæÉÄ§ÄzÄ¼ ¤tðAiÄÄæÄÄAzÄÄ PÄÄqÉÆÄÄ
 UÄÄ°ÉÄ±ÄégÁ.

215

āluddiyadoṃdu bāvi ākāshada mēle huṭṭittu nōḍā.
 ā bāviya nīranorṃdu ṃṛuga baṃdu kuḍiyittallā!
 kuḍiya baṃda ṃṛugavā nīroḷage muḷugidaḍe
 uriya bāṇadaleccu tegede nōḍā!
 oṃde bāṇadalli gāyavillade satta ṃṛugavu
 muṃdaṇa hejjeyanikkitta kaṃḍe.
 aṃgaiyoḷagoṃdu kaṃgaḷu mūḍi
 saṃgada sukhavu diṭavāyittu!
 liṃgaṃprāṇavembudarxa nirṇayavanīṃdu kaṃḍenu guhēshvarā.

Look man size ... birth on sky: Man size well refers to body of a person. Jeeva came about in the body.

Animal that ... fiery arrow: Jeeva is immersed with worldly information or in the ocean of sumsāra. Guru lifts him from the bonds of sumsāra.

Eyes evolved... with association: Guru is happy with the progress of jeeva. He places Istalinga on his palm. Baktha realizes and experiences Parashiva with his eyes and mind set on the Istalinga

Summary:

216

228

°ÀÈzÀAiÄÄ°ÄÄÄRzÀ°è PÀvÀÛ°ÉAiÀiÁ-ÄvÄÄÛ.
 °Á¼ô °ÉÆÄ-ÄvÄÄÛ ¥Áæt°AUÀ, °À¼ôzÄÄ ©çÝvÄÄÛ
 ,ÉeÉÓ!
 PÀiÄÖ°Ä ©qÄÄ°Ä ,ÄAŞAçÜUÀ¼Ä PÀµÄÖ°Ä £ÉÆÄqÁ
 UÄÄ°ÉÄ±ÄégÁ.

216

udayamukhadalli pūjisahōdaḍe
 hṛdayamukhadalli kattaleyāyittu.
 hārxi hōyittu prāṇalinga, harxidu biddittu sejje!
 kaṭṭuva biḍuva saṁbarāṇdhigaḷa kaṣṭava nōḍā guhēshvarā.

216

*To worship in the face of morning
 Darkness covered in the face of heart.
 Gone is Prāṇalinga, mind is disturbed!
 See problems with tying and untying Guheshwara.*

Explanation:

To worship... face of heart: Worship of Istalinga in any manner is a waste if there is no devotion. Istalinga worship should not be to please others. Worship with devotion shows the way to Prāṇalinga. Other wise darkness is in mind and heart.

Gone is ... is disturbed: Worship without devotion does not lead to Prāṇalinga. Worship with a disturbed mind also does not lead to Prāṇalinga. The mind should be fixed firmly on Istalinga so that the path to Prāṇalinga can be realized.

See problems ...untying Guheshwara: A person having Istalinga on the body and who worships Istalinga should know his goals. Without the knowledge and without goals he is wasting his time.

Summary:

Istalinga is worshiped every day. If this worship is only to please the masses then the worship is a waste. The mind should be firmly fixed on Istalinga during worship. Then the mind follows the path to Prāṇalinga. Baktha should give prominence to the experience of Parashiva than worship. His work should lead him to succeed in experiencing Prāṇalinga.

217

,ÀÈ¶ÖAiÄÄ °ÉÄÄ®t PÀtÂAiÄÄ vÄÄzÄÄ
 ÇµÄÖvÀ£ÄÄ«£Ä PÉÊAiÄÄ°è PÉÆqÄ®Ä,
 ÇµÄÖvÀ£ÄÄ vÀ¼à ,ÀÈ¶ÖAiÄÄ °ÉÄÄ°É ©zÀÝqÉ
 PÉmÉÖ£Ä°Äè,
 Ç£ÄZÁJiÉÄzÄÄ °ÄÄÄiÖgÄÄ £ÉÆÄqÁ!
 °ÄÄÄiÖzÄ°sÉÄzÄ°Ä£ÄÄ «RAR¹zÄ°sÄ°Ä°Ä£ÄÄ

“sÁÄÆvÀUEÄrUÀ¼ÄÄ vÁÉvÀÛ §®ègÄÄ
UÄÄ°ÉÄ±ÀégÁ?

217

sṛuṣṭīya mēlaṇa kaṇiya taṁdu
aṣṭātanuvina kaiyalli koḍalu,
aṣṭātanu tappi sṛuṣṭīya mēle biddaḍe keṭṭenallā,
anācāriyerṁdu muṭṭaru nōḍā!
muṭṭada bhēdavanu vikhamḍisida bhāvavanu
bhāvavratagēḍigaḷu tāvetta ballaru guhēshvarā?

217

*Bring the stone created in the world
Give to hand of the body of eight
By accident, ruined if it falls from body.
Look, not even touch saying anāchāra!
Creating the difference for not touching
How can they know what not to touch Guheshwara?*

Explanation:

Bring the stone ... saying anāchāra: Body of eight refers to the eight things responsible for the creation of this world and body. They are: Earth with the characteristics of gandha or smell, Water with the characteristics of rasa or liquidity, Fire with the characteristics of rupa or form, Air with the characteristics of sparsha or touch, Sky with the characteristics of shabda or sound, anger, knowledge, and avyaktha. The last three are replaced with sun, moon and the soul. These eight are responsible for this world and for all the things in it. These eight are called Astathanu. Shiva is the foundation for these eight and so he is called Astathanumurthy. Guru, converting a stone into the shape of linga, places on the palm of his disciple. He instructs him to wear and never to depart from it. In case where linga accidentally departs from the pupil's hand, the pupil feels sorrow for not obeying his guru's words. Others may chide him, scold him and also may not touch him. They might even call him names.

Creating the... to touch Guheshwara? : What is touchable? What is untouchable? What is separable? What is inseparable? Pupil should know these. After wearing linga, it is true that linga should be inseparable, if linga separates accidentally pupil should not worry or even think that he disobeyed his guru. Also, people should not call him names. Linga's form is Prāṇalinga. Prāṇalinga is in our body. It shines in body, sense organs and everywhere on the body both inside and out. All that we experience is that of Prāṇalinga. Hence, there is no separation. So there is no talk about calling names either.

Summary:

Guru puts Istalinga on to the palm of his pupil. He instructs him to wear Istalinga and not to separate Istalinga from him. By accident if Istalinga

falls from his hand he feels sorrow for not following the instructions of guru. Istalinga leads to Prānalinga that is inside of body. People should be aware of Prānalinga and it is inseparable from the body. Without this knowledge people scold the pupil for dropping Istalinga accidentally.

218

EgÀÄ½ÈÀ ðÄÄÄRzÉÆ¼ÀUÉÆAzÄÄ ÈÀðÀgÀvÀßzÀ RArvÀ
 °ÁgÀðÀqÀVvÄÄÛ.
 °ÀUÀ°ÈÀ ðÄÄÄRzÉÆ¼ÀUÉÆAzÄÄ ÈÀðÀavÀæ¥ÀvÀæzÀ
 ðÀÈPÀëðÀqÀVvÄÄÛ.
 gÀvÀßzÀ °ÁgÀðÀ ðÀÈPÀëPÀÌ°ÁgÀðÀxQìzÀqÉ,
 UÄÄ°ÉÄ±ÀègÀ°AUÄzÀ°è ¥Áæt°AUÀPÉÌ ,ÄÄRðÀ-ÄvÄÄÛ.

218

irulīna mukhadolāgomdu navaratnada khamḍita hāraṇaḍagittu.
 haḡalīna mukhadolāgomdu navacitrapatrada vṛukṣhavaḍagittu.
 ratnada hāraṇa vṛukṣhakkāhāraṇanikkidaḍe,
 guhēshvaralīṇgadalli prāṇalīṇgakke sukhavāyittu.

218

*At dawn hidden a precious necklace.
 At daylight hidden a new plant.
 Placing the precious necklace to the plant,
 In Guheshwara linga, Prānalinga becomes happy.*

Explanation:

At dawn...necklace: Dawn represents lack of knowledge. Things are not clear at dawn. Precious necklace draws attention of everyone and hence represents the world. Persons who lack the knowledge of Parashiva are attracted to the things of this world.

At daylight ...plant: Daylight represents knowledge. In the daylight everything is clear. New plant represents linga. Truth about linga is hidden in the knowledge of Parashiva.

Placing the ...becomes happy: Devotee should submit the precious necklace or the things of this world to linga. By submitting to linga, Prānalinga is satisfied.

Summary:

Devotee should learn that Mahālinga or Parashiva contains everything of this world. This knowledge awakens him and leads him to accomplish unity with Prānalinga. He should have Istalinga on his palm, Prānalinga in his mind, and Bhāvalinga in his feelings. He should also submit his pride to linga. By doing this he loses the duality between linga and himself. Now everything is linga. At dawn things are not clear. Similarly, persons without knowledge of Parashiva cannot see or understand linga. Also, they are attracted to the beauties of this world. At daylight, however, things are

clear. A person with the knowledge of linga submits everything to linga including oneself. There is no duality between linga and him. Thus he enjoys eternal happiness.

219

»rZÀ PÉÊAiÄÄ ÆÉÄÄ-É PÀvÀÛ-ÉAiÄÄAiÄiÄâ.
 ÉÉÆqÄÄâÀ PÀAUÄ¼Ä ÆÉÄÄ-É PÀvÀÛ-ÉAiÄÄAiÄiÄâ.
 ÉÉÉÉâÀ ÆÄÆÄZÄ ÆÉÄÄ-É PÀvÀÛ-ÉAiÄÄAiÄiÄâ.
 PÀvÀÛ-ÉAiÉÄÄŞÄZÄÄ EvÀÛ-ÉAiÄÄAiÄiÄâ.
 UÄÄ°ÉÄ±ÀégÀÆÉÄŞÄZÄÄ CvÀÛ-ÉAiÄÄAiÄiÄâ.

219

hiḍida kaiya mēle kattaleyayyā.
 nōduva kaṁgaḷa mēle kattaleyayyā.
 neneva manada mēle kattaleyayyā.
 kattaleyembudu ittaleyyayyā.
 guhēshvaranembudu attaleyayyā.

219

*Darkness is on holding hand.
 Darkness is on seeing eyes.
 Darkness is on recalling mind.
 Darkness is this side.
 Guheshwara is that side.*

Explanation:

Darkness ... holding hand: Darkness refers to no knowledge of linga. Without the knowledge, worship of Istalinga on the palm is a waste.

Darkness ... seeing eyes: Without the knowledge, staring Istalinga on the palm is a waste.

Darkness ... recalling mind: Mind should stand still during the worship of Istalinga. Else worship is a waste.

Darkness ... that side: Worshiping without knowledge of linga does not lead to Prānalīngā.

Summary:

Worship of Istalinga without the knowledge of linga is wasteful. The linga is on the palm, eyes stare at linga and without steadfast mind, these does not lead to Prānalīngā.

220

CqÄ«AiÄÄ-ÉÆÄZÄÄ ÆÄÆÉAiÄÄ ÆÄiÄr
 D±ÄæAiÄÄ«®èZÄAvÁ-ÄvÄÄÛ.
 ÉÄqÄÄ±ÄgÄ eÉÆâÄwAiÄÄ ÆÄAiÄÄÄ«ÉÀ PÉÊAiÄÄ°è
 PÉÆIÖAvÁ-ÄvÄÄÛ.

UÀÄ°ÉÄ±ÀégÁ, ¢ÄÄÄ ±ÀgÀtgÀ JgÀ«£À °AUÀ
äÄÄÆ¼Ä-ÉÆÄPÀÉÍ!

220

adaviyalomdu maneya māḍi āshrayavilladamṭāyittu.
naḍunīra jyōtiya vāyuvina kaiyalli koṭṭamṭāyittu.
guhēshvarā, nimma sharaṇara eravina liṁga mūrxulōkakke!

220

*No place to stay building a house in forest
Like the light in middle of water, in the hands of air
Guheshwara, Your sharana's linga
Is for the three worlds!*

Explanation:

No place...house in forest: There is no place to stay by constructing a house in a forest and being afraid of wild animals. The body is like a wild forest as it collects all sorts of information. Jeeva is in the middle of this forest. Jeeva has lost knowledge of Parashiva because of the illusions of māya.

Like the light...hands of air: Devotee is crossing the river with a light. In the middle of the river, air blows the light off making him to cross the river in darkness. Istalinga is the light. Devotee has to cross the river to reach Prānalinga. He is in dark without the knowledge of linga.

Guheshwara, Your...three worlds: Sharanas gave Istalinga. Istalinga is like a guiding light for those who wish to learn and unite with Prānalinga. Because of the illusions of māya they are lured away from learning the truth about Parashiva. This is true of all of jeeva's in three worlds.

Summary:

There is no place in the forest to stay constructing a house in a forest to stay and being afraid of the animals. A devotee crossing the river without the light from linga, he is in sumsāra. The light is Istalinga. To cross the river sumsāra sharanas gave Istalinga to devotee. Not knowing the use of Istalinga as a guiding light he is in darkness.

221

PÀ°àvÀzÀÄzÀAiÄÄ ,ÀAPÀ°àzÀ ,ÀÄ¼ÄÄ°ÄÄ!
¥Àä£À ~sÉÄzÀä£À¼ÔAiÄÄzÉ,
¥Äæt °AUÀ°ÉA\$ÄzÄÄ CAUÀ,ÄA,Äj;
dAUÀäÄÄ(°AUÀ)äÉA\$ÄzÄÄ °AUÀ,ÄA,Äj!
,ÄÉAiÄÄäÀ®è ¥ÄgÀäÀ®è! ¤gÀäÄAiÄÄ!
UÀÄ°ÉÄ±ÀégÀ£ÉA\$ £ÄäÄÄPÉÍ £ÄZÀgÄÄ £ÉÆÄqÁ!

221

kalpitadudaya saṁkalpada suḷuhu!
pavana bhēdavanarxiyade,

prāṇa liṅgaverṇbodu aṅgasam̐sāri;
 jaṅgama(liṅga)verṇbodu liṅgasam̐sāri!
 svayavalla paravalla! niravaya!
 guhēshvaranem̐ba nāmakke nācaru nōḍā!

221

*Desire is the clue for creation!
 Without the knowledge of desire,
 Prāṇalinga is in the body of sumsāri,
 Jangama (linga) is the linga of sumsāri!
 Not self, not others! Niravaya!
 Looks shy for Guheshwara name!*

Explanation:

Desire is the ...of desire: Body is of creation. Illusion is of māya. Desire is for the mind. Prāṇalingi should avoid the influence of māya and the desires of the mind. He should keep himself aloof from these and should be of steadfast towards his goals.

Prāṇalinga is... sumsāri: Without being steadfast in his mind he cannot realize Parashiva. He is a sumsāri or a pleasure seeker.

Jangama ... sumsāri: A jangama who has desires of body and of linga is a linga sumsāri. He is talking about linga without curtailing his desires.

Not self, not... name: They are merely talking of linga without having the true knowledge of linga. In the eyes of Allamaṇḍaprabhu their achievements add up to nothing.

Summary:

Body creates and wants things because of desire. Talking of Prāṇalinga without understanding desire and its ability to sway from set goals leads him to be a sumsāri. A jangama with desires is a linga sumsāri. Prāṇalingi is the one who has knowledge of these and has a steadfast mind towards achieving his goals.

222

EgÀÄ½ÈÀ ,ÀAUÀªÀ °ÀUÀ´ÉAz¾ÔAiÀÄgÀÄ,
 °ÀUÀ°ÈÀ ,ÀAUÀªÀ EgÀÄ½ÉAz¾ÔAiÀÄgÀÄ.
 ¢ÁAiÀÄPÉÌ £ÀqÉªÀgÀÄ, ¢ÁAiÀÄPÉÌ £ÀÄrªÀgÀÄ
 ¢ÁAiÀÄÄ¥ÁætÂUÀ¼ÄÄ.
 UÄÄ°É£±ÄégÀÉ££ C¾Ô«£À PÄÄ¾ÄªÄÄ DjUÉAiÄÄ£
 C¾ÄªÀqÀÄÄÄ!

222

iruḷina saṁgava haḡaleṁdarxiyaru,
 haḡalina saṁgava iruḷeṁdarxiyaru.
 vāyakke naḍevaru, vāyakke nuḍivaru vāyuprāṇigaḷu.
 guhēshvaranem̐ba arxivina kurxuvu ārigeyū aḷavaḍadu!

*Not know dawn is to morning,
Not know morning is to evening.
Walk for air, talk for air, lives for air.
None get clues of Guheshwara's knowledge!*

Explanation:

Not know... to evening: Dawn is precursor for morning. Morning is precursor of evening. Similarly, ignorance and mere knowledge of words belongs to the same category. Ignorance cannot lead to knowledge. Similarly, knowledge of words does not lead to the truth. People do not know the relation between ignorance and knowledge of words.

Walk for air...lives for air: Those who follow blindly and talk of Parashiva with words are no better than an animal.

None get ...knowledge! : Without experience but with only the knowledge, Parashiva cannot be experienced. Prānalinga is part of Parashiva. Having this knowledge does not lead to Parashiva. Prānalingi can experience through his work by controlling his wandering mind.

Summary:

It is not sufficient to know that morning follows dawn and evening comes after morning. The time between them should be used advantageously. Similarly mere knowledge of Prānalinga is not sufficient to experience Parashiva. With a steadfast mind and with the knowledge that Prānalinga is part of Parashiva, Prānalingi through his good deeds can experience Him.

223

AiÉÆÛÀzÁUÉAŞÄzÀÆÁgÄÄ §®ègÉÆ? CzÄÄ æÄÄÆUA
PÀAQÀ PÀÈÄ,ÄÄ!
£ÀqÉ³À §mÉÖ æÄÄÆ¾Ä, £ÀqÉAiÄÄzÀ §mÉÖ MAZÉ!
MAZÀÆÉÆAŞvÄÄÛ æÄiÁr £ÀqÉzÉ°É³ÉAŞgÄÄ.
MAŞvÄÛÉÆÆAzÄÄ æÄiÁr £ÀqÉzÉ°É³ÉAŞ£ÀßPÀlgÀ
æÄÄÆ¾Ä æÄÄÄRzÀ PÀvÄÛ-É MAZÉ æÄÄÄR³ÁV
PÁqÄÄw¥ÄÄÄzÄÄ.
¥Äæt°AUÄ ,ÀAŞAzsÀ³É°èAiÄÄzÉÆ UÄÄ°ÉÄ±ÄégÁ?

223

yōgadāgembudanāru ballaro? adu mūga kaṇḍa kanasu!
naḍeva baṭṭe mūruxu, naḍeyada baṭṭe omḍe!
omdanom̐battu māḍi naḍedechevēm̐baru.
om̐battanom̐ndu māḍi naḍedechevēm̐bannakkara
mūruxu mukhada kattale om̐de mukhavāgi kāḍutippudu.
prāṇalim̐ga sambam̐dhavelliyado guhēshvarā?

223

Who knows achievements from yoga?

*It is like the dream of a mute!
 Clothes for walk is three, but one for not to walk!
 Says walked making one to nine.
 Says walked making nine to one
 Three faces of darkness troubled being one face
 Where is the Prānalinga association Guheshwara?*

Explanation:

Who knows...of a mute: Yoga refers to Shivayoga. Those who practice Shivayoga enjoy immense happiness with the company of Parashiva. But they cannot explain their accomplishments. It is like the dream of a mute!

Clothes for ... to walk: The performer of prāṇayoga has three paths namely Eda, Pingala and Sushumna. The power that passes in Eda and Pingala is elevated to Sushumna. Once elevated it is kept in various chakras before reaching Brahmarundra. Here he enjoys the bliss by being with Prānalinga. But there is one path that they do not follow. It is the path of Shivayoga.

Says walked ... one to nine: One refers to the soul. Soul is the center for all accomplishes. When soul is exposed outwardly, it takes nine forms. Generally it is called 'Vruththi' or occupation. They are: 'Gandha' or smell, 'Rasa' or liquidity, 'Rupa' or form, 'Sparsha' or touch, 'Shabdha' or sound, 'Ahankāra' or pride, 'Avadharane', 'Nirdhāra' or decision, and 'Sunkalpa' or wish. Some performs yoga using one or more of these vruththis.

Says walked ... nine to one: Some people unify the nine outward vruththis into one and perform their yoga.

Three faces ... one face: Darkness refers to māya and her three faces are: Dyāthru, Dyāna and Dyaeya. These three give troubles to the accomplisher and diverts his attention from the truth.

Where is ... Guheshwara? : Those who do not know the path of Shivayoga believe that Prāna and linga as separate entities. So they cannot experience unity with Prānalinga or Parashiva.

Summary:

Few persons follow the path of Shivayoga. Those who do experience the fruit of Shivayoga cannot explain them. It is like a dream of a mute. There are three usual yoga paths. But Shivayoga is beyond these three. Most people do not know the existence of this path. They generally follow the path of soul and others follow by dividing the path of soul into nine called vruththis. But māya through her three prong faces prevents them from learning the truth about Prānalinga.

224

C,À£À\$AzsÀ£ÀgÀÄ,ÄÄ³ÄÄäxgÀgÀÄ.

ˆsÄ,Ää³Ä °Ä£¹,ÄégÄ³Ä »r³ÄgÄÄ,ÄAiÄÄÇ¥ÄàgÉ?

PÁ®PÀªÄÄð¥Àæ¼ÄÄiÄÄAUÀ¼ÁV ,ÁAiÄÄ¢¥ÀàÉ?
 ¤vÀªªÀ£É ¢ÄÄ¼ÖÉzÄÄ C¤vÀªªÀ£É »rzÄÄ
 ,ÀvÄÄÛ °ÉÆÃzÀgÄÄ UÄÄ°ÉÃ±ÀégÁ.

224

asanabam̐dhanaru summaniraru.
 bhasmava hūsi svarava hiḍvaru sāyadippare?
 kālakarmapraḷayaṁgaḷāgi sāyadippare?
 nityavane marxedu anityavane hiḍidu
 sattu hōdaru guhēshvarā.

224

*With practice of yoga, they do not stay quiet.
 Wearing basma, holding breath, won't they die?
 With laps of time, won't they die?
 Forgetting the truth holding the false
 They died Guheshwara.*

Explanation:

With practice... stay quiet. : Those practicing yoga in a sitting posture control their body. But they cannot control their mind from wandering.

Wearing basma... they die? : Others wear vibuthi or basma on body to perform yoga. They do accomplish several desirable things through yoga. But they are not free from death.

With laps ... they die? : People go through the happiness and hardship of life. As time passes, they also face death.

Forgetting the truth...Guheshwara: Truth refers to Parashiva who exists forever. False refers to things that die or disappear with time. People should strive for enlightenment with truth. Instead most people follow the false and disappear from this world.

Summary:

Performing yoga in sitting position only leads to the control of the body. But mind wanders freely. Some wearing basma performs yoga in burial grounds and other remote places. In time they might accomplish great results. But all of them cannot escape death. Allamaprabhu suggests following the path of Shivayoga for learning the truth about the immortal Parashiva.

225

ªÄÄ£ÄzÀ PÀvÀÛ-ÉAiÉÆ¼ÀUÀt eÉÆåwAiÄÄ PÉÆ£ÉAiÄÄ
 ¢ÉÆ£ÉAiÄÄ ¢ÉÄÄ-É
 WÀ£ÄªÀ£Ä¼ÖzÉ°É£ÁA\$ªÀgÀ C£ÄÄªÀiÁ£ÀPÉi zÀÆgÀ!
 vÀªÄÄvÀªÄÄUÉ C¼ÖzÉ°É£ÁA\$ªÀjUÉ PÀ£À'£À °AUÄ
 UÄÄ°ÉÃ±ÀégÁ!

225

manada kattaleyoḷagaṇa jyotiya koneya moneya mēle
ghanavanarxidehevenṁbavara anumānakke dūra!
tamatamage arxidehenṁbavarige kanasina liṁga guhēshvarā!

225

*With the light that shines on the darkness of mind
Say they learnt the Great, it is doubtful!
Say they learnt themselves
It is their dream Guheshwara!*

Explanation:

With the light... is doubtful: Wandering mind cannot learn about Parashiva even when it glows inside the body. Some people think they have learned the knowledge about Parashiva. But it is doubtful that they have learnt.

Say they... Guheshwara: Some say they learnt about Parashiva without any logic or debates. They follow the path that is safe and convenient to them. They too cannot learn the knowledge of Parashiva.

Summary:

A wandering mind cannot learn about Parashiva. One should possess steadfast mind to acquire the knowledge of Parashiva. Through Shivayoga Parashiva can be experienced. Parashiva's experience is not possible just by knowledge or by discussions.

226

vÀ´ÉAiÄÄ®IÄÖA\$ÄzÀ M´ÉAiÄÄ®IÄÖA\$gÄÄ!
M´ÉAiÄÄ®Ä¼ÄÄîzÄÄ °ÉÆmÉÖAiÄÄ®ÄÄ´ÉÊ,ÀPÀìgÀ
°ÉÆUÉ WÀÈÀªÁ-ÄvÄÄÛ.
EzÀ PÀAqÄÄ °ÉÄ¹ ©mÉÖÈÄÄ UÄÄ°ÉÄ±ÀégÁ.

226

taleyalattumbuda oleyalattumbaru!
oleyalulludu hotṭeyalumbaisakkara
hoge ghanavāyittu.
ida kaṁḍu hēsi biṭṭenu guhēshvarā.

226

*Eat for head not from stove!
From stove is for stomach
Clouds thickened.
Seeing this become disgusted Guheshwara.*

Explanation:

Eat for head not from stove! : People do not spend much time securing knowledge. Without knowledge they are not enlightened. Most are interested in knowledge that fills their stomach instead.

From stove... disgusted Guheshwara: People spend more time finding ways to fill their stomach. Without knowledge of Parashiva, their mind is

with darkness or with thick clouds. Allamaprabhu is disgusted seeing such people.

Summary:

The sense organs, ears, eyes, nose, tongue, and skin lure a person away from learning the truth. This is due to the influence of māya. People are more interested in worldly things. They lead a person to sumsāra and keep him away from learning about Parashiva. Allamaprabhu is disgusted seeing such persons.

227

GvÀÛGÁ¥ÀxÀzÀ ¢ÉÄÄ´É ¢ÉÄÄWÀªÀµÀð PÀGÉAiÀÄ®Ä
D zÉÄ±ÀzÀ°è §¼£Á-ÄvÄÄÛ!
D zÉÄ±ÀzÀ ¥ÁætÂUÀ¼É®ègÄÄ ¢ÄÄÈvÀgÁzÀgÄÄ.
CªÀgÀ ,ÀÄIÖ gÄÄzÀæ ¨sÀÆ«ÄAiÀÄ°è
£Á ¢ªÄÄä£À¼,ÀÄªÉ UÄÄ°ÉÄ±ÀègÁ!

227

uttarāpathada mēle mēghavarsha kareyalu
ā dēshadalli barxanāyittu!
ā dēshada prāṇigaḷellaru mṛutarādaru.
avara suṭṭa rudra bhūmiyalli
nā nimmanarxasuve guhēshvarā!

227

*With rain on path of north
The country became barren!
All animals of that country died
In cemetery where they burnt
I seek You Guheshwara!*

Explanation:

With rain... became barren! : There are six supports in the body for linga, namely Ādhāra, Swadhistāna, Manipooraka, Anāhatha, Vishudhhi, and Ājneya. To the north of these is Prānalinga. Rain in this region refers to immense happiness of being with Prānalinga. Barren refers to peace of mind without any problems. This state of mind is associated with immense happiness. So the country is without any bonds of sumsāra.

All animals... country died: Animals refer to the illusions of māya. All of them are destroyed with the rain of happiness. The devotee has no sense of māya or her illusions. He is free and hence enjoys immense happiness with Prānalinga.

In cemetery ... Guheshwara! : Destruction of all illusions leaves nothing in the mind. This state is referred as the cemetery. Reaching this state opens doors for becoming the Parashiva.

Summary:

Devotee who travels north of the six supports, namely Ādhāra,

Swadhistāna, Manipooraka, Anāhatha, Vishudhdi, and Ājneya is immensely happy. He is with Prānalinga. Everything else does not affect him. He is free from the influence of māya. Devotee who reaches this state is himself becomes the Lord.

228

gÀ,ÀzÀ "Á«AiÄÄ vÄÄqÄÄPÄ"ÁgÄzÄÄ,
PÄvÄÜjªÁtÄAiÄÄ zÁAnzÄªÄAUÄ®èzÉ!
¥ÁgÄÄµÄ«zÉ PÄŞÄâ£Ä«zÉ ,Ácü,ÀŞ®èªÄAUÉ.
'j±ÉÉ®zÄÄzÄPÄªÄ zsÄj,Ä®Ä"ÁgÄzÄÄ,
UÄÄ°ÉÄ±ÀégÁ, ¢ªÄÄª±ÁgÄtAUÄ®èzÉ!

228

rasada bāviya tuḍukabāradu,
kattarivāṇiya dām̐tidavaṁgallade!
paruṣhāvide kabbunāvide sādhisaballavaṁge.
sirishailadudakava dharisalubāradu,
guhēshvarā, nimmasharaṇaṁgallade!

228

*Enjoys the nectar in the well
By crossing cold obstacles!
There is gold and iron for the achiever
Free from pride that comes from wealth,
Guheshwara, They are for Your sharanas!*

Explanation:

Enjoys the nectar... obstacles! : Nectar is in the well or in the body. To drink this nectar, one should win over the obstacles of māya or come out of the bondage of sumsāra. Only then it is possible to experience the immense happiness.

There is gold...the achiever: There is gold and there is iron. It is easy to change iron into gold by those persons with knowledge. With freedom from the illusions of māya, with knowledge and practice of Shivayoga, a devotee accomplishes eternal happiness.

Free from pride... for Your sharanas! : Acquisition of wealth leads to pride. Pride leads to bonding with sumsāra. The result of having wealth is to keep oneself away from experiencing the Lord. But, a sharana is different. He is not affected by wealth since he is free from the clutches of māya. Prānalingi knows how to avoid the influences of māya and to experience the Lord.

Summary:

Iron can be transformed into gold with knowledge. Simply having iron and gold is not enough. Knowledge is essential. Similarly, having wealth leads to pride and in turn leads to sumsāra. Prānalingi knows to enjoy the Lord

because he has the knowledge to keep himself away from sumsāra.

229

CVBAiÄÄ ,ÄÄqÄÄä°è GzÀPÀäÄ vÉÆ¼Éä°è
äÄAiÄÄäÄä äÉÄnÖ DPÁ±ÄäÄ »rä°è
AiÉÆUÄzÄ °ÉÆ®§ ðÄÆÉvÀÛ §-Éè?
PÄzÄ½AiÄÄ §ÉÄäÄ ðÉÄß°è ðÄÆÄÄ w½zÄÄ ÉÉÆqÄÄ.
äÄÄzÄ äÄÄvÄigÄ ``ÉÄqÄ, °ÉÆzÀPÄÄ½UÉÆ¼Ä``ÉÄqÄ.
UÄÄ°ÉÄ±ÄégÄÆÉÄ§ °AUÄ PÄ°ävÄäÄ®è ð-ÉÆè!

229

agniya suḍuvalli udakava toḷevalli
vāyuva meṭṭi ākāshava hiḍivalli
yogada holaba nīnetta balle?
kadaḷiya banava ninnalli nīnu tiḷidu noḍu.
mada matsara bēḍa, hodakuḷigoḷabēḍa.
guhēshvaranemba liṅga kalpitavalla nillo!

229

*Burns the fire, wash the water
Quells the air, catch the sky,
How can you know the failure of yoga?
Learn yourself, the bonds of this body.
No pride, no jealousy, do not possess them,
Stop, Guheshwara linga is not imagination!*

Explanation:

Burns the fire ... foul of yoga? : Fire represents lust, water represents sumsāra, air represents breathing, and sky represents the experience of the soul. To experience Lord devotee should be free of lust, free from sumsāra, and his breathing at a stand still at Prāṇalinga. Those who are in sumsāra do not know this.

Learn yourself...his body: A devotee should learn about body and its cravings. Then he can also find ways to control them at his will.

No pride...not imagination! : Pride and jealousy do not lead a person towards self-realization. Guheshwaralinga is either illusion or imagination. Linga should be experienced through the practice of Shivayoga during lifetime.

Summary:

Not having lust, freeing oneself from the bonds of sumsāra, controlling the breathing in Prāṇalinga, Guheshwara linga can be experienced. Without these Guheshwaralinga is just an illusion. One should experience Guheshwaralinga during his lifetime.

230

°ÀÄnÖzÀ £É´ÉAiÄÄ vÀÈµÉÚ ©qÀzÀªJUE
 °AUÄzÀ C£ÄÄ¨sÄªAzÀ ¢AiÁvÉÄPÉÆ?
 ¢AiÁw£Ä ¢AiÁw£Ä ¢ÄÄ°ÄAvÀgÄÄ »jAiÄÄgÄÄ!
 UÄÄ°ÉÄ±ÀégÀ£ÉAS °AUÄ,ÁgÁAiÄÄ
 §°ÄÄªÄÄÄTUÄ½UE vÉÆÄ¾zÄÄ, vÉÆÄ¾zÄÄ!

230

huṭṭida neleya tṛuṣṭhe bīḍadavarige
 liṁgada anubhāvada mātēko?
 mātina mātina maharitaru hiriyaru!
 guhēshvaranemba liṁgasārāya
 bahumukhigalige tōrxadu, tōrxadu!

230

Not leaving birth desires
Why talk of experiencing linga?
They are elders in talk!
The sight of Guheshwara linga
Not shown for multi faced!

Explanation:

Not leaving... linga? : Birth desires refer to Arishadvargas. They are: kāma, krōdha, lōbha, mōha, madha, and mathsara. These are the weapons of māya to lure people to sumsāra. Once in sumsāra, they cannot experience linga.

They are... in talk! : Many speak of linga. But their talk does not lead them to experience linga.

The sight of... multi faced! : Guheshwaralinga is not revealed to pretenders.

Summary:

Those speaking of linga cannot experience linga by talking. People in sumsāra cannot experience linga. The practice of Shivayoga leads to linga.

231

PÄªAiÁöçüÄ£ÄªÉAS PÄ«Äð, °AUÁçüÄ£ÄªÉAS¨sÄPÄÜ,
 zÉÄ°Ä¥ÁægÄ§ÝªÉAS CzÉéöÊw -
 F wæ«zsÄªÉ£ÄßzÄªAgÄ ¢Ä£ÉÄ¨É UÄÄ°ÉÄ±ÀégÁ.

231

karmādhīnavemba karmi, liṁgādhīnavemba bhakta,
 dēhaprārabdavenmba advaiti -
 ī trividhavernnadavara nīnembe guhēshvarā.

231

Karmi says everything is from past deeds
Baktha says everything is for linga
Adhvaithy says body is an illusion

*What do you say of them Guheshwara
Those do not speak of the three.*

Explanation:

Karmi says... past deeds: Karmi believes that things happen because of past deeds. So, current happenings are due to past deeds.

Baktha says... for linga: Baktha says that Shiva controls things and events of this world.

Adhvaithy says... illusion: Adhvaithy believes that only God is true and everything else is an illusion.

What do ... the three: Those who do not speak of the above three are truly Guheshwara. Prānalingi does not believe in these three types of argument. He has experienced the Lord. He does not differentiate the world from the Lord.

Summary:

In this vachana, Allamaprabhu brings out two types of thinking. The first is that the linga controls the world and the second is that the world is not different from linga. A Prānalingi believes in the second statement. A karmi believes in karma of the past. A baktha says that Shiva controls this world. An adhvaithy argues that the world is an illusion. A prānalingi does not believe in these three arguments. He has experienced the Lord and he knows that the Lord is no different from him.

232

GzÀPÀzÀ®ÄèVÀàwÛAiÀiÁzÀ ±ÄvÀ¥ÄvÀæzÀAvÉ
,AA,ÁgÀ,ÀAUÀªÀ °ÉÆzÀÝçgÀ~ÉÄPÀÄ.
PÁAiÀÄªÉ ¦ÄoÀ, ¢ÄÄ£ÀªÉ °AUÀªAzÀqÉ
PÉÆgÀ¼À°è £ÁUÀªÀwÛUÉAiÉÄÄPÉÆ ±ÀgÀtAUÉ
UÀÄ°ÉÄ±ÀégÁ.

232

udakadallutpattiyāda shatapatradarīte
saṁsārasaṁgava hoddadirabēku.
kāyave pīṭha, manave liṁgavādaḍe
koraḷalli nāgavattigeyēko sharaṇaṁge guhēshvarā.

232

*Like the lotus born in water
Should be free from the ocean of sumsāra.
Body is a stage, if mind becomes linga
Why a pouch in neck for sharana Guheshwara?*

Explanation:

Like the lotus ... of sumsāra: Lotus is born in water. Yet it is free from impurities that exist in water. Similarly, a devotee born in sumsāra is free from illusions of sumsāra. Māya creates illusions to keep a devotee in sumsāra

Body is ... Guheshwara? : Body is a stage for linga. A devotee does not need any pouch to carry Istalinga. He is completely involved in linga. Similarly, a devotee even though he is in the middle of sumsāra, he is free from its effects.

Summary:

Prānalingi is like a lotus. Lotus is born in water but it is free from all impurities. Born in sumsāra, a Prānalingi is free from all illusions of sumsāra. He does not need any pouch to carry Istalinga because his mind is filled with linga knowledge.

233

vÀªÀÄä vÀªÀÄä "sÁªÀPÉÌ GrAiÀÄ°è PÀnÖPÉÆAšgÄÄ.
vÀªÀÄä vÀªÀÄä "sÁªÀPÉÌ PÉÆgÀ¼À°è
PÀnÖPÉÆAšgÄÄ.
ÉÁÉÉÆÀß "sÁªÀPÉÌ ¥ÀÆf,À°ÉÆzÀqÉ
PÉÊvÀ,à ªÀÄÆAzÀ°è 1®ÄQvéÛÆÀß °AUÀ.
,ÁzSÀPÀÆÀ®è, "sÉÃzÀPÀÆÀ®è; UÄª°ÉÃ±ÀégÀ®èAiÀÄä
vÁÉÉ §®è!

233

tamma tamma bhāvakke uḍiyalli kaṭṭikombaru.
tamma tamma bhāvakke koraḷalli kaṭṭikombaru.
nānenna bhāvakke pūjisahodaḍe
kaitappi manadalli silukittenna liṁga.
sādhakanalla, bhēḍakanalla; guhēshvarallayya tāne balla!

233

*To meet their conscience ties on body
To meet their conscience ties on neck
To my conscience, gone worship
Escaped from hand attached in my heart.
Not an accomplisher or a distinguisher;
Guheshwara knows Himself.*

Explanation:

To meet... on neck: Some carry Istalinga on their head and some carry on their arm. Others carry around the neck.

To my... in my heart: To worship, a devotee places Istalinga on the palm with eyes fixed on the linga. But linga slips the sight and rests in the heart. With linga in heart a devotee unites with linga and rejoices.

Not an... knows Himself: Being one with linga a devotee is neither an accomplisher nor a distinguisher. This state cannot be explained with words.

Summary:

Istalinga is carried on the body by tying on fore head, on arm, or neck. A

devotee places the Istalinga on his palm for worship. His steadfast look of Istalinga made linga to stay in his heart. This made him neither an accomplisher nor a distinguisher. His state cannot be described with words.

234

ÉÆÉÄÄ ``sÀPÀÛÉÄzÀqÉ ¤ÆÉÄÄ zÉÃªÀÉÄzÀqÉ
 ÉÉÆÃqÀÄªÉªÉ
 EŞâgÀ ,ÀªÀÄgÀ,ÀªÀÉÉÆÆAzÀÄ ¢ÀiÁr?
 ``sÀÆ«ÄAiÀiÁPÁ±ÀªÀÉÉÆÆAzÀÄ ¢ÀiÁr,
 ZÀAzÀæ ,ÀÆAiÀÄðjşâgÀ vÁ¼ÀªÀ ¢ÀiÁr DqÀÄªÉªÉ?
 dqÉAiÀÄ ¢ÉÄÃ®t UÀAUÉ ¤ÆÉÄÄ PÉÃ¼Á,
 vÉÆqÉAiÀÄ ¢ÉÄÃ®t UËj ¤ÆÉÄÄ PÉÃ¼Á,
 UÀÄºÉÄ±ÀægÀÆÉÄS °AUÀªÀÄ JÈÀß PÉÊAiÀÄºè ,ÀvÀÛqÉ
 gÀAQÉUÀÆ¼ÀÆÄÄASzÀÄ ¤ÀÄAUÉ ´ÉÄ,É?

234

nānu bhaktanādaḍe nīnu dēvanādaḍe nōḍuveve
ibbara samarasavanom̐du māḍi?
bhūmiyākāshavanom̐du māḍi,
camdra sūryaribbara tāl̐ava māḍi āḍuveve?
jaḍeya mēlaṇa gaṁge nīnu kēl̐ā,
toḍeya mēlaṇa gauri nīnu kēl̐ā,
guhēshvaranēm̐ba liṁgavu enna kaiyalli sattāḍe
raṁdegūlanumbudu nimage lēse?

234

*I a baktha, you divine, then will see
Both unite as one?
With earth and sky as one,
Plays make sun and moon as symbols?
Listen Gange on the head of Shiva,
Listen Gowri on the lap of Shiva
If Guheshwara linga dies in my hand
Is it not true for you two to follow?*

Explanation:

I a baktha ... as one? : Baktha cannot experience the Lord with duality “I and you”. Experience is only possible when a baktha is inseparable from linga.

With earth... as symbols? : Earth refers to body, sky refers to the soul, moon refers to inner feelings, and sun refers to outside feelings. Body is not different from soul. Both took birth from Mahalinga. As long as baktha feels different from linga unity with linga is not possible. Also the inner and outer feelings should be the same. With the feelings of unity and with the knowledge that body and soul are same the mind is led to experience

Listen Gange... lap of Shiva: Gange refers to knowledge and Gowri refers to the force of action. These two forces ceased to exist when devotee unites with Prānalinga.

Summary:

Devotee cannot experience the Lord as long as he feels that he is devotee and the Lord is God. This differentiation between the two must cease. Also the two forces: the force of knowledge and the force of action unite with the Lord. Now devotee is the Lord and the Lord is the devotee. Thus devotee enjoys bliss as the Lord.

ꞗǺǵǼǼ%ǺUǺt eÉǼǺw ǺÉǺǺǵǺǺǺǺ ǼǺǺǺVǺǺǺǺ.
 zǺǼǵǺzǺ zǺǺǺǺ ǺǵǺǺǺǺǺǺǼǼ%ǺǵǺVǺǺǺǺ.
 ¥ǺǺǵǺǺǼǼ%ǺUǼǼǺǺǺ ²ǵǺǺǺzǺǺ
 ¥ǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺ.
 ǺǺzǺǺ ǺǺǺǺǺǺǺ N®UǺ ǺǺǼǼ-ǺǺǺǺǺ.
 WǼǼǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺ
 UǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺǺ.

nīrolagaṇa jyoti mēruva nuṁgittu.
dūrada dhātu sārāyadoḷaḍagittu.
puradoḷagaivara shiravaridu parimaḷadōkuḷiyāḍitta kaṁḍe.
sārirda brahmana ōlaga hareyittu.
ghōra rudrana dala murxiyittu guhēshvarā.

*The light in water swallowed the mountain
Distant creation hid in the world.
Saw the five in town
Learned to play spilling fragrance.
The kingdom of Brahma became shunya.
Destroyed the Army of Rudra Guheshwara.*

The light in... the mountain: Water refers to mind and the light is the knowledge of Parashiva. With the knowledge of Parashiva, mind absorbs the mountain or the philosophy of the Lord. The philosophy is the knowledge of linga.

Distant creation... the world: Distant creation refers to the body that was created at the end. With the knowledge of Parashiva mind has philosophy of the world.

Saw the five ...spilling fragrance: Five in town refer to the sense organs and their related knowledge. Mind receives information through these five sense organs and it acts accordingly. But the person absorbed in the philosophy of linga cannot be disturbed by mind.

The kingdom ...became shunya: A happy person is not aware of his environment.

Destroyed the ...Rudra Guheshwara: Rudra's army refers to the ups and down due to sumsāra. Sumsāra has no effect on a person absorbed in linga.

Summary:

A person in love loses his senses for the worldly things. His talk, walk and all his actions are towards his lover. Similarly with mind absorbed in linga a Prānalingi loses all his senses towards worldly things. His sense organs and associated actions cannot sway him away from linga.

236

¥Áæt °AUÀªÉAŞ ±ÀŞÝPÊÎ ÉÁavÄÄÛ ¢ÄÄ£À, ÉÁavÄÄÛ.

¥Áæt °ÉÆzÀqÉ PÁAiÄÄ ©çÝvÄÄÛ.

°AUÀ MAzÉ,ÉAiÀiÁzÀqÉ ¢ÄÄ£À ÉÁavÄÄÛ.

UÄÄ°ÉÃ±ÀégÀ£££À°®èzÀ WÀ£ÀªÄÄ!

236

prāṇa liṅgaverṁba shabdakke nācittu mana, nācittu.

prāṇa hodaḍe kāya biddittu.

liṅga omḍeseḃyāḍaḍe mana nācittu.

guhēshvaranenalillada ghanavu!

236

Mind is shy for the word Prānalinga.

With Prāṇa gone body falls.

Mind is shy if linga separates.

Without remembering the great, Guheshwara.

Explanation:

Mind is shy...Prānalinga. : The word Prānalinga is used by many in a lose way. Every living and nonliving things in this world has Prānalinga.

Hence, there are no words that can explain Prānalinga. Allamaprabhu disapproves of those who explain Prānalinga with words.

With Prāṇa... linga separates. : Linga on the body is not Prānalinga. Prānalinga is inseparable from the body. But the body is different. Without Prānalinga, body and Istalinga go their way.

Without remembering...Guheshwara: Prānalinga is inseparable from body. Hence Prānalingi must enjoy without separating from him.

Summary:

Prānalinga is inseparable from both living and nonliving things of this world. It cannot be explained with mere words. Allamaṣṣrabhu disagrees with those who explain Prānalinga with words. Prānalinga should be enjoyed while living not after death.

237

ḥĀĀĀŌAUÀ ḥĀĀiĀĀvĀĀĀzÀ ±ĀgĀtAUĒ
 zĒĀ°À zĀ°ĀĒĀĀĀUÀĀUÀzĀĀ, ṣPĒĒĀ! ḥĀĀUÀzĀĀ!
 ḥĀĀĀgĀḥĀAUÀzÀ PĀμĀÖ°À ĒĒĒĀqĀ!
 CĒĀ°ĀvĀzĀ°è ṣgĀĒṣĀḥĀĀiĀĀvĀ!
 UĀĀ°ĒĀ±ĀĒgĀ, ṣĀĀĀ ±ĀgĀtgĀ
 CAVĀ°ĀĀĀjAVĀ°ĀĀĀgĒAzĀqĒ ĒĀiĀĀPĀ ĒĀgĀPĀ!

237

sarvāṃga svāyatavāda śaraṇaṃge
 dēha dahanavāgalāgaḍu, niṣṭhēṣaḥalāgaḍu!
 saṃsārasaṃgāda kaṣṭhava nōḍā!
 anāḥatadalli nirūpasvāyata!
 guhēśhvarā, nimma śaraṇara
 aṃtaḥavarimtaḥavareṃḍaḍe nāyaka naraka!

237

Linga occupies the body of śaraṇa
Burning or burying body has no meaning!
Look at problems of saṃsāra.
Heart establishes the formless!
Guheshwara, Your śaraṇa
Calling him this or that, faces with bad omen!

Explanation:

Linga occupying... no meaning: When śaraṇa unites with linga disposition of his body in any manner has no meaning. Burning and burying has meaning to the body of a saṃsāri, but not for a śaraṇa.

Look at...of saṃsāra: Persons in saṃsāra have many problems. Those in saṃsāra are attached to their body. Hence disposition of their body is one of the problems.

Heart...the formless: Formless refers to the Lord. He is firmly in the heart and mind of a śaraṇa.

Guheshwara...with bad omen: It is not possible to compare a śaraṇa with that of a saṃsāri. If compared, it shows their ignorance.

Summary:

Linga is in the body. Every part of a śaraṇa is linga. Disposition of a body of śaraṇa has no meaning. Disposition of body refers only to persons in saṃsāra. Once śaraṇa unites with linga he is the Lord.

238

ॐAjaiÄÄ "ÁAiÄÄ ॐÁ®Ä, GjAiÄÄ PÉÉAiÄÄ "ÉuÉÚ,
 VjAiÄÄ ॐÉÄÄ®t ²±ÄÄ ॐAjzÁqÄÄwÜzÉ.
 PÀgÉ-ÄÄ "sÉÉÄ ॐÁ®ÄUÄÄrAiÄÄ
 ,ÄÄgÄ¥ÄwAiÄÄ UÄd ॐÉÄ¾ô ॐÄgÄ½ ॐÉÆ ॐÄÈÀ PÀAqÄÄ
 PÀgÉ-ÄÄ "sÉÉÄ!
 ॐÄgÄÈÀ ॐÄÄAxÄtÄAiÄÄ ±ÄÆ®zÀ°è ²gÄzÀ®ÄAUÄÄI Hj
 £É£À ॐÄÄwÜzÄÄÝzÄ £Ä£ÉÄ£ÉÄ"É UÄÄ ॐÉÄ±ÄègÁ?

238

hariya bāya hālu, uriya kaiya beṇṇe,
 giriya mēlaṇa shishuharidāḍuttide.
 kareyīm bhō hāluguḍiya
 surapatiya gajavērxi maraḷi hohana kaṁḍu
 kareyīm bhō!
 harana maṁthaṇiya shūladalli shiradalumguṭa ūri
 nenavuttidduda nānēnembe guhēshvarā?

238

*Milk flows from mouth, butter in hands of fire.
 Wandering baby on top of hill,
 Call him to the house of milk.
 Seeing his return riding town mayor's elephant
 Call him!
 Firmly staying with the knowledge of Shiva
 What can I say about him Guheshwara?*

Explanation:

Milk flows...top of hill: Milk refers to happiness, hand of fire refers to time, butter refers to loving things and information, baby refers to life and top of hill refers to Shiva philosophy. Bodily happiness is sweet like milk. Similarly, information is also lovable. Life is part of Shiva and through the sense organs life is caught with time. Hence he does not remember his true identity. He is occupied in securing happiness to his body through sense organs. He is deeply in sumsāra.

Call him...of milk: He should be called to the house to enjoy the sweetness of milk or happiness.

Seeing his...Call him: True identity is lost with increase in pride to a seeker of body pleasers. He should be guided by calling inside of his house to follow the path of Shiva. The path of Shiva leads to eternal happiness.

Firmly staying...him Guheshwara: He should forget the outside world. He should firmly establish linga in all his organs. His mind should be steadfast in linga. Finally, he is enlightened with linga and he experiences the union with linga. He enjoys bliss. It is eternal.

Summary:

Māya lures people away from linga by creating illusions that give bodily happiness. Not knowing and learning the truth about the illusions many are wasting their time seeking bodily happiness. They should be guided to learn the truth about linga that is inside of them. Once inside their body, they learn about the nectar. They enjoy eternal happiness tasting the nectar. He is a Prānalingi.

239

°ÉÆÃ°À §mÉÖAiÄÄ~ÉÆAzÄÄ ¢AiÁAiÉÄ EzÄÄÝzÀ PÀAqÉ.
oÁuÁAvÀgÀ °ÉÃ½vÄÄÛ, oÁuÁAvÀgÀ °ÉÃ½vÄÄÛ,
C®°è°èUÉ C®°è°èUÉ C®°è°èUÉ!
UÄÄ°ÉÃ±ÀégÀ£À PÀgÀtAUÄ¼ÄÄ PÄÄvÁ! UÄ¼ÄÄ!

239

hōha baṭṭeyalomdu māye idduda kaṁḍe.
ṭhāṇāmtara hēḷittu, ṭhāṇāmtara hēḷittu,
allallige allallige allallige!
guhēshvarana karaṇaṁgaḷu kutāpigaḷu!

239

*Seen māye in passing cloth
Says change place, says change place
To that, to that, to that place!
The eyes, Guheshwara, lead to problems!*

Explanation:

Seen māye ...cloth: Passing cloth refers to path of Shiva. Māye also travels in the same path. Hence people are attracted to her illusions.

Says change...that place: The people should change their position with māye. They should control their sense organs. They should learn the path of Shiva.

The eyes...to problems: Instead of following the Shiva path the eyes follow the path of illusions. So a person faces problems and is led away from Parashiva.

Summary:

Most people travel in the path of māya. Hence they find happiness to their body and are cheated from eternal happiness. To have eternal happiness and to realize the Lord people should avoid bodily happiness. They should control sense organs from wandering. This leads a person in sumsāra towards linga. Learning the path of Shiva leads to eternal happiness.

240

¢ÄÄAdgÀ£ÉÃvÀæzÀ°è G¨sÄAiÄÄ ZÄAzÄægÀ
PÁ§¢ÄgÁgÉÆ?
PÀAqÄÄzÀ ±Ä² gÀ« PÀgÄzÀ°è !rzÄÄ
CVßAiÄÄ ¢ÄÄÄRPÉ! ,Ä°,ÄÄ¢ÄgÀ®èzÉ

°AUÀ°ÀÄÄRPÉÌ ,À° ,ÀÄ°ÀgÁgÉÆ?
 vÀzÀ£ÀAvÀgÀ ¥Àæt°AUÀPÉÌ PÉÆIÄÖ PÉÆA§°è
 dgÀAvÀgÀ ,Á°ÀzsÁ¤ UÄÄ°ÉÄ±ÀégÁ, ¤°ÀÄä ¥Àæ,Áç.

240

mañjarañētrādalli ubhaya cañdrara kābavarāro?
 kañḍuda shashi ravi karādalli piḍidu
 agniya mukhakke salisuvarallade
 liṅgamukhakke salisuvarāro?
 tadanam̐tara prāṇaliṅgakke koṭṭu koṃballi
 nirañm̐tara sāvadhāñi guhēshvarā, nimma prasādi.

240

*From watery eyes who can see two moons?
 Seeing the moon, holding in the palm
 Offers to the face of fire
 Who offers to the face of linga?
 Then offering to Prāṇalinga and receiving it
 Is in peace always, Guheshwara, Your Prasādhī.*

Explanation:

From watery...two moons? : Two moons refer to the two lingas namely Istalinga and Prāṇalinga. These two lingas are part of Mahalinga. It is difficult to see clearly with watery eyes. Mind is controlled with steadfast eyes on Istalinga. Controlling the mind fills the entire body and mind with linga. Thus the actions walk and talk are of linga. Prāṇalingi sees both Istalinga and Prāṇalingas.

Seeing the...face of linga? : Istalinga is worshiped by placing on the left palm. A devotee is led to Prāṇalinga with steadfast eyes and mind on Istalinga. Food offered to Istalinga is received as prasādhā. But many people offer to Istalinga, only to receive it as food for their stomach. This is not the case with Prāṇalingi.

Then offering...Your Prasādhī: Prāṇalingi offers to Istalinga with his sight and mind steadfast on Istalinga. By doing so, his talk, walk, and thought are filled with Prāṇalinga. His offerings are received as prasādhā. With the prasādhā he is with peace and enjoys happiness.

Summary:

Most people offer to Istalinga only to receive food for their stomach. But a Prāṇalingi differs. With steadfast eyes and mind on Istalinga a Prāṇalingi offers food to linga and receives it as prasādhā. He is immensely happy from his prasādhā. He does not differentiate Istalinga with Prāṇalinga. His body and mind are filled with thoughts of linga.

241

G°AiÄÄ GAiÄÄâ~ÉAiÄÄ °ÀjzÄÄ §AzÉÄ¾®Ä,

vÁUÀzÉ vÀÆUÀÄªÀÅzÄÄ, "sÀªÀ,ÁUÀgÀªÀÄgÀ½
 "ÁgÀzÀAvÉ!
 °ÀÀ,ÉAiÀÄªÉÄÄ~É vÀAA© PÀÄ½îzÀÄð,ÀégÀUÉAiÀÄé
 WÉÆÄµÀ«zÉÉÉÉÉ?
 DvÀzAzÁY,ÁgÀ °À¾ôAiÀÄzÉ EçYvÀÄÛ.
 zÉÄ»UÀ¼É®è C¾ôªÁgÉ UÀÄ°ÉÄ±ÀégÀÈÀ
 D°ÁgÀªÀÄÄRªÀ?

241

uliya uyyaleya haridu baridērxalu,
 tāgade tūguvudu, bhavasāgara maraḷi bāraḍante!
 haṁseya mēle tumbi kuḷḷirdu svarageyva ghōṣhavidēno?
 ātanidda sara harxiyade iddittu.
 dēhigaḷella arxivare guhēshvarana āhāramukhava?

241

*Braking the swelled swing, then climbing
 Swing untouched, without bonding in sumsāra!
 Bee sits on swan makes noise of what type?
 He stayed in the chain without breaking
 Do they learn the face of Guheshwara's food?*

Explanation:

Braking the...in sumsāra! : Swelled swing refers to life. Person should go through the life cycle in such a way that he is not bound by sumsāra. He is in sumsāra like a lotus in water. He should fill his mind and thoughts with Shiva. Then he can enjoy the eternal happiness.

Bee sits...what type? : Bee refers to God and swan refers to the devotee. When God occupies devotee, the words that comes out of him are of Shiva.

He stayed...Guheshwara's food? : Once occupied by the thoughts of Shiva, it is not easy to break the chain. He is a sharana with the knowledge of prasādhā. Those in sumsāra have no prasādhā.

Summary:

Life is like a swing. Persons born in this world sit on this swing named sumsāra. They continue to live in sumsāra but they are not bound by it. Their mind and thoughts are filled with Shiva. They acquire the knowledge of prasādhā. They are happier with prasādhā. Those in sumsāra cannot enjoy everlasting happiness.

242

LzÀÄ štÚzÀ VqÀÄ«AUÉ LzÉ~É, LzÀÄ °ÀÆ, LzÀÄ
 PÁAiÀiÁ~ÄvÀÄÛ.
 ªÀÄvÉÛöËzÀ¾ oÁ«ÈÀ°è LzÀÄ °ÀÆ«ÈÀ PÀæªÀÄzÀ°è
 °ÀtÚ ªÉÄ®§®èqÉ UÀÄ°ÉÄ±ÀégÀ°AUÀªÀÄ vÁÉÉ ÉÉÆqÁ!

aidu baṇṇada giḍuvimge aidele, aidu hū, aidu kāyāyittu.
 mattaidarxa ṭhāvinalli aidu hūvina kramadalli
 haṇṇa melaballaḍe guhēshvaraliṃgavu tāne noḍā!

242

*Plant has five colors, five leaves,
 Five flowers, and five raw fruits
 In the shade of five, order of five flowers,
 Can eat the fruit, Guheshwara linga he is!*

Explanation:

Plant has ... five fruits: Five colors refer to Panchabutha or the five elements namely: sky, air, fire, water and earth. Five leaves refer to the five action organs namely: Jivhe (tongue), PāNi (for holding and releasing), Pādha (for walking and stopping), Upastha (for creation) and Pāyu (for excretion). Its five flowers refer to the organs of knowledge namely: eye has knowledge of form, ear has knowledge of sound, hand has knowledge of touch, tongue has knowledge of taste, and nose has the knowledge of smell. Five raw fruits refer to five types of information or knowledge received by the five flowers or organs of knowledge. Body is compared to a tree with five colors, five leaves, five flowers and five raw fruits. The body continues to function by collecting information through its organs that gather knowledge.

In the shade ... linga he is! : Shade of five refers to the five lingas that are hidden in the five organs of knowledge. They are: Prasādhalinga in organ of sound, Jangamalinga in the organ of touch, Shivalinga in the organ for forms, Gurulinga in the organ recognizing liquid, and Āchāralinga in the organ for smell. Order of five refers to the five organs responsible for hearing, touching or sensing, recognizing, tasting and smelling. They are ears, skin, eyes, tongue, and nose. A devotee practicing Shivayoga should not enjoy things as he receives them. But first, he should offer them to the lingas of the organs from which he received. He then should enjoy them as prasādha. By offering to linga, the associated temptations do not bother him. So he is free from the clutches of māya. This leads him to become linga.

Summary:

This vachana explains vividly the practice of Shivayoga. Body is compared to a tree with five colors referring to the five elements, namely, sky, air, fire, water and earth. The five leaves of the tree are the organs of actions, the five flowers are the organs of knowledge, and the raw fruits are the information they crave and collect. There are five lingas corresponding to the five organs of action. Prānalingi offers all information to the linga before enjoying them. Thus he is free from the influences of māya and thus he is Guheshwara or the Lord.

243

ॐÈzÀAiÀÄzÀ "Á«AiÀÄ vÀrAiÀÄ"è MAzÀÄ "Á¼É
 ॐÄnÖvÀÛ"Áè!
 D "Á¼ÉAiÀÄ ॐÀtÚ ॐÉÄ® §AzÀ ,À¥Àð£À ¥ÀjAiÀÄ
 ££ÆÄqÁ.
 "Á¼É ©ÄV ,À¥Àð£ÉzÀÝqÉ ¤gÁ¼À³À PÁuÁ
 UÀÄ°ÉÄ±ÄégÁ.

243

hrudayada bāviya taḍiyalli om̐du bāḷe huṭṭittallā!
 ā bāḷeya haṇṇa mela baṁda sarpana pariya nōḍā.
 bāḷe bīgi sarpaneddaḍe nirāḷavu kāṇā guhēshvarā.

243

Banana plant grew near the well of heart
Look at the serpent that came to eat the banana.
Waking serpent wasting plant,
Sees the Lord as Nirāla Guheshwara

Explanation:

Banana plant...well of heart: Banana plant refers to sumsāra and well of heart refers to mind with vivid thoughts. Mind-boggling ideas are grown in sumsāra.

Look at ...the banana: The serpent refers to a person. He is more interested in eating the banana. This leads him to bond with sumsāra. Once bonded with sumsāra he is not aware of his true identity. Thus he cannot enjoy everlasting peace.

Waking serpent ...Guheshwara: Waking a serpent is to enlighten a person. He keeps away from the influences of māya. He being away from sumsāra turns his attention towards Prānalinga and is in peace with himself.

Summary:

A person with the influence of māya stays in sumsāra without peace. He has to distance himself from sumsāra to realize his true identity. Then he can begin his journey inward for realizing the Lord and to be peaceful.

244

£Á©ü³ÄÄAqÀ®zÉÆ¼ÀUÉ FgÉÊzÀÄ ¥ÀzÀäzÀ¼À
 ,ÀzÀ³ÄÄzÀ UÀdzÀ ³ÄÄ,ÀÛPÀzÉÆ¼ÀUÉ vÉÆÄ¾ÄvÀÛzÉ.
 CPÁgÀ GPÁgÀ ³ÄÄPÁgÀ ,ÁÜ£ÀzÀ wæPÀÆI,ÁÜ£ÀzÀ,
 ,À³ÄÄgÀ,ÀzÀ ,ÄÄRzÀ"è "É¼ÉzÀ PÀAzÀ ³ÄÄÆ"ÁÇUÀ¼À
 ॐÉÆÄ,À gÀ,ÀzÀ C³ÄÄÈvÀ³Ä£ÄÄ N,Àj',
 zÀtÄAiÀÄÄAqÀ vÀÈ'Û-ÄAzÀ ,ÄÄTAiÀiÁzÉ£ÄÄ
 UÀÄ°ÉÄ±ÄégÁ.

nābhimamḍaladoḷage īraidu padmadaḷa
 sadamada gajada mastakadoḷage tōrxuttade.
 akāra ukāra makāra sthānada trikūṭasthānada,
 samarasada sukhadalli beḷeda kaṁda mūlādigāḷa
 hōsa rasada amṛutavanu ōsarisi,
 daṇiyumḍa ṭṛuptiyimḍa sukhiyāḍenu guhēshvarā.

*In the region of naval ten petal lotus
 Has passage to the north.
 It is the junction of the three letters, AUM
 Has grown in equality with tolerance
 Following and drinking the new nectar
 Became happy and content Guheshwara.*

Explanation:

In the region... petal lotus: Near the naval there is lotus flower with ten petals. This is also the area of the nerve center. From this area, traveling north, a devotee begins to realize the Lord.

Has passage...north: The performer begins his journey to the north, passing through the six wheels, to reach Prānalinga. He can reach this area with steadfast mind in Shiva.

It is the...content Guheshwara: This is also the place of junction of the three namely, sun, moon, and fire passages. The combination of the three primeval letters A, U, and M becomes OM when joined. From here starts the beginning towards the thousand petals flower and to the nectar of happiness. A person reaching this place enjoys the nectar of happiness.

Summary:

The naval area has the ten petals lotus. This is the starting place to north where there is a thousand petals flower. Traveling through various chakras or the wheels of motion, devotee reaches the north. The three primeval letters A, U, and M when joined becomes OM. Passing OM is Shikhā-chakra or head wheel. Beyond this wheel is the west wheel. In the Shikhā-chakra is the nectar. The devotee reaching this place drinks the nectar to his heart content and is happy forever. The person reaching this state is a Prānalingi.

vÉUÉzÄÄ ¢ÄAiÄÄÄ¢Ä ¢ÉÄt UÀUÀ£ÄzÀ°è UÀAnQì,
 wædUÀzÄÁCü¥ÄwAiÄÄ PÉÆÄuÉAiÄÄ° ºÄ,ÄÄ«zÄÄÝ,
 PÄ¾Ä¢Ä PÉÆAzÄÄ PÄAzÄ®¢ÄÆÉÆqÉzÄÄ
 PÄ¾ÄÖÉAiÄÄ §®è¢ÄAUÀ®èzÉ ºÄAiÄÄ£AUÀzÄÄ ¢ÉÆÄqÄ!

245

245

256

nectar that is inside his body. Going inside the body is barren to many because they think bodily happiness is eternal.

246

PàjAiÄÄ vÄ´ÉAiÄÄ CgÄªÄÄÉÉAiÄÄ ,ÄÄgÄzsÉÄÄÄ
 °ÄAiÄÄÉÄ´ÄvÄÄÜ;
 PÄ¾ÖÉzÄÄ´ÄvÄAUÉ PÉÊ vÄx®è.
 PÄ¾Ä ÉÄ´ÉégÄ½ÉÄ ¥ÄæªÄiÄtzÄ°è°ÄÄzÄÄ.
 EzÄ PÄ¾ÖÉzÄÄ´ÄvÄÉÉ zÉÄªÄ UÄÄ°ÉÄ±ÄégÄ.

246

kariya taleya aramaneya suradhēnu hayanañyittu;
 karxedumbātaraṅge kai tānilla.
 karxu nālveraḷina pramāṇadallihudu.
 ida karxedumbātane dēva guhēshvarā.

246

*Nectar poured on palace elephant head
 Drinks it but has no hands.
 Calf wonders in every direction.
 Calling this to eat is the Lord Guheshwara.*

Explanation:

Nectar...elephant head: Elephant head refers to huge knowledge. Elephant head refers to Mahalinga. With Shiva knowledge sharana reaches the thousand petals area. His devotion for linga increases enormously and he loses his consciousness over his body and mind. He is completely immersed with Shiva.

Drinks it...no hands: He drinks the nectar of happiness. He has no hands because he has no other desires.

Calf ...direction: Calf refers to mind. Sharana has controlled his wandering mind and travels inwards in the direction of Prānalinga.

Calling...Guheshwara: The person who drinks the nectar is eternally happy. He is a sharana.

Summary:

The area of the thousand petals lotus is a palace. Here is the Shiva knowledge. The nectar of eternal happiness is flowing freely. The sharana enjoys the nectar and is immensely happy. He has no knowledge of the body and the mind. His mind is occupied with only Shiva knowledge. Sharana becomes Shiva by drinking nectar.

247

UÄUÄÉÄªÄÄÄqÄ®zÄ ,ÄÆPÄë÷ä ÉÄ¾ÄzÄ°è
 ' ,ÉÄÄ(,j)°ÄÄ ,ÉÄÄ(,j)°ÄÄ' JÉÄÄwÜçÝvÄÄÜ MAzÄÄ
 ©AzÄÄ.

C᳚ÀÄÈvÀzÀ ᳚ÁjAiÄÄ zÀtÂAiÄÄ®ÄÄqÀ vÀÈ! Û-ÄÄzÀ
UÄÄ°ÉÄ±ÀégÁ, ᳚ÄÄä°èAiÉÄ JÉÄUÉ ᳚ÄÄ,ÀÄ-ÄvÄÄÛ.

247

gaganamarṇḍalada sūkṣhma nāḷadalli
'sō(s)haṁ sō(s)haṁ' enuttiddittu oṁdu birṇdu.
amṛutada vāriya daṇiyaluṁḍa ṭṛptiyimḍa
guhēshvarā, nimmalliye enage nivāsavāyittu.

247

*In the passage of the vast sky
Says one "I am He, I am He".
Being content after drinking the nectar
Guheshwara, I am staying with You.*

Explanation:

In the... I am He: The area of the nectar of happiness in the body is called Brahmarundra. Sharana enters this area with the knowledge that he is the Lord.

Being...with You: Sharana sees the nectar of happiness coming out of Brahmarundra. He drinks it and remains there.

Summary:

Sharana reaching Brahmarundra sees the out poring of nectar of happiness. He drinks the nectar and stays there.

248

᳚ÉÆ-É-Ä®èzÀ D«AUÉ vÀ-ÉAiÉÄ ᳚ÉÆ-É!
᳚ÄÄÈzÀ°è GtÄÜ PÄÄqÁ, ᳚ÄÄÈzÀ°è GtÄÜ PÄÄqÁ!
vÄ, ÄvÄÄÛ °Ä® PÄÄrAiÄÄ®èqÉ,
UÄÄ°ÉÄ±ÀégÀÉÉÄ᳚ °ÄUÄÄÄ vÄÉÉ PÄÄqÁ.

248

moleyllada āvirṅge taleye mole!
manadalli uṇṇu kaṁḍā, manadalli uṇṇu kaṁḍā!
tā sattu hāla kuḍiyaballaḍe,
guhēshvaranēmba līgavu tāne kaṁḍā.

248

*For breast less cow, head is breast!
See eating in mind, see eating in mind!
After death if drinks milk
Named Guheshwara linga sees itself.*

Explanation:

For breast...is breast! : Cow refers to the mythological cow named Kāmadenu. Only the seers can see Kāmadenu. This cow has no udder. Its head is filled with Shiva knowledge. This cow gives boons for happiness.

See eating... in mind! : When mind enters inwards it is free from the

outward influences. Inward, the mind drinks the milk from Kāmadenu and is happy.

After death ...sees itself: After death refers to suppressing all types of feelings. Entering inwards the mind suppresses all feelings and stays steadfast with Shiva. Devotee drinking the nectar of happiness becomes linga.

Summary:

Kāmadenu has no udder and gives boons that do not lead to sumsāra. Knowledge is for the mind. Nectar is the knowledge of Shiva. Devotee is happy drinking this nectar. It leads to eternal happiness.

249

CAṢÄCü Gj-ÄvÄÄÛ CªÄxÄiÄÄ ¢ÉÄÄ®ÉÄ¾ÔÄiÄÄ®Ä,
PÉÆÄQÉgÀQÄ¾ÖÉÆ¼ÉÆAzÀ w½zÄÄ, ¢ÄÄiÄÄÄÄªÄ
¨ÊÊªÄÄvÄÛ, vÄÄA©,
CªÄÄÈvÄªÄ PÄAQÄÄ ¥ÁætÉÁxÄAUÉ C! ðvÄªÄ ¢ÄiÄr,
D ¥Äæ,ÁzÄÇAzÄ ,ÄÄTAiÄiÄzÉÉÄÄiÄiÄÄ UÄÄºÉÄ±ÄégÄ.

249

ambudhi uriyittu avaniya mēlanarxiyalu,
kōḍeraḍarxoḷomda tiḷidu, vāyuva baivutta, tumbi,
amṛtava kaṁḍu prāṇanāthaṁge arpitava māḍi,
ā prasādadiṁda sukhiyādenayyā guhēshvarā.

249

*Ocean burnt went above to learn Him,
Two horns learning one, stopping the air, filling,
Seeing the nectar offering to the Lord,
Became happy from the prasādha, Guheshwara.*

Explanation:

Ocean burnt...learn Him: Ocean refers to sumsāra. Ocean burnt means coming out of sumsāra. A person who suppresses all influences of sumsāra is eager to learn about the Lord.

Two horns...one: Two horns refer to Pride, “I and mine”. These two are obstacles in learning the truth about oneself. Discarding these two a devotee learns about the relationship between himself and the Lord.

Stopping the air: This refers to not having a wandering mind or having a steadfast mind towards the Lord.

Filling, ... nectar: Devotee should reach the area of the nectar by performing Shivayoga. He fills himself with the nectar.

Offering to the Lord: Devotee offers the nectar to linga and receives it as prasādha. This is the correct way to enjoy the nectar for eternal happiness.

Became happy...Guheshwara: Prānalingi is a person who receives the nectar of happiness.

Summary:

This vachana describes the manner in which Prānalingi practices Shivayoga. He should first learn from a guru or by himself about the duality between himself and the Lord. Then he loses the love of sumsāra. He keeps away from ‘I and mine’. He learns the truth about himself and the Lord. He controls his wandering mind in linga. Every aspect of his life is of linga. His walk and talk is of linga. He realizes that he is no different from linga. With this awareness he offers the nectar to linga and receives it as prasādha. Receiving prasādha he is eternally happy.

250

ॐÀ¹AiÀÄ ©¹®ÉÉ PÉÆAiÀÄÄÝ ¥AzÁxÀð³À ³ÀiÁr
 G¹gÀ J,ÀgÀ°è ``ÁUÄÄwÛ¥ÀgÀAiÀiÁâ;
 EPÀ¹°-ÁèjUÉAiÀÄÆ J¼ÖÉAiÀÄ°-ÁèjUÉAiÀÄÆ;
 ©üPÁë³ÀÈwÛUÄ¼ÄÄ \$AzÀÄ ``ÉÄqÄÄwÛ¥ÀgÀAiÀiÁâ.
 ¢³ÄÄä MPÄÄìzÀ «ÄPÄÄìzÀ GrAiÀÄ°è
 PÀNÖPÉÆAr¥ÀgÀAiÀiÁâ.
 UÄÄ°ÉÄ±ÀégÁ ¢³ÄÄä ±ÀgÀtgÄÄ!

250

hasiya bisilane koydu padārthava māḍi
 usira esaralli bāguttipparayyā;
 ikkalillārigeyū erxeyalillārigeyū;
 bhikṣhāvṛttigaḷu baṁdu bēḍuttipparayyā.
 nimma okkuda mikkuda uḍiyalli kaṭṭikomḍipparayyā.
 guhēshvarā nimma sharaṇaru!

250

*Harvesting the morning sun made it ripe
 Bending with deep breath.
 Did not share or gave to anyone;
 Many have come begging
 Left over are tied and guarded
 Guheshwara, Your sharanas.*

Explanation:

Harvesting... deep breath: Sun refers to knowledge and morning sun to premature knowledge. Prānalingi practicing Shivayoga harvests or cuts off premature knowledge. He increases his knowledge of linga through viewing, praying and worshiping of Istalinga. He offers pure and undisturbed mind to linga and receives it as prasādha.

Did not...to anyone: Prānalingi does not share prasādha with others.

Many have...begging: The mind is steadfast with Shiva. Māya and her illusions try to divert Prānalingi’s mind from Shiva. But he guards his mind from straying.

Left over ...sharanas: Prānalingi guards the prasādha. The left over

prasādhā is carefully packed for later use.

Summary:

Mind seeks knowledge. Prānalingi directs his mind towards Shiva. When the mind ripens with Shiva knowledge he loses duality between himself and Shiva. This leads to three kinds of prasādhā. To receive prasādhā he performs Shivayoga. In Shivayoga offering has special significance. Sharana offers his body to Istalinga that is called Kāyārpana. He offers his mind to Prānalinga that is called Karanārpana and his pride to Bhāvalinga that is called Bhavārpana. Thus, he receives three types of prasādhā namely, Kāyaprasādhā, Karanaprasādhā, and Bhāvaprasādhā. With these three types of prasādhā, sharana is always happier. He does not share his prasādhā and guards any left over.

251

„ÀégÀzÀ °ÄÄ½îAiÄÄ PÉÆAqÄÄ VjAiÄÄ vÀmÁPÀPÉI
°ÉÆÄV
»jAiÄÄgÄÄ NUÀgÄ³À ³AiÄqÄÄwÔ¥ÀàgÄÄ,
Vj °ÉÄAiÄÄzÁV NUÀgÄ³ÀÁUÄzÄÄ.
C! òvÄ«~ ÁèV ¥Àæ, ÁzÄ«®è UÄÄ°ÉÄ±ÀégÁ.

251

svarada hulliya koṁḍu giriya taṭākakke hōgi
hiriyaru ōgarava maḍuttipparu,
giri bēyadāgi ōgaravāgaḍu.
arpitavillāgi prasāḍavilla guhēshvarā.

251

*Going to hills with vine of words
Elders are making feast.
Hill cannot be cooked made no feast
No offering, no prasādhā Guheshwara.*

Explanation:

Going to...feast: A person practicing yoga generally brings his breathing to a stop. The procedure is called “Sthambha” and “Bhandha”. This opens the sushumna passage. The air passes through the passage and travels north to the junction of the three passages namely, sun, moon and sushumna.

Hill cannot...Guheshwara: Though the person reaches the junction, he cannot receive equality with the Lord. Having pride of his accomplishments, he does not receive prasādhā.

Summary:

Words refer to two alphabets namely ‘hum and saha’. The life- line that flows with these letters is stopped in the north passage. It enters the junction of the three passages namely, sun, moon, and sushumna. The Prānalingi receives immense happiness. But he does not receive prasādhā because of pride of his accomplishment. Only Shivayogi can achieve prasādhā.

In this vachana Allamaprabhu says that a person can accomplish great wonders during his lifetime. But, as long as pride resides in him he cannot be peaceful with himself. So the Lord cannot be part of him.

252

ZÀAzÀæPÁAvÀzÀ VjUÉ GzÀPÀzÀ ,ÀAZÀ,
 ,ÀÆAiÀÄÖPÁAvÀzÀ VjUÉ CVBAiÀÄ ,ÀAZÀ,
 ¥ÀgÀÄµÀzÀ VjUÉ gÀ,ÀzÀ ,ÀAZÀ;
 ``ÉgÀ,ÀÄªÀ ``sÉÃzÀ«ÉÉBAvÉÆ?
 C¥ÀÄÖªªÀÆÄÄ CVBAiÀÄÆÄÄ ¥ÀPÀÉPÉÎ vÀAZÀÄ
 CIÄÖA§ ``sÉÃzÀªÀÆÄÄ UÄÄ°ÉÃ±ÀégÀ §®è.

252

camdrakāmtada girige udakada saṁca,
 sūryakāmtada girige agniya saṁca,
 paruṣhada girige rasada saṁca;
 berasuva bhēdavinneṁto?
 appuvanu agniyanu pakvakke tarṇdu
 aṭṭumba bhēdavanu guhēshvara balla.

252

*To moo-mountain affinity is water
 To sun-mountain affinity is fire
 To gold-mountain affinity is liquid
 Where is the need to mix?
 Bringing water and fire
 Guheshwara knows odds between them.*

Explanation:

To moon ...to mix? : It is believed when moon strikes the mountain water springs out of the mountain. Similarly, when sun strikes the sun mountain fire comes out of it. In the gold mountain touching the mountain changes non precious metals to gold. Here the relationship between the mountain and its ability to provide useful things has been described. The reason for the same cannot be explained.

Bringing ...them: Water refers to body and fire refers to linga. Body should be offered to linga so linga can fill the body. The relation between the two leads to equality. Sharana knows how to make this happen.

Summary:

There exists close relation between the moon-mountain and water, sun-mountain and fire, and gold-mountain and things to be converted into gold. Similarly, there exists close relation between body and prāna. Prānalingi knows how to unite the two.

253

vÀÉÀÄ °ÉÆ¼VgÀ®Ä ¥Àæ,ÁzÀ M¼ÀVgÀ®Ä,
 KÉÀAiÀiÁä, ¤ÀÄä ¢ÀÄÉÀPÉÌ ¢ÀÄÉÀ ÉZÀzÀÄÄ?
 ¥Áæt°AUÀzÀ°è ¥Àæ,ÁzÀ PÉÆAqÀqÉ
 ¢ÀævÀPÉÌ ¨sÀAUÀ UÄÄ°ÉÄ±ÀégÁ.

253

tanu horxagiralu prasāda oḷagiralu,
 ēnayyā, nimma manakke mana nācadu?
 prāṇalīṅgadalli prasāda koṁḍaḍe
 vratakke bhaṁga guhēshvarā.

253

*Outside is body, inside is prasādhā,
 What sir, your mind is not shy for mind?
 Receiving prasādhā from Prāṇalinga
 It is an obstacle to routine Guheshwara.*

Explanation:

Outside is...routine Guheshwara: There are three types of prasādhā. First, the body is offered to Istalinga to receive it as Thanu (body) prasādhā. The mind is offered to Prāṇalinga to receive it as prasādhā. By converting his body and mind to prasādhā, a Prāṇalingi is free from changes in his body and mind. Else the mind wanders needlessly seeking happiness to body. He is in the clutches of māya.

Summary:

Outside happiness is for the body. To call himself as ‘Prasādhī’ is a laughing matter. Staying in sumsāra devotee with pride has no prasādhā.

254

ÉµÀÖ°AUÀPÉÌ gÀÆ¥ÀÉÀ!ø¹
 zÀæªÀä±ÀÄzÀbªÁ-ÄvÉÛAzÀÄ
 ¥Áæt°AUÀPÉÌ DgÉÆÄUÀuÉAiÄÄ¤PÄÄ!ªAUÀ
 ¤ZÄÑPÉÌ ¤ZÄÑ Q°âµÀªÉAzÀ¾ôAiÄÄgÄÄ.
 ÉµÀÖ°AUÀ - ¥Áæt°AUÀzÀ DÇ CAVÄâªÀÉÁgÀÆ
 C¾ôAiÄÄgÄÄ.
 EzÄÄ PÁgÀt UÄÄ°ÉÄ±ÀégÁ,
 ¤ªÄÄª ±ÁgÀtgÄÄ »AzÄÄUÁtzÉ ¢ÄÄÄAzÄÄUÉÌÖgÄÄ.

254

iṣṭhālīṅgakke rūpanarpisi dravyashuddhavāyitterṁdu
 prāṇalīṅgakke ārōgaṇeyanikkuvāga
 niccakke nicca kilbiṣhaverṁdarxiyaru.
 iṣṭhālīṅga - prāṇalīṅgada ādi amtyavanārū arxiyaru.
 idu kāraṇa guhēshvarā,
 nimma sharaṇaru hīṁdugāṇade mūṁdugeṭṭaru.

*Offers forms to Istalinga to cleanse wealth
Gives to Prānalinga
Don't learn it is not prasādha.
Istalinga-Prānalinga, begin or end none knows.
This is the reason Guheshwara,
Your sharanas, without the past ruined ahead.*

Explanation:

Offers forms...not prasādha: Many people offer their wealth to Istalinga believing it is clean. Then they offer the taste of that wealth to Prānalinga. But the offering does not result in prasādha.

Istalinga-Prānalinga...none knows: They do not know that Istalinga and Prānalinga are the symbols of Mahalinga. Without this knowledge how can they know the secret of offering and of prasādha?

This is...ruined ahead: The world is static and it can be viewed. It has a beginning and Mahalinga is behind the world. Without understanding and learning about Mahalinga any type of performance does not result in eternal happiness. They are all in sumsāra. For a sharana, every form and every taste is of linga and his life is prasādha. So he does not have feelings of the past or any awareness of the past. Also he is free from the effects of sumsāra.

Summary:

Many people do not know that Istalinga and Prānalinga are symbols of Mahalinga. Without this knowledge, they routinely offer things of form to Istalinga. They consider them as pure and offer it to Prānalinga. They imagine that they received prasādha. This routine performance is without the knowledge of linga. Sharana knows of his past and he considers every form and every taste is of linga. He has the knowledge of linga. He knows that he is linga. With this knowledge he cannot be deterred by future happenings and he is free from all illusions of māya.

255

àÄzÀÝ £ÀÀ© PÉÆAqÀqÉ gÉÆÄUÀ àÄiAtç¥ÀÄöàzÉ?
_ÀdÓxPÉAiÀÄÄ¼ÀiqÉ ¥Àæ_ÁzÀPÁAiÀÄ PÉqÀÄàÄzÉ?
¥Áæt °AUÀàÁzÀqÉ ¥Áæt °É¾ô¥ÀÄöàzÉ?
¥Áæt°AUÀ ¥Àæ_ÁzÀà£ÄÄ w½zÀÄ £ÉÆÄrgÉ.
£ÁzÀ ©AzÀÄ _ÀÆ_ÀzÀ àÄÄ£Äß
DçAiÀÄ ¥Àæ_ÁzÀ£À °sÉÄc'PÉÆAqÀgÀÄ,
UÀÄ°ÉÄ±ÀégÁ xàÄÄä ±ÀgÀtgÀÄ.

255

madda nambi korindaḍe rōga māṇadippude?

sajjanikeyuḷḷaḍe prasādakāya keḍuvude?
 prāṇa liṅgavādaḍe prāṇa berxippude?
 prāṇaliṅga prasādavanu tiḷidu nōḍire.
 nāda biṁdu sūsada munna
 ādiya prasādana bhēdisikoṁḍaru,
 guhēshvarā nimma sharaṇaru.

255

*Won't illness be gone with belief in medicine?
 Being simple does prasādha spoil?
 Prāṇa becomes linga, does prāṇa separate?
 With understanding look at prasādha of Prāṇalinga
 Before mind and things disappear
 Penetrated prasādha of past,
 Guheshwara Your sharanas.*

Explanation:

Won't illness...medicine? : In most cases an illness is cured if the person believes in the medicine. Similarly, devotee should believe in himself and what he does to achieve it.

Being simple...spoil? : Prasādha does not harm the body.

Prāṇa becomes...separate? : The knowledge that prāṇa is not different from linga makes them inseparable.

With understanding...Prāṇalinga: Learning that linga and prāṇa are the same is itself Prāṇalinga prasādha. It is the beginning to achieve eternal happiness.

Before mind...sharanas. : Prasādha of past refers to Mahalinga. Before body disappears, sharana learns about Mahalinga. He also receives Mahalinga prasādha. So he enjoys eternal happiness.

Summary:

Illness can be cured with belief in medicine. Similarly belief in prasādha brings about eternal happiness. It also makes the person knowledgeable. He learns about himself and his origin. It leads him to eternal happiness.

This vachana suggests three types of prasādhas and its benefits. The first, Istalinga prasādha purifies the body, the second, Prāṇalinga prasādha erases the notion that prāṇa is different from Istalinga, and lastly, Mahalinga prasādha leads to eternal happiness.

256

RAqÁRAQà ,ÀAAiÉÆÃUÀ«®èzÀ CRRvÀÈÀ ¤®àÀÀ
 vÀÈÀß°è C®èzÉ àÀÄvÉÛ°èAiÀÄÆ E®è.
 \$AiÀÄ® »jAiÀÄgÀÄ \$AiÀÄ®£É C¾,ÀÄàAgÀÄ.
 C°è GAmÉ °ÉÃ¼Á UÀÄ°ÉÃ±ÀégÁ?

256

khamḍākhamḍa samyōgavillada akhamḍitana nilavu

tannalli allade mattelliyū illa.
 bayala hiriyaṛu bayalane arxasuvaru.
 alli uṁṭe hēlā guhēshvarā?

256

*Stands without association of this world
 He is not anywhere but in himself.
 His elders seek Him.
 Is he there tell, Guheshwara?*

Explanation:

Stands without...himself: The Lord does not associate with things of this world. The Lord exists where there is no duality between body and prāna- and immovable linga and jangama. Sharana finds the Lord within himself.

His elders...Guheshwara? : Elders believe in the world and expect to see linga. They forget that the Lord lives in them. So they cannot see the Lord.

Summary:

God is without body or prāna. He is pure and free from the impurities of this world. He cannot be seen outside the body. So the devotee should look for God inside his body.

257

ÇµÁÖÖUÀÀiÉÆÄUÀzà°è
 AiÄÄ³ÄÄ ¤AiÄÄ³ÄÄ D,À£À ¥ÁæuÁAiÀiÁ³ÄÄ
 ¥ÄævÁâ°ÁgÀ³ÉÄ§
 zsÁâ£À zsÁgÀt ,À³ÀiÁÇüAiÉÄÄ§ JgÀqÄÄ
 AiÉÆÄUÀ³ÄÄAiÄ.
 C°è C½zÄÄ PÀÆqÄÄ³ÄÄzÉÆAzÄÄ AiÉÆÄUÀ.
 C½AiÄÄzÉ PÀÆqÄÄ³ÄÄzÉÆAzÄÄ AiÉÆÄUÀ.
 F JgÀqÄÄ AiÉÆÄUÀzÉÆ¼ÀUÉ
 C½AiÄÄzÉ PÀÆqÄÄ³ÄÄ AiÉÆÄUÀ³ÄÄjzÄÄ PÁuÁ,
 UÄÄ°ÉÄ±ÀégÁ.

257

aṣṭāṁgayōgadalli
 yama niyama āsana prāṇāyāma pratyāhāravemba
 dhyāna dhāraṇa samādhiyemba eraḍu yōgavumṭu.
 alli aḷidu kūḍuvuḍomḍu yōga.
 aḷiyade kūḍuvuḍomḍu yōga.
 ī eraḍu yōgadoḷage
 aḷiyade kūḍuva yōgavaridu kāṇā, guhēshvarā.

257

*In the Aṣṭāṅga (eight parts) yoga,
 Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra,*

Dhārana, Dyāna, and Samādhi have two groups.

Yoga wastes to join.

Yoga does not waste to join.

Between the two yogas

Learn the yoga that does not waste, Guheshwara.

Explanation:

In the...two groups: Persons practicing one or more of the yogas accomplish the followings:

Yamayoga: In this yoga, person practices truth, nonviolence, celibacy, etc

Niyamayoga: Cleanliness, happiness, meditation, etc are the results of this yoga.

Āsanayoga: Posture; sitting firmly and happily is practiced in this yoga.

Prāṇayāmayoga: Learns about Prāṇa and limits of the body with this yoga.

Prathyāhārayoga: This yoga assists to change the sense organs to look inside the body.

Dhāranayoga: With this yoga mind is controlled to stay in one of the organs of the body.

Dyānayoga: A person learns to meditate without yielding to outside influences.

Samādhiyoga: In this yoga mind merges in the meditation.

These eight yogas are of two kinds, namely, Nirōdhayoga and Shivayoga. In Nirōdhayoga most things are rejected while performing the eight yogas. The eight yogas in Shivayoga are called Astānga. They are: Yama, Niyama, Āsana, Prāṇayāma, Prathyāhāra, Dhārana, Dyāna, and Samādhi. They are practiced as follows:

Yamayoga: Unacceptable behavior. Lying. Being cruel to others. Desire for others wealth. Yearning for women. Scolding others. He should worship linga without these five characters.

Niyamayoga: Performs linga puje with cleanliness, being helpful, and using sacred words of worship.

Āsanayoga: Worships linga in a firm posture in various sitting positions.

Prāṇayāmayoga: Worships linga with sensible eating and controlling the wandering mind and sense organs in linga.

Dhāranayoga: Linga fills the mind and the sight of his eyes.

Dyānayoga: Keeps Istalinga on the palm with steadfast sight and mind. It is called Bāhyadyāna. It connects to the six wheels in the body and to the corresponding lingas. It is called Anthadyāna or looking inside body.

Samādhiyoga: Here the three types of lingas namely, Istalinga, Prāṇalinga and Bhāvalinga are united. Then the three lingas unite with Mahalinga. The devotee is free from pride and from all things of the world. His body, mind and everything become part of Mahalinga. He is in a state of Samādhi.

Yoga wastes... to join: Devotee who wastes his body through yoga is not considered precious. But while living a devotee who follows Shivayoga

unites with the Lord. This type of yoga is precious and also he enjoys the company of the Lord during his lifetime.

Between the...Guheshwara: Shivayoga leads the practitioner to lose the duality between himself and the Lord. Māya and her illusions do not affect him. His mind is steadfast with linga. His entire body and his mind are engaged with the Lord. He is called a Charalinga.

Summary:

There are two types of yoga namely Nirōdhayoga and Shivayoga. The body is wasted during the first type of yoga. Shivayoga leads to experience linga while living. Shivayoga is superior to other yogas.

258

ÉÀ©üªÄÄqÀ®zÀ GzÀAiÄÄªÉ GzÀAiÄÄ.
ªÄÄzÀâxgÁ¼ÄzÀ ¤®«ÈÀ ¥ÀjAiÄÄ ÉÉÉÃqÁ!
¥ªªÉÀ±ÄÆ®zÀ ¢ÉÄÄ~É ¥ÀjuÁªÄÄªAiÄiÄª.
HzÀðéªÄÄRzÀ°è GzÀAiÄÄªÁ-ÄvÀÛ PÀAqÉ,
«ÄAZÄªÀ vÁgÀQ! EzÉÄÉÉÉ UÄÄ°ÉÄ±ÀégÁ ?

258

nābhimaṇḍalada udayave udaya.
madyanirāḷada nilavina pariya nōḍā!
pavanashūlada mēle pariṇā mavayyā.
ūrdvamukhadalli udayavāyitta kaṁḍe,
mimcuva tāraki! idēno guhēshvarā ?

258

*Lift around naval is the raise
Look at the one standing in the middle!
Its reaction is at the end.
Saw raise in the face of east
Lightning bright! What this Guheshwara?*

Explanation:

Lift around...the raise: Lift around the naval refers to the region of power. Raise refers to the start of yoga. With the beginning of Shivayoga the performer awakens the region of power. He hears the sound of Om.

Look at...the middle! : The power enters the middle passage and travels north.

Its reaction...the end: Brahmarundra is the face of sushumna region. Here the mind of the performer is very sensitive. His mind grows with the sound of Om. He has no feelings of the world nor does he hear anything else. He is completely absorbed. This is his status for reaching the region of power.

Saw raise...this Guheshwara? : Here he sees the Lord. He sees Mahalinga. He cannot describe the brightness that exhibits from Mahalinga. He is with linga.

Summary:

The yoga performer starts at his naval region and travels to the sushumna region. It is the Brahmarundra region. This is where he finds the nectar of happiness and sees the bright light that emits from Mahalinga. His experience cannot be described with words.

259

[illegible]

259

svaraveṃba kudurege viṣṇuveṃba kaḍivāṇa.
camḍrasūryareṃba aṃkaṇi, brahmanē hallaṇa.
surāḷaveṃdalli nirāḷavayittu.
guhēshvaraneṃba rāvutaṅge!

259

*For the horse name vowel, reins is Vishnu,
Blinders are sun and moon, Brahma the saddle.
The rider is in peace
His name is Guheshwara!*

Explanation:

For the horse...is Vishnu: Vowel refers to the two letters “hum and saha”. The air follows the paths namely Raechaka and Pooraka. The power to control them is named Vishnu or the reins.

Blinders...moon: The two passages from the sushumna passage are called the sun and moon. The moon travels to the left and the sun travels to the right. The center is the sushumna traveling toward the head.

Brahma the saddle: The final place of the air is the Brahma passage.

The rider...Guheshwara! : Sharana is the one who rides this horse. Riding this horse, he reaches the place of nectar and also sees and unites with Mahalinga.

Summary:

Sharana is capable of riding the horse that takes him to the Brahma passage. There he experiences the unity with Mahalinga.

260

,A'gÄzÉAlÉAiÄÄ zÀ¼ÄzÀ°è SÉÄZÄj ZÄ®ètUÄNÖ
 ÄÄ,ÄÄVAiÄÄ ¥sÄuÄÄÄÄtÄ ¥Äædé°,ÄÄÄÄÄzÄ PÄÄqÉ.
 C,ÄÄgÄgÉ®è vÄÄÄÄvÄÄÄÄUÄÄf N,Äj¹ ÄÄÄÄÄzÉ
 ÉÄÄqÉÄÄ°è
 ÉÄ¹PÄ ÄÄÄÉÄÄÄ ÄÄÄÄ,ÄÄPÄÄÄÄÄzÄ PÄÄqÉ.
 vÄ ÄÄR ÄégÄÄ¥ÄÉÄzÄ ÄÄRÄÄÄÄR ¥ÄæÄÉÄ±ÄÇÄzÄ

UÉÆĀ,Ā'gÀ ÈÀqÉUÉİÖªÀĀ, UÄ°ÉĀ±ÀégÁ, ¢ªÄÄÄªªÀ
ÉÉgÉzÉÉÁV.

260

sāsirademaṇeya daḷadalli khēcari callaṇagaṭṭi
vāsugiya phaṇāmaṇi prajvalisuvuda kaṇḍe.
asurarella tamatamagaṇji ōsarisi muṇḍe naḍevalli
nāsika manava musukuvuda kaṇḍe.
tā sukhavarupanāda sukhāmukha pravēśhadimda
gōsāsira naḍegetṭavu, guhēśhvarā, nimmuva neredenāgi.

260

*Thousand eight petals with the stamp of kechari
Saw the sparkling of the bead
Scared themselves demons walking forwards
Saw empty mind being filled.
Happily with smiling face entered
Walking forward, Guheshwara, to unite You.*

Explanation:

Thousand eight... the bead: Kechari is a special area of the body involving, mind, vision, Prāna, and Brahma passage. Performing yoga corresponding to kechari it reveals the power of Shiva in the sparkling bead.

Scared... forwards: Demons refers to knowledge that is not of Shiva. Reaching the thousand petals lotus, sharana loses prior knowledge and he has Shiva knowledge.

Saw empty...filled. : Sharana is filled with Shiva knowledge and he knows that things are under the control of Shiva.

Happily...to unite You. : Sharana is immensely happy and unites with the Lord. Thus he loses the duality of mind that existed between him and the Lord. He is the Lord.

Summary:

Performing yoga to achieve the kechari stamp, sharana arrives at the junction where he sees the thousand petals lotus. He sees the bright light that emits from the bead symbolizing the power of the Lord. He is immensely happy and unites with the Lord. The unity with the Lord makes him to lose prior knowledge except the Shiva knowledge. He also loses the duality between him and the Lord. He is the Lord.

261

¥ÄÄaÄPÀÈvÀªÉAŞ ¥ÄİÖtzÉÆ¼ÄUÉ FgÉÊzÄÄ PÉĀj.
ÉĀ´ÉİöÊzÄÄ «ÄyAiÄÄ°è °ÁªÀ PÄAqÉ.
»AqÄÄUÄnÖ DqÄÄªÀ ¢ÄÄzÄUÄdªÀ PÄAqÉ
PÉĀ,ÄjAiÄÄ PÄAqÄÄ ¢ÄÄÈÄ ¨ÉzÄª¼ôvÄÄ ÉÉÆĀqÁ.
ªÄÄªªªÄgÄgÄ'AUÉ E¥ÄävÉÜôÊzÄÄ ¥ÄjªÄgÄ

Cad®Ad "É¼ÀUÁ-ÄvÀÄÛ UÄÄ°ÉÄ±ÀégÁ.

261

pañcīkṛutavemba paṭṭaṇadoḷage īraidu kēri.
nālkaidu vīthiyalli hāva kaṁḍe.
hiṁḍugaṭṭi āḍuva madagajava kaṁḍe
kēsariya kaṁḍu mana bedarxitu nōḍā.
mūvararasimge ippattaidu parivāra
aṁjalamja beḷagāyittu guhēshvarā.

261

*City built with five has ten divisions.
Saw serpents in four with five lanes.
Saw elephants playing in groups
Look, seeing the lion mind is scared.
To the three kings twenty-five servants
With morning peace spread Guheshwara.*

Explanation:

City... ten sections: Five refers to Panchabutha namely, sky, air, fire, water, and earth. Each mixing with the others forms the 25 philosophies. The result is the body. City refers to body. The ten sections are: Prāna, Apāna, Vyana, Oodhāna and Samāna. Also Nāga, Koorma, Krukara, Dhevadaththa, and Dhananjaya are the ten types of air. Explained as follows:

Prāna vāyu (air): Its color is Indraneela, located in heart, travels the entire body, and its function is respiration. It assists in the digestion of food.

Apāna vāyu: Its color haritha, located in the anus, and its function is to remove waste products from the body.

Vyana vāyu: Its color is white, located in joints and its function is to assist in bending and spreading various parts of body. It helps food and drinks to reach various parts of body.

Oodhāna vāyu: Its color is of yeleminchu and is located in the neck. It is responsible for colds, cough, dreams, awake, hiccups, yawning, crying, etc. It also produces juice.

Samāna vāyu: Its color is neela and is located in the naval. It assists in movement and also distributes juices to various parts of skin.

Nāga vāyu: The color is peetha. It is in hair follicle. Its function is for organs to play without movement.

Koorma vāyu: Its color is swaytha and is located in stomach. Its function is for mouth and eyes to open and to close.

Krukara vāyu: Its color is Anjana and is in nostrils. Its function is to bring attention of hunger and thirst.

Dhevadaththa vāyu: Its color is Spatika (Crystal) and is located in Guhya. Its function is for sleeping while sitting, or awakening and making a person stand and to talk.

Dhananjaya vāyu: The color is neela and is located in Brahmarundra. Its function is sound like an ocean and to be silent at death.

Saw ...five lanes: Four refers to five organs of work, five organs of knowledge, five actions of inward eyes, and five organs of information. Organs of work are hands, legs, vālk, upastha, and pāyu. Organs of knowledge are eyes, nose, ears, tongue, and hands. Inward eyes are jnāthru, mind, budhdhi, chiththa, and jealousy. Organs of information seekers are sound, touch, form, liquidity and smell.

Saw ...in herds: Near the city there are eight prides namely kula (caste), chala (determination), dhana (money), beauty, youth, education, thapa (meditation), and wealth.

Look...is scared: Lion refers to knowledge of Shiva. When knowledge of Shiva appears in the mind pride 'I and mine' disappears.

To the ...Guheshwara: Three kings refer to the three characters namely sathva, rajas and thamas. Nature is their king. In spite of all these influences, Prānalingi is not affected in his activities and he reaches his goals.

Summary:

The body is like a city and it is made from mixing the five elements namely earth, water, fire, air and sky. The ten types of air are Prāna, Apāna, Vyana, Oodhāna, Samāna, Nāga, Koorma, Krukara, Dhevadaththa, and Dananjaya. The 20 philosophies are five organs of work, five organs of knowledge, five jobs of inward eyes, and five organs of information. Wandering mind travels in this city without any goal. Also eight prides travel in the city attracting the mind. But the lion or the knowledge of Shiva leads the mind in the direction of the Lord. The knowledge gained helps him to look inward for seeking eternal peace.

262

C¥ÄÄöà«ÈÀ "Á«UÉ vÄÄ¥ÄàzÀ WÀl;

,Ä¥ÄàUÉ '» JA"ÉgÄR®èzÀ gÄÄa.

¥ÄgÄÄµÀ ðÄÄÄIÖzÀ °ÉÆÆÄÄß!

PÄgÉ,ÄzÀ "ÉÆdUÄÆÄÄ "ÉgÄ,ÄzÉ \$,ÄÄ¾ÖÄ-ÄvÄÜ

PÄÄqÉÆÄ°Á!

C¾ô«ÈÀ C¥ÄÄAiÄÄÆÄ ðÄÄ¾»ÈÄ ,ÄÄRðÉÇ!

EzÄÄ PÄgÄt ðÄÄÆ¾Ä "ÉÆÄPÄðÄ½-ÄvÄÄÜ

UÄÄ°ÉÄ±ÄégÁ.

262

appuvina bāvige tuppada ghaṭa;

sappage sihi eṇberaḍillada ruci.

paruṣha muṭṭada honnu!

karesada bojaganu berasade basurxāyitta kaṁḍenāhā!

arxivina apyāyana marxahina sukhavo!
idu kāraṇa mūrṣu lōkavalīyittu guhēshvarā.

262

*The well with nectar has bounds of ghee
Tasteless and sweet, tastes without these two
Gold but not converted!
Saw the guest not mingling without invitation!
Without learning, happy forgetting!
This is the reason
The three worlds perished Guheshwara.*

Explanation:

The well...of ghee: Drinking the nectar in Brahma passage brings immense happiness.

Tasteless and...these two: Generally, taste can be described. But, the taste of nectar cannot be described.

Gold but...converted! : Artificial gold is different from natural gold. Similarly, the performer of yoga enjoys the true and eternal happiness as his reward

Saw the... invitation! : The Lord does not need invitation. He is omnipresent. So the performer of yoga finds Him in his own body. He is immensely happy with his finding.

Without ...Guheshwara: Sharana is happy and does not remember things of this world. So the three worlds are lost to him.

Summary:

Sharana performing Shivayoga reaches the Brahma passage. There he drinks the nectar of happiness. The taste of nectar cannot be described. He is immensely happy and forgets things of this world. He is free from his past and is with the Lord.

263

vÀ!à ÉÉÆĀrzÀzÉ ãÄÆÀzÀ°è CZÉÆÑwÛzÀAwçÝvÄÄÛ.
E¥ÈàqÉAiÄÄ «ZÁj¹ ÉÉÆĀrzÀqÉ E®èzÀAvÁ-ÄvÄÄÛ.
vÉ¥ÀàzÀ d®zÀ ¥ÁzÀ WÁvÀzÀAvÉ
PÀvÀðÈvÀéèÉ°èAiÄÄzÉÆ UÄÄ°ÉÄ±ÀégÁ?

263

tappi nōḍidade manadalli accottidaṁtiddittu.
ippeḍeya vicārisi nōḍidaḍe illadaṁtāyittu.
teppada jalada pāda ghātadaṁte
karṭṭuvavelliyado guhēshvarā?

263

*By chance looked, it has stamped in mind.
Enquiring from two sides it was not there.
Like the feet of swimmer holding the float*

Where is the action Guheshwara?

Explanation:

By chance...in mind. : Sumsāra looks real and is also inviting. This is true for those who forget to learn about Shiva.

Enquiring...not there. : Sumsāra does not exist for those who acquired the knowledge of Shiva.

Like the...Guheshwara? : Sharana with his knowledge of Shiva stays in Sumsāra; but he is free from its influences. He is like a swimmer holding the float but having his feet free.

Summary:

Sumsāra is real for those not remembering the Lord. It is inviting and also provides bodily happiness. Sharana is like the swimmer holding the float but having his feet free. He is not affected staying in Sumsāra.

264

xgÁ¼À³ÉA\$ PÀÆ¹AUÉ ¨ÉuÉÚAiÄÄxQ\| °É_ÀjIÄÖ
 PÀgÉzÀ³ÀgÁgÉÆ?
 CPÀIPÀmÁ, ±À\$ÝzÀ ®eÉÓAiÄÄ £ÉÆÄqÁ!
 UÄÄ°ÉÄ±ÀégèÆÆÆÄ¾ôAiÄÄzÀ CÆÄÄ¨sÄ«UÄ¼É®ègÄ
 yÄ¾PÀl PÁrvÄÄÛ!

264

nirāḷaverimba kūsimge beṇṇeyanikki hesariṭṭu karedavarāro?
akaṭakaṭā, shabdada lajjeya nōḍa!
guhēshvarananarxiyada anubhāvigaḷellara
tarxakata kādittu!

264

*For peaceful baby,
Who can call giving butter with name?
Alas, see the shyness of words!
The learned not knowing Guheshwara
They were in deep trouble!*

Explanation:

For peaceful...of words! : Peaceful baby refers to God. He is without form. Naming a baby is possible, but how is it possible to give a name to the formless?

The learned...deep trouble! : Those naming the nameless are tired and waste their time.

Summary:

Mahalinga is peaceful and formless. No name can be given to the formless. Without this knowledge many are tired of naming the nameless.

265

QaÑ£À PÉAqÀzÀAvÉ °ÉÆgÉAiÄ°è¥ÉàAiÄÄAiÄiÁå.

“ÉAQAIÀÄ “É¼ÀQFÀAvÉ ¢Ã¢¥ÉàAiÀÄAiÀiÁâ.
 EzÄÄ PÁGÀt,
 ¢ªÄÄä PÄAQÀ ¥ÀGÀªÄÄeÁÕ¢, UÄÄ°ÉÄ±ÀégÁ.

265

kiccina kemḍadamte horeyallippeyyā.
 beṁkiya belakinamte nīnippeyyā.
 idu kāraṇa,
 nimma kaṁḍa paramajñāni, guhēshvarā.

265

*You are in bundle like burning fire.
 You are like the light in fire.
 As such,
 The one seen you is the learned Guheshwara.*

Explanation:

You are...fire: Bundle like burning fire refers to fire under the ashes. Similarly, linga is hidden in the body like the fire beneath ashes.

You are... in fire. : The light from fire spreads around. Similarly, knowledge from linga also spreads throughout the body. Sharana, performing Shivayoga, succeeds in seeing Prānalinga. He stands in the light as light.

As such...Guheshwara. : Sharana who sees Prānalinga is truly a learned one.

Summary:

Like fire hidden in ashes linga is hidden in the body. Sharana performing Shivayoga succeeds in seeing the light of linga. For Allamaprabhu sharana is a learned one.

266

zsÁvÄÄ ¢ÀiÁvÄÄ ¥À®èn¹zÀqÉ
 UÄªÄÄÉÄ«£Éß°èAiÄÄzÉÆ?
 zsÁâ£À-ªÀiË£ÀªÉA§ÄzÄÄ, vÀ£ÄÄUÄÄt
 ,ÄA§AzsÄªÄAiÀiÁâ.
 ,ÄÄeÁÕ£ÄˆsÀjvÀ C£ÄÄ¥ÀªÄÄ,ÄÄT,
 UÄÄ°ÉÄ±ÀégÁ, ¢ªÄÄä ±ÀGÀt£ÄÄ!

266

dhātu mātu pallaṭisidaḍe gamanavinnelliyado?
 dhyāna-maunavermbudu, tanuḡaṇa sambamdhavayyā.
 sujñānabharita anupamasukhi,
 guhēshvarā, nimma sharaṇanu!

266

*Is there changes in talk and walk?
 Dyana-calm has association with body.*

*The learned and the happiest
Guheshwara, is Your sharana!*

Explanation:

Is there...and walk? : The walk and talk are the same. There is no difference between talking and doing.

Dyana-calm...with body. : Dyana or meditation should be harmonious with body.

The learned...Your sharana! The happiest and learned person is sharana.

Summary:

Sharana walks and talks the same. His actions follow his body. He is learned and is happy.

267

¥ÀÈyé C¥ÀÀöà véÃd ¢ÁAiÀÄÄ DPÁ±ÀzÀ PÉÆÉÉAiÀÄ
¢ÉÆÉÉAiÀÄ ¢ÉÄÄ~É
E¥ÀàvÉÜÖÈzÀÄ UÁæ¢ÀÄAUÀ¼ÄÄ, ZÈµÀ¶Ö ¥ÀiÖt.
bÀ¥Àà£Àß «ÃyUÀ¼À zÁAn,
bÀwÛÈÀ,À¥ÀÀgÀzÀ gÀZÀ£ÉAiÀÄ £ÉÆqÀ\$~ÈèÉA\$gÀÄ?
wæPÉÆÄtzÁégÀ ¢ÄÄAi¥ÀzÀ
L³ÀvÉÜgÀqÀPÀègÀzÀ ±Á,À£À °!AiÀÄA w½AiÀÄ~ÉÆÄÇ,
JA\$VÀÄÜÊÀ®Äi®PÀè zÁégÀzÉÆ¼ÀUÉ °ÉÆPÀÄi
°ÉÆgÀqÀÄÄ³À fÃ³À£À w½zÀÄ,
zÀQètzÁégÀÇAzÀ GvÀÛgÀzÁégÀPÈi \$AzÀÄ
¥À²Ñ³ÀÄ³ÁAiÀÄÄ³À PÉÆÉÉAiÀÄ ¢ÉÆÉÉAiÀÄ ¢ÉÄÄ~É
~É¼ÀUÄÄ³À eÉÆðÃwAiÀÄ ¢³ÀÄ³À ±ÀgÀt \$®è£À®èzÉ
~ÉÆÄPÀzÀ CeÁÕxUÀ¼ÉvÀÜ \$®ègÀÄ UÄÄ³ÉÄ±ÀégÁ?

267

pruthvi appu tēja vāyu ākāshada koneya moneya mēle
ippattaidu grāmaṅgaḷu, cauṣhaṣṭi paṭṭaṇa.
Chappanna vithigaḷa dāṁṭi,
Chattinasapurada racaneya noḍaballevenbaru?
trikōṇadvāra maṁṭapada
aivatteraḍakṣharada shāsana lipiyaṁ ṭiḷiyalōdi,
embattunālku lakṣha dvāradoḷage hokku
horaḍuva jīvana ṭiḷidu,
dakṣhiṇadvāradiṁda uttaradvārakke baṁdu
pashcimavāyuva koneya moneya mēle
beḷaguva jyōtiya nimma sharaṇa ballanallade
lōkada ajñānigaḷetta ballaru guhēshvarā?

267

*Earth, water, fire, air, and sky made the body
There are 25 villages, 64 cities.
Passing through 56 lanes
Would like to see the creation of 36 towns?
Stage with triangle entrance
Reading and understanding 52 letters plaque
Entering 840,000 doors
Learning the life that goes through,
Going from south door to north door
On the end of the western air
Your sharana knows the shining light
How can the ignorant of the world know Guheshwara?*

Explanation:

Earth ... of 36 towns? : Body is made up of the five elements namely, earth, water, fire, air, and sky. These five are called Panchabutha. Villages refers to philosophies namely, five organs of actions, five organs of information, five organs of knowledge, five types of air, and five inward eyes. There are 64 artistic things referred as cities and 56 major pulses. Outside of body there are 36 philosophies pertaining to this world. They are: 1-5 Panchabutha, 6-10 organs of actions, 11-15 five organs of knowledge, 16-20 five types of air, 21-25 five inward eyes, 26-30 five sādḥākyas (Things exhibited during creation of this world from Mahalinga), 31-35 five arts (Came from the five words, Na, Ma, Shi, Va, Ya are Nirvruththi, Prathista, Vidye, Shānthi, and Shānthyathitha), and 36 Shiva philosophy.

The first 25 are called sakala, the next ten are called sakalāsakala, and the last one is called Nishkala. Also they are called Āthma, Vidya, and Shiva philosophies respectively. Some think that they can learn of this world that has with the 36 philosophies. It is just a myth.

Stage ...plaque: There are six stages each with letters. In the first stage, there are 4 four letter (va to sa), second has six letters (ba to la), third has 10 letters (da to pha), fourth has 12 letters (ka to Ta), fifth has 16 letters (ah to aha), and the sixth has two letters (hum and kshaha). Among these 50 letters, ah and ha are called nādha letters. They can be identified in our breathing. The word coming out of these two means 'I'. If this swells it becomes pride. The performer of yoga identifies these letters through his studies. He learns to control them.

Entering...goes through: There are 840,000 types of lives. Each type of life enjoys both happiness and difficulties associated with that form. It leads to sumsāra and it loses identity. He should learn his identity so he can perform Shivayoga and to find happiness with the Lord.

Going from...Guheshwara? : Sharana goes to the junction near the thousand petal lotus. He then travels west and enters the area of nectar. He

sees the glowing light and stands with it. This is the final state of Prānalinga. There he is immensely happy.

Summary:

After the creation of Panchabutha (Earth, Water, Fire, Air, and Sky) body was created. The body has 25 philosophies, 64 arts, and 56 movement ways for the Prāna. Outside of this body is the world. It has 36 philosophies. Inside the body on top of Adhō-chakra near the triangular junction of wheel are the six stages. They are in the order of four, six, ten, twelve, sixteen, and two alphabets. The life cycle goes through 840,000 different lives and prefers to learn about them. He is also interested in learning the alphabets and to learn about himself. So he practices yoga and travels through the six stages reaching the south gate. He travels north and reaches the thousand petals region. He enters that region and reaches the western area. This is his final place of his travel. There he sees the bright light of Jyothirlinga. He is immensely happy and is absorbed in linga. Only sharanas can achieve the vision of Jyothirlinga.

268

CVß ¢ÄÄÄIÖ®Ä vÄÈt ¨sÄ,ÄäÄÁzÄÄzÄÈÉ®ègÄÆ §®ègÄÄ.
vÄÈtzÉÆ¼ÄUÉ CVß GAMÉAŞÄzÄ w¼zÄÄ £ÉÆÄrgÉ.
CVß d® ¢Ä £ÄÄAVvÄÄÜ, d® CVßAiÄÄ £ÄÄAVvÄÄÜ.
¥ÄÈyé J® ¢Ä £ÄÄAVvÄÄÜ, DPÄ±ÄÄ£ÉAiÉÄÝ
£ÄÄAVvÄÄÜ.
C¼ôzÉ£ÉAŞ dqÄgÄÄUÄ¼ÄÄ ¤ÄÄÄÄ w¼zÄÄ £ÉÆÄrgÉ.
w¼AiÄÄ §®èqÉ UÄÄ°ÉÄ±ÄégÄÆÄ ¤® ¢ÄÄ vÄ£É!

268

agni muṭṭalu ṭṛuṇa bhasmavādudanellarū ballaru.
ṭṛuṇadoḷage agni uruṇembuda tiḷidu nōḍire.
agni jalava nuṁgittu, jala agniya nuṁgittu.
pruthvi ellava nuṁgittu, ākāshavaneyde nuṁgittu.
arxidenemba jaḍarugaḷu nīvu tiḷidu nōḍire.
tiḷiya ballaḍe guhēshvarana nilavu tāne!

268

*Things burn to ashes with fire, knows all
Fire is in ashes look knowing.
Fire swallows water, water swallows fire.
Earth swallowed all sky also swallows
Examine, learned with thick heads,
To learn Guheshwara standing!*

Explanation:

Things burn...knowing: Fire burns things to ashes. This is common knowledge. But the fire is hidden in the ashes. Few know this as truth.

Examine...standing! : Examine the truth that is hidden in the body. Body is an abode for God. Body has mind and heart. Between these is linga. Sharana through Shivayoga travels within himself and learns Prānalinga. He enjoys the company of Prānalinga. This vachana suggests that fire is where there is heat. Similarly God is where there is body. God should be experienced while living.

Fire burns things to ashes. This quality of fire is a known fact. But, it is necessary to learn that ash contains fire. Similarly, God is in the body. Realizing that God is in the body a devotee starts in the path of Shrivayoga. Only a few understand this and turn their mind towards performing Shrivayoga.

æĀzÀ ¥Ææ³AiÁt³À®è, ±Á,ÀÛç ¥Ææ³AiÁt³À®è,
 ¥ÅĀGÁt ¥Ææ³AiÁt³À®è PÁtÂ ``sÉĒĒ °AUÁPĒ!
 CAUÀ,ÀAUzÀ æĀĀzsĀzÀ®èzĀĀYzÀ ``ÉĒalĀÖ §¼À¹zÀ
 UĀĀ°ÉĒ±ĀégÁ, ȡ³ĀĀ ±ĀgĀt.

vēda pramāṇavalla, shāstra pramāṇavalla,
purāṇa pramāṇavalla kāṇi bhō liṅgakke!
amgasamgada madhyadallidduda baicittu baḷasida
guhēshvarā, nimma sharāṇa.

*Veda is not, shāsthra is not,
Purāna is not, testimonials for linga!
Hidden in the middle of body, utilized,
Guheshwara Your sharana.*

Veda is...for linga! : Vedas, shāsthtras, and purānas are not testimonials for linga. There are four Vedas namely Rigveda, Yajurveda, Samaveda and Atharvanaveda. Shāsthtras include logic, grammar, Uththara-memamse Purva-memamse, Astrology and Religion. There are eighteen purānas. These are not helpful in realizing the God.

Summary:

279

performs Shivayoga which leads him to eternal life.

270

CVß ¢ÄÄnÖzÄÄzÄ¢ÉÇ; DPÁ±ÄzÄ®zÉ¢ÉÇ;
GzÄPÄ ¢ÄÄnÖzÄÄzÄ¢ÉÇ, ¤gÁ¼ÄzÄ®zÉ¢ÉÇ;
§æ°Ää gÄAzsÄæzÄ®zÉ¢ÉÇ ¨sÄæ«Ä,ÄzÉ ££ÆÄqÁ!
DªÄAUÉAiÄÄÆ C,ÄzÄ¼Ä, CªÄAUÉAiÄÄÆ
C¾ôAiÄÄ¨ÄgÄzÄÄ,
EzÉÄ£ÄÄ ¢ÄiÄAiÉÄ °ÉÄ¼Ä UÄÄ°ÉÄ±ÄégÁ?

270

agni muṭṭidudavo; ākāśhadaladevo;
udaka muṭṭidudavo, nirāḷadaladevo;
brahma raṁdhradaladevo bhramisade nōḍā!
āvaṁgeyū asadaḷa, āvaṁgeyū arxiyabāradu,
idēnu māye hēḷā guhēshvarā?

270

*Touched by fire; is in sky;
Touched by water, is calm;
Is in Brahma passage, look without rambling!
Beyond reach, beyond learning.
What kind of Māye is this Guheshwara?*

Explanation:

Touched by...in sky:: Sky refers to abode of Shiva. Fire refers to the results achieved through Shivayoga. Sharana performs Shivayoga and reaches the Brahmarundra area, the abode of linga.

Touched... rambling! : Sharana with steadfast mind enjoys linga. He loses the idea that he is different from linga. Then he enjoys the company of linga.

Beyond reach...this Guheshwara? : Performing Shivayoga does not guarantee to reach Brahmarundra. Many are influenced by the illusions of this world. Only those performing Shivayoga with steadfast mind can accomplish the goal of reaching the area of nectar.

Summary:

Prāṇalinga is inside the body. Sharana performs Shivayoga with steadfast mind. To experience linga he enters the Brahmarundra that has the nectar of happiness. He is happy drinking the nectar and sees the bright light that emits from the Jyothirlinga. He is with the feeling that he is linga.

271

UÁæªÄÄªÄÄzsÄäzÄ ¢ÉÄÄ®t ¢ÄiÄªÄÄgÄ
,ÉÆÄªÄÄ,ÄÆAiÄÄðgÄ £ÄÄAVvÄÜ-Äè!
CªÄÄgÄUÄtAUÄ¼Ä £ÉÄªÄÄzÄ ¢ÄÄAvÄæ

Ṣæ°ÁäAqÀPÉÆĀnAiÄÄ «ÄÃ¾òvÀÛ-Áè!
 ,ÄÄªÄÄÈÄ ,ÄÄeÁÕÈÄzÀ-ÁqÄÄªÄªÄÄªÄÄ»ªÄÄAUÉ
 ¢ªÄÄð¼ÄªÄ-ÄvÄÄÛ UÄÄ°ÉÄ±ÀégÁ!

271

grāmamadhyada mēlaṇa māmara
 sōmasūryara nūṅgittallā!
 amaragaṇaṅgaḷa nēmada maṇṭra
 brahmāṇḍakōṭiya mīrxittallā!
 sumana sujñānadālāḍuva mahāmahimaṅge
 nirmaḷavāyittu guhēshvarā!

271

*Tree in the center of town
 Swallowed the moon and sun!
 The words from that tree
 It is beyond the universe!
 Person that plays in this environment
 He was peaceful Guheshwara!*

Explanation:

Tree in...moon and sun! : Town refers to body with 25 philosophies. Sun and moon refer to state of respiration (inhaling and exhaling) namely Raechaka and Pooraka. Sharana when he enters the Brahma region he experiences linga. There the flow of air is calm.

The words...universe! : Words refers to the sound of OM. This sound has occupied the entire universe and provides happiness to a sharana.

Person that...Guheshwara! : Sharana is calm and is happy with the experience of linga. His mind is filled with Shiva knowledge. His ears are filled with Om the music of Shiva. His eyes are filled with the vision of Shiva. He is immensely happy. He has no knowledge of this world except Shiva knowledge. He is free from all illusions of this world. He has no duality between him and linga. He is linga.

Summary:

With Shiva knowledge sharana reaches his final destination. There he experiences linga. His eyes fill with image of linga and his ears with music of linga. He is calm and enjoys the union with linga. He is linga.

272

¥ÄAZÀṢæ°ÄäªÄÄÆwð ¥ÄætªÄgÀÆ¥Ä
 ¥ÄAZÀªÄÄÄR zÀ±Ä"sÄÄd ¥sÄtÄÄiÄÄªÄÄtÄÄiÄÄ
 ¢ÉÄÄ-É ÉÉÄqÄÄvÉÛöÈzÁÉÉ.
 ,ÄªÄÄvÉ ,ÄªÄiÁçüAiÉÄÄṢ ,ÄªÄÄgÄ,ÄzÉÆ¼ÄUÉ
 ZÄAZÄæPÄAvÄzÄ PÉÆqÄzÄ°è CªÄÄÈvÄªÄvÄÄÄ©
 PÉÆqÄÉÉÆqÉAiÄÄzÉ "É¼ÄUÄÄvÄÛzÉ UÄÄ°ÉÄ±ÀégÁ.

pañcabrahma mūrti praṇavarūpa
 pañcamukha dashabhujā phaṇiya maṇiya mēle nōduttaidāne.
 samate samādhiyeriṇba samarasadoḷage
 caṇdrakāṁtada koḷadalli amṛutava tumbi
 koḷanoḍeyade beḷaguttade guhēshvarā.

272

*The form of Lord is five Brahma
 Five faces, ten shoulders, see on the brightest bead
 With equality and equal union
 Filling nectar in moon lit pot
 Without breaking pot glows Guheshwara*

Explanation:

The form...bead: Five refers to Sath, Chith, Ānandha, Nithya and Paripurna. These characteristics are found only in Mahalinga. Five faces refer to Eshāna, Thathpurusha, Agōra, Vāmadeva and Sadyojātha. The creation of this world is from these faces. Ten shoulders are: Shiva, Amurtha, Murtha, Karthru, and Karma. These five are called Sādhākya and the remaining five are Shānthyatheetha, Shānthyi, Vidya, Prathista, and Nirvruththi. These five are called Kale. Bead refers to the place in the body where the Lord can be experienced.

With equality...Guheshwara: Mind working with body is in equality. If they merge together then they are in union. Equality is like a pot. It is calm. The pot is filled with the nectar of happiness. The brightness of Mahalinga is on the pot. Sharana joining the brightness is a Prānalingi.

Summary:

Sharana views Mahalinga standing at the junction near the Brahma-mandala. He sees the five faces of Mahalinga with ten shoulders. His mind and his senses are absorbed with the sight. With this sight he is with Mahalinga on an equal footing. He is immensely happy. His mind and body swells with happiness. This is his experience with Prānalinga.

273

PÀAUÀ¼À "É¼ÀUÀ PÀ°à,À "ÁgÀzÀÄ.
 PÀtõzÀ ÉÁzÀ¼À ¼ÀtÀõ,À "ÁgÀzÀÄ.
 fºÉÉAiÀÄ gÀÄaUÉ ¥Àæw-Ä®è¼ÉAzÀÄzÀÄ.
 ¼ÀÄwUÉ ¼ÀÄºÁWÀÉÀ¼À¥ÀÀ ,ÄÄµÀÄ¼ÀÄßÉÁ¼ÀzÀ
 ,ÄÄ-ÄzsÁÉÀ¼À ¥Àæ¼ÀiÁtÀ,À "ÁgÀzÀÄ.
 CtÁgÉÄtÀ vÀÈtPÁµÀxÉÉ¼ÀUÉ "sÀjvÀ
 ¼ÀÄÉÉÉÄºÁgÀ ¤AzÀ ¤gÁ¼À UÀÄºÉÄ±ÀégÁ.

273

kaṇgaḷa beḷaga kalpisabāradu.

karnāda nādava varṇisabāradu.
 jīhveya rucige pratiyillaverindudu.
 matige mahāghanavappa suṣhumnanālāda
 suyidhānava pramāṇisabāradu.
 aṇurēṇu ṭṭaṇakāṣṭhṭhadolage bharita
 manōhara nīmḍa nīrāḷa guhēshvarā.

273

*Not to be imagined the light of eyes
 Not to be described the sound of ears
 No seconds for the taste of tongue.
 Beyond the reach of mind happiness
 From the taste of nectar
 Filled in every atoms of his body
 He is beautiful and calm Guheshwara.*

Explanation:

Not to ... of eyes: By performing Shivayoga Prāṇalingi has reached the junction where he loses all awareness of his sense organs. His mind is excited. His heart and mind are absorbed in linga. He sees the bright light emitted from Prāṇalinga. This image cannot be seen by his eyes but only can be experienced.

Not to... of ears: With his sight on Prāṇalinga he hears the music that spreads everywhere. This music of the word Om is beyond description. It can only be heard and enjoyed.

No seconds...of tongue: His union with Prāṇalinga is the most tasteful. There is none with that taste in this world.

Beyond the... of nectar: He tastes the nectar of happiness, it fills his body and mind. He is immensely happy. His happiness cannot be measured.

Filled in...calm Guheshwara: Prāṇalinga is in every atom of this world. It is vast and beautiful. It cannot be seen or touched. It cannot be explained or described. It can only be experienced through performance of Shivayoga.. Sharana experiences Prāṇalinga.

Summary:

Sharana practicing Shivayoga reaches the junction where he sees the brightness of Prāṇalinga. He is immensely happy with this sight and he hears the sweet music that surrounds Prāṇalinga. His experience cannot be described. Also the sounds of music that he hears cannot be described.

274

„ÄÛ® „ÄEPÄë÷äzÉÆ¼ÄUÉ “É¼ÄUÄÄªÄ
 äÄªªÄ“É¼ÄUÄV °ÉÆ¼ÉªÄ
 eÄÖ£ÄeÉÆäÄw zÄ¼ÄUÄ¼ÄÆÉ®èªÄ «ÄÃ¾ô
 £É¼Ä® £ÄÄAVzÄ ©¹°£ÉÆ¼ÄUÉ ZÄAzÄæªÄÄ£ÄÄzÄÄiÄÄ.
 d®ÇüªÄ¼ÄÄiÄÄzÄ “É¼Ä „Ä °ÉÃ¼Ä¬ÄgÄ¼ÄªÄ®è!

D¼ÄÄ D¼ÄÝÆÀ ÆÄÄAV, FgÉÃ¼ÄÄ ¨sÄÄªÆÄªÄ zÁAn,
UÄÄªÉÄ±ÀégÀ ¤AzÀ ¤ªÄÄ ªÉÆ¼UÄÄ M¼ÄUÄÉÉ
ÆÄÄAVvÄÄÛ.

274

sthūlasūkṣmadolage beḷaguva mahābeḷagāgi hoḷeva
jñānajyōti daḷagaḷanellava mīrxi
neḷala nuṁgida bisilinoḷage caṁdramanudaya.
jaladhivaḷayada beḷasa hēḷalāraḷavalla!
āḷu āḷdana nuṁgi, īrēḷu bhuvanava dām̐ti,
guhēshvara niṁda nilavu horxagu oḷagane nuṁgittu.

274

*Glowing and illuminating in small and big
Beyond the utmost knowledge
Rise of moon in shadow that swallowed the sun
Cannot say the enormity of water
Servant swallows the master, crosses the fourteen houses
The position of Guheshwara swallows both in and out.*

Explanation:

Glowing ...knowledge: Big refers to body created with 25 body philosophies and small refers to body created with 17 philosophies. Both these types of body have Prānalinga.

Rise of...the sun: Shadow refers to ignorance and sun refers to light from knowledge. Rise of moon refers to learning Shiva knowledge. Through the performance of Shivayoga Prānalingi acquires the knowledge of Shiva.

Cannot...of water: Nothing in this world gives the kind of happiness that comes from practicing Shivayoga.

Servant...in and out: Servant is the one who practices Shivayoga and the master is the Lord. Through the practice of Shivayoga, devotee is united with the master and so he becomes the master. There is no difference between him and the Lord.

Summary:

Prānalinga is both in small and big bodies. Prānalingi reaches Brahmaṇḍa by performing Shivayoga. He sees the bright light from linga. He experiences unity with linga and he unites with linga. Now there is no difference between him and linga. He is linga.

275

¥Áæt°AUÀ ¥ÀgÁ¥ÀgÀªÉAzÀ¼ôzÄÄ,
CtÄgÉÄtÄvÀÈtPÁµÀxzÉÆ¼ÄUÉ PÄÆr
¥Äj¥ÀÇtð ºªÀÆÉAzÀ¼ôzÄÄ,
EAvÄÄ PÄëtªÉÄÇ CAVÀgÀAUÀªÀ ªÉÄçü,À`ÉÍ
CUÀtÄvÀ CPÉëÄ±ÀégÀ vÁÆÉAzÀ¼ôzÄÄ,

¥Àætª¥Àæ¨sÉAiÄÄ ¢ÉÄÄ®t ¥ÀgÀAeÉÆåÃw
vÁÉÉAzÀ¾ÔzÀ PÁgÀt UÄÄºÉÄ±ÀégÁ,
¤ªÄÄä ±ÀgÀt£ÄÄ¥ÀªÀiÁwÃvÀ£ÄÄ!

275

prāṇalinga parāparaveṇḍarxidu,
aṇurēṇuṭṭṇakāṣṭhādolaḡe kūḍi
paripūrṇa shivanemḍarxidu,
irintu kṣhaṇavēdi aṇṭaramḡava vēdhisalke
agaṇita akṣhēshvara tānemḍarxidu,
praṇavaprabheya mēlaṇa paraṇjyōti
tānemḍarxida kāraṇa guhēshvarā,
nimma sharaṇanupamātītanu!

275

*Prāṇalinga is both the Lord and Prāṇa
He is in every large and small
Learning that Shiva is complete,
Examining with these
I am the Shiva who has many eyes
The glowing and shining light
Learning that I am, Guheshwara,
Your sharana is beyond description!*

Explanation:

Prāṇalinga ...Prāṇa: Sharana should learn that Prāṇa is in the body. It is part of Prāṇalinga. It is in both large and small things.

He is...complete: Shiva is in every small and large thing. There is no place that Shiva cannot be found.

Examining with these: Learning the presence of Shiva, a sharana performs yoga with keen eyes.

The glowing...description! : Sharana reaches the junction of the three passages learning that the Lord is himself. There are no words to describe such a person.

Summary:

Prāṇalinga is both the Lord and also the life of the body. The linga is in every small and large thing. Learning this sharana performs yoga. He enters Brahmarundra and learns that he is the Lord. There are no words to describe his achievements.

276

£Áj ºÀ¾Ô-ÄvÄÄÛ, ©®Äè ¢ÄÄÄ¾Ô-ÄvÄÄÛ;
CA¨ÉÄ£Ä ¢ÀiÁqÄÄªÄzÄÄ? J´É J´É £ÉÆÄrgÀuÁÚ!
ºÉÆvÄÄÛ ºÉÆ-ÄvÄÄÛ, £ÉÄªÄÄ ¤ÄgÀr¹vÄÄÛ;
J£ÄÄ PÁgÀt ºÉÄ¾Ä UÄÄºÉÄ±ÀégÁ?

276

nāri harxiyittu, billu murxiyittu;
am̐bēna māḍuvadu? ele ele nōḍiraṇṇā!
hottu hoyittu, nēma nīraḍisittu;
enu kāraṇa hēḷa guhēshvarā?

276

*Chest expands, bow breaks;
What can be done with arrow? See, see, brothers!
Time passed, routines seek water;
What reason is this, tell Guheshwara?*

Explanation:

Chest...brothers: Sharana is compared to an archer. Archer strings his bow and pulls the arrow, aiming at his target and shoots. He is happy when the arrow reaches the target. Sharana is the archer, his meditation is his bow, his realization that I am the linga is the target, and his aim is to unite with linga.

Time passed... Guheshwara? : Sharana has only one goal of uniting linga. He ignores time and other things. He is happy being linga.

Summary:

This vachana describes the final state of a sharana. He starts his yoga by controlling his mind and sense organs and then controlling the air he breathes. He reaches the area of nectar and sees the Jyothirlinga and its brightness. He is happy and he has no awareness of time. This is the state of a Prānalingi.

277

DPÁ±À³À PÀ¥Éà £ÄÄAVzÀqÉ DUÀ¼É °ÀwÔvÄÄÔ
gÁ°ÄÄ!
£ÉÆÃrgÉ C¥ÀÇ³Àð³Àw±ÄAiÄÄ³À!
CAzsÀPÀ °Á³À »rzÄ!
EzÄÄ PÁgÀt, ´ÉÆÄPÀPÀì¼Ä°ÀzÉ
£Á£Ä³ÔzÉ£ÄÄ UÄÄ°ÉÄ±ÀégÁ!

277

ākāshava kappe nurigidaḍe āgaḷe hattittu rāhu!
nōḍire apūrvavatiśhayava!
am̐dhaka hāva hiḷida!
idu kāraṇa, lōkakkarxuhade
nānarxidenu guhēshvarā!

277

*Saw frog swallows sky trouble ended
See, it is a rare achievement!
Blind caught snake!*

Explanation:

Blind caught snake! : There are two types of eyes. The eyes see the world and distinguish things of this world. But the inner eyes cannot. Sharana is like a blind person. He cannot distinguish the Lord from himself. He is the Lord.

Summary:

Reaching the area of nectar, sharana is happy and cannot distinguish himself from the Lord. He is like a blind person. Being united with the Lord his external eyes are closed and his internal eyes are steadfast with the Lord.

278

ꞑǺgÀ ,ÀÄIÖ QaÑ£À §ÆÇAiÄÄ æÀæÄÄðªÀ §®èqÉ
 ꞑǺæÄÄ ¤ÉÃ½gÉ!
 §AiÄÄ® ,ÀÄIÖ QaÑ£À §ÆçAiÄÄ PÀAqÀqÉ
 ꞑǺæÄÄ ¤ÉÃ½gÉ!
 æÄAiÄÄä ꝐAzÀ ,ÜÜ£àæÀ UÄÄ¤ÉÃ±ÀégÀ ꝐAzÀ Ꝑ®æÀ
 PÀAqÀqÉ
 ꞑǺæÄÄ ¤ÉÃ½gÉ!

278

nīra suṭṭa kiccina būdiya varmava ballaḍe
nīvu hēlire!
bayala suṭṭa kiccina būdiya kaṇḍaḍe
nīvu hēlire!
vāyu nimda sthānava guhēshvara nimda nilava kaṇḍaḍe
nīvu hēlire!

278

*Know the secret of ashes of fire burnt water
You tell!
See the ashes of fire burnt bayalu,
You tell!
Saw place of standing air, place of Guheshwara is
You tell!*

Explanation:

Know the...You tell! : Water refers to wandering mind and fire refers to meditation. Mind wanders in the world. But, it can be controlled through meditation. The result is calm and peaceful mind. It opens doors to receive the knowledge of Shiva.

See the...You tell! : Bayalu refers emptiness from burning and to the illusions of this world. It is very attractive and influences everyone towards itself. Those falling for it end up in sumsāra. Sharana controlling his mind has the knowledge of Shiva. He then turns his attention towards the Lord.

Saw place...You tell! : Sharana practices Shivayoga and achieves his goal of reaching Brahmarundra. He unites with the Lord and experience the Lord with equality.

Summary:

Mind is a wandering thing. But it can be controlled through meditation. With the control of his mind, sharana is enlightened with the knowledge of Shiva. Sharana learns that he is none other than the Lord. He reaches Brahmarundra by practicing Shivayoga and there experiences the Lord. He becomes the Lord and enjoys the union.

279

ᡚAzÀÆ "ÁgÀzÀÄ, °ÉÆAÇAiÀÄÆ °ÉÆAzÀzÀÄ,
 ᡠAzÀÆ ᡠ®èzÀ ᡤAjAiÀÄ fÉÆÃqÁ!
 ©AzÀÄ fÁzÀ³À fÀÄAVvÀÄÛ,
 ³ÀÄvÉÆÛAzÀÇÜPÀ³ÀÄAmÉ?
 fÀ³ÀRAqÀ ᡤÀËyéAiÀÄfÉÆ¼ÀPÉÆAqÀ CUÀ³ÀÄã
 ,ÀfÀävÀ ,ÄÄR«gÀ®Ä
 UÄÄ°ÉÄ±ÄégÀfÀ "ÉÃ¾ÖÉ C¾,À®ÄAmÉ?

279

barindū bāradu, hoṁdiyū hoṁdadu,
 nindū nillada pariya nōḍā!
 birindu nādava nuṁgittu, mattoṁdadhikavurṁṭe?
 navakhaṁḍa pruthvīyanoḷakoṁḍa agamyā sanmata sukhavīralu
 guhēshvarana bēxc arxasalurṁṭe?

279

*See, comes and goes,
 Stands, but no movements.
 Bindhu swallowed Nāḍha, is there anything greater?
 The nine worlds including earth silent and happy
 Guheshwara, can I ask for more?*

Explanation:

See, comes...movements. : Coming, going, and standing are functions for those with body. God has no body and these activities are not for Him. God has no bounds.

function when exited with happiness. There is no awareness of the body.

Mind, what...with Lord? : The knowledge of the Lord is filled in the mind. It is in a state of excitement and is happy.

Seeing...amazed: Linga does not stand for mind, or knowledge. Linga is available to the performer of Yoga.

Did not...separately: Linga is beyond the reach of mind and has no form. Prānalingi looks in his own body for linga. Linga is inside a Prānalingi.

Summary:

Sharana has lost awareness of his body. His mind has no memory. It is in a state of excitement. Linga completely fills the mind. Linga cannot be described. The formless linga is inside of sharana and he enjoys within himself.

281

DAiÄÄvÀ³Á-ÄvÄÄÛ ÇÈÄÄ" sÄ³À, ,ÁéAiÄÄzÀ³Á-ÄvÄÄÛ
²³ÄeÄÖÈÄ,
,Ä³ÄiÄzsÁÈÄ³Á-ÄvÄÄÛ ,ÄzÁZÁgÄ.
EAWÄ wæ«zsÀ KPÁxÄð³ÁV C¾ô«ÈÄ °ÄÈzÄAiÄÄ
PÄAzÉ¾ÖÈzÄÄ,
ÇÈÄAvÄ ´ÉÆÄPÁ´ÉÆÄPÄzÀ C,ÄASÁävÄ
³ÄÄ°ÁUÀtAUÀ¾É®ègÄÆ
°AUÄ"sÄ³ÄzÀ°è"sÄjvÄgÁV,
UÄUÄÈÄ¹zÁPavÄÇAzÀ G¥ÄzÉÄ±ÀPÉì §AzÄÄ,
"sÄQÛgÄd³³ÄÈÉ °ÉÆPÄÄì °AUÄ,ÄÄPÉëÄvÄæ³ÄÈÉ
PÄÄqÄÄ,
C³ÄÄÈvÄ ,ÄgÉÆ³ÄgÄzÉÆ¾AUÉ «Ä³ÉÄPÄ³ÄÈPÄë
¥Ä®è«Ä®Ä,
«gÄQÛAiÉÄAS ¥ÄÄµÄÄ «PÄ¹vÄ³ÁUÄ®Ä,
¥ÄgÄ³ÄiÁÈÄAzÄzÀ ³ÄÄoÄzÉÆ¾AUÉ
¥ÄjuÁ³ÄÄ ¥Ä²Ñ³ÄÄeÉÆ³ÄwAiÄÄ "É¾AvÈÄ°è
¥ÄgÄÄµÄzÀ ¹A°Ä,ÄÈÄ³ÄÄßQì ¥Äæt°AUÄ
³ÄÄÆwðUÉÆArgÄ®Ä
zÄQët³Ä zÁAn GvÄÛgÄ©PÄiÄÄ°è xAzÄÄ
CRAqÄ ¥Äj¥ÄÇtð ¥ÄÇeÉAiÄÄ ³ÄiÄqÄÄ³ÄjUÉ
ÈÄ³ÉÆÄ ÈÄ³ÉÆÄ JA´É UÄÄ°ÉÄ±ÄégÄ.

281

āyatavāyittu anubhava, svāyadavāyittu shivajñāna,
samādhānavāyittu sadācāra.

im̐ti trividha ēkārthavāgi arxivina hṛudaya kaṁderxedu,
 ananta lōkālōkada asaṁkhyāta mahāgaṇaṁgaḷellarū
 liṁgabhāvadalli bharitarāgi,
 gaganasiddhāntadiṁda upadēshakke baṁdu,
 bhaktirājyavane hokku liṁgasukṣhētravane kaṁdu,
 amṛta sarovaradoḷage vīvēkavṛkṣha pallavisalu,
 viraktiyēmba puṣṭha vikasitavāgalu,
 paramānaṁdada maṭhadōḷage
 pariṇāma pashcimajyōtiya belaginalli
 paruṣhada simhāsanavannikki prāṇaliṁga mūrtigomḍiralu
 dakṣhiṇava dāṁṭi uttarābdhiyalli niṁdu
 akhaṁda paripūrṇa pūjeya māḍuvarige
 namō namō embe guhēshvarā.

281

*Experience ripens, Knowledge of Shiva excels,
 Become peaceful sadhāchāra.
 Three became one opens the heart of knowledge,
 Numerous followers of the world
 Keen with linga,
 Comes from the sky to preach,
 Enters the divine kingdom,
 Sees the place of linga,
 Sprouts tree of knowledge in the lake of nectar,
 Exhibits flower of virakthi,
 In the mata of happiness
 Results in the western light
 Image of Prāṇalingi on the golden throne,
 Passing south standing in the north
 One who worships
 Offer salutations Guheshwara.*

Explanation:

Experience...sadhāchāra. : Sharana experiences linga by staring at Istalinga on his palm. Guru has taught him the knowledge of Shiva. Being in sadhāchāra he is in peace without duality in his mind.

Three became...knowledge: By uniting experience, knowledge and peace of mind, sharana opens his inner eyes.

Numerous...with linga: Followers refer to various activities of mind. Mind makes the sense organs to perform their various activities. Now, all activities are of linga.

Comes ... preach: Sharana has the knowledge of linga.

Entered...linga: His body is divine and he enters the place of linga.

