

Siddhānta Śhikhāmaṇi

Guru S. Bale, Ph. D.

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(Compiled by Śhri Siddhēśhvara Swamy)

Guru S. Bale, Ph. D.

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A word from John Robertson

I am of Scottish heritage and a Christian. I have known Dr. Bale for over twenty-five years. We have collaborated on everything from computer programs to installing windows in his attic. When confronted by a problem he often saw solutions I did not and I saw things he did not. Indeed we complement each other. So it was not odd that Dr. Bale sought my input on English syntax and grammar when translating his book on the Vacanas of Allamaprabhu. It was a natural extension of our association that I was privileged to be asked to read- that is listen to- the translation of his book on Veerashaiva philosophy.

Dr. Bale's intention in translating these books is to make their message available to all younger generations. By reading these translations ANYONE - Indian or non Indian- can gain a better understanding of the Veerashaiva religion.

Until we began these projects my knowledge of Indian religion- that is Hindu philosophy - was limited to the distorted ideas put forth by Hollywood. These two books, however, have given me a richer appreciation of the "whys" of Dr Bale's religion. Indeed the limited understanding afforded me by these books has given me a deeper insight into my own religion. I have no doubt a young Indian youth would be proud to get a similar understanding of his own religion.

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- 4 Bhāmḍa sthala Error! Bookmark not defined.
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Scheme of Transliteration

Vowels

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

Kannada	M N O CA CB
English	O Ō au am aḥ

Consonants

Kannada	PÀ R UÀ WÀ Y
English	Ka Kha Ga Gha ṅa

Kannada	ZÀ bÀ d gÀhÄ k
English	Ca Cha Ja Jha Ṇa

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

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

Kannada	¥À ¥sÀ § ¨sÀ ʔÄÄ
English	Pa Pha Ba Bha Ma

Kannada	AiÄÄ gÀ ® ʔÀ ±À µÀ ḶÀ ʔÀ ¼À
English	Ya Ra La Va Śha Ṣha Sa Ha ḷa Kṣha

PÄë

Introduction to second edition

In this edision several changes have been made to help the reader to pronounce the letter ś. It has been changed to 'sh. Also the letter ş to şh. Verses in Kannada are added for easy reading.

The book is expanded by adding left out Verses. They describe authors family lineage, sage Agastya and his place, Shiva and Shakti and others. They are added at the end without explanation.

Guru Bale
March 2025

Authors Note

Knowledge without action and action without knowledge are waste. Both are required to succeed in life. Vacanas give the knowledge of Śhiva. Rēṇuka Gīte show the ways to practice the philosophy of Śhiva. The goal of Śhiva philosophy is not salōkya, sārūpya, sāmipya and sāyujya but to unite with Paraśhiva to escape from the cycle of birth-life-death. It is the only way to escape the illusions of māya and to be free from saṁsāra for ever. This is the goal of Śhiva philosophy. It is accepted and is followed by Vīraśhaivas.

Siddhāṁta Śhikhāmaṇi is written in Sanskrit language. Dr. Ja, Ca. Ni. has published Rēṇuka Gīte with explanation to each verse in Kannaḍa. The book by Śhri. Siddhēśhvara Swamy is based on the lectures given by his Guru Śhri Mallikārjuna Mahāswamy at Citradurga. The lecture was in Marāṭi and it was delivered for six months. Śhri Siddhēśhvara Swamy has written Siddhāṁta Śhikhāmaṇi citing vacanas of śharaṇas, various upaniṣhats, smṛuties and Gīte. The translation of this book follows Siddhāṁta Śhikhāmaṇi by Śhri Siddhēśhvara Swamy.

Siddhāṁta Śhikhāmaṇi is written in Sanskrit language. The verses are reproduced in italics in the transliteration form.

During the preparation of this book I received encouragement from many of my friends. I like to thank Prof. Candrappa who took time off from his vacation to edit the manuscript and also Mr. John Robertson who listened to my reading over the telephone patiently. He suggested many changes to improve the book. Thanks to Prof. Chandraiah for his help and his encouragement. As per his suggestion non-English words have special typed characters.

Many of my friends gave valuable suggestions. I thank Mr. Satish Murthy, Dr. Linga Raju, Dr. Mahadev

Kumbar, Dr. C Angadi and Dr. Saroja Ullagaddi for their assistance in completing this project.

I thank Mr. Parameshvarappa, President, Sharana Sahithya Parishat, Mysore for introducing this book to the audience of Mysore and to Mr. Lokappa and his staff, Rajendra Printers and publishers, Mysore, for printing this book beautifully and in a timely manner.

There are no words to express my thanks to Mr. and Mrs (Dr.) Thontadarya. They are the guiding force behind me for completing this project. Thanks to my children Mr. Siddesh and Dr. Asha Bale and to my wife Rathna for their support.

Introduction

India is a home for religious studies. Religious studies help to understand God, caitanya (soul) and prakṛuti (nature). The oldest scripture Vēdas suggest that dharma (religion), artha (wealth), kāma (love) and mōkṣha (salvation) are important in the life of a person. The first three, dharma, artha and kāma are precursors to mōkṣha or salvation. Everyone wishes for mōkṣha and strives to achieve it.

Indians have made ādhyātma studies for many thousands of years. Ādhyātma is made up of two words namely ādhi and ātma. Ādhi means the earliest or the God and ātma (soul) refers to 'dynamic, power to move'. It is the basis for this world and also to all life in this world. It encompasses the entire universe.

Ādhyātma study is like the study of ocean. It is vast and it provides eternal happiness. All other studies are like the study of lakes and pits; they lead persons to bond with saṁsāra.

Who does not want eternal happiness? Every one wants it. But they do not know how to achieve it. So they lead a life expecting eternal happiness. When they do not achieve it, they are unhappy and sad.

There are many philosophies to explain God, creation of the universe, life on earth, aim of life, true happiness, unity of soul with God and others. 'Siddhānta Śikhāmaṇi' is one among them. It explains in an orderly way- God, creation of the universe, soul and its aims, and ways to achieve eternal happiness. The explanations are simple and easy with many examples and analogies.

Sri Kṛīṣṇa is the God and his disciple Arjuna is the human. The discussion between them is Bhagavad-Gīta. Sage Vyasa compiled Gīte. Similarly, Rēṇukācārya is a great sage and Agastya is also a sage. The discussion between them is Siddhānta Śikhāmaṇi and it is compiled by Śhivayōgi Śhivācārya.

Before compiling the Siddhānta Śikhāmaṇi, the author prays Śhiva and Śhakti so that no obstacles may come in his way before completing the project. The body and mind becomes pure with prayers. With pure mind and body, the knowledge of the soul (ādhyātma knowledge) flows easily.

There are three types of obstacles in cleansing the body and mind. They are: Ādhyātmika, Ādhiḍaivika, and Ādhibovtika.

Ādhyātmika obstacles: These obstacles arise because of imbalance in the body leading to illnesses. The mind has many kinds of conflicts also. A person cannot function properly with conflicts. So he cannot study the soul successfully.

Upaniṣhat says - '*Śharīramādyam khalu dharmasāadhanam*'. Pure mind and body are primary achievements of dharma. Bhagavad Gīte says '*Anithyamasukam lōkamimam prāpya bhajasva mām*'. His proclamation is that 'Body is not true, yet worship me with the body'. Body cannot be ignored saying it is not true and it is not eternal. Without body there is no life. As such, it should be converted to a temple; its mind should be cleansed and God should be initiated in it. For these to happen there is the necessity of prayer.

Ādhiḍaivika obstacles: God controls sense organs. They function when the corresponding God is satisfied. Prayer not only makes God satisfactory, it also makes the sense organs to concentrate on the inner world.

Ādhibovtika obstacles: The health of the body and the wandering mind depend upon changes in the Paṁcabhūtas. Body is made up of the five elements called Paṁcabhūtas; sky, air, fire, water and earth. To minimize changes in Paṁcabhūtas prayer is essential.

Śhivayōgi Śhivācārya wishes to overcome these three obstacles. In addition he desires the following three wishes. He wants: Siddhānta be completed without any obstacles, clear and pure mind for those who read or listen,

and Siddhānta to understood easily. These three are his wishes.

There are three types of prayers:

Vastu nirdēśha rūpa maṅgala (Use of names in prayers): *'Nāmaṁātrēṇa vastusaṁkīrtanaṁ vasthunirdēśha maṅgalaṁ'*. Use of names like Śhiva, Mahadēva, ... in prayers is called Vastu nirdēśha maṅgala. This cleans the body and mind.

Namaskāra rūpa maṅgala: *'Dāśya-dāśabhāvamēva namaskāra maṅgalaṁ'*. God is dāśya (master); jīva is dāśa (slave). Salutation of dāśa, the jīva, to dāśya, the master, with devotion is called namaskāra rūpa maṅgala. This purifies the mind and also eliminates pride in jīva.

Āśhīrvādha rūpa maṅgala: *'Sarva duḥkhanivṛttiaḥ paramānaṁdaprāptirēva āśhīrvādaḥ'*. Removing all sadness is happiness. This is the result of this maṅgala.

The Siddhānta written by Śhivayōgi Śhivācārya provides these three types of maṅgalas or well wishes, to the readers and also to the listeners.

Śhiva Stuti (Prayer for Śhiva)

vÉæÖÊ-ÉÆÃPÀå ,ÀA¥ÀzÁ-ÉÃRå ,ÀªÀÄÄ-ÉèÃR£À
©üvÀÛAiÉÄÃ |
,ÀaÑzÁ£ÀAzÀgÀÆ¥ÁAiÀÄ ºªÁAiÀÄ §æºÀäüÉÃ £ÀªÀÄB

Trailōkya saṁpadālēkhya samullēkhanabhittayē |
Saccidānāṁdarūpāya śhivāya brahmaṇē namaḥ

1

Translation: *Trailōkya* = the three worlds;
saṁpadālēkhya= complete picture; *samullēkhana* = for the
picture; *bhittayē* = the basis (canvas); *Saccidānāṁda* =
saccidānāṁda; *rūpāya* = having the form; *śhivāya* = Śhiva
the master of siddhānta; *brahmaṇē* = The master of
Brahma who is the master of vēdānta; *namaḥ* =
salutations.

Explanation: For a painter canvas is essential. To
a person this world is important because he derives eternal
happiness through salvation. God is the basis for the world.
He is sat-cit-ānanda. 'Satyaṁ jñānaṁ ānāṁdaṁ brahma',
'trikālābādyatvamēva sat'. Being free from influences all the
time – morning, evening and night is sat. 'Para prakāśha
rahitatvē sati svayaṁ prakāśhatvamēva cit'. That cannot be
illuminated yet illuminated is cit. 'Niratīśhaya prēmā
spadamēva ānāṁdah'. That provides eternal happiness is
God. I bow to Śhiva, the one with these qualities.

Allamaprabhu explains in the following way:

The seed cit became two with ripe,
With the glow of līṁga became an idol.
Beyond description is the status of the idol!
Idol to see, bayalu (Śhūnya) to hold!
It has the life of 14 worlds
Guhēśhvara is that radiance
It is the first and foremost canvas.

Saccidānaṁda is cit. It is the first canvas. Chaṁdōgyōpaniṣhat 6-2-3 says, '*Tadaikṣhata bahu syāṁ prajāyēya*'. With the desire to become multiphase, God splits himself into Śhiva and Śhakti. From the union of these two Mahālīṁga came. Mahālīṁga is responsible for this world. He is Saccidānaṁda or happy eternally. His form is bayalu or śhūnya. He has 14 worlds namely: Bhulōka, Bhuvārīlōka, Swarīlōka, Maharīlōka, Satyalōka, Janalōka, Tapōlōka and Patāḷa, Mahāṭāḷa, Rasāṭāḷa, talāṭāḷa, Sutaḷa, Vitaḷa, Ataḷa. Mahālīṁga is the basis for the universe.

The canvas on which the artist draws the picture existed even before the picture is drawn. It also exists even after the picture is erased. Similarly, God existed before and after the universe appeared and when the universe disappears. The picture is the world with all things in it. The world is like an attractive picture that attracts the passer by. Jīva attracted by the world fails to recognize God.

The word '*Trailōkyā*' includes the universe and also the world existed before it appeared called pinḍāṁḍa. The body looks downwards seeking earthly pleasures, the sense organs are in the middle, and the inner organs look upwards seeking salvation. Gīte (14-18) says:

HzsÀðÉA UÀZÀÒAw ,ÀvÀé,ÁÜ ¢ÀÄzsÉãÃ wµÀ×Aw
gÁd,ÁB |
dWÀÈÀåUÀÄt¢ÀÈwÛ,ÁÜ CzsÉÆÃ UÀZÀÒAw vÁ¢ÀÄ,ÁB
Ūrdhvaṁ gacchaṁti satvasthā madhyē tiṣṭhaṁti rājasah |
Jaghanyaguṇavṛuttisthā adhō gacchaṁti tāmasah |

With the inner organs occupying the prime position turns towards salvation. If the body is under the influence of the sense organs, it is in the middle- bonding to earthly desires. If the mind is engrossed with body, then life is at the bottom. There is no salvation or desire to learn the truth about God. Cillīṁga is the basis for these three.

The learned attempt to free from the three obstacles so they can unite with God. Once united, only

bayalu is left. For them only sat-cit-ānanda remains. The author Śhivayōgi Śhivācārya offers salutations to Śhiva.

§æ³ÉÄäAw³Àå¥ÀzÉÄ±À,Àå«±ÀAiÄÄÄAiÄÄÄ
¥ÀæZÀPÀëvÉÄ |
³ÉÄZÁAw£ÉÆÄ dUÀ£ÀÆä®A vÀ£Àä³AiÁ«Ä ¥ÀgÀA
²³ÀA

Brammēti vyapadēśhasya viśhayam yaṁ pracakṣathē |
Vēdāntinō jaganmūlaṁ tannamāmi param śhivam 2

Translation: *Brammēti vyapadēśhasya* = to the sound Brahma, *yaṁ*= what, *viśhayam* = meaning, *Vēdāntinō* = vēdānthis's, *pracakṣathē* = says, *jaganmūlaṁ* = responsible for this world, *taṁ* = that, *param śhivam*= Paraśhiva, *namāmi* = salutation.

Explanation: Taittiriyōpaniṣhat (3-1) says:

AiÄÄvÉÆÄ³ÁE³AiÁx"sÀÆvÁx eÁAiÄÄAvÉÄ |
AiÉÄÄ£Ä eÁvÁx fÄ³ÀAw |
AiÄÄv³¥ÀæAiÄÄAw C©ü,ÀA«±ÀAw vÄvi §æ³Àä |
vÀcéfeÄÖ,À,Éé ||
Yatō vā imāmi bhūtāni jayanti | yēna jātāni jivanti |
Yat prayanti abhisamviśhanti tat brahma | tadvijijñāsasva ||

That which gives life, that supports life after birth, from which they lose life and from which seek salvation is Brahma. Learn it.

Kēnōpaniṣhat says:

AiÄÄ£Ää£Ä,Á£Ä³ÄÄ£ÄÄvÉÄ
AiÉÄÄ£Ä³ÄÄ³ÄÄÖ£ÉÆÄ³ÄÄvÀA |
vÀZÉÄ³³ §æ³Àä vÀéA«çP£ÉÄZÀA
AiÄÄczÀ³ÄÄ³Ä,ÀvÉÄ ||
Yanmanasā na manutē yēnāhurmanō matarṁ |
Tadēva brahma tvarṁ viddhi nēdarṁ yadidamupāsātē ||

That which cannot be remembered by the mind and that from which the mind learns is Brahma. Learn the same. All other is not Brahma.

Taittiriyaopaniṣat 2.1.1 says: '*Satyam jñānam anantam brahma*'. Brahma is true, knowledgeable and of numerous shapes. Muṇḍakopaniṣat-2 says '*Ayamātmā Brahma*'. The soul that is inside the body is Brahma. Bṛuhadāraṇyaka Upaniṣat says '*vijñānamānamidam Brahma*'. That which has knowledge of science and the form of happiness is Brahma.

Vēdas and upaniṣhats beautifully and vividly describe Brahma. He is also called as Parabrahma. He is free from place and time. Śhivayōgi Śhivācārya calls Him as Paraśhiva and offers him salutations.

AiÄÄ,ÉÆaÄ«ÄÖŞÄzÄÄâzÄ“sÄ,ÄB
µÄnÛçA±ÄvÄÛvÄÛ÷é,ÄAZÄAiÄÄB |
ḡÄÄÖ®A ²ḡÄÉÄḡÄiÄíÉÄÄ vÄÄ ḡÄÄzSÉÄ
aÉÄäöÉÆÄzÄçüÄ

Yassyōrmibudbudābhāsah śhaṭṭrimśhattattvasamcyah |
Nirmalam śhivanāmānam tam vamdhe cinmahōdadhim | 3

Translation: *śhaṭṭrimśhattattvasaṁcayaḥ*= Collection of 36 philosophies, *Yasya*= ocean of, *urmibudbudābhāsaḥ* = form of waves, *taṁ*= That, *Nirmalaṁ*= Pure without any impurities, *śhivanāmānaṁ*= with the name Paraśhiva, *cinmahōdadhiṁ*= Ocean of knowledge, *varidē*= salutations

Explanation: This world is beautiful to the eyes and attractive to the mind. In time the world ceases to exist. Yet there is a source that exists even after the disappearance of this world. The source is Paraśhiva. Paraśhiva has no characteristics or feelings. So Paraśhiva is called Bayalu or Mahāśhūnya. He is in a state of everlasting happiness.

Śhakti or Paraśhakti is part of Paraśhiva. They are inseparable. They exist like flower and its fragrance, sun and sunrays. The difference between them is simple. Paraśhiva supports śhakti and śhakti is under Paraśhiva. Their union has given birth to thirty-six philosophies.

Paraśhakti has three characteristics. Paraśhakti with the association of truth is called Jñānaśhakti; with the association of pride and anger is called Icchaśhakti; and with the association of ignorance having desires is called Kriyāśhakti. They are also called Ajā, Māya and Prakṛti respectively. All divine creations are from Ajā, This universe and this world are from Prakṛti. They are in the bottom. All creations between the two are from Māya.

Ajā with five characters of Paraśhiva created five pure philosophies namely Śhiva, Śhakti, Īśhvara,, Sadāśhiva, and Śhuddhavidya. Śhiva represents Paraśhiva, Śhakti is the everyday character of Śhiva, Īśhvara, is happiness of Śhiva, Sadāśhiva is Paraśhiva's cit and Śhuddhavidya (pure knowledge) is Paraśhiva's sat. Devotee through his efforts enters these creations and learns that 'he is saccidānānda nitya paripūrṇa'.

Māya with five characteristics of Paraśhiva created five mixed philosophies namely Kalā, Kāla, Rāga, Avidyā, and Niyati. Kalā is concept of incompleteness; Kāla is concept of not continuous; Rāga is the concept of momentary happiness; Avidyā is the concept of discrimination; and Niyati is the concept of living. A person thinks that the body provides happiness. One who avoids these concepts becomes a knowledgeable and enters the divine status. Others are ignorant and bond with life of a samsari with out salvation.

Prakṛti with five traits of Paraśhiva created 25 philosophies and body. Jīva is fond of body. The 25 philosophies are pañca tanmātrēas (five sources of information born from pride responsible for the creation of Pañcabhūtas), Pañca būthas (sky, air, fire, water, and earth), Pañca karmēndrias (the five organs responsible for talking, holding, walking, respiration and excretion), Pañca

Jīva seeks happiness in things of this world. He strives day and night to be happy. He seeks happiness from wealth, children, women, and food. His body experiences sadness when he fails, and enjoys happiness when he succeeds. True and everlasting happiness is with Paraśhiva. He cannot find lasting happiness from things of this world. Mundo upaniṣhat 3-4-3-32 says; 'ēṭasyaiva ānāṁdasya anyāni bhūtāni mātrāṁ upajīvarīti |'. Things of this world provide minuscule happiness by the grace of Paraśhiva. When a person desires for things of this world, his mind wanders and his inner mind or manassu is disturbed. If he gets the thing he desires, he is happy and his manassu becomes stable for a while. Else he is sad. So he is both happy and sad. This situation is due to ignorance about true happiness. The learned does not let his mind wander and seeks happiness from līṁga inside the body. He does not let loose his mind to wander among the things of this world. So, he achieves eternal happiness by uniting with Paraśhiva.

From whose glory is seen in the world, from whom the things of this world have minute happiness, to that-God, the author offers salutations.

Ḍāzā²āÀÄÄÄSÁ±ÉÄµÀvÀvÉÆÛ÷éÄÆÉäÄµÀ«zsÁ-ÄÆÉÄ
|
µÀì®APÀ,Àé"sÁÄAiÄÄ ÈÄÄÄÄB ±ÄAvÁAiÄÄ
±ÄÄ"sÄÄÉÄ

Sadāśhivamukhāśhēśhatattvōnmēshavidhāyinē |
Nishkālāṁkasvabhāvāya namaśśhāṁtāya śhāṁbhavē 5

Translation: *Sadāśhivamukhāśhēśhatattva*= Śhiva and other philosophies, *unmēsha*= to the jīva, *vidhāyinē*=responsible, *Nishkālāṁkasvabhāvāya*= with divine form, *śhāṁtāya*= peaceful, *śhāṁbhavē*= person, *namaśh*=salutations

Explanation: In every respect Paraśhiva is complete. He is responsible for creation, survival and extinction. The 36 philosophies came from him. The above

verse tells creation differently from that of verse 3 stated earlier. Śhiva, Sadāśhiva and Mahēśha are the three true philosophies. Śhiva is Niṣhkala or pure without any blemishes. Sadāśhiva is sakala-niṣhkala. He is pure and for all times. Mahēśha is sakala or for all times. The union of these three is the world.

Śhiva: Śhiva is pure and peaceful. He has Śhakti. When Śhakti appeared he is 'Śhāntyatītōtarā kalā'. This is Śhiva philosophy. He is parāthpara for he exists before all others; He is Parama sūkṣhma or extremely delicate for he is larger than the sky; he is Avyaya for he cannot be bound by time; he is Anupama for there is no others similar to him; he is Anāmaya for he has no form.

'Yōginām upakārāya svēcchāyā cimtyatē śhivaḥ'. This says to think with consciousness for helping Śhiva disciples. From Śhiva Parāśhakti is born. It is śharītyathitha kale. From Parāśhakti Ādiśhakti is born. It is śhanthi kalā. From Ādiśhakti Icchāśhakti is born. It is vidya kale. From Icchāśhakti Jñānaśhakti is born. It is pratiṣṭhākale. Kriyāśhakti is born From Jñānaśhakti. It is nirvṛuttikale. Śhiva philosophy is the basis to these five.

Sadāśhiva: Sadāśhiva is of five types namely Śhiva, Amurtha, Murtha, Karthru, and Karma sādhaḥkayas. *'Satatam śhiva bhāvatvāt sādāḥkhyamiti kīrtitam'.* Wherever the qualities of Paraśhiva appears they are sādhaḥkaya.

Śhiva is for yōgis, yathis, learned and māmtrikas. Sadāśhiva is a mixture of pure Śhiva and sakala is for everyday living. The result is prabhāva. It is from the union of Śhiva and Sadāśhiva. Liṅga consists of Śhiva, five śhaktis and five sādhaḥkayas. They are related to liṅga.

Mahēśha: Mahēśha consists of twenty-five concepts namely, Paṁca karmēṁdrias (the five organs responsible for talking, holding, walking, respiration and excretion); Paṁca Vāyus or airways (Samāna, Vyāna, Udhāna, Prāna, Apāna); Paṁca jñāneṁdrias or organs responsible for senses (eyes, tongue, ears, skin, and nose); Paṁca Viśhayas or information (Sound, Touch, Form, Liquidity, and smell); and Paṁca aṁtaḥkaranas (five inner

eyes; Jñātrū, Mana, Buddi or wisdom, Citta and Ahaṁkāra or pride).

Paraśhiva is responsible for these 36 ideas. He is pure, no form, no birth or death, like an ocean of peace and tranquility. For Him the author offers salutations.

᳚ÉĀZÁÒ«UÀæ°ĀAiĀĀPĀŪAiĀĀ ᳚ÉĀZĀÑ³ÀvÀðŁĀ
³ÀwðŁĒ |
±ÉĀZĀÑPÀÈvÀ wæ˘ÉĀPĀAiĀĀ ŁÀ³ĀĀB ᳚Ā˘ĀAiĀĀ
±ĀĀ˘SÀ³Ē

Svēcchāvigrahayuktāya svēcchāvartanavartinē |

Śhvēcchākṛuta trilōkāya namassāmbāya śhaṁbhavē

6

Translation: *Svēcchāvigrahayuktāya* = As per His own desire took the form, *svēcchāvartanavartinē* = As per His own desire followed routines, *Śhvēcchākṛuta trilōkāya* = As per His desire created the three worlds, *sāmbāya* = with his wife Uma, *śhaṁbhavē* = To śhambu, *namas* = salutations.

Explanation: Svēcchāvigrahayuktā means from Icchāśhakti created forms. It gave rise to three bodies namely sthūla, sūkṣhma and kāraṇa and three types of Brahmāṇḍa or worlds namely sthūlasamaṣṭī, sūkṣmasamaṣṭī and kāraṇasamaṣṭī. As Viśhvajīva, Paraśhiva is in the form of sthūla body, as Taijasa jīva, He is in the form of sūkṣhma body, and as Prājñājīva He is in Kāraṇa body. Similarly, as Virāṭabrahma He is in the form of sthūlasamaṣṭī, as Hiraṇyagarbha, He is in the form of sūkṣmasamaṣṭī and as Āṁtaryāmi, He is in the form of kāraṇasamaṣṭī. Paraśhiva takes many forms and lives with His devotees. As such He is called Svēcchāvigrahayuktā

Svēcchāvartanavartin: The power in Paraśhiva has created innumerable things. He has instilled happiness, knowledge and other things in them. Māye or the power is called Svēcchāvartani and Paraśhiva is Svēcchāvartan vartin. Their playfulness is shown in this world abundantly.

Uriliṅga Peddi, a śharaṇa describes as follows:

Śhiva for his amusement created innumerable worlds
After creation, did he stay outside of them? No,
He encompasses himself with the world,
Becomes the world himself,
Is He subjected to creation, life and death? No,
The reason for the same is,
No creation, for He is Ajātha (no birth)
No life, for he is free from karma,
No end, for He is free from death,
The qualities cannot learn to attach Him.
He is not far, for He is the support of this world,
None exists that is different from Him.
There is no other, so He became the world himself
This is the truth.
King can be a servant for his own amusement,
After he becomes king too.
Our Urilīṅga Peddi Priya
Knows to become the world, also stay without too.

This vacana describes how Paraśhiva created the world and stays with it in support of the world. Yet He is free from the world. He has no birth or death. He is free from time and place. All are created for His own amusement.

Śhvēcchākṛuta trilōkāya: Trilōka means three worlds. They are Svarga (eternal happiness), Marthya (mixture of happiness and sadness) and Pathāla (place of sadness). One is for happiness, the next is a mixture of happiness and sadness, and the third is for sadness only. Paraśhiva is in all these three worlds.

Paraśhiva is called sām̐ba, He is called Śhambu after the completion of His amusement. Like the association of a wife makes a husband, Paraśhiva is śhām̐ba with the association of Śhakti. When Śhakti unites with Paraśhiva, He is Śhambu. The author offers salutations to that Śhambu.

AiÄÄvÄæ «±Áæ³ÄÄåwÃ±ÄvÄéA
_Áé¨sÁ«PÀ³ÄÄÈÄÄvÀÜ³ÄÄA |
£Ä³ÄÄ_ÄÜ_ÉäöÊ ¢ÄÄ°ÉÃ±ÁAiÄÄ ¢ÄÄ°ÁZÉÃ³ÁAiÄÄ
±ÄÆ°£ÉÃ

Yatra viśhrāmyatiśhatvarṁ swābhāvikamanuttamam |
Namastasmai mahēśhāya mahādēvāya śhūlinē

7

Translation: *swābhāvikam* = as usual or ordinarily, *anuttamam* = none equal, *īśhatvarṁ* = Philosophy of Śhiva, *Yatra*=with whom, *viśhrāmyati* = rests, *tasmai* = that, *mahēśhāya* = Mahēśhvara, *Śhūlinē* = having the three powers; Iccha, jñāna, kriyā śhaktis in his trident, *mahādēvāya* = to that Paraśhiva, *Namas*= salutations.

Explanation: Īśhatwa is the power to distinguish between two objects. Small objects are different from large objects. Brahma is above this world. Viṣṇu is above Brahma; Rudra is above Viṣṇu; Īśhvara, is above Rudra; and Sadāśhiva is above Rudra. Similarly, senses are above body, mind is above sense; wisdom is above mind; cittu is above wisdom; and pride is above cittu. Jīva is above all of these and Paraśhiva is above all. Paraśhiva is not attached to any of these.

‘*Tamīśhvarāṇāṁ paramaṁ mahēśhvaram*’. It says that there is nothing above Paraśhiva. A magnet has the power to transfer its power to attract objects to the second and to the third that comes in contact. Similarly, the power from Paraśhiva is transferred to all Gods and jīvas so that they can exercise their power on this world.

The vaidhika verse says ‘*Yō brahmāṇaṁ vidadhāti pūrvam ...*’. From Hiranya many worlds and lives came about. They traveled downwards. Traveling downwards finally ending in Paraśhiva. This final resting place is called īśhathva. The īśhathva is not new. It is as ancient as God. Like the gravitational force that exists in this world, this force īśhathva exists in Paraśhiva. The awareness that the force exists both inside and outside of this world leads away

from saṁsāra or love of earthly things. Otherwise it leads away from the knowledge of Paraśhiva.

Paraśhiva is invisible and stays in the body and encourages jīva in the universe. So He is called Mahēśha. All things illuminated by Him. So He is called Mahādēva. The three forces, Icchā, Jñāna and Kriyā, are called the Trident. Having the Trident Paraśhiva is called Śhūladhāri. Devotees those do not follow are away from God and those who do are close to God. The author offers salutations to the one with the Trident

With my desire this world and its content are created in my name. Arjuna, this is the reason that the world is created often. Many call this śhakti as 'Darmacāriṇī'. It says that wife always stays with her husband. Like the saying, 'Yatra dhūmah tatra vahniḥ' where there is smoke there is fire. Smoke is like wife to fire. Similarly Bhājanaśhakti is for Paraśhiva. He is like the sun and the power is like the rays. They are inseparable. The author offers salutations to śhakti the power that is inseparable from Paraśhiva.

ÀiÄÄAiÄiÁ ¢ÀiÁ°ÉÃ±ÀégÀB ±ÄÄ"sÄÄB
 £ÁªÄÄgÉÆ£ÄÇ,ÄÄAiÄÄÄvÀB |
 vÀ,ÉäöÊ ¢ÀiÁAiÄiÁ,ÀégÀÆ¥ÁAiÉÄÊ £ÄªÄÄB
 ¥ÄgÀªÄÄ±ÄPÀÜAiÉÄÄ

Yayā mahēśhvaraḥ śhaṁbhuh nāmarūpādisaṁyutaḥ |
Tasyai māyāsvarūpāyai namaḥ paramaśhaktayē

9

Translation: *Yayā* = from whom, *mahēśhvaraḥ* = became Mahēśhvara, *Śhaṁbhuh* = Śhiva, *nāmarūpādi* = with many names, *saṁyutaḥ* = became, *Tasyai* = that, *māyāsvarūpāyai* = in the form of Māye (responsible for the creation), *paramaśhaktayē* = to the śhakti, *namaḥ* = salutations.

Explanation: Paraśhiva is saccidānanda satya paripūrṇa. But He is not aware of this. From His wife He gets the impression that He is Sarvajña, creator, and with other qualities. Because of these He is called Mahālīmga, Sadāśhiva and by other names. Her power is enormous and they are all for her to play. Jīva unites with Paraśhiva when he is not under the influence of Māye. Shvethāśhvara upaniṣhat 4-10 says 'Māyāṁ tu prakṛtiṁ vidyāt māyinaṁ tu mahēśhvaraṁ'. Power in Paraśhiva is Māye. It is His creation. Those free from Māye are Mahēśhvaras. She is the mother of this world. For that mother, the author offers salutations.