Sprouts...virakthi: There he sees the nectar. He has entered the Brahmarundra place. He has lost all awareness for this world. He has

In the...happiness: Sharana is happy at Brahmarundra.

Passing...Guheshwara: Sharana is now standing with linga. He hears the sound of Om. He is in deep trance. He unites with the linga. Allamaprabhu gives salutation to sharana.

This vachana summarizes the experience of Prānalingi from the time he receives Istalinga from guru with instructions to practice sadhāchāra and to worship the linga. By performing worship and practicing Shivayoga sharana matures and travels through the six wheels of power reaching Brahmarundra. He drinks the nectar of happiness that flows in the Brahmarundra and is delighted seeing the bright light of Prānalinga. He is calm and happy. He forgets everything and unites with the linga. Allamaprabhu offers salutation to this person.

,Áé,ÁÜ£À ,ÄÄ'ÜgAzÀ ,ÄÄ³ÄÄ£À ³ÄÄÄI¥ÄZ££¼ÄU£
 πνÄÄ πgÄAd£ÄZÄ ¥Äæ"££ÄiÄÄ "£¼ÄUÄÄ!
 ²³ÄÄi££Ä£UÄZÄ£ÄÄÄ"sÄ³Ä KPÁxÄÖ³ÄV
 UÄÄ°£Ä±ÄégÁ, π³ÄÄä
 ±ÄgÄt£Ä£ÄÄ¥Ä³ÄÄ ,ÄÄTÄiÄiÄVZÄÝ£ÄÄ.

svasthāna susthīrada sumana maṇṭapadoḷage
nitya niraṇjanada prabheya beḷagu!
shivayōgadanubhāva ēkāṛthavāgi
guhēshvarā, nimma sharaṇananupamasukhiyāgiddanu.

*Inside the firm and calm stage
Shining bright light of Lord!
Experiencing Shiva being one
Guheshwara, Immensely happy Your sharana.*

Inside the...of Lord! : Inside the body is Prānalinga. Prānalingi is calm with bright light spread all over.

Summary:

292

body and mind. He is united with linga. There are no words to describe his status.

283

DzsÁgÀzÀ°è C`sÀÀ£ÄÄ ,ÁéAiÄÄvÀ.
 ,ÁécüµÁ×£ÄzÀ°è gÄÄzÀæ£ÄÄ ,ÁéAiÄÄvÀ.
 ¢ÄÄtÂ¥ÀÇgÀPÀzÀ°è ¢ÄÄÈqÀ£ÄÄ ,ÁéAiÄÄvÀ.
 C£Á°ÀvÀzÀ°è F±ÀégÀ£ÄÄ ,ÁéAiÄÄvÀ.
 «±ÄÄÇPÀiÄÄ°è ,ÀzÁ²À£ÄÄ ,ÁéAiÄÄvÀ.
 DeÁÖZÀPÀæzÀ°è ±ÁAvÁwÄvÀ£ÄÄ ,ÁéAiÄÄvÀ.
 UÄÄ°ÉÄ±ÀégÀ°AUÄÀÄÄ ¢ÉÇãÄÄ ¢ÉÇãÄÄÄÄ
 PÀÆrzÀAvÉ!

283

ādhāradalli abhavanu svāyata.
 svādhishṭhānadalli rudranu svāyata.
 maṇipūrakadalli mṛḍānu svāyata.
 anāhatadalli īshvaranu svāyata.
 vishuddhiyalli sadāshivanu svāyata.
 ājñācakradalli shāntātītanu svāyata.
 guhēshvaralingavu vyōma vyōmava kūḍidante!

283

*Offer: ādhāra in Abhava,
 Swadhistāna in Rudra,
 Manipooraka in Mruda,
 Anāhatha in Eshwara,
 Vishudhdi in Sadhāshiva,
 Shanthāthitha in Ājnā-chakra.
 Guheshwara linga is like bayalu joining bayalu.*

Explanation:

Offer ādhāra in...in ājnā-chakra: Six wheels of power came from Mahalinga during the creation of this world. They are Brahma, Vishnu, Rudra, Eshwara, Sadhāshiva and Maheshwara. Sharana performs his meditation at these six wheels of power.

Guheshwara linga...bayalu. : When bayalu joins together with bayalu only bayalu remains. Here bayalu is not nothingness but it is “that which contains everything”. Unity of sharana with Mahalinga is bayalu.

Summary:

Ādhāra, swadhistāna, manipooraka, anāhatha, vishudhdi, and shanthāthitha are respectively the six powers of Shiva namely, Abhava Rudra, Mruda, Eshwara, Sadhāshiva, and Ājnā-chakras. Sharana passing these six wheels reaches the area of Mahalinga called bayalu. Here bayalu is “that which contains everything”. Mahalinga is the only one with everything in the

universe including the universe and beyond.

284

CzÄÄ ¢ÄÄAzÀgÀ VjAiÄÄ PÉÆÃqÄÄ,
§æ°Ää²T, "ÉÄrvÀÛÄÄÄ ¢ÄgÄzÁÄAiÄÄÉÉÄÉÄ"ÉÉÄÄ?
DqÄÄvÁÛqÄÄvÀÛ CÉÄ®ÉÄÄjzÄÄ JgÄqÉÆAzÁzÀ
¥ÄjAiÄÄ ÉÉÆÃqÄ.
ÉÉÆÃqÄÄvÀÛ ÉÉÆÃqÄÄvÀÛ CÉÄ®ÉÄ°èAiÉÄ C¾vÄÄ
PÄÆrzÄ
¢ÄÄ°ÁWÄÉÄ¢ÄÉÉÉÉÄ"É UÄÄ°ÉÄ±ÀégÄ.

284

adu maṁdara giriya kōḍu,
brahmashikhi, bēḍittanīva varadāniyanēnemḁenu?
āḍuttāḍutta analanuridu eraḍomḁāda pariya nōḍā.
nōḍutta nōḍutta analanalliye arxatu kūḍida
mahāghanavanēnembe guhēshvarā.

284

*It is the end of the meditation hill
Brahma peak, gives things asked,
What can I say about him?
See, playing the two becomes one.
Looking, looking, stayed with Him.
What can I say of him, Guheshwara.*

Explanation:

It is ...Brahma peak: The meditation hill refers to mind and the Brahma peak refers to the place reached at the end of meditation. Sharana through meditation reaches the door of Brahmarundra.

Gives...asked for: Prānalinga is located in Brahmarundra. Prānalinga gives everything including bliss.

What can...becomes one. : A sharana rises himself to reach Brahmarundra. There he unites with Prānalinga and becomes one with linga.

Looking...Guheshwara. : Sharana unites with Prānalinga. By uniting with linga he achieves equality with linga. After unity a sharana cannot be described.

Summary:

At the end of meditation sharana reaches Brahmarundra. Brahmarundra is the abode of Prānalinga. Prānalinga grants everything including eternal happiness. Sharana reaching Brahmarundra unites with linga. There are no words to describe him now.

285

zsÀgÉAiÄÄ ¢ÉÄÄ®Ä¼ÄÄC¾Ä»jAiÄÄgÉ®ègÀÉÄÆ ÉÉgÄ»,

¥ÀjAiÀiÁAiÄÄ ¥ÀjÃPÉëAiÄÄÉÉÉgÉzÄÄ ŠtÚªÀ ÉÉÉÄr,
 ,ÄgÉÉÄªÄgÄzÄ ¥ÄÄµÄàzÉÉ¼ÄUÉ ¨sÄjvÄ ¥ÄjªÄÄ¼ÄªÄ
 vÄÄÄ©,
 ¥ÄgÄªÄÄ eÄÖÉÄeÉÉÄÄw ¥ÄgÄšæªÄªÄÉÄÄ «ÄÄ¼ô,
 ¥ÄÄgÄÄµÄgÄvÄßzÉÉ®qÄV UÄÄªÉÄ±ÄégÄ ¢ÄzÄ ¢®ªÄÄ
 ¢ÉÄÄgÄÄ UÄUÄÉÄªÄ ÉÄÄAVvÄÄÛ.

285

dhareya mēluḷḷa arxuhiriyarellaranū nerahi,
 pariyāya parīkṣheyanoredu baṇṇava nōḍi,
 sarōvarada puṣhpadoḷage bharita parimaḷava tumbi,
 parama jñānājyōti parabrahmavanu mīrxi,
 puruṣharatnadolaḍagi guhēshvara nīmḍa nilavu
 mēru gaganava nuṁgittu.

285

*Gathering all the learned of this world,
 Examining them for their color,
 Filling the fragrance of flowers in lake,
 Exceeding the knowledgeable almighty,
 Hiding in the jewel among men, Guheshwara
 Mountain swallows the sky.*

Explanation:

Gathering...their color: The learned examines Prānalingi. He passes with flying colors.

Filling...in lake: The heart and mind of a Prānalingi are filled with the glory of Shiva.

Exceeding...almighty: Prānalingi knows that he is linga and so he exceeds the Lord in knowledge.

Hiding in...the sky: Jewel of men refers to Prānalingi. He is truly the Lord.

Summary:

Prānalingi stands tall among all men. His body and mind is filled with Shiva knowledge. He is peaceful and he is the Lord.

286

vÄ¼Ä ¢ÄÄgÄzÄ ¢ÉÄÄ-ÉÉÄzÄÄ ¨Á« EĆÝvÄÛ-Äè.
 D ¨Á«AiÄÄ vÄrAiÄÄ ¢ÄÄ®èÉÉÄzÄÄ ¢ÉÉ® šÄzÄÄ
 ¢ÉÄÄ-ÄvÄÛ-Äè!
 PÄAiÄÄ,Ä»vÄ fÄªÄªÄ ¨Ät,ÄªÄ ¢ÄiÄqÄ®¼ôAiÄÄgÄÄ
 UÄÄªÉÄ±ÄégÄ ¢ªÄiÄÄuÉ!

286

tāḷa marada mēlomḍu bāvi iddittallā.
 ā bāviya taḍiya hullanorḍu mola baṁḍu mēyittallā!

kāyasahita jīvava bāṇasava māḍalarxiyaru
guhēshvarā nimmāṇe!

286

*There is a well on top of palm tree.
A rabbit ate the grass near the well!
They know not how to make body a prasādhā
Swear, Guheshwara!*

Explanation:

There is...palm tree: Well refers to mind and palm tree refers to body. Body has mind. Mind is influenced by illusions of this world.

A rabbit...the well! : Grass is illusions and rabbit refers to a devotee. Surrounded by illusions the devotee is attracted to them. He is in sumsāra.

They know...Guheshwara! : A devotee offers his mind and body to linga and converts them to prasādhā. Then his body becomes body to linga and mind becomes the mind to linga. With these changes sharana is with the linga. Most people do not know how to convert their body and mind to prasādhā. So they cannot enjoy the union with linga.

Summary:

Body is like a palm tree. It has mind like a well. The mind contains information (grass) that bounds body in sumsāra. Sharana offers his mind and body to linga and converts them into prasādhā. Many people do not know how to change their mind and body into prasādhā.

287

K¼ÄÄ vÁ¼ÄzÀ ãÉÄÄ~É PÉÄ¼ÄÄãÀ ,ÄÄÉÁzÀ,
,ÄÆÜ® ,ÄÆPÄë÷ä PÉÊ~Á,ÄzÀ gÀ~sÀ,Ä.
UÀAUÉãÁ¼ÄÄPÀ,ÄãAiÁgÄÄzÄægÀ wAytÂ
UÀUÀ£À UÀA©üÄgÄzÀ ²ãÀ,ÄÄÜwAiÄÄ
£ÉÆÄqÀ~ÉÆqÀ£É
!AqÀ §æºÁãAqÀãÁ-ÄvÄÄÜ,
CRArvÀ ægÁ¼Ä UÄÄºÉÄ±ÀégÁ.

287

ēḷu tāḷada mēle kēḷuva sunāda,
sthūla sūkṣhma kailāsada rabhasa.
gaṁgeṽāḷukasamārudrara tinṭhīṇi
gagana gaṁbhīrada shivastutiya nōḍaloḍane
piṁḍa brahmāṁḍavāyittu,
akhaṁḍita nirāḷa guhēshvarā.

287

*Music to hear after seven beats,
Big and small are in the abode of Shiva.
Gange and the entire followers of Rudra*

*Listening to the glorious words of Shiva
The fetus became the universe,
Truly is peaceful, Guheshwara.*

Explanation:

Music to...seven beats: Seven beats refer to the seven wheels of power. They are: ādhāra, swadhistāna, manipooraka, anāhatha, vishudhthi, gantikāmula, and brumadya. On top of these is Brahmarundra. The music heard here is of Om.

Big and small...of Shiva: The music Om spreads both big and small places inside the body.

Gange and...of Rudra: Gange and numerous followers of Rudra refer to the works of sense organs. All the work of sense organs becomes the work of linga.

Listening to...Guheshwara: A sharana forgets his past by hearing the praise of Shiva and the music Om. Everything is now silent.

Summary:

Brahmarundra is on top of the seven wheels of power. There, sharana hears the sound of Om. It spreads both small and big parts of body. Listening this music, sharana has lost his awareness of body and mind. He is with linga.

288

āÁāÄÄ"śÁUÀzÀ~ÉÆAzÄÄ ²±ÄÄ °ÄÄnÖvÀÛ PÀAqÉÉÄÄ.
eÉÆË eÉÆË JAzÄÄ eÉÆËUÄÄ¼Ä°ÄrVÀÛ PÀAqÉÉÄÄ.
eÉÆËUÄÄ¼Ä°ÄrzÀ ²±ÄÄ C°èAiÉÄÄ ®AiÄÄ°Á-ÄvÄÄÛ.
UÄÄ°ÉÄ±ÄégÄÉÄ\$ ±Ä\$Ý C°èAiÉÄ ®AiÄÄ°Á-ÄvÄÄÛ.

288

vāmbhāgadalomdu shishu huṭṭitta kaṁḍenu.
jō jō emdu jōḡlavāḍitta kaṁḍenu.
jōḡlavāḍida shishu alliyē layavāyittu.
guhēshvaranemba shabda alliyē layavāyittu.

288

*Saw birth of a child in left.
Saw singing lullaby
Lullaby singing child ceased
The word Guheshwara also ceased.*

Explanation:

Saw birth...left: Left refers to the power or a wife. Sharana is the wife and linga is the master. The birth of Shiva knowledge in sharana is the child.

Saw...lullaby. : With the birth of the child or the awareness of Shiva knowledge, sharana sings that he is not different from Shiva.

Lullaby...also ceased. : Singing the lullaby that "I am Shiva", sharana unites with linga. With unity everything is silent.

Summary:

The child born to Shakthi is none other than the part of Shiva. With the acquired knowledge, the child or the sharana realizes that Shiva is himself. With that knowledge he unites with linga. With unity everything is silent.

289

§æ°Àä «µÄÄÜªÀ £ÄÄAV, «µÄÄÜ §æ°Àä£À £ÄÄAV,
§æ°ÀäAqÀª£®èªÀ vÀ£É£Æß¼ÀUÀqÀV¹ ±ÀvÀ¥ÀvÀæ
zÀ¼ÀUÀ¼À «ÄÃ¾ô,
avÀæUÀÄ¥ÀÛgÀ PÉÊAiÄÄ ¥ÀvÀæªÀ ¤¹vÀÄÛ
UÀÄ°ÉÄ±ÀégÀ£ÉA§ °AUÉÊPAåzÀ ¤®ªÄÄ!

289

brahma viṣṇuva nuṁgi, viṣṇu brahmana nuṁgi,
brahmāmṇavellava tannoḷagaḍagisi shatapatra daḷagaḷa mīrxi,
citruguptara kaiya patrava nilisittu
guhēshvaranēmba liṁgaikyada nilavu!

289

*Brahma swallowing Vishnu,
Vishnu swallowing Brahma,
Hiding the universe within himself
Beyond thousand petals,
The hands of accountant made to stop
The union with linga, Guheshwara!*

Explanation:

Brahma ...Brahma: Brahma refers to linga and Vishnu refers to sharana who is in ecstasy. Sharana absorbs linga and linga absorbs sharana. This is to show equality between the two.

Hiding...himself: Sharana unites with linga. He has no awareness of the universe.

Beyond...petals: Sharana reaches the Brahmarundra. He does not have any pride 'I and mine'. This leads him to reach higher levels

The hands... linga, Guheshwara! : An accountant is the one who documents the life history of a person for judgment. With equality sharana is the Lord. An accountant cannot write about the Lord and so his pen stops.

Summary:

At the final stages of Shivayoga, sharana has the awareness that he is no different from linga. He unites with linga and enjoys eternal happiness. With unity everything is silent. His life history is erased.

290

FgÉÊzÄÄ vÀ´ÉAiÄÄ£ÄjzÄÄ zsÁgÉªÄiÖ®¤Qì,
zsÁgÄÄtÄAiÄÄ ¢ÉÄÄ´É vÄAcj¹zªÀgÁgÉ£?
,ÉÆÄªÄÄ,ÀÆAiÄÄðgÀ »rzÉ¼ÉvÄAzÄÄ

æÁjçüAiÄÄ vÀrAiÄÄ°è N`ÉUÀ¼ÉzÀæÁgÁÉÆ?
 Hj®èzÀ HjÉÉÆ¼ÀUÉ °ÉæAiÄä j °ÉÆPÀÄl zÀ PÀAqÄÄ,
 DgÉÊAiÄÄä °ÉÆÄV æÄ£Áæ®è UÄÄ°ÉÄ±ÀégÁ.

290

ïraidu taleyanaridu dhārevatṭalanikki,
 dhāruṇiya mēle taṁdirisidavarāro?
 sōmasūryara hiḍideḷetaṁdu
 vāridhiya taḍiyalli ōlegaḷedavarāro?
 ūrillada ūriṇoḷage hemmāri hokkuda kaṁḍu,
 āraiyya hōgi nīnānilla guhēshvarā.

290

*Severing ten heads cleansing mind,
 Who is the one kept on this earth?
 Catching and dragging the moon and sun,
 Who is the one kept them in the lake?
 Seeing Māye in the town less town,
 You and I went investigating, Guheshwara.*

Explanation:

Severing ten...this earth? : Ten heads refer to 5 organs of work; hands, legs, vāl̥k, upastha, and pāyu and 5 organs of knowledge; eyes, nose, ears, tongue, and hands. Controlling outward looks changes the look to inside of the body. Also through Shiva yoga mind is purified to be with linga.

Catching...the lake? : Moon and sun refer to two types of air namely Eda and Pingale. Sharana forcibly controls the air to stay near the lake containing nectar of happiness.

Seeing Māye...Guheshwara. : Town is body and town-less is Maheshwara without body. Sharana investigates Māye in the body. He sees the linga and ends up staying there.

Summary:

The mind should be purified to control the ten action organs. In addition, the two types of air, namely, eda and pingala are controlled to stay near linga. Seeing linga sharana loses all awareness including his pride. Sharana unites with the Lord.

291

C£ÁçAiÄÄ `sÀÆææÄÄzsÀåzÀ°è
 LzÄÄ PÄÄzÄÄgÉAiÄÄ PÀnÖzÀ PÄÄ`sÀ æÄÄÄ¼ô-ÄvÄÄÛ.
 JAmÁ££ ©mÉÆÖÖÄrzÀæÄÄ.
 °Àç£Á¼Ä ¥ÄæeÉ `ÉÆ©âqÄÄwÛzÄÝgÄÄ.
 ±ÄvÄ¥ÄvÄæ PÄæÄÄ® PÀtÄðPÁæÄÄzsÀåzÀ°è
 UÄÄ°ÉÄ±ÀégÁ°AUÄæÄÄ ±À§Ý æÄÄUÄÞ æÄvzÄÝ£ÄÄ.

291

anādiya bhrūmadhyadalli
 aidu kudureya kaṭṭida kaṁbha murxiyittu.
 eṁtāne biṭṭōḍidavu.
 hadinārxu praje bobbiḍuttiddaru.
 shatapatra kamala kaṁikāmadhyadalli
 guhēshvaraliṁgavu shabda magdha vāgiddanu.

291

*Without the beginning at the junction of the center
 The pillar tied with five horses broke.
 Eight elephant ran away.
 Sixteen people were making loud noises.
 In the center of the thousand petal lotus
 Guheshwaralinga stayed silently.*

Explanation:

Without the...horses broke. : Five horses refer to the work of five sense organs, namely seeing, hearing, smelling, tasting and touching. Pillar refers to mind. Sharana reaching the center of the Brahmarundra loses the functions of the sense organs. Pillar broke refers to pure mind without any outside interferences.

Eight ...loud noises: Eight elephants refer to eight types of pride. They are Kula (belonging to a group), Money, Determination, Beauty, Youth, Education, Position, and Thapa or meditation. Sixteen people refer to work associated with these prides. They are; five associated with knowledge, for example 'I am the one looking', five associated with actions 'I am the one walking', five related to information 'I am the one who enjoys beauty', and the pride of realization 'I am the one learning'. These do not exist in a sharana.

In the...stayed silently. : Sharana is at the center of Brahmarundra. He is calm and silent. His sight is on the linga.

Summary:

The place of Brahmarundra is very special to sharana. Before reaching Brahmarundra sharana controls the functions of his sense organs by tying to a pillar. The pillar of knowledge breaks as he progresses. His mind is filled with linga. He has lost all his pride as well as the 16 functions related to pride. He enters the area of linga. Everything is peaceful there. There he unites with the linga and everything is silent.

292

GzÀPÀzÉÆ%ÀUÉ QZÀÄÑ °ÀÄnÖ ,ÄÄqÀÄwÔzÄÄÝzÀ
 PÀÄqÉ.
 UÀUÀ£ÀzÀ ¢ÉÄÄ~É ¢ÀiÁ¢ÀÄgÀ£À PÀÄqÉ.
 ¥ÀPÀì«®èzÀ °ÀQì §AiÄÄ® £ÄÄAvvÀÛ PÀÄqÉ
 UÀÄ°ÉÄ±ÀègÁ.

292

udakadoḷage kiccu huṭṭi suḍuttidduda kaṁḍe.
gaganada mēle māmarana kaṁḍe.
pakkavillada hakki bayala nuṁgitta kaṁḍe guhēshvarā.

292

*Saw birth of fire in water burning
Saw mango tree on top of sky.
Saw baby bird swallowed the world, Guheshwara.*

Explanation:

Saw birth...burning: Water refers to mind and fire refers to knowledge of Shiva. Sharana with the knowledge of Shiva has lost all illusions of māya. He is free from sumsāra.

Saw mango...of sky. : Mango refers to happiness and sky refers to Brahmarundra. Sharana reaching Brahmarundra enjoys the nectar of happiness.

Saw baby...Guheshwara: Baby bird refers to sharana without pride “I” and “Mine”. Without these he is a glorified bird. Uniting with linga, he becomes bayalu.

Summary:

With the birth of Shiva knowledge, sharana loses all knowledge of sumsāra. Reaching Brahmarundra he enjoys the nectar of happiness. He is immensely happy and unites with linga. With unity he becomes one with Parashiva.

293

āÄÈUÀzÀ ,ÀAZÀAiÄÄ vÀ`ÉAiÄÄ°è dUÀzÀ §AiÄÄ®
£Á®UÉ!
CWÀ°ÀgÀ£À zÀÈ¶ÖAiÄÄ°è ``É£``ÉâAiÄÄ§âgÀ«zÉ£££?
UÀUÀ£ÀzÀ ¢AiÄÄÄÄ«À ``É§½«rzÀÄ
CVBAiÄÄ!à£À PÀ¼ÉAiÄÄ°è ¢ÉÄÃçAiÄÄqÀVvÀÄÛ
£É£ÄqÁ!
¢ÄÄ£ÀzÀ §UÉAiÄÄ£À¢ÀUÀæ»¹ dUÀzÀ §tUªÀ £ÄÄAV,
UÀÄ°ÉÄ±ÄégÀ£É£§ °AUÀzÀ°è ¤gÁ¼ÀªÁ-ÄvÀÄÛ!

293

mṛgada saṁcaya taleyalli jagada bayala nālage!
aghaharana ḍṛuṣṭīyalli bobbeyabbaravidēno?
gaganada vāyuva bembāḷiviḍidu
agniyappina kaḷeyalli mēdiniyaḍagittu nōḍā!
manada bageyanavagrahisi jagada baṇṇava nuṁgi,
guhēshvaranemba liṁgadalli nirāḷavāyittu!

293

In animal mind secret of the world!

*In the eyes of linga what is this noise?
Following the air of sky
In the glow of fire and water hidden is body, see!
With control of mind swallows color of world
United in Guheshwara linga!*

Explanation:

In animal mind...the world! : Animal refers to a devotee and secret of the world is Shiva knowledge. Sharana has lost all illusions of māya. He follows the path of Shiva.

In the eyes...this noise? : He is in Brahmarundra. He hears the glorious sound of Om. Linga is in his view.

Following the...body, see! : Sky refers to Brahmarundra and air refers to Prāṇa. Reaching Brahmarundra sharana is in the company of linga. He is extremely happy and forgets himself. He has lost his awareness of his body and mind.

With control...Guheshwara linga! : Sharana is completely immersed with linga. His body and mind is filled with knowledge of linga. He has lost duality between him and linga. Linga is himself and he is linga.

Summary:

Acquiring knowledge of Shiva, sharana is immensely happy. With this happiness he has lost all the knowledge of this world and is free from illusions of māye. He reaches Brahmarundra the place of linga. He hears nothing but the sound of Om. The air stops and he unites with the linga. He is at peace.

294

,ÄÄ½Ä ,ÄÄVÄÄÜ½Ä ¾ÄÄÆÄZÄ
 ¾ÄÄ¾Ä°ÄgÄuÉÄiÄÄÄ¼ÄîÆÄßPÄìgÄ
 C¼°ÄiÉÄÆÄ¾°ÄiÉÄ ÆÆ¼ÖÆ ²ÄÄ¥ÄxÄ¾Ä!
 UÄÄ°ÉÄ±ÄægÄ°AUÄZÄ xð¾ÄÆÄ¾°öZÄ §¼PÄ
 C¼°ÄiÉÄÆÄ¾°ÄiÉÄ -ÆÆÄPÄZÄ §¼ÄPÉÄiÄÄ!

294

suljiva suttuva manada vyavaharāṇeyuḥḥannakkara
 arxiyenarxiye nerxe shivapathava!
 guhēshvaralimḡada nijavanarxida baḷika
 arxiyenarxiye lōkada baḷakeya!

294

*Sweet business of wandering mind
Cannot learn the path of Shiva!
After learning the stand of Guheshwara linga
Learn the routine of the world!*

Explanation:

The mind of a sharana is in linga. But his body still follows towards death. His mind is happy being with the Lord. The symbol of happiness shows on the face of sharana.

296

¥ÀjªÄÄ¼À«zÄÄÝ UÀªÄÄÉÁUÀªÄÄ£À«®è «zÉÄ£ÉÆ?
 §AiÄÄ®¹r®Ä °ÉÆAiÄÄÝqÉ
 »AzÉ °Ét£À ,ÄÄqÄÄªÄj®è UÄÄ°ÉÄ±ÀégÁ.

296

parimaḷaviddu gamanāgamanavilla vidēno?
 bayala siḍilu hoydaḍe
 himde heṇana suḍuvarilla guhēshvarā.

296

There is fragrance, why neglect?
Striking thunder
None left to burn corpse, Guheshwara.

Explanation:

There is...neglect? : Sharana is with linga. With linga, he has equality. He is happy. He has no awareness of body and of the world. But a person in sumsāra has both.

Striking...Guheshwara: The Lord is omnipresent. He is both inside and outside of body. The knowledge of Shiva is like lightning. When it strikes nothing is left behind. Similarly sharana once united with the knowledge of Shiva he is completely absorbed.

Summary:

Sumsāri invites the fragrance of māya. He has both birth and death. But for a sharana he is not bound by the fragrance of māya. Being free from māya sharana is in the company of linga. With unity of the linga sharana has lost all awareness of his body and the world.

297

¨ÉÄj®èzÀ VqÄÄ«AUÉ ¥ÀjªÄÄ¼À«®èzÀ ¥ÄÄµÀà °ÄÄnÖ,
 gÄÆ»®èzÀ C£Ä®£ÄÄ CªÄUÄæ»¹vÄÄÛ £ÉÆÄqÄ
 ªÄÈPÄè«®èzÀ zÄ¼ÄzÀ°è MAzÄÄ ¥ÄQè °ÄÄnÖvÄÄÛ
 £ÉÆÄqÄ!
 C®è°è PÄtzÉ £ÉwÛAiÄÄ £ÄAiÄÄ£ÄzÀ°è £ÉÆÄrvÄÛ-Áè!
 ¤vÄâ£ÄAzÀ ¥Äj¥ÄÇtðzÀ ¤®Ä«£Ä
 CªÄÄÈvÀ ©AzÄÄ«£Ä gÄ,ÄªÀ zÄtÄAiÄÄ®ÄÄqÄÄ
 ¥Ä²ÑªÄÄzÀ°è UÄÄ°ÉÄ±ÀégÄ°AUÄªÀ¹éÄPÄj¹vÄÛ-Áè!

297

bēṛillada giḍuvimge parimaḷavillada puṣhpa huṭṭi,
 rūḥillada analanu avagrahisittu nōḍā

vrukṣhavillada daḷadalli oriṇḍu pakṣhi huṭṭittu nōḍā!
allalli kāṇade nettiya nayanadalli nōḍittallā!
nityānaṁda paripūrṇada niluvina
amṛuta birṇḍuvina rasava daṇiyaluṁḍu
pashcimadalli guhēshvaraliṁgava svīkarisittallā!

297

*Rootless plant has flower without fragrance,
Formless air spread over, see
In the branch without tree born a bird, see!
Without looking saw in the top eyes!
The position of the happiest and complete
Drinking nectar for his fatigue
Received Guheshwaralinga in the west!*

Explanation:

Rootless plant...over, see: Rootless plant refers to body and flower without fragrance refers to the mind that is not hungry for various types of information or linga is on the mind. Formless refers to Shiva. Air refers to Prāna. Body is not permanent. The mind is in the body. With the practice of Shivayoga sharana purifies his mind without any thoughts of illusions. Now the mind is full of Shiva knowledge and his glories.

In the branch...bird, see! : Branch without tree refers to the junction of the three that leads to Brahmarundra. With steadfast mind in Shiva, devotee reaches the Brahmarundra. There, he realizes that he is linga and linga is himself. With this knowledge he is called the sharana.

Without...top eyes! : Sharana with steadfast eyes and mind on linga cannot see linga with his eyes. But he can visualize with his inner eyes.

The position...in the west! : He sees the light of linga. He is happy seeing the Lord. He drinks the nectar of happiness He experiences equality with the Lord.

Summary:

Body is not eternal. Wandering mind is in the body. Controlling the mind sharana enters the area of Brahmarundra. He is happy seeing the Lord. He is not aware of things of this world. He experiences the Lord as if he is the Lord. He has no other feelings or awareness. He is the Lord.

298

£££À°ÄÄ ,ÄwÛvÄÄÛ. °sÄæAvÄÄ °ÉAcvÄÄÛ.
C%ð°ÄÄ æÄÄ%ÖÉ-ÄvÄÄÛ, PÄÄ%Ä°ÄÄUÉnÖvÄÄÛ.
UÄwAiÄÄ£Ä%,Ä®ÄAvÉ? æÄÄwAiÄÄ£Ä%,Ä®ÄAmÉ?
CAUÄæÉ®è £ÄµÄÖæÄv °AUÄ°ÄAiÄÄæÄ-ÄvÄÄÛ.
PÄAUÄ%ÄAUÄzÄ PÄ%ÉAiÄÄ °É%Äv£Ä °sÄAUÄ
»AVvÄÄÛ, UÄÄ°ÉÄ±ÀégÁ.

298

nenahu sattittu. bhrāntu berindittu.
arxivu marxeyittu, kurxuhugetittu.
gatiyanarxasalumte? matiyandarxasalumte?
amgavella naṣṭavāgi liṁgalīyavāyittu.
kaṁgaḷamgada kaḷeya beḷagina bhaṁga hiraṁgittu, guhēshvara.

298

*Recall died, baffling burnt
Forgets Learning, spoils Identity.
Can expect results? Can expect effects?
Loosing the body joined the linga
Light that glowed
In eyes disappeared, Guheshwara.*

Explanation:

Recall died...expect effects? : Recalling, baffling, forgetting, and identity are all actions of the body. None of these exists to a sharana uniting with the linga. He is the linga.

Loosing the...the linga: Sharana has lost his identity that he is different from linga. With unity he is the linga.

Light that...Guheshwara. : Sharana is the light. He is knowledgeable. He is the linga.

Summary:

Sharana is united with the linga. He has no awareness of his body or mind. He is the linga.

299

“ÉPÀÌ ÈÄÄVzÀ PÉÆÄ½ ,ÄvÄÄÛ PÀÆVvÄÛ PÀAqÉ.
PÀjAiÄÄ PÉÆÄV~ÉAiÄÄ gÀ« §AzÄÄ ÈÄÄVvÄÛ PÀAqÉ.
,ÉeÉÓ “ÉAzÄÄ ²ÄZÁgÀ G½~ÄvÄÄÛ.
¥Áæt°AUÀ³ÉA§ ±À§Ý ³ÄævÄUÉÄrAiÄiÁ~ÄvÄÄÛ.
¤ÄgÀ ³ÉÄÄ®t °ÉeÉÓAiÄÄÉÁgÀÆ §®è³Äj®è.
UÄÄ°ÉÄ±ÄégÀÉÉA§ ±À§Ý³Ä°èAiÄÄÆ E®è, E°èAiÄÄÆ
E®è.

299

bekka nuṁgida kōḷi sattu kūgitta kaṁḍe.
kariya kōḡileya ravi baṁdu nuṁgitta kaṁḍe.
sejje beṁdu shivadāra uḷiyittu.
prāṇaliṁgaveṁba shabda vratagēḍiyāyittu.
nīra mēlaṇa hejjeyanārū ballavarilla.
guhēshvaraneṁba shabdavalliyū illa, illiyū illa.

299

Saw dead hen calling that swallowed the cat.

*Saw sun coming and swallowed the black canary.
Case burnt but the thread remained.
The word Prānalinga lost its meaning.
No one knows about the footprints on water
The word Guheshwara is not here or there.*

Explanation:

Saw dead ... the cat: Hen refers to mind and cat refers to ambition for information. With peace, mind is enlightened with the Shiva philosophy. Then it hears the sound of Om.

Saw sun ...black canary: Black canary refers to forgetfulness and sun refers to the brightness of Mahalinga. Sharana experiences the brightness of the Lord.

Case burnt...remained: Case refers to outside look and the thread refers to Shiva look or inward look. Sharana enlightened with Shiva look he has no outward look.

The word...its meaning: Uniting with the Lord sharana loses his identity including the word Prānalinga.

No one...on water: None can identify the footprints on water. Similarly with unity no one can identify sharana differently from the Lord.

The word...or there: The words sharana and Prānalinga cease to exist.

Summary:

The union of sharana with the Lord cannot be identified. The mind has no outward look. Sharana sees the brightness of light from Mahalinga. He has no identity. He realizes that he is Mahalinga and Mahalinga is himself. With the union both sharana and the word Prānalinga cease to exist.

300

Ç¼ô«ÈÀ PÄÄ¾Ä»zÉÃÉÉÆ, M¼ÀUÉ Ç¼«Ä¼À
ÈÀAÇÈÁxÀ¼gÀ®Ä?
¼ÀÇf,ÄÄ¾Ä `sÀPÀÛÈÁGÉÆ? ¼ÀÇeÉeÉÆA\$
zÉÃ¾ÄÈÁGÉÆ?
¾ÄÄÄAzÄÄ »AzÄÄ, »AzÄÄ ¾ÄÄÄAzÁzÀqÉ,
UÄÄ°ÉÄ±ÀégÁ, ¼ÄÈÄÄ, ÈÄÈÄÄ, ÈÄÈÄÄ ¼ÄÈÁzÀqÉ?

300

arxivina kurxuhidēno, oḷage animiṣha naṁdināthaniralu?
pūjisuva bhaktanāro? pūjejomba dēvanāro?
muṁdu hiṁdu, hiṁdu muṁdādaḍe,
guhēshvarā, nīnu, nānu, nānu nīnādaḍe?

300

*What is symbol of learning Shiva is inside?
Who is the worshiper? Who is worshiped?
Front becoming back, back becoming front,*

Guheshwara, You become I, I become You?

Explanation:

What is...is inside? : Sharana is in Brahmarundra. He is looking at Prānalinga. He is not aware of himself. With his steadfast and happy look of Prānalinga he unites with linga. What kind of symbol is there for this?

Who is...become You? : Worshiper is behind and the worshiped is ahead. Unity with the Lord there is no sharana or linga. So there is no worshiper or the worshiped.

Summary:

There is no symbol to prove that sharana is united with the Lord. With unity, there is no worshiper or the Lord. Both are bayalu.

301

¥ÀÇgÁAiÄÄ UÁAiÄÄ vÁV ÉÉÆzÉÉÉAzÀ%ôAiÉÄÄAiÄiÁâ.
EzÉYÉÄAzÀ%ôAiÉÄÄAiÄiÁâ,
ÄvÉÛÉÉAzÀ%ôAiÉÄÄAiÄiÁâ.
PÁAiÄÄ ¥À®èlªÁ-ÄvÄÄÛ UÄÄ°ÉÄ±ÀégÀ°AUÄ
ÄÉAiÄÄvÄªÁV.

301

pūrāya gāya tāgi nodenemdarxiyenayyā.
iddenamdarxiyenayyā, sattenemdarxiyenayyā.
kāya pallaṭavāyittu guhēshvaralīṅga svāyatavāgi.

301

*Being hurt does not know the feeling
Does not know being alive or dead
Body is calm and is with the Lord Guheshwara!*

Explanation:

Being hurt...alive or dead: Injury leads to pain. But, hard injury generally has no feelings and so does not hurt. Similarly sharana has no feelings in his heart when the Lord invades. He is free from pain related to sumsāra and death.

Body is...Guheshwara! : With unity sharana has no awareness of body. The only awareness left with him is of linga.

Summary:

God is complete and is eternal. Sharana has no awareness when God invades him. He has no pains of sumsāra, life or death. He is linga.

302

!AqÄªÄÄPÄÛÉÄ ¥ÄzÄªÄÄPÄÛÉÄ
gÄÆ¥ÄÄªÄÄPÄÛÉÄ w½zÄÄ ÉÉÆÄqÄ:
!AqÄªÉ PÄÄAqÄ°AiÄÄ ±ÄQÛ, ¥ÄzÄªÉ °ÄA,ÄÉÄ ZÄjvÄæ!

302

piṁdamuktana padamuktana rūpumuktana tīlidu nōḍā:
 piṁdave kuṁḍaliya shakti, padave haṁsana caritra!
 biṁdu anāhataveṁdarxidu guhēshvaraliṁgava kūḍidenu.

302
Understand, see free from fetus, form!
Fetus is the power words are history!
Learnt form is accidental,
Join Guheshwara linga.

Understand...fetus, form! : God is free from birth, death, form, and words. He is vast and has everything. He is linga without any duality. He should be learnt and experienced. Without any duality in mind sharana unites the linga.

Fetus is...Guheshwara linga: Sharana learns that linga is free from birth, death, and form. Linga cannot be reached with words. Sharana reaches the Brahmarundra by performing Shivayoga and unites with linga. With unity he loses all awareness. This is the result of his Shivayoga.

Awareness of Prāṇa is fetus, awareness of sharana is words, and awareness of Shiva is form. Linga has no awareness. Sharana being aware of all these qualities unites with the linga. Then he acquires the qualities of linga.

CAUÀ«-ÁèV ÇĚĂă,ĀAUÀ«®èAiÀiÁă.
 ÇĚĂă,ĀAUÀ«-ÁèV ăĀĀvĚĚŮAzÀ «ăĀj,Ā®èAiÀiÁă.
 ăĀĀvĚĚŮAzÀ «ăĀj,Ā®-ÁèV ȳ,ĀAUÀăĀ-ĀvÀŮAiÀiÁă.
 UĂĀ°ĚĂ±ĀégÁ, ȳăĀĂă ĚĀăĀ«AvÀĀAiÀiÁă.

am̐gavillāgi anyasam̐gavillayyā.
 anyasam̐gavillāgi mattoṁda vivarisalillayyā.
 mattoṁda vivarisalillāgi nisam̐gavāyittayyā.
 guhēshvarā, nimma nāmavim̐tutayyā.

*Sir, has no body has no associates.
Sir without other associates cannot explain.
Without explanation is disassociate.
Guheshwara, this is the way your name is.*

Sir, has...associates. : Sharana is united with the linga. So he has no

305

DƎÄÄ ƆÄƎÉÄŞÄzÄÄ vÄƆ®è, vÄƎÄ¾ôzÄ Ş½PÉÄƎÄƎ E®è,
E®è.

E®èzÄ E®èèÉ J°èAzÄ Ş¥ÄÄöàzÉƎ?

CƎÄÄ¾ÄƎÄ¾ôzÄÄ vÄƎÄÄ¾Ä¾ ÄÄ¾¾öÉzÄ

“sÄ¾ÄgÄ»vÄ UÄÄ°ÉÄ±ÄégÁ !

305

ānu nīnembudu tānilla, tānarxida baḷikēnū illa, illa.

illada illave ellimda bappudo?

anuvanarxidu tanuva marxeda

bhāvarahita guhēshvarā !

305

I and You is no more,

Learnt even after also no, no.

Without where can it come?

Learns yoga, forgets body

Without feelings Guheshwara!

Explanation:

I and You...no more: The words ‘I and You’ have no meaning with unity of sharana with the linga.

Learnt...no, no. : The duality between sharana and the linga does not exist with the learning that sharana is the linga.

Without...it come? : Linga is formless. With unity sharana becomes formless. So where can they appear?

Learns yoga...Guheshwara! : Unity with the linga a sharana has no body Without body he has no mind. So he has no awareness of his existence.

Summary:

The use of the words “I and You” are significant. They refer to duality of mind: a devotee and the God, Prāna and Shiva, body and linga. With the unity there is no I, or Prāna or body. The only thing remains is Linga. Sharana learning the truth about himself he unites with the linga. He has lost awareness of body and mind. Linga is formless and sharana is also formless.

306

VqÄÄ«ƎÄ¾ÉÄÄ®t vÄÄÄ© PÄƎqÉ «PÄ¹vÄ¾Ä-ÄvÄÄÛ.

vÄÄÄ© ƎÉÄÄqÁ!

DvÄÄ¾ÄÄ vÄÄÄ© vÄÄÄ© ƎÉÄÄqÁ!

¥ÄgÄ¾ÄiÁvÄÄ¾ÄÄ vÄÄÄ©, vÄÄÄ© ƎÉÄÄqÁ!

UÄÄ°ÉÄ±ÄégÄƎÉÄŞ °AUÄPÉ¹¼V Ɔ“ÉâgÄUÄÄ-ÄvÄÄÛ,

vÄÄÄ© ƎÉÄÄqÁ!

306

giḍuvina mēlaṇa tum̐bi kūḍe vikaṣitavāyittu.
tum̐bi nōḍā!
ātuma tum̐bi tum̐bi nōḍā!
paramātuma tum̐bi, tum̐bi nōḍā!
guhēshvaranem̐ba liṁgakkexagi nibberagāyittu,
tum̐bi nōḍā!

306

*Bee on top of plant changed now.
Look at the bee!
With heart filled look at the bee!
Bowed to Guheshwara linga with excitement,
Look at the bee!*

Explanation:

Bee on...the bee! : The body with mind, Prāna, and various sense organs are like a plant. Sharana performing Shivayoga reaches his potentials. He becomes complete and loses awareness of his body and mind. He recognizes Shiva as the bee with in himself.

With heart... the bee! : Sharana with the awareness of linga in his body and mind is also a bee.

Bowed to... the bee! : Sharana unites with linga and becomes one with linga. This cannot be explained.

Summary:

Body is like a plant. Bee is the knowledge of Shiva. Sharana performing Shivayoga learns that he is Shiva himself. He unites with the linga and loses all awareness of himself. He is the linga.

307

CAVÀgÀAUÀ ,ÀÈÀß»vÀ, §»gÀAUÀ ²²ÑAvÀ³ÉÇÃ
CAiÀiÁâ!
vÀÈÀÄ vÀÈÀß ,ÀÄR, ³ÀÄÈÀ ¥ÀgÀ³ÀÄ ,ÀÄR³ÉÇ!
CzÀÄ PÁgÀt, PÁAiÀÄ ³ÁAiÀÄ³ÉÇ,
UÀÄ°ÉÃ±ÀégÀ xgÁ¼À³ÉÇ CAiÀiÁâ!

307

am̐taraṁga sannahita, bahiraṁga nishcintavō ayyā!
tanu tanna sukha, mana parama sukhavo!
adu kāraṇa, kāya vāyavo,
guhēshvara nirāḷavo ayyā!

307

*Relation inside, peace outside sir,
Body is happy, mind immensely happy!
That reason, body is air
Guheshwara is Nirāḷa, sir!*

Explanation:

Relation...outside sir: Sharana is very close to Prānalinga. His mind and body are immersed with linga. He has no other thoughts but linga. He is peaceful with himself.

Body is...happy! : His vision of Istalinga brings happiness to his body. His mind is in Prānalinga. He is happy in the shadow of linga.

That reason... Nirāla, sir! : His body exists but it is like thin air. His mind exists yet it is not there. As linga he is peaceful with himself.

Summary:

Sharana is full of linga images. He is peaceful. His view of Istalinga brings peace to his body. His mind is with Prānalinga. He is calm and peaceful.

308

CAUÀzÀ ¢ÉÄÄ`É °AUÀ¸À¼vÄÄ, °AUÀzÀ¢ÉÄÄ`É
CAUÀ¸À¼vÄÄ.
`sÄ¸À vÄÄÄ© ¥ÀjuÁ¸ÄÄ¸¼vÄÄ,
£Á¸ÄÄ«®èzÀ zÉÄ¸AjUÉ £ÉÄ¸ÄÄ¸É°èAiÄÄzÉÆ
UÄÄ°ÉÄ±ÀégÁ?

308

amgada mēle liṁgavarxatu, liṁgadamēle amgavarxatu.
bhāva tumbi pariṇāmavarxatu,
nāmavillada dēvarige nēmavelliyado guhēshvarā?

308

*Knows linga on body, mind is on linga,
Full of emotions knows the result,
To the nameless God
Where are the rituals Guheshwara?*

Explanation:

Knows linga...linga: Sharanas' body has linga. But it cannot be seen. His mind is in the linga. He is absorbed in linga.

Full of...the result: Sharana is filled with the knowledge that he is linga. With this knowledge he is extremely happy. He enjoys his happiness but does not exhibit it.

To the nameless...Guheshwara: Unity with God makes a sharana to lose his identity. He has no name. He is nameless.

Summary:

Sharana has linga in his body. Linga cannot be seen. His mind is occupied with linga. He is extremely happy with the knowledge of linga and his unification with linga. He is immersed with joy but cannot show it outwardly. Uniting with the Lord sharana loses his identity and thus he is nameless.

309

Dç ÇÉÁÇ MAzÁzÀAzÄÄ,
ZÄAzÀæ,ÀÆAiÄÄðgÉÆEzÁzÀAzÄÄ,
zsÀgÉAiÄiÁPÁ±À MAzÁzÀAzÄÄ,
UÄÄ°ÉÄ±ÀégÀ°AUÄ ægÁ¼ÀÆÄÄ.

309

ādi anādi omḍādamḍu,
caṁdrasūryaromḍādamḍu,
dhareyākāsha omḍādamḍu,
guhēshvaraliṁga nirāḷanu.

309

*Past and present are one,
Sun and moon are one,
Sky and earth are one,
Guheshwara linga, You are Nirāla.*

Explanation:

Past ...one: Past is the God and sharana is present. Performing Shivayoga sharana has achieved his goal of uniting with the past.

Sun...one: Sun refers to outward knowledge and moon refers to inward knowledge. Both inward and outward knowledge of sharana stays in the linga after the union.

Sky...one: Sky refers to Prāna and earth refers to body. Both are united.

Guheshwara...are Nirāla: With the union sharana loses the duality. He is the Lord.

Summary:

The fruit of performing Shivayoga is to unite with the Lord. After unity sharana loses his identity and he becomes the Lord.

310

CAUÄzÀ æÉÄÄ~É °AUÄ, °AUÄzÀ æÉÄÄ~É CAUÄ«zÉÄÉÉÆ?
æÄÄÆÄzÀ æÉÄÄ~É C¼ðæÄÄ, C¼ð«ÆÀ æÉÄÄ~É
PÄÄ¼Ä»zÉÄÉÉÆ?
æÄÉÉÄŞ°è ÉÄÉÄÄ, ÉÄÉÉÄŞ°è æÄÉÄÄ;
æÄ ÉÄÉÉÄŞÄzÀPÉÌ vÉ¼»®è, UÄÄ°ÉÄ±ÀégÁ.

310

aṁgada mēle liṁga, liṁgada mēle aṁgavidēno?
manada mēle arxivu, arxivina mēle kurxuhidēno?
nīnerṁballi nānu, nānerṁballi nīnu;
nī nānerṁbudakke terxahilla, guhēshvarā.

310

Linga is in body, is body in linga?

Awareness is on mind, does symbol on awareness?
You are I, I am You;
No screen between You and I.

Explanation:

Linga is...on linga? : Linga is in every body. Without body linga cannot function. So body is also in linga. Though they are different words they are all linga.

Awareness is...on awareness? : The mind is in the body. It glows with knowledge. That knowledge is Prāṇalinga. So even the mind is linga

You are...You and I: ‘You’ cannot exist without ‘I’. Similarly, there is no ‘I’ without ‘You’. Wherever there is ‘I’ there is ‘You’ also. But unity of sharana with linga there is no ‘You or I’. This is because linga is formless.

Summary:

The body cannot survive without linga. Also linga cannot exist without the body. But linga is inside the body but cannot be seen. Knowledge is the light of mind. It is also in linga. Once sharana becomes linga, he has no duality ‘You and I’. He is united with linga and he becomes one with linga.

Sharana Sthala

This is the fifth state in the life of a sharana who is practicing Shivayoga. A prānalingi worships Bhāvalinga with Ānandhabakthi (devotions with immense happiness). He offers to linga things of content with his hands of knowledge. In a state of ecstatic he finds equality with the Lord. This state is called sharana sthala.

A person becomes a devotee with the acceptance of Istalinga and worships Istalinga according to the instructions of his Guru. He is Maheshwara with increased devotion to Istalinga. He is a Prasādhi with devotion to Prānalinga. He is a Prānalingi with increased devotion to Prānalinga. Prānalingi is a sharana with the devotion towards Bhāvalinga. He loses awareness of his body and mind with increase in devotion to linga. He is happy all the time. The steadfast devotion towards Istalinga is now called Ānandhabakthi or devotion with happiness.

311

«gÀ°ÀzÀ®ÄvÀàwÛAiÀiÁzÀªAgÀ ¢AiÁAiÀÄzÀ ``ÉÃ¼ÄÄÉ
°AwÛvÀÛ~Áè!

„ÀégÀÆ¥À ¢gÀÆ¥ÀªÉAzÀ¼ôAiÀÄgÀÄ.

°É„ÀjIÄÖ PÀgÉª PÀµÀÖªÀ £ÉÆÄqÁ UÄÄ°ÉÄ±ÀégÁ.

311

virahadalutpattiyādavara māyada bēļuve hattittallā!

svarūpa nirūpavemdarxiyaru.

hesariṭṭu kareva kaṣṭava nōḍā guhēshvarā.

311

Created with separation, encompassed with māya

Does not know truth from false

Call by name is difficult Guheshwara.

Explanation:

Created with... māya: Māya has engulfed the universe including those separated from the creator. The body is not for ever. But, the soul that is inside the body is eternal. The influence of māya makes the soul to think of body as its own. So the soul forgets its origin.

Does not...false: The truth is that the soul is not body. The soul is part of linga. This is the truth and it has been forgotten due to the influences of māya.

Call by ... Guheshwara: Forgetting the truth, people are with the notion that God is somewhere else. They call him with different names. Seeing this Allamaprabhu takes pity on them.

Summary:

Jeeva separated from God has assumed the form of the body. Māya surrounds him. With the influences of māya jeeva has forgot his origin.

Jeeva thinks of the body as its own. People not knowing the truth about them call God with different names. Allamaprabhu takes pity on these souls.

312

»AzÀÈÀ%ÔAiÀÄzÄÄ, ºÄÄÄAzÀÈÉÉÈÀ §®ÄèÉÉ?
 GzÀAiÄÄºÄÄÄRzÀ°è ºÄÄnÖzÀ ¥ÆætÂUÀ¼ÄÄ
 C,ÀÛºÄiÁÈÀPÀì½zÀgÀ~Áè!
 CAzÀAÇÈÀ WÀlFÃ«UÀ¼ÄÄ §AzÀ §mÉÖUÉ
 ºÉÈÄzÀgÀ~Áè!
 UÀÄºÉÄ±ÀégÀ°AUÄºÄÄ DjUÄÈ E®èºÄAiÄiÄÄ.

312

hīṁdanarxiyaḍu, muṁdanēna balludo?
 uḍayamukhadalli huṭṭida prāṇigaḷu astamānakkaḷidarallā!
 aṁḍaṁdina ghaṭajīvigaḷu baṁḍa baṭṭeḡe hōḍarallā!
 guhēshvaraliṁgavu āṇigū illavayyā.

312

*Not know the back how to learn ahead?
 Born in dawn died at sun set!
 The lives that came followed the same path!
 Guheshwaralinga is not for all.*

Explanation:

Not know... learn ahead? : Without the knowledge of the past, there is no way to learn about the things ahead. Once caught in the web of sumsāra it is hard to learn that sumsāra does not lead the way to linga. Without learning the hardship in sumsāra how can a person change to learn the path of Shiva?

Born in ... sun set! : After birth, death is inevitable with time. While in sumsāra they do not realize that soul is eternal and it is different from body.

The lives ... same path! : Being born in a body they are tied up to that body only. So in the same body they follow the same path without realizing linga. Their life is like a wheel of birth and death.

Guheshwaralinga ... for all: Enlightenment is not possible for everyone. As long as the person is bound by sumsāra it is not possible for him to realize the path of Shiva. But a sharana is different. He has no association with his body. He thinks of linga and considers himself as linga. He is beyond time. His path is not the one he came or the one that is coming. His is the path of Shiva. He leads a life as if he is the wife to linga. Sharana believes that he is the wife and linga is the husband.

Summary:

The back is the life in sumsāra. Ahead is the life following the path of Shiva. Most people are happy in sumsāra. Being in sumsāra they cannot follow the path of Shiva. They end their life in the clothes they came

314

314

315

°À¹zÀqÉ Gt§°ÄÄzÉ £À,ÄÄUÄÄxß vÄÄ¼ÄaAiÄÄ£ÄÄ?
 C³À,ÄgAQÌ®èzÀ zÉÆgÉUÉ CxÀð«zÀÝ°è ¥sÀ®³ÉÄ£ÄÄ?
 ,ÄuÉAiÄÄ ³ÉÄÄ´É ²æÄUÄAzsÀ³À vÉÄ³ÄgÀ®èzÉ
 EnÖUÉAiÄÄ ³ÉÄÄ´É vÉÄ³ÄgÉ?
 gÄÄ´³ÉAiÄÄ £ÄÄr ¹A´ÉUÉ ±ÄÈAUÁgÀ³É?
 eÁÖxÄiÄÄ PÀÆqÉ eÁÖx ³ÄiÁvÄ£ÁqÄÄ³Ä£Ä®èzÉ
 CeÁÖxUÄ¼À PÀÆqÉ eÁÖx ³ÄiÁvÄqÄÄ³Ä£É?
 ,ÄgÉÆÄ³ÄgÄzÉÆ¼ÄUÉÆAzÄÄ PÉÆÄV´É
 ,ÄgÄUÉAiÄÄäwÛzÀÝqÉ
 PÉÆA©£Ä ³ÉÄÄ´ÉÆAzÄÄ PÁUÉ PÀ¼ÖÉÜ£ÄßzÉ?
 CAVÁ-ÄvÄÄÛ, CAVÉ EçÝvÄÄÛ!
 ´sÄgÄzÀ°è §gÄqÀ PÀ¼ÖÉzÉ°É£ÆAzÄÄ PÄAzÀ®
 PÉÆAqÄÄ °ÉÆzÀqÉ
 PÄAzÀ´ÉÆqÉzÄÄ PÉÉ³ÄÄ³¼ôzÄAvÁ-ÄvÄÄÛ
 UÄÄ°ÉÄ±ÄégÁ.

315

hasidaḍe unaḇahude nasugunni turxuciyanu?
 avasarakkillaḍa dorege arthaviddalli phalavēnu?
 sāṇeya mēle shrīgaṁdhava tēvarallade
 iṭṭigeya mēle tēvare?
 raṁbheya nuḍi simbege shṛuṁgārave?
 jñāniya kūḍe jñāni mātanāḍuvanallade
 ajñānigaḷa kūḍe jñāni māṭāḍuvane?
 sarōvaradoḷagorṁdu kōgile sarageyyuttiddaḍe
 koṁbina mēloṁdu kāge karxrēnnade?
 aṁtāyittu, aṁte iddittu!
 bharadalli baraḍa karxedeḥeneṁdu kaṁḍala koṁḍu hodaḍe
 kaṁḍaloḍedu kaimurxidaṁtāyittu guhēshvarā.

315

*With hunger can you eat thorns?
 What good is wealth to king that is not in need?
 Rubbing on soft stone get sandal-paste
 Is it possible rubbing on brick?
 Does talk of angel bring charm to servants?
 Learned speaks with the learned
 Do they speak with an ignorant?
 While koel playing in lake
 Crow shouts sitting on a branch?
 These happen, these are the ways!*

*Milking a barren cow with a mud pot
Pot breaks, hands fall, Guheshwara.*

Explanation:

With hunger ... eat thorns? : A hungry person cannot eat thorny foods. Instead of quelling his hunger it increases his pain. Similarly a person is hungry for things providing bodily enjoyments. His desire to acquire things increases leading to pain and sufferings. But a sharana is different. He does not seek things of enjoyment for his body. Instead he seeks things of enjoyment for linga, He is happier with the touch of linga, look of linga, prasādhā of linga, and hears praise of linga. So he is always content and happier.

What good ... in need? : A King has enormous wealth. What good to have such wealth if it is not available when needed? Similarly jivāthma the soul that controls mind and body is also a king. There is abundant of wealth available to jivāthma. But it is of no use because it is immersed in sumsāra the illusions of māya.

Rubbing on ... on brick? : Sandal-paste is obtained by rubbing a piece of sandalwood on soft stone but not on a brick or on a rough surface. Similarly sharana rubs his pure mind in the path of Mahalinga. As a result he enjoys bliss with linga. The unity of linga is not possible to those in sumsāra.

Does talks ... to servant? : The talks of angel are different from that of a servant. A servant is more interested in wages. Similarly the ways of a sharana are different from that of a sumsāri. The actions of a sharana are towards linga. So a sharana is similar to an angel. But the actions of a sumsāri are for body.

Learned speaks ... an ignorant? : A sharana is a learned Person. He knows about his past and also knows how to accomplish his goal of uniting with the Lord. A sumsari thinks about his body. Māya prevents him from seeing beyond his body.

While koel... a branch? : A sharana is compared to a koel (Indian cuckoo) and a sumsāri for a crow. Sharana is happy with Mahalinga. But for a sumsāri it is a cry.

These happen ...falls, Guheshwara: A person hurries to milk the cow in a mud pot. The barren cow kicks and breaks the pot and his hand. Similarly the world is like a barren cow. The soul seeks the milk or happiness. The mind is a pot. It tries to milk (happiness) the cow. But all attempts fail. As a result the pot or mind breaks. Also his hands or actions stop. He neither achieves nor gains happiness. This is the life of a sumsāri. But for a sharana with his pure mind and steadfast devotion succeeds in tasting the nectar of happiness.

Summary:

A hungry person cannot eat food that increases his pain. Wealth that is not available in need is of no use even to a king. Sandal-paste is obtained by

rubbing sandalwood on a soft stone. Rubbing the sandalwood on a rough surface or brick does not yield the paste. The actions of an angel or her talks are different from that of a slave. The slave is more interested in daily wages. Koel bird singing announces the coming of the spring. But a crow cries sitting on a tree branch. The lives of a sharana and a sumsāri are similar to that of a koel and a crow. While a sharana is in the path of eternal happiness, a sumsāri is crying caught in the illusions of māya.

316

PÀAUÀ¼À ¢ÄÄÄAzÀt PÀvÀÛ`É-ÄzÉÃÉÉÆ?
 ¢ÄÄÉÄzÀ ¢ÄÄÄAzÀt ¢ÄÄ¼¢É-ÄzÉÃÉÉÆ?
 M®UÀt gÀtgÀAUÀ, ¢ÉÆgÀUÀt ±ÀÈAUÁgÀ!
 §¼ÀPÉUÉ §AzÀ §mÉÖ-ÄzÉÃÉÉÆ, UÀÄ¢ÉÃ±ÀégÁ?

316

kaṁgaḷa muṁdaṇa kattaleydēno?
 manada muṁdaṇa marxaveydēno?
 olagaṇa raṇaraṁga, horagaṇa shṛuṁgāra!
 baḷakege baṁda baṭṭeydēno, guhēshvarā?

316

What this darkness ahead of eyes?
What this curtain ahead of mind?
War inside, beauty outside!
What this cloth came for use, Guheshwara?

Explanation:

What this ... of eyes? : Allamaprabhu is surprised seeing people in midst of illusions. Parashiva is omnipresent. Yet people cannot see or experience Him.

What this ... ahead of mind? : The soul is in the body and the mind cannot comprehend the soul. There is a thin veil ahead of mind due to the illusions of māya. So the mind cannot recognize the soul.

War inside, beauty outside! : Māya is outside the body but loss of memory is inside the body. There is tug of war between the two. People caught in the war forget to seek eternal happiness with Parashiva.

What is ... use, Guheshwara? : The people are taking the path of illusion without eternal happiness. Many have walked this path. Allamaprabhu wonders for not seeing any in the path of Shiva.

Summary:

There is darkness ahead of eyes. The mind forgets and is in the middle of darkness. There is no peace inside or outside of body. There is no peace because of constant bickering of mind. The mind is in a state of turmoil. But sharana is different. He has bright light ahead of him. He pursues his quest in the path of Shiva. He is in peace inside and outside of body. He is the one who achieves the bliss.

317

GZÉÑAiÄÄ d³ÄÄVÉÄ ŞZÄÑ® vÄÄ!ÉÄ°;
 ²ZÄÑPEİ °ÉÆgÄ¼ÄÄ³Ä »Ä°ÄAÇAiÄÄÄVÉ,
 ²Ä³ZÉÑAiÄÄÄjAiÄÄZÉ ³AiÄVÄÉÁqÄÄ³ÄgÄ
 ³ÉÄZÄÄÑ³ÄÉÉ ÉÄ³ÄÄä UÄÄ°ÉÄ±ÄÉgÁ?

317

ucceya javugina baccala tãmpinali;
 niccakke horaḷuva hīharindiyarĩte,
 shivanicceyanariyade mātanaḍuvara
 meccuvane namma guhēshvarā?

317

*The coolness of place soaked in urine
 Like the pig that roles over
 Talking without knowing Shiva's desire
 Can they accept by our Guheshwaralinga?*

Explanation:

The coolness ...roles over: Pig rolls over in cool and damp places

Talking without ... our Guheshwaralinga? : Without the desire to walk in the path of Shiva a person is a sumsāri. Being in sumsāra there is no bliss.

Summary:

A person should seek the association of the learned. Like the proverb ‘better to fight with a learned than play with a dung boy’, association leads to the path of Shiva.

318

MAZÄ¼ °ÉÆ%ðÉAiÄÄÉÉÉzÄÄ ³ÄÄÆ¹ÉÉÆr
 ³ÄÄÄVÉÆÜaÑ °ÉÆwÜAUÉ PÄaÑAiÄiÁr
 °ÉÆzÄAvÁ-ÄvÄÄÜ.
 ÉÉÆÄrgÉ, PÄ°AiÄÄÄUÄZÉÆ¼ÄUÄt ³ÉÄÄ¼Ä³Ä³Ä!
 UÄÄgÄÄ³ÉÄ°ÄvÄ ²µÄâÉÄAvÄÄ³ÄÉÄ¼ôAiÄÄ.
 ²µÄâÉÉÄ°ÄvÄ UÄÄgÄÄ«ÉÄAvÄÄ³ÄÉÄ¼ôAiÄÄ.
 °sÄPÄÜÉÉÄ°ÄvÄ dAUÄ³ÄÄZÄAvÄÄ³ÄÉÄ¼ôAiÄÄ.
 dAUÄ³ÄÄÉÉÄ°ÄvÄ °sÄPÄÜÉÄAvÄÄ³ÄÉÄ¼ôAiÄÄ.
 UÄÄgÄÄ UÄÄgÄÄ«ÉÄ°è ,Ä³ÄÄ«®è, ²µÄâ ²µÄâÉÄ°è
 ,Ä³ÄÄ«®è
 °sÄPÄÜ °sÄPÄÜÉÄ°è ,Ä³ÄÄ«®è.
 dAUÄ³ÄÄ dAUÄ³ÄÄZÄ°è ,Ä³ÄÄ«®è.
 EzÄÄ-PÁgÄt PÄ°AiÄÄÄUÄZÄ°è G³ÄzÉÄ±Ä³Ä ³AiÄqÄÄ³Ä

PÁ¼ÀUÀÄ¾ÔPÉAiÀÄ ¢ÀÄPÀÌ¼À£££££Á"É
UÀÄ°£Ä±ÀégÁ?

318

omdarxa morxeyanodu mūsinōḍi
muttocci hottiṁge kacciyāḍi hodaṁtāyittu.
nōḍire, kaliyugadoḷagaṇa mēḷāpava!
guruvembāta shiṣhyanaṁtuvanarxiya.
shiṣhyanembāta guruvinaṁtuvanarxiya.
bhaktanembāta jaṁgamadaṁtuvanarxiya.
jaṁgamanembāta bhaktanaṁtuvanarxiya.
guru guruvinalli samavilla, shiṣhya shiṣhyanalli samavilla
bhakta bhaktanalli samavilla.
jaṁgama jaṁgamadalli samavilla.
idu-kāraṇa kaliyugadalli upadēshava māḍuva
kāḷagurxikeya makkaḷanēnembe guhēshvarā?

318

Each other in love
Kisses, fights morning before departs
Look, the drama in Kaliyuga!
Guru does not learn his pupil
Pupil does not learn guru
Devotee does not learn jangama
Jangama does not learn devotee
Guru is not same with guru,
Pupil is not same with pupil
Devotee is not same with devotee
Jangama is not same with jangama
Hence in Kaliyuga, those preaching
Children of pretending guru
What can be said Guheshwara?

Explanation:

Each other ... before departs: With love people express happiness. But when separated they fight.

Look, the ... in Kaliyuga! : Allamaprabhu observing the nature of people calls it a drama in this yuga. There are four yugas each with various numbers of years before the cycle starts.

Guru does ... with jangama: Allamaprabhu explains the disparities between a guru and a devotee, guru and jangama, jangama and a devotee. There is no equality between them.

Hence in ... said Guheshwara? : Allamaprabhu expresses his displeasure by calling them as pseudo devotees.

Summary:

Allamaprabhu is perplexed seeing people pretending to be devotees, guru

and jangama. They are more interested in filling their stomach rather than learning ways to walk in the path of Shiva. In this Kaliyuga more people are pretending to seek the truth. In fact they are more interested in filling their stomach and seek happiness to please their body.

319

CAŞgÀZÉÆ¼ÀUÉÆAzÀÄ CqÀ« ºÀÄnÖvÀÄÛ.
D CqÀ«AiÉÆ¼ÀUÉÆŞâ ºÁâzsÀÉÉÊzÁÉÉ.
D ºÁâzsÀºÀ PÉÊAiÀÄºè 'QìVÉÆAzÀÄ ºÀÄÈUÀºÀÄ.
D ºÀÄÈUÀºÀ PÉÆAzÀ®èzÉ ºÁâzsÀ ,ÁAiÀÄÆÀÄ.
C¾ôºÀÄ Ş¾õÉzÀÄAmÉ UÀÄºÉÃ±ÀégÁ?

319

am̐baradoḷagom̐du aḍavi huṭṭittu.
ā aḍaviyoḷagobba vyādhanaidāne.
ā vyādhava kaiyalli sikkitoṁdu mṛugavu.
ā mṛugava koṁdallade vyādhā sāyanu.
arxivu barxeduṁṭe guhēshvarā?

319

Forest grew in bayalu.
A demon is in that forest.
Demon caught an animal.
Without killing animal, demon does not die.
Does the knowledge come easy Guheshwara?

Explanation:

Forest grew ... space. : Bayalu refers to Parashiva. The name bayalu for Parashiva is appropriate because Parashiva existed before time, space and objects. He is free from all characters of this world, has no form, and cannot be reached with the mind or words. Forest refers to sumsāra. Inside there are many animals. They are all influenced by the illusions of māya. There are many roads but none of them leads to linga.

A demon ... an animal. : Demon refers to time. Everything dies with time. Time ceases with the death of the animal. Those with life cannot escape death.

Without killing ... not die. : Escaping the demon or death is possible only by freeing the soul. The duality between body and soul should cease. The feeling of 'I' should not exist. Then the demon dies. This is possible for a sharana.

Does the ... Guheshwara? : The knowledge refers to the path of Shiva. Surrounded by illusions the knowledge of Shiva is not easy to acquire. Without following the devotional path the duality between body and the soul cannot be avoided. Without loosing the duality of mind there is no learning the path of Shiva.

Summary:

Parashiva is called bayalu. He is above everything. He is untouched by time, space, and earthly things. He cannot be described with words. He is beyond the reach of mind. Forest symbolizes sumsāra. Time troubles animals in the forest. In time they all die and with their death the time also ceases. There are many avenues in the forest but none of the paths lead to linga. Duality of mind leads to sumsāra. The loss of duality leads to the path of Shiva.

320

M¼ÀUÉ ÉÉÆr°ÉÉÆAzÀqÉ M¼ÀUÉ ÉÉÆqÀ°è.
°ÉÆ¾UÉ ÉÉÆr°ÉÉÆAzÀqÉ °ÉÆ¾UÉ ÉÉÆqÀ°è
eÁÕÆÀ³ÉAvÀÄmÉÆ? CeÁÕÆÀ³ÉAvÀÄmÉÆ?
§-ÉAiÄÄ ©Ã¹ PÉÆ®Ä³ÆÀ ³ÄÆÉAiÄÄ°è ,ÀvÀÛqÉ
KÆÄÄ PÁgÀt C¼ÄÄ³ÀgÉÆÄ UÄÄ°ÉÄ±ÀégÁ?

320

oḷage noḍihenerindaḍe oḷage noḍalilla.
horxage noḍihenerindaḍe horxage noḍalilla
jñānaverintuṭo? ajñānaverintuṭo?
baleya bīsi koluvana maneyalli sattaḍe
ēnu kāraṇa aḷuvarō guhēshvarā?

320

*Seeing inside did not see
Seeing outside did not see
How to have knowledge?
How to have ignorance?
Dieing in house who kills spreading net
What reasons for crying Guheshwara?*

Explanation:

Seeing inside... not see: The world is outside and mind is inside of the body. Māya disturbs mind. Sharana lacks both the world and the disturbed mind. He is united with the Lord. In his eyes outside world is bayalu and inside his body is also bayalu.

How to ... ignorance? : With the existence of duality 'I and You' there is room for learning or not learning the truth. Similarly the mind is either steadfast in the path of Shiva or occupies in seeking the happiness of this world. Sharana knows about himself and his goals. Everything is same for him.

Dieing in ... Guheshwara? : Time runs this world. Irrespective of size, small or big, with time they all die. Sharana knows this as truth. He does not feel for this world. He considers both sorrow and happiness as one and the same. His happiness is eternal.

Summary:

Sharana has no loss of memory. Both inside and outside, his world is filled with bayalu. He is not influenced with the illusions of māya. He is happy and considers both sorrow and happiness as one and the same. He has experienced the eternal bliss with Parashiva.

321

„ÀvÀà«®èzÀàAgÉÆqÀÉÉ „ÀÀ„ÀæPÉÆìàÉÄä
 £ÄÄRaiÄÄ~ÁUÀzÄÄ.
 ®PÀèPÉÆàÉÄä £ÄÄRaiÄÄ~ÁUÀzÄÄ, PÉÆÄnUÉÆàÉÄä
 £ÄÄRaiÄÄ~ÁUÀzÄÄ.
 „ÄÄqÀ®àÀAçgÉÆqÀÉÉ àÀiÁj °ÉÆÄgÀ°!
 UÄÄ°ÉÄ±ÀégÁ, ¤àÄÄä ±ÀgÀtgÀ®èzÀàAgÉÆqÀÉÉ
 ``Á-ÄzÉ¾õÉAiÄÄ~ÁUÀzÄÄ!

321

satyavilladavaroḍane sahasrakkomme nuḍiyalāgaḍu.
 lakṣhakomme nuḍiyalāgaḍu, kōṭigomme nuḍiyalāgaḍu.
 suḍalavaṁdiroḍane māri hōrali!
 guhēshvarā, nimma sharaṇaralladavaroḍane
 bāyiderxeyalāgaḍu!

321

*Speak not even once with those without truth
 Speak not even once in a million,
 Let them go away!
 Guheshwara, Should not open mouth
 With those not Your sharanas.*

Explanation:

Speak not ... Your sharanas: Allamaprabhu is disappointed seeing many imposters. They do not tell the truth or experienced the truth. Association with them only leads away from truth. People should not speak with such persons. This is the way that māya influences to keep away from the realization of Parashiva.

Summary:

Sharana speaks truth about his past. His association leads to learn the truth. Those speak of Parashiva are telling lies without the experience. Their association to learn Parashiva is a waste.

322

CVßAiÄÄ MqÀ~ÉÆ¾ÀUÉÆßâ DPÁ±ÀàÀtõzÀ „ÀÆ¼É;
 D „ÀÆ¼ÉUÉ àÄÄÆàAgÄÄ àÄÄPÀì¼ÄÄ £ÉÆÄqÁ!
 D àÄÄPÀì¼À PÉÉ ``ÁAiÄÄ°è àÄÄÆ¾Ä~ÉÆÄPÀ
 àÄÄgÄÄ¼ÁV

CZÄÄÑUÀ\$çÄÄwÛzÀÝqÉÄÄ ZÉÆÄzÀäÉÇ?
PÀjAiÄÄ \$tÚzÀ äÄÄ,ÄÄPÄÄÄVzÄÄ ¨ÉgÄ,Ä\$®è
±ÄgÄtAUÄ®èzÉ
¥ÄgÄvÄvÄéäÉÄ\$ÄzÄÄ ,ÄzÄääÄUÄzÄÄ UÄÄ°ÉÄ±ÄégÁ!

322

agniya oḍaloḷagobba ākāśhavarṇada sūḷe;
ā sūḷege mūvaru makkaḷu nōḍā!
ā makkaḷa kai bāyalli mūrṣu lōka maruḷāgi
accugabaḍuttiddaḍṇenu cōdyavo?
kariya baṇṇada musukanugidu berasaballa sharaṇamgallade
paratatvavembudu sādyavāgaḍu guhēśhvarā!

322

*Inside stomach of fire a harlot in blue
That harlot had three children!
In the hands and mouth of those children
The three worlds being mesmerized
What a wonderful or taunting game?
Guheshwara, Shiva philosophy is not possible
Except for sharana who removes veil of darkness!*

Explanation:

Inside stomach ... in blue: Fire refers to Shiva. The philosophy of Shiva is everywhere. Māya is also with it. Her color is sky blue. This color is very attractive.

That harlot ... children! : Māya has three children. They are Anavamala, Māyāmala, and Kārmikamala. Anavamala refers to ignorance and illiteracy. Māyāmala refers to all types of desires and Kārmikamala refers to taint associated with things of actions.

In the hands ... taunting game? : The three types of taints are everywhere in the three worlds namely awake, sleep, and dream worlds. Irrespective of the knowledge people possess, they are all mesmerized by the illusionary and attractive powers of māya.

Guheshwara, Shiva ... of darkness! : Sharana with his steadfast devotion and motivation is the only one who can bypass these illusionary things and walk safely in the path of Shiva. He is the only one who can achieve the bliss.

Summary:

Fire refers to Shiva. He is omnipresent and responsible for this universe. Māya with her blue color is under Shiva. She has three sons or impurities namely, Anavamala, Māyāmala, and Kārmikamala. These three have control over the three worlds –awake, sleep and dream worlds. Sharana is the only one who can win over these three and receive bliss. It is not possible for others.

323

ÀÏÄð ÀÀ ÁjAiÉÆqÀÉÁr PÀiÄÖ³ÀqÉ-ÄvÄÄÛ.
 ³ÄÄÆÄZÀ v³ÄÄÄZÀ ©qÀZÄÄ, ³ÄÄÆÄZÀ PÀÏÄI ©qÀZÄÄ.
 ÀmÉAiÉÆqÀÉÉ ÇI³ÁqÉ \$AiÄÄ®Ä \$r³ÀqÉ-ÄvÄÄÛ.
 PÁAiÄÄZÀ ÀAUÄ³À fÄ³À³ÄÄ¼ÄîÉÄßPÀìgÀ
 JAzÄÆ ¨sÄ³À »AUÄZÄÄ UÄÄ°ÉÄ±ÀégÁ!

323

sarpa saṁsāriyoḍanāḍi kaṭṭuvaḍeyittu.
 manada tamaṁda biḍadu, manada kapaṭa biḍadu.
 saṭeyoḍane diṭavāḍe bayalu baḍivaḍeyittu.
 kāyada saṁgava jīvavulḷannakkara
 emdū bhava hiṁgadu guhēshvarā!

323

*Snake is bounded playing with sumsāri.
 Cannot let go desires of mind,
 Cannot let go deceits of mind
 Truth playing with false hurts the soul
 Body with the association of soul
 Cannot abandon the love of body, Guheshwara!*

Explanation:

Snake is... with sumsāri: Snake that roams freely plays with the snake charmer. As a result snake is bounded. Similarly people play with the illusions of māya and they are bounded in sumsāra.

Cannot let ... the soul: The mind is attracted to desires. It does not know when and what to let go. Caught in the middle of desires mind lures persons away from their mission.

Body with ... Guheshwara! : In the company of the body the soul is in sumsāra. The soul is free without the association of body. This free state is the state of a sharana. Sharana reaching this state is free even though he has the mind and body. He is free from the bonds of sumsāra. He has the knowledge of the soul.

Summary:

Snake plays with the snake charmer and is bounded by the music that the charmer plays. Similarly persons are bounded by the illusions of māya. The soul is also bounded because of the association with the body. Sharana is different. He is free from bondage by freeing the mind and body from illusions of māya.

324

³ÉÄZÀ ³ÉÄÇÜ,À®¼ôAiÄÄZÉ PÉiÖ³ÄÄ.
 ±Á,ÄÛÇ ÁÇÜ,À®¼ôAiÄÄZÉ PÉiÖ³ÄÄ.
 ¥ÄÄgÁt ¥ÄÇgÉÉ,À®¼ôAiÄÄZÉ PÉiÖ³ÄÄ.

»jAiÀÄgÄÄ vÀÄÄÄä vÄÄÄÄ¼ôAiÄÄzÉ PÉIÖgÄÄ.
vÀÄÄÄä ŠÄÇp vÀÄÄÄäÉÉ wÄcvÄÄÛ;
ðÄÄÄäÉvÄÛ §®ègÄÄ UÄÄ°ÉÄ±ÀégÁ?

324

vēda vēdhisalarxiyade keṭṭavu.
shāstra sādhisalarxiyade keṭṭavu.
purāṇa pūraisalarxiyade keṭṭavu.
hiriyaru tamma tāvarxiyade keṭṭaru.
tamma buddhi tammane tiṇḍittu;
nimmanetta ballaru guhēshvarā?

324

*Without profoundness Vedas failed.
Without achieving shāsthras failed.
Without completing purānas failed.
Without learning themselves elders failed.
Their knowledge ate them;
How can they know You, Guheshwara?*

Explanation:

Without ... Vedas failed. : Vedas generally say different actions to please Gods. They describe how, when and whom to perform worships. They concentrate on actions rather than to understand Parashiva. Those who are involved in fulfilling the actions of Vedas do not receive eternal happiness.

Without ... shāsthras failed. : Shāsthras are interested in logic and discussions to win or to lose their points. During the course of their discussion they forget the truth. So the followers of shāsthras also fail to realize Parashiva.

Without ... purānas failed. : Purānas tell stories of Gods and their accomplishments. They are more interested in portraying and to glorify the hero's of their stories. So followers of purānas also fail to realize Parashiva.

Without learning ... Guheshwara? : Elders think that they are the learned. So they acquire pride. Their mind is filled with impurities. With impurities they cannot learn Parashiva. Allamaprabhu questions how can they learn linga? In his opinion sharana is the only one who has the ability to learn and enjoy Parashiva.

Summary:

Vedas, shāsthras, purānas and even the learned elders are far from learning the truth about Parashiva. Vedas talk and teach about ways to please Gods. Shāsthras are engaged in logic and discussions. Purānas tell stories about Gods and their achievements. Elders though learned have pride. With pride their mind is filled with impurities. They too cannot learn the truth about Parashiva. In the opinion of Allamaprabhu, sharana is the only one who has the capabilities and the knowledge to learn linga and to enjoy eternal happiness with Parashiva.

PÀgÀV' fÉÆÃrgÉ CuÁÚ PÀjAiÀÄ WÀnÖAiÀÄfÄÄ.
 D PÀjAiÀÄ WÀnÖAiÉÆ¼ÀUÉÆAzÀÄ gÀvÀß«¥ÀÄöazÄÄ.
 D gÀvÀßzÀ ¥ÀjÃPÉëAiÀÄ §~ÉèfÉA\$ªÀgÀ
 PÀtÄÚUÉr¹vÄÄÛ fÉÆÃqÁ.
 C¾Ä»jAiÀÄgÉ®ègÀÆ ¢ÀÄgÀÄ¼ÁV °ÉÆÃzÀgÀÄ!
 D PÀjAiÀÄ WÀnÖAiÀÄ ©½zÄÄ ¢AiÁr
 ¢ÀÄÄRzÀ ¢ÀÄÄzÉæAiÀÄfÉÆqÉAiÀÄ\$®èªÀjUÀ®èzÉ
 UÀÄ°ÉÄ±ÀégÀfÀ ¤®ªÀfÀ¼ôAiÀÄ~ÁgÀzÄÄ
 fÉÆÃgÀuÁÚ.

karagisi nōdire añṇā kariya ghaṭṭiyanu.
 ā kariya ghaṭṭiyolaḡomdu ratnavippudu.
 ā ratnada parikṣheya ballenembavara kannuḡeḡisittu nōḡā.
 arxuhiriyarellarū maruḡāḡi hōḡaru!
 ā kariya ghaṭṭiya biḡidu māḡi
 mukhada mudreyaṇoḡeyaballavarigallade
 guhēshvarana nilavanarxiyabāradu nōḡiraṇṇā.

*Look melting the hard black block
 Pearl is in that hard black block.
 Eyes spoils for those say know how to examine. Learned and elders
 are fascinated!
 Changing the hard black block to white
 Only those who can break the stamped face
 Should not learn His status, Guheshwara.*

Explanation:

Look melting ... black block. : Hard black block refers to hard mind and pearl refers the soul. The mind is filled with information that leads to sumsāra and Shiva path. Looking inside the body with steadfast mind the soul can be seen. The soul is self- illuminating.

Eyes spoils ... to examine. : Learned people under the illusions of māya say that they know how to examine the soul. A thin veil is in front of their eyes. How is it possible to examine the precious pearl? If they can see through the curtain spread by māya examination of the pearl may be possible.

Learned and ... are fascinated! : Learned and elders refer to persons who think that they have the knowledge of everything in this world. With the pride of knowing they too fail to learn the illuminating soul.

Changing the ... status Guheshwara. : Black block to white refers to cleansing of the mind or without any impurities. With pure mind a devotee

walks in the path of Shiva. He faces the illusions of māya. He has pride from his accomplishment. By breaking the pride he crosses the hurdles. He is the sharana who sees and enjoys Parashiva as one.

Summary:

Hardened mind filled with impurities of worldly information. Inside the body is the soul. It is the precious pearl. This pearl cannot be understood with impurities in mind. It is possible only to persons with equality of mind between linga and him. Even those who boast themselves saying that they know of everything fail to learn about the pearl because of the veil placed ahead of them by māya. Sharana sees the precious pearl and enjoys the company of linga. This is possible for a sharana because he has no duality in his mind and also he has no illusions of māya.

326

£ÀÇAiÄÄd® PÀÆ¥Äd® vÀmÁPÀd®ªÉAzÄÄ
 »jzÄÄ Q¾ôzÄzÄÄzÄ£Ä¾ôAiÄÄgÄÄ.
 ``ÉÄ¾ôÉªÄÄvÉ£ÜAzÄÄ ``ÁµÉªÄævÀ£ÉÄªÄAUÄ¾Ä
 »rªÄ
 2Ä® ,ÄAŞAÇUÄ¾ÄÄ eÁvÄåAzsÀPÀgÄÄ
 ¤ªÄÄä £ÉvÄÜ §®ègÄÄ UÄÄºÉÄ±ÄégÁ?

326

nadiyajala kūpajala taṭākajalaveṇḍu
 hiridu kirxidādudanarxiyaru.
 bērxē mattoṇḍu bāṣhevratanēmaṇḡaḷa hiḍiva
 shīla sambamḍigaḷu jātyamḍhakarū
 nimma netta ballaru guhēshvarā?

326

*River water, lake water, well water
 Does not know big becoming small.
 Change habits to act in different languages
 Associates of virtues are caste blinds
 How can they know You Guheshwara?*

Explanation:

River water... well water: Water is same everywhere. Yet, people differentiate as well water, lake water, and river water.

Does not ... becoming small: By identifying large and small or big and little the mind develops duality. With duality mind is in sumsāra. Sharana is different. He has no duality in his mind. Everything is from Shiva. He sees Shiva in everything and everywhere. For him there is no big or small.

Change habits ...You Guheshwara? : Persons who distinguish things generally follow different routines and worship different Gods. They are more interested in following the routines than understanding their soul.

They have knowledge but lack awareness of God. Sharana is aware that the world is in linga and linga spreads everywhere. He has not tied to any of the routines or Gods. He does not live by virtues. He enjoys the company of Linga. He considers both sorrow and happiness as one and the same. Truly he is the one who knows Guheshwara or Parashiva.

Summary:

Generally, people debate about which water is good – river, lake, or well. They forget that water is same everywhere. But, in the eyes and thoughts of sharana, water is the same irrespective of its origin. For him there is no big or small. All are same. People who think differently are associated with virtues. They do not see or think that the creation is of Parashiva. Sharana does not differentiate. For him everything is same. He is not attached to any virtues.

327

²Ã® ²Ã®ªÉAŞ V®UÀ ¢ÁvÉðAiÄÄ ¨ÉÃ¼ÄÄªÉ
 ¨Á®gÁ¼AiÄÄAvÉ D½UÉÆArvÄÄÜ.
 °ÉÃ¼ÀPÉÃ¼À®èzÀ ¢À¼ÁªÀ¼AiÄÄ §¼ÔAiÄÄ ±ÀŞÝ,
 §AiÄÄ®Ä °ÉÆÄgÄmÉ!
 CAUÀ,ÄÄTUÀ¼UÉ °AUÀ«®èªÁV UÄÄ°ÉÃ±ÀégÀÆÉAŞ
 ²Ã® ¹ÄªÉÄAiÄÄ «ÄÄ¼Ô PÁrvÄÄÜ.

327

shīla shīlavemba gilaga vārteya bēluve
 bālarāliyanṭe āligomḍittu.
 hēlakēḷalillada vaḷāvaḷiya barxiya shabda, bayalu hōraṭe!
 aṁgasukhigāḷige liṁgavillavāgi guhēshvaranemba
 shīla sīmeya mīrxi kāḍittu.

327

*Shouting virtues, virtues make noise
 Like cries of children.
 None asks about tired noise and feeble sounds!
 No linga for lovers of body, Guheshwara
 Virtues have problems beyond this world.*

Explanation:

Shouting virtues ... of children. : Children generally give trouble to elders. Similarly, those who adhere to virtues are troubled deciding to accept-reject virtues that they follow indiscriminately.

None asks ... feeble sounds! : Virtues associates with meaningless routines. Persons following routines waste time without any accomplishments. There is no end in following routines.

No linga ... this world. : Those following routines in the name of virtues are lovers of body. They exhibit immense love for their bodily happiness.

All their actions are for seeking bodily happiness. They cannot realize linga. Sharana is beyond virtues and has no routines. The only routine for sharana is to be with linga and to be happy with linga.

Summary:

Many elders are engaged in keeping their virtues. Virtues are like children. Usually, elders are troubled with the cry of a child. Similarly they are troubled from virtues. Virtues lead to meaningless routines and disturb the peace of mind. Without steadfast mind in Shiva there is no realization of linga. Sharana is beyond virtues. He does not fall for routines. He does not seek happiness of body. His happiness is of linga.

328

°Á¼ÀÆgÀ¼ÀUÉÆAzÀÀ ¢ÀÆÉAiÀÀªAiÁr
 §zÀÀQ°ÉÉÆAzÀÀ °ÉÆÃzÀqÉ
 PÁ¼ÉÆÃgÀUÀ §AzÀÀ PÀr-ÄvÀÄÛ £ÉÆÃqÁ!
 PÉÃjPÉÃjAiÉÆ¼ÀUÉ-Áè °ÀjzÁqÀÄwÛzÀÝªÀÀ,
 ¢AiÁjAiÀÀ vÉÆ¼õÉzÀ ¢ÀÄzÀUÀdAUÀ¼ÀÀ
 avÀæUÀÄ¥ÀÛgÀ PÉÉAiÀÀ ¥ÄvÀæªÀ w¼zÀÀ
 £ÉÆÃrzÀqÉ
 °Á¼ÀÆgÀÀ °Á¼Á-ÄvÀÄÛ UÀÄ°ÉÃ±ÀégÁ!

328

hālūralagoṁdu maneyamāḍi badukiheneṁdu hōḍaḍe
 kālōraga baṁdu kaḍiyittu nōḍā!
 kērikēriyoḷagellā haridāḍuttiddavu,
 māriya torxeda madagajamḡaḷu
 citraguptara kaiya patrava tiḷidu nōḍidaḍe
 hālūru hālāyittu guhēshvarā!

328

*House in a ruined town went to live
 Bit by a poisoned animal!
 Wandering in every ally
 Showed the huge elephants!
 Looking into the books of Chihtraguptha
 Town is Ruined Guheshwara!*

Explanation:

House in ...poisoned animal! : Ruined town refers to the world. The soul cannot be viewed in this world. So the world is called ruined town. The soul enters a body – a place to live. The soul loves to enjoy life. But it is under the influence of māya namely, Arishadvarga. They are love, anger, affection, greed, pride, and jealousy.

Wandering in ... huge elephants! : Every ally refers to the sensory organs and huge elephants refer to Astamadhas. There are eight Astamadhas

namely, kula (belonging to a group), chala (determination), dhana (money or wealth), rūpa (beauty), yuvana (youth), vidye (education), rājya (kingdom), and thapa (accomplishment). One or more of the Astamadhas influence to acquire pride. With pride there is no eternal happiness.

Looking into ... Ruined Guheshwara! : Chithraguptha is the accountant for the God of death-Yama. He records the history of each person or the soul. To walk in the path of Shiva the soul has to overcome Arishadvarga and pride. Walking in the path of Shiva, sharana avoids Chithraguptha. Sharana neither has love nor desire for things of happiness to his body.

Summary:

The soul enters the body. The soul seeks happiness of this world through body. Due to the illusions of māya it acquires pride. Now the soul is caught in sumsāra. In sumsāra, the soul can only enjoy happiness of the body. To achieve eternal happiness, the body with steadfast mind should travel in the path of Shiva. Also, influences by Arishadvarga and Astamadhas should be avoided. The mind then is occupied with Shiva and the soul enjoys bliss.

329

§®èvÀÈÀªÀÈÉÃ¼ô¹PÉÆAqÀÄ C®èzÁìªÀÈÁrzÀèqÉ
 §®èvÀÈÀPÉì ¨sÀAUÀªÁ-ÄvÀÄÛ!
 ¢Àª,ÀÈÀÇZÉÒUÉ °ÀjzÁqÀÄªÀgÀÄ §®èqÉ °ÉÃ½gÉ!
 ,ÀªÄ,ÀÛ ¢ÉÃ¼Á¥ÀzÀ ZÀZÀÑUÉÆÃ¶×AiÀÄ
 ¨sÀAqÀgÉ®ègÀÄ §®èqÉ °ÉÃ½gÉ!
 PÁªÀÄ PÉÆæÃzsÀ ¨ÉÆÃ¨sÀ ¢ÉÆÃªÀ ¢ÀÄzÀ
 ¢ÀÄvÀìgÀÇZÉÒUÉ °ÀjªÀªÀgÀÄ
 °ÀAÇAiÉÆqÀÈÁrzÀ PÀAÇAiÀÄAvÁzÀgÀÄ.
 ÈÈÀÄß §®ègÉ UÀÄ°ÉÃ±ÀègÁ, ¢ÀiÁAiÀiÁªÀÄÄRgÀÄ
 ¢ªÀÄÄÈÄÄ?

329

ballatanavanērxisikomḍu alladātavanāḍidaḍe
 ballatanakke bhaṁgavāyittu!
 vyasanadicCege haridāḍuvaru ballaḍe hēḷire!
 samasta mēlāpada caccagōṣṭhiya bhaṁḍarellaru ballaḍe hēḷire!
 kāma krōdha lōbha mōha mada matsaradicCege harivavaru
 haṁḍiyoḍanāḍida kaṁḍiyaṁtādaru.
 innu ballare guhēshvarā, māyāmukharu nimmanu?

329

*Making big of their knowledge to play
 It is the fault of knowledge!
 Tell, running around for pains of desire!*

*Tell, all of you assembled to discuss!
Those played for Arishadvarga
Become like those played with pigs.
Do they know Guheshwara, succumb to māya?*

Explanation:

Making big ... of knowledge! : With knowledge people engage in different types of games. It is the fault of knowledge. It is like the sound made by half filled pot.

Tell, running ... of desire! : Desires not fulfilled leads to pain. With pain peace of mind is not possible. Without peace, mind cannot divert to the path of Shiva.

Tell, all ... to discuss! : Gathering people to discuss do not see the path of Shiva.

Those played ... with pigs: Those who are under the influence of Arishadvarga develop pride. Pride keeps them away from the path of Shiva.

Do they ... to māya? : Persons under the influence of māya cannot divert their mind in the path of Shiva. Sharana is not fascinated with the illusions of māya. His mind is steadfast in the path of Shiva. His actions are of linga.

Summary:

Educated and learned persons acting against the truth is the fault of their knowledge. They do not learn the truth about Parashiva. Persons do not learn the truth. They are more interested in their discussions and not in the truth. Under the influence of Arishadvarga persons do not learn the truth. Their interest is with bodily pleasures. The same is true for those under the influence of māya.

330

£Át ¢ÀÄ¾ðÉAiÀÄ £ÁaPÉAiÉÆAzÀÄ £ÀÆ®
¢ÀÄ¾ðÉAiÀÄ®qÀVvÀÄÛ.
§-Éè£ÉA§ C¾Ä»jAiÀÄgÉ®ègÀÆ C°èAiÉÄ
¢ÀÄgÀÄ¾ÁzÀgÀÄ.
¢ÀÄÆ® ¢ÀiÁ¾ðÉ ºÀwÛAiÀÄ ©°AiÀÄ ºÉÆÄzÀqÉ,
CzÀÄ CvÀÛ-ÉÄ ºÉÆÄ-ÄvÀÄÛ UÀÄºÉÄ±ÀégÁ.

330

nāṇa marxeya nācikeyomdu nūla marxeyalaḍagittu.
ballenemba arxuhiriyarellarū alliye maruḷādaru.
mūla mārxe hattiya biliya hōḍaḍe,
adu attalē hōyittu guhēshvarā.

330

Knowledge of truth is hidden behind thread.

*Learned elders, all are mesmerized.
Selling the thread to seek the cotton,
It went that way Guheshwara.*

Explanation:

Knowledge of ... behind thread. : Truth refers to Parashiva and thread refers to the attractive world. God is beyond comprehension of knowledge and is hidden behind this attractive and lovable world.

Learned elders ... are mesmerized. : The elders think that they can learn linga with their knowledge. They force themselves to see and learn Parashiva. But they are attracted to the worldly things and succumb to the illusions of māya.

Selling the ... way Guheshwara. Selling the thread refers to freedom from the love of worldly things. Cotton refers to Parashiva the basis of thread. Seek the cotton refers to seek Parashiva. Sharana frees from the love of worldly things. He travels towards Parashiva by freeing himself from all illusions of māya. As a result sharana unites with Parashiva and becomes Parashiva himself.

Summary:

Beyond the reach of mind there is truth. But, the love of things in this world has prevented from seeing the truth. Many elders went to see the truth but they succumbed to the illusions of māya. Rarely a sharana succeeds in experiencing Parashiva. He unites with Parashiva and becomes one with Parashiva.

331

zsÀgÉAiÀÄ³ÉÄÄ~ÉÆAzÀÄ CjzÀ¥Àà gÀvÀß °ÄÄnÖgÀ®Ä,
CzÀÈÄ¾,À®¾,À °ÉÆÄ-ÄvÀÛAiÀiÁå.
£ÀqÀÄ¤ÄgÉÆ¼ÀUÉ ³ÄÄÄ¼ÄÄV C¼Ä³Ä¾ÖÉzÀÄ £ÉÆÄr,
PÀAqÉ°É£ÆAzÀqÉ PÁtˆÁgAzÀÄ.
zsÁgÉ³AiÖ® PÀ¼ÉzÀÄPÉÆAqÀÄ ¤ÄgÀ ±ÉÆÄçü¹
£ÉÆErzÀqÉ,
zÀÈgAzÀ°è PÁt\$gÀÄwÛ°ÄÄzÀÄ £ÉÆÄqÁ!
„ÁgÀPÉÌ °ÉÆÄV »rzÀÄPÉÆqÉ°É£ÆÄ\$
çü£ÄgÄgÉ®è ³ÄÄwAiÀÄ §UÉ £ÄÄAVvÄÄÛ
UÄÄ°ÉÄ±ÀégÁ.

331

dhareyamēlomdu aridappa ratna huṭṭīralu,
adanarxasalarxasa hōyittayyā.
naḍunīrolage muḷugi aḷavarxedu nōḍi,
kaṁḍeheneṁḍaḍe kāṇabāradu.
dhārevatṭala kaḷedukomḍu nīra shōdhisi noḍidaḍe,

dūradalli kāṇabaruttihudu nōḍā!
sārakke hōgi hiḍidukoḍeheneṁba
dhīrarella matiya bage nuṁgittu guhēshvarā.

331

With the birth of a pearl on earth

The king has gone to learn.

In the middle of water, learning the depth

If said seen the unseen.

With loss of vessel searching the water

Can be seen far off!

With deep devotion says caught

Swallows the braves Guheshwara.

Explanation:

With the ... to learn. : Pearl refers to soul. The soul is the one that gives life to a body. It is the precious pearl. It is hidden inside the body. Those ambitious to seek the truth search repeatedly.

In the ... the unseen. : The mind is like a vast lake. It is inside the body. The soul is hidden inside the body. The soul cannot be found by searching with turbulence in mind. A person with the feelings that ‘I am the one searching’, ‘I am the one looking’, etc, the soul cannot be found or realized. How is it possible to seek things that are not different from the searcher? So they all fail in their search.

With loss ... far off! : Water flows continuously from a vessel. Similarly, the search of the soul is continuous without any disturbances. With steadfast and study search, a person sees the pearls in the water. He gains the knowledge of the soul. With this knowledge he is a Prānalingi.

With deep ... braves Guheshwara. : With the knowledge of Shiva devotion intensifies. He realizes that he is no different from the soul. He identifies himself with Parashiva and Parashiva with himself. There is no ‘I’ and ‘You’. He is Parashiva.

Summary:

The soul is the precious pearl. It is inside the body. Many attempts have been made to seek the precious pearl. All of them have been failed. The seekers do not know that it is not different from them. Without steadfast mind they do not succeed in their search of the pearl. To be successful in their search of the pearl or soul, they make their mind to follow the path of Shiva like the water that flows continuously from a vessel. Searching the water leads to the pearl. Likewise search by jeeva leads to peaceful place of the soul. There the searcher is enlightened with the knowledge that there is no difference between him and the soul. He recognizes that he is the soul or Parashiva. Sharana is the one with this enlightenment.

332

GẂÀ«Ä,À”ÁgÀzÀ UÄÄgÄÄ«AUÉ GẂÀ«Ä,À”ÁgÀzÀ ²µÀå.

GṘÀ«Ä,À ¨ÁgÀzÀ °AUÀ, GṘÀ«Ä,À ¨ÁgÀzÀ dAUÀªÄÄ!
 GṘÀ«Ä,À ¨ÁgÀzÀ ṘÀæ, ÁzÀªÀ PÉÆAqÄÄ UÄÄgÄÄ«AUÉ
 ¨sÄªÄzÀ ¨ÉAPÆÁUÉ,
 CAzÀPÀÈÀ PÉÊAiÄÄ CAzÀPÀ »rzÀAvÉ!
 EªÄjŠâgÄÄ °ÉÆ®ÄŞÄUÉlÖgÄÄ PÁUÁ UÄÄ°ÉÄ±ÀégÁ.

332

upamisabārada guruvimge upamisabārada shiṣhya.
 upamisabārada liṁga, upamisabārada jaṁgama!
 upamisabārada prasādava koṁḍu guruvimge bhavada lemkanāge,
 aṁḍakana kaiya aṁḍaka hiḍidaṁte!
 ivaribbaru holubugeṭṭaru kāṇā guhēshvarā.

332

*Indescribable guru with indescribable pupil
 Indescribable liṅga, indescribable jaṅgama!
 With indescribable prasādha submits to guru
 Like the blind holding the hand of blind!
 Both of them are spoiled Guheshwara.*

Explanation:

Indescribable guru ... to guru: The philosophy of guru, pupil, jaṅgama and prasādha are indescribable with words. A sharana submits completely to liṅga. So he is in peace with himself. The knowledge that evolves in sharana becomes his guru. This relationship between the guru and his pupil is inseparable.

Like the ... spoiled Guheshwara. : Both guru and his pupil have no external views and there is no duality of the world. So both guru and sharana are blind. They are like blind holding the hands of another blind. Both are beyond birth and death, beyond the clutches of māya, and are in peace with liṅga.

Summary:

In this vachana guru means the knowledge of Parashiva. The pupil is a sharana who shows Ānandha bakthi. Ānandha refers to extreme happiness. Happiness leads to simple life by cutting the bonds of illusions of this world. Shraddā bakthi or diligence in devotion can be explained and also can be described. But, the devotion of a sharana is Ānandha bakthi or immense happiness. Guru, liṅga, jaṅgama, and prasādha are seen without description. Sharana is happy and is peaceful with liṅga. He has no awareness of birth, death or his existence. He is completely immersed in liṅga and extremely happy. The knowledge he acquired with the union of liṅga is his Guru. So he is not separable from his guru. They are blind because of their inward vision.

333

°AUÀ-dAUÀ²ÄÄ ,ÀAŞAzsÀ²À ,ÀAiÀÄ²À ²ÀiÁr°ÉÉÉAŞgÄÄ
 UÄÄgÄÄ ²ÄÄÄÉÄB²ÉÇ, ²µÄ² ²ÄÄÄÉÄB²ÉÇ?
 D²ÄÄZÄÄ ²ÄÄÄÉÄB²ÉAzÀ³ôAiÄÄgÄÄ ÉÉÉÄqÁ!
 EzÄÄ PÁgÀt D²Ä ,ÄÄ`sÄAzÀ²ÄÉÄÉ C³ôAiÄÄgÄÄ
 UÄÄ°ÉÄ±ÄégÁ.

333

liṅga-jāṅgama saṁbāṁdhava sayava māḍiheneṁbaru
 guru munnavo, shiṣhya munnavo?
 āvudu munnavēṁdarxiyaru nōḍā!
 idu kāraṇa āva saṁbhaṁdavanū arxiyaru guhēshvarā.

333

*Says sayava, association of linga-jangama
 Is guru ahead? Is pupil ahead?
 See, they do not know who is ahead!
 This is the reason
 Does not learn association Guheshwara.*

Explanation:

Says sayava ... of Linga-Jangama: The meaning of sayava is self-possess. Guru gives linga to the pupil and instills the love of jangama in the soul. Following the path of shatsthala, the pupil strives to make the relation of linga and jangama to himself. Without following the path of Shatsthala many say that they have accomplished ‘sayava’. It is their word and not accomplishment.

Is guru ... pupil ahead? : With duality guru and pupil there is no sayava. Guru is ahead with his teaching. Also the pupil is ahead because he is worthy of receiving the teachings of guru. This leads to the duality – whether guru is ahead or the pupil.

See, they ... is ahead! : The duality question exists but not for a sharana. He has no doubt in his mind that he is no different from guru, or linga or jangama. All of them are one and the same for an accomplished sharana.

This is ... association Guheshwara. : A sharana does not know any associations between himself and guru, linga and jangama. All are same for him. He has experienced unity with Parashiva. So all his thoughts are of linga.

Summary:

The meaning of this vachana can be best explained by the similarity that exists in the current education system. A student can be a professor after his graduation. With the idea that he is not the same as the professor he is different. As knowledge increases he considers himself as equal to any other person in his field. Equality with others comes only with accomplishments. Similarly a pupil becomes a guru. As devotion intensifies, he experiences guru, linga and jangama as one.

PÁªÄÃªÀ ,ÀÀİÄÖ °ÉÆÄªÀÄªÀÆÀÄgÄ»
wæ¥ÄÅgÀ,ÄA°ÁgÀZÀ QÄ® §®èqÉ,
AiÉÆÄVAiÀiÁzÀqÉÄÆÉÆ, ``sÉÆÄVAiÀiÁzÀqÉÄÆÀ?
±ÉÈªÀÆÁzÀqÉÄÆÄÄ, ,ÄÆÄÄ¹AiÀiÁzÀqÉÄÆÄÄ?
C±ÀÆÄªÀ vÉÆ¾ÖÉzÄvÀ ¢ÄÄ,ÄÆÄªÀ ¢ÄÄ¾ÖÉzÄvÀ
UÄÄ°ÉÄ±ÄégÄ °AUÄzÀ°è C³ÄgÄ »jAiÄÄgÉA``ÉÆÄÄ.

kāmava suṭṭu hōmavanuruhi tripurasamhārada kīla ballāḍe,
yōgiyādaḍēno, bhōgiyādaḍēnu?
shaivanādaḍēnu, samñnyāsiyādaḍēnu?
ashanava torxedāta vyaasanava marxedāta
guhēshvara liṃgadalli avara hiriyaṛembenu.

*Burn the lust, blow the fire,
Have keys to erase the three,
What if he is a yogi or a bhogi?
What if he is a shaiva or an ascetic?
Give up happiness and forget sorrows
Makes them the elders in Guheshwaralinga.*

Burn the ... an ascetic? : Burn the lust means restrain from bodily happiness. Blow the fire refers to feelings of equality. Three refers to the love associated with the three types of bodies, namely, sthula (body), sukshma (mind), and kārana (organs). Yogi refers to a person that enjoys life controlling his sense organs and with steadfast mind. Bhogi is a person that enjoys things that gives pleasures in his life. Shaiva is a person who worships Shiva. Elders are persons who conquer lust and feelings of mind.

Persons should be free from lust and should keep away from things that bring pleasures to body. They should know the truth about things that bring pleasure to the three types of bodies (sthula, sukshma and kāraṇa). The elders avoid things of pleasure to the three bodies. They are the sharanas.

ÉÁÉÄÄ WÀÉA vÁÉÄÄ WÀÉÄ³ÉÁŞ »jAiÄÄgÄÄÄAmÉ
 dUÄzÉÆ¼ÄUÉ?
 »jAiÄÄgÄ »jvÄÉÄÇAzÉÄÉÁ-ÄvÄÄÛ?
 »jzÄÄ Q¾ôzÉÁŞ ±ÄŞÝªÄqÄVzÄqÉ

DvÀĚÉ ±ÀgÀt UÀÄ°ĚÄ±ÀégÁ.

335

nānu ghana tānu ghanavemba hiriyarumṭe jagadoḷage?
hiriyara hiritanadimḍēnāyittu?
hiridu kirxidemba shabdavaḍagidaḍe
ātane sharana guhēshvarā.

335

*Are there elders in the world
Who says I am great you are great?
What did happened with them being great?
Without the words big and small
Sharana he is Guheshwara.*

Explanation:

In the ... being great? : Many people call themselves great in this world. Also there are many people who call others as great. Allamaprabhu questions them what they have achieved to become great?

Without the ... is Guheshwara. : A sharana is also an elder. But he does not call himself great. He has acquired the knowledge of Shiva and his path. His talk and walk and his ways of life provides refuge in the form of happiness to others.

Summary:

Calling themselves great or calling others great do not make them great. They have accomplished nothing to call them great. A sharana is a great person. He is not like others. He is like an oasis to those traveling in the hot sun. He knows the path to Shiva. His walk, talk and ways of life bring happiness to others. He is like a huge tree to travelers.

336

ĒÁ±ÀÄĚĚÄ±ÀÄAUÀ¼ÁV±Àà »jAiÀÄgÀÄ DçAiÀÄ
PÀÄ¼À±ÀÄĒ¼ôAiÀÄgÁV,
EzĚĚĒAiÀiÁâ, ĴÆPÀē÷äzÀ UÀAi® UÁt«zĚĚĒAiÀiÁâ?
ĒĒ¼À® gÀÆ»AUÉ ŠAiÀÄ®Ä ĴAiÀÄ±Ē
C±ÁAiÀÄgÀ»vÀ UÀÄ°ĚÄ±ÀégÁ?

336

nāmanēmaṅgaḷāgippa hiriyaru ādiya kuḷavanarxiyarāgi,
idēnanyā, sūkṣhmada gaṁṭala gānavidēnanyā?
neḷala rūhiṁge bayalu sayave
apāyarahita guhēshvarā?

336

*Without the knowledge of the beginning
Elders with many names speak
Is this the reins for their mouth?*

*Forms of shade is same for Bayalu
Free from danger Guheshwara?*

Explanation:

Without the ... names speak: Elders relentlessly speak of God associating with many names. Yet they have no clues of God within them.

Is this ... their mouth? : Elders are in the clutches of māya. So they have no knowledge of God residing inside of them. This is true for most people and even for those accomplished ones.

Form of ... for Bayalu: Shade refers to māya and form refers to the body. The soul is engaged in bodily happiness. Those under the influence of māya are forms of shade. For them there is no enlightenment and they do not experience God.

Free from ... Guheshwara? : Māya is responsible for not experiencing the God. A sharana is exceptional. He has conquered māya and so he is above māya. He knows the ways to God and he has experienced God.

Summary:

People who speak of God associating with many names fail to experience God. The reason is simple. They are under the influence of māya. Illusions created by māya prevent them to experience God. So they are forms of shade. But a sharana conquers māya to experience linga inside of his body.

337

fÃªAvÁªÄÄ,ÄzÀ ªÄiÁAiÄÄzÀ §~ÉAiÄÄ ``sÁæAwUÉ
_ÉÆÃ®ÄªÄ ±ÄjÄgÀ!
_ÄÄ,ÄgÄ _ÄAUÄªÄ ``sÉÃÇ' fÉÆÃqÄÄªÄqÉ zÄÆgÄ!
aAvÉAiÄÄfÉ UÉ°zÄÄ _ÄÄ½zÄqÉ
UÄÄ°ÉÄ±ÄégÄfÉÄzÄ¾ôzÄ ±ÄgÄt,ÄgÄAiÄÄfÄÄ.

337

jīvatāmasada māyada baleya bhrāntige sōluva sharīra!
saṃsāra saṃgava bhēdisi nōḍuvaḍe dūra!
cimṭeyane gelidu sulīdaḍe
guhēshvaranemīdarxida sharaṇasārāyanu.

337

*Soul falls for illusions, body!
Look at divided saṃsāra, is far!
Free from troubles
Sharana learns Guheshwara.*

Explanation:

Soul falls...illusions: Illusions are weapons of māya. Beautiful body and magnificent world are available for māya to entice the soul. The soul falls for the illusions and it falters.

Body look ... is far! : Body loves the association of things that bring happiness. This association is saṃsāra. Learning them helps to avoid them.

Thus the soul escapes from the clutches of māya and learns the truth about Parashiva.

Free from ... learns Guheshwara: Sharana escaping māya is free from troubles of this world. He has form yet he is free from it. He follows the path of Shiva to learn Shiva. Finally he becomes Shiva himself.

Summary:

Illusions of māya occupy this world. It is attractive and lovable. The soul fails to recognize the powers of māya and become captive for illusions. Learning the truth about illusions frees from māya. The person now, learns to walk in the path of Shiva to learn about himself. Sharana who follows the path of Shiva not only experiences Shiva but also becomes Shiva himself.

338

°ÄÄnÖ PÉnÖvÄÄÛ ``sÁUÀ, °ÄÄIÖZÉ PÉnÖvÄÄÛ ``sÁUÀ,
 °ÄÄÄnÖ PÉnÖvÄÄÛ ``sÁUÀ, °ÄÄÄIÖZÉ PÉnÖvÄÄÛ
 ``sÁUÀ,
 EzÉÄÉÉÆ? EzÉAvÉÆ? C¾ôAiÄÄ`É ``ÁgÀzÄÄ.
 EzÉÄÉÉÆ EzÉAvÉÆ JAŞ PÀvÄÛ`É PÁtÂgÄAiÄiÁå.
 EzÉÄÉÉÆ EzÉAvÉÆ JA``ÉgÀqÄÄ °ÄiÁwÆÄ £ÀqÄÄ°É
 Gj °ÄwÛvÄÄÛ °ÄÄÆ¾Ä `ÉÆÄPÀ°Ä, UÄÄ°ÉÄ±ÀégÁ.

338

huṭṭi keṭṭittu bhāga, huṭṭade keṭṭittu bhāga,
 muṭṭi keṭṭittu bhāga, muṭṭade keṭṭittu bhāga,
 idēno? idemto? arxiyale bāradu.
 idēno idemto emba kattale kāṇirayyā.
 idēno idemto emberaḍu māṭina naḍuve
 uri hattittu mūrxu lōkava, guhēshvarā.

338

*Being born ruined some,
 Without birth ruined some,
 Some ruined with touch,
 Without touch some ruined.
 What this is? How this is? Should not learn.
 What this is? How this is? They are darkness.
 What this is? How this is? Between these two
 Fire started in the three worlds Guheshwara.*

Explanation:

Being born ...ruined some,: Being born refers to the birth of devotion. There are two types of people in this world. They are with devotion and without devotion. The later types are more interested in the worldly affairs and thus waste their life without learning their true identity. Those with

devotion also fail to learn about themselves because they do not nurture their devotion. So their life also is wasted.

Some ruined ... some ruined. : Touch refers to the touch of linga or receiving linga from guru. Guru instills linga with instructions. After receiving the linga, they see linga and worship linga. But they fail to intensify their devotion and worship of linga to achieve self-realization. Many more do not go near linga. Many more do not touch linga. Their mind is in the worldly things. They too wasted their life without learning.

What this ... are darkness. : People with and without devotion are spoiled. People with and without linga are also spoiled. What is the reason for this? The darkness named ignorance that covers the entire world does not permit them to see the truth. The knowledge to learn the truth of soul or self-realization is not in reach to everyone.

What this ... worlds Guheshwara. : It is difficult to explain or to describe the darkness experienced by the two types of people- with and without devotion. It has created burning fire in body, mind, and knowledge. But a sharana is free from this darkness. He was born with the grace of guru. His body and mind is filled with devotion and knowledge of Shiva. He worships linga with immense devotion and steadfast mind. A sharana receives the knowledge and he experiences unity with Parashiva.

Summary:

There are two types of people- one with devotion and the other without. Those without devotion are more interested with the worldly things. So they waste their time without learning the truth about themselves. Those with devotion also fail to learn the truth because they do not nurture their devotion. Some receive linga from guru but fail to touch or worship. Those who do touch linga and worship linga also fail to learn about the truth because they do not fortify their devotion. The reason for this is the darkness in this world. The darkness is nothing other than ignorance. Sharana is different from these people. He is above and beyond the darkness. He knows Shiva philosophy. He touches linga and worships linga with steadfast mind. He alone enjoys being in the company of linga or Parashiva.

339

©¾ÄUÁ½ ©Ã¹ ¢ÄÄGÀ ¢ÄÄÄ¾ÔAiÄÄÄªÄAvÀºÄ ,ÄÄ½ªÄÄ
 ,ÄÄ½AiÄÄZÉ,
 vÄAUÁ½ ¥ÄjªÄÄ½ÄzÉÆqÄUÀÆr ,ÄÄ½ªÄAvÉ
 ,ÄÄ½AiÄÄ"ÉÄPÄÄ.
 ,ÄÄ½zÄqÉ £ÉÍÖ£É dAUÄªÄÄªÄV ,ÄÄ½AiÄÄ"ÉÄPÄÄ.
 ¢AzÄqÉ £ÉÍÖ£É "sÀPÄÜV ¢®è"ÉÄPÄÄ.

ÀÄ½zÀÄ dAUÀ³ÀÄ³ÁUÀ®¼ôAiÀÄzÀ, ¤AzÀÄ
 ``sÀPÀÛÉÁUÀ®¼ôAiÀÄzÀ,
 G``sÀAiÀÄ ``sÀæµÀÖÉÉÉÁÉÁ`É UÀÄ°ÉÄ±ÀégÁ?

339

birxugāli bīsi mara murxiyuvam̐taha sulīvu suliyade,
 tam̐gāli parimaladodagūḍi sulīvam̐te suliyabēku.
 sulīdaḍe neṭṭane jaṁgamavāgi suliyabēku.
 niṁdaḍe neṭṭane bhaktāgi nillabēku.
 sulīdu jaṁgamavāgalarxiyada, niṁdu bhaktanāgalarxiyada,
 ubhaya bhrasṭṭanēnem̐be guhēshvarā?

339

*Before witnessing storm that routs trees,
 Appear like a fragrant gentle breeze.
 Appear straight as jangama.
 Stand straight as baktha
 Appeared but not know to be jangama,
 Appeared but not know to be baktha,
 What can be said of these two evils Guheshwara?*

Explanation:

Before witnessing...gentle breeze: With storm catastrophe follows. It uproots the trees, destroys property and brings misery. But with gentle breeze of spring, fragrance spreads. Trees blossom with new life and flowers can be seen every-where. The gentle breeze brings happiness. Similarly, if a jangama wants to appear in this world, he should appear like a gentle breeze. His presence should bring happiness. He should not come like a storm that brings misery to people.

Appear straight ...as baktha: If a person appears as a jangama, he should not be burden to the community or to the people. If he plans to stay at a place, then he should become a baktha. As baktha, he should engage and support kāyaka and dhasōha. Either way he is admired.

Appeared but ... evils Guheshwara? : Being born in this world, people that fail to be a jangama or a baktha are far from the path of Shiva. They are problems to the mankind and a burden to this world. Sharana does not have anger or selfishness. He has extreme devotion in his heart and with full of Shiva knowledge. His walk and talk exhibit Shiva knowledge. Such a person becomes a baktha if he stands in a place and becomes a jangama if he moves. He is like a mango tree in spring that brings happiness to people.

Summary:

A jangama should arrive like a gentle breeze that brings vigor in people. He should not arrive as a storm that causes catastrophe. As a jangama he should not be attached to earthly things. He should be a baktha if he stays in a place. He should engage himself in kāyaka and he should support dhasōha. A baktha without performing dhasōha and a jangama with desires

cannot walk in the path of Shiva.

340

PÁgÀ³ÉÄÄWA³ÉzÄÄÝ zsÁgÁ³ÄvÄð ,ÄÄj³ÁUÄ
zsÁgÄÄtÄAiÉÄ®³ÄÇ ³ÄÄÄ¼ÄÄVvÄÄÜ £É£ÄqÁ!
PÁjgÄÄ¼Ä PÄuÉÉÜ¼ÄUÉ ,Ä£AiÄÄðgÄ£É£PÄgÄÄ
³ÄÄ£r
zÁjAiÄÄ °É£®³£Ä\$ÄzÄÄ PÉnÖvÄÄÜ £É£ÄqÁ!
¥ÄÇgÁAiÄÄ UÄAiÄÄzÄ°è ,ÄAiÄÄPÉ£ÄzÄ®èzÉ
,Ä£AiÄÄðgÄ£É£PÄgÄÄ ³ÄÄrAiÄÄgÄÄ UÄÄ°ÉÄ±ÄégÁ!

340

kāramēghaveddu dhārāvarta surivāga
dhāruṇiyellavū muḷugittu nōḍā!
kāriruḷa kaṇṇoḷage sūryaranēkaru mūḍi
dāriya holabembudu keṭṭittu nōḍā!
pūrāya gāyadalli sāyakomḍallade
sūryaranēkaru maḍiyaru guhēshvarā!

340

*With thick dark clouds falls heavy rains
Earth is drenched!
In the eyes of darkness are many suns
Spoiled the filth in the way!
Without killing the early wounds
Many suns do not die Guheshwara!*

Explanation:

With thick ... is drenched! : Thick dark cloud refers to deep-rooted ignorance and heavy rains refer to many desires. Ignorant persons have many desires.

In the ... the way! : Eyes of darkness refer to ‘lack of knowledge’ and many suns refer to ‘many ideas’. A person without knowledge has many ideas. He thinks of his body. He cannot think of his soul or his relationship to his soul. The latter results in ignorance. He is submerged in the affairs of this world. He suffers from fear, sadness, worries, and minute happiness.

Without killing ... die Guheshwara! : Ignorance should be eradicated through knowledge. With ignorance many ideas lead to greed. A sharana is knowledgeable and is capable of following in the path of Shiva without any obstructions. He is a strong believer that he is Shiva and there is no difference between himself and Shiva.

Summary:

Deep dark clouds bring heavy rains. The world is immersed with water. In the darkness of the eye, there are many suns. They lead to the wrong path

away from Shiva. Without destroying the darkness, the suns in the eye never die. The real meaning of this vachana is that māya, the dark cloud, spreads greed through ambition. It spreads both inside and outside of body. It spreads ignorance to those affected. The result of ignorance is to deviate from the path of Shiva. Without destroying this ignorance, feelings like “I am rich, I am strong, etc” do not cease. With the destruction of ignorance devotee feels that he is the Lord.

341

vÁĒÀÄ «ÄAzÀÄ PÁ® vÉÆ¼ÉzÀ §½PÀ
 °AUÀPÉÌ ãÄÄDÓĒÀPÉ¼ÖÉãĒgÀÄ.
 vÁĒÀÄ °AUÀãÉÇ, °AUÀ °AUÀãÉÇ?
 KĒÄÄ °AUÀãÄÄ? §®èqÉ ãÄãÄÄ °ÉÄ½gÉ.
 °AUÀ,ÀA`sÀAzÀãÄĒ¼ôAiÄÄzÉ PÉİÖgÄÄ
 UÄÄ°ÉÄ±ÀégÁ.

341

tānu miṁdu kāla toḷeda baḷika
 liṁgakke majjanakerxevaru.
 tānu liṁgavo, liṁga liṁgavo?
 ēnu liṁgavu? ballaḍe nīvu hēlire.
 liṁgasambhaṁdavanarxiyade keṭṭaru guhēshvarā.

341

*After bathing and washing the feet
 Gives bath to linga.
 Am I linga, linga a linga?
 What is linga? Tell if you know.
 Ruined without knowledge
 Of linga and relation, Guheshwara.*

Explanation:

After bathing ... to linga. : Bathing cleans the body. Washing the feet refers to prasādhā of guru. Receiving prasādhā cleans inner body. Bath to linga refers to the worship of linga. Worship of Istalinga cleans the mind and keeps it steadfast in Shiva philosophy. Most people perform routinely bathing, receiving prasādhā from guru, and worship Istalinga. But they fail to profit from these because they do not realize that they are no different from linga. The result of their performance is routine actions.

Am I ... you know. : They do not realize the relationship between linga and themselves

Ruined without ... relation, Guheshwara. : The failure to realize the relationship wastes their life. Allamaprabhu asks: Did their actions become linga actions? Tell if you know! The worshiper should realize his relation with the guru, linga, and jangama. The guru blessed him with linga, the

jangama has the linga knowledge and the linga is none other than himself. He should realize that there is no difference between the three. The Lord preaches in the form of guru, as linga he fills the mind, and as a jangama destroys the influence of sense organs and the pride “I”. The information received from these three is called guru padhōdhaka, linga padhōdhaka, and jangama padhōdhaka. The worshiper should realize that there is no difference in these three. Every thing is linga.

Summary:

Daily routines like taking bath, receiving padhōdhaka, and worship of Istalinga are wasted, if they do not understand the meaning behind such routines. Bathing cleans the body, padhōdhaka cleans the mind, and worship of linga cleans illusions of mind. With these three a baktha should realize the true identity of linga. Also, he should realize that he is linga and there is no difference between him and linga. The person with this knowledge is a sharana. Many people waste their life without experiencing linga or understanding their relationship with linga.

342

PÁAiÄÄðÀÈÀ%ÔAiÄÄgÄÄ PÉÆ%vÉAiÄÄÈÀ%ÔAiÄÄgÄÄ;
 àÁAiÄÄPÉÌ §%À®ÄÄgÄÄ vÁÉ eÁÖxUÀ¼ÉAzÄÄ!
 vÁ-Ä-Ä®èzÀ àÄÄUÀÈÀ vÀ`É«rAiÄÄ®%ÔAiÄÄzÉ
 zÉÄÄgÄzÉàÉAzÀqÉ £ÁazÉ£ÄÄ UÄÄºÉÄ±ÀégÄ.

342

kāryavanarxiyaru korxateyanarxiyaru;
 vāyakke baḷaluvāru tāve jñānigaḷeṁdu!
 tāyiyillada magana taleviḍiyalarxiyade
 dēvarādeveṁdāde nācidenu guhēshvarā.

342

*Not aware of work, not aware of worries,
 Reflecting their knowledge easily tires!
 Not aware of holding the head of motherless child
 To say they become God
 Makes me shy Guheshwara.*

Explanation:

Not aware ... easily tires! : Many people are not aware to walk in the path of Shiva. Many more are not aware that they lack the devotional knowledge. They call themselves as knowledgeable and waste their life.

Not aware ... shy Guheshwara. : Motherless child refers to God. God has no mother. Not aware of holding his head means without the knowledge of God. They talk freely of God without the knowledge. Their work is wasted. But a sharana is different. He has the knowledge of God and knows his relation with God.

Summary:

Many people are aware of the truth about God. They lack devotion to God. They are tired without the knowledge of God. Without experiencing God they call themselves learned. God is the basis for everything. Without the knowledge of God they call themselves to be God. Allamaprabhu is not happy seeing such persons.

343

ಃÀqÉ³ÀJUEÆAzÀÄ §mÉÖ, ¢ÀÄÆÉAiÉÆqÉAiÀÄJUEÆAzÀÄ
§mÉÖ;
ಃÀqÉAiÀÄzÀÄ ಃÀqÉAiÀÄzÀÄ °ÉÆ! ಃÀqÉUEIÄÖ
¤AÇvÀÛ~Àè!
UÀ³ÀÆÉAUÀ³ÀÄÆAzÀ ಃÀÄrAiÀÄ °ÉqÀVÆÀ QÃ®
³ÀÄqÀVzÁvÀ §®è UÀÄ°ÉÃ±ÀégÁ.

343

naḍavarigoṁdu baṭṭe, maneyoḍeyarigoṁdu baṭṭe;
naḍeyadu naḍeyadu hō! naḍeṭṭu nirmittallā!
gamanāgamanada nuḍiya beḍagina kīla
maḍagidāta balla guhēshvarā.

343

*A cloth for the walker,
A cloth for the head of household;
Lo cannot, cannot! Ruined with stoppage!
Observes the keys of walks and talks
Placed it knows Guheshwara.*

Explanation:

A cloth ... of household: Walker refers to a jangama and the head of the household refers to a devotee or a baktha. A jangama travels from place to place and spreads the knowledge of Shiva. But a baktha stays in a place and engages in dhasōha. Both baktha and jangama wear different clothes referring to different types of works.

Lo cannot, ... with stoppage! : Though they wear different clothes it is not true to say that a jangama is for knowledge and a baktha is for devotion. If this happens to be true then both are away from the path of Shiva.

Observes the ... knows Guheshwara. : The relationship between a jangama and a baktha is very important. Allamaprabhu explains their relationship by comparing a jangama to the water from the inner spring and a baktha to the water of the outer spring. Devotion of a baktha does not lack knowledge and knowledge of a jangama does not lack devotion. Both are essential to reach their goals in the path of linga. Both the qualities are abundant in a sharana.

Summary:

A jangama and a baktha both take different paths to linga. The path of

knowledge is for a jangama. To a baktha it is the path of devotion. Both knowledge and devotion are essential for both to a jangama and to a baktha. Both knowledge and devotion is in Shivayoga. Enhancement of devotion leads to knowledge. The devotion of a sharana is Ānanda bakthi or devotion with happiness. Knowledge of Shiva is in the center of his devotion.

344

KÉÉAzÀ%ÔAiAÄgÄÄ, JAvÉAzÀ%ÔAiÀÄgÄÄ;
C%ôàÆÈÀ%ôzÉéÉAsgÄÄ, àÄÄ¼òÀ àÄÄ¼öÉzÉéÉAsgÄÄ.
MAzÀÈÀ%ôzÉÉÉAzÀqÉ àÄÄÄR àÄÄÆ¾ÖÁ-ÄvÄÄÛ;
àÄÄÆ¾Ä àÄÄÄRà KPÁUÁæòÀPÀà àÄÄÍrZä®èzÉ
±ÄgÄtFÄ®è UÄÄöÉÄ±ÄégÁ.

344

ñemdarxiyaru, em̐emdarxiyaru;
 arxivānaxidevembaru, marxaha marxedevembaru.
 oṁdanarxideneṁdaḍe mukha mūrṅāyittu;
 mūrṅu mukhava ēkāgrāhakava māḍidallade
 sharananalla guhēshvarā.

344

*Do not know what, do not know how;
Memory says learnt, without knowledge says forgot.
Saying learnt became three faced!
Without uniting three faces
Cannot be a sharana. Guheshwara*

Explanation:

Do not ... says forgot: People not knowing what to learn and how to learn about the soul argue that they have learnt everything about the soul. They engage in debates to prove that they have seen the soul.

Saying learnt ... three faced! : By saying that they have learnt the soul, their mind is three faced. The three faces are: Jnāthru or ‘I am the one learning’, Jnéya or the thing to be learnt, and Jnāna or the way to learn. The soul is not associated with these three.

Without uniting ... sharana, Guheshwara. : The work of these three need to be suppressed. Then the mind is with the soul. Only a sharana performing Shivyayoga experiences unity with the soul. He is free from the duality of mind.

Summary:

People do not know what things to learn? They do not know how to learn? But talks freely. They say that they learnt to destroy the screen ahead of their eyes. Mere talk without accomplishment is wasted effort. They have to

learn about their own soul. They cannot learn by mere talking. They are facing the three obstacles namely, jnāthru, jnéya, and jnāna. The soul is above these three and so they cannot learn from these three. To learn the soul, these three should be suppressed as one. Then the mind is free from outside influences. This opens the way to realize the soul or the Prānalinga. The one who has this ability is a sharana.

345

¥Àj¥ÀjAiÀÄ CªÀ`ÉÆÃºÀªÀ ¥ÀgÀÄµÀ ªÄÄIÖ®Ä
 °ÉÆ£ÀÄB ¥ÀjªÀvÀð£ÀPÉI §AzÄÄ ,À®ÄewÔzÀÝªÄÄ
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 ¥ÀgÀÄµÀªÀ ªÀiÁqÀÄªÀ ¥ÀÄgÀÄµÀgÉ®ègÀÆ
 ¥ÀgÀÄµÀ ªÄÄÄnÖ °ÉÆ£ÀÄAwzÀÝgÀÄ £ÉÆÃqÁ.
 ¥ÀgÀÄµÀ vÁªÁUÀ®Ä ¥ÀgÀÄµÀ °Àj§æºÀjUÀ¼ÀªÀ®è.
 ,ÀgÀgÀÄ Q£ÀßgÀgÉ®ègÀÆ ªªÄÄª ªgÀzÀ°è
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 ¥ÀgÀÄµÀzÀÄAwzÀÝgÀÄ £ÀªÄÄª UÄÄ°ÉÃ±ÀégÀ£À
 ±ÀgÀtgÀÄ.

345

paripariya avalōhava paruṣha muṭṭalu
 honnu parivartanake baṁdu salluttiddavu nōḍā!
 paruṣhava māḍuva puruṣharellarū
 paruṣha muṭṭi honninamṭiddaru nōḍā.
 paruṣha tāvāgalu paruṣha haribrahmarigaḷavalla.
 suraru kinnararellarū nimma varadalli silukidaru.
 paruṣhadamṭiddaru namma guhēshvarana sharaṇaru.

345

*Gold touching metals
 Changes all to gold!
 Men that change to gold
 With touch becomes all like gold.
 Being gold, gold is not for Hari and Brahma.
 Even the divine and the angels caught in boons.
 Sharana stayed as gold Guheshwara.*

Explanation:

Gold touching ... to gold! : Metals like iron, copper and others are changed to precious metals with the touch of gold.

Men that ... like gold. : Guru by giving Istalinga to a devotee converts him to walk in the path of Shivayoga. This conversion is similar to that of gold. By worshipping Istalinga he becomes a linga devotee. He cannot be a linga

without the ambition of uniting with linga. He is more interested in seeking things of bodily pleasures.

Being gold, ... in boons. : Hari, Brahma, are divine persons and even angels are all touched by gold (worship of linga). Their worship resulted in boons but they failed to unite with linga.

Sharana stayed ... gold Guheshwara. : Sharana is different. He has suppressed all desires. His desire to unite with linga has swelled. He has no other desires. His body is for linga and mind is filled with linga. In fact he is linga with the touch of linga.

Summary:

Non precious metals change to precious with the touch of gold. Similarly Istalinga is like gold. Those coming in contact with Istalinga become devotees. They worship Istalinga and receive padhōdhaka but most of them fail to unite with linga. Even Hari, Brahma, and divine persons including angels did not achieve unity with linga. They received boons but did not unite with linga. But a sharana differs from them. He installs linga in his heart and body. He preserves his activities of the body for linga, he fills his mind with images of linga and installs feelings of linga in his soul. Thus he has linga in his body, mind and soul.

346

àÀiÁàÀÄgÀzÉÆ¼ÀUÉÆAzÀÄ àÀiÁAiÀÄzÀ àÀÄAdÄ
PÀ«zÀqÉ
ºÀÆ «Är ¥sÀ®AUÀ¼ÄÄ GzÄÄgÀ«ÉÉßAvÉÆ?
àÀÄAfÆÀ gÀ,ÀàÆÄÄAqÄÄ ¥sÀ® ¤«ÄzÄÄð ``É¼ÉzÀqÉ
D ¥sÀ®àÀ ÉÁÆÄÄ àÀÄÄmÉÖÆÄÄ PÁuÁ UÄÄºÉÄ±ÀégÁ.

346

māmaradoḷagoṃdu māyada maṃju kavidaḍe
hū miḍi phalaṃgaḷu uduravinnerito?
maṃjina rasavanuṃḍu phala nimirdu beḷedaḍe
ā phalava nānu muṭṭenu kāṇā guhēshvarā.

346

*Mango tree, with the spread of frost
Flower, buds and fruit, do they not fall?
Drinking the juice of frost, if fruit stands
I do not touch that fruit Guheshwara.*

Explanation:

Mango tree ... not fall? : Mango tree refers to mind, flower, buds and fruits refer to the interest of mind in collecting information, and frost refers to desire or love. Frost generally destroys the flowers, buds and the fruit of mango tree. Contrary to this the mind grows by collecting information.

Drinking the ... fruit Guheshwara. : Sharana is different. He does not let his mind rule him. He has control over his mind. His mind is at a stand still

with linga. If mind grows, he avoids desires by not using for his bodily pleasures.

Summary:

Generally the frost destroys the flowers, buds and even the fruits of mango tree. The mind is fond of things that bring bodily pleasures. Thus the body and mind become slaves and travel away from the path of Shivayoga. This vachana brings out a common fact that mind generally falls for the things of pleasure. It is suggested not to suppress the activities of mind but cautious not to be a slave for such things. It is hard to be free from such things if one becomes a slave. It keeps away from the path of Shivayoga.

347

„ÀÀ,ÁgÀ „ÀAUÀªÀ ¨sÉÃÇ¹ £ÉÆÃqÀÀªÀqÉ
zÀÆgÀªÉ? PÀªÀÌ PÀÆÀßqÀªÉ?
gÀ«AiÀÀ vÀ!à¹ „ÀÄ½ªÀ UÀÄºÉÃ±ÀégÀ£ÉAzÀ¾ôzÀ
±ÀgÀt „ÀÀ,ÁjAiÉÄ?

347

samsāra saṁgava bhēdisi nōḍuvaḍe
dūrave? kapaṭa kannāḍave?
raviya tappisi suḷiva guhēshvaranemḍarxida
sharaṇa samsāriye?

347

*Look piercing inside of sumsāra
Is it far? Is it fraud?
Learnt Guheshwara in the shade of sun
Is sharana a sumsāri?*

Explanation:

Look piercing ... Is it far? : The bonds of sumsāra are love and affection. If they are ignored the knowledge of Shiva or linga is closer.

Is it fraud? : Being in sumsāra is an illusion. This illusion leads to bondage. So it is essential to lose this illusion of sumsāra. It is not necessary to be out of sumsāra but only to keep out of illusions.

Learnt Guheshwara ... a sumsāri? : Shade of sun refers to duality. Ignorance leads to duality of mind. Saying ‘I’ is duality. Linga is free from dualities. Only a sharana has this knowledge. Sharana is in sumsāra but is not bound by it. He has body yet he has awareness of body. So he is free from the life of sumsāra.

Summary:

Love and affections are things of bodily pleasures. With illusions of sumsāra, there is no knowledge of Shiva. With Shiva knowledge, ignorance is eliminated. The truth about Shiva is beyond any duality. With the

knowledge of Shiva a sharana cannot be a sumsāri. Only a sharana has the knowledge of Shiva.

348

vÀÈÀß vÁÈÀ%ôzÉÉÁ§ÀÈÀ àÀÄÈÀß ÈÀÄAvvÀÄÛ
 àÀiÁAiÉÄ.
 ¤ÉÆß%ÀUÉ C%ôàÀÄ ©üÈÀßàVgÀÄwÛGà®Ä,
 àÀÄÈÀßàÉ ¤ÄÈÀÄ àÀiÁAiÄÄ,ÀÜ ÉÉÆÄqÁ!
 ©üÈÀß«®èZÀ CeÁÖÈÀàÀ ©üÈÀßàÀ àÀiÁqÀ§®èqÉ,
 vÀÈÀß°è C%ôàÀÄ ¤dàÀ¥ÀÄöàZÄÄ UÄÄ°ÉÄ±ÀégÁ.

348

tanna tñnarxidenembavana munna numgittu māye.
 ninnoḷage arxivu bhinnavāgiruttiralu,
 munnave nīnu māyastha nōḍā!
 bhinnavillada ajñānava bhinnava māḍaballaḍe,
 tannalli arxivu nijavappudu guhēshvarā.

348

*Before learning oneself māya swallowed.
 Before division of learning within you,
 You are ahead of māya!
 Ignorance without division can be divided
 Learns self starts truly Guheshwara.*

Explanation:

Before learning ... māya swallowed. : Learning gives rise to three meanings – learner, the action of learning, and the subject to be learned. This kind of thinking is due to the influence of māya. The truth about learning should be like the color water. Water takes the color of water. Similarly, a sharana learns there is no learning for him. But his body and mind are filled with information helpful to others. He becomes the learned. So there is no learning for the learned.

Before division ... of māya! : The duality of mind is due to the influences of māya.. A person is free from māya if there are no dualities of mind.

Ignorance without ... truly Guheshwara. : Sharana is not under the influence of māya. He is the learned and there is no duality of learning.

Summary:

The word learning has three divisions namely, the learner, the action of learning, and what to learn. This type of division is due to the influences of māya. Sharana is above māya and he is free from the forces of māya. A sharana is a learned one. There is no division in his thinking.

349

„ÄÄRàÀ §-ÁèvÀ „ÄÄTAiÄÄ®è, zÄÄBRàÀ §-ÁèvÀ
 zÄÄBTaiÄÄ®è;

ᵂÄÄR zÄÄBRªÉgÀqÀ£ÄÆ §¯ÁèVÀ eÁÖxÄiÄÄ®è.
 °ÄÄIÖzÄ ¢ÄÄÄ£Äß ᵂvÄÛªÄgÀ PÄÄ¾ÄªÀ §®èqÉ §®è,
 UÄÄªÉÄ±ÄégÁ.

349

sukhava ballāta sukhiyalla, duHkhava ballāta duHkhiyalla;
 sukha duHkhaveraḍanū ballāta jñāniyalla.
 huṭṭāda munna sattavara kurxuha ballāḍe balla, guhēshvarā.

349

*Knowing happiness is not happy,
 Knowing sadness is not sad;
 Knowing both happy and sad is not wise.
 Before birth knowing clue of truth knows, Guheshwara.*

Explanation:

Knowing happiness ... not wise. : Happiness and sadness are feelings of the mind. The soul learns these experiences. But the soul is different from happiness or sadness. The soul was present before the occurrence of happiness or sadness and continues to be present even when they occur. The soul is free from being happy or being sad. The soul has no feeling for happiness or sadness.

Before birth ... knows, Guheshwara: The truth is that the soul exists even before birth. The feelings of happiness and sadness of mind is supported by the soul. The soul is the truth. A person learning the truth is a sharana.

Summary:

Happiness and sadness are feelings of the mind. The light of these feelings is the soul. The soul is different from these two. The soul existed even before the birth of these feelings and exists even after the feelings are gone. A sharana is disassociated with feelings. So the soul is not happy with happiness and is not sad with sadness. The soul is the truth.

350

zÄÄÀðtzÉÆ¼ÄUÀt gÄÄ»AUÉ D zÄÄÀðtªÉ GvÄàwÛ-¹Üw-
 ®ÄiÄÄªÀ®èzÉ
 ¢ÄÄvÄðã¯ÉÆÄPÄzÉÆ¼ÄUÄuÄPÄèw
 C°è®èªÉÄPÄÄiÄiÄå?
 D ¯ÉÆÄPÄzÉÆ¼ÄUÉ GvÄàwÛ-¹Üw-
 ®ÄiÄÄ«zÉÄ£ÄÄÄiÄiÄå? PÄªÄÄð§zÄÝgÄÄ!
 MAzÄ¾¼ Äj MAzÄQì®è PÄArgÉ!
 zÄÈµÄÖªÀªÀ UÄÄgÄÄªÀ,ÀÛzÉÆ¼ÄUÀt ᵂzÄãPÄÛAUÉ
 C°èÄiÉÄ GvÄàwÛ-¹Üw-®ÄiÄÄ! EzÉAvÄªÀ PÄªÄÄðzÄ
 ÄjÄiÉÆ?

aÄvAÛaÀ ¥AjAiÄÄ C®è; °AUzÀ ¥AjAiÄÄ aAiÁrzÀ
 UÄ°ÉÃ±ÀégÁ.

350

darpaṇadoḷagaṇa rūhiṁge ā darpaṇave utpatti-sthiti-layavallade
martyalōkadoḷagaṇākṛti allillavēkayyā?
ā lōkadoḷage utpatti-sthiti-layavidēnayyā? karmabaddaru!
oṁdarxa pari oṁdakkilla kaṁḍire!
dṛuṣṭāvaha guruhastadoḷagaṇa sadbhaktaṁge
alliye utpatti-sthiti-laya! iderntaha karmada pariyo?
mattāva pariṽ alla; liṁgada pariya mādida guhēshvarā.

350

*Form inside of mirror,
 Birth-life-death is in mirror
 Why it is not the same in the world?
 In this world what is birth-life-death?
 Follows routines!
 What is for one is not for the other!
 Devotee in the palm of guru
 There is birth-life-death! What routine is this?
 There is no other! It is linga routine Guheshwara.*

Explanation:

Form inside ... the world? : Inside a mirror is the image formation, appearance and disappearance. Similarly, things appear in this world are born in this world, live in this world and die in this world.

In this ... the other! : The form born in the mirror dies in the mirror. The life born in this world also dies in this world. Yet they are different and follow routines.

Devotee in ... routine Guheshwara. : A devotee is born in the palm of guru. He receives linga from guru and follows the path of linga. He finally unites with linga. The grace of guru is the reason for his birth, living, and death. He is free from the things of the world and is filled with Shiva devotion. He is free from both happiness and sadness.

Summary:

The image inside of a mirror is responsible for its birth, existence, and death or disappearance. Similarly, this world is responsible for birth, life and death. Yet, they differ from that of the mirror. The birth, existence and death follow or bounded by certain patterns. A devotee takes birth in the palm of guru. Life, existence and death all occur in the palm of guru, but in an orderly manner. He takes birth with the touch of Istalinga. His action is for the linga. His life is for the linga. His mind is filled with linga. In the end, he is one with the linga. He is free from the cycle of birth and death.

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visit holy places often to purify themselves. Many bathe in holy rivers like Gange thinking to wash away impurities. Some even climb holy mountains shouting the names of God. Some punish themselves to purify themselves. These actions do not make them to realize God. To realize and to enjoy God, they should have steadfast mind in God. Their devotion should intensify while their mind is firm with God. Shivayoga is the way and a sharana is the one who accomplishes.