²ªÁzÁáÇ,ÀªÄÄÄvÀàÉÀß ±ÁAvÀãwÄvÀ×ÀzÉÆÄvÀÛgÁ |
 ²ªiÁvÀgÀA vÁA ,ÀªÄÄ,ÁÛÉÁA ²ªAzÉÄ ²ªAPÄjÁA ²ªÁA
Śhivādyādīsamutpanna śhāṁtyatītaparōttarām |
Mātaram tām samastānām varīdē śhivakarīm śhivām 10

Translation: *ādi* = first, *Śhivāt*=from *Śhiva*, *samutpanna*= came, *śhāṁtyatētaparōttarām*= one beyond śhāṁtyathītha, *samastānām*= all, *Mātaram*= mother, *tām* = that, *śhivakarīm*=with good, *śhivām*= to that Māye, *varīdē*=salutations.

Explanation: Paraśhakti is in Paraśhiva. They are inseparable. Her first action is 'Bhājanaśhakti also called as Parāśhakti. She is the reason for all things including many different lives. She has six types of śhaktis. They are called Nivṛttikale, Pratiṣṭākale, Vidyākale, Śhāntikale, Śhāṁtyatītakale, and Śhāṁtyatītōttarākale.

Nivṛttikale: This is called Arpanaśhakti. Its attribute is complete submission. A person with this quality is a devotee. He submits all things with smell to ācāra liṁga. As a result he has no affection to things with smell.

Prathiṣṭākale: This is called Dhāraṇaśhakti. Its attribute is dhāraṇa A person with this quality is a mahēśhvara. He submits all liquid things to guru liṁga. As a result he has no likings to liquid things.

Vidyākale: This is called Jñānaśhakti. Its attribute is knowledge. A person with this quality is a prasādi. He submits all things with forms to Śhiva liṁga. As a result he has no interest in things with forms.

Śhāṁthikale: This is called śhāṁthiśhakti. Its attribute is to establish peace by suppressing disturbances. A person with this quality is a pranaliṁgi. He submits all things that can be touched to jaṁgama liṁga. As a result he loses affection towards things with touch.

Śhāṁtyātītakale: This is called Nirahankāra Śhuddi śhakti. Its attribute is to destroy pride. A person with this quality is a śharaṇa. He submits all things of sound to Prasāda liṁga. As a result he loses interest for things with sound.

Śhāntyatītōttarākale: This is called Nīśśhabdha, Nirvikāri and Nirmalaśhakti. Its attribute is to calm all inner functions. A person with this quality is in the state of Aikya. Being content, he submits himself to Mahālīṅga. As a result he loses affection towards all creations.

The above six powers of Śhakti are delicate and pure. They arise from 'Bhājana śhakti' also called 'Sarvamāṅgala'. 'Asmi, prakāśhē, narīndhāmī' means I stay, I shine, I enjoy. These feelings in Paraśhiva are due to Bhājana śhakti. Though these feelings are due to śhakti, she gives the impression that they are from Paraśhiva. She is with Paraśhiva like the coolness in the moon, like the fragrance in the flower. Offers salutations to that śhakti.

ÉZÁÑeÁÖÉÁÇgÀÆ¥ÉĀt AiÀiÁ ±ÀA" sÉÆĀ«ð±ÁÉ" sÁ«ĀĀ
|
ªÀAzÉĀ vÁÁ ¥ÀgÀªÀiÁÉÀAzÀ¥Àæ" sÉÆĀzsÀ®ªÀĴĀ
²ªĀĀ

*Ichchājñānādirūpeṇa yā śharīmbhōrviśhvabhāvinī |
Varīdē tām paramānāṁdaprabhōdhalaharīm śhivām* 11

Translation: śharīmbhō = For Paraśhiva;
Ichchājñānādirūpeṇa = From the three source of power viz
Ichcha, jñāna and kriyā; yā = who; viśhvabhāvinī = shines
the world; tām = that; paramānāṁda = with happiness;
prabhōdhalaharīm = one with knowledge; śhivām = Śhiva
or Śhakti; Varīdē = salutations.

Explanation: Air cannot stay without sky. Similarly, Śhakti does not exist without Paraśhiva. There are three faces of Śhakti namely Ichcha, Jñāna and Kriyā. The prime characteristic in jñānaśhakti is satva, Ichchāśhakti is rajas, and kriyāśhakti is thama. They are not different from one another but they augment each other. In the middle is Ichchāśhakti, inside is jñānaśhakti and outside is kriyāśhakti.

Śhakti provides knowledge to be happy. Information gathered from the sense organs is called sensory happiness. They are not long lasting. But ever lasting happiness comes from directing the mind and soul towards Paraśhiva. Even this happiness is due to Śhakti.

Śhakti, also called Cicchakti, shows in five ways. First Sadāśhiva appears with five types of śhakti, namely, anugraha (kind hearted), thirodhāna (type of impurity associated with body), laya (destruction), sthithi (protection) and sruṣṭi (creation). In the second stage Īśhvara, appears with the last four types of śhakti. Third Rudra appears. He has laya, sthithi and sruṣṭi. Viṣṇu is the fourth to appear. He has sthithi and sruṣṭi powers. Brahma is the fifth to appear. He has the sruṣṭi power. The author Siddhānta Śhikhāmaṇi offers salutations to the Śhakti that has all the above powers.

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

Amṛutārthaṁ prapannānāṁ yā suvidyā pradāyinī |

Aharniśhamaharṇi varīdē tāmīśhānāmanōramām

12

Translation: *Amṛutārthaṁ* = for salvation, *prapannānāṁ* = those who submit themselves, *yā* = the one who, *suvidyā pradāyinī* = offers the knowledge to overcome the life cycle, *tām* = that, *īśhānāmanōramām* = wife of Śhiva, *aharṇi* = I, *Aharnīsarṇi* = day and night, *varīdē* = offers respect.

Explanation: The nectar of life prevents death. A person is a life giver if he shows ways to overcome death. People say eating a feast is the nectar. Others call the life spent in heaven as nectar. Neither of these alleviates the fear of death or death. Those who ate feast and those who live in heaven live in the shadow of death. Gīte 9-21 says 'kshīṇē puṇyē marthyālōkaṁ viśharṇhi'. Person went to

heaven by doing good deeds returns to earth after exhausting the results of good deeds.

If this is true, what is nectar? Nectar is the knowledge that transforms a person to Śhiva while living. Gīte 4-16 says-*'na hi jñānēna sadhṛuśhaṁ pavithramiha vidhyathē'*. There is nothing that takes the place of jñāna (knowledge). The one who desires knowledge receives that knowledge from a Guru. Śhakti provides the nectar in his heart and supports him to achieve Aikya with Śhiva. The author Siddhāṁtha Śhikhāmaṇi offers salutations to śhakti.

Attributes of discourse

The knowledge of soul is the greatest knowledge. It provides lasting happiness. It eliminates the fear of death and finally it leads persons to become Śhiva. Thus it frees the soul from the cycle of life and death. Only great saints can teach the knowledge of soul. The following is the last verse before beginning the dialogue between Rēṇuka and Agastya sage.

GPÁŪ÷é "sÀÁÉĪ ,ÀPÀ®-ÉÆĀPÀªÄÄ°ÉÆĀ¥ÀPÁgÀÀ
'zÁpAvÀ ,ÀAUÄæ°ÀªÄÆÁzsÀÈvÀ "Á°ÀåvÀAvÀæA |
,ÀzsÀåB PÀÈvÁxÀð-ÄvÀÄªÄÄ°Àðw çüªÀ AiÉÆĀVĒĪ
ÉÁÉÁUÄªÄ±ÄæªÀtªÄwðvÀ ,ÀA±ÀAiÀÄÄªÀiÁªÀĪ
Uktvā bhavān sakalalōkamahōpakāraṁ
Siddhānta saṁgrahamanādhṛutha bāhyatamtram |
Sadyaḥ kṛutārthayithumarhati divya yōgin
Nānāgamaśhravaṇavartitasamśham mām

54

Translation: *dhivya yōgin* = Great saint, *bhavān* = you, *sakala lōka mahōpakāraṁ* = useful for all worlds, *anādhṛuta bāhyatamtram* = beyond the diverse philosophy, *Siddhānta saṁgraham* = Collection of philosophies, *Uktvā* = tell, *Nānāgamaśhravaṇavartitasamśhayam* = with doubts from studying many scriptures, *mām* = my, *Sadyaḥ* = right now, *kṛutārthayitum* = to up lift, *Arhati* = have the ability.

Explanation: Vivid description is required to explain the knowledge of soul. To accomplish the same, the author gives an example from Caṁdhōgyōpanishath. The great Nārada requests Sanatkumāra to alleviate the reasons for his sadness in the following way:

İÄUÉÉÄzÄÄ "sÄUÄªÉÇÄszsÉÄÄ«Ä
AiÄÄdÄªÉÄðzÄÄ ,ÁªÄÄªÉÄzÄªÀiÁxÄªÀðtA
ZÄvÄÄxÄð«Äw°Ä ,Ä¥ÄÄgÁtA ¥ÄÄZÄªÄÄÄ
ªÉÄZÁÉÄÄªÉÄzÄÄ |vÄæ÷åA gÁ²A zÉÉªÄÄ xçüA

*Ṛgvedam bhagavōs dhyēmi
Yajurvedam sāmavedamātharvaṇam
Caturthamitiḥsapurāṇam pañcamam
Vēdānām vēdam pitṛyam rāśiṁ daivam nidhiṁ
Vākōvākyamēkāyanam dēvavidyām,
Brahmavidyām, bhūtavidyām,
Kṣhatravidyām, nakṣatravidyām,
Sarpadēvajanaividyāmētadbhagavōsdhyēmi’
Sōsham bhagavō maṁtravidēvāsmi nātmavicphṛtam
Haiva mē bhagavad dṛśhēbhyastarati
Śhōkamātmaviditi sōsham bhagavaḥ śhōcāmi,
Tam mām bhagavān śhōkasya pāram tārayatviti’*

38

soul is free from sorrows. Without that knowledge I am very unhappy. Nārada recites about his vast knowledge to Sanatkumāra and humbly requests Sanatkumāra to enrich him with the knowledge of soul.

Siddharṁta Śikhāmaṇi is no different from the above. Agastya is similar to Nārada. He is also a learned person but lacks peace due to disturbances in mind and distorted feelings. He is a scholar of words. To alleviate his sadness of not learning to be one with Śhiva, Agastya requests Rēṇuka to teach him ṣhaṭsthala siddhārṁta. It is the philosophy that wishes good for everyone. Agastya has high respect towards Rēṇuka and also enormous devotion towards him. Rēṇuka knows Agastya is a fit candidate to teach ṣhaṭsthala siddhārṁtha.

Start of discourse

Hearing the request of Agastya, Rēṇuka becomes silent for a while. He prays for no obstacles till the conclusion of narrating Śhiva philosophy. Then he answers.

CxÁUÀ,ÀÛ÷â°ÀZÀ±ÄÄævÁé gÉÃtÄPÉÆÃ

UÀt£ÁAiÀÄPÀB |

zsÁâvÁé PÀêta ¢ÀÄ°ÁzÉÃ°ÀÀ ,ÁA§°ÀiÁ°À ,À°ÀiÁ»vÀB

Athāgastyavacaśhrutvā rēṇukō gaṇanāyakakaḥ |

Dhyātvā kṣhaṇaṁ mahādēvaṁ sām̐bamāha samāhitaḥ 1

Translation: *Atha* = After, *Agastyavacaśhrutvā* = hearing the request of Agastya, *Rēṇukō gaṇanāyakakaḥ* = Gananāyaka Rēṇuka, *kṣhaṇaṁ* = for a while, *mahādēvaṁ sām̐bam*= Mahādēva with Uma, *Dhyātvā*= remembering, *samāhitaḥ*= whole heartedly, *āha* = said

Explanation: Hearing the request from Agastya, Rēṇuka closed his eyes and prayed silently to overcome any obstacles during his discourse. With his prayer to Paraśhiva he acquires the knowledge to eradicate the darkness. He preaches in detail so everyone understands and follows the philosophy to achieve peace and to conquer death.

Agastya has the ability to grasp the teachings of Rēṇuka. He has a desire to learn and to adopt in his life. He has devotion towards Rēṇuka. The discussion between them is presented in twenty-one chapters.

Different philosophies

CUÀ,ÀÛ÷å æÄÄ±ÁzsÀÆð®,ÀæÄ,ÁÛUÀæÄÄ¥ÁgÀUA
|
²æÀeÁÕ£ÀPÀgÀA æÀPÉè øÃ ¹zÁPvÀA ±ÄÄætÄ
,ÁzsÀgÀæÄii

Agastya muniśhārdhula samastāgamapāraga |
Śhivajñānakaram vakṣhyē siddhāntam śhruṇu sādhamam

2

Translation: *samastāgamapāraga* = The learned, *muniśhārdhula* = among the sages, *Agastya*= Agastya, *Śhivajñānakaram*= gives the knowledge of Śhiva, *siddhāntam*= philosophy, *vakṣhyē* = will tell, *sādhamam*= with interest, *śhruṇu* = listen.

Explanation: Rēṇuka calls Agastya Samasta āgama pāraga and Muniśhārdhula is note worthy. This suggests that Agastya though is a learned, had no peace and is not versed with the knowledge of soul. In addition it tells when listening to the teachings about the soul one should receive it to satisfy him and to alleviate his sadness.

CUÀ,ÀÛ÷å R®Ä ¹zÁPvÁ «SÁâvÁ gÄÄa¨sÉÄzsÀvÀB |
©ü£ÁßZÁgÀ,ÀæÄiÁAiÀÄÄPÁÛ
©ü£ÁßxÀð¥Àæw¥ÁzsÀPÁB

Agastya khalu siddhāntā vikhyātā rucibhēdataḥ |
Bhinnācārasamāyuktā bhinnārthapratipādhakāḥ

3

Translation: *Agastya* = Agastya, *ruci bhēdataḥ* = from diversity, *siddhāntā* = philosophies, *Bhinnācārasamāyuktā* = from different practices, *bhinnārtha pratipādhakāḥ*= have different explanations, *vikhyātā* = gained importance.

Explanation: People are different in many ways. The reason for the difference depends on time, place, knowledge, education, and other things. Similarly their desire in life also differs. It depends on their interest, and their practices. Knowing these the author Śhivācārya says

that the sāmkhya and yōga philosophies by Kapila and Patanjala and others differ from one another. They suggest different types of practices. They are explained in the next verse.

ĀARāA AiÉÆÄUÀB ¥ÁAZàgÁvÀæA æÉÄzsÁB
 ¥Á±ÄÄ¥ÀvÀA vÀxÁ |
 KvÁ¤ æÀiÁÉÀ“sÀÆvÁ¤ ÉÉÆÄ¥À°ÀÉÁå¤ AiÀÄÄQÛ©üB

Sāmkhyaṃ yōgaḥ pāṃcarātraṃ vēdāḥ pāśhupataṃ tathā |
Ētāni mānabhūtāni nōpahanyāni yuktibhiḥ 4

Translation: *Sāmkhyaṃ* = Sāmkhya philosophy, *yōgaḥ*= yōga philosophy, *pāṃcarātraṃ* = pāṃcarātra, *vēdhaḥ*= Vēdas, *tthā* = and, *pāśhupataṃ*= pāśhupata philosophy, *Ētāni* = these, *mānabhūtāni* = witnesses, *yuktibhiḥ*= ingenious logic, *upahanyāni*= cannot be discarded.

Explanation: Sāmkhya, yōga, pāṃcarātra, Vēdas, pāśhupata and other philosophies add to knowledge. Sāmkhya philosophy credited by Kapila gives prominence to puruṣha and pradāna and has no relation to Paraśhiva. Yōga philosophy by Patanjayālaji deals with yama-niyama relating to the organs. It also has no relation to Paraśhiva. Pāṃcarātra created by Vāsudēva deals with Viṣṇu, dīkṣe, meditation and others. They deal with cit-acit-Īśhvara, and not with Paraśhiva. Pāśhupata deals with paśhu, pāśha and pati. They are the basis of the Śhaiva philosophy. Vēdas exist portraying the truth of Paraśhiva. It is improper to disqualify them either by logic or by any other means.

The above philosophies look different in many aspects. In fact all philosophies are not complete alone in all respects. Yet they are useful to different people and in different times.

æÉÄzÀB ¥ÀæzsÁÉÀA ĀæÉÖÄ±ÁA ĀASÁāçÆÉAA
 æÀÄ°ÁæÀÄÆÉÄ |

5

6

7

43

from Paraśhiva himself. It also has the knowledge from experiences of many great sages.

Vēdas contain more than 20,000 verses. Some verses portray mainly karma; some portray devotion or bhakti, and the rest are knowledge or jñāna. The first two, karma and bhakti are called pūrva (ancient) Vēda and the last is called uttara (current) Vēda or vēdānta. The object of pūrva Vēda is to remove the conflicts that exist within and also to provide happiness to individual. The object of Vēdānta is to elevate and to merge the soul with Paraśhiva. All the philosophies developed in India including Bhuddist and Jain philosophies have deep roots in Vēdas.

In the above verses, Śhivayōgi Śhivācārya mentions the four philosophies, namely, (a) Sāṁkhya, (b) Yōga, (c) Pāṁcarātra, and (d) Śhaiva. They are discussed below:

(a) Sāṁkhya: Among the philosophies this is one of the oldest from Kapila. It deals with Puruṣha and Pradāna. Puruṣha is dynamic, independent, numerous and everywhere. Pradāna is rigid, in every place, independent and single. Puruṣha does not change (avikāri) but pradāna changes (vikāri). Pradāna with puruṣha divides into 23 parts. The union of these 23 is the world. Satva, raja, and tama characteristics when divides become many thousands of things. Body, sense organs, soul, mind are all the works of pradāna. Ignorant person forgets about their origin and becomes involved with the body. As a result, he experiences both happiness and sadness. This state is called saṁsāra'. Jīva frees himself from the clutches of saṁsāra if enlightened by a Guru and/or acquires knowledge of God and soul by reading scriptures.

(b) Yōga: Sāṁkhya and Yōga are like brothers. Both are similar except that Sāṁkhya is nirīśhvara (without Īśhvara) and yōga is with Īśhvara or śhēśhvara. Īśhvara exists and he is different from jīva and puruṣha. He is free from prakṛuti or this world for all times. His first teachings are Vedā. He is the teacher (Guru) for all teachers. Jīva is in the web of saṁsāra. To be free from saṁsāra jīva must fulfill 8 types of yōga called Astāṁga yōga. Then, with the

grace of Īśhvara comes prasāda that gives salvation or frees from birth-life-death.

Yōga describes the various aspects of mind. Mind is like an ocean inside the body. The waves are different types of occupation. They are grouped into five types namely kṣhipta, mūḍha, vikṣhipta, ěkāgra, and nirudda. Kṣhipta has interest in information. Mūḍha is a passionate person, Vikṣhipta enjoys both things of happiness and sadness, ěkāgra is a devotional type, and Nirudda likes meditation. The first three are against achievements, and the last two support achievements. Performing yōga is to suppress the first three and the last two is to achieve salvation. The end result is to achieve salvation.

There are eight steps in performing yōgas. They are: (1) Yama - is the practice of nonviolence, truth, celibacy, astēya or not stolen and aparigraha or not received. (2) Niyama is the practice of cleanliness, happiness, meditation, worship of Īśhvara, and svādhyaia or selfstudy. (3) Āsana is sitting according to padmāsana (lotus shape), siddhāsana and svastikāsana position to make the body in a stationary position. (4) Praṇāyāma obstructs the prānavāyu using rēcaka, pūraka and kumbhaka methods. (5) Pratyāhāra prevents the sense organs from information gathering. (6) Dhāraṇa makes the soul to stay in heart, nāsikāgra or sahasrāra. (7) Dhyāna is concentrating so that the soul stands still with God. (8) Samādhī makes the mind to unite with God. Practice of these eight is yōga. Yōga clears the mind from all impurities. The result is the enlightenment of soul leading to salvation.

(c) Pāmcarātra: Viṣṇu worshippers practice pāmcarātra. They are called Vaiśhṇavites. It is an ancient philosophy based on the four Vēdas and Sāmkhya. Rātra means jñāna. Jñāna refers to philosophy, salvation, devotion, yōga and information. So it is called Pāmcarātra (Mahābhārataḥ Nārada paṁcaka, 1-45). According to this, God has no sadness, is everywhere and in everything, etc. He is called Vāsudēva, Bhagavān. Having many characters

He is known with many other names. Vāsudēva has two forms namely Nirguṇa has no qualities and Saguṇa is with qualities.

Nirguṇa Nārāyaṇa is free from time, space and things. He is the reason for all things. Saguṇa Nārāyaṇa is with six qualities namely, jñāna, power, wealth, strength, force and tēja or independent.

Śhakti associated with Nārāyaṇa is called Lakṣmi. Nārāyaṇa creates the world by Lakṣmi. There are five types of creation, namely: vyūha – jīva, mind, and pride; vibhava – Rāma, Kriṣṇa, kapila, and other forms; arcāvatāra - images that are worshiped; aṁtaryāmi – soul and world in rigid state – sense organs, pañcabhūta, and others. The first four are pure and the last is impure.

Jīva offers everything to Nārāyaṇa. He receives grace to be free from saṁsāra. He is happy and receives salvation.

(d) Śhaiva: This is also one of the oldest. Śhiva and Śhakti were alone before the existence of this world and even before the existence of different Gods. The world came from them and the Gods in charge of the world also came from them. Similarly, body and its master jīva came about. Each body has a jīva. They are all bounded by saṁsāra and so they are called as Paśhu. Their master is Śhiva. He is called Paśhupati. The things that bound jīva are called Pāśha or the thread that ties them with saṁsāra. Jīva goes in the path of salvation when pāśha the thread breaks. There are three paths of salvation. They are Devotional path, Yōga path, and Jñāna path.

The four philosophies described above have the support of Vēdas and they depict the truth. Those who follow these philosophies with understanding enjoy happiness leading to salvation. Many agree that all these philosophies result in salvation. The saying '*Śhaivatamtram viśhiṣhyatē*' does not mean that Śhaiva philosophy is better.

Śhaiva philosophy

±ÉÊ³ÀvÀAvÀæ«Äw ¥ÉÇæÃPÀÛA ¹zÁPvÁRâA

²ªÉÇÃcvÀA |

¸À³Àð³ÉÃÁxÀðgÀÆ¥ÀvÁévÁàç³AiÁtâA ³ÉÃzÀ³ÀvÀizÁ

Śhaivatarātramiti prōktaṁ siddhāntākhyarṁ śhivōditaṁ |

Sarvavēdārtharūpatvātprāmāṇyṁ vēdavatsadā

8

Translation: *śhivōditaṁ* = inspired by Śhiva, *siddhāntākhyarṁ* = named siddhānta, *Śhaivatarātramiti* = śhaiva philosophy, *prōktaṁ* = has been said, *Sarvavēdārtharūpatvāt* = based on Vēdas, *vēdavatsadā* = always as Vēda, *prāmāṇyṁ* = is true.

Explanation: Vēdas and Āgamas are the oldest scriptures. They are considered to be truthful. Brahma is the creator of Vēdas. Āgamas are from Śhiva. Their goals are the same. Both have two parts namely, pūrva (old) and utara (later). Karma is predominant in pūrva and jñāna is in utara. The utara part of Vēda is called Vēdānta and of Āgama is called Siddhānta. Both deal with the soul and jīva.

DUÀ³AiÁ §ºÀÄzsÁ ¥ÉÇæÃPÀÛ²ê³ÉÃÆÀ

¥ÀgÀ³AiÁvÀä£Á |

±ÉÊ³ÀA ¥À±ÀÄ¥ÀvÀA ¸ÉÆÃ³ÀÄA ´ÁPÀÄ®A ZÉÃw

¨sÉÃzÀvÀB

Āgamā bahudhā prōktāśhśhivēna paramātmanā |

Śhaivarṁ pāśhupataṁ sōmarṁ lākulaṁ cēti bhēdataḥ

9

Translation: *śhivēna paramātmanā* = from Śhiva; *Āgamā Śhaivarṁ pāśhupataṁ sōmarṁ lākulaṁ c iti* = āgamas, śhaivarṁ, pāśhupata, sōmarṁ, and lākula; *bhēdataḥ* = varied ways; *Bahudhā* = different way; *prōktā* = has been said.

Explanation: There are differences of opinion in śhaivāgamas. Some say that Śhaiva, pāśhupata, kāpāla, kālāmukha are śhaivāgamas. Some say Śhaiva, pāśhupata,

sōma and lākuḷa are śhaivāgamas. Yet, some others say pāśhupata, kālāmukha, lākuḷa and māhēśhvara are śhaivāgamas. Kāpāla or kāpālīka is considered as sōma. Pāśhupata is considered as Māhēśhvara. There is no understanding if kālāmukha and lākuḷa are same. In spite of these divisions in Śhaiva, only Śhaiva, pāśhupata, sōma and kālāmukha are considered here.

Śhaiva: This is one of the oldest śhaivāgamas. This has four divisions. Some say six. They glorify Śhiva. Union of soul with liṅga is its main goal. It is discussed in detail in the next verse.

Pāśhupata: This is also an ancient. The great epic Mahābhārata mentions this. This has been divided into pāśhupata and Mahāpāśhupata. Āgamas say Mahāpāśhupata is Vīraśhaiva. It is also mentioned by Siddhānta Śikhāmaṇi. Kārya (doing), kāraṇa (reason), yōga, vidi (fate), and duḥkhāṁta (sorrow) are the five parts of pāśhupata.

Sōma (kāpālīka): This is mentioned in Maitrī upaniṣhat. The followers of sōma live in burial grounds. They believe that Śhiva is with his wife Uma. They stay with their wives because Śhiva lives with his wife. They are called 'Sōma'. Sōma has six seals namely; Kaṁike, Kucaka, Kuṁḍala, Śikhāmaṇi, Bhasma, and Yajnōpavitha.

Lākuḷa (kālāmukha): This is a part of pāśhupata. The follower wears black lines under his eyes and carries a baton. They are called lakulīśha. Some say lakulīśha is Śhiva who lived prior to first century.

In summary, Śhaiva portrays Śhiva; pāśhupata is to agree the philosophy of paśhu pāśha, and pati; support of kapālīka is kāpāla; and wearing black lines on the face with a baton is lākulas. These are the four divisions in Vīraśhaivas.

vÉÅµÄÄ ±ÉÊªÄÄ ZÀvÄÄ´´sÉõÃzÄÄ vÄAvÄæA
 ,ÄªÄõ«²ÑvÄªÄiï |

Tēṣhu Śhaivaṃ caturbhēdaṃ taṃtraṃ sarvaviniśhchitam |
Vāmaṃca dakṣhinaṃ caiva miśhraṃ siddhāntasaṃjñakam 10

±AQÛB ¥ÀæzÁ£ÀÀ ¢Á¢AiÁPÀåA zÀQëtA
 ``sÉÊGà¢ÁvÀäPÀ¢Aiï |
 ,À¥ÀÛ¢AiÁvÀÄË¥ÁgÀÀ «Ä±ÀæA 'zÁþAvÀÀ
 ¢ÉÃzÀ À¢ÄÄävÀ¢Aiï

Śhaktiḥ pradānaṁ vāmākyam dakṣiṇaṁ bhairavātmakam |
Saptamātruparaṁ miśhraṁ siddhāntaṁ vēdasammatam 11

Translation: *vāmākyam* = Named vāma āgamas, *Śhaktiḥ pradānam* = Śhakti is the primary, *dakṣiṇam* = dakṣiṇam (south), *bhairavātmakam* = for bhairava, *miśhrām* = miśhrāgama, *Saptamātruparam* = for the seven motherly gods, *siddhāntam* = siddhānta, *vēdasammatam* = has the support of Vēda.

Explanation: Śhaivāgamas, pāśhupata, sōma and lākula are older than the Vēdas. Śhaivāgamas are created by Śhiva. They are older than Vēdas created by Brahma. There are four divisions of Āgamas namely, Vāma, Dakṣhiṇa, Miśhra, and Siddhānta. Vāma gives predominance to the worship of Śhakti; Dakṣhiṇa gives importance to the worship of Bairava; Miśhra is orderly worship of seven mothers namely Brāhmī, Mahēśhvari, Kaumāri, Vaiśhṇavī, Varāhī, Imdrānī, and Cāmuṇḍi; and lastly, Siddhānta is Śhaiva philosophy. Among these, the Viraśhaiva philosophy is well known and it portrays Mahāpāśhupata. In addition Śhaiva philosophy has other divisions. But Mahāpāśhupata is the most prominent one.

the cycle of birth. Both provide the knowledge required to accomplish freedom from this cycle birth-life-death.

Description of Viraśhaiva

१zÁpAvÁSEĀ ३ĀĀ°ÁvÀAvÉæĀ PÁ«ĀPÁzÉāĀ ²āÉÇĀcvÉĀ
|
ꝥÇðµÀÖ°ĀĀvÀŪgÉĀ °sÁUÉĀ «ĀgÀ±ÉÊ°Ā°ĀvÀĀ
¥ĀgĀĀ

Siddhāntākhyē mahātamtṛē kāmikādyē śhivōditē |
Nirdiṣṭamuttarē bhāgē viraśhaivamatam param

14

Translation: *śhivōditē* = told by Śhiva, *kāmikādyē* = kāmika and others, *mahātamtṛē* = great philosophies, *uttarē bhāgē* = in the north part, *param* = sacred, *viraśhaivamatam* = Viraśhaiva philosophy, *Nirdiṣṭam* = said.

Explanation: Beginning with Kāmika and ending with Vātula, there are 28 āgamas. It is believed that all of these are taught by Śhiva himself. So they are sacred as is Śhiva. The performer achieves his ultimate goal of conquering the cycle of birth by the knowledge he acquires. The word 'vira śhaiva matam' mentioned in the verse does not refer to caste, but refers to discussion of life experience.

«zÁāAiAiĀĀ ²āĀgĀÆ¥ĀAiAiĀĀ «±ÉĀµÁzÀæ°ĀĀtA
AiĀĀvÀB |

vÀĀāzÉĀvÉĀ ३ĀĀ°Ā°sÁUĀ «ĀgÀ±ÉÊ°Ā Ew ,ĀĀāÈvÁB

Vidyāyām śhivarūpāyām viśhēṣhādramaṇam yataḥ |
Tasmādētē mahābhāgā viraśhaivā iti smṛutāḥ

15

Translation: *yataḥ* = from reasoning, *śhivarūpāyām* = form of Śhiva, *Vidyāyām* = education, *viśhēṣhād* = in plentiful, *ramaṇam* = to enjoy, *Tasmād* = for that reason, *ētē mahābhāgā* = These good people, *viraśhaivā iti* = as Viraśhaivas, *smṛutāḥ* = are known.

«±Ā°ÉYĀÉÉÆĀZĀāvÉĀ «zÁā ²āĀfĀ°ÉÊPĀā°sÉÆĀÇÜPĀ |

vÀĀA gÀĀĀvÉĀ AiÉĀĀ ±ĒĒĀ «ĀgÀ±ĒĒĀĀĀŪ vÉĀ
ĀĀvĀB

Vīśhabdēnōcyatē vidyā śhivajīvaikyabhōdhikā |

Tasyām ramarītē yē śhaivā vīraśhaivāstu tē matāḥ 16

Translation: *Vī śhabdēna*= From the sound of vī, *śhivajīvaikyabhōdhikā*= explaining Śhiva jīva relationships, *vidyā* = education, *ucyatē* = is said, *yē śhaivā* = those śhaivas, *Tasyām ramarītē* = are happy in it, *tē* = those, *vīraśhaivāstu* = as vīrasaivas, *matāḥ* = told as.

Explanation: These two verses explain the term Vīraśhaiva. The letter 'vī' is the relation between Śhiva and jīva. It is the knowledge that frees jīva from the web of saṁsāra and instills devotion to unite with Śhiva. The unity of jīva with Śhiva is called līṅga-anga-sāmarasya. To acquire this state is not easy. It can be achieved through performance of Śhivayōga. Jīva having pure mind and body receives the teaching '*Tattvamasi*' with the grace of Guru. *Tattvamasi* means everything is from God. The performer of Śhivayōga follows this teaching to unite with his soul. He receives knowledge and experiences happiness that cannot be obtained elsewhere. This knowledge of the soul once gained is the greatest knowledge.