352

ªÄÆÄzÀ ªÄ¾ªÉ vÀÆÄ«ÆÀ°ègÀ®Ä CzÉAvÉÆ C¾ôªÄÄ?
JgÀqÄÄ °ÉIÖPÉI MAzÉ vÀ°ÉAiÉÆrØ zsÀj¹zÀ §½PÀ,
vÀ°ÉPÁ°VQ½zÀ §½îAiÉÄAvÄÄ °¾¾ôªÄÄzÉÆ?
UÄÄ°ÉÄ±ÀégÁ, ªªÄÄ ±ÀgÀtgÄÄ
°ÁgÄzÀ °sÄªzÀ°è §AzÀ PÁgÀt ,ÄÄTUÄ¾ÄzÀgÄAiÄiÄÄ.

352

manada marxave tanuvinalliralu adernto arxivu?
eraḍu beṭṭakke omde taleyoḍḍi dharisida baḷika,
talekālīgikkida baḷḷiyemtu harxivudo?
guhēshvarā, nimma sharaṇaru
bāraḍa bhavadalli baṇḍa kāraṇa sukhigaḷādarayyā.

352

*How to learn with loss of memory in body?
Wearing head extended between two mountains,
How to sever the vine that grows from foot to head?
Guheshwara, Your sharanas
Having come to life became happier.*

Explanation:

How to ... in body? : Loss of memory suggests lack of knowledge about the soul. The mind forgets the soul. It does not learn the truth about the soul.

Wearing head ... to head? : The two mountains refer to pride 'I and mine'. The vine refers to the world of māya. I and mine are like two mountains. The love for sumsāra grows with the support of the two mountains and it encompasses the soul. With love of sumsāra there is no freedom.

Guheshwara, Your ... became happier: Sharana is different. He is aware of his soul. His acts and speaks truthfully. He remembers linga. He does not have pride 'I or mine'. So he is free from sumsāra. He is happy.

Summary:

With pride I and mine, remembering the past history of the soul is not possible. The pride leads a person to the clutches of sumsāra. Sharana is different. He has pure and fixed mind. He remembers the past. He has no pride. He is free from the bonds of sumsāra. He is happy.

ˆÉÆǺPÀ MAzÀÉÉAzÀqÉ vÁÉÉÆAzÀÉÉÉÀˆˆÉǺqÀ.
 æÀÄvÀÜgÉÉÉǺAzÀqÉAiÀÄÆ vÀÉÀßÉÉAzÀgÉÉÀˆˆÉǺqÀ.
 CzÉAvÉAzÀqÉ:
 ÉÁºAA ˆÉÆǺPÉǺ ÉÀ ˆÉÆǺPÉÆǺ(Ǻ)ºAA ˆÉÆǺPÀxAzÁ
 PÀÄvÉÆǺ æÀÄæÀÄ |
 Ew x±ÀÑAiÀÄæÀzÁǺæÀB ²æÀeÁÖxǺw PÀxÀävÉǺ ||
 EAvÉAzÀÄzÁV, EzÀÉÀ¾ôzÀÄ
 ˆˆsÉÊvÀæPÉİ ˆÉAUÀÄAqÀxQİzÀAwgÀˆˆÉǺPÀÄ
 »jAiÀÄgÀÄ, UÀÄºÉǺ±ÀégÁ.

lōka oṃdanemṇdaḍe tānoṃdanenabēḍa.
 mattārenēṇdaḍeyū tannanemṇdarenabēḍa.
 ademṇemḍaḍe:
 nāhaṃ lōkē na lōkō(s)haṃ lōkanimḍā kutō mama |
 iti nishcayavadbhāvaH shivajñānīti kathyatē ||
 imṇemḍudāgi, idanarxidu
 bhaitrakke beṃguṃḍanikkidaṃtirabēku hiriṃyaru, guhēshvarā.

*World says one do not contradict
 When others say do not contradict
 This is why:
 “Nāham lōkē na lōkōham lōkanindhā kuthō mama
 Ithi nischayavadhbāvah shivajnānīthi kathyathe”
 Learning this
 Elders should be like anchored ship, Guheshwara.*

Explanation:

World says ... ship, Guheshwara. : The meaning of “Nāham ...kathyathe” is: I am not in this world. I am not this world. How can I make remarks about this world? Some say people with this type of thoughts have Shiva knowledge. The elders are learned and they occupy higher positions in life. They do not bow to praises or for blames. Sharana is like an anchored ship that cannot leave the place for any kind of disturbance in the ocean. He has the knowledge of Shiva and hence he cannot be disturbed from his path.

Summary:

Arguing and criticizing are not accepted. A baktha should not criticize by hearing words from others. He should be like the anchored ship. Sharana is like the anchored ship. His mind is fixed and he cannot be made to change from his desired goals.

ಃÁá ¢ÀiÁzÀÄzÀÄ ¢ÀiÁzÀÄzÀÄ®è, ಃÁZÀzÉ ¢ÀiÁzÀÄzÀÄ
 ¢ÀiÁzÀÄzÀÄ®è.
 ¢ÉÃ¹ ¢ÀiÁzÀÄzÀÄ ¢ÀiÁzÀÄzÀÄ®è, ¢ÉÃ,ÀzÉ ¢ÀiÁzÀÄzÀÄ
 ¢ÀiÁzÀÄzÀÄ®è.
 C®¹ ¢ÀiÁzÀÄzÀÄ ¢ÀiÁzÀÄzÀÄ®è, C®,ÀzÉ ¢ÀiÁzÀÄzÀÄ
 ¢ÀiÁzÀÄzÀÄ®è.
 ಃÁZÀzÉ ¢ÉÃ,ÀzÉ C®,ÀzÉ ¢ÀiÁzÀÄqÉ ¢ÀiÁzÀÄzÀÄ,
 UÀÄºÉÃ±ÀégÁ.

nāci mādudu mādudalla, nācade mādudu mādudalla.
 hēsi mādudu mādudalla, hēsade mādudu mādudalla.
 alasi mādudu mādudalla, alasade mādudu mādudalla.
 nācade hēsade alasade mādaḍe mādudu, guhēshvarā.

*Doing with shyness does not let go,
 Doing without shyness does not let go.
 Doing with disgust does not let go,
 Doing without disgust does not let go.
 Doing with indifference does not let go,
 Doing without indifference does not let go.
 Let go without shyness, disgust, indifference
 Go away, Guheshwara.*

Explanation:

Doing with shyness... let go: Hearing remarks, people try to reject sumsāra. While others learning the difficulties in sumsāra also try to reject sumsāra. This type of rejection is not valid because they are rejecting sumsāra with reasons.

Doing without disgust ... let go: Being in sumsāra makes one to experience both good and bad, sorrow and happiness. With disgusted in sumsāra some people let go sumsāra to be free. Some people attempt to let go without disgust in sumsāra. These types of rejection also are not valid because they are rejecting sumsāra for a reason.

Doing with indifference ... let go: Some rejects sumsāra with indifference and others without indifference. These types of rejection also are not valid because they are rejecting sumsāra for a reason

Let go ... go away, Guheshwara: The rejection by sharana who is in sharana sthala is not due to disgust, indifference, or reason. It is due to the knowledge that sharana acquires through his accomplishments.

Summary:

This vachana brings out the types of renunciations that people do.

Renunciations due to remarks, criticisms, disgust, or indifferences are not true rejections. Sharana rejects things because of his awareness that everything is due to Parashiva. This can be illustrated by an example. Wealth should not be distributed because of criticisms. It should not be dispersed seeking status or favors in the community. The true way of gifting to the community is to donate without seeking rewards or waiting to be asked for the donations. True gifts are gifts without any attachments and they are from hearts.

355

ṢazÀÄzÀÉÉ®èªÀ £ÀÄAV, ¨ÁgÀzÀÄzÉ®èªÀ »AV,
DjV®èzÀªÀ,ÉÜ J£AUÁ-ÄvÀÄÜ.
D CªÀ,ÉÜ C¾vÀÄ ¤Ã£ÀÄ £Á£ÉAzÀ¾ôzÉ, UÄÄ°ÉÃ±ÀégÁ.

355

barindudanellava nūṅgi, bāradudellava hīṅgi,
ārigilladavasthe enagāyittu.
ā avasthe arxatu nīnu nāneṁdarxide, guhēshvarā.

355

*Swallows all that comes,
Consumes all that does not come,
I had the state that none has
Learning that state
Learned that I am You Guheshwara*

Explanation:

Swallows all that comes: Without expectations sadness and happiness affect a person in his life. When happiness strikes, a person is happy with pleasure. He is in sorrow when sadness strikes. Feelings from these two are called bhāva. Sharana is free from these bhāva. He submits every thing to linga and receives them as prasādha before enjoying both happiness and sadness equally in his life. So he is free from the bonds of sumsāra.

Consumes all ... not come: Persons generally expect for things to happen. When they do not materialize they are either happy or sad. In the case of a sharana, he does not expect. When things do happen he submits them to linga and enjoys them equally whether it is sad or happy event.

I had ... none has: The mind of a sharana is filled with linga. So his mind does not think or expect other things. His state is unique.

Learning that ...You Guheshwara: In this unique state sharana learns that he is no different from Parashiva.

Summary:

A person is in sumsāra when he experiences either sadness or happiness. If he is not bound by events he is considered to be out of sumsāra. Sharana is unique. His mind is filled with linga. He receives things and submits them to linga before enjoying them as prasādha. He treats and accepts both

sadness and happiness equally. By going further he keeps his mind in linga. He experiences unity with Parashiva. This state is called linga-Angānubhava. This is the result of Shivayoga.

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CAUÀfÃ«UÀ¼É®è C±ÀÈÀPÉÌ ÈÉgÉzÄÄ °AUÀ³ÁVÉÐAiÄÄ
 ÈÄÄr³ÄgÄAiÄiÄÄ.
 PÁAiÄÄfÃ«UÀ¼É®è PÀ¼Ä³Ä½¹ ÈÄÄr³ÄgÄAiÄiÄÄ.
 ³ÄÄÈÄ§AzÄ ¥ÄjAiÄÄ°è ÈÄÄr«j;
 UÄÄ°ÉÄ±ÄégÄÈÉÄ§ °AUÀ ³³ÄÄUÉ°èAiÄÄzÉÉ?

356

amgajīvigalella ashanakke neredu liṁgavārteya nuḍivarayyā.
 kāyajīvigalella kaḷavalisi nuḍivarayyā.
 manabamda parialli nuḍiviri;
 guhēshvaranemba liṁga nimagelliyado?

356

*People gather for food but talk of linga.
 They speak with hesitation.
 They speak as they wish;
 Where is Guheshwaralinga for them?*

Explanation:

People gather ...talk of linga. : Generally people seek things that bring happiness. They gather in large groups and speak of linga. In doing so they show their mastery in speaking. They do not have any experience of God or know the truth about God. Sharana is different. He speaks less and speaks with experience because his life is reserved for linga.

They speak with hesitation. : Even though people speak with eloquence they speak with hesitation. When sharana speaks there is no hesitation because he speaks with experience.

They speak ... for them? : People giving speeches lack experience and so they are mere words. Their words lack truth about linga.

Summary:

Those interested in bodily comforts speak of linga without any experience of linga. Their speech may be eloquent but lacks experience. Their words may have substance but lacks truth. This vachana glorifies a sharana and his words.

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DCAiÄÄÈÄ³ôAiÄÄgÄÄ ÇÉÁCAiÄÄÈÄ³ôAiÄÄgÄÄ.
 MAZÄ³ðÉÉ¼ÄV¥ÄÄ JgÄqÄÈÄ³ôAiÄÄgÄÄ,
 J¼qÄ³ðÉÉ¼ÄV¥ÄÄ ³ÄÄÈ³¼ QÃ®ÈÄ³ôAiÄÄgÄÄ,
 ³ÄÄÈ³¼ ,AAzÄÄ D³ðÁzÄÄzÄÈÄ³ôAiÄÄgÄÄ;

D¾ÕÉAzÄÄ £ÄÄr²Á UÁ¾Ä³ÄiÁvÄÄ vÁ£À®è!
 UÄÄºÉÄ±ÀégÀ£À ¤®²Ä£À¾ôzÀqÉ MAzÀÆ E®è;
 C¾ôAiÀÄÇzÀÝqÉ §ºÄÄ²ÄÄR²ÄAiÀiÄÄ.

357

ādiyanarxiyaru anādiyanarxiyaru.
 om̐darxolagippa eraḍanarxiyaru,
 erxaḍarxolagippa mūrxarxa kīlanarxiyaru,
 mūrxarxa saṁdu ārxādudanarxiyaru;
 ārxem̐du nuḍivā gārxumātu tānalla!
 guhēshvarana nilavanarxidaḍe om̐dū illa;
 arxiyadiddaḍe bahumukhavayyā.

357

*Does not know the past, does not know present.
 Does not know the two in one,
 Does not know the key of three in two,
 Does not know secret of three becoming six
 Speaking of six as different is not true!
 There is none with the learning of Guheshwara
 Without learning are many faces.*

Explanation:

Does not ... know present. : This world consists of 36 philosophies. They are five Pancha-Sādākya, five Pancha-Kanchuka, five Pancha-Vishanthi, five Pancha-Vishayas or information's, five Pancha-Jnanendrias (Sense organs), five Pancha-Karmendrias (associated with actions), five Pancha-Vāyus or inner sense, and Māya. Mahalinga is responsible for the world to be associated with time. Mahalinga existed earlier than the world. Prior to Mahalinga is the Shiva philosophy. Since the philosophy existed even before Mahalinga, it is called Ādhithathva. The philosophy is called Parashivathathva. The suffix Para is added to indicate that the philosophy is not constrained by time, place or thing.

Does not ... in one: One refers to Mahalinga or Mahāsthala. Two things came out of this state namely, linga and anga. The Chith joining the linga becomes Shakthi and joining the Anga becomes bakthi or devotion. Thus shakthi is with lingasthala and with anga is bakthisthala. Linga becomes the worshiped and anga becomes the worshiper. Few persons have the knowledge about the two in one.

Does not ... three in two: The two, linga and anga, further became three each. Linga became Istalinga, Prānalinga, and Bhāvalinga; anga became Thyagānga, Bogānga, and Yogānga. Istalinga refers to things that we see. It is the symbol for the vision of this world. Prānalinga is the symbol of knowledge. Bhāvalinga is the awareness of oneself. Similarly, Thyagānga refers to the sthula body, Bogānga refers to mind or sukshma body, and Yogānga refer to the kārana body having pride. Few persons are aware of

linga and anga each becoming three.

Does not ... becoming six: The secret is that the three states are further divided into two each. Istalinga has Ācharalinga and Gurulinga; Bhāvalinga has Prasādhalinga and Mahalinga; and Prānalinga has Shivalinga and Jangamalinga. Similarly, Thyagānga has Baktha and Maheshwara; Bogānga has Prasādhī and Prānalingi; and Yogānga has Sharana and Ikya. The philosophy thus became two, three, and six. They are not different from the original.

Speaking of ... not true! : There is no truth in talking that these six divisions are different from the original.

There is ... many faces. : Everything is inside of Mahalinga. There is nothing outside of Mahalinga. The one who practices Shivayoga remembers to establish the lingas with devotion and determination in his three angas. He uses six types of devotions namely, Shradhdha (routine), Nista (determination), Avadhāna, Anubhava (experience), Ānandha (happy) and Samarasa (equality). Then he has no awareness of his senses and linga. With the loss of awareness there is no worshipper or the worshiped. Then only Parashiva exists.

Summary:

The philosophy of Mahalinga is the basis for this world. It is ancient. The Shiva philosophy exists prior to this. Though they are considered as two, the two philosophies are one and the same. With the union of Shiva and Shakthi leads to two namely linga and anga. These two further divided into three each namely, Istalinga, Prānalinga and Bhāvalinga, and Thyagānga, Bogānga, and Yogānga respectively. Again these three divided into two each namely, Istalinga became Ācharalinga and Gurulinga; and Prānalinga became Shivalinga and Jangamalinga and Bhāvalinga became Prasādhalinga and Mahalinga; Similarly, Thyagānga became Baktha and Maheshwara; Bogānga became Prasādhī and Prānalingi; and Yogānga became Sharana and Ikya. A sharana or anga with the assistance of six types of devotions namely, Shradhdhe (routine), Niste (determination), Avadhāna, Anubhava (experience), Ānandha (happy) and Samarasa (equality), unites the six types of angas into six types of lingas. With this unity every thing becomes shunya or bayalu. Those who know this are indeed rare.

358

„ÄÄR«®è „Æ¼ÉUÉ, ¥ÄxÀ«®è ²Ä®PÊ;
²ÄiÄqÄ`ÄUÄzÄÄ £ÉÄÄÄÄ²Ä, £ÉÆÄqÄ`ÄUÄzÄÄ ²Ä®²Ä;
„ÄvÄ²ÄÉÄŞÄZÉ „Ävî²Ä®
UÄÄ°ÉÄ±ÄégÄ°AUÄ²ÄÆÄ¾ôÄiÄÄ §®è²ÄAUÉ.

358

sukhavilla sūḷege, pathavilla shīlakke;

māḍalāgaḍu nēmava, nōḍalāgaḍu shīlava;
satyavembude sat shīla
guhēshvaraliṁgavanarxiya ballavaṁge.

358

*No happiness for a harlot,
No ways for virtues;
Perform no routines,
Cannot see virtues.
Truth is true virtue
For person to learn Guheshwaralinga!*

Explanation:

No happiness ... a harlot: Harlot has no happiness because of her life styles.

No ways for virtues: A virtuous person cannot recognize the path of Shiva. He is immersed in his virtues.

Perform no routines: To walk in the path of Shivayoga a person should not follow any routines.

Cannot see virtues: A person should not follow or practice meaningless virtues.

Truth is ... learn Guheshwaralinga! : A person should be truthful in his performance to realize Guheshwara or Parashiva. His walk, talk, and other acts are all important. His body, mind should be filled with linga. He should be free from pride.

Summary:

A harlot woman has no happiness because of her life style. People with virtues do not see the path of Shiva. Those performing routines and rituals also miss the path of Shiva. To learn Parashiva a person should be truthful in his walk, talk and actions. His body and mind should be filled with knowledge of linga without pride.

359

DPÁgÀ ṁgÁPÁgÀ³ÉÁ´ÉgÀqÀÄ ,ÀégÀÆ¥ÀAUÀ¼ÄÄ:
MAzÄÄ DºÁé£À, MAzÄÄ « ,Àdð£À,
MAzÄÄ ³ÁâPÄÄ¼À, MAzÄÄ ṁgÁPÄÄ¼À,
GṢAiÄÄPÄÄ¼ÀgÀ»vÀ, UÄÄºÉÄ±ÀégÁ,
ṁ³ÄÄä ±ÀgÀt ṁ²ÑAvÀ£ÄÄ.

359

ākāra nirākāravem̐beraḍu svarūpaṁgaḷu:
om̐du āhvāna, om̐du visarjana,
om̐du vyākuḷa, om̐du nirākuḷa,
ubayakuḷarahita, guhēshvarā,
nimma sharaṇa nishcīntanu.

359

*Two shapes form and formless;
One invites, one rejects;
One describable, one indescribable
Without the two, Guheshwara,
Worry free is Your sharana*

Explanation:

Two shapes ... and formless: There are two types of shapes- with form and without form. Those with form are visible to the eye and formless are not. The mind can imagine the formless. Parashiva is both form and formless.

One invites, one rejects: With form Parashiva is worshiped with many different things. The formless Parashiva cannot be worshiped with things but can be worshiped with things of mind.

One describable, one indescribable: Visible Parashiva has size and shape. But Parashiva in his invisible state has no size or shape.

Without the ... Your sharana: Parashiva is beyond visible or invisible. He is beyond imagination. Only a sharana has the knowledge to reach the states beyond imagination. He alone can experience Parashiva.

Summary:

Parashiva can be experienced both with and without form. Worshiping by offering things to Parashiva is possible only with form. The mind can offer things to formless Parashiva. In both of these cases Parashiva is not experienced equally (Samarasa bāvane) since he is beyond form and formless.

360

vÄÄA©zÀ vÉÆ¾ðÉAiÄÄ °ÄAiÉÄY°É³ÉAzÄÄ
°À¾ÄUÉÆÄ®ÉÆ¾Ä³Ä CtÚUA¾ÄÄ ¤Ä³ÄÄ PÉÄ½gÉ.
vÉÆ¾ðÉAiÉÆ¾ÀUÀt fÉUÄ¾ÄÄ °À¾ÄUÉÆÄ®
fÄÄAVzÀqÉ UÄw-Ä®è.
JZÄÑvÄÄÛ fÄqÄ¹gÉ!
fÄqÄÄzÉÆ¾ðÉAiÄÄ°è °ÄÄIÄÖ °Ä-Äl²ÄqÉ
°À¾ÄUÉÆÄ®Ä³ÄÄÄÄÄUÄZÉ K¾ôzÄÄÄgÄÄ ,ÄvÄÛgÄÄ.
EzÄ¾ðÉÆ¾Ä°ÉÆ¾UÄfÄ¾ôzÄvÄfÄ®èzÉ
UÄÄ°ÉÄ±ÄégÄ°AUÄzÄ°è CZÄÑ ±ÄgÄtÄfÄ®è.

360

tumbida torxeya hāydeheverindu
harxugōlanēruxva aṇṇagaḷu nīvu kēlire.
torxeyoḷagaṇa negaḷu harxugōla nuṁgidaḍe gatiyilla.
eccattu naḍasire!
naḍudorxeyalli huṭṭu hāykidaḍe
harxugōlu muḷugade ērxidavaru sattaru.

idarxoḷahorxaganarxidātanallade
guhēshvaraliṁgadalli acca sharaṇanalla.

360

*To cross the filled lake
Listen brothers climbing the craft.
Animals of lake may swallow the craft.
While crossing be careful!
If anchored in the middle of lake
Craft without drowning, riders died.
Knows the secret to cross the lake
He is the true sharana in Guheshwaralinga.*

Explanation:

To cross ... the craft. : Filled lake refers to this world that is full of attractive things. Climbing the craft refers to people. Everyone born in this world climbs the three types of body namely, sthula, sukshma and kāraṇa. They wish to cross the river of life so they can experience Parashiva.

Animals of ...be careful! : Animals of lake refers to time, love of things and illusions. These three animals lure people away from their goals. Allamaṇḍapaṇḍita warns them to be careful while crossing the lake of life.

If anchored ... riders died. Craft refers to life. It does not drown or life continues. But the traveler or the person practicing Shivayoga has no love towards things of this world. Without desire for things of this world he is a sharana. He is free from the bonds of saṁsāra. His body and mind are filled with the love of Parashiva.

Knows the ... in Guheshwaralinga. A sharana knows the consequences if lured by māya. He knows how to practice Shivayoga. He walks the six steps of shatsthala. He has the knowledge, motivation, and determination to reach his destination, union with Parashiva.

Summary:

Saṁsāra is like a brimming river. Persons with sukshma, sthula and kāraṇa bodies wishing to cross the river of life should be extremely careful. The river has animals named māya, love of things and greed. They attack and divert the attention and keep them away from reach the shores. The people cannot have unity with God or experience Parashiva. A person, in his lifetime practicing Shivayoga, can elevate his life to that of a sharana. A true sharana is the only one who knows the secret of experiencing linga with the practice of Shivayoga.

361

§®èxvÀ §®ègÀ®èzÉ C¾ôAiÀÄzÀÄzÀÈÉAvÀÄ
§®ègÀAiÀiÁâ?
C¾ôâÀÄ ,ÁâAiÁÉÀââÉ?
C¾ôAiÀÄzÀÄzÀÈÉÁjUÀÆ C¾ôAiÀÄÄÄÁgÀzÀÄ.

UÀÀ°ÉÃ±ÀégÀÉÉÀ\$ °AUÀ°ÀÈÀ¼ôAiÀÄzÀqÉgÀqÀÄ,
C¼ôzÀqÉÉAzÉ !

361

ballanita ballarallade arxiyadudanemtu ballarayyā?
arxivu sāmānyave?
arxiyadudanārigū arxiyabāradu.
guhēshvaranemba liṅgavanarxiyadaḍeraḍu,
arxidaḍomde !

361

*Can learn things that can be learnt
How to learn that cannot be learnt?
Knowledge is it simple?
Cannot learn that cannot be learnt.
Guheshwaralinga is two if not learnt,
One if learnt!*

Explanation:

Can learn ... be learnt? : There are two types of things. One is visible or recognized by the sense organs. The other is Parashiva. Parashiva cannot be seen or sensed by the sense organs. The mind cannot comprehend Parashiva. The mind is more interested in things that can be understood.

Knowledge is it simple? : Parashiva is extraordinary and is beyond time. He has no bounds. He cannot be explained with size or characters.

Cannot learn ... be learnt. Parashiva cannot be learnt either by reading or listening. So people should not try to learn through these means.

Guheshwaralinga is ... if learnt! : Parashiva is the basis for this world. Things in this world show His presence. Also, things of this world eventually are absorbed in Him. So He is called Guheshwaralinga. By practicing shatsthala Parashiva can be experienced. There is no difference between Parashiva and a sharana. They are one and the same.

Summary:

People learn what they can see and hear from their sense organs. They cannot learn things that are beyond their mind or their comprehension. Parashiva cannot be learnt through words or mind. By practicing Shivayoga Parashiva is experienced. Else, the practitioner of Shivayoga remains different from Parashiva.

362

C¼ôzÉ°À¼ôzÉ°ÉA©j ; C¼ôzÀ ¥ÀjAiÉÄAvÄÄ °ÉÃ½gÉ?
C¼ôzÀ°ÀgÄÄ C¼ôzÉ°ÉA\$gÉ?
C¼ôAiÄÄ°ÀgÄzÀ WÀÈÀ°ÀÈÀ¼ôzÀ°ÀgÄÄ
C¼ôAiÄÄzÀAw¥ÀàgÄÄ UÄÄ°ÉÃ±ÀégÁ.

362

arxidevarxidevenbiri ; arxida pariyemtu hēlire?
 arxidavaru arxidevenbare?
 arxiyabārada ghanavanarxidavaru
 arxiyadamtipparu guhēshvarā.

362

Say learnt, learnt, tell the way learnt?

Learning, they say learnt?

Learning the great that cannot be learnt

Do they stay like not known Guheshwara.

Explanation:

Say learnt ... way learnt? : Learning consists of three steps namely who is learning, what to learn, and how to learn. These three are called Jnāthru, Jnāna and Jneya. People learn things that are different from them with these three steps. But Parashiva is not different from us. Parashiva is the basis of knowledge and He is complete. He is the basis for the three-step learning. So Parashiva cannot be learnt through ordinary means.

Learning ... say learnt? : Learned and experienced persons want to be happy with Parashiva. They did not learn Parashiva by keeping Him in their presence. They learnt by going beyond the three steps. Their method of learning consists of: a learner, no thoughts of learning, and no substance to learn. United with Parashiva it is an experience of happiness. In this case there is the knowledge of learning without the words of learning. Only a sharana is capable of this knowledge.

Learning the ... known Guheshwara: Those experiencing Parashiva stay as if they never learnt. Their experience cannot be expressed in words. They are silent especially about what they learnt.

Summary:

Learning is of two types. The first is to learn about objects that are visible for the sense organs. The other type of learning is to learn through mind. To learn through sense organs the object must be different from the person. But the soul is within the person and so the soul cannot be learnt through sense organs. People who say they learnt Parashiva are meaningless. What can they learn when the soul is the person. Only through Shivayoga a sharana can experience Parashiva.

363

C®æÁÕx ¥ÀæPÀÈw,Àé``sÁ«, ¢ÄÄzÀâªÄÄeÁÕx
 ¢ÉÃµÄzsÁj,
 CwÃvÀeÁÕx DgÀÆqsÀ; DgÀÆqsÀÆÈÆÁgÀÆ
 C¾ôAiÀÄ ``ÁgÀzÀAiÀiÁÁ.
 eÁÕÆÀªÆÀ¾ôAiÀÄzÁvÀ CeÁÕx, £ÁªÄÄÆÀµÀÖ !
 F ZÀvÀÄ«ðzsÀzÉÆÄ¾ÀUÉ DªÀAUÀªÀÇ C®è,

UÄÄ°ÉÄ±ÄégÁ, ¢ÄÄä ±ÄgÄt !

363

alpajñāni prakṛtisvabhāvi, madyamajñāni vēśadhāri,
atītajñāni ārūḍha; ārūḍhananārū arxiyabāradayyā.

jñānavanarxiyadāta ajñāni, nāmanaṣṭa !

ī caturvidhadōḷage āvaṁgavū alla,

guhēshvarā, nimma sharaṇa !

363

With basic knowledge called alpa-jñāni,

With medium knowledge called the imposter

With full knowledge called aruda;

No one should learn about aruda.

Ajñāni with Knowledge (no knowledge),

Loss of name!

Does not belong to any of these four,

Your sharaṇa, Guheshwara!

Explanation:

With basic ... alpa-jñāni: Alpa means little and jñāni means a person with wisdom. A person with little knowledge is called alpa-jñāni. He is interested with things that give bodily happiness. He does not show spiritual interests. So he is called an alpa-jñāni.

With medium ... called imposter: The person with knowledge of things that brings happiness lacks experience. But he shows interest in spiritual things. He is more interested in glorifying his name. So he is called an imposter.

With full ... about aruda. : The soul is beyond body, sense organs, mind and knowledge. It is pure consciousness. It is beyond time and place. So it is called Atheetha. A Person with this type of knowledge is called an Aruda. It is difficult to understand such individuals.

Ajñāni with ... of name: Jñāna means knowledge, jñāni refers to a person with knowledge. Ajñāni refers to an ignorant person. Here it is read as A-jñāni meaning a knowledgeable person. He is not for the sake of name and so he loses the name.

Does not ...sharaṇa, Guheshwara! : A sharaṇa does not belong to any of these four classifications. For him the world is linga. The world is the abode for body, sense organs, and like. With his knowledge he achieves equality with linga.

Summary:

There are four types of learned persons. A person with knowledge of the world is called alpa-jñāni. He is interested in things that bring happiness to him and his body. A person with knowledge of the world and spiritual knowledge is called an imposter. He has no experience but he talks as if he knows every thing. A person with knowledge beyond body and mind is

called Atheetha jñāni. He is also called Aruda if he is difficult to understand. The fourth type of person is called A-jñāni. He does not think that he is different from the world. He is beyond names and forms. But a sharana does not belong to any of the four groups. His position is pure knowledge and is happy.

364

PÀAUÀ¼À £ÉÆÃÌ °AUÀPÊÌ °sÁgÀ.
CAUÀfÃ«UÀ¼À PÀÆqÉ £ÀÄrªÀ£É ±ÀgÀt£ÀÄ ?
£ÀqÉ £ÀÄrªÀÄÄUÀÝ, UÀÄ°ÉÃ±ÀégÁ ¢ªÀÄä ±ÀgÀt£ÀÄ !

364

kaṅgaḷa nōṭa liṅgakke bhāra.
aṁgaḷiṅgaḷa kūḍe nuḍivane sharaṇanu ?
naḍe nuḍi mugda, guhēshvarā nimma sharaṇanu !

364

*Views of eyes is heavy to linga
Sharana does he speak being with people?
Silence is his walk and talk,
Guheshwara, Your sharana!*

Explanation:

Views of ... heavy to linga: Views refer to seeing things differently from linga. Linga has every thing. So looking for things as if they are different from linga is not acceptable. It does not lead to unity with linga.

Sharana does ... with people? : The life of a sharana is for linga. He has a body but his body and mind is filled with linga.

Silence is ... Your sharana! : Sharana's walk, talk and every action are for linga.

Summary:

Sharana does not accept that linga is different from him. He knows that everything, including him, is from linga. He lives for linga. His walk and talk are all for linga.

365

zÀÆgÀzÀ vÀÄçUÉÆAŞ£ÁgÀAiÀiÁå UÉ®ÄªÀgÀÄ ?
«ÄÃ¾°èzÀ ¢gÁ¼ÀzÀ ¢ªÀÄ£ÀÄ
«ÄÃ¾°, PÁŞ WÀ£ÀªÀ£ÀÄ °ÉÃ¾°É vÉÆÃ¾°è.
vÉÆÃ¾° PÁŞqÉ vÀ£Àß »rAiÀÄ°èAiÀiÁå.
N¾°ÉAiÀiÁ«£À °Á®£ÁgÀAiÀiÁå PÀ¾°ÉªÀgÀÄ ?
ªÀÄÆ¾° °ÉÆÃPÀzÉÆ¼ÀUÉ vÁª®è UÀÄ°ÉÃ±ÀégÁ.

365

dūrada tudigombanārayyā geluvaru ?
mīrxalillada nīrāḷada nilavanu

mīrxi, kāba ghanavanu bērxē tōrxalilla.
 tōrxi kābaḍe tanna hiḍiyalillayyā.
 ōrxeḃāvinā hālanārayyā karxevaru ?
 mūrxu lōkadoḷage tānilla guhēshvarā.

365

*How to reach the tip of top branch?
 Cannot go beyond the status of Parashiva
 Did not show that greatness.
 If shown could not hold self.
 Who can milk the problem cow?
 He is not in the three worlds Guheshwarā.*

Explanation:

How to ... top branch? : A person standing on the ground cannot touch the top branch of a tall tree. Similarly reaching Parashiva for the rigid mind is also not possible.

Cannot go ... that greatness. : Parashiva is beyond the limits of this world. He is beyond place and time. He is present everywhere. No one should look Parashiva outside of himself.

If shown ... problem cow? : Looking for Parashiva outside is like milking the barren cow. In both cases the efforts are useless.

He is ... worlds Guheshwarā. : Parashiva if not present inside of person is not be in the three worlds. So a person should look inside of himself. A sharana has this awareness.

Summary:

Standing on the ground no one can touch the top branch of a tall tree. Similarly, Parashiva who is beyond time and place cannot be touched through the rigid mind. Parashiva can be experienced within oneself but not outside. Trying to see Parashiva outside the body is like milking problematic cow. Their efforts are wasted.

366

£ÀZÀÑ ãÄãÑAUÉ ¥ÀÇf' ¤ÀÑAiÀÄ³ÉAzÉfÀ°®è.
 v£ÄÄ °AUÄ³ÉÇ ? vÀ£Àß PÉÊAiÀÄzÀÄ °AUÄ³ÉÇ ?
 D³ÄÄzÀÄ °AUÄ ? §®è³ÄgÄÄ ¤Ä³ÄÄ °ÉÄ½gÉ.
 CAUÄzÀ°è ,ÀAVAiÀÄ®è ; ,ÀAUÄzÀ°è ãÄ³,À¤AiÀÄ®è.
 CAUÄ«®èzÀ ,ÀAUÄ, UÄÄ°ÉÄ±ÀégÁ, ¤³ÄÄ³ ±ÀgÀt.

366

naccu maccimge pūjisi nishcayavēmdenalilla.
 tānu liṃgavo ? tanna kaiyadu liṃgavo ?
 āvudu liṃga ? ballavaru nīvu hēḷire.
 aṃgadalli saṃgiyalla ; saṃgadalli vyasaniyalla.
 aṃgavillada saṃga, guhēshvarā, nimma sharana.

366

*Worshiped with love but no confirmation.
Am I linga? Is it on my palm linga?
Which one is linga? Learned tell me.
No association with body; in association no grief
Association is without body,
Guheshwara, Your sharana.*

Explanation:

Worshiped with ... no confirmation. : Worshiping linga with love and affection does not confirm that linga and the devotee are one and the same. It is not possible with the duality -‘ linga is different from me,’ exists in the mind.

Am I ... tell me. : Allamaprabhu questions those worshipping linga. Is the soul linga? Is the Istalinga on palm linga? Linga in the body has everything.

No association ... no grief: A sharana is aware that linga is inside of him. So he is not interested with the linga outside of him.

Association is ...Your sharana. : Bhāvalinga or the linga in mind has no form. So sharana’s association is with the formless. The result of this association is to learn that he is linga.

Summary:

A person worshipping Istalinga on the palm with love and devotion does not realize that he is linga. Duality, that linga is different, exists in the mind. Then, which one is linga- Istalinga on the palm or linga in the body? A sharana is not the lover of body. He is not interested in the actions of the body either. He is the lover of linga.

367

JEÀR°è ÉÁÉÄÄ ZÀÈµÄÖªÉAŞÉÀBPÀlgÀ ¢ªÄÄª°è ¢ÃªÄÄ
ªÉÄZÄÄÑ«gÉ ?
_ÀAzÉÄ°ÀÇAzÀ _ªÉ-ÄvÄÄÛ °ÉÆÄPÀ!
PÀÉÄßrAiÄÄÄAqÀ ¥Àæw©AŞ, PÀŞÄâÉÄªÄÄAqÀ
¢ÃgÄÄ,
PÀ©â¹®ÄAqÀ Cj¶tzÄAvÉ UÄÄ°ÉÄ±ÀégÁ, ¢ªÄÄª ±ÀgÀt !

367

ennalli nānu dṛuṣṭāveribannakkara nimmalli nīvu meccuvire ?
saṁdēhadimda saveyittu lōka!
kannaḍiyumḍa pratibimba, kabbunavumḍa nīru,
kabbisilumḍa ariṣiṇadamte guhēshvarā, nimma sharaṇa !

367

*Do you accept yourself with my duality?
The world wears with doubt!*

*Like the mirror swallowed the image,
Like the iron swallowed the water,
Like the turmeric swallowed the sun
Your sharanas are Guheshwara!*

Explanation:

Do you ... my duality? Unity of linga and anga is possible with the thinking that linga is not different. Unity is not possible with duality.

The world ... with doubt! Linga is worshiped with duality. A devotee is the worshiper and with unity he is with the worshiped. Now there is no distinction between linga and the devotee.

Like the mirror ... are Guheshwara! : The image inside of a mirror is not different from the mirror. The water that quenched the thirst of a hot iron rod is no different from the iron. The turmeric that absorbed the heat of the sun is not different from turmeric. Similarly a sharana when united with linga is inseparable from linga.

Summary:

With feelings that linga is the worshiped and I am the worshiper there is no unity with linga. Association of a sharana with linga is like that of an image within the mirror. It is also like the water that quenched the thirst of a hot rod and to the heat of sun absorbed by turmeric. They are all one and the same and are inseparable. Unity of a sharana with linga is also inseparable.

368

GUÄÄ¼Ä £ÄÄAV °Ä¹Ä PÄ¼ÉzÄÄ, vÉªÄgÄ ªÄÄ®V
 ¢zÉæUÉAiÄÄÝ,
 £ÉÆÄr £ÉÆÄr ,ÄÄRA\$gÉzÉ£ÄAiÄiÄå.
 UÄÄ°ÉÄ±ÄégÄ, ¢ªÄÄä «°ÄgÄzÄ°è PÄAUÄ¼ÉÄ
 PÄgÄÄªÄVzÉY£ÄAiÄiÄå.

368

uguḷa nuṁgi hasiva kaḷedu, tevara malagi nidregeydu,
 nōḍi nōḍi sukhambaḍedenayyā.
 guhēshvarā, nimma viharadalli kaṁgaḷē karuvāgiddenayyā.

368

*Loosing hunger by swallowing saliva,
Winning sleep by sleeping on bound,
Looking, looking to be happy.
Guheshwara, Your separation
Made the eyes like the calf yearning for mother.*

Explanation:

Loosing hunger ... swallowing saliva: Sharana has no hunger with the swallow of his saliva. He is absorbed in linga.

Winning sleep ... on bound: Sharana wins over his sleep. He sleeps with bounds meaning not much sleep.

370

Ε°Α`ΕÆÃΡÀ ¥ÀgÀ`ΕÆÃΡÀ vÁxZÀÝ°è,
 UÀUÀ£À ¢ÉÃÃgÀÃ ¢ÀÃAzÀgÀ vÁxZÀÝ°è,
 ,ÀΡÀ® ``sÀÃ¢À£À vÁxZÀÝ°è,
 ,ÀvÀå xvÀå xgÀAd£À ²ÀvÀvÀÛ÷é vÁxZÀÝ°è,
 GvÀÛgÉÆÃvÀÛgÀ ZÀvÀÃ¢Àð¼ÀAiÀÃ vÁxZÀÝ°è;
 ZÀAzÀæ,ÀÆAiÀÃðvÁgÀ¢ÀÃAqÀ® vÁxZÀÝ°è,
 CAvÀgÀ ¢ÀÃ°ÀzÀAvÀgÀ vÁxZÀÝ°è,
 ,ÀévÀAvÀæ UÀÃ°ÉÃ±ÀégÀ°AUÀ vÁxZÀÝ°è !

370

ihalōka paralōka tñiddalli,
 gagana mēru mañdara tñiddalli,
 sakala bhuvana tñiddalli,
 satya nitya nirañjana shivatattva tñiddalli,
 uttarōttara caturvañaya tñiddalli;
 cañdrasūryatārāmañḍala tñiddalli,
 aṁtara mahadaṁtara tñiddalli,
 svataṁtra guhēshvaralinga tñiddalli !

370

*World inside and outside where he is.
 Sky, hills, flats where he is.
 Every-house where he is.
 Truth, Shiva philosophy where he is
 All directions where he is
 Moon, sun and the universe where he is
 Far and near where he is
 Guheshwaralinga where he is.*

Explanation:

World inside ... where he is: Linga has everything that we see and that we do not see. United a sharana is no different from linga. The world, birth, death, life are all in sharana.

Summary:

Both inside and outside of this world, sky, water, are all in linga. A sharana is no different from linga. United with linga, a sharana is linga. So everything is in sharana.

371

ΡÉÆAPÀt¢ÉÃAzÀ°è MAzÀÃ PÀ| °ÀÃñÖvÀÃÛ,
 vÀ¥À¢À ¢ÀiÀqÀÃ¢À ,À¥ÀÛ IÃ¶AiÀÃgÀ £ÀÃAvvÀÃÛ,
 £À¢À£ÁxÀ¹zÀpgÀ vÉEvÀÛ¼ÀzÀÃ½-ÀvÀÃÛ,

C¾Ä»jAiÄÄgÀ vÀ´ÉAiÄÄ æÉÄnÖ Cj-ÄvÄÄÛ !
 PÀ|dÉÄ æÉËj ,À¾ÄðÉÄ °ÉÄ½UÉAiÄÄ°è
 ɁzÉæUÉ-ÄävÄÄÛ,
 AiÉÆÄVUÄ¼Ä ´sÉÆÄVUÄ¼Ä PÉÆ®èzÀ PÉÆ´ÉAiÄÄ
 PÉÆAcvÄÄÛ,
 PÁæÄÄÉÄ C¾ôAiÄÄ æÉÄnÖ PÀÆVvÄÄÛ !
 PÉÆÄ½AiÄÄ °ÄAdgÄÉÄ ÉÁ¹PÀ ´ÉPÀì ÉÄÄAvvÄÄÛ.
 PÉÆÄ½AiÄÄ CPÀðdzÀ C¾ôæÄÉÄ¾ôæÄ
 C¾Ä»jAiÄÄgÀ CÉÄÄ´sÄ«UÄ¼Ä «ÄPÀÄì,
 ´sÄæÄ,ÉÆPÀìÉÄÄAqÄÄ PÉÆPÀì¾ÉÄ-ÄvÄÄÛ.
 »AczÄÝ PÉÆÄ½AiÄÄ PÉÆPÀì¾ÉÄ PÀ|AiÄÄ
 ´sÄáAzÀ®¾ôAiÄÄczÄÝ PÁgÀt PÉzÄ¾ôzÀ ZÁgÀt GqÄÄV,
 æÄÄgÀt«®èzÉ PÁgÀtZÉÄ»vÄé«®èzÉ,
 F æÄÄæÄðæÄÉÄ¾ôzÄvÄÉÉ °AUÉÊPÄæ ; vÁÉÉ
 ¾Äæet¾ÄÄgÄÄµÄ!
 EzÄÉÄ¾ôzÄÄ ÉÄÄAvzÄvÀ ¾ÄgÄ²æÄAiÉÆÄV-
 ´sÄAUÄæÄÉÄ¾ôAiÄÄzÀ dÉÄÉÄzÀ °ÉÆ®§¾ôAiÄÄzÀ,
 ´sÄáÄzÀ fÄæÄæÄ¾ôAiÄÄzÀ!
 EzÄÄ PÁgÀt UÄÄ°ÉÄ±ÄégÁ,
 æÄÄÄä ±ÄgÀt °AUÄ,ÄéAiÄÄ±ÄQÜ±ÄgÀt vÁÉÉ !

371

komkaṇadvīpadalli om̐du kapi huṭṭittu,
 tapava māḍuva sapta ruṣhiyara nuṁgittu,
 navaṇāthasiddhara tottaḷaduḷiyittu,
 arxuhiriyara taleya meṭṭi ariyittu !
 kapijana vairi sarpana hēḷigeyalli nidregeyyittu,
 yōgigaḷa bhōgigaḷa kollada koleya kom̐dittu,
 kāmana arxiya meṭṭi kūgittu !
 kōḷiya haṁjarana nāsika bekka nuṁgittu.
 kōḷiya arkajada arxivanaṛxiva
 arxuhiriyara anubhavigaḷa mikku,
 bhāvasokkanuṁḍu kokkarxanāyittu.
 hiṁdidda kōḷiya kokkarxana kapiya
 bhāvadalarxiyadidda kāraṇa kedarxida caraṇa uḍugi,
 maraṇavillade karaṇadēhitvavillade,
 ī marmavanarxidātane liṁgaikya ; tāne prāṇapuruṣha!
 idanarxidu nuṁgidāta parashivayōgi-
 bhaṁgavanarxiyada jananaḍa holabarxiyada,

bhāvada jīvarxiyada!
idu kāraṇa guhēshvarā,
nimma sharana liṅgasvayashaktisharana tāne !

371

*In an island a monkey was born,
Swallowed seven monks doing thapas,
Suppressed nine in the Siddha dynasty
Troubled learned elders by thumping on their head!
Growing monkey slept in basket with enemy serpent
Destroyed yogis and bhogis
Shouted by suppressing learner of desire
Cat swallowed the place of chicken.
Learner of the shouting of chicken
With the exception of the learned,
Eating fat acquired pride.
Behind chicken's pride
Not recognizing
Without death, without sense
If knows this secret, he is lingaikya, he is true!
With this knowledge, he is Shivayogi-
Free from wandering mind, birth and death,
Free from life!
This is the reason, Guheshwarā,
Your sharana is linga in form!*

Explanation:

In an island ... was born: Island refers to this world and the monkey refers to the wandering mind. The mind cannot be seen. Yet, the power of mind is difficult to establish. So it is compared with that of a monkey.

Swallowed seven ... doing thapas: The seven monks are Mareechi, Athri, Angeerasa, Pulasya, Pulaha, Krathu, and Vasista. These seven monks are considered the greatest monks in Hindu mythology. Even these monks were disturbed by the power of their mind.

Suppressed nine ... Siddha dynasty: The nine Siddha persons are: Vyali, Charpata, Koranta, Rathnagosha, Buthanātha, Nagārjuna, Machchendra, Gorakshaka, and Manjunātha. Siddha persons are known for their unusual achievements during their life. Yet, they had desires to achieve something unusual in their life. This desire is due to their wandering mind.

Troubled learned ... their head! : Those People who said they have learnt linga was affected by their minds.

Growing monkey ... enemy serpent: The abode of a serpent is a basket or a small hiding place. Serpent refers to the kundalini power. The enemy of monkey is serpent. Growing refers to the Ādarachakra. With the rising of the kundalini power there is no wandering of the mind. So kundalini is the

enemy of mind and it stays close to enemy.

Destroyed yogis and bhogis: Yogis are those who reject things that bring happiness to their body. Bhogis love things that bring happiness to their body. Even these persons had to face difficulties with mind. So they are dead while alive.

Shouted by ... of desire: Learner of desires refers to the organs that learn desires of body. The mind wins over them also.

Cat swallowed ... of chicken. : The place of chicken refers to the Brahmarundra, the center of the body. Cat refers to the awareness that evolves in the brahmarundra. It is the knowledge of Shiva. Even this knowledge of Shiva is spoiled by the mind.

Learner of...acquired pride: Shouting of chicken refers to the knowledge of Shiva. The learned are those achieving the Shiva knowledge. The mind wins over the achievements of the learned.

Behind chicken ...he is true! : Even after engaged in Shivayoga, the mind roams freely without recognizing the pride. If pride is recognized then baktha controls the mind. With the control of mind he is free to move up the Shivayoga ladder to reach linga. He enjoys unity with linga.

With this ... in form! : A sharana is a true Shivayogi. He controls his mind and he has progressed to unite with linga. Thus he is free from birth, death, place and even time.

Summary:

This vachana narrates the two faces of mind. They are love and illusion. With these two faces, mind wins over bhogis and yogis. Wandering mind is very powerful. With its power, mind disturbed the seven monks from their tapas or meditation. With wandering mind the nine siddhas, who are known to achieve the unachievable, had desires. Thus they were under the influence of their mind. The mind is very powerful and it affects most everyone. It even stays close to its archenemy named kundalini. It spreads in the body till the evolution of the Shiva knowledge. With the knowledge a shivayogi climbs the shatsthala steps reaching linga and enjoys unity with linga. With unity he is free from birth, death, life, place and time.

372

vÀÊÀßÊÀ%ôZÀ C%ôÊÉAvÄÄmÉÆ ?
vÀÊÀß æÄÄ%ôÉZÀ æÄÄ%ôÉAvÄÄmÉÆ ?
C%ôZÄÄ æÄÄ%ôÉZÀæÄgÄÄ
ææÄÄä ¥Ææw©A\$ZÄAw¥ÀàgÄÄ PÁuÁ UÄÄ°ÉÄ±ÀègÁ.

372

tannanarxida arxivemtuṭo ?
tanna marxeda marxahemtuṭo ?
arxidu marxedavaru
nimma pratibimbadamtipparu kāṇā guhēshvarā.

What is ... forgetting self? : Self refers to the soul. Realization of self is the knowledge of the soul. Not having the knowledge of soul is to forget the soul. This is ignorance. With ignorance a person experiences life, death, sadness and happiness. He is in samsāra and is caught in the web of māya. A sharana with his knowledge of soul lives for linga. His life is for linga. He is free from earthly things and they do not bother him. He is free from māya.

Summary:

373

æÀiÁAiíÁiæÄÅ°ÈÀ æÄÆÈÇAzÀUÀ®zÉ,
 PÁAiíÄÄZÀ zÀAzÀÄUÀ PÀ¼É-ÄAzÀUÀ®zÉ
 C³ôæÄÅ §¼ôzÉ §¥ÄÅöàzÉ ?
 xdæÄÅ §¼ôzÉ ,ÁzÀææÀæ¥ÄÅöàzÉ æÄÄgÀÄ¼É ?
 UÄÄ°ÉÄ±ÀægÈ°AUÄæÈÆ¼ôAiÄÄ§®eqÉ
 xÆÀß xÃ w½zÄÄ fÉÆÄqÁ !

373

māyāmalina manadimdagalade,
kāyada daṁduga kaḷeyimdagalade
arxivu barxide bappude ?
nijavu barxide sādyavappude maruḷe ?
guhēshvaralimḡavanarxiyaballaḍe
ninna nī tilidu nōdā !

*Without the loss of evils of mind,
Without the loss of battles of body
Does knowledge come simply?*

*Does the truth simply show up?
To learn Guheshwaralinga
Learn about yourself!*

Explanation:

Without the ... come simply? : Evils of mind refer to love of worldly things. Battles of body refer to love of body. Love of body is due to the influence of māya. Under the influence of māya a person constantly wages battle for things of happiness to body. Without controlling māya, the true knowledge for learning linga is not possible.

Does the ... show up? : Truth refers to Parashiva. Without practicing Shivayoga in the shatsthala path it is not possible to achieve the knowledge of linga. The mere thinking of linga does not lead to the truth.

To learn ...about yourself! : There is no difference between Guheshwara and the achiever of truth. Allamaprabhu suggests to 'learn oneself is to learn linga'.

Summary:

This vachana brings out two facts of life. The first is love and the second is thinking of troubles. With the presence of these two, there is no awareness of linga. The practice of Shivayoga is to destroy the love affairs with things of this world and their associated troubles. When a person is free from the worldly things he is free of all worries. His mind swells with information about linga. He acquires the knowledge that he is no different from linga.

374

eÁÕÊÀZÀPÀæ :
 ¥ÀgÀªÀÄvÀvÀè ¥ÀgÀªÀiÁxÀð ¥ÀgÀªÀÄeÁÕÊÀ
 ¥ÀgÀ¥ÀgÀ
 ¢ÁYäÊÀPÀÌUÉÆÄZÀgÀ ±À\$YUÀÀ©üÃgÀ G¥ÀªÀiÁwÃvÀ
 GÊÀßvÀ
 ¥ÀgÀ²ªÀeÁÕÊÀeÉÆåÃw ,ÀÄeÁÕÊÀ¥Àæ¨sÉAiÄÄ
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 ,ÀÄ½zÁqÀÄªÀ ¥ÀgÀªÀiÁÊÀAzÀzÀ ¢ÀÄªÀÄªÀ»ªÀÄAUÉ-
 ²ªÀeÁÕÊÀªÉ ±ÀÈAUÁgÀ, ¢ÀÄªÀ ¨É¼ÀUÉ «¨sÀÆw,
 ¥ÀAZÀ\$æªÀªÉ zÀ±ÀðÊÀ, UÀUÀÊÀ,ÁÜÊÀªÉ PÀAxÉ,
 DPÀ±ÀªÉ mÉÆ¥ÀàgÀ, CeÁAqÀ-\$æªÀÄAqÀªÉ
 PÀtðPÀÄAqÀ®,
 Dç DzsÁgÀªÉ PÀPÀè¥À¼À, CÊÁªÀvÀªÉ MqÁât,
 CzÉéõÊvÀªÉ AiÉÆUÀªÀnÖUÉ, CUÀªÀÄªªÉ
 AiÉÆÃUÀªÀªÀUÉ,
 CZÀ®vÀªÉ PÀ¥ÀðgÀ, C¥ÀæªÀiÁtªÉ ¨ÁPÀÄ¼À,

C«ZÁgÀ³É ,ÄÄ¼ÄÄºÄÄ, CPÀ°àvÀ³É ©ÜPEë,
 PÉÆAqÀÄZÉ UÀ³ÄÄ£À, ¤AzÀÄZÉ ¤³Á,À !
 ¤²ÑAvÀ³ÉA°Á±Àæ³ÄÄzÀ°è ¤gÁPÀÄ¼Ä³ÉA§
 ¹AºÁ,Ä£Ä³À¤QÌ,
 UÀUÀ£ÀUÀA©üÄgÀzÀ °Á«AiÉÆ¼ÀUÉ
 CUÉÆÄZÀgÀzÀ CUÀî³ÀtÂAiÄÄ vÀAzÄÄ,
 ³ÄÄºÁWÀ£À ¥Áæ°AUÀPÉÌ
 ³ÄÄAUÀ¼ÄzÀ °É¼AV£À°è ³ÄÄdÓ£APÉÌ¼ÖÉzÄÄ-
 ©AzÁÉPÁ±Ä³É UÀAzsÀ, ³ÄÄºÄzÁPÁ±Ä³É CPÀëvÉ,
 ¥ÀgÁ¥ÀgÀ³É ¥ÀvÉæ¥ÄÄµÀà, ¤³ÄÄð¼Ä³É °AUZÄÄð£É,
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 ,ÁPÀ® °sÄÄ³À£ÁÇ°sÄÄ³À£ÄÀUÀ¼É ,ÄAiÄÄzÁ£À,
 DZÁgÀ³ÉÄ C|ðvÀ, ³ÄÄºÀvÀè³É ¹vÁ¼À,
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 ³ÄÄºÁ°AUÀzÀ ¥ÀjuÁ³ÄÄ³É ¥Àæ,ÁzÀ, ,Ä³ÄÄåPï
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 ,ÄºAd ¤gÁ°sÁjUÀ¼À ³ÉÄÄ¼ÀÇAzÀ,
 ¤B¹Ä³ÄÄzÀ ¤°sÁæAw£À ,ÄÄ,ÄAUÀzÀ°è,
 ¤gÁ±Á¥ÄzÀ³É C£ÄÄPÀÆ®, ¤B±À§Ý³É C£ÄÄ°sÁ³À,
 C£ÄÄ¥Ä³ÄÄzÀ ¤B±À££Äå³É «±Áæ³ÄÄ, ¤gÁPÁgÀ³É
 UÀ³ÄÄ£À,
 ¤gÀAvÀgÀ ¥ÁvÁ¼À GzÀðé¥Ä³À£À.
 wæ°sÄÄ³À£À vjAiÉÄA§ ¥Ä³ÀðvÀ³À££ÉÄ³ô
 PÁAiÄÄ³ÉA§ PÀzÀ¼AiÄÄ °ÉÆPÀÄÌ ,ÄÄ¼zÁqÄÄ³À
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 ³ÄÄºÁ°AUÀzÀ °É¼ÀUÄÄ !
 UÀÄºÉÄ±ÀégÁ, ¤³ÄÄä ¤d³À£Ä³¼ôzÀ ³ÄÄºÁ³ÄÄ»³ÄÄ
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jñānacakra :

paramatatva paramārtha paramajñāna parāpara
 vāñmanakkagōcara shabdagamābhīra upamātīta unnata
 parashivajñānajyōti sujñānaprabheya beḷaginolage
 suḷidāḍuva paramānamdada mahāmahimaṅge-
 shivajñānave shṛuṅgāra, mahābeḷage vibhūti,
 pañcabrahmave darshana, gaganasthānave kaṁthe,
 ākāshave ṭoppara, ajāmḍa-brahmāmḍave kaṇakumḍala,
 ādi ādhārave kakṣhapāḷa, anāhatave oḍyāṇa,
 advaitave yogavaṭṭige, agamyave yōgavāvuge,
 acalatave karpara, apramāṇave lākuḷa,
 avicārave suḷuhu, akalpitave bhikṣhe,
 koṁḍude gamana, niṁḍude nivāsa !
 nishcīntavem̐bāshramadalli nirākuḷaverim̐ba simhāsanavanikki,
 gaganagamābhīrada bāviyoḷage
 agōcarada aggavaṇiya taṁdu,
 mahāghana prāṇaliṁgakke
 maṅgaḷada beḷaginalli majjanakkerxedu-
 bim̐dvākāshave gaṁdha, mahadākāshave akṣhate,
 parāparave patrepushpa, nirmaḷave liṁgārcane,
 mahāprakāshave pūje, nityanirāmjanave dhūpadīpārati,
 sakala bhuvanādibhuvanamaṅgaḷe sayadāna,
 ācāravē arpita, mahatvave sitāḷa,
 akham̐ditave aḍake, ēkōbhāvave ele,
 shudda shivācārove suyidhānada suṇṇa,
 vivēkavicāradim̐da vīḷeyavanavadharisuvudu.
 mahāliṁgada pariṇāmave prasāda, samyak jñānave saṁtōsha;
 sahaja nirābhārigaḷa mēḷadim̐da,
 niHsīmada nibhrāmtina susaṁgadalli,
 nirāshāpadave anukūla, niHshabdave anubhāva,
 anupamada niHshūnyave vishrāma, nirākārove gamana,
 niraṁtara pātāḷa urdvapavana.
 tribhuvana giriyeṁba parvatavanērxi
 kāyaverim̐ba kadaḷiya hokku suḷidāḍuva mahāmahimaṅge
 ihalōkavēnu ? paralōkavēnu ?
 allim̐datta agamyā nirāḷa paramajñānasiddhi mahāliṁgada beḷagu !
 guhēshvarā, nimma nijavanarxida mahāmahima sharaṇaṅge
 namō namō enutirdenu.

374

Wheel of knowledge:

*Sacred philosophy, sacred meaning,
 Sacred knowledge is vast*

*Beyond description, silent for words,
 Beyond compare
 In the glow of Shiva knowledge
 Person that stroll with extreme happiness
 Shaiva knowledge is beauty
 The glow is Vibuthi
 View is the five Brahmas
 Place in sky is the bag
 Sky is cap universe is earring,
 ...
 Stand is residence!
 In the worry free hut, place a throne with no fatigue
 In the well of vast silence
 Bringing water that cannot be seen
 Bathing Prānalinga in the auspicious light
 Filling mind and body is sandal paste
 Sky is colored rice (Akshathe)
 Para and āpara are leaves and flowers,
 Purity of mind is worship of linga
 Illumination is worship,
 Niranjana is offer of incense.
 All houses are sayadhāna,
 Routine offerings greatness is pure water.
 Determination is betel nut, one thought is leaves
 Flowing the path of Shiva is pure lime
 With clear information having betel leaves.
 Mahalinga result is prasādhā,
 Knowledge is happiness;
 From the company of worry free ordinary persons,
 In the company of knowledge,
 No desire is convenience silence is experience,
 Nishunya is rest nirākāra is his inner sight,
 Always traveling north.
 On the mountain of three houses
 For person traveling in forest named body
 What about this world?
 What about the other world?
 He is in the light of Mahalinga!
 Guheshwarā, to the sharana the learner of the truth
 I bow to such person repeatedly.*

Explanation:

Not given here.

Summary:

This vachana describes shivayogi and his method of worship of prānalinga. This worship is inside of his body and is not visible to others. Allamaprabhu narrates the things he uses in his worship and the ways of worshipping prānalinga. Parashiva is beyond words and mind. He is true yet silent. He cannot be compared with anything. Sharana has Shiva knowledge. He is a happy person and has extraordinary qualities. His beauty is from Shiva knowledge. Vibuthi or sacred ash is his light. The sky is his earrings. Shiva philosophy is his bag. He brings pure water and bathes his prānalinga and worships with offerings: They are; like the sandal paste that spreads easily, the philosophy of Shiva has spread the world. The entire sky is the rice-akshathe, purity is lingārchane, worship is his glow, and beauty is dupa and deepa for āraṭhi. The entire world is offered as food, etc He receives prasādhā. His happiness is his knowledge. With this kind of worship he wanders in the forest inside the body. He has no awareness of himself or his surroundings. He is close to linga. He unites in the light of linga and becomes the light himself. To him Allamaprabhu bows often.

375

H¾zÀ ZÉ½ÈÀ K¾zÀ ``ÉÄÉAiÄÄ`è
 àÄÄÆ¾Ä `ÉÆÄPÀàÉ`Áè ÈÀgÀ½vÄÄÛ.
 °ÄÄIÖzÀ VqÄÄ«ÈÀ ©mÉÖ`ÉAiÄÄ vÄAzÄÄ
 àÄÄÄIÖZÉ ¥ÀÇ,À®Ä àÄiÄ\$ÄzÄÄ UÄÄ°ÉÄ±ÀégÁ.

375

ūrxada cēḷina ērxada bēneyalli
 mūrxu lōkavellā naraḷittu.
 huṭṭada giḍuvina biṭṭeḷeya taṁdu
 muṭṭade pūsalu mābudu guhēshvarā.

375

*With the pain from scorpion bite
 The three worlds suffered.
 With the leaf of an unborn plant
 Untouched. Its smell cures the pain Guheshwarā.*

Explanation:

With the ... worlds suffered. : Scorpion refers to the love of sumsāra and three worlds refer to happiness, sorrow and the mixture of the two. People love the life in sumsāra. They are immersed in both happiness and sorrow. Some have the pain as well as happiness. They cannot realize the truth about linga.

With the ... pain Guheshwarā. : Unborn plant refers to Parashiva, the smell refers to the purity of mind with linga philosophy and cure refers to the relief of pain being in sumsāra. Parashiva is the truth. He has neither birth nor death. "I am Parashiva. I am not the body. I am not jada or stiff". These feelings win over the pains of sumsāra.

The world is like a scorpion. There are ample things in this world that affect persons' mind. Yet they cannot touch the soul. Without the knowledge of the soul a person in *sumsāra* cannot escape happiness and sorrows. To escape the pains of *sumsāra* is to learn that 'I am the soul or *linga*, I am *Parashiva*, and I am not the body'.

[illegible]

nimmalli nīvu tiḷidu nōdire, anyavilla kāṇiraṇṇā,
arxivu nimmalliye tadgatavāgiyade.
anyabhāvava neneyade tannoḷage tāneccarxavāgiraballaḍe,
tannalliye tanmaya guhēshvaraliṁgavu.

*Look within yourself, none others.
Knowledge is within you.
Without looking elsewhere
Awakening the knowledge within,
Guheshwaralinga is in you*

Look within ... none others: Linga has everything and is responsible for all moving and nonmoving things of this world. Linga is inside the body. Thinking that linga is not in the body and is different from body is false. This type of thinking disturbs the mind. With pure mind it is possible to learn linga.

Without looking ... in you. : With purity of mind it is possible to experience linga within oneself. Looking for linga elsewhere is a waste.

In this vachana, Allamaprabhu suggests not to look for Parashiva outside the body. The knowledge to experience and to understand linga is in the body. With pure mind and knowledge that 'I am Parashiva and Parashiva is not different from me', a person can experience linga.

dUÀzÀUÀ®zÀ°è °À©âzÀ §-É AiÀÄÄUÀdÄUÀPÉI
vÉUÉAiÀÄzÀÄ £É£ÄqÁ ;

§UÉAiÀÄzÄÄ "sÀæ³ÉÄUÉÆ¼ÄîzÄÄ, vÀÈÀßAiÄÄ EgÀ«ÈÄ
¥Aj-ÄAvÄÄmÁV !

dUÀzÄ ¥ÄætÂUÀ¼ÄÄ°zÄÄ°zÄÄ æÄÄgÄ½ æÄÄvÄÛ°èAiÉÄ
©Ä¼Ä°Ä,

§-ÉAiÄÄ ÉÉÄtÄ §UÄÄîjAiÄÄ PÉÉAiÄÄ°ègÄ®Ä,

§-ÉAiÄÄ ÉÉÄt PÀtÂÚAiÄÄ PÀ¼Äa ±ÄgÀtÈÄÄ

±ÄgÄuÉÈÄÄßvÄÛ ¢AzÄÄ,

MqÄ®Ä¥ÄcüAiÄÄÈÄ¼ôAiÄÄzÉ "É¼ÄvÈÄ°è ¢AzÄÄ,

"ÉÄrzÄ³AjUÉ CtÄ³AiÄc UÄÄtAUÀ¼ÄxvÄÄÛ,

æÄÄÉÉÄÄ³ÄÄzÄâzÄ°è ¢¹ ÉÉÉÉ³ÄÄwÛzÄÄÝ

ÄÄTAiÄiÄzÄ ¥ÄætÈÄxÀÈÄÄ!

PÄAiÄÄ±ÄÈÈÄä °AUÀPÉÎ ¥Äæt±ÄÈÈÄä ±ÄgÀt,

UÄÄ°ÉÄ±ÄégÄ°AUÄ³ÄÄ "ÉgÄ¹ "ÉÄ¼ô®è !

377

jagadagaladalli habbida bale yugajugakke tegeyadu nōḍā ;

bageyadu bhramegoḷḷadu, tannaya iravina pariyimtuṭāgi !

jagada prāṇigaḷulidulidu maraḷi mattalliye bīḷalu,

baleya nēṇu bagguriya kaiyalliralu,

baleya nēṇa kaṇṇiya kaḷaci sharaṇanu sharaṇennutta nimdu,

oḍalupādhayanarxiyade beḷaginalli nimdu,

bēḍidavarige aṇimādi guṇaṃgaḷanittu,

manōmadyadalli nilisi nenevuttiddu sukhiyāda prāṇanāthanu!

kāyashūnya liṃgakke prāṇashūnya sharaṇa,

guhēshvaraliṃgavu berasi bērxilla !

377

Net spread in the world cannot open over time

Illusions do not go, for awareness of existence!

Animals of the world grew but repeatedly fell

The knot of net is in the hands of hunter

Sharana removes the knot stands saying sharanu

Stands without the knowledge of his body,

Giving his fruit of yoga to those asked

Standing in the center remembering happily

Bayalu is his body, Bayalu is his life,

Guheshwaralinga, with unity not different!

Explanation:

Net spread in ...over time: Net refers to the net of desire. The world is vast. Many lives live in this world. There is a net named love and desire surrounds this world. Everyone is caught in this net. Inside the net people experience both happiness and sorrow in their life.

Illusions do ... of existence! : The power of love and desire is not ordinary. They affect and disturb persons. No one can escape from the power of love.

Animals of ... repeatedly fell: Those who are in the clutches of love and desires forget things and become slaves. When they think they escaped from the net they fall to the net again and again.

The knot ... of hunter: People are caught in the net because of their ignorance towards the truth. Parashiva is the truth and lack of knowledge about Parashiva is ignorance. The power of love and desires do not exist with the knowledge of Parashiva.

Sharana removes ... saying sharanu: Rarely an individual has the knowledge of Parashiva. With the knowledge he escapes from the clutches of love and desires. He is called a sharana.

Stands without ... of his body: Knowledge of his body means having the idea that the body is mine and I am the body. This idea leads to the bondage in life. A sharana does not have this type of ideas. So he is free from bondage.

Giving his ... those asked: The fruits of yoga are also lead to bondage. They are accomplished because of desires. A sharana does not fall for the fruits of yoga but enjoys unity with soul.

Standing in ...remembering happily: Free from the influence of māya, sharana knows that he is no different from Parashiva and he is Parashiva. Sharana is now eternally happy.

Bayalu is ...not different! : Parashiva or linga has no body. He is formless. He is mere knowledge. Sharana has conquered love of his body and is close to soul. Sharana is with linga and linga is in sharana. They are one. This is a type of ikyā state.

Summary:

This vachana brings out three things. The first is that ignorance is the reason for love of things. To be free from love is to be free from ignorance. A person should have the knowledge of soul. The second is that the practice of Shivayoga. It helps to destroy the ignorance. Practice of Shivayoga provides the knowledge that 'I am not the stiff body, but I am the soul and I am the linga'. Lastly, that the practitioner of Shivayoga is free from love of things. He is concerned with the unity of linga.

Summary:

Love is an attractive net. It spreads over the entire world. It does not care who or what it attracts. It is very difficult to be free from it. All the animals including men and women are attracted to it. The rein of love is with the hunter named ignorance. Sharana, through his knowledge is free. He is one with linga. He has lost his love affair with his stiff body.

C°è E°è JĒÀßZÉ vÁÉÉ ¤AÇvÀÄÛ ĒÉĒĒqÁ.
vÀĒÀß°èAiÄÄ ¥ÄæPÀĒwAiÄÄ vÁÉÉ »AV,Ä®Ä,
C°èAiĒÄ ,ÄÄeÁŒĒÀ GzÀ-Ä¹vÀÄÛ.
J®è JqÉAiÄÄ°èAiÄÄÄ ¤AzÀ ¤d¥ÄzÀ³À
UÄÄ°ĒÄ±ÄégÁ, ¤ÄÄÄ ±ÄgÀt §®è.

378

illaveya mēlomdu unṭemba paribhāva;
alli illi ennade tāne nirmittu nōḍā.
tannalliya prakṛtiya tāne himḡisalu,
alliyē sujñāna udayisittu.
ella eḍeyalliyū nirmā nijapadava
guhēshvarā, nimma sharaṇa balla.

378

*On top of nothing is idea of presence;
Stood alone without saying here and there.
To absorb his own world,
There itself grew knowledge.
The truth that stands everywhere
Guheshwarā, Your sharana knows.*

Explanation:

On top ... idea of presence; Top of nothing refers to the stiff world, and presence refers to the everlasting Shiva philosophy. The world is vast but it is rigid. Also, it is not ever lasting. It is bonded by time and also place. Beyond this world is its support. It is the everlasting Shiva philosophy.

Stood alone ... and there. Parashiva is not here and there. But, he is everywhere and in everything. He cannot be seen.

To absorb ... grew knowledge. : The world is rigid. All things in this world are for enjoyment. This type of thinking leads to love of things. Looking through the eyes of the accomplisher, there are no illusions of the mind. With that, he has the knowledge of Parashiva

The truth ... sharana knows. : Sharana is the accomplisher of the truth. He stands alone united with Parashiva. There is no difference between the two.

Summary:

This world is not true for all times. Beyond this world is the truth. It is everywhere and in everything. Sharana has the knowledge of Parashiva when he is aware of his soul and sees beyond this world.

379

MqÄ®è °ÄÄnÖvÄÄÛ, "sÄæ³ÉÄ-ÄÄzÀ "É¼É-ÄvÄÄÛ.
MqÄĒÉ °ÄÄnÖvÄÄÛ vÀĒÀßĒÄ¾ŒAiÄÄzÀ PÄgÀt.
EzÄÄ MAzÄÄ ,ÄĒfUÄÄ PÄAqÉ.

PÀÆqÉ “sÀjvÀªÉAzÀ¼ôAiÀÄ®Ä
CAUÄZÀ®¼ÄªÀnÖvÄÄÛ UÄÄºÉÃ±ÀégÁ.

379

oḍalalli huṭṭittu, bhrameyirṁda beḷeyittu.
oḍane huṭṭittu tannanarxiyada kāraṇa.
idu omḍu sūjigava kaṁḍe.
kūḍe bharitaveṁdarxiyalu
aṁḡadalaḷavaṭṭittu guhēshvarā.

379

*Born in stomach, grew from illusion
Took birth together for not knowing self.
Saw this mystic.
Learning the truth
Disappeared within, Guheshwara*

Explanation:

Born in ... knowing self: Illusions are those that come to the mind ‘I am great, I am wealthy, etc’. Birth of the body also gives birth to ‘I’. As time passes, ‘I’ takes many meanings. Forgetting the truth is the reason. All the actions of body are for the happiness of body. With time body becomes weak but not the concept ‘I’. The later grows with time, because it is associated with the stiff world.

Saw this ... within, Guheshwara: All illusions of the mind are alleviated by learning that: the soul is complete, it is not just in body, it occupies the entire world, is not bounded by time or place, and by replacing the word ‘I’ with linga. This is the way to learn self. With this learning a sharana is free from all illusions.

Summary:

The concept of ‘I’ in the mind leads to many illusions about status, color and other ideas. The reason for this is the ignorance about self. Learning the truth about linga that occupies not just the body but also the entire world is by replacing ‘I’ with linga. Only then the idea of linga remains. There is no place for illusions of the mind. Sharana is now absorbed with the idea of linga.

380

“sÀªÀḡÀ»vÄAUÉ “sÀQÛAiÀÄªÀiÁqÄÄªÀḡÄÄ ¤ÃªÄÄ
PÉ½ḡÄuÁÚ.
“sÄªÄ“ÁzsÉAiÉÆ¼ÄUÉ ¤Ã«zÄÄÝ
C“sÄªÄ“sÀQÛAiÀÄªÀiÁqÄÄªÄ¼j EÉÉBAvÉÆ ?
vÁÆÄ“sÄªÀÆÁZÀ®èzÉ
¼ºÄd“sÀQÛAiÀÄªÀiÁqÄ“ÁḡÄzÄÄ UÄÄºÉÃ±ÀégÁ.

380

bhavarahitaṅge bhaktiya māḍuvaru nīvu kēḷiraṇṇā.
bhavabādheyolage nīviddu
abhava bhaktiya māḍuva pari innerṁto ?
tānabhavanādallade
sahajabhaktiya māḍabāradu guhēshvarā.

380

*Listen, offering devotion to the free from life.
Being in life
How to do devotion to the lifeless?
Without being self lifeless
Should not do usual devotion, Guheshwarā.*

Explanation:

Listen, offering ... from life. Free from life refers to Parashiva the one without birth, death, or life. Allamaprabhu questions how is it possible to offer things to the one who is not bound by place or time.

Being in ... the lifeless? : Being in life refers to people who are bound by the cycle of birth, death and life. They are also interested with all types of information that provide bodily happiness. Their love of God is not true love but only to please others. Looking for bodily happiness how can they have devotion to Parashiva?

Without being ... devotion, Guheshwarā. Sharana worships linga inwardly. He has no duality of mind. His view and actions are all for linga. His devotion is ordinary. He lives for linga and not for his body.

Summary:

Parashiva is free from the cycle of birth, death and life. There are many people with devotions. They are all interested in things that bring bodily happiness. Their devotion is like a show. So it is not true devotion. True devotion is simple and ordinary. All actions in ordinary devotion are for linga. It is by the people who are free from the cycle of birth, death and life.

381

“sÀ«AiÄÄ PÀ¼ÉzÉÉÉs ¢ÄÄgÄÄ¼ÄÄ d£ÄAUÄ¼ÄÄ
¤Ä¼ÄÄ PÉÄ¼gÉ.
“sÀ«AiÄÄ®èÉ ¤ÄÄÄä vÀ£ÄÄUÄÄuÁCUÄ¼ÄÄ ?
“sÀ«AiÄÄ®èÉ ¤ÄÄÄä ¢ÄÄ£ÄUÄÄuÁCUÄ¼ÄÄ ?
“sÀ«AiÄÄ®èÉ ¤ÄÄÄä ¥ÄætuÄÄuÁCUÄ¼ÄÄ ?
EÄÄgÉègÄ£ “sÀ«UÄ¼ÄÄ »rzÄÄ “sÄÄ”sÄJUÄ¼ÄÄzÄgÄÄ.
£Ä£ÄÄ “sÀ«AiÄÄ ¥ÄÇf’ “sÄÄÄ £Ä¹ÜAiÄiÄz££ÄÄ
UÄÄ°£Ä±ÄégÄ.

381

bhaviya kaḷedeverimba maruḷu janamigaḷu nīvu kēḷire.
 bhaviyallave nimma tanuḡaṇāḍigaḷu ?
 bhaviyallave nimma managuṇāḍigaḷu ?
 bhaviyallave nimma prāṇaguṇāḍigaḷu ?
 ivarellarū bhaviḡaḷa hiḍidu bhavabhārigaḷāḍaru.
 nānu bhaviya pūjisi bhavaṁ nāstiyāḍenu guhēshvarā.

381

Listen, those saying last bavi status
Aren't your body characters bavi?
Aren't your mind characters bavi?
Aren't your soul characters bavi?
Holding bavi all these became burdens
By worshipping bavi,
I become free from life Guheshwarā.

Explanation:

Listen, those ... bavi status: Many people are of the opinion that having linga on their body alleviate them from the cycle of birth, death and life. This is a myth and it is not true.

Aren't your ...characters bavi? Characters of body are birth, ageing, death, etc. Characters of mind are seeking things that are present and absent. Characters of soul are hunger, thirst, etc. The characters of soul are difficult to overcome because they are inside of body. Wearing linga on body assists to alleviate problems outside of body. Saying that they are free from these inward characters of body, mind, and soul is illusionary.

Holding bavi ... became burdens: People support characters of body, mind and soul. They cannot free themselves from problems.

By worshipping ... life Guheshwarā: Bavi refers to Parashiva or Mahalinga. Sharana has made his heart and mind pure through vision of Istalinga and through meditation. He has offered his body and all his actions to linga. He is in unity with linga. With unity a sharana is free from the cycle of birth, death and life. In his view there is nothing but linga. Everything is linga.

Summary:

In this vachana the word bavi has been used to mean three different ways. First, a bavi is a person without linga on his body. With the acceptance of Istalinga from guru and wearing Istalinga on body he is a baktha. This change is for the outside body. The second bavi refers to inside of body. This type of bavi can only be changed through the practice of Shivayoga. The third type of bavi refers to primordial. Only Mahalinga existed in the primordial stage. At this stage there is no birth or death, no worshiper or the worshiped, achievement or achiever, time or timeless. Since there was nothing it is bavi. Sharana offering himself to linga has changed his bavi status. Those wearing Istalinga and saying they lost the status of bavi are

really illusionists and ignorant. The true bavi are those with disturbed mind and soul. Sharana by worshipping the ancient bavi or Parashiva becomes free from birth, death, and life cycle.

382

"sÀ«©Ãd ðÀÈPÀëzÀ ¥sÀ®zÉÆ¼ÀUÉ
 "sAQÛ©ÃdzÀ ðÀÈPÀë ¥À®è«¹vÀÄÛ.
 D "sAQÛ©Ãd ðÀÈPÀëzÀ ¥sÀ®zÉÆ¼ÀUÉ
 ±ÀgÀt©ÃdzÀ ðÀÈPÀë ¥À®è«¹vÀÄÛ.
 D ±ÀgÀt©Ãd ðÀÈPÀëzÀ ¥sÀ®zÉÆ¼ÀUÉ
 PÀÄ®ÉÀ±ÀPÀÉÁzÀ ±ÀgÀt MAzÉ §¹¾°è §AzÀ.
 §AzÀÄ vÀÉÀß §¼ÀUÀPÉÌ vÀÉÀß PÀÄ®PÉÌ
 vÁÉÉ ðÀiÁjAiÀiÁzÀ ±ÀgÀt !
 "sÀ«"sÀPÀÛ "sÀ«©ÃdzÀ ðÀÈPÀëzÀ vÀA¥ÀÄ ÉÉ¼À®ÉÉ
 ©IÄÖ
 PÀÄ¹izÀð°èAiÉÄ §½§½AiÄÄ §AiÄÄ´AzÀ ±ÀgÀt !
 ÉÁzÀ©AzÀÄ©Ãd ÉÀµÀÖ °ÉÆ¼ÁÎv °Á¾ô °ÉÄzÀ°è
 ÉÉÉßÉÀ °ÉÄ¼À®ÄAiÄ ?
 UÄÄ°ÉÄ±ÀégÀÉÉÁ§ °AUÄ³ÀÉÀ¾ôzÀÄ "sÀ«UÉ
 "sÀ«AiAiÁzÁvÀAUÉ
 ÉÉÉßÉÄÄ ¥ÀzÀ³ÀÄAiAiÀiÁÄ ?

382

bhavibīja vṛukṣhada phaladoḷage
 bhaktibījāda vṛukṣha pallavisittu.
 ā bhaktibīja vṛukṣhada phaladoḷage
 sharaṇabījāda vṛukṣha pallavisittu.
 ā sharaṇabīja vṛukṣhada phaladoḷage
 kulanāshakanāda sharaṇa omde basirxalli baṁda.
 baṁdu tanna baḷagakke tanna kulakke
 tāne māriyāda sharaṇa !
 bhavibhaktā bhavibījāda vṛukṣhada taṁpu neḷalane biṭṭu
 kuḷḷirdalliye baḷibaḷiya bayalāda sharaṇa !
 nādabimḍubīja naṣṭha hoḷḷāgi hārxi hōdalli
 innēna hēḷalumṭu ?
 guhēshvaranēmba liṁgavanarxidu bhavige bhaviyādātaṁge
 innēnu padavumṭayyā ?

382

Bavi seed from tree fruit
Devotional seed tree came
From the fruit of devotional tree fruit

*Sharana seed tree came.
 From the fruit of sharana seed tree
 Sharana destroyer of kula
 Came in the same pregnancy.
 To his group to his kula
 Sharana is himself stubborn!
 Bavibhaktha leaving the shade of bavibhaktha tree
 Sharana became bayalu where he sat!
 Nādhabinḍhu seed wasted as husk flew
 What else can be said?
 Learning linga named Guheshwara
 Bavi becoming bavi
 What other word is there?*

Explanation:

Bavi seed ... tree came. : People are generally interested in things that bring happiness to their body. Also they are interested in hearing news that pleases them. They do not have the knowledge of their soul. They perform good deeds. With good deeds they acquire devotion. The devotional seed grows into a tree with motivation, devotion, and experience. The seed sharana appears from the fruit of the devotional tree. Sharana grows in the shade of linga.

From the ... destroyer of kula: The devotional tree gives the fruit by suppressing thoughts of body. He has no duality of 'I and You'. Without the feelings of 'I and You', there is no sharana. Since there is no sharana there is no kula namely, baktha, maheshwara, prasādhī, and prānalingi. This is the reason that sharana becomes the destruction of his kula.

Sharana is ... himself stubborn! : Baktha, bavi, and sharana are all born with similar views. But sharana follows the path of linga. With the idea that he and Parashiva are one and the same, he becomes the destroyer of himself, and his brother bavi and baktha.

Bavibhaktha leaving ... he sat! : With the growth of the idea that a sharana is no different from Parashiva only Parashiva remains. Parashiva is bayalu.

Nādhabinḍhu seed ... be said? : Body, mind and all feelings are quelled including ideas of linga. So united with bayalu a sharana is bayalu himself.

Learning linga ... is there? : Sharana learning the truth about bayalu or Parashiva has become bayalu himself. There is nothing that is different from him either here or beyond.

Summary:

A child born is a bavi. With linga initiation bavi receives the bakthi seed. With devotion to linga there is the seed of sharana. The knowledge that sharana is no different from Parashiva evolves with the growth of sharana seed. With this knowledge all else disappears. Only the knowledge of

Parashiva remains. With the growth of this knowledge even sharana is absorbed by linga. There are no feelings about body, mind or even sharana. So a child born as bavi grows as a baktha and unites as a sharana. Only Parashiva or bayalu remains.

383

°ÄÄnÖzÀ PÀÆ¹AUÉ ¥ÀİÖªÀ PÀnÖ,
 «¨sÀÆwAiÄÄ °ÀÆ¹, °AUÀªÀ vÉÆÃ¾ô
 eÉÆÃ eÉÆÃ JAzÄÄ eÉÆÃUAÄ¾ÀªÁrzÀ¾ÄÄ
 ¢AiÁAiÀiÁzÉÃ«AiÄÄPÀì !
 eÉÆÃ eÉÆÃ JA\$,ÀgÀ °À¾ôzÄÄ vÉÆnÖ®À ©CÝvÄÄÜ,
 PÀÆ,ÄÄ ,ÀwÜvÄÄÜ, UÄÄ°ÉÃ±ÀégÀÆÄÄ¾zÀÆÄÄ.

383

huṭṭida kūsimge paṭṭava kaṭṭi,
 vibhūtiya hūsi, liṁgava tōrxi
 jō jō emdu jōguḷavāḍidaḷu māyādēviyakka !
 jō jō emba sara harxidu toṭṭilu biddittu,
 kūsu sattittu, guhēshvaranuḷidanu.

383

*Coronate the child after birth
 Placing vibuthi, showing the linga
 The illusionist played the lullaby!
 The crib falls with the tearing of lullaby rope,
 Dies the child leaving Guheshwara.*

Explanation:

Coronate the ... the lullaby! : Coronate refers to the linga initiation ceremony of a child. Placing vibuthi refers to the knowledge that the stiff world is not eternal. Showing the linga means the knowledge that linga alone is eternal. Lullaby refers to the soul and it is no different from linga. Illusionist is a guru. The mind is inside the body and is referred as the crib. The soul does not have the knowledge and it is called the child. Guru blesses the child with linga and makes the soul to learn that the body, mind, senses are not eternal. Only linga is true for all times. Linga is the basis for everything and for every time. You are the image of that eternal linga. This knowledge is the lullaby.

The crib ... leaving Guheshwara. : With the stoppage of the lullaby-Shiva OM, Shiva OM, there exists peace. There is no mind or no feelings of the body. Only bayalu or Parashiva exists.

Summary:

This vachana portrays the life of a sharana. Sharana is born as a bavi. He is blessed with Istalinga by guru with instructions to follow the path of Shiva. With his devotion he learns that he is no different from linga. With this

knowledge he succeeds in becoming linga himself.

384

C¾ô«£À°è GzÀ-Ä¹ ¢ÄÄ¾ªÄÄ £ÄµÄÖªÄVzÄÝ

±ÄgÄt£Ä ¥ÄjAiÄÄ£Ä¾,Ä®ÄAmÉ ?

UÄwAiÄÄ£Ä¾,Ä®ÄAmÉ ?

²±ÄÄ PÄAqÄ PÄ£Ä¹£ÄAw¥ÄàgÄÄ UÄÄº£Ä±ÄégÄ, ¢ªÄÄä

±ÄgÄt£ÄÄ.

384

arxivinalli udayisi marxavu naṣṭavāgidda

sharaṇana pariyanarxasalumṭe ? gatiyanarxasalumṭe ?

shishu kaṁḍa kanasinamṭipparu guhēshvarā, nimma sharaṇaru.

384

Took birth in realization

Lost forgetfulness

Can sought sharana's status?

Can sought linga's status?

Guheshwara, Your sharana's are

Like dream of a baby.

Explanation:

Took birth ... linga's status? : Realization refers to the knowledge acquired by performing Shivayoga. The knowledge is that a sharana is Parashiva. Forgetfulness refers to the loss of awareness of body and mind. With the evolution of the knowledge that a sharana is Parashiva he loses all awareness of body and mind. He is completely absorbed with linga feelings and his life is of linga. Allamaprabhu asks- Is it possible to question the status of a sharana apart from linga, or the status of linga apart from a sharana?. They are one and the same.

Guheshwara, Your ... a baby. : The dream of a baby cannot be explained. It can only be experienced. Similarly unity of a sharana with linga cannot be explained. But it can only be experienced.

Summary:

Performing Shivayoga is to acquire knowledge. At the end the performer learns that he is no different from linga. With this knowledge he loses awareness of his body and mind. In this state, a sharana cannot be viewed different from linga or linga different from a sharana. This situation cannot be explained. It can only be experienced. It is like the dream of a child.

385

UÄÄgÄÄ²µÄä ,ÄA\$AzsÄPÉ¹ °AUÄªÄ zsÄj,ÄÄªÄgÄAiÄiÄä.

ªªÄÄä \$AzsÄ£ÄQ¹Q¹ D%ÄÄªÄgÄAiÄiÄä.

D£ÄÄ PÄAqÄÄ ¢ÄÄ¾ÄV CPÄIPÄmÄ JAz££Ä-Äè !

PÀÆV®è "ÉÆ"Éâ-Ä®è ; °ÉÆÃZÀ °ÉÆ®§ÆÀ¼ôAiÀÄgÀÄ-
zÉÃªÀ UÄÄ°ÉÃ±ÀégÀÆÀ "Á¼ÄÄzÀ`É«rzÉÉÄÄ.

385

gurushishya sambandhakke lingava dharisuvaryā.
nimma bandhanakkikki ālūvarayā.
ānu kaṁḍu marxugi akaṭakaṭa emdenallā !
kūgilla bobbeyilla ; hōda holabanarxiyaru-
dēva guhēshvarana bālūdaleviḍidenu.

385

*To associate guru and pupil wears linga
Place You in bondage cries.
Seeing, I had pity and said alas!
No calling, no shouting;
Do not know the path they went.
Followed the path of God Guheshwara.*

Explanation:

To associate ... wears linga: Guru blesses a pupil with Istalinga and orders to wear always. They are not aware that wearing Istalinga is for the practice of Shivayoga and not to please guru.

Place You ... bondage cries. : By carrying Istalinga in a pouch they are placing Parashiva in bondage. They fail to bring You to their palm or to their mind.

Seeing, I ... said alas! : Allamaprabhu expresses pity to those wearing linga but not practicing Shivayoga.

No calling ... they went. : Devotee wears Istalinga to be free from the bonds of life. He should worship Istalinga on his palm with steadfast mind. Without Istalinga worship there is no way to free themselves from the bonds of life. The devotee cannot follow the path of sharanas. He forgets the path showed by his guru.

Followed the ... God Guheshwara. : Sharana is different. He does not wear linga just for the sake of wearing. His feelings, life and all his actions are for linga. In fact he lives for linga. He has no awareness of his body or his mind. Everything is filled with linga. Finally he becomes linga.

Summary:

Without the knowledge of linga or without love for linga devotee wears linga. Some wears to please guru who blessed them with the linga. He does not wear linga to lose the cycle of birth, death and life. He keeps his linga in bondage. Allamaprabhu feels sympathy seeing such people. He does not repent with linga or he seeks protection from the cycle of birth and death. He does not know to follow the path of sharanas. Sharana is different. He is anxious to unite with linga. By following the path of Shiva he experiences the true bliss.

386

PÁAiÀÄzÀ°è PÀ¼ÀªÀ¼ÀªÉqÉUÉÆAqÀ §½PÀ
 C¾Ô«ÉÀ°è ¢ÀÄ¾É vÁÉÉ ¢AcvÀÄÛ ÉÉÆÄqÁ.
 PÁAiÀÄzÀ PÀ¼ÀªÀ¼Àª ¢ÁAiÀÄªÉAzÀ¾ÔAiÀÄ§®èqÉ
 zÉÄª UÄÄ°ÉÄ±ÀégÀÉÀ ¢®ªÄ vÁÉÉ ÉÉÆÄqÁ.

386

kāyadalli kaḷavaḷaveḍegomḍa baḷika
 arxivinalli marxave tāne niṁdittu nōḍā.
 kāyada kaḷavaḷava vāyuvemdarxiyaballaḍe
 dēva guhēshvarana nilavu tāne nōḍā.

386

*With hesitation inside the body
 Memory loss is for the learning.
 Learning hesitation of body is waste
 It is His standing, Guheshwara.*

Explanation:

With hesitation ... the learning. : The soul hesitates to learn the truth when it is tangled with things of this world and body. Things of this world and body are the daily routines for seeking bodily pleasures, working to acquire wealth, etc. With this kind of involvement the soul does not find time to remember the truth. So its memory for learning the truth is lost.

Learning hesitation ... standing, Guheshwara. : Affairs of body, worldly information, matters of wealth are all short lived. They keep changing with time. They are static. An ignorant associates with worldly things. But a sharana has the knowledge of the soul.

Summary:

With the interest of mind in the matters of body and wealth, the soul is not aware of its true identity. With the knowledge that the affairs of body are short lived and they are static, the soul is free to recognize its true identity. Only a sharana has this knowledge.

387

©¹-ÉA§ UÄÄgÀÄ«AUÉ ÉÉ¼Ä-ÉA§ ²±Àª.
 ¢gÁ¾À°AUÀPÉÍ §AiÀÄ-É ÉeÉÓ, ¢ÁAiÀÄªªÉ ²ªAzÁgÀ,
 ¨É¼ÄUÉ ¹AªÁ,ÀÉÀ.
 CvÀÛ°vÀÛ avÀÛªÀ °AjAiÀÄ°ÁAiÀÄzÉ,
 ¢ÄÄdÓÉÉPÉÍ¾ðÉzÄÄ ÄÄTAiÀiÁzÉ UÄÄ°ÉÄ±ÀégÁ !

387

bisileṁba guruvimge neḷaleṁba shishya.
 nirāḷalimḡakke bayale sejje, vāyuve shivadāra,

beḷage simhāsana.
attalitta cittava hariyalīyade,
majjanekkerxedu sukhiyāde guhēshvarā !

387

*For a guru named sunshine
Shade is his pupil.
For linga, the world is his abode.
Air is the thread
Light is his throne.
Without letting the mind to wonder,
Bathes linga became happy, Guheshwara.*

Explanation:

For a guru ... his pupil. : Sunshine refers to no darkness. Guru is called sunshine because he has no ignorance. In the shade of the sunshine is the pupil. He is the one with noble characters and is eager to receive the teachings of his guru. He is peaceful and has no desires. He is ready and is willing to follow the path of Shiva. He follows the teachings of his guru.

For linga ... his throne. : The pupil worships Bhāvalinga in his mind. This linga is pure and has no impurities. Knowledge is its throne. Bhāvalinga is carried lightly by air.

Without letting ... happy, Guheshwara. : With steadfast mind sharana worships Bhāvalinga. Gradually he stands united with linga and he is immensely happy.

Summary:

Knowledge is sunshine. Guru is with knowledge. Pupil is his shade. He is anxious to follow the path of Shiva. He travels in the path of Shiva with steadfast mind and worships Bhāvalinga. He is happy united with linga.

388

PÀgÀuÁç UÀÄtAUÀ¼À½zÄÄ £À³ÀZÀPÀæAUÀ¼ÄÄ
©ü£Àß³ÁzÀ §½PÀ
££ÉßÃ££££, ££ÉßÃ££££ ?
¥ÀÁtå«®è ¥Á¥À«®è ; ££ÉßÃ££££, ££ÉßÃ££££ ?
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388

karaṇādi guṇamgaḷaḷidu navacakraṁgaḷu bhinnavāda baḷika
innēno, innēno ?

puṇyavilla pāpavilla ; innēno, innēno ?

svargavilla narakavilla ; innēno, innēno ?

guhēshvaranemba liṁga vēdhisi sukhiyāda baḷika

innēno, innēno ?

388

With the loss of characters of sense organs,

With the separation of nine wheels

What else, what else?

No virtues, no guilt; what else what else?

No heaven, no hell; what else, what else?

Happy being one with Guheshwara linga

What else, what else?

Explanation:

With the ...what else? : Sense organs lead to pride. They are –‘I’ and ‘mine’. Nine wheels refer to the nine places of the inner body, namely, Ādhāra, Swādhistāna, Manipooraka, Anāhatha, Vishudhdhi, Ājnā, Brahma, Shikā, and Paschima (west) wheels. The performer of Shivayoga binds his mind and soul in the nine wheels and invokes Parashiva. As his performance solidifies he travels up word. Finally he passes through all the wheels and he unites with Parashiva. With the union, a sharana is not bound by place or time. He is Parashiva. There is no good and bad for him. These feelings exist as long as sharana dwells duality ‘I and You’.

Summary:

Sharana with his steadfast mind performs Shivayoga. He controls his sense organs and continues to elevate himself through the nine wheels that are inside his body. Finally, he unites with linga and becomes bayalu. Being linga he has no feelings of good and bad. He is not bound either by time or by place.

389

¥ÀÈyéAiÀÄ£ÀwUÀ¼ÉzÀ ,ÜªÀgÀAUÀ½Ã®è.

C¥ÀÄöàªÀ£ÀwUÀ¼ÉzÀ wÃxÀðAiÀiÁvÉæUÀ½®è.

CVßAiÀÄ£ÀwUÀ¼ÉzÀ °ÉÆÃªÀÄ,ÀªÀiÁçüUÀ½®è.

ªÁAiÀÄªªÀ£ÀwUÀ¼ÉzÀ £ÉÃªÀÄxvÀåAUÀ½Ã®è.

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389

pruthviyanatigaḷeda sthāvaramgaḷilla.

appuvanatigaḷeda tīrthayātreḡaḷilla.

agniyatanatigaḷeda hōmasamādhigaḷilla.

vāyuvanatigaḷeda nēmanityamgaḷilla.

ākāshavanatigaḷeda dhyānamaunaḡaḷilla.

guhēshvara tānemdarxidamḡe innāvamḡavū illa.

389

With neglect of earth no fixed lingas

*With neglect of water no travel to holy rivers
 With neglect of fire no sacred fires
 With neglect of air no routines
 With neglect of sky no prayers
 Learning Guheshwara is oneself, no body.*

Explanation:

With neglect ... no prayers: People construct temples and worship idols. People travel far off places to bathe in rivers. Worships fire saying it is sanctified. Perform rituals routinely and pray both loud and silently. To perform these one should have the knowledge of the panchabuthās (earth, water, fire, air and sky). Without the knowledge of earth temples cannot be built. Without the knowledge of water bathing cannot be done. Without the knowledge of fire it cannot be holy. Without the knowledge of air routines cannot be performed. Without the knowledge of sky prayers are not possible. Panchabuthās are essential for these actions.

Learning Guheshwara ... no body. : This world is from Panchabutha. It is not ancient or complete. It came in the middle. Before the presence of this world Parashiva existed. He is the truth. A sharana through his performance of Shivayoga unites with Parashiva. With unity sharana has no concept of this world or Panchabutha.

Summary:

Worship of idols, bathing in holy rivers, sanctified fire, performing routines and praying both loud and silently are all related to earth, water, fire, air and sky called Panchabutha. Sharana through his performance of Shivayoga reaches the ultimate and unites with Parashiva. With this unity he has no awareness or concepts of Panchabutha. So he cannot follow the actions associated with earth, water, fire, air, and sky.

390

¥ÀÈyé dqÀ£ÉAzÀ%ôzÀ³ÀAUÉ ,ÁÜ³ÀgÁÇUÀ¼À°è
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UÀÄ°ÉÃ±ÀégÀÉÉÅ\$ ¤dªÀÄ EzÀÄ vÁÉÉAzÀ¼ôzÀ
ªÀÄ°ÁvÀäAUÉ !

390

pruthvi jaḍanemḍarxidavaṃge sthāvarādigaḷalli erxagalēkayyā ?
appu jaḍanemḍarxidavaṃge tīrhasnānaṃgaḷalli atishayavēkayyā ?
tēja jaḍanemḍarxidavaṃge hōmasamādhigaḷēkayyā ?
vāyu jaḍanemḍarxidavaṃge dhyānamaunaṃgaḷa hiḍiyalēkayyā ?
ākāsha jaḍanemḍarxidavaṃge maṃtrārṣūḍhiyēkayyā ?
initu jaḍanemḍarxidavaṃge vidhi kiṃkarateyillavayyā,
guhēshvaranemba nijavu idu tānemḍarxida mahātmaṃge !

390

*With knowledge that earth is immovable
Why seek refuge of static things?
With knowledge that water is static
What is great about bathing in holy rivers?
With knowledge that fire is static
Why perform sacred rituals with fire?
With knowledge that air is static
Why practice of prayers?
With knowledge that sky is static
Why practice uttering of prayers?
With static knowledge does not fall for these
Knowing the true Guheshwara is self!*

Explanation:

With knowledge ... is self! : Sharana learns the truth that he is Parashiva and Parashiva is not bound by time or place. With this knowledge he has no reason to follow the rituals offered to Panchabutha. He ignores idol worship and bathing in holy waters, sanctify fire, rituals, and prayers.

Summary:

Panchabutha – earth, water, fire, air, and water, are static. Knowing that Panchabutha is static, a sharana does not follow the rituals to them. He does not worship idols, does not bathe in holy rivers, does not sanctify fire, does not follow rituals, and does not pray either silently or loud. He knows that he is Parashiva and has lost all bodily characters. He is the greatest.

391

\$AzÀ \$mÉÖAiÀÄ ¤AzÀÄ £ÉÉÃqÀ´ÉÉ´Éè PÀAzÁ !
PÀAzÁ, CzÉÃ£ÄÄ ,ÉÉÃfUÀªÉÇ ?
©AzÀÄ bÀAzÀªÀ®è ;
\$AzÀ ¥AjAiÀÄ£ÄÄ UÀÄ°ÉÃ±ÀégÀ \$®è, PÀAzÁ !

391

baṇḍa baṭṭeya niṇḍu nōḍalolle kaṇḍā !
 kaṇḍā, adēnu sōjigavo ?
 biṇḍu Chamḍavalla ;
 baṇḍa pariyanu guhēshvara balla, kaṇḍā !

391

Don't you see the clothes came in child!
Child, what a surprise it is?
Roaming mind is not good;
The way you came Guheshwara knows, child!

Explanation:

Don't you ... knows, child! : Clothes came refers to a person who came in the path of Shiva. In the beginning Parashiva was alone. Life on this world is the culmination from the power of Parashiva. The power is pure knowledge. Entering the life, it became ignorant. It has no memory of its past. It has acquired pride by thinking 'I am body and I live for the sake of body, etc. Allamaṇḍaprabhu asks such lives – where did you come from? What clothes you had when you took birth on this earth? Stop and think. Instead of traveling in the path of sumsāra, look back, far back. Behaving to please the wandering mind is not good for you. Look at sharana. He has discarded all clothes related to the path of sumsāra. He is traveling in the path of Shiva reaching his final destination of uniting with Parashiva. Now it is your turn to follow the path of Shiva.

Summary:

Before following the path of sumsāra a person should stop and think of his past. He came in the path of Shiva. It is his clothes. Being in the path of sumsāra does not lead to eternal happiness. He should follow the path shown by a sharana. To unite with Parashiva he should go with the clothes or in the path that he came.

392

¥ÀÈyéAiÄÄ~ÉÆzÀVzÀ WÀl³ÄÄ ¥ÀÈyéAiÄÄ®qÀVzÀqÉ
 D ¥ÀÈyéAiÄÄ ZÀjvÀæ³É ZÀjvÀæ fÉÆÃqÁ !
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 CVßAiÄÄ~ÉÆzÀVzÀ WÀl³ÄÄ CVßAiÄÄ®qÀVzÀqÉ
 D CVßAiÄÄ ZÀjvÀæ³É ZÀjvÀæ fÉÆÃqÁ !
 ¢ÁAiÄÄÄ«ÈÀ~ÉÆzÀVzÀ WÀl³ÄÄ ¢ÁAiÄÄÄ«ÈÀ®qÀVzÀqÉ
 D ¢ÁAiÄÄÄ«ÈÀ ZÀjvÀæ³É ZÀjvÀæ fÉÆÃqÁ !
 DPÁ±ÄzÀ~ÉÆzÀVzÀ WÀl³ÄÄ DPÁ±ÄzÀ®qÀVzÀqÉ
 D DPÁ±ÄzÀ ZÀjvÀæ³É ZÀjvÀæ fÉÆÃqÁ !

UÀÀ°ÉÃ±ÀégÀÉÉÅŞ °AUÀzÀ~ÉÆzÀVzÀ WÀl³ÀÅ
°AUÀzÀ®qÀVzÀqÉ
D °AUÀzÀ ZÀjvÀæ³É ZÀjvÀæ ÉÉÉÃqÁ !

392

pruthvialodagida ghaṭavu pruthvialaḍagidaḍe
ā pruthviya caritrave caritra nōḍā !
appuvinalodagida ghaṭavu appuvinalaḍagidaḍe
ā appuvina caritrave caritra nōḍā !
agniyalodagida ghaṭavu agniyalāḍagidaḍe
ā agniya caritrave caritra nōḍā !
vāyuvinalodagida ghaṭavu vāyuvinalaḍagidaḍe
ā vāyuvina caritrave caritra nōḍā !
ākāshadalodagida ghaṭavu ākāshadalāḍagidaḍe
ā ākāshada caritrave caritra nōḍā !
guhēshvaranemba liṁgadalodagida ghaṭavu liṁgadalāḍagidaḍe
ā liṁgada caritrave caritra nōḍā !

392

*Things of earth if hid in earth
Look, It is the greatness of earth!
Things of water if hid in water
Look, It is the greatness of water!
Things of fire if hid in fire
Look, It is the greatness of fire!
Things of air if hid in air
Look, It is the greatness of air!
Things of sky if hid in sky
Look, It is the greatness of sky!
Life coming from Guheshwaralinga if hid in linga
Look, it is the greatness of linga!*

Explanation:

Things of ... of sky! : Things made of earth end in earth, things made of water end in water, things made of fire end in fire, things made of air end in air, and things made of sky end in sky.

Life coming ... of linga: Similarly, soul that comes from Mahalinga also ends in Mahalinga. This is the greatness of Mahalinga.

Summary:

This vachana can be explained in two ways, namely, the meaning of vachana, the second relates to the performance of Shivayoga. Panchabutha is responsible for five karmendria (organs related to talk, holding, walking, breathing and excretion), five vishaya (organs relate to the collection of information), five jñānendria (organs related to the collections of knowledge), five vāyu (organs related to breathing), and five anthahkarana (inner organs related to feelings). The collection of these is the body and

Sharana as a bakthā offers all his desires related to earth including things of smell to Āchāralinga. As a result he has no desires related to earth. Sharana as a Maheshwara offers all his desires related to water including liquid things to Gurulinga. As a result he is free from desires related to water. Sharana as a prasādhi offers all his desires related to fire including things with form to Shivalinga. As a result he is free from desires related to fire. Sharana as a prānalingi offers all his desires related to air including things that has touch to Jangamalinga. As a result he is free from all desires related to air. Sharana offers all his desires related to sky including things of sound to Prasādhalinga. As a result he is free from all desires related to sky. By offering various desires of Panchabutha at different stages of Shivayoga, sharana has awareness over his three types of body, namely, sthula, sukshma, and kārana. Now sharana has no awareness of his body and he does not stay alone. He is united with Mahalinga.

worlds. Brahma is in the Kriyāshakthi, Vishnu is in the Jnānashakthi, Rudra is in the Ichchāshakthi, Eshwara in Ādhisakthi, and Sadhāshiva in Parāshakthi. These five are responsible for the creation, maintaining, destruction, recreation, and caring respectively. They are from the five characters of Parashiva. So Parashiva is the father.

He is ... of mine. : There are many lives. Each one is different from the other. Their views are also different. Their souls experience happiness and sorrow. Parashiva is the salvation for every soul. Even in the bonds of birth and death Parashiva is the father.

You are ... in Guheshwaralinga! : Following in the path of Shiva philosophy a person acquires freedom from the bonds of life. Parashiva is the father. Allamaprabhu expresses his salutations to Parashiva.

Summary:

Parashiva is responsible for the many earths in this universe. He is the protector. He is responsible for all types of forces- past, present and future. His grace is the reason to come in different lives. Following the path of Shiva philosophy and the freedom from the cycle of birth are all from His grace. With unity a sharana is not different from linga. Happiness of a sharana is from unity with Parashiva.

394

§mÉÖUÉÆAqÀÄ °ÉÆÃUÄÄvÉÊÛAzÀ
PÉÆIÄÖ°ÉÆÃzÀgÉªÄÄªÄgÀÄ,
J°èAiÄÄzÄÄ °AUÄ, J°èAiÄÄzÄÄ dAUÄªÄÄ,
J°èAiÄÄzÄÄ ¥ÁzÉÆÃzÀPÀ ¥Àæ, ÁzÀªÄAiÄiÄÄ ?
C®èzÀªÄgÉÆqÄÆÁr J®ègÄÄ ªÄÄÄAzÄÄUÉIÖgÄAiÄiÄÄ ;
DÆÄÄ ¢ªÄÄä £AA© §AiÄÄ~ÁzÉ UÄÄ°ÉÄ±ÀégÁ.

394

baṭṭegomḍu hōguttomḍa koṭṭuhōdaremmavaru,
elliyadu liṁga, elliyadu jaṁgama,
elliyadu pādōdaka prasādavayyā ?
alladavarodaṇāḍi ellaru muṁdugeṭṭarayyā ;
ānu nimma nambi bayalāde guhēshvarā.

394

While going elders gave carried cloths
Where is linga, where is Jangama,
Where is padhōdhaka prasādha?
Joining the non believers
Everyone gone in the wrong path;
Believing in You, I became bayalu Guheshwarā.

Explanation:

While going ... carried clothes: Carried clothes refer to the path of linga.

There are two kinds of clothes. The first is the path of sumsāra and the other is the path of Shiva. Those following the path of sumsāra are bound by the cycle of life. Those following the path of linga are free from the cycle of life. The elders left behind the path of Shiva so everyone can follow to freedom from life.

Where is ... padhōdhaka prasādha? Those receiving the knowledge of Shiva path failed to accomplish unity with Parashiva. They failed to follow the path given to them by their elders. For them there is no linga experience. No jangama for them because they do not have the idea of dhasōha. Without equality in mind there is no prasādha or padhōdhaka.

Joining the ... wrong path; A devotee should associate with sharanas to follow the path of Shiva. Being in the company of nonbelievers hinders achieving eternal happiness.

Believing in ... bayalu Guheshwarā. : With trust in guru and his teachings a baktha follows the path of Shiva. Touching Istalinga leads to purify body, by touching Prānalinga mind is pure, and by touching Bhāvalinga feelings are pure. This is the way to fill the body, mind and feelings with linga. Now sharana is linga.

Summary:

Guru gives Istalinga to those expressing a desire to follow the path of Shiva. They are also instructed to fill their mind and body with linga. This results in the union with linga leading to eternal happiness. With the union a sharana is free from the cycle of birth and death. Without following the teachings of guru they are caught in sumsāra. Being in sumsāra they are in the cycle of birth and death. A true sharana follows the path of Shiva by associating with sharanas. He unites with linga.

395

DÇAiÄÄ ±ÄgÀt£Ä ¢ÄÄzÄÄ¢ÉAiÄÄ ¢AiÄqÄ®Ä
 AiÄÄÄUÄdÄUÄzÄ¢ÄgÉ®è ¤Şât¢ÉÇÄzÄgÄÄ.
 °ÉÆÄzÄ ¤ŞâtÄUÄgÄÄ ¢ÄÄgÄ%ÄgÄÄ !
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 ŞAzÄŞAzÄ¢ÄgÉ®è «ÄAzÄÄAqÄÄ °ÉÆÄzÄgÄÄ.
 EzÄ%AvÄÄ¢Ä£Ä%ôAiÄÄzÉ dUÄ¢É®è Ş%qÄ-ÄvÄÄÛ.
 UÄÄ°ÉÄ±ÄégÄ£ÉAŞ ±ÄŞY¢Ä£ÉÆ%ÄPÉÆAqÄ ¢ÄÄ°ÄAvÄ
 ŞAiÄÄ®Ä !

395

ādiya sharaṇana maduveya māḍalu
 yugajugadavarella nibbaṇavōdaru.
 hōda nibbaṇigaru maraḷaru !
 maduvaṇigana suddiyanarxiyabāradu.

harindaravaḷiyadu, hase munnaluḍugadu.
barindabarindavarella mirinduriṇḍu hōdaru.
idarxam̐tuvanarxiyade jagavella barxaḍāyittu.
guhēshvaranem̐ba shabdavanoḷakor̐ṇḍa maham̐ta bayalu !

395

*To perform wedding of primal sharana
Everyone went with him.
Those gone cannot return!
Cannot get news of groom.
Stage is not wasted, seat cannot be blot out.
Those came went peacefully.
Without learning the truth world became poor.
Learning the word Guheshwara
The great become bayalu.*

Explanation:

To perform ... cannot return! : Primal refers to Mahalinga. Wedding is for the sharana. Everyone refers to the sense organs and their feelings. Mahalinga is primal or ancient because He existed before this world. The devotee is called a sharana when he reaches the fifth state in the shatsthala. There is a wedding between a sharana and linga. The guests attending the wedding are his sense organs, mind, pride, and knowledge. Sharana is completely immersed with the knowledge of linga. He has no awareness of his body or his surroundings. His pride, anger and knowledge are also lost. His body and mind is filled with linga.

Cannot get ... of groom. : Groom refers to Mahalinga. Mahalinga cannot be described. He has no form.

Stage is ... blot out: Mahalinga is complete and has everything. The palm of a sharana is the stage. The wedding takes place in such a stage.

Those came went peacefully: During the performance of Shivayoga sharana has many feelings. All of them are now peaceful. They are controlled.

Without learning ...came poor. : Many people do not know the accomplishments of a sharana. Also they do not walk in the path of Shiva. So they do not escape from the cycle of birth and death.

Learning the ... become bayalu. : Sharana has lost all awareness of his body. He has no doubts about his relationship with Mahalinga. He experiences unity and is bayalu.

Summary:

This vachana describes the wedding between a sharana with Mahalinga. The wedding party consists of pride, knowledge, anger, etc. They are with sharana for many years. When sharana become the bride, his wedding party become associates of linga. With the wedding sharana has lost his cycle of birth and death. All his associates could not return to their original state.

Many people do not follow the path of Shiva. They are caught in the cycle of birth and death. Sharana alone submits himself to Mahalinga. He is united and is a bayalu.

396

æÄägÄzÉÆ¼ÄUÀt QZÄÄÑ æÄägÄæÄ
 ,ÄÄIÖAvÁzÉÆÄAiÄiÄå.
 §AiÄÄ® UÁ½AiÄÄ ¥ÄjæÄÄ¼ÄÄ
 £Ä¹PÄæÄ£Ä| àzÄAvÁzÉÆÄAiÄiÄå.
 PÄgÄÄ«£Ä ¨ÉÆA¨ÉAiÄÄ£ÄÄjPÉÆAqÄAvÁzÉÆÄAiÄiÄå.
 UÄÄ°£Ä±ÄégÄ££Ä§ °AUÄæÄ ¥ÄÇf¹
 ¨sÄæÄUÉmÉÖ£ÄÄAiÄiÄå.

396

maradoḷagaṇa kiccu marava suttaṃtādenayyā.
 bayala gāliya parimaḷa nāsikavanappidaṃtādenayyā.
 karuvina bombayanurikoṃḍaṃtādenayyā.
 guhēshvaranemba liṃgava pūjisi bhavageṭṭenayyā.

396

*Became like the tree burnt by fire within.
Became like the organ hit by fragrance in wind.
Became like the wax doll burnt by fire.
Worshipping linga named Guheshwara
Became free from life and death*

Explanation:

Became like ... fire within. : Fire is hidden in a tree. When fire exits the tree, it burns the tree. Similarly the knowledge of Shiva is in a sharana. When it comes out, it burns sharana. With the burning, his desire to unite with linga intensifies and all other desires are burnt. This is the state of a sharana now.

Became like ... in wind. : When air with fragrance touches the nose, the body enjoys the sweet smell of fragrance. Similarly a sharana enjoys the unity with Mahalinga. This is his state.

Became like ... by fire. : Nothing remains when fire touches the wax doll. Similarly, sharana becomes bayalu with unity. His state is bayalu.

Worshipping linga ... life and death: Performing Shivayoga a sharana achieves unity with linga. With unity sharana is free from the cycle of birth.

Summary:

This vachana has three illustrations. The first is the burning of the tree, the second is touch of fragrance from the air, and the third is the burning of the wax doll. Fire refers to knowledge, doll refers to body and tree refers to life. With the birth of Shiva knowledge awareness of body is suppressed. Now

sharana is with the idea that he is no different from Mahalinga. In this state he has no awareness of body. In this state he is with knowledge and is happy. This happiness is pure fragrance. Sharana enjoys this fragrance immensely.

397

L^aAgÀ ,AAUÀÇAzÀ \$AzÉ £ÉÆÃqÀAiÀiÁâ.
 L^aAgÀ ,AAUÀÇAzÀ ¤AzÉ £ÉÆÃqÀAiÀiÁâ.
 L^aAgÀÄ vÀ^aÄÄä vÀ^aÄÄä \$mÉÖAiÀÄ°è °ÉÆÃzÀgÀÄ.
 £Á£ÉÆ\$â£É ¤B ,AAVAiÀiÁV G½zÉ£AAiÀiÁâ !
 UÄÄ°ÉÄ±ÀégÀ£ÉÆ\$ ¤vÀâ¤gÀAd£À
 gÀÆ»®èzÀ WÀ£À^aÀ PAAqÉ£AAiÀiÁâ.

397

aivara saṁgadiṁda baṁde nōḍayyā.
 aivara saṁgadiṁda niṁde nōḍayyā.
 aivaru tamma tamma baṭṭeyalli hōḍaru.
 nānobbane niHsaṁgiyāgi uḷidenayyā !
 guhēshvaranemba nityaniramaṁjana
 rūhillada ghanava kaṁḍenayyā.

397

*Came with the association of five.
 Stood with the association of five.
 The five are gone in their clothes.
 I remained without association!
 Saw the greatness of the formless and
 Ever pure Guheshwara.*

Explanation:

Came with ... of five. : Five refers to Panchabutha namely earth, water, fire, air and sky. When these five are mixed comes the body. To associate with this body jeeva resided in the body. This body has sense organs. From sense organs jeeva could gather information about worldly things that brings happiness and sorrow to the body. But for his fortune jeeva met guru who instructed about linga. Jeeva followed the instruction and walked in the path of Shiva learning that jeeva is not the body and mind is not made from Panchabutha. Jeeva had the awareness that jeeva is Parashiva. With this knowledge all awareness about body and mind are lost.

The five ... their clothes. : First is Mahalinga. Then came the five philosophies followed by the Panchabutha, and five forms. They are together became this universe, body, and others. This is the way they came and this is the way they are absorbed. Panchabutha is absorbed by the five philosophies and then they are absorbed in Mahalinga. Since sharana is united with Mahalinga, he has no awareness about the universe,

Panchabutha or the philosophies. For him everything is linga. So the five are gone in their clothes.

I remained without association! : For a sharana everything is linga. So a sharana is not associated with any other.

Saw the ... Ever pure Guheshwara. : Shivayoga has made a sharana to see and experience Parashiva, the pure, complete and peaceful linga.

Summary:

The soul evolved from Panchabutha followed by the body. The soul stayed in the body and enjoyed bodily information collected by the sense organs. With the blessing of guru, the soul realized that 'I am not the body and I am the Parashiva'. As a result the soul lost all regards to the body. This suppressed Panchabutha. Being alone without any association the soul experienced true status as linga.

398

„AmÉ çl³ÁzÀ°è ¢ÄÄÄnÖAiÄÄÆ ¢ÄÄÄIÖzÉ EgÄ°ÉÄPÄÄ.
CwgÄw UÄw¢ÄÄwUÉ ¢ÄÄAzÀ¢Ä-ÄvÄÄÜ.
JAIÄ »IÄÖ, ¥ÄAZÀ ¢ÄÄoÀ GAIÄ zsÄgÉAiÄÄ ¢ÉÄÄ-É.
£ÄgÄ,ÄÄgÄÇUÄ¼É®è „Ä°sÄgÄ¢Ä ¢ÉÄvÄÄÜ
ŞAzÉÊzÁgÉ.
»IÄÖ £ÄµÄÖ, ¢ÄÄoÀ ¢Ä¼ÄÄ, HJUÄÄ¥ÄI¼Ä,
WÄ£Ä ¢ÄÄoÄ¢Ä „ÄIÄÖ UÄÄ°ÉÄ±ÄégÄ
©ÄÇUÄ¼Ä¢ÄzÀ.

398

saṭe diṭavādalli muṭṭiyū muṭṭade irabēku.
atirati gatimatige maṇḍavāyittu.
eṁṭu hiṭṭu, paṁca maṭha uṁṭu dhareya mēle.
narasurādigaḷella sambhārava hottu baṁdaidāre.
hiṭṭu naṣṭa, maṭha hāḷu, ūrigupaṭaḷa,
ghana maṭhava suṭṭu guhēshvara bīdigarxuvāda.

398

*If False becomes true stay touched as untouched.
Efforts of true love darkened.
Eight foods, five matas are on earth.
Divine and men came carrying spices.
Lost food, spoiled matas, fire subsides,
Burns huge mata Guheshwara become free.*

Explanation:

If False ... as untouched. : False refers to the things that did not exist earlier. Stay touched as untouched means if noticed one should stay as unnoticed. This world did not exist before the soul. The time-place, country-things, actions-qualities, as well as many worlds came about at a

The birth of bad after good

Good inside of bad.

It subjects to sumsāra making it fall!

Bringing good in contact with everlasting

Stood free from bad Guheshwarā

Explanation:

The birth ...after good: Good refers to the soul. Bad refers to māya. Māya becomes visible to the soul.

Good inside of bad. : With the influence of māya the soul lost its identity. Now the soul is with the idea that it is the body.

It subjects ... it fall! : Māya lead the soul to the cycle of life.

Bringing good ...bad Guheshwarā: The soul does not remember the past. But the teachings of guru assist the soul to walk in the path of Shiva. Performing Shivayoga the soul realizes that Parashiva and the soul are the same. With this awareness all ideas of body are lost to unite.Parashiva.

Summary:

This vachana talks about bonding with sumsāra and ways to free from it. Sumsāra means the cycle of birth, death and life. Life is both happy and sad. With the idea that 'I am the body' the mind and the sense organs lead the soul to bond with the things of this world. Freedom from sumsāra is to be free from the cycle of birth and death. The soul with the loss of awareness of body it remembers the past. Jeeva practicing Shivayoga intensifies its quest of learning and experiencing the truth. Finally, the soul with the knowledge that 'I am linga' experiences unity with Parashiva. Māya came later than the soul and is attracted by her illusions to bond to the things of the world. Being bonded the soul experiences both happiness and sadness. The jeeva by performing Shivayoga not only frees from the bonds of sumsāra but it also purifies the body and the mind. Then the influence of māya is ceased. Now the soul is free from the cycle of birth, death and life.

400

vÀ`É-Ä®èzÀ zÀmÉÖ dUÀªÀ ÈÄÄAVvÄÄÛ.

CmÉÖ-Ä®èzÀ vÀ`É DPÁ±ÄªÀ ÈÄÄAVvÄÄÛ.

CmÉÖ ``ÉÄ¾ÖÉ, vÀ`É ``ÉÄ¾ÖÁzÀqÉ

ªÄÄÈÀ ,ÄAZÀ°,ÄAwÛçÝvÄÄÛ.

CmÉÖAiÄÄÈÄÈ vÀ`ÉAiÄÄÈÄÈ §AiÄÄ®Ä ÈÄÄAVzÀqÉ

DÈÄÄ ÈÄÄAVzÈÈÄÄ UÄÄ°ÉÄ±ÄégÄª®èzÀAvÉ !

400

taleyillada datte jagava numgittu.

aṭṭeyillada tale ākāshava numgittu.

aṭṭe bērxē, tale bērxāḍaḍe

mana saṁcalisuttiddittu.
aṭṭeyanū taleyanū bayalu nuṁgidaḍe
ānu nuṁgidenu guhēshvaranilladaṁte !

400

*Without head swallowed the world.
Headless knowledge swallowed the sky.
If knowledge and head separated
Mind wandered.
If bayalu swallowed knowledge and head
I swallowed Guheshwara as if He is not!*

Explanation:

Without head ... the world. : Without head refers to not having the knowledge of Parashiva. Parashiva is the truth. He is responsible for both good, bad and in between. Parashiva is the basis for both the world and the soul. Both came from Parashiva. Yet only the world can be seen and not the soul. The world is with the idea that the soul does not exist.

Headless knowledge ... the sky. : Sky refers to the soul purified through the performance of Shivayoga. This world is stiff and hence is not true. But Parashiva responsible for this world is true. This is the true knowledge. This knowledge evolves only in a person with pure mind.

If knowledge ... Mind wandered. : There is no Parashiva with the existence of duality - knowledge and ignorance, in mind. With duality, mind experiences the good and bad results of sumsāra.

If bayalu ... is not! : Ignorance is in this world and in jeeva. Knowledge is in pure jeeva. The performer of Shivayoga loses ignorance from knowledge. There is no world or jeeva in Parashiva. So there is no place for duality. Sharana with knowledge has no ignorance. Nothing exists except the truth with sharana in Parashiva

This vachana talks about three great ideas namely ignorance, knowledge and bayalu. There is no Parashiva for the ignorant. Ignorance leads to bonds of sumsāra. Knowledge leads to the path of Shiva. Bayalu is before the existence of the world, soul, time, place. Bayalu is the state when nothing existed.. There was no knowledge or ignorance. Performance of Shivayoga exists with the presence of duality; knowledge-ignorance. In bayalu, the idea 'I and you' does not exist. Pure awareness exists in bayalu.

Summary:

Ignorance about Parashiva exists in this world. The existence of knowledge and ignorance lead to duality of mind. Parashiva is pure bayalu. He has no duality of any type. Formerly sharana is a lover of this world. With knowledge and by performing Shivayoga he is without duality of mind. He has no awareness of body and for things of this world. He has the idea that Parashiva is himself. With this idea he becomes bayalu. As bayalu there is no ignorance, no knowledge, no soul, no sharana, and no Parashiva. Only

bayalu remains.

401

C°ÀAPÁgÀ°ÀÉÉ °ÀÄ¼õÉzÀÄ zÉ°ÀUÀÄtAUÀ¼ÀÉÉ
d¼õÉzÀÄ,
E°À¥ÀgÀ°ÀÄ vÁÉÉAzÀ¼ôzÀ PÁgÀt
'ÉÆÄ°ÀA' °sÁ°À ,Àé'ÜgÀ°À-ÄvÄÄÛ.
,À°Àd GzÀAiÄÄzÀ ¤®«AUÉ
°ÀÄ°ÁWÀÉÀ°AUÄzÀ °É¼AUÄÄ ,ÁéAiÄÄvÀ°ÁzÀ PÁgÀt
UÄÄ°ÉÄ±ÀégÁ, ¤°ÄÄä ±ÀgÀtÉÄÄ¥À°AiÁwÄvÀÉÄÄ !

401

ahamkāravane marxedu dēhaguṇaṁgaḷane jarxedu,
ihaparavu tānemdarxida kārāṇa
'sōham' bhāva svasthiravāyittu.
sahaja udayada nilavimge
mahāghanalīṁgada beḷagu svāyatavāda kārāṇa
guhēshvarā, nimma sharaṇanupamātītanu !

401

*Forgetting pride, rejecting body characters
After learning this and that is self
“I am Him” Idea stabilized
Evolving for the ordinary idea
The bright light is of the great
Guheshwarā, sharana is beyond description!*

Explanation:

Forgetting pride... Idea stabilized: This and that refer to the world and the power respectively. The former is sthula that can be seen and touched. The power is sukshma. Mind can perceive the power. Both have limitations and they end with time. Parashiva is the basis for these two. Parashiva has no limitations and is forever. Through Shivayoga one can learn that ‘jeeva is not the body but jeeva is Parashiva’. To realize Parashiva he should lose anger, pride, and all bodily characters with steadfast mind in linga.

Evolving for ... beyond description! : Sharana reaching the final stages of Shivayoga is with the idea that he is Parashiva. With this idea he is one with Parashiva. Now everything is at peace. Sharana is simply bayalu. He is beyond comparison.

Summary:

A baktha should be free from pride and anger. He should be free from desires of body. He should have firm belief that Parashiva is in both this world and beyond. He realizes his true identity that he is not the body but he is pure awareness. Then he unites with bayalu and becomes bayalu himself. Such a sharana is beyond comparison.

PÁAiÄÄ ©üfÄßªÁ-ÄvÉÛAzÄÄ ¢ÄÄÄnÖ,ÄÄªÄgÄÄ
 °AUÄªÄfÄÄ.
 ¢ÄÄÄIÖ-ÁUÄzÄÄ °AUÄªÄfÄÄ ; ¢ÄÄÄnÖzÁvÄ ¢ÄÄÄAzÉ
 °ÉÆÄzÄ.
 ¢ÄÄÄfÄß ¢ÄÄÄnÖzÄªÄgÉ®è G¥ÄfÄ«UÄ¼ÄzÄgÄÄ.
 EÉÄÄß ¢ÄÄÄnÖzÄªÄJuÉ UÄwAiÄÄÄAvÉ UÄÄ°ÉÄ±ÄégÁ
 ?

kāya bhinnavāyitterndu muṭṭisuvāru liṅgavanu.
 muṭṭalāgadu liṅgavanu ; muṭṭidāta munde hōda.
 munna muṭṭidavarella upajīvigalādaru.
 innu muṭṭidavarige gatiyunte guhēshvarā ?

*Saying body is different touches linga.
 No touching linga; those touched went ahead.
 Those touched earlier spent life with linga.
 Touching henceforth
 Is there any thing Guheshwarā?*

Explanation:

Saying body ... touches linga. People are with the idea that they are the body and the cycle of birth, death and life is for them. They do not think beyond the cycle of life. So they are bounded by the cycle of life. To alleviate this situation the learned guru blesses them with linga and instructs them the secrets of Shivayoga.

No touching linga; Walking in the path of Shivayoga with determination and motivation a person frees himself from the cycle of life.

Those touched went ahead. : Following in the path of Shiva with determination and motivation a person reaches higher steps of shatsthala. With each step he is closer to linga-anga-sāmarasya or unity with Parashiva.

Those touched ... with linga. : Many have lived before are gone now. Following the path of Shiva they led a life close to linga. Their action of mind and feelings were all of linga. They did not act or do things that are different from the views of linga. So they spent their life with linga.

Touching ... thing Guheshwarā? : The path of Shiva is ancient. The walker in this path is free from the cycle of life. Those went before and those who walk now receive the same rewards- freedom from the cycle of life-birth, death, and life.

Summary:

The feeling that I am the body should be erased with the feeling I am no different from linga. To support the learned guru blesses with linga and

instructs to walk in the path of linga. Those following the teachings of guru walk freely in the path of linga and become linga themselves. Being linga they are free from the cycle of life-birth, death and life. This is true before and is true now.

403

©vÀÛzé "É¼ÉAiÀÄzé vÀÄA©zÀ gÁ²AiÀÄ PÀAqÀ°è
 ,ÄÄTAiÀiÁV ¤AzÀªÀgÁgÉÆ ?
 EzÀ °ÉÄ¼À®Æ "ÁgÀzÀÄ, PÉÄ¼À®Æ "ÁgÀzÀÄ.
 UÄÄ°ÉÄ±ÀégÁ, ¤ªÄÄä ±ÀgÀt£ÄÄ
 ®ZÄÑtªÀ¼AiÀÄÄzé gÁ²AiÀÄ£Ä¼ÉzÀ£ÄÄ.

403

bittade beleyade tumbida rāshiya kaṁḍalli
 sukhiyāgi nimḍavarāro ?
 ida hēḷalū bāradu, kēḷalū bāradu.
 guhēshvarā, nimma sharaṇanu
 laccāṇavaḷiyade rāshiyanaḷedanu.

403

*Without sowing, without growing, seen the mound
 Who can be happy?
 This should not be told, not even asked.
 Guheshwarā, your sharana
 Without crossing measures the mound.*

Explanation:

Without sowing ... be happy? : Happiness is of two kinds. The first is through the sense organs. Beauty, music, and tasty foods are enjoyed through the sense organs. They can be described, heard, tasted, touched and seen. This type of happiness does not last long. The other type of happiness is of linga. It is not visible to the sense organs. It can only be enjoyed. It cannot be described. This type of happiness is eternal and only possible by following, with determination, the path of Shiva.

This should ... even asked. : The things with limits can be explained. They are visible to the sense organs. Eternal happiness is with linga. It is enjoyed and it cannot be described because it is beyond the limits of sense organs. It cannot be told or heard.

Guheshwarā, your ,,, the mound: Sharana has surrendered himself to Guheshwara. His body, mind and feelings are all of linga. There is nothing that differentiates between them. Being one with Guheshwara, sharana is immensely happy.

Summary:

Happiness is short lived if it is from the things of this world. But happiness by walking in the path of Shiva is eternal. Rarely a few persons can achieve and enjoy this type of happiness. It can only be enjoyed. It cannot be told

since this happiness is beyond description. It is beyond the grasp of the sense organs. Awareness is lost with this type of happiness.

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CAvÀgÀAUÀzÀ°è °sÀ«AiÀÄÉÉÆ¼ÀPÉÆAqÀÄ
 §»gÀAUÀzÀ°è °sÀQÛAiÀÄÉÉÆ¼ÀPÉÆAqÀÄ
 DvÀä ,ÀAUÀzÀ°è ¥Àæ ,ÁzÀ°ÀÉÉÆ¼ÀPÉÆAqÀÄ
 E¥Àà °sÀPÀÛgÀ PÁuÉÉÀAiÀiÁå £Á£ÄÄ.
 EAvÀ¥Àà °AUÉÊPÀågÀ PÁuÉÉÀAiÀiÁå.
 CAvÀgÀAUÀzÀ°è ,Ä½zÁqÀÄ³À
 vÀ£ÄÄUÀÄuÁÇUÀ¼À ¢ÄÄÈUÀÄuÁÇUÀ¼À
 ¥ÁætUÀÄuÁÇUÀ¼À
 PÀ¼ÉzÀ°è ±ÀgÀtgÀ°ÀgÉ ?
 §»gÀAUÀzÀ°è vÀ£ÄÄ ¢ÄÄ£À zsÀ£À³À
 PÉÆIÖ°è °sÀPÀÛgÀ°ÀgÉ ?
 GA§³ÀgÀ PÀAqÀÄ PÉÊAiÀÄ ¢ÃrzÀqÉ
 ¥Àæ ,ÁÇUÀ¼À°ÀgÉ ?
 F wæ«zsÀ °sÉÃzÀ³À UÀÄ°ÉÃ±ÀégÁ, ¢³ÄÄä ±ÀgÀt §®è.

404

am̐taraṁgadalli bhaviyanoḷakoṁḍu
 bahiraṁgadalli bhaktiyanoloḷakoṁḍu
 ātma saṁgadalli prasādavanoḷakoṁḍu
 ip̐pa bhaktara kāṇenayyā nānu.
 im̐tappa liṁgaikyara kāṇenayyā.
 am̐taraṁgadalli suḷidāḍuva
 tanuḡṇāḍigaḷa managunāḍigaḷa prāṇagunāḍigaḷa
 kaḷedalli sharaṇarahare ?
 bahiraṁgadalli tanu mana dhanava
 koṭṭalli bhaktarahare ?
 um̐bavara kaṁḍu kaiya nīḍidaḍe
 prasāḍigaḷahare ?
 ī trividha bhēdava guhēshvarā, nimma sharaṇa balla.

404

*Inside being a bavi
 Outside being a devotee
 Soul having prasāḍha
 Not seen this kind of devotees.
 Not seen this kind of lingaikyas.
 Wanders inside
 Characters of body, mind and soul*

*Losing, do they be sharanas?
Outside body, mind and wealth
Donating, do they be devotees?
Stretching hands on seeing those having food
Do they be prasādhis?
The difference of these three, Guheshwarā,
Your sharana knows*

Explanation:

Inside being a bavi: Bavi refers to Parashiva. He is free from character and form. The performer of Shivayoga invokes Parashiva to his heart and keeps him in his entire body and mind.

Outside being a devotee: Outside refers to body. Linga touches the body by keeping Istalinga on the palm. He knows that Istalinga is the symbol of Parashiva. Istalinga is worshiped without any duality in the mind.

Soul having prasādhā: There are three types of body, namely outside body, inside body and soul body. The outside body is called sthula body, inside body is called sukshma body, and the soul body is called āthmānga or āthma body. Actions like ‘I, mine’ are related to āthmalinga. Istalinga is for the outside body, Prānalinga is for the inside body and Bhāvalinga is for the āthmānga. When actions related to āthmānga become that of linga, the soul unites with Parashiva and enjoys extreme happiness. This happiness is called prasādhā.

Not seen ... of lingaikyas. : Allamaprabhu says that he has not seen devotees having Parashiva in their body, mind and soul.

Wanders inside ... be sharanas? : A person free from the cycle of birth, death and life is not a sharana. In addition he should fill his body, mind and soul with Parashiva.

Outside body ... be devotees? : A person cannot be a devotee just by donating his body, mind, and wealth to guru, linga and jangama. Without the knowledge of dhasōha and pure devotion he cannot be a devotee.

Stretching hands ... be prasādhis? : A person is not a Prasādhi by receiving food from guru and jangama. In addition, he should be content and happy to be a prasādhi.

The difference ... sharana knows: Sharana knows the difference that exists in these three. So he does not fall in the trap.

Summary:

This vachana describes a true sharana from ordinary people. A sharana has feelings of Parashiva inside his body and worships Istalinga with out any duality of mind. He experiences the union with Parashiva and is happy with the encounter. Life and death, sankalpa-vikalpa, hunger-thirst, are inner feelings. Suppressing inner feeling by a person is not enough to become a sharana. Similarly a person is not a devotee just by donating his body, mind and wealth to guru, linga and jangama. A person is not a sharana without

equality of mind both internally and externally with Parashiva.

405

᳚ÉĀPāZà ÈZÀÄÑ ãÄZÀÄÑ ©IÄÖ ᳚᳚NāVà᳚Á-ÄvÄÄÛ.
KEÄÄ °ÄwÛvÉÛAzÀ¼ôAiÉÄÈÄAiÀiÁå !
KEÄÄ °ÉÆÇÝvÉÛAzÀ¼ôAiÉÄÈÄAiÀiÁå !
UÄÄ°ÉÄ±ÄégÀÈÉAS UÄæ°À M¼ÄPÉÆArvÁÛV
ÈÄÈÉÄÈÄAzÀ¼ôAiÉÄÈÄAiÀiÁå.

405

lōkada naccu maccu biṭṭu nishcintavāyittu.
ēnu hattittermdarxiyenayyā !
ēnu hoddittermdarxiyenayyā !
guhēshvaranemba graha oḷakomḍittāgi
nānēnemdarxiyenayyā.

405

*Worry free leaving the affairs of world.
Do not know what affected me?
Do not know what came over me?
Comet named Guheshwara being inside
I do not know what I am.*

Explanation:

Worry free ... of world. : These are the words of a sharana who is engulfed by linga. He is free from all attractions of this world. Things of this world do not disturb him.

Do not ... over me? : A sharana does not know what made him to keep away from the things of this world. He cannot explain.

Comet named ... I am. : The comet that is invaded a sharana must be Guheshwara. He cannot be seen or cannot be touched by hand. He is smaller than the smallest and bigger than the biggest. He must be the one who is controlling me. I am not in any way different from Him.

Summary:

Sharana has no desire for things of this world. His mind is in peace. He does not know what influenced him to be in peace. He thinks that it is not an ordinary comet, but it must be the magnificent and pure comet named Guheshwara that cannot be seen or touched by hand. Linga has occupied sharana completely.

406

zsÀgÉAiÄÄ ãÉÄÄ®t d᳚vÀPÉĪ GgÀUÀÈÄ CzsÀgÀ᳚ÁÈÄ.
ÈÀR PÀAPÀt ãÄÄÄR ãÄÄÆãÀvÉÆÛAzÄÄ ²gÀãÀ
ÈÄÄAVvÄÄÛ ÈÈÈÄqÁ !

GvÀÛgÀ¥ÀxÀzÀ PÉÆqÀUÀÆ,ÀÄ F±ÁÆÀåzÀ
MqÀ`ÉÆ¼ÀUÉ CqÀV
,ÁPÁgÀzÀ ,AAUÀªÀ ÆÀÄAVzÀ ``sÁµÉAiÀÄÆÀ¾ôAiÀÄzÀ
ªÀÄÄUAÄZÉ !
C¾ô«ÆÉÆ¼ÀUÀt ªÀÄ¾ªÀÄ, ªÀÄ¾»ÆÉÆ¼ÀUÀt C¾ôªÀÄ!
UÀÄªÉÄ±ÀægÀÆÉÆS °AUÀªÀÄ wæPÁ®¥ÀÇeÉAiÀÄ
ÆÀÄAVvÀÄÛ.

406

dhareya mēlaṇa janitakke uragana adharapāna.
nakha kaṁkaṇa mukha mūvattoriṇdu shirava nuṁgittu nōḍā !
uttarapathada koḍagūsu īshānyada oḍaloḷage aḍagi
sākārada saṁgava nuṁgida bhāṣheyanaṁxiyada mugude !
arxivinoḷagaṇa marxavu, marxahinoḷagaṇa arxivu!
guhēshvaranēmba liṁgavu trikālapūjeya nuṁgittu.

406

*Being born on earth nectar of uraga.
Look, top bottom face gulped thirty-one heads!
North path child hidden in northeast stomach
Association of sākāra gulped
Innocent not knows the language!
Forget inside learning, learning inside forget!
Linga named Guheshwara gulped
Worship in three periods.*

Explanation:

Being born ... of uraga: Uraga refers to the power from the pulse that is in the form of a serpent. It is the power of kundalini. This world is vast and the body is created as static. The soul in the body is part of Parashiva. When the soul senses love for Parashiva it starts in the path of kundalini. It moves from the Ādhāra chakra or basis to the wheels of Swadhistāna, Manipooraka, Anāhatha, Vishudhdhi, and Ājnā wheels to the wheel of Brahma. There the soul is happier by tasting the nectar.

Look, top ...thirty-one heads! : Thirty-one heads refer to five karmendria (vāk, pāNi, pādha, pāyu, and guhya), five jnanendrias (eyes, ears, nose, tongue, and skin) , or pancha vishayas (shrōtra, thvakku, chakshu, jihve, and grāna), five airs or pancha vāyu (prāna, apāna, udhāna, vyana, and samāna), five inner eyes namely pancha anthahkarana (chiththa, budhdhi, manassu, ahahnkāra, and jāna), pancha kanchukas (niyathi, kāla or time, rāga or tune, avidya or ignorance, and kalā or art) and māya responsible for these to appear. The sum total of all these thirty-one is this world. The performer of shivayoga tastes the nectar at the Brahmarundra and is free from all awareness of this world.

North path ... the language: Before performing Shivayoga Ādhāra chakra to Ājnā chakra is the path. Brahmarundra is to the north. The performer of Shivayoga is in the east path. Passing through the east path he enters the north path. On entering the north path the performer enjoys the nectar of happiness. Shiva and Shiva knowledge are inseparable just like the warmth is inseparable from sun. With the birth of Shiva knowledge the performer is free of all desires for things of this world. The birth of the knowledge of Shiva is called the child. It refers to purity of mind.

Forget inside ... three periods. : Parashiva is the source of knowledge. The soul is part of Parashiva that does not remember the past but now is a sharana. Walking through the steps of shatsthala, sharana is free from the effects of māya. Winning over māya a sharana slowly unites with Parashiva and becomes one with Parashiva, A sharana has no duality in his mind. He is linga and linga is sharana. With unity there is no worshiper or the worshiped.

Summary:

This vachana starts with the world and life ends with Parashiva or bayalu. The jeeva walks in the path of kundalini reaching Brahmarundra. There he enjoys the sweet nectar and is immensely happy. He is free from the influence of the world. The world is formed with the 31 philosophies. He acquires the knowledge of Shiva that cannot be separated from Shiva. With the newly acquired knowledge sharana unites with Parashiva. With unity there is no worshiper or the worshiped. Everything is now bayalu.

407

HgÀQì HgÉuÉÚ GtÄÚ ãÀiÁjPÀãÀé vÁAiÉÄ,
 "ÁgÉ PÀãÀiÁgÀÈÄ vÀ`ÉUÁ-Ä JA\$AvÉ !
 PÁqÀ °ÀÆ PÉÊAiÄÄ °AUÀãÀ ¥ÀÇf'zÀãÀÈÄ
 "sÀPÀÛÉÄ\$gÄÄ, C®è !
 vÁÉÄÄ °AUÀ, vÀÈÀB ãÄÄÈÄãÉ ¥ÀÅµÀà.
 ¥ÀÇeÉAiÄÄ ãÀiÁqÄÄãÁvÀÉÉ ,ÄzÄãPÀÛÉÄÄ,
 UÄÄ°ÉÄ±ÀégÄ !

407

ūrakki ūreṇṇe uṇṇu mārikavva tāye,
 bāre kumārana talegāyi embarānte !
 kāḍa hū kaiya liṁgava pūjisidavana bhaktanembaru, alla !
 tānu liṁga, tanna manave puṣhpa.
 pūjeya māḍuvātane sadbhaktanu, guhēshvarā !

407

*Town rice, town oil, eat mother Māri,
 Like, come save the child!
 Call baktha for worshipping linga on palm*

*With wild flowers, No!
I am linga, my heart flowers.
Worshiper is a true baktha Guheshwarā!*

Explanation:

Town rice ... the child! : During an epidemic of measles or chickenpox people worship goddess Maramma by offering oil, rice and other things. They pray for their children to get better from the contagious disease. With this prayer there is devotion and earnest request. Their worship is from fear of the disease.

Call baktha ... flowers, No! : Many people worship their Istalinga with flowers from the forest. Their worship is also similar to that of worship of Maramma. They do not have the true intent of worship or to learn about linga. They have no devotion except worship for the sake of worship. Many think they are the true devotees. But they are not!