The next letter in Vīra is 'ra'. It means 'be happy'. The person who is always happy is a vīra or the strongest. The one that knows about the soul is really a rich person. The saying '*Kavpīnavarītaḥ khalu bhāgyavarītaḥ*' means the one with the knowledge of the soul is truly happy, rich, and is a Vīraśhaiva.

Pure and broad-minded people recognize a Vīraśhaiva. God is omnipresent. Can there be a place without His presence? How can the soul be separate from Him? One should ask these kinds of questions; who am I? Where did I come from? With increasing interest in learning the answers to these kinds of questions the curtain of darkness is removed. He realizes the true knowledge of Śhiva. He is the true Vīrasaiva.

The word Viraśhaiva does not refer to a caste. But refers to a person who has the knowledge of the soul and God. Pāramēśhvara philosophy describes Viraśhaiva in the eighth chapter verses 7-16 and in the ninth chapter verses 17-21. Śhiva tells to Pārvati:

«ĀgÀvÀéA £ÁªÀÄ zÉÃªÉÃ±À AiÀÄxÁ «ĀgÉÆÃ
gÀuÉÃ `sÀIB |
vÀxÁ ªÀÄvÉÃ ZÀ ,ÀzÀâPÁÛ÷å «ĀgÉÆÃ
ªÉÊgÁUÀåvÉÆÃ zÀÈqsÁvī ||
Vīratvaṁ nāma dēvēśha yathā vīrō raṇē bhataḥ |
Tathā matē ca sadbaktiā vīrō vairāgyatō dṛuḍhāt ||

In the battlefield a warrior is a vīra or brave; in the field of theology a vīra is the performer of Śhivayōga with devotion and determination.

FµÀtvÀæAiÀÄªªÀÄÄðPÁÛ
eÁÕ£A«eÁÕ£ÀvÀvÀàgÁB |
zÀÈqsÁªÉÊgÁUÀå ,AA¥À£ÁB «ĀgÁ,ÉÛÃ
²ªÀAiÉÆÄV£ÀB ||
Īśhaṇatrayanirmuktā jñānavijñānatatparāḥ |
Dṛuḍhavairāgya saṁpannā vīrāstē śhivayōginah ||

A person with Śhiva knowledge and is free from the three ēśhṇa, namely lōkēśhṇa, vittēśhṇa and dārēśhṇa is a Viraśhaiva. Lōkēśhṇa loves pleasures of this world; vittēśhṇa has attachments for wife, children, etc; and dārēśhṇa is a lover of wealth.

CAzSÁ AiÉÄÃ °AV£ÉÆÃ zÉÃ«
¥ÀgÁ¹ÛÇĀgÀÆ¥ÀzÀ±Àð£ÉÃ|
AiÀÄªªÁ£À±ÁÑ' | ¥ÀiªÀ,ÉÛÃ «ĀgÁB
²ªÀAiÉÆÄV£ÀB ||
Amḍhā yē liṁginō dēvi parastrīrūpadarśhanē |
Yuvānaścāpi paṭavastē vīrāḥ śhivayōginah ||

A Viraśhaiva is blind to wife of another man.

AiÉÄÄ ¢ÀÄÆPÁ °AVÉÉÆÄ zÉÄ«
¥ÀgÀzÉÆÄµÁ£ÄÄ¢ÁzÀ£ÉÄ|
¸Ä¢ÀðeÄÖ C! ¢Á ¸Á´Á,ÉÛÄ «ÄgÁB
²¢ÀAiÉÆÄV£ÄB ||

*Yē mūkā liṁginō dēvi paradōṣhānuvādanē |
Sarvajñā api vā bālāstē vīrāḥ śhivayōginah ||*

A Viraśhaiva does not judge others.

AiÉÄÄ µÀAqÁB ¥ÀgÀPÁAvÁ,ÄÄ ¥ÀAUÀ¢ÉÇÄ
AiÉÄÄs£Äâ! ÄqÀ£ÉÄ|
CfºÁé AiÉÄÄ gÄ,Á,ÁézÉÄ «ÄgÁ,ÉÛÄ
²¢ÀAiÉÆÄV£ÄB ||

*Yē śhaṁdāḥ parakāṁtāsu paṁgavō yēsnyapīḍanē |
Ajihvā yē rasāsvādē vīrāstē śhivayōginah ||*

A Viraśhaiva is a 'śhaṁḍa'. He is free from sexual and other desires. He has no taste for delicious foods.

CºAiÁ¢£ÉÆÄszÀA©ü£Ä±ÄÑ C»A,ÁPÁeAw
Ddð¢Á¢évÁB|
DZÁAiÉÆÄðÄ¥Á,À£Ä¥ÀgÁ «ÄgÁ,ÉÛÄ
²¢ÀAiÉÆÄV£ÄB ||

*Amāninōsdarīmbhinaśhca ahimsākṣhāṁti ārjavānvitāḥ |
Acāryōpāsanaparā vīrāstē śhivayōginah ||*

A Viraśhaiva avoids pride and keeps away from painful actions.

«±ÄÄzÀp¢ÄÄ-Ä AiÉÄÄ AiÉÄÄ ZÄ
¢ÉÆPÁAvÀAiÉÆÄV£ÄB |

Mama dhyānaratā nityam vīrāstē śhivayōginaḥ ||

Smaraṇaṁ kīrtanaṁ kēliḥ prēkṣhaṇaṁ guhyabhāṣhaṇaṁ |
Samkalpōṣdhyavasāyaśḥca krīyānirvutirēva ca ||

Viparītaṁ brahmacaryamētaḍvāshtalakṣhṇanam ||

Yōginō yē mahātmānō virāstē śhivayōginah ||

Maithuna aṣṭāṅga is smaraṇa (remembering), kīrtana (singing), krīḍā (playing), prēkṣhaṇa (looking), guhyabhāṣhaṇa (repeating sacred words called maṁtra), saṁkalpa (wishing), adyavasāya (industrious), and kriyā nirvṛtti (retiring from action). These are the traits of brahmācārya (celibacy). Vīraśhaiva performs these eight things and diverts his actions to Śhiva.

,ÀvÀâªÀævÉÆÃQÛxgÀvÁ C,ÉÛÃAiÀÄzsÀ£À
 vÀvÀàgÁB|
 C¥ÀjUÀæºÀ²Ã-Á AiÉÄÃ «ÃgÁ,ÉÛÃ
 ²ªÀAiÉÆÃV£ÀB ||
Satyarvatōktiniratā astēyadhana tatparāḥ |
Aparigrahaśhīlā yē vīrāstē śhivayōginah ||

A Viraśhaiva speaks truth and practices actions in a truthful manner.

CzÉéÃµÁÖgÉÆÃscüPÉÃ ,Àé,Áävī
 ,Àé,ÁªÉÄªÃµÀÖ£À,ÀÆAiÀÄªÀB|
 CwgÀ,ÁljuÉÆÃ £ÀÆå£ÉÃ «ÃgÁ,ÉÛÃ ²ªÀAiÉÆÃV£ÀB ||
Advēṣṭārōsdhikē svasmāt svasāmyeṣṭanasūyavaḥ |
Atiraskāriṇō nyūnē vīrāstē śhivayōginah ||

A Viraśhaiva does not discriminate by the status of others.

,ÀàzsÁð,ÀÆAiÀiÁwgÀ,ÁlgÀªÀvðvÁB
 ±ÁAvÀZÉÃvÀ,ÀB|
 ªÄªÄÄ zsÁå£À¥ÁgÁ xvÀåA «ÃgÁ,ÉÛÃ
 ²ªÀAiÉÆÃV£ÀB ||
Spardhāsūyātiraskāravargitāḥ śhāmtacētasah |
Mama dhyānaparā nityam vīrāstē śhivayōginah ||

A Viraśhaiva prays Śhiva without any prejudice or malice.

zsÀÈvÁé PÁµÁAiÀÄªÀ,À£ÀÀ ©üPÁèi£À¥ÁgÁB
 ,ÀZÁ|
 ²ªÀzsÁå£ÀgÀvÁB ±ÀÄzÁP «ÃgÀ±ÉÊªÀ » vÉÃ
 ²ªÉÃ ||
Dhruvā kāṣhāyavasanaṁ bhikṣhāṭanaparāḥ sadā |
Śhivadhyānaratāḥ śhuddhā vīraśhaiva hi tē śhivē ||

A Vīraśhaiva prays Śhiva wears saffron cloths while collecting alms with purity.

AiÄÄB ¥Ä±ÄåvÄåAzsÄ³ÄzÄÆæ¥ÄA
±ÄŞÝ«zÄâçügÉÆÃ¥Ä³ÄÄB |
PÁµÄÖ³Ävī zÄÈqsÄzÉÃ°ÉÆÃ AiÉÆÃ «ÃgÄ±ÉÊ³Ä,Äì
GZÄåvÉÃ ||

Yah paśhyatyarṇdhavadrūpaṁ śhabdavidbadhirōpamaḥ |
Kāṣṭhāvat druḍhadēhō yō vīraśhaivassa ucyatē ||

A Vīraśhaiva has a body like fire; he sees beauty like a blind man and he hears like a deaf man.

Description of Vīramāhēśhvra

«ZĀĀiĀiĀÁ gĀĀĀvĒĀ AiĀĀ,Āvi ĀiĀÁiĀiĀÁ
ĀĒĀiĀiĀÁ ±ĀéĀZĀæĀĒĀ |
CĒĒĒĒĒĒĒ ĀgĀĀPĒŪĀĒĀ «ĀgĀĀiĀĀĒĒĒĒĒĒĒĒ
ĀĀöĒĒĒĒĒ

Vidyāyām ramatē yasmāt māyām hēyām śhvavadrahēt |
Anēnaiva niruktēna vīramāhēśhvaraḥ smṛtaḥ

17

Translation: *yasmāt* = for any reason, *Vidyāyām* = in education, *ramatē* = is happier, *hēyām māyām* = bad māye, *śhvavadrahēt* = leaves like a dog, *Anēnaiva ruktēna* = with the same reason, *vīramāhēśhvaraḥ smṛtaḥ* = known as vīramahēśhvra.

Explanation: Vīra is common to both Vīraśhaiva and Vīramahēśhvra. It is the relation between the two. Both Vīraśhaiva and Vīramahēśhvra are performers of Śhivayōga. There is a slight difference between the two. This difference is in the word Mahēśhvra. The letter 'Ma' in Mahēśhvra refers to māye or illusion and 'hē' refers to rejection. 'Śhva' indicates lowest and 'ra' for its elimination. In other words, a person learns the relation between Śhiva and jīva by discarding the temptations of māye. He considers that the temptations are nothing but illusions.

Both Vīraśhaiva and Vīramahēśhvra reject the illusions of māya and they achieve unity with Śhiva. So they are worthy of admiration.

«ZĀĀiĀiĀÁ gĀĀĀvĒĀ AiĀĀ,Āvi ĀiĀÁiĀiĀÁ
ĀĒĀiĀiĀÁ ±ĀéĀZĀæĀĒĀ |
CĒĒĒĒĒĒĒ ĀgĀĀPĒŪĀĒĀ «ĀgĀĀiĀĀĒĒĒĒĒĒĒĒ
ĀĀöĒĒĒĒĒ

Vēdāntajanyam yat jñānam vidyēti parikīrtyatē |
Vidyāyām ramatē tasyām vīra ityabhidīyatē

18

Translation: *Vēdāntajanyam* =started from vēdānta, *yat jñānam* = the knowledge, *vidyēti* = education, *parikīrtiyatē* = has been said, *tasyām* = that, *Vidyāyām* = in that education, *ramatē ity*= is happy, *vīra abhīdīyatē*= is vīra.

Explanation: The education that destroys the ill effects of saṁsāra, also removes ignorance about the soul. Upaniṣhat has knowledge of the soul. Vēdānta has the knowledge of Śhiva. A person becomes happy from the sayings of upaniṣhat and is a vīra. This is the way vīra in Vīraśhaiva and Vīramahēśhvara are to be regarded.

±ÉÊ±ÉÊ±ÀiÁð°ÉÃ±ÀégÉÊ±ÉÑöÊ±À
PÁAiÀÄð°ÀÄAvÀðð»B PÀæ±ÀiÁvī |
²±ÉÇÃ ±ÀiÁ°ÉÃ±ÀégÀ±ÉéÃw £ÁvÀðAvÀ«Ä°À
©üzÀvÉÃ

Śhaivairmāhēśhvaraiśhaiva kāryamarītarbahiḥ kramāt |
Śhivō māhēśhvaraishcēti nātyarītamīha bhīdyatē 19

Translation: *Śhaivairmāhēśhvaraishcāiva* = By Vīraśhaiva and mahēśhvara, *kramāt* =orderly, *arītarbahiḥ* = inside and outside, *kāryam* = worship of Śhiva, *iha* = saying this, *Śhivō māhēśhvaraishcēti* = Śhiva and māhēśhvara, *ātyarītam*= completely, *na bhīdyatē* = no difference.

Explanation: This verse explains the difference between Vīraśhaiva and Mahēśhvara. Vīraśhaiva travels inside his body and sees the liṁga that is in his 10 petals lotus heart. He offers salutations to that liṁga. He finds equality with that liṁga. Yet it requires action like obtaining the oil from the seed. Māhēśhvara is similar to Vīraśhaiva. But his progression is farther than Vīraśhaiva. He also worships his liṁga in his heart. He is not content being the only one happy. He spreads happiness to others. He demonstrates ways to achieve happiness. He leads a simple life (sadācāra) without any desires. He shows perfect equality between action and knowledge. He is a guru in all respect. Like the saying of Gīte (3-20)

Vīramahēśhvāra provides knowledge. He has the knowledge to erase ignorance due to illusions of māya. He is ever peaceful because of these two characteristics. His peacefulness illuminates knowledge for those who come in contact with him.

|
²á²ævÉÃµÄä vÉÃ ±ÊÊ³ eÃÕ£ÀAiÀÄdÕgÀvÁ £ÀgÁB

20

|
2ªÁ²ævÉÃµÄÄ vÉÃ ±ÊÊª eÃÖ£ÄÄiÄÄdÖgÄvÁ £ÄgÄB

21

Explanation: Both Viraśhaiva and Māhēśvara have only one intention in their life. It is to unite with the God and to experience eternal happiness. Māhēśvara, however, shares his experience with those suffering from

the illusions of māya so that they too experience eternal happiness.

Vīraśhaiva follows the three sthalas namely- prāṇalīṃgi, śharaṇa, and aikya. He worships cillīṃga inside his body and finally he merges with that līṃga. He enjoys eternal happiness. Vīramāhēśhvara follows the three sthalas namely- bhakta, māhēśhvara, and prasādi and considers the world as līṃga and worships it in his Iṣṭalīṃga. He shows compassion to all living things. So his life is like a big worship. He gives prominence to action where as Vīraśhaiva gives prominence to knowledge or jñāna.

eÁÕ£ÀÀ ¥ÀæzsÁ£ÀÀ £À vÀÄ PÀªÄÄð»Ã£ÀÀ
 PÀªÄÄð¥ÀæzsÁ£ÀÀ £À vÀÄ açé»Ã£ÀÀ |
 vÀ,ÁäzÀéAiÉÆÃgÉÃªÀ ``sÀªÉÃvī
 ¥Àæ'çp£ÀðªÉåÃPÀ¥ÁPÉÆëÃ «ªÀUÀB
 ¥ÀæAiÀiÁw ||

Jñānaṃ pradhānaṃ na tu karmahīnaṃ
Karmapradhānaṃ na tu cidvihīnaṃ |
Tasmādvayōrēva bhavēt
prasiddhirnahyēkapakṣhō vihaḡaḡ prayāti ||

£À QæAiÀiÁgÀ»vÀA eÁÕ£ÀÀ £À eÁÕ£ÀgÀ»vÁ
 QæAiÀiÁ |
 C¥À±Àå£ī CAzsÀPÉÆÃ zÀUÀpB ¥À±Àå£ī ¥ÀAUÀÄ±ÀÑ
 zÀªÀåvÉÃ ||

Na kriyārahitam jñānaṃ na jñānarahitā kriyā |
Apāśhyan amḡhakō dagḡhaḡ paśhyan paṃguśhca dahyatē ||

Action without knowledge and knowledge without action are a waste. A performer needs both knowledge and action to reach his goals. They are like the wings of a bird. The bird with one wing cannot fly. Similarly action without knowledge or knowledge without action does not free one from the web of saṃsāra.

The learned does not separate knowledge and action. He cannot get salvation if one of them is missing. It is like a blind person that cannot escape from the burning fire because he cannot see the fire; or a person without legs though he sees the fire but cannot escape because he has no legs. Viraśhaiva and Māhēśhvara know both knowledge and actions.

Ṣhaṭṣthala

«ĀgÀ±ĒĒāĀ,ÀĀŪ μÀqÉāĀzĀB,ÀŪ®zsÀāĀĎ
«”sĒĀzĀvĀB |
”sĀPĀŪç āĀāāÀ°ĀgĒĀt ¥ĒÇæĀZĀāAvĒĒ
±Ā,ÀŪç¥ĀgÀUĒĒB
Vīraśhaivāstu śhaḍbhēdāḥ sthaladharmā vibhēdataḥ |
Bhaktādi vyavahārēṇa prōcyamṭē śhāstrapāragaiḥ 22

Translation: *sthaladharmā vibhēdataḥ* =
Difference in sthala and dharma, *Vīraśhaivāstu* =
Vīraśhaivas, *Bhaktādi vyavahārēṇa* = ways of devotion,
śhaḍbhēdāḥ = six types, *śhāstrapāragaiḥ* = the learned,
prōcyamṭē = has been said.

±Ā,ÀŪçA vĀĀ «ĀgÀ±ĒĒāĀĒĀ μĀrēzsĀA
,ÀŪ®”sĒĀzĀvĀB |
zsÀāĀĎ”sĒĀzĀ,ÀāĀiĀiĒĒĒUĀzĀçŪPĀj «”sĒĀzĀvĀB
Śhāstram tu vīraśhaivānām śaḍvidham sthalabhēdataḥ |
Dharmabhēdasamāyōgādadhikārivibhēdataḥ 23

Translation: *vīraśhaivānām Śhāstram tu* =
Vīraśhaiva philosophy, *sthalabhēdataḥ* = differs in stāna,
Dharmabhēda samāyōgāt = agrees naturally,
adhikārivibhēdataḥ = differs officially, *Śhaḍvidham* = six
types.

CzĒ ”sĀPĀŪ,ÀŪ®A ¥ĒÇæĀPĀŪA vĀvĒĒĒ
āĀiĀ°ĒĒ±ĀégĀ,ÀŪ®A |
¥ĀæĀç,ÀŪ®āĀĒĒāvĀĀŪ ¥Āæt°AV,ÀŪ®A vĀvĀB |
±ĀgĀt,ÀŪ®āĀiĀSĀāvĀA μĀμĀ×ĒĒĒPĀā,ÀŪ®A āĀvĀA

Adau bhaktasthalam prōktam tatō māhēśhvarasthalam |
Prasādisthalamanyattu prāṇalīmḡsthalam tataḥ |
Śharaṇastalamākyātām śhaṣṭṭhamaikyasthalam matam 24

Translation: *Adau* = first, *bhaktasthalaṁ* = bhaktasthala, *tatō* = then, *māhēśhvarasthalaṁ* = māhēśhvara sthala, *Prasādīsthalam* = prasādīsthala, *anyattu* = then, *prāṇalīṁgīsthalam* = prāṇalīṁgīsthala, *tatah* = then, *Śharaṇaśhtalam* = śharaṇasthala, *śhashṭham* = the sixth, *aikyasthalaṁ* = aikya sthala, *ākhyātam* = say.

Explanation: First let us study the status of cillīṁga sthala. In the beginning there was only one bright light. There was no room for any type of dispersion. It was in peace. There was nothing else except for the sound of 'Om'. Viraśhaiva philosophy calls this state as sthala. It is the basis for this philosophy premise. Māyidēva, in his Śhivānubhava verses defines sthala the following way:

KPÀÉÄÄÀ ¥ÀgÀ\$æ°Ää ,ÀaÑzÁ£ÀAzÀ®PÀèta
 |
 ²ÀÀvÀvÀÛ÷éA ²ÀÁZÁAiÀÄÖB
 ,ÀÜ®«ÄvÀå°ÀÄgÁzÀgÁvī ||
Ēkamēva parabrahma saccidānaṁdalakṣhaṇam |
Śhivatattvaṁ śhivācāryaḥ sthalamityāhurādarāt ||

Śhivayōgi Śhivācārya calls sthala to the state of Parabrahma, the one and the only one who is happy eternally. Paraśhiva has given rise to many philosophies. Sthala is Paraśhiva's state before the existence and after the destruction of the world. In sthala, 'stha' is existence and 'la' is destruction. The philosophy that is responsible for the creation, existence and destruction is sthala. The philosophy that has power over all movable and immovable things in this world is called sthala. The philosophy that is the basis for all power that exists in this world is called sthala. Anubhava sūtra (2-8) says:

¥ÀgÀ\$æ°Ää ÅtµÁ×£ÁA AiÀÄzÀä°ÉÄvī ¥ÀgÀ°ÄÄÄ
 ¥ÀzÄÄ |
 vÀzÁ°ÄÄ ,Ài÷Ü®ÀÄzÉéÖÊvÄÄ
 ²ÀÀeÁÖ£ÉÊPÀvÀvÀgÁB ||

*Paranirvāṇanīṣṭhānām yadbhavēt paramam padam |
Tadāhussthalamadvaitam śhivajñānaikataparāḥ ||*

The learned calls sthala that which provides knowledge to free from the bonds of saṁsāra and is the final resting place on death.

In Parabrahma sthala Paraśhakti stayed with her husband. There were no other śhakti's. There was no creation. Parabrahma begins to amuse himself. With this there was some shaking. Bhakti, a part of śhakti, came about. With this change there were two philosophies namely śhakti and bhakti.

Śhakti took six forms namely: Ciccakti, Parāśhakti, Ādiśhakti, Jñānaśhakti, Īccāśhakti and Kriyāśhakti. They are also called Anantāsakti, Aluptaśhakti, Svataṁtraśhakti, Anāḍibōdaśhakti, Nityatruptiśhakti and Sarvajñaśhakti. Śhakti is in liṁga.

Bhakti also took six forms namely: Samarasabhakti, Ānāṁdabhakti, Anubhavabhakti, Sāvadānabhakti and Naiṣhtikābhakti and Śhraddābhakti. Bhakti is in aṁga.

In liṁga, śhakti is predominant. They are called Mahāliṁga, Prasādalīṁga, Jaṁgamaliṁga, Śhivaliṁga, Guruliṁga and Ācāraliṁga. Similarly in aṁga bhakti is predominant. They are called Ātmāṁga (soul), Ākāśhāṁga (sky), vāyāṁga, (air), Tējāṁga (fire), Jalāṁga (water) and Prutvāṁga (earth). Some say the above as three liṁgas and three aṁgas. The three liṁgas are: Bhāvaliṁga (Mahāliṁga and Prasādalīṁga), Prāṇaliṁga (Jaṁgamaliṁga and Śhivaliṁga) and Iṣṭaliṁga (Guruliṁga and Ācāraliṁga). The three aṁgas are: Yōgāṁga (Ātmāṁga and Ākāśhāṁga), Bhōgāṁga (Vāyāṁga and Tējāṁga) and Tyagāṁga (Jalāṁga and Prutvāṁga).

The ultimate goal of jīva is to achieve salvation or freedom from the cycle of birth. In order to achieve this jīva offers bhāva or feelings to liṁga through his devotional palms. This offer is called ṣhaṭsthala. Jīva ignores feelings of body and offers jalāṁga and Prutvāṁga (Tyagāṁga) to Guruliṁga and Ācāraliṁga, the forms of Iṣṭaliṁga. He is

Bhakta and Māhēśhvara respectively. With the offering of Vāyāṁga and Tējāṁga (Bhōgāṁga) to Jaṁgamaliṁga and Shivaliṁga (Prāṇaliṁga), he is Prasādi and Prāṇaliṁgi respectively. With the offering of Ākāśhāṁga and Ātmāṁga (Yōgāṁga) to Mahāliṁga and Prasādalīṁga (Bhāvaliṁga), he is Śharaṇa and Aikya respectively. Shraddābhakti in Bhakta sthala, naiṣhtikābhakti in Māhēśhvara sthala, sāvadānabhakti in Prasādi sthala, anubhavabhakti in Prāṇaliṁgi sthala, ānaṁdabhakti in Śharaṇa sthala and samarasabhakti in Aikya sthala is revealed.

Jīva reaches the final stages of Śhivayōga. Aṁga unites with liṁga. This state is called liṁga-aṁga-sāmarasa. This is the fruit of Śhivayōga.

he philosophy that guides in the path of equality between Śhakti and Śhiva is called 'Śhakti-viśhiṣṭādvaita philosophy'. It is also called 'Śhivādvaita siddhānta'.

Aṁga sthalas

Bhakta sthala

"sÀPÀÛ ,ÀÜ®A ¥Àæ³ÀPÁë÷ǎ«Ä ¥ÀæxÀ³ÀÄA
 PÀ®±ÉÆÃzÀã³À |
 vÀzÀ³AAvÀgÀ"sÉÃzÁA±ÀÑ ,À³ÀiÁ»vÀ³ÀÄ£ÁB ±ÀÄæetÄ

Bhakta sthalaṁ pravakṣhyāmi prathamam kalaśhōdbava |
Tadavāntarabēdāmśha samāhitamanāḥ śhrūṇu 25

Translation: *kalāśhōdbava* = From *kalāśha*, *prathamam* = first, *Bhakta stakam* = bhakta sthala, *Tadavāntarabēdānśha* = and its divisions, *pravakṣyāmi* = will tell, *samāhitamanāḥ śhrṇu* = listen whole heartedly.

±ÉÉ«Ã ¨sÀQÛB ,ÀªÄÄvÀàÉÁß AiÄÄ¹äi ¨sÀPÀÛ,Àì
GZÀävÉÃ |
vÀ,ÁâÉÄÄµÉ×ÃAiÄÄzsÀªÄÄðuÁA
ªÄÄÄQÛ¨sÀøPÀÛ,ÀÜ®A ªÄÄvÀªÄìì

*Śhaivī bhaktiḥ samutpannā yasmin bhaktassa ucyatē |
Tasyānushtēyadharmanām muktirbhaktasthalam matam 26*

Translation: *yasmin* = in whom, *Śhaivī bhaktiḥ* = devotion in Śhiva, *samutpannā* = evolves, *saḥ* = in that person, *bhaktassa ucyatē* = is called a bhakta, *tēna* = from him, *anuṣṭēya* = to be followed, *darmaṇām* = procedures, *ukti* = descriptions, *bhaktasthalam matam* = is called bhakta sthala.

C³ÁAvÀgÀ,ÀÛ⁻Á£ÀåvÀæ ¥ÁæºÀÄB
¥ÁAZÀzÀ±ÉÆÄvÀÛ³AiÁB |
!AqÁvÁ !AqÀ«eÁÕ£AA ,ÀA,ÁgÀUÀÄtºÉÄAiÄvÁ
Avāmtarastalānyatra prāhuḥ paṃcadaśhōttamāḥ |
Pimdatā pimdavijñānam samsāragunahēyatā

čĀPǎĕ°AUÀzsÀÈw±ÉÑÖÊḂÀ «¨sÀÆvÉǺgÀ! zsÁgÀuÁḂÀiï

gÀÄzÁæPÀèzsÁgÀtA ¥À±ÁÑvÀàAZÁPÀègÀd¥À,ÀÛxÁ
Dīkṣhālīmḡadhṛutīśhaiva vibhūtērapī dhārāṇām |
Rudrākṣhadhārāṇām paścātparīcākṣharajapastathā 28

“sÀPÀÛªAiÁUÀðQæAiAiÁZÉÊªÀ UÀÄgÉÆÃjèAUÀ,Àå
 ZÁZÀðÊÀªÀiī |
 dAUÀªÀÄ,Àå vÀxÁ °ÉÊÃµÁA ¥Ææ,ÁzÀ'éÃPÀÈw,ÀÛxÁ

Bhaktamārgakriyācaiva gurōrlīmḡasya cārcanam |
Jaṃgamasya tathā hyēṣhām prasādasvīkrutistathaḥ 29

CvÀæzÁÆÀvÀæAiÀÄA ¥ÉÇæÃPÀÛA,ÉÆÃ¥Ácū
 µgÀÄ¥ÁÇPÀªÀiī |
 ,ÀºAdA ZÉÃw µçðµÀÖA,ÀªÀÄ,ÁÛUÀªÀÄ¥ÁgÀUÉÊB |
 JvÁx ²ªÀ“sÀPÀÛ,Àå PÀvÀðªÁåµ ¥ÆæAiÀÄvÀßvÀB
Atrādānatrayam prōktam sōpādi nirupādhikam |
Sahajam cēti nirdiṣṭam samastāgamapāragaiḥ |
Etāni śhivabhaktasya kartavyani prayatnataḥ 30

Translation: Atra= In bhakta sthala,
Avāntarasthalāni= sub sthalas, *parīcadaśhōttamāḥ*= are
 fifteen, *prāhuḥ*= said, *piṃḡa sthala*, *piṃḡajīñāna sthala*,
saṃsārahēya sthala, *dīkṣhā sthala* or *guru karṇā sthala*,
līmḡadhārāṇa sthala, *vibhūtīdhārāṇa sthala*,
rudrākṣhadhārāṇa sthala, *parīcākṣhara japa sthala*,
bhaktamārga kriyā sthala, *ubhaya sthala*, *trivida saṃpatti*
sthala, *caturvidha sārāya sthala*, *sōpādhidāna sthala*,
nirupādhidana sthala, *sahajadāna sthala* = *piṃḡa sthala*,
piṃḡajīñāna sthala, *saṃsārahēya sthala*, *dīkṣhā sthala* or
guru karṇā sthala, *līmḡadhārāṇa sthala*, *vibhūtīdhārāṇa*
sthala, *rudrākṣhadhārāṇa sthala*, *parīcākṣhara japa sthala*,
bhaktamārga kriyā sthala, *ubhaya sthala*, *trivida saṃpatti*
sthala, *caturvidha sārāya sthala*, *sōpādhidāna sthala*,
nirupādhidana sthala, *sahajadāna sthala*, *Etāni*=these,
śhivabhaktasya=to Śhiva desciple, *prayatnataḥ*= trying,
kartavyani = is his duty.

Explanation: Bhakti is devotion. The ways to achieve devotion are explained in this section. Bhakti is endless love. It is the same in every person but it is exhibited in different ways. Love towards the world is downward and towards Śhiva is upward.

Bhakta sthala has 15 divisions. They are: Piṁḍa sthala, Piṁḍajñāna sthala, Saṁsārahēya sthala, Dīkṣhā sthala or Guru kāruṇya sthala, Liṁgadhāraṇa sthala, Vibhūtidhāraṇa sthala, Rudrākṣhadhāraṇa sthala, Paṁcākṣhara japa sthala, Bhaktamārga kriyā sthala, Ubhaya sthala, Trivida saṁpatti sthala, Caturvidha sārāya sthala, Sōpādhidāna sthala, Nirupādhidāna sthala, and Sahajadāna sthala. Each of these sthalas is described below.

1 Pimḍa Sthala

Aṁga and liṁga both have six sthalas. Aṁga sthala has 44 sub sthalas while liṁga sthala has 57 sub sthalas. Pimḍa sthala is the first among sthalas of aṁga and liṁga.

Nothing existed before the presence of this world except the goodness of Śhiva-Śhakti. There are three forms of śhakti namely, Iccha, jñāna and kriyā. With time they formed this world and body. The world is called brahmāṁḍa and the body is pimḍāṁḍa. The power in brahmāṁḍa is God and the power in pimḍāṁḍa is jīva. God has all the knowledge, the power to create, and other powers. Jīva has also similar powers but they are minute. God is free from illusions but the body is not. Jīva is in pimḍa with the soul. He is with ignorance. Jīva by discarding fondness towards pimḍa becomes pure.