I am ... baktha Guheshwarā! : The true devotee does not think that linga is different from him. He worships with devotion and with steadfast mind. As his devotion increases, his body and mind becomes one with linga. The later brings true happiness to a sharana.

Summary:

People offer rice, oil and other things to goddess Māramma. Their worship is from fear. They pray that their children be saved from contagious diseases like Measles and Chickenpox. Similarly, many people worship their Istalinga with flowers. Their worship is also of vain because they do not have true devotion. They cannot be called devotees. Sharana is different from these people. He has no duality of mind. He worships linga as if he is linga. His reward is eternal happiness.

408

āĀiĀĀzÀ !ArUÉ āĀiĀiĀĀzÀ zÉāĀjUÉ,
āĀiĀĀPĒĪ PĀiĀĀāÀ §¼À° ,ÀzÉ ¥ĀÇf'gÉÆ !
PĀiĀÖUÀÆAlPĒĪ §AzÀ zÉāĀgÀ ¥ĀÇf ,À®Ā,
,ĀÆfAiĀĀ ¥ÉÇĀtĀ¹ zĀgĀāÀ āĀā¼ōÉzĀqÉ
°ÉÆ°UÉ ©aÑvĀĀŪ UĀĀ°ÉĀ±ĀégĀ.

408

vāyada pīṁḍige māyada dēvarige,
vāyakke kāyava baḷalisade pūjisiro !
kaṭṭugūṁṭakke baṁda dēvara pūjīsalu,
sūjiya pōṇisi dāraṁda marxadaḍe
holige biccittu guhēshvarā.

408

*Air stage for God of illusion
Without tiring the body worship!
Worships God tied to hanger,*

*Threading the needle forgets the thread
Stitches came out Guheshwarā.*

Explanation

Air stage ... body worship! : Air refers to lies or untruth. The clear understanding of God and the devotion that comes from the heart are important in performing Shivayoga. Worshiping without clear understanding of God is a waste. It is performed for the sake of body. So it does not free the soul from the cycle of birth, death, and life.

Worships God ... out Guheshwarā. : Hanger refers to pure views, needle refers to steadfast mind, forgets the thread refers to forgetting the past or the life bounded by sumsāra, and stitches refer to free from sumsāra. Linga worship should be with pure feelings and steadfast mind. It frees the devotee from the cycle of birth, death, and life. It is the state of a sharana.

Summary:

Worship of God is tiresome to body if God is not true. Worship does not bring any rewards to the worshiper. With purity and steadfast mind worship Istalinga. It leads a devotee to free himself from the bonds of sumsāra. .

409

©üwÛ æÄÄÆ¼¼ æÉÄÄ~É avÀæ §gÉ-ÄvÄÄÛ:
¥ÄæxÀæÄ ©üwÛAiÄÄ avÀæ avÄæzÄAwçÝvÄÄÛ.
JgÀqÀÉÉAiÄÄ ©üwÛAiÄÄ avÀæ æÉÆÄÛÄÄvÄÛ
§gÄÄwÛçÝvÄÄÛ,
æÄÄÆ¼¼ÉÉAiÄÄ ©üwÛAiÄÄ avÀæ æÉÆÄ-ÄvÄÄÛ,
æÄÄgÄ½ ~ÄgÄzÄÄ.
UÄÄæÉÄ±ÄégÁ, ææÄÄ ±ÄgÄt wæ«zsÀçAzÄvÄÛvÄÛ~É !

409

bhitti mūrxarxa mēle citra bareyittu:
prathama bhittiya citra citradam̐tiddittu.
eraḍaneyā bhittiya citra hōgutta baruttiddittu,
mūrxaneyā bhittiya citra hōyittu, maraḷi bāradu.
guhēshvarā, nimma sharaṇa trividhadim̐dattattale !

409

*Three canvases has three pictures:
The first picture is like picture.
The second picture comes and goes.
The third picture goes, never to return.
Guheshwarā, Your sharana is
Away from these three:*

Explanation:

Three canvases ... three pictures: Canvas refers to body and picture refers to the birth of Shiva knowledge in the body. Three types of body namely,

sthula body that we can see, sukshma body or mind that we cannot see but it is responsible for knowledge, and kāraṇa body or the soul that is not seen by eyes or reached by mind. Sthula body is active when awake and sukshma body is active both in awake and in dream states. Kāraṇa body is in supthi state and enjoys happiness related to Parashiva. The soul is part of Parashiva. When the soul desires to learn about its true identity it performs Shivayoga. Istalinga is in the sthula body, Prāṇalinga in the sukshma body, and Bhāvalinga is in kāraṇa body.

The first ... like picture. The first picture refers to Istalinga. It is the symbol of Shiva carried on the sthula body. The performer of Shivayoga views Istalinga by placing on his palm. This is like a picture.

The second ... comes and goes. : The mind is the second canvas. The picture is Prāṇalinga. It is also rigid since it can be viewed by the mind. It is formless because it cannot be seen. So the picture comes and goes.

The third ... to return. : The third picture refers to Bhāvalinga. It cannot be seen nor captured by the mind. It has no form and it is pure. It cannot be viewed. It is bayalu. So it is called ‘never to return’.

Guheshwarā, Your ... these three: Three refers to the three bodies and the three lingas. Sharana worships the three lingas in his three bodies. Finally he unites with bayalu.

Summary:

There are three types of bodies, namely, sthula, sukshma, and kāraṇa. The first body is rigid, the second is neither stiff nor visible, and the third is extremely sensitive and is bayalu. The last is not visible to the eyes or to grasp by mind. Istalinga is for the sthula body, Prāṇalinga is for the sukshma body and Bhāvalinga is for the kāraṇa body. Sharana worships the three lingas associated with the three bodies. Finally, sharana reaching beyond the three lingas becomes one with Parashiva or bayalu.

410

CAUÀzÀ ãÉÄÃ-É °AUÀ ,ÀAŞAzsÀãÁzÀ §½PÀ
 ¥ÁætÉÀ ãÉÄÃ-É éÁÖ£À ¢zsÀðgÀãÁ-ÄvÀÄÛ £ÉÆÃqÁ.
 M®°ÉÆ¾UÉAŞ G¨sÀAiÀÄãÀÅ KPÁxÀðãÁ-ÄvÀÄÛ
 UÀÄ°ÉÄ±ÀégÁ, ¢ãÀÄä £ÉgÉzÉ£ÁV.

410

aṁgada mēle liṅga saṁbaṁdhavāda baḷika
 prāṇana mēle jñāna nirdharavāyittu nōḍā.
 olahorxageṁba ubhayavu ēkāṛthavāyittu
 guhēshvarā, nimma neredenāgi.

410

*With the association of linga on body
 Knowledge settled on the soul.
 Both inside and outside became one,*

Guheshwarā, became united with You!

Explanation:

With the ... the soul. : Three bodies namely sthula, sukshma and kāraṇa. They are associated with three lingas namely Istalinga, Prāṇalinga and Bhāvalinga respectively. Sharana worships the three lingas associating the three bodies. As a result he gets the knowledge of Parashiva. As the knowledge of Parashiva intensifies with his motivation and steadfast performance of Shivayoga he acquires the knowledge that he is Parashiva.

Both inside ... with You! : The awareness of body continues the idea of inside and outside. With the association of linga, there is no inside or outside. There is only one thought. That is of linga. Sharana now experiences unity with linga.

Summary:

There are three types of bodies-sthula, sukshma and kāraṇa. They are associated with three lingas namely Istalinga, Prāṇalinga and Bhāvalinga. They are worshiped in three ways. Worship of Istalinga on the palm is called archana, worship of Prāṇalinga by mind is called arpana and worship of Bhāvalinga by kāraṇa body is called anubhāva or realization. From these worships a sharana gains the knowledge that he is Parashiva. By strengthening this knowledge sharana is free from duality both inside and outside. He becomes one with linga and finally he is bayalu.

411

»AzÉ ³ÄÄÄ£ÄÆß¾¾Ä³ÄvÄÄÜ ,Á«gÀ AiÄÄÄUÀ
°ÉÆÄ-ÄvÄÄÜ.
³ÄÄÄAzÉ ³ÄÄÄ£ÄÆß¾¾Ä³ÄvÄÄÜ ,Á«gÀ AiÄÄÄUÀ
°ÉÆÄ-ÄvÄÄÜ.
££ÄÆß PÉÆAiÄiÁÝ£É ¥ÄÄµÄàAUÀ¼Ä£ÄÄ -
G£ÄßvÀ££Ä£ UÀu£Ä±ÀégÀ£À PÀgÀrUÉ vÄÄÄ£zÄÄ.
££ÄÆß PÉÆAiÄiÁÝ£É ¥ÄÄµÄàAUÀ¼Ä£ÄÄ -
D PÄÄ®VjUÉ ³ÉÄÄgÄÄvj WÀ£Ä³ÉAzÄ¼ôAiÄÄgÄÄ.
UÄÄ°ÉÄ±ÀégÁ, ¤³ÄÄÄ ³ÄÄ»³ÉÄAiÄÄ
°Äj§æ°ÄäçUÄ¼Ä¼ôAiÄÄgÄÄ.

411

hinde munnûrxarxuvattu sāvira yuga hōyittu.
muniḁe munnûrxarxuvattu sāvira yuga hōyittu.
innû koydāne puṣhpamgaḁanu -
unnatanemba gaṇēṣhvarana karaḁige tumbadu.
innû koydāne puṣhpamgaḁanu -
ā kulagirige mērugiri ghanavemḁarxiyaru.
guhēṣhvarā, nimma mahimeya haribrahmāḁigaḁarxiyaru.

*Three hundred thirty thousand yugas past are gone.
 Three hundred thirty thousand yugas future goes.
 Still collects flowers-
 Pouch of Unnatha Ganeshwara is not filled.
 Still collects flowers.
 Does not know that big is magnificent for small.
 Your greatness, Guheshwarā,
 Hari, Brahma does not know!*

Explanation:

Three hundred ... goes: For thousands of years people have worshiped Parashiva seeking His grace. Many more continue to worship for thousand more years in the future also.

Still collects ... collects flowers. : Unnatha Ganeshwara refers to an ordinary person. He thinks that he is one of the precious devotees of Shiva. He is satisfied with this idea only. He cannot achieve unity with Parashiva since he carries the idea that he is precious.

Does not ... not know! : Parashiva is not ordinary. Not many know or learnt about Him. Comparing the divine Hari and Brahma to a sharana, they are like a small hill in front of a mega mountain. A sharana is not ordinary. He does not fall for riches. He is for things without pride and desires. He offers himself without any pride or desires. The result is that he unites with Parashiva and enjoys eternal happiness.

Summary:

For thousands of years people have worshiped and for many more thousands of years they continue to worship linga. They cannot unite with Parashiva because they carry duality in their mind. Even the divine Hari and Brahma have not learnt Parashiva because of duality in their mind. Sharana is different. He submits himself completely to linga and he becomes linga without any duality of mind or pride. As a result he unites with Parashiva and enjoys eternal happiness.

412

ªÀÄ°ÁªÉÄÃgÀÄ«£À ªÄÄ¾ÖÉAiÀÄ°èzÀÄðÝ
 "sÀÆvÀ¼ÀzÀ £É¼À®£À¼,ÀÄªÀ PÀ«Äð ¤Ã PÉÃ¼Á.
 D ªÀÄ°Á°AUÀPÉÌ ªÄÄdÓ£ÀªÉAzÉÃ££Æ ?
 ¥ÀjªÀÄ¼À °AUÀPÉÌ ¥ÀvÆæ ¥ÀÅµÀÀAUÀ¼ÉAzÉÃ££Æ ?
 dUÀeÉÆªãW°AUÀPÉÌ zsÀÆ¥ÀÇÃ¥ÁgÀwAiÉÄAzÉÃ££Æ ?
 CªÀÄÈvÀ°AUÀPÉÌ DgÉÆÃUÀuÉAiÉÄAzÉÃ££Æ ?
 UÀÄ°ÉÄ±ÀégÀ°AUÀzÀAvÀÄªÀ §®èªÀgÁgÉÆ ?

412

mahāmēruvina marxeyallirddu

bhūtaḷada neḷalanarxasuva karmi nī kēḷā.
ā mahāliṁgakke majjanaverindēno ?
parimaḷa liṁgakke patre puṣṭpaṁgaḷemindēno ?
jagajyōtiliṁgakke dhūpadīpāratiyerindēno ?
amṛtaliṁgakke ārōgaṇeyemindēno ?
guhēshvaraliṁgadaṁtuva ballavarāro ?

412

*Being in the shade of mountain of riches
Aspire for mud and stone, listen you.
Why bathe Mahalinga?
Why leaves and flowers for fragrant linga?
Why lighted camphor for glowing linga?
Why food for linga with nectar?
Who knows the extent of Guheshwaralinga?*

Explanation:

Being in ... listen you. : Only an ignorant rich person seeks mud and stone to build his house. His life is of stones and thorns. Mountain of riches refers to Mahalinga or Parashiva. Everyone and everything live in the shades of Mahalinga. Yet, instead of being happy people creating numerous Gods and worshiping them live unhappily. They cannot have eternal happiness.

Why bathe Mahalinga? : Parashiva is pure without any impurities. Then why bathe Mahalinga in water?

Why leaves ... fragrant linga? : Parashiva is the basis for all things of this world. Why offer Mahalinga with flowers that lose fragrance and fade with time?

Why lighted ... glowing linga? : Parashiva is the light of knowledge. Why offer Mahalinga with light?

Why food ... with nectar? : Parashiva is the nectar. He has no form. Why offer Mahalinga with food?

Who knows ... of Guheshwaralinga? : Few people know the status of Parashiva. Sharana is one of them. Though he worships with offerings, he ends with equality between the two. Now, there is no worshiper or the worshiped. Everything is bayalu. Allamaprabhu wishes that everyone to follow the steps of a sharana.

Summary:

Having riches an ignorant person gets tired seeking mud and stones for constructing a house. Parashiva is the basis for everything and everyone. He has everything, he is an ocean for eternal happiness, and he is content. He stays in the body. He does not need bathing, leaves or flowers, lights or incense, and food. Sharana is different. He offers himself to linga and he becomes linga.

413

°ÀÆ³À PÀÆAiÀÄ³°ÉÉÃzÀQÉ °ÀÆ zÉÆgÉPÉÆ¼ÀizÀÄ.

CUÀî³ÀtÂAiÄ vÄÄAŞÄ³ÀqÉ CUÀî³ÀtÂ vÄÄAŞzÄÄ.
 ¥¼Çf,À°ÉÆÄzÀqÉ ¥ÀÇeÉ £É´ÉUÉÆ¼ÀîzÄÄ.
 EzÉÄ£ÄÄ ,ÀÆfUÀ³ÉÇ CAiÀiÁâ!
 C³ôzÄÄ ³ÄÄ³ôÉzÀ³Ä£À®è, ´É¼UÄÄ »rzÀ³Ä£À®è,
 UÄÄ°ÉÄ±ÄégÄ£ÉAŞ ŞÄÇÝ EAvÄÄiÄ.

413

hūva kūyyahōdaḍe hū dorekoḷḷadu.
aggavaṇiya tumḇuvaḍe aggavaṇi tumḇadu.
pūjisahōdaḍe pūje nelegoḷḷadu.
idēnu sūjigavo ayyā!
arxidu marxedavanalla, berxagu hiḍidavanalla,
guhēshvaranēmba buddi imtuṭu.

413

Goes to cut flowers does not come to hand.
Pours water does not fill pot.
Wish to worship does not continue to worship.
What a surprise is this!
Learnt did not forget, not gloomy,
Has the wisdom of Guheshwara

Explanation:

Goes to ... is this! : Devotion is like a river. The water flows continuously without obstructions. Reaching the fifth step in Shivayoga, the performer experiences the unity with Parashiva and happiness. At this stage, a sharana is completely immersed with linga. As a result his hands cannot reach for flowers, he cannot reach for water and he cannot continue with his worship. His state cannot be explained nor described.

Learnt did ...of Guheshwara: Sharana does not forget or he is not gloomy either. Being immensely happy, his status is beyond description. He is completely immersed with linga.

Summary:

Unity with Parashiva has made a sharana immensely happier. In this state he cannot reach for flowers, or water. He cannot continue his worship. His current state is beyond descriptions.

414

±ÄgÀt °AUÁZÀð£ÉAiÄÄ ³ÄiÁqÀ´ÉAzÄÄ ¥ÄÄµÀàPÉî
 PÀgÀ³Ä ²ÄrzÀqÉ,
 D ¥ÄÄµÀà £ÉÆÄqÀ £ÉÆÄqÀ PÀgÀzÉÆ¼ÀqÀVvÀÛ®è !
 CzÄÄ NUÄgÀzÀ UÉÆŞâgÀ³Ä£ÄÄtÚzÄÄ,
 PÁ³ÄÄzÀ PÀtÚ¼ôAiÄÄzÄÄ, ²zÉæAiÄÄ PÀ¥ÉÇàvÀÛzÄÄ !
 CzÄÄ CgÄÄt ZÄAzÄægÀ vÉgÉAiÄÄ°è ´É¼ÉAiÄÄzÄÄ !

°AUÀ°ÉÃÇAIÀiÁV °É¼ÉzÀ ¥ÀÅµÀà°À£ÄÄ
 UÀÄ°ÉÃ±ÀégÁ, ¤ÀÄÄ ±ÀgÀt ¥Áæt°AUÀPÊÌ ¥ÀÇeÉAiÄÄ
 ¤ÀiÁrzÀ£ÄÄ.

414

sharaṇa liṁgārcaneya māḍaleṁdu puṣhpakke karava nīḍidaḍe,
 ā puṣhpa nōḍa nōḍa karadoḷaḍagittalla !
 adu ōgarada gobbaravanunṇadu,
 kāmada kaṇṇarxiyadu, nidreya kappottadu !
 adu aruṇa caṁdrara tereyalli beḷeyadu !
 liṁgavēḍiyāgi beḷeda puṣhpavanu
 guhēshvarā, nimma sharaṇa prāṇaliṁgakke pūjeya māḍidanu.

414

*Worships linga sharana stretches hand for flowers,
 Seeing that flower came to the hand!
 It does not use fertilizer,
 It does not know the love of eyes,
 It does not like the darkness in sleep!
 It does not grow in the shade of sun and moon!
 The flower that grew with the nectar of linga
 Guheshwarā, Your sharana worshiped Prāṇalinga.*

Explanation:

Worships linga ... the hand: A sharana performing Shivayoga has reached the peak. He continues to worship his Prāṇalinga without any disturbances. He is immensely absorbed in linga. He stretches his inner hands for flowers and receives them.

It does ...sun and moon! : Fertilizers refer to anger and pride. Love of eyes refers to desires and darkness in sleep refers to ignorance. The flowers he receives are untouched, grew without any fertilizers and are free from ignorance..

The flower ... worshiped Prāṇalinga: He worships Prāṇalinga and offers the flowers and himself to linga. Thus he becomes linga himself.

Summary:

Sharana has reached his peak in his performance of Shivayoga. His inner feelings are pure and filled with linga. He worships Prāṇalinga without any disturbances. He needs flowers for his worship. The flowers are untouched and grew without anger, desire or pride. He offers them and himself to linga. Thus he becomes linga.

415

UÀUÀ£Ä°É UÀÄArUÉ, DPÁ±À°É CUÀî°ÀtÂ,
 ZÀAzÀæ,À£AiÄÄõjşâgÀ£ ¥ÀÅµÀà £££ÄqÁ !

ṣæ°Àä zsÀÆ¥À, «µÄÄÜ çÃ¥À, gÀÄzÀæÉÉÆÃUÀgÀ
 ,ÄÄiÄÄzsÁÈÀ ÉÉÆÃqÁ !
 UÄÄ°ÉÄ±ÀégÀ°AUÀPÉÌ ¥ÀÇeÉ ÉÉÆÃqÁ !

415

gaganave gundige, ākāshave aggavaṇi,
 caṁdrasūryaribbarū puṣhpa nōḍā !
 brahma dhūpa, viṣṇu dīpa, rudranōgara suyadhāna nōḍā !
 guhēshvaraliṁgakke pūje nōḍā !

415

Heaven is the pinnacle sky is for the water,
 Look, sun and moon are flowers!
 Look, Brahma the incense, Vishnu the light,
 Rudra the grand feast!
 Look, worship for Guheshwaralinga!

Explanation:

Heaven is ... for Guheshwaralinga! : Sun and moon refer to the knowledge that ‘Parashiva exists and I am Parashiva’. The sum total of this knowledge is the philosophy of Shiva that is everywhere and in everything. This is referred as flower. Brahma the incense refers to the sound “Om” and Vishnu the light refers to the nectar that is in the center of the heart. Rudra or the feast refers to the nectar that gives eternal happiness. Sharana has reached the peak in his worship of Prānalinga. For him, the heaven is the pinnacle, rainwater is for linga, and sun and moon are flowers for linga. The flowers never wilt or dry out. He is immersed with linga or linga is immersed with sharana. In this state a sharana cannot perform any other types of worship.

Summary:

This vachana describes worship of Prānalinga by a sharana. His view is that the water from sky is for linga, sun and moon are flowers that never wilt, the sounds are incense, and the nectar in his heart is the feast. He worships Prānalinga without any disturbances and is deeply involved in linga worship. This is the state where a sharana is one with linga.

416

,ÀgÉÆÃÀgÀzÀ PÀªÄÄ®zÀ°è vÁ¥ÀÀæÈÄ.
 PÉAzÁªÀgÉAiÄÄ ¥ÄÄµÄàzÀ ÉÉÃªÄÄªÉAvÉÆ ?
 °ÀÆªÀªÄÄiÖzÉ PÉÆAiÄÄÉ ÉÉÃªÄÄªÉAvÉÆ ?
 ªÄÄiÖzÉ PÉÆAiÄÄé, ªÄÄnÖzÀ ¥ÄªÄÄ¼À
 UÄÄ°ÉÄ±ÀégÁ ¥ÄÄªÄ±ÀgÀtÈÄÄ.

416

sarōvarada kamaladalli tānippanu.
 keṁdāvareya puṣhpada nēmaveṁto ?

hūva muṭṭade koyva nēmaverinto ?
muṭṭade koyva, muṭṭida parimaḷa
guhēshvarā nimma sharāṇanu.

416

*He is in the lotus that is in lake.
What kind of routine with the red lotus?
What kind of routine to cut flower without touch?
Cut without touch, touched scent
Guheshwarā, Your sharana is.*

Explanation:

He is ... is in lake. : Lake refers to the heart and the lotus refers to the good views that evolve in the heart. He refers to Parashiva. Parashiva stays in the heart because it is beautiful and pure.

What kind ... without touch? : Many people with Parashiva in their heart bring flowers and worship him outside the body. This is not the way to learn Parashiva. They are of the opinion that Parashiva is different from them. So their worship keeps them apart.

Cut without ... sharana is. : Sharana is different. He worships Parashiva within himself. He does not have the awareness of himself. So he is united with linga.

Summary:

There are two ways to worship linga. Most people worship linga by offering flowers. Their worship is from outside. They are of the opinion that Parashiva is different from them. So they never learn the truth about Parashiva and remain forever apart from linga. Sharana is different. He worships linga within himself. He knows that linga is within his body. He worships by offering the untouched lotus. He does not think that he is different from linga. He is the one who unites with linga.

417

°ÉÆ¾UÀÉÉ PÉÆAiÀÄÄÝ °ÉÆ¾UÀÉÉ ¥ÀÇf'zÀ³ÀgÀ
PÀAqÄÄ ÉÁazÉÉÀAiÀiÁå.
M¾ÀUÉÆAzÀÄ Cx«ÄµÀ°AUÀ³À PÀAqÄÄ
JÈÀß ³ÀÄÉÉÆÄ¥ÀÄµÀàzÀ°è ¥ÀÇeÉAiÀÄ ³ÀiÁrzÀqÉ
ÉÁaPÉ ³ÀiÁzÀÄ »B,ÀAzÉÄ»AiÀiÁzÉÉÄÄ UÄÄ°ÉÄ±ÀégÁ.

417

horxagane koydu horxagane pūjisidavara kaṁḍu nācidenayyā.
oḷagoṁḍu animiṣhalimṅava kaṁḍu
enna manōpuṣhpadaḷli pūjeya māḍidaḍe
nācike mādu niHsaṁdēhiyāḍenu guhēshvarā.

417

*Cuts outside, shy seeing worshipers outside.
Seeing the Prāṇalinga inside*

*If worshiped with flowers from heart
Lost shyness without doubts Guheshwarā*

Explanation:

Cuts outside ...worshippers outside. : Linga is the truth for all times. Linga is to be worshiped after learning the truth. But many people do not know the truth about linga. They believe that linga is different from them. So they give a form and worship with flowers and other things of this world. Seeing these, Allamaprabhu is concerned and expresses a feeling of guilt.

Seeing the ...doubts Guheshwarā: The performer of Shivayoga should fix the image of linga in his heart. His views should be filled with linga. He should offer his heart and mind to linga. Then there is no difference between linga and him. His worship leads him to realize that he is linga.

Summary:

Worship of linga outside the body is not agreeable to Allamaprabhu. The performer of Shivayoga should worship Prāṇalinga by offering mind and heart as flowers. Then his desires for the worldly things are lost. He is free from all worries. He learns that he is linga and linga is himself.

418

CgÀVEÀ zÉÛUÄÄ®zÀ°è MAzÄÄ GjAiÄÄ °AUÀªÀ PÀAQÉ.
ªÄÄvÉÛ zÉÄªÀgÀ ¥ÀÇf,ÄÄªÀgÀgÀÆ E®è.
GvÀÛgÀ¥ÀxÀzÀ zÀ±ÀðÆÁÇUÀ½UÉ
ÄÄwÛªÄÄÄwÛzÀªÄiÄAiÉÄ JvÀÛ°PÉ °ÉÆÄ-ÄvÄÄÛ.
ªÄÄgÀÆÉÆ¼AUÀt QZÄÄÑªÄÄgÀÆÄÄÄiÄÖzÀ PÀAQÉ.
UÄÄ°ÉÄ±ÀégÀÆÉAS °AUÀªÀ°èAiÉÄ ¢AcvÄÄÛ.

418

aragina dēguladalli om̐du uriya liṁgava kaṁḍe.
matte dēvara pūjisuvārārū illa.
uttarapathada darshanādigalige
sutti muttida māye ettalike hōyittu.
maranoḷagaṇa kiccu marana suttuda kaṁḍe.
guhēshvaranemba liṁgavalliye nimḍittu.

418

*In a temple of wax saw a burning linga.
None there is to worship God.
To the viewers of north path
Surrounding māya where has it gone.
Saw fire in wood burnt wood.
Stood there itself named Guheshwaralinga.*

Explanation:

In a temple ... burning linga. : Temple of wax refers the body. It is called the temple because it is the abode for Parashiva. In the middle of the body is

None there ...worship God. : There are many types of people: rich-poor, lean-fat, etc. Without the knowledge that God is within their body most people worship outside their bodies.

Saw fire ... named Guheshwaralinga: The wood has fire. It cannot be seen. If fire appears it burns the wood first before becoming extinct. Similarly a sharana worships linga but it is not an ordinary worship. Sharana worships by bathing linga without any ‘sankalpa-vikalpa’, without desires of body and without any duality, offers self to linga. Now there is no distinction between linga and a sharana. He becomes linga and he is in peace with linga.

The body decays with time. But it is the temple for Parashiva who lives in the body. Walking in the path of Shiva a sharana worships linga inside his body. He sees and experiences linga. He has no duality of mind. He has the knowledge that he is linga. It is like the fire in wood burns the wood. A sharana by uniting with linga burns all desires of body.

æÄÆÀæÄÄIÖZà æÄDÓÈÀ, vÆÄÄ vÁUÀZà zÉ°ÁgÀ,
 "sàæÄ vÁUÀZà ¥ÀÇEÉ, Jæ vÁUÀZà £ÆÆÄI ;
 æÄAiÄÄÄ vÁUÀZà °AUÀZà oÁæÄ vÉÆÄ¾ÖÁ
 UÄ°ÉÄ±ÀégÁ.

manamuṭṭada majjana, tanu tāgada dēhāra,
bhāva tāgada pūje, eve tāgada nōṭa ;
vāyu tāgada liṅgada thāva tōrxā guhēshvarā.

*Bath untouched by mind,
Food untouched by body,
Worship untouched by mind,
View untouched by eyes;
Show place of linga
Untouched by air Guheshwarā*

Bath untouched ...air Guheshwarā: There are two types of worship. Linga can be worshiped both outside and inside of the body. During external worship the eyes are fixed on linga; linga is bathed; food and

flowers are offered. Similarly internal worship also requires bathing and offering. Bathing of linga is by offering the pure mind without desires or without any ‘sankalpa-vikalpa’. Ordinary food is tasty to the tongue. It is not offered here. Sharana offers his feelings as food to linga. He sees linga not from his eyes but from his mind. The things sharana uses in his worship are inside his body and they are untouched either by his body or his mind. This type of worship is dearer to Allamaprabhu.

Summary:

The center of the body is the abode of linga. Sharana worships Prānalinga from his mind within his body. His worship is not ordinary. Sharana worships linga without any duality in his mind. His mind has no sankalpa-vikalpa. It is the water for bathing linga. His mind without duality is his offering. This type of worship goes on forever. He acquires the knowledge that he is linga and linga is himself.

420

MAZÉ °ÀÆ, MAZÉ CUÀÎ³ÀtÂ, MAZÉ NUÀGÀ, MAZÉ
 ¥Àæ, ÁZÀ;
 MAZÉ ³ÀÄÆÀ, MAZÉ °AUÀ !
 ÈÀAzÁÇÀ«UÉ PÀÄAzÀZÀ °É¼ÀUÄÄ ,ÀévÀAvÀæ ¥ÀÇeÉ
 MAZÉ !
 CÉÁ°ÀvÀ³ÉgÀqÁV §¼Ä³ÄÄÄRgÁV
 PÉlÄÖ°ÉÆÃZÀgÄÄ UÄÄ°ÉÄ±ÀégÁ.

420

omde hū, omde aggavaṇi, omde ōgara, omde prasāda;
 omde mana, omde liṅga !
 naṁdādīvige kuṁdada beḷagu svataṁtra pūje omde !
 anāhataveraḍāgi barxumukharāgi
 keṭṭuhōdaru guhēshvarā.

420

*Same flower, same water, same food,
 Same prasādha, same mind, same linga!
 With lamp-nine lights free to worship is same!
 Having doubts with many faces
 Became ruined Guheshwarā*

Explanation:

Same flower ... is same! : In the baktha sthala a devotee started his devotion to Shiva. Now he has reached the fifth state of sharana sthala. He has no duality in his mind that was present when he started. For him everything is of linga and for linga. The flowers, water, food, prasādha, his mind are all linga.

Having doubts ...ruined Guheshwarā : Others are of the opinion that

Summary:

421

421

421

Explanation:

After illusions ...else Guheshwarā? : The illusion of mind is ‘I’. With the presence of the illusion there is desire for learning linga. Sharana has learnt that he is linga and has united with linga. So he has no diversity in his mind. There is nothing for him to learn further.

Summary:

437

learn. With unity what to learn? Sharana is in peace because his mind, views and feelings are all of linga. There are three actions for a devotee. The first is to remember linga, the second is the desire to unite with linga, and the third is to learn that he is linga. These exist while performing Shivayoga. With unity the three functions cease to exist.

422

UÀUÀÈÀzÀ ãÉÄÃ~ÉÆAzÀÀ ,ÀgÉÆÄãÀgÀ.
D d®zÀ°è ãÉÆUÀãÀ vÉÆ¼ÉzÀÀ °ÀÆãÀ
PÉÆAiÀÄégÉ®ègÀÆ
zÉÃãÀjUÉ ãÀÄÄRãÀÄdÓÈÀãÉAŞÄzÀÈÉ¼õÉzÀÀ,
¥ÀÇf¹ °ÉÆqÀãÀAlqÉ MãÉÄä ÉÁAiÀÄPÀÈÀgÀPÀ
vÀ¥ÀàzÀ~Àè !
zÉÃãÀ~ÉÆÄPÀzÀ ¥ÀæãÀÄxÀgÀ
®eÉÓAiÀÄÈÉÄÈÀ °ÉÃ¼ÀÄãÉ UÀÄ°ÉÃ±ÀégÁ !

422

gaganada mēlomdu sarōvara.
ā jaladalli mogava toḷedu hūva koyvarellarū
dēvarige mukhamajjanavenmbudanerxedu,
pūjisi hoḍavamṭaḍe omme nāyakanaraka tappadallā !
dēvalōkada pramathara
lajjeyanēna hēḷuve guhēshvarā !

422

*A lake is over the sky.
All those wash faces with water and pick flowers
Gives bath to God
With worship they cannot escape bad things,
What else can be said!
Shy of divine elders Guheshwarā!*

Explanation:

A lake ... the sky. : A lake is on top of the highest mountain. The water in the lake is very pure.

All those ... pick flowers: Devotees wash their face with the water from the lake. They pick flowers for worship.

Gives bath ...bad things: They create and worship sthāvara linga. They bathe linga with the water, pick flowers and use them in their worship. Because they differentiate linga from themselves, they cannot escape the cycle of birth, life, and death.

What else ... elders Guheshwarā! : Allamaprabhu expresses concern to those elders who worship linga created by them. Sharana is different from these elders. He worships linga without any duality of mind. So he has unity with linga.

Summary:

People on top of a mountain worship sthāvara linga, creating, offering flowers and food. Their worship is ordinary because they do not know the truth about linga. They desire for status in the divine world. For them there is no unity with Parashiva. Sharana is different from these people. He worships linga within his body. He is free from duality of mind. He acquires the knowledge that he is linga.

423

ಛÀÀ°ಁÀ zÉÃ» ಛÀÄÓÆÀÐÉÌ¼ðÉÀÆÀ®èzÉ
ಝÀÄð® zÉÃ»UÉ ಛÀÄÓÆÀಛÀÉÃÐÉÆ ?
«µÀAiÀÄಛÀÄAmÉ °AUÀµÀàwAiÀiÁzÀ ±ÀgÀtAUÉ ?
CUÀèÀÄå CUÉÆÃZÀgÀ C¥ÀæÀiÁt UÀÄ°ÉÃ±ÀégÁ,
ಝÀÄä ±ÀgÀt !

423

malina dēhi majjanakkerxevanallade
nirmala dēhige majjanavēko ?
viśhayavumṭe liṅgaṇiṣhpatiyāda sharaṇaṁge ?
agamya agōcara apramāṇa guhēshvarā, nimma sharaṇa !

423

*Bathing is for the dirty body
Why bath clean body?*

Is information for a sharana involved in linga?

Calm, silent, and true, Guheshwarā, Your sharana!

Explanation:

Bathing is ... clean body? : Dirty body refers to the mind. It is dirty because it still thinks that linga and anga (body) are different. Desire for things of this world is dirty in ordinary sense. Having the idea that anga and linga are different is dirty beyond ordinary. Worship of linga is for losing these kinds of dirt. There is no need to bathe linga after the loss of second type of dirt. But most continue to bathe linga with water because in their view linga is different from them.

Is information ... in linga? : Sharana has no dirty body. He is free from duality of mind. He has no desires for the worldly things. He offers himself to linga and for him everything is from linga and for linga.

Calm, silent ...Your sharana! : Sharana is united with linga. Linga cannot be seen or touched. It is beyond the limits of words or mind and has no bounds of time or place. He has the qualities of linga.

Summary:

This vachana says the importance of bathing and worship of linga. Both actions are essential for removing impurities of the body and the mind. Bath refers to desire for worldly things and worship is to remove the duality of the mind. With the loss of the two impurities only the pure and free soul

424

ªÄÄdÓ£ÀPÉÍ%ÖÉªÀqÉ ¤Ã£ÄÄ ±ÄÄzÄÝ ¤ªÄÄð® zÉÃ».
¥ÀÇeÉAiÄÄ ªÄiÁqÄÄªÀqÉ ¤£ÄUÉ UÄUÄ£ÄPÄªÄÄ®
PÄÄ,ÄÄªÄÄzÄ CRÄrVÄ ¥ÀÇeÉ.
zsÄ£¥ÀÇÄÃ¥ÁgÄwUÄ¼Ä ``É¼ÄUÄÄªÀqÉ ¤Ã£ÄÄ
ÄéAiÄÄÄeÉ£ÄÄw¥ÄæPÄ±Ä£ÄÄ.
C|ðVÄªÄ ªÄiÁqÄÄªÀqÉ ¤Ã£ÄÄ ¤vÄävÄÈ¥ÄÛ£ÄÄ.
CµÄÖ«zÄZÄð£ÉAiÄÄ ªÄiÁqÄÄªÀqÉ ¤Ã£ÄÄ ªÄÄÄÏÖ``ÁgÄzÄ
WÄ£ÄÄ£ÄzÄÄ£ÄÄ
¤vÄÄ££ÄÄÄÄUÄ¼Ä ªÄiÁqÄÄªÀqÉ
¤£ÄUÄ£ÄÄvÄ£ÄÄÄÄUÄ¼ÄÁzÄªÄÄ UÄÄ°£Ä±ÄégÁ !

³ÄÄÓÉÀÐÉÍ¼ÖÉ³ÄqÉ ²Ä£ÄÄ ±ÄÄzÄÝ ²ÄÄØ® zÉÄ».

 ¥ÄÇeÉAiÄÄ ³ÄiÄqÄÄ³ÄqÉ ²£ÄUÉ UÄUÄÈÀÐÄ³ÄÄ®

 PÄÄ,ÄÄ³ÄÄzÄ CRÄrvÄ ¥ÄÇeÉ.

 zsÄ£¥ÄÇÄÄÄÄÄwUÄ¼Ä "É¼ÄUÄÄ³ÄqÉ ²Ä£ÄÄ

 ,ÄéAiÄÄÄeÉ£ÄÄw¥ÄæPÄ±Ä£ÄÄ.

 C|ÖvÄ³Ä ³ÄiÄqÄÄ³ÄqÉ ²Ä£ÄÄ ²vÄävÄÈ¥ÄÜ£ÄÄ.

 CµÄÖ«zÄZÄÖ£ÉAiÄÄ ³ÄiÄqÄÄ³ÄqÉ ²Ä£ÄÄ ³ÄÄÄIÖ"ÄgÄzÄ

 WÄ£Ä³É£ÄzÄä£ÄÄ

 ²vÄä£É£Ä³ÄÄUÄ¼Ä ³ÄiÄqÄÄ³ÄqÉ

 ²£ÄUÄ£ÄÄvÄ£Ä³ÄÄUÄ¼ÄÄzÄ³ÄÄ UÄÄ°ÉÄ±ÄégÄ !

majjanakkerxeṇa nīnu shudda nirmala dēhi.
pūjeya mādhuvade ninage gaganakamala kusumada akhaṁḍita pūje.
dhūpadipāratigaḷa belaguvade nīnu svayamjyōtiprakāshanu.
arpitava mādhuvade nīnu nityatruptanu.
aṣṭavidārchaneya mādhuvade nīnu muṭṭabārada ghanavēḍyanu
nityanēmamaṅgala mādhuvade ninaganarntanāmamaṅgalādavu guhēshvarā !

*To bathe has clean body.
To worship, has fragrance of flowers under sky.
To offer light, is brighter than light.
To offer food, is content always.
To worship with eight ways, cannot be touched.
To do routines, names are many Guheshwarā!*

To bathe ... clean body. : Bathing is for those with body. Parashiva has no body. How to give a bath when there is no body?

To worship ... under sky. Flowers are used during worship of linga. But linga has all the flowers under the sky.

To offer ... than light. : There is no necessity of glowing linga with camphor or any kind of light. He is brighter than any light.

To offer ... content always. : He is always content. Why offer food to the

already content.

To worship ... be touched. : The eight ways of worship is called astavidhārchane. Asta means eight, vidha means ways and archane is worship. They are: Jalābhisheka (Pouring water), gandha dhārana (applying sandalwood paste), akshatha-arpana (applying rice smeared with turmeric powder), pathra (leaves) pushpa (flowers) archana (offerings), dhupa samarpana (offering of dhupa or incense sticks), deepa samarpana (offering light), naivedhya samarpana (offering of food), and thāmbula samarpana (offering of fruits and respect). To worship with these eight ways linga has no form and also cannot be touched.

To do ... many Guheshwarā! : To worship with routines you have many names or no names.

Summary:

In the opinion of a sharana Parashiva is pure. He has no body. He is brighter than any light illuminant and is ever content. There is no need to worship him with the things of this world namely, bathing, offering of flowers and food.

425

M®ÄäÉÄAiÄÄ PÀÆIPEÌ 0Á¹ÈÀ 0ÀAUÉÄPÉ ?
“ÉÄIzÀ 0ÄÄgÄÄ½AUÉ ®eÉÓ 0ÄÄÄÈÄÄßAmÉ ?
ð0ÄÄäÈÄ¾ôzÀ ±ÀgÀtAUÉ ¥ÀÇeÉAiÄÄ 0ÄÄ§®
zÀAzÀÄUÄ0ÉÄPÉ ?
«Ä,ÄÄðAiÄÄ aÈÄßPEÌ MgÉUÀ®è 0ÄAUÉÄPÉ ?
UÄÄ0ÉÄ±ÀégÀ°AUÀPEÌ PÄÄ¾Ä0ÄÄ 0ÄÄÄÈÄÄßAmÉ ?

425

olumeya kūtakke hāsina haṁgēke ?
bēṭada maruḷiṁge lajje munnumṭe ?
nimmanarxida sharaṇaṁge pūjeya haṁbala daṁdugavēke ?
misuniya cinnakke oregalla haṁgēke ?
guhēshvaraliṁgakke kurxuhu munnumṭe ?

425

*To unite lovingly what is the need of bed?
To one with lust is there shyness ahead?
Sharana that learnt You,
What is the need for worship?
Is it essential to test pure gold?
Guheshwaralinga is there any symbol ahead?*

Explanation:

To unite ... of bed? : Love leads to anxiety for unity. With union nothing comes in between. Sharana is anxious to be united with linga.

To one ... shyness ahead? : Shyness is for those who are not in love. As

Saw the ... walks away. : Long hair refers to ancient. This world came after Shiva. A devotee follows the path of Shiva because he trusts Him.

Saw Kandakapāli ...differing knowledge. : Kandakapāli means the one who wears Brahma's face after splitting his face from nails – Shiva. Differing knowledge is that Shiva is different from me. Sharana has acquired the knowledge that he is not different from Shiva. He acquires this knowledge in the fourth stage of the shatsthala path – Prānalingi sthala.

Saw bachelor ... the doors. : Bachelor refers to purity. A Prānalingi advances to the sharana state. He offers himself to Shiva. With this he removes the curtain that existed between him and Shiva. He sees Shiva with the disappearance of the curtain.

Saw all ...with death. : With unity there is no devotee, no Maheshwara, no Prasādhī, no Prānalingi, or no Sharana. They all disappear.

Guheshwarā, saw ... becoming linga. : With unity there is no sharana. Hence there is no Parashiva. Without a sharana there is no linga.

Summary:

Following the path of Shiva a devotee walks the steps of shatsthala. With unity there is no devotee, no Maheshwara, no Prasādhī, no Prānalingi, or no Sharana. They all disappear. Without a devotee there is no Parashiva also.

427

JEÀB°è ÉÁÉÀÄ ¤dªÁV ¤ªÄÄäÉÀ¼ôzÉ°ÉÉÉAzÀqÉ,
CzÀÄ ¤ªÄÄä ¤ÄÄvÀPÉÎ §¥ÄÄöàzÉ ?
JEÀB ÉÁÉÄÄ ¤ÄÄ¼ÖÉzÄÄ ¤ªÄÄä ÉÀ¼ôzÀqÉ,
CzÀÄ ¤ªÄÄä gÄÆ¥ÉÄ´É.
JEÀB ¤ªÉÆä¼ÄÄ ¤ÄÄ¼ÖÉzÀqÉ
PÀÉÀBrAiÉÆ¼AUÀt ¥Àæw©A§zÀAvÉ
©üÉÀB«®èçzÉYÉÄÄ PÁuÁ UÄÄ°ÉÄ±ÀégÁ.

427

ennalli nānu nijavāgi nimmanarxidehenerindaḍe,
adu nimma matakke bappude ?
enna nānu marxedu nimma narxidaḍe,
adu nimma rūpeṁbe.
enna nimmoḷu marxedaḍe
kannaḍiyolaḡaṇa pratibimbadaṁte
bhinnavilladiddenu kāṇā guhēshvarā.

427

*If I say that I truly learnt You
Is it acceptable to You?
Forgetting myself learn You
Then I call your form.
If you forget me,*

*It is like the image in mirror
Look I stay without duality Guheshwarā*

Explanation:

If I ... to You? : There are three things required for learning. They are - learner, the action of learning, and the thing to be learned. There is no learning if these three are removed. This is a fact for all things of this world. This logic does not hold true for Parashiva. Saying that I have learnt indicates that Parashiva is different from me. Being different Parashiva cannot be learnt. Those who have experienced Shiva do not accept.

Forgetting myself ... your form. : Parashiva is learnt by jeeva or me. I am jeeva. Jeeva should forget this idea. Then jeeva has awareness and experiences Parashiva.

If you ... duality Guheshwarā: Sharana experiences unity, learns Parashiva and coexists with Parashiva just like the image in the mirror.

Summary:

The action of learning is of two types. The first is based on the three ways of learning the things of this world. The second is to learn about the soul that exists apart from Parashiva. In the first there is 'I' and in the second there is no 'I'. Saying that 'I learnt You' is not acceptable for learning Parashiva. This differentiates between You and I as two entities. As long as this difference exists there is no learning of Parashiva. With the loss of 'I', a sharana coexists with Parashiva like the image in the mirror.

428

“sÀPÀÔAUÉ GvÀàwÔ-Ä-ÁèV 'Üw-Ä®è.

'Üw-Ä-ÁèV ®AiÄÄ«®è.

³ÄÄÄÉÉß°èAzÀ §AzÀ£À°èUÉ °ÉÆÄV xvÀâ£ÁV¥Àà

UÄÄ°ÉÄ±ÀégÁ, x³ÄÄä ±ÀgÀt.

428

bhaktange utpattiyillāgi sthitiyilla.

sthitiyillāgi layavilla.

munnellimda bāṁdanallige hōgi nityanāgippa

guhēshvarā, nimma sharaṇa.

428

Devotee has no birth has no life.

Without life has no death.

Returns where he came and ever stays

Guheshwarā, he is Your sharana.

Explanation:

Devotee has ... no death. : With birth there is life and then death. A devotee who practices Shivayoga walks the shatsthala steps and gains the knowledge of Parashiva. The newly acquired knowledge leads him to the

opinion that he is no different from Parashiva. As the idea intensifies he forgets all things of this world. His life is of linga and finally he becomes linga. Devotee uniting with linga has no birth, no life, and no death.

Returns ...Your sharana. : The soul is part of Parashiva. Devotee with the knowledge that he is Parashiva becomes Parashiva himself. The soul returns to its origin. Now the soul has no birth, life or death.

Summary:

People who love their body have birth, life and death experiences. Sharana has no love for his body. Unity with linga makes him to be free from the cycle of life, birth, life and death. He is free from the effect of time also.

429

vÀÄÄ© §AzÀqÉ ¥ÀjÀÄ¼À NrvÀÛ PÀAqÉ.

K£ÄÄ ,ÀÆfUÀ °ÉÄ¼Á ?

ªÄÄ£À §AzÀqÉ §ÄÇÝ NrvÀÛ PÀAqÉ,

zÉÄªÀ §AzÀqÉ zÉÄUÄÄ® NrvÀÛ PÀAqÉ UÄÄ°ÉÄ±ÀégÁ.

429

tumbi baṁḁaḁe parimaḁa ḁḁitta kaṁḁe.

ēnu sūjiga hēlā ?

mana baṁḁaḁe buddi ḁḁitta kaṁḁe,

dēva baṁḁaḁe dēgula ḁḁitta kaṁḁe guhēshvarā.

429

Saw if bee comes fragrance ran.

Tell what wonder it is?

Saw if mind swells knowledge ran,

Saw if god comes temple ran, Guheshwarā

Explanation:

Saw if bee ... fragrance ran: Bee refers to the knowledge of Shiva philosophy and fragrance refers to information related to body and worldly affairs. A devotee is bonded to this world because of his love towards bodily things. His association with sharanas and guru exposes him to the path of Shiva. The knowledge of Shiva diverts his attention towards linga freeing him from the bonds of this world.

Saw if mind ... knowledge ran: With the loss of worldly desires a devotee diverts his interest to the Shiva philosophy. With increased devotion the devotee has no duality of mind. He is with the knowledge that he is no different from linga.

Saw if god...temple ran, Guheshwarā: Temple refers to the body of a devotee. With the increase of Shiva philosophy and loss of duality of mind the devotee has no desires of body. His views and actions now become that of linga.

Tell what wonder it is? : Ordinarily bee and fragrance, mind and knowledge, God and temple go hand in hand. This vachana says that

fragrance disappears with the arrival of a bee, knowledge is not seen where mind is, and there is no temple with the presence of God. It is no wonder when the truth is grasped.

Summary:

With the knowledge of Shiva, desires for things that bring happiness to body disappear. With the swelling of the Shiva knowledge in the mind, a devotee has no duality of mind that he is different from linga. With the increase of this knowledge his views and actions are of linga.

430

gÀAUÀªÉÇAzÉÃ, PÀAŞªÉÇAzÉÃ; zÉÃªÀgÉÆAzÉÃ,
zÉÃUÀªªÉÇAzÉÃ.
UÀÀªÉÃ±ÀégÁ, ¤ªÀÃªªÀÆÀBuÉAiÀªª ±ÀgÀtgÀ
zÉÃªÀgÉÃ´É.

430

raṁgavoṁdē, kambavoṁdē; dēvaromdē, dēgulavoṁdē.
guhēshvarā, nimma mannaṇeya sharaṇara dēvareṁbe.

430

*One stage, one pillar, one God, one temple.
Guheshwarā, sharana is God accepted by You.*

Explanation:

One stage...one temple. : There are two ways of looking at things. The first is to look at the things and the second is to look at the objects from which they are made. Temple, pillars, supports of the temple are all from stone. Inside the temple, the idol and the stage are also from stone. But they look all different. The origin of these is all stone. The temple, pillars, stage, and idol are all same when viewed from their origins.

Guheshwarā, sharana ...by You. : Sharana can also be viewed in multiple ways. He is a person, a devotee, a performer of Shivayoga and so on. He is the one with the idea that he and Parashiva are one and the same. He has escaped the bonds of life.

Summary:

Temple, pillars, idol, and the stage in the temple, all look different. But they are all made of stone. There is no difference between them if one views from the things from which they are created. Similarly a sharana is different from Parashiva. But a sharana knows that he is Parashiva and there is no difference between them

431

HgÀ ºÉÆ¼UÉÆAzÀª zÉÃUÀªª,
zÉÃUÀªªªÉÆ¼ÀUÉÆŞâ UÉÆgÀw £ÉÆÃqÀAiÀiÀª.
UÉÆgÀwAiÀªª PÉÊAiÀªª`è ,ÀÆf,
,ÀÆfAiÀªª ºÉÆ£ÉAiÀªª`è ºÀÇ£ÁªÀ ÒÉÆÃPÀ !

UÉÆgÀwAiÀÄ, ÀÆfAiÀÄ, °ÀÇÉÁ®ÀÌ ´ÉÆÃPÀªÀ
MAC¼Ä°É ÈÄÄAVvÀÛ PÀAqÉ, UÄÄ°ÉÃ±ÀégÁ !

431

ūra horxagomdu dēgula,
dēguladoḷagobba gorati nōḍayyā.
goratiya kaiyalli sūji,
sūjiya moneyalli hadināḷku lōka !
goratiya, sūjiya, hadināḷku lōkava
omdirxuhe nuṁgitta kaṁḍe, guhēshvarā !

431

*A temple outside town,
Look, inside of temple a gorathi.
A needle in the hands of gorathi,
At the end of the needle fourteen worlds!
Saw knowledge swallows
Gorathi, needle, fourteen worlds, Guheshwarā!*

Explanation:

A temple outside town: Town refers to the world and the temple means body. The world is different from body. God stays in the body as if he is not there. He is inside the body and cannot be seen.

Look, inside ... a gorathi. : Gorathi is feminine gender. It refers to the power of knowledge. The soul lives in the body. It is hungry for knowledge. Pure knowledge associates Parashiva and impure knowledge associates the soul. Impure knowledge leads the soul to live in body for many thousands of years.

A needle ... of gorathi: Needle refers to the mind. The soul lives in the body with the assistance of mind.

At the end ... fourteen worlds! : The power of the mind is vast. It can create the fourteen worlds in a fraction of a second. The fourteen worlds are; five with pancha jnanendrias (sense organs), five karmendrias (associated with actions), and four from inner senses namely chiththa, budhdhi, ahankāra, and manassu.

Saw knowledge ... worlds, Guheshwarā! : All of the above exist with the soul because of impure knowledge. With the knowledge that the soul is Parashiva, a sharana is free from the influences of māya, gorathi, and the fourteen worlds. The soul now lives alone with pure knowledge. He is a sharana.

Summary:

This world is the spread of the basic elements, Panchabutha (sky, air, fire, water, and earth). The soul lives in the body the temple and has control over the mind. The soul following the teachings of guru practices Shivayoga. It learns that Parashiva and the soul are one and the same. With this knowledge the soul is free from the cycle of life; birth, life and death.

Sharana has this knowledge.

432

ಃÀÄÈÀPÉÎ ಃÀÄÉÉÆÃºÀgÀÁzÀqÉ ಃÀÄÈÀPÉÎ ¨sÀAUÀ
ÉÉÆÃqÁ.
vÀÈÀÄ«ÈÀºè ,ÀÄRÀÀ zSÀj¹PÉÆAqÀqÉ
D vÀÈÀÄ«AUÉ ¨sÀAUÀ ÉÉÆÃqÁ.
C¾ÔºÀÈÈÀ¾ÔzÀÄ ,ÀÄRÀÁ-ÄvÉÛAzÀqÉ,
D C¾Ô«AUÉ ¨sÀAUÀ ÉÉÆÃqÁ, UÀÄºÉÃ±ÀégÁ !

432

manakke manōharavādaḍe manakke bhaṁga nōḍā.
tanuvinnalli sukhava dharisikomaḍaḍe
ā tanuvimṅge bhaṁga nōḍā.
arxivannarxidu sukhavāyitteṁḍaḍe,
ā arxivimṅge bhaṁga nōḍā, guhēshvarā !

432

*If mind gets enchanted
Look, obstacle for mind.
If body wears happiness,
Look, obstacle for that body.
Learning the truth, say became happy,
Look, obstacle for that learned, Guheshwarā!*

Explanation:

If mind ... for mind. : The mind functions well where there is a difference or duality. If no difference exists, the functions of the mind cease. In unity with Parashiva, sharana has no duality of mind. With unity the mind is enchanted and has lost its function of differentiation.

If body wears ... that body. : Body loves to be happy. It enjoys happiness through the functions of sense organs. But it fails with the unity of soul with Parashiva. The happiness is beyond the reach of sense organs.

Learning the ... learned, Guheshwarā! : Learning is vast but it has its limitations. Learning is easy and simple when the differences exist. However, it is hard to learn when there are no differences. This situation exists with the unity of a sharana with Parashiva.

Summary:

This vachana brings out three types of situation, namely, body, mind, and knowledge. Sharana is beyond these three. He has no awareness of his body, sense organs, mind, and soul. They are all calm and in peace. In this situation a sharana experiences the unity with Parashiva. His happiness is beyond the reach of his body, sense organs, and mind. When sharana is not in this state of unity, he is still considered pure. He is Linga himself.

'ÈÀ' JAŞÄZÉĀ ÈÀAÇAiÀiÁV, 'əÄÄ' JAŞÄZÉ əÄÄ°AvÁÜV,
 '2' JAŞÄZÉ gÄÄzÀæfÁV, 'əÁ' JAŞÄZÉ °AA,ÉAiÀiÁV,
 'AiÄÄ' JAŞÄZÉ C¾ôəÁV, 'NA'PÁgÀəÉ UÄAgÄÄəÁV,
 ,ÄAŞAzsÄəÉ C,ÄAŞAzsÄəÁV, C,ÄAŞAzsÄəÉ
 ,ÄAŞAzsÄəÁV,
 JgÄqÀÆ MAZÁUÉ UÄÄ°ÉÄ±ÄégÀ°AUÄ,ÄAŞAÇü !

'na' embudē namḍiyāgi, 'ma' embude mahattāgi,
 'shi' embude rudranāgi, 'vā' embude haṁseyāgi,
 'ya' embude arxivāgi, 'ōm'kārave guruvāgi,
 saṁbaṁdhave asaṁbaṁdhavāgi, asaṁbaṁdhave saṁbaṁdhavāgi,
 eraḍū oṁdāge guhēshvaraliṁgasam̐baṁdhi !

*“Na” became Nandhi, ‘Ma’ became opulence,
 ‘Shi’ became Rudra, ‘Vā’ became swan,
 “Ya’ became knowledge, ‘Om’ became guru
 Relation became unrelated,
 No relation became relation
 When two becomes one,
 Becomes related with Guheshwaralinga!*

Explanation:

“Na” became Nandhi,: The first letter of the sound. ‘Na’ is the first letter of the ‘great mantra’. Nandhi refers to Brahma

‘Ma’ became opulence,: ‘Ma’ is the second letter of the ‘great mantra’. Opulence refers to extent or vast, Vishnu.

‘Shi’ became Rudra,: ‘Shi’ is the third letter of the ‘great mantra’. Rudra refers to power of information. Rudra

‘Vā’ became swan: ‘Vā’ is the fourth letter of the ‘great mantra’. Swan refers to the creation that is subject to destruction (and creation). Eshwara

“Ya’ became knowledge,: ‘Ya’ is the fifth letter of the ‘great mantra’. Knowledge refers to awareness. Sadhāshiva.

‘Om’ became guru: ‘Om’ is the sixth letter of the ‘great mantra’. Om refers to the power that frees from the cycle of life. Maheshwara.

The six letters represent the power associated with the six divine persons. Also they refer to body and things. This means that the entire world is inside of this mantra. The soul that is bounded in the creation should free itself and join Parashiva. This mantra has the power to free the soul from the bonds of creation.

Relation became ... with Guheshwaralinga! : There is relation and no relation between the world and Parashiva. Sharana with duality of mind has

no relation with Parashiva. Performing Shivayoga, a sharana acquires the knowledge that he is not different from Parashiva. With this knowledge he does not differentiate the world from Parashiva. Sharana views everything as Parashiva.

Summary:

There are six primal letters. They are, ‘Na, Ma, Shi, Vā, Ya, and Om’. The letter ‘Na’ is for the power of action namely Kriyāshakthi. It is under Brahma. It represents earth, body and its character smell. The second letter ‘Ma’ represents the power of knowledge, namely Jñānashakthi. It is under Vishnu. ‘Ma’ is associated with water and things of liquid. The third letter ‘Shi’ is the power of self, namely Ichchāshakthi. This is under Rudra. It is associated with fire and things with form. The forth letter ‘Va’ is for the primal power namely Ādhishakthi. It is under Eshwara. It is associated with air and things that moves. The fifth letter ‘Ya’ represents external power namely Parāshakthi. It is under Sadhāshiva. It associates with sky and things with sound. The sixth letter ‘Om’ represents the power namely Nirālambashakthi. It is under Maheshwara and is associated with the soul and things of content. The sum total of all six letters is the Shadakshara mantra. This mantra represents the world. So there is close relation between this world and Parashiva. The world came from Parashiva, lives in Parashiva, and also ends in Parashiva. Many people argue that Parashiva is different from this world because Parashiva is dynamic, complete, and true. But the world is static, limited and untrue. Sharana performing Shivayoga acquires divine knowledge and views everything as linga. In his view there is nothing without linga. Everything is Parashiva. So he is associated with Parashiva.

434

duÀzÀUÀ®zÀ ãÄÄI¥ÀPÉÌ ãÄÄV®UÀ®zÀ
 ãÉÄÄ®ÄPÀnÖ£À°è
 avÀæ«avÀæãÀ £££ÄqÄÄvÀÛ £££ÄqÄÄvÀÛ,
 zsÅ£À «±ÁæãÄÄzÀ°è ÇIÇIãÉA\$ÄZÉ£EAzÄÄ
 zÀ±Äð£ÄãÀ £££ÄqÄÄvÀÛ £££ÄqÄÄvÀÛ,
 UÀUÀ£À UÀA©üÄgÄzÀ°è GzÄAiÄÄÁ-ÄvÀÛ PÀAqÉ
 UÄÄ°ÉÄ±ÄégÀ°AUÄãÄÄ vÁ££AiÄiÁV !

434

jagadagalada maṁṭapakke mugilagalada mēlukattinalli
 citravicitrava nōḍutta nōḍutta,
 dhyāna viśhrāmadalli ḍiṭaḍiṭaverṁbudomdu
 darshanava nōḍutta nōḍutta,
 gagana gaṁbhīradalli udayavāyitta kaṁḍe
 guhēshvaraliṁgavu tāneyāgi !

*Stage wide as world covering sky
Looking, looking the vivid pictures,
Praying peacefully the truth
Looking, looking the view,
In the silence of sky saw the growth
Guheshwaralinga being himself!*

Explanation:

Stage wide ... vivid pictures: Stage refers to the creation of things in this world including the world. Cover is the knowledge of Shiva. Vivid pictures refer to various things in this world. This world is full of things, some small, some big, some beautiful, etc. They cannot be explained with words. Earth supports them all. Sharana is dumbfounded looking all these things.

Praying peacefully ... the view: The wandering mind is calm now. It is in a state of swell with wonders of Shiva. He sees the world, the power that created the world and even linga without any difference. In his view they are all linga or his forms. With this view sharana stands calm.

In the silence ... being himself! : The swelling of his mind with knowledge of Shiva is the most auspicious things for a sharana. He is in peace and is aware of the knowledge that he is Parashiva. With this knowledge he enjoys the unity with Parashiva.

Summary:

This world and things of this world are all like a stage. It is vivid and also vast. They are beyond description. Sky spreads like a blanket over this creation. Shiva and the power of creation are responsible for the same. Sharana is dumbfounded looking at this playground. He sees the truth behind this creation. He acquires the knowledge that Shiva is no different from the power of Shiva, no difference between the things of this world, and even learns that he is Parashiva.

435

»AzÀt CÈÀAvÀàÈÈÀÀ àÀÀÀzÀt CÈÀAvÀàÈÈÀÀ
MAZÀÀ CÈÀ M%ÀPÉÈArVÀÀÛ ÈÈÈÀqÁ.
MAZÀÀ CÈÀàÈÈÈÈ%ÀPÉÈAqÀÀ àÀiÁvÁqÀÀàÀ
àÀÀ°ÀAvÀÈÈÀ PÀAqÀÀ §®èàÀgÁgÀAiÀiÁà ?
DzÀâgÀÀ àÈÃzÀâgÀÀ CÈÀAvÀ »jAiÀÃgÀÀ
°AUZàÀAvÀÀàÈÈÀ%ôAiÀÃZÉ CAVÉ °ÈÈÃzÀgÀÀ,
PÁUÁ UÀÀ°ÈÃ±ÀégÁ !

435

hirñḍaṇa anarñtavanu muñḍaṇa anarñtavanu
omdu dina oḷakorñḍittu nōḍā.
omdu dinavanoḷakorñḍu mātāḍuva

mahan̄tana kaṁḍu ballavarārayyā ?
 ādyaru vēdyaru anan̄ta hiriyaṛu
 liṁgadaṁtuvanarxiyade aṁte hōḍaru,
 kāṇā guhēshvarā !

435

*Years past years to come
 Look happened one day.
 With the happening talking
 Eminence who can see and recognize?
 Many prominent learned elders
 Gone not learning
 The truth of Linga, see Guheshwarā.*

Explanation:

Years past ... one day. : Time is like a river. Keep flowing. Many years have gone by and many more years yet to come. Everyone recognizes the past, present and future. But for a sharana they are all at a stand still. With the knowledge of Shiva his mind is in a steadfast state. He is completely absorbed by linga. He is united with Parashiva. With unity there is no awareness of time.

With the ...and recognize? : Sharana is completely involved with the affairs of linga. His life is reserved for linga. Yet he lives among others. Many people cannot identify him for his knowledge of Parashiva.

Many prominent ...see Guheshwarā. : There are many learned and elders. There are numerous devotees of Shiva and some with the knowledge of Shiva. Yet few have experienced the truth during their life.

Summary:

Sharana is involved with linga. He does not fall for happiness of the world. Time has stopped for him. Such a Sharana is the greatest. Very few know him. They do not know linga or experienced the happiness that comes from uniting with linga. But they call themselves as the learned or wise and they just disappear in time.

436

◌ÄÄIÄÖ◌ÄGÉ◌ègÀ ◌ÄÄIÖ◌ÄÄqÉAzÉÉÉ ?
 ◌ÉÆAzÄÄ◌ÄGÉ◌ègÀ ◌ÉÆAzÄ◌ÄÄqÉAzÉÉÉ ?
 ¥Äæ¼ÄÄiÄÄzÀ◌è C½◌Ä◌ÄgÀ C½ÄiÄÄ◌ÄÄqÉAzÄÉÉ !
 UÄÄ◌ÉÄ±ÄégÁ. ¤ÄÄÄfÄ¼ôzÄÄ fÉgÉzÄ §¼PÄ
 zsÄgÉÄiÄÄ ◌ÉÄÄ◌Ä¼ÄÄÄgÀ¤gÀ◌ÄÄqÉAzÉÉÉ ?

436

huṭṭuvarellara huṭṭabēḍeṁdene ?
 hoṁduvarellara hoṁdabēḍeṁdene ?
 praḷayadalli aḷivavara aḷiyabēḍeṁdane !
 guhēshvarā. nimmanarxidu nereda baḷika

dhareya mēluḷḷavarānirabēḍeṇdene ?

436

Those born did I say not to be born?

Those in sumsāra did I say not to be in sumsāra?

Those perishing in flood did I say not to perish?

Guheshwarā, after learning You

Those staying on earth did I say not to stay?

Explanation:

Those born ...be born? : 'I' refers to a sharana or Allamaprabhu. For those born on this earth, I did not say not to be born.

Those in sumsāra ...in sumsāra? : Being born people seek happiness in sumsāra. This is due to the influences of māya. I did not say to them not to seek happiness.

Those perishing ... to perish? : Those born die in time. I did not say to them not to die.

Guheshwarā, after ... to stay? : It is my wish that everyone should learn and experience the happiness from uniting You. I did not say to them not to stay away from You.

Summary:

In this vachana Allamaprabhu expresses his wishes for the mankind. On this earth numerous persons are born. In time they all die. In between birth and death all of them seek pleasures and happiness in sumsāra. They fail to realize the truth about their origin. Allamaprabhu does not ask them not to be born on this earth, or not to seek happiness in sumsāra, and not to die. Allamaprabhu wishes that they should follow the path of Shivayoga and enjoy the happiness that comes from attaining unity with Parashiva.

437

DÇAiAiÁzsÁgÀ³ÀÄ¼ÀîÈÀBPÀlgÀ G¥ÀZÁgÀ

JgÀqÀÄ MAzÁqÉ ²³ÁZÁgÀ,

D ²³ÁZÁgÀ ,ÀAiÀÄ³ÁzÀqÉ \$æ°ÁäZÁgÀ!

UÀÄ°ÉÄ±ÄégÀ£À£À³ôzÀqÉ C£ÁZÁgÀ !

437

ādiyādhāravuḷḷannakkara upacāra

eraḍu oṇḍāḍe shivācāra,

ā shivācāra sayavāḍaḍe brahmācāra!

guhēshvarananarxidaḍe anācāra !

437

Prime supports worship,

Both being one is Shivāchāra.

That Shivāchāra wears is Brahmāchāra,

Learning Guheshwara is Aanāchāra!

Explanation:

Prime supports worship: Prime refers to Parashiva and his support of the soul. There are 36 philosophies that are responsible for the formation of this world. They have been grouped into three philosophies, namely; of soul, of education, and of Shiva. The philosophy of the soul is panchabowthika, the education is both panchakale (five arts) and pancha-sādhākya (Shiva, āmurthy, murthy, karthru and karma sādākyas), and the last is Shiva philosophy. These did not exist but came with time. Parashiva supports all these philosophies and time. He is the prime. His radiance of knowledge is the soul when appears within the body. Shiva is divine and the body with the soul is the one that worships. Shiva is with knowledge and body is with ignorance. Shiva is the master and the body is the servant. With this kind of duality of mind, the body performs worship of Shiva with many types of offerings.

Both being one is Shivāchāra. : Shiva has different form from the soul but they are one and the same. When this knowledge appears in the body of the soul it is called shivāchāra.

That Shivāchāra wears is Brahmāchāra: With the growth of shivāchāra in the mind, a sharana follows it with more vigor and determination. This is the symbol of Brahmāchāra.

Learning Guheshwara is Anāchāra! : Performing things routinely is called āchāra. For example, daily worships, dhasōha, daily work, etc. The opposite is ānāchāra. Every routines stop with the learning of linga. With unity there is no sharana, no worship, and even there is no linga. Even the word āchāra becomes silent.

Summary:

This vachana depicts the four stages of a sharana. In the first stage he worships linga and craves for love and affection. In the second stage he learns that Shiva is no different from him. In the third stage a sharana intensifies his feelings that he is not different from linga. In the last stage he becomes Parashiva. This completes his performance of Shivayoga. A sharana worships Shiva as divine. With this view a sharana continues his worship of Shiva. Shivāchāra is the change in his view that Shiva and a sharana are the same. Solidifying the idea is Brahmāchāra. Here all actions of a sharana cease and sharana stands alone united with Parashiva.

438

QaÑÉÉÆ¼ÀUÉ °ÀÄjzÀ °ÀÄ½iAiÀÄAvÁZÉÉÀAiÀiÁå
 ``ÉAzÀ ÉÄÄ°AiÄÄ ,AAÇQì ¢ÀÄVÉÆÛAzÀ
 ¢AiÁqÀ`ÁgÄZÀAiÀiÁå.
 UÄÄ°ÉÄ±ÁégÁ, ¢ÄÄÄ ¢®Ä«ÉÄ ¥Äj-ÄAvÄÄIÀiÀiÁå.

438

kiccinolage hurida hulliyamtädenayyā
 beṁda nuliya saṁdikki mattomda māḍabāradayyā.

guhēshvarā, nimma niluvina pariyintutayyā.

438

Became like roasted seed in fire

Burnt threads are not for rope

Guheshwarā, this is the way your standing is.

Explanation:

Became like ... in fire: Roasted seeds cannot grow. With the knowledge of Shiva and steadfast performance of Shivayoga a sharana is like a roasted seed. He has no desires of body. So he does not return to the bonds of birth, life, and death.

Burnt threads ... for rope: Rope refers to the duality of mind that Parashiva is divine and he is the worshiper or master-servant relation. Burnt threads mean that a sharana has lost all desires of body and is with the feeling that he is Parashiva. There is no difference between them. With this feeling a sharana is free from sumsāra or the cycle of life.

Guheshwarā, this ...standing is: The achievement of a sharana through Shivayoga is rare. He has no affinity towards the world or bodily happiness. He is free from the cycle of life; birth, life and death. This is the status of a sharana.

Summary:

This vachana describes the achievements of a sharana by two facts. The first is the roasted seed. Roasted seeds do not sprout. Similarly a sharana is within the bounds of māya by giving prominence to his bodily pleasures. The second is the burnt threads. Rope made from burnt threads is not strong for use. Similarly a sharana has lost all desires of body and has strong desires of linga. He has lost duality of mind and is free from the bonds of life; birth, life, and death. Just like the roasted seed does not sprout, a sharana without desires of body is free from the cycle of life; birth, life and death. Rope made from burnt threads is not useful. Similarly, a sharana has no duality of mind; 'You and I'. He is free from the bonds of life. This is the state of a sharana.

439

ÀvÀÛ PÉÆ½ JzÀÄÝ PÀÆVvÀÛ PÀAqÉ.

ÆÉÆvÀÛzÀ æAiÁæÄÄgÀÆÄÄ°-ÄvÀÛ PÀAqÉ.

PÀvÀÛ-É °É½ÀUÁ-ÄvÀÛ PÀAqÉ.

°ÉÆvÁÛ½ðÉ JzÀÄÝ °ÉÆ®\$ÄzÀ! àvÀÛ PÀAqÉ.

EzÉÆÄÄ °ÀwÛvÉÛAzÀ½ôAiÉÄ UÄÄ°ÉÄ±ÀégÁ.

439

satta koḷi eddu kūgitta kaṇḍe.

mottada māmaranuliyitta kaṇḍe.

kattale beḷagāyitta kaṇḍe.

hottārxe eddu holabudappitta kaṇḍe.

idēnu hattittemīdarxiye guhēshvarā.

439

Saw dead chicken awake yelling.

Saw pile of mango growing.

Saw dark changing to light.

Saw morning lost ways.

Do not know what came over Guheshwarā.

Explanation:

Saw dead ...awake yelling. : Dead chicken refers to the sounds of Shiva called 'Omkāra nādhā'. Sharana performing Shivayoga reaches the place of Ājnā-chakra and he hears the sound of Shiva. This is the forerunner for realizing the knowledge of Shiva.

Saw pile ...mango growing. : Pile of mango refers to purity of mind with over joy. Sharana has no wandering mind. The mind is pure and with joy.

Saw dark ...to light. : Darkness refers to ignorance and light refers to acquiring knowledge. Sharana reaches the Brahmarundra and he is in front of linga. He realizes that he is not jeeva.

Saw morning lost ways. : With the knowledge of Shiva and without awareness of jeeva, he is free from birth and death. He is pure and all his ideas are with the Parashiva. He equates himself with Parashiva.

Do not ... over Guheshwarā. : Now a sharana is not himself. He does not know what had happened to him. He cannot find words to explain his state. He is silent.

Summary:

Sharana is the performer of Shivayoga. He enters the area of Shiva in his body and hears the sound of 'Omkāra'. Listening to the sound his devotion increases and slowly he enters Brahmarundra. There he becomes aware of the Shiva knowledge that everything is Shiva. He loses his ignorance that he is different from Shiva. He becomes the admirer of Shiva and he has the knowledge that he is Shiva. With this knowledge he has no affinity towards the body. He is free from the cycle of life, namely, birth, life, and death. The knowledge is the precursor for unity with Parashiva.

440

¥ÀgÀvÀvÀÛ÷ézÀ°è vÀzÀîvÀªÁzÀ §½PÀ

“ÉÃ¾ÖÉ ¢ÀÄvÀÛ¾ÖÉzÉ°ÉÉÉÁ§ “sÁæAvÉÃPÉ ?

C¾ôªÀÀ ¸ÀiÀªªÁv ¢Àª¾°ÀÀ £ÀµÀÖªÁzÀ §½PÀ

vÁ£ÁGÉÁ§ «ZÁgÀªÉÃPÉ ?

UÀÄ°ÉÃ±ÀégÀ£À “ÉgÀ¹ “sÉÃzÀUÉIÖ §½PÀ

ªÀÄvÉÛ ¸ÀAUªª ¢ÀiÁr°ÉÉÉÁ§ vÀªÀPÀªÉÃPÀiÀiÁª ?

440

paratattvadalli tadgatavāda baḷika

bērxē mattarxedeheṇemba bhrām̐tēke ?
 arxivu sayavāgi marxahu naṣṭavāda baḷika
 tānāreṇba vicāravēke ?
 guhēshvarana berasi bhēdageṭṭa baḷika
 matte saṃgava māḍiṇemba tavakavēkayyā ?

440

*After involved in Shiva philosophy
 Why illusion to learn something else?
 Having learnt after memory loss
 Why enquire about self?
 After uniting with Guheshwara
 Why have doubt about association?*

Explanation:

After involved ... something else? : Mind wanders freely. It is interested in things of the world. The eyes see things, the mind wants to examine them further, it takes the assistance of other sense organs, etc. This process continues till the soul is looking outside of the body. When the soul diverts mind inward for learning the truth about its origin it learns everything is from Parashiva. With this knowledge the illusion to learn more about things of the world are lost forever.

Having learnt ... about self? : The loss of memory exists without the knowledge of the soul. So the soul has ideas like; 'I am rich-poor, learned-illiterate, etc'. With the knowledge of Shiva the illusions and the loss of memory are lost. With this newly acquired knowledge diversity of mind is also lost.

After uniting ... about association? : Performing Shivayoga a sharana unites with Parashiva. Then there is no separation of linga and sharana. He has no feelings that he is different from Parashiva. With unity there is no doubts about association between a sharana and Parashiva.

Summary:

Performance of Shivayoga is to learn the truth about the origin of the soul. After learning the truth there are no more illusions. Also there is no loss of memory. Unity with Parashiva there is be no room for duality of mind. Being one with Parashiva, a sharana has no illusions of learning.

441

EAzÄÄ ,ÁÄ òÉAqÀwUÉ ÉÁ¼É ,ÁÄ UÀAqÀ
 ÉÉÉÄqÀÄÉ!
 UÀ½UÉ UÀ½UÉUÉ ÄÄUÄÄ òÄÄnÖ PÉÉUÉ "Á-ÄUÉ
 ŞAcvÀÛÄÉ !
 C¾òÄÄ PÄÄ¾ÄòÄÄÄ ÄÄ¾¼É ÉÄÄAVvÄÄÛ ;
 UÄÄòÉÄ±ÀégÄÄÄ½zÄ ÉÉÉÄqÀÄÉ !

imdu sāva hemḍatige nāle sāva gaṁḍa nōḍavvā!
gaḷige gaḷigege magu huṭṭi kaige bāyige baṁḍittavvā !
arxivu kurxuhanu marxave nuṁgittu ;
guhēshvaranulida nōḍavvā !

*Wife dieing today has husband dieing tomorrow!
Child born every second grew!
Symbol of learning swallows forget!
Left only Guheshwara!*

Wife dieing ...dieing tomorrow! : Wife refers to body and husband refers to the soul. Tomorrow means after the loss of ignorance. This body is made of Panchabutha. Jeeva lives in the body and is very fond of body just like a husband loves his wife. Jeeva has no knowledge of its origin and is in ignorance.

Child born ...second grew! : Child refers to Shiva knowledge. Jeeva is fond of body and has no knowledge of its origin. By chance, jeeva receives the blessings of guru. Jeeva is now exposed to Shiva knowledge. The knowledge grows and establishes in the jeeva. Jeeva learns that ‘he is not limited to body, and he is not body’.

Symbol of ...swallows forget! : With the awareness of Shiva knowledge, jeeva forgets things of the world.

Left only Guheshwara! : Only Guheshwara is left.

Body ends with time. Jeeva also ends with ignorance. Jeeva lives in body. They are like husband and wife. They love each other dearly. By chance, jeeva receives the grace of guru and is awakened with Shiva philosophy. With the performance of Shivayoga, jeeva enlightens itself with the knowledge that ‘jeeva is not mere body, but jeeva is Parashiva’. This new knowledge of jeeva suppresses all other ideas that existed in jeeva. Finally the idea that jeeva is Parashiva is what sharana accomplishes through Shivayoga.

³ÄÄgÄÄ¼ÄÄAqÄ ³ÄÄ£ÄÄµÄâ£Ä EgÄ«£Ä ¥ÄjAiÄÄAv£
 «³ÄgÄ³Ä£Ä¼ô´´ÄgÄzÄÄ £££ÄqÄ ²³ÄeÄÖ£Ä !
 CzÄ£Ä¼ôz££££ÄzÄÄ ££££ÄiÄÄ °££ÄzÄÄq£ CzÄÄ
 ³ÄÄÄAzÄÄz££Ä¼zÄÄ ;
 ³ÄÄ¼õ£z££££ÄzÄÄ ´sÄ«Ä°££ÄzÄÄq£
 v£¼°ÄÄU££qÄzÄÄ !
 UÄÄ°£Ä±ÄégÄ, ²³ÄÄÄ ££g£ÄiÄÄ¼ôzÄ ±ÄgÄtgÄÄ

೫೧ಿÃ³ÀÄ ,ÄÄTUÀ¼ÄÄ £ÉÆÃqÁ.

442

maruḷumḍa manuṣhyana iravina pariyaṁte
vivaravanarxibāradu nōḍā shivajñāna !
adanarxidehenemdu neneya hōḍaḍe adu muṁdudōrxadu ;
marxedehenaṁdu bhāvisahōḍaḍe terxahugoḍadu !
guhēshvara, nimma nereyarxida sharaṇaru
nissīma sukhigaḷu nōḍā.

442

*Like the status of a drunken man
Do not learn details, look, Shiva knowledge!
With thought of learned, tried to remember
Does not reveal ahead!
With thought of forget, try to imagine
Does not let to visualize!
Guheshwarā, those sharanas that learnt you
Look, they are the happiest.*

Explanation:

Like the status ... Shiva knowledge! : A person who is under the influence of alcohol has no control over himself and his surroundings. Similar is the status of a sharana who is under the influence of Shiva knowledge.

With thought ...reveal ahead! : Shiva and knowledge of Shiva are inseparable. One cannot imagine Shiva without the knowledge or the knowledge without Shiva. The action of remembering depends on discriminating Shiva and Shiva knowledge. But they cannot be discriminated.

With thought ...to visualize! : Remembering Shiva and Shiva knowledge is not possible through discrimination. It is also not possible to forget by discrimination. Both actions, namely, remembering and forgetting are based on Shiva. These actions depend upon the person who accomplishes them. But the person is Shiva. So there is no room for forgetting or remembering. As such there is no room for the duality of mind.

Guheshwarā, those ... the happiest. : Sharana is beyond the grasp of knowledge. He is the one who is with Shiva enjoying immense happiness. In his state there is no room for dualities such as sad-happy, remember-forget. Only ever lasting happiness is present. So a baktha in the sharana sthala is also called 'a happy sharana'. The word sharana and happy are inter changeable.

Summary:

Person who is under the influence of alcohol has no control over his mind. It is difficult to describe his status under his condition. Similar is the status of a sharana. The alcohol influencing a sharana is Shiva knowledge. It is not

everlasting.

444

PÁ«Ä,ÄzÉ ÉÉÉzÀqÉ
PÀ°àvÀ«®èzÀ ¥ÄÄgÄÄµÀ \$AzÀÉÉÈÀUÉ ÉÉÄÄqÁ !
PÀ°àvÀ«®èzÉ ÉÉgÉzÀqÉ
“sÁ«Ä°èzÄ ÄÄR³ÄÄ zÉÆgÄQvÄÄÛ ÉÉÄÄqÁ !
UÄÄ°ÉÄ±ÀégÀÉÉÄ\$ °AUÄ³ÄÉÄ¼ôzÄ \$½PÄ
ðÄ ÉÁÉÉÄ\$ÄÇ®è ÉÉÄÄqÁ !

444

kāmisade nenedaḍe
kalpitavillada puruṣha bāṁdanenage nōḍā !
kalpitavillade neredaḍe
bhāvisalillada sukhavu dorakittu nōḍā !
guhēshvaranemba liṁgavanarxida baḷika
nī nānembudilla nōḍā !

444

*Remembering without desire
Look, came unimaginable man came to me!
Remembering without any views
Look, got unimaginable happiness!
After learning Linga named Guheshwara
Look, there is no You and I!*

Explanation:

Remembering without ... to me! : There are numerous desires. Some desires are about this world and others are of the other world. The one who wishes to be a sharana should be above desires. His mind should be free from any desire. With purity of mind he prays God. He intensifies his prayer by praying at all times. Then he realizes the God in his mind permanently.

Remembering without ... unimaginable happiness! : The things that did not exist in the beginning are desire and expectation. The outside objects and forms of body including that ‘I am jeeva’ are all desires. Sharana should discard these desires including affinity for jeeva. Then he gets the idea of God. With the growth of this idea he experiences immense happiness. This happiness cannot be compared with that of the worldly things or from bodily happiness.

After learning ... and I! : Learning is of two types. The first type of learning is to learn that are different from self. The second is to learn as self. Sharana learns God as if God is himself. Then sharana and God are one and the same. Only the truth is left.

Summary:

This vachana describes the three ways of achieving eternal happiness. They are: praying, being happy with God, and having equality with God. The first is to view God, the second is to be happy and the last is to unite with God. A person without desires realizes the truth by praying. Without desires of the body remembering God leads to eternal happiness. In the end, without duality of mind a sharana stands united with God.

445

ಒಃ® ºÀÄnÖzÀAçಒÀ zsÀª¼ÁgÀ ;
 zsÀªÀ`ÁgAzÉÆ¼ÀUÉÆ§â ,ÀÆ¼É ಒÉÆÃqÀAiÀiÁâ.
 vÀ`É-Ä®èzÁvÀ ¤ZÀÑPÉÌ §¥Àà,
 PÀgÀÄ¼®èzÁvÀ PÀÄAntÂAiÀiÁzÀ ಒÉÆÃqÀAiÀiÁâ,
 PÉÊPÁ®èzÉ C¥Àà`ÉÆqÀಒಒ
 EzÀ PÀAqÀÄ `É¼UÁzÉ UÄÄºÉÃ±ÀégÁ.

445

nela hutṭidaṁdina dhavaḷāra ;
 dhavalāradoḷagobba sūḷe nōḍayyā.
 taleyilladāta niccakke bappa,
 karuḷilladāta kuṁṭiṇiyāda nōḍayyā,
 kaikālillade appaloḍane
 ida kaṁḍu berxagāde guhēshvarā.

445

*Before the birth of earth the world of Brahma,
 Look, the world of Brahma has a harlot.
 Headless person comes daily,
 Look, his helper has no intestine,
 Received without hands and legs
 Seeing this I am surprised Guheshwarā.*

Explanation:

Before the birth ... a harlot: Earth is the place for many good and bad ideas. Ignorance about Parashiva has spread all over. Every person in this world has ignorance. The world of Brahma is in the north. This region is called Sahasrāra. Here the sound of Shiva is heard at all times. This area is bright and it is the abode of Shiva. Chichakthi knowledge of Shiva exists.

Headless person...no intestine: Headless refers to a sharana without duality of mind. No intestine refers to without love and affection and the helper is for sharana. The mind is capable of learning things of this world. It is also capable of learning beyond this world. The mind can learn things outside of body or can travel inside of body. The mind is very helpful to a sharana. With steadfast mind and without love or affection a sharana travels inside of his body and reaches the Sahasrāra. Here he sees the Jyothirlinga and hears the sound of Shiva. Sharana is very fond of them.

Received without ...surprised Guheshwarā. : Sharana enters the world of Brahma. Here sharana has no feelings of his body. So he has no hands or feet. Here only Shiva knowledge exists. With the knowledge he accepts Shiva and becomes one with Shiva.

Summary:

Inside the body, the world of Brahma is illuminated with Shiva sound and with Shiva knowledge. A sharana without duality of mind enters this area and hears the sound of Shiva. Here a sharana unites with Shiva. Allamaprabhu is surprised with the accomplishment of sharana.

446

¥ÀgÀvÀvÀézÉÆ¼ÀVgÀ\$®èqÉ Gt~ÁUÀzÀÄ,
GtçgÀ~ÁUÀzÀÄ
J®ègÀ ,ÀAUÀzÀ°ègÀ~ÁUÀzÀÄ °ÉÃ¾ðÉ àÄÄvÉÆÛ\$â£É
EgÀ~ÁUÀzÀÄ.
vÀ-Ä ,ÀvÀÛ C¾ÄçAUÀ½UÉ vÁ °ÄÄnÖzÀ àÄÄÆ®
UÀÄ°ÉÄ±ÀégÁ!

446

paratatvadolaḡiraballaḡe uṇalāḡadu, uṇadiralāḡadu
ellara saṁḡadalliralāḡadu bērxē mattobbane iralāḡadu.
tāyi satta arxudiṁḡaḡe tā huṭṭida mūla guhēshvarā!

446

*To be inside of truth either eat or not eat
Cannot be with everyone or be alone.
Six months after death of mother
It is the origin of birth Guheshwara!*

Explanation:

To be ... be alone: The world that we see is based upon a number of philosophies. The origin for all these philosophies is parathathva or philosophy of Parashiva. There is nothing beyond parathathva. It is the oldest and also everlasting. It is the origin for the knowledge that shows in jeeva or humans. Sharana knows this and stays in the shadow of parathathva. With the knowledge sharana lives among others but does not receive and enjoy information of this world. He receives them as prasāḡha. Similarly, he conducts business without associating. Yet he does not stay alone either. He lives in this world without attachment and without worries.

Six months ... birth Guheshwara! : Mother refers to ignorance or knowledge of Parashiva. Six months refer to the six stages of shatsthala. Sharana came to this world because of his ignorance. With ignorance he lives as a sumsāri. Being in sumsāra he is both happy-sad, and has birth-death and is absorbed with the knowledge of this world. With the grace of

guru he starts his travel climbing the steps of shatsthala. With his travel his mother or the ignorance dies. He is with knowledge of Parashiva that makes him to unite with Parashiva.

Summary:

This vachana talks about sharana's way of life. It tells how a sharana lives among others in this world. It also brings out the difference between a sharana and others. Sharana with the knowledge of Parashiva is free from the cycle of life-death. Ignorance about Parashiva leads to bondage in life. By performing Shivayoga sharana has lost all ignorance about his past. Reaching the final stage of shatsthala, sharana unites with Parashiva. Living among others he enjoys his new found happiness.

447

„Ä½AiÄŠ®èqÉ „Ä¼ÄŠ°É ¸ÉÄ„ÄiAiÁä.
 UÀªÄÄÈ«®èzÉ „Ä½AiÄŠ®èqÉ, xUÀðªÄÄxAiAiÁV
 x®Š®èqÉ,
 CzÀPÀìzÉ ¥ÀjuÁªÄÄ, CzÀPÀìzÉ „ÄAvÉÆÄµÀ !
 UÄÄ°ÉÄ±ÀégÀ°AUÀzÀ°è CªÀgÀ dUÀzÁgÁzÀägÉA¨É !

447

suḷiyaballaḍe suḷuhe lēsayyā.
 gamanavillade suḷiyaballaḍe, nīrgamaniyāgi nilaballaḍe,
 adakkade pariṇāma, adakkade saṁtōṣha !
 guhēshvaralīṁgadalli avara jagadārādyareṁbe !

447

*If present better to associate
 Present without distracting, stand without diversion
 That is itself result, that is itself happiness!
 Call them elders in Guheshwaralinga!*

Explanation:

If present ... to associate: Sharana has no desires and he is pure in all respect. By moving from place to place he spreads the philosophy of Parashiva. In fact, his association opens the path for Shiva knowledge.

Present without ...itself happiness! : Persons with desire for information are not be satisfied even by staying in one place or moving from place to place. They are under the influence of māya. They are not in peace. But a sharana is different. He is pure and has no desire for the things of this world. He has no duality of mind. Such a person spreads Shiva philosophy whether stays at one place or moves from place to place. Their presence brings peace and their word erases sorrow and hatred from the minds of people. Their presence brings happiness to others.

Call them ... in Guheshwaralinga! : Sharanas are elders whether they stay at a place or move from place to place. Such elders are very dear to Allamaṣṭrabhu.

Summary:

In any place a sharana stays is happier. He spreads the philosophy of Shiva that brings peace among the people. When a sharana moves the people learn Shiva philosophy with his contact. Allamaprabhu is very fond of these sharanas.

448

vÁ £ÀqÉÃ³ÀqÉ £ÀqÉUÉÍÖ £ÀqÉAiÄÄ £ÀqÉAiÄÄ´´ÉÄPÄÄ.
vÁ £ÄÄr³ÀqÉ £ÄÄrUÉÍÖ £ÄÄrAiÄÄ £ÄÄrAiÄÄ´´ÉÄPÄÄ.
gÀ£»®èzÀ ,ÀAUÀ³À ³AiÁqÀ´´ÉÄPÄÄ ;
´´sÀ³À«®èzÀ ´´sÀQÚAiÄÄ ³AiÁqÀ´´ÉÄPÄÄ.
vÁ£Á³À£ÉAz³¼ôAiÄÄzÄAwºÄÄzÄÄ UÄÄºÉÄ±ÀégÁ !

448

tā nadēvaḍe naḍegetṭa naḍeya naḍeyabēku.
tā nuḍivaḍe nuḍigetṭa nuḍiya nuḍiyabēku.
rūhillada saṁgava māḍabēku ;
bhavavillada bhaktiya māḍabēku.
tānāvanem̐darxiyadam̐tiḥudu guhēshvarā !

448

Walks as if it is like before.
Talks as if it is like before.
Associates with the formless!
Devotion is without desires.
Be as if he does not know himself Guheshwarā!

Explanation:

Walks as ... like before: If a sharana walks he walks as before. His walk is free from the bonds of life.

Talks as ... like before: If he talks, he talks as before. His talk is also free from hatred. It should be filled with compassion and love.

Associates with the formless! : Sharana does not have any desires for the worldly things.

Devotion is without desires: He has devotion and has no lust in his eyes.

Be as ...yourself Guheshwarā! : Sharana has no duality of mind. Sharana is Parashiva. He is united with Parashiva. So he cannot be a devotee. He cannot be called by any other way.

Summary:

Walking, talking, association and feelings are the characters of living. Any shortcoming in these four leads to bondage in life. With purity in all these leads to happiness and frees from the cycle of life-death. Sharana has all these characters leading him to eternal happiness. His views are not with the worldly things but they are with linga. He is united with Parashiva without any duality of mind.

449

PÁ°èzÀ UÀªÄÄ£À, PÉÊ-Ä°èzÀ ,ÉÆÃAPÄÄ, ¨Á-Ä°èzÀ
gÄÄa.

¨sÄªªÉ PÀ¥ÀàgÀªÁV, ¥ÀgÀªÄ zÉÃ»AiÉÄAzÄÄ

¨ÉÃqÄÄªÀ

¥ÀgÀªÄ£À vÉÆÃ¼AiÀiÁå UÄÄ°ÉÃ±ÀégÁ !

449

kālillada gamana, kaiyillada sōmku, bāyillada ruci.

bhāvave kapparavāgi, parama dēhiyeṁdu bēḍuva

paramana tōrxayyā guhēshvarā !

449

Walks without legs, touches without hands

Tastes without mouth,

Pot as his views begs the pure

Show me that divine Guheshwarā!

Explanation:

Walks without ... divine Guheshwarā! : Sharana walks, not with legs, touches, not with hands, tastes food, not with mouth, and beg, not with a pot but with views. Legs, hands, mouth and pot are all essential if he performs these activities outside of his body. They are not needed because sharana does these activities inside his body with steadfast mind, without pride, and with equality that Parashiva is no different from him. He walks in the path of Shiva. He travels with pure knowledge and begs for prasādha. He tastes the prasādha and is happier. He has no duality of mind. He is one with Parashiva.

Summary:

Sharana begs, but not outside his body. It is inside the body. He has pure and steadfast mind. With his knowledge of Parashiva and with his views as a pot he begs for prasādha. He tastes prasādha and is happier. He has no duality of mind. He unites with Parashiva and enjoys eternal happiness.

450

PÀuÉÚ PÀNÖUÉAiÀiÁV, PÉÊAiÉÄ PÀ¥ÀàgÀªÁV,

Q«AiÉÄ ,ÁPÀ° ¥ÀÅgÁvÀ£ÀgÀ PÁgÄÄtªªÉ£ÄÄvÀ,

ªÄÄ£ÄzÄ ©ÜPÄªªÄ£ÄÄAqÄÄ, vÀ£ÄÄ

¥ÀjuÁªÄªÄ£É-ÄÝªÀ

WÀ£ÄªÄÄªÄÄgÀ vÉÆÃ¼ÖÁ UÄÄ°ÉÃ±ÀégÁ.

450

kaṇṇe kaṭṭigeyāgi, kaiye kapparavāgi,

kiviye sakala purātanara kārūṇyavenuta,

manada bhikṣhavanuṇḍu, tanu pariṇāmaneydiha
ghanamahimara tōrxā guhēshvarā.

450

*Eyes the wood, hands the vessel,
Ears are the stories of all past elders,
Eats the food of mind, with change of body
Show me that divine Guheshwarā.*

Explanation:

Eyes the ... divine Guheshwarā: Wood refers to focused. Vessel refers to linga sthala. The eyes of a sharana are fixed in linga. His hands are the stage for linga. His ears hear the previous elders accomplishments. His mind enjoys prasādhā. These make his body to change and he is content. Such a sharana is rare. To see him is indeed a fortune to anyone. Allamaṇḍaprabhu also wants to see such persons.

Summary:

This vachana describes a sharana. His eyes are fixed in linga. His hand is in linga sthala. His ears are hearing the sacred words of the learned. His mind is pure and happy. His body is for linga. He is content with happiness.

451

PÀAUÀ¼À PÀgÀÄ¼À PÉÆAiÀÄÝ³ÀgÀ, ³ÀÄ£ÀzÀ
wgÀÄ¼À ³ÀÄjzÀ³ÀgÀ,
³ÀiÁw£À ³ÀÆzÀ® §®è³ÀgÀ£££ÀUÉÆ³ÉÄä vÉÆÄ¾ÖÁ
UÀÄ°ÉÄ±ÀégÁ.

451

kaṁgaḷa karuḷa koydavara, manada tiruḷa huridavara,
māṭina modala ballavaranenagomme tōrxā guhēshvarā.

451

*Cutting off the desires of eye
Roasting the desires of mind
Knows the primeval words
Show me such persons, Guheshwarā!*

Explanation:

Cutting off ... persons, Guheshwarā! : There are words before talks, letters before words, and nādhā (sound) before letters. This is primeval word. Sharana follows the sound beyond letters and joins Parashiva with silence. What is the reason to reach such a stage? How to achieve this? This vachana answers these two questions. First, a sharana should cut off desires from his eyes. Second, a sharana should burn the desires of his mind. Eyes see things and falls in love with them. Similarly, the mind remembers things of this world. Both of these should be controlled. A sharana controls them. So he has no desires for things that give bodily

happiness. His body is for linga. Such a person is rare and Allamaprabhu is fond of him.

Summary:

Sharana has no desires for things of this world. He has no affinity to lead a life in sumsāra. He has no duality of mind. From experience he knows Mahalinga, the primeval for words. Allamaprabhu wishes to see such persons at least once.

452

DÇ×ÀÀgÀ ¢ÉÃzÀ×ÀÀgÀ »ªÀ×ÀÀgÀ RArVÀ CRArVÀ.
²ªÀ²ªÀ, UÀUÈÀªÀ ¢ÀÀ£À £ÀÀAVvÀÀÛ.
DÇ ¢ÉÃzÀªÀ £ÀÀAV, ¢ÉÃzÀ ,ÀÉAiÀÀÀˆˆsÀÀªÀ £ÀÀAV,
PÁ® PÀªÀÀÛ »AVvÀÀÛ, UÀÀ°ÉÃ±ÀégÁ, ¢ªÀÀ
±ÀgÀtAUÉ !

452

ādipura vēdapura himapura khaṇḍita akhaṇḍita.
shivashivā, gaganava mana nuṁgittu.
ādi vēdava nuṁgi, vēda svayaṁbhava nuṁgi,
kāla karma hiṁgittu, guhēshvarā, nimma sharaṇaṁge !

452

Ādipura, vedapura, himapura, kanditha, ākanditha
Shiva Shiva, Mind swallows sky.
Beginning swallow Veda, Veda swallow Linga
Time swallow karma, to your sharana Guheshwarā

Explanation:

Ādipura, vedapura, ...ākanditha Shiva Shiva: Ādipura refers to the world and also for the body. Vedapura refers to the world that we cannot see and also for the sukshma body or mind. Himapura refers to kāraṇa body and for kāraṇa creation. Kanditha is the union of these three and is limited or of bound. Ākanditha refers to without bounds. Creation is of three types. That we can see is called sthula, that is perceived by mind is called sukshma, and that is recognized by knowledge is called kāraṇa. These three can be related to a person as follows- body is sthula, mind is sukshma, and the knowledge that is in the sukshma is called kāraṇa. These are limited in scope or they are kanditha. So they are not permanent. They are not present everywhere. But their original philosophy is everywhere and for all times. It is Ākanda and time cannot pierce or place cannot surround. Without its support none of the above can exist.

Mind swallows sky: Parashiva is Ākanditha. So Parashiva is beyond the reach of mind. Yet mind without the presence of duality can reach and enjoy Parashiva. This can be accomplished by a sharana by performing Shivayoga. His devotion, prayer, and knowledge lead him to enjoy Parashiva as if he is Parashiva.

Summary:

453

453

453

Explanation:

Summary:

469

status of a sharana.

454

“ÉÆÃÆÀzÉÆ¼ÀUÉÆAzÄÄ DÆÉ EçÝvÄÄÛ.
“ÉÆÃÆÄ “ÉAcvÄÄÛ, DÆÉ §zÄÄQvÄÄÛ;
EzÉÃÆÄÄ ,ÀÆfUÄÄÀAiAiÁÅ ?
zÉÄ³Ä ,ÀvÄÄÛ, zÉÄ« PÉIÖ¼ÄÄ,
DÆÄÄ §zÄÄQzÉÆÄÄ, UÄÄ°ÉÄ±ÀégÁ.

454

bōnadoḷagoṃdu āne iddittu.
bōna beṃdittu, āne badukittu;
idēnu sūjigavayyā ?
dēva satta, dēvi keṭṭaḷu,
ānu badukidenu, guhēshvarā.

454

*There was an elephant in a cage
Cage burned, elephant survived!
What wonder is this?
God died spoiled Goddess,
I survived Guheshwarā!*

Explanation:

There was ... survived Guheshwarā! : Cage refers to mind, elephant refers to pride ‘I am’. When cage is burnt the contents- the elephant in the cage is burnt. Yet, the elephant survives. This is indeed a surprise. The mind is filled with ignorance or no knowledge of Parashiva. So the soul has no knowledge of the past. It is in the bonds of sumsāra experiencing sorrow-happiness, life-death. To be free, the cage should be burnt or the mind should have the knowledge of Parashiva. A sharana by performing Shivayoga burns the cage. With the burning of the cage he has no love towards bodily happiness. He is left with the past knowledge. He continues to live for linga.

Summary:

This vachana is in the form of a riddle. Cage has an elephant. The surprise is that the cage is burnt leaving behind the elephant. The mind is the cage and elephant is the pride ‘I’. By performing Shivayoga a sharana learns to free from the bonds of life. He learns that the soul and Parashiva are one and the same. With this awareness a sharana is happy.

455

¥AgÄÄµÀPÉÌ “É~É-Ä®è, ¥ÁætPÉÌ ¤³AiÁð®å«®è,
gÄÄaUÉ JAd®«®è, ÀÄRPÉÌ CgÉÆÃZÀPÀ«®è.

UÀÄ°ÉÃ±ÀégÁ, ¤ÀÄÄ ±ÀgÀtAUÉ °sÀÄ«®è,
§AzÀÈÄ«®èAiÀiÁ.

455

paruṣhakke beleyilla, prāṇakke nirmālyavilla,
rucige eṇjalavilla, sukhakke arōcakavilla.
guhēshvarā, nimma sharaṇaṁge bhavavilla, baṁdanavillayyā.

455

*Alchemic rod has no price,
Soul has no filth.
No licking twice to taste,
Happiness has no anguish.
Guheshwarā, Your sharana has
No bondage, no birth or death.*

Explanation:

Alchemic rod ...as no price: The alchemic rod that converts things to gold cannot be priced.

Soul has no filth: The soul is pure and it cannot collect impurities.

No licking ... to taste: Licking does not taint the taste.

Happiness has no anguish: Happiness is the state of mind. With happiness there is no anguishes.

Guheshwarā, Your ... or death: With unity a sharana is free from the cycle of birth, life, and death

Summary:

This vachana has four facts. Gold can be valued. How to price the alchemic rod? It is priceless. Things that collect impurities can be purified. But the soul is ever pure. How can the soul be purified? Things that we eat can be tasted by licking. How can licking spoils the taste? Taste is not a thing but it is the recognition by the mind. Similarly, there are many things that bring happiness as well as sadness. Happiness is the state of mind that brings good feelings. With good feelings there is no sad feelings. A sharana united with Parashiva cannot go through life. He is free from the cycle of birth, life, and death.

456

CÀÄÄÈvÀ,ÉÄÀÈÉAiÄÄ ¤ÀiÁr C¥ÁÄAiÄÄÈÄ
WÀÈÄÄÄ-ÄvÄÄÜ.
¥ÀgÄÄµÄÄÈÄÇAiÄÄ ,Áçü,À°ÉÄÄzÀqÉ zÁjzÀæ÷ä
WÀÈÄÄÄ-ÄvÄÄÜ.
¤ÄÄgÄÄdÄÄtÄAiÄÄ °ÀtÜ ¤ÉÄzÄÄÝ ¤ÄÄgÄÄÄÄ-ÄvÄÜ
PÀÄqÉ.
J®èÄÈÄÄÄ ,Áçü,À°ÉÄÄzÀqÉ KÈÄÄ E®èzÄÄvÄÄ-ÄvÄÄÜ.

MAZÀÆ E®èzÀ ©AzÀÄÄÀ, vÀAzÉ-Ä®èzÀ PÀAzÀÆÀ,
 àÀiÁvÉ-Ä®èzÀ eÁvÀÆÀ, UÀÄÄÄÆÀ«®èzÀ UÀÄÄÄÆÀ,
 àÄÄÆÄÄÀ¼ôAiÀÄZÀ àÄÄUÀßÆÀ oÁàÀ vÉÆÄ¼ôÄÄ
 UÀÄ°ÉÄ±ÀégÁ.

457

omdū illada bimduva, tamdeyillada kaṁdana,
 māteyillada jātana, gamanavillada gamyana,
 mūvararxiyada magdhana ṭhāva tōrxisu guhēshvarā.

457

*Having no one, father-less child,
 Mother-less child, philosophy without movement,
 Show me the innocent
 Without knowing these three Guheshwarā.*

Explanation:

Having no one: This refers to Parashiva.

Father-less child: Parashiva has no father

Mother-less child: Parashiva has no mother

Philosophy without movement: Parashiva is free from time and space. He is the basis for everything.

Show me ... three Guheshwarā: Three refers to Brahma, Vishnu and Rudra. Even these three do not know Parashiva. The mind cannot grasp Him. It is not possible to visualize Him either. Sharana unites with Him.

Summary:

In this vachana, Allamaprabhu describes Parashiva using such words- bindhu (Parashiva), kanda (child), jātha (child), gamya (quiet child) and magdha (innocent child) He is omnipresent, omniscient and is the basis for all things of this world. A sharana unites with Parashiva. So sharana is free from the cycle of life and is happier for all times.

458

¥ÀÇÀð©Ãd §æ°ÄäZÀAiÀÄð°É? C¼ô°ÄÄ vÁ
 §æ°ÄäZÀAiÀÄð°É?
 eÁÕÆÁeÁÕÆÄZÀÄZÀÄAiÀÄ vÁ §æ°ÄäZÀAiÀÄð°É?
 UÀÄ°ÉÄ±ÀégÁ, ðÄÄÄ ±ÄgÀtgÀ ¥ÄjuÁÄÄÄÉ
 §æ°ÄäZÀAiÀÄð°ÄÄ !

458

pūrvabīja brahmacaryave? arxivu tā brahmacaryave?
 jñānājñānadudaya tā brahmacaryave?
 guhēshvarā, nimma sharaṇara pariṇāmave brahmacaryavu !

458

*Is beginning seed bachelorhood?
 Is knowledge bachelorhood?*

*Is the birth of knowledge-ignorance bachelorhood?
Guheshwara, change in sharana is bachelorhood!*

Explanation:

Is beginning ...ignorance bachelorhood? : Beginning seed refers to sthula body. There are three types of bachelorhood. They are Daihika, Mānasika, and Bowdhika. The body of a child is pure without any external influences to alter the body. This body is called Daihika bachelorhood if it remains the same. The mind wanders around information. If the mind becomes pure without any impurities then it is called Mānasika bachelorhood. The mind is responsible for the knowledge or ignorance about things. If this mind is involved in search of the truth about Parashiva, then it is called Bowdhika bachelorhood. Sharana is not in these three.

Guheshwara, change ... is bachelorhood! : Sharana's bachelorhood is called Āthmika. He is beyond body and mind. He knows about Parashiva and his past. United with Parashiva he stands as Parashiva. He is happy forever and also he is free of worries.

Summary:

Bachelorhood of a sharana is not Daihika, Mānasika, or Bowdhika. It is Āthmika. He is in search of his past and his relation to Parashiva. His status is filled with eternal happiness.

459

ÉÉ¼À® °ÀÆ½°ÉÉÉAzÄÄ §¼À® ÄwÛZÉ dUÀªÉ®è.
ÉÉ¼À®Ä ,ÁAiÄÄ§®ÄèZÉ CAUÀ¥ÁætÂUÀ½UÉ ?
,ÄªÄÄZÄæzÁZÉAiÄÄ vÀRAiÄÄ°è PÀ¼ÄîÉÄ PÀAqÄÄ
E°èAzÄªÄÄÄszÄÄ ``ÉÊzÄqÉ CªÄ ,ÁAiÄÄ§®èÉÉ ?
``sÁªÄzÄ°è °ÉÆ°zÄ °ÉÆ°UÉAiÄÄ
``sÉÄzÄªÄÉÄ¾ôAiÄÄgÄÄ.
PÁ«Ä'zÄqÄÄAmÉ ÉÄªÄÄä UÄÄ°ÉÄ±ÄégÄ°AUÄªÄÄ ?

459

neḷala hūḷihenerindu baḷaluttide jagavella.
neḷalu sāyaballude aṁgaṇṇigalige ?
samudradāceya taḍiyalli kaḷḷana kaṁḍu
illimda munidu baidaḍe ava sāyaballane ?
bhāvadalli holidā holigeya bhēdavanarxiyaru.
kāmisidaḍumṭe namma guhēshvaraliṁgavu ?

459

*The world is tired burying the shadow
Can shadow dies for the love of body?
Seeing the thief across the river
Cursing him from this side does he die?
Not know the different stitches stitched from ideas*

With desire will there be our Guheshwaralinga?

Explanation:

The world ... love of body? : Shade cannot be buried. Similarly, people who are fond of bodily happiness cannot get rid of the hardships that arise being in samsāra.

Seeing the ... he dies? : We see a thief on the other side of the river. Just by wishing for his death he does not die. With body there is death. Having love of body, there is the idea of death. Most people live their life loving their body. For them there is no time to conquer death.

Not know ... our Guheshwaralinga? : The love of body is the cause for sadness and death. With the thinking of jeeva that 'I am the body', there is sadness associated with body. Similarly, jeeva experiences the death of body. Happiness and bliss are for linga. To achieve them one should perform Shivayoga and should acquire the knowledge that jeeva is Parashiva. Seeking unity without performing Shivayoga is like wishing for them. The wishes do not come true. Sharana did not wish for them. But he acquired them by performing Shivayoga.

Summary:

People try to bury shade but they do not succeed. Similarly, those who are fond of their body try to suppress their sorrows and hardship. Again they cannot succeed. Seeing a thief on the other side of the river and cursing him, how does he die? Similarly, people who are in samsāra cannot win over death just by wishing. This is because they do not have the knowledge of their soul or their past. A sharana has no love of body or for the worldly things. He loves linga and by performing Shivayoga has acquired the knowledge of linga. He enjoys bliss being united with Parashiva. With unity he has no birth, life, or death.

460

CeÁÕ£ÀªÉÁŞ vÉÆnÖ`ÉÆ¼ÀUÉ eÁÕ£ÀªÉÁŞ ²±ÀÀªÀ

ªÀÀ®V¹

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``sÁæAwAiÉÄÁŞ vÁ-Ã !

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UÀÀªÉÃ±ÀégÀ£ÉÁŞ °AUÀªÀ PÁt``ÁgÀzÀÀ.

460

ajñānavemba totṭiloḷage jñānavemba shishuva malagisi

sakala vēdashāstravemba nēṇa kaṭṭi

hiḍidu tūgi jōḷavāḍutiddāḷe bhrāṁtiyemba tāyi !

totṭilu murxidu nēṇu harxidu jōḷuḷa nīṁdallade

guhēshvaranemba liṁgava kāṇabāradu.

460

*In a cradle named ignorance
Placed a child named knowledge
Tied with ropes made of all Vedas
Mother named illusion singing swings cradle!
Cradle breaks, rope tears, stops the singing
Should not see linga named Guheshwara.*

Explanation:

In a cradle ... swings cradle! : Ignorance means having no knowledge of Parashiva. Child is jeeva, the four Vedas are the ropes, and singing refers to songs that keep the baby in ignorance. There is a cradle. The cradle has a child. The mother of child ties the ropes to the cradle and swings. She sings while she swings the cradle. Jeeva is the child. He has no knowledge of his past because he is in the company of ignorance. Jeeva is of the opinion that he has to face life and death. With this idea, he grows with ignorance. Even the four Vedas could not help him to learn his true identity and his past.

Cradle breaks ... named Guheshwara: With tearing of the rope, the cradle breaks and the mother stops singing. This makes jeeva to be free from ignorance. With the loss of ignorance, jeeva gains knowledge and travels towards Parashiva. Jeeva finally succeeds in uniting with Parashiva. With unity jeeva is free from birth, life, and death.

Summary:

There are three reasons for bonding in samsāra. The first is ignorance for the divine. This is called Pāramārthika ignorance. This keeps jeeva or the soul in ignorance. The second is called Abhinivesha or following blindly or believing in shāsthra and others. This leads to anger and pride. The third is love. Person in love cannot get out of his status. These three should be avoided before starting the path of Shiva. Ignorance is the cradle. The child is in the middle of ignorance and hence has no knowledge of his past or Parashiva. The cradle is tied to the Vedas and the mother with illusion sings and swings the cradle. With the breaking of the rope, the child is free from ignorance. The child or jeeva knows about the past and about Parashiva. With this newly acquired knowledge, jeeva unites with Parashiva. Jeeva is happy forever and thus conquers the cycle of life.

461

æÉÇǺlgæ æÀÄzÄÄæÉUÉ `sÄAqÀgÄÄ æ¼%õÉAiÄÄ
 æÉÆAiÄÄÄÝ,
 æÄÆPEÆ¼wAiÄÄgÄÄ PÀ¼À±ææ æÉÆvÀÛgÄ`Áè !
 GWÉǺ ZÁAUÄÄ `sÄ`Á JAzÄÄ ɣšât £ÉgÉzÄÄ
 æÉÆzÄÄ\$®PEÍ æÄÄÄɣæÄgÄzÉǺPÄAiÄiÄǺ ?

wædUÀ³É[®]è ɹʂât °ÉÆ-ÄvÄÄÛ,
UÄÄ°ÉÄ±ÀégÀÉÆÄ^¾ôAiÄÄzÄ °ÄUÀgÀt³ÉÇ !

461

vōṭara maduvege bhaṁḍaru harxeya hoydu,
mūkorxatiyaru kaḷashava hottarallā !
ughē cāmgu bhalā eṁdu nibbaṇa neredu
hodambulakke munivaradēkayyā ?
trijagavella nibbaṇa hoyittu,
guhēshvarananarxiyada hagaraṇavo !

461

*Deforms wedding, dishonest play band
Ugly women carried the pinnacle pot!
Those attended shouts
Why are they angry for the gifts?
The three worlds went to the wedding,
Disturbed for not learning Guheshwara!*

Explanation:

Midgets wedding ... learning Guheshwara! : Both the groom and bride are midgets. Those playing the band are dishonest persons. The women carrying the traditional pinnacle pot are ugly. There is shouting and the hall is filled with noise. In spite of these, the attendees are making more fuss about the traditional gifts. This picture of marriage is similar to that of the world that is not in peace and is not happy. The life is a big turmoil with many expectations. Love affairs with the worldly things. This is how the life goes on. There is no room for learning the truth about himself or about Parashiva. Sharana seeing these disturbances goes inward to search for the truth. He suppresses all worldly things that affect him. Thus he becomes pure inside and outside. He is peaceful because of these changes.

Summary:

In this vachana Allamaprabhu compares life to the similarities between the turmoil that occurs during marriage of midgets. During the marriage, there is noise and anguish for small things like the gift to the guests. Similarly, there is no peace in this world. With bonds in sumsāra there is more anguish than peace in this world. There is no knowledge of the soul and its past. Sharana learning this turns his attention inside of his body. He suppresses all outward influences and makes his mind pure. He follows the path of soul and learns his true identity. He lives as if he is the wife of Parashiva. He unites Parashiva and enjoys eternal happiness.

462

eÉÆâÄw PÀAqÁ, EgÀ[®]Ä PÄvÄÛ~É PÀAqÁ !
ɹzsÁÆÄ PÀAqÁ, EgÀ[®]Ä ʂqÄvÄÆÄ PÀAqÁ !
¥Àæ,ÁzÄ PÀAqÁ, PÉÆAqÀzÉ ¥Àæ¼ÄAiÄÄ PÀAqÁ !

UÀÄ°ÉÄ±ÀégÀ PÀAqÁ, EzÄÄ ``sÁæAvÄÄ PÀAqÁ !

462

jyōti kamdā, iralu kattale kamdā !
nidhāna kamdā, iralu baḍatana kamdā !
prasāda kamdā, komḍade pralaya kamdā !
guhēshvara kamdā, idu bhrāmtu kamdā !

462

Saw light, to stay it is dark!
Saw rich, to stay it is poor!
Saw prasādha, to have it is catastrophic flood!
Saw Guheshwara, look it is illusion!

Explanation:

Saw light ... is illusion: Light refers to knowledge, also to Shiva. The world is full of knowledge. Yet it is difficult to grasp or to see. It is a kind of darkness to the eyes as well as to the mind. The true knowledge is the knowledge of Shiva. Any amount of wealth is not sufficient to learn that knowledge. It only keeps in poverty. Everything that we seek and hear is all due to the blessings of Shiva. Through his blessings it is possible to be free from poverty, free from birth-death, free from sadness, and happy for all times. Without knowing this one cannot be happy. Instead we are in sumsāra. Being in sumsāra we experience sadness-happiness and birth-death. We cannot be happy forever.

Summary:

Everything in this world, including knowledge and happiness, is from Shiva. The person recognizing that everything is from Shiva enjoys happiness. He is free from the feelings of poverty and death. A sharana is such a person. He sees the world and everything in this world is from Shiva and is for Shiva. Whatever he consumes is nectar of life for him. Shiva knowledge is prasādha and with prasādha he is eternally happy.

463

d®zÉÆ¼ÀUÉ °ÄÄnÖ £É®zÉÆ¼ÀUÉ °ÄÄzÄÄVzÄÄÝzÄ
PÉ®§®zÉÆ¼ÀVzÄÝªÀgÉ®è §®ègÉ ?
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``Á®QæÅqÉAiÉÆ¼ÀUÁqÄÄwÛ¥Àà £ÁjAiÄÄ
ªÄÄPÄÌ¼ÉÉªÀgÄÄ
DgÀÆ PÁtzÄ ``Á«AiÉÆ¼ÀUÉ ©cÝgÄ®Ä,
``É¾ÖÉ ªÄÄvÉÛ eÁÖ£ÄªÉ°eAiÄÄzÉÆ ?
UÀÄ°ÉÄ±ÀégÁ, ¢ªÄÄä£Ä¾ôAiÄÄzÄ §¾ôAiÄÄ¾ô«£Ä
»jAiÄÄgÄ PÀAqÄqÉ

463
jaladoḷage huṭṭi neladoḷage hudugidduda
kelabaladoḷagiddavarella ballare ?
gāliyoḷagippa jyōti keḍade idduda kaṁḍu
nānu beragāde !
bālakrīḍeyoḷagāḍuttippa nāriya makkaḷaivaru
ārū kāṇada bāviyoḷage biddiralu,
berxe matte jñānavelliyado ?
guhēshvarā, nimmanarxiyada barxiyarxivina hiriya kaṁḍade
nānu nācuvenayyā.

463

*Takes birth in water, hid in ground
Others do they know?
Sees the burning light kept in air
I am surprised!
Five children of women playing
Fell in the well not seen by anyone
Where else is the knowledge?
Guheshwarā, seeing elders not learnt you
I am shy.*

Takes birth ... they know? Water is mobile. It represents the mind or sukshma body. Ground refers to sthula body. Jeeva takes birth in mind and then settles in the body. Who is jeeva? Where did he come from? What is his original form? People do not know these.

Sees the ... am surprised! Air represents time and light refers to jeeva. Air blows off the light. But this light is jeeva and it cannot be turned off. With time everything in this world disappears. But jeeva stays for all times. Allamaprabhu is surprised thinking of this.

479

anything outside of sumsāra. In this state they have no chance of learning the origin of jeeva.

Guheshwarā, seeing ... am shy: There are many elders in this world. They can talk for days on any subject including the origin of jeeva and Parashiva. Yet, they do not know how to free themselves from the bonds of sumsāra. So they do not have the experience of jeeva or the knowledge of Parashiva.

Summary:

This vachana talks about three important things. The first is about jeeva that takes birth in mind and lives in the body. He lives forever and even after the death of body. There is no difference between jeeva and Shiva. The second is about the sense organs. They can see everything. They are fond of worldly things that are very attractive. They spend all their time with these attractive things. Third, many elders who speak of everything do not know how to escape from the web of sumsāra. They are more interested in five things that keep them in sumsāra. They are; wealth, wife, children, knowledge of shāsthra and worldly information. Sharana is far from the outside influences. He looks inside and searches for the truth about himself and his origin. In the eyes of Allamaprabhu, a sharana is the true elder.

464

PÄÄ®ÄÄzÀ bÄ®ÄÄzÀ «zÄâÄÄzÀÄÄgÄ vÉÆÄ¾ÇgÁ.
CÄÄgÄ CgÄÆqsÄ ¥ÄzÀ«AiÄÄÆÆÄUÉ vÉÆÄ¾ÇgÁ.
CÄÄgÄ UÄgÄÄÄÄ UÄÄ©üÄgÄvÄÆÄÄÆÆÄUÉ
vÉÆÄ¾ÇgÁ.
±ÄÄÉÄzÄÄÄAiÄÄÄ½zÄÄ zÄ±ÄÄÄÄÄR ¤ÄzÄÄ
°AUÄzÄ°è °ÄAiÄÄÄÄzÄÄÄgÄÆÄ®èzÉ
JÆÄUÉ vÉÆÄ¾ÇgÁ. UÄÄ°ÉÄ±ÄégÁ.

464

kulamada Chalamada vidyāmadadavara tōrxadirā.
avara arūḍha padaviyanenage tōrxadirā.
avara garuva gambhīratananavenage tōrxadirā.
shamedameyuḷidu dashamukha niṁdu
liṁgadalli liyavādavarānallade
enage tōrxadirā. guhēshvarā.

464

*Don't show me those with pride of kula, chala, vidya
Don't show me status of such persons.
Don't show me anger or politeness of such persons.
Without pride, with steadfast mind and sense organs
Except those absorbed in Linga
Don't show me others, Guheshwarā.*

Explanation:

Don't show ... such persons. : There are three types of pride, namely, kula or birth status, chala or challenge to accomplish, and vidya or knowledge, education. Under the influence from one or more of these pride people have jealousy and hatred for others. They do not have compassion or love for others. Their presence disturbs the peace and spreads hatred. So it is better not see them and not to associate with them.

Without pride ... others, Guheshwarā. : Sharana has no pride. He has controlled his sense organs not to wander freely. He has steadfast mind and it is in linga. He is absorbed in linga and finally unites with linga. Allamaprabhu is fond of such persons and wishes to see such persons.

Summary:

People have pride because of their birth, their accomplishments, and/or their educational achievements. Because of their pride, they behave adversely and spread hatred among others. Allamaprabhu expresses not see such individuals. He wishes to see those without pride and absorbed in linga.

465

᳚ÉÄzÀ᳚ÉÄŞÄzÄÄ NÇÈÀ ᳚ÀiÁvÄÄ.
 ±Á,ÀÛç᳚ÉÄŞÄzÄÄ ,ÀAvÉAiÄÄ ,ÄÄÇÝ.
 ᳚ÄÄgÁ᳚ÉÄŞÄzÄÄ ᳚ÄÄAqÀgÀ UÉÆÄ¶x.
 vÀPÀð᳚ÉÄŞÄzÄÄ vÀUÀgÀ ᳚ÉÆÄgÀmÉ.
 ``sÀQÛAiÉÄŞÄzÄÄ vÉÆÄ¾ô GAŞ `Á`sÄ.
 UÄÄ᳚ÉÄ±ÀégÀÈÉÄŞÄzÄÄ «ÄÄ¾ôzÀ WÀÈÀ᳚ÄÄ !

465

vēdaveṁbudu ōdina mātu.
 shāstraveṁbudu saṁteya suddi.
 purāṇaveṁbudu puṁḍara gōṣṭhi.
 tarkaveṁbudu tagara hōraṭe.
 bhaktiyaveṁbudu tōrxi umba lābha.
 guhēshvaraveṁbudu mīrxida ghanavu !

465

Veda is the talk of the reader.
Shāsthra is the news of sandy place.
Purāna is meeting of the wicked.
Logic is the fight of goats.
Devotion is to view to eat profit.
Guheshwara is beyond magnificent!

Explanation:

Veda is ... beyond magnificent! : The four Vedas are for the readers and for the reading. The shāsthras suggest ways for performing yajnas. So they are words of sandy place. The purānas tell stories of braves conquering the

feeble. So they are nothing but for the wicked. The logic books are like the fight of tom goats. The devotion is only to get food to fill their stomach. None of these methods help to learn Parashiva.

Summary:

Vedas are the collection of words and are good for reciting. Shāsthra inform ways to perform certain rituals. Purānas tell stories of braves. Logic is like the fight of tom goats. Devotion is to fill the stomach. To learn linga none of these are helpful. The performance of Shivayoga assists jeeva to learn his true identity.

466

D,ÉAiÉÄAŞ ±ÀÆ®ZÀ æÉÄÃ~É æÉÄµÀæÉAŞ °Ét£À PÄÄ½ij¹
zsÀgÉAiÄÄ æÉÄÃ®Ä¼Âî »jAiÄÄgÄÄ °ÉÄAUÉ ,ÄæZÄgÄÄ
£ÉÆÄqÁ !
D,ÉAiÄÄ æÄÄÄAÇIÄÖPÉÆAqÄÄ ,ÄÄ½æÀ »jAiÄÄgÄ
PÄAqÄÄ
°ÉÄ¹PÉAiÄiÁ-ÄvÄÄÛ, UÄÄ°ÉÄ±ÀégÁ.

466

āseyemba shūlada mēle vēshavemba heṇana kuḷḷirisi
dhareya mēluḷḷa hiriyaru hēmge savedaru nōdā !
āseya mumdiṭṭukomiṇḍu suḷiva hiriyara kaṇḍu
hēsikeyāyittu, guhēshvarā.

466

*Gallows named desire sits a corpse named disguise
Look, how the learned wear out elders on earth
Seeing the elders with desire
Became ashamed Guheshwarā.*

Explanation:

Gallows named ... ashamed Guheshwarā: Desire is like gallows and corpse refers to the amazing and attractive things of the world. The elders of this world are more interested in fulfilling their desire from the things of the world. There is no end to their desire. So they are not free from the bonds of sumsāra. Sumsāra is not an ordinary but it is a disguised corpse. It is beautiful to see but the followers end in disappointment. Allamaprabhu is ashamed seeing such persons.

Summary:

Sharana does not live with desires. He knows that happiness in sumsāra is momentary. He stays away from momentary happiness. He seeks eternal happiness by performing Shivayoga. Desire is like a disguised gallows. There is no end to desire. Even the wise follow desire without any success.

Their entire life is wasted because of desire. On seeing such wise persons Allamaprabhu is ashamed.

467

zsÀgÉAiÀÄ æÉÄÄ®Ä¼Ai C¼Ä»jAiÀÄgÉ®ègÀÆ
 æÀÄgÀÄ¼ÄÄUÉÆAqÁqÀÄwÛzÁÝgÉ æÉÆÄqÁ.
 æÀÄAfÆÄ æÀÄqÉPÉAiÉÆ¼ÄUÉ gÀAdÆÉAiÀÄ ¨sÀAqÀæÄ
 vÀÄÄ©
 CAdzÉ ¥ÁPÀæÄ æÀiÁrPÉÆAqÀÄ GAqÀÄ,
 ¨sÀAqÀæÄ æÀiÁ¼ÄwÛ¥ÀägÀÄ æÉÆÄqÁ.
 ,ÀAfÄæÄAiÀÄ ¨ÉÄgÀ PÁtzÉ æÀÄgÀtPÉÆi¼ÄUÁzÀgÀÄ
 UÀÄ°ÉÄ±ÀégÀÆÄÆ¼ÔAiÀÄzÀ ¨sÀæÄ ¨sÁgÀPÀgÉ®ègÀÄ.

467

dhareya mēluḷḷa arxuhiriyarellarū
 maruḷugomḍāḍuttiddāre nōḍā.
 maṃjina maḍekeyoḷage raṃjaneya bhaṃḍava tumbi
 aṃjade pākava māḍikomḍu umḍu,
 bhaṃḍava mārxuttipparu nōḍā.
 saṃjīvaniya bēra kāṇade maraṇakkoḷagādaru
 guhēshvarananarxiyada bhavabhārakarellaru.

467

*Learned elders on earth
 Look, are playing fascinated.
 Pot made of ice filled with things of attraction
 Without fear, eats prepared food
 Look, selling negligent things.
 Cannot see the root that gives life ended in death
 Without learning Guheshwara
 All are bounded in life and death*

Explanation:

Learned elders ... playing fascinated. : There are many elders with enormous knowledge about Vedas, shāsthras, and puranas. They are well versed to debate on subjects about divinity. Yet, their life suggests that they are more interested in the things of the world. They are caught in the web of sumsāra. Being in sumsāra, they are fascinated. They cannot be elders.

Pot made ... negligent things: Pot made of ice refers to both body and mind. All the experiences of a person are stored in the mind. Instead of filling with divine consciousness, it is filled with the worldly things. Desire increases with every satisfaction without thinking about the soul or its past. So they cannot be happy eternally.

Cannot see ...life and death: People believe that Sanjivini plant gives life to the dead. One way to win over the death is through this plant. It is not

known that this plant exists. The other way to win over death is by emptying mind from all external influences. In addition, mind should be steadfast with the soul or consciousness within the body. When the mind is pure and filled with linga it is free from all bodily thoughts including birth, life, and death. It experiences only happiness. The elders mentioned above do wish for the life giving plant and are expected to search for such a plant. So they are subjected to the cycle of life; birth, life, and death. A sharana is different. He grows up in the shade of Shiva philosophy. He searches inside of his body making his mind pure. He succeeds in uniting with Parashiva and is happy forever.

Summary:

Many elders boast about their knowledge of soul. They can debate but they have no experience of the eternal happiness. They are like pot made of ice. There is no truth in them except desire for attractive things of the world. They talk freely about the soul but they do not have any experiences. So they are not free from birth and death. A sharana with his free and pure mind searches inside of his body. He is happier knowing Parashiva and his past. He is free from birth and death.

468

dUÀzÀ PÀvÀðÈÀ PÉÊAiÀÄ°è »rzÀÄPÉÆAqÀÄ
 ãÄÄÆÉãÄÄÆÉzÀ¥ÀàzÉ wgÄÄUÄÄãÄ
 vÄÄqÄÄUÄÄtÄAiÄÄAvÉ
 PÁqÄ-ÁUÄzÄÄ "sÀPÀÛ£Ä, "ÉÄqÄ-ÁUÄzÄÄ "sÄ«AiÄÄ.
 PÁr "ÉÄr MqÄ® °ÉÆgÉzÀqÉ
 "ÉÄmÉAiÄÄ ±ÁÉ£Ä ãÉÆ®PÉÌ "Á-ÄzÉ%öÉzÄAvÉ
 UÄÄ°ÉÄ±ÄégÁ.

468

jagada kartana kaiyalli hiḍidukomḍu
 manemanedappade tiruguva tuḍuguniyaṁte
 kāḍalāgaḍu bhaktana, bēḍalāgaḍu bhaviya.
 kāḍi bēḍi oḍala horedaḍe
 bēṭeya shvāna molakke bāyiderxedaṁte guhēshvarā.

468

*Holding the creator of world in hand
 Like the dog going from house to house
 Should not worry devotee, should not beg bavi.
 If worries and begs to fill the stomach is
 Like hound opens mouth for rabbit, Guheshwara.*

Explanation:

Holding the creator ...for rabbit, Guheshwara: This universe is vast. It is not easy to identify its spread. Numerous lives live in this world. Yet it

has limits both place and time. So it is the result Shiva and Shakthi. The basis for the two is Parashiva. The symbol of Parashiva is linga. By wearing linga on the body and by worshipping linga fills the mind. Sharana knows this and performs Shivayoga to fill his body and mind. Not knowing this many wear and worship linga. By doing they give trouble to devotees and they fill their stomach. They also beg bavis to fulfill their needs. This is not acceptable for those wearing linga. Allamaprabhu suggests not to bother devotees and not to beg from bavis. If they do so, it is like a dog that goes from house to house for food. It is also like the hound that begs his master for the rabbit that he caught in the first place.

Summary:

The symbol of Parashiva is linga. The wearer of linga should serve the creator. He should perform Shivayoga to learn his past. Instead many follow to fill their stomach by troubling devotees and begging bavis. Troubling devotees is like a dog going from house to house for food. Begging bavi is like the hound opening its mouth for the rabbit it caught earlier. Both are not acceptable.

469

“ÁÁiÉÄ “sÀUÀ³ÁV PÉÊÁiÉÄ EAçæAiÄÄ³ÁV
 °ÁPÄÄ³À vÄÄvÄÄÛUÄ¼É®è ©AzÄÄ PÁtÂgÉÆ !
 ¥ÄæxÄ³ÄÄ «µÄAiÄÄ«AwgÄ®Ä, UÄÄ°ÉÄ±ÀégÁ, KPÉ
 CzÉéöÊvÀ !

469

bāye bhagavāgi kaiye indriyavāgi
 hākuva tuttugaḷella bimdu kāñiro !
 prathama viṣhayavimtirālu, guhēshvarā, ēke advaita !

469

*Mouth as instrument, hand as organ
 Offered food is bindu, see!
 This is being the prime reason,
 Guheshwarā why adhvaitha!*

Explanation:

Mouth as ... why adhvaitha! : People talk of Adhvaitha but engage themselves in pleasing the desires of their sense organs. They waste their entire life showing interest with the things of the world. For them there is no Shivayoga.

Summary:

Adhvaitha stands for experience with one and only one God or Parashiva. Parashiva should fill the body, mind and all his thinking. This is possible for a sharana. He fills his body and mind with Shiva philosophy and stands as

if he is Shiva. This is not possible for everyone. For most people, experience means to consume and inward means the face. For these people there is no Adhvaitha or Shivayoga.

470

eÁ£ÄÄ dAUÉAiÄÄ°è °ÄÄnÖ
dAUÄªÄÄªÉx¹PÉÆ¼À§°ÄÄzÉ ?
D oÁªÄÄ »AVzÀqÉ °sÀAVvÀ£ÄÄ PÀAqÁ !
CAvÀgÀAUÀ MqÀUÀÆrzÀÄzÀ£Ä¾ôAiÄÄgÄÄ
UÄÄ°ÉÄ±ÀégÀ£ÉA§ÄzÄÄ «ÄÄ¾ôzÀ WÀ£ÄªÄÄ !

470

jānu jaṁgeyalli huṭṭi jaṁgamavenisikolaḥahude ?
ā ṭhāvu hiṁgidaḍe bhaṁgitanu kaṁḍā !
aṁtaraṁga oḍagūḍidudanarxiyaru
guhēshvaranēmbudu mīrxida ghanavu !

470

*Having ankle bells can he be called a Jangama?
See, without bells no Jangama!
Does not learn the changes occurred inside
Guheshwara is beyond reach!*

Explanation:

Having ankle ... a Jangama? : A person, wearing ankle bells and saffron clothes, does not become a Jangama.

See, without ... no Jangama! : Without them there is no Jangama.

Does not ... occurred inside: They do not know the changes that take place in a Jangama.

Guheshwara is beyond reach! : Linga is beyond the reach of these pretense Jangamas.

Summary:

People tie bells to their ankles and wear saffron clothes and call themselves Jangamas. They are not Jangamas. When they remove the ankle bells and their saffron clothes Jangama disappears. These do not know how to be a true Jangama by performing Shivayoga. They do not know the internal changes that occur during the performance of Shivayoga. A Jangama practices celibacy outside and shows equality inside. He is truly a moving linga without any desires or pride. He is the one who spreads the knowledge of Parashiva.

471

dAUÄªÄÄ,ÄÜ®PÉÌ ®PÄëtªÁªÄÄzÉAzÀqÉ °ÉÄ½°É
PÉÄ½gÀuÁÚ :
ªÄÄÆ¾¾ °ÉÆ°UÉAiÄÄ ©aÑ D¾ªÄiÁqÄ°ÉÄPÄÄ.

D¾¾ wgÀÀ¾ vÉUÉzÀÀ MAzÀ¾õÉÆ¾ÀUÉ ¤°,À"ÉÄPÄÄ.
 LzÀ¾ ¢ÄÄÄ,ÄÄPÀ£ÄÄVzÄÄ, LzÀ¾ PÀ¾£ÄÄ PÉr',
 LzÀ¾ ¤®ÄÄ£ÄqÀV¹, ¢ÄÄÆ¾¾
 ¢ÄÄÄzÉæAiÄÄ£ÉÆqÉzÄÄ,
 £Á®¹¾õÉÆ¾ÀUÉ ¤®èzÉ ¢ÄÄÆ¾Ä ¢ÄÄÄRªÄ MAzÄÄ
 "sÁªÄAUÀ"ÉÄPÄÄ !
 F "sÉÄzÄª£Ä¾ôAiÄÄzÉ ,ÄÄ½ªÀgÀ PÀAqÄÄ
 "É¾UÄzÉ PÁuÁ, UÄÄ°ÉÄ±ÀégÁ.

471

jaṃgamasthalakke lakṣhaṇavāvudermāḍe hēḷiḥe kēḷiraṇṇā :
 mūrxarxa holigeya bicci ārxa māḍabēku.
 ārxarxa tiruḷa tegedu oṃdarxoḷage nilisabēku.
 aidarxa musukanugidu, aidarxa kaḷeya keḍisi,
 aidarxa niluvanaḍagisi, mūrxarxa mudreyaṇoḍedu,
 nālkarxoḷage nillade mūrxu mukhavu oṃdu bhāvavāgabēku !
 ī bhēḍavanarxiyade suḷivara kaṃḍu
 berxagāḍe kāṇā, guhēshvarā.

471

*Listen to the qualities that shine Jangama:
 Removing the stitches of three makes six.
 Removing the pith stands in one.
 Tearing the screen of five,
 Spoiling the radiance of five,
 Suppressing the stand of five,
 Breaking the seal of three,
 Without standing in four
 The three faces should become one!
 Seeing persons without knowing this
 See, I am surprised Guheshwarā*

Explanation:

Listen to ... shine Jangama: Jangama is a specialized word. The philosophy behind the word Jangama exists even before the presence of this world. Everything in this world came from Parashiva. In Parashiva there is no you and I. The awakening status of Parashiva is called Jangama Sthala. Sharana with unity receives this status. So a sharana is a Jangama. In this vachana, Allamaprabhu describes the characters of a Jangama.

Removing the ... makes six. : Three refers to the three types of bodies, namely, sthula, sukshma, and kāraṇa. Stitches refer to the bonding with sumsāra. We are fond of our bodies. Also we love things that bring happiness to the body. We associate with them. Everything that happens to the body is also associated with us. For example; I am rich, I do not have

good health, I was born, and I die. But a sharana is different. He removes the stitches that bond the three bodies with that of the things of the world. He learns that he is not the thing. He begins his journey in the shatsthala path, namely Baktha, Maheshwara, Prasādhī, Prānalingī, Sharana, and Ikya.

Removing the ... in one: There are six thoughts namely, I am a Baktha, I am a Maheshwara, I am a Prasādhī, I am a Prānalingī, I am a Sharana, and I am Ikya. These should be united with the soul. With this unity there is the divine sounds “I am Shiva, Shiva Om”!

Tearing the ... become one! Screen of five refers to the five jnanendrias, namely, ears, skin, eyes, tongue, and nose. They are also called; Shrōthra, Thvacha, Nethra, Rasana, and Nāsika respectively. Radiance of five refers to suppress the feelings of love for these five. Suppress the stand of five refers to suppress the affinity towards the world that is the union of the five, namely, sky, air, fire, water, and earth. Seal of three refers to the three states, namely, awake, sleep, and dream world. Four refers to arrogance, chiththu, budhdhi or knowledge, and manas or mind. The three faces are jnāthru, jnāna and jneya. Māya is responsible for love of things. It is around us like a screen. This screen should be removed so the sense organs cannot be attracted. These are the hurdles for Shiva knowledge and devotion. This world is from the five elements namely, sky, air, fire, water, and earth. There are innumerable attractive things and everyone desires to acquire them. With this desire there is no awareness of the soul or its past. Everyone performs in the three states, namely, awake, sleep, and dream. Person wishing to learn about his past has to go beyond these three states and should travel inward. Here he should be free from the feeling of ‘I’ and the four, namely, arrogance, chiththu, budhdhi or knowledge, and manas or mind. Also, he should be free from the duality of mind by suppressing the three ways of learning, namely jnāthru, jnāna and jneya. Finally, he stands as if he is Parashiva.

Seeing persons ...surprised Guheshwarā: Without knowing the path to become a Jangama and without knowing the qualities of a Jangama, many lead a life wearing saffron clothes to fill their stomach.

Summary:

This vachana is noteworthy because it describes the qualities of a Jangama and also instructs how to acquire them through Shivayoga. Jangama is considered a moving sharana. He has no anger or desires. Wherever he goes devotion follows. He is the light of light in spreading the philosophy of Shiva. His qualities are:

- 1) He should remove the stitches that bonds body and soul. He should also learn that the world and everything in it are different from him (soul). Thus he should not have any affinity towards them.
- 2) He should follow in order the six steps of shatsthala. He should follow each step with devotion and motivation for achieving his

goal.

- 3) Following the shatsthala he should unite with Parashiva or he should become bayalu.
- 4) He should tear off the screen that is covered the sense organs
- 5) He should not have any affinity for the five source of information.
- 6) He should not have any desires or affection for the things made of Panchabutha (sky, air, fire, water, and earth)
- 7) He should go beyond the three states, namely, awake, sleep and dream world.
- 8) He should win over the four inner occupations, namely, arrogance, chiththa, budhdhi, and mind.
- 9) The basis for the above four occupations are jnāthru, jnāna and jneya. He should suppress their actions.
- 10) Only Parashiva remains with the accomplishment of the above nine, He unites with Parashiva.
- 11) Sharana is the one who have accomplished the above ten steps and he is in Jangama status. Without accomplishing any of these many are wearing saffron clothes and bells on their ankle and call themselves as Jangama.

472

ॐÀUÀ®ṣgÀÄ¼ÀÄ ãÀiÁr, EgÀÄ¼À ॐÀUÀ® ãÀiÁr
DZÁgÀãÀ CÉÁZÁgÀãÀ ãÀiÁr, CÉÁZÁgÀãÀ DZÁgÀãÀ ãÀiÁr
“sÀPÀÛÈÀ “sÀ«AiÀÄ ãÀiÁr, “sÀ«AiÀÄ “sÀPÀÛÈÀ ãÀiÁr
£ÄÄrãÀãÀgÀ ãÀiÁvÀ PÉÄ¼À-ÁUÀzÄÄ, UÄÄ°ÉÄ±ÀégÁ.

472

hagalanirulu māḍi, iruḷa hagala māḍi
ācārava anācārava māḍi, anācārava ācārava māḍi
bhaktana bhaviya māḍi, bhaviya bhaktana māḍi
nuḍivavara māta kēḷalāgaḍu, guhēshvarā.

472

*Makes morning to evening, evening to morning
Routine to no routine, no routine to routine
Devotee to bavi, bavi to devotee
Don't listen to such talkers, Guheshwarā.*

Explanation:

Makes morning to evening: Makes truth to untruth

Evening to morning: Makes untruth to truth

Routine to no routine: Complaining about persons following the path of simplicity as untrue.

No routine to routine: Calling dishonest as honest.

Devotee to bavi: Devotee is the one who respects Guru-Linga-Jangama. He serves them well with his earnings. Bavi does not perform the above.

Calling a devotee as bavi is false.

Bavi to devotee: Calling a bavi as devotee.

Don't listen to such talkers, Guheshwarā: Sharana is free from all desires. So he has nothing to gain falsifying the truth or changing the truth to be a false. He is free from all influences of this world. He has no feeling for the good or for the bad. Everything that happens is by the grace of Parashiva. He calls devotees as devotional persons and bavis as bavis. But persons who wear saffron cloth and call themselves as Jangama are not like a sharana. For the sake of their stomach, they falsify the truth to any extent. They are more interested not in the truth but fulfilling their needs. They have no knowledge of truth or untruth.

Summary:

Jangama does not stay in one place. He keeps moving and spreads the philosophy of Parashiva. With his teachings many follow the path of Shiva to understand their past. But, Jangamas wearing ankle bells and saffron clothes are deceiving people for the sake of their stomach. They do not hesitate to falsify truth as well as untruth. They are interested not in devotion but for money and for things that make their body happy.

473

ΕμΑὸ°ΑΥΑἰἃ ὠΕΑἶ%ὸ ἃἌἌΕμΑῖΟΕΑΒἃἌ ὠΕἶεϰἶἃἃἌJUE
ΕμΑῖΟxΑῖ°ἶἶΑἰἌἌzἶ°ἔΑἰἌἌzἶΕ ?
Czἶ°ἔΑἰἌἌzἶΕ °ΑΥἌ, Czἶ°ἔΑἰἌἌzἶΕ dΑΥἌἃἌἌ ?
Czἶ°ἔΑἰἌἌzἶΕ ¥ἌzἶΕἌzἈPἌ ¥Ἀæ, ἌzἈ ?
C®ἔzἈ|ἃἌἌἌr J®ἔgἈἌ ἃἌἌἌAzἈἌUἒIÖgἈἌ,
UἈἌὠἒἌ±ἈἒgἈ ἡἃἌἌἌuἒ !

473

iṣṭhalingava tōrxi mṛuṣṭānnava hoḍevavarige
iṣṭārthasiddhiyadelliyado ?
adelliyado liṁga, adelliyado jaṁgama ?
adelliyado pādōdaka prasāda ?
alladātavanāḍi ellarū mundaḡeṭṭaru,
guhēshvarā nimmāṇe !

473

*Shows Istalinga to eat a feast
Where is achievement for them?
What linga, what Jangama?
What padhōdhaka, prasādha?
All are spoiled falsifying,
Guheshwarā, swears on you!*

Explanation:

Shows Istalinga ... for them? : Worship of Istalinga with steadfast eyes

and mind leads to the soul. Devotee is free from the duality of mind and seeks eternal happiness in midst of birth and death. Many wear Istalinga but fail to follow the path of Shivayoga. For them Istalinga is an easy access for food. They worship Istalinga and offer food without the knowledge of linga or prasādhā. Their method of worship is not for the sake of linga but to enjoy food.

What Linga ... padhōdhaka, prasādhā? : Those wearing Istalinga for the sake of stomach do not practice Shivayoga. For them there is no knowledge of Shiva, no grace of Shiva, and no eternal happiness. Linga, Jangama, Padhōdhaka, and Prasādhā are not for food but they are for learning the past about jeeva and his relation to Parashiva.

All are ... on you! : Persons wearing Istalinga should follow the path of Shivayoga. Without they are in sumsāra to experience birth, life, and death.

Summary:

Wearing Istalinga to eat a feast leads to bondage with life and death. They cannot have unity with Parashiva. They do not have the knowledge about linga, Jangama, Padhōdhaka and Prasādhā. Sharana also offers to Istalinga. He offers not food but his feelings. With this offering he is free from birth and death. He is free from the bonds of māya and receives eternal happiness.

474

PÀAPÄÄ¼ÉAŞÄzÄÄ PÀªÄÄa£Ä vÀªÄgÄÄªÄÄÄÉÉ.
 PÀgÄ,ÄÜ®ªÉAŞÄzÄÄ PÉÊ PÉIÖ °ÄÄtÄÜ.
 CªÄÄ¼ÉÆÄPÄªªÉAŞÄzÄÄ ¨ÁAiÄÄ ŞUÄzÄ¼Ä.
 CAUA,ÉÆÄPÉAŞÄzÄÄ ¥Á¥ÄzÄ vÀªÄgÄÄªÄÄÄÉÉ.
 GvÄÜªAiÄAUÄªÉAŞÄzÄÄ £ÉwÜAiÄÄ ¢ÄÄÈvÄÄª.
 PÀAoÄªÉAŞÄzÄÄ UÄA!® UÄt.
 ¢ÄÄvÉÜ, UÄÄ°ÉÄ±ÄégÄ£Ä ¢ÄiÁvÄÄ ¢ªÄÄUÉÄPÉ®ªÉÇ ?

474

kaṁkuḷeṁbudu kavucina tavarumane.
 karasthalaveṁbudu kai keṭṭa huṇṇu.
 amaḷōkyaveṁbudu bāya bagadaḷa.
 aṁgasōṁkeṁbudu pāpada tavarumane.
 uttamāṁgaveṁbudu nettiya mṛutyu.
 kaṁṭhaveṁbudu gaṁṭala gāṇa.
 matte, guhēshvarana mātu nimagēkelavo ?

474

*Arm is like tie for mother's house.
 Palm is like spoiled sore for hand.
 Face is like boil for mouth.
 Chest is like sin for mother's house.*

*Best body is like death for head.
Neck is like grinder for throat.
Then, why Guheshwara words for you?*

Explanation:

Arm is ... for you? : People wear Istalinga in one of the six places on their body. They are; arm, palm, head, forehead, neck, and chest. By wearing Istalinga the body is in touch with linga and reminds the mind to remember.. If this is not the reason for wearing then linga is a burden to the body. Linga does not purify the body and mind. So they cannot learn about linga. Sharana also wears linga not just for showing. He wears to practice Shivayoga. Being in contact with linga, he has the knowledge of linga and purifies his mind. Finally he unites with linga and becomes one with Parashiva.

Summary:

Linga is tied in one of the six places on the body; arm, palm, head, forehead, neck, and chest. Linga is used to purify the mind and to control the sense organs. Otherwise linga is a burden to the body. It is not for gaining eternal happiness but it is like a grinder to the mouth.

475

C³ô³ÀÀ C³ô³ÉÉÀÄßwÛ|àj, C³ô³ÀÀ ,Á³ÀiÁÉÀ³É ?
»AzÀt °ÉÉÓAiÄÄ £ÉÆÃr PÀAqÀ®èzÉ
¤AzÀ °ÉÉÓAiÄÄ£¼ôAiÄÄ``ÁgÀzÀÄ.
³ÄÄÄAzÀt °ÉÉÓAiÄÄ½zÀ®èzÉ
MAzÀÄ ¥ÁzÀ £É`ÉUÉÆ¼ÄîzÀÄ.
£É®£À ©IÄÖ DPÁ±ÀzÀ°è ¤AzÀÄ
³ÄÄÄV`ÉÆ¼ÀUÉ «ÄAzÀ®èzÉ vÁ£ÁUÀ``ÁgÀzÀÄ.
UÄÄ°ÉÄ±ÀégÀ£ÉA\$ÄzÀÄ §¼ôzÉ §òÄÄzÉ, °ÉÄ½gÉ ?

475

arxivu arxivennuttippiri, arxivu sāmāyave ?
himḍaṇa hejjeya nōḍi kaṁḍallade
nimḍa hejjeyanarxiyabāradu.
murḍaṇa hejjeyaḷidallade
omḍu pāda nelegoḷḷadu.
nelana biṭṭu ākāshadalli nimḍu
mugiloḷage miṁcidallade tānāgabāradu.
guhēshvaranemḍudu barxide bahude, hēḷire ?

475

*Say learned the conscious, is it simple?
Look, sees the past steps
Should not learn the present.*

*Going past the future
Cannot be at one place.
Leaves ground, stands in sky,
Shines in clouds not being himself
Guheshwara can he come simply, say?*

Explanation:

Say learned ... it simple? : Many people say that they have learnt the truth about the soul. It is just a talk. It is not simple to learn the truth about the soul.

Look, sees ... one place. : Past steps refer to the life in sumsāra. The present refers to the steps in the path of Shivayoga. Future refers to the unity with Parashiva. There are three steps for learning the soul. The first is to learn the life in the past. This is the life before following the path of Shiva. That life has love, desire, anger, and other things that provide bodily happiness. They are very attractive and easily divert the attention of people from learning the truth. Discarding the affection for them leads a person in the path of Shiva. This is the place that a sharana stood. In his eyes he has the view of linga, in his mind he has the devotion for linga, and all his actions are for linga. The future for that sharana is equality with Parashiva. This is the last stage of his accomplishment. Sharana reaching this stage becomes bayalu or shunya and only knowledge remains.

Leaves ground ... being himself: Sharana has no affinity towards his body. He is occupied with the knowledge of Shiva. He has no duality in his mind. He has the knowledge of his past and of Parashiva.

Guheshwara can ... simply, say? : Allamaprabhu is a learned person. He knows that it is not simple to learn about linga and the past. Most people talk but cannot achieve what a sharana accomplishes during his lifetime.

Summary:

There are three paths to follow during one's life. The first is the path of sumsāra, the second is the path of Shiva, and the third is the path for unity with Parashiva. Jeeva in the path of sumsāra experiences the cycle of birth-death, and sad-happiness. Jeeva in the path of Shiva is free from desire and anger. His mind is pure and is filled with the knowledge of linga. Jeeva is in the path of knowledge acquires the knowledge of Parashiva. He also acquires knowledge about himself. He unites with Parashiva and becomes pure knowledge.

People talk about linga without the knowledge. It is not simple to acquire the knowledge of linga. The knowledge is acquired by performing Shivayoga. Most follow the path of sumsāra and are influenced by the forces of māya. Following the path of Shiva frees a person from desire. This leads him to acquire the knowledge of Parashiva. He finally unites with Parashiva. Then only the knowledge remains.

ॐÀjzÄÄ ॐÀwÛ ॐÄÄÄnÖ »rzÉ°ÉÉÉAzÄÄ
 eÄ¾ô GgÄÄ½ ©zÄÝgÄÄ ÇÉÄAvÄgÄÄ.
 »rzÄ³ÄgÉ®è ॐÉtÉÄÄAqÄÄ ॐÉÆÄzÄgÄÄ.
 ÉÄ »rzÄ §Ar MqÄ§ArAiÄiÄ–ÄvÄÄÛ, UÄÄ°ÉÄ±ÀégÄ.

476

haridu hatti muṭṭi hiḍideheneṇḍu
 jārxī uruḷi biddaru ananṭaru.
 hiḍidavarella heṇanuṇḍu hōḍaru.
 nā hiḍida bamḍi oḍabamḍiyāyittu, guhēshvarā.

476

Runs, boards, touches, says caught
Many slipped came tumbling down.
Those catching gone tired.
The one I caught stayed in peace Guheshwarā.

Explanation:

Runs, boards ... gone tired. : Everyone born in this world has desires and follows many paths to fulfill their desires. Some succeed and some fail. Those who succeed in fulfilling their desires continue their life in sumsāra. They experience sad-happiness and birth-death. They are caught in the cycle of life.

The one ... peace Guheshwarā: Sharana is not like others. He does not follow the cart that has the worldly things or things that gives bodily happiness. He knows that those following that cart do not get eternal happiness. He is interested in eternal happiness. He climbs the cart that gives the experience of Shiva. He travels in that cart and unites with Shiva. With unity he is free from birth and death. He is happy forever.

Summary:

This vachana says two things; those seeking pleasures from worldly things cannot achieve it. The philosophy of Shiva covers the entire world- both inside and outside. Through devotion, knowledge and performance of Shivayoga, it is possible to learn and experience the truth about the conscious world. Only a sharana can accomplish this.

477

DÇAiÄiÄzsÁgÄ vÀÉÄÄUÄÄt³ÄÄ¾ÄîÉÄßPÄìgÄ
 ,Ä³ÄÄvÉÄŞÄzÉÄPÉÆ ?
 PÄ®PÄ°ävÀ G¥ÁÇüAiÄÄÄ¾ÄîÉÄßPÄìgÄ
 ²Ä®³ÉÄŞÄzÄÄ ``sÀAUÄ.
 PÄ³ÄÄ³ÉÄŞÄzÄ¾ ``ÉÄŞ½AiÄÄ PÄÆ¹ÉÄ ॐÄÄ¹AiÄÄ
 vÀÉÉAzÄÄ w½AiÄÄzÄÉÄßPÄìgÄ

UÀÀ°ÉÃ±ÀégÁ, ¢ÀÄÄä ÉÁÀÄÄPÉÌ ÉÁZÀzÀÀgÀ
ÉÁÉÉÉÉÉÁ°ÉÉÄÄ ?

477

ādiyādhāra tanuḡṇavuḡḡannakkara
samateṁbudēko ?
kālakalpita upādhiyuḡḡannakkara
shīlaveṁbudu bhaṁga.
kāṁaveṁbudarxa beṁbaḷiya kūsina husiya
tāneṁdu tīḷiyadannakkara
guhēshvarā, nimma nāmakke nācadavara nānēneṁbenu ?

477

*Having body characters from beginning
Why aspire for equality?
Having bound by time
It is hurdle for pure mind.
Not knows desires of body as false
Guheshwarā what can I say
For those not shy of your name?*

Explanation:

Having body ... for equality? Jeeva functions in three ways. They are Kriyāthmaka or actions, Jñānāthmaka or knowledge and Bhāvāthmaka or ideas. Walking and talking are examples of Kriyāthmaka or actions, seeing and hearing are examples of Jñānāthmaka or knowledge, and loving, being happy or sad are examples of Bhāvāthmaka or ideas. Body is behind for all these to happen. Birth and death are for the body and size and, color are its characters. With affection towards them there is no unity with Parashiva.

Having bound ... for pure mind. : With time came sumsāra. With sumsāra there are ideas of husband, wife, children, etc. With these ideas in mind there is no realization of the consciousness.

Not knows ... your name? : Desires of body become reasons. With desires it is not possible to learn the truth about the soul and body is untrue. Without suppressing the desires of body there is no realization of Shiva.

Summary:

This vachana talks about equality, purity, and name. Equality means obtaining equal status with Shiva. This is the state where there is no duality of mind between jeeva and linga. Purity refers to the purity in the ideas of the soul. It is the state at which the soul learns its true identity. Name refers to Shiva awareness of jeeva as Shiva. All these three are not different. They are one and the same. Jeeva depends on body for all his functions. Hunger, content, love, old age, death are all characters of body. With these ideas in mind there is no equality with Shiva. Wife-husband, master-slave, rich-poor are part of sumsāra. Sumsāra is bounded with time. With these ideas there is no purity of mind. The body takes shape with the influence of māya. With

the influence there is no awareness that 'Jeeva is Shiva and Shiva is no other than jeeva'. Sharana has no desires of body, has no love of sumsāra and has learnt that he is no different from Shiva. He is Shiva in all respect.

478

@ÄZàâ@AiÁA,ÁçUA¼À @ÄÄmËÖ@ÉA©j ɁÃ@Ä PÉÃ½gÉ
 !
 @ÄZàâ@â@®èzÉÃ£ÄÄ CμÄÖ@ÄZàAUÀ¼ÄÄ ?
 @iÁA,à@®èzÉÃ£ÄÄ ,AA,ÁgÀ,ÀAUÀ ?
 F G`sÀAiÄÄ@££ÀwUÀ¼ÉzÁvÀ£É
 UÄÄ°ÉÃ±ÀégÀ°AUZàZ°è °AUÉÊPàâ£ÄÄ.

478

madyamānsādigaḷa muṭṭeverimbiri nīvu kēḷire !
 madyavalladēnu aṣṭamadaṃgaḷu ?
 māmsavalladēnu saṃsārasaṃga ?
 ī ubhayavanatigaḷedātane
 guhēshvaraliṃgadalli liṃgaikyānu.

478

*Says does not touch alcohol and meat, listen you!
Eight prides aren't they alcohol?
Sumsāra what else but meat?
The one who discards these two
He is Lingaikya in Guheshwaralinga.*

Explanation:

Says does ... in Guheshwaralinga. : Alcohol disturbs the status of mind. Under the influence of alcohol mind cannot be in peace. It destroys the capability of thinking and information gathering. Consumption of flesh and meat is also destructive of peace in heart. They are not suitable for a devotee traveling in the path of Shivayoga. He needs potions that elevate his devotion and knowledge. More destructive than alcohol is pride. This has more power to destroy the peace of mind. It is more destructive of heart than flesh and meat. It is the love of sumsāra- this is my wife-husband, these are my children, and love of glory. So the performer of Shivayoga should keep away from alcohol, flesh and meat. He should be free from pride and the love of sumsāra. These make him to learn the truth and to unite with Parashiva.

Summary:

Devotee should keep away from alcohol, flesh and meat. He should also be free from Astamadhas and love of sumsāra. Astamadhas are the basis of pride and they are; kula (birth), chala (motivation), dhana (money), rupa (beauty), yuvana (youth), vidye (education), rājya (kingdom), and thapa (accomplishment). Sharana is free from all these.

zÁjUÉÆAqÄÄ °ÉÆÃ°ÄªÄgÉ®ègÀÆ ¤ÃªÄÄ PÉÃ½gÉ.
 ¢ÄÄÆ¾Ä §mÉÖAiÄÄ PÀÆrzÀ oÁ«£À°è MŞâ
 °ÉªAiÄäjaIÉÄÊzÁ¼É.
 D ¢AiÁjAiÄÄ ¨ÁAiÉÆ¾ÄUÉ ¢ÄÄÆ¾Ä WÀl«¥ÄªªÄÄ.
 £ÄAf£Ä ,ÉÆ£É ,ÄÄjªÄÄwÔ¥ÄÄöazÄÄ.
 PÁqAPÉÆÃt£Ä ¢ÄÄÄRzÀ°è PÀvÀÛ´É PÁt°Ã,ÀzÄÄ.
 LªAiÄÄ °ÄÄ° DUÄÄ½,ÄÄwÔ¥ÄÄöazÄÄ.
 EªÉ®èª UÉzÄÝ®èzÉ UÄÄ°ÉÃ±ÀégÀ£Ä PÁt¨ÁgÀzÄÄ.

dārigom̐du hōhavarellarū nīvu kēḷire.
 mūrxu baṭṭeya kūḍida ṭhāvinalli obba hemmāriyaidāḷe.
 ā māriya bāyoḷage mūrxu ghaṭavippavu.
 naṁjina sone surivuttippudu.
 kāḍakōṇana mukhadalli kattale kāṇalīsadu.
 aivāya huli āguḷisuttippudu.
 ivellava geddallade guhēshvarana kāṇabāradu.

*Walking in the path, listen you.
 There is a demon where the three roads join.
 In her mouth there are three powers.
 They are poisonous drooling.
 In face of buffalo not seen darkness.
 Five mouthed tiger is ready for meal.
 Without winning over these
 Should not seek Guheshwarā.*

Explanation:

Walking in ... listen you. : Those walking in the path of Shivayoga should be free from desires to win over the cycle of birth-death. Allamaprabhu wants them to succeed. He talks some good words to them.

There is ... roads join. : The three roads are karma, bakthi, and jnāna. The junction of these three is the mind. At this junction is a demon called māya. Māya can influence mind to deviate from the path of Shiva. Whichever path the performer of Shivayoga takes, Allamaprabhu tells them to be careful and not to fall for the influences of māya.

In her ... poisonous drooling. : The māya has three types of influences. They are- love (husband-wife), desire for wealth (money, land), and pride (status, fame). Using these three, māya attempts to divert the attention from the Shivayoga path.

In face ... for meal. : Buffalo refers to arrogance. In arrogance there is darkness of mind or ignorance. Tiger refers to the fear of time and death.

Māya has many faces and can assume to different types to divert the attention of the Shivayoga performers. Three forms of influences are commonly used. They are arrogance, ignorance and fear of death. With the influence of māya the performer develops pride and arrogance from his accomplishments. With ignorance, he has no knowledge about the soul or shows any interest in learning. Afraid of death, he continues his life in the shades of fear.

Without winning ... seek Guheshwarā. : The performer of Shivayoga should overcome the influences of māya for the realization of Parashiva. They are desires, arrogance, love, fear of time and death, ignorance.

Summary:

Māya is like a demon, arrogance is like a buffalo, fear of time is like a tiger, and ignorance is like darkness. Happiness from sumsāra is miniscule. These are all hurdles in the path of Shiva. So it is not for the weak-minded person. Sharana with his steadfast mind can overcome these hurdles and he alone can achieve his goal of uniting with Parashiva. Performer of Shivayoga should be aware of the three routes. They are karma, bhakti, and jñāna paths. The basis for these three paths is the mind. Māya is like a demon, lives in mind and influences the performer by gold, women (men) and wealth to deviate from Shiva path. They are very attractive and many fall for them. They lead a life of sumsāri. The second is arrogance. This is the result of ignorance and leads away from the path of Shiva. The third is the fear of time and death. The five faces are- Jāyathe, Parinamathe, Vivardhathe, Apakshiyathe, and Vinashathi. These are the results with time. The performer has to win over these influences of māya to achieve eternal happiness.

480

daUÀªÄÄ WÀ£ÀªÉÄ"É£É ? "ÉÄr Q¾ôzÁzÀ£ÄÄ
 °AUÀ WÀ£ÀªÉÄ"É£É ? PÀ®ÄPÄÄnPÀ£Ä PÉ£AiÄÄ°è
 ¢ÀiÁr¹PÉ£EAqÄÄ Q¾ôzÁ-ÄvÄÄÛ.
 "sÄPÄÛ WÀ£ÀªÉÄ"É£É ? vÀ£ÄÄªÄÄ£ÄzsÀ°è
 ¢ÄAZÄPÀ£Äv Q¾ôzÁzÀ.
 EAwÄ wæ«zsÄzÀ°è ¥ÄjuÁªÄÄ«®è, ¥ÄgÄªAiÁxÄð«®è.
 WÀ£ÀªÄ §®èªÄgÁgÉ£ UÄÄ°ÉÄ±ÀégÁ.

480

jaṁgama ghanavembene ? bēḍi kirxidādanu
 liṁga ghanavembene ? kalukuṭikana kaiyalli
 māḍisikomḍu kirxidāyittu.
 bhakta ghanavembene ? tanumanadhalli vaṁcakanāgi kirxidāda.
 imṭi trividhadalli parinā mavilla, paramārthavilla.
 ghanava ballavarāro guhēshvarā.

Call Jangama great?

Became small begging.

Call Linga great?

Became small from stone carver.

Call baktha great?

Became small with deceit of body mind and wealth.

No results with these three, no salvation,

Who knows You Guheshwarā?

Explanation:

Call Jangama ... small begging. : Jangama has a unique position in the eyes of a sharana. He has no desires, moves from place to place spreading the philosophy of Shiva and does not wish for wealth. If he aspires wealth in any form then he loses his Jangama status.

Call Linga ... stone carver. : Linga is first and foremost. The entire world came from linga and ends in linga. Linga has no shape or form. The performer of Shivayoga instills linga in his heart and recognizes as the symbol of Parashiva. If linga is considered as the art of the carver then linga cannot be the symbol of Parashiva.

Call baktha ...and wealth. : Status of a baktha is also unique. He is the performer. He is the one who walks in the path of Shiva. He is the basis for Guru-Linga-Jangama. He is not a selfish person. If he becomes selfish then he is the smallest.

No results ...You Guheshwarā? : Those short changes Jangama, linga and baktha do not get eternal happiness. They stay in sumsāra under the influences of māya.

Summary:

The true Jangama cannot beg to fulfill his needs. He is free from anger and jealousy. Linga is not the creation of the carver. It is truly the symbol of Parashiva. Baktha cannot be a miser. He should respect Guru-Linga-Jangama as one and the same. He should reserve his body, mind and wealth for serving Guru-Linga-Jangama. Else unity with Parashiva is not possible.

481

“sÀPÀÛgÉ®ègÀÆ®AzÀtÂUÀgÁV°ÉÆÃ-ÄvÀÄÛ.
dAUÀ³ÄÄ³É®èG¥ÀfÃ«UÀ¼ÁV°ÉÆÃ-ÄvÀÄÛ.
EzÉÆfÉÆ, EzÉÄAvÉÆ?C%ôAiÄÄ-É“ÁgÀzÄÄ.
PÁAiÄÄUÀÄt£Á¹ÛAiÀiÁzÁvÀ“sÀPÀÛ,
¥ÁætUÀÄt£Á¹ÛAiÀiÁzÁvÀdAUÀ³ÄÄ,
G½zÀ³É®è³À,ÀmÉAiÉÄÄ“ÉUÀÄ°ÉÄ±ÉgÁ.

481

bhaktarellarū lamdaṇigarāgi hōyittu.

jaṁgamavella upajīvigalāgi hōyittu.
 idēno, idēmto ? arxiyale bāradu.
 kāyaguṇa nāstiyādāta bhakta,
 prāṇaguṇa nāstiyādāta jaṁgama,
 uḷḷavellava saṭeyembe guhēshvarā.

481

*Bakthas are all gone doing their routines
 Jangamas are all gone being parasites
 What is this, how is this? Should not learn.
 With loss of body characters becomes devotee.
 With loss of prāṇa characters becomes Jangama,
 Remaining is all false Guheshwara.*

Explanation:

Bakthas are ... not learn. : A person becomes a baktha with his devotion to linga. He spends his wealth in the services of Guru-Linga-Jangama and in dhasōha. His goal is to view and to enjoy the company of linga. If he continues his service without the knowledge, his service and life are wasted. The house of a baktha should not become a place for eating but it should be of knowledge. A Jangama should spread knowledge of Shiva from place to place. Instead if he seeks food for stomach he is unfit to be a Jangama. Why this happens? How did this happen? It is not known.

With loss ... false Guheshwara: The true baktha and Jangama do not attempt to fulfill their body needs. A baktha cannot have love of body and happiness from sense organs. He should wear linga blessed by guru. He should make his body a temple for linga. He turns towards the inner linga with purity of heart and mind. These are the qualities of a true baktha. Similarly, a wandering person, seeking food for his stomach from house to house is not a Jangama. He should not beg except devotion. He is a true Jangama. Sharana is a baktha to a baktha and a Jangama to a Jangama. He is also a dhasōha. If he stays, he is a baktha and if he moves he is a Jangama.

Summary:

A baktha spends most of his time pleasing Jangamas. A Jangama spends most of his time going house to house to please his needs. Why this happens? What is the reason for this to happen? Cannot understand. True baktha should be free from bodily happiness. He should have the knowledge of linga. True Jangama should not have prāṇa characters. He should have Shiva knowledge. Else both lives are wasted.

482

eÁÕÈAzÀ GŞÄâ PÉÆ©âÊÀ°è G°âÅwÔÛ¥ÀàÀgÉ®ègÄÄ ;
 ÉÁªÄÄ ÉÁ¹ÔAiAiÁUÀzÄÄ, vÀÈÄÄUÄÄt
 ÉÁ¹ÔAiAiÁUÀzÄÄ.

PÀgÀtAUÀ¼ÀÄ ÉÁ¹ÛAiÀiÁUÀ³ÀÄ, PÀgÀ,ÀÜ®
ÉÁ¹ÛAiÀiÁUÀzÄ.
EzÉvÀÛt G®Ä°ÉÆ UÀÄ°ÉÄ±ÀégÁ ?

482

jñānada ubbu kobbinalli ulivuttippavarellaru ;
nāma nāstiyāgaḍu, tanuguṇa nāstiyāgaḍu.
karaṇaṅgaḷu nāstiyāgavu, karasthala nāstiyāgaḍu.
idettaṇa uluho guhēshvarā ?

482

*Living with pride of knowledge
Cannot lose desires,
Cannot lose body characters.
Cannot lose sense characters,
Cannot lose duality characters
What pride is this Guheshwara?*

Explanation:

Living with pride of knowledge: There are numerous persons with abundant knowledge. They can speak on many subjects. No one can deny the depth of knowledge they possess. Yet, it is sad to know that they have no real experience of things they speak. They are more interested in showing off their knowledge and to win the debates they engage. They cannot be happy or peaceful from their knowledge.

Cannot lose ...duality characters: Knowledge is a rare asset. If that knowledge cannot be experienced then it has no value. It cannot bring peace either. There is knowledge among many elders. But their mind is not in peace because of desires of body. They have not suppressed the feeling of their sense organs. They are still in bondage for worldly things. They still continue with the notion of servant-master. With this kind of duality in mind they cannot achieve what a sharana achieves.

What pride is this Guheshwara? Both jeeva and Parashiva are dynamic. There is no difference between them. There is peace when they are viewed without duality. On one side this is the kind of talk. On the other side there is a love affair for things of this world. There is pride in their talk. There exists still the duality of mind like rich-poor. Having duality of mind there are no accomplishments that gives eternal happiness.

Summary:

There are four characters essential to a person with knowledge. He should have peace of mind, less affection towards desires of his body, should not exhibit his knowledge for the sake of winning arguments, and should have deep interest in learning the truth about himself. The learned generally expresses pride of their knowledge. Every word they speak reveals pride from their knowledge. They are not interested in truth but to show off their knowledge. What can they achieve from such knowledge? They cannot be

free from desires of body. They cannot suppress the desires of their sense organs and their duality of mind. Having these, they cannot accomplish eternal happiness.

483

dUÀzÀéAzÀāgÉAzÀÀ £ÀÀrzÀÀ £ÀqÉāAgÀÀ £É£ÃqÁ.
“sÀāÅŞAzsÀ£AzÀ PÀĀtĀPÉAiÀ PÀ¼ÉAiÀÀ®¾ôAiÀĀgÀÀ
£É£ÃqÁ.
“sÀāÀ vÀāĀā vÀĀ½vÀĀ½zÀÀ PÉ£AcvÀĀŪ £É£ÃqÁ !
±ÀŞÝā£ÃCUÀ¼ÉAzÀÀ £ÀÀrzÀÀ £ÀqÉāAgÀÀ £É£ÃqÁ
¤B±ÀŞÝ ā£Ã ÇczĀÝqÉ
UÀĀ°£Ā±ĀégÀ £É£Ār £É£Ār £ÀUÀĀwŪ¥ÀÀ £É£ÃqÁ !

483

jagadvamdyareṁdu nuḍidu naḍevaru nōḍā.
bhavabarṁdhanada kuṇikeya kaḷeyalarxiyaru nōḍā.
bhava tamma tuḷituḷidu koṁdittu nōḍā !
shabdavēḍigaḷeṁdu nuḍidu naḍevaru nōḍā
niHshabda vēḍisadiddaḍe
guhēshvara nōḍi nōḍi naguttippa nōḍā !

483

Look, deserve respects of world says and acts.
Look, not know to slip out the bonds of life.
Look, bonds of life have killed crushing.
Look, know them all says and acts
Without piercing the silence
Look, Guheshwara laughs and laughs looking!

Explanation:

Look, deserve ... killed crushing. : We are learned and we have studied extensively Vedas, shāsthras and purānas. We deserve honor from everyone. There is no scarcity of people who think and say like the above. They also behave like the way they say. They rarely mix with others. They live in their own world. There is darkness in their knowledge. They have numerous desires. Those desires act as the ropes to tie them in the bonds of sumsāra. How can they know to free themselves to walk in the path of Shiva?

Look, know ... laughs looking! : Studying the scriptures makes one to understand the philosophy behind the truth. They can explain, describe and debate the philosophy. But Parashiva is beyond philosophy and is not within the reach of knowledge from scriptures. To experience Parashiva one should perform Shivayoga.

Summary:

People call themselves as elders because they can debate and win. They

Speak freely and authoritatively. They do not follow what they speak. They lack experience and so they are not happy. They are bound by the force *sumsāra* and do not know how to free themselves. Their life is wasted and cannot experience eternal happiness. Learning *jeeva* by mere words is not enough. They should give up desires of body and free themselves from the clutches of *sumsāra*. They should also control their wandering mind and divert their search for truth with in themselves. These actions lead them to the truth.

484

~ÉÆÃPÀzÀªÀgÀÉÉÆAzÀÄ "sÀÆvÀ »rzÀqÉ
D "sÀÆvÀÇZÉÒAiÀÄ°è £ÄÄrªÀÄwÛ¥ÀàgÀÄ.
~ÁAbÀ£ÄzsjªÉÄµªªÀ zsÄj¹ D,É-ÄAzÀ
WÁ¹AiÀiÁUÀ~ÉÄPÀAiÀiÁÄ ?
D£ÉAiÀÄ ZÉÆÄªªÀ vÉÆiÄÖ £ÁAiÀiÁV "ÉÆUÀ¼ÄÄªÀ
ªÀiÆÄªÀgÀ£ÉÄ£ÉÄ"É UÄÄªÉÄ±ÀégÁ ?

484

lōkadavaranoṃdu bhūta hiḍidaḍe
ā bhūtadicCheyalli nuḍivuttipparu.
lāmChanadhāri vēṣhava dharisi āseyimda ghāsiyāgalēkayyā ?
āneya cōhava totṭu nāyāgi bogaḷuva
mānavaranēnerimbe guhēshvarā ?

484

*If a demon catches people of this world
They talk as per the wishes of demon.
Wearing the religious clothes
With desires why have problems?
Wearing elephant clothes barking like dogs
What to say about such persons Guheshwara?*

Explanation:

If a demon ... wishes of demon: Persons under the influence of a demon act as per the wishes of the demon. Desire is like a demon. It affects people both rich and poor alike. Persons with desire act to fulfill their desires. It is difficult to escape from desires.

Wearing the ... have problems? : Desire is very powerful and has the ability to attract everyone indiscriminately. Those wearing the religious clothes (saffron clothes) should be careful in avoiding desires.

Wearing elephant ... persons Guheshwara? : With the voice of a dog an elephant cannot wear a robe. They do not match. Similarly, a Jangama wearing saffron clothes cannot have desires. He is always like an elephant in the community and so he should act like an elephant. He should not talk loosely and should be free from desires.

Summary:

This vachana is an analogy to explain the behavior of people. If a demon controls a person, he acts as per the wishes of the demon. Desire is like a demon. It controls the person. The person with desire loses his freedom and acts as per desire. A Jangama wearing saffron clothes should be free from desires. With desires he is like an elephant leading a life of a dog.

485

KÉÉAzÀ¾ôAiÀÄgÀÄ, JAvÉAzÀ¾ôAiÀÄgÀÄ ;
§¾Ä¾AiÁw£À §æ°Àä¾À£ÁqÀÄwÛ¾ÀàgÀÄ.
gÀÄzÀæ£À £É£,À® PÀtÚ QaÑ£É£¾ÀUÉ wæ¾ÀÄgÀ¾À
,ÀÄqÀ®¾ôAiÀÄzÉ
PÁ¾À£À PÀtÚ QaÑ£É£¾ÀUÉ wæ¾ÀÄgÀ¾À
,ÀÄqÀÄwÛ¾ÀàgÀÄ.
“sÀ£«ÀAiÀiÁPÁ±À¾À æÉÄnÖ
PÁ¾ÀÄUÀÄtAUÀ¾À PÀ£qÉ PÁç UÉ®¾ôAiÀÄzÉ
æÄ®VjAiÀÄ æÉÄÄ-É æAzÀÄ
G°¾À GAiÀiÁâ-ÉAiÀÄ£ÁqÀÄwÛ¾ÀàgÀAiÀiÁâ.
UÀÄ°ÉÄ±ÀégÁ, æÀÄÄ£À¾ôzÉ°É£Á£¾ÀgÉ®è
§¾ÄzÉ£¾ôÉ£ÉÄzÀgÀAiÀiÁâ.

485

ēnemdarxiyaru, emtemdarxiyaru ;
barxumātina brahmavanāḍuttipparu.
rudrana nosala kaṇṇa kiccinoḷage tripurava suḍalarxiyade
kāmana kaṇṇa kiccinoḷage tripurava suḍuttipparu.
bhūmiyākāshava meṭṭi
kāmaguṇaṁgala kūḍe kādi gelalarxiyade
nīlagiriya mēle niṁdu
uliva uyyāleyanāḍuttipparayyā.
guhēshvarā, nimmanarxidehevenbavarella
barxudorxeṽodarayyā.

485

*Do not know what, do not know how;
They continue empty talks of Brahma.
Not knows to burn Tripura
With fire from Rudra's third eye
Burning Tripura with the fire of lust.
Stamping earth and sky
Being with lust not knowing to win
Standing on top of hill
Playing with the swing.*

*Guheshwara, those telling that they know you
Gone not knowing you.*

Explanation:

Do not ... of Brahma. : Parashiva is the basis for this world. Parashiva cannot be seen or heard. The mind cannot sense Parashiva. But many people talk about Parashiva as if they know. The fact is that they have no true knowledge or experience of Parashiva.

Not knows ... fire of lust: To learn and experience Parashiva, the feelings of body-mind-inner feelings should be burned in the fire named Shiva. Love for body should be suppressed, mind should be steadfast and the inner feelings should be with linga. They talk of Parashiva without any endeavors. They spend time interested in fulfilling their desires and lust. Thus they waste their life. .

Stamping earth ... the swing. : Things of this world are more attractive to the sense organs. It should be controlled. Jeeva learns that he is not the body and he is Parashiva. Without this knowledge of Parashiva, talking does not make them to experience eternal happiness

Guheshwara, those ... knowing you. Life long study of shāsthras to lecture is a waste. They should go forward by performing Shivayoga to experience eternal happiness. Their life is similar to that of pouring honey to the flowing river.

Summary:

What is the truth? How to enjoy it? Many do not know but they talk about it. Love of body, wandering mind, arrogance and pride should be burnt from the fire named Shiva. Instead they are involved with lust and do not know how to control the wishes of their sense organs. They are wasting their time standing on the top of the hill called ignorant.

486

UÀUÀ£ÀzÀ ¢ÉÄÃWÀAUÀ¼É®è ,ÄÄjzÀªÄÄ ¨sÀ£«ÄAiÄÄ
ªÉÄÃ-É
¨sÀ£«Ä zÀtÄAiÄÄÄAqÄÄ ,Ä¹UÀ¼É-Äé ¨É¼ÉzÀªÄÄ.
§ºÄÄ«PÁgÀÇAzÀ ¨É¼ÉzÀ ,Ä¹AiÄÄ «PÁgÀÇAzÀ
UÀæ» ,ÄÄªÀ
PÁªÄÄ«PÁjUÀ¼ÄÄ °AUÀª£ÉvÀÛ §®ègÄÄ
UÀÄºÉÄ±ÀégÁ ?

486

gaganada mēghaṁgaḷella suridavu bhūmiya mēle
bhūmi daṇiyuṁḍu sasigaḷellā beḷedavu.
bahuvikāradimda beḷeda sasiya vikāradimda grahisuva
kāmaṁvikāriḡaḷu liṁgavanetta ballaru guhēshvarā ?

486

*All the clouds in the sky poured on the earth.
Earth quenched its thirst plants grew
Many types of plants grew seeing with many views*

*Those seeing with lust
How can they know Linga Guheshwara?*

Explanation:

All the ... Linga Guheshwara? : With rain the soil gets drenched. It gives life to many plants to grow. Plants are attractive with different colors, shapes, flowers, and fruits. It disturbs the mind and soul of the viewer. There is no eternal happiness with the disturbance of mind and soul. Sharana also views the same but with content and steadfast mind. He sees them as prasādhā.

Summary:

Rain soaks the ground. With enough water in the ground plants grow. They are very attractive with their different types of leaves, flowers, fruits, size, and colors and easily disturb the mind and soul. With disturbances it is not possible to seek eternal happiness. Sharana also sees them but with content and as prasādhā from linga. He is free from any disturbances.

487

ॐ ĀgāḤĀĀ¼ĀîĒĀBPÀlgÀ J`É G°ĀĀzĀĀ ॐ ĀiÁŠĀzÉ ?
±ĀjĀgÀ ॐ ĀĀ¼ĀîĒĀBPÀlgÀ «PÁgÀ ॐ ĀiÁŠĀzÉ ?
¼ĀĀ¼ĀĀ°ĀĀ¼ĀîĒĀBPÀlgÀ ¼ĀĒvĀPĀ »AUĀzĀĀ
UĀĀ°ÉĀ±ĀégĀ !

487

maranullannakkara ele ulivudu mābude ?
sharīravullannakkara vikāra mābude ?
suḷuhuḷannakkara sūtaka hīṃgaḍu guhēshvarā !

487

*With wind is there no stir of leaves?
With body is there no ageing?
With stray mind
There is no escape from life Guheshwara!*

Explanation:

With wind ... from life Guheshwara! : Large tree has many branches. Each branch has plenty of leaves. When wind blows leaves shake. This is common. The body is from Panchabutha (five elements). It was created with time and so it gets disturbed with time. The body is associated with ageing, sickness, strength, weakness and other disturbances during its life. Similarly, mind is also disturbed with desires. The nature is attractive to the sense organs and disturbs the mind. Seeking the truth is not possible with disturbances of mind and body. A sharana too has body. He is also affected

by health and ageing. But his mind cannot be influenced by the outside attractions. He enjoys them as prasādhā. So he is free from birth-death and from the bonds of sumsāra.

Summary:

Leaves on a tree shake with wind. With time body gets old and finally dies. Seeking bodily happiness wandering mind cannot escape the ideas of birth and death.

488

C³ô«£À §®çAzÀ PÉ®\$gÀÄ C³ôAiÄÄzÀ³AgÀ
 UÉ®"ÉÄPÉAzÀÄ
 §³Ä³AiÁw£À GAiÄiÁã~ÉAiÄÄ£ÉÄ³ô
 MzÉzÀÄ MgÀ° PÉqÉ³À zÀ³ôzÀægÀÄ.
 C³ô³ÄÄ vÉ£Ä³zÉ EgÀ"ÉÄPÄÄ-
 PÁAiÄÄxtôAiÄÄ ¢B¥ÄwAiÉÄÄ"ÁvÀ£ÄÄ.
 ,É£AQ£Ä ,Ä£fUÄ³ÉÄ\$ ¥ÄjtvÉ ¥sÀ°,Ä"ÉÄPÄÄ.
 C³ô³ÄÄ vÉ£Ä³zÉ JgÀqÉÄ\$ ©£Äß³ÉÄµÄ³À vÉ££IÄÖ,
 qÄÄ\$PÄ³À £ÄÄr³À GzÄÝAqÀgÀ
 UÄÄ°ÉÄ±ÀègÀ PÄAQÄqÉ PÄ£Ä®Ä³À.

488

arxivina baladimda kelabaru arxiyadavara gelabêkemdu
 barxumâtina uyyāleyanērxi
 odedu orali keḍeva darxidraru.
 arxivu tōrxade irabêku-
 kāyanirṇaya niHpatiyeṁbātānu.
 soṁkina sūjigaveṁba parinate phalisabêku.
 arxivu tōrxade eraḍeṁba binna vēṣhava toṭṭu,
 ḍambakava nuḍiva uddamḍara
 guhēshvara kaṁḍaḍe kanaluva.

488

*Some with the strength of their knowledge
 To win over others climb talkative swing
 They are the one stricken with poverty.
 Knowledge should stay without exposing.
 One who learn about his body.
 When touched should yield the fruit.
 Not shows the knowledge with duality
 Guheshwara sees those talkative
 He gets mad.*

Explanation:

Some with ... with poverty: Some are wise and good talkers. They have

vast knowledge of shāsthra. They are more interested in showing off knowledge and to win debates with others. They are happy with their win over their opponents. Their actions are not suitable for their knowledge. They are stricken with poverty with regard to their knowledge about jeeva and Parashiva.

Knowledge should ... the fruit. : This body is made from Panchabutha. I am not the body. I am not stiff like body. I am pure and I am Parashiva. These facts should be learnt. If it is experienced through actions it leads to eternal happiness. Sharana achieves that state. Happiness can be seen in his walk, talk and feelings He spreads peace and tranquility among others.

Not shows ... gets mad: Those with knowledge by studying shāsthra lack experience. They look everything from duality- I am different from others. With duality in mind they cannot see or experience the truth about jeeva.

Summary:

This vachana talks about the difference between a sharana and those call themselves as learned. Sharana does not exhibit his knowledge voluntarily. He has no desire to win any debates. His life is simple and he is willing to show the path of Shiva to others. But the ways of the so called learned are different. They have no experience of the truth. They are more interested in winning the debates and are happy with the momentary happiness. They think and act that everything is different from them. They cannot see the truth and they waste their life.

489

°ÉÆÃªÀÄªÀ ¢ÀiÁqÀÄªÀgÀ PÀAqÉ ;
 °ÉÆUÉAiÄ ¢°,ÄªªgÀÆÁgÀÆÆÆ PÁuÉ.
 zÀÆgÀ zÁjAiÄÆ £ÀqÉªÀgÀ PÀAqÉ ;
 PÁ®ÄUÀ¼À £ÀÄAUÄªªgÀÆÁgÀÆÆÆ PÁuÉ.
 D®ÄvÀÛ "ÉÆ"ÉâUÉÆIÄÖ gÀtzÉÆ¼ÀUÉ C¼zÀÄ
 ¢ÀÄÄAzÀ ¢ÀÄÄAzÉ £ÀqÉªÀgÀ PÀAqÉ ;
 °ÀjzÀ ²gÀªÀ »rzÀÄPÉÆAqÀÄ
 PÀÄtÄzÁqÀÄªªgÀÆÁgÀÆÆÆ PÁuÉ UÄª°ÉÃ±ÀégÁ !

489

hōmava māḍuvara kaṁḍe ;
 hogeya nilisuvaranāranū kāṇe.
 dūra dāriya naḍevara kaṁḍe ;
 kālugaḷa nuṁguvaranāranū kāṇe.
 ālutta bobbegottu raṇadoḷage aḷidu
 muṁḍa muṁḍe naḍevavara kaṁḍe ;
 harida shirava hiḍidukomḍu
 kuṇidāḍuvaranāranū kāṇe guhēshvarā !

489

*Saw persons offering to fire;
 Did not see any who can stop smoke.
 Saw persons walking far distances;
 Did not see any that swallows the time.
 Saw persons shouting walking
 Ahead of severed heads;
 Did not see persons dancing
 Holding severed head Guheshwarā!*

Explanation:

Saw persons ...stop smoke. : Smoke refers to desires. Man has many desires. He wishes for all kinds of happiness and performs many types of yāgas and yajnas. But he fails to achieve happiness because of his desires. Worship with desires is not devotional.

Saw persons ... swallows the time. : Numerous people travel far off distances seeking the truth. Many more travel the magical (mantra-thastra) path seeking eternal happiness. There are a few who look outside and walk inside with steadfast mind. In this latter group a few succeeds in experiencing eternal happiness.

Saw persons ... head Guheshwarā! : Severed head refers to jeeva. Jeeva is separate from the body. Many have seen powerful men in the battlefield. But, a few followed the path of Shiva for learning the truth about jeeva.

Summary:

This vachana describes three views. The first is to perform homa (offering to fire) rituals, the second is to travel far off distances, and the third is to show might. People perform homa rituals to fulfill their lust. Traveling to far off distances is to seek boons, and showing their might is to win and get respect. A sharana does these for different reasons. He performs rituals without any desires in his mind. Follows the path of Shiva through out his life not to seek boons but to win over birth and death. Lastly, a sharana is also a warrior. He does not show his might in the battlefield. He shows his might inside of his body by freeing himself from the bonds of sumsāra and to lose all awareness that influence him to deviate from his goal. He enjoys bliss with knowledge that he is Parashiva. Allamaprabhu says that he has not seen people following the path of Shiva seeking eternal bliss.

490

°ÉÆÈÀß vÀÆVzÀ vÁæ,ÀÄPÀiÖ¼É °ÉÆxBAUÉ
 ,ÀjAiÀÄ¥ÀÄöàzÉ ?
 ,ÀÆÀß»vÀgÁzÉ°ÉA\$ ÈÄÄrUÉ ÉÀZÀgÀÄ ÉÉÆÄqÁ.
 PÀÈÀßzÀ° ,À°ÉzÀ PÀ\$ÄâÈÀzÀÀvÉ
 °ÀÄÄÈÀß °ÉÆÄzÀ »jAiÀÄgÀÄ °AUzÀ
 ,ÀÄÇYAiÀÄÈÀ¼ôAiÀÄgÀÄ.

ಉಳಿಗಾಳಿ ಸ್ತಂಭಗಾಳಿ ಉಳಿಗಾಳಿ ಉಳಿಗಾಳಿ ?

490

honna tūgida trāsukattāle honniṁge sariyappude ?
sannahitarādeveṁba nuḍige nācaru nōḍā.
kannadali saveda kabbunadaṁte
munna hōḍa hiriyaṛu liṁgada suddiyanarxiyaṛu.
innāru ballaṛu hēḷā guhēshvarā ?

490

*Weights that weighs gold is same as gold?
Look, are not shy for words of closeness.
Like iron that wears with digging
Elders that went ahead do not know of Linga.
Tell who else knows Guheshwara?*

Explanation:

Weights that ... as gold? : Gold is weighed with weights. Both are of equal in weight. Can the value of gold be the same as the value of weights? No. They are different. Similarly devotee with duality of mind cannot be the same as the devotee who is free from duality of mind. The former always stays away from Parashiva.

Look, are ... of closeness. : Accepting God is Āyatha, filling Him in mind is Swāyatha and being close with Him is Sannihitha (closeness). Except for a sharana, sannihitha is not possible for others. Without knowing this, persons with duality of mind say that they have acquired sāyujya. It is mere saying and not their accomplishments of sāyujya or sannihitha.

Like iron ... knows Guheshwara? : There are many devotees in the past. They are elders and are respected. They were devotees of Shiva. They spent their entire life serving Shiva. In their mind, Shiva is different from them. So they did not realize eternal happiness. They are like the rod used in digging a hole in the wall. The rod wore with each strike. Their life wasted because of their duality of mind. Everything is inside of linga. The worshiper, the worshiped and the things used in the worship are all inside of linga. It is the truth. With unity sharana is linga.

Summary:

The weights that weigh gold cannot bear the same value. Similarly, devotees with duality of mind cannot be equal to devotees without duality of minds. Yet, they call themselves that they are close to Parashiva. Like the iron rod used to dig a hole in the wall, many devotees are gone wearing out their body, mind, and soul. They did not realize Parashiva because of their duality of mind that Shiva is different from them.

491

ಉಳಿಗಾಳಿ ಸ್ತಂಭಗಾಳಿ ಉಳಿಗಾಳಿ ಉಳಿಗಾಳಿ ?
ಉಳಿಗಾಳಿ ಸ್ತಂಭಗಾಳಿ ಉಳಿಗಾಳಿ ಉಳಿಗಾಳಿ ?

PEÉÄÏ! AiÄiÁzÁvÀ CVßAiÄÄ °ÉÆÄvÀ, ±ÁAvÀÆÁzÁvÀ d®ÄÄ
°ÉÆÄvÀ.

§´ÉèfÉÄ´´ÁvÀ E®èÄÉAiÄÄ °ÉÆÄvÀ, C¾ÔAiÉÄÆÉÄ´´ÁvÀ
¥Ä±ÄÄÄÄ °ÉÆÄvÀ.

EzÄÄ PÁgÀt, C¾ÔAiÉÄÆÉÄßzÉ §´ÉèfÉÄßzÉ C¾Ä»ÆÄ
PÄÄ¾Ä°ÄÆÄ½zÄÄ½zÄÄ,
UÄÄ°ÉÄ±ÄégÄÆÉÄ§ °AUÄÄÄ °ÉÆÄvÄÄÄgÄÆÁgÄÆÄÆ
PÁuÉ.

491

shabdiyādāta tarugaḷa hōta, nishshabdiyādāta pāṣhāṇava hōta.
kōpiyādāta agniya hōta, shāntānādāta jalava hōta.
ballenembāta illaveya hōta, arxiyenembāta pashuva hōta.
idu kāraṇa, arxiyennade ballennade arxuhina kurxuhanaḷiduḷidu,
guhēshvaranemba liṁgava hōtavarānāranū kāṇe.

491

Talk is like tree in wind,

Silence is like rock,

Anger is like fire,

Calm is like water.

Knows cannot say no,

Says cannot learn gone like cow.

So not say, not learn, not know,

With knowledge follow the symbol,

Saw none gone for Linga Guheshwara.

Explanation:

Talk is ... like cow. : This world is filled with duality. Some speak freely like a tree that swings with wind. Some rarely speak. Their silence is like a rock. Some are angry. They are like fire. Some are calm like a mountain of ice. Some think they know everything. Some think that they do not know. They are like cows. This kind of duality exists in this world. With duality, people experience sad-happy, clashes-repentance, rich-poor, and birth-death. The duality is called bhāva or tangled life.

So not ...Linga Guheshwara. : Sharana also lives in the world of duality but above them. He does not have the ideas that he knows or does not know. He lives within linga. There is no- talk, silence, anger or peace there. Since there is no learning there is no forgetting also. Only there is eternal happiness. Sharana lives without differing from linga. The difference between this world and linga is that the world is full of dualities and linga does not. With duality of mind one is bonded to this world and without duality he is bonded to linga. Sharana is the one with linga.

Summary:

Talking is like a tree that swings in the wind. To be silent is like a rock. To be angry is like fire and to be calm is like cold water. One who knows everything cannot say no and saying does not know, he is like a cow. Everyone in this world is caught in the web of this duality. Sharana is above the duality, He does not say that he knows or does not know. He is with the knowledge that he is linga and follows the symbol of Parashiva. He is with linga and so only the thing remaining is bayalu. Sharana is the one who achieves this status in this world.

492

éÁzÀzÀ GvÀàwÛ ¹Üw ®AiÀÄªÀ£ÄÄ
 °ÉÃ½zÀqÉÃ£ÄÄ PÉÃ½zÀqÉÃ£ÄÄ, J-É ¢ÀÄgÀÄ¼É !
 ©AzÄÄ zÀ¼ÄzÀ GvÀàwÛ ¹Üw ®AiÀÄªÀ£ÄÄ
 °ÉÃ½zÀqÉÃ£ÄÄ PÉÃ½zÀqÉÃ£ÄÄ, J-É ¢ÀÄgÀÄ¼É !
 ¢ÀÄzÀÄzÀ¼ÄzÀ GvÀàwÛ ¹Üw ®AiÀÄªÀ£ÄÄ
 °ÉÃ½zÀqÉÃ£ÄÄ PÉÃ½zÀqÉÃ£ÄÄ, J-É ¢ÀÄgÀÄ¼É !
 ¢ÀÄÄV®UÀ®zÀ CA\$gÀ ¢ÀAiÀÄÄ CVß d® zsÀgÉAiÀÄ
 °ÉÆvÀÄÛPÉÆAqÄÄ
 CªÀ °ÉÃ½zÀqÉÃ£ÄÄ PÉÃ½zÀqÉÃ£ÄÄ, J-É ¢ÀÄgÀÄ¼É !
 UÄÄ°ÉÄ±ÀégÀ°AUÀzÀ ¨ÁJUÉÆ¼ÀUÁV
 EªÉ®èªÀ£ÄÄAiÀÄªÀ¼ÄqÀ®¼ÔAiÉÄ£ÄV
 J£ÄV®èªÉ£ÄÄwÛzÉÝ£ÄÄAiÀÄiÄ.

492

nādada utpatti sthiti layavanu
 hēḷidaḍēnu kēḷidaḍēnu, ele maruḷe !
 biṁdu daḷada utpatti sthiti layavanu
 hēḷidaḍēnu kēḷidaḍēnu, ele maruḷe !
 madyadaḷada utpatti sthiti layavanu
 hēḷidaḍēnu kēḷidaḍēnu, ele maruḷe !
 mugilagalada ambara vāyu agni jala dhareya hottukomḍu
 ava hēḷidaḍēnu kēḷidaḍēnu, ele maruḷe !
 guhēshvaraliṁgada bārigolaḡāgi
 ivellavanumṭumāḍalarxiyenāgi
 enagillavenuttiddenayyā.

492

The birth, life and death of nadha
What if told or listened, O ignorant!
The birth, life and death of petals of bindhu
What if told or listened, O ignorant!
The birth, life and death of middle petals
What if told or listened, O ignorant!

*Carrying the vast sky, air, fire, water and earth
What if told or listened, O ignorant!
These are under Guheshwaralinga
Not knowing their existence
Saying they are not for me.*

Explanation:

The birth, ... O ignorant! : The formation of this world is based on the three philosophies namely Nādhā, Bindhu, and Kale. Nādhā is the first and it is sukshma and it is pure energy. When this energy takes the form it is called bindhu. This is the beginning of the creation. When bindhu becomes sthula and it shows up as world. It is called kale. To learn nādhā-bindu-kale is to learn the formation of the world. Many learned persons of this world can describe both the beginning and the end of this world. There are many who are interested in listening to their explanation. Yet, they are ignorant because their mind is occupied in things that do not give the knowledge of jeeva.

These are ... for me. : The learned knows about the formation of this world. Yet, they are in bond with sumsāra. Sharana is not in sumsāra but he is with linga. He is beyond nādhā-bindu-kale and is united with linga. He is free from desires and is free from birth and death. Knowing about this world is not the greatest but living without attachment in this world is the greatest achievement. Sharana walks in the path of Shiva not to learn and not to debate the philosophy but to be free himself from the bonds of life.

Summary:

This world is an art or kale. The world is colorful and attractive. The view is sthula or with form. Time-countries, names-views were not yet formed. The power with Shiva is called bindhu. Before bindhu is nādhā. Nādhā is more sukshma than bindu. Nādhā is the precursor of bindhu and is the precursor for kale. Many people speak vividly about the birth, life and death. Many more listen to their explanations with varying interest. Yet, they are all caught in the bonds of life. They have no knowledge about jeeva. Darkness in the form of ignorance surrounds them. Sharana is not like them. He is free from bonds of life. He is with linga and his walk, talk and everything else are for linga. He is above nādhā-bindu-kale. He is united with linga. So he is free from birth, life and death.

493

āÄÄÄzÀ¼ÄÆjUÉ §mÉÖ EzÉ °ÉÆÄUÉAzÀqÉ
CAzSÀPÀÉÉÄÄÄ §®è£ÄÄ °ÉÄ¼Á ?
,AAUÁæāÄÄzÀ°è NrzÀ °ÄAzÉ UÉ®§®è£É °ÉÄ¼Á ?
¤AzÀ ¤®Ä«£Ä āÄÄqÄÄāÄ PÄAzÀ¤Ä,ÁqÄ§®è£É °ÉÄ¼Á ?
UÄÄ°ÉÄ±ÀégÀ£ÉÄ§ ¤gÁ¼ÄzÀ WÄ£ÄāÄ

¥ÀAZÉÃAçæAiÀÄPÀÈÉvÀÛ §®è£ÀÄ °ÉÃ¼Á ?

493

mumdaḷūrige baṭṭe ide hōgeṁdaḍe
amdhakanēnu ballanu hēḷā ?
saṁgrāmadalli ōḍida haṁde gelaballane hēḷā ?
niṁda niluvina maḍuva kaṁdanīsāḍaballane hēḷā ?
guhēshvaraneṁba nirāḷaḍa ghanava
paṁcēṁdriyakanetta ballanu hēḷā ?

493

*This is the road for the next town
Tell how can a blind know?
The one who run from his own town
Tell, can he stand and win?
Tell, can a child swim in a lake?
The standing of the magnificent named Guheshwara
Tell, how to know playing with sense organs?*

Explanation:

This is ... in a lake? : Giving directions to a blind man by saying; yes, this is the road to the next town. How can he follow the road? A person running away from his own town, how can he face the enemy and win the battle? Without strength in arms and legs how can a child swim?

The standing ... sense organs?. Eyes are needed to follow the road. Courage is needed to fight and strength in arms and legs are needed to swim. Similarly, a person spending his time seeking happiness to his body cannot walk in the path of Shiva. So he cannot reach or experience Parashiva. He is attached to sumsāra.

Summary:

Yes, this is the road for the next town. A blind cannot see the road or can reach the next town. A person who runs away from his own town cannot fight and win. Without strength in arms and legs it is not possible to swim across a lake. A child cannot swim across a lake. Similarly, a person interested in bodily happiness cannot experience it without the knowledge of jeeva. He is blind. He is not courageous because he does not have steadfast mind in linga. He cannot walk in the path of Shivayoga because he lacks strength. But sharana performs Shivayoga and achieves eternal happiness.

494

UÀUÀÈÀzÀ ¢ÉÃÃWÀAUÀ¼ÄÄ ,ÀÄjzÀ°è MAZÀÄ »jaiÀÄ
PÉ¼õÉ vÀÄÄ©vÀÄÛ.
D PÉ¼õÉUÉ K¼ô ¢ÄÄÆ¼Ä ;
C°è M¼ÀUÉ °ÀvÀÄÛ ¨Á«, °ÉÆ¼UÉ LzÀÄ ¨Á«!

D K¼ôAiÉÆ¼ÀUÉ MA\$VÀÄÛ VÀÆ\$ÆÀÄaÑzÀqÉ
 DPÁ±À³É®è d®ªÄÄAiÄÄªÄ-ÄVÄÄÛ !
 vÀÄA©zÀ d®ªÄÆÄÄAqÄÄAqÄÄ \$AzÀÄ
 CAdzÉ £ÄÄrªÄ ¨sÄAqÄAiÉÆÄVUÄ¼Ä£ÉÄ£ÉÄ¨É
 UÄÄ°ÉÄ±ÄÉgÄ ?

494

gaganada mēghaṁgaḷu suridalli omdu hiriya kerxe tumbittu.
 ā kerxege ērxi mūrxu ;
 alli oḷage hattu bāvi, horxage aidu bāvi!
 ā ērxiyoḷage ombattu tūbanuccidaḍe
 ākāshavella jalamayavāyittu !
 tum̐bida jalavanum̐dum̐du bam̐du
 am̐jade nuḍiva bham̐ḍayōgigaḷanēnembe guhēshvarā ?

494

*Clouds in sky when pours
 Fills an old lake.
 That lake has three bounds;
 With ten wells inside, five wells outside!
 The bounds has nine tubes
 The sky overflows with water!
 Drinks the filled water arrives
 Who talks without fear of Guheshwara
 What can be said of them?*

Explanation:

Clouds in sky ..., old lake: Sky refers to jeeva and clouds refer to māya. Pours indicate influence of māya on jeeva. Old lake refers to the world, and fills an old lake refers to world with full of influential things. Parashiva has no name or form. He is like the sky, vast bayalu. The power of māya came for amusement. Māya is extremely sukshma. Māya is immensely attractive with qualities of sound, touch, form, liquidity and smell. The entire world that is viewed is filled with them.

That lake ... wells outside: Lake refers to the world with things of illusion, three bounds refer to the three types of bodies namely, sukshma, sthula and kārana. Ten wells refer to the five things of knowledge, namely, sound, touch, form, liquidity and smell, and five occupations of the sense organs, namely, Sankalpana, Avadhāraṇa, Nirdhāraṇa, Ahankarana, and Avagamana. Outside, there are five wells namely, Pancha-Karmendriyas. Their functions are Vachana (utterance), Grhana (to understand), Gamana (focused), Viserjana (dispersion), and Prajanana (attention). This world with many attractive things has three types of bodies namely, sukshma, sthula, and kārana. Outside there are five responsible for the function of action and inside there are ten for the function of knowledge. Action functions are

sthula and knowledge functions are sukshma.

The bounds... with water! : The nine openings in the body are: two eyes, two ears, two nostrils, mouth, and two excreta. Things get inside and spread the entire body through the nine openings in body

Drinks the...said of them? Drinks the filled water refers to the taste of worldly things. Having tasted the worldly things many speak of linga as if they have experienced unity with linga. They call themselves learned and expect respect from others. Allamaprabhu expresses his discontent to their actions.

Summary:

The world is vast and inside is the clouds of illusions. From the clouds pour attractive things that makes body happy and fills the lake named world. The three types of bodies are the bounds of lake. It has ten wells inside for occupations of the sense organs and five wells outside for actions. The bounds have nine tubes from which things of the world can enter. With the things inside of the body people talk of their experience with linga. They describe their experience vividly and very attractively. But they are all talkative persons without experiencing linga. Only a sharana has the experience of linga because he is free from the bonds of sumsāra.

495

gÀÆ¥ÀÉÉ PÀAqÀgÀÄ, ægÀÆ¥ÀÉÉ PÁtgÀÄ,
CEÄÄ³ÀÉÉ PÀAqÀgÀÄ, vÀÉÄÄ³ÀÉÉ PÁtgÀÄ.
DZÁgÀ³ÀÉÉ PÀAqÀgÀÄ, «ZÁgÀ³ÀÉÉ PÁtgÀÄ,
UÄÄ°ÉÄ±ÀégÁ, æ³ÄÄä PÄÄ¾Ä°ÀÉÉ PÀAqÀgÀÄ.
PÀÆqÀ®¾ôAiÄÄzÉ PÉIÖgÀÄ.

495

rūpane kaṁḍaru, nirūpane kāṇaru,
anuvane kaṁḍaru, tanuvane kāṇaru.
ācāravane kaṁḍaru, vicāravane kāṇaru,
guhēshvarā, nimma kurxuhane kaṁḍaru.
kūḍalarxiyade keṭṭaru.

495

*Saw the form, not seen the formless,
Saw the worship, not seen the worshiped,
Saw the āchāra, not seen the vichāra.
Guheshwara, saw your symbol.
Spoiled not knowing how to join!*

Explanation:

Saw the ... the formless: Form refers to the world and formless refers to Parashiva. This world and everything in it can be viewed because they have

form. The sense organs can view them and recognize them. Parashiva is also in this world. The world is viewed because he is the basis for this world. Parashiva is not bound by this world. He cannot be described because He has no form. So He is Aadrushya or not visible to the sense organs.

Saw the ... the worshiped: The worshiper has body. The worshiped occupies the entire world including the worshiper, yet cannot be seen. The worshiper spends his entire life worshiping but he does not know how to progress.

Saw the ... the vichāra. : Leading an honest and simple life is called Āchāra. Vichāra is to view the soul separating from body or having knowledge of Parashiva. Leading a simple life and to be pure inside and outside is āchāra. Also, accepting food as prasādha is also āchāra. Āchāra leads to purity in action and prasādha leads to purity of mind. Many follow āchāras but fail to go forward with the knowledge of Parashiva. With bodily happiness they stop their pursuit of learning the truth about jeeva.

Guheshwara, saw ... to join! : Symbol refers to linga. Parashiva cannot be grasped by mind. Guru blesses with Istalinga, the symbol of Parashiva. Many accept the symbol and worships linga day after day. Yet, they cannot unite with Parashiva because of their worship involves duality of mind- Linga is the worshiped and I am the worshiper. Sharana is knowledgeable to unite with the formless Parashiva holding linga with form..

Summary:

People see things of the world but not seen the formless Parashiva responsible for the world including the things in the world. They see the symbol but not Parashiva who is everywhere. They spend their life receiving prasādha but not progressed to learn the path of Shiva. Sharana sees the formless in the form. He experiences Parashiva by worshipping the symbol and unites with Parashiva. He becomes linga with his unity.

496

EgÀÄ¼ÉÆAzÄÄ ¢ÄÄÄR, °ÀUÀ`ÉÆAzÄÄ ¢ÄÄÄR ;
PÁAiÄÄ¢ÉÇAzÄÄ ¢ÄÄÄR, fÃªÀªÉÇAzÄÄ ¢ÄÄÄR.
ŞÄÇYAiÄÄ£Ä¾ÔAiÄÄÇZÉ £ÉÆÃqÁ !
¥Áæt°AUÀªÉAŞ ``sÁæAvÄÄ £ÉÆÃqÁ !
EzÄÄ PÁGÀt ¢ÄÄÆ¾Ä `ÉÆÃPÀªÉAiÉÄÝ
Ş¾Ä,ÀÆ¾õÉ°ÉÆÃ-ÄvÄÄÛ UÄÄ°ÉÃ±ÀégÁ.

496

iruḷomdu mukha, haḡalomdu mukha ;
kāyavomdu mukha, jīvavomdu mukha.
buddiyanarxiyadide nōḡā !
prāṇalimḡavemba bhrāmtu nōḡā !

idu kāraṇa mūrxu lōkaveyde
barxusūrxehōyittu guhēshvarā.

496

*A face for night, a face for day,
A face for body, a face for soul,
Look, there is knowledge to be learnt.
Look Prānalinga is illusion!
This is the reason the three world
Gone wasted, Guheshwara.*

Explanation:

A face ...be learnt. People live strangely. The action of people during day is different from night. They expect things for the body but dream something else. There is turmoil between their living and their desires. With turmoil in their life they cannot have steadfast mind. So they cannot have the knowledge of Parashiva.

Look Prānalinga is illusion! : Jeeva is Parashiva. He is in the body like an illuminated light. With out steadfast mind, to say that they have experienced Prānalinga is an illusion.

This is ...wasted, Guheshwara. : With knowledge of Shiva and steadfast mind in Prānalinga a person can experience. Changes in life style from time to time do no lead to the knowledge of Parashiva. Sharana has no desires in his body. He has no pride or anger in his life. He has enormous devotion to Shiva. His mind is steadfast in the path of Shiva. He sees and experiences Parashiva by the symbol.

Summary:

People go through ups and downs in their life. Their actions are different during day and night. They have desires but dream differently. They have no knowledge of Prānalinga or the path of Shiva. So they have no experience of the happiness that comes from uniting linga.

497

“sÁªAzÀ°è “sÀæ«ÄvÀgÁZÀªÀgÀ 1ÃªÉÄAiÉÄÃ£ÄÄ,
¸B¹ÃªÉÄAiÉÄÃ£ÄÄ ?
ªÀZÀ£ÄZÀ gÀZÀ£ÉAiÄÄ gÀAd£ÉAiÄÄ
°ÃªÉAiÄÄ£ÄqÀÄªÀgÄÄ ;
UÄÄªÉÄ±ÄégÄ¸ÄÀ UÄÄªÄÜªÉAvÉAzª¼ôAiÄÄgÄÄ.

497

bhāvadalli bhramitarādavara sīmeyēnu, niHsīmeyēnu ?
vacanada racaneya rañjaneya līleyanāḍuvaru ;
guhēshvaranippa guptaveriteṇdarxiyaru.

497

*Those living with illusion
What if follows or has knowledge?*

*They write and speak marvelously,
They cannot learn the secret of Guheshwara.*

Explanation:

Those living ... secret of Guheshwara: The illusion refers to thinking that they know linga. They follow the rituals and also think they have the knowledge of Shiva. They are very clever in their talk and walk. They can write and speak cleverly to captivate the crowd. The surprise is that they do not know the secret of experiencing Parashiva. Sharanas also wrote vachanas. Their vachanas are from experience. They are not for amusement or to captivate the crowds.

Summary:

Without the knowledge of Parashiva many live with illusions thinking that they know Parashiva. It is difficult to understand them. They have plenty of knowledge. They even write and speak vachanas attracting the masses. Their vachanas lack experience. Yet they do not know the secrets of experiencing Parashiva.

498

CWÀnvÀ WÀnvÀĚĚ «¥ÀjĀvÀ ZÀjvÀæĚĚ,
ĴĀĀgÀ PĚĚAiĀĀ°è, ¥ÀÇeĚUĚĚEAŞgĚ °AUĀAiĀiĀĀ ?
ĴĀĀgÀ ĚĚĚĀĀgÀ PĚĚAiĀĀ°è ¥ÀÇeĚUĚĚEAŞĀzĀĀ
®eĚÓ PĀuĀ UĀĀ°ĚĀ±ĀégĀ.

498

aghaṭita ghaṭitane viparīta caritrane,
sāvāra kaiyalli, pūjagombare liṅgayyā ?
sāvāra nōvara kaiyalli pūjagombudu
lajje kāṇā guhēshvarā.

498

*Has power to make impossible possible
Can worship with bondage?
Worshiped by those with birth and death
See, it is shameful, Guheshwara.*

Explanation:

Has power ... shameful, Guheshwara: Parashiva is powerful and beyond imagination. He can make impossible to possible. People who are interested in miniscule things are bonded to sumsāra. Their worship of Parashiva is not for the truth but to gain bodily happiness. Parashiva cannot be in their reach because they cannot comprehend Him. Their worship cannot reach Him and their offerings cannot be prasādhā. Sharana is free from the bonds of sumsāra. He is beyond birth and death. His mind is pure and steadfast in linga. So he is with linga as linga.

Summary:

Parashiva is almighty. Those who are in the bonds of sumsāra cannot reach or comprehend Him. Their worship is wasted because their mind is not steadfast in linga. Sharana is without birth or death. With pure steadfast mind in linga he is with linga as linga.

499

C¥Àj«ÄvÀzÀ PÀvÀÛ`ÉAiÉÆ¼AUÉ «¥ÀjÄvÀzÀ
 ``É¼AUÀ¤QìzÀqÉ
 ``É¼AUÀÆ CzÉ, PÀvÀÛ`ÉAiÄÄÆ CzÉ !
 EzÉ£ÄÄ ZÉÆÄzÀâÉÇ ? MAzÀPÉÆìAzÄÄ CADzÄÄ !
 D£ÉAiÄÄÆ 'AºÀÀÇ MAzÁV GAŞÄzÀ PÀAqÄÄ
 ``É¼UÁzÉ£ÄÄ PÁUÁ UÀÄºÉÄ±ÀégÁ.

499

aparimitada kattaleyoḷage viparītada beḷaganikkidaḍe
 beḷagū ade, kattaleyū ade !
 idēnu cōdyavo ? omdakkom̐du am̐jadu !
 āneyū sim̐havū om̐dāgi um̐buda kam̐ḍu
 berxagādenu kāṇā guhēshvarā.

499

*In deep darkness place a light
 Light is there, darkness also there!
 What play is this? Do not back off from each other!
 Seeing elephant and lion eating together
 Look, I am surprised Guheshwara.*

Explanation:

In deep ... surprised Guheshwara. : Deep darkness refers to māya and light refers to Shiva knowledge. Darkness is māya. Light or Parashiva is everywhere and is not seen due to darkness. Māya has two forms namely desire and anger. Those who call themselves to be learned are full of these two forms of māya. They are capable of understanding and following the path of Shiva. But, with desires in their heart and mind they do not know to free themselves. They think of jeeva but their mind is with desires. They coexist like an elephant and lion. Sharana too has the knowledge of jeeva. But the light of jeeva has spread his entire body. The light has freed him from the darkness. He has light both inside and outside. He has no desire and no anger. His life is like the light.

Summary:

This vachana explains the torments of people who have knowledge of jeeva but still continue to live in darkness or in the shades of māya. They have desires in their mind and the light in their heart. Desires do not let go of them and the light does not yield to darkness. Both coexist like an elephant and lion. Sharana with his steadfast mind performs Shivayoga. So he is free

from the darkness of māya. He is in the light both inside and out.

500

vÀvÀÛ÷éªÉAŞÄzÀ ¢ÃÉÉvÀÛ §`ÈèAiÉÆ ? ,ÀvÀÄÛ
ªÀÄÄAzÉ ¢ÃÉÉÃ£À PÁ`ÉAiÉÆ ?
EAzÉ EAzÉAiÉÆÃ, EAzÉ ¢AiÁ£ÀªÁ !
ªAiÁw£ÄAvÄÄI®è ºªÁZÁgÀzÀ ,ÀjzÉÆqÀPÄÄ
PÁtÂgÀuÁÚ.

¾ZÉÑAiÄÄ ¢AiÁvÀ®è, ©ÃçAiÄÄ ¢AiÁvÀ®è.
KPÉÆÃ gÁwæAiÄÄ ©AzÄÄ £ÉÆÃqÁ !
UÄÄ°ÉÄ±Àég££À PÀÆrzÀ PÀÆI
EAzÄÄ ,ÄÄR, ¢ÄÄÄAzÉ `ÉÃ,ÄÄ !

500

tattvavembuda nīnetta balleyo ? sattu mumde nīnēna kābeyo ?
imde imdeyō, imde mānavā !
mātinarintuṭalla shivācārada saridoḍaku kāṇirannā.
rxacceya mātalla, bīdiya mātalla.
ēkō rātriya bimdu nōḍā !
guhēshvarana kūḍida kūṭa
imdu sukha, mumde lēsu !

500

*How can you know philosophy?
With death what is the future?
It is now, now is the time, now O man!
It is not easy to talk the secret of Shiva.
Not for discussion, not for gossip
Look, it can be achieved in a night!
The unity with Guheshwara
It is happiness now, better in future!*

Explanation:

How can ... know philosophy? : Philosophy refers to eternal things – linga, Parashiva, jeeva. People should learn to improve their life style. To seek eternal happiness Shiva philosophy should be practiced. Desires in sense organs should be quelled and the mind should be steadfast in linga. Talking philosophy does not bring eternal happiness. Those immersed in sumsāra cannot experience the union with Parashiva.

With death ... now O man! : Man has body and mind. With them he has the ability to seek either the bodily happiness or eternal happiness. He has to seek the latter through Shivayoga. Allamaprabhu suggests to everyone that there is no better time than now to walk in the path of Shiva.

It is ... for gossip. : It is easy to talk, but it is difficult to practice Shivayoga. A person practicing Shivāchāra and offering himself to Shiva he

becomes Shiva. The secret of this is not gossip but the mind should reach beyond talk with silence.

Look, it ... in future! : With unity of jeeva and Shiva there is eternal happiness. It is the light of light. Before the body ceases that happiness should be enjoyed. With that happiness life is in the easy path without the bonds of birth and death. Sharana enjoys the bliss.

Summary:

Allamaprabhu suggests people to practice Shivayoga with steadfast mind instead of talking about Parashiva with desires in their mind. Talking keeps away from eternal happiness. Their life should be free from desires, mind should be steadfast in linga, and all actions should be for linga. With these they experience unity with Parashiva resulting in eternal happiness. Thus the life is gratified.

501

¥ÀÈyé C¥ÀÄöà vÉÃd ¢ÁAiÄÄ DPÁ±ÀzÀ°è
¨É¥ÉAiÄÄwÛzÀÝqÉÃ£ÄÄ £ÉÆÃqÁ.
WÀ£À WÀ£À¢À£À%ôz£££À\$ ¢ÄÄgÄÄ¥ÄÄ ¢ÀÍ£À¢ÀgÀ
£ÉÆÃqÁ.
¤tÖAiÄÄ«®èzÀ ¤«ÖPÁgÀ
UÄÄ°ÉÃ±ÀégÀ£££À\$ ¢ÄÄ°ÁWÀ£À¢À w½AiÄÄgÄÄ
£ÉÆÃqÁ !

501

pruthvi appu tēja vāyu ākāshadalli
beleyuttiddadēnu nōdā.
ghana ghanavanarxideneṁba maruḷu mānavara nōdā.
nirṇayavillada nirvikāra
guhēshvaraneṁba mahāghanava tīliyarū nōdā !

501

*Earth, water, fire, air and sky
Look what if growing.
Look, says knows the magnificent
It is illusion from ignorance.
Look, does not know
The magnificent named Guheshwara*

Explanation:

Earth, water ... from ignorance. Earth, water, fire, air and sky are called Panchabutha. The world is from Panchabutha. Numerous animals are in this world and man is special because of his body, mind, and knowledge. They are still growing. There are people who are extremely smart and are capable of learning anything and everything. They say that they have learnt

Parashiva. It is their illusion.

Look, ... named Guheshwara: Parashiva is the greatest. He has everything. He has no limit of time or place. He has no form and cannot be reached with words. Those in sumsāra are not capable of learning Him. They should free from sumsāra and without illusions they can experience Parashiva.

Summary:

This world is the collection of the five elements namely Panchabutha (earth, water, fire, air and sky). There are numerous people with many talents to learn things of this world. They think that they know Parashiva. Parashiva cannot be reached with words and has no form. To say that they know Parashiva is their illusion. To learn Parashiva there should not be any affection for body, mind and knowledge of this world.

502

J®è J®èàÀ£À¼ôAiÀÄ§°ÀÄzÀÄ ;
J®À£À¼ôAiÀÄ°ÁgÀzÀÄ.
J®ÀÄÖ«zÉÀ J®PÀ®ÀÁ! ÔAiÀÄ£À¼ôAiÀÄ§°ÀÄzÀÄ ;
J®À£À¼ôAiÀÄ°ÁgÀzÀÄ.
°Àj §æ°ÀÄ PÁ® PÁ®ÀÄ zÀPÁëç zÉÄ°À zÀ£ÀÄ°À
°ÀiÀ£ÀÄÀjUÉ®è J®ÀÄ!
°ÀÄ°Á°ÀÄgÀÄµÀjUÉAiÀÄÆ J®ÀÄ ;
²À²À, F J®À£À¼ôAiÀÄçÄ °ÉÆÄPÀ ¥Àæ¥ÀAZÀ°À
°ÀÄ¼ÖÉzÀÄ,
°AUÀzÀ°è £É£É°ÀÄ £É°ÉUÉÆAqÀqÉ D
°ÀÄ°Á°ÀÄ»°ÀÄAUÉ J®«®è.
D J®À£À¼ôAiÀÄzÀ CgÉ°ÀÄgÀÄ¼gÀ C¼ôÀÄ
°ÀÄ°Á°À PÁuÁ UÀÄ°É±ÀégÁ.

502

ella ellavanarxiyahudu ;
sāvanarxiyahārādu.
sarvavidye sakalavyāptīyanarxiyahudu ;
sāvanarxiyahārādu.
hari brahma kāla kāmā dakṣhādi dēva dānava mānavarigella sāvu !
mahāpuruṣharigeyū sāvu ;
shiva shivā, ī sāvanarxiyadī lōka prapañcava marxedu,
līmgaḍalli nenuhu nelegomḍaḍe ā mahāmahimaṅge sāvilla.
ā sāvanarxiyada aremaruḷara arxivu
mahāhāni kāṇā guhēshvarā.

502

*Can learn everything
 But cannot learn to win death.
 Can have in depth knowledge of things;
 But cannot learn to win death.
 Hari, Brahma, Kāla, Kāma, Daksha, Divines,
 Demons, and men are all had deaths!
 Even great men had deaths!
 Shiva, Shiva, not learns death forgets this world
 No death with steadfast remembrance of linga.
 Not knowing death of illusionists learning
 Look, is great destruction, Guheshwara.*

Explanation:

Can learn ... not learns death: Things of this world extinct with time. Even the sukshma and sthula bodies cease to exist with time. Living with affection both divine and human bodies die with time. People can learn about everything in this world. But it is difficult to learn to win over death and also about everlasting happiness.

Forgets this ... of linga: A sharana is a great person. He puts his mind in linga by eliminating all desires for the worldly things. Then he has no awareness of body. So he loses awareness of birth and death. This is his experienced state.

Not knowing ...destruction, Guheshwara: In this world there are many persons with little or no knowledge about jeeva. Their knowledge cannot free from the cycle of birth and death. Instead they are led to bonds of life. Even their followers end in the bonds of life, birth and death.

Summary:

There are two types of knowledge. The first is to learn about jeeva and the second is to learn about the world and every thing in it. The first is responsible for everlasting happiness and the second is to the bonds of life; happy-sad, birth and death. A sharana is happy eternally following and learning jeeva. Everything in this world disappears with time. Those living with affection towards their body whether they are divine or human die with time. People can learn about everything in this world. But it is not easy to learn everlasting jeeva and way to win over death.

503

DUÀ ²ÄÄnÖ ``ÉÃUÀ ,ÁàÀ PÁAiÄÄUÉÆAqÀ àÀiÁÆÀ³Á !
 ðÃ zÉÃàÀgÉx¹PÉÆA§ÄzÁàÄzÀAvÀgÀ ²ÉÃ¼Á ?
 zÉÃàÀgÀÄ ,ÁàÀqÉ, zÉÃàÀjUÀÆ ,ÁàÀjUÀÆ
 DàÄÄzÀAvÀgÀ ²ÉÃ¼Á ?

zÉÃªÀjUÉ zÉÃªÀ-ÉÆÃÀ, ¢ÀiÁÆÀªÀjUÉ
 ¢ÀÄvÀðª-ÉÆÃÀ,
 UÀÀ°ÉÃ±ÀégÀ®èAiÀÄªAUÉ EEÁªÀ -ÉÆÃÀªÀÇ E®è !

503

āga huṭṭi bēga sāva kāyagoṁḍa mānavā !
 nī dēvarenisikoṁbudāvudaṁtara hēlā ?
 dēvaru sāvaḍe, dēvarigū sāvarigū āvudaṁtara hēlā ?
 dēvarige dēvalōka, mānavarige martyalōka,
 guhēshvarallayyaṁge innāva lōkavū illa !

503

*Human body that born and dies quickly!
 Tell, what difference in calling you God?
 Tell, what difference is from dying God and you?
 God is in divine world, human is on earth
 There is no other world for Guheshwara!*

Explanation:

Human body ... you God? : Human body dies and disappears at the end of its time. It keeps changing with time. The person with the body is brave and intelligent. His desire is to reach the divine world. So he performs yāgās, thapas, and other types of worship. Seeing such persons Allamaprabhu asks them what happens in reaching the divine status? If you think that you get a body free of death, you are mistaken. It is only your illusion.

Tell, what ... God and you? : People in the divine world may drink the nectar of life. But they still face death. Their status and happiness are all bound by time. Man might live for short period and divine persons may live a little longer. But death is certain for both. So what is gained by going into the divine world?

God is ... for Guheshwara! : Divines live in their world. Man lives in this world. Both die in time. Even the riches and other things that give happiness are lost. Parashiva is beyond these two worlds. He is above the place, time and things. He is everlasting. Instead of reaching to the divine world join in Parashiva and unite with Parashiva. Sharana succeeds.

Summary:

In this vachana Allamaprabhu poses a question to people aspiring to reach the divine world, and what is to gain from it? They may live longer than humans. But death is certain to both in the divine world and in this world. Parashiva is above these two worlds. He is untouched by time, place and things. Stay united with Parashiva. He is above death.

504

CvÀÛ°vÀÛ®Ä PÁt°®è, §AiÀÄ®Ä zsÁ½ ¢ÀÄÄnÖvÀ-Áè !

504

504

free themselves. A sharana is careful not fall for the trap of māya. His mind is pure and free from all desires. He sees linga both inside and outside the body. Following the path of Shivayoga he reaches his goal of uniting with Parashiva.

Summary:

The truth is not seen anywhere. Māya has spread the darkness of knowledge everywhere. The sense organs are under the influence of māya. The mind has lost the knowledge to search for the truth. There is no peace because anger and jealousy have occupied the mind. Even the learned elders have been cheated out from learning the truth about jeeva. But sharana is free from all these and he is in peace.

505

„ÆÀPÀ „ÆÀAzÁc ¢ÀÄÄxdÆÀAUÀ¼É®ègÀÆ
 ``sÀ „ÄÄAVUÀ¼É®ègÀÆ-
 EªÀgÀÄ „ÀvÀâgÉA\$ÄzÄÄ ¢ÄÄ' , ¢vÀâgÉA\$ÄzÄÄ ¢ÄÄ' !
 „ÀvÀÛgÉA\$ÄzÄÄ ¢l, UÄÄºÉÄ±ÀégÁ.

505

sanaka sanamdādi munijanaṅgaḷellarū bhasmāṅgigaḷellarū-
 ivaru satyarembudu husi, nityarembudu husi !
 sattarembudu diṭa, guhēshvarā.

505

*Sanaka and other muni's, those wearing vibuthi
 They are true is lie, are for ever is lie,
 They all died is true, Guheshwara.*

Explanation:

Sanaka and other ... true, Guheshwara. : Many received boons by worshipping Shiva. But they did not win the death. They gained status but failed to achieve the impossible; winning death and uniting with Parashiva.

Summary:

Winning over birth and death is the greatest achievement in life. This is possible by following the path of Shivayoga. The mind should be steadfast in linga to win over birth and death.

506

ºÀÆÉßgÀzÄÄ AiÄÄAUÀ ¥Àæ¼ÄAiÄÄªÄzÀ°è
 D¢\$æºÄäAUÉ ¥Àæ¼ÄAiÄÄ.
 D¢\$æºÄäÆÀ ¥Àæ¼ÄAiÄÄ C½zÄÄ½zÀ°è
 «ÄÄÆÀdÆÀjUÉÆAzÄÄ 1A|ÆÀ ¥Àæ¼ÄAiÄÄ.
 «ÄÄÆÀdÆÀjUÉ «ÄÄÆÀ ¥Àæ¼ÄAiÄÄªÄzÀ°è
 D,ÀºÀ „ÆÆÉA\$ UÄuÉÄ±ÀégAAUÉ MAzÄÄ ¥Àæ¼ÄAiÄÄ.

D D,À°À,ÀæÉÉÀŞ UÀuÉÃ±ÀégÀÉÄÄ ¥Àæ¼ÀAiÀÄzÀ°è
 C½zÀÄ½zÀ°è
 CPÀèAiÀÄÉÉÀŞ UÀuÉÃ±ÀégÀAUÉ MAZÀÄ vÀ´ÉAiÀÄ
 ¥Àæ¼ÀAiÀÄ
 D CPÀèAiÀÄÉÉÀŞ UÀuÉÃ±ÀégÀAUÉ C¾àÀvÀÄÛPÉÆÄñ
 vÀ´É.
 EAvÀ°À gÀÄzÁæ³ÀvÁgÀ °À®³À½zÀqÉ
 UÀÄ°ÉÃ±ÀégÀ°AUÀ³ÉÃÉÁzÀÆ C¾ôAiÀÄ !

506

hanneradu yuga praḷayavādalli
 ādibrahmaṅge praḷaya.
 ādibrahmana praḷaya aḷiḍiḷidalli
 mīnajanarigoṃdu simpina praḷaya.
 mīnajanarige mīna praḷayavādalli
 āsahasranemba gaṇēshvaraṅge oṃdu praḷaya.
 ā āsahasranemba gaṇēshvaranu praḷayadalli aḷiḍiḷidalli
 akṣhayanemba gaṇēshvaraṅge oṃdu taleya praḷaya
 ā akṣhayanemba gaṇēshvaraṅge arxavattukōṭi tale.
 im̐taha rudrāvatāra halavaḷidaḍe
 guhēshvaraliṃgavēneṃdū arxiya !

506

*With washing away twelve yugas
 Ends life of Ādhibrahma.
 Remaining after the end of Ādhibrahma
 Ends lives for Meanaja people.
 Twelve times the end of lives for Meanaja people
 The end of life for ganeshwara named Asahasra.
 Remaining after the end Asahasra
 End of life for ganeshwara named Akshaya.
 Akshaya ganeshwara has 600 million heads.
 With the end of life several times
 Yet cannot learn Guheshwaralinga!*

Explanation:

With washing ... learn Guheshwaralinga! The four yugas going around twelve times is the life for Ādhibrahma. With the end of twelve Ādhibrahmas is the end of Meanaja people. With the end of twelve Meanaja people is the end of Asahasra and with end of twelve Asahasra is the end of Akshaya. End of 600 million Akshayas is the life for one Rudra. All of them end their lives with time. In spite of long life they did not learn Parashiva. Parashiva is everlasting.

Summary:

Long life has no value without learning to win over death. Parashiva is above birth and death. He is for all times.

507

SEĀZÀgÀgÁUÀ° "sÀÆZÀgÀgÁUÀ° "ÁAbÀÈÀZÁjAiÀiÁUÀ°
 ³ÀÄgÀt³ÁjUÀÆ ³ÀÄÈÀßuÉ-Ä®è !
 ,ÀÈÀPÀ ,ÀÈÀAzÁçUÀ½UÀÆ ³ÀÄgÀt, ³ÀÄÈÀßuÉ-Ä®è !
 EzÄÄ PÁgÀt UÄÄ°ÉÄ±ÀégÁ
 ²³ÀÄÄ ±ÀgÀtgÄÄ PÁ®ÈÀ "ÁjUÉ PÀ°àvÀgÁUÀgÄÄ !

507

khēcararāgali bhūcararāgali lāmChanadāriyāgali
 maraṇavārigū mannaṇeyilla !
 sanaka sanamādādigaligū maraṇa, mannaṇeyilla !
 idu kāraṇa guhēshvarā
 nimma sharaṇaru kālana bārige kalpitarāgaru !

507

*Moves on sky, walks on earth, or be divine
 Cannot escape from death!
 Sanaka and other divines died!
 For this reason, Guheshwara
 Your sharanas are free from death!*

Explanation:

Moves on ... from death! The world and all things in it die with time. Whether they are sky walkers, live on earth or divine persons, they all die with time. Sanaka, Santhkumara, Santhsujātha and Sananda are the children of Brahma. They spent their entire time in meditation. They had great knowledge. Once, they went to see Vishnu. But, the guards- Jaya and Vijaya did not let them in. So they cursed the guards to be born on earth as demons. Even the children of Brahma ended their lives with time. A sharana also has body. But he is aware of his true identity and lives as Parashiva. So, he is free from birth and death.

Summary:

Death comes to everyone including the divines. A sharana knows his true identity and lives in Parashiva. He is free from birth and death.

508

PÁ«Ä,ÄÄ³À PÀ°à,ÄÄ³À §æ°ÄäÉÉÁ§³À ³ÀævÀUÉÄr ;
 «µÄÄÜ³ÉÁ§³À ,ÀvÄÄÜ ©zÄÝ, gÄÄZæÉÉÁ§³À C§zÄÝ
 C«ZÁj !
 C«ZÁgÀZÀ°è J®ègÀ PÉÆAzÀ PÉÆ¯É

508
kāmisuva kalpisuva brahmanembava vratagēdi ;
viṣṇuvenbava sattv bidda, rudranembava abadda avicāri !

508

Explanation:

Killing all ... you Guheshwara! These three divines are with the impression that they are responsible for the creation, protection and destruction. Even though they are caught in this illusion, they will also disappear in time. Then only bayalu is left behind. In bayalu there is no illusions of māya and no birth and no death. Sharana has no illusions. He has no birth or death.

Brahma, Vishnu and Rudra - these three divines are responsible for the creation, protection and destruction. They are involved in their work and are with the illusion that they are responsible for this world. But, Parashiva is above these three. He has no illusions of any type. He is pure energy. Sharana knows and has experienced Him. Sharana is free from the cycle of birth, life and death. He is with Parashiva without any duality in his mind.

³ÀiÁAiÀiÁªÄÄAfÈÀ,ÀAUÀæºÀzÀ
 WÀMÁWÀnvÀgÉ®ègÄÄ
 PÄÄAdgÄfÀ ¥ÄÄdgÄzÀ°è ÄÄfÄ«vÀgÁV¥ÄägÄÄ.

JAd®ÀÈÀÀqÀÀqÀÀ §AzÀÀ CadzÉ
£ÀÄrÀÀwÛ¥ÀàgÀÄ.

gÀAd£ÉUÉÆ¼ÀUÀ¥ÀÀöàzÉ ? DUÀgAzÀ
¸ÀAZÀÀ£À¼ÔAiÀÄgÀÄ !

gÀAdPÀ£ÀÆ C®è, “sÀÄAdPÀ£ÀÆ C®è ;
UÀÄ°ÉÃ±ÀégÁ, ¤ÀÄÄ ±ÀgÀt ,ÀAfÃÀ£À gÀ»vÀ£ÀÄ !

509

māyāmañjina saṁgrahada ghaṭāghaṭitarellaru
kuñjarana pañjaradalli sañjīvitarāgipparu.
eñjalavanuṁḍuṁḍu baṁdu aṁjade nuḍivuttipparu.
rañjanegoḷagappude ? āgarada saṁcavanarxiyaru !
rañjakanū alla, bhuñjakanū alla ;
guhēshvarā, nimma sharaṇa sañjīvana rahitanu !

509

*Collect those under influence of māya
They are in a cage named pride forever.
Eats leftovers, comes, talks without hesitation.
Is talking acceptable?
Does not know the secrets of Parashiva!
Not a talker, not eater;
Guheshwarā, Your sharana is free from life!*

Explanation:

Collect ... without hesitation. Leftover refers to the results of their deeds. Body is the creation of māya. It is not permanent. Jeeva is inside body. Jeeva is fond of body. Being fond of body, jeeva is caught in the web of māya permanently. Staying in the cage of māya, jeeva enjoys the fruits of its deeds. The results are not new. The words they hear have been heard before. Their touch is also not new. They have been touched before. The leftover from the former elders is the feast now. They all have plenty of desires for information both inside and outside. They talk with enthusiasm but they are all in a cage created by māya. They are not afraid of talking. They talk one way but their mind is in another way.

Is talking ... from life! Acceptable means is it acceptable to Parashiva? Parashiva is responsible for all things of this world. He is the knowledge. He is happiness. He cannot be captured by māya or her illusions. Talkers cannot describe Him. Sharana is not a talker. He has no desires in his body or mind. He has no desire to live in the body forever. So, māya and illusions have no effect on him. He can travel ahead of māya without any duality in his mind. He learns that he is not different from Parashiva.

Summary:

Body is under māya. Even great persons are under the influence of māya. They are all in a cage named pride. They eat the fruits of their deeds. They

speak without hesitation but Parashiva is not in their reach. They have no knowledge of Parashiva. But a sharana who is not a talker or eater knows and experiences Parashiva. He is free from the cycle of birth and death.

510

Dc vÉæöÊAiÄÄUÀzÀ°è zÉÄªÀ zÁ£ÀªÀ ªÀiÁ£ÀªÀgÀÄ
ªÀiÁAiÀiÁªÉ£Ä°ÀzÀ°è °ÀÄnÖ vÉ£¼À°

§¼À®ÄvÉÜöÊzÁgÉ.

DªÀ ªÉÄµªªÁzÀqÉ£ÄÄ ? vªªÄÄ,ÀzsÁjUÀ¼ÄÄ !

PªªÄÄ PÉ£æÄzsÀ ªÉ£Ä"sÀ ©qÀzÀ £Á£Á «zsÀzÀ

qÀA\$PÀgÄÄ !

ªÀ£¼ÀzÀ °ÀÄtÂÚAUÉ DgÀAiÀiÁª ªÄzÀÝPÀÄiªÀgÄÄ

?

K£ÄÄ PÁgÀt, UÄÄªÉÄ±ÀégÁ, ª£ÄgÉAiÄÄ \$tÚzÀ

»jAiÄÄgÄÄ !

510

ādi traiyugadalli dēva dānava mānavaru

māyāmōhadalli huṭṭi toḷali baḷaluttaidāre.

āva vēshavadadēnu ? tāmasadhārigaḷu !

kāma krōdha lōbha biḍada nānā vidhada ḍambakaru !

hūḷada huṇṇimge ārayyā maddanikkuvuru ?

ēnu kāraṇa, guhēshvarā, sōreya baṇṇada hiriyaru !

510

Divines, demons, and men in the four yugas

Born in the web of māya are being tired.

Whatever they wear? They are with bodies!

They are not free from lust, anger and greed!

Who can give medicine to incurable wound?

This is the reason, Guheshwara,

Elders are without knowledge.

Explanation:

Divines, demons... being tired. There are four yugas; Kruthayuga, Thethrayuga, Dwaparayuga, and Kaliyuga. In each of these yugas divines, men, and demons are born with bodies. They are all fond of their bodies due to the illusions of māya. They are more interested in fulfilling the desires of their body. So they waste their entire life without learning Parashiva.

Whatever they ... and greed! Sathvika bodies are for divines, Thāmasika bodies are for demons, and Rajasika bodies are for humans. The bodies are all different and so they have different desires. Their bodies are affected by Arishadvargas; Kāma, Krōdha, Lōpa, Mōha, Madha and Mathsara. Yet, they pretend to be happy

Who can ... incurable wound? There is medicine for disease that can be cured. But, there is no medicine for an incurable disease. The disease in the divine, demon and humans is illusions that come from the love of Arishadvargas. Divines wish for happiness always; Demons wish for Kāma, and Krōdha, and humans are more interested in riches. There is no medicine that cures these diseases.

This is ... without knowledge. : Divines, demons and humans are all beautiful. But, they do not have the knowledge of their soul. The reason is that they all look outside of their body seeking happiness. They are interested in things that they see, hear, smell, taste and touch. They forget the importance of learning about themselves and of their soul. Sharana is pure both inside and outside of his body. He is free from the influence of Arishadvargas. All the time the light of Parashiva glows in his heart. His life is beautiful and pure outside and sweet and happy inside.

Summary:

Body is under the influence of māya. Divines, demons and humans are born with bodies in all the four yugas. They spend their entire life in fulfilling the desires of their body. Though the three bodies are different, they are all ignorant as regards to the knowledge of the soul. They are all under the influences of Arishadvargas and seek happiness outside of their bodies. They pretend to be happy outside but suffer inside. How is it possible to cure this kind of wound by medicine? Sharana also has body. But he is unaffected by Arishadvarga. He is pure inside and outside. He is happier both inside and outside.

511

ÀiÄÄUÀ dÄUÀªÀ §`ÉèÉÉÀ§ªÄgÀÄ
 ¤ZÀÑPÊÌ ¤ZÀÑ §¥Àà aPÀÄÌÌ ,ÁªÀÈÀ¾ôAiÄÄgÀÄ.
 ``ÁAiÄÄ ``ÁV® vÀ`ÉºÉÉ®zÀ ºÄÄ`ÉÈèVvÄÄÛ.
 ¤ªÄÄäÈÄÄ«ÈÀºèzÉÝ PÁuÁ UÄÄºÉÄ±ÀégÁ.

511

yuga jugava ballenembavaru
 niccakke nicca bappa cikkuṭa sāvanarxiyaru.
 bāya bāgila taleholada hullonagittu.
 nimmanuvinnallidde kṇā guhēshvarā.

511

*Say, they know everything in all yugas
 Do not know death that comes routinely.
 Head grass field is dry with opened door.
 See am in your grace, Guheshwarā.*

Explanation:

Say, they ... comes routinely. After the formation of this world millions of years are passed. Numerous events have occurred during these years. Either

to win their arguments or to be proud of their learning, some people think that they know everything that has happened in those years. Yet, they do not know anything about death the daily event. They do not know how to win over death.

Head grass field ... grace, Guheshwarā : Head refers to soul or jeeva, opened door refers to face, grass field refers to sumsāra, and dry means without. The sense organs are the door for knowledge. Information to the mind enters through them. Mind is the fertile field inside of the body. Seeking happiness jeeva is interested in the knowledge of sumsāra. This is the status of people in all the yugas. Sharana is different from these people. He has knowledge to dry that field and free himself from the knowledge of sumsāra. So he elevates himself to divinity and enjoys eternal happiness with Parashiva.

Summary:

We know everything that happened in all yugas – say numerous elders. The truth is that they have no knowledge of the daily events –death or knowledge to win death. The mind is the chief for the sense organs. It is like a fertile field. It has grass or information relate to sumsāra. This is the picture among the elders with pride of knowing the history of things that happened in all yugas. But, sharana has dried field and he is free from sumsāra. So sharana is happy both inside and outside.

512

gÄÄzÀæfÉÄ“ÁvÀÉÉÆŞâ UÀuÉÃ±ÀégÀÆÄÄ,
 “sÄzÀæfÉÄ“ÁvÀÉÉÆŞâ UÀuÉÃ±ÀégÀÆÄÄ,
 ±ÄAPÀgÀÆÉÄ“ÁvÀÉÉÆŞâ UÀuÉÃ±ÀégÀÆÄÄ,
 ±Ä²zÀgÀÆÉÄ“ÁvÀÉÉÆŞâ UÀuÉÃ±ÀégÀÆÄÄ.
 ¥ÀÈyÉAiÉÄÄ ¦ÄoÄ, DPÁ±À³ÉÄ °AUÄ-CAvÀ°ÀÉÉÆŞâ
 UÀuÉÃ±ÀégÀÆÄÄ,
 §~Áè¼ÀÆÄ ³ÄzsÄÄ³Ä “ÉÄrzÁvÀÉÉÆŞâ UÀuÉÃ±ÀégÀÆÄÄ,
 ¦jAiÀiÁ¼ÀÆÄ ³ÄÄUÀÆÄ “ÉÄrzÁvÀÉÉÆŞâ UÀuÉÃ±ÀégÀÆÄÄ,
 PÁ³ÄÄzÀ°ÀÆÄ ³ÄiÄrzÁvÀÉÉÆŞâ UÀuÉÃ±ÀégÀÆÄÄ,
 §æ°ÄäPÀ¥Ä® «µÄÄÚPÄAPÁ¼Ä³Ä¤Qì DqÄÄ³Ä°è
 ¤Ä®PÄAoÀÆÉÄ“ÁvÀÉÉÆŞâ UÀuÉÃ±ÀégÀÆÄÄ.
 E³Éæ®ègÄÄ fÄ³ÄÄä UÄÄ°ÉÄ±ÀégÀ°ÄUÄzÄ°è CqÄV¥ÄàgÄÄ.

512

rudranembātanobba gaṇeśhvaranu, bhadranembātanobba gaṇeśhvaranu,
 shamkaranembātanobba gaṇeśhvaranu, shashidharanembātanobba gaṇeśhvaranu.
 pruthvīyē pīṭha, ākāśhavē liṅga-amṭahanobba gaṇeśhvaranu,
 ballāḷana vadhuvā bēḍidātanobba gaṇeśhvaranu,
 siriyāḷana magana bēḍidātanobba gaṇeśhvaranu,

kāmadahana māḍidātanobba gaṇēshvaranu,
brahmakapāla viṣṇukarṇkālavanikki āḍuvalli
nīlakaṇṭhaneribātanobba gaṇēshvaranu.
ivrellaru namma guhēshvaralīgadalli aḍagipparu.

512

*A ganeshwara named Rudra,
A ganeshwara named Bhadra
A ganeshwara named Shankara,
A ganeshwara named Shashidhara,
A ganeshwara with earth as stage and sky as linga,
A ganeshwara who begged Ballāla's wife,
A ganeshwara who begged Siriyāla's son,
A ganeshwara who killed the lord of Love,
A ganeshwara named Neelakanta
Who split Brahma's head,
Played with Vishnu's bones.
All these are hidden in our Guheshwara Linga.*

Explanation:

A ganeshwara ... named Bhadra: Gana refers to followers of Shiva and ganeshwara refers to the chief of the followers. Dakshabrahma performs yāga without inviting his daughter Dakshāini and her husband Shiva. Dakshāini goes to her father's place. She could not bear the disrespect shown to her absent husband by the sages and her father. She commits suicide by jumping into the festive fire. On hearing the loss of Dakshāini, Shiva sends Rudra to destroy those responsible. Bhadra is the pleasing form of Rudra.

A ganeshwara ... named Shashidhara: Shankara is the pleasant form of Shiva and Shashidhara is Shiva with the moon on his head. During the churning of ocean for the nectar of life, moon arose from the ocean. Shiva wore him on his head and thus he is called Shashidhara.

A ganeshwara ... sky as linga: To suppress pride among the divines Shiva took the form of linga. The entire world was the base for linga and its top was beyond the sky. No divines could find the beginning or the end of Linga.

A ganeshwara ... Ballāla's wife: Ballāla was the king of Kāveri town. He was a devotee of Shiva. To test his devotion, Shiva disguised as a Jangama visited his house and asks for his wife. The king without hesitation sent her to him. She saw Shiva who changed into a child. This surprised both the king and queen. Later they were made ganas.

A ganeshwara ... Siriyāla's son: Siriyāla was a devotee of Shiva in Kanchipura. His wife was Changale. They were performing daily Jangama dhasōha. They had a son named Chillāla. For testing their devotion Shiva came to them as a Jangama. He asked the parents that he wished to eat

human flesh cooked from a young boy. With great difficulty and sadness, they killed their son and prepared a feast for the Jangama. The Jangama refused to eat in their house because they had no children. He asked them to call him for the feast. When the parents called his name the child became alive. They were given the status of ganas.

A ganeshwara ... lord of Love: A demon named Thāraka got a boon that only the son of Shiva could kill him. He knew that ‘Shiva has no wife and so no child’. He constantly gave trouble to all divines. The divines requested Brahma to find a solution to kill the demon. Shiva was in meditation at Himalayas. Dakshāini who killed herself was born to the king of Himalaya as Pārvathi. The king was advised to send his daughter to serve Shiva who was in meditation because Pārvathi was his wife forever. Pārvathi went to serve Shiva. The king of divine asked Kāma (Cupid) to disturb the meditation of Shiva and to lure Shiva to fall in love with Pārvathi. Kāma disturbed the meditation. Shiva burned Kāma to ashes. Shiva married Pārvathi. To please his wife Shiva gave the life back to Kāma. This is called Kāmadahana or burning of Kāma.

A ganeshwara ... Vishnu’s bones Once Shiva took the head of Brahma and went for alms. Another time he took the bones of Vishnu who was in the form of a fish and played with it. When divines and demons were churning the ocean for nectar of life first poison came out of ocean. Shiva drank the poison. The poison settled in the neck turning blue. So he is called Neelakanta.

All these ... our Guheshwara Linga. All these devotees and various forms of Shiva end up in Nishkalalinga. There is no creation in Nishkalalinga and there are no creators also.

Summary:

Ganeshwaras are forms of amusement by Shiva. For protecting the world Shiva plays timely. Rudra, Bhadra, Shankara, Shashidhara, Neelakanta are all names while he played. They are not in Guheshwaralinga. Even their names are not there. Everything is bayalu.

513

zÉÃªÀ`ÉÆÃPàzÀªÀgÉ®ègÀªÀævÀUÉÃrUÀ¼ÉÁ`É.
ªÀÀvÀðª`ÉÆÃPàzÀªÀgÉ®ègÀ

“sÀPÀÛzÉÆæÃ»UÀ¼ÉÁ`É.

zÉÃªÀ,ÀA\$æªÀÀ UÀt¥ÀzÀ«AiÀÀ PÀAqÀªÀgÉ®ègÀÀ
PÀÀÀ`sÀPÀtðÉÀAvÉ CwɽcæUÀ¼ÉÁ`É !
CÉÀAvÀ²Ã®gÀ PÀAqÀqÉ PÉÊPÀÆ°PÁ¼gÉÁ`É,
UÀÀ°ÉÃ±ÀégÁ, °AUÉÊPÀªÀÆÀ¾ôAiÀÀgÁV !

513

dēvalōkadavarellara vratagēḍigaleṁbe.

martyalōkadavarellara bhaktadrōhigaḷembe.
dēvasaṁbrama gaṇapadaviya kaṁḍavarellaru
kuṁbhakaṇṇanaṁte atinidriḡaḷembe !
anaṁtashīlara kaṁḍaḍe kaikūlikārxareṁbe,
guhēshvarā, liṁgaikyavanarxiyarāḡi !

513

*Those in divine world call them as vrathagaedis
Those in this world call them betrayers of devotion
Those who have seen divine status
They are sleeping like Kumbakarna
Those who follow rituals are daily wagers
Guheshwarā, not know lingaikya!*

Explanation:

Those in ... as vrathagaedis : Vratha refers to worship of Gods to fulfill their desires. Vrathagaedis means those not achieving their goals even after performing the vratha. People wish to reside in the divine world. So to please God they perform many types of worships. While performing the worship of Gods some give up water and food. Pleasing the Gods they enter the divine world and enjoy the happiness in that world. At the end of their reward they are back in the world of māya and suffer pain and sorrows. So they are called vrathagaedis

Those in ... of devotion: People experience both happy and sad in this world. Those expecting happiness show devotions to their chosen Gods. They worship with devotion, provide money to charities, and perform dhasōha. They please their Gods with different types of offerings. Their devotion is not true devotion. It is to gain favor from Gods. So they are called betrayers

Those ...like Kumbakarna: The story of Kumbakarna follows: Pulasya was the second son of Vishravasu and Kaikasi. He was the brother of Rāvana. Even as a young child Pulasya terrified many with his mischievous acts. Indra the king of divines went to fight Pulasya on his elephant named Irāvatha. Irāvatha lost his tusks during the fight. The news went to Brahma. Brahma cursed Pulasya to be in sleep forever. His father Vishravasu begged Brahma to reverse the curse. Brahma modified the curse so that Pulasya to be awake just a day in a year. Because Pulasya sleeps all the time he was called Kumbakarna. There are many braves among Shiva devotees. They are willing to scarify their life during Shiva worship. They have abundant of devotion to Shiva. Because of their devotion they are the ardent followers of Shiva in his world. They end up spending their time enjoying the things. They do not learn about Parashiva who is the true form of Shiva. So Allamaprabhu calls them as Athinidriṭharu or Kumbakarnas.

Those who ... daily wagers: Many people perform different types of worship to please Gods. Their desire is to get favors from Gods on a daily

basis. If they succeed in getting their favors they stop their worship. So they are called daily wagers.

Guheshwarā, not know lingaikya! None of the above persons were free from the bonds of māya. They did not win over the cycle of life-birth and death.

Sharana has the knowledge not to fall for the trap of māya. So he unites with Parashiva and is free from the cycle of life.

Summary:

People perform many types of worships to please Gods so that they can reach the divine worlds. During their worship they give up eating and drinking. When they reach the divine world they enjoy the fruit of their worship. At the end they revert to their original status. So they failed to achieve eternal bliss even after performing severe forms of worship. Some people worship their chosen Gods. Again their worship is to seek favors. They also fail to learn about Parashiva. They are betrayers of devotion. Some do receive divine status. But they forget themselves while enjoying the things that come from their new status. They are called Kumbakarnas. Numerous people worship Gods seeking favor daily. They are called daily wagers. None of these people learn about Parashiva and all of them do not receive eternal happiness. Sharana has true devotion and follows the path that brings freedom from the cycle of life. By uniting with Parashiva he enjoys eternal happiness. At the end he is bayalu.

514

oAj oÉÆ®§£À¾ôAiÄÄ, §æ°Ää æÄÄÄAzÆ£¾ôAiÄÄ.

gÄÄzÄæ ¨ÉPÀìªÄ æÄÄ¾ÖÉzÄÄ

d¥ªÄÄ£ÉtÄ¹, ÄÄvÉÜöÉzÄ£É.

F±ÄégÄ ¥ªÄÄ£ÄAiÉÆÄUÄzÄ°è æÄÄUÄß£ÄzÄ.

,ÄzÄ²ªÄ ¨sÄªÄzÄ°è ¨sÄæ«ÄvÄ£ÄzÄ.

MAzÄÄqÄdzÉÆ¾ÄUÄt ¨Á®PÄgÉÊªÄgÄÄ

ªªÄÄä£ÉvÄÜ §®ègÄÄ UÄÄ°ÉÄ±ÄégÄ ?

514

hari holabanarxiya, brahma murṇanarxiya.

rudra lekkava marxedu japavanenṇisuttaidāne.

iṣhvara pavanayōgadalli magnanāda.

sadāshiva bhāvadalli bhramitanāda.

omḍamḍajadoḷagaṇa bālakaraivaru

nimmanetta ballaru guhēshvarā ?

514

Hari does not know eternal

Brahma does not know future.

Rudra forgets the count performs japa

*Eshwara is involved in Pavanayoga.
Sadhashiva is in illusion.
The five from the same egg
How can they know you, Guheshwara?*

Explanation:

Hari does ... you Guheshwara. : In the beginning there was only Mahalinga. It had no limit either place or time. It was like an egg. The five divines Brahma, Vishnu, Rudra, Eshwara, and Sadhāshiva are from Mahalinga. They are responsible for the functions namely, Srujana or birth, Rakshana or protection, Sumharana or destruction, Thirōdhāna and Anugraha or pleasing respectively. They engage in their work by forgetting their true master Mahalinga. They have no knowledge of Parashiva who is inside of them.

Summary:

The five Brahmas, Vishnu, Rudra, Eshwara, and Sadhāshiva are from Mahalinga. They forget Mahalinga performing their functions. So they do not have the knowledge of Parashiva who resides in them.

515

PÁAiÀÄ³É ,ÀvÀÄÛ, ¢AiÁAiÀÄ³É G½-ÄvÀÄÛ.
JgÀqÀgÀ ,ÄÄRzÀÄBR³À£¼ôAiÀÄgÀÄ £ÉÆÄqÁ.
CzÉÆ£ÉAzÀ¼ôAiÀÄgÀÄ, CzÉAvÉAzÀ¼ôAiÀÄgÀÄ
£ÉÆÄqÁ.
»jAiÀÄgÉ-Áè ¢ÀÈxÁ °ÉÆÄzÀgÀÄ £ÉÆÄqÁ.
PÀtÚ ¢ÄÄÄAzÀt PÀ¥Àà PÀ¼ÉAiÀÄ ¢¼ôAiÀÄgÀÄ
£ÉÆÄqÁ.
UÀÄ°ÉÄ±ÀégÀ£ÉA\$ ±À\$ÝPÉÌ £ÁZÀgÀÄ £ÉÆÄqÁ !

515

kāyave sattu, māyave uliyittu.
eraḍara sukhaduHkhavanarxiyaru nōḍā.
adēnemdarxiyaru, aden̄temdarxiyaru nōḍā.
hiriyaellā vṛuthā hōḍaru nōḍā.
kaṇṇa muṇḍaṇa kappā kaḷeyalarxiyaru nōḍā.
guhēshvaranēmba shabdakke nācaru nōḍā !

515

*With death of body remained māya.
Look, did not learn the happy-sad part of these two.
Did not learn what, did not learn how.
The elders are gone simply.
Did not know to remove the darkness ahead of eyes.
Did not shy for the word Guheshwara.*

Explanation:

With the ... remained māya: Māya leads people to the bonds of life. Parashiva is pure knowledge. The only path for freedom from māya is to acquire knowledge of Parashiva. But, people perform all types of yāgas and worship different Gods. They seek status in divine worlds and later they all end in the bonds of māya.

Look, did ... these two: Two refers to body and māya. Happy and sad refers to the status of these two. Māya surrounds body in many ways. People love their body, they love this and that, and they show pride by saying I. All these are different forms of māya. By understanding māya, it is possible to free from māya both inside and outside of body. People have to learn different forms of body and the truth about the soul or jeeva. It is not possible to free from māya and to have awareness of the soul without performing Shivayoga

Did not ... gone simply: People do not know whether māya is true or false, real or imaginary; what is its real form? How is it shown in Parashiva? How is it formed in this world? How is it became attached to jeeva? How to escape from it? What is required to escape? To escape from māya and before starting any type of performance, people should learn answers either by staying with the learned or from self study. Those learned about shāsthra do not know how to escape from the illusions of māya. So they are in bondage.

Did not ... ahead of eyes: Darkness ahead of eyes refers to ignorance due to love of things. This ignorance puts a screen ahead of jeeva. So jeeva loves things of this world without learning the past. With the knowledge of jeeva the screen can be removed.

Do not ... word Guheshwara: People have not seen the truth. They are still in darkness or ignorance. They love things of this world. Yet they speak of eternal happiness and illusions of māya. How can they be free from māya?

Summary:

With the knowledge of sumsāra a sharana starts performing Shivayoga to win over it. With the teachings of guru and with steadfast mind in linga he succeeds in his quest. Finally he unites with Parashiva and he is eternally happy. He has no affection towards the things of this world or ignorance due to māya. Numerous people perform various types of acts and worships seeking eternal life. By performing the acts they waste their body and time. They remain in the bonds of māya. The reasons are that they do not know the forms of body and māya. They do not know what is māya? Their knowledge is covered with darkness. So they are ignorant about jeeva and Parashiva. They do not know how to lose the ignorance. Yet, they talk of philosophies of māya and jeeva. Without any experience they do not hesitate to talk about things. Sharana has lost the bonds between body and jeeva. He has no love towards things of this world. He is free from the

bonds of māya.

516

CāĀgÀzÀ °ÉÆ®§£À¾ÔAiĀÄzÉ dUÀāÉ®è §gÀqÁ-ĀvĀÄ.
CAUÄzÀ °ÉÆ®§£À¾ÔAiĀÄzÉ AiÉÆĀVUÀ¼É®è
“sĀAVvÀgÁzÀgĀÄ.
ĀAUÄzÀ °ÉÆ®§£À¾ÔAiĀÄzÉ ±ÀgÀtgĀÄ
“sĀAVvÀgÁzÀgĀÄ.
°AUÄzÀ °ÉÆ®§£À¾ÔAiĀÄzÉ “sĀPÀÛ ²Ā®āĀAvĀ£ÁzÀ.
DçāĀÄzsĀāāĀĀĀzÀ°è UĀĀ°ÉĀ±ÀégÀ°AUÄāĀĀ
Cj«ĒÀ āĀ¾ÖÉAiĀÄ°èzĀĀÝzÀ£ÁgÀÆC¾ÔAiĀÄgÀ-Āè !

516

amarada holabanarxiyade jagavella baradāyitu.
amgada holabanarxiyade yōgigaḷella bhaṁgitarādaru.
saṁgada holabanarxiyade sharaṇaru bhaṁgitarādaru.
liṁgada holabanarxiyade bhakta shīlavanṁtanāda.
ādimadhyāvasānadalli guhēshvaraliṁgavu
arivina marxeyalliddudanārūarxiyarallā !

516

*Without knowledge of paradise world failed.
Without knowledge of body yogis failed
Without knowledge of association sharanas failed
Without knowledge of linga devotee is shēlavantha
Beginning, end, and in between Guheshwaralinga
None learnt that He is behind knowledge!*

Explanation:

Without knowledge ... world failed Thinking that happiness in the divine world is everlasting, many perform extraordinary things and worships Gods. The divines, the divine world, and happiness of the divines are not everlasting. Thus their efforts failed to provide eternal happiness.

Without knowledge ... yogis failed: The body is from Panchabutha. So it disappears with time. Not knowing this some perform yogas to fortify their body. At the end they are disappointed.

Without knowledge ... sharanas failed: To walk in the path of Shivayoga a sharana should associate with Shiva disciples. He should secure Shiva knowledge and should be motivated to reach his goal. If he deviates, he too fails to achieve his goal.

Without knowledge ... is shēlavantha: God does not expect things of this world. He is fond of devotion. Without knowing this, some people offer things seeking favors from God. These people also fail in their efforts.

Beginning, end, ... behind knowledge! : The extent of this world is beyond imagination. Yet it has beginning and an end. In between it does

exist for many millions of years. Parashiva is the basis for this world. He exists before the world and exists after the world. He cannot be reached or imagined by mind. He is everywhere. Everyone should learn Him. To learn perform Shivayoga. Else, the knowledge is wasted.

Summary:

The divine world is not for all times. Not knowing this many people performs many types of worships seeking domicile in the divine world. At the end their efforts are wasted. Many people perform yāgas to make their body strong enough to withstand a piercing by a knife. Their actions also are wasted. Those wish to travel in the path of Shiva associate with guru and sharanas. But they also fail because they do not know what to achieve from their association. Seeking favors many people worship and offer things of this world to Gods daily. These worshipers also fail because the favors they receive do not last long. Only a sharana knows this.

517

C%ôAiÀÄzÀAwgÀ~ÉÆ®èzÉ
C%ôzÀÄ PÄÄ¾Ä°ÁzÉÉÄ~Áè !
»jAiÀÄgÉ®ègÄÄ £ÉgÉzÄÄ ¤ÄÄÄ PÄnÖzÀgÉ CAiÀiÁÄ,
G¥ÄZÁgÄPÉÆiÄ,ÄÄUÄgÄ !
¸Á«AUÉ ¸ÄAUÄqÄ°ÁzÉAiÄÄ~Áè UÄÄ°ÉÄ±ÀégÁ !

517

arxiyadamtiralollade
arxidu kurxuhādenallā !
hiriyaellaru neredu nimma kaṭṭidare ayyā,
upacārakkōsugara !
sāvīmge samgaḍavāḍeyallā guhēshvarā !

517

*Not staying as not learn
Learnt became a symbol!
Did all elders assembled to tie
To gratify themselves!
Become associated for death Guheshwarā!*

Explanation:

Not staying ... a symbol! Not learn refers to Parashiva in the original state. There was no knowledge. He was alone. Not staying refers to the knowledge of Parashiva not to stay in the original state. Parashiva was alone and nothing existed. He desired to show Himself. As a result He was exposed to mind and knowledge. Later He became visible to the eyes as Istalinga on palms. The background for an idol on palm is for people to worship Him and to identify His status so that they can unite with Parashiva.

Did all ... gratify themselves! : Many people are devotees of God. Seeing

idols of God they show and express their devotional feelings. They are more interested in the worship rather than learning the truth from the worship of the symbol of God. They are happy with their worship. They cannot grasp the truth behind the symbol. They do not unite with Parashiva. So they do not have eternal bliss.

Become associated ... death Guheshwarā! : Allamaprabhu says to God, You came as a symbol so that people can learn the truth behind the symbol. But people are happy in your worship instead of learning the truth. They are more interested and involved in the enjoyment of things of this world. They did not enjoy the true bliss that is beyond the symbol. Though they are with You they are in the bonds of life with pain and sorrow.

Summary:

This vachana is very interesting. It tells the people that the symbol of God is to learn the truth and not just for worship. Sharana knows this secret. He follows the path of Shivayoga with Istalinga on his palm. Slowly he climbs the steps of shatsthala and worships Prānalinga with clear mind. At the end he unites with Parashiva and is happy forever.

This vachana says; in the beginning Parashiva was agamyā (by himself) and agōchara (not seen). He could not be grasped by mind or knowledge. He stayed in this state for numerous years. Finally He had the idea to reveal himself. Now He can be grasped by mind. He appeared as a symbol to his devotees not just for worship but also to learn the truth behind the symbol. People accepted the symbol and worshiped with devotion. They failed to go forward to learn the truth behind the symbol. They became worshipers and did not learn that 'I am God'. They are in the web of māyā with pain and sorrow.

518

CeÁÕxÁiÀiÁzÀàÀAUÉ C%ôàÀ vÁÉÉ°èAiÀÄzÉÆ ?
 ,ÄeÁÕxÁiÀiÁzÀàÀAUÉ àÄä%òÄ vÁÉÉ°èAiÀÄzÉÆ ?
 ÉÁÉÀ%ôzÉÉÉÁ´ÁvÀ EçgÀ PÉÄ%À®ÄAmÉ ?
 ``sÁæAwÉÀ ``sÀæàÉÄAiÉÆ%ÀUÉ \$%À®ÄwÛgÀ®Ä
 àAiÁwÉÀ àAiÁ´ÉAiÉÆ%ÀUÉ C%ôàÉÁÄzÀÄAmÉ ?
 ,ÆvÀPÀ »AUÀÉ ,ÄAzÉÄ°Àà%AiÀÄzÉ
 àÄÄÄAzÀt ,ÀEPÀè÷äàÀ PÁA\$ ¥ÀjAiÉÄAvÉÆ ?
 eÉÆâÄwAiÄÄ \$¹%ôÉÆ%ÀUÉ dæ¹zÀ
 PÁAwAiÄÄvÀ ``É%ÀUÄÄ UÄÄ°ÉÄ±ÀégÁ, æàÄÄä ±ÀgÀt !

518

ajñāniyādavaṃge arxivu tānelliyaḍo ?
 sujñāniyādavaṃge marxahu tānelliyaḍo ?
 nānarxideneribāta idira kēḷalumṭe ?
 bhṛāntina bhrameyolaḡe baḷaluttiralu

mātina māleyoḷage arxivembudumite ?
sūtaka himṅade saṁdēhavaḷiyade
muṁdaṇa sūkshmaṁvā kām̐ba pariyeṁto ?
jyōtiya basirxoḷage janisida
kāṁtiyuta beḷagu guhēshvarā, nimma sharaṇa !

518

*Where is knowledge for ignorant?
What is oblivion for a known person?
Saying I know can hear contradiction?
Being in illusions
Can there be awareness in talking?
Without erasing suthaka, without losing doubts
How to see sukshma in future?
Born in womb of light
Light of light Guheshwarā, Your sharana!*

Explanation:

Where is ... known person? 'I am the body', a devotee believes in things of this world for happiness. It is the way of an ignorant. He is away from Parashiva who is in and outside of him. 'I am not the body', 'this world is the canvas for Parashiva', and 'I am the viewer', is the way a person with Shiva knowledge sees this world. So he is not in the bonds of samsāra.

Saying I ... hear contradiction? There is another group of people. They are neither ignorant nor without the knowledge. They are in between the two. They are not interested in learning the truth. They are self-learners. They do not listen to the words of truth. They shine with pride.

Being in ... in talking? : Some people do not know how to separate the truth from illusions. They speak of their experience with illusions. But their talk does not have any truth about the soul or Parashiva.

Without erasing ... in future? : Persons without any doubts recognize the path of Shiva and learn about the soul. They do not say that they are learning. By saying it suggests doubts and so they cannot progress in the path of Shiva.

Born in ...Your sharana: Parashiva is pure energy. He is the light of lights. He is the reason for this world. Sharana came about from linga. Parashiva is the light and sharana is the rays of the light. Sharana has no awareness of body or illusions of this world. He has no duality of mind. United with linga he has enjoyed the happiness. He has the knowledge.

Summary:

An ignorant does not have the knowledge of linga. A person with knowledge does not forget linga. There is another group. They think that they know everything. They are neither ignorant nor with the knowledge. They are in between the two. In their talk there is no knowledge of linga. Having the idea that I am the body and with doubts about linga how can a

person see the path of Shiva? Sharana has the knowledge, has no awareness of body, and has born from the grace of Parashiva. Linga is the light and sharana is its rays.

519

EgÀÄ¼À ÈÄÄVvÄÄÛ, EgÀÄ½® ; °ÀUÀ® ÈÄÄVvÄÄÛ,
°ÀUÀ°®è.

C¾ô²À ÈÄÄVvÄÄÛ, C¾ô«®è ; àÄÄ¾À ÈÄÄVvÄÄÛ,
àÄÄ¾»®è.

PÁAiÄÄ²À ÈÄÄVvÄÄÛ, PÁAiÄÄ«®è ; fÄÄ²À²À
ÈÄÄVvÄÄÛ, fÄÄ²«®è !

E²É®è²À ÈÄÄVvÄÄÛ, EzÉÄÄAiÄÄå.

,Á²À ÈÄÄAUÄzÄÄ UÄÄ°ÉÄ±ÀégÁ ?

519

iruḷa nuṁgittu, iruḷilla ; hagalā nuṁgittu, hagalilla.

arxivā nuṁgittu, arxivilla ; marxaha nuṁgittu, marxahilla.

kāyava nuṁgittu, kāyavilla ; jīvava nuṁgittu, jīvavilla !

ivellava nuṁgittu, idēnayya.

sāva nuṁgadu guhēshvarā ?

519

Swallows dark, no darkness;

Swallows light, no light.

Swallows knowledge, no knowledge;

Swallows remembrance, no remembrance.

Swallows body, no body;

Swallows soul, no soul!

Swallowing all these, what is this,

Does not swallow death, Guheshwara?

Explanation:

Swallows dark... no soul! : Day and night are limits of time. Learning and forgetting are limits of knowledge. Body and jeeva are the two parts of life. Body formed from Panchabutha and jeeva is the light inside of body. These three are seen everywhere. Happiness and sadness are ideas of mind and experience in bondage is the result of dualities. Every jeeva in this world experiences these as bonds of life. There is a path that shows how to be free from the bonds of life.

Swallowing all ... death, Guheshwara? : With life the duality that leads to bonds of life exists. Sharana by performing Shivayoga overcomes the dualities of mind. He loses his pride and has the knowledge that I am linga and linga is I. He has no awareness of this world or his body. He is free from the bonds of life.

Summary:

Day-night, learning and forgetting, body and jeeva are dualities of mind. There is a way to overcome these dualities. It is the greatest knowledge namely 'Shiva Om', or I am Shiva and Shiva is I. Jeeva uniting with linga is above time and place. He is bayalu.

520

CrUÀrUÉ vÉÆ¼ÉzÄÄ PÄÄrªÄqÉ °ÉÆmÉÖ
d®UÀgÀPÄÄvÀÜ ¨É¼É-ÄvÉÜ ?
CZÄÑ¥Äæ,ÁÇAIÀiÁzÀqÉ »AzÉ ¥ÀjAiÀiÁt G½ªÄÄzÉ ?
EªÉæ®ègÄÄ ¢ªÄÄä ¥ÀÇf¹ ¢ævÀUÉÄrUÀ¼ÁzÀgÄÄ.
ÉÁ ¢ªÄÄä ¥ÀÇf¹ §zÄÄQzÉÉÄÄ UÄÄªÉÄ±ÄégÁ !

520

adigadige toledu kudivade hotte jalagarakutta beleyitte ?
accaprasādiyādaḥ himde pariyāṇa ulivude ?
ivrellaru nimma pūjisi vratagēḍigaḷādaru.
nā nimma pūjisi badukidenu guhēshvarā !

520

*Drinks water often does it make stomach grow?
Being achchaprasādhi why the pot stays?
They worship to become vrathagaedis.
I survived worshiping You Guheshwarā!*

Explanation:

Drinks water ... become vrathagaedis. Vrata means to follow tradition in performing worship. Vratagaedis are those breaking the rules. Padhōdhaka and prasādha are to purify the soul. They are part of Shivayoga. But many perform them routinely. Without the thought of padhōdhaka vrata is like a thirsty person drinking water. Without knowledge and pure mind one cannot be an achchaprasādhi. So their performance of Shivayoga without knowledge is a waste.

I survived ...You Guheshwarā! : Sharana also worships and receives padhōdhaka and prasādha by understanding their significance. He loses his pride from padhōdhaka and he is peaceful. From prasādha he loses his desires of his eyes and is peaceful inside of his body. In this state he worships the Lord. He worships Istalinga on his palm and offers things of form. He stares at Istalinga on the palm and becomes one with the linga. This worship is called Bahya-kriya-linga-puje (worship of linga outside the body). Then he establishes Prānalinga inside his body. He worships Prānalinga and offers things with taste and becomes one with the linga. This worship is called Anther-linga-prāna-puje (worship of linga inside the body). Then he establishes Bhāvalinga and offers his pride. This worship is called Thrupthi-puje (lingapuje with content). As a result of these three types of worship his eyes are steadfast with Istalinga, his soul is steadfast with Prānalinga, and his mind is filled with knowledge of linga. He loses all

awareness of his body, the world and left with only linga. This is the result of his worship and is his rewards. In this state he has no sorrow-happiness, birth-death or any bonds of life.

Summary:

Padhōdhaka is to purify the mind and prasādhā is to purify eyes (in things it sees). These two occupy a special place in the practice of Shivayoga. Without understanding, many people receive padhōdhaka and prasādhā routinely. Allamaprabhu asks them why take padhōdhaka often? Are you thirsty? You call yourself achchaprasādhī, if so why save the mud pots? He calls them vrathagaedis. Sharana too worships. He worships with full understanding the reasons for padhōdhaka and prasādhā.

521

aÄdÓÈÀPÉÍ¼ÖÉªÀqÉ ¨sÀÆvÀ«PÁGÀ.
 ¥ÆªÄxÀUÀtAUÀ¼É®ègÀÆ ¥ÉæÄvÀgÀÄ.
 «ÄgÀ¨sÀzÀæUÀtAUÀ¼É®ègÀÆ §æºÄägÁPÀë,ÄgÀÄ.
 CzÀðÆÁjÄ±ÀégÀgÉ®ègÀÆ aPÀì ªÄÄPÀì¼À ªÉÄÄ~É
 vÀ¥Àà ,ÁÇ¹ PÁr GA§gÀÄ.
 F ÉÀ®Äì ,ÄÜ¼ÄzÉÆ¼AUÉ DªÄÄzÀÆ C®è,
 UÄÄºÉÄ±ÀégÁ, ªªÄÄ ºAUÉÊPÀðªÄÄ !

521

majjanakkerxevaḍe bhūtavikāra.
 pramathagaṇaṁgaḷellarū prētaru.
 vīrabhadragaṇaṁgaḷellarū brahmarākṣhasaru.
 ardanārīshvararellarū cikka makkaḷa mēle
 tappa sādisi kāḍi umbaru.
 ī nālku sthaḷadoḷage āvudū alla,
 guhēshvarā, nimma liṁgaikyavu !

521

If bathed deformed demon.
All the primary ganas became harsh.
Ganas of Veerabadra are huge devils.
Ardha-nārīshwaras on small children
Blames them troubling to eat.
In these four states are not
Guheshwarā, your lingaikya!

Explanation:

If bathed ... troubling to eat. : Demon refers to Panchabutha; sky, air, fire, water, and earth. Those worshipping Istalinga, those in the divine world, and the followers of the brave Veerabadra do not have the knowledge of Parashiva. They are in the bonds of māya and so they experience birth-death, pain-sufferings.

In these ... your lingaikya! : Sharana too worships Istalinga. He has the knowledge of linga. He performs Shivayoga with motivation and climbs the steps of shatsthala. Finally he achieves unity with Parashiva. He is bayalu.

Summary:

People worship Istalinga. Those in the divine world of Rudra, the followers of Veerabadra and those achieving sāmipya (living in the world of Shiva) are not the same as a sharana. They are not free from the bonds of māya. They experience sorrow-happiness, pain-sufferings, and birth-death. They do not have peace and are troubled with dualities of mind. Sharana is different. He too bathes his Istalinga. He always travels in the path of Shiva and climbs the steps of Shivayoga. Finally he unites with linga and becomes linga himself.

522

“sAQŪAiÉÄAŞÄzÄÄ ³ÄÄÄQŪAiÉÆ¼ÀUÄÄ,
 ¥ÀÇeÉAiÉÄAŞÄzÄÄ ²ªÄiÁð®ázÉÆ¼ÀUÄÄ.
 ¥Àæ,ÁzÀ³ÉAŞÄzÄÄ NUÀgÀzÉÆ¼ÀUÄÄ,
 DZÁgÀ³ÉAŞÄzÄÄ CÉÁZÁgÀzÉÆ¼ÀUÄÄ.
 zsÀ³ÄÄð³ÉAŞÄzÄÄ CzsÀ³ÄÄðzÉÆ¼ÀUÄÄ,
 ,ÄÄR³ÉAŞÄzÄÄ zÄÄBRzÉÆ¼ÀUÄÄ,
 ³ÄævÀ³ÉAŞÄzÄÄ ³ÉÉgÁUÄ³zÉÆ¼ÀUÄÄ,
 £ÉÄ³ÄÄ³ÉAŞÄzÄÄ GzÉÆðÄUÄzÉÆ¼ÀUÄÄ.
 C»A,ÉAiÉÄAŞÄzÄÄ »A,ÉAiÉÆ¼ÀUÄÄ.
 E³Ä³ÄAUÄ³ÀÇ E®èzÉ
 UÄÄ³ÉÄ±ÄégÁ, ²ªÄÄä ±ÀgÀt ,ÄÄTAiÄiÁVzÄÝ£ÄÄ.

522

bhaktiyembudu muktiyoḷagu, pūjeyembudu nirmālyadoḷagu.
 prasādavembudu ōgaradoḷagu, ācāravembudu anācāradoḷagu.
 dharmavembudu adharmadoḷagu, sukhavembudu duHkhadoḷagu,
 vratavembudu vairāgyadoḷagu, nēmavembudu udyōgadoḷagu.
 ahimseyembudu himseyoḷagu.
 ivāvaṁgavū illade
 guhēshvarā, nimma sharaṇa sukhiyāgiddanu.

522

*Devotion is in salvation, worship in receiving.
 Prasādha is in feast, āchāra in anāchāra.
 Dharma is in adharma, happy in sorrow.
 Vrata is in yrāgya, tradition in occupation.
 Non-violence is in violence!
 Without any of these,
 Guheshwarā, Your sharana stayed happily.*

Explanation:

Devotion is in salvation: Salvation refers to free from birth and death. Devotion and salvation are related

Worship in receiving: During worship devotee offers his devotion to God with flowers and receives his grace.

Prasādha is in feast: The feast offered to linga is received as prasādha with grace of linga.

Āchāra in anāchāra: Āchāra is tradition and anāchāra is deviation from tradition. Though they are opposites they are related.

Dharma is in adharma Dharma is according to scriptures and adharma is not. Though they are opposites they are related.

Happiness in sorrow: Happiness and sorrow are opposites. Yet the experience shows they are related.

Vratha is in yṛāgya: Vratha is to follow traditional ways of performing worship of linga and yṛāgya is to give up. People perform vrathas to please Gods and to seek favors. Yṛāgya is also a type of vratha. The performer by giving up some or all things of the world seeks favors from Gods. Vratha keeps in bonds of sumsāra and yṛāgya frees from sumsāra.

Tradition in occupation: Tradition refers to religious action. Engaged in occupation certain set duties are performed. Each of them is for different reasons. They are of same class.

Non-violence is in violence! : Both nonviolence and violence are the views of mind. Non-violence is present and violent is not. Both act on mind.

Without any ... stayed happily: The life is full of dualities; positives and negatives. The way to over come the dualities in life is to practice Shivayoga. It starts with the duality, devotee and God, but ends without dualities. There are no pain or sufferings, no dharma or adharma, no bondage or freedom, no worshiper or the worshiped. Sharana sees everything as Shiva. In his view there is none other than Shiva. Everything is Shiva.

Summary:

The life is full of dualities; devotion-salvation, worship-nirmālya or receiving, prasādha-feast, āchāra and anāchāra, dharma-adharma, happiness-sorrow, vratha-vyṛāgya, tradition-occupation, violence-nonviolence, are all related. These dualities continue till the existence of dualities in mind. They create turmoil in mind. Sharana goes beyond the dualities of mind and is in peace. With peace he can experience linga.

523

“sAPÀŪÉAŞà ,ÀEvAQ, °AUÉÊPÀâÉÉAŞà

àÀævÀUÉĀr.

±ÀgÀt,Àw °AUÀ¥Àw JAŞ ±ÀŞÝ ,ÀàðUAÄt,Ā»vÀâ

JA”ÁvÀ

PÀÉÄÖÃAçæAiÄÄ“sÉÉÄUÀPÊÎ “ÁgÀzÀ “sÉÉÄV !
 UÄÄ°ÉÄ±ÀégÁ, ðÄÄÄ ±ÀgÀt
 DÄÀ ©ÜÄVÀÉÄÆ C®è, DÄÀ PÀ«ÄÖAiÄÄÆ C®è !

523

bhaktanembava sūtaki, liṁgaikyanembava vratagēdi.
 sharaṇasati liṁgapati emba shabda sarvagunaśāhitya embāta
 karmēndriyabhōgakke bārada bhōgi !
 guhēshvarā, nimma sharaṇa
 āva bhītanū alla, āva karmiyū alla !

523

*Baktha is a suthaki lingaikya is a vrathagaedi.
 Says the words sharana sathi linga pathi
 He is sarvaguna sahithya
 He is not the one pleasing his organs
 Guheshwarā, Your sharana
 He is not afraid he is not a karmi!*

Explanation:

Baktha is a suthaki: Suthaki means with impurities, a lie. It is not easy to become a baktha. He has to have good views about body, mind and wealth. He has to perform dhasōha and has to show respect to guru, linga and jangama. Without these activities calling a person as baktha is lie or suthaki.

Lingaikya is a vrathagaedi. : Lingaikya means having equality with linga or uniting with linga. Vratagaedi is the one with no knowledge of lingaikya. Sharana reaching the fifth stage of shatsthala with the knowledge ‘sharana sathi and linga pathi’ (sharana is wife and linga is the husband) progresses to the sixth stage of lkyasthala. He unites with linga. This is called lingaikya. It is the state where there is complete silence. In this state it becomes a laughing matter if a performer says that he reached lingaikya. It is like a sleeping person announcing that he is in sleep.

Says the ... pleasing his organs: Sharana sathi-linga pathi is the feeling of a sharana. The result is immense happiness to a sharana. It is also called Ānandha-bakthi. This is the state where a sharana is with linga without any duality in his mind. Without knowing this if a performer says that he has achieved this state it is untrue. He may have lost the properties of sense organs but to be a sharana sathi and linga pathi is far from the truth. He is still under the influence of things of this world.

Guheshwarā, Your ... not a karmi! : Karmi is a lover of ordinary work. A sharana is a true baktha. He has experienced the unity of linga. He is above time, place, and māya. So he has no fear and is not a karmi. He has won the cycle of life, birth and death. He has no pride and is a lover of linga.

Summary:

A person offering his body-mind-wealth to guru-linga-jangama and dhasōha

is not a true baktha. But a person who says that he is returning their property to them is a true baktha. Having the qualities and says ‘sharana sathi-linga pathi’ is not a sharana. He may have the qualities by suppressing his sense organs but he is still a lover of things. He is not a sharana. A sharana has no outward or inward desires. With the idea that he is a sathi he enjoys unity with linga. He has no dualities in his mind. The one who says that he has achieved lingaikya is really a laughing matter. It is like a sleeping person announcing that he is sleeping. With lingaikya everything including sound is silent. With lingaikya sharana is linga. He has no fear and is free from the cycle of life, birth and death. He is above everything and is bayalu uniting bayalu.

524

“sÀ«AiÉÄAŞÄzÄÄ °ÄÄ¹, “sÀPÀÛÉÉAŞÄzÄÄ G¶ÄzÉÄ±Ä
²Ä®éAŞÄzÄÄ ,AAPÀ®à, ,Ä®ÄÄVÉAiÉÄAŞÄzÄÄ ,ÄEvÀPÀ.
EAwÃ ZÄvÄÄ«ÖzsÄzÉÆ¼ÄV®è,
UÄÄ°ÉÄ±ÄégÁ, Ä®ÄÄÄ ±ÄgÀt ÄB¹Ä®ÄÄ !

524

bhaviyembudu husi, bhaktanembudu upadēsha
shīlavembudu saṁkalpa, samateyembudu sūtaka.
irntī caturvidhadolaḡilla,
guhēshvarā, nimma sharana niHsīma !

524

*Bavi is lie, baktha a lecture.
Sheela is sankalpa, equality suthaka.
Not in these four,
Guheshwarā, Your sharana is a nissīma!*

Explanation:

Bavi is ... equality suthaka: Bavi is one interested in sumsāra. Suthaka are things that should be avoided. This vachana identifies four steps followed by a performer of Shivayoga. They should be practiced in order. The mind is interested in information. It enjoys the happiness that comes from illusions of this world. This is the state of mind of a bavi. To change from a bavi to a baktha he should seek a guru. This is the first step.

Guru instructs him to keep away from the illusions of this world and encourages him to walk in the path of Shivayoga. Guru suggests to be faithful to Parashiva and installs devotion in the mind and heart. This is the second step.

Sheela means pure both in action and in mind. As the devotion increases, the mind and body are filled with linga. His desire to see and unite with linga increases. This is the third step in his performance of Shivayoga.

Then he diverts his sense organs and his mind inward. Without any duality in his mind or in his body he starts to think of linga only. This intensifies

and leads to equality with Parashiva. This is the fourth step in the path of Shivayoga.

The first step shows rejection for the views and love of sumsāra. The second stage exhibits love towards linga. The third stage there is the idea of purity or sheela. The fourth stage indicates the equality with linga. All these are under the influence of māya. The performer should go beyond these.

Not in ... a nissīma! : Sharana goes beyond bavi, baktha, sheela and samathe or equality. He unites with Parashiva who is not bounded by time or place. He becomes bayalu with unity. He has no feelings of any kind including that 'I am the performer of Shivayoga, I am a baktha, I am with Parashiva' He is free from everything.

Summary:

Bavi, baktha, sheela, and samathe are four feelings of mind. Bavi loves things of this world. Baktha has devotion to God. Sheela is purity of mind and body. Purity of mind makes a person to concentrate and exhibit immense devotion to linga. In samathe state, devotee remembers linga constantly. His mind and body are filled with feelings of linga. Sharana goes through these states while performing Shivayoga. He goes beyond these four and unites with linga. With unity he becomes bayalu. He is free from the cycle of birth and death. He is not a bavi, he is not a baktha, and has no sheela or samathe.

525

HgÉÆ¼ÀUÉÆŜâ zÉÃªÀ, ªÀÄqÀÄ«£À-ÉÆŜâ zÉÃªÀ,
CqÀ«AiÀÄ-ÉÆŜâ zÉÃªÀ, ªÀÄç®-ÉÆŜâ zÉÃªÀ,
¤ÃgÀÄ ¤ÃgÀ PÀÆr, §AiÀÄ®Ä §AiÀÄ® PÀÆr,
£ÀgÀ£ÉÆŜ zÉÃªÀ vÁ ¤gÀ¼ÀªÉÇ !
°AUÀªÉÆŜÄzÉÆAzÀÄ C£ÀAvÀ[zÀ] °É,ÀgÀÄ,
UÀÄªÉÃ±ÀégÀ£ÉÆŜÄzÀzÉÃ£ÉÆ ?