§°Äd£Ää PÄÈvÊÉB ¥ÄÄuÉâÊAiÄÄB ¥ÄæQëÃuÉÃ
¥Á¥Ä¥ÄAdgÉÃ |
±ÄÄzÁPvÄBPÄgÄuÉÆÃ zÉÃ»Ã |AqÄ±Ä`ÉYÃ£Ä
VÃAiÄÄvÉÃ

Bahujanma krutaiḥ puṇyaiḥ prakśhīṇē pāpapaṁjarē |
Śhuddhāṁtaḥkaraṇō dēhī pimḍaśhabdēna gīyatē

1

Translation: *Bahujanma krutaiḥ puṇyaiḥ* = from good deed, *pāpapaṁjarē* = effects of bad deeds, *prakśhīṇē* = being lost, *Śhuddhāṁtaḥkaraṇō* = with pure heart, *dēhī* = jīva, *pimḍaśhabdēna* = as pimḍa, *gīyatē* = is called.

²Ä±ÄQÜ,ÄÄÄÄvÄä£ÉßÃ ¥Äæ¥ÄAZÉÃs¹ä£ī
«PÄ®äävÉÃ |
¥ÄÄuÄäcPÄB QëÄt¥Á¥ÄB ±ÄÄzÁPvÄä |AqÄ£Ä³ÄÄPÄB
Śhivaśhaktisamutpannē prapaṁcēssmin vikalpyatē |
Puṇyādikah kṣhīṇapāpah śhuddātmā pimḍanāmakah

2

Translation: *Śhivaśhakti samutpannē* = from Śhiva and Śhakti, *asmin prapañcē* = this world, *Puṇyādikaḥ* = having done more good deeds, *kṣhīṇapāpaḥ* = having lost the effect of bad deeds, *śhuddātmā* = with pure heart, *piṇḍanāmakaḥ* = named piṇḍa, *vikalpyatē* = is known.

Explanation: *Bahujanma krutaiḥ puṇaiḥ* is the relation between body and its action. The results of actions are called karma. From body there is action; and for action there is body. Jīva stays in body to perform actions. Those actions give him another body. The actions are of two types – good and bad. Both of these lead to birth and death. Also the bad actions keep jīva in saṁsāra. But the good deeds free him slowly from the bonds of life.

It is difficult to say which deeds are good and which are bad. Deeds that are bad for some are good for others. A person of lower caste is not allowed into the temple. Some consider his entrance to be bad. But others say it is good because he receives the grace of God. The person that knows karma can avoid their effects on his life.

God is true and everything else is not true. Actions towards God lead to karma (actions like offerings, meditation, worship, etc.) Jīva is in bondage with impure feelings.

Prakśhīṇē pāpapañjarē: Good deeds of jīva in past life erase the results of bad karma.

Śhuddāntaḥkaraṇō dēhī: With pure heart and feelings his senses do not stray

Piṇḍaśhabdēna gīyatē: With the above qualities jīva is said to be in piṇḍa sthala.

Śhivaśhakti samutpannē prapañcēssmin vikalpyatē: This world is from Śhiva-Śhakti. In everything Śhakti is present. Jīva with bad karma only sees the world created by māya.

Puṇyādikaḥ kṣhīṇapāpaḥ śhuddātmā piṇḍanāmakaḥ: The increase of good deeds destroys karma from bad deeds. It removes the curtain between jīva and the soul. It makes jīva to experience God. Jīva with good heart and feelings is called piṇḍa. Jīva performs bad

deeds with ignorance and good deeds with knowledge of Śhiva.

ΚΡΑ ΉΑ ²ΑÀ,ÁìPÁëaÑzÁ£ÀAzÀ²ÀÄAiÉÆÄ «”sÀÄB |
¤«ØPÀ-ÉÆàÄ ¤gÁPÁgÉÆÄ ¤UÄÄðuÉÆÄ
¤µÀàç¥ÀAZÀPÀB

*Ēka ēva śhivassākṣhāccidānaṁdamayō vibhuaḥ |
Nirvikalpō nirākārō nirguṇō niṣhprapaṁcakaḥ*

3

Translation: *śhiva* = śhiava, *Ēka ēva* = only one, *ssākṣhāccidānaṁdamayō* = happy and with knowledge, *vibhuaḥ* = everywhere, *Nirvikalpō* = beyond imagination, *nirākārō* = without any form, *nirguṇō* = without any characters, *niṣhprapaṁcakaḥ* = not attached to this world.

Explanation: This verse beautifully describes Paraśhiva. *Ēka ēva*: There is nothing like Śhiva. As the saying: '*Śhivam śhāntam pāramāthikamadvitiyam*', He is peaceful, as well as the only one that is true. There is no other like Him.

Śhivaḥ sākṣhāt: '*yat sākṣhādaparōkṣhāt brahma*' means Śhiva is truly real. He is complete in all respects. Jīva who is the form of Śhiva is not different from Him. Yet he is like a precious stone but raw. The qualities of a diamond appear only after polishing. Similarly jīva with knowledge and performance shows the true qualities of Śhiva.

Cinmayah: Jīva has part of Paraśhiva. So, jīva does actions like hearing, seeing, touching, tasting, smelling, desires, and pride. God provides these things in this world. He is not the light that we see; He is the illumination that we cannot see or comprehend. But He is the light of knowledge called cid-beḷaku.

Ānaṁdamayah: Earthly things are interdependent for their existence. So association with things results in unhappiness. God is free and independent without any qualities. He is true for all times. So He is happy, nothing troubles Him and there is no question of sorrow arising in Him.

Vibhuah: Tarkasaṅgraha dīpika says -'*sarva mūtra dravya saṁyōgītvaṁ vibhutvaṁ*'. Among liquids the one that mixes easily is called vibhutva. Paraśhiva is in all things. He is both in liquids and solids. He is vast and complete. He is not bound by time, place, or thing. He is beyond the grasp of mind.

Nirvikalpaḥ: Vikalpa means different. There is difference in this world. There is difference even in the mind. The things in this world have different characters. But in mind, the difference is the feelings that exist like '*I am doing, I own this and others*'. God has no feelings. He is not attached to this world or to things of this world. He is Nirvikalpa.

Nirākārah: Sound, liquid, touch, shape, and smell are called ākāra or with forms. All the things of this world have some type of characteristics. They are called sakāra. God is nirākāra. Poets cannot give form to Him in their writings. An artist cannot capture Him on his canvas. A carver cannot make an idol of Him.

Nirguṇaḥ: Things recognized by sense organs are called saṁguṇa. Those things that change with time are also called saṁguṇa. Things including the world change in time. They have three qualities namely satva, rajas, and tama. God is free from these qualities. He is not recognized by sense organs. He is not understood by the mind. He is not attached to this world. God is Nirguṇa

Niṣhprapañcakaḥ: The world is created by māya. It appears sometimes and disappears other times. Eyes can see them but it disturbs the mind. Paraśhiva is above māya. He is true. He is nirāmaya. He cannot be seen by the eyes and the mind cannot understand Him. God is niṣhprapañca.

CEÁzÀå«zÁĴ,ÀAŞAzsÁvī vÀzÀA±ÉÆĀ fÃªÀ£ÁªÀÄPÀB |
zÉÃªÀwæAiÀÄYä£ÄÄµÁâç eÁw¨sÉÃzÉÃªÀªªÀ'ÜvÀB
||

ॐAiÁ-ÄÄ ॐAiÁ°ÉÄ±ÀégÀ,ÉÜÃµÁÁ ¥ÉæÃgÀPÉ/ÉÄ
°ÄÄæç ,AA¹ÜvÀB

*Anādyavidyāsaṁbarṁdhāt tadarśhō jīvanāmakaḥ |
Dēvatrīyañmanuṣhyādi jātibhēdē vyavasthitaḥ ||
Māyī māhēśhvarastēśhām prērakō hrūdi saṁsthitaḥ* 4

Translation: *Anādi* = without the beginning, *avidyāsaṁbarṁdhāt* = association of ignorance, *tadarśhō* = that part of Paraśhiva, *jīvanāmakaḥ* = called jīva, *Dēvatrīyañmanuṣhyādi* = (He) god, animals and man etc, *jātibhēdē* = in different ways, *vyavasthitaḥ* = formed in an orderly manner, *prērakō* = from Māye, *māhēśhvara* = māhēśhvara, *tēśhām* = that jīvas, *hrūdi* = in their heart, *saṁsthitaḥ* = resided.

Explanation: *Anādyavidyāsaṁbarṁdhāt*: Candimarasa, a śharaṇa in the twelfth century, explains salvation to jīva the following way:

Feeling of jīva with association of world
Numerous problems
To that jīva with association of women
Sorrow from numerous problems
Many births from sorrows
This is the reason
Many births associates world
What salvation for those who do not leave?
Simmaligeya Cennarāmā.

Jīva associated with things of this world has no salvation. Association leads to numerous problems. It brings misery and sorrow leading to many rebirths. Disassociation with the illusions of māya salvation is possible.

There are two types of śhakti namely, vidye and māye. Vidye is inseparable from God but māye is separable. Union with Śhiva is possible from vidye but not from māye. Māye leads jīva with different feelings. Ignorance is from these two. Like vidyē and māya, ignorance is ancient or

anādi (has no beginning). With ignorance or avidye jīva has feelings. There is no smoke in gas; no smoke in fire; together in wet wood there is smoke. Similarly, there is no feeling of jīva in avidye or jīva in the soul. But jīva is present when both avidye and the soul are in the body and mind.

Dēvatrīyañmanuṣhyādi jātibhēdē vyavasthitaḥ: Jīva is pure. He is in the body and mind. Jīva living in divine world is called divine. In the human body he is called human. In the body of an animal he is called by the animal name.

There are many types of bodies. Jīva resides in numerous bodies. According to Skarṇda purāṇa there are 8,400,000 different types of bodies. There are 1,600,000 different divine bodies; 900,000 different human bodies; 1,000,000 different bodies in water; 1,000,000 different types of birds; 1,100,000 different sarīrupa bodies (invertebrate animals like snakes); and 1,800,000 different stāvara types (trees and other fixed types).

Māyī māhēśhvarastēśhām prērakō hrudi samsthitaḥ: God resides in all bodies without being seen. He incites the senses, mind and knowledge without the influence of māya. Gīte (18-61) says the same:

F±ÀégÀB ,ÀªÀð"¸ÀÆvÁ£ÁÁ ºÀÈzÉYÃ±ÉÃsdÄð£À
wµÀ×w |
"¸ÁæªÀÄAiÀÄ£i ,ÀªÀð"¸ÀÆvÁ±
AiÀÄAvÁægå£qsÁ± ªAiÁAiÀÄAiÀiÁ ||
Īshvaraḥ sarvabhūtānām hruddēśhēsrjuna tiṣṭhathi |
Bhrāmāyan sarvabhūtāni yaṁtrārūḍhāni māyayā

God residing in jīva plays Jīva like a machine plays with dolls through his power of māya.

ZÀAzÀæPÁAvÉÃ AiÀÄxÁ vÉ£ÃAiÀÄA ,ÄÄAiÀÄðPÁAvÉÃ
AiÀÄxÁs£À®B |
©ÆeÉÃ AiÀÄxÁAPÀÄgÀB 'zÀY ,ÀÛxÁvÀä± ºªÀB 'ÜvÀB

*Caṁdrakāṁtē yathā tōyaṁ suryakāṁtē yathāsnalaḥ |
Bījē yathāṁkuraḥ siddhastathātmani śhivaḥ sthitaḥ*

5

Translation: *Caṁdrakāṁtē* = A type of stone with water, *yathā* = the way, *tōyaṁ* = water, *suryakāṁtē* = type of stone with heat, *yathā* = the way, *analaḥ* = fire, *Bījē* = in seed, *yathā* = the way, *āṁkuraḥ* = sprout, *siddhaḥ* = is hidden, *tathā* = similarly, *ātmani* = in jīva, *śhivaḥ* = Śhiva, *sthitaḥ* = lives.

Explanation: There are numerous jīvas. Paraśhiva lives unseen in each jīva. The verse beautifully explains the existence of Śhiva in jīva with examples.

Caṁdrakāṁtē yathā tōyaṁ; Candrakāṁta stone is a rare type of stone. It has water that cannot be seen, cannot be tasted, and cannot be touched. When the stone is in cold place water comes out of it.

Suryakāṁtē yathāsnalaḥ: It is also a rare stone. It has fire that is not seen. Fire comes out when it is exposed to sun.

Bījē yathāṁkuraḥ siddha: Small seed has all the traits of a tree. Yet, the tree cannot be seen even with microscopic examination. But it becomes a tree in time by planting and nurturing with water.

Tathā ātmani śhivaḥ sthitaḥ: Similarly Paraśhiva resides inside of jīva. He cannot be seen with eyes. He cannot be comprehended by mind. The 12th century śharaṇas Akkamahādevi, Cennabasavaṇṇa, and Allamaṁprabhu each describes his existence the following way:

Like shadow on earth,
Like sweetness in fruit,
Like water droplets in rock,
Like oil in seed,
Like fire in tree,
God behind feeling,
His presence is not known, Cennamallikārjuna.

Like mirage hidden in sun light
 Like ghee hidden in milk,
 Like picture hidden inside the artist,
 Like fire hidden in oil,
 Like meanings hidden in words,
 Your presence is Kuḍlacennasaṁgaiya.

Stays inside, supports liṁga, without touch,
 See the shine inside!
 See the glows by being light to the light!
 See the holy God Guhēśhvara liṁga.

God is complete. He supports the sky and everything including the earth. He is forever. He spreads his light in our body. Jīva has no feelings for Him. Jīva is surrounded by three qualities namely, satva, raja and tama. With the influence of tama he is fond of things of this world; he has no knowledge of Śhiva. With the influence of raja, he may or may not believe in God. He cannot free himself from seeking pleasures. With the influence of satva he does not desire things. He accepts God. He wishes to unite with God. He experiences God within himself.

CvÀävÀé«ÄÃ±ÀégÀvÀéA ZÀ §æ°ÀäuÉåÃPÀvÀæ
 PÀ°àvÀ³Àï |
 ©A§vÀéA ¥Àæw©A§vÀéA AiÀÄxÁ ¥ÀÇµÀtÂ
 PÀ°àvÀ³Àï

Atmatvamīśhvaratvaṁ ca brahmaṇyēkatra kalpitam |
Bimbatvaṁ pratibimbatvaṁ yathā pūṣhaṇi kalpitam 6

Translation: *yathā* = how, *pūṣhaṇi* = in sun, *bimbatvaṁ* =Imageing, *pratibimbatvaṁ* = reflection, *kalpitam* = present, *ēkatra brahmaṇi* = Similarly in God alone, *Atmatvam* = feeling of *jīva*, *ca* = and, *īśhvaratvaṁ* = feeling of Īśhvara,, *kalpitam* = is present.

Explanation: '*bimbatvaṁ pratibimbatvaṁ yathā pūṣhaṇi kalpitam*'. There is one subject, but when it is seen

in the mirror gives the notion of reflection. Similarly the shining sun in the sky is 'bir̥mbā'; and the sun in the mirror is the reflection or 'pratibir̥mbā'. Bir̥mba and pratibir̥mba are the two ideas in mind.

Atmatvamīśhvaratvaṁ ca brahmaṇyēkatra kalpitam/: There are two types of māye, pure and impure. The power of God is like the ever-shining sun or vast knowledge. Jīva sees the reflection of Īśhvara, in him

In God there is no 'bir̥mbā' or 'pratibir̥mbā'. He is complete, independent and beyond description.

Nijaguṇa Śhivayōgi describes 'bir̥mbā' and 'pratibir̥mbā' the following way: God is 'bir̥mbā' and māye is the mirror or 'darpaṇa'. Īśhvara, liṁga with all the characteristics of God is 'pratibir̥mbā' or the reflection. Paraśhiva is 'bir̥mbā', ignorance is the mirror and jīva is the reflection. Then Īśhvara, liṁga is 'bir̥mbā', qualities of māya are the mirror and the world is the reflection. Then Jīvaliṁga is 'bir̥mbā' or the subject, inner eyes is the mirror and information that leads to happiness and sadness is the reflection.

There is no difference between jīva, Īśhvara, and Paraśhiva. Yet they are explained in three different ways. The difference is only imaginary and temporary. The person on the path of śhivayōga does not think of the difference between the three. There is no salvation if he does.

UĀĀtvĀæAiĀĀ«”sÉĀzÉĀĒÀ ¥ĀgĀvĀvÉŪ÷éĀ azĀvĀăx |
 “sÉĀĒPĀĀŪĒvĀéA ZÉĒÀ “sÉĀĀdĀvĀéA
 ¥ÉĀĀgĀPĀvĀéA ZĀ PĀ°āvĀĒĀii

*Guṇatrayavibhēdēna paratattvē cidātmani |
 Bhōkṛtutvaṁ caiva bhōjyatvaṁ prēakatvaṁ ca kalpitam 7*

Translation: *cidātmani paratattvē* = in the abundant knowledge of śhiva philosophy, *Guṇatraya vibhēdēna* = from the three characteristics, *Bhōkṛtutvaṁ* = feeling of Bhōkṛtu, *bhōjyatvaṁ* = form of information feeling bhōjya, *prēakatvaṁ ca* = feeling of God, *kalpitam* = is formed.

UÀÄtvÀæAiÀiÁwäPÁ ±ÀQÛ\$æð°ÀäµÁ× ,ÀÉÁvÀæÃ |
vÀzÉéóÊµÀ³AiÁâvÀi³ÄÄÄvÀèÉÁß
vÀ¹äÉÀÉ,ÄÄÛvÀæAiÀiÁ©üzšÁ

Guṇatrayātmikā śhaktirbrahmanishṭhā sanātanaI |
Tadvaiśhamyātsamutpannā tasminvastutrayābhidhā 8

Translation: *Guṇatrayātmikā* = with three characters, *sanātana* = ever lasting, *śhakti* = with the power to probe, *brahmanishṭhā* = in Paraśhiva, *Tadvaiśhamyāt* = from that power, *tasmin* = In that Paraśhiva, *vastutrayābhidhā* = three different things (Bhōkṭṛu, bhōjya, and prēra), *samutpannā* = grew.

Explanation: These two verses talk about bhōkṭṛu, bhōjya, and prēra. These three are discussed now in detail.

Śhvētāśhvatarōpaniṣhat 6-8 says:

ÉÀ vÀ,Àâ PÁAiÄÄÖA PÀgÀtA ZÀ «zÀâvÉ
ÉÀ vÀvÀi³ÄÄ±ÁÑçüPÀ±ÄÑ zÀÈ±ÀâvÉÃ |
¥ÀgÁ,Àâ ±ÀQÛ«ð«zsÉÉªÀ ±ÀÆæAiÀÄvÉÃ
,Áé¨sÁ«QÃ eÁÕÉÀ\$®QæAiÀiÁ ZÀ ||

Na tasya kāryam karanam ca vidyate
Na tatsamaśhcādhikaśhca dṛuśhyatē |
Parāsyā śhaktirvividhaiva śhrūyatē
Svābhāviki jñānabalakriyā ca ||

Paraśhiva has no form or any type of senses. There is nothing equal to or better than Him. He has knowledge, strength, force and other powers.

Śhvētāśhvatarōpaniṣhat 3-2 says:

KPÉÆÃ » gÀÄzÉÆæÃ ÉÀ çéwÃAiÀiÁAiÄÄ
vÀ,ÄÄÜAiÄÄð
É³AiÀÉÉÆèÄPÁæÃ±ÀvÀ F±ÀæÃ©üB |

¥ÀævÀaYöi dÉÁA¹ÛµÀ×w
 ,ÀAZÀÄPÉÆÄZÁAvÀPÁ⁻ÉÄ
 ,ÀA,ÀÈdå «±Áé “sÀÄ³ÀÉÁx UÉÆÄ¥ÀB ||
Ēkō hi rudrō na dvitīyāya tasthurya
Imānlōkānīshata īśhanībhiḥ|
Pratyagñ janāṁstishṭhati saṁcukōcāmtakālē
Saṁsṛjya viśhvā bhuvanāni gōpaḥ||

Rudra has many powers. He rules the world. The powers are all under his control and they coexist as if they are not different from Him. So He does not require the assistance of any other to create this world and to make it function. As such most everyone says that Paraśhiva is the cause of creation. He is invisible and exists in all living things. In the end all the powers responsible for the functions and the world unites in Him.

The above sayings confirm that there exist a power with and is inseparable from Him. From that power Paraśhiva is known to have all knowledge, all powers responsible for all things. He can absorb everything. He alone is responsible for the creation.

Śhvētāśhvatarōpaniṣhat 4-5 says:

CeÁ³ÉÄÄPÁA ⁻ÉÆÄ»vÀ±ÄÄPÀèPÀÈµÁÚA
 §»éÄB
 ¥ÀæeÁB ,ÀÈd³ÀiÁÉÁA ,ÀgÀÆ¥ÁB |
Ajāmēkām lōhitaśhuklakṛuṣṇām bahvīḥ
Prajāḥ sṛjamānām sarūpāḥ |

The invisible power that creates innumerable lives has three qualities namely satva, raja, and tama. The question arises in what form is it associated with Paraśhiva? There are four types of association. They are 1 saṁyōga, 2 samavāya, 3 tādyaṁya and 4 paramparā.

Saṁyōga: This is due to the functions of two separate things. But Paraśhiva and his power are

inseparable. They do not have a beginning or an end. So saṁyōga does not apply.

Samavāya: This type of association is for things with form and with liquids qualities. Paraśhiva has neither. He is for all times. He is only one and not many. Śhakti and Paraśhiva are not different, so samavāya does not apply.

Tadyātmya: Tadyātmya is the association between different things. Paraśhiva and parāśhakti are same, so this kind of association does not apply.

Paraṁparā: Paraṁparā association is between things that are not related. Father and son are related. But the friend of the son is not. Friend is called paraṁparā relation with the father.

Śhakti is in Śhiva as his wife. Tadyātmya exists because of their relation as husband and wife. From this śhakti, the three things - Bhōkṛu, bhōjya, and prēaka are seen. When these three things show up many types of lives appear in Paraśhiva. When reasoning becomes prominent Īśhvara is seen in Paraśhiva. Also, when satva, rajas and tama are dominant, happiness, sadness and love and affection are experienced.

QAavÀivÀé gÀeÉÆÃgÀÆ¥ÀA

“sÉÆĀPÀŪöÈ,ĀAdŌPÀªĀĀZÀåvÉĀ |

CvÀåAvÀvÁªĀĀ,ÉÆĀ¥Ácŭ“sÉÆŌĀdå«ÄvÀå©üçüĀAiĀĀ
vÉĀ

Kimcitsatva rajōrūpaṁ bhōkṛusaṁjñākamucyātē |

Atyarṁtatāmasōpādhirbhōjyamityabhidhiyātē

9

Translation: *Kimcitsatva*= Little bit of satva, *rajōrūpaṁ* = and more of rajas, *bhōkṛusaṁjñākam* = as bhōktā, *ucyātē* = is told, *Atyarṁta* = complete, *tāmasōpādhī* = more of tāmasa, *bhōjyamity* = as bhōjya, *abhidhiyātē* = is called.

Explanation: Viśhēśhṇa and upādhi distinguish things from one another. The blue color in a flower

separates all other characteristics. If the color ceases the flower also disappears. One cannot exist without the other. Similarly upādhi shows other qualities of the things without being there. Upādhi does not alter the original

Viśhēśhṇa is the one who thinks I am the one who see, hear, touch, smell, eat, walk, talk, understand, breath, etc. They are the reason for his happiness and his sorrow.

The rajas quality with little sathva is upādhi. From this Paraśhiva is bhōktā. With increase of tama, He is bhōgya (things that bring illusion of happiness). The person understanding upādhi and viśhēśhṇa learns Paraśhiva. He learns about his body and mind. He learns that he is different from Paraśhiva but he is part of Paraśhiva.

“sÉÆPÁÛ “sÉÆdāA ¥ÉæÃgÀ-ÄvÁ

ªÄ,ÄÄÛvÀæAiÄÄ«ÄzÄA ,ÄäöÈvÀªÄiï |

CPÀAqÉÄ §æªÄäZÉÈvÀÆÉäÃ PÀªvÀA UÄÄt“sÉÆzÀvÀB

Bhōktā bhōjyam prērayitā vastutrāyamidaṁ smṛutam |

Akaṁdē brahma caitanyē kalpitam guṇabhēdataḥ 10

Translation: *Bhōktā bhōjyam prērayitā* = as bhōktā, bhōjyam, prērayitā, *smṛutam* = as told, *idaṁ* = this, *vastutrāyam* = three things, *guṇabhēdataḥ* = with different characters, *Akaṁdē* = complete, *brahma caitanyē* = in the power of Parabrahma, *kalpitam* = is formed.

CvÀæ ¥ÉæÃgÀ-ÄvÁ

±ÄA“sÄÄ±ÄÄêzÉÆÝÃ¥ÁÇÜªAiÁðªÉÄ±ÄégÀB |

,Ä«Ä±ÉÆæÃ¥ÁzÀAiÄÄ,ÄiªÉðÃ “sÉÆPÁÛgÀB

¥Ä±ÄªB ,ÄäöÈvÁB |

“sÉÆdāªÄªÄâPÁÛ«ÄvÀÄâPÁÛA ±ÄÄzÀB

vÁªÄÄ,ÄgÉÆ¥ÀPÀA

Atra prērayitā śhāmbhuśhyuddōpādhirmahēśhvaraḥ |

Śhammiśhrōpādhayassarvē bhōktāraḥ paśhavaḥ smṛutāḥ |

Bhōjyamavyaktamityuktam śhuddha tāmasarōpakam 11

Translation: *Atra* = there, *śhyuddōpādhiḥ śhaṁbhu* = pure upādhi śhaṁbu, *mahēśhvaraḥ* = Maheshvara, *Śhammiśhrōpādhayaḥ* = mixed upādhi, *ssarvē bhōktāraḥ* = all Bhōktrus, *paśhavaḥ smṛutāḥ* = are animals, *śhuddha tāmasarōpakarṁ* = those that are tāmasa form, *Bhōjyam* = things that give temarary happiness, *avyaktarṁ ityuktarṁ* = is said to be the nature.

ḤāḌḏdÖB ¥ÉæÃgÀPÀ±ÀêA¨sÀÄB QAaeÉÆÖÃ fÄªÀ
GZÀåvÉÃ |
CvÀåAvÀUÀÆqsÀZÉÊvÀ£ÀåA
dqÀªÄÄªÀåPÀÔªÄÄZÀåvÉÃ

Sarvajñāḥ prēraśśhāmbhuḥ kimcijiñō jīva ucyatē |
Atyamtagūḍhacaitanyarṁ jaḍamavyaktamucyatē 12

Translation: *prēraśśhāmbhuḥ* = *Śhiva* that inspire, *Sarvajñāḥ* = with all knowledge, *jīva* = *jīva*, *kimcijiñō* = little knowledge, *ucyatē* = said, *Atyamtagūḍhacaitanyarṁ* = the hidden power (bhōjya), *jaḍam* = ignorant, *avyaktam* = also nature, *ucyatē* = has been said.

Explanation: Śhvētāśhvatarōpaniṣhat 2-12 says:

¨sÉÆÃPÁÔ¨sÉÆÃdāA ¥ÉæÃjvÁgÀA ZÀ
ªÀÄvÁé ¥ÉÇæÃPÀÔA wæ«zsÀA §æªÀ JvÀvì'
'*Bhōktā bhōjyarṁ prēritāraṁ ca*
matvā prōktarṁ trividharṁ brahma ētat'

Bhōktā is *jīva*, bhōjya is nature, and Īśhvara, inspires the two. Knowing these three is to understand everything. The three are different forms of the same. Gīte (4-13) says that '*cāturvarṇyarṁ mayā sruśhtarṁ guṇakarmavibhāgataḥ*'. Four varṇa's have been created as per guṇa and karma. It has been explained that the differences between bhōktā and bhōjya show as four varṇas in Paraśhiva. With small quantities of satva qualities *Jīva* is in the form of bhōktā. With more of tāmasa qualities *jīva* is absorbed in seeking pleasures in life. Satva quality is

far superior to rajas and tama qualities. For the later two satva is upādhi and inspires jīva towards Paraśhiva. Jīva with knowledge and ignorance experiences both sadness and happiness like an animal. So jīva is called paśhu. The master of paśhu is Paraśhiva or Paśhupati. The nature that keeps jīva in saṁsāra is called Pāśha or the rope.

The following vacana of Basavaṇṇa supports the above statements.

Do not show the pasture,
What does the animal know?
It desires as green!
Keep me away from pasture,
Feed me with juice of devotion,
Sprinkle with good knowledge water,
Kūḍalasaṁgamadēvā
See and care with grace.

The pasture is bhōktā; Jīva is paśhu; Paraśhiva is the master. He gives things to enjoy as per jīva's karma. If Jīva desires salvation Paraśhiva gives devotion and makes it grow by bestowing knowledge. He can also rise those caught in the cycle of life-birth and death.

G¥ÁÇÜB ¥ÀÀ£ÀgÁSAåvÀ±ÀÄêzÁP±ÀÄzÀP «”sÉÃzÀvÀB
|
±ÀÄzÉÆPÃ¥ÁÇÜB ¥ÀgÁ³ÀiÁAiÀiÁ
,Áé±ÀæAiÀiÁ³ÉÆÃ°ÀPÁjtÃÃ

Upādhiḥ punarākyātashśhuddhāśhuddha vibhēdataḥ |
Śhuddhōpādhiḥ parāmāyā svāśhrayāmōhakāriṇī 13

Translation: *Upādhiḥ* = upādhi, *punar* = again, *śhśhuddhāśhuddha vibhēdataḥ* = as two different -pure and impure, *ākḥāta* = has been said, *Śhuddhōpādhiḥ* = pure upādhi, *svāśhrayāmōhakāriṇī* = without closing the support, *paramāyā* = has become māya.

Explanation: The three forms of God are sarvaśhūnya, śhūnya and Paraśhiva. The power in sarvaśhūnya is like the fragrance in the plant. It is very delicate and cannot be sensed. Śhūnya is like the fragrance in a budding flower. It is also delicate but can be sensed. Lastly, Paraśhiva is like the fragrance in the matured flower. It is sūksma. Māya coexists with Paraśhiva. It shows Paraśhiva in his original form. It is called pure māya. Those understanding māya learn their own true identity. So it is called Nirmōhini.

C±ÄÄzÉÆpÃ¥ÁÇügÀ¥ÉåÄªÄÄ«zÁå±ÀæAiÄÄÉÆÄ»x
Ä |

C«zÁå±ÄQÛ¨ÉÄzÉÄÄÀ fÄªÁ §ºÄÄ«zsÁB ,ÄöÈvÁB

Aśhuddōpādhirapyēvamavidyāśhrayamōhinī |

Avidyaśhaktibēdēna jīvā bahuvīdhāḥ smṛutāḥ

14

Translation: *Aśhuddōpādhiḥ apy aivam* = same way aśhuddōpadhi, *āśhrayamōhinī* = surrounding the support, *avidya* = has ignorance, *Avidyaśhaktibēdēna* = from the difference in ignorance, *jīvā* = *jīvas*, *bahuvīdhāḥ smṛutāḥ* = has said in many ways.

Explanation: Aśhuddha māye creates illusion of purity in impure bodies and mind. The pure and impure māye are like fire and smoke. Fire is seen but smoke covers fire as well as the burning of the fire. The pure power (cidacit) illuminates Paraśhiva clearly. But the impure covers both cidacit and Paraśhiva. Aṇava impurity covers Paraśhiva from jīva. Māya creates difference between jīva and Paraśhiva. Jīva experiences sadness due to kāmika impurities. Jīva is engaged with activities of the outside world in the awakened state. Jīva experiences sadness caught in the cycle of life. Paraśhiva as jīva as a result experiences sadness. Impure māya gives the illusion of bad as good and sad as happy. from impure māya jīva feels the world as taijasa, prājña, God, human and others. Capabilities of impure and pure māya are discussed.

Māyāśaktivaśhādīśhō nānā mūrtidarah prabhuḥ |
Sarvajñah sarvakartā ca nityamuktō mahēśhvarah 15

Explanation: There are two types of māye namely pure and impure. Impure māye in jīva is responsible for three types of impurities – aṇava, māyā and kāmika. These impurities make jīva to bond with the cycle of life. Pure māye is just the opposite. She is pure and follows the righteous path. Association with pure māye reveals jīva the true identity (sat-cit-ānanda-nitya-paripūrṇa) of Paraśhiva. Paraśhiva's five faces are Sadyōjāta, Vāmadēva, Aghōra, Tatpuruṣha, and Iśhāna. Paraśhiva takes the form of Brahma, Viṣṇu, Rudra, Īśhvara, and Sadāśhiva. As Iśhā, He inspires all living things; learns everything; creates the worlds. He has no impurities of any type. He is free from the cycle of life.

Kimcitkartā ca kimcijñō baddhōṣnādīśhariravān
Avidyāmōhitā jīvā brahmaikyajñānavarjitāh 16

88

brahmaikyajñānavarjitāḥ = is without the knowledge of Paraśhiva.

Explanation: Paraśhiva has all the knowledge (sarvajña). He has all the powers. But, jīva has limited knowledge and powers. Both have powers to create. Of these three jīva with minimal knowledge performs minimal work. Jīva has three types of impurities (aṇava, māyā, and kārmika). Jīva can be influenced. Jīva is with body. Jīva has desires due to ignorance. Yet Jīva has no knowledge about the unity of aṁga and liṁga.

The following vacana of Basavaṇṇa describes the influence from the three kinds of impurities.

Made things disappear,
Not to see with eyes,
Not to hear with ears,
Not to feel with body,
Not to touch with palm,
Not recognize by mind,
Not to learn from inside,
Not to worship for action,
Having pride with Kūḍalasaṁgama
How to describe the spoiled one!

¥Àj" sÀæÀÄAw ,ÀA,ÁgÉË ¤dPÀ³ÀiÁð£ÄÄ,ÁgÀvÀB |
zÉÄ³ÀwAiÀÄðYä£ÄÄµÁâ ¤£Ä£ÁAiÉÆÄ¤" sÉÄzÀvÀB
Paribhramanti saṁsārē nijakarmānusārataḥ |
Dēvatiryañmanuṣhyādi nānāyōnivibhēdataḥ |

17

Translation: *nijakarmānusārataḥ* = as per their karmas, *saṁsārē* = in saṁsāra, *Dēvatiryañmanuṣhyādi* = men, animal and others, *nānā yōnivibhēdataḥ* = from different births, *Paribhramanti* = (with body) walks

ZÀPÀæ£ÉË«ÄPÀæ³ÉÄÄuÉÊ³À "sÀæÀÄAw » ±ÀjÄjtB |
eÁvÁâAiÀÄÄ" sÉÆðÄUÀ³ÉÊµÀ³Äâ PÁgÀtA PÀ³ÄÄð
PÉÄ³À³Ài

Translation: *hi*= truly, *Śharīṇaḥ*= those with bodies, *Cakranēmikramēṇaiva* = like the wheel, *bhramarṁti* = goes around in saṁsāra, *kēvalam karma*= karma itself, *jātyāyurbhōgavaiśhamya kāraṇaṁ* = reasons for different jāti as well as for sorrow and happiness.

Explanation: Karma makes jīva to take birth in udbhija (things grow on earth), or svēdaja (grows in sweat), or amḍaja (from eggs), or piṁḍja (not from eggs). Also, life expectancy and happiness depend on karma. Bonding in saṁsāra is also due to karma. Yōgasūtra (2/13-14) says:

ḥw °ÄÄÆ-ÉÃ vÀçé¥ÁPÉÆÃ

eÁvÁâAiÄÄÄ°sÉÆðÄUÁB |

vÉÃss°ÁèzÀ¥ÄjvÁ¥Ä¥sÀ-ÁB

¥ÄÄuÁâ¥ÄÄtâ°ÉÃvÄÄvÁévī ||

Sati mūlē tadvipākō jātyāyurbhōgāḥ |

Tē(ss)hlādaparītāpaphalāḥ puṇyāpuṇyahētutvāt ||

Karma results in life expectancy, happiness and sorrow. Kiraṇāgama says; '*yatā anādirmalastasya karma aṇyēvamanādikam*,' karma's of jīvātma are ancient like impurities.

It is evident from the above two āgama statements that jīvātma is darkness due to ignorance, pride, and jealousy. Karma is like a tree. Jīvas' performance is the juice that flows in the tree; The desires are the leaves; Life sadness and happiness are the fruits; In time the fruits ripened. They are the reason for future births.

The following examples are given as proof of the above statements: Jaḍabharata is a great saint. By chance he acquired a baby hariṇa or deer. He became very fond of the animal. He took care of the animal with love and affection. In time Jaḍabharata died. Because of his love

and affection towards the baby hariṇa he took rebirth as hariṇa.

The great sage Vālmīki who wrote the great epic Rāmāyaṇa belonged to the class of hunters. He was a thief, robber and a killer. He was doing bad karma. One day he met a yōgi who transformed Vālmīki's ways of life. Due to this Vālmīki became a great sage.

Similarly, the king Visvāmitra became Brahma maharṣhi. Because of bad karma king Nahuśha though he had salvation had to be reborn to a serpent. Chāṁdōgyōpaniṣhat says:

vÀzÀà E°À gÀªÀÄtÂÃEiÀÄZÀgÀuÁB vÉÃ
gÀªÀÄtÂÃiÀiÁA AiÉÆÃªªÀiÁªÀzÉåÃgÀÆi |
CxÀ AiÉÃÃ E°À PÀªÀÆAiÀÄZÀgÀuÁB PÀªÀÆAiÀiÁA
AiÉÆÃªªÀiÁªÀzÉåÃgÀÆi ||

*Tadya iha ramaṇīyacaraṇāḥ tē ramaṇīyāṁ yōnimāpadyēran |
Atha yē iha kapūyacaraṇāḥ kapūyāṁ yōnimāpadyēran ||*

Those performing good karmas get good life and those performing bad karmas get bad life. Good life leads to happiness and bad life leads to sorrow. These saying of Chāṁdōgyōpaniṣhat confirms past life.

Some yōgis can remember their previous lives. Others cannot remember them. The following vacana of Allamaṇḍaprabhu narrates his previous lives:

In Kṛtayuga with devotion
Became gaṇēśhvara named stūlakāya
In Trētāyuga with devotion
Became gaṇēśhvara named śhūnyakāya
In Dwāparayuga with devotion
Became gaṇēśhvara named Animiśha
In Kaliyuga with devotion
Became jaṁgama named Prabhu, Guhēśhvara

ΚνΈΆμΑΑ zΈΆ»£ÁÁ ,ÁQēΆ ¥ÉæΆgÀPÀB
 ¥ÁgÀ³ÉÁ±ÀégÀB |
 ,ÁÁ,ÁgÉΆ ``sÀæ³ÁÄvÁÁ πvÀåA
 PÀ³ÁÄðAiÀÄAvÀæπAiÀÄAvÀæuÉÁ

Ētēṣhām dēhinām sākṣhī prēraḥ paramēśhvaraḥ|
Saṁsārē bhramatām nityam karmayamtraniyamtraṇē 19

Translation: *karmayamtraniyamtraṇē* = in the clutches of karma, *Saṁsārē* = in saṁsāra, *nityam bhramatām* = traveling always, *Ētēṣhām dēhinām* = these bodies, *sākṣhī* = is witness, *prēraḥ* = inspire, *paramēśhvaraḥ* = Paraśhiva.

Explanation: Saṁsāra is the cycle of birth, life and death. This continues as long as karma exists. Paraśhiva is before time. He has no beginning or the end. Nothing survives without His grace. He inspires all things in saṁsāra.

The lotus flower blossom with sun then fade away. Yet, the sun has no feeling that he is the cause for lotus to bloom or fade. Blooming and fading are the characteristics of the flower. Similarly Paraśhiva stays outside without any feelings of responsibility for the cycle of life. In His shadow the cycle of saṁsāra continues.

zΈΆ»£ÁÁ
 ¥ÉæΆgÀPÀ±ÉÊÁ``sÁÄ»ðvÀ³AiÁUÉ£ðΆ¥AzÉÁ±ÀPÀB |
 ¥ÁÁ£ÁgÁ³ÁÈwÔgÀ»vÀ³É£PÀè³AiÁUÉ£ðΆ¥AzÉÁ±ÀP
 À

Dēhinām prēraśhaimbhurhitamārgōpadēśhakaḥ |
Punarāvṛttirahitamōkṣhamārgōpadēśhakaḥ 20

Translation: *śhambhu* = Paraśhiva, *Dēhinām* = bodies, *prēraśha* = creator, *hitamārgōpadēśhakaḥ* = says good things, *Punarāvṛtti rahita* = free from next birth,

mōkṣhamārgōpadēśhakaḥ = teach to free from the cycle of birth.

Explanation: Jīva is in the body. Paraśhiva also stays in the body. He inspires jīva to follow the salvation path. He shows jīva ways to free from the cycle of life. The verse, ‘*Gurubrahmhā guruvishṇuḥ gurudēvō mahēśhvarah*’ says that there is no difference between a guru and God. Guru does not just give instructions. But he is like a musician that generates music by gently touching the strings of the instruments. The pupil receives necessary information to travel in the path of salvation by the gentle touch of guru. This is due to the grace of God. Just like the law spreads the will of God spreads to the people by the gentle touch of Guru.

,ÀÉPÀªÀÄÖ¥Àj¥ÁPÉÃ£À ¥ÀæQëÃtªÄÄ®ªÁ,À£ÀB |
 ²ªÀ¥Àæ,ÁZÁFÓÖªÉÇÃsAiÀÄÄ eÁAiÀÄvEÃ ±ÄÄzÁÝ
 ¢ÀiÁ£À,ÀB

*Svakarmaparipākēna prakṣhīṇamalavāsanah |
Śhivaprasādajjivōsyam jāyatē śhuddha mānasah |*

21

Translation: *Svakarmaparipākēna* = With ripening of karma, *prakṣhīṇamalavāsaṇaḥ* = without the impurities, *ayaṁjīvō* = This jīva, *śhivaprasādāt* = from Paraśhiva prasāda, *śhuddha mānaśaḥ* = pure mind, *jāyatē* = becomes.

Explanation: Śhivāgama says that

'«eÁÕ£ÀAiÉÆÃUÀ,À£Áå,ÉÊ" sÉÆðÃUÁzÁé
PÀªÀÀðuÁÁ PÀëAiÀÄB'

'vijñānayōgasanyāsairbhōgādvā karmanām kshayah'

Vijñāna, yōga, sanyāsa and bhōga destroy (vināśha) karma (past deeds). Learning ātma through the teachings of śhruti is vijñāna. Yōga is the elimination of all occupations of cittu ('*yōgah citta vrutti nirōdah*,' Patanjala

yōgasūtra 1-2-3). Sanyāsa is to offer everything to Paraśhiva. Bōga is to enjoy the fruits of karma.

Everyone must enjoy the results of karma. Without enjoying the result, karma does not fade away. Ignorance disappears with vijñāna. It leads to knowledge of ātma. Yōga purifies the mind. Sanyāsa leads to the rejection of things that bond in saṁsāra while bhōga removes prārabda or bad karmas.

With pure body and mind thoughts of Paraśhiva are experienced. This state is pinḍa sthala.

2 Piṇḍagñāna Sthala

Piṇḍa sthala is the first of the 101 sthalas. It gives the reasoning for purity of inner body.

The second sthala gives the description for the reasoning for Ātma-Anātmā. Without this knowledge many people think body is ātma. They are more interested in pleasures (viśhaya). They have no interest in learning about ātma. But, the person in the piṇḍa sthala is different. He is anxious to learn about Ātma-Anātmā.

Tarka saṁgraha (logic) classifies people into three groups. They are sapakṣha, vipakṣha, and pakṣha. A sapakṣha person sees the water in the glass kept in a window. Vipakṣha does not see the water in the glass. Pakṣha is not sure about water in the glass. Sapakṣha and vipakṣha persons are sure about their conviction. So they are not interested in examining the glass for water. But the pakṣha person is not sure about the water. He is mostly likely to investigate further to satisfy his doubts.

Sapakṣha persons believe that ātma is the body. Vipakṣha believe the body is different from ātma (nature). Both groups do not show any interest in learning the truth about ātma. The third group examines body, senses, knowledge, mind, etc- to know which one of these is ātma. They investigate to learn ātma. They belong to piṇḍa sthala.

±ÀjĀgÁvÀä «ªÉĀPÉĀĒÀ |AqÀeÁŌǻĀ ,À PÀxÀāvÉĀ |
±ÀjĀgÁªÉĀĀªÀ ZÁªÁŌPÉĒgÁvÉāĀw ¥ĀjQĀvÀāŏvÉĀ

Śharīrātma vivēkēna piṇḍajñānī sa kathyatē |

Śharīramēva cārvākairātmēti parikītyratē

1

Translation: saḥ = that piṇḍasthali, Śharīrātma vivēkēna= Thinking of body and ātma, piṇḍajñānī kathyatē = called piṇḍajñānī, Śharīramēva= body itself, ātmēti= as ātma, cārvākair parikītyratē= cārvāk's say.

EAçæAiAiÁuÁÁ vÀxÁvÀävÀéA C¥ÀgÉÉB ¥ÀjˆˆsÁµÀävÉÁ
|

§Äçp vÀvÀÛ÷éUÀvÉÉˆˆÉðzÉpÉB §Äçp gÁvÉäÁw
VÁAiÀÄvÉÁ |

Īmḍriyāṇāṁ tathātmatvaṁ aparaiḥ paribhāṣhyatē |
Buddhitattvagatairbuddhaiḥ buddhirātmēti gīyatē 2

Translation: *tatha* = in the same way, *aparaiḥ* = from different, *Īmḍriyāṇāṁ* = from sense organs, *atmatvaṁ* = Ātma philosophy, *paribhāṣhyatē* = is said, *Buddhitattvagataiḥ* = those supporting buddhi satva, *bouddhaiḥ* = buddhist, *buddhirḥ* = knowledge, *ātmēti* = is *ātma*, *gīyatē* = been said.

£ÉÁAçæAiAiÁuÁÁ £À zÉÁ°À,Àå £À §ÄzÉpÁgÁvÀävÁ
ˆˆsÁªÉÁvī |

C°ÀA

¥ÀævÀåAiÀÄªÉÉÄzÀävÁézÀ£ÄÄˆˆsÀÆvÀ,ÀäöÈvÉÁgÀ !
Nēḍriyāṇāṁ na dēhasya na buddhērātmatā bhavēt |
Ahaṁ pratyayavēdyatvādanubhūtasṁṛutērapī 3

Translation: *Ahaṁ pratyayavēdyatvā* = I becoming viśhaya, *api* = and, *anubhūtasṁṛutēḥ* = becoming viśhaya to experienced ṁṛuti, *Nēḍriyāṇāṁ na dēhasya na buddhēḥ* = sense organs, body, wisdom, *ātmatā na bhavēt* = are not ātma.

±ÀjÁgÉÁAçæAiÀÄ§ÄçpˆˆsÉÆåÁªÀåwjpÀÛ,Ài£ÁvÀ£ÀB
|

DvÀä¹Ûy«ªÉÁQÁ AiÀÄB !AqÀeÁÖœÁ,À PÀxÀävÉÁ
Śharīrēḍriyabuddhibhyō vyatiriktassanātanah |
Ātmastithivivēkī yaḥ pīṁḍajīñānī sa kathyatē 4

Translation: *yaḥ* = who, *Śharīrēḍriyabuddhibhyō* = for body, sense organs, and wisdom, *vyatiriktaḥ* = is

separated, *sanātanaḥ* = from ancient, *ātmastithi* = about ātma, *vivēkī* = vivēki, *piṇḍajñānī sa kathyatē* = is known as piṇḍajñānī.

Explanation: The above four verses give some insight for the study of ātma. Many people think that the body is ātma, the senses are ātma, or the mind is ātma. They strongly believe in their feelings. Things that end with life are not ātma for the learned. Ātma is beyond the present nature. It cannot be seen or comprehended by the mind. Yet it does exist. The following discussion gives some idea about: body is Atma; prāṇa is ātma; senses are ātma; mind is ātma; and knowledge is ātma.

Body as ātma: The body is made of pañcabhūta (earth, water, fire, air, and sky). There is not much difference between the body and ātma. They are the same. People with this belief are called cārvākas. It is said that '*viśhayān carvayati iti carvākaḥ*' carvaka utilizes the information through senses. '*Janana maraṇa duḥkhāt rōdatīti śhūdraḥ*' Birth and death makes them cry with sorrow for śhūdras. '*Bhavaḥ yasmin asti iti bhavī*'. A bhavi experiences bhava (birth and death).

The body is like a picture. It has a view. It is limited and also entices the viewer. It functions till the soul is in the body. Once the soul leaves the body, the body is considered as bad. So the body becomes the source for learning the truth about the soul or God. The soul is invisible. These facts are not known to carvakas. For them, the body is beautiful, and it is there to seek pleasure. They are happy looking at their body in the mirror. With coming of death they suffer sadness. To rescue them from the state of bhavi they require the blessings of a Guru.

Prāṇa is ātma: Breathing air is Prāṇa. Body glows with the prāṇavāyu. Without breathing there is no life. So carvakas argue that prāṇa is the soul. But those practicing haṭayōga can control their breathing how can prāṇavāyu be the soul?

Senses are ātma: 'I see; I hear; I smell; I taste; and I touch'. These are the functions of the senses. Again,

carvakas argue that the soul is not different from the senses. So senses are Ātma. If their arguments are true, then each sense organ becomes the soul. How is it possible to have more than one soul in a single body?

Mind is ātma: Mind controls the functions of the sense organs. So some carvakas argue the mind is the soul. But the mind wanders and goes in search of knowledge. Think of a child who sleeps after playing. All activities of the senses stop while he sleeps. When the child wakes up the functions of the senses start again. So mind cannot be the soul because soul does not sleep and then awake. Taittiriyaopanishat says '*yato vācō nivartantē aprāpya manasā saha*' (2-4-1), means that the soul is above mind. People say 'my mind' but not 'mind is the soul'.

Knowledge is ātma: Mind and senses function to acquire knowledge. Some argue knowledge is the soul. They argue earth water fire air and sky are forms of soul. Feelings and interests are temporary. Again the word 'I' plays a role in these. Knowledge is not the soul.

In summary, body, mind, and senses are not the soul. They are all subject to pride. The person with the knowledge of the soul is pinḍajñāni.

3 Saṃsārahēya sthala

ṣṣgÀ,ÀÛ °ÀÈvÀì® APÀ,Àã ṣvÁãṣvÀã «°ÉÃQ£ÀB |

,ÀÀ,ÁgÀ°ÉÃAiÀÄvÁŞÄçpB eÁAiÀÄvÉÃ °Á,À£ÁŞ~Ávī

Nirasta hrutkalām̐kasya nityānitya vivēkinaḥ |

Saṃsārahēyatābuddhiḥ jāyatē vāsanābalāt

1

Translation: *Nirasta hrutkalām̐kasya* = without inner impurities (piṃḍa sthali), *nityānitya vivēkinaḥ* = knowledge of good and bad (piṃḍajñāna sthali), *vāsanābalāt* = from the strength of rituals, *Saṃsārahēyatā buddhiḥ* = to be in saṃsāra is bad, *jāyatē* = arises.

Explanation: Life is defined as the cycle of birth, life and death. A person with pure heart and mind feels rejection to life. Chandimarasa, a śharaṇa describes life as follows:

A man walking in the forest,
Sees he is being chased from four sides
A tiger, forest fire, a demon and an elephant
Afraid for his life, runs to a nearby well,
Jumps head first into the well,
Seeing a snake, he hangs tight to the root of a tree
He sees two rats chewing the root,
Just then from a bee hive
A drop of honey falls on his tip of nose
He is happy with that drop of honey
Tasting the drop by the tip of his tongue
'Forgets all his problems'.
Happiness from Saṃsāra
Has an ocean of problems.
Learn that happiness is momentary
He stands alone without attachment
It is Cimmaligeya Cennarāma.

This is a beautiful metaphorical description of life. Man is jīva, saṁsāra is forest, tiger is kāma or lust, fire is krōda or anger, demon is lōbha or greed, elephant is mada or pride, the well is matsara or jealousy. The snake is bēdha or discrimination. The root that he holds is life, and the two rats are day and night (time). In spite of all these difficulties faced, he is completely immersed in miniscule happiness associated with saṁsāra. This is life if one does not think and strive to understand oneself!

The person with knowledge understands that happiness from saṁsāra is not long lasting. Knowing this, he diverts his attention away from saṁsāra.

L»PÉÅ PÀètÂPÉÅ ,ĚŠÉåĀ ¥ÀĀvÀæzÁgÁç ,ÅA`sÀªÉĀ |
PÀè»vÁÉçAIÀĀĀvÉĀ ,ÀéUÉĎĎ PÀ,Àå ¢ÁAbÁ «ªÉĀQÆĀB

*Aihikē kṣhaṇikē soukhyē putradārādi saṁbhavē |
Kṣhahitvādiyuṭē svargē kasya vāṁchā vivēkinaḥ*

2

Translation: *putradārādi saṁbhavē* = from wife, *kṣhaṇikē aihikē soukhyē* = minuscule happiness, and children, *Kṣhahitvādiyuṭē svargē*= svarga with problems, *kasya vāṁchā vivēkinaḥ*= which learned desires?

Explanation: Happiness that comes from wife, children, relatives, friends, wealth is not long lasting. They disappear in time. In divine world happiness is also not forever. Gīte 9-21 says: '*Puṇai martyalōkaṁ viśharṁti*', return to martya lōka when puṇya ends. A person accumulates rewards for good karma. When the rewards end he returns to saṁsāra. Even in the divine world there are many problems such as discrimination rewards of good karma do not last. A learned one does not wish for these types of happiness.

Gīte (15-7) says-¹ *Mamaivāṁśhō jīvalōkē jīvabhūtaḥ sanātanaḥ* Jīva is part of God. He is ancient like God. He cannot be seen. He is happy and knowledgeable. Yet jīva is fond of saṁsāra. This reflects that he is under the spell of

māya. A person who understands māya in its original form rejects her influence.

eÁvÀ,Àå » zšÄÄæ³ÉÇÃ ³ÄÄÈvÄÄåzsÄÄðæ³ÀðA d£Ää
³ÄÄÈvÀ,Àå ZÀ |
dAvÄÄ³ÄÄðgÀtd£Ää ``sÁåA ¥Àj``sÀæ³ÄÄw ZÀPÀæ³Àvî

*Jātasya hi dhruvō mṛtyurdhruvam janma mṛtasya ca |
Jamtumarāṇajanmā bhyām paribhramati cakravat* 3

Translation: *Jātasya hi* = after birth, *mṛtyu*= death, *druvō*= certain, *Jamtuaḥ* =jīvas, *marāṇajanmā bhyām* = in life and death, *cakravat*= like a wheel, *paribhramati*= goes.

Explanation: The happiness from saṁsāra is miniscule and it is not for ever. So reject saṁsāra. This verse says that saṁsāra is not wife, children, relatives, friends, or wealth. It is not a thing. The real saṁsāra is the cycle of birth-life-death. With birth there is death and with death there is birth. Jīva is caught between these two.

The following vacana by Gajēśha Masaṇaiah beautifully summarizes the above:

There is no one outside of 'jātasya marāṇam'
Do not forget know,
It is like the frog in snake's mouth
The bounds of saṁsāra
All births-born in sweat and water end with time
Left alone for all times Mahāliṁga Gajeśhvara.

After birth there is death. To ignore this knowledge is like the frog in a snake's mouth. In time everyone dies. Only God remains for all time.

³ÄÄvÀi÷å
PÀÆ³ÄÄð³ÀgÁ°ÁAUÉÊ£ÄÄÈð¹A°À³ÄÄ£ÄÄeÁç©ÜB |

Explanation: A person born in an affluent family cannot avoid problems because of past karma.. There is a close relationship between the body and problems. There are three types of problems namely, ādhyatmika, ādhibovtika and ādhidaivika. They are explained in the next five verses.

Translation: *Karmamūlēna* = from karma, *Ādhyātmikādinā duḥkḥēna* = From Ādyatmika and others, *nityam pīḍya mānasya*= always suffers, *dēhinaḥ*= to the jīva, *kuṭra viśhrāntirishyate?* = is there peace?

Translation: *Ādhyātmikam tu prathamam* = first Ādyatmika, *dvitēyam cādhibhoutikam*= second Ādhibhotika, *Ādhidaivikam anyacca*= the third is Ādhidaivika, *idaṃ*= these three, *duḥkhatrayam*= leads to sorrow, *smṛtam*= is said.

CzsÁåwäPÀA ¢ézsÁ ¥ÉÇæÃPÀÛA
 “ÁºÁå”sÀåAvÀgÀ”sÉÃzÀvÀB |

᳚ÁvÀ | vÁÛçdA zÀÄBRA ᳚Á°À᳚᳚ÄÄzÁåwäPÀA ᳚ÄÄvÀ᳚Äi᳚
Ādhyātmikam dvidhā prōktam bāhyābhyamtarabhēdataḥ |
Vātapittādijam duḥkham bāhyamādyātmikam matam 8

Translation: *bāhyābhyamtarabhēdataḥ* = through the differentiation of inside and outside, *Ādhyātmikam* = sadness from *Ādhyatmika*, *dvidhā prōktam* = has been said in two ways *Vātapittādijam* = from the imbalance of vāta(air) and pitta (heat), *duḥkham* = sadness, *āhyamādyātmikam matam* = said as outside.

gÁUÀzÉÉÄµÁÇ,ÀA¥À£À᳚ ᳚ÄiÁAvÀgÀA ¥ÄjQÄvÀåðvÉÄ

|

CçÜ᳚sĒwPÀ᳚ÉÄÄvÀçP zÀÄBRA gÁeÁÇ᳚sÀ£vÀd᳚Äi᳚

Rāgadvēśhādisampanna māmtaram parikīrtiyatē |

Ādhibhoutikamētaddhi duḥkham rājādibhūtajam

9

Translation: *Rāgadvēśhādisampanna* = Sadness from love and affection, *am̐taram parikīrtiyatē* = said as inner *Ādhyatmika* sadness, *ētat* = this way, *rājādibhūtajam* = from king and others, *duḥkham* = sadness, *hi* = truly, *Ādhibhoutikam* = is *Ādhibovtika* sadness.

CçüzÉÉ«PÀ᳚ÄiÁSÁåvÀA UÀæ°ÀÄiÄÄPÁëç,ÀA᳚sÀ᳚Ä᳚Äi᳚

|

zÀÄBSÉÉgÉÄvÉÉgÀÄ¥ÉÄvÀ,Àå PÀ᳚ÄÄðšzÀP,Àå

zÉÄ»£À᳚ ||

,ÀéUÉðÄ ᳚Ä ÄiÄÄç ᳚Ä ᳚sÀ£᳚ÄiĒ,ÄÄR᳚ÉÄ±ÉÄĒ £Ä

«zÀåvÉÄ

Ādhidaivikamākhyātam grahayakṣhādisambhavam |

Duḥkhairētairopētasya karmabaddhasya dēhinaḥ ||

Svargē vā yadī vā bhūmau sukhaleśhō na vidyate

10

Translation: *grahayakṣhādisambhavam* = sadness from demons and others, *Ādhidaivikamākhyātam* = is said as *Ādhidaivika* sadness, *Ētai Duḥkhair* = from these sadness, *upētasya* = included, *karmabaddhasya* = in the bonds of

karma, dēhinaḥ = to the body, Svargē vā = in the world of divines, yadi vā bhūmau = in the world of human, sukhaleśhō = happiness, na vidyatē = not available.

Explanation: Ādhyatmika problems are of two types. They both affect the body from inside and outside. 'Vātāpittādiraṁ duḥkhaṁ bāhyaṁ' Imbalance of body functions due to vāta (air) and pitta (fire) are called outside ādhyatmika problems. 'Śharīraṁ vyādhi māṁdiraṁ' body is the home for diseases. 'Ragadvēśhādisarṇannarṁ duḥkhaṁ arṁtaraṁ'. Jealousy and anger of the mind are inner problems. Mind disturbances due to kāma or lust create more problems. The king Yayāti lived thousands of years but failed to control his lust. More powerful than lust is anger, more than anger is lōbha or greed, and more than greed is mada or pride and more than mada is mātsrya or jealousy. They create many types problems. Kavravas and Pāṁḍavas fought because of jealousy. The war killed their elders and many thousands of warriors.

'Ādhibovtikaṁ duḥkhaṁ rājādibhūtajarṁ'. Ādhibovtika problems are sadness from kings and animals - like birds, insects. Ādhibovtika problems exist even after escaping into forest or mountain.

The cause for ādhidaivika sadness is not known. 'Ādhidaivikaduḥkhaṁ graha yakṣhādi sarṁbhavaṁ'. Ādhidaivika problems are from celestial bodies. Persons that accumulate benefits of karma, (bad, good or mixture of these), experience all three types of problems. King Nahuṣha went to svarga (abode of divines), however, he was born again on earth as a serpent because of his lust. Sadness is escaped by performing divine works. Gīte (5-23) says:

±ÀPÉÆBÃwÃ°ÉÊªÀ AiÄÄ,ÉÆiÃqsÄÄA
 ¥ÁæPÀêjÃgÀ«ªÉÆÄPÀëuÁvi |
 PÁªÄÄPÉÆæÃzsÉÆÃzÀãªÄA ¢ÉÄUÄA ,Ä
 AiÄÄÄPÀÜB ,Ä ,ÄÄTÄ ÊÀgÀB ||
Śhahnōtīhaiva yassōdhum prākśharīravimōkṣhaṇāt|

Kāmakrōdhōdbhavaṁ vēgaṁ sa yuktaḥ sa sukhī naraḥ||

Before death who ever disregards the influence of lust, anger and others is a smart one. He is a happy human. Happiness from health, wisdom, etc is called ādhyatmika. Happiness from kings and animal kingdom is ādhibovtika and from divines as well as from non-divines is ādhidaivika. These three types of happiness are not eternal. They too are miniscule. The true seeker of eternal happiness rejects these three types. Interest in this world is like pouring oil into the fire. It increases the fire instead of cooling. Vacana of śharaṇa Cennabasavaṇṇa summarizes as follows:

With anger and other characters in body
Is like building a fort around a bandicoot.
With kāma krōda lōbha mōha mada and matsara
Made to bother me,
Liṁga the father, beg you to make me eternal
Without any problems
Kūḍala Cennasaṁgamadēvā.

vÀnvÀÄi «ÄaªÄiÄ`Á,ÄÄ ¥ÄæÇÄ¥Ä,ÄÄ ¥Äæ`sÄ,ÄÄ ZÄ |
,ÄÄ¥ÄvÀÄi PÄªÄÄðªÄÄÆ`Á,ÄÄ PÄ,ÄÄª ÄÄ 'ÜgÄvÄªÄÄwB |
Taṭitsu vicimālāsu pradīpasya prabhāsu ca |
Saṁpatsu karmamūlāsu kasya vā sthīratā matiḥ? 11

Translation: *Taṭitsu* = in lightning, *vīci mālāsu* = in sequence, *pradīpasya prabhāsu* = in light, *ca* = and, *karmamūlāsu* = with the support of karma, *Saṁpatsu* = in riches, *kasya vā sthīratā matiḥ?* = has the firm knowledge?

Explanation: Lightening does not last long. Similarly, happiness from karma does not last. Sarvajña says:

Does the brimming lake and well look filled?
Do not trust Lakṣhmi (God of wealth),

Poverty may follow, Sarvajña.

Lakṣmi is very unstable. She can make a king poor or a poor man rich. It is hard to trust her. A knowledgeable person does not wish for outside happiness. Vacana by Basavaṇṇa summarizes as follows:

Saṁsāra is like a wind,
Wealth is like people in market place
Don't be fooled trusting wealth
Without fail worship Kūḍala Saṁgamadēva.