525

ūroḷagobba dēva, maḍuvinalobba dēva,
aḍaviyalobba dēva, madilalobba dēva,
nīru nīra kūḍi, bayalu bayala kūḍi,
naranemba dēva tā nirāḷavo !
limḡavembudoṃdu anarṃta[da] hesaru,
guhēshvaranembudadēṇō ?

525

*A god in city, a God near lake,
A god in forest a God near by.
Water joining water, bayalu joining bayalu,
A god named man is he nirala!
Linga is ever lasting name,*

What is Guheshwara?

Explanation:

A god ... in forest: With devotion in his heart devotee searches for God. In the beginning he searches for God in the middle of town, near the water, in mountains and forests. He gives a form and offers many types of foods with devotion. He even sings and dances for God.

A god near by: He becomes aware of God nearby. He is now with the feeling that God is in his palm. He worships Istalinga and offers flowers and other edibles.

Water joining ... is he nirāla! : With his pure mind he diverts his attention inwards. He forgets the outside world and looks inside his body towards Prānalinga. Finally he unites with linga and becomes bayalu. This is like water joining water. This is Nirāla state.

Linga is ... is Guheshwara? : Sharana the performer of Shivayoga stands himself as Parashiva. There is no name or form for linga. He is pure and complete. Linga cannot be captured with words. Linga can be experienced only.

Summary:

At first, devotee searches for God in the middle of town, near water, on top of mountains, in forests, and even in lonely places. Tired of searching, he worships Istalinga by offering flowers and tasty substances. With increase of devotion, he forgets everything outside and searches for linga inside the body. With his pure mind he sees the light of linga. Like water joining water, fire joining fire he joins bayalu and becomes one with bayalu. There is no sharana or no words to capture him. Everything is silent.

526

vÀÈÄÄ«ÈÀ PÉÆ¾VÉUÉ ,ÄÄ½,ÄÄ½zÄÄ, æÄÄÈÄzÀ
PÉÆ¾VÉUÉ ÈÈÈÈÈÈÈÉzÄÄ,
“sÁæÄzÀ PÉÆ¾VÉUÉ w½w½zÄÄ, ±À§ÝzÀ PÉÆ¾VÉUÉ
G°zÄÄ°zÄÄ,
UÄÄ°ÉÄ±ÀégÀÈÉÁ§ °AUÄæÄÄ æÄÄÈÄzÀ°è
ÈÉ´ÉUÉÆ¾ÄîzÁV !

526

tanuvina korxatege sulisuḷidu, manada korxatege nenenenedu,
bhāvada korxatege tiṭitiḷidu, shabdada korxatege ulidulidu,
guhēshvaranemba liṅgavu manadalli nelegoḷḷadāgi !

526

*Appears often for worry of body,
Remembers often for worry of mind,
Learn often for worry of ideas,*

*Frenzies often for worry of sound
Linga named Guheshwara settled in the mind!*

Explanation:

Appears often ...worry of sound: Body, mind, feelings and sound are not complete. They have limitations. Their work is limited in this world. The mind wanders in the world. It remembers even minute details of this world. It learns about the creation of this world. The sound describes the experience of these three in detail. Without the grace of Parashiva in this world: body cannot touch; mind cannot remember any shape or form; the knowledge has no ability to look and learn, and the sound cannot describe linga.

Linga named ... the mind! : From body, mind, knowledge and sound it is not possible for the performer to seek unity with linga. The performer should worship linga. By avoiding conflicts of mind he goes beyond his body to remember prāṇalinga. His mind is in peace. Learning linga his feelings are pure. He goes beyond body, mind, and feelings and unites with linga. Then linga is in him and he is in linga. Such a sharana cannot return to this world. So he is free from body, mind, feelings and sound. He is free and is bayalu.

Summary:

The body, mind, feelings, and sound are creations. So they have limitations. Nishkalalinga has no limitations. The body cannot recognize linga, mind cannot comprehend linga, knowledge cannot learn linga, and words cannot explain linga. But sharana in body goes beyond body, has mind but goes beyond mind, and has feelings but goes beyond feelings. He goes beyond sound and becomes silent. In the end stage of Shivayoga he enjoys linga himself and is happy.

527

°ÄÄ¹AiÄÄÄ¼ÄîvÀ ¨sÀPÀÛÈÀ®è, ¨ÄzsÉAiÄÄÄ¼ÄîvÀ
dAUÄ³ÄÄÈÀ®è,
D,ÉAiÄÄÄ¼ÄîvÀ ±ÀgÀtÈÀ®è !
EAvÄ¼ÄÀ D,É °ÄÄ¹ ¨ÄzsÉAiÄÄ ½gÁPÀj¹ EgÀ§®èqÉ
UÄÄ°ÉÄ±ÀégÁ, ½³ÄÄä ±ÀgÀt !

527

husiyu||āta bhaktanalla, bādheyu||āta jaṁgamanalla,
āseyu||āta sharaṇanalla !
īmtappa āse husi bādheya nirākarisi iraballaḍe
guhēshvarā, nimma sharaṇa !

527

*With lies cannot be a devotee,
With worries cannot be a jangama,*

*With greed cannot be a sharana!
Stays without greed, lies, and worries
Guheshwara your sharana!*

Explanation:

With lies ... a devotee: A baktha is a dhasōhi. He serves guru with his body, remembers linga in his mind, and spends his wealth for jangama dhasōha. His devotional works are lies by saying that he is the one doing them. With lies he cannot be a baktha.

With worries ... a jangama: Jangama is a vyrāgi. He has no desires for things of this world. If a jangama shows desires for things of this world then he is not really a jangama.

With greed ... a sharana! : Sharana does everything for linga. In his view everything is linga. He receives things as prasādha. He does not expect things for the sake of his body. If he does he cannot be a sharana.

Stays without ... your sharana! : Sharana views himself as a sathi (wife) to linga and lives by that code. He has no lies and no desires. He is truly a baktha, a jangama and a true prasādhi.

Summary:

A person performing dhasōha with the offer of body-mind-wealth to guru-linga-jangama is a true baktha. A jangama has no worries for the things of this world. He does not discriminate people. He is affectionate. He has no jealousy. A sharana has no desire for things. He is a prasādhi and accepts things as prasādha. He has no lies, no desires, does not seek happiness from things of this world, no pride in his body and mind. He is a baktha, a Jangama and a sharana.

528

D±ÉAiÄÄ ¢ÉÃµÄªÄ zsÄj¹ ¨ÁµÉ ¥À®èlªÁzÄqÉ
 JAvÄAiÄiÁâ ±ÄgÄt¥ÄxÄ ¢ÉÃzÄâªÄªÄzÄÄ ?
 wæ¨sÄÄªÄ£ÄzÄ ¢ÄÄ,ÄÛPÄzÄ ¢ÉÄÃ¨¥Äª ¢ÄÄÆ¾Ä
 VjAiÄÄ ¢ÄÄrUÄÄÖzÄ£ÄßPÄì
 JAvÄAiÄiÁâ ºªÄ¥ÄxÄ ,ÄzsÄâªÄªÄzÄÄ ?
 ¨sÄzÉæ ¤¨sÄzÉæAiÉÄÄ§ªÄgÄ ¢ÄÄÆ®Ä
 £Ä±ªÄªÄiÁqÄzÄ£ÄßPÄì
 JAvÄAiÄiÁâ °AUÉÊPÄªÄÄ ?
 CvÄ¼Ä¨ÉÆÄPÄzÄ°è PÄÄ½îzÄÄð §æªÄª¨ÉÆÄPÄªÄ
 ¢ÄÄÄnÖzÉ£ÉÄ§ªÄgÉ®è
 ¨sÄª¨sÄgÄPÉÆì¼ÄUÄzÄÄzÄ PÄÄqÄÄ £Ä£ÄÄ
 ¨É¼UÄzÉ£ÄÄ UÄÄ°ÉÄ±ÄégÁ.

528

āsheya vēṣhava dharisi bāṣhe pallaṭavāḍaḍe

em̐tayyā sharaṇapatha vēdyavahudu ?
tribhuvanada mastakada mēlippa mūrxu giriya huḍiguṭṭadannakka
em̐tayyā shivapatha sādhyavahudu ?
bhadre nibhadreyembavara mūlava nāshamāḍadannakka
em̐tayyā liṁgaikyavu ?
ataḷalōkadalli kuḷḷirdu brahmalōkava muṭṭideneṁbavarella
bhavabhārakkoḷagāduda kaṁḍu nānu berxagādenu guhēshvarā.

528

*Wearing clothes of desire acts differently
How to see the ways of sharana?
On face of three houses without suppress three hills
How to see the ways of Shiva?
Without destroying the origin of Bhadre Nibhadre
How can be lingaikya?
Being here says they reached the divine world
Seeing them caught in bondage
I am surprised Guheshwarā.*

Explanation:

Wearing clothes ... of sharana? : A person wearing clothes fit for an ascetic should walk and talk appropriate for his dress. Else he cannot follow the path of a sharana.

On face ... of Shiva? : Three houses refer to the three types of bodies, namely, sthula, sukshma and kāraṇa. The three hills are prides namely, ‘I and mine’ that appear in the three bodies. There are three worlds namely, Oordvaloka (divine), Merthyaloka (earth) and Adhōloka (world beneath). The three worlds corresponding to the body are awake, sleep and dream world. Jeeva functions in these worlds with his three bodies. So they are called the three houses. There are three feelings in each of these three houses namely ‘I and mine’. The prides grow to such an extent they are called the three hills. These are obstacles and keeps jeeva in bondage. Without destroying the three hills a devotee cannot reach the path of Shiva.

Without destroying ... be lingaikya? : Bhadre refers to good feelings and Nibhadre refers to bad feelings. Dualities of mind are good-bad, freedom-bondage. The reason for the dualities is the pride- ‘I am jeeva’. With this pride there is no unity with linga. To unite with linga the pride that separates from linga should be destroyed.

Being here ... surprised Guheshwarā: With the thinking of happiness of this world people lack the knowledge of Parashiva. Without learning that Parashiva is the truth they cannot walk in the path of Shiva. Some people follow the path but they are with pride. Pride leads to illusions. Allamaṇḍaprabhu expresses surprise seeing such persons. A sharana is free from all attachments to things of this world. He wears clothes of devotion. He talks and acts accordingly. He is free from dualities and he is free from

awareness of his body. He has no pride and offers himself to linga. He unites with linga and enjoys eternal happiness.

Summary:

People wearing ascetic clothes should act accordingly to follow the path of Shiva. The three bodies sthula, sukshma and kārana have qualities of sathva, rajas and thama. Each of them associated with pride 'I and mine'. Destroying the pride leads to the path of Shiva. The dualities of mind, both good and bad, should be destroyed for achieving unity with Parashiva. Many people think that happiness is from things of this world. Some learn the knowledge of Parashiva and follow the path of Shiva. They too fail because they develop pride with the knowledge of linga. Allamaprabhu wonders about these persons who do not achieve unity.

529

vÀ£ÄÄ §vÀÛ~É-ÄzÀÝqÉ££££, ¢ÄÄ£Ä
±ÄÄaAiÀiÁUÀzÀ£ÀßPÀìgÀ ?
¢ÄÄAqÉ ~£££¼ÁzÀqÉ££££, ~sÁ¢Ä
§AiÀÄ~ÁUÀzÀ£ÀßPÀìgÀ ?
~sÀ,Àä¢Ä ¢Ä£¹zÀqÉ££££,
PÀgÀuÁc UÀÄtAUÀ¼££££wÛ ¢£ÄnÖ
,ÀÄqÀzÀ£ÀßPÀìgÀ ?
EAwÄ C±£AiÀÄ ¢£ÄµÀzÀ ~sÁµ£U£
UÀÄ°£Ä±ÀégÁ, ¢Ä ,ÁQëAiÀiÁV cÄ JA~££ÄÄ.

529

tanu battaleyiddadēno, mana shuciyāgadannakkara ?
maṁḍe bōlādadēno, bhāva bayalāgadannakkara ?
bhasmava hūsidadēno,
karaṇādi guṇaṁgaḷanotti mettī suḍadannakkara ?
im̐tī asheya vēśhada bhāśhege
guhēshvarā, nī sākṣhiyāgi Chī em̐benu.

529

*Body is naked, what if mind is not pure?
Head is shaved, what if ideas are not exposed?
Wears vibuthi,
What if sense organs are not suppressed?
This kind of greedy language
Guheshwara, you are witness I scold.*

Explanation:

Body is ... not pure? : The performer of Shivayoga has pure body and mind. He has no desires for worldly things. Body is purified performing various types of worship. But to purify mind from the illusions of māya is difficult.

Head is ... not exposed? : Hair can be removed by shaving the head. Can the mind be emptied in a similar manner? The performer should empty his mind with thoughts of linga rather than shaving his head.

Wears vibuthi ... not suppressed? : Wearing vibuthi, the sacred ash, is to keep lust away from eyes. The sense organs are more interested in the things of world and lure jeeva towards them. The performer of Shivayoga should quell such temptations.

This kind ... witness I scold: Shaving head, wearing vibuthi are not enough to purify body and mind. The mind should be pure by filling the knowledge of linga. Without purity of body and mind the performer of Shivayoga cannot succeed uniting with Parashiva for eternal happiness.

Summary:

Changing the look of body by shaving head and wearing vibuthi is not sufficient. The mind should be pure with the thoughts of linga. There should be no pride. The sense organs should be controlled so that there is no desire for things of this world. Allamaprabhu does not approve of people changing their appearance without changing their inner feelings.

530

“sÀ,ÀäªÀ ºÀÆ¹ švÀÛˆÉ-ÄzÀÝqÉÄÆÀÄ, šæªÀäZÁjAiÉÄ ?
C±ÄÆÀªÄÆÀÄAqÄÄ ªÄª,ÀÆÀªÀ ªÄÄ¾ðÉzÀqÉÄÆÀÄ
šæªÀäZÁjAiÉÄ ?
“sÀªÀ švÀÛˆÉ-ÄzÀÄÝ ªÄÄÆÀ ÇUÀAšgÀªÄzÀqÉ
CzÀÄ,ÀªÀd ¢ªÄôtªÄÄ PÁuÁ UÄÄªÉÄ±ÄégÁ.

530

bhasmava hūsi battaleiyiddaḍḇenu, brahmacāriye ?
ashanavanumḍu vyaśanava marxedadaḍḇenu brahmacāriye ?
bhāva battaleiyiddu mana digam̐baravāḍaḍe
adu sahaja nirvāṇavu kāṇā guhēśhvarā.

530

*Wearing vibuthi stays naked
Can he be a brahmachari?
Eating begged food, forgets worries
Can he be a brahmachari?
Empties ideas of mind, with empty mind,
Look, it is simply nirvana, Guheshwara.*

Explanation:

Wearing vibuthi ... a brahmachari? : Brahmachari refers to a person with pure body and mind. He also has the knowledge of linga. A person cannot be a brahmachari just by removing his clothes and wearing only vibuthi. He should not have desires in his body and mind.

Eating begged ... a brahmachari? : There are seven types of worries. They are: love, dwaitha, hunting, drinking, talking, bravery, and money.

Brahmachari is free from the three types of impurities, namely Anavamala, Kārmikamala, and Māyikamala. He is free from the awareness of his body and is free from the bonds of māya. With worries a person cannot be a brahmachari because he eats by begging..

Empties ideas ... nirvana, Guheshwara. : Sharana is a true brahmachari. His mind is empty, has no pride 'I and mine', and is in peace. He has achieved Nirvāna in the true sense.

Summary:

Wearing vibuthi on body will not make a person to have knowledge of Parashiva. Begging for food and without losing the seven worries will not make a person brahmachari. Without pride there should be no feeling of 'I and mine'. There should be no desire. This is the true status of Nirvāna that leads to the knowledge of Parashiva. A sharana is such a person.

531

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?
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´££ÄPÄP£Í «g££ÄzsÀ!

531

sharaṇasaṁbāṁdhavanarxidavanu eṁtirdaḍḇenayyā ?
tiḷidu nōḍi naḍeyadiddaḍe bhaktivirōda.
terxananarxidu marxaveyaḷidu sulīvanāgi
upajīvikanalla kēḷiraṇṇā !
guhēshvarana sharaṇana saṁgasukhaduravaṇeya sōṁku
lōkakke virōdha!

531

*Knows to associate sharanas should care for status?
Look, understand not work, it is against bakthi
Appears knows linga forgets illusions
Listen not for stomach!
Association of happiness to a sharana
Guheshwara it is against to the world!*

Explanation:

Knows to ... against bakthi: Sharana knows his relation with linga. He knows from experience that there is no difference between the two. He views everything in this world as linga. With this view how can he behave? A baktha learns these and acts accordingly. Else there are faults in his

Appears knowing ... for stomach! A sharana has achieved and experienced unity with linga. He has gone through the four steps of shatsthala and has reached the fifth stage sharana sthala. He has no awareness of his body or this world. He has no desires, no bonds what so ever, and is beyond illusions of māya. He does not live for the sake of stomach.

Summary:

532

1r®Ä ştÚzÀªÉAIÄ ºÀÆªÁzÀªÀÅ fÉÆÃqÁ ;
PÉÆA©fÉÆ¼ÀUÉ ¥sÀ®zÉÆÃ¾º ¨ÉÃjÉÆ¼ÀUÉ
ºÀ¼ÁÚ-ÄyÀÄŬ.

DgÀÆ PÁtzÀ oÁ«£À°è vÉ£IÄÖ ©IÄÖ ©zÄÝ
 °ÄtÜ ãÉÄzÄÝª££À®èz£ ±ÀgÀt££À®, UÄÄ°ÉÄ±ÀégÁ.

532

nelanillada bhūmiya mēlomdu giḍu huṭṭittu ;
 siḍilu baṇṇadaveṃtu hūvādavu nōḍā ;
 kombinoḷage phaladōrxi bēriṇoḷage haṇṇāyittu.
 ārū kāṇada ṭhāvinalli toṭṭu biṭṭu bidda
 hanna meddavanallade sharananalla, guhēshvarā.

532

*A plant grew on earth without the floor;
Look eight thunder colored flowers
Fruit is in branch ripe in root.
Fell in place none seen
Not a sharana without eating fruit, Guheshwarā.*

A plant ... the floor: Without the floor refers to heart freed from the bonds of sumsāra and plant is devotion. Floor is the feelings in sumsāra. Without

such feelings a devotional plant grows refers to the growth of devotion to Shiva.

Look eight ... colored flowers: Color of thunder refers to pure. There are eight good characters namely, Sathya (truth), Dhaya (compassion), Dhasōha (charity), Nigraha (comprehension), Shuchi (cleanliness), Vinaya (humility), Samathe (equality), and Sairane (tolerance). These eight characters show in the plant of devotion.

Fruit is ... in root: Branch refers to a devotee in early stages of shatsthala-Baktha, Maheshwara and Prasādhī, fruit is the knowledge of Shiva, root is Shiva or a sharana. The devotional plant has eight flowers in three branches. The fruit or the knowledge of Shiva appears. In prāṇalingi state the fruit disappears with the presence of the knowledge that 'I am Shiva and Shiva is I'. Now the person is in sharana sthala.

Fell in ... fruit, Guheshwarā: None seen means unity with Parashiva is not possible without performing Shivayoga. Sharana sthala cannot be accomplished without performing Shivayoga. The performer should be free from sumsāra, has the blessings of guru and should possess equality for all. He should be in peace and in the company of Shiva devotees. He should offer himself completely to linga. With these he receives the grace of Shiva and enjoys eternal happiness.

Summary:

In this vachana Allamaprabhu describes sharana sthala by comparing to a devotional tree. Its branches are the steps in shatsthala, flowers are good characters, and the fruit is the knowledge of Shiva. The performer of Shivayoga ripens the fruit in the sharana state. He is happy forever enjoying the fruit. Without performing Shivayoga this state is not possible.

533

zsÁâ£À ,ÀÆvÀPÀ, ãÀiĒ£À ,ÀÆvÀPÀ, d¥À ,ÀÆvÀPÀ,
CEÀÄμÁ×£À ,ÀÆvÀPÀ !
UÀÄ°ÉĀ±ÀégÀ£ÉÁ\$ °AUÀãÀ£À%ôzÀ \$½PÀ
,ÀÆvÀPÀ »AVvÀÄŮ, AiÄÄxÁ ,ÉéĀZÉÑ !

533

dhyāna sūtaḥ, mauna sūtaḥ, japa sūtaḥ, anuṣṭhāna sūtaḥ !
guhēshvaranemba liṅgavanarxida baḷika
sūtaḥ hiṁgittu, yathā svēce !

533

*Dyana is suthaka, mouna (silence) suthaka,
Japa is suthaka, anustāna suthaka
After learning linga named Guheshwara
Suthaka evaporated, is free!*

Explanation:

Dyana is ... anustāna suthaka: Dyana or meditation is for the mind and

silence is for both mind and talk. Japa means remembering God by name and Anustāna is to worry about linga. Suthaka means having differential ideas. Anustāna, japa, silence, and dyana are the four things needed for a performer of Shivayoga. In Anustāna, there are discussions and worries including worship of God. In japa devotee remembers the name continuously and repeatedly. In silence, both talk and the feelings behind quietness are suppressed and in dyana the activities of body are quelled. By performing these the mind and feelings are purified. With these activities there is no unity of jeeva with Parashiva. These activities are performed with the idea that linga is different from the performer. So these four are considered as suthakas or hurdles in reaching the desired goal..

After learning ... is free! : I am not different from linga. We are one and the same. With this awareness the four activities stop. Now sharana has no dualities in his mind.

Summary:

Suthaka refers to a type of impurity. Dyana, mouna, japa, and anustāna are four things used by a performer. User of these four has impurities of mind namely I am the worshiper and linga is the worshiped. So there is no equality for the performer. There are no impurities when the performer has the idea that 'he is linga and linga is I'. This knowledge leads to prānalinga and to unity with linga.

534

PÀÆgÀ°À ãÄÄÄÖzÉ PÀÆzÀ® Ä °À¼ÔAiÄÄzÉ
 °ÉÆÄ¼ÁUÀ°ÉÄPÄÄ.

PÁAiÄÄ °ÉÆÄ¼ÉÆ, PÀ¥Á® °ÉÆÄ¼ÉÆ ?

°ÄÄÄÖzÉ°ÄÄzÄÄ °ÉÆÄ¼ÉÆ, °ÄÄÖzÉ °ÉÆÄ°ÄÄzÄÄ
 °ÉÆÄ¼ÉÆ, UÄÄ°ÉÄ±ÀégÁ ?

534

kūraha muṭṭade kūḍalu harxiyade bōḷāgabēku.

kāya bōḷo, kapāla bōḷo ?

huṭṭuvudu bōḷo, huṭṭade hōḥudu bōḷo, guhēshvarā ?

534

Untouched by knife

Without cutting hair become bald

Is body bald, mind bald?

Which is bald-being born or not born Guheshwarā?

Explanation:

Untouched by ... become bald: Head becomes bald either by cutting the hair or shaving with a knife. This is ordinary. The interest is in baldness; but not shaved or not by pulling hair. Which type of baldness is this?

Is body .., mind bald? : Baldness is not for the head of the sthula body. It is for the inside head. Like the hair that grows on head, ignorance and pride

like 'I and mine' grow in the mind. They obstruct jeeva from the path of Shiva and lure to bonds of sumsāra. So it is necessary to have free mind.

Which is ... born Guheshwarā? : Both body and mind take birth. But jeeva should be free from birth. To do this jeeva should sever all feelings that attaches jeeva to be born again. This can be accomplished through the performance of Shivayoga. Sharana performs Shivayoga. As a dhasōhi he has no feelings for his body. With steadfast mind he offers himself to linga. Sharana by uniting with Parashiva enjoys eternal happiness.

Summary:

Head should be bald untouched by any instruments or by not pulling the hair. That type of baldness is really true baldness. The baldness is not for the head but for the mind. Mind should lose all threads that connect jeeva to the cycle of life. Sharana performs Shivayoga with steadfast mind by offering himself to linga. Without any pride sharana unites with linga and enjoys eternal happiness.

535

ᄁgÁ¼À,ÁÜ£AzÀ°è C¥ÁâAiÄÄ£Ä«®èzÉ
 °ÉÆÃ-ÄvÀÛzÉÃ££Ä°££ÄAiÄiÁâ ?
 °À®ÄÄ £ÁÄÄÄÄzÉ£AiÄÄ-Áè !
 ZÄAzÄZÄAzÄzÄ ZÄjvÄæ£Ä®è ; ᄁ®Äè, ÄÄiÄtÄ.
 ᄁ«ÄäZÉÑAiÄÄ ¥Äq£zÄg£ÄÄÄÄÄgÄÄ.
 EAvÄ°Ä zÉÄÄÄ£ÄÄ CAvÄ°Ä zÉÄÄ£ÄÄ JAᄁ
 £ÄÄÄ G¾ô,ÄzÄÄ, M-Éè PÄuÄ UÄÄ°£Ä±ÄégÄ.

535

nirālasthānadalli apyāyanavillade hōyittadēnembenayyā ?
 halavu nāmavādeyallā !
 carindacam̐dada caritranaalla ; nillu, māṇu.
 nimmicceya paḍedaremmavaru.
 ir̐ntaha dēvanu aṁtaha dēvanu eṁba
 nāma ur̐xisadu, olle kāṇā guhēshvarā.

535

*How to say gone not content in Nirāla state?
 Became many names!
 Not a history maker; stop, not good.
 Ours got approval of your desire.
 Names of this God or that God
 They do not looks good, no Guheshwarā.*

Explanation:

How to ... Nirāla state? : There is no duality in Parashiva. He is Nirāla with nothing yet He has everything. Sharana has to climb to that state. He has to learn the true status of Parashiva in Nirāla state. He should enjoy the

happiness that comes from his unity. But many people of this world are deceived without reaching this state to enjoy the happiness.

Became many ... not good: Parashiva is only one. But people give numerous names and forms. Many histories and stories have been written. 'You are without name; but you have names, you are beyond time and place, but you have been in time and in place'. These things are not for you. People should stop these activities.

Ours got ... your desire: Nirāla state has been learnt by sharanas. They have enjoyed the unity by submitting their pride to you. They are content.

Names of ... no Guheshwarā : Guheshwara! You have no name, you are Nirālamba, You are the philosophy, You have no form, You are beyond time and place, and You cannot be described. You should stay as you are. People should learn to reach your state for eternal happiness.

Summary: Parashiva is free from māya and is bayalu. He is experienced in sharana sthala. It is called Nirāla state. People should reach that state by practicing Shivayoga and should experience the happiness of unity with Parashiva. Instead people are giving names and forms to bayalu. Also they have no peace because they debate the names of the formless bayalu. They should stop the illusion of giving names and forms. They should lose all types of dualities of mind. Sharana has done these and knows bayalu. He has become bayalu by uniting bayalu. He enjoys eternal happiness.

536

DUÀzÀAvÉ DzÉÉÄÄ, dUÀzÁUÄÄªÀ PÀAqÄÄ §´ÉèÉÁV
M´ÉèÉÄÄ.

dUÀ ¤®èzÄÄ PÀAqÄÄiÄiÄä.

ªÄiÄrªÄiÄrÉr,ÀçgÁ, ¤ÃÉÁrAUÉªÄÄgÄÄ¼ÁUÀçgÁ!
´´ÉÄqÄÄUÄÄºÉÄ±ÀégÁ, ¤gÁ¼ÄªÀÉÉÉÄßºè!

536

āgadamte ādenu, jagadāguva kaṁḍu ballenāgi ollenu.

jaga nilladu kaṁḍayyā.

māḍi māḍi keḍisadirā, nī nāḍimge maruḷāgadirā !

bēḍu guhēshvarā, nirāḷavanennalli !

536

Free from birth know seeing births,

No for me, world do not stop.

Doing do not get spoil,

Do not become captive to the world!

Beg Guheshwarā, in Nirāla!

Explanation:

Free from ... seeing births: Bayalu is free from the cycle of life; birth and death. Parashiva is true for all times. Allamaprabhu learnt this with experience. He traveled beyond time and place. Being born on this earth, he

won the cycle of life. He will not born again.

World do not stop: The entire world suffers from the cycle of life. There is birth and death every second. So Allamaprabhu says that he is not interested in such a world.

Doing do ... the world: Allamaprabhu suggests to the performer of Shivayoga not to fall for the illusions of this world.

Beg Guheshwarā, in Nirāla! : Allamaprabhu knows both the worlds. He suggests not to fall for the things of this world. The happiness in this world is not for ever. He suggests everyone to work for the unity with bayalu and to be happy forever. This is his ambition.

Summary:

Allamaprabhu has seen the problems facing the people. They are more interested in the pleasures of body. Allamaprabhu suggests not to fall for the illusions of this world but to find eternal happiness with bayalu. He says that this world changes with time and things are not be the same at all times. He suggests everyone to beg Parashiva and desire for eternal happiness.

537

HgÉÆ¼ÀUÀt QZÀÄÑ PÁÆÀÆÀzÀ°è Gj-ÄvÄÄÛ.
PÁÆÀÆÀzÀ QZÀÄÑ šAzÄÄ HgÉÆ¼ÀUÉ Gj-ÄvÄÄÛ.
Dj¹gÉÆ Dj¹gÉÆ ÉÁ®Àì ¢QìÆÀ °ÉÄUÉAiÄÄ
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¸À°À.Àæ°ÁrvÄÄÛ.
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537

ūroḷagaṇa kiccu kānanadalli uriyittu.
kānanada kiccu baṁdu ūroḷage uriyittu.
ārisiro ārisiro nālku dikkina bēgeya
ā bhūbhūkārava dṛuṣṭi mutṭidaḍe aṭṭe sahasravādittu.
lekkavillada maraṇa maḍiyittu guhēshvarā.

537

*The fire in town burns in forest.
The fire in forest came burns in town.
Put off, put off heat in the four directions.
That view if touched spreads everywhere.
Numerous deaths occurred Guheshwarā.*

Explanation:

The fire ... burns in town: Town refers to body and mind. Forest is the world and fire is the problems in sumsāra. Body is the culmination of 25 philosophies. It is like a town. The world is outside of us and is very vast. It is like a forest. It has birth-death, happiness-sorrow, pain and sufferings. They are like fire and can be seen everywhere. Everyone is burning in this

fire.

Put off ... four directions: Those who cannot tolerate the burning fire shout to put out the fire. But who should do it?

That view ... occurred Guheshwarā: The fire of sumsāra is spreading everywhere and burning everything. How to put it out? There is a plan for that. It is called viewing of Shiva. It separates the soul from the things of this world. It is the knowledge that can be gained through performing Shivayoga. This turns off the fire of sumsāra. It erases the feeling of the cycle of life. The person with the view of Shiva is free from all bonds.

Summary:

Body is a town and the world of jeeva is a forest. The forest is burning with things of sumsāra. It is spreading like a wild fire and covers the entire forest. The fire has spread in all four directions. Everywhere people shout put out the fire of sumsāra. How to put it off? There is a plan. It is to follow the path of Shiva. Following the path of Shiva frees the person from the bonds of sumsāra. He has no fear of the cycle of life. His life is in peace.

538

¥ÀjuÁàÄZÉÆ¼ÀUÉ àÄÆAzÀ ¥ÀjuÁàÄàÉ ZÉ®ÄàÄ.
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538

pariṇāmadolage manada pariṇāmave celuvu.
saṁgadolage sharaṇara saṁgave celuvu.
kāyagomḍu huṭṭida mūḍharella
sāyada saṁcavanarxivude celuvu guhēshvarā.

538

*Among results, mind's is the best
Among association, sharaṇa's is the best.
Those born with body
Learn to free from death is great Guheshwara.*

Explanation:

Among results... the best: There are numerous ways to happiness. They are grouped into four types; Vishayānadhā (happiness from information), Vāsanānadhā (happiness from smell), Nidrānadhā (happiness from sleep), and Yogānadhā (happiness by performing yogas). In the wake state happiness is from sound and information. It is called Vishayānadhā. In the dream world happiness is from smell and it is called Vāsanānadhā. In the sleep world it is from sleep and is called Nidrānadhā. By performing yoga, happiness results. It is called Yogānadhā. Many people spend their time in the middle of these four. These are limited in time and also lead to

bonds of sumsāra. The eternal happiness is beyond the happiness from these four.

Among association ... the best: Generally all things live with some sort of association. Association with sharanas is the best for devotees.

Those born ... great Guheshwara: Jeeva is born with a body. Influences of māya lure jeeva into the bonds of sumsāra. By associating with sharanas jeeva learns to escape from the bonds of life.

Summary:

This vachana suggests not to yield to the forces of sumsāra but to follow by associating with the knowledge persons. Following the path of sharanas one should attempt to gain eternal happiness. There are many types of happiness. The best happiness is the eternal happiness without the cycle of life. Association with a sharana is the best among all others. People should avoid being lured to sumsāra. Instead they should learn to seek eternal happiness to fulfill their life.

539

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EzÉ££ÄÄ ,£££fUÀ¢£Ç !
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D£ÄÄ ŞzÀÄQz££ÄÄ UÄÄ°£Ä+ÀégÁ.

539

jagat sṛuṣṭānaha ajana koṃbu murxiyittu.
dhareya caṃdrasūryaribbarū nelakke biddarallā !
udaya nīmḍaḍe astamānavahudu.
ūru beṃdu uluḥaḷidudu,
idēnu sōjigavo !
dēva satta, dēvi keṭṭaḷu,
ānu badukidenu guhēshvarā.

539

*Creator of the world lost his pride.
Earth's moon sun fell on grounds!
If morning stops it is evening.
Became silence with burnt town
What surprise this is!
God died, Goddess spoiled*

I lived Guheshwarā.

Explanation:

Creator of ... his pride: The creator of this world is Brahma. Everything in this world is his creation. With this creation he has acquired the pride 'I am the creator'. Similarly Jeeva has a Brahma. He too performs his creation in a limited way. He is also proud of his work. But he loses all his pride when he reaches the sharana state. There is no Brahma or the feelings about who did what including the awareness of jeeva.

Earth's moon ... on grounds! : Moon and sun refer to power of prāna that moves in the path of Edā and Pingala (two tubes) inside of the body. It measures the time of life. Time has no effect on the devotee who has reached sharana state. He has no awareness of sun and moon. There is no movement of the power of prāna.

If morning ... is evening: Devotee is in sharana state. In this state there is no awareness of birth or death. Everything is at peace.

Became silence ... burnt town: In this state awareness of body and the world is also silent.

What surprise ... lived Guheshwarā: In this state only sharana is there. None including Parashiva is there.

Summary:

There is a creator of this world. He has pride-that I created this world. The sun and moon go around measuring time. Every second, a life is created and also is erased. This is a beautiful and magnificent world. The basis for this world is Shiva and Shakthi. Likewise the body, mind and other things become the world for jeeva. Jeeva functions continuously in this world. Jeeva also has pride that 'I am functioning'. The functions inhale and exhale, are called Raechaka and Pooraka. They are like sun and moon and they measure time for the body. There is birth and death. Shiva and Shakthi are the basis for these. Jeeva is fond of the outside world. Jeeva is interested in things that give both happiness and sadness. So jeeva is in bondage. Sharana is not like jeeva that is in samsāra. He is beyond this world. He has pure knowledge. He has no concept of jeeva or linga. There is no time or place; no ups or downs; and no pride, no sun or moon to measure time; no movement of prāna; no birth, so there is no death; and there is no Shiva or Shakthi. Only sharana is there as linga or bayalu.

540

CAUÀ °AUÀzÀ°è vÀgÀ°ÀgÀ°ÁV.
ªÀÄÆÀ eÁÖÆÀzÀ°è vÀgÀ°ÀgÀ°ÁV
"sÀªÀ ¤"sÀÖªÀzÀ°è vÀgÀ°ÀgÀ°ÁV
JªÀªÀvÀ ±ÁAwAiÀ°è vÀgÀ°ÀgÀ°ÁVgÀ§®èqÉ
DvÀÆÉ CZÀÑ ±ÀgÀt£ÀÄ PÁuÁ UÀÄ°ÉÃ±ÀégÁ.

540

ariga liṁgadalli taraharavāgi.
mana jñānadalli taraharavāgi
bhāva nirbhāvadalli taraharavāgi
samata shāntiyalli taraharavāgiraballaḍe
ātane acca sharaṇanu kāṇā guhēshvarā.

540

Body uniting in linga
Mind uniting in knowledge,
Feelings uniting in no feelings
Equality uniting if stays with peace
Look, he is a true sharana, Guheshwara.

Explanation:

Body uniting ... no feelings: Mahalinga is the basis for the thirty-six philosophies. Mahalinga is true for all times and is bayalu without any dualities. Sharana performing Shivayoga offers to Ista-Prāna-Bhāva lingas. As a result he has no awareness of body, no wandering mind and no illusions or feelings. They are all hidden in Mahalinga.

Equality uniting ... sharana, Guheshwara: Sharana with the loss of awareness of body-mind-feelings is linga. He is no different from linga in all respect. He has equality with Mahalinga. As linga he is bayalu and is in peace for all times.

Summary:

Sharana is in the final stages of Shivayoga. He has experienced Mahalinga that has everything. His awareness of body-mind-feelings is all in Mahalinga. He has equality with Mahalinga and he is bayalu. Everything is in peace. This is the status of a sharana.

541

GzÀPÀzÀ PÉÊPÁ® ¢ÀÄÄ%ôzÀÄ, CVBAiÀÄ
Q«¢ÀÄÆUÀ£ÄjzÀÄ,
¢ÁAiÀÄÄ¢À vÀ´ÉAiÀÄ PÉÆAiÀÄÄÝ, DPÁ±À¢À
±ÀÆ®zÀ°QìzÀ,
§°èzÀ vÀ¼À¢Á¼¤ÃvÀ£ÄÄ !
CgÀ,ÄÄ ¥ÀæzsÁ£À ¢ÀÄAwæ ¢ÀÄÆ¢ÀgÀ
¢ÀÄÄAzÀÄUÉR¹zÀ
§°èzÀ vÀ¼À¢Á¼¤ÃvÀ£ÄÄ !
MA§vÀÄÛ ¨ÁV® PÀzÀ¢À¤Qì §°zÀÄ ©ÄUÀ¢À ¢ÀÆr,
£À¢À,Á¹gÀ ¢ÀÄACAiÀÄ PÉÆAzÀÄ½zÀ£ÄÄ
UÀÄ°ÉÄ±ÀégÁ.

541

udakada kaikāla murxidu, agniya kivimūganaridu,

vāyuva taleya koydu, ākāshava shūladalikkida,
ballida taḷavārxaṇitanu !
arasu pradhāna maṇtri mūvara muṇdugeḍisida
ballida taḷavārxaṇitanu !
om̐battu bāgila kadavanikki balidu bīgava hūḍi,
navasāsira maṇḍiya koṇḍuḷḍanu guhēshvarā.

541

*Breaking the hands and legs of water,
Cutting off the ears and nose of fire,
Tearing the head of air, hanging the sky
Greatest warrior he is!
Suppressed king minister and commander
Greatest warrior he is!
Placed nine doors and locked them
Killing nine thousand remained alone Guheshwara.*

Explanation:

Breaking the...of water: Water refers to wandering mind. The characteristic of mind is to wander. It is very fond of things of this world. Sharana has made the mind not to wander and to stay still in linga.

Cutting off ... of fire: Fire refers to anger; jealousy and other things result from sumsāra. It burns through out life. It does not discriminate rich or poor, educated or ignorant, king or peasant. Sharana is free from the fire of sumsāra.

Tearing the ... of air: By inhaling and exhaling, air travels inside and outside of body. It is a type of power that provides strength to organs of body. Sharana has stopped even the movement of air.

Hanging the ... he is! : Sky refers to illusions. Sharana has won the battle of illusion and now is above māya. Now there is nothing that prevents him from experiencing linga.

Suppressed king ... he is! : King, minister and commander refer to the three worlds Vishwa, Thaijasa and Prājna. The three bodies sthula, sukshma and kāraṇa perform their functions in the three states namely awake, sleep and dream worlds. In the awaken world it is Vishwa jeeva, in the dream world it is Thaijasa jeeva and in the sleep world it is Prājna jeeva. They have Sathva-Rajas-Thama characteristic bonds. Sharana is free from these also.

Placed nine ... alone Guheshwara: There are nine doors from which things of this world disturb the body and mind. The results are: anger, hate, sorrow, happiness, and peace. They are grouped into nine according to their relation to; Shabdha (sound), Sparsha (touch), Rupa (form), Rasa (liquidity), Gandha (smell), Vāg (talking), Grahana (no movement), Chalana (movement), and Sukha-bhoga (happiness). Sharana has closed all the doors. So he is free from the influences of things of the outside world.

Everything is in peace. This leads a sharana to unite and experience Mahalinga.

Summary:

Sharana is a brave warrior. He makes his mind steadfast in linga. He suppresses anger, lust, hate, and sorrow. He is free from all types of illusions in the three worlds. He closes all the doors to prevent himself from illusions of māya. He suppresses his sense organs from swaying. He is in peace and experiences unity with Parashiva. He is happy for all times.

542

PÁAiÀÄzÀ PÀ¼À¼À¼À¼ UÉ°zÀqÉÄÉÉÆ,
¼AiÁAiÀÄzÀ vÀ-ÉAiÀÄÆAjAiÀÄzÀÆÀBPÀìgÀ ?
¼AiÁAiÉÄAiÀÄ vÀ-ÉAiÀÄÆÄjzÀqÉÄÉÉÆ,
eÁÖÆÄzÀ ÉÉ-ÉAiÀÄÆÀ¼ôAiÀÄzÀÆÀBPÀìgÀ ?
eÁÖÆÄzÀ ÉÉ-ÉAiÀÄÆÀ¼ôzÀqÉÄÉÉÆ,
vÁÆÄÄ vÁÆÁUÄzÀÆÀBPÀìgÀ ?
vÁÆÄÄ vÁÆÁzÀ ±ÄgÀtÆÀ ౪®Ä«AUÉ
MAZÄÄ zsÁGÉ ¼ÉÄgÉAiÀÄÄÄAmÉ UÄÄ°ÉÄ±ÀégÁ ?

542

kāyada kaḷavaḷava gelidaḍēno,
māyada taleyanariyadannakkara ?
māyeya taleyanaridaḍēno,
jñānada neleyanarxiyadannakkara ?
jñānada neleyanarxidaḍēno,
tānu tānāgadannakkara ?
tānu tānāda sharaṇana niluviṁge
om̐du dhāre mereyumiṁṭe guhēshvarā ?

542

*What, wins over the chaos of body
Without learning about māya?
What, learnt about māya
Without learning the knowledge basis?
What learning the knowledge basis
What, I not being I?
To the status of sharana becoming I from I
Is there any bounds Guheshwarā?*

Explanation:

What, wins ... of body: Jeeva is in the body. He is fond of body. He functions to keep the body happy. He wishes to fulfill all things that keep body happy. He is unhappy when things do not go well. All these events lead him to a life in sumsāra. The first thing a performer does is to get the idea to come out of sumsāra. As a performer he strives to free himself from

day to day worries.

Without learning about māya? : Māya is both inside and outside of body. Her illusions are very powerful to lure everyone to fall in her clutches. It is possible not to worry. But it is not enough to win over her illusions. To free from illusions learn the form of māya.

What, learnt ... knowledge basis? : Now the performer is pure both inside and outside of his body. He is ready to climb the third step. He should learn the soul that has all the knowledge. The soul is free from all characters of this world. It is pure knowledge. It is both inside and outside. The true identity of jeeva is also the soul. The performer should learn the soul that is inside of his body.

What learning ...bounds Guheshwarā? : In the fourth step he should practice what he has learned.' I am not the body, I am linga'. The performer should solidify his knowledge. Then he is united with Parashiva. His present state cannot be described.

Summary:

Body characteristics are pain-sufferings and being happy-sad. This is the turmoil for the body. Māya is inside the body. The soul is pure knowledge. The performer wishes to overcome the bonds of samsāra so he can unite with linga. To achieve his goal he should be free from turmoil. He should resist all attractions of māya and should keep away from all types of desires for bodily happiness. He should understand the form of māya and should eliminate her presence from his body. With pure mind and body he learns the knowledge that he is no different from Parashiva. The soul is not bound by time or place, is free from birth and death and is present both outside and inside of body. In the final stage he puts his knowledge to practice. He should solidify his knowledge of Parashiva. This leads him to forget the duality between the performer and linga. Only linga remains. There is no sharana or the knowledge. Everything is now bayalu.

543

DqÄÄvÁqÄÄvÀ §AzÀ PÉÆÃqÀUÀ
d¥ÄªÄ ¢ÄiÁqÄÄªÄ vÀ¥Ä¹AiÄÄ £ÄÄAvvÄÛ`Àè !
"ÉÃqÄ "ÉÃqÉAcvÄÄÛ ¢ÄÄÄAzÀt PÉÃjAiÄÄ

¢ÉÆ®£ÉÆAzÄÄ !

ªÄÄÄAzÀt ¢ÉÆ®£Ä »AzÀt PÉÆÃqÀUÄªÄ
PÄA§½ £ÄÄAvvÄÄÛ UÄÄºÉÃ±ÀègÁ.

543

āḍutāḍuta baṁda kōḍaga
japava māḍuva tapasiya nuṁgittallā !
bēḍa bēḍemditṭu muṁdaṇa kēriya molanoṁdu !
muṁdaṇa molana hiṁdaṇa kōḍagava

kaṁbaḷi nuringittu guhēshvarā.

543

*Monkey that came playing
Swallowed all meditating saint
Rabbit from the town ahead said no, no!
Ahead is rabbit, behind monkey
Blanket swallowed both Guheshwara.*

Explanation:

Monkey that ... meditating saints: Monkey refers to mind and saint refers to sharana who is performing Shivayoga. The mind wanders. With in a fraction of a second it travels from one side of world to the other side and returns. Rarely a devotee desires to perform Shivayoga. He is the saint. But the Thāmasika mind occupies him and disturbs him to stay away from Shivayoga.

Rabbit from ... no, no! : Town ahead refers to Sathva character and rabbit refers to advice. Sāthvika character advises the Thāmasika mind not to sway from the path but to continue in the path of Shiva. It suggests the Thāmasika to stop bothering the devotee. The mind stops luring the devotee away from the path of Shiva. He has the assistance of mind and Sāthvika character.

Ahead is ... both Guheshwara: Devotee has the help of the mind in the back and pure advice ahead of him. He travels the path of Shiva without any hurdles and enters the abode of Shiva. He experiences that 'he is Shiva and Shiva is him'. Then everything is in peace. This is the status of a sharana.

Summary:

The wandering mind is a hurdle to the performer of Shivayoga. But receiving good advice to follow the path of Shiva the devotee continues in the path and reaches the abode of Shiva. His mind is in peace. This is the status of a sharana.

544

zsÀgÉAiÄÄÆ §æ°ÄäAqÀªÀÇ
ZÀAzÀæ,ÀÆAiÄÄðvÁgÁªÀÄAqÀ®ªÀÇ
E°èAzÀvÀÛ-É £ÉÆÄqÁ !
£ÀgÀ£À®è, ÀÄgÀ£À®è, ¨sÁæAvÀ£À®è ±ÀgÀt£ÄÄ ;
°AUÀ,À£Àß»vÀ C¥ÁgÀªÄÄ»ªÄÄ£ÄÄ !
ÀÄgÁ,ÀÄgÀgÉ®ègÄÄ ¤ªÄÄªª ÀgÀzÀ°è 1°ÄQzÀgÄÄ.
ÀgÀ,ÀzÉÆ¼ÀUÀ®è °ÉÆ¼UÀ®è, PÉÄ¼ÄÄ ¨sÁªÀ
UÀÄ°ÉÄ±ÀégÁ.

544

dhareyū brahmāṁḍavū caṁdrasūryatārāmaṁḍalavū
illimḍattale nōḍā !
naranalla, suranalla, bhrāṁtanalla sharaṇanu ;

liṁgasannahita apāramahimanu !
surāsurarellaru nimma varadalli silukidaru.
sarasadoḷagalla horxagalla, kēḷu bhāva guhēshvarā.

544

*Earth, sky above, sun and moon in between
Look, away from here!*

Sharana not a man, not a divine, not an illusionist;

He is the greatest being close to linga;

Divine and demons are caught in your boons.

Not in lake, not outside,

Listen everlasting Guheshwara.

Explanation:

Earth, sky ... away from here! : Sky is above, down is the earth and sun, moon and stars are in between. All the animals and things are here. It is the playing ground for māya. Birth, death, and life are all here. These are beyond the reach of knowledge and talk. Sharana is not bound in these because he lives in the world of linga.

Sharana not ... not an illusionist: Humans live on earth and divines live in the divine world. Between these two worlds there is the world of illusion. Sharana is beyond these worlds. So he is not a man, or a divine, or an illusionist.

He is ...close to linga; Sharana is united with linga. He has equality with linga. He is the greatest person. How to admire him?

Divine and ... your boons: Demons and divines desire for things of happiness. They performed difficult yagas and receive boons for materialistic happiness. But, they failed to win over the cycle of life.

Not in ...everlasting Guheshwara: This universe is like a huge lake with numerous attractive things that keeps people away from linga. Most people are attracted and are in bonds of sumsāra. But sharana is free from the bonds of sumsāra. He has no duality of this world. So he is not in or outside of this world.

Summary:

Earth, sky, sun, moon and numerous stars are in this universe. But the knowledge is separate. Sharana is beyond these two. By performing Shivayoga he is united with linga. He is not- a man, a demon, a divine, or an illusionist. Many people, demons and divines by performing yagas received boons. But they are all for their pleasures. But sharana is not one of them. He is not inside or outside of this world. He is linga and he is bayalu.

545

QaÑ£À zÉÃªÀ£ÄÄ, PÉAqÀzÀ zÉÃªÀ£ÄÄ,
ªÄiÄjAiÄÄ zÉÃªÀ£ÄÄ, ªÄÄ,ÄtzÀ zÉÃªÀ£ÄÄ,

wgÀÄPÀ UÉÆgÀ³ÀÉÆAzÀÄ C®è°è
 MAZÉÆAzÀÉÁqÀÄwÜ¥ÀàgÀAiÀiÁâ.
 £Á ¢ÀÄÄ ¥ÀÇf¹ £ÀµÀÖ,ÀAvÁ£À³ÁV,
 §IÖ§AiÀÄ®è ©zÀÄÝ PÉmÉÖ£ÀÄ UÀÄ°ÉÃ±ÀégÁ.

545

kiccina dēvanu, kemḍada dēvanu,
 māriya dēvanu, masanada dēvanu,
 tiruka goravanenḍu allalli omḍomdanāḍuttipparayyā.
 nā nimma pūjisi naṣṭasaṁtānavāgi,
 baṭṭabayalalli biddu keṭṭenu guhēshvarā.

545

*Burning God, Fire God,
 Māriya God, Masanadha God,
 Travel streets begging God, Gorava God.
 I lost cycle of life worshipping You
 Falling in bayalu spoiled myself Guheshwarā.*

Explanation:

Burning God ... like these: Burning God refers to Shiva who burnt Kāma (Cupid), the God of love by opening his third eye. Fire God refers to Shiva for creating Veerabadra with fiery eyes. Māriya God refers to Shiva, the husband of Māramma. Masanadha God also refers to Shiva who lives in burial ground. Begging God refers to Shiva who went begging in disguise. Gorava God refers to Shiva who did meditation wearing saffron clothes. People worship Shiva by various names. Their worship highlights the accomplishments of Shiva. It does not free them from the cycle of life.

I lost cycle ... myself Guheshwarā. : Allamaprabhu is not interested in Shiva with form. He is interested in formless Shiva without names. By worshiping formless Shiva he became bayalu. He does not bonds with life.

Summary:

Shiva has two forms. The first is with characters called Saguna and the second is without and is called Nirguna. Shiva has numerous names in the Saguna form. Sharana worships the Nirguna Shiva. He is not visible to the eyes and beyond the reach of mind. He can be experienced with purity in body and mind. By worshiping formless Shiva sharana unites with him. He is free from the cycle of life.

546

PÁ³ÀÄ£À PÉÊ³ÀÄ¼ÖÉzÀqÉ ³ÉÆÃ°À
 ³ÀÄÄAzÀÄUÉnÖvÀÄÜ.
 C«ÄµÀ vÁ³ÀÄ,ÀzsÁjUÀ¼É®è J¼ÉvÀi³ÁzÀgÀÄ.
 CPÀìmA, CAiÀÄâ~Á ! ¢ÀÄÄ PÀAqÀ³ÀgÁgÉÆ ?
 D¼À«®èzÀ ,ÉßÃ°APÉì ³ÀÄgÀt³É ³ÀÄ°Á£À³À«Ä.

UÄÄ°ÉÄ±ÄégÄ£Ä£Ä³ÔÄiÄÄzÉ
gÄt°sÄ£«ÄÜÄ¼ÄÄ°zÄ³ÄÄ !

546

kāmana kaimarxedaḍe mōha muṇdugeṭṭittu.
amiṣha tāmasadhārigaḷella eḷetaṭavādaru.
akkaṭā, ayyalā ! nimma kaṇḍavarāro ?
āḷavillada snēhakke maraṇave mahānavami.
guhēshvarananarxiyade raṇabhūmigaḷulidavu !

546

*Breaking the hands of Kāma love is spoiled
People of all types are spoiled.
Alas, who has seen You?
For no deep friendship death is a festival
Without learning Guheshwara war ground grew!*

Explanation:

Breaking the ... is spoiled: With Kāma there is desire for things of pleasure. With desire for things of pleasure the person is in the bonds of sumsāra. Without Kāma there is no desire. Without desire there is no bonds of sumsāra.

People of ... are spoiled: People seek things of pleasure and are happy for brief periods. They are under the illusions of māya. So they are interested in the things they see. Their life is a waste.

Alas, who ... seen You? : Being under the influence of māya how can they experience linga? How can they get eternal happiness?

For no ... is a festival: People with desire acquire things of this world. So they are in sumsāra. Being in sumsāra they are subject to birth, death and life. Sharana too has desires. But they are all for linga. So his life is like a festival.

Without learning ... ground grew! : Life without the knowledge of Parashiva is a battle field. There are pains and sufferings. It is not a place for peace and quiet. The life of a sharana is different. He has no desires. He has the knowledge of Parashiva. His life is free from disturbances and is a shining light.

Summary:

With Kāma (Cupid) there is desire for things of pleasure. A person with desire has turmoil in his life. He is in the bonds of sumsāra. In sumsāra death is inevitable. His life is like a war ground without any peace. Sharana is pure in heart and mind. He has preserved both body and mind to linga. His life is without desires. For him even death is like a festival.

547

PÄ°Äât³Ä³ÔÄiÉÄ, PÄIPÄ³Ä³ÔÄiÉÄ
°ÉÄÄmÉÄiÄÄ£ÄqÄÄwÜzÉÝ.

JEÀß PÉÊ ÉÉÆÄr ``sÉÆÄ ! PÀ°«ÄgÀ ,ÄÄ``sÀlgÄÄ ;
 JEÀß PÉÊ ÉÉÆÄr ``sÉÆÄ ! C¾Ä»jAiÄÄgÄÄ.
 PÁÇ UÉ°zÄÄ UÄÄ°ÉÄ±ÀégÀ°AUÄzÀ°èUE
 vÄ`É³AjUEAiÄÄxQì \$AzÀÉÉÉß PÉÊ ÉÉÆÄr ``sÉÆÄ !

547

kalyāṇavarxiye, kaṭakavarxiye bēṁṭeyanāḍuttidde.
 enna kai nōḍi bhō ! kalivīra subhaṭaru ;
 enna kai nōḍi bhō ! arxuhiriyaru.
 kāḍi gelidu guhēshvaraliṁgadallige
 talevarigeyanikki baṁdanenna kai nōḍi bhō !

547

*Not know Kalyāna, not know sharanas, hunting
 Look at hands! Braves are happy;
 Look at hands! Learned elders.
 Fighting winning Guheshwaralinga
 Came wearing protection look at hands!*

Explanation:

Not know ... hunting: Kalyāna is a place. Sharanas established Anubhava mantapa in Kalyāna. Here they discussed numerous religious and social subjects. They wrote vachanas expressing their life experiences. Sharana is a hunter. He enters the forest with animals. Kāma and Krōdha disturb his mind. They are different forms of māya. He fights them with his weapon bakthi-knowledge. He is victorious in his fight and destroys the animals.

Look at ... Learned elders: Allamaprabhu says to sharanas that he has avoided the influences of māya. So he too has won the battle and is free from the bonds of life. Look, there are marks of winning in my hands!

Fighting winning ... look at hands! : Allamaprabhu says that he too has won the battle with māya. With the feelings of ‘Shiva Om’ he was protected from māya. By offering himself to linga he was free from the cycle of life.

Summary:

Born in sumsāra, Allamaprabhu fought the influences of māya. He won the battle and his hands show the marks of victory. Following the path of Shiva he saw Shiva. He offered his feelings ‘Shiva Om’ to linga and is free from the cycle of life.

548

C,ÄÄgÀ°ÁzÄÄzÄÄ ©Ä,ÄgÀ°Á-ÄvÄÄÛ.
 \$`Éè ÉÉÆ`Éè xÄ PÉÆqÄÄ°Ä °ÄgÀ°ÄÉÄÄ.
 ÉÁ ``ÉÄrvÄÄÛ xÉßß °ÄÄÄRzÀ°è®è UÄÄ°ÉÄ±ÀégÁ.

548

asuravādudu bīsaravāyittu.
 balle nolle nī koḍuva varavanu.

nā bēḍittu ninna mukhadallilla guhēshvarā.

548

The favors for demons are wasted

I know what boons You can give.

What I ask is not with You Guheshwarā.

Explanation:

The favors ... are wasted: Demons are interested in the pleasures of life. To fulfill their desires, they seek boons from Gods. Even after receiving boons, they are short lived and did not get eternal happiness.

I know ... can give: Sharana knows that the boons received by the demons lead them to bond in sumsāra. He also knows that the boons do not lead to eternal life. So he says to the divine that he does not want any boons.

What I ... You Guheshwarā: Everything ends with time that is not part of you including the happiness from boons. Sharana has no interest in boons. He is interested in the happiness with equality. He wishes to unite with God as if they are one and the same. Sharana is happy to receive boon that grants him equality with Parashiva. But God cannot grant his wish because sharana is not staying different from linga. So how can God give such a boon?

Summary:

There are two kinds of worship. The first is to worship as if God is different from us. In this case worshiper offers things to God and he receives them as prasādhā. This leads to the bonds of sumsāra. In the second type of worship the pride 'I and mine' is offered and it leads him to equality with God. This frees the worshiper from the cycle of life and leads to eternal happiness. Sharana walks in this path. God gives boons to those who are different from him. But a sharana is united with linga. How can linga give boon to a sharana who is not different from linga?

549

CwgÀxÀ ,ÀªÀÄgÀxÀgÉxÀ »jAiÀÄgÀÄ

ªÀÄwUÉiÄÖ ªÀÄgÀÄ¼ÁzÀgÀ´Á !

zÉÄªÀ ,ÀvÀÛ, §æªÀª ªÉÆvÀÛ, «µÀÄÚ QZÄÑ »rzÀ.

UÀAUÉUËjAiÀÄj§âgÀÄ ªÀÄÄqÉAiÀÄgÁzÀgÀÄ.

EzÀ PÀAqÀÄ ´ÉgÀUÁzÉ UÀÄªÉÄ±ÀégÁ.

549

atiratha samaratharenipa hiriyaṛu

matigeṭṭu maruḷādaralā !

dēva satta, brahma hotta, viṣṇu kicca hiḍida.

gaṁgegouriyaribbaru muṁḍeyarādaru.

ida kaṁḍu beragāde guhēshvarā.

549

Elders brave and with knowledge

*Lost their mind became mad!
 God died, Brahma stayed, Vishnu caught fire.
 Gange Gowri became widows.
 Seeing this I am surprised Guheshwarā.*

Explanation:

Elders brave ... became mad! : Many people perform serious and difficult yogas. But they fail to receive the knowledge of Shiva. At the end, they are disappointed with their performance of yogas.

God died ... became widows: God died refers to not seeing Shiva, Brahma stayed refers to body remained as before, Vishnu caught fire refers to the mind tangled in sumsāra. Gange and Gowri are the two powers Jnānashakthi and Ichchāshakthi. Widow refers to failure. The performer did not see Shiva. Their body did not become the body for linga. Their mind is not peaceful. They are in the bond of sumsāra. They failed.

Seeing this ... surprised Guheshwarā. : Numerous people have performed yogas under difficult circumstances- not eating, standing on one foot,.. They all failed to achieve eternal happiness. They had no knowledge of Shiva. They all ended up in the bonds of sumsāra. They are not free from the cycle of life. Allamaprabhu wonders seeing their plight.

Summary:

Performing yogas is a waste for those seeking equality with linga. Their efforts are wasted without the knowledge of Shiva path. They remain in the bonds of sumsāra. They are in the cycle of life. They do not know how to change their body to that of linga. Allamaprabhu is surprised seeing their plight.

550

»AzÀt PÀ«UÀ¼ÉÉÀß vÉÆwÛÉÀ ðÄÄPÀÌ¼ÄÄ
 ðÄÄÄAzÀt PÀ«UÀ¼ÉÉÀß PÀgÄÄtzÀ PÀAzÀUÀ¼ÄÄ.
 DPÁ±ÀzÀ PÀ«UÀ¼ÉÉÀß vÉÆnÖ® PÀÆ,ÄÄ.
 °Àj\$æ°ÄägÉÉÀß PÀPÀëPÀÄ¼Ä.
 ðÄ ðÄiÁðÀ ÉÁÉÀ½AiÄÄ UÄÄ°ÉÄ±ÀégÁ.

550

hirñdaṇa kavigaḷenna tottina makkaḷu
 muñdaṇa kavigaḷenna karuṇada kaṇḍagaḷu.
 ākāshada kavigaḷenna totṭila kūsu.
 haribrahmarenna kakṣhakuḷa.
 nī māva nānaḷiya guhēshvarā.

550

*Past poets are children of slave
 Future children are children of pity
 Poets of sky are children in cradle.
 Hari Brahma are children in arm.*

You are father-in-law I son-in-law Guheshwarā.

Explanation:

Past poets ... son-in-law Guheshwarā: Past poets refer to those learned the past philosophy, poets of sky refer to bayalu philosophy, Hari Brahma refers to the five forms of Shiva; Brahma, Vishnu, Rudra, Eshwara and Sadhāshiva. From the five powers: Kriya, Jñāna, Ichchā, Ādhi, and Parā came five rays; Sath Chith Ānanda Nithya Paripurna. Father-in-law is Shiva and son-in-law is sharana. Shiva has Chichakthi and so sharana is the son-in-law. This world has 36 philosophies. They came from Shiva. Shiva is the reason for every thing mobile and immobile, human and divines. At the end all end up in Shiva. So Shiva is for the past and also for the future philosophies. He is free from form. He cannot be described. He is simply bayalu. Sharana learns about Shiva. He is happy having part of Chichakthi, the ray of Shiva. With this knowledge sharana is like a poet. The divines Brahma, Vishnu, Rudra and others are like small children to sharana. Since he is with Chichakthi, the daughter for Shiva, sharana is considered as his son-in-law. Sharana is free from all illusions. He is happy and is in peace.

Summary:

Shiva is pure and is beyond time and place. He is forever. He is from the beginning so he is the past and also he is the future. The poets know this from experience. Sharana, by offering his body-mind-feelings, sees Shiva. The ray of Shiva-Chichakthi is the daughter of Shiva. Sharana marries or joins her. So Shiva is his father-in-law and sharana is the son-in-law. All other poets Brahma, Vishnu, Rudra and others are like small children.

551

zÉǺÀ-ÉÆǺPǺzÀ zÉǺÀUÀtAUÀ¼É®è JÈÀß

ºÉÆ¾UÉÁ\$gǺǺ :

CzǺǺ çǺÉ.

ǺvǺǺ ǺwéPǺ ǺzǺǺPǺÛgǺǺ JÈÀß ºÉÆ¾UÉÁ\$gǺǺ ;

CzǺǺ çǺÉ.

ºÀçÉÁ®ǺǺ ºsǺǺǺÆǺzÉÆ¼AUÉ CǺǺgǺǺ vÁ«gǺ° ,

ÉǺ ǺǺÉÆǺ¼AUǺǺ UǺǺºÉǺ±ǺégǺ.

551

dēvalōkada dēvagaṇaṅgaḷella enna horxageṁbaru :

adu diṭave.

satya sātṽika sadbhaktaru enna horxageṁbaru ;

adu diṭave.

hadinālku bhuvanadoḷage avaru tāviralī,

nā nimmoḷagu guhēshvarā.

551

All the divines in the divine world

*Say I am outside; true it is.
 Good, pure and devotional people
 Say I am outsider; true it is
 In the fourteen houses they can stay,
 I am in You Guheshwarā.*

Explanation:

All the divines ... true it is: Those who live in the divine world are of the opinion that their God is the worshiped and they are the worshipers. He is the giver and they are the blessed ones to receive. They are very fond of things that are dear to their God. They think that sharana does not belong in their world. It is the truth. For a person who desires equality with God where is the world for him?

Good, pure ... true it is: People worship their chosen God with devotion. They offer things earned by honest work. They worship with duality in their mind. They associate with those following their methods of worship. They do not understand or associate with sharana who worships without duality. In their view a sharana is an outsider.

In the fourteen ... You Guheshwarā. : Devotees are more interested in routines. In their view their God is superior. Duality of mind is the reason for their view. Their duality leads to bond in sumsāra. They are not free from time and place. They are in the bonds of life. They cannot have eternal life. Sharana has no duality. He unites and has equality with linga. He is outside of the divine world and also not in the world of mortals. This is true because he is linga. Linga is beyond time and place. There are two kinds of worship. Worship of linga with duality of mind and the other is without duality. In the first there is the devotee and the linga. In the second there is no difference between the devotee and the linga. Sharana becomes what he worships. But others receive some sort of status from their worship.

Summary:

The divines and the devotees worship with duality in their mind. They are the worshipers and the God is the worshiped. They have no eternal happiness except status from their worship. Sharana too worships but without duality. He is no different from linga. With unity he is linga. As linga he is not limited to space or time. So Allamaprabhu says let the divines and people stay in the fourteen worlds. I stay beyond these worlds in linga.

552

¥ÀAZÀªÀÄ°Á¥ÁvÀPÀªÁªÀÄzÉAzÀ¾ôAiÀÄgÀÄ :
 "sÀ«AiÀÄ vÀAzÀÄ "sÀPÀÛÊÀªAiÁqÀÄªÀÄzÀÄ
 ¥ÀæxÀªÀÄ ¥ÁvÀPÀ.
 "sÀPÀÛjUÉ ±ÀgÀuÉÁ\$ÄzÀÄ céwÄAiÀÄ ¥ÁvÀPÀ.
 UÀÄgÀÄªÉÁ\$ÄzÀÄ vÀÈwÄAiÀÄ ¥ÁvÀPÀ.

UÄÄgÄÄ °AUÄ dAUÄÄÄzÄ ¥Äæ,ÄzÄ°Ä PÉÆAqÄQÉ
£Ä®)£ÉAiÄÄ ¥ÄvÄPÄ.

UÄÄ°ÉÄ±ÄégÄ°AUÄzÄ°è »jzÄÄ °sÄQÜAiÄÄ
äAiÄqÄÄäÄÄzÄÄ
¥ÄAZÄäÄÄ ¥ÄvÄPÄ!

552

pañcamahāpātakavāvudeṁdarxiyaru :
bhaviya taṁdu bhaktana māḍuvudu prathama pātaka.
bhaktarige sharaṇembudu dvitīya pātaka.
guruveṁbudu tṛutīya pātaka.
guru liṅga jaṁgamada prasādava koṁḍaḍe nālkaneya pātaka.
guhēshvaraliṁgadalli hiridu bhaktiya māḍuvudu
pañcama pātaka!

552

*Do not know guilt the five greatest:
First bringing a bavi to make him a baktha.
Second saying sharanu to a baktha
Third is to say guru
Fourth is to receive prasādha from guru, linga jangama
Shows extreme devotion in Guheshwaralinga
It is the fifth!*

Explanation:

Do not ... five greatest: There are two kinds of guilt. The first is sthula and the second is sukshma. The first leads to sumsāra. The second interferes with the union of anga and linga. Sthula has five types of guilt. The first guilt is to neglect a baktha on seeing him, the second guilt is not serving a baktha, the third is to argue with a baktha, the fourth is not performing charities and the fifth is to brag the work performed with others. Baktha should discard the above five guilt. Similarly sukshma has five type of guilt. Sharana should go beyond the sukshma guilt to experience eternal happiness as one with linga. Most people know sthula guilt but few are aware of sukshma guilt.

First bringing ... a baktha: A bavi is interested in the things of this world. But a baktha's interest is in God. Guru on seeing a bavi shows pity on him. By giving Istalinga shows the path of Shiva. These actions of guru change a bavi to a baktha. Without any arguments it is divine work. But there is the duality in the mind that he is a bavi, he is a baktha. So there is guilt. This is the first type of guilt

Second saying... a baktha: On seeing a baktha it is natural to greet him. But even this has guilt. It says that I am greeting and it leads to duality of mind. This is the second type of guilt.

Third is ... say guru: Guru occupies unique position in the life of a pupil.

Guru shows the path of Shiva. It is natural to greet him and to serve him. Again the actions of a pupil lead to guilt because there is the duality. This is the third type of guilt.

Fourth is ... linga, jangama: Offering to guru, linga and jangama with pure mind results in prasādhā. Prasādhā cleans body, mind and feelings. Here too there is pride and duality of mind. The feeling of objects, offering, and prasādhā leads the fourth type of guilt.

Shows extreme ... the fifth! : Offerings to God is ordinary devotion. But giving up ‘mine’ is the greatest offering to God. Things are offered in an ordinary manner. In the other he has the feeling that they are mine. Even here there is guilt. This is the fifth type of guilt. Union with Shiva is not possible till all guilt’s are avoided.

Summary:

In this vachana Allamaprabhu suggests that a baktha desiring to unite with Linga should follow the five steps. He should discard the love for things of this world and become a devotee of God. His walk and talk should be harmonious. He should seek the help of a guru and acquire Shiva knowledge. He should offer things to God and receive them as prasādhā for his use. Without the pride ‘mine’ he should be in peace. Going further he should be free from the sukshma pride ‘I’. These lead him to unity with linga and eternal happiness. This is what a sharana accomplishes during his life. With increased devotion to Shiva, the performer is free from pride. Being in sumsāra the performer still shines like the lotus in the water. Changing a bavi to a baktha, greeting devotees, showing respect to guru-linga-jangama, changing the offerings to prasādhā for use, and to offer everything to linga is noble. But they lead to pride-‘I’. With pride there is no unity with linga. In a way the pride is a kind of guilt feeling. Sharana is free from this guilt because he is in peace. He performs these acts routinely but without the pride.

553

CUÀ³ÄÄå CUÉÆÄZÀgÀÆÉ¹PÉÆAqÄÄ C³Äj³ÀgÀ PÉÊUÉ
JAvÄÄ §AzÉ ?
GUÄÄgÀÄUÀ¼É®è ,ÄÄwÛzÀ³É ? CUÄÏ³ÀtÂ ¥ÄvÉæ
C¾vÀ³É CAIÄiÄå ?
JEÀß PÀgÄ,ÄÜ®zÉÆ¼ÄVzÄÄÝ JEÉÆßqÀÆÉ £ÄÄrAiÉÄ !
æ£Äß ²À®è PÀ¼ÉzÀqÉ MqÉAiÄÄgÄÄAmÉ,
UÄÄ°ÉÄ±ÄégÁ.

553

agamyā agōcarānenisikōṇḍu avarivara kaige emtu baṁde ?
ugurugaḷella suddidave ? agghavaṇi patre arxatave aYYā ?

enna karasthaladoḷagiddu ennoḍane nuḍiye !
ninna halla kaḷedaḍe oḍeyaruṇṭe, guhēshvarā.

553

*Being Agamyā Agōchara how did come to hands?
Are Your nails deformed? Are water, leaves sharp?
Being in my hand not talking with me!
May lose teeth with punishment
Who can save You Guheshwarā?*

Explanation:

Being Agamyā ... to hands? Agamyā means beyond the limits of mind and Agōchara means beyond the reach of sense organs. Parashiva is beyond sound, place or time. He is beyond mind and sense organs. He is true. Allamaprabhu asks God what made Him to come to the hands of devotees? What is the reason to show up as Istalinga? .

Are You ... leaves sharp? : Did he come to get worshiped from flowers and leaves? Are they in scarce? Or has he deformed nails to the extent unable to pick flowers? All these talks are for joking. There must be some reason. So what are they?

Being in ... You Guheshwarā? : God, tell me for what reason came to the palm. You did not come to be worshiped. There must be some elaborative and secret reason. I am anxious to learn. If you do not speak I might punish you. Then, who rescues you? Istalinga is not just for worship. Looking at Istalinga the devotee fills his eyes-mind-and feelings with linga. With this he is free from pride 'I and mine'. He unites with linga and experiences linga. This is the true reason for Istalinga.

Summary:

Allamaprabhu says to God: You are beyond the reach of mind, You are formless and not visible to the eyes, then what is the reason of your presence on the palm? Did you come to get worshiped from fruits and flowers? Are your nails been crumpled enough to interfere to pick flowers? Give me answers to my questions? Else I punish you. Then who can rescue you? God came as Istalinga, not just to get worshiped, to quell desire so baktha can unite with Him.

554

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GAqǺǺ G¥ǺºǺǺ¹, §¼Ǻ¹ §æºǺǺZǺjǺiÉǺǺAzÉÉǺǺ.

ºǺUAǺ«AvǺǺmÉÉǺǺ, ºǺUEÉPǺǺºǺǺ ÉǺǺrǺiǺǺ.

C¨sǺAUǺÉǺ Ǻ®ǺǺ ¨sǺAVvǺgÉvǺÚ §®égǺǺ UAǺºǺÉǺ±ǺégǺǺ?

554

shvēta pīta kapōta harita kṛṣṇa māmjiṣṭhavermba ṣhaḍuvarṇavermdenna.

uṇḍu upavāsi, baḷasi brahmacāriyemḍenna.
 liṅgavimtuṭenna, liṅgaikyava nuḍiya.
 abhaṅgana niluva bhaṅgitaretta ballaru guhēshvarā?

554

*Swayatha peetha kapōtha haritha
 Krishna mānjistae shaduvarnas.
 Hungry after eat with use brahmachāri.
 Does not describe linga; does not talk lingaikya.
 The status of abangitha
 How can bangitha know Guheshwarā?*

Explanation:

Swayatha peetha ... mānjistae shaduvarnas: Swayatha means white. This is the color of Swādistānachakra. Peetha means yellow. This is the color of Ādhārachakra. Kapōtha means gray. It is the color of Vishudhdhichakra. Haritha is green and it is for Manipoorakachakra; Mānjistae means red. It is for Anāhathachakra; Krishna means color of fire. It is for Ājnāchakra. Shad means six and varna is color. There are six colors for the six wheels of power. Sharana has gone beyond these six wheels and has reached the end of his yoga. He sees and experiences linga. But he cannot say anything about what he sees or about his experiences.

Hungry after ... use brahmachāri: Sharana follows the path of Sadhāchāra. He performs things without any pride 'I and mine'. He is hungry even after eating a dinner. This suggests that he is not interested in things of this world.

Does not describe linga: Sharana has seen linga and he has experienced linga. Linga is beyond the ten directions. So he cannot describe linga.

Does not talk lingaikya: Sharana uniting with linga is bayalu. His experience cannot be described.

The status ... know Guheshwarā? : Abingitha refers to Parashiva who cannot be destroyed. Linga is beyond time and place. Linga cannot be seen, cannot be described. But linga is the truth. People seeking the pleasures cannot understand linga.

Summary:

Sharana after passing the six wheels of power has reached the place of linga. He sees bayalu and unites in bayalu. Thus he experiences bayalu as one. Yet he cannot describe either linga or his experience as linga. People seeking pleasures of this world cannot understand the status of a sharana.

555

DqÁqÀ \$AzÀ PÉÉÃqÀUÀ °ÀAzÀgÀ°À£ÉÃ%ôvÀÛ~Áè
 £ÉÉÃqÀ \$AzÀ°ÀgÀ PÀtÂÛ~Áè MqÉzÀ°ÀÃ.
 °ÉúÉÚAiÄ wAzÀ°ÀgÀ °À~Éè~Áè °ÉÉÃzÀ°ÀÃ !
 EzÉ£ÄÄ ,ÉÉÃfUÀ°ÉÇ UÄ°ÉÃ±ÀégÁ ?

555

āḍāḍa baṁḍa kōḍaga haṁḍaravanērxittallā
nōḍa baṁḍavara kaṇṇillā oḍedavu.
beṇṇeya tiṁḍavara hallelā hōḍavu !
idēnu sōjigavo guhēshvarā ?

555

*Kodaga came to play climbed the stage
Came to see lost their eyes.
Eating butter lost all their teeth!
What surprise is this Guheshwarā?*

Explanation:

Kodaga came ... the stage: Kodaga refers to wandering mind. This world is full of attractive things. It is like a playground. The wandering mind collects things of this world for pleasure of body. The activity of mind continues. Some how it finds the steps of shatsthala, the path of Shivayoga. Once the mind enters the path it becomes peaceful. It has no interest to return to the original state.

Came to ... their eyes: Five sense organs assists the wandering mind in collecting information. They are; eyes, nose, ears, tongue, and hands. With peace of mind the functions of these organs also cease. They start looking inside the body instead outside of the body.

Eating butter...this Guheshwarā? : Butter refers to happiness with ecstasy of mind. Teeth refer to the duality of mind. In the ecstasy state of a sharana he receives the knowledge that he is Shiva and becomes extremely happy. As a result he loses all awareness of body and the world. He is a sharana now. Allamaprabhu expresses surprise seeing his status.

Summary:

With attractive things the world is a playground for the mind. It collects things with the help of sense organs for pleasures of the body. One day it follows the shatsthala path or the six steps in Shivayoga. In the path the mind becomes peaceful and the sense organs stop their outward looking functions. Now the mind looks inside of body. Jeeva reaches and unites linga. Jeeva becomes overjoyed. Jeeva learns that he is linga and is in a state of ecstasy. In this state he loses all awareness of himself and his body including the duality of mind.

556

PÉAqÀzÀ àÄÄ¼É PÀ¼ÖÉà°è GzÀPÀàÁVgÀ¨ÉÄPÀÄ.
d®¥Àæ¼ÀAiÀÄàÁzÀ°è àÁAiÀÄÄ«ÉÀAwgÀ¨ÉÄPÀÄ.
àÄÄ°À¥Àæ¼ÀAiÀÄàÁzÀ°è DPÁ±ÀzÀAwgÀ¨ÉÄPÀÄ.
dUÀvÀàç¼ÀAiÀÄàÁzÀ°è vÀÈÀß vÁ ©qÀ¨ÉÄPÀÄ.
UÀÄ°ÉÄ±ÀégÀÉÉAS °AUÀ vÁÉÁVgÀ¨ÉÄPÀÄ.

556

keṇḍada maḷe karxevalli udakavāgirabēku.
jalapraḷayavādalli vāyuvinaṁtirabēku.
mahāpraḷayavādalli ākāshadaṁtirabēku.
jagatpraḷayavādalli tanna tā biḍabēku.
guhēshvaranemba liṁga tānāgirabēku.

556

*To rain of fire is to be like water.
To huge flood is to be like air.
To perish is to be like sky.
Perish of world is to leave oneself,
Name Guheshwara is to be self.*

Explanation:

To rain ... like water: Fire refers to jealousy. Sharana is in peace. He is calm at all times. He stays calm even when others are jealous about him.

To huge ... like air: With huge floods air cannot be hurt or is in any type of danger. Sharana is like air. He is free from the effects of sumsāra.

To perish ... like sky: Numerous animals live on this earth. They all perish with time. Death comes to sharana too. But sharana is like a sky. So death has no effect on him. He is bayalu.

Perish of ... be self: The world with numerous lives cease to exist with time. Then sharana leaves his jeeva and unites with linga. Sharana is in peace like water, nothing affects him like air, and is above all problems like sky.

Summary:

Sharana knows that he is linga. He is in peace and nothing can alter his peace. If there is rain of fire he is in peace like water, if there is a flood he moves like air, if there is a huge destructive flood he stays like sky, and if death comes he unites with linga and stays as bayalu. He stays peaceful even if people are jealous about him. He is not affected by the influences of sumsāra. He is peaceful and unites with linga and is bayalu.

557

C¾õÉAiÄÄ æÉÄÄ®t òÄÄ-ÉèUÉ PÉAUÄ¾õÉAiÄÄ "ÁtªÄ
vÉÆIÖªÄÉÉ,
vÄ¥ÄàZÉ vÁVvÄÛ-Áè ! CzÄÄ MAZÉ "ÁtzÀ`è
C½-ÄvÄÛ-Áè !
£Áj òÄ¾õ-ÄvÄÄÛ, ©®Äè æÄÄÄ¾õ-ÄvÄÄÛ.
òÄÄ-Éè JvÄÛ òÉÆÄ-ÄvÄÄÛ UÄÄòÉÄ±ÀégÁ ?

557

arxeya mēlaṇa hullege keṁgarxeya bāṇava toṭṭavane,
tappade tāgittallā ! adu orṁde bāṇadalli aḷiyittallā !
nāri harxiyittu, billu murxiyittu.

hulle etta hōyittu guhēshvarā ?

557

*Deer top of hill hunter strings feathered arrow,
Touched without missing! It died with one arrow!
String severed, bow breaks.
Where did deer go Guheshwarā?*

Explanation:

Deer top ... feathered arrow: Māya is deep rooted in the body. The world has numerous things attractive to the body. Desire, illusion and ignorance are some of the weapons of māya in attracting jeeva to sway from learning the truth. Being ignorant of the past jeeva is in the bonds of sumsāra. Jeeva wish to escape from the clutches of māya. So jeeva follows the path of Shivayoga or wears the bow named Shivayoga. With pure mind and with the knowledge that jeeva is not the body and jeeva is Shiva, an arrow named Shiva Om is shot from the bow to kill the animal māya.

Touched without ... one arrow! : The arrow hits māya the animal and kills all her influences on jeeva. Jeeva is free from the bonds of sumsāra.

String severed ... go Guheshwarā? : With the killing of the animal the hunter has no need of the bow and arrow. Similarly, a sharana follows the path of Shivayoga to be free from the clutches of māya. Being free he is in bayalu.

Summary:

Māye lives in the body and is responsible for jeeva to be in the web of sumsāra. Māya has many weapons including desire, love and affection to sway jeeva away from learning the truth. Māya is like an animal and jeeva wants to kill the animal or free from the clutches of māya. Sharana is in the path of Shivayoga the bow. With pure mind and without duality of mind he shoots an arrow named Shiva Om to kill the animal. The arrow strikes and kills the animal. With the death of the animal, sharana is free and has the knowledge of linga that he is linga. Also the bow breaks or he accomplishes his goal of seeing and uniting linga. He is bayalu.

558

ÉÁ zÉÃÀÈÀ®èzÉ ðÃ zÉÃÀÈÉ ?
ðÃ zÉÃÀÈÁzÀqÉ JÈÀßÉÉÃPÉ ,À®É ?
DgÉÊzÀÄ MAzÀÄ PÄÄrvÉ GzÄPÄÄÀÈÉ¾ÖÉÉ,
ÒÄ¹zÁUÀ MAzÀÄ vÄÄvÄÄÛ NUÀgÄÄÀðPÄÄìÉÉ,
ÉÁ zÉÃÀ PÁuÁ UÄÄ°ÉÄ±ÀégÁ !

558

nā dēvanallade nī dēvane ?
nī dēvanādaḍe ennanēke salahe ?
āraidu om̐du kuḍite udakavanerxeve,
hasidāga om̐du tuttu ōgaravanikkuve,

nā dēva kāṇā guhēshvarā !

558

*Without me being God can You be God?
If You are God why don't You care for me?
Worships and give water to You,
When hungry I give You food,
I am God look Guheshwarā!*

Explanation:

Without me ... look Guheshwarā! : Sharana is the one who cares for God irrespective of his appearance. He offers articles of forms to Istalinga on his palm, offers tasty things to Prānalinga and treats Bhāvalinga with things of content. Sharana is happy performing these duties. So he is above God. He cares for linga. As a caring person he is the God.

Summary:

Sharana cares for God when God appears on his palm as Istalinga. He offers things of forms to Istalinga. He offers tasty things to Prānalinga and offers things of content to Bhāvalinga. Sharana cares for God, he is considered above God. In fact sharana is the God. Allama Prabhu praises sharana.

559

MPÀÄlìzÀ «ÄPÀÄlìzÀ PÉÆA\$ ±ÄÑ® ¥Äæ,Áç ðÃ PÉÄ¼Á.
MPÀÄlìzÀÄÄzÄÄ «ÄPÀÄlìzÀÄÄzÄÄ, \$®èqÉ ðÃ °ÉÄ¼Á.
MPÀÄlì °ÉÆÄ°ÄÄzÄÄ PÁAiÄÄ, «ÄPÀÄlì °ÉÆÄ°ÄÄzÄÄ

¥Äæt.

EzÄÄ vÀPÀÄlìzÉAzÄ¼ôzÄÄ PÉÆ¼Ä\$®èqÉ
¹PÀìÄÄÄÄ ÄÄÄÄÄÄ UÄÄ°ÉÄ±ÄégÄÄÄÄ.

559

okkuda mikkuda komba nishcala prasādi nī kēlā.
okkudāvudu mikkudāvudu, ballaḍe nī hēlā.
okku hōhudu kāya, mikku hōhudu prāṇa.
idu takkudemdarxidu koḷaballaḍe
sikkavanu namma guhēshvaranu.

559

*Listen, Nischalaprasādhi carries given, left over
Tell, what is given, what is left over.
Gone is the body, left is the prāna
Learning this as truth
Can be reached our Guheshwara.*

Explanation:

Listen, nischala ... left over: Nischalaprasādhi is a person who receives prāsadha routinely without fail. Baktha spends his entire life receiving

prasādha routinely without progress. On seeing Nischalaprasādhi Allamaprabhu gives advice to them.

Tell, what ...is the prāna: The routines of Nischala prasādhi are appreciated. But it does not lead him to the unity with linga. Things offered to Istalinga are received as prasādha. This is the prasādha given. The feelings of the body are offered to linga to change the body to that of linga. Then it becomes prasādha. The inner feelings are offered to Bhāvalinga to change them to prasādha. Then prāna changes to linga prāna.

Learning this ... our Guheshwara: Both prāna and body should become prasādha. With this knowledge sharana receives prasādha. Before uniting with linga sharana loses affinity to both body and prāna. In the beginning baktha offers things of this world to linga and receives them back as prasādha for his use. As he climbs the steps of shivayoga he offers his body and prāna to linga and makes them linga body and linga prāna. Sharana reaching this state is free from the problems of this world. He cannot be bounded in sumsāra. He is in the shade of linga.

Summary:

Many people routinely offering things to linga call themselves as Nischala prasādhi. They do not know that the prasādha they receive do not lead to lingaika. By serving Istalinga they change their body to that of linga. Their mind filled with feelings of linga change to prāna of linga. With this knowledge sharana receives prasādha.

560

PÀ®è °ÉÆĴÉÆ¼ÀUÉÆAzÄÄ PÁAiÄÄðªÀ PÁŞqÉ
PÀ®è ¨ÉZÁPÀZÉ, PÀ¥ÈàAiÄÄ ĴÉÆĀPÀZÉ,
C°èAiÄÄ GzÁPÀªÀ PÄÄrAiÄÄŞ®èqÉ CzÄÄ AiÉÆĀUÀ !
Ş®èqÉ ¤ªÄÄª°è ¤ÃªÉ w½zÄÄ ÉÉÆĀrgÉ.
C¾ðªÀ AiÉÆĀUÀQìzÄÄ a°ÀßªÀAiAiÁâ :
PÀ®Āè PÀ¥ÈàAiÉÆ¼ÀUÀt °ÄÄ®ĀèjAiÄÄZÉ CIÄÖAŞAvÉ
UÄÄ°ÉĀ±ÀégÁ.

560

kalla hōrinolaḡomdu kāryava kābaḡe
kalla bedakade, kappeya sōmkade,
alliya udakava kuḡiyaballaḡe adu yōḡa !
ballaḡe nimmalli nīve tiḡidu nōḡire.
arxiva yōḡakkidu cihnavayyā :
kallu kappeyolaḡaṇa hulluriyade aṡṡumbante guhēshvarā.

560

*See water in the cave with pile of stone
Without disturbing stones, without touching frog,
It is yoga if drinks that water!*

*If known just think about it.
It is the symbol to learn. :
Inside stone frog feasting
By not burning grass Guheshwarā!*

Explanation:

See water ... of stone: Cave refers to body and water refers to the nectar inside the body. A cave has water. People wish to drink this cave water because it is pure and sweet. Similarly body has the nectar. Persons wishing for eternal life want to drink the nectar. How?

Without disturbing ... is yoga! : Frog refers to the sense organs. People should drink the water without disturbing the stone and without touching the frog. The performer of Shivayoga drinks the nectar by losing awareness of his body and without touching his sense organs. In other words he suppresses the activities of his sense organs so they look inside his body. He reaches the nectar and sees linga. He drinks the nectar and is happy.

If known ... about it: Yoga is not mere words. Talking about yoga does not yield results. It should be practiced. The performer looks inside his body by suppressing the outward look of his sense organs. Then results of yoga follow.

It is ... to learn. : It is not enough to learn Shivayoga. A devotee should accomplish the results of Shivayoga. He is happy for all times.

Inside stone ... grass Guheshwarā! : Grass refers to desires of body and burning grass refers to without desires. Desires to acquire things increase with sense organs coming in contact with them. As a result jeeva tries to fulfill those desires. It leads to sumsāra. But the performer of Shivayoga has no desires or contacts with the things. He has made his sense organs to look inside his body. With these accomplishments he is with linga and enjoys the nectar. He is free from the cycle of life. He is a sharana.

Summary:

The desire of a devotee is to accomplish eternal happiness. Without disturbing body and without touching the sense organs is the way to fulfill his goal. He suppresses his feelings of body and sense organs. Then he experiences the unity with linga. Those who know the results of yoga enjoy bliss by performing themselves. Talking and learning yoga do not lead them to linga.

561

᳚Āj®èzÀ £É¼À°®èzÀ ``ÉĀj®èzÀ VqÀÄ ºÄÄnÖvÀÄŮ.
vÀ-É-Ā®èzÀ ᳚ÄÄÈUÀ \$AzÀÄ ᳚ÉÄĀ-ÄvÀŮ VqÀ᳚À ;
PÀtÂŮ®èzÀ PÄĜÄÄqÀ£ÄÄ PÄAqÀ£Ä ᳚ÄÄÈUÀ᳚À.
PÉÊ-Ā®èzÀ ᳚ÄÄzÀ£ÄÄ JZÄÑ£Ä ᳚ÄÄÈUÀ᳚À.
QaÑ®èzÀ £ÄrUÉÆAiÄÄÄŸ ,ÄÄIÄÖ ``Ät,᳚À᳚ ᳚ÄiÁqÉ

°AUÀPÀÌ| ðvÀ³Á-ÄvÄÄÛ UÄÄ°ÉÄ±ÀégÁ.

561

nīrillada neḷalillada bērillada giḍu huṭṭittu.
taleyillada mṛuga baṁdu mēyittā giḍava ;
kaṇṇillada kuruḍanu kaṁḍanā mṛugava.
kaiyillada vyāḍhanu eccanā mṛugava.
kiccillada nāḍigoydu suṭṭu bāṇasava māḍe
liṁgakkarpitavāyittu guhēshvarā.

561

*Without water, shade, root, plant grew.
Headless animal came and ate that plant;
Without eyes a blind saw that animal;
Without hands a person killed that animal.
Took to the city without fire
Cooked to perfection
Offered to linga Guheshwarā!*

Explanation:

Without water ... plant grew: Water refers to truth, shade to peace, root to stability and plant to the world. The world has many things. It has no root, has no stability, has no peace, and has no characters to free jeeva from the effects of sumsāra. The things in the world are attractive and illusionary.

Headless animal ...that plant; Headless refers ignorance or under the influence of māya and animal refers to mind. The mind is like an animal. It wanders without wisdom. It falls easily to the influences of māya. It is more interested in eating the fruits of this world. It has no knowledge of Parashiva.

Without eyes ... that animal: A person is the performer of Shivayoga. His eyes and hands are instruments in seeking and receiving things of pleasure. The performer of Shivayoga is blind and without hands. It means that he is not interested in things of pleasure. He rejects things of pleasures. He controls his sense organs and looks inside his body. Also he changes his mind to be steadfast in linga. Now the mind is in peace.

Took to ...Linga Guheshwarā! : City without fire refers to peaceful place. Cooked to perfection means steadfast. With steadfast mind sharana reaches the peak in his performance of Shivayoga. He is in a state of trance and offers his mind to linga and enjoys eternal happiness.

Summary:

The world is the plant and the animal is the mind. The animal is interested in things of pleasure. But the performer of Shivayoga is free from the effects of sumsāra. With steadfast mind he is looking inside his body. His mind is now in the land without fire. He reaches beyond the three passages and prepares a perfect feast. He makes his mind steadfast in linga and drinks the nectar of happiness. He is free from the cycle of life and is

eternally happy.

562

xÃ £Á£ÉÅŠ “sÁªªÁJazÁ-ÄvÀÄÜ °ÉÃ¼Á ?
 xÃ£ÉÅŠÄzÉ CeÁÕ£À, £Á£ÉÅŠÄzÉ ¢ÀiÁAiÀiÁcÜÃ£À !
 xÃ£££Àßz£ £Á£££Àßz£ E¥Àà „ÄÄªª ©£Àß«®èz£
 C³ôAiÄÄŠ®èqÉ,
 D „ÄÄªªÄÄ xªÄÄÜÀ! ðvÀ PÁuÁ ÜÄÄ°ÉÃ±ÀégÁ.

562

nī nānēmba bhāvavāriṁdāyittu hēlā ?
nīnēmbude aṇṇāna, nānēmbude māyādhīna !
nīnennade nānennade ippa sukhava binnavillade arxiyaballaḍe,
ā sukhavu nimagarpita kāṇā guhēshvarā.

562

*Tell feelings you and I who made this?
Saying you is ignorance, I is under māya!
Learning the happiness without saying you or I
That happiness is for you Guheshwarā.*

Explanation:

Tell feelings ... made this? : ‘I am a devotee - You are God; I am the worshiper - You are the worshiped; I am the performer of yoga to accomplish you’. These are all dualities. These dualities did not exist earlier. How did these dualities come about? When did they come?

Saying you ... under māya! : The two words ignorance and māya have the same meaning. Ignorance means without the knowledge of Parashiva and māya is responsible for not learning about Parashiva. To say that you are God and I am the devotee is due to ignorance. In the beginning there are no differences between a devotee and God. Baktha has duality with the loss of memory about Parashiva. So ignorance is the cause for duality.

Learning the ... you Guheshwarā. : Without duality; ‘I and you, I am a baktha, you are God’, a baktha is led to happiness. Baktha performs Shivyayoga to be happy. In fact it is his original form.

Summary:

This vachana talks about two types of happiness. The first is with duality and the second is without duality in mind. People are happy with duality but it is not eternal. A sharana is happy without duality. His happiness is eternal without any difference between a sharana and God. This is not possible without reaching the peak of Shivayoga. Before this world there was only Parashiva. There was no 'I and you', or 'I am and you are'. This is the truth. Then how did the duality come about? Ignorance of Parashiva led to this duality. With māya there is ignorance and with ignorance there is duality. With duality jeeva has both birth and death, sad and happy. Without

ignorance it leads to the knowledge that jeeva is Parashiva. Jeeva performs Shivayoga and enjoys eternal happiness as Parashiva.

563

ΕΥÀàvÉÊzÀÀ vÀvÀézÀ °ÀvÉÔÀ§ zÁégAzà°è §¼À®ÀÀ
ÀÀàxÀØUÉÃr ÀÀÀÉÀÀ ÉÁÉÉÃÉÉÁ"ÉÉÀiÀiÁÀ ?
vÀÉÀß vÁ w½AiÀÀ®ÀvÀÈÀUÉ vÁÉÀÉÀà«®è ÀÀgÀÀ¼É.
ÀÀÀvÀÔAiÀÀàÉÀ "ÉuÉÚAiÀÀ ²±ÀÀ ÉÀÀAvvÀÀÛ.
ÀÀvÉÛ ²±ÀÀ«ÉÀ ,ÀÀRÀÀÉÉÉÉÉÁ"É UÀÀ°ÉÃ±ÀégÀ ?

563

ippataidu tatvada hattemba dvāradalli baḷaluva
vyarthagēdi manava nānēnembenayyā ?
tanna tā tīliyalutanage tānanyavilla maruḷe.
muttayyana beṇṇeya shishu nuringittu.
matte shishuvina sukhavanēnembe guhēshvarā ?

563

*Tired in ten door of twenty-five philosophies
What can I say for wasting mind?
To learn oneself there is no other.
Child swallowed butter of Muththaiah.
What to say about happiness of child Guheshwarā?*

Explanation:

Tired in ... wasting mind? : The body includes twenty five philosophies. The body has ten openings five are called Jnanendrias and five organs of actions called Karmendrias. There are 25 philosophies; five Karmendrias, five Jnanendrias, five inner eyes, five Vāyus or air passages, and five organs to gather information. The combination of these is the body. The ten doors are the five Karmendrias and five Jnanendrias. Mind moves in these organs. Through these organs mind has contact with the outside world and it gathers information. It satisfies itself by looking, tasting, holding, hearing and smelling. But it cannot be pleased from its activities. It is ignorant and does not know that it cannot get eternal happiness. So it is tired.

To learn ... no other: Mind does not know where to seek happiness. So it wanders thinking that happiness is from things of this world. Seeing the problems faced to jeeva from the wandering mind Allamaprabhu suggests to look inside the body with steadfast mind for everlasting happiness.

Child swallowed ... child Guheshwarā? : Muththaiah refers to Parashiva and butter refers to eternal happiness. Parashiva is the beginning for everything. He is eternal happiness. It is his quality. With swelled mind and with the knowledge that I am Parashiva, a sharana enjoys eternal happiness with Parashiva. His happiness is beyond description.

Summary:

Body is the collection of twenty-five philosophies. It has ten doors. Seeking happiness mind travels with these doors collecting information of this world. Its efforts are wasted. Eternal happiness is not outside the body but it is inside the body. The mind should stay inside with Prānalinga. Then a baktha can enjoy eternal happiness. His happiness is beyond description.

564

±ÀšÝªÉÁ"ÉÉÉ ? ±ÉÆæÃvÀæzÉAd®Ä. „Àà±ÀðªÉÁ"ÉÉÉ ?
vÀÉQìÉÉAd®Ä.

gÄÆ¥ÉÁ"ÉÉÉ ? ÉÉÃvÀæzÉAd®Ä. gÄÄaAiÉÄÄ"ÉÉÉ ?
fªÉÉAiÉÄAd®Ä.

¥ÄjªÄÄ¼ÄªÉÁ"ÉÉÉ ? WÄætzÉAd®Ä, ÉÁÉÉÁ"ÉÉÉ ?
C¾ô«ÉÉAd®Ä !

JAd`ÉÁ\$ ©üÉÀßªÀ½zÀ

"É¼ÀVÉÉÆ¼ÀUÀt "É¼ÀUÄÄ UÄÄªÉÃ±ÀégÀ °AUÄªÄÄ !

564

shabdavembene ? shrōtrademjalu. sparshavembene ? tvakkinemjalu.

rūpembene ? nētrademjalu. ruciyembene ? jihveyemjalu.

parimalavembene ? ghrāṇademjalu, nānembene ? arxivinemjalu !

emjalemba bhinnavaḷida

beḷaginolaḡaṇa beḷagu guhēshvara liṃḡavu !

564

Say sound? It is enjalu of sthrōthra.

Say Touch? It is enjalu of body.

Say Form? It is enjalu of eyes.

Say tasty? It is enjalu of toungue.

Say fragrance? It is enjalu of nose.

Say I? It is enjalu for learning

Loss of duality named enjalu

It is the light of light Guheshwaralinga!

Explanation:

Say sound... of nose: Enjalu can be explained as double dipping of food. This contaminates the food with saliva. So the food with double dipping becomes enjalu. The five sense organs learn first. Then the mind grasps or feels. So whatever the mind grasps as enjalu is of the sense organs.

Say I? ... for learning: Forgetting the soul leads to the pride 'I'. Pride is suppressed by learning the soul. So, 'I' is enjalu for learning.

Loss of ... light Guheshwaralinga! : I am the body. I am the mind. I am the Knowledge. I am Shiva. The 'I' is due to ignorance. It is not in Parashiva. It leads to the duality of mind. Sharana without the awareness of 'I' unites with Parashiva. He is happy eternally. He is the light of light.

Summary:

Things we enjoy - form, sound, smell, taste and touch are all enjalu of eyes, ears, nose, tongue and skin. Similarly to say 'I' is also enjalu for learning the soul. Sharana without duality stands with the light as light. It is the eternal knowledge. He is happier.

565

°À¹²À¾vÀ®èzÉ ¥Àæ,ÁÇAiÀÄ®è.

vÀÈµÉAiÀÄ¾vÀ®èzÉ ¥ÁzÉÆÃzÀQAIÀÄ®è.

¤zÉæAiÀÄ¾vÀ®èzÉ °sÀ³À«gÀ»vÀ£À®è.

C£À®-¥À³À£À¾vÀ®èzÉ ¥Áæt°AVAiÀÄ®è.

EzÀÀ PÁgÀt, UÀÄ°ÉÃ±ÀégÀ°AUÀ³É®èjUÉ J°èAiÀÄzÉÆ ?

565

hasivarxatallade prasādiyalla.

tṛuṣheyarxatallade pādōdakiyalla.

nidreyarxatallade bhavavirahitanalla.

anala-pavanarxatallade prāṇalīṅgiyalla.

idu kāraṇa, guhēshvaralīṅgavellarige elliyado ?

565

Without learning hunger not a prasādhī.

Without learning thirst not a padhōdhaki.

Without learning sleep not a craver.

Without learning fire-air not a prāṇalingi

This is reason where is Guheshwaralinga for all?

Explanation:

Without learning ... a prasādhī: Hunger refers to things of happiness as well as ways to earn them. A Person interested in things for his happiness cannot be a prasādhī. He does not know how to convert them to prasādhā.

Without learning ... a padhōdhaki. : Thirst is the hunger of the mind. It seeks information through the sense organs for jeeva. Without eternal happiness they lead jeeva to sumsāra. So he cannot have the knowledge that comes from padhōdhaka.

Without learning ... a craver. : Desire leads to birth and death. Influence of māya leads to the cycle of life. To avoid illusions of māya a person has to tear up the screen of love leading to sleep or ignorance.

Without learning ... a prāṇalingi: With troubles, a baktha cannot be a prāṇalingi. Before becoming a prāṇalingi, he frees himself by burning them.

This is reason ... for all? : These four are not easy to avoid. Many people seek happiness from things. They do not know; how to convert things to prasādhā or how to be a prāṇalingi or how to avoid desires. How can they expect to achieve unity with Parashiva?

Summary:

With love of things a person cannot be a prasādhī. With love of things in the sense organs a person cannot be a padhōdhaki. Without avoiding the love of sleep a person cannot be free from the bonds of sumsāra. Without stopping these three and with wandering mind a person cannot be a prānalingi. Only a sharana is capable of accomplishing the prānalingi status.

566

!AqÀ\$æ°ÁäAqÀzÉÆ¼ÀUÉ vÀAqÀvÀAqÀzÀ ¯ÉÆÃPÀ.
UÀAqÀUÀAqÀgÀπj¹ \$qÀ³AgÉÆqÉAiÀÄgÀ £ÄÄAV,
£ÁqÉÆ¼ÀUÉ VqÀÄ £ÀqÉzÀÄ, ¢ÄÄqÀÄ³ÆÉ®è³À
vÉÆqÉzÀÄ,
£ÀqÀÄgÀAUÀzÀ°è PÉÆqÀ£ÉÆqÉAiÀÄ°ÃAiÀÄzÉ,
³ÄÄqÀÄÇAiÉÆqÀUÀÆr, UÀUÀ£Ä³À£ÀrUÉAiÀÄ ¢AiÁr,
GAqÄÄ ,ÄÄTAiÀiÁzÀ UÄÄ°ÉÄ±ÄégÁ

566

piṇḍabrahmāṇḍadoḷage taṇḍataṇḍada lōka.
gaṇḍagaṇḍaranirisi baḍavarodeyara nuṁgi,
nāḍoḷage giḍu naḍedu, maḍuvanellava toḍedu,
naḍuraṇḍadalli koḍanoḍeyaliyade,
maḍadiyoḍagūḍi, gaganavanaḍigeya māḍi,
uṇḍu sukhiyāda guhēshvarā

566

*Inside fetus universe has many attractive worlds
Husband craving for husband
Swallowing the master of poor
Carefully walks in town
Cleaning all impurities in the lake
Being careful not to break the pot in the middle
With wife, cooks a feast
Eating became happy Guheshwarā!*

Explanation:

Inside fetus ... attractive worlds: This universe came from Mahalinga. Its extent is beyond the reach of mind. Numerous stars, planets and lives are in this universe. The fetus state is similar to that of the universe. There is a universe inside the body. It too has numerous ideas, desires and feelings that are good or bad and are beneficial to the body.

Husband craving ... master of poor: Husband craving husband means similar feelings. Master of poor refers to feelings that are not beneficial. Sharana encourages good feelings inside his body while suppressing the feelings that are not beneficial in the performance of Shivayoga.

Carefully walks in town: Town refers to Shivayoga. While walking in

town numerous desirable things attract him. But, he is careful not to leave the path of Shivayoga.

Cleaning all ... the lake: Desire is like an ocean. Sharana not only walks in the path of Shivayoga he also destroys all desires or impurities from body and of mind.

Being careful ... the middle: Sharana is careful not to abandon his walk in the middle of Shivayoga. He is carrying the pot of nectar and is careful not to break the pot with outside influences.

With wife ... happy Guheshwarā! : Wife is sharana. Sharana drinking the nectar unites with Parashiva. He is happy. He is bayalu.

Summary:

The universe is vast. It has numerous stars, planets and many worlds. Similarly the universe of pinda is in body. It also has numerous desires, good, bad and beneficial. Sharana destroys all desires with his knowledge of Shiva. He is extremely careful not to sway from the path of Shivayoga and not to break his journey in the middle. Reaching the nectar of life he is happy drinking the nectar. He unites with Parashiva and is eternally happy.

567

¥ÀgÀªÄÄ,ÄÄRzÀ ¥ÀjuÁªÄÄzÀ EgÀªÀ §®èªÀgÁgÉÉ ?

CzÄÄ zÉÆgÈgÁPÉÆ%ÄîzÄÄ £ÉÆÄqÁ !

vÀÈÄvÀÈÄUÉ vÀÈÄß EgÀªÀ °AUÄzÀ°èj¹, ¥ÀgÀªÀ

ªÄÄÈÄzÀ°è »rzÄÄ,

E°À¥ÀgÀªÉA\$ÄzÉÆAzÄÄ ``sÁæAvÀ½zÄÄ,

¤gÄw±ÄÄiÄÄ ,ÄÄRzÉÆ%ÄUÉ ¤dªÁVgÀ\$®è

UÄÄ°ÉÄ±ÄégÁ, ¤ªÄÄä ±ÄgÄtÉÄÈÄÄ¥ÄªÄÄ ¥Äæ,Áç !

567

paramasukhada pariñāmada irava ballavarāro ?

adu dorako||adu nōḍā !

tanatanage tanna irava liṅgadallirisi, parava manadalli hiḍidu,

ihaparaveṇbudorindu bhrāṁtaḷidu,

niratishaya sukhadoḷage nijavāgiraballa

guhēshvarā, nimma sharaṇananupama prasādi !

567

Who knows the eternal happiness results?

Look, it is not available!

Putting oneself in linga, holding the mind in linga

Without the illusion of this and that

Stays truly in eternal happiness

Guheshwarā, Your sharana is greatest prasādhī!

Explanation:

Who knows ... not available! : The result of Shivayoga is eternal

happiness. It is not easy to get that result. It is known to a few. The eternal happiness is not for the sense organs or for the mind.

Putting oneself ... greatest prasādhī! : The performer of Shivayoga, with pure mind should offer himself and all his feelings to Prānalinga. He should not have any duality of mind. Then he can experience eternal happiness with Parashiva as one. In fact he has the form of linga. He is the greatest prasādhī.

Summary:

The result of performing Shivayoga is eternal happiness. Very few have experienced that happiness. The pure mind without any duality should be offered to Prānalinga. There should be no duality 'I and You'. Then sharana enjoys the bliss. He is the greatest prasādhī.

568

UÀAUÁzÉÃ«AiÀÄ °ÄÄ½AiÀÄ PÁ', UËjzÉÃ«AiÀÄ
PÀÆ¼ÄÆÀiÄÖ,
"sÀPÀÔÊÀ "ÁqÀÆÀiÄÖ, zÉÃ¾ÀÆÀ ,Á,À¾ÉUÀ®¹,
§æ°ÄäÆÀqÀØtÂUÉ, «µÀÄÚ ¥ÀjAiÀiÁt,
gÀÄzÀæÆÉÆËUÀgÀ,
F±ÀégÀ æÉÄÄ~ÉÆËUÀgÀ, ÀzÁ²¾À vÀÄ¾ÀÀ ;
Gt°Qì PÉÊPÁ®Ä æÀÄÄj-ÄvÀÄÛ UÀÄ°ÉÄ±ÀégÁ.

568

gaṁgādēviya hūḷiya kāsī, gouridēviya kūḷanaṭṭu,
bhaktana bāḍanaṭṭu, dēvana sāsavegalasi,
brahmanadḍaṇige, viṣṇu pariyāṇa, rudranōgara,
īshvara mēlōgara, sadāshiva tuppa ;
uṇalikki kaikālu muriyittu guhēshvarā.

568

*Heat the sour of Gange,
Prepare the rice of Gowri,
With the vegetables of baktha,
Mix with the condiments of God
Brahma the table, Vishnu the vessel, Rudra the feast
Eshwara melogara, Sadhāshiva the gee;
To eat hands and legs broke Guheshwarā.*

Explanation:

Heat the sour ... condiments of God: Gange refers to mind, heat the sour refers to sumana or equal and peace, Gowri is feelings, rice is good feelings, vegetable is the devotion in a baktha, and condiment is the knowledge of Shiva. There are four things; sour, rice, vegetables and condiments. Rice is the feast, and the mixture of the other three is the melogara, the grand feast. They represent sumana, sadbakthi or devotion, sujnāna or knowledge of

Shiva. The mind looking inside the body is sumana. Without anger and pride are sadbhāva or good feelings. The six types of devotion with motivation and determination are sadbakthis. Sujnāna or the knowledge is the true forms of anga and linga. The feast is sadbakthi and melogara or grand feast is the mix of other three.

Brahma the ... broke Guheshwarā: Brahma refers to body, Vishnu to prāna. Hands and legs broke refer to halting the performance. Sharana's body is pure and his body is linga body and his prāna is linga prāna. He prepares the sadbhāva feast in his body and makes it to a great feast by mixing the three sumana, sadbakthi and sujnāna. Then he adds the ghee (clarified butter) and offers inside the body to the Nihkalalinga. This is the greatest offering from a sharana. He has offered everything to linga. He is free from all feelings. He is a prasādhī.

Summary:

There are two types of offerings. They are outside and inside offerings. In the outside things are offered to linga and they are received as prasādhā for use. In the inside offerings things prepared from feelings are offered to linga. This vachana explains how a sharana prepares food and offers to prānalīnga. Sharana has steadfast mind in linga. It is the soup. He discards both anger and pride. He is now with sadbhāva or good feelings. It is the rice. Then with determination and motivation offers his feelings to linga. They are the cooked vegetables. Then he has the knowledge of the relation of anga-linga. This is to improve the taste with condiments. The food is ready. Here good feelings are the rice and the mix sumana-sadbakthi-sujnāna is the great feast. By placing the three-legged table (commonly used to elevate the dinner plate while sitting on the floor) sharana places the plate on it and serves the dinner with the name Rudra. Eshwara refers to the great feast. Sharana serves the food and then with the name Sadhāshiva he serves the ghee. With great devotion he offers this great feast to linga and he receives prasādhā. He is in peace. He has nothing else to receive or to give.

569

GAqÉÉÄmÉÖÉÉÅŞ ,ÀAzÉÃ°À ¤ÈÀUÉÃPÀAiÀiÁÅ ?
 GAŞÄzÉÃ CVß ? GqÄÄ°ÄÄzÉÃ ¥ÀÈyÉ ?
 ¤ÄÉÉAzÄÄ GAqÉ ? ÉÁÉÉAzÄÄ PÀAqÉ ?
 GtÚZÉ GqÀzÉ °ÉÉUÉAiÄÄ PÉÉAiÄÄ°è
 ,ÄvÉÛÉÉÅŞ CAfPÉ ¤ÈÀUÉ ``ÉÃqÀ.
 CADçgÄÄ, UÄÄ°ÉÄ±ÀégÁ, ¤ÈÀUÄ°À CAfPÉAiÄÄÆ E®è !

569

um̐denut̐tenem̐ba sam̐dēha ninagēkayyā ?
 umbudē agni ? uḍuvudē pr̐thvi ?
 n̐nem̐du um̐de ? nānem̐du kam̐de ?

uṇṇade uḍade hogeya kaiyalli
 sattenerimba aṁjike ninage bēḍa.
 aṁjadirū, guhēshvarā, ninagāva aṁjikeyū illa !

569

*Why doubts for You eating wearing?
 Does fire eat? Does earth wears?
 When did You eat? When did I see?
 Without eating wearing in the hands of smoke
 Have no fear of death for You.
 Have no fear Guheshwarā
 You have no fear!*

Explanation:

Why doubts ... eating wearing? : People give forms to God and give food and clothes. They are happy with their acts. But did God say that he ate? Did he wear the clothes? People do not have these kinds of feelings.

Does fire ... I see? : Does fire eat? Does the earth wear any clothes? God, tell when did you eat? When did you wear clothes? When did I see them? You are pure knowledge. You are beyond the reach of mind. When did you eat?

Without eating ... no fear! : Eating and wearing clothes is to support life. Without them it is hard to survive. So people have fear of death if they do not eat or wear. God, do You have that kind of fear? Sharana is also fearless with unity.

Summary:

In the beginning the devotee gives food to God and wears clothes to God. He is of the feeling that God ate the food and wore the clothes. But a sharana who is at his peak of devotion knows and he does not give importance to food and clothes. Fire does not eat and earth does not wear. Linga occupies beyond this universe. How can linga wear clothes or eat food? No one has seen God eating or wearing. People are afraid of death if they do not eat and wear. But God has no fear of death. He is beyond death. Sharana too has no fear.

570

āÉÄÃgÄÄ āÄÄAçgÄzÀ°è FgÉÊzÀ¾ vÀ´É ;
 zsÁgÄÄtÄAiÄÄ dÉÄgÉ®ègÄÆ štÄÚ,ÄÄwÜ¥ÄägÄÄ.
 eÄÖ£ÄÄÄÄEvÄgÄ,ÄzÀ°è NUÄgÄÄÄ ÄÄiÄr
 DgÉÆÄUÄÜÄÄÄÄ ÄÄiÄrZÉ£ÄÄ.
 «µÄÄÄiÄPÄè °ÄgÄ ``sÄ,Ää «``sÄÆµÄt ±Ä²zsÄgÄ
 ±ÄgÄtÄ ±ÄgÄÜÉ£ÄÄwÜZÉÝ£ÄÄ.
 EAzÄæVßAiÄÄ ¥ÄÄgÄ ¥ÄIÖtzÀ°è ZÄAzÄæ°ÄgÄÄÄ
 ``ÉÄrzÄqÉ,

RAqÀPÀ¥Á®zÀ°è GAqÀ vÀÈ! Û,
CRArVÀ ¤gÁ¼À UÀÄ°ÉÃ±ÀégÁ !

570

mēru maṁdiradalli īraidarxa tale ;
dhāruṇiya janarellarū baṇṇisuttipparu.
jñānāmṛutarasadalli ōgarava māḍi ārōgaṇeya māḍidenu.
viṣhamākṣha hara bhasma vibhūṣhaṇa shashidhara
sharaṇu sharaṇenuttiddenu.
imdrāṅniya pura paṭṭaṇadalli caṁdrahārava bēḍidade,
khaṁḍakapāladalli umḍa ṭṛupti,
akhaṁḍita nirāḷa guhēshvarā !

570

*In the house of meru ten heads
All the people are describing
In the knowledge made a feast and offered
Vishamāksha, Hara, Bhasma Vibushana, Shashidhara
Greeted saying sharanu.
In the town of Indrāgni if begged the weapon
Content eating to the brim of neck
This is true Nirāla Guheshwarā!*

Explanation:

In the ... are describing: The house of Meru represents the body. Jeeva lives in the body. There are five organs of actions and five organs of knowledge. Mind is the head for these organs. The mind has three types of power namely, Kriyāśhakthi, Ichchāśhakthi and Jñānāśhakthi (power). People seeking pleasures are fond of these three powers of mind. They feel that they can get happiness from them. But the happiness they receive is not eternal. Most happiness disappears within a few seconds.

In the knowledge ... saying sharanu: The performer of Shivayoga is different from others. His body, mind and feelings are all for linga. His walk and talk are for linga. He has the knowledge of linga. He offers everything to linga. In a state of ecstasy he worships linga with names Vishamāksha, Hara, Bhasma Vibushana, Shashidhara. Saying sharanu sharanu, he bows to linga.

In the town ... Nirāla Guheshwarā! : Town of Indrāgni is the place of oordva-chakra. Sharana travels north towards the Brahma place. He is near the linga. He is excited. He drinks the flowing nectar of life. He is extremely happy.

Summary:

This body is a beautiful house. There are ten organs; five for actions and five for jñānas. The mind acts as head of these ten organs. People are fond of mind and derive happiness. The happiness is not eternal and they only last for a few seconds. The performer of Shivayoga cleans his mind with the

knowledge of Shiva and purifies it. With devotion and motivation he prepares a feast for linga. He worships linga using various names like Vishamāksha, Hara, Bhasma Vibushana, and Shashidhara. Saying sharanu, sharanu he bows to linga. He travels beyond the six chakras or the power sources in the body. He reaches the place of nectar near the linga. He drinks the nectar and is extremely happy. His happiness cannot be described with words. Now there is no difference between a sharana and linga.

571

²µÀâ£À ¢ÀÄÄRCazÁzÀ UÀÄgÄÄ«AUÉ ²µÀâ£À ¥Àæ,ÁzÀ.
 ²µÀâ£À ¥Àæ,ÁzÀ UÀÄgÄÄ«AUÀ®èzÉ, UÀÄgÄÄ«£À
 ¥Àæ,ÁzÀ ²µÀâAV®è !
 EzÄÄ PÁgÀt UÀÄgÄÄ¢É NUÀgÀ, NUÀgÀ¢É C|ðvÀ.
 ¥Àæ,ÁzÀ ¥Àæ,ÁzÀ¢ÉAzÄÄ GAqÄÄAqÄÄ ,À¢ÉzÀgÀ-Àè !
 ,ÄÄqÄÄ ,ÄÄqÄÄ, ±À§Ý,ÀÆvÀPàgÀ PÉÊAiÄÄ®è
 ,ÁÜªÄgÀ «ÇüªÀ±ÀªÁ-ÄvÄÄÜ UÄÄºÉÄ±ÀégÄ.

571

shīṣhyana mukhadimḍāda guruvimge shīṣhyana prasāda.
 shīṣhyana prasāda guruvimḡallade, guruvīna prasāda shīṣhyamḡilla !
 idu kāraṇa guruve ōgara, ōgarave arpita.
 prasāda prasādaveṃdu uṃḍuṃḍu savedarallā !
 suḍu suḍu, shabdasūtakara kaiyalli
 sthāvara vidhivashavāyittu guhēshvarā.

571

*From the face of pupil becoming a guru
 Prasādha is of pupil.
 Prasādha of pupil is for guru
 Not the prasādha of guru to pupil!
 This is the reason guru is the feast
 Offering is the feast.
 Saying prasādha, prasādha eating is wasted!
 Burn burn, in the hand of talker
 Death took the sthāvara Guheshwarā.*

Explanation:

From the face... of pupil: The pupil is pure in all respect. His mind is also pure. He wishes to gain the grace of linga. He has lots of devotion. Guru takes birth in that devotion. Guru blesses Shiva knowledge to the pupil. The pupil offers his devotional feelings as prasādha to that guru

Prasādha of ... to pupil! : Generally the pupil offers things to guru. He receives them as prasādha. But it is not the case here. The pupil offers his devotion to guru. Guru accepts his devotion as the offering. So, the

offerings of the pupil are for the guru and not the other way.

This is ... the feast: Guru is a knowledgeable person. He has experience. He accepts the devotional offering of his pupil and is content. He blesses him with the Shiva knowledge. The pupil accepts the knowledge as prasādhā. So the knowledge of guru itself is the feast for the pupil.

Saying prasādhā ... sthāvara Guheshwarā. : Without knowing that devotion and jñāna are the true offerings people offer and receive the things as prasādhā. They waste their entire life. They do not know the true meaning of prasādhā. By doing it routinely they keep God in bondage. With their routine they cannot get eternal happiness.

Summary:

In the devotion of a pupil came guru. The devotion became prasādhā for guru. The pupil receives the knowledge of Shiva from guru. This knowledge is like a feast. With this knowledge the pupil follow the path of Shivayoga and loses all awareness of his body and mind. They are of linga. But many people offer things to guru and receive them as prasādhā. This routine continues without any progress towards achieving eternal happiness. In the process the people keep God in bondage.

572

M¼ÀUÉ £ÉÆÃr°É£ÉAzÀqÉ M¼ÀUÉ ¤gÁ¼À.
°ÉÆ¾UÉ £ÉÆÃr°É£ÉAzÀqÉ °ÉÆ¾UÉ ¤gÁ¼À.
°ÉÆ®zÀ°è D«®è, ¢ÄÄ£ÉAiÄ°è PÄ¾Ä«®è.
£É®»£À ¢ÉÄÄ®t ¨ÉuÉÚ zÀÈµÀÖ £ÉÆÃqÁ !
£ÁªÁ¼ÀzÀ PÁAiÉÆ¼ÀUÀt wgÄÄ¼À
MqÉAiÄÄzÉ ¢ÉÄ®§®èqÉ ¨ÉqÀUÄÄ, UÄÄ°ÉÄ±ÀègÁ.

572

oḷage nōḍihenemḍaḍe oḷage nirāḷa.
horxage nōḍihenemḍaḍe horxage nirāḷa.
holadalli āvilla, maneyalli karxuvilla.
nelahina mēlaṇa beṇṇe ḍṛuṣṭha nōḍā !
nārivāḷada kāyolaḡaṇa tiruḷa
oḍeyade melaballaḍe beḍaḡu, guhēshvarā.

572

*Looking inside, inside is Nirāḷa.
Looking outside, outside is Nirāḷa.
In the field no cow in the house no calf.
Look butter is on top
Without breaking the coconut
Eating the fruit is a wonder Guheshwarā.*

Explanation:

Looking inside ... is Nirāḷa: Sharana is pure both inside and outside. He

has no desires. His body and organs are for linga. His feelings are of linga.
In the field ... on top: Sharana's life is like a field. There is no cow that gives the milk because he has suppressed the sense organs to look inside his body. His mind is like a house. There is no calf in the house because he has no interest in the worldly things. Yet, the house has the butter or the nectar of life. Sharana eats the butter and he is extremely happy.

Without breaking ... wonder Guheshwarā: Coconut refers to body and the meat inside of coconut refers to linga. The performer has to enjoy the meat without breaking the coconut. In other words, the performer of Shivayoga without touching the body and without disturbing the mind has to reach the place of linga. This is possible for a sharana. Sharana is pure both inside and outside of his body. His body is for linga. His feelings are of linga. He is with linga equally. His accomplishment of linga is like enjoying the fruit without breaking the coconut shell.

Summary:

Sharana is linga. His body, mind and feelings are filled with linga. His life is like a field. There is no cow in the field. His body is like a house. But there is no calf in the house. But there is butter that sharana needs. The butter is linga. He has to enjoy linga without touching and without disturbing. He has steadfast mind and all his senses are looking inside. He has no desire for things. He is pure and he is linga.

573

ºÀ¹«®èzÉ Gt\$®èqÉ, G¥Áçü-Ä®èzÉ ¨ÉÃqÀ\$®èqÉ
 CzÄÄ ¢ÀÄÄÄð, CzÄÄ ,ÄA\$AzsÀ.
 UÀ³ÄÄ£Ä«®èzÉ ,ÄÄ½AiÄÄ\$®èqÉ, ¤UÀð³ÄÄ¤AiÄiÁV

¤®\$®èqÉ

CzÄÄ ¢ÀÄÄÄð, CzÄÄ ,ÄA\$AzÀ.
 C³ÀgÀ £ÀqÉ ¥Á³À£À, C³ÀgÀ £ÄÄr vÀvÀÛ÷é
 C³ÀgÀÄÄ dUÀzÁgÁzÀågÉA¨É UÄÄºÉÄ±ÀégÁ.

573

hasivillade uṇaballaḍe, upādhiyillade bēḍaballaḍe
 adu varma, adu saṁbaṁdha.
 gamanavillade suḷiyaballaḍe, nirgamaniyāgi nilaballaḍe
 adu varma, adu saṁbaṁda.
 avara naḍe pāvana, avara nuḍi tattva
 avaru jagadārādyareṁbe guhēshvarā.

573

*If eats without hunger if begs without need
 It is secret it is association.
 If appears without noticed if stands without noticed
 It is secret it is association.*

*His walk is sacred his talk is philosophy
I call them world saints Guheshwarā.*

Explanation:

If eats ... is association: Sharana is not associated with the body. He is with linga. He knows that his true form is linga. He drinks and eats like others. But he shows little interest in them. He begs for things and receives things from devotees. He has no interest to collect them. He travels and at times he stays at one place. Yet he has no affinity to any places. He leads a simple life.

His walk ... saints Guheshwarā: The actions of a sharana are pure and simple. He has no anger or jealousy. People like him for his simplicity. He speaks with knowledge and experience. His talks are full of philosophy of linga

Summary:

Sharana lives among people like the lotus in water. He has no interest in the things of this world. He begs for things but not to collect. At times he travels and stays in a place. But he has no affinity to that place. He speaks with knowledge and experience of linga. This is the secret of his life and the secret of linga association.

574

GAQÉ°ÉÉAzÀqÉ °À¹«®è, PÀAQÉ°ÉÉAzÀqÉ ¥Àæw-Ä®è.
ÉÉÆÄr°ÉÉAzÀqÉ GzÀPÀzÉÆ¼ÀUÀt eÉÆâÅwAIÀÄAvÉ !
UÀÄ°ÉÄ±ÀégÁ, ¤³ÄÄä ÉÄ³ÄÄ³Ä »rzÄÄ ©IÖqÉ

“sÀAUÀ³ÀAiÀiÄ.

574

um̐dehenem̐daḍe hasivilla, kam̐dehenem̐daḍe pratiyilla.
nōḍihenem̐daḍe udakadoḷagaṇa jyōṭiyante !
guhēshvarā, nimma nāmava hiḍidu biṭṭaḍe bhaṃgavayyā.

574

*To eat not hungry: to see no image.
It is like the light in water!
Guheshwarā, holding your name let go is fault.*

Explanation:

To eat not hungry: Hunger does not go away even after eating enormous amounts of food. Similarly desire cannot go away. But the happiness of a sharana is forever. He is satisfied forever with a single experience of linga. He has no hunger, no thirst and no desires.

To see ... no image: The eyes see everything with forms. The person who sees them thinks that they are different from him. Linga is different, has no form, has no characters, and is both inside and outside the body. Eyes cannot see linga because it is not different from the person. Without any duality sharana knows this. So he experiences linga within himself.

if he does not eat. He sees everything equally. He is free from the cycle of life. He has no birth or death. He is bayalu.

576

CAṣgÀ«®èzÀ ³ÉÄÄgÄÄ. CAṣÄCü-Ä®èzÀ UÄÄA¥À
vÄAzÄ³Äj®èzÉ ṢAçvÄÄÜ ; ṛd³Ä£É£¼ÄPÉ£EarvÄÄÜ.
,ÁzÄ£Ä«®èzÀ NUÄgÄ³Ä `sÄd£Ä«®èzÉ UÄqÄtÄ¹
``sÉ£Äd£Ä«®èzÉ vÄÈ! ÜAiÄiÄ-ÄvÄÄÜ £É£ÄqÄ.
QæAiÄiÄ«gÄ»vÄ AiÉ£ÄÜA, ¥sÄ®zÄAiÄÄPÄ
»£ÄÄ`sÄQÜ,
DAiÄÄvÄ ,ÁéAiÄÄvÄ³Ä³ôAiÄÄzÉ °É£Ä-ÄvÄÄÜ
UÄÄ°ÉÄ±ÄéGÄ.

576

ambaravillada mēru. ambudhiyillada guṃpa
tamdavarillade baṃdittu ; nijavanoḷakomḍittu.
sādanavillada ōgarava bhājanavillade gaḍaṇisi
bhōjanavillade tṛuṭiyāyittu nōḍā.
kriyāviraḥita yōga, phaladāyaka hīnabhakti,
āyata svāyatavarxiyade hōyittu guhēshvarā.

576

*Without limits, without ocean is secret
Shows up itself, has the truth
Effortless feast offered
Look is content without eating.
Without the yoga, unwarranted results
Experience went without fruit Guheshwarā*

Explanation:

Without limits ... is secret: Māya surrounds the entire world. But Parashiva is unaffected by māya. He is the greatest truth. Even the world cannot reach Parashiva. He is in every thing. Yet, eyes cannot see him. The mind cannot comprehend Him. His presence is a secret.

Shows ... the truth: No one has to invite Parashiva to heart. He presents himself to the pure heart. Sharana has such a heart so he experiences Parashiva within himself as if he is Parashiva.

Effortless feast ... without eating: Ordinarily, people prepare feast from things for their enjoyment. But a sharana prepares his feast not from things of this world, but from his feelings of linga. He has no vessels or food but he has only linga feelings. He offers himself with the feelings and unites with Parashiva. Being united he enjoys eternal happiness.

Without the ... results: Without the performance of Shivayoga, all actions lead to sumsāra. But, the performance of Shivayoga with motivation and determination lead to eternal happiness.

Experience went ... fruit Guheshwarā: A devotee should learn that Istalinga is the sthula body, Prānalinga is the sukshma body and Bhāvalinga is the parisukshma body of Parashiva. Beyond these is bayalu. The devotee should worship these lingas in an orderly way so at each step of shatsthala he elevates himself to a higher level. At each step he is closer to Parashiva. Without performing Shivayoga a person cannot learn these. The performance of Shivayoga without motivation and determination is a waste.

Summary:

God is the truth and is for all times. His presence is in every place. Yet, eyes cannot see and mind cannot comprehend. He becomes visible in the pure body, mind and heart of a sharana. Sharana is content with his presence and intensifies his desire to see and to unite Him. His body-mind-feelings are filled with linga. He offers himself to linga and he unites with Parashiva. He enjoys eternal happiness. By not performing Shivayoga with devotion and seeking happiness, both lead him to sumsāra.

577

“É°èzÀ ¥ÀÅvÀÜ½AiÄÄ PÉÊAiÄÄ°è »rzÄÄ

J°è ZÄÄA©¹zÀqÄÆ EæzÄÄ.

M¼ÊAiÄÄ “ÉÄ«ÈÀ °ÀtÚ æÉÄ°èÉÉ ZÄÄA©¹zÀqÉ

EæzÀ°ÄÄzÉ ?

J°è «zÉåªÀÈÄÆ §¯ÉèªÉAzÉA\$gÄÄ ;

CªÀgÄÄ ,À°èzÉ °ÉÆÄzÀgÄAiAiÄÄ UÄÄ°ÉÄ±ÀégÁ !

577

bellada putthaḷiya kaiyalli hiḍidu

elli cūmbisidaḍū inidu.

oḷḷeya bēvina haṇṇa mellane cūmbisidaḍe inidahude ?

ella vidyevanū balleveṁdembaru ;

avaru sallade hōdarayyā guhēshvarā !

577

Holding a sugar doll in hand

Wherever kissed it is sweet.

Kissing a good neem fruit can it be sweet?

Say they know it all;

They are not accepted Guheshwara!

Explanation:

Holding a sugar ... is sweet: Sweetness is the feeling by kissing any part of a sugar doll. There is no way for the kiss to be bitter. The life of a sharana is like the sugar doll. His life is for the linga. He has no love for his body. For a sharana everything is linga.

Kissing a good ... accepted Guheshwara! : The neem fruit is bitter both inside and outside. There is no sweetness in any part of the fruit. The life of

those bonding in sumsāra is like the neem fruit. They are under the influences of māya.

Summary:

Life of a sharana is like a sugar doll. It is sweet at every place. But the life of a sumsāri is like a neem fruit. It is filled with love and hate, sorrow and happiness, hatred and jealousy.

578

ṁgÀÀAiÄÄ ṁUÄÄōt ṁB±ÀÆ£Äâ °AUÀPÉì
±ÀgÀtgÄÄ vÄÄÄÄ vÄÄÄÄ vÄÄÄÄUÄÄuÁCUÄ¼Ä£ÄÄ
C!ō°É£ÉAŞÄZÉ ÄÄ°Á¥Á¥À !
CÄÄÄ vÄÄÄÄ vÄÄÄÄ«£Ä°è¥ÄÄöázÉ °sÄAUÄ, CzÉÄ
PÄÄÄÄō !
F G°sÄAiÄÄ £Á¹ÜAiÄiÁUÄZÄ ,ÄÄ¼ÄÄ°ÄÄ
ÄÄÄÄÄZÉ PÄR°ÄÄZÄAiÄiÁÄ UÄÄ°ÉÄ±ÄégÄ.

578

niravaya nirguṇa niHshūnya liṁgakke
sharaṇaru tamma tamma tanugunādigalanu
arpisiheneṁbude mahāpāpa !
avu tamma tanuvinalippude bhaṁga, adē karma !
ī ubhaya nāstiyāgada suluhu
muṁde kāḍihudayyā guhēshvarā.

578

*Linga the Niravaya Nirguna Nishunya
Sharana offers his body characters
Saying they offered is greatest guilt!
Having them in their body is fault it is karma!
The symbol for not destroying the two
It affects in future Guheshwarā.*

Explanation:

Linga the ... greatest guilt! : Niravaya means without body, Nirguna means without any characters, and Nishunya is bayalu. Sharana has experienced equality in linga. He has no differential ideas. So he has no duality in his mind. If duality exists it is a guilt.

Having them ... it is karma! : As a sharana, he has no awareness of his body or mind. If exists then it is guilt. He is not free from the illusions of māya.

The symbol ... future Guheshwarā. : The body and mind are mine, I submit them to linga. This kind of feeling leads to bondage with life. With these feelings the unity with linga is not possible. Everything is linga. Then there is unity with linga. Sharana has the knowledge of linga. He has experienced linga as linga. He has no duality. For him everything is linga.

cannot be described. He cannot be experienced with boons. Sharana did not wish to unite him. But brightness of Parashiva absorbed the sharana. His light spreads in every parts of sharana. Sharana is thankful for the help. Sharana is happy for all times.

580

ΕΑΕΑÄ ,ÀfÓÃÀÀÉÇ, ðÃΕΑÄ ,ÀfÓÃÀÀÉÇ ?
 ðΕÀUÉAiÄÄΕ ΕÀΕÀUÉAiÄÄΕ ,ÀÀŞAzsÄÀÀAiÄiÄÄ.
 ðΕÀßΕÉAvÄÄ ¥Áæt°UÀÀÉAzÄÄ ¥ÀÇf ,ÀÄÀÉΕÀAiÄiÄÄ ?
 JEÀß ¥Àæ ,ÁzÀ ðΕÀUÉ, ðΕÀß ¥Àæ ,ÁzÀ JEÀUÉ.
 JEÀUÉAiÄÄΕ ðΕÀUÉAiÄÄΕ KPA¥Àæ ,ÁzÀ PÁUÁ
 UÄÄ°ÉÄ±ÀégÁ.

580

nānu sajjīvavo, nīnu sajjīvavo ?
 ninageyū nanageyū sambamdhavayyā.
 ninnanemtu prāṇaligavemdu pūjisuvanayyā ?
 enna prasāda ninage, ninna prasāda enage.
 enageyū ninageyū ēkaprasāda kāṇā guhēshvarā.

580

*Am I the truth or You are the truth?
 There is relation between you and I.
 How can I worship as Prāṇalinga?
 Prasādha of mine for You Your prasādha for me.
 For You and I there is one prasādha Guheshwarā.*

Explanation:

Am I ... the truth? : The truth is of two kinds. One is with time and the other is beyond time. All things of this world are limited with time. But Parashiva is not limited to time. He is beyond time. He has no birth and so has no death. Jeeva is not different from Parashiva. He too is free from birth and death. But the feeling of birth and death came due to the influence of māya. Sharana by performing Shivayoga overcomes māya. He has the knowledge that he is Parashiva. This knowledge is feeling of equality with Parashiva. He asks God to tell him who is true - You or I?

There is ... you and I. : There is no difference between You and I. We both are true and we are one. This is the true relation between You and I.

How can ... as Prāṇalinga? : Linga is worshiped till the feeling You and I exists. Being united there is no You and I. There is no feeling of Prāṇalinga in You. So how can I perform the worship?

Prasādha of ... prasādha Guheshwarā: Parashiva is everlasting happiness. It is the prasādha. It should be enjoyed after worship. But sharana is united with Parashiva. He is Parashiva. So he cannot experience the happiness by separating himself from Parashiva. He is happy himself.

He says that we both are one and the same. So my prasādhā is for you and Yours is for me. There is only one prasādhā between us. Sharana has no duality in his mind. He has equality with Parashiva.

Summary:

Allamaprabhu asks God who is true, You or I? We are both the same? There is a bond between us. It cannot be separated. How can I worship You as Prānalinga? How can I have feelings that you are Bhāvalinga? There is no worshiper or worshiped between us. Your prasādhā is for me and mine is for You. We are same, eternal happiness.

581

vÀ`ÉAiÄÄ`ÉÄÄ`É vÀ`É-ÄçÝvÀÛ`Áè.
vÀ`ÉvÀ`ÉAiÄiÁ vÀ`É ÄÄÄvÀÛ`Áè.
ÄvÄÄÛ °Á® Ä«AiÄÄ §®èqÉ,
gÀxÀzÀ QÃ® §®èqÉ CzÄÄ AiÉÄÄUÀ !
²±ÄÄ PÄAQÀ PÄÄÄ'ÄÄ®Ä¼Äî vÄÈ! Û
ðÄÄß°è GAmÉ UÄÄ°ÉÄ±ÄégÁ ?

581

taleyamēle taleyiddittallā.
taletaleyā tale nuṁgittallā.
sattu hāla saviya ballaḍe,
rathada kīla ballaḍe adu yōga !
shishu kaṁḍa kanasinaluḷḷa ṭṛupti
ninnalli unṁṭe guhēshvarā ?

581

*There is head on head.
Head swallowed that head.
After death if tastes milk
Know the secret of wagon it is yoga
Happiness is the dream of a child
Do You have it Guheshwarā?*

Explanation:

There is ... that head.; There are three types of knowledge – sāmānya (ordinary), vishesha (special) and maha (extraordinary). I am the body is sāmānya knowledge. Learning that the sense organs help me see things and I am not the body, I am the soul and I am different from the world is vishesha knowledge. Only knowledge remains with feelings like, 'this is true and this is not true'. It is maha or extraordinary knowledge. Vishesha knowledge is above sāmānya knowledge and the maha or extraordinary is above the two and these knowledge cease in Mahalinga.

After death ... is yoga: Wagon refers to the world and body. Secret of wagon refers to Mahalinga. This world with many lives is like a wagon. It

Happiness is ... it Guheshwarā? : Sharana is a yogi. He learns Parashiva. He unites with linga. He is eternally happy. His happiness cannot be described. It is like the dream of a baby.

The knowledge is of three types; sāmānya (ordinary), vishesha (special) and maha (extraordinary). I am the body is ordinary, I am not the body, I am the soul is special. Both these cease with Mahalinga leaving only the knowledge. It is extraordinary. Learning Parashiva to experience eternal happiness with unity is yoga. Accomplishing unity by performing yoga results in eternal happiness. That happiness cannot be described. It is like a dream of a child.

C%ô«£ÉÆ¼ÀUÉÆAzÄÄ äÄ¾¾£ÉAiÄÄzÉ,
 äÄ¾¾£ÉAiÉ¼¼ÀUÉÆAzÄÄ C%ôäÄzÉ.
 C%ôäÄÄ äÄ¾¾¾£ÉAiÉÄÄ¨ÉgÄqÄÄ C½zÄqÉ ¾ÄÄðAiÄÄ®zÉ.
 vÄ£ÉÄS°è ¾µÄäwAiÄÄzÉ ; EzÉ£ÄÄ °ÉÄ¼Ä

arxivinoḷagoṃdu marxaveyade,
marxaveyoḷagoṃdu arxivade.
arxivu marxaveyembaraḍu alidaḍe nirvayalade.
tānemballi nishpatiyade ; idēnu hēlā guhēshvarā ?

*There is forget in learning,
There is learning in forget.
Learn and forget if lost it is nirvayala
There is equality in saying I am;
Tell what this is Guheshwara?*

There is ... in forget: To say 'I am the body' lacks the knowledge of the soul. So there is ignorance. There is knowledge in saying 'I am not the body but the soul'. But both knowledge and ignorance are related. In saying that I am the body has some knowledge of the soul. Similarly when saying I am the soul has knowledge of the body. So both ignorance and knowledge are not opposites but they are related.

There is ... is Guheshwara? : Parashiva remains with the loss of

awareness of body and soul. Sharana has the knowledge that he is Parashiva. This is the feeling from the loss of the two or duality of mind. His experience is beyond description.

Summary:

Ignorance is to forget and knowledge is to learn. To say 'I am the body' implies ignorance of the soul. To say 'I am the soul' implies knowledge of the soul. Both ignorance and knowledge are related. There is knowledge in saying I am the body and there is ignorance in saying I am the soul. With the loss of duality of mind only Parashiva remains. It is not possible to describe. Sharana accomplishes this state.

583

dÆfɛÀ æÉÃzsÉAiÀÄÄÄIÄ, eÁUÀgÀzÀ §®«®è ;
 DUÀ¼ÀÆ UÉ®®ÄAmÉ ¥Áæt¥ÀzÀvÀÈÀPÀ ?
 gÀvÀÄÈÀzÀ ,ÀgÀ °À¾ôzÄÄ ,ÀÆ¹ ©zÀÝqÉ,
 æÀiÁtÂPÀæÀ ¨É-É-ÄIÄÖ ©°vÀæÀj®è.
 ,À|øtÂ ,À¥ÀðÈÀ ÈÄÄAV, çÃ¥ÀæÀ ÈÄÄAVvÄÄÛ.
 EzÄÄ AiÉÆÄUÀzÀ zÀÈµÄÖAvÀ UÄÄ°ÉÄ±ÀégÁ !

583

jūjina vēdheyum̐tu, jāgarada balavilla ;
 āgaḷū gelalum̐te prāṇapadatanaka ?
 ratunada sara harxidu sūsi biddaḍe,
 māṇikava beleyiṭṭu bilitavarilla.
 sarpiṇi sarpana num̐gi, dīpava num̐gittu.
 idu yōgada dṛuṣṭāṁta guhēshvarā !

583

*Addicted to gamble, no desire to win;
 Can he win till the end of life?
 String breaks pearl necklace drops on ground
 Not seen any selling for a price.
 Snake swallowing the snake, swallows light
 This is the scene of yoga Guheshwarā!*

Explanation:

Addicted to ... of life? : A gambler has two qualities. He is anxious to play and desires to win. Both these qualities are required. If he is anxious to play but has no desire to win then his play is wasted. Similarly a sharana should be anxious to unite and also should have determination to succeed. Else his time and effort are wasted.

String breaks ... a price: A pearl necklace drops on floor with the breaking of the string. Does anyone sell the pearls because they dropped on floor? No, instead they pick them and restring to wear the necklace. Similarly there are many hurdles to the performer of Shivayoga. He should

not be discouraged from them. Instead he should continue his work with determination to reach his goal of unity.

Snake swallowing ... swallows light: The wandering mind is the snake. The snake refers to the kundalini power and light refers to linga in Brahmarundra place. The mind should be freed from wandering and should be made to stand still in the heart. It should be encouraged to travel upwards through the sushumna path to reach the place of Brahmarundra. There it sees the light of linga and unites in that light. Then anga unites with linga.

This is ... yoga Guheshwarā: The devotee should visualize linga during his performance of Shivayoga. This is what a sharana accomplished. With desire he started in the path of Shiva. With devotion and determination he continued in the path of yoga. Finally, the light of linga absorbed him.

Summary:

Performing Shivayoga, devotees are anxious and desirous in eternal happiness. But they do not have the motivation and determination to achieve it. They fail in their attempts. But they should not be disappointed with the failure. No one sells the broken necklace but they fix it so they can wear it again. Similarly devotees should get back in the path of Shiva with more vigor and determination to succeed. They should control their mind and make it go in the path of sushumna to reach the place of Brahmarundra. There the devotee experiences the vision of Parashiva and unites. Thus he achieves eternal happiness. He is a sharana.