æÄä®PÉÆÃ±ÉÃ ±ÿjÃgÉÃs¹ä£i æÄäºÁzÄÄBR« æÄzsÄð£ÉÃ
 |
 vÄnzÄÄPÄÄgÄ,ÄÄPÄ±ÉÃ PÉÆÃ æÄÁ gÄÄZÉäÄvÄ
 ¥ÄÄrvÄB

Malakōśhē śharirēssmin mahāduḥkhavivardhanē |
Tatidaṃkurasamkāśhē kō vā rucyēta paṃditah 12

Translation: *Malakōśhē* = from impurities, *mahādūḥkhavivardhanē* = types of sadness, *Taṭidaṃkurasamkāśhē* = like lightning, *asmin śharīrē* = In the body, *kō vā paṃḍitaḥ* = which learned, *rucyēta* = shows interest?

Explanation: Body is a treasury for undesirable things. It is also the abode for sadness. The body is made from the five elements; sky, air, fire, water and earth called the pañcabhūtas. It disappears in time. Only an ignorant has interest in such a body. A wise person never shows interest in body that disappears in time.

ꞥvÁâƐÀAzÀ azÁPÁgÀªÀiÁvÀä vÀvÀÛ÷éA «ºÁAiÀÄ PÀB
 |
 «ªÉÃQÃ gÀªÀÄvÉÃ zÉÃºÉÃ ƐÀ±ÁégÉÃ zÀÄBR¨sÁdƐÉÃ

Nityānaṁda cidākāramātma tattvaṁ vihāya kaḥ |
Vivēkī ramatē dēhē naśhvarē duḥkhabhājanē 13

*Suhrutsu barmdhuvargēṣhu dhanēṣhu kulapaddhatau |
Anityabuddhyā sarvatra vairāgyam paramaśhnutē*

Translation: *śuddhahṛdayē* = with pure heart, *nīścitātma sukhodayaḥ* = with determined and inspired *Vivēkī*= wiseperson, *Duḥkhaḥētavśharirēsmin* = in this body that experience sadness, *kalatrē* = in wife, *ca sutēṣhu* = and in children, *Suhṛtsu* = in friends, *bandhuvargēṣhu* = among relatives, *dhanēṣhu* = in wealth, *kulapaddhatau*= in the order of kula, *ca* = and, *sarvatra*= all directions, *Anityabuddhyā* = with sway knowledge, *vairāgyam* = rejection, *paramaśhnutē* = gets it.

Things in heart are all fog!
Calls one from eyes,
Remembers one from heart
Supports one from talk,
Her body with one
Heart is with one,
Talk is with one;
Kūḍala Saṁgamadēva,
What can be said of the person?
That says she is mine.

Devotion to God starts in a person who has lost interest in saṁsāra. He is anxious to learn oneself.

«ÉĀQĒÉĒĀ «gĀPĀŪ,Āā «μĀAiÉĀĀμĀévĀā gĀVtB |
,ĀĀ,ĀgĀzĀĀBR«ZÉŌĀzĀéĀvĒ ŠĀćYB ¥ĀæĀvĀðvĒĀ

Vivēkinō viraktasya viṣhayēṣhvātmā rāgiṇaḥ |

Saṁsāraduḥkhavicchēdahētau buddhiḥ pravartatē 16

Translation: *viṣhayēṣhu* = in information, *viraktasya*= one who has rejected, *vātmārāgiṇaḥ*= lover of ātma, *Vivēkinō*= wise person, *buddhiḥ*= mind, *Saṁsāra duḥkha vicchēdahētau*= releasing from the bonds of saṁsāra, *pravartatē* = engages.

Explanation: A wise person strives for purity. He has no desires for saṁsāra or the happiness that comes from it. He shows no interest for things of touch or sound. He believes in ātma completely. He remembers his past lives and wishes not to be born again. In the following vacana Basavaṇṇa requests Kūḍalasaṁgama to free him from the cycle of birth.

Born without the knowledge
Father, brought me in the cycle of saṁsāra!
Liṁga, being born is at fault?
Liṁga, have mercy for being born earlier!
Pledge, Kūḍalasaṁgama
Not to be born again.

The following vacana of Allamaṇḍaprabhu indicates how to console mind in order to achieve freedom from the cycle of birth.

Earth is not yours,
Wealth is not yours,
Wife is not yours,
They are all placed in the world.
Wisdom is to say they are Your's.
Without faulting that wisdom

To have that wisdom
There is no person richer than Guhēśhvaraliṅga.

A rich person is the one who learns that earth,
wealth and woman (man) are all due to the grace of God.
They are placed in this world by God and hence they are
not his

4 Gurukāruṇya sthala

Vivēka or wisdom and virāga (detachment to things) are the two greatest assets for a person seeking freedom from the cycle of birth. In order to protect these assets, he has to wear armor called aṣṭāvaraṇa (aṣṭa = eight, āvaraṇa = circling). These are of three types, namely, Svarūpa, Sūkṣhma and Stūla. Svarūpa is nirupādhika or untouched by māya (illusions of any kind). The other two are called sōpādhika (with desire). Stūla has prominence in bhakta and mātēśhvara sthalas, sūkṣhma is in prasādi and prāṇalīṅgi sthalas, and svarūpa is in śharaṇa and aikya sthalas.

Rēṇuka describes aṣṭāvaraṇa. Aṣṭāvaraṇa consists of Guru, Līṅga, Vibhūti, Rudrākṣhi, Maṁtra, Jaṁgama, Pādōdaka, and Prasāda. This section is for Guru only.

Guru is not an ordinary person. He stands with God as one. He has lost the power to separate himself from God. He knows the way to God. He has no doubts about showing the path to God. Such a Guru offers and ordains his pupil by installing the image of Śhiva. By doing so, the pupil loses all impurities of body and mind. The pupil loses interest in worldly things. He directs his attention towards divine things. This is possible only through the grace of Guru.

vÀvÉÆÃ «ªÉÃPÀ,ÀA¥ÀÆÉÆBÃ «gÁVÃ
±ÀÄzÀÝªÀiÁÆÀ,ÀB |
feÁÕ,ÀÄ,ÀiªÀð,ÀA,ÁgÀzÉÆÃµÀzsÀéA,ÀPÀgÀA ²ªÀªÀiï

Tatō vivēkaśaṁpannō virāgī śhuddhamānasaḥ |
Jijñāśussarvasaṁsārādōṣhadhvaṁsakaram śhivam 1

Translation: *Tatō* = after, *śhuddhamānasaḥ* = with pure heart, *vivēkaśaṁpannō* = seeking the knowledge of ātma, *virāgī* = rejecting saṁsāra,

sarvasaṁsāradōśhadvaṁsakāḥ = without any sadness of
saṁsāra, *śhivam* = Liṁga, *Jijñāsu* = to learn.

GŸÊw `ÉÆĀPÀ«SÁāvÀA `ÉÆĀ`sÀ³ÉÆĀ°À«³ÀfðvÀ³Àiï
|
DvÀävÀvÀÛ÷é«ZÁgÀdÕA «³ÀÄĀPÀÛ
«µÀAiÄÄ`sÀæ³ÀÄ³Àiï

Upaiti lōkavikhyātām lōbhamōhavivarjitam |
Ātmattattvavicārajñām vimukta viśhayabhramam 2

Translation: *Upaiti* = seeks Guru, *lōkavikhyātām*
= famous in the world, *lōbha mōha vivarjitam* = free from
lōbha, mada, and other ariśaḍvargas,
Ātmattattvavicārajñām = knows about ātma, *vimukta*
viśhayabhramam = free from viśhayas (information).

²³À¹zÁPvÀvÀvÀÛ÷édÕA cÆÀß,ÀAzÉĀ°À`sÀæ³ÀÄ³Àiï
|
,À³ÀðvÀAvÀæ¥ÀæAiÉÆĀUdÕA zsÁ«ÄðPAA
,ÀvÀ³ÀÁÇÆÀ³Àiï

Śhivasiddhāntatattvajñām chinnaśāṁdēhavibhramam |
Sarvatāmtraprayōgajñām dhārmikām satyavādinam 3

Translation: *Śhivasiddhāntatattvajñām* = pñe
with the knowledge of śhivāgamas,
chinnaśāṁdēhavibhramam = understands those that are
doubtful, *Sarvatāmtra prayōgajñām* = with knowledge of all
śhāstras, *dhārmikām* = divine, *satyavādinam* = true nature.

PÄÄ®PÄæ³ÀiÁUAvÁZÁgÀA
PÄÄ³ÀiÁUÁðZÁgÀ³ÀfðvÀ³Àiï |
²³ÀzsÁâÆÀ¥ÁgÀA ±ÁAvÀA ²³ÀvÀvÀvÀÛ÷é «³ÉĀQÆÀ³Àiï

Kulakramāgatācāram kumāgrācāravarjitam |
Śhivadhyanaparam śhāntām śhivatattva vivēkinam 4

Translation: *Kulakramāgatācāram* = in an orderly
way, *kumāgrācāravarjitam* = away from bad actions,

Śhivadhyanaṇaparam = being in śhiva prayers, *śhāmtam* = calm, *śhivatattva vivēkinam* = with the knowledge of śhiva.

“sÀ,ÉÆäÄzÀÆP¼ÀÆÀµÁÚvÀÀ “sÀ,ÄävÀvÀÛ÷é
«ªÉÄQÆÀªÄiï |

wæ¥ÀÀAqÀæzsÁgÀuÉÆÄvÀìAoÀÀ
zsÀÈvÀgÀÄzÁæPÀëªAiÁ°PÀªÄiï

Bhasmōddhūlananiṣhṇātām bhasmatattva vivēkinam |

Tripurṇḍradhāraṇōtkarṇṭhām dhṛutarudrākṣhamālikam 5

Translation: *Bhasmōddhūlananiṣhṇātām* = knows the secret of wearing vibhūti, *bhasmatattva vivēkinam* = has the knowledge of bhasma, *Tripurṇḍradhāraṇōtkarṇṭhām* = interest in wearing the three, *dhṛutarudrākṣhamālikam* = wears rudrākṣhi

°AUÀzsÁgÀt,ÀAAiÀÄÄPÀÛA °AUÀ¥ÀÇeÀ¥ÀgÁAiÀÄtªÄiï
|

°AUÁAUÀAiÉÆÄUÀvÀvÀÛ÷édÖA
ægÀÆqsÁzÉéöÈvÀªÁ,ÀÆÀªÄiï

Liṁgadhāraṇasamṇyuktām liṁgapūjāparāyaṇam |

Liṁgāmṇgayōgatattvajñām nirūḍhādvaitavāsanam 6

Translation: *Liṁgadhāraṇasamṇyuktām* = wering liṁga, *liṁgapūjāparāyaṇam* = worships liṁga, *Liṁgāmṇgayōga Tattvajñām* = knows about liṁga and aṁga, *nirūḍhādvaitavāsanam* = knowledge of śhivādvaita

°AUÁAUÀ,ÀÛ®“sÉÄzÀdÖA ²æÄ UÀÄgÀÄA
²ªÄªÁÇÆÀªÄiï |

,ÉÄªÉÄvÀ ¥ÀgÀªAiÁZÁgÀâA ²µÉÆâÄ

“sÀQÛ“sÀAiAiÁÁévÀB |

µÀuÁä,ÁÆÄévÀìgÀA ªÁ | AiAiÁªZÉÄµÀ ¥Àæ¹ÄzÀw

Liṁgāmṇgasthalabhēdajñām śhrī gururṇ śhivavādinam |

Sēvēta paramācārṇyam śhishyō bhaktibhayānvitah |

Śhaṇmāsānvatsaram vāpi yāvadēṣha prasīdati 7

Translation: *Liṁgāṁgasthalabhēdajñāṁ* = knows the difference between liṁga and aṁga sthalas, *śhivavādinam*= engaged in śhiva philosophy, *śhrī gururṁ* = Guru, *upaiti* = seeks, *bhaktibhayānvitaḥ śhīṣhyō*= pupil with full of respect, *paramācāryaṁ* = to the noblest of Guru, *Ṣhaṇmāsānvatsaraṁ* = six moths ot a year, *vāpi* = or, *yāvadēṣha prasīdati* = till he shows grace, *Sēvēta* = serves him.

¥Àæ,ÀĖÀßA ¥ÀgÀ³ÀiÁZÁgÀåA ``sÀPÁÛ÷å
 ³ÀÄÄQÛ¥ÀæzÀ±ÀðPÀ³Àiï |
 ¥ÀæxÀðAiÉÄÄzÀUÀævÀ²êµÀåB
 ¥ÀæAd°«ðĖÀAiÀiÁæévÀB

Prasannaṁ paramācāryaṁ bhaktyā muktipradarśhakam |
Prārthayēdagrataśśhīṣhyaḥ prām̐jalirvinayānvitaḥ 8

Translation: *Prasannaṁ* = with love, *muktipradarśhakam*= show the path to salvation, *paramācāryaṁ* = the Guru, *vinayānvitaḥ bhaktyā* = pupil with devotion, *prām̐jaliaḥ* = with hands together, *śhīṣhyaḥ*= pupil, *agrataś*= standing in front of him, *Prārthayēd* = prays with divotion

``sÉĖÄ PÀ`Áât ³ÀÄ°Á``sÁUÀ ²³ÀeÁÖĖÀ³ÀÄ°ÉĖÄzÀzsÉÄ
 |
 DZÁAiÄÄð³ÀAiÄÄð ,ÀA¥Áæ¥ÀÛA gÀPÀè ³ÀiÁA
 ``sà³ÀgÉĖÄVt³Àiï

Bhō kalyāṇa mahābhāga śhivajñānamahōdadhē |
Ācāryavyaya saṁprāptaṁ rakṣha mām̐ bhavarōgiṇam 9

Translation: *śhivajñānamahōdadhē* = with Śhiva knowledge, *kalyāṇa* = with compassion, *mahābhāga* = with good fortune, *Bhō Ācāryavyaya* = the guru, *saṁprāptaṁ* = who has come to him, *bhavarōgiṇam mām̐* = for me, *rakṣha* = save.

Explanation: The following vacana by Akkamahādevi begs God to free her from the cycle of birth.

Before learning good and bad karmas
Came in many lives!
Surrenders with trust!
Make me always not to separate from you!
Your grace, your grace,
Begs you one thing.
Free me from the bonds of life
Śhri Cennamallikārjuna

Every person has desire. He recognizing that he is caught in the web of life and surrenders to Guru seeking salvation.

The qualities of Guru are:

Lōka vikhyāta: Guru is well known for his work. He is famous for his message of love. It is like the arrival of the sun and sunrays that announces the morning.

Lōbha mōha vivarjita: It is said: '*Lōbha mūlāni pāpāni*', '*Lōbhascē daguṇēna kim?*', '*idaṁ narakasya dvāraṁ*'. It says that pāpa or sin is born from Lōbha or greed. Is there a bad character higher than lōbha? Lōbha is the gateway for hell. Lōbha has brought down many nations and it is also a disease that shatters many lives. Guru is free from this disease. Guru's advice spreads to many corners of the world because they are free from greed and affection for wealth.

Ātma Tattva vicārajña: Things seen are not ātma or the soul. Things not seen are not comprehended by the mind. Ātma is true. It is eternal. Guru has experienced ātma and has the knowledge of the soul.

Vimukta viṣhayabhrama: Sky, air, fire, water and earth are called pañcabhūtas. Sound, touch, radiance, liquidity and smell respectively are their characteristics. They are from God. They are all of śhakti. The world is the result of the union between Śhiva and śhakti. With this knowledge Guru is not bound by happiness associated with pañcabhūtas.

Śhiva siddhānta Tattvajña: Śhiva siddhāntas (scriptures) are related to Śhiva. Āgama is the mother of all Śhiva siddhāntas. Guru is well versed with āgamas. He has the knowledge of the philosophies mentioned in them.

Khinna saṁdēha vibhramaḥ: New comers to the study of the soul experience many doubts about creation, God, soul, etc. They look for satisfactory answers. Guru has no doubts in answering them. He himself has no doubts in such matters.

Sarvataṁtra prayōgajñam: There are many doctrines and philosophies. Experienced persons, sages, and great individuals formed them. They all contain truth about the soul and God. Their approach is different. Guru is knowledgeable about these things. Guru teaches his pupil to make him understand and follow the doctrine.

Dhārmikaṁ satyavādi: Guru thinks of welfare of others. He speaks the truth. He has purity in his heart. He has no room for selfishness. He does not discriminate persons by status, caste, or any other basis. He wishes for their wellbeing. He talks pleasant things to people.

Kulakramāgata ācāraṁta; Kumārgācāra varjita: Kula is gurukula or the path of guru. He incorporates in his life things taught by his guru. His sense organs, mind and feelings are all pure.

Śhivadyanapara, śhānta, śhivatattva vivēki: He has no ignorance of any kind. With the knowledge of Śhiva he is the light of light. He has no feelings for sadness or for happiness. He is always calm, and is called Sthitaprajña yōgi.

Bhasma lēpana: He is a master in the art of wearing and preparing the sacred ash or Bhasma. He is fond of rudrākṣhi. He always wears liṁga on his body. He is called Liṁga-pūjā-parāyaṇa.

Liṁga-aṁga yōga tattvajña, Nirūḍha advaita vāsana, Liṁga-aṁga sthalabhēdajña, śhivavādi: Guru has experienced the unity with liṁga. Guru knows about equality of aṁga-liṁga. He has the knowledge of 44 aṁga sthalas and 57 liṁga sthalas. He speaks of Śhiva.

The following vacana by Siddharāma glorifies Guru:

Guru is the primeval thread for the three liṅgas,
Guru is the teacher for the three,
Guru is the form that rejects this world,
For the problems of three worlds
Kapilasiddha Mallikārjuna took the form of Guru.

The three liṅgas are iṣṭa, prāṇa and bhāva. The knowledge is from citkale that is in the three liṅgas. The three liṅgas are accomplished through three types of education namely, virāga (rejection), bhakti (devotion), jñāna (knowledge). Guru has the knowledge that this world is merely a cover. Guru is unison with Paraśhiva who supports this world.

Cennabasavaṇṇa praises his Guru Basavaṇṇa as follows:

Guru is Sadāśhiva. Guru is with great powers.
Guru cannot be conceived, is for all ages
With form he is Guruliṅga, without prāṇaliṅga
With unity of both he is for salvation of devotees
The place of Guru is sacred like kāśhi,
Pādōdaka is sacred water of Gaṁga
Guruliṅga is true Paraśhiva
His glance is sacred teachings
His feet is Rudra-Gāyatri
There is nothing more from him
Kūḍalacennasaṁgaiya my holy guru
My salutation is to Basava's feet.

Paraśhiva is in the form of Guru. The place where he stands is sacred. Salvation comes by viewing guru. There is no one above him. He is the one that frees from the cycle of birth. The person who seeks freedom from the cycle of birth associates with guru. He serves him and seeks his grace. He feels that Guru is Brahma, Viṣṇu Rudra, Īśhvara and Sadāśhiva.

How long should pupil serve Guru? Is it three months? Six months? A year? It is not possible to set a time limit for his service. He is to serve him till he gets his grace. Guru examines the pupil for his walk, talk, feelings and other things. He makes him pure. Finally, he is happy seeing the pupil ready for his grace. This is the time for the pupil to seek instructions for escaping the cycle of birth. There is a story about Naciketa in Kathōpaniṣhat. His father gives him to Yama, the god of death. When Naciketa went to the abode of Yama, the god of death was away on some business. Naciketa waited for Yama for three days. Yama on seeing the waiting Naciketa feels sorry and gives him a boon. Naciketa seeks eternal freedom from the cycle of birth. The pupil who passes the saṁsāra heya sthala is in a position similar to Naciketa. From Guru he seeks freedom from the cycle of birth.

Guru performs 21 types of initiations to the pupil to free him from the three kinds of impurities namely, kārṁika (impurities of body), māya (impurities of prāṇa), and aṇava (impurities of mind). The first seven are called tyagāṁga initiations for the removal of kārṁika. The next seven are called bhōgāṁga initiations for the removal of māya. The last seven is called yōgāṁga initiations for the removal of aṇava.

Tyagāṁga Initiation

Guru performs seven types of initiations so the pupil is free from the impurities of body. The seven initiations are: 1) Ājña, 2) Upama, 3) Svastikārōhaṇa, 4) Kalaśhābhishēka, 5) Vibhūtipaṭṭa, 6) Āyata and 7) Svāyata.

- 1) **Ājña Initiation:** Guru instructs his pupil to follow the path of non-violence; speak only the truth; have compassion; eat lightly; be clean; and others that make the pupil fit to enter the field of ādyātma or the study of the soul.
- 2) **Upama Initiation:** Guru narrates many stories including the story of the sage Saṁta. He seeks to

influence the pupil to clear any doubts and to establish purity.

- 3) **Svastikārōhaṇa Initiation:** Guru instructs to keep clean; the living place, the mind, heart and the sense organs. Guru instructs the pupil to perform work that is beneficial to people. To control the wandering mind he tells them to do yōgas.
- 4) **Kalaśhābhiṣhēka Initiation:** Guru by his grace and blessing erases the karma of previous lives.
- 5) **Vibhūtipaṭṭa Initiation:** Guru from his three fingers namely, sumana, subuddi and subhāva applies vibhūti to the forehead of the pupil and to his body. This burns out all his ariśhaḍvargas and provides good health, long life, and good qualities.
- 6) **Āyata Initiation:** Guru instills the image of God inside the pupil. He performs Iṣṭalīṅga (the symbol of God) dīkṣhe to increase devotion.
- 7) **Svāyata Initiation:** Guru instructs about Iṣṭalīṅga. It increases divinity.

Bhōgāṅga Initiation

Guru performs seven types of initiations so the pupil is free from impurities of prāṇa. The seven initiations are: 1) Samaya, 2) Nissamsāra, 3) Nirvāṇa, 4) Tattva, 5) Ādhyātma, 6) Anugraha, and 7) Satyaśuddha.

- 1) **Samaya Initiation:** Guru performs the samaya initiation with the recognition that he is ready to accept God. This removes the association of jīva with aṅga or body and makes association of līṅga.
- 2) **Nissamsāra Initiation:** Guru instructs the pupil on problems associated with saṁsāra. The pupil turn his attention towards Paraśhiva which increases the love for Paraśhiva.
- 3) **Nirvāṇa Initiation:** Guru performs nirvāṇa initiation to clear the love towards wealth, women,

and land. Thus the pupil is free from the bonds of saṁsāra, time and karmas.

- 4) **Tattva Initiation:** Guru instructs the pupil all the philosophies that exist and turns their attention toward Paraśhiva.
- 5) **Ādhyātma Initiation:** The soul is in the body. To view the soul, yōgis recognizes nine wheels of power in the body. Guru teaches the place of the nine wheels along with the divines that controls them. He also teaches ways to worship at each place.
- 6) **Anugraha Initiation:** Guru instills the knowledge of Śhiva in bhāva or feelings. This makes the pupil to be peaceful.
- 7) **Satyaśhuddha Initiation:** Without pure heart there is no Paraśhiva. So Guru performs this initiation to purify the heart and mind.

Yōgāmga Initiation

Guru performs seven types of initiations so the pupil is free from impurities of mind. The seven initiations are: 1) Ēkāgra 2) Dṛḍāvratā 3) Paṁcēṁdriyārpita 4) Ahimsā 5) Liṁgaṁishṭhā 6) Manōrlaya and 7) Sadyōnmukti.

- 1) **Ēkāgra Initiation:** Mind wanders. It has desires. It has anger and hatred. To control the wandering mind, Guru teaches prayers, and ways to control the mind.
- 2) **Dṛḍāvratā Initiation:** To learn about the soul is not an easy task. It takes a long time; it is not possible in a few days. Guru instructs the pupil not to deviate and encourages him to succeed in their task.

- 3) **Pañcēndriyārpita Initiation:** There are five sense organs that feed information to the mind. They are ears, skin, eyes, tongue, and nose. These five are under the five divines namely; dik (direction), vāyu (air), sūrya (sun), varuṇa (rain), and Aśhvini. To keep the sense organs pure Guru teaches ways to offer the collected information to the corresponding divines. With the blessing of divines the pupil receives prasāda.
- 4) **Ahimsā Initiation:** Guru instructs that everything in this world is from God. So, it should treat them with love and compassion.
- 5) **Liṅganiṣṭhā Initiation:** Śhiva is omnipresent. Liṅga is the symbol of God. Guru instructs the pupil to worship liṅga with utmost care and immense devotion.
- 6) **Manōrlaya Initiation:** The world is very attractive and lovable. It brings sadness and happiness. Yet a mind follows the world that entraps in its web. Guru instructs and guides the pupil to make their mind to look inside their bodies. So jīva is freed being fond of the world. Guru instructs the knowledge for the unity of aṅga with liṅga
- 7) **Sadyōnmukti Initiation:** Following the instructions of Guru, the pupil loses ignorance and travels in the path of light. He travels beyond the scope of mind. He acquires knowledge without any anger and pride. He offers himself to Paraśhiva. This action provides freedom from the cycle of birth.

The pupil stays with Guru till he receives all the 21 dīkṣha's. He follows the instructions of his Guru to achieve salvation.

5 Liṅgadhāraṇa sthala

Rēṇuka first explains the form of liṅga and its selection by a guru. Then he explains liṅgadhāraṇa to Agastya.

ḤÁáwPÀÀ ±ÉÊ®da ḤÁ! ZÀAzÀæPÁAvÀḤÄÄAiÄÄ vÄÄ
ḤÁ |

ˆÁtA ḤÁ ḤÆAiÄÄðPÁAvÀA ḤÁ °AUÀḤÉÄÄPÀA
ḤḤÄiÄ°ÀgÉÄVi

Sphāṭikam śhailajam vāpi camdrakāmtamayam tu vā |
Bāṇam vā sūryakāmtam vā liṅgamēkam samāharēt 1

Explanation: Guru examines and selects a liṅga having the qualities of a crystal; or made from the stone of the great mountains like Śhrīśhaila, or near a riverbed.

ḤḤÄð®PÄët,ḤAYÄÆÉßÄ vÄ¹äfi °AUÉÄ «±ÉÆÄçüvÉÄ |
!ÄöÄ¹ÜvÉÄs©ü¶PÉÜÄ ZÄ UÄAzsÄ¥ÄÄµÄàç¥ÄÇfvÉÄ

Sarvalakṣhaṇasaṁpannē tasmin liṅgē viśhōdhitē |
Pīṭhastitēsbhīṣiktē ca gaṁdhapuṣhpādipūjitē 2

ḤÄÄAvÀæ¥ÄÇvÉÄ PÄˆÁA ±ÉÊ«ÄA
AiÉÄÄdAiÉÄÄcéçüÉÄ UÄÄgÄÄB |
²µÄå,Äå ¥ÄætḤÄiÄZÁAiÄÄ °AUÉÄ vÄvÄæ
ḤzsÁ¥ÄAiÉÄÄVi

Maṁtrapūtē kalām śhaivīm yōjayēdvidhinā guruḥ |
Śhiṣhyasya prāṇamādāya liṅgē tatra nidhāpayēt 3

Translation: *Sarvalakṣhaṇasaṁpannē* = having all qualities, *viśhōdhitē* = being cleansed, *Pīṭhastitē* = In the palm, *abhīṣiktē* = having done abhīṣhēka, *ca* = and, *gaṁdhapuṣhpādipūjitē* = worshiped with sandalwood paste and flowers, *Maṁtrapūtē* = Purified with maṁtra, *tasmin liṅgē* = in that liṅga, *vidhinā* = as per the rituals, *guruḥ* = Guru, *śhaivīm kalām* = Image of Śhiva, *yōjayēd* = implants,

Śhiṣhyasya = pupil, *prāṇam* = the soul, *ādāya*= invoking, *tatra liṁgē* = in that liṁga, *nidhāpayēt*= establishes.

vÀ°èAUÀA vÀ,Àå,ÀÄ ¥ÁæuÉÃ
 ,ÁÛ¥ÁAiÉÄÄZÉÃPÀ°sÁ³ÀvÀB |
 K³ÀA PÄÄÈvÁé UÄÄgÄÄ°ðAUÀA ²µÀå°À,ÉÛÃ
 øzsÁ¥ÄAiÉÄÄvĩ

Tallirṁgaṁ tasyasu prāṇē sthāpayēdēkabhāvataḥ |
Ēvaṁ kṛtvā gururliṁgaṁ śhiṣyahastē nidhāpayēt 4

Translation: *Tallirṁgaṁ* = that liṁga, *tu* = but, *tasya prāṇē*= in the pupil soul, *ēkabhāvataḥ* = with feelings of devotion, *sthāpayēd*= establishes, *Ēvaṁ kṛtvā* = after, *gurur*= Guru, *liṁgaṁ*= Iṣṭaliṁga, *śhiṣyahastē* = on the palm of the pupil, *nidhāpayēt*= Installs.

Explanation: Guru sanctifies liṁga with milk, yogurt, clarified butter and others. He then worships liṁga with flowers, sandalwood paste. He prays with the pañcakṣary maṁtra. Then he places the liṁga on the palm of the pupil and Installs the image and spirit of Śhiva.

With sandalwood paste and with the sacred ash Guru writes the five-sided star with the letter 'Ōm' in the center on the head of the pupil. Also he writes the five letters 'NA Ma Śhi Vā Ya'. He awakes the power of Śhiva by placing his palm on the star.

Yōga calls the power sources in the body as cakras. They are located in the six places of the body. Ādhāracakra is at mid part of the body, svādhiṣṭānacakra is at the extremities, mañipūrakacakra is at naval, anāhatacakra is at the heart, viśhuddicakra is at the neck, and ājñacakra is behind the eyes called bhrūmadya. The associated power with these six cakras are called; nirvṛutti, pratishṭhā, vidyā, śhānti, śhāntyatīta, and śhāntyatittōtara respectively. The power travels from top to bottom. Guru by placing his palm on the head of the pupil transforms the power to travel

from bottom to top. When the power reaches the top it is called sāmārya or equal in all respect.

Guru with devotion prays the power of Śhiva and enjoys unity with Śhiva. He looks at his pupil with grace. The power of Śhiva comes down in an orderly manner from the sky, air, fire, water, and earth (pañcabhūta) and establishes it in the Iṣṭalīṃga. This process is similar to the traits of grand parents' that shows in grand children.

Guru invokes and Installs the power in brahmaraṃdra. He says the primal letter 'ōṃ' and worships with flowers and sandalwood paste. This establishes equality between prāṇa and līṃga. This is the eternal relationship between the two. This relationship is called 'śharaṇa satī' 'līṃga pati' or śharaṇa is wife and līṃga is the husband'. Akkamahādevi explains this relation as she is 'in love with a beautiful person who has no death, untouched, and has no form'. Guru tells of the importance of līṃga.

¥Áæt³ÄzÁpGtÄÄAiÄÄÄ vÄvÄàçt°AUÄ«ÄzÄÄ vÄ³Ä |
PÄzÄavÄÄÜ÷lVÄæazÁÉ! £Ä «AiÉÆÄdAiÄÄ zÉÄ°ÄvÄB
Prāṇavaddhāraṇīyaṃ tatprāṇalīṃgamidaṃ tava |
Kadācittkutracidvāpi na viyōjaya dēhataḥ 5

Translation: *tat*= that, *idaṃ* = this, *prāṇalīṃgam* = prāṇalīṃga, *tava Prāṇavat*= like your soul, *dhāraṇīyaṃ* = to be carried, *Kadācit* = always, *kutracitvāpi* = everywhere, *dēhataḥ* = from body, *na viyōjaya* = not separate.

AiÄÄÇ ¥Äæ³AiÄzÄvÄàwvÉÄ °AUÉÄ zÉÄ°Ä£ÄÄ»ÄvÄ-ÉÄ
|
¥ÁæuÁæé³ÄÄÄAZÄ ,Ä°Ä,Á ¥Áæ¥ÄÜAiÉÄÄ
³ÉÆÄPÄë,ÄA¥ÄzÄB
Yadi pramādātpatitē līṃgē dēhānmahītalē |
Prāṇānvimurṇa sahasā prāptayē mōkṣhasaṃpadaḥ 6

Translation: *Yadi* = in case, *pramādāt* = forgetting, *liṁgē* = liṁga, *dēhān* = from body, *mahītalē* = on ground, *patitē* = fell, *sahasā* = along, *mōkṣhasaṁpadaḥ prāptayē* = to obtain salvation, *Prāṇān* = the soul, *vimurīca* = let go.