584

“sÀÆvÀ¼AzÀ ¢ÄAwªÄAvÀgÄÄ DvÄÄªÄÄ£Ä ,ÄÜ®«qÄ®Ä
ªÄiAvÄÄ ¢ÄiÁtÄPÄªÄ £ÄÄAV, eÄw

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ªÄævÄzÀ “sÄªªÉÄUÄ¼Ä ,ÄÄIÄÖ, avÄÛ “sÄ,ÄªªÄ zsÄj¹,
CtÄªÄiÄÇUÄÄtAUÄ¼Ä UÄwAiÄÄ ¥ÄxÄªÄ «ÄÄ¾ô,

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584

bhūtaḷada mativarintaru ātumana sthalaviḍalu
mātu māṇikava nuṅgi, jāti dharmavanuḍugi,
vratada bhramegaḷa suṭṭu, citta bhasmava dharisi,
aṇimādiguṇaṅgaḷa gatiya pathava mīrxi,
bhrāntaḷidu jyōti beḷaguttide guhēshvarā.

584

*Learned of this world
Occupying the place of soul,
Words swallowing the precious stones
Suppressing caste-religion,*

*Burning illusions of vrathas,
Wearing chiththa bhasma
Beyond ways of ānima and other qualities
Without illusion light is glowing Guheshwarā.*

Explanation:

Learned of ... place of soul: Place of soul refers to sharana sthala. Deciding the true and untrue is for the wise. By following the path of Shiva, people discard the untrue and accomplish the true. Going beyond the world they reach the soul. Without the awareness of birth-death, happy-sorrow they are in peace. They are sharanas.

Words swallowing the precious stones: Precious stone represents the soul. The soul has no bounds, either time or place. It is full of illumination and knowledge. Sharana has experienced the soul. So, both his talk, walk is of the soul.

Suppressing caste-religion... of vrathas: Caste-religion refers to the rituals related to caste-religion. Vratha refers to various religious rituals, yāgās, and special worships. Performing the religious rituals and vrathas lead people to the bonds of sumsāra. They are responsible for sad-happy, pain and sufferings, birth and death. Sharana is free from performing these rituals and vrathas. Also by performing these rituals, he has no illusion of enjoying happiness.

Wearing chiththa ...of other characters: Performing Hathayoga a person accomplishes eight results. They are Ānima, Mahima, Lagima, Garima, Prākāmya, Prāpya, Vashithva and Eshithva. They are not helpful in understanding the soul or linga. But, they are the hurdles for Shivayoga. Sharana does not walk in that path. They walk in the path of Shivayoga. It starts with the wearing of the sacred ash or basma. He receives three kinds of knowledge from guru namely, kriya, bhāva and jñāna. At the end he submits everything to linga and unites with linga.

Without illusion ... glowing Guheshwarā: The performer of Shivayoga is happy. He has no illusions of any type. He is with the light of light. Everything is from Shiva and for Shiva.

Summary:

Sharanas, the accomplishees have no awareness of caste or religious affinities. They are not fond of performing any religious routines or vrathas. They do not walk in the path of hathayoga. Instead they wear basma and receive three types of instructions from guru. They follow the path of Shivayoga. They accomplish eternal happiness.

585

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-ÉÆÃPÀ³É®è.

£ÉÆÃqÀÄ³ÀÄzÀ £ÉÆÃqÀ§®èqÉ PÀÆqÀ®è, CUÀ®èè.

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586

618

ǻÀiÁtÂPÀǻÀ £ÀÄAV GUÄÄ¼ÄzÄÄ UÄÄºÉÃ±ÀégÁ !

586

bhuvana hadināḷkarxa bhavanada kīlane kaḷedu
 uravaṇisuva pavanaṅgaḷa taraharisidaḍadu yōga!
 caturasadoḷagaṇa nilava kāṇabheku.
 vajra nīlada hodikeyallidda bhuvanarṅgaḷa hoddī
 māṇikava nuṅgi uguladu guhēshvarā !

586

*Loosing the key of the fourteen houses
Slowing the things that moves is yoga!
See the standing in four-walled chamber.
Cleansing the house covered by hardened things
Swallowing the precious
Does not spit Guheshwarā!*

Explanation:

Loosing the ... fourteen houses: Fourteen houses refer to Pancha Karmendrias (five actions- Vāku, PāNi, Pādha, Pāyu and Guhya), Pancha jnanendrias (five knowledge- sense organs ears, eyes, nose, tongue, and skin), and Chathuhkarananas (four ears- (Manassu, Budhhi, Chiththa, and Ahankāra), house refers to body. Body is the house. Sharana enters the body by opening the doors without permitting the things of the world.

Slowing the ... is yoga! : Inside the body, devotee first sees the two airs-
Raechaka and Pooraka or inhale and exhale. They are functioning at a high
speed. They are controlled. It is yoga.

See the ... chamber. : Four-walled chamber refers to the heart. The heart is like a cave with four chambers. It is the place to see Jyothirlinga or linga with illumination. Controlling the airways sharana enters the chamber and sees Jyothirlinga.

Cleansing the ... hardened things: The mind, knowledge and the sense organs are under the cover of ignorance. The ignorance is cleansed with the knowledge of Shiva.

Swallowing the ... spit Guheshwarā! : Jyothirlinga is in the heart. It is true for all times. Sharana sees the linga after cleansing with Shiva knowledge. He meditates and he is steadfast in his meditation. This is Shivayoga.

Summary:

This vachana reveals the steps of yoga. First, baktha should forget the things of the world including the world. Then he enters the body by opening the door and takes control of the air movement to stop them. Later he enters the heart that is like a four-walled cave. In the heart is linga. He sees the linga and with purity of mind he feels that I am the linga. By strengthening his meditation he stands united with linga.

587

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587

tñniddu tannanarxiyade innermdige sharaṇanappanayyā ?
 pavanasthānavanarxida baḷika baṁdu baṁdu suliyalilla.
 idarxamṭuvanāru ballaru guhēshvarā,
 nimma sharaṇarallade ?

587

Not learning self when to call a sharana?
After learning the status with Pavana
Did not come again and passed by
Learned who know this Guheshwara,
Who else but Your sharanas?

Explanation:

Not learning ... call a sharana? Examining this world three things are revealed. They are: 1 Character and their status 2 Things and 3 Movement. The Kala philosophy is responsible for the character and status. Bindhu is responsible for things and Nādhā is for movement. The basis for these three philosophies is linga. Linga is knowledge and it is the paradise for learning. When linga comes to the body jeeva appears. So the origin of jeeva is linga and not the body. What good comes by performing yoga without learning linga that is inside? How can a person become a sharana?

After learning ... and passed by: Pavana is the power. It moves inside the body. It is a form of Nādhā philosophy and responsible for all movements in the body. Linga is its origin. It stays in the shade of linga. Finally it ends in linga. The person should learn that Pavana is his form. Then, he returns to the illusions of māya.

Learned who ... Your sharanas? : A person should live in this world without being a slave to the illusions of māya. He has to live for many years but how? The easiest way is to learn his origin. He should learn the moving Pavana that is inside of him. The origin is linga, the form of Sath-Chith-Ānandha. He should think that he is the linga. He should discard all things that lead him to sumsāra. Only a sharana knows these.

Summary:

A devotee has linga. Not learning linga how can he be a sharana? The basis for everything in this world is linga. Even the philosophy of movement, Pavana philosophy is based on linga. Learning that I am the linga, devotee is free from the bonds of life. This secret is known to sharana.

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ākāshava nuṁgida sarpana phaṇeya maṇiyoḷagana kappe
 vāyuvanalana saṁcava nuṁgittadēno ?
 rūhillada talege mole mūrṁyitta kaṁḍe ;
 umḍāḍuva shishuvina kaiyalli māṇikadāratiya kaṁḍe !
 kāyavillada heṇana vāyuvillade javaneḷedoydanemba
 vāyakke vāyavanēnembe guhēshvarā ?

*Frog in the bead on top of snake swallowed the sky
 What it swallowed the moving air?
 For the formless head saw becoming three
 In the hands of playing child saw the precious light;
 Body less corpse with no air taking away
 For the air what can be said Guheshwarā?*

Explanation:

Frog in the ... moving air? : Sky refers to Vyuma-chakra or the place of Shiva, snake is the swelled mind, and the bead is the philosophy of Shiva. Frog refers to the sound 'Shiva Om'. Moving air refers to body. In the center of body is the Vyuma-chakra. Beyond this place is Brahmarundra. The swelled mind is in peace. It sees the bead and hears the sound 'Shiva Om'. In the middle of this environment everything is peaceful.

For the ... becoming three: Formless refers to Vikalpa, head refers to knowledge and three is three types of satisfactions. Shiva is formless and has no characteristics. The knowledge that I am Shiva is the formless head. It shows up in three ways, as Istalinga for the body, as Prānalinga for the mind and as Bhāvalinga for the feelings.

In the hands ... the precious light: The Shiva knowledge with happiness appears as Istalinga, Prānalinga and Bhāvalinga. Sharana enjoys the happiness as they appear in his body. This makes him to shine as Shiva.

Body less ... said Guheshwarā? : A sharana is extremely happy. With happiness he has no awareness of his body and the world. He is free from

all bonds of life and is free from worries. Without awareness of body he has no death. So death cannot touch him.

Summary:

The mind has reached to the top of Vyuma-chakra. There is the philosophy of Shiva and the sound Shiva Om surrounds this place. In this place the air passage slows down and then stops. Sharana, reaching this place, enjoys the happiness of the three lingas, Istalinga, Prānalinga and Bhāvalinga.. He has no awareness of body and the world. He is formless being in form. He has no death and has no awareness of time and place.

589

²ªÀ±ÀQÛ ,ÀA¥ÀÁI³ÉA\$ÄzÉAvÄÄ ¥ÉÃ½gÀuÁÚ,
²ªÀÆÉ ZÉÊvÀ£ÁävÀäPÀ£ÄÄ, ±AQÛAiÉÄ avÄÄÛ.
EAvÄÄ ZÉÊvÀ£ÁävÀäPÀ£É avÀì÷égÀÆ¥À£ÉAzÀ¼ôAiÄÄ

§®èqÉ,

DvÀ£É ±ÀgÀt UÄÄ°ÉÄ±ÀégÁ.

589

shivashakti saṁpuṭavembuderītu pēḷiraṇṇā,
shivane caitanyātmakanu, shaktiye cittu.
imtu caitanyātmakane citsvarūpanemdarxiya ballaḍe,
ātane sharana guhēshvarā.

589

Listen the association of Shiva and Shakthi,

Shiva is dynamic, Shakthi the chiththu.

Learning that the dynamic is the form of chiththu

He is Sharana Guheshwarā.

Explanation:

Listen the ... and Shakthi: This world and everything in it is due to the association of Shiva and Shakthi. This is the view of the learned and experienced people. How did the association of Shiva-Shakthi happen? What is the association?

Shiva is ... the chiththu: There are three words in association of Shiva-Shakthi; Shiva, Shakthi and Association. Shiva is dynamic. He is Parashiva, pure knowledge, cannot be described. Shakthi is Chiththu, Kale, and Prabhe. The Prabhe is responsible for the appearance of all things including jeeva. Ichchā shakthi, Jnānashakthi and Kriyashakthi visible in this world are all in different forms. The sthula and sukshma things of this world are from Shakthi. The association between the two, Shiva-Shakthi is not separable or joinable. They are forever.

Learning that ... Sharana Guheshwarā. : Sharana knows the relationship of Shiva-Shakthi. In this world he does not see things that give happiness to body. But he sees the association of Shiva-Shakthi. So he is free from the cycle of life and death. Everything is from Shiva and for Shiva..

Summary:

What is the secret of the association of Shiva-Shakthi? Shiva is dynamic Shakthi is his rays. They are not different. Shiva himself is the Shakthi in the form of Chichakthi. They are like the sun and sunrays. They are together forever. Sharana sees them in the things of the world.

590

DPÁ±ÀzÀ ©Ãd CVBAiÀÄ`ÉÆzÀV
±ÁSÉ-Ä®èzÉ æÉÆ¼ÉvÀÄ ¥À®è«¹vÀÄ.
C¾ôzÀ°ÉfÉA\$±ÆfÀf¾rUÉÆArvÀÄÛ.
F xtôAiÀÄ±ÆfÀ¾ôAiÀÄzÀ æAiÆfÀ±A,
UÄÄ°ÉÄ±ÀégÀfÉA\$ÄzÀÄ \$AiÄÄ®«PÁgÀ !

590

ākāshada bīja agniyalodagi
shākheyillade moletu pallavisitu.
arxidahenembavananārxaḍigomḍittu.
ī nirṇayavanarxiyada mānavā,
guhēshvaranembudu bayalavikāra !

590

*The seed of sky is in fire
Grew without duality to bear fruit
Saying learned is surrounded.
Not knowing this men
Guheshwara is disturbance of bayalu*

Explanation:

The seed... bear fruit: Seed of sky refers to the knowledge taught by guru. Fire refers to pure mind. Sky is a vast area. So is Parashiva. Guru has the knowledge of Parashiva. He puts the seed of Parashiva in the pure mind of pupil. The seed is the knowledge that 'you are not the body, you are Shiva'. This knowledge grows in the pupil to the extent that he discards all dualities. He receives the fruit of his knowledge and is happy.

Saying learned is surrounded: Sharana cannot say that he learnt Parashiva. By saying there is pride- I am the one learning, Parashiva is to be learnt. This kind of duality is against learning Parashiva.

Not knowing ... of bayalu: People wish to see and hear Parashiva. But Allamaprabhu says to those persons that Parashiva cannot be seen or cannot be reached by mind. He is bayalu. With desire, it is not possible either to see or to experience Him. Suppress all desires in the body. Discard the feeling of 'I'. Then Parashiva can be experienced.

Summary:

Guru sows the seed of knowledge in the pupil. It grows and yields the fruit. The knowledge is that 'you are not the body, you are Shiva'. The fruit is the unity with Parashiva. There is no duality. There is no knowledge of learning

or to be learnt. Only bayalu exists.

591

ºÀjzÀ¾¹ºÉÉAzÀqÉ ºÀÄÉÀzÀ«SÁgÀ.
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591

haridarxasiheneṁḍaḍe manadaviKāra.
suḷidarxasihaneṁḍaḍe pavanavikāra.
niṁdarxasiheneṁḍaḍe kāyavikāra.
oḷagarxasiheneṁḍaḍe jñānavikāra.
arxasalillade berasaballaḍe ātane sharaṇa guhēshvarā.

591

*Travel expecting is disturbance of mind
Show up expecting is disturbance of Pavana
Stopping in a place expecting is disturbance of body
Inside expecting is disturbance of knowledge
Uniting without expecting
He is a sharaṇa Guheshwara.*

Explanation:

Travel expecting ... of mind: People should learn that Parashiva is within their body. During their lifetime they should experience Parashiva. Instead they travel many places and perform numerous rituals seeking happiness. Their effort is nothing but the disturbance of their mind.

Show up ...is disturbance: The air travels in the body continuously by way of Raechaka-Pooraka. People enter the Pavana ways to control them. They even travel to various chakras inside the body seeking equality with Parashiva. Their effort is the disturbance of the Pavana ways.

Stop in ... disturbance of body: Some people stay at one place and perform different types of rituals punishing their bodies. Their effort is nothing but the disturbance of their body.

Inside expecting ... of knowledge: Some follow the path of logic. They are well versed in arguing and debating. By arguing they wish to experience Parashiva. Their effort is the disturbance of their mind.

Uniting without ... sharaṇa Guheshwara: Unity without expectation is the secret of yoga. Wishing for unity the mind should be peaceful.. There should not be any desires of body and of mind. In this state Mahalinga is seen. Offering jeeva to Mahalinga results in unity.

Summary:

Unity with Parashiva cannot be achieved by traveling to holy places. It cannot be achieved performing yoga to control the breathing. It cannot be

achieved performing yoga punishing the body or by debating or arguing. These disturb mind, body and knowledge with out yielding the desired goal. The secret for unity is to have pure and undisturbed mind without any desires. A sharana achieves the unity.

592

°ÀvÀÄÛ štÚzÀ VqÄÄ«AUÉ

°ÀvÉÛ-É, °ÀvÀÄÛ °ÀÆ, °ÀvÀÄÛ PÁAiAiÁ-ÄvÀÄÛ.

°ÀvÀÄÛ °ÀvÀÄÛ WÀÆÄzÀ°è C¼Ä°ÀiÄÖ

°ÀvÀÄÛ °ÀvÀÄÛ DZÁgÀPÀæ³ÄÄzÀ°è «ZÀgÀ³À

PÁtš®èqÉ,

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UÄÄ°ÉÄ±ÄégÁ.

592

hattu baṇṇada giḍuviṁge

hattele, hattu hū, hattu kāyāyittu.

hattu hattu ghanadalli aḷavaṭṭu

hattu hattu ācārakramadalli vicarava kāṇaballaḍe,

ā kāya liṁgamayavahudu kāṇā guhēshvarā.

592

Plant with ten colors

Ten leaves, ten flowers, became ten fruit.

Becomes ten ten in order

In ten ten order of Āchāra if seen discussed,

Look, that body is in linga Guheshwarā.

Explanation:

Plant with ... ten fruit: A plant with ten colors. It has ten leaves, ten flowers and ten fruits. The body is a plant. The ten colors are Panchabutha-sky, air, fire, water and earth and their characters are sound, touch, form, liquidity and smell. The ten Vāyus are its leaves. They are Prāna, Apāna, Vyana, Udhāna and Samāna. These are the main Vāyus. Nāga, Kurma, Krukara, Dhevadaththa, and Dananjaya are the Upa-vāyus or subordinates. There are ten flowers in the plant. They are Shrothra, Thvacha, Nethra, Rasana, and Grāna are called Jnānendrias; Vāk, PāNi, Pādha, Upastha, and Pāyu are called Karmendrias. The ten types of happiness are associated with the five Jnānendrias – happiness from Shrothra or sound, happiness from Thvacha or touch, happiness from Nethra or eyes, happiness from Rasa or liquids, and happiness from Gandha or smell and five Karmendrias- PāNi happiness from Vāk, Grahana happiness from pāNi, walking happiness from pādha, and excretion happiness from upāstha and pāyu. Jeeva enjoys the fruits from this plant. As a result jeeva is in ignorance and is immersed in sumsāra.

Becomes ten ... of Āchāra: Being in sumsāra, jeeva awakens to seek a way to free from the bonds of sumsāra. From the learned Jeeva learns ways to free from sumsāra. Jeeva follows the path of Shivayoga controlling illusions of maya and offers all happiness to linga. His body and mind are of linga. He has no illusions or desires of body.

If seen ... linga Guheshwarā. : Jeeva by offering everything to linga sees the Jyothirlinga inside the body. The light of the linga occupies his entire body and mind. Now the body is of linga. It is filled with knowledge. The person living in that body is a sharana. He is eternally happy.

Summary:

The body is from Panchabutha and from its five characters. Ten leaves refer to ten Vāyus or air, ten flowers refer to ten sense organs. Ten fruits refer to the happiness that comes from the ten sense organs. The owner of this plant is jeeva. He enjoys the happiness from the plant. He is a prisoner in sumsāra. If he gets the idea to free from sumsāra he is the performer. He offers the Panchabutha and their characters with the ten Vāyus or air to linga. Then the ten occupations of the sense organs and the ten happiness that results from them are offered to the five lingas namely Āchāralinga, Gurulinga, Shivalinga, Jangamalinga and Prasādhalinga. He receives the true knowledge of the soul 'I am not the world, I am the knowledge'. With the knowledge he offers his body and mind to linga. Now, they are now of linga.

593

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,ÀªÀÄ¸,ÀzÀÄ.
¥Áæt °AUÀ, °AUÀ ¥ÁætªÉAŞÄzÀÄ
,ÀAzÀÄ,ÀA±ÀAiÀÄªÀ®èÉ ¤dªÀ®è PÉÃ¼Á.
zÀ±À¥ÁætªÀ½zÀÄ °AUÀªÉ vÁ£ÉAzÀ¼ôAiÀÄŞ®èqÉ,
CzÉ ¥Áæt°AUÀ UÀÄªÉÃ±ÀégÁ.

593

prāṇalīṅgadalli samanīsadu, līṅga prāṇadalli samanīsadu.
prāṇa līṅga, līṅga prāṇaveṇbudu
saṁdusaṁśhayavallade nijavalla kēlā.
dashaprāṇaṇalīḍu līṅgave tāṇemdarxiyaballade,
ade prāṇalīṅga guhēshvarā.

593

*Unites prāna in linga, unites linga in prāna.
Prāna is linga, linga is prāna
Listen, with doubts it is not truth.
Leaving ten prānas if learnt linga is I
It is Prānalinga Guheshwarā.*

Explanation:

Unites prāna ... not truth: Some performers of yoga believe that prāna is linga and linga is prāna. This is just their view. Their prāna is not equally in linga or linga is not equally in prāna. Lots of doubt exist in their view and in their accomplishments. They have diversity in their mind. So they are not in the prānalinga state.

Leaving ten ... Prānalinga Guheshwarā: Prāna controls the body, mind, and the sense organs. Prāna is inside the body. It should be united with Mahalinga and should remain as linga. It should experience Parashiva as if it is Parashiva. Then it is the true Prānalinga. Sharana accomplishes this.

Summary:

Prāna should be offered to linga. Prāna should be in Linga. Then it is Prānalinga. This is the belief of many people. But it is not Prānalinga. Because of a gap between prāna and linga they are not united. Prāna should be completely absorbed by linga. Only the knowledge remains. Then it is Prānalinga. This is possible only to a sharana.

594

vÀ£ÀÄ MAZÀÄ céÃ¥À, ðÀÄ£À MAZÀÄ céÃ¥À,
C¥ÅâAiÀÄ£À MAZÀÄ céÃ¥À, ðÀÄ£À MAZÀÄ céÃ¥À.
EAWã £Á®Àì céÃ¥ÀzÉqÉAiÀÄ ``É,ÀU££A\$qÉ
UÀÄ°£Ä±ÀégÁ.. ¤ðÀÄä ,ÀÜ£ÀAUÀ¼ÀÄ.

594

tanu om̐du dvīpa, mana om̐du dvīpa,
apyāyana om̐du dvīpa, vacana om̐du dvīpa.
im̐tī nālku dvīpadeḍeya besagom̐baḍe
guhēshvarā.. nimma sthānam̐gaḷu.

594

*Body is an island mind is an island
Views of mind is an island vachana is an island
If learnt the truth of these four
Guheshwarā, it is your states.*

Explanation:

Body is ... an island: The body, mind, feelings and vachanas of a sharana are all pure without any worries of sumsāra. It is like an island without any disturbances.

If learnt ... your states: The body, mind, and feelings are divine things. Vachanas too are divine. But, whose things? They are all from linga. So a sharana is the life of learning.

Summary:

The body, mind, feelings and vachanas of a sharana are like an island without impurities. They are all reserved for linga. The actions of body, remembering by the mind, different feelings, and the formation of vachanas

are all of linga. Sharana is the light of life.

595

DçAiÄÄ°è ºÄzÁgÄÄ PÄAqÉ ; ©ÄçAiÄÄ°è ©zÄÝ
¸ÉeÉÓAiÄÄ PÄAqÉ.

¥Äæt°AUÄÄÄ ¸ÉÊalÄÖPÉÆAqÉ.

PÄAiÄÄÄ½zÄÄ fÄÄÄ ¸ÄÄÄ°èUÉ §AzÄqÉ

JðBAzÄ ÄÄævÄUÉÄrUÄ½®è UÄÄ°ÉÄ±ÀégÁ.

595

ādiyalli shivadārava kaṁḍe ; bīdiyalli bidda sejjeya kaṁḍe.

prāṇalīṁgava baiciṭṭukomḍe.

kāyavaḷidu jīva nimmallige baṁḍaḍe

ennimḍa vratagēḍigaḷilla guhēshvarā.

595

In the beginning saw the thread of Shiva;

Saw bells dropped on the road.

Hid my Prāṇalinga

After the end of body if comes to You

No other vrathgaedi below me Guheshwarā.

Explanation:

In the beginning ... on the road: Parashiva is before all philosophies. Sharana sees the Shiva thread or the knowledge of Shiva. The world appeared in the order as Kalādvā, Thathvādvā, and Buvanādvā. The formation of body is a kind of rarity. In the view of a sharana the body is the abode for linga.

Hid my Prāṇalinga: Sharana associates linga with his body and mind. He carries the symbol of linga and worships.

After the ... me Guheshwarā: Sharana worships Prāṇalinga inside his body with great care. At the end he has no awareness of his body and mind. Everything is united in linga. Now there is no worshiper or the worshiped. Nothing exists except bayalu.

Summary:

The knowledge of Shiva is the Shiva thread. The body is a house for linga. Inside the body is the Prāṇalinga. Sharana worships Prāṇalinga with steadfast devotion He loses his awareness of his body and mind. He is with linga. Now there is no worshiper or the worshiped. Everything stops. Only bayalu remains.

596

EzÄÄÝzÄ ºÉÄ¼Ä°®è, EzÄÄÝzÄ vÉÆÄ¾°®è ;

ºÉÆçÝzÄ D±ÄæÄÄÄÄ ÄÄÉÉÄÉÄÄ ¸ÉÄÄ ºÄÆÉ ?

"sÀZÀæPÁ½AiÄÄ §¹¼ÖÉÆ¼ÀVzÀÝ "Á«AiÄÄ ,À¥ÀðÆÄÄ
 ¹ZÀPgÀ,À³À WÄÄnPEAiÄÄ ÆÄÄAV JzÁÝrvÄÄÜ £ÉÆÄqÁ !
 °ÀÇÝÆÀ °ÉqÉAiÄÄ°è °ÀiÁtÂPÀ«zÄÄÝzÄÄ
 E-ÉÈÀ§ JzÄÄÝ °ÉÄ¼ÄÄ³À PÀÆÄ,ÄÄ vÁÆÄ®è
 UÄÄ°ÉÄ±ÄÉgÁ !

596

idduda hēlalilla, idduda tōrxalilla ;
 hoddida āshramava nānēnem̐benu shivane ?
 bhadrakālīya basirxolagidda bāviya sarpanu
 siddharasava ghuṭikeya nuṁgi eddāḍittu nōḍā !
 haddina heḍeyalli māṇikaviddudu
 illem̐ba eddu hēḷuva kanasu tānalla guhēshvarā !

596

*Possessed did not tell, Possessed did not show;
 Shaiva what can I say about the Āshrama?
 The serpent inside the well of womb of Bhadrakali
 Drank the nectar of life woke up and wandered!
 The gem being in the head of eagle
 I am not the dream to
 Awake to say no Guheshwarā!*

Explanation:

Possessed did ... the Āshrama? : Āshrama refers to the unity of sharana with Parashiva. With unity sharana is linga. His experience cannot be seen or described. In this state sound is silent.

The serpent ... up and wandered! : Bhadrakali refers to the nature, womb refers to body, well refers to inside of body, serpent refers to the Kundalinishakthi, Prānashakthi and Prājñashakthi. The body is a form in the nature. It has the Kundalinishakthi, Prānashakthi and Prājñashakthi. Usually they are in the dormant stage. The performer of yoga wakes them so they can travel towards Brahmarundra. At this place jeeva drinks the nectar of happiness

The gem being ... no Guheshwarā! : Eagle is the end of the sushumna passage. Head is the place reached by the Kundalinishakthi. Gem is Jyothirlinga, the soul. Reaching Brahmarundra, sharana see the gem on top of serpent head. The gem is none other than the Jyothirlinga. He unites with linga. In this state there is no awareness of body and mind. He cannot show the linga to others or can speak of linga. He is extremely happy.

Summary:

Sharana has achieved unity with linga. It is a rarity. With it he is silent. He cannot show linga or he can speak of linga. The Kundalinishakthi was awakened to travel towards Brahmarundra. Sharana views linga and enjoys the nectar of happiness. His experience is not like a dream. Linga that he

sees does not disappear. Linga is true and cannot be learnt but only can be experienced.

597

CzÉéöÊvÀ£À PÀgÀ,ÀÜ®zÉ£¼AUÉ C£ÀAvÀ£É£S V¼
ªÀÄ£wðU££AqÀÄ.

CwÃvÀ C£ÁUÀvÀ ¢AvÀðªÀiÁ£ÀªÉ£S
P££¼öÉPÀ£¼À£ÀÄAqÀÄ.

NçvÀÄÛ CUÀtÀvÀ ¥ÀÅGÀtªÀ, C£ÁªÀÄAiÀÄ
±À,ÀÛçªÀ£ÀÄ.

C£ÀÄ¥ÀªÀÄ ¢ÉÃzªªÉAzÀÄ !

¤B,ÀÜ®ªÀ,ÀÜ®«qÀ®Ä

¤ªÀÄð¼ÁvÀÄAUÉ EºÀ«®è ¥ÀgÀ«®è !

DçªÀÄzsÁâAvÀ¤gÁ¼À UÄºÉÃ±ÀégÀ£À

C£ÀÄ`sÀ«U£,ÀªÁðAUÀ °AUªÀÄ !

597

advaitana karasthaladoļage anarītanemba giļi mūrītigomīdu.

atīta anāgata vartamānavemba korxekūlanumīdu.

ōdittu aḡaṇita purāṇava, anāmaya shāstravanu.

anupama vēdaverīdu !

niHsthalava sthalaviḡḡalu

nirmaļātmaṅge ihavilla paravilla !

ādīmadhyāmītanirāḷa guhēshvarana

anubhaviḡe sarvāmḡa liṅgavu !

597

Adhvaitha on palm an idol parrot for all times

Losing news of Ātheetha Anāgatha

Read all purāṇas, Shāsthras of this world.

Believing in the words of Veda!

Establishing the one who cannot

To the pure there is no this or that!

Beginning, end and in between

To the Nirāla Guheshwara's

The entire body of the experience is linga

Explanation:

Adhvaitha on ... for all times: Parashiva is the reason for the formation of this world. The world consists of numerous interesting and attractive things. Parashiva is caught in the bonds of sumsāra by entering and staying in the body as jeeva

Losing ... Ātheetha Anāgatha: Jeeva in the body is attracted to the illusions of this world. He has no knowledge of his past. He is interested in

the happiness that comes from the things of this world. Jeeva is in sumsāra enjoys both happiness and sadness. He cannot have long lasting happiness in Sumsāra

Read all ... of Veda! : Learning that his happiness is not everlasting Jeeva searches a way to secure lasting happiness. He reads shāsthra and purānas. He studies Vedas without any success. He follows the learned and begins his journey in the path of Shiva.

Establishing the ... experience is linga: Following the suggestions of the learned the performer diverts his attention inside of his body. With purified body, mind and feelings devotee realizes linga. Linga knowledge spreads in his mind and body. He is free from the influences of the outside world. He has the knowledge that he is linga and linga is himself. With this knowledge he has no duality of mind and he is above birth and death. He shines as linga. He is a sharana.

Summary:

Parashiva is the reason for the formation of this world and all things of this world. Parashiva enters the body and resides in the body. He forgets his past and is with the knowledge that he is the body. He is fond of body and enjoys the happiness and sorrows of the body. With the realization that the happiness is not everlasting he searches for ways to get everlasting happiness. He reads shāsthra, purānas and Vedas without any success. He follows the learned and begins his journey in the path suggested. He looks inside his body with pure mind and feelings. He realizes that he is Parashiva and Parashiva is himself. With this knowledge he loses all awareness of his body and the world. He is free from birth and death. Finally he unites with linga. He is a sharana.

598

CAUÉÊAiÉÆ®UÀt 'A°Á,ÀÆÀ«zÉÃÆÉÆ ?

CAUÉÊAiÀÄ æÉÄÃ~É 'A°Á,ÀÆÀæÉAzÉÃÆÉÆ ?

zsÀÆ¥À ÇÃ¥À ¢Á°AiÉÄAzÉÃÆÉÆ ?

±ÀgÀtAUÉ PÀ¼À±ÀzÀ æÉÄÃ~É ÉÉ®UÀmÉÖAŞÄzÉÃÆÉÆ ?

UÀÄ°ÉÄ±ÀégÀÆÉAŞ ¢gÁ¼À !

598

amgaiyolagaṇa simhāsanavidēno ?

amgaiya mēle simhāsanavemḍēno ?

dhūpa dīpa nivāliyeṁḍēno ?

sharaṇaṁge kaḷashada mēle nelagaṭṭembudēno ?

guhēshvaranemba nirāḷa !

598

What this throne is inside palm?

What this throne is on palm?

What this doopa, deepa ārathi?

*What is to a sharana from base after pinnacle?
Guheshwara is nirāla!*

Explanation:

What this ... deepa āraṭhi? : Doopa is offering of incense, deepa is the offering of light and āraṭhi is offering of the light by hand gesture. There are two types of worship. The first is the worship of Istalinga on the palm. The worship is by offering flowers, doopa, deepa, and others. This is done outside the body. The second type is to perform the worship to Prānalinga inside the body. The performer of this type of worship offers his feelings as the flowers. The objective of this worship is to unite with Prānalinga. Being united with linga, a sharana has no need to worship linga outside of his body.

What to ... is nirāla! : The temple is built on stable grounds. Then the pinnacle is established. But a sharana has reached the peak of his performance by uniting linga. He does not need to go back to early stages of his worship.

Summary:

People worship Istalinga on the palm by offering flowers, doopa, deepa and other things. This type of worship is performed outside the body. The other type of worship is performed inside the body. Inside the body Prānalinga is worshiped by offering feelings as flowers. The objective is to unite with Prānalinga. With unity a sharana reaches peak of his performance. It is like placing the pinnacle on the temple. So a sharana does not perform the things that he did in the early stages of his worship.

599

PÀAUÀ¼À°è ÈÀÌÖ UÁAiÀÄ³ÀÈÁjUÉ

vÉÆÄ¾¼\$ºÀÄzÀÀAiÀiÁâ ?

³ÀÄÆÀ ,ÉÆÄAQzÀ ,ÄÄR³À ³ÉÆmÉÖAiÀÄ PÀiÖ\$ºÀÄzÉ ?

DvÀ ¤AzÀ ,ÄÄR³ÁvÀAUÉ ,ÁzÀâ³Á-ÄvÀÄÛ.

DvÀ ¤AzÀ ¤®Ä³ÀÈÈÄÈÉÄ´É UÄÄºÉÄ±ÀégÁ.

599

kaṁgaḷalli naṭṭa gāyavanāriḡe tōrxabahudayyā ?

mana sōṁkida sukhava moṭṭeya kaṭṭabahude ?

āta nīṁda sukhavātaṁḡe sādyavāyittu.

āta nīṁda niluvanēṇembe guhēshvarā.

599

To whom can be shown the pain of the eyes?

Happiness that touches the mind can it be bagged?

The happiness is his to enjoy.

What can I say about his status, Guheshwarā.

Explanation:

To whom ... of the eyes? : Eyes are delicate organs and get hurt by looking

at unpleasant things. The person feels the pain but cannot share or show to others.

Happiness that ... it be bagged? : Happiness results from sweet sound of music, beautiful objects with forms, and tasty food that touches the mind through the sense organs. The happiness cannot be collected or can be stored. It cannot be shared with others also. Similar is the status of a sharana.

The happiness ... status, Guheshwarā : Sharana has linga in his eyes and the light of linga has spread in his body. Sharana is happy. His happiness is for him only. Others cannot experience that happiness.

Summary:

Eyes do get hurt with dirt and sticks. The eyes can be shown to others but how to show the hurt to others? The happiness from listening to music, eating tasty food, and looking at beautiful forms cannot be stored or cannot be shared with others. Similarly the happiness of a Sharana that comes from his unity with Parashiva cannot be described or be shared with others. Sharana has linga in his eyes and the light of linga has spread in his body. He is absorbed in the light. He is extremely happy.

600

C³ôzÉ°ÉÉÀ³ôzÉÉÉAzÀqÉ CzÉÄPÉÆ æÄÄÄAzÉ æÄÄ³æÉ ?
 æÄÆÄ³ôzÉÉÉÄzÄÄ æÆÄR°è ¯ÉÄ,ÁV G¼ÄiqÉ,
 æÆÄß³ôæÉ°èæÄ °Ä³ô°ÄAZÄ æÄiÁr °ÉÆÄzÀqÄ³ô
 æÄÄgÄÄ¼É !
 ,ÁévÄAvÄæ WÄÆÄzÉÆ¼ÄVzÄÄÝ ædæÆÄ³ôzÉÉÉAzÀqÉ
 æÄÄÆwð Q¼ôzÄ°è ; æ°Äè æÄiÁtÄ!
 UÄÄ°ÉÄ±ÄégÄÆÉÄS °AUÄzÄ
 WÄÆÄWÄnÖAiÄÄÆÄ³ôæÄÄqÉ,
 æÆÄß³ôæÉ°èæÄ °Ä³ô°ÄAZÄÄ æÄiÁr
 æÄÆÄ³ô æÄÄgÄÄ¼ÉÄ, CÆÄÄ°sÄ«AiÄiÁzÀqÉ !

600

arxidehenarxidenemdaḍe adēko mumde marxave ?
 nīnarxidenembudu ninnalli lēsāgi uḷḷaḍe,
 ninnarxivellava harxihaṁca māḍi hōḍaḍarxi maruḷe !
 svataṁtra ghanadoḷagiddu nijavanarxidenemdaḍe
 mūrṭi kirxidalla ; nillu māṇu!
 guhēshvaranemba liṁgada ghanaghaṭṭīyanarxivaḍe,
 ninnarxivellava harxihaṁcu māḍi
 nīnarxi maruḷē, anubhāviyāḍaḍe !

600

To say learned to be learnt why forget is ahead?

*Have learnt truly stays in you
 Make learned go away the vision of mind
 Being united saying learned the truth
 Idol is not small, stop, leave it!
 Learning linga named Guheshwara
 Loosing all you learned
 You learn, if experienced!*

Explanation:

To say ... is ahead? : There are two kinds of learning. The first is by keeping things as separate from the person learning them. The second is to learn as if he is the thing to be learnt. The first is ignorance or the lack of knowledge and the second is the true knowledge. It is the experience. By saying that I have learnt linga the words themselves express loss of memory.

Have learnt ... of mind: In reality there should not be any duality of mind to learn linga. This is what to be learned.

Being united ... leave it! : Linga is free from all bonds. Linga is beyond time, place, and is true for all times. Linga is not small. Having linga in the body jeeva is not small either. So jeeva should not think of being large or small.

Learning linga ...if experienced! : People should not have any duality of mind. Think that you are Parashiva. Then you experience the Lord. You are a sharana.

Summary:

Saying 'I have learnt the linga' includes the hidden loss of memory. Linga is the subject of learning. I am learning. In these actions and thoughts there exists duality of mind. Without the loss of duality it is not possible to learn or to unite linga. Linga is complete, not bound by time or place. Linga has everything including the person wishing to learn. So he cannot be small and linga cannot be big. This kind of thinking leads to duality. They must stop. Learning means to stop thinking about learning and to unite with linga. He is a sharana.

601

JEÀB PÀAUÀ¼ÉÆ¼ÀUÀt gÀÆ»AUÉ DEÀÀ
 ``ÉÀIUÉÆAqÀÄ §¼À®ÀÀAvÉ
 »rzÀÄ £ÉgÉAiÀÄ°®èAiÀiÁâ.
 vÀÄjÀAiÀÄzÀ vÀªÀPÀªÀÆÉÄÆÉÄ`ÉÆÀAiÀiÁâ ?
 ,ÀAUÀ-,ÀAAiÉÆUÀ«®èzÀ gÀw ,ÄÄRªÀÆÄ¾,À®ÄAmÉ ?
 UÀÄ°ÉÄ±ÀégÀ°AUÀzÀ PÀÈvÀPÀzÁ½AiÀÄÆÉÄÆÉÄ`É ?

601

enna kaṁgaḷoḷagaṇa rūhimge ānu bēṭagomḍu baḷaluvamte

hiḍidu nereyalillayyā.
turīyada tavakavanēnembenayyā ?
saṁga-saṁhyogavillada rati sukhavanarxasaluṁṭe ?
guhēshvaraliṁgada kṛutakadālīyanēnembe ?

601

*Tired holding the form in my eyes
Holding failed to join.
What can I say the anxiety for uniting?
Can expect happiness without unity?
What to say for false invasion of Guheshwaralinga*

Explanation:

Tired holding ... to join: The eyes of a sharana are filled with image of linga. Seeing the forms he is mesmerized. He wishes to unite with linga. But it is not possible.

What can ... without unity? : Sharana is very anxious to unite. Without his mind united, there is no way a sharana can unite with Parashiva and to enjoy eternal happiness.

What to say ... of Guheshwaralinga: Sharana is anxious to unite. He is sad and asks linga why the troubles for him?

Summary:

This vachana describes the picture of a sharana before he is united. Sharanas' eyes are filled with the form of linga. His mind is filled with linga. Yet he is not able to unite with linga. He is full of anxiety and is sad for not being able to unite. He asks linga why he is troubled?

602

Ç¾Ä³ÉAiÄÄÉÉÆAzÉÆ¾zÉ PÉÆAqÀqÉ
DPÁ±Ä³ÆÄÄqÄÄ ³ÉÄÄ-ÄvÀÛ-Áè.
PÀvÀÛ-ÉAiÄÄ ~É¾ÀUÄÄ³À vÁÉÉ £ÄÄAvvÀÛ-Áè.
UÄÄ³ÉÄ±ÄégÁ, ÄvÀÛ³ÄgÄÄ \$zÄÄQzÄ³ÄgÄ
³ÉÆvÀÛgÄÄ.

602

arxuveyanomdordaxade koṁḍaḍe
ākāshavanuḍu mēyittallā.
kattaleya beḷaguva tāne nuṁgittallā.
guhēshvarā, sattavaru badukidavara hottaru.

602

*Clothes if carried away by termites
Stars cover the sky
Light shines darkness swallows itself.
Guheshwarā, dead carries the living.*

Explanation:

Clothes if ... by termites: Cloth refers to the illusion of māya, or

ignorance. Termite refers to knowledge. Māya and her illusion surround this world. This has led numerous people to be ignorant of their past. Knowledge separates the truth from untruth. Sharana has the knowledge and he is outside the influence of māya.

Stars cover the sky: Sky refers to Parashiva. Parashiva is pure knowledge. He is free from time and place. He has no names. Sharana is knowledgeable and can distinguish the true from others. He learns the knowledge of Parashiva.

Light shines ... swallows itself: ‘Parashiva is different from me’, ‘he is knowledgeable and I am not’, ‘He is everywhere I am not’, ‘He is for all times and I am not’, this kind of thinking leads to duality of mind. Sharana with his knowledge has no duality. He knows that ‘ he is Parashiva and Parashiva is himself’.

Guheshwarā, dead ... the living: In a way sharanas are all dead persons. They are not fond of the body that dies with time. Having the body they have no awareness of body. Living in this world they have no awareness of this world. Living refers to Parashiva. He is free from birth, death or life in between. He is formless. Sharana carries Him. So the dead carries the living.

Summary:

The illusion of māya covers the entire world. It is like a cloth. The knowledge to separate the truth from untruth is called termite. It carries away the cloth that covers the world. With the removal of the cover it leads to knowledge. Parashiva is the sky and the star that shines is a sharana. He learns Parashiva and carries Him in and on his body. He discards all dualities of mind including the pride ‘I’. He loses all awareness of his body and his surroundings. He is like a dead person. He unites Parashiva who is free from the bonds of time and place. He is linga himself.

603

GjªÀ QaÑ£É£¼AUÉ °Á-ÄzÀqÉ,
 °ÉAçvéÛAzÀ¾ôAiÄÄ°ÁgAzÄÄ,
 °ÉÄAiÄÄzÉAzÀ¾ôAiÄÄ°ÁgAzÄÄ.
 »rzÄÄ,ÄÄIÄÖ §£çAiÄÄ °Ä£¹PÉ£AqÄqÉ
 æÄÄgÄ½ °ÄÄIÖ°®è PÁuÁ UÄÄ°ÉÄ±ÄégÁ !

603

uriva kiccinolage hāykidade,
 beṁdittemdarxiyabāradu, bēyadeṁdarxiyabāradu.
 hiḍidu suṭṭu būdiya hūsikomḍade
 maraḷi huṭṭalilla kāṇā guhēshvarā !

603

*Placed in the burning fire,
 Should not learn cooked or uncooked.*

*Wearing the burnt ashes
Is not born again, Guheshwarā!*

Explanation:

Placed in ... or uncooked: Parashiva is nameless and primeval. He is the basis for everything in this world and to this world. He is the philosophy for the pure-impure-mixture. He is the life in all bodies. He is the truth and also the knowledge of Shiva. This knowledge is like a fire. In this fire sharana burns his pride-‘I’ and ‘mine’. There is no duality to doubt about the burning of his pride. His mind is pure without any duality and also steadfast in linga.

Wearing the ... again, Guheshwarā! : Sharana after burning his pride and wandering mind he is left with pure ashes or mind. He has pure knowledge of Shiva. With this knowledge he is free from birth-death.

Summary:

This vachana stresses the importance of the impurities of mind ‘I and mine’. With these impurities there is the awareness of birth-death. It is hard to eliminate these impurities from the mind. But with the right knowledge they disappear from the mind. With the disappearance of the impurities the fear of birth and death also disappears. The remaining is pure knowledge. This is what a sharana accomplishes by performing Shivayoga. He is free for all times.

The knowledge of Shiva is the burning fire. A sharana by performing Shivayoga burns the pride ‘I and mine’ and his wandering mind in the fire. With the burning remains pure and undisturbed mind. He has the knowledge of Shiva losing all his pride. He loses awareness of his body and his environment. He is free from birth and death.

604

vÀÈÀßÈÀ¾ôzÀ¾AAUÉ EçgÉAŞÄÇ®è.

vÀÈÀßÈÀ¾ôAiÄzÀ¾AAUÉ EçgÉAŞÄzÀÄAiÄ.

C¾Ä¾ÄÄ ¾Ä¾¾¾ÄÄ PÄ¾¾¾Ä¾½-ÄvÄÄÜ, "É¾UA-ÄvÄÄÜ.

"É¾UAÄ "É¾vÉÉÆ¾AUÉ PÄ¾ôUÉÆArwÜzÉÄÉÉÆ

"sÁæAvÄÄ "sÁæAvÄÉÉ ÈÄÄAV

UÄÄ¾ÉÄ¾ÄégÁ "sÄ«AiÄÄ "ÉAŞwÜ "sÄ«AiÄiÄzÀ PÁgÀt !

604

tannanarxidavaṅge idireṁbudilla.

tannanarxiyadavaṅge idireṁbudumṭu.

arxuhu marxahu kurxuhaliyittu, berxagāyittu.

berxagu berxaginoḷage karxigoṁḍittidēno

bhrāṁtu bhrāṁtane nuṅgi

guhēshvarā bhaviya bembatti bhaviyāda kāraṇa !

604

*Learning self none against
 Not learning there is opposition.
 Learn, forget erased the symbol
 Why wonder swelled by joining wonder?
 Illusion swallowing illusion
 Guheshwara became bavi following bavi is reason!*

Explanation:

Learning self ... is opposition: I am not the body or mind. I am the soul. I am beyond this world. I am everlasting. I am the truth. This is the knowledge of jeeva without duality. With duality there is the world, there is linga and the worshiper.

Learn, forget ... the symbol: The knowledge of things, and the symbol of linga that is worshiped are present with duality. Both actions, remembering and forgetting, exist with duality of mind. Without duality there is no remembering or forgetting and there is no symbol of linga. The remaining is pure knowledge. It is the greatest experience for a sharana.

Why wonder ... joining wonder? : The soul of a sharana and Parashiva are both magnificent. One unites the other. With unity only the philosophy remains. Everything is bayalu. It cannot be described.

Illusion swallowing ... bavi is reason! : I am jeeva. I worship linga. I learn linga. The word 'I' in all these indicates the duality between jeeva and linga. This is a kind of illusion of the mind. The idea of the two must be erased from the mind. Sharana achieves this status. He joins linga holding on to the symbol Istalinga. With unity he is bayalu.

Summary:

Parashiva is omnipresent. Sharana achieves the knowledge that he is Parashiva. He cannot see things different from him. The world exists for those with the idea that linga is different from them. Where there is duality there exists remembering-forgetting and the symbol of linga. Sharana has no duality. He has no awareness of this world or linga. He has no illusions of this world. He has no awareness of his body or this world. Everything is linga. Uniting linga he is linga.

605

PÉAqÀzÀVjAiÄÄ ÆÉÄÄ~ÉÆAzÄÄ
 CgÀVÈÀ PÄÄ"sÄ«ÇÝVÄÄÛ £ÉÆÄqÄ CAiÄiÄå !
 CgÀVÈÀ PÄÄ"sÄzÄ ÆÉÄÄ~ÉÆAzÄÄ °ÄÄ,É-ÄÇÝVÄÄÛ.
 PÄÄ"sÄ "ÉAzÄÄ °ÄÄ,É °Ä¼ôvÄÄÛ UÄÄ°ÉÄ±ÀégÄ !

605

kemḍadagiriya mēloṁdu
 aragina kambhavidittu nōḍā aYYā !
 aragina kambhada mēloṁdu hamseyiddittu.
 kambha beṁdu hamse hārxittu guhēshvarā !

On top of fire hill

Look, there is a wax pillar!

On top of wax pillar is a swan

The pillar burnt swan flew away Guheshwarā!

Explanation:

On top ... wax pillar! : Parashiva is complete. Without Parashiva there is no place or time. He has the greatest knowledge. Because of this knowledge sharana is with the idea that he is Parashiva. If this knowledge is the hill of fire then the feeling of Shiva Om is a pillar of wax.

On top ... is a swan: Sharana knows and feels that everything is Parashiva. This knowledge troubles him to the extent that it destroys all other knowledge. He is with the knowledge of Shiva Om. With this knowledge a sharana is like a swan.

The pillar ... away Guheshwarā: The great fire Shiva Om invades sharana both inside and outside of his body. All his feelings melt away in this fire. Sharana becomes bayalu. Now everything is in peace and silent

Summary:

Parashiva is the truth. He has no form, not bound by time or place. There is nothing in this world including the world that is not separate from Him. This knowledge is the greatest knowledge that a person should learn. It is like a hill of fire. The wax pillar on top of this hill spreads the feelings Shiva Om or 'I am the Parashiva'. Sharana is on the pillar and he is like a swan. As the fire begins to trouble him, he is pure without any dualities of mind. He loses his feelings for his body and to the world. He unites Parashiva. He is bayalu. Everything is now silent.

Ikya Sthala

This is the sixth and final state in the life of a devotee. Prāṇalingi becomes a sharana with the change in devotion towards Bhāvalinga. His association with his body and mind gradually decreases with the increase in his devotion. He is happy all the time. As the devotion to Bhāvalinga increases, he is content and immensely happier. He experiences unity with linga. This state is called Ikya state or Lingaikya. This is the state in which a baktha becomes one with linga.

606

„ÄvÄÄÜ °ÄÄnÖ PÉIÖªÄgÉªègÄÄ
zÉÄªÄ`ÉÆÄPÀPÉIªÉÆÄzÀgÉÄ§
`Áª`sÁµÉAiÄÄ PÉÄ¼Ä`ÁUÄzÄÄ.
„ÁAiÄÄzÄªÄÄÄÆÄß „ÄéAiÄÄªÄÆÄ¼ôzÀqÉ
zÉÄªÄÆÉÆªªÄÆÄÄÄÄ UÄÄªÉÄ±ÄègÄÆÄÄ.

606

sattu huṭṭi keṭṭavarellaru dēvalōkakkehōdaremba
bālabhāṣheya kēḷalāgaḍu.
sāyada munna svayavanarxidaḍe
dēvanoliva namma guhēshvaranu.

606

*After birth and death, to say went to heaven
They are words of child, should not be heard
Learning oneself before death
God is pleased, Guheshwara.*

Explanation:

After birth ...not be heard: Death follows after birth. Sayings ‘after death goes to heaven’, ‘he is in heaven’ are the words of children. Such sayings have no merit. They are ignorant of things that happen after death.

Learning oneself ...pleased, Guheshwara. : While living a person should learn about himself and his soul. He should learn that he is the God and there is no difference between himself and God. Then he can enjoy unity with the God. This knowledge makes a sharana to be in Ikya state.

Summary:

Those entangled with the life cycle of birth and death suffer from the influences of māya. Saying they go to heaven after death has no merits. They are the words of children. Such words should not be spoken or heard. Before death one should learn about the soul through hard work. He should learn about the relationship between himself and the God. He should also learn to identify that there is no difference between himself and the God.

607

PÉÆĀtÆÀÈÀÆ PÀÄzÀÄgÉAiÀÄÆÀÆ, °Á°ÀÈÀÆ
 °ÄzÀÝÈÀÆ,
 æÉÆ°ÈÀÈÀÆ ÉÁAiÀÄÆÀÆ, E°AiÀÄÆÀÆ °ÉPÀÈÈÀÆ,
 °ÄÄ°AiÀÄÆÀÆ °ÄÄ°ÈèAiÀÄÆÀÆ æÄÄ¼À« ,ÀÄ°ÀAvÉ!
 æÄÄ¼À«°èzÀ°ÀÈÀ MUÀvÀÈÀ, D½AiÀÄ °Á¼ÄæÉ
 PÁqÀ°ÉQIAUÉ vÀÄAiÀÄâ°æÀPÀÄì°ÀAvÉ ! PÉ¼ÄÄ,
 UÀÄ°ÉÄ±ÀégÁ ægÁ¼Ä, °sÉÆÄ½AUÉ vÉÆAr°
 æÀÄÄr ,ÀÄ°ÀAvÉ !

607

kōṇananū kudureyanū, hāvanū haddanū,
 molananū nāyanū, ilīyanū bekkānū,
 hūliyanū hulleyanū mēḷavisuvaṁte!
 mēḷavilladavana ogatana, āliya bālūve
 kāḍabekkiṁge tuyyalavanikkuvaṁte ! kēḷu,
 guhēshvarā nirāḷa, bhōḷiṁge toṁḍila muḍisuvaṁte !

607

*Buffalo and horse, snake and eagle
 Rabbit and dog, rat and cat,
 Tiger and deer, can they be together!
 The life of persons that are not alike
 Is like the milk and honey to the wild cat!
 Listen, Guheshwara is vast,
 Like a bouquet of flowers to the shaved head!*

Explanation:

Buffalo and horse ... be together! : Buffalo and horse, snake and eagle, rabbit and dog, rat and cat, tiger and deer cannot live together in harmony. Similarly, a baktha living with linga does not experience happiness of linga if he prefers the body.

The life ... wild cat! : Wild cat does not know the taste of milk and honey. So it does not accept the milk and honey. Happiness with linga is similar to that of milk and honey. Persons absorbed with the worldly affairs cannot have the taste of it.

Listen, ... shaved head! : Any amount of flowers do not bring beauty to the shaved head. Similarly, persons with no knowledge of linga cannot learn about themselves and cannot find eternal happiness. Only persons uniting with the God experience eternal happiness.

Summary:

Animals with different characters do not live together in harmony. Similarly, persons without purity of mind and body cannot unite with the God and experience the eternal happiness. Flowers cannot bring beauty to the shaved head. Similarly, persons giving prominence to body cannot

experience the unity with the Lord.

608

°AUÀ³ÀAvÀAUÉ °AUÀzÀ ³ÁvÉðAiÄÄ £ÄÄr³ÄÄzÉ
“sÀAUÀ.

°ÀAUÄÄ £ÉÆÃqÁ, °ÀAV£Ä ±À§Ý £ÉÆÃqÁ !
PÉÆqÄ£Ä vÄÄA©zÄ °Á®£ÉÆqÉAiÄÄ °Á-ÄÌ,
££ÄÄß GqÄÄV°É£ÉAzÀqÉ GAMÉ, UÄÄ°ÉÃ±ÀégÁ ?

608

liṅgavarṁtaṁge liṅgada vārteya nuḍivude bhaṁga.
haṁgu nōḍā, haṁgina shabda nōḍā !
koḍana tumbida hālanodeya hāyki,
innu uḍugihenemdaḍe umṭe, guhēshvarā ?

608

Sayings of linga

To those with linga is false.

It is fad, look at the words of fad!

After breaking the pot of milk,

Is it possible to collect milk, Guheshwara?

Explanation:

Sayings of ... of fad! : After unity with linga saying the soul is different from linga is false. With unity there is no difference between the soul and linga.

After breaking ... milk, Guheshwara? : A pot of mud is filled with milk. The milk spills with the breaking of pot. It is not possible to collect the spilled milk. Similarly, the body is the pot of mud. Soul is milk. It is not possible to separate the soul from linga when they unite. With the presence of ‘I’ there exists the difference between the soul and the linga. They can be explained.

There are two types of experiences namely, Sopādhika and Nirupādhika. Experiencing linga by uniting the three lingas, namely, Istalinga, Prāṇalinga and Bhavalinga is called Sopādhika. Uniting the three lingas a sharana experiences Parashiva. This is called Nirupādhika. There is minute difference between the two.

Summary:

Lingaikya refers to unity with linga. With Lingaikya, a sharana is inseparable from linga. Also he cannot speak differently from linga. So speaking reflects that he is not united with linga. It is not possible to collect the spilled milk out of a the broken pot. Sharana is like the spilled milk. He cannot speak after the unity with linga or Lingaikya.

609

±ÀŞÝ ,ÀÀˆsÀæªÀÄzÀ°è »AzÀÄUÁtgÀÄ,
ªÀÄÄÄzÀÄUÁtgÀÄ,
vÀªÀÄÄ vÁªÀ¼ÔAiÀÄgÀÄ !
EzÀÄ PÁgÀtªÀÄÆ¾Ä~ÉÆÃPÀªÉ®èªÀÄ
Ş¾Ä,ÀÆ¾ÖÉ°ÉÆÄ-ÄvÀÄÛ UÄÄ°ÉÄ±ÀégÁ.

609

shabda sambhramadalli hindugāṇaru, mumḍugāṇaru,
tamma tāvarxiyaru !
idu kāraṇa mūrḡulōkavellavu
barxusūrxeḥōyittu guhēshvarā.

609

*Explains with words,
Cannot see back or front,
Cannot learn about them!
Results that the three worlds
Simply wasted, Guheshwara.*

Explanation:

Explains with ... about them! : It is an art to speak eloquently by using wide range of words. To explain and to describe God, soul, māya, etc they are especially clever. They have no understanding of their past or the future. They even do not attempt to learn about themselves. But, using words they can easily build the dream castles.

Results that ... wasted, Guheshwara: The three worlds are: awake, sleep and dream. While awake happiness is experienced by sense organs. In dream state happiness is experienced by smell and in sleep state, body experiences happiness. Most people spend their lifetime in these three states. So they waste their time without learning the truth about linga.

Summary:

Words are not just for artistic use. The meaning carried by the words should be experienced. They explain linga. The devotee should understand and follow the words before experiencing linga. He should learn the similarities and the differences between himself and linga. Sharana accomplishes these things. People spend most of their time explaining God, linga, māya, etc. They do not know their meaning or the path or direction for learning the real truth about the words they freely speak. They are happy to use words, freely and frequently, without knowing the truth about the words. So their life is wasted without learning the truth about them and the linga.

610

GgÀªÀtÂ,ÀÄªÀªÀÄÆÀªÀÄÄÄÖªÀÆÀßsgÀ
PÁqÀÄªÀÄzÀÄ.

WÀÈÀ WÀÈÀzÀ°è àÀÈÀ ÈÀÀÄàÀÈÀßŞgÀ
PÀqÀÄàÀÄzÀÄ.
àÀÄ°ÀAvÀ UÀÄ°ÉÃ±ÀégÀÈÉÀŞ ±ÀŞÝàÀ¼ÀìÈÀßŞgÀ
PÀqÀÄàÀÄzÀÄ.

610

uravaṇisuva mana muṭṭuvannabara kāḍuvudu.
ghana ghanadalli mana naṁbuvannabara kāḍuvudu.
mahamta guhēshvaranemba shabdavuḷḷannabara kāḍuvudu.

610

Anxiety of mind rises till it touches linga.
Anxiety of mind rises till it unites with linga.
Anxiety rises till You and I exists, Guheshwara.

Explanation:

Anxiety of ... of linga. : Devotee's mind is pure. He is anxious to see the linga. He is anxious to touch the linga. So he is very impatient.

Anxiety of ... with Linga: This world is vast and complete. Linga is the basis for this world. Devotee wishes to unite with linga. So his anxiety increases.

Anxiety rises ... exists, Guheshwara. : There is no boundary for linga. Linga surrounds everything of this world. As long as the devotee thinks about 'I' and 'You' there is no peace in his mind and also there is no unity with linga either. In Ikya state, devotee is in peace. There is no thinking of 'You' and 'I'. He knows that he is linga.

Summary:

Devotee's mind is in linga. He is anxious to touch and to unite with linga. Till he unites he is very impatient. Once he unites linga everything is silent including the word linga.

611

PÀzÀÈÀzÉÆ¼ÀUÀt PÀtÚ PÉA¥ÀÄ, PÀzÀÈÀzÉÆ¼ÀUÀt
àÀÈÈÀzÀ PÉA¥ÀÄ,
EzÁàÈÆÁàÈÀ PÀqÀzÀAiÀÄä ?
¥ÀzÀÄàÄzÉÆ¼ÀUÉ ©AzÄÄ ¹⁰ÄQ C°èAiÉÄ CzÉ
ÈÈÄÄrgÉ !
UÀÄ°ÉÃ±ÀégÀÈÉÀŞ ÇÈÄÄUÀæ°À vÀÈÀß ÈÄÄAV
°AUÀ«⁻ÈèÈÄÄwÛzÉÝÈÄÄ.

611

kadanadoḷagaṇa kaṇṇa keṁpu, kadanadoḷagaṇa manada keṁpu,
idāvanāvana kāḍadayya ?
padumadoḷage birṇdu siluki alliye ade nōḍire !
guhēshvaranemba anugraha tanna nuṁgi liṁgavillennuttiddenu.

Red eyes and mind with arguments,

Who can be free from this?

Look at soul inside of heart!

Guheshwara blessings consume linga and self.

Explanation:

Red eyes ... from this? : Without experience many argue to prove that they know the Lord. When they fail their eyes become red and mind agitates with anger.

Look at ... of heart! : Linga is bright and has everlasting light. Linga is inside the body. Mahalinga occupies the universe. This is what needs to be learned. Looking linga outside the body or arguing with words does not lead to linga.

Guheshwara blessings ... and self: Awareness of body is lost with the blessings of God. With the loss begins awareness of linga. With this awareness sharana is absorbed in linga. Both linga and body are lost. Everything is bayalu.

Summary:

Most people are happy with words of God. They do not know the truth. They do not know how to experience God. They are happy with the words of God. They are more interested in arguing their way to God. When they fail arguing they are angry and their mind is full of anguish. The truth is not in the talk but it is in the heart. The soul is inside the body. It is the divine light. With the blessings, devotee loses feelings for his body and realizes linga. With this realization his soul unites in linga.

612

“sÁÀÀ½AiÄÄZÉ §AiÄÄPÉ ,ÀÉAiÄÄZÉ

LPÀÀÀÀ DÀÀ WÀÉÀÉAzÀqÀÀÄZÉ ?

±À§Ý ,ÀA§æÀÄÄZÀ ÀÄÄZÀÀ½AiÄÄZÉ

vÀÉÀß ECjEÀ°è ¥ÄæwAiÄÄÄ¼ÄîqÉ KÉÉAzÀqÀÆ C°ÄÄZÉ

?

UÄÄ°ÉÄ±ÀégÀÉÉA§ ±À§Ý ,ÀAzÀ½AiÄÄZÉ

“ÉÄ ,ÀvÄÄÛ §AiÄÄ~ÄZÀqÉ DAiÄÄÄvÀÀ°ÄÄZÉ ?

612

bhāvaṇṇiyade bayake saveyade

aikyavu āva ghanaveṇṇaḍahude ?

shabdasam̐bramada madavaṇṇiyade

tanna idirinalli pratiyuḷḷade ēṇeṇṇaḍā ahude ?

guhēshvaranem̐ba shabda sam̐ḍaṇṇiyade

bēsattu bayalāḍaḍe āyutavahude ?

*Without ending expression of desire
How to speak the greatness of Ikya?
Without ending the pride of words
Having idol in front, can say anything?
Without ending the word Guheshwara
Becomes bayalu, can they unite?*

Explanation:

Without ending ... of Ikya? : Expression refers to the duality –‘I’ and ‘You’. You stand for linga and ‘I’ refer to Anga or body. Devotee desires to unite with linga. Unity with linga is not possible by mere reading or by mere speeches. It is also not possible through chanting hymns. Unity with linga is possible only when the duality of the mind that ‘I’ and ‘You’ is lost. Even the desire to unite and the desire to be happy with linga should cease.

Without ending ... say anything? : Many people are with the dilution that they can achieve the union with linga just knowing and expressing the right words. There is no union with linga with pride, from words and seeing linga as different from them.

Without ending ... they unite? : To unite with linga, even the word Guheshwara should be silent. With this silence only bayalu exists. It is the unity with linga. Without being silent, without suppressing the duality between ‘I and You’, there is no unity with linga.

Summary:

Lingaikya, what is great about it? I can achieve it easily. Talks like these are simple. But to accomplish the union with linga is not. To be successful, duality must cease. Desire to unite with linga should grow. There should be nothing between linga and himself. Even the sounds Guheshwara should cease. These lead to experience the unity with linga and finally to Lingaikya.

613

PÉ%ôÉAiÄÄ®ÄAqÄÄ vÉÆ%ôÉAiÄÄ °ÉÆUÀ¼ÄÄªÄgÄÄ.

CvÄÄävÄlIzÄ ¥ÄgÄ\$æ°ÄäªÄÉÉ £ÄÄrªÄgÄÄ !

,Ä°Äd ! £ÄQAiÄÄ \$-ÉAiÄÄ°è 1®ÄQ

“sÄªÄªÄ °Ä¾ôAiÄÄ®¾ôAiÄÄgÄÄ !

gÄÄzÄæ£Ä bÄvÄæªÄ£ÄÄAqÄÄ E®èªÉAiÄÄ £ÄÄrªÄ

»jAiÄÄjUÉ

ªÄÄ°ÄzÄ ªÄiÁvÉÄPÉÆÄ UÄÄ°ÉÄ±ÄégÁ ?

613

kerxeyalum̐du torxeya hogaluvaru.

atyutkaṭada parabrahmavane nuḍivaru !

sahaja pinākiya baleyalḷi siluki

bhavava harxiyalarxiyaru !

rudrana Chatravanuniṇḍu illaveya nuḍiva hiriyarige
mahada mātēkō guhēshvarā ?

613

Drinks lake water but praises river water

Not know God but speaks of Him!

Caught in the cycle of birth and death

Does not know how to become free!

Being born enjoys with no experience

Why speak of God, Guheshwara?

Explanation:

Drinks lake ... of Him! People living near the lake drink the water from the lake. But they praise the water of the river that they have not seen or tasted. Similarly, people living in sumsāra talks freely of God without seeing or experiencing.

Caught in ... become free! : People are caught in the web of birth and death. They do not know how to win over them.

Being born ...God, Guheshwara? : Earth is a choultry (a place for the traveler to stay). Here, there are many attractive things. Many are attracted. So they deviate from learning or experiencing the truth about linga. Yet, they speak freely of God.

Summary:

Lives near a lake drink the lake water, but speaks of river water. Many learned speak freely of linga without the experience of linga. Their talk is wasted. They are caught in the web of birth and death. They do not know how to be free. They are attracted to the pleasures of their body. Sharana is different. He is free from things of bodily pleasures. His walk, talk and every action are of linga.

614

¥ÀAZÀ`SÀÆvÀ,ÀAUÀÇAzÀ eÉÆāwAiAiÁ-ÄvÀÄÛ.

¥ÀAZÀ`SÀÆvÀ,ÀAUÀÇAzÀ PÀ¥ÀĀđgÀªÁ-ÄvÀÄÛ.

F JgÀqÀ¾,ÀAUÀªÉĀĒÁ-ÄvÀÄÛ °ÉĀ¼Á

ªÁYāĒÉÆwÄvÀ UÄª°ÉĀ±ÀégÁ ?

614

pañcabhūtasamgadiṁḍa jyōtiyāyittu.

pañcabhūtasamgadiṁḍa karpuravāyittu.

ī eraḍarxa samgavēnāyittu hēḷā

vāñmanotīta guhēshvarā ?

614

With union of five becomes fire.

With the union of five becomes camphor.

What becomes with the union of these two

Say scholar, Guheshwara?

Explanation:

With the ... becomes camphor. : Fire and camphor come with the union of the basic elements, earth, water, fire, air, and sky. Each has different properties. Fire glows, but camphor does not.

What becomes ... scholar, Guheshwara? : With the union of fire and camphor, camphor becomes fire and at the end either the fire or the camphor is left. The result is bayalu. Body is like the camphor and fire is linga. The union of the two, body and linga, body becomes linga just like camphor becomes fire. At the end, either the body or the linga can be seen. Everything is bayalu.

Summary:

Camphor and fire come with the union of the basic elements- earth, water, fire, air and sky. They look different and each has different properties. Their union makes the camphor to acquire the property of fire. At the end either fire or camphor exists. Similarly, body is camphor and fire is linga. The union of the two makes the body to acquire the properties of linga. The linga absorbs the soul of the body. There is nothing left after to see.

615

JgÀqÉA\$gÀAiÀiÁâ PÀgÀtzÀ PÀAUÀ¼À°è
££ÆÄrzÀ³AgÀÄ.
JgÀqÀÄ³À£AwUÉ¼ÉzÄÄ MAzÉA\$gÀAiÀiÁâ.
PÁ«Ä,ÄÄ³ÀÄÇ~ÁèV PÀ°à,ÄÄ³ÀÄÇ®è.
~sÁ«,ÄÄ³ÀÄÇ~ÁèV \$AiÄÄ,ÄÄ³ÀÄÇ®è.
UÄÄ°ÉÄ±ÄégÀ£ÉA\$ÄÇ~ÁèV \$AiÄÄ~ÉA\$ÄÇ®è.

615

eraḍembarayyā karaṇada kaṇḡaḷalli nōḍidavaru.
eraḍuvanatiḡeḷedu oṇḍembarayyā.
kāmisuvudillāḡi kalpisuvudilla.
bhāvisuvudillāḡi bayasuvudilla.
guhēshvaranembudillāḡi bayalermbudilla.

615

Says two, seen with their eyes.
Says one, discarding the two.
Without love does not desire.
Without expression does not anticipate.
Without Guheshwara nothing exists.

Explanation:

Says two ... their eyes: The eyes see with the impression that body is different from linga. This leads to the duality of the mind- the worshiper and the worshiped.

Says one ... the two. : Only linga remains when the notion that body and linga are separate is rejected. This leads to the desire to unite with linga.

Without love ... nothing exists. : There is no Guheshwara if mind thinks beyond duality. The ideas, 'I' and 'You', body and linga, worshiper and worshipped, only exist with duality of the mind. There is only one desire with the loss of duality. Linga alone remains and the desire to unite with linga intensifies. When this desire is also lost there is no body or linga. Everything is bayalu.

Summary:

The mind gives the impression that body and linga are different. This makes the body the worshipper and linga the worshipped. Without the duality of mind, there is no body. Without body, the desire to unite with linga increases. With unity even the linga does not exist. Everything is bayalu.

616

oÀÄ®è QZÀÄÑªÀ, PÀ®è ©ÃdªÀ, ñÃgÀ £É¼À®ÀªÀ,
UÁ½AiÄÄ £ÁgÄÄªÀ, CVBAiÄÄ oÀV£ÄÄªÀ, ©¹£Ä
gÄÄAiÄÄ,
vÀ£Äß "É¼ÀUÄÄªÀ£ÁgÄÄ §®ègÄÄ UÄÄoÉÄ±ÀégÁ,
ªªÄÄªÄ ±ÄgÄtgÄ®èzÉ ?

616

hulla kiccuva, kalla bĳava, nĳra neĳaluva,
gāĳiya nāruva, agniya haginuva, bisilina ruciya,
tanna beĳaguvanāru ballaru guhēshvarā, nimma sharaṇarallade ?

616

*Fire in grass, seed in stone, reflection in water,
Smell in air, burning in fire, sweetness in sunshine.
Who can shine Your glory,
Guheshwara, apart from Your sharana's?*

Explanation:

Fire in ... in sunshine: Fire in grass is not visible till grass catches fire and seed in stone is not visible till the seed grows in between stones. The reflection in water, the smell in air, and the burning property of fire are not visible. Sunshine is both pleasant and dangerous. But these properties are hidden. They can only be seen or experienced when they appear.

Who can ... from Your sharana's? : This body has the glow of linga. It has spread all through the body. The functions of body and mind are due to the presence of linga. Yet, very few recognize the presence of linga inside the body. Sharana knows this fact. Also sharana does not stand still with this information. He enjoys being united with linga.

Summary:

There are many hidden things in this world. Fire is hidden in grass, seed is

hidden between stones, reflection is hidden in water, sweet smell is hidden in air, fire burns things that are in its way, and sweetness is in the sunshine. Without sun there is no fruits. Only trained eyes and knowledgeable persons recognize these hidden things of nature. Parashiva is hidden inside of the body as the soul. Sharana recognizes hidden Parashiva and enjoys him. He is now in Lingaikya state.

617

°ÉÆgÀ¹ÉÉÉÌAiÀÄ ±ÀARzÀ °ÄÄtÂAiÀÄ
 ¥Ä±ÄtÂ,À§®è±ÄgÀÄ
 ¤Ä±ÄgÀzÀqÀÆ ¥Ä±ÄtÂ¹gÀAiÀiÁå ; EzÀ
 £Ä£Ä¾ÔAiÉÄ£ÄAiÀiÁå :
 MAzÄÄ vÄ¼Ä ±ÄÄgÀzÀ ±ÉÄÄ-É ±ÄÄÆ¾Ä gÀvÀß«°ÄÄzÀ
 £Ä §-Èè :
 MAzÄÄ gÀvÀß GvÀàwÛ-¹Üw-®AiÄÄPÉÆÌ¼ÄUÁ-ÄvÄÄÛ.
 MAzÄÄ gÀvÀß °ÄÇ£Ä®ÄÌ ``sÄÄ±Ä£ÄPÉÌ
 ``É-ÉAiÀiÁ-ÄvÄÄÛ.
 ££Æ£BAzÄÄ gÀvÀßPÉÌ ``É-É-Ä®è±ÉAzÄÄ
 UÄÄ°ÉÄ±ÄégÄ°AUÉÉPÄå±ÄÄ '¤B±Ä§ÝA §æ°Ää
 GZÄÑvÉÄ.'

617

horasinekkeya shamkhada mañiya pavañisaballavaru
 nīvarādaḍḍu pavañisirayyā ; ida nānarxiyenayyā :
 omḍu tāḷa marada mēle mūrxu ratnavihuda nā balle :
 omḍu ratna utpatti-sthiti-layakkoḷagāyittu.
 omḍu ratna hadināḷku bhuvanakke beleyāyittu.
 innoḍu ratnakke beleyillaverḍu
 guhēshvaraliṁgaikyavu 'niHshabdam brahma uccatē.'

617

*Those with knowledge of stringing seashells
 String the seashells; I do not know.
 Three pearls exist on top of palm tree, I know
 One pearl bonds with birth, death and life
 One pearl is the price for 14 worlds
 The other pearl has no value
 Lingaikya in Guheshwara,
 Became silent in Para Brahma.*

Explanation:

Those with ... not know. : Stringing seashell is an art and many persons know how to do it. This type of art is common and easily recognized. Sharana has no interest in this type of art. Sharana knows the art of being

with the linga. Few recognize his accomplishment and his art of uniting with linga.

Three pearls ... I know: Palm tree refers to the world and the three pearls are to body, mind and soul. The branches of palm tree spread out. Similarly, the world is vast with many attractive things. Also they are very much desirable. In this world there are three precious pearls namely, body, mind and soul.

One pearl... in Para Brahma: The first pearl is body. It is associated with birth, death and life. The second pearl is mind. This is very valuable and lives for a long time. The third pearl is the soul. It is not bound by space or by time. It is pure consciousness. Sharana can make a garland out of these three and wears it to ward away the influence of body, mind and soul. Sharana is now silent and is in Lingaikya state.

Summary:

Making a garland out of seashell is an art and many people know it. Sharana does not know this art. He is not interested in this art either. For him, the world is like a palm tree. It has three pearls namely, body, mind and soul. The body is associated with birth, death and life. The mind is associated in gathering information and the soul has no bound either space or time. Sharana makes a garland of these three using the thread named Shivayoga. Wearing this garland he reaches Lingaikya.

618

CAUÀzÀ zsÀgÉAiÀÄ ¢ÉÄÄ-É ¢ÄÄÆ¾Ä ¨Ä«AiÄÄÄAiÄ :
 ¢ÉÆzÀ® ¨Ä«AiÄÄ ¢ÄÄÄnÖzÁvÀ CAUÄ,ÀAVAIÀiÁzÀÆÄÄ.
 £ÄqÄÄ¢Ät ¨Ä«AiÄÄ ¢ÄÄÄnÖzÁvÀ GvÄàwÛ-¹Üw-
 ®AiÄÄPÉÆÌ¼AUÁzÀÆÄÄ.
 ¢ÉÄÄ®t ¨Ä«AiÄÄ ¢ÄÄÄnÖzÁvÀ fÄ¢ÆÄÄäPÄÛÆÁzÀÆÄÄ.
 Eä vÀiÖzÉ ¢ÄÄÄiÖzÉ ¢ÉÆÄzÀgÄÄ £ÉÆÄqÄ,
 ¥ÄgÄ\$æ°ÄäzÄAn,
 UÄÄ°ÉÄ±ÄégÄ°AUÄzÀ°è ¢ÄAUÄÄ ¢Ä¾ôzÀ ±ÄgÄtgÄÄ !

618

aṁgada dhareya mēle mūrxu bāviyurṁṭu :
 modala bāviya muṭṭidāta aṁgasamgiyādanu.
 naḍuvaṇa bāviya muṭṭidāta utpatti-sthiti-layakkoḷagādanu.
 mēlaṇa bāviya muṭṭidāta jīvanmuktanādanu.
 iva taṭṭade muṭṭade hōdaru nōḍā, parabrahmava dāmṭi,
 guhēshvaraliṁgadalli haṁgu harxida sharaṇaru !

618

*Three wells on body of earth
 Touch of first well ally with body
 Touch of center well bonds with birth, death and life*

*Touch of top well frees from life.
Not touching went beyond Para Brahma
Renouncing, sharanas in Guheshwara Linga!*

Explanation:

Three wells ...of earth: Three wells refer to the three types of body, namely, Sthula, Sukshma, and Kārana. Sthula body refers to the body with sense organs and the soul. Sukshma body refers to the mind. The mind is involved in illusions and other types of information gatherings. Kārana body refers to the soul that has wisdom and knowledge.

Touch of ... with body: Love and affection towards things of this world are associated with Sthula bodies. They think that they are happy from the things of this world. But, the happiness is short lived. They are in samsāra or in the clutches māya.

Touch of ... and life: Sukshma body is the result of 17 philosophies. They are: Pancha Jnānendrias (five sense organs), Pancha Karmendrias (five associated with actions), Pancha Vāyus (inner sense organs), Mind and Knowledge. This is the place for all types of thoughts and experiences. Sukshma body is superior to Sthula body. The later is subjected to birth, life and death.

Touch of ... from life: Kārana body is the result of the three philosophies, namely- Āham ('I'), Chiththu (soul), and Jnāna (wisdom). They are free from the clutches of māya.

Not touching ... Guheshwara Linga! : The way of a sharana is different from these three. He is above these three types of bodies. He is the one staying with linga. He has no touch of body, birth or death, bonds or freedom. He is the one with Parashiva.

Summary:

Body is the extension of nature. There are three types of bodies namely Sthula, Sukshma, and Kārana. The soul in Sthula body is interested in bodily happiness. The soul in Sukshma body is bound by birth, life, and death. The soul in Kārana body is aware of past. He is not associated with the world or the body. Nothing bounds him. He is free from all influences of māya. He is the linga or simply bayalu.

619

MmÉÖAiÄÄ äÄj äÄÄÆ¼ÆmÉÖAiÄÄxQìvÄÄÛ.

PAIÄÖUÄæç¼Ä°É PÄvÄÛ-ÉAiÄÄ £ÄÄAVvÄÄÛ.

“ÉIÖ³Ä “É¼ÄîQì £ÄÄAVvÄÄÛ.

„ÄÄIÄÖzÄÄ JzÄÄY PÄÄ¼îzÄÄYzÄÄiÄiÄä.

PÄnÖzÄÄYzÄÄ vÉÆÄ¼zÉ UÄÄ°ÉÄ±ÄégÄ£Ä°èAiÉÄ

CqÄVvÄÄÛ £ÉÆÄqÄ !

619

oṭṭeya mari mūrxūṭṭeyanikkittu.
 kaṭṭugradirxuhe kattaleya nuṁgittu.
 beṭṭava beḷḷakki nuṁgittu.
 suṭṭudu eddu kuḷḷiddudayyā.
 kaṭṭiddudu tōrxade guhēshvaranalliye aḍagittu nōḍā !

619

*Calf of camel gave birth to three calves.
 Pure knowledge swallows the darkness.
 Snowbird conquers the mountain.
 The burnt woke up and sat
 The bonds not appearing stayed with Guheshwara!*

Explanation:

Calf of camel gave ... three calves: Camel refers to linga, calf refers to jivāthma or the soul, and three calves refer to three types of bodies namely Sthula, Sukshma and Kāraṇa. The association of jivāthma with the above three type of bodies are referred as Vishwajeeva, Thaijasajeeva, and Prājnajeeva respectively. Even with these three types, jivāthma is bounded by māya.

Pure knowledge ... the darkness: The soul is part of linga or Paramāthma. The three types of bodies are his shadows. The awareness of this knowledge frees jivāthma from māya.

Snowbird conquered the mountain. : Mountain refers to jivāthma. This is a kind of pride for jivāthma. Snowbird refers to pure jivāthma. 'I am responsible for thing of this world' is pride for the three types of bodies. It is the mountain. Jeeva, with the knowledge that it is energy and not the body, becomes pure. This swallows the pride of the body.

The burnt ... and sat: The awareness of knowledge that jeeva is part of linga awakens jeeva.

The bonds ... with Guheshwara! : As the awareness increases jivāthma even loses the thought that he is part of linga.

Summary:

The linga or the Parabrahma is pure and jivāthma is part of linga. Jivāthma enters the three types of bodies and is called Vishwajeeva, Thaijasajeeva, and Prājnajeeva. Jivāthma acquiring the knowledge that he is part of linga is free from the bonds of māya. As the knowledge intensifies the awareness that jeeva is part of linga is lost.

620

„ÄÜ®zÀ §æ°Ää£Ä¼Ä³Är¹PÉ£AqÀ.
 „ÄEPÄë÷ä³Ä «µÄÄÜ³Ä¼Ä³Är¹PÉ£AqÀ.
 PÄgÄt³Ä gÄÄzÄæ£Ä¼Ä³Är¹PÉ£AqÀ.
 ¤BPÄAiÄÄ³Ä F±ÄégÄ£Ä¼Ä³Är¹PÉ£AqÀ.
 ¤gÄAd£Ä³Ä „ÄzÄ²³Ä£Ä¼Ä³Är¹PÉ£AqÀ.

620

620

654

and Vikalpa (not recognizing things that do present). Kārana body has ignorance and is subject to life events. Nihkāya body is the body with the soul having the awareness that the soul is part of linga. Niranjana body has the soul that is deeply immersed with the linga. Niravayava body is in the state in which the soul is united with Parashiva or linga. The divine persons occupying these six bodies are Brahma, Vishnu, Rudra, Eshwara, Sadhāshiva, and Mahesha respectively. They shine with the six power sources of Parashiva namely, Kriyāshakthi, Jnānashakthi, Ichchashakthi, Ādhishakthi, Parāshakthi, and Chichakthi. At the last stage of Shivayoga, before they are united in linga the six bodies of sharana shine with the properties of Nihkalalinga. The result of this is bayalu. There is nothing left including the linga. Every thing is bayalu.

621

¥ÀÈyéAiÉÆ¼ÀV®è, DPÁ±ÀzÉÆ¼ÀV®è,
 ZÀvÀÄzÀð±À
 "sÄÄ³ÆÄÇ"sÄÄ³ÆÄAUÀ¼Æ¼ÀUÉAiÄÄÆ E®è.
 °ÉÆ¼UÉAiÄÄÆ E®è, JÉÁ-ÄvÉÛAzÀ¼ôAiÉÄÄAiÀiÁÄ.
 UÄÄ°ÉÄ±ÀégÀ CAzÀÆ E®è, EAzÀÆ E®è, JAzÀÆ E®è.

621

pruthviyoḷagilla, ākāśhadolagilla,
 caturdasha bhuvanādibhuvanamgaḷageyū illa.
 horxageyū illa, enāyittermādarxiyenayyā.
 guhēshvara amḍū illa, imḍū illa, emḍū illa.

621

*Not in the earth, not in the sky,
 Not even in the 14 worlds,
 Not outside, does not know what happens.
 Guheshwara is not then, not now, not ever.*

Explanation:

Not in ... Not outside: Our solar system is formed from the five element namely- sky, air, fire, water, and earth. There are many worlds in our solar systems. There is linga inside and outside this system. This is the way a devotee thinks. So he is looking with duality. He thinks himself as a devotee. He worships linga with devotion. He thinks that he is different from linga. So he exists in time. Following the shatsthala the devotee realizes that he is no different from linga. The duality that existed earlier namely that he is different from linga is lost. He realizes that he is linga and there is no difference between them.

Does not ... not ever: With the union a sharana loses all awareness about him and of linga. For him every thing is bayalu or shunya (that contains every thing). In the Ikya state, for a sharana, there is no God before or now..

Summary:

This world is enormous. Sky has no bounds. Earth, water, fire and air are in this world. There are many planets. There is a God for the devotee. But the Lingaikya devotee is different. For him there is no difference between him and God. There is no God for him before or in the future. Everything is bayalu for him.

622

oÄÄiÖöÄvÀ ÉÁÈÀ®èAiAiÁå, oÉÆAzÄÄÄvÀ
ÉÁÈÀ®èAiAiÁå.

JÉÉA¨ÉÉAAiAiÁå, CzÉAvÉA¨ÉÉAAiAiÁå ?

xd³ÀÈÀ¾ôzÀ §½PÀ ³ÄÄgÀ½ oÄÄiÖ®ÄAmÉ

UÄÄoÉÄ±ÀégÁ ?

622

huṭṭuvāta nānallayyā, hoṁduvāta nānallayyā.

enembenayyā, ademtembenayyā ?

nijavanarxida baḷika maraḷi huṭṭalumṭe guhēshvarā ?

622

I am not the one born, not the one died.

What can I say, How to say?

Born again after learning truth Guheshwara?

Explanation:

I am ... to say? : Birth and death are associated with body. They are also associated with the five elements, namely, sky, air, fire, water and earth. But the soul is not subject to the cycle of birth and death. The Lingaikya has no love for his body or for this world. He has no duality of mind that he is different from Parashiva. For him everything is bayalu. He is silent in all respect.

Born again ... truth Guheshwara? : There is no 'I' for Lingaikya. It is associated with body. Without 'I' there is no birth and death.

Summary:

Birth and death are associated with 'I'. Lingaikya has no concept of 'I'. So there is no birth or death for the Lingaikya.

623

C¾ôzÉÉÉAŞÄzÄÄ vÁ §AiÄÄ®Ä,

C¾ôAiÉÄÉÉAŞÄzÄÄ vÁ §AiÄÄ®Ä.

C¾Ä»ÈÀ PÄÄ¾Ä»ÈÀ ³ÄÄ¾»ÉÉÆ¾ÀUÉ

UÄÄoÉÄ±ÀégÀÈÉAŞÄzÄÄ vÁ §AiÄÄ®Ä !

623

arxidenembudu tā bayalu,

arxiyenembudu tā bayalu.

arxuhina kurxuhina marxahinoḷage

guhēshvaranembudu tā bayalu !

623

*Saying learnt I am bayalu,
Saying not know I am bayalu,
Forget the symbol of learning
In Guheshwara I am bayalu!*

Explanation:

Saying learnt ... am bayalu: The Lingaikya cannot say that he learnt or he did not learn Parashiva. It is not possible with unity. With unity he is Parashiva.

Forget the ... am bayalu! : The basis for learning or to forget is the pride 'I'. The world, the soul and other things in this world exist with 'I'. With the union of 'I' only Parashiva exists and everything is bayalu.

Summary:

With unity sharana cannot say that he learns or forgets. The symbol of pride 'I' does not exist for a Lingaikya either to remember or to forget Parashiva. The pride is absorbed in bayalu. Even Parashiva is bayalu.

624

°ÉÆ,À ¢ÀÄwÛ£À ,Ä¥ÁàtÂAiÄÄVÉ °AUÉÊPÀâ¢ÄÄ.
,ÀnPÀzÀ WÀlzÉÆ¼ÀUÀt ¥Æ¨sÉAiÄÄVÉ
°AUÉÊPÀâ¢ÄÄ.
¢ÄAiÄÄ«£À ,ÄAZÀzÀ ¥j¢ÄÄ¼ÀzÀ ¤®«£ÄÄVÉ
°AUÉÊPÀâ,ÀA\$AzsÀ¢ÀzÄÄ UÄÄ°ÉÄ±ÀégÁ.

624

*hosa muttina suppāṇiyamte liṅgaikyavu.
spatīkada ghaṭadoḷagaṇa prabheyamte liṅgaikyavu.
vāyuvina saṁcada parimaḷada niluvinamte
liṅgaikyasambamdhavadu guhēshvarā.*

624

*Lingaikya is like the shine of new pearls.
Lingaikya is like the sparkle of crystal.
Like the fragrance of the gentle breeze
Is the relation of Lingaikya Guheshwara.*

Explanation:

Lingaikya is ... new pearls. : The luster and shine are inseparable from the new pearl. Similarly Lingaikya sharana is inseparable from Parashiva.

Lingaikya is ... of crystal. : Crystal has sparkle. Without sparkle there is no crystal. Similarly joining Parashiva Lingaikya sharana sparkles. They are inseparable from each other.

Like the ... Lingaikya Guheshwara. : Air travels and passes through many flowers. While passing, it picks up the fragrance of flowers. It is not possible to separate the fragrance and to identify the fragrance from the air.

Similarly, Lingaikya sharana cannot be identified from Parashiva. He is like water mixing with water.

Summary:

The shine of a new pearl and the sparkle of crystal cannot be separated. Also, the air that travels through gardens of flower picks up the fragrance of flowers. This fragrance in the air is inseparable from the air and it is not possible to identify the fragrance. Similarly, Lingaikya sharana is inseparable and also not identifiable from Parashiva. Their union is like water mixing water.

625

C³ôzÀ³ôzÀÄ C³ô³ÄÄ §AeÉAiÀiÁ-ÄvÄÄÜ.
 ³ÄÄ³ôÉ³ÄÄ³ôÉzÄÄ ³ÄÄ³³ÄÄ §AeÉAiÀiÁ-ÄvÄÄÜ.
 UÄÄ³ÉÄ³ÄégÄÉÉÄ§ ±À§Ý 'ÉÉ §AeÉAiÀiÁ-ÄvÄÄÜ.

625

arxidarxidu arxivu bamjeyâyittu.
 marxemarxedu marxavu bamjeyâyittu.
 guhêshvaranemba shabda sine bamjeyâyittu.

625

*With repeated learning, learning becomes sterile.
 With repeated neglect, forgetting becomes sterile
 Even the word Guheshwara is completely sterile.*

Explanation:

With repeated ... becomes sterile. : Remembering repeatedly that 'I am not the body, I am the Parashiva' erases the action of remembering. This leads a sharana to be equal to Parashiva.

With repeated ... becomes sterile: Neglect refers to neglect that sharana is different from Parashiva. Discarding the idea that sharana is different from Parashiva leads to forget the idea itself. He is with Parashiva.

Even the ... completely sterile. : With the idea that 'I learn linga or I am different from Parashiva' in the mind there is no Lingaikya to a sharana. For a Lingaikya sharana, all words including that 'I am body, I am linga' are silent.

Summary:

Sharana learning that he is not different from Parashiva loses all thoughts including that he is Parashiva. He is calm and silent. For him even the word Parashiva does not exist.

626

³À¹«ÉÀ ¥ÉæÄÄÄPÉÌ ``ÉÉÉÄ³À »r³ÄgÄÄ.
 vÀÈµÉAiÄÄ ¥ÉæÄÄÄÄPÉÌ ³ÄÄDÓÉÄPÉÌ³ôÉ³ÄgÄÄ.
 zÉÄ³Äj®è, ``sÀPÀÜj®è ; ÉÁÉÄÉ E®è, ³ÄÉÄÉ E®è;

UÀÄ°ÉÃ±ÀégÁ, ¥ÀÇf,ÀÄªÀgÀÈ E®è,
¥ÀÇeÉUÉÆAŞÄªÀgÀÈ E®è.

626

hasivina prēmakke bonava hiḍvaru.
ṭṛṣheya prēmakke majjanakkerxevaru.
dēvarilla, bhaktarilla ; nānū illa, nīnū illa;
guhēshvarā, pūjisuvārū illa, pūjegombuvārū illa.

626

*For love of hunger offers food,
For love of thirst bathes in water,
No God, No devotee;
You or I do not exists;
Guheshwara, no worshiper,
Nor the worshiped exists.*

Explanation:

For love ... in water: Devotees worship linga by bathing with water and offering food. They receive the food offered to linga as prasādhā for their use. They do not seek unity with linga and so the worship is only to satisfy their hunger and thirst.

No God ... worshiped exists. : For Lingaikya sharana, there is no God or the sharana himself. He is unified with Parashiva. He has lost the thought that he is different from Parashiva. So there is no God, the worshiped or the worshipper.

Summary:

Devotees worship linga by bathing and offering food. They receive the offered food as prasādhā for their use. Their worship of linga is not for unity with linga. So their worship is only to satisfy their thirst and hunger. For Lingaikya sharana, there is no worshipper or the worshipped. He is Parashiva.

627

JgÀqÉAŞvÀÄÛ PÉÆÃn ¢ÀZÀÈÀªÀ ¢Ár
¸À®ªÀ ¸ÀAŞ°¹VÉÛÈÀß ¢ÀÄÈÀªÀÄ.
ªÀÄÈÀ WÀÈÀªÀÈÀ¼ôAiÀÄzÀÄ, WÀÈÀ
ªÀÄÈÀªÀÈÀ¼ôAiÀÄzÀÄ.
UÀÄ°ÉÃ±ÀégÀÈÉAŞ °AUÀªÀÈÀ¼ôzÀ Ş½PÀ
VÃvÀªÉ®è MAZÀÄ ¢ÀiÁWfÉÆ¼ÀUÀÄ !

627

eraḍembattu kōṭi vacanava hāḍi
halava haṁbalisittenna manavu.
mana ghanavanarxiyadu, ghana manavanarxiyadu.
guhēshvaranemba līṁgavanarxida baḷika

gītavella om̐du mātinolaḡu !

627

Singing 1600 million vachanas

My soul craved for many.

The soul does not know Linga,

Linga does not know the soul.

After learning linga named Guheshwara

All the songs in one word!

Explanation:

Singing ... for many: Vachanas are not poetries or poems. They are sayings after one's experience. Numerous vachanas were constructed and sung to reveal the experiences of sharanas. Singing of vachanas is a way to express feelings to unite with Parashiva.

The soul ...the soul. : Singing of vachanas increases sharanas eagerness to unite with Parashiva, With the mere singing he cannot unite with Parashiva. His mind has not realized Parashiva.

After learning ... one word! : With the increase of devotion, sharana experiences swelling of his mind. With the swell of his mind, he begins to experience the unity with Parashiva. With the knowledge that he is no different from Parashiva singing of vachanas ceases. There is silence. Sharana is united with linga. Even the linga becomes bayalu.

Summary:

There are numerous vachanas. I sang them to view Parashiva. Yet my mind did not learn Parashiva. The knowledge of linga did not fill my mind. Then I gave up desires. This made my mind to learn linga and it suppressed the notion of 'I'. There was no singing. Parashiva became silent in one word.

628

C«gÀ¼À «lÈÀ ãÀÄzÀÄÉUÉ ¤ŝâtVwÛAiÀÄgÉ®è ŜAzÄÄ,

PÉAqÀzÀ zÄAqÉAiÄÄÉÉ ãÄÄÄrzÄÄ CAqÀdãÉAŜ CjŋtãÄ

«ÄAzÄÄ,

GjAiÉÄAŜ °ÀZÄÑqÀzÀ °ÉÆACpÉAiÄÄ°è

¤ŝâtVwÛAiÀÄgÄÄ Ŝ¥ÄÄ ¨sÀgÄãÄ PÄAqÄÄ

¤ÃgÄ®rUÉAiÄÄ ãAiÄr-

ãAiÄÄzÀ PÄÆ¹AUÉ ãAiÄAiÄÄzÀ ãÄÄzÄÄãÄtÂUÄ ;

,ÄAUÄ ,ÄAAiÉÆÄUÄ«®èzÉ Ŝ,ÄÄ¾õÄ-ÄvÄÄÛ.

PÄÆ¹zÄÄÿ PÄÄtÂzÄr ,ÄÆ®VwÛAiÄÄÆÄãÄUÄæ»¹vÄÄÛ.

UÄÄ°ÉÄ±ÀégÄ, MŜâ EŜâ ãÄÄÆãÄgÄÄ

wæzÉÄãÄvÉUÄ¼ÄÄ Ŝ®ègÉ D °AUÄzÀ WÄÆÄãÄÆÄÄ ?

628

aviraḷa viṭana maduvege nibbaṇagittiyarella baṇḍu,
 keṇḍada daṇḍeyane muḍidu aṇḍajaveṇba ariṣhiṇava miṇḍu,
 uriyeṇba haccaḍada hoṇḍikeyalli
 nibbaṇagittiyaru bappa bharava kaṇḍu nīraḷaḍigeya māḍi-
 vāyada kūsiṇṅe māyada maduvaṇiga ;
 saṇṅa saṇyōgavillade basurxāyittu.
 kūsiḍḍu kuṇiḍāḍi sūlagittiyanaṇvagrahisittu.
 guhēshvarā, obba ibba mūvaru
 triḍēvategaḷu ballare ā liṇṅada ghanavanu ?

628

*To the lover's wedding all relatives came,
 Wearing bouquet of fire bathed in turmeric
 In the cover of flame
 Seeing the relatives coming, prepared food in water
 Child of air magical groom;
 Is pregnant without association
 Child woke up, played, the nurse follows
 Guheshwara, one, two, three
 Three divines, do they know that Linga?*

Explanation:

To the ... relatives coming: Lover is Parashiva. Relatives are those related to both groom (linga) and bride (anga). It refers to the five types of devotion. They are, Shradhdhe, Niste, Avadhāna, Anubhava and Ānanda. Bouquet of fire refers to the knowledge of linga. Linga is the groom. He is the basis for the entire world. Sharana wants to marry Him. The relationship between a sharana and linga is possible because of his five types of devotion. They are wearing the sparkle of linga. Their garment is immense devotion. They are anxious for the wedding between a sharana and the linga.

Prepared food ... magical groom: Water refers to pure mind. Air refers to anga or body. Child refers to the bride or sharana. Worship of linga with pure mind is the prepared food. Eating this food or having pure mind the devotion swells. He is immensely happy. At this time wedding between a sharana and linga is completed. Sharana experiences the unity with linga.

Is pregnant ... nurse follows: With the wedding the entire body and mind of sharana are filled with linga. Sharana is in meditation of linga. Gradually he loses even the meditation of linga with the thought that he is linga and linga is no different from him. The knowledge is the child and the evolution of the idea-Samarasa bakthi (equality) is the nurse. Following this thought sharana unites with linga and linga remains. Later linga becomes bayalu.

Guheshwara, one ... that Linga? : Sharana is the only one who can learn linga with equality. Even the divine persons who are responsible for the

birth, death, and life cannot learn linga the way sharana does.

Summary:

This vachana describes the relationship between a sharana and linga in the form of a wedding. Anga is bride, linga is groom and the five types of devotion, namely, Shradhdhe, Niste, Avadhāna, Anubhava and Ānanda are the relatives of anga. The relatives are eager for the marriage. The wearing of bouquet of fire is the knowledge of linga. The pure mind with linga knowledge is the food prepared in water. With the wedding, anga acquires linga knowledge in his body and mind. The knowledge swells making anga to realize that he is no different from linga. With this knowledge he unites with the linga. This type of unity can only be achieved by a sharana. Even the divine persons responsible for the birth, death and life did not achieve unity with Parashiva.

629

„ÄvÄvÄÉÉÊâ, °ÉvÄvÄÉÉÊâ ;
 ÉÄjŝâÉÄÆ MAiÄÄÄY „ÄmÄvÄÉÉÊâ.
 ÄÄzÄÄtÄUÄÉÁÉÆ, ÄÄzÄÄ½UÉÄiÄÁÉÆ ?
 ÄÄzÄÄÉÄiÄÄ £ÄqÄÄäÉ ÄÄgÄtÄÄqÄØ ©çYvÄÄÜ.
 ÄÄÄÆÄß ÄÄzÄÄÄ½UÄÄ½zÄ.
 UÄÄ°ÉÄ±ÄégÄ°AUÄÉÄzÄÆ C½ÄiÄÄ.

629

sattātānobbā, hottātānobbā ;
 ivaribbarānū oydu suṭṭātānobbā.
 madavaṇṇigaṇāro, madavaḷigeṇyāro ?
 maduveṇya ṇaḍuve maraṇavaḍḍa biddittu.
 munna madavaḷigaṇaḷiḍa.
 guhēshvaraḷimṇaṇerndū aliya.

629

Sath is one, carried is one;
Carried both and burnt is one.
Who is groom, who is bride?
Between wedding death came.
Before bride ceases.
Guheshwaralinga never ceases.

Explanation:

Sath is ... is one; Sath refers to linga and carried refers to anga or the person who carries Istalinga. Burnt refers to the person who does not have the duality of mind – that he is different from linga. Anga is wife and linga is the husband. With increase of this idea both husband and wife unite in all respect. With this unity, the mind loses the idea of existence. So there is no anga and no linga. Only the Shiva philosophy remains.

Who is ... is bride? : With unity of mind with linga, it is difficult to separate anga and linga. Even the thought of husband and wife disappears from mind.

Between wedding death came. : Sharana enjoys the unity with linga. His body and mind is filled with linga. He spends all his time with linga. Even the thought that he is the wife is lost. Death refers to the loss of this thought.

Before bride ... never ceases. : Anga ceases with the loss of the thought that he is the wife. But, Guheshwaralinga or Parashiva does not. He is eternal forever.

Summary:

Linga is eternal. Sharana wears linga with devotion. He considers himself as wife of linga. As wife, sharana worships linga with high esteem. He is absorbed with linga in all respect. He enjoys the unity with linga. With this unity he loses his life. With the loss of life, even the idea that he is the wife and linga is the husband is lost. But, the philosophy remains.

630

¥ÁZÀ«®èzÀ UÄÄgÄÄ«AUÉ vÀ´É-Ä®èzÀ ²µÄâ£ÄÄ.

CEÁZÁj UÄÄgÄÄ«AUÉ ævÄUÉÄr ²µÄâ£ÄÄ.

F UÄÄgÄÄ ²µÄâj\$âgÄÄ ,ÄvÄÛ ,ÁâÄ

æâÄÄä°è C¾,ÄÄâÉ UÄÄ°ÉÄ±ÄégÄ.

630

pādavillada guruvimge taleyillada shiṣhyanu.

anācāri guruvimge vratagēḍi shiṣhyanu.

ī guru shiṣhyaribbaru satta sāva

nimmalli arxasuve guhēshvarā.

630

Guru without feet has headless pupil.

Guru without codes has pupil without order.

Explanation: Death of these two

Report to you Guheshwarā.

Explanation:

Guru without ... without order. : Guru refers to linga. There are two properties; has no feet and has no routines (Anāchāra). No feet refer to static and Anāchāra refers to not following any routines or free from everything. Similarly, the pupil also has two properties. He has no head indicates no duality of mind. He is absorbed with linga only. The latter means that he is free from the bonds of māya or not affected to temptations from sense organs. The association of Guru and the pupil leads to unity of the pupil with that of Guru or linga.

Death of ... you Guheshwarā. : With the unity of the pupil with Guru, both the pupil and the linga as well as the duality of mind disappear. Left behind is bayalu.

Summary:

This vachana explains the relationship between Guru and his pupil. Guru is the linga and the pupil is anxious to unite with the linga. Linga is eternal and the pupil with knowledge of linga has lost all desires. The relationship between the two has lead to the loss of all except linga awareness. With unity of the two there is no Guru or the pupil. Only the philosophy remains. Everything is silent.

631

PÀPÉëAiÄ°è °AUÀ³À zsÀjPÉÆAqÁvÀ£ÄÄ §æ°Ää.

PÀgÄ,ÄÜ®zÄ°è °AUÀ³À zsÀjPÉÆAqÁvÀ£ÄÄ «µÄÄÜ.

GvÄÜ³AiÁAUzÄ°è °AUÀ³À zsÀjPÉÆAqÁvÀ£ÄÄ

gÄÄzÄæ.

C³ÄÄ¼ÉÆPÄâzÄ°è °AUÀ³À zsÀjPÉÆAqÁvÀ£ÄÄ F±ÄégÄ.

³ÄÄÄR,ÉeÉÓAiÄ°è °AUÀ³À zsÀjPÉÆAqÁvÀ£ÄÄ

,ÄzÄ²³Ä.

CAUÄ,ÉeÉÓAiÄ°è °AUÀ³À zsÀjPÉÆAqÁvÀ£ÄÄ

G¥Ä³AiÁwÄvÄ.

E³ÄgÉ®ègÄÆ §AiÄÄ®É ¥ÄÇf¹ §AiÄÄ~ÁV °ÉÆÄzÄgÄÄ.

£Ä£ÄÄ xvÄâ³Ä¥ÄÇf¹ «ÄxÄâ³Ä½zÄ EgÄ«£Ä°è

,ÄÄTAiÄiÁzÉ£ÄÄ UÄÄ°ÉÄ±ÄégÄ.

631

kakṣheyalli liṁgava dharikoṁḍātanu brahma.

karasthaladalli liṁgava dharikoṁḍātanu viṣṇu.

uttamāṁgadalli liṁgava dharikoṁḍātanu rudra.

amaḷokyadalli liṁgava dharikoṁḍātanu īshvara.

mukhasejjeyalli liṁgava dharikoṁḍātanu sadāshiva.

aṁgasejjeyalli liṁgava dharikoṁḍātanu upamāṭīta.

ivarellarū bayalane pūjisi bayalāgi hōdaru.

nānu nityavapūjisi mithyavaḷida iravinalli

sukhiyādenu guhēshvarā.

631

Wearing linga in arm makes him Brahma.

Wearing linga in hand makes him Vishnu.

Wearing linga in head makes him Rudra.

Wearing linga in face makes him Eshwara.

Wearing linga in side of face makes him Sadhāshiva.

Wearing linga in side of body makes him upamāthetha.

All these worshiped bayalu and became bayalu.

I worshiped the true, lost untruth

Became the happiest Guheshwarā.

Explanation:

Wearing linga ...became bayalu. : Brahma, Vishnu, Rudra, Eshwara, Sadhāshiva, and Upamāthetha are the six divine Brahmas. They have the following six shakthi or powers respectively. They are Kriyāshakthi, Jnānashakthi, Ichchāshakthi, Ādhishakthi, Parāshakthi and Nirālambashakthi. They all wear and worship linga. At the end, they all unite with Mahalinga or Parashiva.

I worshiped ... happiest Guheshwarā. : Parashiva is free from place or time. Sharana worships Parashiva and has the opinion that he is Parashiva. With unity he not only receives bliss but also he is happy eternally.

Summary:

Brahma, Vishnu, Rudra, Eshwara, Sadhāshiva, and Upamāthetha are the six divine Brahmas. They worship linga wearing on their body. At the end, they all unite with Mahalinga or Parashiva. Sharana worships linga without duality of mind. He knows that there is no difference between him and linga. With unity even the idea that they are same is lost.

632

°ÉÆ¾UÀÉÉ PÉÆÃAiÀÄÄÝ °ÉÆ¾UÀÉÉ ¥ÀÇf¹,
°ÉÆ¾UÀV °ÉÆÃ-ÄvÀÄÛ vÉæöÊdUÀªÉ®è.
DÉÀzÀÈÆÀ¾ôAiÀÄzÀAvÉ ¥ÀÇf,À°ÉÆÃzÀqÉ
PÉÉ °AUÀzÀ°è¹®ÄQvÀÛ-Áè !
ªÄÄÆÀ zÀÈqÀÇAzÀ ¢ªÄÄä £É£ÉÇ°É£ÉAzÀqÉ
vÀÈÄÄ ,AAzÀtÂ'vÀÄÛ UÀÄ°ÉÃ±ÀégÁ.

632

horxagane kōydu horxagane pūjisi,
horxagāgi hōyittu trajagavella.
ānadanarxiyadarānte pūjisahōḍaḍe
kai liṁgadalli silukittallā !
mana ḍṛuḍadim̐da nimma nenedihenem̐ḍaḍe
tanu sam̐danisittu guhēshvarā.

632

*Cuts outside, worships outside,
The three worlds separated outside.
Gone worshipping without knowledge
Hands caught in Linga!
Say mind remembered firmly
Body united Guheshwarā.*

Explanation:

Cuts outside...separated outside: Outside refers to outside of body. People do not know that linga is inside their body. They do not know that linga is their own image. They worship linga with devotion. Their daily

worship of linga is outside of their body with things that are also outside. They remain outside of linga. They cannot enjoy the happiness that results from the unity with linga.

Gone worshipping ... in Linga! : Sharana also worships linga. But his linga is inside of him. The things that he offers are from his mind. He offers things from his knowledge. His worship of linga is without duality.

Say mind ... united Guheshwarā: Sharana continues his worship of linga. His offerings to linga stops. Only the glow of linga remains in his vision. Later, even the vision ceases. With unity sharana is absorbed with linga. Now sharana is linga and linga is sharana.

Summary:

Sharana worships linga. His worship is different from others. People worship linga with flowers and other things outside their body. They do not know that linga is inside their body. So they remain outside of linga. Sharana is different. He knows that linga is within him. He worships linga with steadfast mind. His mind and body are filled with linga. Even his actions are of linga. So he acquires linga form and becomes one with linga.

633

±ÀAiÀÄÉÁ,ÀÈÀ ¥ÀgÀ«~ÉèAzÀÄzÀÄ.
eÁÕÉÁeÁÕÉÀ"sÁªÀ ÉÉÆÄI vÁÈÀ®è,
C¾ô«ÈÀ"sÁªÀ,ÀévÀAvÀæ«®è PÁuÁ.
CPÁAiÀÄzÀ°è CzÉéöÉvÀ ZÀjvÀæ ;
C¾ô«ÈÀ®ÈÄÜUÀæ»¹,ÀPÁAiÀÄzÀ°è,ÀzÉÉªÀ ZÀjvÀæ.
ªÄÄ¾ºÄÄ GzÀ-Ä,ÀzÀ ¼ÄÜÉAiÀÄ ¥ÀªÈÈÀ

§æºÀägAAzÀægÀ»vÀ !

±ÀAiÀÄÉÁ,ÀÈÀªÉAzÀ°è UÄÄºÉÄ±ÀégÀÉÉÈÀ®Ä
ºÉÄ¹vÄÄÜ.

633

shayanāsana paravilleṁdudu.
jñānājñānabhāva nōṭa tānalla,
arxivina bhāva svatamtravilla kāṇā.
akāyadalli advaita caritra ;
arxivinalanugrahasi sakāyadalli sadaiva caritra.
marxahu udayisada nirxugeya pavana brahmaramdrarahita !
shayanāsanaveṁdalli guhēshvaranēnalū hēsittu.

633

*No duality in place of rest
No looks of wisdom or ignorance,
No basis for freedom of learning differently.
No duality is in senseless body;
With the blessing of learning body is pure*

*Without memory loss,
Without being at Brahmarundra!
Untrue to say place of rest is in Guheshwara.*

Explanation:

No duality ... of rest: Lingaikya is a sharana. For him there is no other place of rest except linga.

No looks ... or ignorance: With Lingaikya, there is no knowledge or ignorance for a sharana. Everything is of linga.

No basis ... learning differently: With Lingaikya a sharana has no duality in his mind. He has no freedom of learning or not learning.

No duality ...senseless body; With Lingaikya, a sharana is free from body. With his freedom, he is not subject to the three types of body, namely, Sthula, Sukshma, and Kārana. He has the body of linga.

With the ... body is pure: Linga is learnt by knowledge. Sharana is now with linga. His thought, mind and everything are of linga. All his actions are also of linga.

Without memory ... at Brahmarundra: Sharana is at Brahmarundra. He has lost all his memory. Nothing moves here. Brahmarundra does not require the support of the three body types namely, Sthula, Sukshma, and Kārana. It is the Nirālamba place where a sharana is eternally happy.

Untrue to ... in Guheshwara: Sharana is not different from linga. His actions are all of linga. Saying that life of a sharana is different from linga is not true.

Summary:

Lingaikya sharana is with linga. There is no difference between linga and sharana. His walk, talk, and every action are of linga. Everything is silent. There is no truth in saying that sharana is leading a different life than that of linga.

634

¤Ãj®èzÀ MgÀ½AUÉ £É¼À®èzÀ M£ÀPÉ !
gÀ£«®èzÀ £ÁjAiÀÄgÄÄ ©Ãd«®èzÀQìAiÀÄ vÀ½,ÄÄvÀÛ°
§AeÉAiÀÄ ¢ÄÄUÀ£À eÉ£ÄUÄÄ¼À¢ÁqÄÄvÉÛöÊzÁgÉ !
GjAiÀÄ ZÀ¥ÀàgÀ¢À¤Qì
UÄÄ°ÉÄ±ÀégÀ£À PÄAzÀ£ÄÄ °Ã~ÉAiÀÄ~ÁrzÀ£ÄÄ !

634

nīrillada oraḷiṅge neḷalillada onake !
rūhillada nāriyaru bījavilladakkiya taḷisuttali
baṇṇeya magana jōḷavāḍuttaidāre !
uriya capparavanikki
guhēshvarana kaṇḍanu līleyalāḍidanu !

634

Waterless hole, shade less thrasher,

*Formless woman thrashing seedless rice
Singing lull-a-by to child of sterile woman!
Built a stage of fire
Child played happily, Guheshwara.*

Explanation:

Waterless hole, ... less thrasher: Water refers dynamic things and hole refers to mind. Thrasher refers to devotion and shade less refers to unaltered. The mind is peaceful. So is waterless hole. Devotion is for linga and so it is shade less thrasher. Lingaikya sharana has no wandering mind or any desires.

Formless woman ... sterile woman! Formless women refers to the six devotions, namely, Shradhdha, Nista, Avadhāna, Anubhāva, Ānandha, and Samarasa bhakthi's. Seed refers to the cause for life, rice refers to Shiva philosophy, and thrasher refers to reasoning. Child of sterile woman refers to the soul. The six devotions are the power for the devotee. They are very delicate. They are the formless women. Everything sprouts with some type of seed. The seedless is the Shiva philosophy that sprouts in the devotee. Linga is the rice without seed. Devotee sings or is happy with the sprout of the philosophy of Shiva in his heart.

Built a stage ... happily, Guheshwara: Stage of fire refers to the knowledge of Shiva. Child refers to a sharana. With the knowledge of Shiva, sharana is happy.

Summary:

This vachana is in the form of a riddle. Formless women, with a shade less thrasher beat the seedless rice in a waterless hole. The son of sterile women is happy and is singing in a stage of fire. The meaning of this vachana is that a sharana with his six devotions namely, Shradhdha, Nista, Avadhāna, Anubhāva, Ānandha, and Samarasa bhakthi's, prays linga. With the growth of the Shiva philosophy he is very happy.

635

C³ôzÄÄ ££££AiÄÄ°è, äÄ³ôÉzÄÄ ¥ÄÇf, Ä°è.

vÉ³ôÉ-Ä°èzÄ WÄ£ÄPÉÎ PÄÄ³Ä°ÄÄ äÄÄÄß°è.

vÄ£ÄUÉ UÄÄgÄÄ«°è, UÄÄgÄÄ«UÉ vÄß°è.

UÄÄgÄÄ«UÉ ²µÄâ£ÄÄ °ÉÆqÄ³ÄqÄÄ³Ä PÄgÄt

äÄÄÄß°è.

§AiÄÄ° ©vÄÛ°è, ¨É£££AiÄÄ°è ; MPÄì°è, vÄÆ³°è.

UÄÄ°ÉÄ±Äé£Ä£Ä§ °AUÄPÉÎ PÄÄ³Ä°ÄÄ äÄÄÄß°è !

635

arxidu neneyalilla, marxedu pūjīsalilla.

terxeyillada ghanakke kurxuhu munnilla.

tanage guruvilla, guruvige tānilla.

guruviḡe shiṣhyanu hoḡavaḡuḡa kāraṇa munnilla.
 bayala bittalilla, beḡeyalilla ; okkalilla, tūrxaḡilla.
 guhēshvaraneṃba liṃḡakke kurxuhu munnilla !

635

*Knowing not remember, forgetting not worship.
 No doubts, no symbol ahead for Him
 For me no guru, for guru no I.
 Guru has no pupil that respects ahead.
 Bayalu no sowing; no growing;
 No cultivation; no screening.
 Guheshwara linga has no symbol ahead!*

Explanation:

Knowing not ... not worship: Knowledge is that I am linga and ignorance is that I am different from linga. Sharana worships linga till he has the idea that he is different from linga. With the knowledge that he is linga whom can he worship? He becomes ikya with linga or unites with linga.

No doubts ... for Him: With Lingaikya, there is no room for symbols now or later.

For me ... respects ahead. : Guru, pupil, and respects exist during the learning and achievement phases. Guru installs Istalinga to the pupil and makes him aware of his past. The pupil walks the path for achieving unity with linga. Till the time of unity, Guru and pupil exist. With Ikya he has no knowledge of Guru, or pupil.

Bayalu no ...no screening. : Linga exists without any form of cultivation. Linga has no form. Linga is pure bayalu. Grown things can be placed in a pile. Linga can be only experienced by unity.

Guheshwara linga ...symbol ahead! : The earth, and everything in it is a kind of symbol. They can be seen, or heard, or even they can be touched. But, linga is not visible to the eyes, or to the mind. So linga has no symbol. Sharana uniting Guheshwara or linga becomes the great.

Summary:

With the knowledge that he is linga, sharana has nothing to learn or nothing to forget. There is no worship either. Linga is complete and true. Linga has no place or limit. Sharana has no life after unity with linga. His life is that of linga. He has no Guru. He has no thought of being a pupil. Sowing does not grow Bayalu. With unity a sharana has no symbol for him.

636

zÀÈµÀÖPEÌ zÀÈµÀÖ ÆÄÄÄÇ®è, E®è.
 ÆÀiÁrzÀqÉÃÈÀ°ÄÄZÉÆ? ÆÀiÁqÀÇzÀÝqÉÃÈÀ°ÄÄZÉÆ ?
 UÄÄ°ÉÄ±ÄèḡÄÆÄS Ç¾Ä»ÈÄ PÄÄ¾Ä°ÄÄ ÆÄÄÄÇ®è,
 E®è.

ÆÀiÁrzÀqÉÃÈÀ°ÄÄZÉÆ? ÆÀiÁqÀÇzÀÝqÉÃÈÀ°ÄÄZÉÆ ?

636

dṛṣṭakke dṛṣṭa murindilla, illa.
 māḍidaḍēnahudo? māḍadiddaḍēnahudo ?
 guhēshvaranērmba arxuhina kurxuhu murindilla, illa.
 māḍidaḍēnahudo? māḍadiddaḍēnahudo ?

636

*There is no picture for viewing ahead
 What is? What is not?
 There is no symbol for learning Guheshwara
 What is be? What is not?*

Explanation:

There is ... viewing ahead: The world is the picture. The picture is for the viewing. The viewing is the action of the linga. With Ikya, there is no viewing or the viewer. This is true for now and forever. It is the sharana with the knowledge that linga is himself and linga is inside of him.

What is ... is not? : Worship of linga is not for the sharana in the ikya state. Being one with Parashiva there is no need to worship by the worshiper.

There is ... is not? : Linga is pure knowledge. It has no time or place. It is everywhere and exists for all times. Being united with linga, there is no necessity of symbol, either now or in the future.

Summary:

The world is a scene. With Ikya, there is no scene or the viewer. There is no worshiper with unity. Also there is no worshiped. Linga is the truth and ever present now and for all times in this world.

637

ṛḍàĒĒÀ¾ÔzÀ ṛ²ÑAvÀĒÉ, àĀĀgÀtàÀ UÉ°zÀ àĀÄ°ÀAvÀĒÉ,
 WÀĒÀàÀ PÀAqÀ àĀÄ»àĀĒÉ, ¥ÀgÀàĒĒÉĒ¼ÀPÉĒEAqÀ
 ¥ÀjuÁ«ĀAiÉÄ,
 §AiÄÄ®-ÉĒzÀVzÀ °sÀjvÀĒÉ,
 UÄÄ°ÉÄ±ÀégÀ°AUÀ ṛgÁ¼ÀàĒĒÉĒ¼ÀPÉĒEAqÀ ,À°ÀdĒÉ
 !

637

nijavanarxida nishcimtane, maraṇava gelida mahamtane,
 ghanava kaṇḍa mahimane, paravanoḷakoṇḍa pariṇāmiye,
 bayalalodagida bharitane,
 guhēshvaraliṁga nirāḷavanoḷakoṇḍa saḥajane !

637

*Not worried, learned the truth,
 Victor of death,
 Seen the magnificent,*

*Unites with Parashiva,
Is in bayalu,
Ordinary united with Guheshwaralinga!*

Explanation:

Not worried ... with Guheshwaralinga! : This vachana explains sharana in Ikya state. Sharana is now united with Parashiva. He is free from all worries. He is the victor of death and is in a state of bayalu.

Summary:

Linga is the truth, knowledge, bayalu, and ever present. Sharana, united with linga, is worry free, victor of death, happy eternally, complete and also bayalu.

638

“sÀ«AiÄÄ PÀ¼ÉzÉ°É°É°É° C¥Äæ³AiÁtÂUÀ¼ÄÄ ¤Ã³É
PÉÃ½gÉ,

“sÀ«AiÄÄ PÀ¼ÉzÉ°É°É°É° “sÀ³À“sÁjUÀ¼ÄÄ ¤Ã³ÀÄ
PÉÃ½gÉ :

“sÀ«UÉ PÉÉqÀ~ÁUÀzÉ°É° “sÀPÀÛÈÀ ³AiÁvÀ
PÉÃ¼À~ÁUÀzÄÄ.

ÉÁÉÄÄ “sÀ««rzÄÄ “sÀQÛ-ÄÄzÀ ,ÄÄTAiAiÁzÉ
UÄÄ°ÉÄ±ÄégÁ.

638

bhaviya kaḷedeheverinba apramāṇigaḷu nīve kēḷire,
bhaviya kaḷedeheverinba bhavabhārigaḷu nīvu kēḷire :
bhaviḡe koḍalāgadenba bhaktana māta kēḷalāgaḍu.
nānu bhaviviḍidu bhaktiyimda sukhiyāde guhēshvarā.

638

*Bavi, says lost cycle of sumsāra, you listen,
Bavi with excess weight on this world, listen!
Not give to bavi, don't listen to words of devotee.
With devotion, I am holding bavi
Became happy Guheshwarā!*

Explanation:

Bavi says ... world, listen! : Bavi is a person who does not follow the path of religion. Devotees generally say to keep away from those persons. Their devotion is ordinary because they lack determination to achieve the truth. They cannot comprehend the true devotion. If their action is true then they should be free from the tangle of sumsāra. But they are not free.

Not give ... of devotee. : Baktha should not give things to a bavi or receive things from a bavi. He should not associate with a bavi. These types of talks or actions are common among ordinary devotees. They are with the impression that their devotion grows by keeping away from bavi. This is

far from the truth. So such words should not be heard.

With devotion ... happy Guheshwarā! Here bavi means that exists truly and for all ages, that is Parashiva. He is not bound by time or place. Such a bavi should not be kept away, but he should be accepted. He should be offered with complete devotion. One should become a bavi by joining such a bavi. That is true devotion. Allamaprabhu says that he did not become a devotee but he became a bavi. So he has conquered the cycle of birth, life and death.

Summary:

There are two kinds of devotion. The first type of devotion does not prevent from binding with sumsāra. This type has a lot of devotion that can be witnessed. Also, this type of devotion is a precursor to the second type. The second type of devotion keeps away from the bonds of sumsāra. As the devotion grows, the devotee begins to look inside of him. With awareness of his linga, he suppresses all things that leads to pride including 'I'. So he becomes a bavi following the path of devotion. We are devotees. We do not associate with a bavi. We do not give or receive things from a bavi. These are the sayings of devotees who do not know the truth. They are bounded by sumsāra. They really do not know who is the real bavi or devotee. The true bavi is Parashiva. Allamaprabhu says by accepting the true bavi and showering all devotion to that bavi, I have become one with Him. By uniting, I am free from the bonds of sumsāra.

639

§AiÄÄ®Ä §AiÄÄ®ÉÉ ©wÜ, §AiÄÄ®ÉÉ ¨É¼ÉzÄÄ,
 §AiÄÄ®Ä §AiÄÄ-ÁV §AiÄÄ-Á-ÄvÀÜAiÄiÄÄ.
 §AiÄÄ® fÄ³ÄÉÄ, §AiÄÄ® ¨sÄ³ÄÉÉ ;
 §AiÄÄ®Ä §AiÄÄ-ÁV §AiÄÄ-Á-ÄvÀÜAiÄiÄÄ.
 ¢³ÄÄÄ ¥ÄÇf'zÄ³ÄgÄÄ ¢ÄÄÉÄß³É §AiÄÄ-ÁzÄgÄÄ.
 ÉÁ ¢³ÄÄÄ ÉÄÄ© §AiÄÄ-ÁzÉ UÄÄºÉÄ±ÄégÄ.

639

bayalu bayalane bitti, bayalane beledu,
 bayalu bayalägi bayaläyittayyā.
 bayala jīvana, bayala bhāvane ;
 bayalu bayalägi bayaläyittayyā.
 nimma pūjisidavaru mannave bayalādaru.
 nā nimma nāmbi bayalāde guhēshvarā.

639

*Bayalu sows bayalu, bayalu grows bayalu,
 Bayalu becomes bayalu, gone bayalu.
 Life of bayalu, thoughts of bayalu;
 Bayalu becomes bayalu gone bayalu.*

*Those worships you ahead become bayalu
Trusting You, I become bayalu Guheshwarā!*

Explanation:

Bayalu sows ... gone bayalu. : Allamaprabhu uses the term bayalu. Bayalu in Kannada language means open space. Shunya (that contains every thing) and bayalu refers to Parashiva. Parashiva is not subject to time, place, action or character. He is shunya, ever lasting, and ever present. Guru gives linga to his pupil. He also puts the seed of Parashiva. With the knowledge of Parashiva the pupil becomes a sharana and finally unites with Parashiva. Thus a sharana becomes Parashiva.

Life of ... gone bayalu. Once united with Parashiva or bayalu, his life becomes the life of Parashiva. In his view every action is of Parashiva.

Those worships ... bayalu Guheshwarā! It is essential to worship, because it leads to learn the truth. Once the truth is learnt, devotee begins his journey in the Shiva path. His journey is orderly. Finally he unites with Parashiva. Thus he begins his journey from bayalu (Guru), grows to be a bayalu (to unite with Parashiva), and with unity becomes a bayalu.

Summary:

The extent of this world is beyond imagination. Yet it is complete in all respect. It provides shelter to all lives. Both this world and the body are not everlasting. They are bounded by time and eventually unite with Parashiva. Parashiva is bayalu, everlasting and abode for peace. The one with the knowledge of Parashiva is a Guru. He puts the seed with his pupil. With devotion, the pupil grows the seed of knowledge. With the growth of this knowledge he realizes that he is no different from Parashiva. With unity he becomes bayalu. Worship is offering oneself to Parashiva. Sharanas offered themselves to Parashiva. Allamaprabhu following their footsteps and with the belief in them also worshiped Parashiva. He too became bayalu!

640

£ÁgÀÄ ¨ÉÄj£À PÄÄn® PÄ¥ÄlZÀ
AiÉÆÄUÄÄ°èzÄÄ ¤°è ¨sÉÆÄ !
PÁAiÄÄ,ÄÄÄiÄÄcÜ, PÄgÄt,ÄÄÄiÄÄcÜ-
fÄÄÄ,ÄÄÄiÄÄcÜ
AiÉÆÄUÄÄ°èzÄÄ ¤°è ¨sÉÆÄ !
¤d ,ÄÄÄd,ÄÄÄiÄÄcÜ UÄÄ°ÉÄ±ÄégÁ.

640

nāru bērina kuṭila kapaṭada
yōgavallidu nilli bhō !
kāyasamādhi, karaṇasamādhi-
jīvasamādhi
yōgadallidu nilli bhō !

nija sahasasamādhi guhēshvarā.

640

False experience from shoots and roots

Stop, it is not yoga!

Kāya samādhi, karana samādhi, Jeeva samādhi

Stop, It is not yoga!

True sahaja samādhi Guheshwarā!

Explanation:

False experience ... not yoga! : People use shoots and roots to prevent and to cure diseases, maintain good health, to provide strength, and to excite through intoxication. Yoga performers use roots and shoots for excitement and end up in a state of illusion. They think they are free from sumsāra and have accomplished the truth about Parashiva. With this kind of thinking they are deceiving themselves and those who believe them. Their entire life is wasted with the illusions they get from the use of roots and shoots.

Kāya samādhi ...not yoga! : Samādhi is the end stage of yoga. Preparations for it are Prāṇayāma (prayer) and Prathyāhāra (selective eating). Prāṇayāma controls the soul and Prathyāhāra is a way to look inside the body. Samādhi state is to have steadfast mind with the soul. Samādhi state has three states namely Kāyasamādhi, Karanasamādhi and Jeevasamādhi. They are also called Grahyaśamāpaththi, Grahanaśamāpaththi, and Grahitrusamāpaththi respectively. Kāyasamādhi is the art of losing all thoughts except the action of body towards the soul. In Karanasamādhi the soul is absorbed with the actions of the soul and everything else is suppressed. In this state, there is no sense of body or things that are separable from body. It is a type of sleep during performance of yoga. It provides happiness and peace. In Jeevasamādhi, both body and soul are ignored with the knowledge that I am no different from Parashiva. These three samādhis do not provide freedom from life. So they are not complete yogas.

True sahasasamādhi Guheshwarā! : Sahajasamādhi is different from the above three-Kāya, Karana and Jeeva samādhis. In this samādhi jeeva, with the knowledge that I am Parashiva, unites Mahalinga. There is no 'I' except true peace. This state provides the greatest experience. Everything and every action are suppressed with true peace. This is called sahasasamādhi.

Summary:

Many practice yoga by consuming various types of roots and shoots. They are deceiving themselves and those trusting them. With the use of roots and shoots they get high and excited. They have no accomplishment from yoga. But, it is their illusions. They are not in the path of eternal happiness. Even those practicing the three types of yogas, namely, Kāya, Karana and Jeeva do not realize Parashiva. The unity of anga with linga is the way to enjoy

eternal happiness. The unity is the only way to free anga from the bond of sumsāra. This is called sahaja yoga.

641

ā,āāŪPā āAtōPā wæ,ĀÜ£ÄzÀ āÉÄÄ-É £ÄÄrā
£ÄÄrUÄ¼ÄÄ
EwŪvĀŪ®®èzÉ CvĀŪvĀŪ-ÁgÄÄ §®ègÄÄ ?
EªÄgÉvĀŪ-ÉAzÀ¾ôAiÄÄgÄÄ.
V½«AqÄÄUÉqÉªÄgÄÄ ¤ªÄÄä £ÉvĀŪ §®ègÄÄ
UÄÄ°ÉÄ±ÀégÄ ?

641

vastuka varṇaka trīsthānada mēle nuḍiva nuḍigaḷu
ittittalallade attattalāru ballaru ?
ivarettaleṇḍarxiyaru.
giḷiviṇḍugeḍevaru nimma netta ballaru guhēshvarā ?

641

Words of things their narration follow three types
They are of this side, who knows that side?
Cannot learn where they are from.
Talk like parrots,
How they can learn You Guheshwarā?

Explanation:

Words of ... You Guheshwarā? Narration of things is essential for understanding. Narration consists of two types, namely, Vasthuka and Varnaka. The three Sthāna (type) methods used in describing are Udāththa, Anudhāththa, and Swaritha. Vasthuka gives importance to the thing to be described. Varnaka gives importance to the description. Who knows what lies beyond their description? Those believing the description do not realize Parashiva. Their talk is like the sweet talk of a parrot. They should visualize beyond such sweet talks. They should see Parashiva who is everywhere. Allamaprabhu is very fond of them.

Summary:

Vasthuka gives prominence to things and Varnaka gives prominence to descriptions. Both are described with three Sthānas, namely, Udāththa, Anudhāththa, and Swaritha. Their descriptions are very sweet and melodious to hear. They are like the sweet talk of a parrot. They do not shed light on Parashiva. They do not know what is ahead of their singing? Those believing in these sweet words do not realize Parashiva.

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CPÄëgÄzÀ®®sĀā,ĀªÄ āÀiÁr §gÉ°ÀªÄ vÉ£qÉªÄ
¥Äj-Ä£ÉßAvÉ£ ?

,ÀégÀÆ¥ÉAzÁªÀÄzÀÄ
 ¤gÀÆ¥ÉAzÁªÀÄzÉAzÀ¼ÔAiÀÄgÁV,
 Dç¤gÁ¼À, ¢ÀÄzÀ¤gÁ¼À, GzsÀðé¤gÁ¼À
 UÀÄ°ÉÃ±ÀégÁ !

642

akṣharadalabhyāsava māḍi barchava toḍeva pariynneṁto ?
 svarūpeṁdāvudu nirūpeṁdāvudemdarxiyarāgi,
 ādinirāḷa, madyanirāḷa, urdhvanirāḷa guhēshvarā !

642

Study with alphabets
How to erase writings?
Not knowing the form or formless,
Before, after, and in between
It is bayalu, Guheshwarā!

Explanation:

Study with ... discard writings? : People study various theological, philosophical and other scholastic theories. They practice many types of yogas to achieve freedom from the bonds of life namely, birth, death, and life in between. Yet, they do not accomplish their goals to be free. The knowledge they acquire from their study does not lead to free from the bonds of life or to get the awareness of Parashiva. The following is the reason for their failure:

Not knowing ...or formless: The reason for the bondage is their ignorance about the relationship between the soul and Parashiva. Just studying does not eliminate ignorance. It requires performance of certain tasks. There should not be any illusions or imaginations. The mind should be made steadfast with the knowledge of the soul. Then, they learn about the form and the formless God. They realize that they are no different from the formless. With this knowledge they are free from the bonds of sumsāra and are free from the bonds of life. Without losing their ignorance knowledge cannot appear.

Before, after, ... bayalu, Guheshwarā! : There is no soul or Parashiva with the awareness of the knowledge that Parashiva and the soul are the same. Only the knowledge of bayalu remains. There is no duality, namely anga-linga. This knowledge is vast before, vast after, and vast in between.

Summary:

People study scriptures to be free from the cycle of life. Just by studying, they cannot realize or experience Parashiva. They should learn the truth about the relationship between the soul and Parashiva. This leads the soul to be free from sumsāra. With freedom comes eternal happiness.

643

PÊÊAiÀÄ°è PÀgÀ,ÀÜ®, ¢ÀÄÉÀzÀ°è ¥ÀgÀ,ÀÜ®,

vÀÈÄÄÉ®è °ÄÄ¹,ÀÜ® ; ±ÀgÀtÉÉAvÉA¨É ?
 ¢ÀiÁwÉÄAvÄÄi®è QæAiÀiÁUÀ¢ÄÄ,ÀÜ® !
 GvÀàwÛ¹Ûw®AiÀÄgÀ»vÀ ¤d,ÀÜ®.
 UÀÄ°ÉÄ±ÀégÀÉÉAS °AUÉÊPÀâ¢ÉÊPÀâ.

643

kaiyalli karasthala, manadalli parasthala,
 tanuvella husisthala ; sharaṇanemtembe ?
 mātinamtuṭalla kriyāgamasthala !
 utpattistitilayahita nijasthala.
 guhēshvaranemba liṅgaikyavaikya.

643

*Linga in palm, linga in mind,
 Linga in the entire body,
 How can he be a sharana?
 Not in talk, not in action!
 Status is without birth, death and life.
 Guheshwara Lingaikya is.*

Explanation:

Linga in ...a sharana? : Linga is on the palm, linga is in the mind, there is no awareness of body, and the linga is in body. But there is no unity. The performer has duality between him and linga. Without unity he cannot be a sharana.

Not in ... in action! : Worship of Istalinga leads to the awareness of knowledge about him and Parashiva. Knowledge of Parashiva leads to unity with linga. With unity, there is no talk or action. Everything is suppressed including the word sharana.

Status is ... lingaikya is. : The true status of a sharana is the unity with linga. All his ideas and views are absorbed in linga. With unity or Lingaikya, a sharana has conquered the life cycle-birth, life and death.

Summary:

Linga is on the palm. Linga is in the mind. All outside influences are suppressed. Yet, he is not a sharana because he still thinks that he is different from linga. Unity with linga is possible only with the knowledge that 'I am linga and there is no difference between linga and myself'. With unity there is no talk or action. This state is the true state of a Lingaikya. With Lingaikya there is no birth, no death, or life cycle.

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vÉÆ¾ôzÀ ¨sÉÃzÀªÀ vÉÆ¾ôzÀAvÉ PÀAqAvÀÈÀ®èzÉ
 zÀÈ¶ÖªÁ¼ÀPÀ vÁÈÀ®è.
 ¨ÉÃ¾ôÉÆAzÀ «ªÀj¹°ÉÉÆAzÀqÉ
 D¾ «Ã¾ôzÀ®èzÉ C¾ôAiÀÄ¨ÁgÀzÀÄ.

C³ô³À£À³ôzÄÄ ¢ÄÄ³ôÀ ¢ÄÄ³ôÕÉAiÄÄzÉ
 ¢ÄÄ£ÄzÄ "É®V£É£¼ÄUÀt ¥ÄjAiÄÄ£Ä³ôAiÄÄzÉ
 ¢Äç¹ PÉiÄÖ ¢É£ÄzÄgÄÄ,
 UÄÄ³ÉÄ±ÀégÁ, ,À"É PÉ££AqÀ ¢ÄÄ³ôAUÉ !

644

torxida bhēdava torxidamte kamḍātanallade
 ḍṛuṣṭṭivāḷaka tānalla.
 bērxomda vivarisihenemdaḍe
 ārxā mīrxidallade arxiyabāradu.
 arxivānarxidu marxaha marxeyade
 manada belaginoḷagaṇa pariyanarxiyade
 vādisi keṭṭu hōdaru,
 guhēshvarā, sale koṇḍa marximge !

644

*Observed difference should be seen as appears
 I am not the one seen.
 To say describe something else
 Without going beyond should not be learned
 Learn the learner, not omit the forget
 Not know to learn the light of mind
 Spoiled by arguing,
 Guheshwarā, like inviting death to their home!*

Explanation:

Observed difference ... one seen. : Eyes can see this world. But the soul is different. It is hidden and cannot be seen.

To say ... be learned: The body and the sense organs are not Parashiva. Even a Jangama and a static linga are not Parashiva. They are seen and they disappear with time. Parashiva is different. He is not bound by time or place. People should learn that Parashiva is self. This is not possible without performing Shivayoga.

Learn the ... their home! : The character of mind is to learn and to forget. Many people argue and discuss without learning the truth about soul,. Their effort and their life are wasted. It is like inviting traveling death to their home.

Summary:

Parashiva is different from every thing that we see. To experience Parashiva, people should practice Shivayoga and travel through the steps of Shatsthala. Parashiva cannot be experienced with arguments. If argued, it is like inviting traveling death to home.

645

¥ÄjuÁ³ÄÄ¥Äj«ÄvÀ zÉ£gÉPÉ££AqÁvÄAUÉ

§½PÉĀPÉÆ §jªÀiÁw£ÀªÀgÉÆqÀ£É UÉÆ¶× ?
 §½PÉĀPÉÆ §¾ÔAiÄÄ ,ÄA§æ«ÄUÀ¼ÉÆqÀvÀt
 C£ÄÄ¨sÁªÀ ?
 LªAvÉÛgÀqÀPÀègÀ vÀªÄÄä°è vÁªÄÄ G°zÀAvÉ G°zÀªÄÄ.
 UÄÄ°ÉÄ±ÄègÀ£ÉA§ °AUªÄÆÄ¾ôzÁvÀAUÉ §½PÉĀPÉÆ
 ?

645

pariñāmaparimita dorekoṃḍātāṃge
 baḷikēko barimātinavaroḍane goṣṭhi ?
 baḷikēko barxiya saṃbramigaḷoḍataṇa anubhāva ?
 aivatteraḍakṣhara tammalli tāvu ulidaṃte ulidavu.
 guhēshvaranemba liṃgavanarxidātāṃge baḷikēko ?

645

*With the experience of unity
 Why talk in empty debate?
 Why share with show-offs?
 Grew themselves like the words from alphabets.
 What else after learning Guheshwaralinga?*

Explanation:

With the ... empty debate? : The experience of a sharana united with Parashiva is unexplainable and unimaginable. It is his greatest happiness. He has no visions of life. People do not experience this state. Yet, they are happy speaking about this state. Sharana attaining unity with Parashiva cannot participate with those who are happy with mere words.

Why share ... show-offs? : People talking without experience are called talkers. They are happy with empty talks. They do not perform or seek results of their performance. Participation with those people is a waste.

Grew themselves ... learning Guheshwaralinga? : Kannada language has 52 alphabets. From them words, sound, sentences, and prayers evolve. Those involved in these forget their past and enjoy the happiness from the evolution of words and sentences. But a sharana goes beyond words.

Summary:

Sharana is now a Lingaikya or united with Parashiva. With unity he is immensely happy. He has no interest to associate with those who speak without experience.

646

MwÛ °ÀtÚ ªÀiÁrZÀgÉ CzÉvÀÛt gÄÄaAiÄÄ¥ÄÄöazÉÆ ?
 PÁ«Ä¹ PÀ°à¹¨sÁ«¹zÀqÉ CzÀPÀìzÈ¨sÄAUÀ !
 ¨sÁ«¹ÄÄªÀ¨sÁªÆÉvAzÀ
 ,ÄªÄÄzÉÄ¨ÉÄ,ÄÄ PÁuÁ UÄÄ°ÉÄ±ÄègÁ.

otti haṇṇa māḍidare adettaṇa ruciyaṇṇa ?
 kāmisi kalpisi bhāvisidaḍe adakkade bhaṇṇa !
 bhāvisuva bhāvanegimṇa
 sāvudē lēsu kāṇā guhēshvara.

*What kind of taste has fruit ripe artificially?
Expect love and dream has hurdles!
Instead of dreaming
Better to die, Guheshwarā.*

What kind ... ripe artificially? Fruits ripe on the tree or plant taste the best. Fruits ripe artificially lack that taste of fruits that ripe naturally.

Instead of ... die, Guheshwarā : Without performing Shivayoga it is better not to dream about unity with Parashiva. Unity is possible only for those who have suppressed bodily desires and the desires of life.

Fruit tastes the best when ripe naturally. Fruit ripe artificially lack the sweetness of naturally ripe fruit. Similarly, a person that does not perform Shivayoga fails to achieve its fruit by mere desires. These persons are better off without dreaming of unity with Parashiva.

[illegible]

nimma nenevuttiddittu, neneva mukhavāvudem̐darxiyade ;
pūjeya pūjisuttiddittu, pūjeya mukhavāvudem̐darxiyade ;

āḍi hāḍi bēḍuttiddittu, bēḍuva mukhavāvudemdarxiyade ;
kāyadallilla jīvadallilla bhāvadallilla !
bharitavu adu tānappudu,
tānalladudēna hēḷuve kautukava ?
guhēshvaranemba hesaroḷagidduda
besagombavarilla nirāḷada ghanava !

647

*Remembers, not knows the face to remember;
Worships, not knows the face to worship;
Plays, sings, begs, not knows the face to beg;
Not in body, not in soul, not in ideas!
Being every where oneself
Can you say what is not self?
No one is there to describe
The one in the name Guheshwaralinga
The vast and the magnificent!*

Explanation:

Remembers, not ... to remember; Parashiva is omnipresent. He is everywhere, in every thing both inside and outside. Sharana does not know how to remember Parashiva by not separating from him.

Worships, not ...to worship; Sharana worships Parashiva. But he does not know how to worship Parashiva by not separating from him.

Plays, sings, ... to beg; United sharana plays, sings and begs Parashiva. He does not know how to separate Parashiva from him.

Not in body ... not self? : Parashiva is present in every place and time. He is present in all things. He is present in body and in life. He is present everywhere and in every thing. There is no place that Parashiva is not present. It may look that He is different from self, but Parashiva is himself. The real form is self.

No one ... the magnificent! : Parashiva is bayalu. He is majestic and complete. His name is Guheshwara. But there is no one to describe Him and there are no words to describe Him also. Persons who describe him also become bayalu.

Summary:

Allamaprabhu calls Parashiva as Guheshwara. He is omnipresent and complete. He is complete and present in everything both inside and outside. He is not limited by time or place or life. Even though one thinks Parashiva is different, the fact is that Parashiva is self. To remember, to worship, to play, to sing or to beg Parashiva, as if he is different is not known to a sharana. So he worships, remembers, prays, begs as if they are one. This is the only way to be happy eternally.

648

648

648

649

682

UÀÄ°ÉÃ±ÀégÀÉÉÅ\$ °AUÀ,ÁgÁAiÀÄ
vÉÆÃ¾ZÄÄ vÉÆÃ¾ZÄÄ \$°ÄÄ³ÄÄÄTUÄ½UÉ !

649

huṭṭida neleya ṭṛuṣṇe biḍadavarige
liṁgada anubhāvavēko ?
mātina mātina maharṁtaru hiriyaṛe, hiriyaṛe ?
guhēshvaranemba liṁgasārāya
tōrxadu tōrxadu bahumukhigaḷige !

649

*Without leaving the birth desire
How to experience of Linga?
Speaks, with speak, can they be elders, elders?
Unity with Guheshwaralinga
Cannot be achieved for many faced!*

Explanation:

Without leaving ... of Linga? : People live with numerous attractive things in this world. Illusion leads them to seek pleasure from things. They are attractive and influential in turning away people from the truth. Experience of linga is not possible for those under the influence of māya.

Speaks, with ... elders, elders? : People speak of Parashiva. They speak as though they know everything about Parashiva. They are good orators without any experience. They cannot be elders. Without experience of Parashiva how can they become elders?

Unity with ... for many faced! : They speak of everything and anything to make them great. They are not elders but multi-faced persons. How can they have unity with Linga?

Summary:

Those who are caught with the illusions of māya cannot experience unity with linga. Those who speak of linga without experiencing are mere talkers. How can they experience unity with Linga? They say everything and anything to keep their status in the community. They are nothing but multi facers. They cannot have unity with Linga.

650

ˆsÀÆ«ÄAiÉÆ¼ÀV®è, DPÁ±ÀzÉÆ¼ÀV®è ;
ZÀvÀÄZÀð±ÀˆsÀÄ³ÀÆÀzÉÆ¼ÀV®è, °ÉÆ¾V®è.
KEÉAzÀ¾ôAiÀÄgÄÄ, JAvÉAzÀ¾ôAiÀÄgÄÄ,
°ÉÆ¾gÀAiÀiÄÄ !
PÀÈvÀAiÀÄÄUÀzÀ ³AiÁvÄÄ ˆÉqÀ,
UÀÄ°ÉÃ±ÀégÀ CAzÀÆ E®è, EAzÄÄ E®è.

650

bhūmiyoḷagilla, ākāshadoḷagilla ;

caturdashabhuvanadoḷagilla, horxagilla.
 ēṇemdarxiyaru, emtemdarxiyaru, hēḷirayyā !
 kṛutayugada mātu bēḍa,
 guhēshvara amḍū illa, imḍu illa.

650

*Not in earth, not in sky
 Not in 14 houses, not outside;
 Not know what, not know how, tell sir!
 No talks of Krutha yuga
 Guheshwara is not then, is not now.*

Explanation:

Not in ... not outside; The world is surrounded by earth and water. Sky is above the earth. The sky has many more earths. In between there is space. All these are bounded by time and also by place. Parashiva is both inside of this world and outside of this world.

Not know ... tell sir! : No one knows the form or shape of Parashiva. Parashiva is complete. Many had failed to understand and to experience Parashiva. Parashiva is beyond the scope of the mind.

No talks ... not now. : Parashiva is bayalu. In all yugas, Parashiva is bayalu. Some say that He had form in Krutha yuga because purity existed in this yuga. His form does not exist in Kaliyuga because this yuga is more impure. These arguments are wrong. He was bayalu then and He is bayalu now. This is the way His presence for all ages, past, present, and future.

Summary:

We live on the earth. Sky is vast and is above the earth. There are many lives on the earth. Parashiva is not bound inside or outside of this universe. Parashiva is complete and is bayalu. What is His form? How to enjoy Him? Every one does not know these. These questions are true for all the four yugas. Parashiva is true and He is not seen before, He is not seen now, and He can not be seen in future He stays as if he is not there.

651

C¾,À°èzÀ WÀÉÀ³ÀÉÀ¾,ÀÄ³ÀÄzÀzÉÄÉÉÉ ?
 w½³ÀÄzÀzÉÄÉÉÉ ?
 w¼ÀÄ»ÉÀ ³ÀÄÄÄzÀt ,ÀÄ¼ÀÄ°ÀÄ vÁÉÉÄÉÉÉ ?
 ,ÀgÀzÀ ,À³ÀÄvÉAiÀÄ ¥ÀjuÁ³ÀÄ³À ÉÉÄÄÄqÁ !
 UÀÄ°ÉÄ±ÀégÀÉÉÄŞÄzÀÄ CzÉ PÀÄqÁ !

651

arxasalillada ghanavanarxasuvudadēno ? tiḷivudadēno ?
 tiḷuhina muṇḍaṇa suḷuhu tānēno ?
 sarada samateya pariṇāmava nōḍā !
 guhēshvaranemḍudu ade kaṇḍā !

651

*As one with magnificent what to ask?
 What else to know?
 Is hint of knowledge himself?
 Look, the result of equality!
 Look, it is Guheshwara!*

Explanation:

As one ... to know? : As a seeker, sharana can seek another. Sharana is different from the other. With unity sharana is now Parashiva. So there is no seeker. Sharana as Parashiva what can he seek? What can he learn?

Is hint ...knowledge himself? : Sharana is now bayalu and is pure awareness. There is nothing that is different from him.

Look, the ... is Guheshwara! : Parashiva is the truth. Parashiva cannot be learnt through words or can be seen through knowledge. Sharana is completely silent with unity. Now Sharana is Parashiva. Everything is silent and peaceful. This is the state of Guheshwara!

Summary:

What can a sharana seek or learn after uniting with Parashiva? Parashiva is the truth and is pure conscience. Uniting with Parashiva results in the silence of all words. This is the state of Guheshwara.

652

G¶À³ÉÄ G¶À«Ä,À®¾ÔAiÄÄzÉ
 G¶À³AiÁwÄvÀ³ÉfÄÄwÛçÝvÄÄÛ.
 C¾Ô³ÄÄ C¾Ô«£Ä
 ³ÄÄ¾ÖÉAiÄÄ°èzÄÄÝzÀ£Ä¾ÔAiÄÄ¾ÔAiÄÄzÉ
 C¾Ô³ÄÄ ¥ÄgÄ¥ÄgÄ³ÉfÄÄwÛçÝvÄÄÛ.
 zsÁâ£Ä zsÁâ¾,À®¾ÔAiÄÄzÉ
 zsÁâ£Ä gÄ£¥ÁwÄvÀ£ÉAzÄÄ vÄzÁp÷â£ÄUÉ£ArvÄÄÛ.
 eÁÖvÀÈ eÁÖ£Ä eÉÖÄAiÄÄPÊÎ ££Áß³Ä eÁÖ£Ä³ÉÇ ?
 ³ÉÄzÀ «eÁÖ£Ä³ÉAzÄÄzÁV,
 'vÄvÄÛ÷é³ÄÄ' ³ÁPÄâAUÄ¼É®è³ÄÄ ³ÄÄ¹AiÄiÁV
 ³££ÄzÀ³ÄÄ.
 ,ÄaÑzÁ£ÄAzÄ³ÉAzÄÄzÁV,
 zÉÉóÊvÁzÉéóÊwUÄ¼É®è ,ÄA°ÁgÄ³ÁV ³££ÄzÀgÄÄ.
 §AzÀ£ ¨ÁgÄzÀ ¢AzÀ ¢gÁ¼Ä UÄÄ°ÉÄ±ÀégÁ !

652

upame upamissalarxiyade
 upamâtîtavenuuttiddittu.
 arxivu arxivina marxeyalliddudanarxiyalarxiyade
 arxivu parâparavenuuttiddittu.

dhyāna dhyānisalarxiyade
dhyāna rūpātitanemdu taddhyānagomḍittu.
jñāṭṭu jñāna jñēyakke innāva jñānavo ?
vēda vijñānavemḍudāgi,
'tattvamasi' vākyamgaḷellavu husiyāgi hōdavu.
saccidānamdaveḍudāgi,
dvaitādvaitigaḷella saṁhāravāgi hōdaru.
baṁdū bārada nīmḍa nirāḷa guhēshvarā !

652

*Compares not knowing to compare
Says beyond comparison.
Cognizant not learning of the shadow of awareness
Says beyond awareness.
Meditation not knows to pray
Prayer for form less became haphazard.
Jñāṭṭhu, Jñāna, Jñēya what other knowledge?
Veda saying it as science,
Thathvamasi statement became false.
Saying Sachchidhānandha,
Dwaithādhvitha's were wiped away.
Arrives without coming
Standing Nirāḷa Guheshwarā!*

Explanation:

Compares not ... beyond comparison. : Comparison is possible with the following: time, place, object, quality, or action. These are absent in Parashiva. So it is not possible to learn Parashiva by comparing.

Cognizant not ... beyond awareness. : The mind learns things that can be seen. It also learns about things that are imaginable. But the mind cannot imagine Parashiva because He existed before mind.

Meditation not ... became haphazard. : Prayer is possible for the things that can be reached by mind. But Parashiva is bayalu. Without any form it is not possible to do the prayer.

Jñāṭṭhu, jñāna, ... other knowledge? Learning is through these three; Jñāṭṭhu, Jñāna, and Jñēya. 'I am the one learning' is Jñāṭṭhu. The thing to be learnt is Jñēya and the way to learn is Jñāna. But Parashiva is beyond the reach of these three. So Parashiva cannot be learnt from these three.

Veda saying... became false: Veda has many sayings that are beneficial in understanding Brahma. They are all true up to a point. They are not applicable to a sharana who is united with Parashiva. As a result Veda becomes false.

Saying Sachchidhānandha, ... wiped away: 'They are different or they are one and the same'. These sayings are the ideas of mind. Parashiva is

Shiva Shiva! Stays ... learnt God? : Parashiva is omnipresent. Parashiva has eternal knowledge. Who knows Him? Everyone in this world has forms or bodies. They disappear with time. They are more interested in body and happiness of body. How can they know Parashiva?

Shiva Shiva! Fire ... sharana knows! : Fire is hidden even in atoms. Atoms are together with perfect balance. Parashiva is the knowledge. He is the one to be learnt. Body and the world are not eternal. They are the visions of eyes and mind. God is there as if he is not. Without separating He should be learnt. Sharana learns Parashiva.

Summary:

Many years have been passed. Many worlds have come and gone. Yet, Parashiva remains. He is everywhere just like the fire is in everything. Linga cannot be learnt without the loss of love towards body. Only a Lingaikya sharana knows about Parashiva.

654

KPÀÀ KPÀÀÁZà ãÀ,ÀÄÜªÀ "ÉÆÃPÁ"ÉÆÃPÀAUÀ¼À¾ÔAiÀÄªÀÀ.
 ,ÀÆÜ® ,ÀÆPÀë÷ãªÉÆÄÄw¥ÀàgÉ®ègÀÆ !
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 alÄPÀÄ ãÄÄÆÀÆBgÀgÀªvÀÄÜ PÀÆrzÀqÉ MAzÀÄ «WÀ½UÉ,
 MAzÀÄ «WÀ½UÉ CgÀÄªvÀÄÜ PÀÆrzÀqÉ MAzÀÄ WÀ½UÉ,
 D WÀ½UÉ CgÀÄªvÀÄÜ PÀÆrzÀqÉ MAzÀÄ çÆÀ.
 çÆÀ ãÄÄÆªvÀÄÜ PÀÆrzÀqÉ MAzÀÄ ãAiÁ,À
 ãAiÁ,À °ÀÆÉBgÀzÀÄ PÀÆrzÀqÉ MAzÀÄ ãAgÀÄµÀ
 ãAgÀÄµÀ CgÀÄªvÀÄÜ PÀÆrzÀqÉ MAzÀÄ ,ÀªvÀÀgÀ-
 EAwÀ PÁ®ZÀPÀæAUÀ¼ÀÄ F ¥ÀjAiÀÄ°è wgÀÄV šgÀÄwÜ°ÀªÀÄ
 PÁtÂgÉ.
 ÉÁ®Ài AiÀÄÄUÀAUÀ¼ÀÄ "ÉÆgÉ "ÉÆgÉ PÀnÖzÀ
 PÀiÖ¼ÉAiÉÆ¼ÀÄ,
 wgÀÄV šgÀÄwÜ°ÀªÀÄ PÁtÂgÉ.
 PÀÈvÀAiÀÄÄUÀ °ÀçÆÉÆ¼ÀÆ ®PÀëªÀ E¥ÀvÉÜAiÀ,Á«gÀ
 ãÀµÀð ãÀwð¹ xAcvÀÄÜ.
 vÉævÀAiÀÄÄUÀ °ÀÆÉBgÀqÀÄ ®PÀëªÀ vÉÆA\$VÁÜgÀÄ,Á«gÀ
 ãÀµÀð ãÀwð¹ xAcvÀÄÜ.
 zÁÉ¥ÀgÀAiÀÄÄUÀ jAiÀ®PÀëªÀ CgÀÄªvÀÄÜÉÁ®Ài ,Á«gÀ
 ãÀµÀð ãÀwð¹ xAcvÀÄÜ.

PÀ°AiÄÄUÀ £Á®Äì ®PÀë³ÄÄ äÄÄÆ³ÀvÉÛgÀqÄÄ,Á«gÀ äÀµÀð
³Àwð¹ ¤AcvÄÄÛ.

- EAwÄ £Á®Äì AiÄÄÄUÄAUÄ¼ÄÄ PÀÆr MAzÁV
³ÉÄÄ¼Ä»¹zÉÆqÉ,

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,ÄÄgÀ¥ÀwUÉ ¥ÀgÀ³AiÁAiÄÄÄ, §æ°ÄäAUÉ eÁ³Ä.

CµÄÖ²w ,À°À,Äæ IÄ¶AiÄÄgÄÄ ,Á«gÄ°Áj wgÄÄVzÀqÉ
§æ°ÄäAUÉ DAIÄÄÄµÀâ £ÄÆgÀ¥ÀÄöàzÄÄ, «µÄÄÛ«AUÉ
eÁ³Ä³À¥ÀÄöàzÄÄ.

D «µÄÄÛ«£Ä MAzÄÄ ç£Ä(eÁ³Ä?) zÉÆ¼AUÉ
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MAzÄÄ ç£ÄzÄ°è)

,Ä³ÄÄ,ÄÛ FgÉÄ¼ÄÄ °sÄÄ³Ä£ÄAUÄ¼É®è °sÄÆvÄ,ÄA°ÁgÄ,
CaxÄ °sÄÆvÄ,ÄA°ÁgÄAUÄ¼ÄÄ

°Àç£ÉAiÄ ®PÀë³ÄÄ E¥ÀàvÉAiÄ,À°À,Äæ äÀgÄÄµÀ wgÄÄUÄ®Ä
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CaxÄ d®¥Àæ¼ÄAiÄÄ³ÉAiÄ °Áj wgÄÄVzÀqÉ «µÄÄÛ«AUÉ
³ÄÄgÄt,
gÄÄzÄæAUÉ ¤«ÄµÄ.

CaxÁ gÄÄzÄæ£Ä MAzÄÄ ¤«ÄµÄzÄ°è

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CaxÁ ç£Ä äÄÄ£ÄÆßgÄgÄÄ³ÀvÄÄÛ PÀÆrzÀqÉ MAzÄÄ
³ÄgÄÄµÄ.

CAXà ¢ÀgÀÄµà ±ÀvÀPÉÆĀn PÀÆrzÀqÉ gÀÄzÀæxUÉ
 ¥ÀgÀ¢ÀiÁAiÄÄ.
 CAXÁ gÀÄzÀægÀÄ CÉĀPÀgÀÄ °ÉÆĀzÀgÀĀè,
 ¢ÀÄvÀŪA ¥À±ÀÄ¥Aw, ±ÀAPÀgÀ, ±À²zsÀgÀ, ÀzÀ²¢À, UĒjĀ¥Aw,
 ¢ÀÄ°ÁzĒ¢À F±ÀégÀgÉA\$¢ÀgÀÄ
 D ÇĒÀzÀ°è E¢ÀgÀÄ ¥Àæ¢ÀÄxÀUÀUĒĀ±ÀégÀgÀÄ,
 vÀ¥ÉÇĀgÀdā¢ÀĒÄÄA\$gÀÄ.
 vÀ¥APÉĪ ©dAiÄÄAUĒĒ¢ÀgÀÄ D gÀÄzÀægÀÄ.
 ĀÆĀPĀĀÆĀPÀAUÀ¼ÄÄ PÀÆr ĀsÀEvÀ
 ¢Àwġ,ÀÄwŪÇÝvÉÆŪAzÀÄ PÉ¢ÀÄ PÁ®,
 CzÄÄ vÉÆqÉzÄÄ °ÉĒĀ»vÄÄŪ.
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 PĀĀgÉ !
 CAVÀ°À PÁ®AUÀ¼ÄÄ C¼ôAiÄÄ¢ÀÄ, CAVÀ°À ÇĒÄAUÀ¼ÄÄ
 C¼ôAiÄÄ¢ÀÄ
 CAVÀ°À zĒĒÄvÉUÀ¼ÄÄ C¼ôAiÄÄgÀÄ,-
 Ç¥Àæ¢ÀiĀt CUĀ¢ÀÄġ CUĒÆĀZÀgÀ G¥À«Ā,ĀĀgÀzÄÄ
 CAwAvĒĒĀ°è UÄÄ°ĒĒ±ÀégÀ°AUÀ xgÄAdĒÀ xgÁ¼À !
 xgĀ¢ÀÄAiÄÄ !

654

ēkaṁ ēkavāda vastuva lōkālōkaṁgaḷarxiyavu.
 sthūla sūkṣhmavenutipparellarū !
 ātanīta bēre mattobbātanēmba bhrameyalli
 bhūtaprāṇigaḷavaretta ballaru ātana ghanava ?
 ciṭuku munnūraravattu kūḍidaḍe oṁdu vighaḷige,
 oṁdu vighaḷige aruvattu kūḍidaḍe oṁdu ghaḷige,
 ā ghaḷige aruvattu kūḍidaḍe oṁdu dina.
 dina mūvattu kūḍidaḍe oṁdu māsa
 māsa hanneradu kūḍidaḍe oṁdu varuṣha
 varuṣha aruvattu kūḍidaḍe oṁdu saṁvatsara-
 imṯi kālacakraṁgaḷu ī pariyalli tirugi baruttihavu kāṇire.
 nālku yugaṁgaḷu bēre bēre kaṭṭida kaṭṭaleyoḷu,

tirugi barutthihavu kāṇire.
 kṛutayuga hadinēlū lakṣhavu ippatterṇṭusāvira varṣha vartisi niṁdittu.
 trētāyuga hannerāḍu lakṣhavu tom̐battārusāvira varṣha vartisi niṁdittu.
 dvāparayuga eṁṭu lakṣhavu aruvattunālku sāvira varṣha vartisi niṁdittu.
 kaliyuga nālku lakṣhavu mūvatterāḍusāvira varṣha vartisi niṁdittu.
 - iṁtī nālku yugaṁgaḷu kūḍi oṁdāgi mēlahisidoḍe,
 nāl̐vattumūru lakṣhavu ippattusāvira varuṣha kaṭṭaḷeyāyittu.
 ī nālku yugaṁgaḷu ippattom̐du bāri tirugidaḍe
 surapatige paramāyu, brahmaṁge jāva.
 aṣṭāshiti sahasra ruṣhiyaru sāvira bāri tirugidaḍe
 brahmaṁge āyushya nūrap̐pudu, viṣṇuvim̐ge jāvavappudu.
 ā viṣṇuvina oṁdu dina(jāva?) doḷage
 nālku bāri huṭṭi nālku bāri hoṁduva brahmanu,
 ā(di) viṣṇuvina oṁdu dinavappudu (aṁtha viṣṇuvina oṁdu dinadalli)
 samasta īrēlu bhuvanaṁgaḷella bhūtasam̐hāra,
 aṁtha bhūtasam̐hāraṁgaḷu
 hadineṁṭu lakṣhavu ippateṁṭusahasra varuṣha tirugalu
 pṛut̐viyellā jalapraḷaya.
 aṁtha jalapraḷayaveṁṭu bāri tirugidaḍe viṣṇuvim̐ge maraṇa,
 rudraṁge nimiṣha.
 aṁthā rudrana oṁdu nimiṣhadalli
 ataḷa vitaḷa sutaḷa mahītaḷa rasātaḷa taḷataḷa pātāḷa-
 iṁtu keḷagēlu bhuvanaṁgaḷu
 mēle, satyalōka janarlōka tapōlōka maharlōka svarlōka
 bhuvarlōka bhūlōka modalāgi-
 iṁtī lōkālōkaṁgaḷella muḷugi
 mahāpraḷayavādalli rudralōkavom̐duḷiye, ā rudraṁge oṁdu dina.
 aṁthā dina munnūraruvattu kūḍidaḍe oṁdu varuṣha.
 aṁtha varuṣha shatakōṭi kūḍidaḍe rudranige paramāyu.
 aṁthā rudraru anēkaru hōdarallā,
 mattaṁ pashupati, shaṁkara, shashidhara, sadāshiva, gaurīpati,
 mahādēva īshvarareṁbavaru
 ā dinadalli ivaru pramathagaṇēshvararu, tapōrājyavanum̐baru.
 tapakke bijayaṁgaivaru ā rudraru.
 lōkālōkaṁgaḷu kūḍi bhūta vartisuttidditoṁdu kelavu kāla,
 adu toḍedu hōhittu.
 baḷika shūnya vartisuttidditoṁdu kelavu kāla
 adu toḍedu hōhittu
 baḷika kālāṁdhara vartisuttidditoṁdu kāla
 adu toḍedu hōhittu - baḷika mahā prakāshada beḷagu.
 iṁtaha kālāṁgaḷu ī pariyallitirugi barutthihavu kāṇire !
 aṁtaha kālāṁgaḷu arxiyavu, aṁtaha dinaṁgaḷu arxiyavu
 aṁtaha dēvategaḷu arxiyaru,-

apramāṇa agamya agōcara upamisabāradu
arīntimtenalilla guhēshvaraliṅga niraṁjana nirāḷa ! nirāmaya !

654

*One becoming one the world cannot learn.
They say sthula and sukshma!
He is different with illusion of someone else
Animals how can they know His glory?
Three hundred sixty galige* is one vīgāḷige,
Sixty vīgāḷige is one galige,
Sixty galige is one day.
Thirty days is one month
Twelve months is one year
Sixty years is one sumvathsara
This is how time repeats itself.
In addition there are four yugas,
Comes repeatedly.
Krutha yuga stops after 1.728 million years.
Thethra yuga stops after 1.296 million years.
Dwapara yuga stops after 0.864 million years.
Kali yuga stops after 0.432 million years.
Adding all these four yugas
Results in 4.32 million years.
These four yugas going around 21 times
Life of Devendra is a jāva for Brahma.
If 8000 Rushi's have 1000 lives
Brahma is 100 years, for Vishnu, it is a jāva
In one day (four jāvas) of Vishnu
There is four births and deaths for Brahma,
In that one day of Vishnu
The entire 14 worlds is absorbed,
That absorption
Goes for 1.828 years
The whole world is in water.
If this happens eight times bring death for Vishnu,
It is one minute for Rudra.
In that one minute of Rudra
Athala, Ithala, Suthala, Mmahithala, Rrasāthala,
Thalāthala, Pathāla-with seven worlds under
Top is Sathyaloka, Janarloka, Thapoloka,
Maharloka, Swarloka, Bhuvarkloka, Booloka, others
Submerged all these and other lokas (worlds)-
With the great flooding except for Rudraloka,
A day is for that Rudra.*

*Adding 360 such days is one year.
 A billion such years is his life for Rudra.
 Many such Rudra's are gone,
 Then Pashupathi, Shankara, Shashidhara,
 Sadhāshiva, Gowripathi, Mahadeva, Eshwara
 Those days, they are the prime Ganeswaras
 That Rudra's put the seed of devotion
 For some time the loka's acted together
 They also are gone.
 Then came the KaLāndara, stayed for some time
 After that is the great light.
 These go in cycles:
 Yet the divines cannot learn in their time.
 Silent, not seen, not described
 Guheshwaralinga is not this or that
 Everlasting, everywhere, and ever present!*

Explanation:

One becoming ... cannot learn. : There is only one Parashiva. The world has many types of people, some belong to same type and some others are of different type. Also there are different worlds with different types of people. They do not know the truth about Parashiva.

They say ... His glory? : Both the people and the divine talk freely about Parashiva. They even give vivid description of Parashiva. But, they are caught in the web of māya. How can they know Parashiva?

Three hundred ... their time: Irrespective of the life span, short or long, they all die with time. This is true even for this and other worlds. The life span of various divine persons like Brahma, Vishnu and Rudra as well as the measurements of time is given in this vachana*. Only Parashiva or linga remains

*** Measurement of time:**

1 Kshana	= 1 Chitaku
360 Chitaku	= 1 Vigalige
60 Vigalige	= 1 Galige
60 Galige	= 1 Day
30 days	= 1 Māsa (Month)
12 māsa	= 1 Versha (Year)
60 years	= 1 Sumvathsara

1728000 years	= Kruthayuga
1296000 years	= Thetrāyuga
864000 years	= Dvāparayuga
432000 years	= Kaliyuga

Life of Devendra = 4320000(4 yugas) X 21
= 1 jāva or ¼ day for Brahma
Life of Brahma = 88000 Rushi X 1000 lives
(100 years) = 1 jāva or ¼ day for Vishnu
1 day of Vishnu = 4 lives for Brahma
= End of 14 worlds
1828000 end of 14 worlds = Great flood of world
Life of Vishnu = 8 great floods
= 1 minute for Rudra
= End of 14 worlds
360 days of Rudra = 1 Year for Rudra
Life of Rudra = 1,000,000,000 years

Many Rudra's are gone. when things disappear.

Silent, not ... ever present! : Parashiva is complete. He cannot be seen or heard. He is beyond imagination. He is beyond descriptions. To learn the truth both words and mind should be silent. The moment the mind becomes silent Parashiva is experienced.

Summary:

Parashiva is the One. He has everything. There is no one in the entire universe that knows about him. Many people freely talk and they describe Parashiva according to their imagination. Many universes are gone and many divine gods are gone with time. But Parashiva remains untouched either by time or place. Parashiva cannot be described because He is above descriptions, He cannot be compared because He is beyond comparison. A Lingaikya sharana experiences Parashiva.

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»AzÉ JµÄÄÖ ¥Äæ¼ÄAiÄÄ °ÉÆÃ-ÄvÉÛAzÀ¼ôAiÉÄ.

ªÄÄÄAzÉ JµÄÄÖ ¥Äæ¼ÄÁUÄÄªÄÅZÉAzÀ¼ôAiÉÄ.

vÀÆÀß 'ÜwAiÄÄ vÀÆÀ¼ôAiÄÄZÀqÉ CzÉÃ

¥Äæ¼ÄAiÄÄªÄ-Àè !

vÀÆÀß ¢AZÀÆÀ vÀÆÀUÉ °ÀUÉAiÄiÁZÀqÉ CzÉÃ

¥Äæ¼ÄAiÄÄªÄ-Áè !

EAvÀºÄ ¥Äæ¼ÄAiÄÄ ¤ÆÀß®ÄAmÉ UÄÄºÉÃ±ÀégÁ ?

655

himde eṣṭṭu praḷaya hōyitterindarxiye.

munde eṣṭṭu praḷavāguvuderindarxiye.

tanna sthitiya tānarxiyadaḍe adē praḷayavallā !

tanna vacana tanage hageyādaḍe adē praḷayavallā !

iṁtaha praḷaya ninnaluṁṭe guhēshvarā ?

*Do not know how many floods gone past.
Do not know how many floods occur ahead.
Not knowing the status of self is turmoil!
His sayings becomes enemy is turmoil!
This kind of turmoil do you have Guheshwarā?*

Explanation:

Do not ... occur ahead. : Floods refer to things that disappear due to death or decay. Birth refers to the appearance of the thing. The reason for both birth and death is Shiva-Shakthi. The result of their action is this universe. This universe is not eternal. Some day the universe unites with the source. This kind of birth and death of universe has occurred many times before. This is also true in the life of an individual. An individual born dies with time. The cycle of birth-death is also called Bhava. No one knows how many times that an individual took birth and died. Also, no one knows how many more times in future he is going to be born and die. This cycle repeats till the knowledge to escape bhava appears inside of him.

Not knowing ... is turmoil! : Man is the union of body, soul and sense organs. They are all subject to birth and death. With the idea they are the body they have birth and death. They are bounded by bhava or the cycle of birth and death. But, the soul is different from body and its organs. It has no death. To free from bhava, the soul should have the knowledge of Parashiva. This knowledge that the soul is Parashiva is itself the light and the lack of this knowledge is the flood.

His sayings ... is turmoil! : Persons should come out of darkness or ignorance. They should stand with the light of knowledge. They should learn that they are not the body but they are the everlasting soul. Without the knowledge they are attached to bhava.

This kind ... have Guheshwarā? : To say simply, ignorance is like flood. It leads to bhava. Parashiva is free from bhava. There is no room for ignorance in Parashiva. Being united with Parashiva, a Lingaikya sharana is free from bhava or the cycle of life, birth-life-death.

Summary:

There is no knowledge about the past floods or the floods that are going to happen in the future. The flood is the failure of a performer of Shivayoga to achieve the knowledge. Parashiva has no floods. Sharana has learnt that he is Parashiva. So he becomes Parashiva and is free from bhava or the cycle of life; birth, life and death.

WÀÈÀÀÀ ÀÀÈÀ PÀAqÀÀ CzÀÉÉÆAzÀÀ ÀÀÍAwAUÉ
vÀAzÀÀ
ÈÀÄrzÀÀ ÉÉÆÄrzÀqÉ CzÀPÀlèÉ Q%ôzÀÀ ÉÉÆÄqÁ.

CzÉÄÈÀÆ E®èzÀ ṛB,ÀAUÀzÀ ,ÀÄRªÀÄ UÄÄ°ÉÄ±ÀégÁ !

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ghanava mana kaṁḍu adanoṁḍu mātiṁge taṁḍu
nuḍidu nōḍidaḍe adakkade kirxidu nōḍā.
adēnū illada niHsaṁgada sukhavu guhēshvarā !

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*Mind seeing the magnificent
Brings to a word
If says, look it is itself small.
It is happiness with the bayalu Guheshwarā!*

Explanation:

Mind seeing ... itself small. : Linga is not bound by place or time. So it is magnificent. Parashiva is called Nirālamba because He has no support. Only mind can comprehend Parashiva. In order to comprehend Parashiva mind should be free from all kinds of diversions including duality; you and I. Parashiva cannot be described with words. Parashiva is beyond comparison.

It is happiness ...bayalu Guheshwarā! : Parashiva cannot be seen. He is bayalu. He has no company or association. He is ever happy. A Lingaikya sharana enjoys as Parashiva.

Summary:

Parashiva is pure. The pure and undisturbed mind can comprehend Parashiva. Yet, this comprehension of the mind cannot be described. Only a Lingaikya sharana can enjoy the unity of Parashiva. With the unity a sharana is happy eternally.

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,ÄZÀgÄZÀgÀªÉAŞÄzÉÆAzÄÄ QAavi.
ZÄvÄÄAiÄÄÄðUÄªÉAŞÄzÉÆAzÄÄ QAavi.
C¥ÄÄöàzÉAŞÄzÉÆAzÄÄ QAavi ; DUÄzÉAŞÄzÉÆAzÄÄ

QAavi.

vÄÆÄÄ ±ÄÄzÀpªÄzÀ ±ÄgÀtAUÉ
UÄÄ°ÉÄ±ÀégÀÆÉAŞÄzÉÆAzÄÄ QAavi !

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sacarācaravembuḍoṁḍu kiṁcit.
caturyugavembuḍoṁḍu kiṁcit.
appuḍembuḍoṁḍu kiṁcit ; āgaduḁbuḍoṁḍu kiṁcit.
tānu shuddhavāda sharaṇaṁge
guhēshvaranembuḍoṁḍu kiṁcit !

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*Objects moves or stays are small.
Four Yuga are small.*

*Accomplishments are small, impossible are small
For sharana who is pure
Guheshwara is small!*

Explanation:

Objects moves ...are small. : This universe is vast. It supports numerous animals and other things. Its spread is beyond imagination. Similarly the time is also beyond imagination. Yet, they are all miniscule in the eyes of a sharana. They are like a screen that appears and disappears after a few minutes.

Accomplishments are...are small: For a sharana both accomplishments and impossible are all small. He is the one with Parashiva and is a bayalu. In his view everything is small.

For sharana ...is small! : Parashiva is a bayalu and is without anything and with everything. He is pure without impurities. Sharana unites with Parashiva. Now everything is bayalu including the name sharana.

Summary:

The vast hemisphere and the time from the beginning are small for a sharana. Also things, that can be accomplished and things that are not, are also small for a sharana. They are like a curtain that appears and disappears after a few minutes. This is because sharana is united with bayalu and for him everything is bayalu including the name sharana.

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vÁ ,ÀÄTAiÀiÁzÀqÉ ÈÄqÉAiÄÄ®Ä ``ÉÄqÀ.

vÁ ,ÀÄTAiÀiÁzÀqÉ ÈÄÄrAiÄÄ®Ä ``ÉÄqÀ.

vÁ ,ÀÄTAiÀiÁzÀqÉ ¥ÄÇf,Ä®Ä ``ÉÄqÀ.

vÁ ,ÀÄTAiÀiÁzÀqÉ Gt®Ä ``ÉÄqÀ UÄÄ°ÉÄ±ÀégÁ.

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tā sukhiyādaḍe naḍeyalu bēḍa.

tā sukhiyādaḍe nuḍiyalu bēḍa.

tā sukhiyādaḍe pūjīsalu bēḍa.

tā sukhiyādaḍe uṇalu bēḍa guhēshvarā.

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If happy do not walk.

If happy do not talk

If happy do not worship.

If happy do not eat Guheshwarā.

Explanation:

If happy ... eat Guheshwarā. : This world is bonded with the cycle of birth, death and life. It has both sorrows and happiness.

People perform worships, offerings, and engage in other types of work seeking purity of mind. They do receive rewards however small they may be. But, a sharana is different. Uniting with Parashiva he is free from the

performer or no results, no bounds and free from the cycle of life. He is pure bayalu. Now everything is in peace. This is the state that everyone should experience.

Summary:

Which is first Jangama or linga, body or soul? You learned persons tell us if you know? Who is first devotee or Parashiva? This difference does not exist for a Lingaikya. There is no difference because there is no Jangama, no linga, no body, no soul, and there is no 'you or I'. What ever is there it does not give room for the duality.

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C¾ÔªÀ¾vÄÄ ¨É¾UÄÄ °AwÛvÉA\$ eÄÖ£Ä«zÉÄ£££ ?
 '£Ä°AA' JA\$°è vÁ£ÄgÉ£ ?
 'P££Ä(,i)°AA' JA\$°è ¢ÄÄ£ÄßgÉ£ ?
 '¥AgÄ\$æ°Ää ,££Ä(,i)°AA' JA\$°è ¢ÄÄ£Äß
 vÁ££££ÁVzÄÝ£££ ?
 'az°°AA' JA\$°è °Ä«Ää£Ä ¨sÄªÄªiÁ´É Ez£££ÄÄ °£Ä¼Á
 ?

'¤B±Ä\$ÝA \$æ°Ää GZÄÑv£Ä' JA\$ ±Ä\$Ý«rzÄÄ,
 \$¼Ä®Äª PÁgÄt«z£££ÄÄ °£Ä¼Á UÄÄ°£Ä±ÄégÁ ?

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arxivarxatu berxagu hattitemba jñānavidēno ?
 'nāharṇ' emballi tñāro ?
 'kō(s)harṇ' emballi munnāro ?
 'parabrahma sō(s)harṇ' emballi munna tñēnāgiddano ?
 'cidaharṇ' emballi hammina bhavamāle idēnu hēlā ?
 'niHshabdarṇ brahma uccatē' emba shabdavididu,
 baḷaluva kāraṇavidēnu hēlā guhēshvarā ?

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*Learn what needs to learn
 Is this the knowledge?
 What am I to say 'Nāham' ?
 Who else to say 'Kōham' ?
 What am I before saying 'Parabrahma Sōham' ?
 Tell this pride garland to say 'Chidhahum' ?
 Holding words 'Nishabdham Brahma Uchchathe' ?
 Tell the reason for tiredness, Guheshwarā ?*

Explanation:

Learn what ... the knowledge? : Sharana is united with Parashiva. With unity he has no views that he is different from Parashiva. If it exists then there is no unity. He cannot say anything about his unity

What am ... saying ‘Parabrahma Sōham’? : Na Āham or Naham means ‘it is not I’, Koham means ‘who am I’ and Sōham means ‘I am Parabrahma’. Parashiva is omnipresent and is not bound by time. But I am not omnipresent and I am bound by time. I have birth, life and death. For these reasons I am not Parashiva or Nāham. This body and the organs are Jada or rigid. So I am not this body or the organs of the body. Then who am I? Koham? I have learnt that I am not the body or the organs of the body. They are scenes. I am the one seeing. They are stiff and I am dynamic. Not being the body I have no birth or death. I am eternal. So what is the difference between Parashiva and I? I am Parashiva. Sōham.

Nāham, Koham and Sōham are the three steps that sharana passes through while performing Shivayoga. He unites with Parashiva thus he is Nirbayalu (bayalu at all times). He is free from Āham, Nāham, Koham or Sōham. Sharana is in Nirbayalu at each stage.

Tell this ... say ‘chidhahum’? : Chith and Āham make Chidhahum. It means I am in the form of peace. Saying Āham subjects to the bonds of life; birth and death. Āham is of two types. It may be to the Sthula or Sukshma bodies. I am the body, I am the family person, I am rich are all belong to Sthula body. I am free from birth and death, I am dynamic, I am Parashiva are all of Sukshma body. In both cases, they are troublesome to the body. This kind of Āham is not for a Lingaikya sharana. There is no Chidhaham for a sharana.

Holding words ... tiredness, Guheshwarā? : Brahma is described as Nishabdha or silence. Linga is beyond the grasp for mind or words. Describing linga is tiresome. Sharana is now in a state of Nishabdha and it is a word itself. Even the word Nishabdha is not there for a Lingaikya sharana.

Summary:

Sharana is united with linga and he is Nishunya or bayalu. Nāham, Koham, and Sōham do not exist in bayalu. Even Āham is not there. There is silence even for ‘Nishabdham Brahma’. Irrespective of the form of Āham; whether it is Nāham, or Koham or Sōham, they lead to the cycle of birth, life and death. Knowing this, can a Lingaikya sharana speak of these?

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ā,āÄzsÉ-ā®èzÀ “É¼Ä,ÄÄ gÁeÁ£Àß, °É,Äj®èzÀ NUÀgÀ,
 āÈµÀ”sÀ āÄÄÄÖzÀ °ÄAiÄÄ£ÄÄ, “ÉuÉÚAiÄÄ
 °ÉÆ,ÉāAj®èzÉ PÀAqÄÄAqÉ.
 ²±ÄÄ PÀAqÀ PÀ£Ä¹£ÄAvÉ,
 UÄÄ°ÉÄ±ÁégÀ£ÉA\$ÄzÄÄ °É,Äj®èzÀ \$AiÄÄ®Ä !

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vasudheyillada beļasu rājānna, hesarillada ōgara,
 vṛṣabha muṭṭada hanyanu, beṇṇeya hosevarillade kaṁḍuṁḍe.

shishu kaṇḍa kanasinante,
guhēshvaranembudu hesarillada bayalu !

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*Growth without soil, it is feast,
Soup without name,
Milk untouched by cow,
Seeing butter without churning
Like Child seeing a dream,
Guheshwara is nameless bayalu!*

Explanation:

Growth without ...without name: Rice crop has grown without the soil. It is not an ordinary crop. The rice is fit for a king. When cooked it yields a feast. This riddle is explained in the following way. Soil refers to body, not any body, but body with beautiful organs. The crop refers to internal happiness. Sharana ignoring his Sthula body grows happiness inside the body. Rice is cooked in the fire that evolved with the knowledge of Parashiva. It is now the best rice and provides eternal happiness. Since there is no other happiness that is equal, it is one of the rare happiness.

Milk untouched ...nameless bayalu! : Sweet milk comes from special cow. From that milk comes sweet butter. Person eating the special rice with this butter is immensely happier. The real meaning of this is that sharana is not interested in the things of world. From his performance of Shivayoga, he achieves things that are untouched by words, things that are beyond comprehension by the organs. He is immensely happy. His state is like the dream of a child. It cannot be explained but only be enjoyed.

Summary:

Crop is grown without soil. It is fit for a king. It is good for a rare feast. Milk is untouched by cow. Butter without churning the cream. Happiness that comes from eating these three cannot be explained. It is like a dream of a child. The interpretation of this riddle is that disregarding body a sharana grows happiness of soul in his mind. It is not an ordinary happiness but it is fit for a king. He prepares a feast using his undivided devotion to linga. Then the knowledge of Shiva evolves that is not churned by his sense organs. He enjoys the feast and he is immensely happy. His happiness cannot be described because it is like a dream of a child.

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zsÀgÉAiÄÄUÀ®zÀ °ÄÄ~Éè °ÀjzÄÄ ¢ÉÄÄ-ÄvÄÛ PÄAqÉ.
§~ÉAiÄÄ ©Ä,ÄÄªÄ UÄAqÀgÁgÀÆ E®è ;
°ÀjzÄÄ Nr°Ä£ÉAzÀqÉ vÄ~É PÄt§gÄÄvÄÛzÉ.
²gÄªÄ »rczÀ°É£ÉA§ªÄj£ÁßgÀÆ E®è !

°ÀjzÁqÀÄªÀ °ÀÄ´ÉèAiÀÄ PÀAqÀÄ °ÀªÀÄ ¨É¼ÁîgÀªÀ
 ©IÄÖ, ¨ÉÄAmÉPÁ¼ §´ÉAiÀÄ ©Ä¹zÀqÉ °ÀÄ´ÉèAiÀÄÄf
 °ÉÆÄ-ÄvÄÄÜ.
 ªÄÄgÄÄ¼ÄÄzÀ´ÉAiÀÄ°è
 °ÀÄ´ÉèAiÀÄÄÉÉ,ÉAiÀÄ¨ÉÄPÉAzÄÄ
 ,ÄgÄ¼Ä ©IÄÖ ¨ÄtªÄÉÉÆAzÄÄ PÉÉAiÀÄ°è
 »rzÄÄ[zÀqÉ?],
 °Ä¼Äî PÉÆ¼ÄîªÀ zÄÄn UÄIÖ ¨ÉIÖªÀ PÄ¼ÉzÄÄ
 CvÄÜ §AiÄÄª ÄÄÄgÀÈÀ vÄ ªÄÄ¼öÉUÉÆArvÄÄÜ.
 °ÄvÉÜ ,ÄjzÄ ªÄÄÈUÄªÀ vÄÉÉZÄÑqÉ
 ÉÁj °Ä¼özÄÄ ©ªÄè ªÄÄ¼özÄÄ °ÀÄ´Éè ,ÄwÜvÄÄÜ.
 CzÄ QaNªèzÄ ÉÁrUÉÆAiÀÄÄÝ ,ÄÄIÄÖ ¨Ät,ªÄ
 ªÄiÁqÄªÄ
 ,ÄvÄÜ °ÀÄ´Éè PÀgÀV ,Ä§ G½-ÄvÄÄÜ,
 ¤²ÑAvÄªÄ-ÄvÄÄÜ.
 UÄÄ°ÉÄ±ÀégÁ, ¤ªÄÄª ±ÀgÀt
 PÄnÖçgÄ ¨Ät,ÄzÄ ªÄÄÉUÉ §AzÄÉÄÄ.

662

dhareyagalada hulle haridu mēyitta kaṇḍe.
 baleya bīsuva gaṇḍarārū illa ;
 haridu ṍḍihanemḍaḍe tale kāṇabaruttade.
 shirava hiḍididahenembavarinnārū illa !
 haridāḍuva hulleya kaṇḍu halavu beḷḷārava biṭṭu,
 bēmṭekārxa baleya bīsidaḍe hulleyam̐ji hōyittu.
 maruḷudaleyalli hulleyaneseyabēkerṇdu
 saraḷa biṭṭu bāṇavanom̐du kaiyalli hiḍidu[ḍaḍe?],
 haḷḷa koḷḷava dām̐ṭi gaṭṭa beṭṭava kaḷedu
 atta bayala marana tā marxegom̐dittu.
 hatte sārīda m̐rugava tāneccaḍe
 nāri harxidu billu murxidu hulle sattittu.
 ada kiccillada nāḍigoydu suṭṭu bāṇasava māḍalu
 satta hulle karagi saba uḷiyittu, nishcim̐tavāyittu.
 guhēshvarā, nimma sharaṇa
 kaṭṭidira bāṇasada manege baṇḍanu.

662

*Saw deer as big as earth grazing.
 No man to spread the net;*

*If caught chasing head shows
 No one says of holding head!
 Seeing the wandering deer leaving ordinary net
 Hunter spreads net, deer runs away.
 Thinking to kill the deer
 Having an arrow in the hand
 Passing valleys, leaving behind mountains
 Stands to hide behind bayalu.
 Nearing the animal throws the arrow
 String breaks, bow cracks deer dies.
 Taking it to fireless town, burns to perfection,
 Dead deer melts, remains body, without worries,
 Guheshwarā, your sharana*

Explanation:

Came to ... earth grazing. : This world is vast and beyond imagination. It is like a grazing grass field. An animal is grazing freely. This animal is none other than māya.

No man ... holding head! : The māya is not an ordinary animal. This world has numerous persons with enormous strength and vast knowledge. But they cannot catch the animal by spreading nets. If they attempt to catch the animal it shows up its head as pride in them. Who can quell pride that says 'I'?

Seeing the ... ran away. : Sharana is an experienced hunter. He is determined to destroy the animal. He sees many enchanted animals. Instead of spreading ordinary nets to catch the animals, he spreads the most powerful net namely the net of devotion to Shiva. The animal is afraid and runs away.

Thinking to ... behind bayalu. : Sharana is determined to kill the animal. He chases the animal so he can kill with a sharp arrow. The arrow is none other than the one of devotion to Shiva. The animal travels through sadness-happiness, hills-mountains, jealousy-love and hides behind a tree near bayalu. Sharana follows the animal.

Nearing the ... deer dies: Sharana approaches the animal. He let go his arrow of devotion. The animal dies. The bow breaks with the death of the animal and frees sharana from duality of mind.

Taking it ... without worries: Fireless town refers to place of Shiva. It is also the place of the soul. Chidhbayalu is pure mind without any thoughts. Sharana takes the animal to the place of Shiva with the knowledge 'I am Shiva'. He cooks the animal in this fire. Then there is no māya and no body of māya leaving only the idea of Shiva. Even this idea disappears slowly. Now everything is bayalu.

Guheshwarā, your ... without duality. : Sharana is now in the place of Shiva. He unites with bayalu and experiences immense happiness.

Māya is like an animal. It moves all over the world. There is no one bold enough to catch by spreading the devotional net. If caught by chasing the head of māya, she appears as pride. Who can suppress such a pride? Seeing māya sharana spreads devotional net of Shiva. Māya, the animal is afraid of the strong net and it runs away. Sharana being a good hunter chases it with the intention of putting an end to the animal. The animal travels through sad-happy, hill-mountain, and hides behind primeval tree. Sharana approaching the animal shoots with a sharp arrow and kills the animal. With the death of the animal, sharana loses duality of mind. The bow breaks. Sharana prepares a feast burning the body of the animal from fire that has no illusions of māya. His devotion to Parashiva intensifies with the knowledge that 'I am Parashiva'. He unites with Parashiva and enjoys eternal happiness.

PÁiÀÄzÉ¼ÀUÉ PÀgÄÄ¼ÄÄ¼ÄîÈÄßPÀìgÀ °À¹aÄÄ
aÄiÁtzÄÄ.

PÁAiÄÄzÉÆ¼ÀUÀt PÀgÄÄ¼À vÉUÉzÄÄ PÀAUÄ¼ÄÄ
äÉÄÄ°j¹,

EzÀ£ÀqÀV ðÀÄqÀV UÀqÀtÂ,ÀÄwÛzÉÝ ;
K£ÉA"É UÀÄºÉÄ±ÀégÁ ?

kāyadoḷage karuḷuḷḷannakkara hasivu māṇadu.
kāyadoḷagaṇa karuḷa tegedu karṅgaḷa mēlirisi,
idanaḍagi maḍagi gaḍaṇisuttidde ;
ēnembe guhēshvarā ?

*Hunger does not go away with desires in body
Remove desires placing on eyes
Cook, reserve and offer;
What can I say Guheshwarā?*

Hunger does ... in body: Love of body leads to desires for information about sound, touch, form, liquidity and smell. Desire increases with hunger of organs of body for the worldly things. A person with desire spends most of his time in securing those things to enjoy them. With love of things that pleases the body he does not realize the truth about the soul.

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the Prāṇalinga. Finally, he unites with linga. With unity there is no sharana. Only bayalu remains.

Summary:

With love of body there is desire for the things of sound, touch, form, liquidity and smell. So people spend most of their life seeking things of pleasures. With desire they do not have any interest in learning the truth about the soul or seeking eternal happiness.

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D¾Ä šTÚzÀ ¢ÄÄÈUÀ¢ÄÄ vÉÆ¾ðÉAiÄÄqÀVvÄÄÛ.
 ŠAiÄÄ® ¢ÄÄÆ¾Ä ¤ÆÄPÀzÉÆ¾ÄUÉ ,Aj, ¢ÉeÉÓAiÄÄ
 fÉÆÄr,
 vÉÆ¾ðÉAiÄÄ ¤ÉAŠ½«rzÄÄ vÉÆÄ»ÈÀ°èUÉ ŠAÇvÄÄÛ.
 ¢ÄÄÈUÀ¢ÄÄ ' ,ÉÆ(,i)°ÄÄ ,ÉÆ(,i)°ÄÄ' JÈÄÄßwÛÇÝvÄÄÛ.
 E°À¥ÄgÀ¢ÄÄ «ÄÄ¾ô ¤AÇvÄÄÛ.
 vÉÆÄgÀ°èzÄ ©®Äè, ¤ÄÄ¾ðÉx¹zÄ ¤Ät !
 C¾ô«ÈÄ PÉÊAiÄÄ°è PÄÄgÄÄ°Ä ¤Ät,Ä°Ä ¢ÄiÄr,
 vÉ¾-Ä®èzÄ ±ÁPÀzÄ°è CrUÉAiÄÄ ¢ÄiÄrzÄ ¤ÆÄ£Ä¢Ä
 C!ðvÄ¢Ä ¢ÄiÄrzÄ ¥Äæ ,ÄzÄÇAzÄ ,ÄÄTAiÄiÄzÉ
 UÄÄ°ÉÄ±ÄégÁ !

664

ārxu baṇṇada mṛugavu torxeyaḍagittu.
 bayala mūrxu lōkadoḷage sāri, hejjeya nōḍi,
 torxeya beṁbaḷiviḍidu tōhinallige baṁdittu.
 mṛugavu 'so(s)haṁ so(s)haṁ' ennuttiddittu.
 ihaparava mīrxi niṁdittu.
 tōralillada billu, bērxenisida bāṇa !
 arxivina kaiyalli kuruha bāṇasava māḍi,
 terxayillada shākadalli aḍigeya māḍida bōnava
 arpitava māḍida prasādadiṁda sukhīyāde guhēshvarā !

664

*Six-colored animal showed up hiding.
 Spreads bayalu in three worlds, sees the step,
 Following the stream came to shore.
 Animal said 'sōham sōham',
 Stood beyond the horizon.
 Bow not seen, unified arrow!
 In the hands of knowledge making the symbol
 Food cooked in fire without obstruction
 Am happy from the offered prasādha, Guheshwarā!*

Explanation:

ḡġÁ¼À³ÉĀŞ ȮÀ¹³ÀĀ-vÀÈµÉAiÀÄ ²±ÀÄ«AUÉ ¨ÉĀPEAzÀÄ
 ³ÀÄÄUÉPAiÀÄ ¨É,ÀUÉÆ¼À®¼ÔAiÀÄġÀÄ
 ³ÀÄÆ¼Ä-ÉÆĀPÀ UÄÄ°ÉÄ±ÀégÁ !

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nirālavemba shishuvimge prutviyemba totṭilu.
 nijaikyavemba tāyi baṁdu moleya koṭṭu, beṇṇeyanikki,
 vāyu baṁdu totṭila tūgi joḡlavāḍidaḍe,
 ākāsha baṁdu shishuvanettikoṁḍu beḷeyisittalla !
 nirālavemba hasivu-tṛuṣheya shishuvimge bēkemḍu
 mugdheya besaḡolalarxiyaru mūrṣulōka guhēshvarā !

665

*For the baby named Nirāla earth is a cradle.
 Mother named Nijaikya breast-fed, puts butter,
 Coming air rocks the cradle singing
 Sky came carried the baby and made him grow!
 Baby Nirāla is of hunger-thirst
 The three worlds cannot learn this Guheshwarā!*

Explanation:

For the ... is a cradle. : Nirāla refers to pure energy in the form of bayalu or Parashiva. Child refers to jeeva and earth refers to the heart. The heart is like a cradle and Jeeva is in this cradle Jeeva, as part of Nirāla, is inside the body.

Mother named ... him grow! : There is no difference between jeeva and Shiva. Both are pure consciences. The knowledge is the mother. She feeds the knowledge 'you are not the body, you are truly Shiva'. The cradle swings with the sounds of lullaby 'Shiva-Om, Shiva-Om'. With the spread of Shiva knowledge ideas of jeeva disappears. There is no duality of mind. This is the state for equality with Parashiva.

Baby Nirāla ... this Guheshwarā! : Jeeva is the child and Nirāla is pure energy or consciousness. They do not have hunger or thirst. They are suppressed with pure energy and this fact is not known. So they are unsatisfied. They also suffer from sadness because of birth-death events. They are surrounded with ignorance.

Summary:

The energy that is in the middle of heart is the child. The heart is a cradle for that child. The power of knowledge is the mother. Knowledge of Shiva is the milk and the experience of unity with Parashiva is the butter. Memory of Shiva is the air. The air swings the cradle that generates the sound 'I am Shiva'. This sound spreads to every part of child. The child is happy. This happiness increases his thirst and hunger for more Shiva knowledge. This way of suppressing hunger-thirst is not known to people.

666

G°zÀ ãÄgÀzÀ ¥AQëAiÄÄVÉ
 zÉ,ÉzÉ,ÉAiÄÄÉ°ÄwÛzÉY.
 C¾ôãÄj®è, C¾ôãÄj®è ; C¾ôzÄÄ ãÄ¾ôÉ-ÄvÀÛAiÄiÄå !
 ãÄqÄÄ«ÉÉ¾ÄUÉ ©zÁY D°PÀ°èÉÄÄVÉ
 vÄÉß vÄÉÁVzÄYÉÄÄ UÄÄ°ÉÄ±ÄégÄAiÄÄÉÄÄ.

666

ulida marada pakshiyante desedeseyanālisuttidde.
 arxivarilla, arxivarilla ; arxidu marxeyittayyā !
 maḍuvinoḷage bidda ālikallinaṁte
 tanna tānāgiddanu guhēshvarayyanu.

666

*Singing bird on tree spreads in all directions.
 No learners, no learners, forgot learned!
 Like the hailstone falling in the lake,
 He remained self, Guheshwara.*

Explanation:

Singing bird ... all directions. : A bird on a tree sings with melodious voice. Its voice spreads in all directions. Sharana is like the bird. He stays in a tree that has no duality. The sound ‘Shiva Om’ is heard everywhere in his body. He enjoys the music.

No learners ... forgot learned! : The melodious sound ‘Shiva Om’ is inside the body of a sharana. People can hear and enjoy music outside of their body. They do not know the existence of music inside of their body. So they cannot learn or if they did they forget.

Like the ... self, Guheshwara: The hailstone that drops from sky to the water on earth changes its shape and it becomes the water itself. Similarly, a sharana falling in the ocean of knowledge becomes the knowledge. He becomes the bayalu.

Summary:

A bird sitting on a tree sings melodiously. The music spreads everywhere. The bird is happy hearing its own echo. Similarly, a sharana hears the music ‘Shiva Om’ inside of his body. He enjoys the music. As the sound spreads his body sharana is immensely happy. He unites Parashiva just like the hailstone falling into water and becoming water itself.

667

ãÄ¾¾gÀ°è ãÄÄÄÖ®è, D¾¾°è vÉÆgÀ®è,
 JAlgÀ°è PÄAqÄÄç®è, MAzÄ¾°è xAzÄÄç®è.
 KÉÉAzÉÄ`É, JAvÉAzÉÄ`É ?
 PÄAiÄÄzÀ°è C½zÄÄç®è, fÄÄzÄÄ°è G½zÄÄç®è ;
 UÄÄ°ÉÄ±ÄégÄÉÉÄ\$ °AUÄÄÄÄ ±Ä\$YPEİ \$AzÄÄç®è.

mūrxaralli muṭṭalilla, ārxarxalli toralilla,
 eṁṭaralli kaṁḍudilla, oṁdarxalli niṁḍudilla.
 ēṇeṁḍeṁbe, eṁṭeṁḍeṁbe ?
 kāyadalli aḷidudilla, jīvadalli uḷidudilla ;
 guhēshvaranemba liṁgavu shabdakke baṁḍudilla.

667

*In three did not touch,
 In six did not show.
 In eight did not see,
 In one did not stand.
 What can I say, how can I say?
 Did not destruct in body,
 Did not remain in soul;
 Guheshwaralinga did not come for sound.*

Explanation:

In three ... not touch: Performer of Shivayoga has three types of bodies. They are Bogāṅga, Thyagāṅga, and Yogāṅga. Bogāṅga refers to his Sthulāṅga that is engaged in simplicity or Sadhāchāra. The offerings of Prasāḍha purify the mind. It is Thyagāṅga or Sukshma body. Yogāṅga is the pure mind gained by meditating Shiva. Parashiva is with in the reach of the union of these three bodies.

In six ... not show: Performer of Shivayoga sees the six chakras or wheels of power. They are Ādhāra, Swadhīstāna, Manipooraka, Anāhata, Vishudhī and Ājñā. He worships six lingas at these wheels of power. At each place he views the linga. But, Nishkalalinga or Parashiva is beyond these lingas.

In eight ... not see: Earth, water, fire, air, sky, mind, knowledge, and arrogance are the eight external things. The union of these eight is the world. Nishkalalinga is not in these eight.

In one ... not stand: Parashiva is one and only one. There are no twos in Parashiva. Adhvaitha says ‘Ekamevas dwithiam’- meaning one only, there are no two in it. This is to discredit dwaitha philosophy. Yet, Nishkalalinga is not in adhvaitha or dwaitha.

What can ... I say? : What is Nishkalalinga? What is the form of it? How does it exist? None of these is with in the reach of knowledge.

Did not ... in soul; Nishkalalinga is in the body and cannot be destroyed. Also, Nishkalalinga is not bounded by the cycle of birth and death.

Guheshwaralinga did not come for sound: The world and all ideas about this world came from Mahalinga. These can be described with words. Parashiva or Nishkalalinga is beyond these three and cannot be explained with words. In Parashiva linga, there are no Sthula, Sukshma, and Kāraṇa worlds, no influence of Shiva-Shakthi. Everything is in peace.

The body is purified following Sadhāchāra or simple life, the mind is purified with the prasādhā, and bhāva is purified with Shiva meditation. They are called Bogāṅga, Thyagāṅga, and Yogāṅga respectively. Parashiva is not bonded by these three. There are six inner wheels of power namely- Ādhāra, Swadhistāna, Manipooraka, Anāhata, Vishudhhi and Ājna, and there are six positions of linga namely- Āchāralinga, Gurulinga, Shivalinga, Jangamalinga, Prasādhalinga, and Mahalinga. The performer of Shivayoga views these six lingas. But Parashiva is not seen here too. There are eight external things namely, earth, water, fire, air, sky, mind, knowledge, and arrogance. This world consists of these eight. The things in the world are very attractive to the eyes and to the mind. Yet, Parashiva is not seen or not perceived by mind. Also, Parashiva is not grasped in the famous words ‘Ekamevas dwithiam’. Parashiva cannot end with the body because jeeva is not bounded to body. Parashiva is beyond any description. Sharana becomes ikya in Parashiva.

aÁAiÄÄ æZæUÉAiÄÄÝqÉ DPÁ±À
 eÉÆÛUÄÄ¼aÁrvÄÄÛ.

§AiÄ®Ä §¼À°zÉÉAzÀqÉ xgÁ¼À ¢ÉÆ´ÉUÉÆnÖvÄÄÜ.
 DPÁ±ÄªÄQävVÄÄÜ, eÉÆÄUÄÄ¼Ä ¢AcvÄÄÜ.
 UÄÄ°ÉÄ±ÄègÄÉÉÊzÁÉ E®èzÄÄvÉ !

vāyu nidregeydaḍe ākāsha jōḡulavādittu.
 bayalu baḷalidenemdaḍe nirāḷa molegoṭṭittu.
 ākāshavaḍagittu, jōḡuḷa nirmittu.
 guhēshvaranaidāne illadamte !

*If air sleeps sky sings lullaby.
If bayalu says tired linga is in unity.
Sky is suppressed, lullaby stops.
Guheshwara is there as if He is not!*

If air ... sings lullaby: The mind like air, always wanders. It is very much attracted to things of this world. The mind becomes steadfast with the performance of Shivayoga. It is in a unique (swelled) status. It receives the knowledge of Shiva. This is like the broad, calm, and formless sky. Sharana is in this status. He hears the words that he is Parashiva and Parashiva is himself.

710

Sky is ... is not! : Sharana is now with bayalu and he is bayalu. Even the idea that he was a sharana is not there now. He is as if he is not. This is the status of Parashiva.

Summary:

The mind of sharana is calm. He hears only the sounds of Shiva 'that sharana is Parashiva and Parashiva is himself'. Even this sound gradually disappears with time. This happens when a sharana unites with Parashiva. He enjoys his bliss. He is with Parashiva as if he is not. This is the status of Parashiva.

669

GŸÁÇüPÀ »ÄÄÈÀ»ÄÄ !
 GŸÁÇügÀ»vÀ »ÄÄÈÀ »AzÀ°è »»ÁvÀ»Á-ÄvÄÄÛ.
 DÈÄAzÀ ``sÁ»ÄÄÄ !
 ©AzÄÄ vÁÈÄ½zÄÄ »AzÀ°è »»ÁvÀ»Á-ÄvÄÄÛ.
 °AUÉÆzÄAiÄÄ ŸÄædé° ,ÄÄwÛzÉ.
 UÄÄ°ÉÄ±ÄégÀ°UÄ»ÄÄ vÁÈÈAiÄiÁV !

669

upādhika manavu !
 upādhirahita mana nīmdalli nivātavāyittu.
 ānārnda bhāvavu !
 bīndu tānaḷidu nīmdalli nivātavāyittu.
 līṁgodaya prajvalisuttide.
 guhēshvaraligavu tāneyāgi !

669

*Mind with and without action
 Is in peace when stops.
 Notion of happiness!
 Is in peace when vision stops.
 Birth of linga is shining,
 Being Guheshwaralinga himself!*

Explanation:

Mind with ... when stops: The mind with action is called Upādhika. There are two kinds of actions. First is with ideas of mind or Bhāva-vruththi and the second is called Vishaya-vruththi or actions related to love, pride. The latter can be expressed in words. When these actions are suppressed then the mind is called Upādhi-rahitha (rahitha means without). If the suppressed mind becomes peaceful then the status is in a swelled one.

Notion of ... vision stops: In this swelled state sharana enjoys happiness. Even the idea of happiness is gone. Only peace remains.

Birth of ...Guheshwaralinga himself! : With peace, there is no duality between body and linga. Only the philosophy of Shiva remains. Lingaikya sharana is with that philosophy.

Summary:

The mind with actions is called Upādhika and without is called Nirupādhika. The mind has to find peace by itself. In this state it is swelled and enjoys happiness. With the happiness gone there remains the idea of linga. It shines with knowledge. Sharana unites with this knowledge and is in the ikya state. Everything is in peace and only the Shiva philosophy remains.

670

²±ÄÄ vÁAiÄÄ ¢ÉÆ´É³Á®ÉÉÆ,ÉzÄÄAqÄÄ vÀÈ¥ÄÛ£ÁV
 °É,ÀgÀ ´É,ÀUÉÆAŞqÄzÄÄ G¥Ä³ÉÄUÉ ,zÄÄ³Ä®èAiÀiÁâ

!

PÀuÁÚ° PÀ¥Àà £ÄÄAV ,ÀtÚ ŞtÚUÄ®ÄrUÉ,
 ŞtÚzÉÆ¼AUÀt ¨sÀæ³ÉÄ E£ÁßjUÄ¼Ä³ÀqÄzÄÄ ?
 ŞtÚ ,Ä³ÄÄÄZÀNÄiÄÄ³ÁV ŞtÚ ŞUÉAiÄÄ£É £ÄÄAV,
 UÄÄ°ÉÄ±ÀégÀ£ÉŞ ¼®³À ¼d³À ¼µÄàwÜ

£ÄÄAVvÄÄÛ !

670

shishu tāya molevālanoseduṁḍu ṭṛuptanāgi
 hesara besagombaḍadu upamege sādyavallayyā !
 kaṇṇāli kappa nuṁgi saṇṇa baṇṇagaluḍige,
 baṇṇadoḷagaṇa bhrame innāriḡaḷavaḍadu ?
 baṇṇa samuccayavāgi baṇṇa bageyane nuṁgi,
 guhēshvaranēmba nilava nijava nijada niṣhpatti nuṁgittu !

670

*Child is content drinking mother's milk
 Cannot be described or compared!
 Swallows the darkness of eyes
 Leaves small spots of color,
 Who can see the illusions of color?
 Color spreads and swallows itself,
 The status of Guheshwaralinga is complete!*

Explanation:

Child is ... or compared! : Child is a sharana and the mother is Parashiva. Sharana has reached his peak performing Shivayoga. There, he experiences the unity with Parashiva. He is extremely happy. How to describe his current state? It is beyond the reach of words.

Swallows the ... of color? : With the experience of Parashiva sharana has nothing to forget. He is above the darkness (māya) that covers the entire world. With his experience there is no room for darkness.

Color spreads ... is complete! : Color refers to knowledge of different colors and it is called Kanditha. The knowledge that unites all the knowledge of colors is called Ākanditha. The Kanditha knowledge of a sharana is suppressed by Ākanditha knowledge. Even the Ākanditha knowledge is gone leaving only bayalu.

Summary:

Sharana performing Shivayoga reaches his peak. He experiences unity with Parashiva. Unity of Parashiva cannot be described. He has no darkness, no duality, and no illusions that he is different from Parashiva. With unity he is bayalu.

671

CAUÉÊAiÉÆ¼ÀUÀt £ÁjªÁ¼AzÀ ,À'
 CAŞgÀzÉgÀ¼ÉAiÄÄ £ÄÄAVvÀÛ~Áè !
 PAA~sAzÉÆ¼ÀUÀt ¢AiÁtÂPÀâzÀ ©AzÄÄ
 £ÄªAPÉÆÄn §æºÄgÀ £ÄÄAVvÀÛ~Áè !
 CAqAdªÉAŞ vÀwÛ ºÀ®ªÄÄ ¥AQëAiÄÄ £ÄÄAV
 ¤ªÄðAiÄÄªÁVvÄÄÛ UÄÄºÉÄ±ÄégÁ !

671

aṁgaiyoḷagaṇa nārivāḷada sasi
 aṁbaraderaḷeya nuṁgittallā !
 kaṁbhadoḷagaṇa māṇikyada biṁdu
 navakōṭi brahmara nuṁgittallā !
 aṁḍajaveṁba tatti halavu pakṣhiya nuṁgi
 nirvayavāgittu guhēshvarā !

671

*The plant in the palm
 Swallowed that moved!
 The jewel in the pillar
 Swallowed ninety million Brahmas!
 Egg appeared in mind swallowing several birds
 Became bayalu forever, Guheshwarā!*

Explanation:

The plant ... that moved! : Plant refers to Istalinga. Swallowed that moved refers to mind that stops from wandering. Sharana starts Shivayoga by placing Istalinga on his palm and then stares firmly. As a result air slows down both inside and outside of his body.

The jewel ... million Brahmas! : Pillar is body, jewel is Prānalinga, and million Brahmas are numerous desires. Body is like a pillar. Inside is

Egg appeared ... forever, Guheshwarā! : Egg refers to Mahalinga and several birds refer to world made from Panchabutha. Istalinga on the palm led to Prānalinga. Sharana gets the Shiva knowledge and offers himself to linga. With his offerings he loses ideas that 'he is the worshipper, he has the knowledge, he is in this world and other ideas of his mind'. His life is now complete. He is standing alone with bayalu. Then he loses even the idea that he is a sharana.

Sharana begins Shivayoga with Istalinga on his palm. With steadfast mind he views Istalinga. His mind enters the body to comprehend the luminous Prāṇalinga. The air stops both inside and outside of body. Sharana offers himself to linga and is free from numerous wandering thoughts of the world. He stands alone with linga. Then he has no idea that he is a sharana and he is bayalu.

[illegible]

eÁÕ£ÀeÉ£ãÃwAiÀÄ GzÀAiÀÄ ¨sÁ£ÀÄPÉ£EnAiÀÄ

„ÄéÈÄ“sÄªAzÀ GzÀAiÀÄ eÁÕÈÀ±ÀÆÈÀázÀ®qÀVzÀ
WÀÈÀªÆÉÃÉÉÄ“É UÀªºÉÄ±ÀègÁ.

manada koneya moneya mēle neneda nenahu
janana maraṇava nilisittu.
jñānāyōṭiya udaya bhāṇakoṭiya mīrxi,
svānubhāvada udaya jñānashūnyadalaḍagida
ghanavanēnembe guhēshvarā.

What can I say about the magnificent, Guheshwarā.

714

Birth of light ...beyond universe: Birth of light refers to Jnānalinga. It is luminous and is brighter than many suns. The light cannot be seen or can be comprehended by the mind. To see the light one should control the mind from wandering and should open his eyes of knowledge. It is possible only for a sharana.

Being united ... magnificent, Guheshwarā. : Sharana is now under the influence of Jnānalinga. With the brightness of the linga he unites and becomes linga. There is no difference between a sharana and linga. Only linga remains.

Summary:

The result of Shivayoga is the emptiness of mind except for the knowledge of Shiva. With the knowledge there is no awareness of body. There are no ideas of birth and death. Sharana is in this stage of Shivayoga. Here he sees the glowing lights of Jyothirlinga and is absorbed by it. There is nothing left except linga. This cannot be explained or described.

673

“sÁ³APÉÌ EA©®è, ±ÀŞÝ «ÄÃ,À®Ä £ÉÆÃqÁ.

£ÄÄrUÉ JqÉ-Ä®è, JqÉUÉ PÀqÉ-Ä®è,

UÄÄ°ÉÄ±ÀégÀ°AUÄ³ÄÄ !

³ÄÄ°Á°AUÉÊPÀâAUÉ K£ÄÄ JAzÄÄ

ŞUÉUÉÆ%ÄUÁUÄ“ÁgÀzÄAiÀiÁÄ.

673

bhāvakke imbillā, shabda mīsalu nōdā.

nuḍige eḍeyilla, eḍege kaḍeyilla,

guhēshvaralingavu !

mahālingaikyaṁge ēnu erindu bagegoḷagāgabāradayyā.

673

Views has no faults, see sound is reserved,

No limit for speaking, no limit for going,

For Guheshwaralinga!

The lingaikya should not ask how.

Explanation:

Views has ... is reserved: At the beginning everything was silent including philosophies. None existed. There was no room for any diversity. So, everything was silent.

No limit ... for going: Talk of linga is not simple. Everything with form can be described and the formless philosophies. Talk is present wherever there is quality and/or actions. Yet, there is no talk in Mahalinga.

For Guheshwaralinga ... ask how. : Sharana is with linga that cannot be grasped by mind, cannot be seen by eyes, and cannot be described. There is no difference between the two. His status with linga cannot be described.

Summary:

674

ÉÉÈÀ°À ÉÉÉÉªÀ ¢ÀÄÈÀ«®è, vÀÈÄÄ«ÉÁ,É ¢ÀÄÄªß®è.
ÉÉÉÉªÀ ¢ÀÄÈÀªÀÈÀwUÀ¼ÈÀ WÀÈÀPÉÌ
WÀÈÀªÀÈÉAvÉÁ¨É ?
vÀÈÀß®è vÁÉÁ-ÄvÀÄÛ ©üÈÀß«®èzÉ ¢AzÀ ¢dªÀÀ !
ÉÉÈÀ°À½zÉ ¢gÁ¼ÀªÀ PÀAqÄÄ¨É¾UÁzÉ.
JAwzÄÄÝzÄÄ CAvÉ CzÉ aAvÉ-Ä®èzÀÈÄÄ¨sÁªÀ
UÄÄ°ÉÄ±ÀégÁ. !

nenaha neneva manavilla, tanuvināse munnilla.
 neneva manavanatigaḷeda ghanakke ghanavanem̐m̐be ?
 tannalli t̃āñyittu bhinnavillade niṁḍa nijavu !
 nenahaḷide nirāḷava kaṁḍu berxagāde.
 em̐tiddudu am̐te ade ciṁteyilladanubhāva guh̃ṣhvarā. !

*No mind to remember, no desires of body ahead
How to say the magnificent that suppressed mind?
The truth itself becomes without duality!
Surprised seeing Nirāla without remembering.
Say this without any worries, Guheshwarā!*

No mind ... body ahead: With mind one can remember and with body there are desires. A sharana has no body and no mind with Lingaikya. So there is no remembering or there are no desires.

The truth ... without duality! : Linga stays by itself. There is nothing that is different from linga. Linga surrounds everything and beyond.

Surprised seeing ... remembering. : Sharana is the performer of Shivayoga. By performing Shivayoga he sees linga and the light of lights. Finally, he unites with Parashiva.

Say this ... worries, Guheshwarā: Parashiva is beyond time. He is same for all times. Sharana enjoys Parashiva in the original way.

With unity, sharana has no remembrance or no desires of body. There is no difference between him and Parashiva. Parashiva does not change with time. He is same for all times and sharana enjoys Him in the original way.

675

“É¼ÀUÀÄ PÀvÀÛˆÉAiÄÄ ÉÄÄAV M¼ÀUÉ
ÉÁÉÉÆŞâÉÉAiÀiÁZÉ.

PÁŞ PÀvÀÛˆÉAiÄÄ½zÄÄ

ᳵÄÄUÁÉÄÄ UÄÄ¼ôAiÀiÁZÉ UÄÄºÉÄ±ÀégÁ.

675

beḷagu kattaleya numṅi oḷage nānobbancyāde.

kāba kattaleyaḷidu

nimagānu gurxiyāde guhēshvarā.

675

Light swallows darkness became alone inside.

With kāba kaththale gone

Became your target Guheshwarā.

Explanation:

Light swallows ... alone inside: Light refers to the knowledge of jeeva and darkness refers to ignorance of jeeva. I am the body is ignorance of jeeva and I am Shiva is the knowledge of Jeeva. Sharana is not ignorant. He knows that he is not different from Parashiva.

With kāba ... target Guheshwarā: Kaththale means darkness and Kāba Kaththale is darkness due to knowledge. Sharana acquires the knowledge that I am Shiva or ‘Shiva Om’. This knowledge is called Kāba Kaththale because it differentiates sharana and Shiva. This darkness is also nonexistent before unity with Parashiva.

Summary:

Knowledge of jeeva is light and ignorance of jeeva is darkness. With knowledge, sharana knows that he is no different from Parashiva. This knowledge of sharana is called Kāba Kaththalu, a special type of darkness. To unite with Parashiva even this darkness must go. With the loss of Kāba darkness sharana unites with Parashiva.

676

PÉIÄÖzÄÉÄ¼,Ä ºÉÆÄV vÁÉÉ PÉnÖvÄÄÛ.

ºÉÄ¼ÄˆÉAvÄÆ “ÁgÄzÄÄ, PÉÄ¼Ä®AvÄÆ “ÁgÄzÄÄ;

JAwzÄÄÿzÄAvÉ !

,ÄºÄd ,ÁéÉÄÄˆsÁºÄzÄ ,ÄºÄÄåPï eÁÖÉÄºÄ

CeÁÖᳵ ᳵ®èÉÉ UÄÄºÉÄ±ÀégÁ ?

676

keṭṭudanarxasa hōgi tāne keṭṭittu.

hēḷaleṁtū bāradu, kēḷalaṁtū bāradu;

eṁtiddudaṁte !

sahaja svānubhāvada samyak jñānava

ajñāni ballane guhēshvarā ?

676

Seeking the false became false

Could not be said, could not be heard;

Were as is!

Ordinary knowledge

Can an ignorant knows, Guheshwarā?

Explanation:

Seeking the ... became false: Parashiva is Abhava, free from birth and death. He is Nissima, bayalu from the beginning. He is Atheetha, cannot be reached by knowledge. He is true for all times. A person decides to examine the truth about Parashiva. He learns the truth from his investigation. The idea that is the one responsible for investigation of truth is lost. He remains alone. He is a sharana the one who unites with linga

Could not ... as is! : Sharana knows the truth. It cannot be explained or can be compared with any other situations. It can only be experienced.

Ordinary knowledge ...knows, Guheshwarā? : Sharana is not interested in any kind of investigations. He is with eternal knowledge. People cannot understand his status.

Summary:

Parashiva is Abhava, Nisissima, and Atheetha. Sharana investigates to learn the truth. During his investigation he learns that he is Parashiva. He loses all earlier notions about himself. He stands united with Parashiva. His status cannot be explained but it can only be experienced. People who are in darkness do not understand his status.

677

duÀzÀUÀ®zÀ UÀUÀÈÀzÀ DÈÉ PÀÈÀ'ÈÀ°è\$AzÀÄ

æÉÄnÖvÀÛ PÀAqÉ.

CzÉÃÉÉA"É °ÉÃ¼Á, æÀÄ°ÁWÀÈÀæÀÈÀzÉAvÉA"É °ÉÃ¼Á

?

UÀÄ°ÉÃ±ÀégÀÉÉA\$ °AUÀæÀÈÀ%ôzÀÄ æÀÄ%ôÉzÀqÉ

~ÉÆÉ-Ä,ÀgÀzÀ æÉÄÄ~É \$Ar °ÀjzÀAvÉ !

677

jagadagalada gaganada āne kanasinallibamdu mettitta kamḍe.

adēnembe hēlā, mahāghanavanaderinteribe hēlā ?

guhēshvaranerimba liṁgavanarxidu marxedaḍe

lōyisarada mēle bamḍi haridaṁte !

677

Saw elephant wide as sky stamping in dream.

Tell what is it? Tell how is magnificent?

Learns Guheshwaralinga and if forgets

It is like cart running over the soft!

Explanation:

Saw elephant ... stamping in dream. : Sky refers to Parashiva or bayalu and elephant is sharana with the knowledge that he is Parashiva. Dream is the state of being and stamping refers to suppressing desires of body. Parashiva is bayalu. He is beyond this world and sharana is with the knowledge that 'I am Parashiva'. There is no awareness of his body at this state.

Tell what ... is magnificent? : Here it is not possible to describe either Parashiva or a sharana.

Learns Guheshwaralinga ... the soft! : Sharana learns that I am linga and forgets 'I am'. Sharana must learn his true identity and learns that he is Parashiva through experience. After learning that 'he is the one that learnt', is also lost. This is like a heavy vehicle running over a bag of liquid. How can the liquids stay as before? How can darkness stay in sharana with the light glowing in his heart?

Summary:

Sky is vast and Parashiva is beyond sky. Sharana enters the world of Parashiva. He is with the knowledge that 'I am Parashiva' experiences the unity with Him. With the experience sharana is free from the cycle of birth, life and death. His present condition cannot be described. Even the awareness that 'I am' also disappears. It is like a heavy vehicle running over a bag of liquid. How can the liquid stays as before? Similarly, a sharana cannot stay as before with his darkness gone from the light of Parashiva. He is united with Parashiva and is now bayalu.

678

PÀqÀ® ¢ÉÄÄ®t PÀ®Äè, 'r®Ä ¢ÉÆAiÄÄÝ ``Ä« !
vÀqÉzÀ gÀPÀì'AiÄÄ ¢ÄÄUÄ¼ÀqÀ«AiÄÄ°è ¢ÄÄrzÀ¼ÄÄ.
vÉÆqÉAiÄÄ``ÁgÀzÀ °!AiÄÄ §gÉAiÄÄ``ÁgÀzÄÄ £ÉÆÄqÁ !
£ÀqÄÄÄÄgÀ eÉÆÄÄwAiÄÄÄ ¢ÄAiÄÄÄ«£À PÉÆ£ÉAiÄÄ°è
£ÉÆÄqÁ !
¢ÉÆzÀ®èzÀ PÀqÉ-Ä®èzÀ
£ÀqÄÄ«®èzÀ HgÉÆ¼ÀUÉ »rzÄÄ
£ÄÄAVvÄÄÛ £ÉÆÄqÁ ¢ÉÄAiÄÄj, UÄÄ°ÉÄ±ÀégÁ !

678

kaḍala mēlaṇa kallu, siḍilu hoyda bāvi !
taḍeda rakkasiya magalaḍaviyalli maḍidaḷu.
toḍeyabārada lipiya bareyabārada nōḍā !
naḍunīra jyōtiyu vāyuvina koneyalli nōḍā !
modalillada kaḍeyillada
naḍuvillada ūroḷage hiḍidu

nurīgittu nōḍā hemmāri, guhēshvarā !

678

Stone on ocean-bank lightning struck well!

Daughter of demon died in forest.

Look, do not write letters that cannot be stopped!

Look, light in middle of water is at the end of air!

No beginning, no end

Holding in town without middle

Look, swallows the demon, Guheshwarā!

Explanation:

Stone on ... well! : Ocean refers to time, stone refers to body and well refers to inner mind. The body floats on the ocean of time. In the body is the mind. It is like a well with lots of information. It is both sweet and toxic. Māya lives in the mind protecting the contents of well.

Daughter of ... in forest. : Demon is māya and daughter is desire. Desire is part māya. It attracts jeeva with information and mesmerizes so that jeeva is in her control. This is the way jeeva is in the bonds of sumsāra. Sharana performing Shivayoga empties his mind leading it to be free from the bonds of māya. Māya disappears in that forest of information.

Look, do ... be stopped! : Sharana continues his practice of Shivayoga. His mind is free from the illusions of māya. In this silence only the words ‘Om’ now reside. It is not something that one can write and erase later. The sound ‘Om’ spreads his entire body.

Look, light ... of air! : Middle of water refers to the middle of heart and the light is the eternal light. Sharana is immersed in listening the sound of ‘Om’. He has no awareness of his body. He realizes the light of light as Parashiva.

No beginning ... demon, Guheshwarā! : Sharana has the light of Parashiva in his heart. It has no bounds of time or place. It is simply bayalu. Sharana realizes that he is Parashiva. He joins bayalu and becomes bayalu himself.

Summary:

The body emerged with time. The mind formed in the body. It is like a well. It has many types of data of this world. It is protected by māya. The other form of māya is desire. Due to desires, the inside of body is like a forest. Sharana is a performer of Shivayoga. He purifies his heart and mind by erasing all illusions of māya. Then he hears the sound of Om, the Omkāra. This sound cannot be written or erased. It spreads the entire body of sharana. He sees the light of lights of Parashiva. His soul becomes stand still in that light of Parashiva. He joins the light and becomes the light himself. This is the status of a sharana with Lingaikya.

679

vÀÄÄ© ¥ÀjªÄÄ¼ÄªÄ£ÄÄÄqÄÄzÉÆ ? ¥ÀjªÄÄ¼Ä
vÀÄÄ©AiÄÄ£ÄÄÄqÄÄzÉÆ ?
°AUÀ ¥ÁætªÁ-ÄvÉÆ ? ¥Áæt °AUªÁ-ÄvÉÆ ?
UÄÄªÉÄ±ÀégÁ., UÄÄªÉÄ±ÀégÁ., F G¨sÄAiÄÄzÄ
¨sÉÄzÄªÄ ¤Ä£É §-Éè !

679

tumbi parimaḷavanumḍudo ? parimaḷa tumbiyanumḍudo ?
linga prāṇavāyito ? prāṇa liṅgavāyito ?
guhēshvarā., guhēshvarā., ī ubhayada bhēdava nīne balle !

679

*Did bee eat fragrance?
Did fragrance eat bee?
Did linga become prāṇa?
Did prāṇa become Linga?
Guheshwarā, Guheshwarā.
You alone know the difference!*

Explanation:

Did bee ... eat bee? : The flower has fragrance both inside and outside. The bee is fond of that fragrance. It drinks the nectar along with the fragrance. The fragrance is now both inside and outside of the bee. The bee is completely immersed in the fragrance. At that point there is no difference between the fragrance and the bee. It is not possible to separate bee and the fragrance.

Did linga ... become Linga? : Sharana is the form of the soul or prāṇa. If linga is fragrance then sharana is the bee. Sharana remembers linga and he is with in linga. He enjoys his unity with linga. Linga is both inside and outside of sharana. In this situation linga and sharana cannot be separated. Who can say what is linga and who is sharana?

Guheshwarā ... the difference! : After the unity of sharana with Parashiva, sharana does not stay different from linga and linga does not stay different from sharana. This duality cannot exist. Saying that they are different is illusion of the mind. There are no twos but one only. In the end even the concept they are one disappears. Only Guheshwara knows what remains after words.

Summary:

The bee approaches the fragrance. The fragrance covers both inside and outside of the bee. They mix with each other. What is bee? What is fragrance? What mixed with what? It is not possible to say? Likewise linga is fragrance and bee is the sharana. Sharana performs Shivayoga and gains the knowledge of linga. Linga is both inside and outside of his body. Sharana is in linga and linga is completely with sharana. What is linga?

Who is sharana? Who joined what? It is not possible to identify. Sharana joining with linga both sharana and linga become bayalu.

680

“ÉuÉÚAiÄÄ PÄAzÀ® PÄgÀUÀ°IÖqÉ,
PÄAzÀ®Ä PÄgÀVvÄÄÛ “ÉuÉÚ G½-ÄvÄÄÛ !
vÄÄA©-ÄÇÝvÄÄÛ, ¥Äj³ÄÄ¼Ä«®è ; ¥Äj³ÄÄ¼Ä«ÇÝvÄÄÛ
vÄÄA©-Ä®è.
vÄxZÀÝÉÄÄ, vÄ£Àß ,ÀégÀÆ¥Ä«®è ;
UÄÄ°ÉÄ±ÀégÀxZÀÝÉÄÄ, °AUÄ«®è !

680

beṇṇeya kaṇḍala karagaliṭṭaḍe,
kaṇḍalu karagittu beṇṇe uḷiyittu !
tuṁbiyiddittu, parimaḷavilla ; parimaḷaviddittu tuṁbiyilla.
tāniddanu, tanna svarūpavilla ; guhēshvaraniddanu, liṁḡavilla !

680

*Put butter in pot for melting
Pot melted, butter stayed!
Bee stayed, no fragrance;
Fragrance remained, no bee.
I remained, no form;
Guheshwara stayed, no Linga!*

Explanation:

Put butter ... butter stayed! : Butter refers to linga, pot made out of mud refers to body, put for melting is to perform Shivayoga. Jeeva is with the knowledge that he is the body because it enjoys the pleasures of body. The body has the soul. It is part of Parashiva. Jeeva has no knowledge of the soul. So he is in sumsāra. Sharana or anga performs Shivayoga with devotion. As a result he loses awareness of his body. With this he gains the knowledge that he is linga.

Bee stayed ... no bee: The bond between fragrance and the bee is inseparable. Fragrance is bee and bee is fragrance. Similarly sharana or anga is no different from linga. Anga is linga and linga is anga. This is what sharana accomplished by performing Shivayoga. Sharana united with linga saying sharana there is no reason to say linga and vice versa.

I remained ... no Linga! : The true form of anga is linga. Both linga and anga are one and the same when they unite in the Ikyasthala. Only Parashiva remains. Now sharana is Guheshwara and Guheshwara is sharana. There is no anga or linga now. This state is called Nirbayasthala.

Summary:

Body is like a mud pot, butter is the soul, and Shivayoga is fire. Sharana performs Shivayoga. With its completion sharana loses awareness of his body. Then only linga remains. Sharana is of the knowledge that he is linga and I am linga. Later even that knowledge disappears. Now only Guheshwara remains. There is no linga or the sharana to say that I am linga. This state is called Nirbayasthala.

681

JAṣvÀÄÛÉÁ®Äì ®PÀë MmÉÖ ãÄÄÆ¼Ä
vÀwÛAiÄÄ¤QìvÀÛ PÀAqÉ ;
DÉÉAiÄiÁqÀ°ÉÆÃzÀqÉ MAzÄÄ aPÁìqÄÄ ÈÄÄAVvÀÛ
PÀAqÉ.
ÉÁJiÄiÁqÀ°ÉÆÃzÀqÉ MAzÄÄ ZÄAzÀæ³ÄÄwAiÄÄ
PÀAqÉÉÄÄ ;
¥ÀÈyé³ÄÄAqÀ®³ÀÈÉÆAzÄÄ ÉÉÆt ÈÄÄAVvÀÛ
PÀAqÉÉÄÄ !
UÄÄ°ÉÄ±ÀégÀÉÉÁṢ °AUÄ³À PÀAqÀ³ÀgÄÄ¼ÄîqÉ
°ÉÄ¼ÉÄ.

681

embattunālku lakṣha oṭṭe mūrṣu tattīyanikkitta kaṁḍe ;
āneyāḍahōḍaḍe oṁḍu cikkāḍu nuṁgitta kaṁḍe.
nāriyāḍahōḍaḍe oṁḍu caṁdramatiya kaṁḍenu ;
pruthvimaṁḍalavanorḍu noṇa nuṁgitta kaṁḍenu !
guhēshvaranēmba liṁgava kaṁḍavarulḷaḍe hēḷirē.

681

Saw placed 8.4 million camels and three type eggs;
If elephant played saw a small goat swallowed.
Woman gone to play became peaceful;
Entire universe saw a fly swallowed.
Guheshwaralinga if any of you seen tell.

Explanation:

Saw 8.4 million ... type eggs; The 8.4 million represents number of different bodies in this world. Camel represents going through numerous bodies that ends in jeeva. Three eggs mean three types of Bhāvas or ideas of mind namely, Vishwa, Thaijasa and Prājna. There are numerous types of animals in this world. Some are microscopic, some are gigantic, and others are in between. Jeeva takes many forms and at the end he enters the human body. He falls in love with the body. This body has three types namely, Sthula, Sukshma and Kārana. Jeeva travels in these three bodies and enjoys them. Because of his relation with these three bodies he gets the three types of Bhāvas or ideas namely, Vishwa, Thaijasa and Prājna.

If elephant ... goat swallowed. Because of the three types of ideas, Vishwa, Thaijasa and Prājna, jeeva thinks as if 'I am looking, I am doing, I am happy'. With this idea he is in the outside world and is caught in the web of māya. With his fortune he meets a guru who blesses him and shows him the path of Shiva. He follows the path of Shiva with great devotion and loses his pride.

Woman gone ... became peaceful; Woman refers to sharana who has become a wife to linga. To play refers performing Shivayoga to unite with linga. Forgetting the past devotee was in the bonds of māya. Now as a sharana is free from the bonds of māya. He does not have any pride, has the knowledge of his past, and is of the opinion that he is a wife to linga the husband. He worships linga with this idea in his mind and Bhāva. He offers himself to linga and is in peace without any bonds of life.

Entire universe ... fly swallowed. Fly refers to the idea or Bhāva of linga. How does a sharana see this world? His views are of linga and his mind is filled with linga. He does not see this world as rigid but sees as linga. The world is the form of linga.

Guheshwaralinga if ... seen tell. With his body and mind filled with linga sharana unites with linga. There is no sharana, no linga, no world and no dualities. There remains only bayalu. Since there remains no one to view everything is bayalu.

Summary:

Jeeva is now in the human body after going through 8.4 million different bodies. Jeeva functions in the three types of bodies namely, Sthula, Sukshma and Kārana and enjoys three types of experiences namely, Vishwa, Thaijasa and Prājna. Jeeva develops pride like 'I am doing, I did, I am learning'. With the blessings of a guru he is taught the knowledge of Parashiva. This knowledge makes him free from his pride and he is free from the bonds of māya. He is in peace and he is now the wife of linga. The entire world is linga for him. He unites with linga. With unity nothing is left. Only a Lingaikya sharana knows Parashiva.

682

vÉ¾ðÉ-Ä®èzÀ ¢ÄÄ°ÁWÀ£ÀªÄÄ PÄÄ¾Ä»AUÉ ``ÁgÀzÀ
 ¢ÄÄÄ£Äß
 vÉÆÄ¾ôzÀªÁgÁgÄÄ °ÉÄ¾Á
 ¢ÄÄ°ÁWÀ£À°AUÉÊPÄªª£ÄÄ ?
 C¾ÆrAiÄÄ PÄÆIzÀ°è £Á£ÁgÄÄªÄ ,ÁQëAiÄÄ PÁUÉÃ£ÄÄ.
 ``ÉÄ¾ðÉ ¢ÄiÁr £ÄÄrAiÄÄ§°ÄÄzÉ ¥Äæt°AUÄª£ÄÄ ?
 C¾ðªÄÄ ,£éAiÄÄªÁV ¢ÄÄ¾°ÄÄ £ÀµÄÖªÁzÀ°è
 UÄÄ°ÉÄ±ÁégÁ, ¢ªÄÄª ±ÁgÀt£ÄÄ G¥ÄªÄiÁwÃV£ÄÄ.

682

terxeyillada mahāghanavu kurxuhiringe bārada munna
 tōrxidavarāru hēlā mahāghanalim̐gaikyavanu ?
 arxūḍiya kūṭadalli nānāruva sāksḥiya kāṇēnu.
 bērxē māḍi nuḍiyabahude prāṇalim̐gavanu ?
 arxivu svayavāgi marxahu naṣṭavādalli
 guhēshvarā, nimma sharaṇanu upamāṭṭitanu.

682

*Magnificent without bounds before presence
 Tell who showed the hidden things?
 Things unites inside not seen any witness
 Is it possible to talk separating Prāṇalinga?
 Knowing knowledge without remembering
 Guheshwarā your sharana is beyond compare.*

Explanation:

Magnificent without ... hidden things? : Parashiva has no bounds. Before presenting himself as anga and linga He was alone in a state of bayalu. There was no guru to show Him or a pupil to see Him. He was alone and there were no ideas about Him.

Things unites ... any witness: Everything is in Parashiva. There is no duality to see or to be seen.

Is it ... separating prāṇalinga? : The soul is no different from linga. Linga is the soul and the soul is linga. They cannot be separated. Similarly in Parashiva there is no difference between jeeva and the world. They cannot be separated from Parashiva.

Knowing knowledge ... beyond compare: Parashiva is pure conscience. Only a sharana knows that he is Parashiva and Parashiva is himself. He knows this without any duality of his mind. With unity sharana does not stay as sharana. He is simply bayalu. How is it possible to compare bayalu?

Summary:

Parashiva is complete. Before coming into the palm as Istalinga, Parashiva is Agamyā or cannot be seen. He is the collection of everything. There is no one to see. Parashiva is the witness for Himself. Prāṇa and linga are also one and the same. They are inseparable. Sharana knows that he is linga and linga is sharana. He has no duality in his mind. How to describe a sharana after he unites with Parashiva?

683

PÀ¥ÀÇõgÀzÀ VjAiÄÄ Gj »rzÀqÉ EcÝ®ÄAmÉ ?
 æÄÄAf£À ²ªÁ®AiÀÄPÉÌ ©¹® PÀ¼À,ÀæÄÄAmÉ ?
 PÉAqÀzÀ VjAiÄÄ£ÄgÀV£À ``ÄtzÀ`ÉZÄÑqÉ
 æÄÄgÀ½ ``Ätª£Ä¼À,À®ÄAmÉ ?
 UÄÄ°ÉÄ±ÀégÀ££A\$ °AUÄª£Ä¼ôzÄÄ

683
karpūrada giriya uri hiḍidaḍe iddilum̐te ?
maṇṇijina shivālayakke bisila kaḷasavum̐te ?
keṇḍada giriyanaragina bāṇadaleccaḍe
marali bāṇavanarxasalum̐te ?
guhēshvaranem̐ba liṅgavanarxidu
marali neneyalum̐te ?

683

Explanation:

Is there ... of snow? : A temple made of snow. If the temple gets the pinnacle of sun, the temple melts away. Again there remains no trace of the temple.

Learning ... remember again? : Guheshwaralinga is like fire and sharana is like the camphor, like the temple, or like an arrow made of wax. Touching linga is like touching the fire. Sharana is consumed completely and there remains no residue or any trace of sharana.

Mountain of camphor; fire burns it completely without any residues. Temple made of snow; with sun as the pinnacle the temple completely melts away without leaving any trace; Hitting fire-mountain with an arrow made of wax, the arrow melts away without any trace. Similarly, sharana, uniting with Parashiva, leaves no trace.

ÉÆ¥ÀàqÀVzÀ ,ÀÄ³ÀiÄäxUÀ¼À³ÀgÀ°è
 UÀwAiÀÄ£À¾,ÀÄ³ÀgÉ ?
 C³ÀgÀ°è ³ÀÄwAiÀÄ£ÀgÀ,ÀÄ³ÀgÉ ?
 CAUÀ³É®è £ÀµÀÖÀÁV °AUÀ°ÄAiÀÄ³ÁZà³ÀgÀ°è
 UÀwAiÀÄ£À¾,ÀÄ³ÀgÉ ?
 C³ÀgÀ°è ³ÀÄwAiÀÄ£ÀgÀ,ÀÄ³ÀgÉ ?

UÀÄ°ÉÃ±ÀégÀÉÉÅ§ ¤d ¤AzÀ°ÀgÀ°è ?

684

soppaḍagida summānigaḷavaralli gatiyanarxasuvare ?

avaralli matiyanasuvare ?

aṁgavella naṣṭavāgi liṁgalīyavādavaralli gatiyanarxasuvare ?

avaralli matiyanasuvare ?

guhēshvaranemba nija nīmdavaralli ?

684

Can duality be expected with those in peace?

Can there be knowledge of duality in them?

With loss of body unites in linga

Can duality be expected?

Can there be knowledge of duality in them?

Guheshwarā among those stands true?

Explanation:

Can duality ... duality in them? : Sharana has no pride with unity. There is no duality between sharana and linga. They both are bayalu.

With loss ... stands true? : Sharana has no love of body, no wandering mind and no awareness. He is united with linga and is now bayalu.

Summary:

Sharana stands truly; he has no awareness of his body, he is free from the wandering mind, and he has no pride or desire. He has no duality of mind. He unites with linga and he is now a bayalu.

685

CnÖ ¤ÀÄÄIÖ°è, ¤ÀÄÄnÖ ¤ÀÄgÀ¼À°è.

KÉÉA°É °AUÀ°É, JAVÉA°É °AUÀ°É ?

¤d¤ÀÉÀ¾ôzÀ §½PÀ ¤ÀÄgÀ½ °ÀÄIÖ°è

PÁuÁ UÀÄ°ÉÃ±ÀégÁ.

685

aṭṭi muṭṭalilla, muṭṭi maraḷalilla.

ēnembe liṁgave, emtembe liṁgave ?

nijavanarxida baḷika maraḷi muṭṭalilla

kāṇā guhēshvarā.

685

Untouched running, touching failed to return.

What to say linga, How to say Linga?

After learning truth no birth again

See Guheshwarā.

Explanation:

Untouched running... say Linga? Things that are different from us can be chased for touching. After touching we can return to the starting place. Parashiva is everywhere. He cannot be separated from us. He is inside and

outside of us. There is no place or time that He is not present. How is it possible to chase or to touch? He should be touched after learning. Touching is not by separation but by uniting Him. With unity there is no question about returning to the original place.

After learning ...See Guheshwarā : Parashiva is Agamyā. He cannot be described. Sharana unites Him by forgetting his awareness. He becomes bayalu. He cannot return to this world again. He is free from birth and death, free from place and time. He is bayalu.

Summary:

We can chase things that are separate from us. We can also return to the starting point after the chase. But Parashiva is not separate from us. He is in our body and also outside the body. He cannot be chased, but by understanding Him with knowledge, He can be touched. Those who touch Him cannot stay separated from Him. Parashiva remains alone as bayalu. Once united there is no return, no birth and no death, no bound by time or place.

686

„ÄvÄââÄÆÉÆ¼ÄPÉÆAqÄ «ÄxÄâPÉÎ ¨sÄAUÄ ;
 «ÄxÄââÄÆÉÆ¼ÄPÉÆAqÄ „ÄvÄâPÉÎ ¨sÄAUÄ ;
 „ÄvÄââÄxÄâââÄÆÉÆ¼ÄPÉÆAqÄ âÄÄÆÄPÉÎ ¨sÄAUÄ ;
 âÄÄÆÄâÄÆÉÆ¼ÄPÉÆAqÄ eÄÖÆÄPÉÎ ¨sÄAUÄ;
 eÄÖÆÄâÄÆÉÆ¼ÄPÉÆAqÄ xÄdPÉÎ ¨sÄAUÄâÄÄAmÉ
 UÄÄ°ÉÄ±ÄégÁ ?

686

satyavanoḷakoṃḍa mithyakke bhaṃga ;
 mithyavanoḷakoṃḍa satyakke bhaṃga ;
 satyamithyavanoḷakoṃḍa manakke bhaṃga ;
 manavanoḷakoṃḍa jñānakke bhaṃga;
 jñānavanoḷakoṃḍa nijakke bhaṃgavumṇte guhēshvarā ?

686

*Learning truth blocks the untruth;
 Learning untruth blocks the truth;
 Learning truth and untruth blocks the mind!
 Learning mind blocks the knowledge;
 Are any blocks for knowledge of truth Guheshwara?*

Explanation:

Learning truth ... the truth; Learning that this world is true and ever lasting are false knowledge. Learning that this world is not true and not permanent is true knowledge. The mind comprehends the truth and the false knowledge. Jeeva learns from the mind. Jeeva is pure knowledge. By uniting with Parashiva jeeva becomes Nirbayalu or bayalu. Parashiva is the

truth and is ever lasting. The mind in time joins the world and jeeva in time joins Parashiva. Sharana performs activities to unite things with their original. This is called uniting with equality.

Learning truth ... the mind! The mind learns that this world is forever. It is false knowledge. Learning that this world is not forever is the true knowledge. The true and false knowledge and the learning by mind are not forever. They also disappear.

Learning mind ... the knowledge; The mind is sukshma though it functions with this world. Jeeva functions with the knowledge of mind. Both disappear in time. With the mind gone jeeva cannot function.

Are any ... truth Guheshwara? After mind fades either with time or by the practice of Shivayoga, pride in jeeva also disappears. The remaining is pure jeeva or soul. It is Parashiva without bonds either with time or place. This is the true status of a Lingaikya sharana.

Summary:

This vachana brings out three facts for uniting equally with Parashiva. The awareness of true and false in the mind should disappear. The mind with that knowledge should fade in the world and jeeva that functions with that mind should disassociate leaving pure and clear soul to unite with Parashiva. This is called unity with equality. The mind learns both false and truth. Jeeva experiences and learns from mind. Mind with time disappears from this world. With the loss of mind, jeeva is free and pure. Jeeva unites with Parashiva with equality. With unity only Parashiva remains.

687

vÀ£ÄÄ«®èzÉ PÀAqÄÄ PÀAqÄÄ ¤AzÉ.

“É¼V®èzÉ PÀAqÄÄ PÀAqÄÄ “É¼UÁZÉ.

gÀÆ-Ä®èzÉ PÀAqÄ¼ôzÉ UÄÄ°ÉÄ±ÀégÀ£ÉA§ °AUÀ³À !

687

tanuvillade kaṁḍu kaṁḍu niṁḍe.

berxagillade kaṁḍu kaṁḍu berxagāde.

rüyillade kaṁḍarxide guhēshvaranēmba liṁgava !

687

Stood seeing, seeing without body.

Wondered seeing, seeing without surprise.

Learning Guheshwaralinga without form!

Explanation:

Stood seeing ... without body. : Sharana has body. But he has no awareness of body. He sees with his eyes. Not the world, not the forms and not the beauties of this world. He sees himself and his pure soul within.

Wondered seeing ... without surprise. He is not surprised to see the world because he has no way to distinguish from linga. He enjoys what he sees.

ΠΑΑΙΑΑΕΑ®è, CPÁΑiÀÄÆÀ®è, UÄÄ°ÉÃ±ÀégÀ°AUÀ
vÁÆÉAiÀiÁV !

689

nā nīnermba bhēda arndū illa, imdū illa, erndū illa.
sālōkyaṇalla, sāmīpyanalla sharaṇa.
sārūpyanalla, sāyujyanalla sharaṇa.
kāyaṇalla, akāyaṇalla, guhēshvaraliṅga tāneyāgi !

689

*Differences between You and I,
Not then, not now, not any time.
Sharana does not wish for
Sālōkya, sāmīpya, sārūpya, or sāyujya,
No body, without body,
Being Guheshwaralinga himself!*

Explanation:

Differences between ... any time: With equality, a sharana is Parashiva. The words sharana and Parashiva are different. But there is no difference between the two. They were the same in the beginning, and remain same for ever. By uniting with Parashiva sharana is also bayalu.

Sharana does... sārūpya, or sāyujya; Salokya seekers are those wishing to live in His world; Samipya seekers wish to live close to Him; Sarupya seekers want to look like Him, and Sayujya seekers wish to live with him. These are the status achieved by performing various devotional acts. These suggest the difference between a devotee seeking and the one who grants the status. None of these four positions brings happiness to a sharana. Sharana does not seek any status with Parashiva.

No body ... Guheshwaralinga himself! Kāya refers to awareness of body and akāya refers to no awareness of body. Sharana is an akāya. Also he is without pride. He does not think that he has body. So he is not a kāya or an akāya. He has no awareness of is or is not. He is with equality in Parashiva.

Summary:

Uniting, sharana is now Parashiva. Now he is no different from Parashiva. Before the formation, after the formation of this world and for all times they are not different. They are not twos but one. Sharana does not wish for the four statuses namely, Sālōkya, Sāmīpya, Sārūpya, or Sāyujya. He has no awareness of his body so he has no body. He is linga.

690

ΠÀjAiÄÄ ±ÄÄÄwÛÈÀ °ÁgÀzÀ ¥ÀjAiÉÉÃAzÄÄ
±ÀÈAUÁgÀ,
ΠÀgÀzÀ §tÚZÀ ÈÄÄRaiÄÄ °É¼ÀV£É¼¼ÀqÀVvÄÄÛ !
¹r® §tÚ±ÀÈÄÄiÄÖ ±ÄÄqÀç MAzÀÆgÉ¼¼ÀUÉ

PAqAAUA°AiAA «zÉâAiAAÉAA ÉÉÆÃqÉ,
 ÉÉÆÃqAzÀ ¤sÁð³À «ÃgÀ«vÀgÀuÉ-ÄAzÀ !
 zsÁgÀÄtÂAiAA gÀZÀÉÉAiAA UÄÄ°ÉÃ±ÀégÀÉÉAS

°AUÄzÀ

“ÉqÀUÄÄ ÉÄÄAV CqÀVvÄÄÛ !

690

kariya muttina hārada pariyōindu shṛuṅgāra,
 karada baṇṇada nuḍiya beḷaginoḷaḍagittu !
 siḍila baṇṇavanuṭṭu maḍadi oṁdūroḷage
 kaḍugaliya vidyeyanu nōḍe,
 nōḍada nirbhāva vīravitarāṇeyimda !
 dhāruṇiya racaneya guhēshvaranēmba liṁgada
 beḍagu nuṁgi aḍagittu !

690

*A beauty is in black pearl necklace,
 Color of palm is in the light of talk!
 Wife in color of thunder is in town
 Look at the knowledge of magnificent,
 Not looking with indifference!
 With the formation of this world
 Fame of Guheshwaralinga hid with spread!*

Explanation:

A beauty ... pearl necklace: Black refers to ignorance. To possess the idea that I am body is ignorant even after learning that the body is stiff. It is a type of darkness to the mind. But the knowledge is to have the idea that I am the one learning and I am not the body. It amounts the removal of ignorance. It is also the knowledge of jeeva or the soul. With this type of knowledge sharana shines among others. To him, this knowledge is a kind of beauty.

Color of ... light of talk! : Palm refers to Istalinga, color to form and talk to knowledge. The knowledge of sharana, that I am Parashiva, is absorbed in Parashiva.

Wife in ... with indifference! Color of thunder refers to the sound of Shiva Om, wife is sharana, town refers to within and magnificent refers to Parashiva. After offering himself to Parashiva sharana becomes the wife. He is wearing clothes of the color of thunder. He views Mahalinga inside his body. He unites with Mahalinga.

With the ... with spread! : Sharana is not a sharana anymore. He cannot be separated from Parashiva. His status cannot be explained. Because there is no body, there is no mind to perceive, no world to view and everything is silent.

Summary:

Ignorance is to say that I am body and knowledge is to say that I am not body. With this type of knowledge sharana shines. Even this knowledge is absorbed by the knowledge that I am Parashiva. Then sharana becomes the wife of linga. He views linga and offers himself to linga. He views Parashiva with equality and he becomes one with Parashiva. Now sharana does not exist differently from Parashiva. There is no body, no mind and no world.

691

£ÄÄr-ÄAzÀ £ÀqÉÜÉñÖvÄÄÛ, £ÀqÉ-ÄAzÀ
£ÄÄrÜÉñÖvÄÄÛ,
"sÄÄzÀ UÄÄ,ÄÄIÄ CzÄÄ vÁÉÉ £Äa ¤AcvÄÄÛ.
UÄÄ°ÉÄ±ÄégÄ£ÉÄ\$ C¾ôÄÄ '£É \$AeÉAiÄiÄ-ÄvÄÛ-Äè.

691

nudiyimda naḍeḡeṭṭittu, naḍeyimda nuḍigeṭṭittu,
bhāvada gusuṭu adu tāne nāci nimḍittu.
guhēshvaranemba arxivu sine bamjeyāyittallā.

691

Talk spoiled walk, walk spoiled talk
Sound of views stopped being shy
Learning Guheshwara became fully barren.

Explanation:

Talk spoiled ... spoiled talk: Sharana is the greatest devotee who achieved linga-anaga-sāmarasya or equality with Parashiva. His status cannot be explained or described.

Sound of ... being shy: In the unity with Parashiva, there is a minute part of 'I am'. Even this stays silent with the quietness of Parashiva.

Learning Guheshwara ... fully barren: Words are silent. View of his mind has stopped. Only knowledge of Parashiva remains. There is nothing except the knowledge to learn. Even the word bayalu is silent. Sharana walked in the path of Shivayoga climbing the steps of shatsthala to reach the peak. It is now a bayalu.

Summary:

Sharana is united with Parashiva and has equality with Parashiva. He is beyond description. There exists a minute part of pride - I am Parashiva. Even this pride disappears with Parashiva. Only the philosophy remains. Everything else is bayalu.

692

¤«ðPÀ°àvÄÄ£ÄzÄÄ ¤dzÉ£¼ÀUÄAiÄiÄÄ.
¤gÄ°ÄA" sÄÄzÄÄ°è £Ä¤zÉ£ÄAiÄiÄÄ.
£É£ÄÄr°Ä£ÉÄzÄqÉ £É£ÄqÄ°®è, PÉÄ¾°Ä£ÉÄzÄqÉ
PÉÄ¾Ä°®è.

WÀÈÀ ¤gÀAdÈÀzÀ ``É¼ÀVA``ÁzÀÄzÀÈÈÉÄÈÉÁ``É
UÀÄ°ÉÄ±ÀégÁ ?

692

nirvikalpita verindu nijadoḷagayyā.
nirahambhāvadalli nāniddenayyā.
nōḍi hanēmdaḍe nōḍalilla, kēḷi hanēmdaḍe kēḷalilla.
ghana niraṃjanada beḷagimbādudanēnembe guhēshvarā ?

692

*The truth that is unimaginable.
I was without the knowledge of 'I'
Thought looked but did not,
Thought heard but did not.
How to say spread of magnificent light Guheshwara*

Explanation:

The truth ... knowledge of 'I': Truth refers to Parashiva. Parashiva is the truth and is beyond any imagination and is complete in all respect. Sharana is in Parashiva. He has no pride. He has no awareness that he is in Parashiva.

Thought looked ... did not: To view there should be a form. To hear there should be sound. Sharana is no different from Parashiva. So he too has no form, no sound and he cannot be seen or heard.

How to say ... light Guheshwara: Parashiva cannot be viewed, cannot be described, cannot be imagined, and is pure knowledge. Sharana unites with Parashiva. They cannot be separated and they are one and are bayalu.

Summary:

Parashiva is true for all times and for all places. Sharana unites with Parashiva. He cannot be separated. There is no form, no sounds and everything is in silence. Even there is no one to look or to hear. Yet, he is everywhere.

693

CAUÀzÉÈ¼ÀUÀt ,À«, ,ÀAUÀzÉÈ¼ÀUÀt gÀÄa,
CAUÀÈÈÁiÀÄ ÈÀRzÉÈ¼ÀUÉ \$AzÀÄ
ªÀÄÈwðAiÀiÁ-ÄvÀÄÛ.
ZÀAzÀæPÁAvÀzÀ VjUÉ ©AzÀÄvÀÈ! ÛAiÀÄ ,AAZÀ !
CzÀ¾AzÀzÉÈ¼ÀUÀt ``sÀæªÈÄAiÀÄ !AqÀzÁ°ÄÄw
ÈÄÄAVvÀÄÛ!
ZÀAzÀæªÀÄÈÀ µÉÈÄqÀ±ÀPÀ¼ÈAiÀÄ EAzÀæÈÀ ªÁ°ÀÈÀ
ÈÄÄAV,
UÀÄ°ÉÄ±ÀégÁÈÈÁ\$ ¤®ªÀ ÈÀRzÀ ªÀÄÄR ÈÄÄAVvÀÄÛ !

693

am̐gadoḷagaṇa savi, sam̐gadoḷagaṇa ruci,
am̐ganeya nakhadoḷage baṁdu mūrtiyāyittu.
caṁdrakāṁtada girige biṁduṭṛuṭiya saṁca !
adarxaṁdadoḷagaṇa bhrameya piṁḍadāhuti nuṁgittu!
caṁdramana ṣhōḍashakaḷeya iṁdrana vāhana nuṁgi,
guhēshvaranemba nilava nakhada mukha nuṁgittu !

693

*Sweetness of anga, taste of association,
Becomes an idol on palm of a girl.
To mountain top a symbol of content!
Pinda swallows inside illusion!
Divine chariot swallows the radiance of moon,
Bayalu swallows standing of Guheshwara!*

Explanation:

Sweetness of ... of a girl: Anga refers to body and mind, association refers to linga association, and girl refers to a sharana. Sharana has pure mind and body. He has no ills in his body and mind is empty except for linga. They are in touch with linga and are happy. Sharana accepts Mahalinga in this state and loses his awareness.

To mountain ... of content! : Sharana is standing at his peak. He enjoys Mahalinga and is happy. This state is reserved only for a sharana.

Pinda swallows inside illusion! In this state sharana views Mahalinga. He enjoys his experience and repeats himself ‘Shiva Om’ meaning that he is no different from Mahalinga; so he is Mahalinga. He offers himself to Mahalinga and unites with Mahalinga. His words become silent with his unity with Mahalinga.

Divine chariot ... of Guheshwara! Even the words ‘Shiva Om’ are silent and so sharana is now completely in peace. He is united with Mahalinga with equality. At the end everything becomes bayalu.

Summary:

Sharana enjoys the happiness of linga in his body and mind. He has Mahalinga in his views and is fully content. He utters Shiva Om and unites with Mahalinga by offering himself to linga. Everything is silent. Only bayalu is left. At the end everything is bayalu. There is no sharana or Mahalinga.

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ṣAiÄÄ® “É¾VÈÀ ,ÄÄRzÀ ,Ä«AiÄÄ “É¾UÄ®èzÉ PÁUÉ !
PÁUÉÉÉÄṣ ÈÄÄrUÉqÉAiÄÄ PÁUÉ !
PÄÄ¾Ä®ÄÄUÉIÄÖ C¾ô¾Ä ÈÉ¾öÉAiÄÄÈ¾ôzÄÄ
“ÉgÉ¹zÉÉÉÄṣ ṣ¾ÄÈÄÄrAiÄÄ ÈÄÄrUÉ
£ÄazÉ£ÄAiÄiÄâ UÄÄ°ÉÄ±ÄégÁ.

694

bayala berxagina sukhada saviya berxagallade kāṇe !
kāṇeneriṃba nuḍigeḍeya kāṇe !
kurxuhuḡeṭṭu arxiva nerxeyanarxidu
beresideneriṃba barxunuḍiya nuḍige
nācidenayyā guhēshwarā.

694

*Sweet happiness with bayalu
Cannot see without being united!
None can say cannot see!
Without symbol learns the learning
Saying united is empty talk
I feel shy Guheshwarā.*

Explanation:

Sweet happiness ... being united! The truth is bayalu. It is not in the reach of words to explain or it is not the one to grasp by the mind. It is magnificent. After learning Mahalinga the happiness is the greatest being united

None can ...cannot see! Bayalu is the beginning and the end for all. It is the basis for all, is in everything and in every place and time. After learning bayalu there are nothing left to learn. Sharana forgets everything, sees bayalu and unites with bayalu. There is no one to say that they have not seen.

Without symbol ... shy Guheshwarā: World can be seen. The mind can grasp what the sense organs see or experience. Inner mind can comprehend the philosophy of the world. The unity of these three is the world. The world is the symbol. Sharana uniting with Parashiva cannot see this world. He has learnt Parashiva and experienced without any difference between the two. He is in bayalu as bayalu. Everything is silent.

Summary:

Parashiva is magnificent. Happiness with unity of Parashiva is also magnificent. After experiencing Parashiva with equality what is left to enjoy? Seen everything, heard everything as Parashiva. There is no desire in the body, no wandering of mind, no pride and everything is united with the magnificent bayalu. Now everything is silent and only bayalu remains. No sharana, no Parashiva and everything is bayalu

Glossary of terms

Abadhha avichāri, Refers to Rudra

Abadhha, Those who forgets the truth believing in their work

Ābangītha, No distruction (Parashiva)
Ābedya, Cannot be separated
Ābhava, Shiva with one of six powers
Ābhinivesha, Follow blindly
Āchāra, Things without movements
Āchāra, To perform routines
Āchārālinga, Smelling charecteristics of the organ.
Achchaprasādhi, Devotee with three types of prasādha. Sidhdha, Shudhdha and Prasadhdha prsādha
Ādhāra, Support
Ādhāra-chakra, One of the six places inside the body that supports linga
Ādhi, Earliest, Bigining
Ādhibrahma, Name of a Ganeshwara.
Ādhisakthi, The power associated with Eshwara
Ādhithathva, Philosophy before Mahalinga, Also called Parashivathathva
Adhōchakra, Wheel near the triangular junction in the body
Adhōmukhi, Looking inside the body
Ādipura, World and body
Adrushya, That cannot be seen
Advaita, Philosophy -‘Only God is true’
Advaiti, Beliver of adwaita philosophy
Āgama , Religious scrptures
Agamyā, Hidden, Quiet, Silent, Not visible to mind.
Agōchāra, No form, Not recognized by sense organs
Agōra, One of the six faces creating this world
Āham, Refers to 'I'. Associates with Kārana Body
Ahankarana, Arrogance, One of the occupation of sense organs
Ājna, One of the six places that supports linga, Chakra
Ājnachakra, Power source inside the body
Ājnāni, An ignorant person. A jnāni is a learned person
Ājneya, One of the six places that supports linga, Chakra
Ākanda, For all times and places
Ākandītha, No bounds
Akshathe, Yellow colored rice.
Akshaya, Without birth or death, Name of a Ganeshwara
Allama, Short form for Allamaprabhu
Allamaprabhu, First president of Anubhavamantapa.
Alpa, Little
Amarāvathi, City ruled by Devendra, the king of divines
Amurtha, One of the five philosophies from Mahalinga.
Amurthasādhākya, One of the six sādḥākya responsible for the creation of the world
Anāchāra, Not performing routinely

Anāgatha, Not happened, Without the knowledge of the future.
Anāhatha, One of the six places that supports linga, Chakra
Ananda bakthi, Devotion with happiness
Ānandha, Happy, Sath, Chith, Ānandha, Nithya and Paripurna. One of the
 charecters of Mahalinga
Anavamala, Ignorance, A type of impurity of the body.
Anga, Divine split into twoLinga-Anga, body
Angeerasa, One of the seven greatest monks
Ānima, One of the result accomplished by the performer of Hathayoga
Animisha, Without movement, Allamas' Guru
Anithya, Irregular
Anjana, Ointment, Color of Krukara vāyu
Antherlinga, Linga inside the body
 AnudhAththa, One of the three sthānās or method of description
Anugraha, Grace, Pleasing
Anuraenian, In every atom
Anustāna, Worry about linga
Apakshiyathe, One of the fear for time and death.
Apāna, Primary airways in the body
Ardha-nārishwaras, Half man and half woman, Shiva
Arishadvarga, Kāma or lust, Krōdha or anger, Loba or greed, Mōha or love,
 Madha or pride, and Mathsara or jealousy
Arka, One who sees things without experiencing Parashiva
Aruda, With knowledge beyond body and mind.
Asahasra, Name of a Ganeshwara
Āsanayoga, Yoga relates to posture
Āshrama, Four type namely Gruhastha, Vānaprastha, Kuteestha, and
 Avadhūtha. Unity with Prashiva
Asta, Eight
Astamadha, Eight types of external pride, Kula (Group), Chala
 (Determination), Dhana (Money), Beauty, Youth, Education, Position,
 and Tapa. Internal prides are: Samsthitha, Thruneekrutha, Varthini,
 Krodhini, Mohini, Athichārini, Gandhachārini, and Vāhini.
Astānga, The eight yogas of Shivayoga. They are Yama, Niyama, Āsana,
 Prānayāma, Prathyāhāra, Dhārana, Dyāna, and Samādhi.
Astathanu, Sky, air, fire, water, earth, sun, moon, and soul
Astathanumurthy, Refers to Shiva
Atharvanaveda, One of the four Vedas
Atheetha, With knowledge beyond body, mind, time and death
Athichārini, Excites the soul with information that leads to improper
 behavior
Athinidritharu, Without the knowledge of Parashiva
Āthma, Soul, Sakala philosophies

Āthmika, The life of a sharana during his bachelorhood.
Avadhāna, ,
Avadhāraṇa, Offers to Linga with devotion to jangama
Ayyaktha, Hidden
Āyatha, Accepting God
Baeri, A type of sound, Bramara, Vaenu, Ganta, Baeri, Maega, Pranava,
 Divya, Simha, and Maha
Baktha, Devotional person
Bakthi, Devotion
Ballala, King of Kāveri town, Devotee of Shiva
Bandāri, Treasury
Bangithara, Deceptive
Basavanna, Leader of sharana movement in the th century.
Bavi, Not a baktha
Bavibhaktha, Parashiva
Bayalu, Parashiva, Shunya, space
Bhadra, Name of a Ganeshwara
Bhadrakali, Nature, Pārvathi wife of Shiva
Bhandha, Stopping
Bhasma, Sacred ash
Bhava, Cycle of birth and death
Bhāva, Feelings
Bhāvalinga, Linga related to feelings
Bhāvārpana, Offering of feelings to Bhāvalinga
Bhāvaprāsādhā, Prasādhā from Bhāvalinga after offering of feelings.
Bhāvāthmaka, Function of jeeva through ideas or feelings
Bhāva-vruththi, Ideas of mind, Occupation of mind
Bindhu, Sharana, Second among Nādhā, Bindhu, Kale World creation from
 these three.
Bowdhika, A type of bachelorhood
Brahma, Creator, One of the three Hindhu Gods.
Brahmarundra, The place of Mahalinga inside the body
Bramara, A type of sound, Bramara, Vaenu, Ganta, Baeri, Maega, Pranava,
 Divya, Simha, and Maha
Brumadya, Location behind the two eyes.
Bruthyāchāra, Serving Jangamas and sharanas without pride.
Bruthyāchāri, A person who serve jangamas and sharanas without pride.
Budhhi, One of the inward eyes, Knowledge
Buthanātha, One of the nine siddha persons
Buvanādvā, It is the third in order of appearance of the world.
Chala, Determination to accomplish. One of the eight external pride.
Chalana, Movement
Changale, Wife of Siriyāla of Kanchipura. Devotee of Shiva

Channa, Refers to sharana Chennaiah
Channaiah, Offered food to Shiva.
Chidhaham, Chith and Āham makes Chidhahum, meaning I am in the form of peace
Chidhbayalu, Pure mind without any thoughts.
Chillāla, Son of Siriyāla and Changale. Devotee of Shiva
Chitaku, A pinch
Chith, Soul, Sath, Chith, Ānandha, Nithya and Paripurna. One of the charecters of Mahalinga
Chithraguptha, The accountant that documents the good and bad of individuals for judgment by the king of death
Chiththa basma, Sacread ash
Chiththu, Shakthi is from the three-kale, chiththu and prabhe
Chowkamadya, The fourth location for linga inside the body.
Daihika, Pure body without external influences. Example Body of child
Dakshabrahma, Father-in-law of Shiva
Dakshāini, Daughter of Dakshabrahma and wife of Shiva.
Devendra, The king of divines
Dhana, Money or wealth. One of the eight external pride
Dhananjaya, Secondary airways in the body.
Dhāranashakthi, Shakthi with Kriyāshakthi, Jnanashakthi, Ichchāshakthi, and Prayakashakthi
Dhasōha, Supports charity
Dhaya, Compassion
Dhevadaththa, Secondary airways in the body
Divya, A type of sound, Bramara, Vaenu, Ganta, Baeri, Maega, Pranava, Divya, Simha, and Maha
Doopa, Incense sticks
Drushya, Things that can be seen
Dwaith, Philosophy 'God and world are true'
Dwani, Sound
Dwaparayuga, One of the four yugas, length is , years
Dyāeya, Tools of Māya to divert the attention of the performer
Dyāna, Meditation, Tools of Māya to divert the attention of the performer.
Dyāthru, Tools of Māya to divert the attention of the performer
Dyānayoga, mind is controled to stay in one of the organs of the body.
Eda, One of the paths used by the performer of Prānayoga
Enjalu, Double dipping, Food contamination with saliva.
Eshāna, One of the five faces responsible for the creation
Eshithva, One of the result accomplished by the performer of Hathayoga
Eshwara, Associates with Anāhatha Chakra, Another name of Shiva
Galige, Measure of time, Galige is a day.
Gamana, focused

Gana, Collection of Shiva Philosophies, Followers of Shiva
Gandha, Smell, Sandle wood paste
Gandhāri, Right eye
Ganeshwara, The owner of Shiva philosophies, Follower of Shiva
Gange, Water, River Ganges
Ganta, A type of sound, Bramara, Vaenu, Ganta, Baeri, Maega, Pranava, Divya, Simha, and Maha
Garima, One of the result accomplished by the performer of Hathayoga
Gorakshaka, A person who had a body like steel
Gorathi, Power of knowledge
Gorava, Shiva in saffron clothes
Gothra, Family lineage
Gowri, Wife of Shiva, Force of action
Gowripathi, Husband of Gowri, Shiva
Grahana, Happiness from hands
Grhana, Eclipse
Gruhasta, Family man
Guheshwara, Allamaprabhu ended each of his vachana with this name
Guheshwaralinga, Same as Guheshwara
Guhya, One of the power source, Anus
Guru karuna, Blessings of Guru
Gurulinga, In the organ that recognize liquids
Hammu, Thought I
Hari, Another name of Vishnu
Haritha, Function to remove wastes from body. Location in anus.
Hashtijivha, Left eye
Hathayoga, Yoga that stresses determination.
Himapura, Kārana creation and kārana body.
Homa, Controlled fire for worship and offerings
Ichchāshakthi, One of the six source of power from Mahalinga.
Ikyā, Unity with Parashiva.
Ikyasthala, The state where unity with Parashiva occurs.
Indhira, The Vedic king of divines
Indraneela, Color of Prāna vayu
Irāvatha, The elephant used by Indra
Istalinga, The symbol of Parashiva
Jada, Stiff, rigid
Jāgra, Awake, Alert
Jalābhisheka, Pouring of water during worship.
Jangama, A person with qualities, moves from place to place spreading Shiva philosophy.
Jangamalinga, Linga in the form of Jangama. Also called Charalinga.
Jangamaprasādhī, Devotee receiving prasādhā from a jangama

Japa, Meditation

Jaya, Name of the door keeper of Vishnu

Jāyathe, One of the five faces of fear of time and death.

Jeeva, Person, soul

Jeevasamādhi, Body and soul are ignored with the knowledge that I am no different from Parashiva

Jivāthma, A person

Jnāna, Knowledge, Wisdom

Jnānalinga, It is in the organ of touch

Jnānashakthi, One of the six source of power from Mahalinga.

Jnānāthmaka, Function of Jeeva through knowledge

Jnānendrias, Sense organs-Eyes, Ears, nose, tongue, and skin

Jnāthru, Saying 'I am...' is one of the three faces of mind.

Jnéya, Thing to be learned, is one of the three faces of mind

Jyothirlinga, Linga with self illumination

Kaikasi, Mother of Ravana

Kailāsa, Abode of Shiva, the Vedic God

Kala, Final form among Nādhā, Bindhu, Kale World creation from these three.

of the creation of this world.

Kalādva, It is the first during the appearance of the world

KaLāndara, A person

Kaliyuga, One of the four yugas, length is , years

Kalyāna, Place where sharana movement started in the th century.

Kāma, Lust, Cupid

Kāmadahana, Burning of lust, Burning of Cupid by Shiva

Kāmadenu, A mythical cow that gives boon.

Kammāra, A person who process skin

Kanchi, A place

Kanchipura, A place

Kanchuka, Five of philosophies responsible for the creation of this world

Kandakapāli, Shiva. Wearing the face of Brahma after splitting with his finger.

Kanditha, The union of Ādhi, Veda and Hema puras

Kannadiga, A person from the state of Karnataka, India, One who speaks the language Kannada.

Karmasādhākya, One of the six sādha responsible for the creation of the world

Kapotha, One of the chakras inside the body, Color gray.

Kārana, Not light and not heavy body

Karanārpana, Offering of mind to Prānalinga

Karanaprasādhā, Prasādhā from Prānalinga after offering of mind.

Karanasamādhi, Soul absorbs all actions of soul and everything else is

suppressed

Karmi, A person who believes that things happen because of past deeds.

Kārmikamala, Taints associated with things of action.

Kārthrusādhākya, One of the six sādākya responsible for the creation of the world

Karuna, . Compassion

Kasthuri, An animal.

Kaththale, Darkness

Kaththalu, Darkness

Katōpanishath, One of the Upanishath that says Parashiva is everywhere.

Kāveri, A place, Name of a river in South India

Kāya, Body

Kāyaprasādha, Prasādha from Istalinga after offering body.

Kāyārpana, Offering of body to Istalinga.

Kāyasamādhi, Art of losing all thoughts except for actions of body towards the soul

Kechari, A special place in the body involving mind, vision, Prāna and Brahmanāla

Kéthu, Body of the demon Mura

Kodaga, Bull

Koel, A bird that sings during spring time.

Koham, Who am I?

Koorma, Secondary airways in the body

Koranta, One of the nine siddha persons

Krathu, One of the seven monks

Kriya, Action

Kriyāshakthi, One of the six source of power from Mahalinga.

Kriyāthmaka, Function of jeeva through action

Krōdha, Anger

Krodhini, To show anger.

Krukara, Secondary airways in the body

Kruthayuga, One of the four yugas, length is , years

Kshana, Measure of time, Fraction of a second.

Kshathriya, Classification of People, Warrior class

Kula, Belonging to a group or caste, One of the eight external pride

Kumbakarna, Brother of Ravana, One who sleeps most of the time

Kundalini, Source of power inside the body.

Kundalinishakthi, Source of power inside the body in the dormant state

Kurma, Secondary airways in the body

Kuteestha, One of the Āshrama

Lagima, One of the result accomplished by the performer of Hathayoga

Linga, Visible Parashiva

Lingāchāra, One of the five āchāras. To accept and worshi linga only.

Lingaikya, The final state in shatsthala, Unity with linga
Lingaprasādhī, Devotee with prasādhā of linga. Everything are from linga
Lōbha, Miser, One of the six arishadvargas
Loka, World
Machchendra, One of the nine siddhas
Madha, Pride, One of the six arishadvargas
Madhya, Middle
Maedhassu, Fat
Maega, A type of sound, Bramara, Vaenu, Ganta, Baeri, Maega, Pranava, Divya, Simha, and Maha
Maha, A type of sound, Bramara, Vaenu, Ganta, Baeri, Maega, Pranava, Divya, Simha, and Maha
Mahadeva, Shiva
Mahalinga, The one responsible to support of this world.
Mahaprasādhā, Receiving advice from Guru in Kaliyuga
Mahasādhākya, One of the six sādākya responsible for the creation of the world
Maharloka, One of the world.
Mahāshakthi, The three- Ichchāshakthi, Kriyāshakthi, and Jñānashakthi.together
Mahasthala, Mahalinga
Mahesha, Has chichakthi one of the six powers
Maheshwara, A state for a devotee who is in the path of Shivayoga
Mahima, One of the result accomplished by the performer of Hathayoga
Majja, Marrow
Mānasika, Steadfast and pure mind.
Manassu, Mind
Manipooraka, Chakras or power source in various parts of body
Mānjistae, Red in color
Manjunātha, One of the nine siddhas
Māramma, Pārvathi, Wife of Shiva
Mareechi, One of the seven monks.
Māri, Pārvathi, Wife of Shiva
Māriya, Shiva
Māsa, Month
Masanadha, Shiva
Mata, Veerashaiva spritual place.
Mathsara, Jealousy
Māya, Illusions of this world
Māye, Force responsible for illusion
Māyāmala, Also called Māyikamala. Associated with all types of desire
Meanaja, People
Meru, Mountain

Mōha, Love
Momsa, Flesh
Mruda, One of the powers of Shiva
Murthasādhākya, One of the six sādihākya responsible for the creation of the world
Muththaiah, Parashiva
Nādha, First among Nādha, Bindhu, Kale World creation from these three.
Nāga, Secondary airways in the body
Nagārjuna, one of the nine siddhas
Naham, It is not I
Nāma, Name
Nandhi, Bull
Nāsika, Location is at the junction of the eyes and its sight.
Neelakanta, One with poison in the neck, Shiva
Nethra, Eyes
Nibhadre, Bad feelings,
Nigraha, Comprehension
Nihkalalinga, Formless linga
Nihkāya, Body with the soul having the awareness that the soul is part of linga
Nirāla, Without qualities or actions, Pure energy
Nirālamba, Without names
Nirālambashakthi, The power of OM
Niranjana, Shiva
Niravaya, Cannot be seen, Without body
Niravayava, The state in which the soul is united with Parashiva
Nirbaya, No fear.
Nirbayalu, Bayalu at all times
Nirbayasthala, The state in which No linga and no anga
Nirdhāra, Decision
Nirdhārana, One of the occupation of the sense organs.
Nirdōshi, one who lost the knowledge that he is different from Parashiva.
Nirguna, Without charecters
Nirliptha, Free from the properties of this world.
Nirmāya, Untouched by illusions.
Nirōdhayoga, Rejection of most things
Nirupādhika, Experience by uniting three lingas-Ista, Prāna, and Bhāvalingas.
Nirvāna, In peace
Nirvaya, Dissipate, Hidden
Nirvruththi, One of the five kale
Nischalaprasādhī, One who receives prasādha without fail
Nischintha, Without any worries

Nishabdha, Quiet, Without any sound
Nishkala, Pure, Without any impurities.
Nishkalalinga, , Pure linga, Parashiva, Soul
Nishunya, Shiva
Nisisima, Shunya all the time
Nistābakthi, One of the six types of devotion to linga, devotion with determination
Niste, Determination
Nithya, Always, Sath, Chith, Ānandha, Nithya and Paripurna. One of the charecters of Mahalinga
Niyamayoga, Yoga that stresses cleanliness, happiness and meditation
Om, It is the first letter of the shadakshra manthra.
Omkāra, Sound was born out of Omkāra
Oodhāna, Primary airways in the body
Oordvamukha, Parashiva, Before time
Oordvamukhi, Devotion of jeeva to chichakthi.
Pādha, Feet
Padhōdhaka, Knowledge that flows.
Pancha, Five
Panchabutha, Sky, Air, Fire, Water, and Earth
Panchāksharimanthra, Five letter manthra, Na Mah Shi Va Ya
PāNi, Hand
Parabrahma, Parashiva
Paramāthma, Parashiva
Parāshakthi, Power of Sadhāshiva responsible for caring
Parashiva, The Lord
Parashivathathva, Philosophy of Parashiva
Parinamathe, One of the five faces of fear of time and death.
Paripurna, Complete, Sath, Chith, Ānandha, Nithya and Paripurna. One of the charecters of Mahalinga
Paschima, West
Pashupathi, Master of cows, Parashiva
Pavana, Power that moves inside the body.
Payasvini, Left ear
Pāyu, Organs for excretion
Peetha, Yellow color
Pinda, Fetal state
Pingala, Suruanāla, One of the three paths to reach the nectar of life.
Pingale, Suruanāla, One of the three paths to reach the nectar of life
Pooraka, The air passage
Prabhe, Shakthi is Chiththu, Kale, and Prabhe. The Prabhe is responsible for the appearance of all things including jeeva.
Prajanana, Relates to actions

Prājñajeeva, Jeeva while sleeping
Prājñāshakthi, One of the three powers in the body. Generally they are in the dormant state
Prākāmya, One of the result accomplished by the performer of Hathayoga
Prāna, Primary airways in the body
Prānalinga, Linga associated with mind.
Prānalingi, Devotee in the fourth state of shatsthala.
Prānashakthi, One of the three powers in the body. Generally they are in the dormant state.
Pranava, A type of sound, Bramara, Vaenu, Ganta, Baeri, Maega, Pranava, Divya, Simha, and Maha
Prānayāmayoga, Learns about prāna and limits of body.
Prāpya, One of the result accomplished by the performer of Hathayoga
Prasādha, Things received by devotee from Guru, Linga, and Jangama
Prasādhalinga, Prasādha from linga. Wears at Nāsikāgra
Prasādhi, Devotee with prasādha
Prathista, One of the five kale
Prathyāhārayoga, Yoga to change the sense organs to look inside the body
Prayrakashakthi, Power to inspire
Pulaha, One of the seven monks
Pulasya, One of the seven monks, Name of Kumbhakarna
Purānas, Great epic stories
Raechaka, The air passage
Rāhu, Māya, Also head of the demon Mura
Rājasika, Pride associated with body function
Rājya, Kingdom, Power, One of the eight external pride
Rakshana, Protection
Raktha, Blood
Rasa, liquid
Rasana, liquid
Rathnagoshā, One of the nine siddha persons
Ravana, Son of Pulasya
Rigveda, One of the four Veda. Hindu scriptures
Roopa, Beauty. One of the eight external pride
Rudheera, Blood
Rudra, Shiva
Rudraloka, The world of Rudra
Rupa, Form, Beauty
Rushi, Monk
Sachara, Things that move
Sacharāchāra, Things that move and not move
Sachchidhānandha, Sath+chith+ānandha
Sadhāchāra, To lead a simple life

Sādhākya, Six philosophies from Mahalinga. They are: Mahasādhākya, Shivasādhākya, Amurthasādhākya, Murthasādhākya, Karthrusādhākya and Karmasādhākya.

Sadhāshiva, Associates with vishudhdhi chakra, Another name for Shiva

Saguna, Shiva with charecters.

Sahajasamādhi, Jeeva unites with linga

Sahasrāra, Place of Jyothirlinga in the body

Sairane, Tolerance

Salokya, To live in the world of God

Samādhīyoga, Merging of mind in meditation

Samāna, Primary airways in the body

Samarasa, Equality

Samathe, Equality

Samayaprasādhī, Without pride from things, caste, etc.

Sāmīpya, Close by.

Samsthitha, One of the internal pride of soul associating with body

Sanaka, One of the four sons of Brahma

Sanjivini, A plant that gives life to the dead.

Sankalpa, Seeking things that are not present.

Sannihitha, Near by

Santhkumara, One of the four sons of Brahma

Santhsujātha, One of the four sons of Brahma

Sārūpya, desire to look like

Sarva, All

Sath, Soul, Sath, Chith, Ānandha, Nithya and Paripurna. One of the charecters of Mahalinga

Sathva, Nobel charecters

Sāthvika, Pride associated with body function

Sathya, Truth

Sāyujya, Desire to live with

Shabdha, Sound

Shadakshara, The six words OM NA MA SHI VA YA

Shaiva, Devotee of Shiva

Shakthi, Source of Power,

Shankara, Another name of Shiva

Shanthāthitha, One of the six powers of Shiva

Sharana, A person with knowledge of linga and has experienced linga

Shashidhara, Another name for Shiva

Sheela, Character

Shivalinga, Symbol of Shiva

Shivasādhākya, One of the six sādākya responsible for the creation of the world

Shivayoga, Yoga to realize Parashiva,

Shivayogi, A person who has experienced linga
Shradhdhe, Routine, One of the six types of devotion
Shrothra, Sound
Shuchi, Cleanliness
Shudra, One of the four Vedic classification of people
Shukra, Seminal Fluid
Shunya, That contains everything, Also nothing
Simha, A type of sound, Bramara, Vaenu, Ganta, Baeri, Maega, Pranava,
 Divya, Simha, and Maha
Singi, Poison
Sopādhika, Unity of the three lingas ;Istalinga, Prānalinga and Bhavalinga
Sōham, I am Parabrahma
Sparsha, Touch
Spatika, Crystal
Srujana, Birth
Sthala, State, Place
Sthambha, Pillar, Bring breathing to a stop
Sthula, Heavy
Sthulānga, Stula+anga, Heavy body,(Body)
Suidhāni, Gives away
Sukha-bhoga, Enjoys pleasures
Sukha-Dukha, Happiness and sadness
Sukshma, Light, Mind
Sukshmanāla, A passage inside the body
Sumharana, Destruction
Sumsāra, Bonds with worldly things
Sumsāra Haeya, Freeing from bonds of life
Sumsāri, A person in bondage with worldly things
Sumvathsara, years
Surāla, Things of this world.
Suthaka, A person with impurities, Masculine
Suthaki, A person with impurities, Feminine
Swadhistāna, One of the six power source
Swaritha, One of the three sthānās or method of description
Swarloka, One of the world
Swayambhu, Alone
Thaijasa, Dream state
Thaijasajeeva, Jeeva in dream state
Thama, Ignorance
Thāmasika, Pride associated with body function
Thanu, Body
Thapa, Power from meditation, One of the eight external pride
Thāraka, Name of a demon

Thathvādvā, It is the second order of the appearance of the world
Thathpurusha, One of the five faces from which creation took place
Thetrāyuga, One of the four yuga, length is , years
Thigula, A caste
Threevīda, Three types
Thrivīdanātha, Master of three
Thrupthilinga, Linga in the vision. Linga with content.
Thvacha, Touch
Thyagānga, Became Baktha and Maheshwara
Udāththa, One of the three sthānās or method of description
Umāpathi, Shiva, Husband of Uma
Unnatha, Ordinary, Upper class
Upādhika, Mind with action
Upamāthetha, One of the six divine brahmas
Uraga, Power from the pulse
Urdva, Above
Vachana, Sayings of sharana of the th century
Vaenu, A type of sound, Bramara, Vaenu, Ganta, Baeri, Maega, Pranava,
 Divya, Simha, and Maha
Vāhini, One of the eight internal prides.
Vaishya, Merchant group Vedic classification of people.
Varna, Vedic classification of people into one of four groups.
Varnaka, Gives importance to the description.
Varthini, Five evil things are: Others money, wife ,and Gods; scolding and
 cruelty to others
Vashithva, One of the result accomplished by the performer of Hathayoga
Vasista, One of the seven monks.
Vasthuka, Gives importance to the things.
Vedapura, World that we cannot see
Veerabadra, One of the Ganas' of Shiva known for valor.
Vibushana, Brother of King Ravana
Vibuthi, Sacred ash. Applied to forehead and various parts of body.
Vidambana, Slowing down
Vidya, Education, One of the eight external pride
Vidye, Education, One of eight external pride
Vigalige, Fraction of a second
Vijaya, Victory, Name of the door keeper of Vishnu
Vikalpa, ,
Vinashathi, One of the five faces of fear of time and death.
Vinaya, Humility
Virakthi, No awareness of this world.
Viserjana, Dispersion
Vishanthi, There are five out of philosophies .

Vishaya, Information. Five types of information out of philosophies.
Vishayānadhā, Happiness from information
Vishesha, Special
Vishravasu, Father of Ravana
Vishudhthi, One of the chakras at neck
Vishwa, World
Vishwajeeva, Jeeva in the three worlds, Awake, sleep and dream worlds
Vivardhathe, One of the five faces of fear of time and death.
Vratha, Worship of God seeking favours.
Vrathagaedi, Without the knowledge of Lingaikya
Vruththi, Occupation
Vyali, One of the nine siddhas
Vyana, Primary airways in the body
Vyumāthitha,
Yajurveda, One of the four Vedas
Yama, God of death
Yamayoga, Practice of truth, nonviolence, etc,
Yanthra, Actions
Yoga, Practice to discipline the body and mind
Yogānandha, Happiness by performing yoga
Yogānga, Refers to kārana body with pride.
Yuvana, Youth, One of the eight external pride

About this book

This book is for those who seek peace in their life. It is for those who pursue to understand and to learn about life. It is for those who desire to free themselves from the clutches of Māya. It is for those who wish to follow the truth. It is for those who search for eternal happiness. It is for those who want to escape from the cycle of birth, life, and death.

Allamaprabu is an anubhāvi. He has experienced unity with Parashiva. His vachanas opens the door to eternity during one's life time. As Channabasavanna puts it, vahanas are stepping stones to eternal happiness. This book has a wealth of information and there is no doubt in my mind that the reader benefits in many ways. Read this book to understand life. Read it to avoid Māya and her illusions. Read it to learn how to experience Parashiva while living. Read it to make the life complete and to avoid the cycle of birth, life, and death.

Shivayoga is the gateway to Parashiva. It is the most simplest of all yogas. With the grace of Guru, a devotee not only receives his grace, he also receives Istalinga the symbol of Parashiva and instructions and guidance to practice Shivayoga. The practitioner of shivayoga, finally achieves Lingaikya or freedom from the cycle of birth, life and death. This is the greatest achievement of a devotee during his life time. The devotee is happy at all times.