Ew ,ÀA“ÉÆÃçüvÀ²êµÉÆâÃ UÀÄgÀÄuÁ ±Á,ÀÛç³ÉÃçÉÁ
|
zsÁgÀAiÉÄÄZÁòAPÀgÀA °AUÀA ±ÀjÄgÉÄ
¥ÁætAiÉÆÄUÀvÀB

Iti saṁbōdhitaśhśhiṣhyō guruṇā śhāstravēdinā |
Dhārayēcchāṁkaram liṁgam śharīrē prāṇayōgataḥ 7

Translation: *śhāstravēdinā* = learned in śhāstras, *guruṇā iti saṁbōdhita śhśhiṣhyō* = pupil that has been taught, *śhāṁkaram liṁgam* = Śhivaliṁga, *prāṇayōgataḥ* = till death, *śharīrē* = on the body, *Dhārayēcch* = wear.

°AUÀ,Àà zsÁgÀtA ¥ÄÄtâA ,À³Àð¥Á¥À¥ÀæuÁ±À£À³Àiï
|
CzÀÄÈvÀA ³ÄÄÄx©ü,Àì³ÉðÊgÁUÀ³ÀiÁxÀð«±ÁgÀzÉÊB

Liṁgasya dhāraṇam puṇyam sarvapāpapaṇāśhanam |
Adṛutaṁ munibhissarvairāgamārthaviśhāradaḥ 8

Translation: *Liṁgasya dhāraṇam* = wearing of liṁga, *puṇyam* = is good, *sarpapāpapaṇāśhanam* = eliminates all bad karmas, *sarvai* = all, *āgamārthaviśhāradaḥ* = know of the philosophy, *munibhi* = from sages, *Adṛutaṁ* = is accepted.

°AUÀzsÁgÀt³ÀiÁSÁâvÀA çézsÁ ,À³ÀðxÀð ,ÀzsÀPÀ³Àiï |
“Á°Áâ“sÀâAvÀgÀA ZÉÄw
³ÄÄÄx©ü³ÉÆðÄPÀèPÁAQë©ÜB

Liṁgadhāraṇamākhyātaṁ dvidhā sarvārthasādhakam |
Bāhyābhyāmtaraṁ cēti munibhirmōkṣhakāṁkṣhibhiḥ 9

Translation: *sarvārthasādhakam* = for all performance, *Liṅgadhāraṇam* = wearing of liṅga, *Bāhyābhyāntaram cēti* = outside and difference, *dvidhā* = two types, *mōkṣhakāṁkṣibhiḥ* = expecting salvation, *munibhir* = from sages, *ākhyātam* = has been said.

Explanation: Guru tells the pupil that the Iṣṭaliṅga is the symbol of Paraśhiva. Guru asks to protect liṅga with life. He informs them not to separate the liṅga from body until death; worship liṅga properly; do not accept things for personal use without offering them first to liṅga. The pupil following instructions of Guru enjoys eternal happiness. Liṅga encompasses both inside and outside of pupil. Sages have accepted liṅga to seek freedom from the cycle of birth.

azÀÆæ¥ÀÀ ¥ÀgÀªÀÄÄ °AUÄÄ ±ÁAPÀgÀÄ
 ,ÄªÀðPÁgÀtªÀiï |
 AiÄÄvÀÛ,Äª zsÁgÀtA avÉÛÃ
 vÀzÁAvÀgÀªÄÄÄzÁªÀÄËvÀªÀiï

Cidrūpaṁ paramaṁ liṅgaṁ śhāṁkaraṁ sarvakāraṇam |
Yattasya dhāraṇaṁ cittē tadāntaramudāhṛtam 10

Translation: *śhāṁkaraṁ liṅgaṁ* = Śhivaliṅga, *paramaṁ* = holy, *Cidrūpaṁ* = with knowledge, *sarvakāraṇam* = reason for the world, *cittē* = in the heart, *Yattasya dhāraṇaṁ* = wearing of liṅga, *āntaramudāhṛtam* = dīkṣha of the soul.

azÀÆæ¥ÀÀ ¥ÀgÀÄ vÀvÀÛ÷éA ²ªÁRÂA «±ÀéPÁgÀtªÀiï |
 xgÀ,ÄÛ«±ÀéPÁªÀµÀªA xµÀìªA x«ðPÀªÀPÀªÀiï
Cidrūpaṁ paraṁ tattvaṁ śhivākhyāṁ viśhvakāraṇam |
Nirastaviśhvakāluṣyaṁ niṣhkalaṁ nirvikalpakaṁ 11

,ÄvÀÛÉÄAzÀ¥Àj,ÄÄáwð,ÄªÄÄÄ-Áè,ÀPÀ-ÁªÄÄAiÄÄªÀiï
 |

C¥ÀæªÉÄÄAiÄÄªÄÄxzÉÖÄ±ÄåA
 ¢ÄÄÄªÄÄÄPÄÄë©ÜgÄÄ¥Á¹vÄªÄiï ||
 ¥ÄgÄ\$æªÄä ¢ÄÄªÁ°AUÄÄ
 ¥Äæ¥ÄAZÁwÄvÄªÄÄªÄåAiÄÄªÄiï

Sattānāṁdaparisphurtisamullāsakalāmayam |
Apramēyamanirdēśhyāṁ mumukṣhubhirupāsitam ||
Parabrahma mahāliṁgaṁ prapaṁcātītamavyayam

12

Translation: *Parabrahma mahāliṁgaṁ* = mahāliṁga complete in all respect, *Cidrūpaṁ* = form, *paraṁ tattvaṁ* = sacred philosophy, *śhivākhyāṁ* = name of Śhiva, *viśhvakāraṇam* = for the creation of the world, *Nirastaviśhvakāluṣhyāṁ* = world without impurities, *nīṣhkalaṁ* = without impurities, *nirvikalpakam* = cannot be imagined, *Sattānāṁda parisphurti* = sattva and happiness, *samullāsakalāmayam* = things of happiness, *Apramēyaṁ* = beyond reality, *anirdēśhyāṁ* = beyond words, *prapaṁcātītam* = beyond this world, *avyayam* = cannot be destroyed, *hi* = is truth.

Explanation: The soul is the treasury of karma. There are three types of traits namely, satva, raja and tama. Ignorance is from tama, rajas disturbs mind and jīva is pure from satva qualities. Installation of the symbol of God is not possible in a person with the increase of tama and raja. A person by suppressing tama and raja increases satva qualities and he acquires Śhiva knowledge. The knowledge is like fire which destroys karma. Gīte (4-32) says that '*Jñānāgnissarvakarmāṇi bhasma sātukurutēsrjuna*'. Liṁga installation in pure heart is called Amṛtarliṁga. Some of the qualities of the Amṛtarliṁga are:

1. **Cidrūpaṁ:** Things of this world are all jaḍa or rigid because they have no knowledge. The mirror has the quality to reflect without knowing how to reflect. So it is jaḍa. Similarly the sense organs and mind lack knowledge. They are also jaḍa. But Liṁga is illuminative and is the abode for knowledge. Everything is under liṁga's control.

Viśhvajīva learns in the awaken state; taijasajīva learns in the dream world; and prājñajīva learns in the sleep world.

2. **Paraṁ Tattvaṁ:** The world is based on 36 philosophies. The basis for all of them is God or Liṁga. They took birth from Him; live under Him; and end in Him. He is called Paratattva because there is no other philosophy different from Him.

3. **Śhivākyaṁ, viśhvakāraṇaṁ:** Liṁga is eternal, and is peaceful. He is the reason for this world. He is Shiva.

4. **Nirastaviśhvakāluṣhyaṁ:** Sky supports earth, water, fire, and air. But sky does not change with changes that occur in earth, water, fire and air. Similarly, Paraśhiva is supports all philosophies yet he is separate from them. He is not affected even when the world ends. He is viśhvakāluṣhyaṁ (does not change).

5. **Niṣhkalaṁ:** Those with form are called sāvaya. But Paraśhiva has no form. He is called Niravaya. He is Niṣhkala.

6. **Nirvikalpakaṁ:** Things with name, form and type are called savikalpa. For example: flower has a name, form, but cannot change the form. It belongs to a group. It is savikalpa. Similarly, this world is savikalpa. But Paraśhiva has no form, no name or type. He is Nirvikalpa.

7. **Sattānaṁdaparispūrti, samullā sakalāmayāṁ:** The world we see changes with time and it is bound by time. Paraśhiva is above time. He is true for all times. There is no room for sadness where there is happiness. He is Sattānaṁdaparispūrti.

Body is not true because it is bounded by time. A person thinking of eternal happiness from body experiences hardship and unhappiness. A person with affection towards sthūla body is called viśhvajīva; affection towards sūkṣhma body is called taijasajīva and affection towards kāraṇa body is called prājñajīva. Viśhvajīva has interest in information of this world, taijasajīva has interest in the world of smell and prājñajīva shows interest in things of ignorance. The three jīvas and their experience of happiness are all minuscule.

Lir̥ṅga is free from these jīvas and there is no sadness in lir̥ṅga. Lir̥ṅga is the ocean of happiness.

8. **Apramēya:** Paraśhiva is true and complete for all times. He is apramēya.

9. **Anirdēśhyaṁ, prapañcātitaṁ, avyayaṁ:** Lir̥ṅga has no birth and has no death.

Śharaṇas explain lir̥ṅga the following way:

Lir̥ṅga the precious, no witness, and not visible,
Independent without the beginning, or the end
Lir̥ṅga always is pure, without the mother
Our Kūḍala Saṁgamadēva (Basavaṇṇa)

Worship as śhaivalir̥ṅga when fixed,
Worship as Iṣṭāṭalir̥ṅga when moves,
Stay always as learned at the end of heart
Worship as Vīrasaivalir̥ṅga
Gone without learning the three differences in Lir̥ṅga
Gone astray who is there to tell?
Cikkaiya Priya Siddhaliṅga Illa Illa. (Gattivāḷaiya)

Vīraśhaiva lir̥ṅga does not belong to any caste or to any one group. It is complete and is the symbol of Paraśhiva. Its experience is called Ar̥ntarir̥ṅga. There are two types of lir̥ṅga namely Niṣkhalalir̥ṅga and Mahālir̥ṅga. Cennabasavaṇṇa describes Niṣkhalalir̥ṅga as:

Before birth of śhūnya (nothingness)
Before presence of niśśhūnya
Before the existence of Brahma, Viṣṇu and Mahēśhvara
Before presence of fourteen directions
Before name of Kūḍalacennasaṁgaiya

Brahma, Viṣṇu, and Mahēśhvara are associated with the creation (sruṣṭi), survival (sthithi) and destruction (laya) of this world. Directions, segments are associated with the world. Before the existence of directions and time

only Paraśhiva existed as if He is not. He did not have a name even. He is Niṣhkalalīṅga. The following vacana of Allamaṇḍaprabhu describes Mahālīṅga:

In the vast of nothing or emptiness
Shows color without any attachment.
The emptiness beauty the color
With that the emptiness got a form
For that beauty He is the light
It is the first picture of our Guhēśhvara līṅga.

Niṣhkalalīṅga is the space. Parabrahma is without nāda or Bīṛṇḍu. There appears an image (color) that cannot be imagined by mind. It is Mahālīṅga. It is the gateway for the world. Everything about life and death occur in its shadow.

Samādhi is a state of trance and also burial. Nirvikalpa samādhi is to experience or uniting with God while alive. A person with the image of Mahālīṅga in him experiences unity with God or he is in Nirvikalpa samādhi. A person with the image of the soul (ajāḍātma) is in savikalpa samādhi. By associating with jaḍātma he is with the outside world. Beyond these three is Niṣhkalalīṅga. The person who experiences Mahālīṅga easily becomes one with Niṣhkalalīṅga. It is the final stage for any performer of Śhivayōga. Śhivayōga frees the person from the cycle of birth by uniting him with Paraśhiva.

The body and sense organs are lethargic (jaḍa). Jīva that develops pride in them is called Jaḍajīvātma. Without jaḍa, jīva becomes the canvas to Mahālīṅga. With the image of Mahālīṅga, a person experiences Nirvikalpa samādhi. With the image of ajaḍātma (without jaḍa) it leads to Savikalpa samādhi. With the image of jaḍātma, the person is engaged with the worldly affairs. A performer that experiences equality with Mahālīṅga easily achieves equality with Niṣhkalalīṅga.

vÀzÉÄà

,ÀÄÖ" sÀÆvÉÁÄÄÄvÀ'Ûç, ÁÜÉÀUÉÆÄZÀgÀÄiï

ÄÄÄÆ~ÄzsÁgÉÄ ZÀ °ÄÄÈzÀAiÉÄÄ "sÀÆæÄÄÄzÉÄÄ

,ÀÄÄÖzÉÄ»ÉÄÄiï |

eÉÆäÄw°ðAUÄÄ

,ÄZÄ

"sÄW

AiÄÄzÄâç°ÉÄÄvÄâ°ÄÄgÄUÄÄÄiÄB

Tadēva sarvabhūtānāmarītastrīsthānagōcaram

Mūlādhārē ca hṛdayē bhrūmadyē sarvadēhinām |

Jyōtirlīṅgaṁ sadā bhāti yadbrahmētyāhurāgamāḥ

13

Translation: *Tadēva* = that līṅga, *sarvabhūtānām* = for all animals, *arītaḥ* = in, *trīsthānagōcaram* = shows in the three states, *āgamāḥ* = āgama scriptures, *yat*= addressed to, *Brahma ity*= is brahma, *āhuḥ*= says, *Jyōtirlīṅgaṁ* = that jyōtirlīṅga, *sarvadēhinām*= for all with bodies, *Mūlādhārē*= early, *hṛdayē*= in heart, *ca* = and, *bhrūmadyē*= at the center, *sadā bhāti* = shines forever.

Explanation: Every animal has three sacred locations. They are the locations for the three wheels of power namely Ādhāra (located near the extremities), anāhata (near the heart), and Ājñā (in the center of body). At these locations Mahālīṅga always shines.

The performer of Śhivayōga with the blessings of Guru develops purity in his heart and mind. As per Yōgasūtra 1-36 says 'vīśhōkā vā jyōtiṣhmatī' and 1-4 says 'Rutam̐bharā prajñā'. The mind (raja, tama rūpa) shines without any sadness and has the ability to recognize the truth. It recognizes and views Mahālīṅga at these three locations. This brings immense happiness to the performer of Śhivayōga. Allamaṇḍaprabhu describes as follows:

Looking to see your brightness

It is innumerable sunrise,

Astonished seeing the edge of lightning

Guhēśhvarā, if you become jyōtirlīṅga

Aspiring there is no one to see You.

Mahālīṁga cannot be described with words or cannot be captured by any artist. It is the light of many thousands suns and brightness of innumerable lightning's. This jyōtirīṁga is seen and experienced at Ādhārācakra by bhakta and mahēśhvara; at anāhatacakra by prasādi and prāṇālīṁgi; and at Ājñācakra by śharaṇa and aikya. At the end they unite with the Nīṣkalalīṁga as one. The performer of Śhivayōga with motivation and determination acquires this state.

Mahālīṁga is in the three places of the body rises some questions. The answer to them is given in the next verse.

C¥ĀjaŌĒÀßªÀÄªÀåPÀŪA °AUÀA §æªÀä ,ÀĒÁvÀĒªÀiï
 |
 G¥Ā ,ÀĒÁxÀðªÀÄAvÀ ,ÀÜA ¥ĀjaŌĒÀßA
 ,ÀéªÀiÁAiÄAiÀiÁ

Aparicchinnamavyaktam liṁgam brahma sanātanam |
Upāsanārthamāmtastham paricchinnam svamāyayā 14

Translation: *Aparicchinnam* = vast, *avyaktam* = cannot be seen, *sanātanam* = ancient, *brahma* = with the name *brahma*, *āmtastham liṁgam* = āmtarīṁga, *Upāsanārtham* = to get worshipped, *svamāyayā* = from its own power, *paricchinnam* = formed truly.

Explanation: According to the following verse there are three kinds of association:

CvÀåAvÁ¨sÁªÀ ¥ÀæwAiÉĒVvÀéA
 zÉÃ±À¥ĀjaŌĒÀßvÀéA
 CfÉĒåĀĒĒÁ¨sÁªÀ ¥ÀæwAiÉĒVvÀéA
 ¢À ,ÀÄŪ¥ĀjaŌĒÀßvÀéA
 ¥ÀæUÀ¨sÁªÀ ¥ÀæzÀéA ,Á¨sÁªÀ ¥ÀæwAiÉĒVvÀéA
 PÁ®¥ĀjaŌĒÀßvÀéA

Atyam̐tābhāva pratiyōgitvaṁ dēśhaparicchinnaṁ
Anyōnyābhāva pratiyōgitvaṁ vastuparicchinnaṁ
Prāgabhāva pradvaṁsābhāva pratiyōgitvaṁ kālaparicchinnaṁ

The three types of associations are dēśha (place), vastu (object) and kāla (time). Atyam̐tābhāva is the affinity for place, Anyōnyābhāva affinity for type of object, and Prāgabhāva and pradvaṁsābhāva are affinity for time. Mahāliṁga is free from these types of association. He is not in a place, object or bound by time.

Name and forms are for objects that can be seen. Sense organs identify those with form. But Mahāliṁga has no form and no name. The sense organs cannot grasp but liṁga is experienced. Basavaṇṇa describes it in the following vacana.

You cover the world and beyond
You cover the sky and beyond
Your feet is beyond the deepest
Your ornate head is beyond the world
Liṁga the hidden from sight, cannot be described
Liṁga is Kūḍala Saṁgamadēva
Has come to my palm.

Liṁga has occupied the entire world and beyond. Liṁga is complete and the world created by Liṁga is also complete. His feet are beyond the deepest place and his head is beyond the sky. He is invisible and cannot be comprehended. Yet, He comes to the palm as Iṣṭaliṁga.

®AiÄÄÄ UÄZÄÖw AiÄÄvÉæöÊÄÄ
dUÄzÉÄvÄZÄÑgÄZÄgÄÄÄÄ |
¥ÄÄ£ÄB ¥ÄÄ£ÄÄÄÄÄvÄàwÜA vÄ°èAUÄÄ §æ°Ää
±Ä±ÄèvÄÄÄÄÄ

Layaṁ gacchati yatraiva jagadēttaccarācaram |
Punaḥ punassamutpattiṁ talliṁgaṁ brahma śhāśhvataṁ

15

Translation: *etat* = this, *carācaram* = Jarṅgama or liṅga that moves, *jagat* = world, *yatraiva* = in which philosophy, *Layaṁ gacchati* = ends in, *Punaḥ punassamutpattiṁ* = takes birth repeatedly, *tat* = that, *śhāśhvatam* = eternal, *Brahma liṅgaṁ* = liṅga named Shiva

vÀ,Ä°èAUÀ«Äw SÁävÀA ,ÄvÁÛÊAAzÀzÁvÀÄPÀèÀii |
 §ÄÈ°ÄvÁézÄÄâÈA°ÄtvÁéZÄÑ §æ°Ää
 ±Ä°ÄÝ©üzsÉÄAiÄÄPÀèÀii

Tasmāliṅgamiti khyātaṁ sattānaṁdadidātmakam |
Bṛuhadvādbṛumhaṇatvācca brahma śhabdābhidhēyakam 16

Translation: *Tasmāt* = so, *sattānaṁda cidātmakam* = ever happy, *ca* = and, *Bṛuhadvāt* = being the greatest, *bṛumhaṇatvāt* = having the ability to create, *brahma śhabdābhidhēyakam* = for Parabrahma, *liṅgamiti khyātaṁ* = known as Mahāliṅga.

Explanation: Liṅga consists of three letters namely 'li', 'm', and 'ga'. 'Ga' stands for the creation, 'm' stands for the existence and 'li' stands for the end. The creation, existence and the end of all moveable and immovable things of this world is called liṅga. Basavaṇṇa explains liṅga in the following vacana:

Letter 'li' stands for śhūnya,
 'm' is playful,
 'ga' is for cittu
 With these three is liṅga
 The one who knows it
 He is the associate of liṅga
 Kūḍala Saṁgamadēva
 Gives salutations to their feet.

The word liṅga stands for creation, existence, and end. It represents Paraśhiva. Those staring at liṅga enjoy happiness. They experience happiness with the association

of liṅga. Basavaṇṇa offers salutations to them. Allamaprabhu describes liṅga in the following vacana.

Child without mother or father
Grew up born yourself
It is content to you
To learn you cannot be learned
You are shining yourself
Your history is common to you Guhēśhvara.

Niṣkalaliṅga has no beginning or end. It is the reason for all creation. It showed itself as this world. Its status is known only as liṅga and cannot be understood in any other form.

The performer of Śhivayōga worships Mahāliṅga in Ādhāra, Anāhata and Ājña places. With his worship he unites in liṅga. The next two verses describe the method of worship.

DzsÁgÉǺ °ÀǺÈzÀAiÉǺǺ ǺÁ | °sÀÆǺǺÀǺzsÉǺǺ ǺǺ
ǺgÀAvǺgÀǺǺǺ |
eÉǺǺǺw°ǺAUǺÉǺǺ,ǺǺzsǺÉǺǺǺǺǺǺǺǺǺ
°AUǺzsǺgÀtǺǺǺǺ

Ādhārē hrudayē vāpi bhrūmadhyē vā niraṁtaram |
Jyōtirligānusaṁdhānamāṁtaram liṁgadhāraṇam

17

Translation: Ādhārē = in Ādāra, hrudayē= in heart, vāpi = or, bhrūmadhyē= bhrūmadhyē, niraṁtaram= always, Jyōtirligānusaṁdhānama = remembering Jyōtirligā, āṁtaram liṁgadhāraṇam = as wearing aṁtaraliṅga

DzsÁgÉǺ PǺÉǺPǺǺǺǺǺǺǺ °ÀǺÈzÀAiÉǺǺ
«zǺǺǺǺǺǺǺǺ°sǺǺǺǺ |
°sÀÆǺǺÀǺzsÉǺǺ ,ǺǺnǺǺZǺǺǺǺǺ °AUǺǺ AiÉǺǺǺǺ
«°sǺǺǺǺǺǺǺǺǺ

Ādhārē kanakaprakhyāṁ hrudayē vidrumaprabham |
Bhrūmadhyē spaṭikacchāyaṁ liṁgaṁ yōgī vibhāvayēt

18

Translation: *Yē* = who, *hṛudayē* = in their heart, *cidrūpaṃ liṅgaṃ aiśhvaram* = Śhivaliṅga, *dhārayanti*= wears, *tēshāṃ* = that person, *ghōrasaṃsāramaṇḍalē*= in the saṃsāra, *Na punarāvṛutti*= free from birth

Explanation: Worship of Mahālīṅga by a śhivayōgi in his heart frees from rebirth and he achieves eternal happiness.

CAvÀ°ðAUÁ£ÄÄ,ÀAzsÁ£Ä°ÀiÁvÀä «zÁâ¥Aj±Àæ°ÄÄB |
UÄÄgÀ£¥Á,À£Ä±ÀQÛ±ÄÑ PÁgÀtA
°É£ÄÏPÄë,ÀA¥ÄzÁ°Àiï

Am̐tarliṅgānusaṃdhānamātma vidyāpariśhramaḥ |
Gurūpāsanaśhaktiśca kāraṇaṃ mōkṣhasaṃpadām 21

Translation: *Am̐tarliṅgānusaṃdhānam* = worship of am̐taraliṅga, *ātma vidyāpariśhramaḥ* = provides knowledge of the soul, *ca*= and, *Gurūpāsanaśhaktiḥ*= serving Guru, *mōkṣhasaṃpadām kāraṇaṃ* = results in mōkṣha or freedom from the cycle of birth, life and death.

Explanation: '*Ātmalābhāt param̐ na vidyatē*' There is no better knowledge than learning the soul. To learn is to strive for freedom from the web of saṃsāra. Freedom from saṃsāra leads to eternal happiness. '*Nāhamiśhvara ityajñānanivāraṇī bhūtātma vidyā*' Saying 'I am not Śhiva', is ignorance. There are three definite ways to overcome this ignorance. They are: worship of Mahālīṅga, acquiring knowledge of soul and serving Guru with humility. Serving Guru gives the knowledge of the soul. The knowledge of the soul leads to the association of am̐tarliṅga and everlasting happiness.

°É£ÄGÁUÄ°eÁÖ£ÄÀiÄÄPÁÛ£ÄA AiÉ£ÄV£ÄA
'ÜgÀZÉÄvÀ,Á°Àiï |
CAvÀ°ðAUÁ£ÄÄ,ÀAzsÁ££ÄÄ gÀÄa°Áð°ÉâÄ £Ä
eÁAiÄÄv£ÄÄ

Vairāgyajñānayuktānāṃ yōgināṃ sthiraçētasām |
Am̐tarliṅgānusaṃdhānē rucirbāhyē na jāyatē 22

Translation: *Vairāgyajñānayuktānām* = Virakti's with knowledge, *sthiracētasām*= Determined, *yōginām* = yōgi's, *Arntarlimṅgānusarṁdhānē* = in arntarlimṅga worship, *ruciḥ*= love, *bāhyē*= in outside limṅga, *na jāyatē*= does not arise.

Explanation: The performer of śhivayōga loves to worship Arntarlimṅga. He has no interest in the worship of bāhya limṅga or limṅga outside his body.

ṣæ°Áä «µÄÄÜ±ÄÑ gÄÄzÄæ±ÄÑ ºÁ,ÄºÁzÁå±ÄÑ
 ´ÉÆÄPÄ¥ÁB |
 ºÄÄÄÆÄAiÄÄB 'zÄPÜÄAzsÄºÁđ zÁÆÄºÁ
 ºÄiÁÆÄºÁ,ÄÛxÁ

Brahmā viṣṇuśhca rudraśhca vāsavādyāśhca lōkapāḥ |
Munayaḥ siddhagarṁdharvā dānavā mānavāstathā 23

Translation: *Brahmā viṣṇuśh ca rudraśh* = Brahma, Viṣṇu and Rudra, *ca* = and, *lōkapāḥ vāsavādyāḥ*= Iṁdra and other divines, *Munayaḥ* = sages, *siddha*= siddhas, *garṁdharvā*= gāṁdarvas, *dānavā*= demons, *mānavās*= humans, *tathā*= and

,ÄºÉđÄ ZÄ eÁÖÆÄAiÉÆÜÉÄÄ ,ÄºÄđPÁgÄt PÁgÄtºÄi
 |
 ¥Ä±ÄåAw ºÄÄÈzÄAiÉÄÄ °AUÄÄ
 ¥ÄgÄºÄiÁÆÄÄAzÄ®PÄëtºÄi

Sarvē ca jñānayōgēna sarvakāraṇa kāraṇam |
Paśhyarṁti hṛdayē limṅgaṁ paramānaṁdalakṣhaṇam 24

Translation: *Sarvē ca* = all of them, *jñānayōgēna* = with the knowledge, *sarvakāraṇa kāraṇam*= from all reasons, *paramānaṁdalakṣhaṇam*= in the form of happiness, *limṅgaṁ* = limṅga, *hṛdayē*= in their heart, *Paśhyarṁti* = sees.

Explanation: Brahma, Viṣṇu and Rudra, Iṁdra sages, gāṁdarvas, demons, humans, and others worship jyōtirliṁga in their heart by jñānayōga. Allamaprabhu describes this as follows:

Before the existence of Brahma, Viṣṇu, Rudra,
Sadāśhiva, and Parameśhvara,
Was in the form of bayalu (space),
Cannot describe its greatness,
Light that cannot be seen, complete,
Great is the light of our Guhēśhvaraliṁga
Only the associates of liṁga knows its origin
How can the remaining know?

For his own amusement Parabrahma became Mahāliṁga before the presence of Brahma, Viṣṇu, Rudra, Sadāśhiva, and Parameśhvara. Liṁga Līlāvilāsa Cāritra says that the origin of the Mahāliṁga, its brightness, greatness is not found in Vēdas or āgamas. Its form is seen only through the eyes of śharaṇas. Brahma and others are responsible for the creation and ending. But Brahma and others are from Mahāliṁga.

New vision is required to view Mahāliṁga. Those who love their bodies and illusions of this world it is not possible to acquire that vision. Only associates of liṁga acquire the vision to view Mahāliṁga. So they enjoy lasting happiness.

vÀ,ÁävÀiªÀð¥ÀæAiÄÄvÉßÃ£À ±ÁAPÀgÀA
°AUÀªÄÄÄvÀÛªÄÄªÄiï |
CAvÀ«ð~sÁªÄAiÉÄÃçézÁé£À±ÉÃµAPÉèÃ±ªÄÄAPÀÛAi
ÉÄÃ

Tasmātsarvaprayatnēna śhāṁkaraṁ liṁgamuttamam |
Am̐tarvibhāvayēdivdānaśhēṣhāklēśhamuktayē 25

Translation: *Tasmāt* = so, *sarvaprayatnēna* = with many tries, *uttamam*= the pure and perfect,

śhām̐karam̐ liṁgam= Śhivaliṁga, vidvān= learned, aśhēśhaklēśhamuktayē= to remove all acquired impurities, Ām̐tarvibhāvayēd = worships inside

Explanation: There are five reasons why jīva is bounded in saṁsāra. They are: avidye, asmitā, rāga, dvēśha and abhinivēśha.

1. Avidye: Yōgasūtra (2:5) says: '*Anitya aśhuci dukhaḥ anātmāsu nitya śhuci sukha ātma khyātiḥ avidyā*'. Avidye or ignorance is to seek truth, impurity, happiness and knowledge of the soul from false, purity, sadness and nature respectively. Happiness from worldly things does not last forever. So it is not true. The information gathered by the senses lead to sadness. To think happiness from them is ignorance.

2. Asmitā: Yōgasūtra (2:6) says: '*Dṛṣṭdarśhanaśhaktyōaḥ ēkātmatā ēva asmitā*'. Asmitā is to think that 'I am the body'.

3. Rāga: Yōgasūtra (2:7) says: '*Sukhānuśhayī rāgaḥ*'. Rāga is the desire to repeat the events that led to happiness.

4. Dvēśha: Yōgasūtra (2:8) says: '*Duḥkhānuśhayī dvēśhaḥ*'. Dvēśha is the anger towards the events that lead to unhappiness.

5. Abhinivēśha: Yōgasūtra (2:7) says: '*Svarasavāhī viduṣhōpi Tathā tanvanubandhaḥ rūḍhaḥ abhinivēśhaḥ*'. Abhinivēśha is to think that 'I am the body'. This affects both illiterates and the learned.

These thoughts bind jīva in saṁsāra. The learned free themselves from these thoughts by establishing śhivaliṁga in their heart.

CAvÀzsÁõgÀ-ÄvÀÄÄ °AUÀ³ÄÄ±ÀPÀÛ±ÀåPÀÛ K³À ³Á

|

°Á°ÀåA vÄÄ zsÁgÀAiÉÄÄ°èAUÀA vÄzÀÆæ¥À«Äw

±±ÁÑ÷åvī

Ām̐tardhārayitum̐ liṁgamaśhaktas̐hyakta ēva vā |

Bāhyam̐ tu dhārayēlliṁgam̐ tadrūpam̐iti nīśhchayāt

26

Translation: *Ar̥ṁtaḥ liṁgam* = Ar̥ṁtaḥ liṁga, *dhārayitur̥ṁ* = to wear, *aśhaktaśhyakta ēva vā*= not able to or able, *tu*= so, *Bāhyaṁ liṁgaṁ*= outside liṁga, *tadrūpamiti* = as ar̥ṁtarliṁga, *niśchayāt dhārayēt* = should wear.

Explanation: Those with or without the ability to establish ar̥ṁtarliṁga must wear Iṣṭaliṁga. Iṣṭaliṁga is the symbol of Mahāliṁga. He wears Iṣṭaliṁga always just like a wife wears 'tāli' the symbol of her husband on her body. He worships just like he worships his elders.

°AUÀÀ vÄÄ wæ«zsÀÀ ¥ÉÇæÃPAÛA ,ÀËÜ®A
 ,ÀËPÀë÷äA ¥ÄgÁvÀàgÀ³Àï|
 EµÀÖ°AUÀ«ÄzÀÀ ,ÀËÜ®A AiÀÄzÁâ°ÉâÃ
 zsÄgÀAiÉÄÄvÀÛÉË

Liṁgaṁ tu trividhaṁ prōktaṁ

sthūlaṁ sūkṣmaṁ parāṭparam

Iṣṭaliṁgamidaṁ sthūlaṁ yadbāhyē dhārayēttanaou 27

Translation: *tu* = so, *Liṁgaṁ* = Mahliṁga, *sthūlaṁ sūkṣmaṁ parāṭparam* = sthūla, sūkṣma, and parāṭpara, *trividhaṁ prōktaṁ*= said as three types, *yadbāhyē dhārayēttanaou* = to be worn on the body, *Iṣṭaliṁgamidaṁ sthūlaṁ* = is stula Iṣṭaliṁga.

Explanation: There are three types of body, namely sthūla, sūkṣma and kāraṇa. The body has three types of impurities namely aṇava, māya, and kāmika. By wearing Iṣṭaliṁga on the stūla body, the feelings 'I and mine' are eliminated. Liṁga on the body encourages to perform good deeds. Prāṇaliṁga is for the sūkṣma body and Bhāvaliṁga is for the kāraṇa body.

Iṣṭa, Prāṇa, and Bhāva liṁgas each is divided into two liṁgas. Iṣṭaliṁga became Ācāraliṁga and Guruliṁga, Prāṇaliṁga became Śhivaliṁga and Jaṁgamaliṁga, and Bhāvaliṁga became Prasādaliṁga and Mahāliṁga.

Body supports the liṁgas. 'Śharīramādyam khalu dharma sādhanam' It says that salvation is possible only through body.

ṡÁªÀ£ÁwÃvÀªÀÄªÀªPÀÛA ¥ÀgÀ\$æªÀª²ªÁ©üzÀªÀïï
|

£µÀÖªAUÀªÄzÀA ,ÁPÁëzÀµµÀÖ¥AjªÁgÀvÀB |
zsÁgÀAiÉÄÄzÀªÀzsÁ£ÉÄ£À ±ÀjÃgÉ ,ÀªÀõzÁ \$ÄzÀB

Bhāvanātītamavyaktam parabrahmaśhivābhīdam |

Iṣṭālīṁgamidaṁ sākṣhādaniṣṭāparihārataḥ |

Dhārayēdavadhānēna śharīre sarvadā budhaḥ

28

Translation: *Bhāvanātītam* = beyond imagination, *avyaktam*= without form, *Parabrahma śhivābhīdam* = Parabrahma, *idaṁ Iṣṭālīṁgam* = this Iṣṭālīṁga, *sākṣhādaniṣṭāparihārataḥ*= destroys bad, *budhaḥ*= the learned, *sarvadā* = always, *śharīre*= on body, *avadhānēna*= carefully, *Dhārayēt* = wear

Explanation: To grasp the origin of Iṣṭālīṁga with impure and wandering mind is not possible. The senses fail to understand liṁga that has no sound or words. Liṁga frees jīva from the bonds of saṁsāra. Iṣṭā means salvation. So it is called Iṣṭālīṁga. It is worn always on the body.

ªÄÄ£çüðßªÁ PÀAoÀzÉÄ±ÉÄªÁ PÀPÉëÄ

ªÀPÀë,ÀÜªÉÄs|ªÁ |

PÀÄPÉëªÀ,ÀÛ,ÀÜªÉÄªÁ|

zsÁgÀAiÉÄÄªÀAUÀªÉÄÊ±ÀégÀªÀïï

Mūrdhni vā kaṁṭhadēśhē vā kakṣhē vakṣhasṭhalēspi vā |

Kukṣhau hastasthalē vāpi dhārayēllīṁgamaīśhvaram 29

Translation: *Mūrdhni vā* = on head, *kaṁṭhadēśhē*= on the neck, *vā kakṣhē vakṣhasṭhalēspi vā*= on the arms or on chest, *Kukṣhau hastasthalēpi vā* = on hands, *Īśhvaram liṁgama dhārayēt*= wear Iṣṭālīṁga

£Á°sÉÃgÀzsÀ,ÁÛ°èAUÀ,Àå zsÁgÀtA ¥Á¥ÀPÁgÀtªÀiï |
dmÁUÉæÃ wæPÀ°sÁUÉÃ ZÀ ªÀª® ,ÁÜÉÉÃ £À
zsÁgÀAiÉÃvï

*Nābhēradhastāllīṅgasya dhāraṇam pāpakāraṇam |
Jaṭāgrē trikabhāgē ca malasthānē na dhārayēt*

30

Translation: *Nābhēradhastāt*= below the navel,
līṅgasya dhāraṇam = wearing līṅga, *pāpakāraṇam*= is
bad, *Jaṭāgrē* = tip of hair, *trikabhāgē ca malasthānē* = near
the extremities, *na dhārayēt*= not to be worn

°AUZsÁjÃ ,AzÁ ±ÀÄzÉÆPÃ ¤d°AUÀA
ªÀÄÉÉÆgÀªÀªªÀiï |
CZÀðAiÉÃzÀÎAzsÀ¥ÀµÁàzÉâÊB PÀgÀ,|ÃoÉÃ
,ÀªÀiÁ»vÀB

*Līṅgadhārī sadā śhuddhō nijalīṅgaṁ manōramam |
Arcayēdgaṁdhapuṣhpādyaiḥ karapīṭhē samāhitaḥ*

31

Translation: *Līṅgadhārī* = wearer of līṅga, *sadā*
śhuddhō= always pure, *manōramam*, *nijalīṅgaṁ* =
beautiful Iṣṭalīṅga, *karapīṭhē*= on the palm, *samāhitaḥ*=
without any disturbances, *gaṁdhapuṣhpādyaiḥ* = from
sandalwood paste and flowers, *Arcayēd*= worship.

°Á°Àª |ÃoÁZÀðÉÁzÉÃvÀvÀlgÀ,|ÃoÁZÀðÉÀA ªÀgÀªÀiï |
,ÀªÉðµÁA «ÃgÀ±ÉÊªÁÉÁA ªÀÄªªÀÄÄPÀÆëuÁA
¤gÀAvÀgÀªÀiï

Bāhyapīṭhārcanādētatkarapīṭhārcanaṁ varam |

Sarvēśhām viraśhaivānām mumukṣhūṇām niram̐taram

32

Translation: *Sarvēśhām viraśhaivānām*
mumukṣhūṇām = for all Viraśhaivas, *niram̐taram*= always,
Bāhyapīṭhārcanād= worshiping outside,
ētatkarapīṭhārcanaṁ= woshiping on the palm, *varam*= is
the best.

ṣæ°Àä «µÁÚ÷ézÀAiÉÆÃ zÉÃ°ÁB ðÀÄÆÀAiÉÆÃ
 UËvÀ°AiÁzÀAiÀÄB |
 zsÁgÀAiÀÄAw ,ÀzÁ °AUÀA GvÀÔ°AiÁAUÉÃ
 «±ÉÃµÀvÀB

Brahma viṣṇvādayō dēvāḥ munayō gautamādayaḥ |
Dhārayamti sadā liṁgam uttamāmṅē viśhēṣhataḥ 33

Translation: *Brahma viṣṇvādayō dēvāḥ munayō*=
 Brahma, Viṣṇu and other divines, *gautamādayaḥ*= Gautama
 and other sages, *viśhēṣhataḥ*= largely, *uttamāmṅē* = in the
 head, *sadā liṁgam dhārayamti* = wore liṁga always.

®PÁë÷ä÷âç±ÀPÀÔAiÀÄ,Ài°ÁðB ²ªÀ`sÀQÔ «`sÁ«vÁB |
 zsÁgÀAiÀÄAvÀ°PÁUÉæÃµÄÄ ²ªÀ°AUÀ°ÀÄ°Àðð±À°Àiï

Lakṣmyādiśhaktayassarvāḥ śhivabhakti vibhāvitāḥ |
Dhārayamtyalikāgrēṣhu śhivaliṁgamahamiśham 34

Translation: *Lakṣmyādi*= Lakṣmi and others,
śhivabhakti vibhāvitāḥ = with devotion to Śhiva, *rvāḥ*
śhakta yas= all śhakti's, *śhivaliṁgam* = Śhivaliṁga,
ahamiśham = night and day, *alikāgrēṣhu* = on their nose,
Dhārayamty = wore.

ªÉÃzÀ±Á,ÀÔç¥ÀÄgÁuÉÃµÄÄ PÁ«ÄPÁzÁâUÀªÉÄÃµÄÄ
 ZÀ |

°AUÄzsÁgAtªAiÁSÁvÀA «ÃgÀ±ÉÊªÀ,Àª ¤±ÀÑAiÀiÁvī
Vēdaśhāstrapurāṇēṣhu kāmikādyāgamēṣhu ca |
Liṁgadhāraṇamākḥātām vīraśhaivasya niśhchayāt 35

Translation: *Vēdaśhāstrapurāṇēṣhu* = In Vēda,
 śhāstra and purāṇa, *ca* = and, *kāmikādyāgamēṣhu* =
 kāmika and other āgamas, *vīraśhaivasya* = to vīrasaivas,
Liṁgadhāraṇam = wearing of liṁga, *niśhchayāt ākhātām* =
has been said truly.

IAVVÁÅ°À ¥À«vÀæA vÉÃ «vÀvÀA §æ°Àät,ÀàvÉÃ |
vÀ,ÄävÀà«vÀæA vÀ°èAUÀA zsÀAiÀÄÖA
±ÉÉªÀªÄÆÁªÄÄAiÀÄªÄiï

Rugityāha pavitraṁ tē vitataṁ brahmaṇaspatē |
Tasmātpavitraṁ talliṅgaṁ dharyaṁ śhaivamanāmayam 36

Translation *Rug ity āha* = *Rug vēda* has said, *brahmaṇaspatē*= to *Brahmādipati*, *tē* = your, *vitataṁ* = *Liṅga* that covers the universe, *pavitraṁ* = is pure, *Tasmāt*= so, *śhaivanam* = to *Viraśhaivas*, *anāmayam* = without impurities, *pavitraṁ* = pure, *talliṅgaṁ* = that *Liṅga*, *dharyaṁ* = is fit to wear. ṛ

Explanation: *Rug Vēda* (8-83-1) says '*pavitraṁ tē vitataṁ brahmaṇaspatē| prabhurgātrāṇi paryēṣhi viśhvataḥ*' the body is free from the three impurities for the *brahmaṇaspathiyē*, the performer of *Śhivayōga*. With 36 philosophies *Paraśhiva* is in all movable and immovable bodies. *Viraśhaivas* must wear the symbol *Iṣṭaliṅga*.

§æ°ÉäÃw °AUÀªÀiÁSÁävÀA §æ°ÀätB ¥ÀwjÃ±ÀégÀB |
¥À«vÀæA vÀÇP «SÁävÀA
vÀvÀiA¥ÀPÁðvÀÛÆÄ±ÄÄªaB

Brahmēti liṅgamākhyātaraṁ brahmaṇaḥ patirīśhvaraḥ |
Pavitraṁ taddhi vikhyātaraṁ tatsaṁparkāttanuśhyuciḥ 37

Translation: *brahmaṇaḥ* = creator *Brahma*, *patirīśhvaraḥ* = master *śhvara*, *Brahma liṅgam iti* = as *Brahmalīṅga*, *ākhyātaraṁ* = is said, *hi* = for that reason, *tat*= that *liṅga*, *Pavitraṁ*= sacred, *vikhyātaraṁ* = famous, *tatsaṁparkāt* = association of that *liṅga*, *tanu śhyuciḥ*= body becomes sacred.

Explanation: Some say *liṅga* is *Brahma*. Others say the master is *Īśhvara*. *Liṅga* is sacred. Wearing *liṅga* on the body makes the body sacred.

CvÀ¥ÀÛvÀÆÄÄgÀeÉÆÖÃ ¢ÉÉ DªÄÄ,ÀiA,ÁìgÀªÀfðvÀB |

çĀPÀèAiÀiÁgÀ»vÀ,ÁiPÁëÉÁß¥ÀÄöBAiÀiÁ°èAUÀ³ÀÄÄv
ÀÛ³ÀÄ³Àiï

Ataptatanurajñō vai āmassamśkāravarjitah |

Dikṣhayārahitassākṣhānnāpnuyāllīṅgamuttamam

38

Translation: *Atapta tanuḥ* = body without meditation, *ajñō* = ignorant, *vai āma ḥ* = unripened, *saṁskāra varjitah* = without Śhiva initiation, *Dikṣha yārahita* = without the grace of guru, *uttamam līṅgam* = sacred līṅga, *sākṣhāt na apnuyā* = should not wear himself.

Explanation: R̥g Vēda (8-8-3-1) says- '*Ataptatanūrna tadāma aśhnuta*'. Līṅga is sacred. Do not wear līṅga without; body; voice; the knowledge of true-false, soul-god, righteous path; and the blessings of guru. The līṅga given by a guru with his blessings leads a person in the path of salvation.

CWÉÆÃgÁ¥Á¥ÀPÁ²Äw AiÀiÁ vÉÃ gÀÄzÀæ²ê³Á
vÀÆÉÆÄB |

AiÄÄdÄµÁ VÄAiÄÄvÉÃ

AiÄÄvÀÛ,ÁäZÉÖöÊ³ÉÇÃsWÀ³ÀfðvÀB

Aghōrāpāpakāśhīti yā tē rudraśhśhivā tanōḥ |

Yajuṣhā gīyatē yattasmācchaivōsghavarjitah

39

Translation: *rudra*= Rudra, *yā* = what, *tē* = your, *tanōḥ* = body in the form of līṅga, *Aghōrā* = good, *śhivā* = peaceful, *apāpa* = without sins, *kāśhīti*= glows, *it*= as, *yasmāt*= what reason, *Yajuṣhā gīyatē* = said by yajurveda, *tasmā* = for the same reason, *śhaivō*= person with līṅga, *aghavarjitah*= is without sin.

Explanation: '*Yā tē rudraśhśhivā tanōḥ aghōrāpāpakāśhini*' (śhrī rudra). Līṅga, the sacred, peaceful and without impurities, is the form of Rudra. Līṅga is from the union of Śhiva and Śhakti. Devotees of Śhiva are free from sins by wearing līṅga on their body.

AiÉÆÃ °AUÀzsÁjÃ xAiÄÄvÁAvÀgÁvÁä

५vÀâA ²ªÁgÁzsÀ£À§zÀÞ avÀÛB |
 ,À zsÁgÀAiÉÄÄvÀìªÀðªÀÄ~Á¥ÀºÀvÉÊL
 ``sÀ,ÁäªÀÄ®A ZÁgÀÄ AiÀÄxÁ ¥ÀæAiÉ£ÄUÀªÀii

Yō liṅgadhārī niyatāmtarātmā

Nityam śhivārāadhanabaddha cittaḥ |

Sa dhārayētsarvamalāpahatyai

Bhasmāmalam cāru yathā prayōgam

40

Translation: *Yō liṅgadhārī* = wearer of liṅga,
niyatāmtarātmā = is pure, *Nityam* = always,
śhivārāadhanabaddha cittaḥ = mind set in the worship of
 Śhiva, *Saḥ* = that person, *malāpahatyai* = to free from sins,
cāru = attractive, *amalam* = sacred, *Bhasmā* = ash, *yathā*
prayōgam = according to rituals, *dhārayēt* = wears

Explanation: The wearer of liṅga is in control of
 his senses. His mind always engages in the worship of
 Śhiva. He wears the sacred ash on all parts of his body as
 per the rituals. Wearing the sacred ash removes all prior
 sins.

6 Vibhūtidhāraṇa sthala

Vibhūti, bhasma and bhasita are sanctified ash. This section describes their preparation and use in various religious activities. The benefits from wearing bhasma in every day life are described.

ॐ sĀ,Ää zsĀgĀt,ĀAAiĀÄPĀŪB ¥Ā«vÉÆæÃ
¤AiĀÄvĀ±ĀAiĀÄB |
²aĀ©üz sĀÉĀA AiĀÄvÉÆàçĀPĀŪA ॐ sĀ,ÄÉĀzĀã¹vĀA
vĀxĀ

Bhasma dhāraṇasaṃyuktaḥ pavitrō niyatāśhayaḥ |
Śhivābhidhānam yatprōktaṃ bhāsanādbhasitaṃ tathā 1

Translation: *Bhasma dhāraṇasaṃyuktaḥ* = the one wearing bhasma, *pavitrō* = is without impurities, *niyatāśhayaḥ* = with pure heart, *yat* = to which, *Śhivābhidhānam prōktaṃ* = has been said as Śhiva, *bhāsanāt* = illuminate with philosophy, *bhasitaṃ* = as bhasita.

aĀÄ°Ā ॐ sĀ,ÉäÃw,ĀAaAvĀa aĀÄ°ĀzÉÃaĀ
¥Āæ ॐ sĀaĀÄAiĀÄaĀii |
aĀvĀöAvÉĀ AiÉĀÃ aĀÄ°Ā ॐ sĀUĀ aĀÄÄSĀā,ÉŪÃ
ॐ sĀ,ÄäzsĀjtB

Mahābhasmēti saṃciṃtya mahādēvaṃ prabhāmayam |
Vartamte yē mahābhāgā mukhyāstē bhasmadhāriṇaḥ 2

Translation: *tathā* = also, *prabhāmayam mahādēvaṃ* = Mahadēva with illumination, *aḥābhasmēti saṃciṃtya* = as mahābhasma, *yē* = who, *mahābhāgā* = great persons, *Vartamte* = function, *tē* = they, *mukhyāḥ bhasmadhāriṇaḥ* = wearer of nirupādika bhasma.

Explanation: Urilīṃga Peddi describes vibhūti is the cit from Paraśhiva. A person that wears vibhūti is a jyōtirilīṃga.

There are two types of bhasmas namely, nirupādhika and sōpādhika. Paraśhiva has no form, no qualities. He is nirupādhika or free from the influence of māye. He is free and is not attached to things. He is called bhasma. Śhakti, a type of power, is in Śhiva. The power is the reason for His appearance. Śhakti is pure with knowledge and is in the form of fire. Gīta 4-37 says 'Jñānāgniḥ sarvakarmāṇi bhasma sāt kurutēs'rjuna'. The knowledge destroys all doubts in minds and hearts. It is called nirupādhika bhasma. It is called bhasita because it glows Mahadēva. Wearers of bhasita have feelings of pure heart and do not have impurities of mind. Thus he is in the form of Paraśhiva. Nirupādhika bhasma is prepared by burning cow dung. The burnt cow dung represents the suppression of anger and lust, fire is knowledge, and rituals are Paraśhiva's actions. By wearing bhasma jīva is pure as his various desires are burnt. This is the reason why Yōgis and others wear nirupādhika bhasma.

²ªÁUÁßâ Ç,ÀªÄÄvÀà£ÀßA

ªÄÄvÀæ£Áâ,ÁÇAiÉ£ÄUÀvÀß ||

vÀvÉ£iÄ¥ÁÇüPÀ«ÄvÀâ°ÄÄ" sÀð,ÀävÀAvÀæ«±ÁgÀzÁß

Śhivāgnyādisamutpannaṁ maṁtranyāsādiyōgataḥ |

Tatyōpādhikamityahurbhasmataṁtraviśhāradāḥ

3

Translation: *maṁtranyāsādiyōgataḥ* =association of panchabrahma, *Śhivāgnyādisamutpannaṁ* = evolved from Śhiva maṁtra and fire, *Tat*= that, *upādhikam bhasma* ity= sōpadika bhasma, *taṁtraviśhāradāḥ* = learned of śhivāgama scriptures, *ahuaḥ*= says

Explanation: Paraśhiva is sat, cit, ānaṁda, nitya, paripūrṇa. These five correspond to the five brahmas namely, Sadyōjāta, Vāmadēva, Aghōra, Tatpuruṣha, and Iśhāna. Sōpādhika bhasma is prepared from the maṁtras of the five Brahmas and from the fire of Śhiva.

«"sÀ£w"sÀð¹vÀA "sÀ,Àä PÁëgÀA gÀPÉëÄw "sÀ,Àä£Àß

|
JvÁx ¥ÀAZÀ £ÁªAiÁç °ÉÃvÄÄ©ÜB

¥ÀAZÀ©Ü¨sÀðÈ±ÀªÀiï

Vibhūtirbhasitaṁ bhasma kṣhāraṁ rakṣhēti bhasmanaḥ |
Etāni pañca nāmāni hētubhiḥ pañcabhirbhṛuṣham 4

Translation: *Vibhūti* = vibhūti, *bhasitaṁ* = bhasita, *bhasma* = bhasma, *kṣhāraṁ* = ksāra, *rakṣh* = rakṣha, *ēti* = said, *bhasmanaḥ* = for bhasma, *bhṛuṣham* = definitely, *pañcabhir hētubhiḥ* = with five reasons, *Etāni pañca nāmāni* = the five names.

«¨sÀÆw¨sÉÆðw°ÉÃvÄÄvÁézÄã¹vÄA

vÀvÀÛ÷é¨sÁ,À£Ávï |

¥Á¥Á£ÁA ¨sÀvÀði£ÁzÄã,Àä PÀëgÀuÁvï

PÀëgÀªAiÁ¥ÁzÁªÀiï |

gÀPÀëuÁvÀiªÀð¨sÀÆvÉÄ¨sÉÆãÄ gÀPÉëÄw

¥ÁjVÄAiÀÄvÉÄ

Vibhūtirbhōtīhētutvādbhasitaṁ tattvabhāsanāt |
Pāpānām bhartsanādbhasma kṣharaṇāt kṣhāramāpadām |
Rakṣhaṇātsarvabhūtēbhyōrakṣhēti parigīyatē 5

Translation: *bhōti hētutvāt*= reasons for riches, *Vibhūtir* = vibhūti, *Pāpānām bhartsanāt* = afraid for evil actions, *bhasitaṁ* = bhasita, *tattvabhāsanāt* = illuminates Śhiva philosophy, *Bhasma* = bhasma, *apadām kṣharaṇāt* = removes troubles, *kṣhāram*= kṣhāra, *sarvabhūtēbhyō*= for all celestial bodies, *Rakṣhaṇāt* = gives protection, *rakṣhēti* = said protection, *parigīyatē*= is said.

£ÀAzÁ ¨sÀzÁæ ZÀ ,ÄÄgÀ©Ü,ÄÄi²Ä~Á ,ÄÄªÀÄ£Á,ÀÛxÁ

|

¥ÀAZÀ UÁªÉÇÄ «¨sÉÆÄeÁðvÁ,ÀizÉÆãÄeÁvÁç

ªÀPÀÛçvÀB

Naṁdā bhadṛā ca surabhissuśhīlā sumanāstathā |

Translation: *Naṁdā* = Nanda, *bhadrā*= Bhadra, *surabhi* = Surabi, *suśhīlā*= Suśhīla, *ca*= and, *sumanā*= Sumanā, *Pañca gāvō* = five types of cows, *vibhōḥ*= Complete form of Shiva, *sadyōjātādi vaktrataḥ* = from the face of sadyojatha and others, *rjātā*= arose.

PA|`Á PÀÈµÁÚ ZÀ zsÀªÀ`Á zsÀÆªÀiÁæ gÀPÁÛ
vÀxÉÊªÀ ZÀ |
£ÀAzÁÇ£ÁÁ UÀªÁÁ ªÀuÁðB PÀæªÉÄÄt ¥ÀJQÃwðvÁB
Kapilā kṛṣṇṇā ca dhavalā dhūmrā raktā tathaiva ca |
Naṁdādīnām gavām varṇāḥ kramēṇa parikīrtitaḥ 7

Translation: *Kapilā* = Kapila (black and white), *kṛṣṇṇā* = black, *ca*= and, *dhavalā* = white, *dhūmrā* = brown, *tathaiva ca* = also, *raktā*= red, *varṇāḥ* = colored, *kramēṇa* = orderly, *Naṁdādīnām gavām*= Naṁda and other cows, *parikīrtitaḥ* =is said

,ÀzÉÆªÀÆÁvÁcé`sÀÆw±ÀÑ ªÁªÀiÁzÀã¹vÀªÉÄÄªÀ ZÀ |
CWÉÆÃgÁzÀã,Àä ,ÀAeÁvÁÁ vÀvÀÄªgÀÄµÁvī
PÁëgÀ£ÁªÄ ZÀ
gÀPÁë ZÉÄ±Á£ÀªÀPÁÛÇZÀÑ £ÀAzÁÇzÁégÀvÉÆÃ
`sÀªÉÄvī |
Sadyōjātādvibhūtiśca vāmādbhasitamēva ca |
Aghōrādbhasma saṁjātāṁ tatpuruṣhāt kṣhāranāma ca
Rakṣhā cēśhānavaktrācca naṁdādidvāratō bhavēt | 8

Translation: *Sadyōjātāt* = from the face of Sadyōjata, *vibhūtiḥ*= vibhūti, *ca*= and, *vāmād ēva*=from vāmādēva face, *bhasitam*= bhasita, *ca*= and, *Aghōrāt*= from the face aghōra, *bhasma* = bhasma, *tatpuruṣhāt*= from the face of tatpuruṣha, *kṣhāranāma* = kṣhāra, *saṁjātāṁ* = were born, *ca*= and, *ēśhānavaktrāc*= from the face of Íśhāna, *Rakṣhā* = rakṣhe, *ca*= and, *naṁdādidvāratō* = from Naṁda and other cows, *bhavēt* = were born.

zsÁgÀAiÉÄÃxßvÀâPÁgÉÊµÄÄ «”sÀÆwA ZÀ
 ¥ÀæAiÄÄvÀßvÀB |
 £ÉÊ«ÄwÔPEÄµÄÄ ”sÀ¹vÀA PÁëgÀA PÁªÉÄâÄµÄÄ
 ,ÀªÀðzÁ
Dhārayēnnityakāryēṣhu vibhūtim ca prayatnataḥ |
Naimittikēṣhu bhasitaṁ kṣhāraṁ kām्यēṣhu sarvadā 9

Translation: *nityakārtēṣhu* = daily, *vibhūtim* =
 vibhūti, *ca* = and, *prayatnataḥ* = trying, *Naimittikēṣhu* = in
 the religious works, *bhasitaṁ*= bhasita, *sarvadā kām्यēṣhu*
 = in every day works, *kṣhāraṁ* = kṣhāra, *Dhārayēn* = wear.

¥ÀæAiÄÄ²ÑvÉÔÛµÄÄ ,ÀªÉðÄµÄÄ ”sÀ,Àä £ÀªÄÄ
 AiÄÄxÁ«cū |
 gÀPÀë ZÀ ªÉÆÄPÀëPÁgÉÊµÄÄ ¥ÀæAiÉÆÄPÀÔªÁå
 ,ÀzÁ §ÄzÉÊB
Prayaścittēṣhu sarvēṣhu bhasma nāma yathāvidhi |
Rakṣhā ca mōkṣhakāryēṣhu prayōktavyā sadā budaiḥ 10

Translation: *sarvēṣhu Prayaścittēṣhu* = In all
 religious works, *yathāvidhi* = as suggested, *bhasma nāma*
 = bhasma, *ca* = and, *mōkṣhakāryēṣhu* = in works of
 salvation, *Rakṣhā*= rakṣha, *budaiḥ* = learned, *sadā*
prayōktavyā = always use

£ÀAzÁçÄ£ÁA vÄÄ AiÉÄÄ ªÄuÁðB PÀ|´ÁzÁåB
 ¥ÀæQÄwðvÁB |
 vÀ JªÀ ªÄuÁð «SÁåvÁ ”sÀÆvÁåçÄ£ÁA
 AiÄÄxÁPÀæªÄÄªÄii
Narṁdādinām tu yē varṇāḥ kapilādyāḥ prakīrtitāḥ |
Ta ēva varṇa vikhyātā bhūtyādinām yathākramam 11

Translation: *tu* = so, *Narṁdādinām* = Narṁda and
 other five cows, *kapilādyāḥ* = kapila and other four colors,
yē = what, *varṇāḥ*= color, *prakīrtitāḥ*= said, *Ta ēva varṇa*

= that colors, *yathākramam* = in the same order, *vbhūtyādīnām* = vibhūti's, *vikhyātā* = is famous.

“sÀ,ÉÆäÄvÁàzÀÆÀÀÄÄçÝµÄÖA ZÀvÀÄzsÁð

vÀAvÀæªÉÄç©üB |

PÀ®àA ZÉÊªÁÆÄÄPÀ®àA vÄÄ G¥ÀPÀ®àªÄÄPÀ®àPÀªÄiï

Bhasmōtpādanamuddiṣṭaṁ caturdhā taṁtravēdibhiḥ |

Kalpaṁ caivānukalpaṁ tu upakalpamakalpam 12

Translation: *taṁtra vēdibhiḥ* = learned of taṁtra, *Kalpaṁ* = kalpa, *ca* = and, *ānukalpaṁ* = anukalpa, *upakalpam* = upkalpa, *akalpam* = akalpa, *tu* = has been, *Bhasmōtpādanam* = preparation of bhasma, *caturdhā* = in four ways, *uddiṣṭaṁ* = described.

JµÁªÀiÁçªÄÄªÄÄvÀìöÈµÄÖªÄÆÄÄvÀìªðªÄÄ“sÀªÀv

ÄB *Eṣhāmādimamutkṛuṣṭamanyatsarvamabhavataḥ* 13

Translation: *Eṣhām* = from these, *ādimam* = the first one, *utkṛuṣṭam* = is superior, *abhavataḥ* = when it is not available, *anyatsarvam* = others are used.

ÀiÄÄxÁ±Á,ÉÆÛçÄPÀÛ«çüÉÁ UÀÈ»ÄvÁé

UÉÆÄªÄÄAiÄÄA £ÄªÄªÄiï |

,ÄzÉäÄ£ÄªÄªÄÄzÉÄªÄ£Ä£Ä

PÄÄgiÁåwàAqÄªÄÄ£ÄÄvÀÛªÄªÄiï

Yathāśhāstrōktavidhinā gruhītvā gōmayam navam |

Sadyēna vāmadēvēna kuryātpiṁḍamanuttamam 14

Translation: *navam gōmayam* = freshly laid cow dung, *Yathāśhāstrōktavidhinā* = according to the rituals, *Sadyēna gruhītvā* = collect from sadyōjāta maṁtra, *Vāmadēvēna* = from vāmadēva maṁtra, *anuttamam* = good, *piṁḍam kuryāt* = prepare (cow dung) balls.

±ÉÆÄµÄAiÉÄÄvÀÄàgÄÄµÉÄuÉÊªÄ ZÀºÉÄzi

WÉÆÃgÁaÒªÁVΒΕÁ |
vÀvÀ F±ÁÆÀªÀÄAvÉæÃt ©®é¥ÁvÉæÃ ¤zsÁ¥ÀAiÉÄvĩ

Śhōshayēttpuruṣhēṇaiva dahēdghōrācchivāgninā |
Tata īśhānamamṛtṛēṇa bilvapātrē nidhāpayēt 15

Translation: *ttpuruṣhēṇaiva*= from tatpuruṣha maṁtra, *Śhōshayē*= to be dried, *Aghōrāt*= from aghōra maṁtra, *śhivāgninā* = in the of fire of śhiva, *dahēd*= to be burnt, *Tata* = then, *Īśhānamamṛtṛēṇa* = from Isāna maṁtra, *bilvapātrē* = in the vessal having bilva leaves, *nidhāpayēt* = be placed.

PÀ®àA vÀzÀã,Àä
«eÉÖŒAiÀÄªÀÄÆÀÄPÀ®àªÀÄxÉÆÃZÀävÉÃ
Kalparṁ tadbhasma vijñēyamanukalpamathōcyatē 16

Translation: *tad bhasma Kalparṁ vijñēyam*= that bhasma is kalpa, *atha* = after, *anukalpam*= anukalpa bhasma, *ōcyatē*= has said.

ªÀÆÉÃµÀÄ UÉÆÃªÀÄAiÀÄA AiÀÄZÀÄÄŒµÀÀ
ZÀÆtÂðÃPÀÈvÀA vÀxÁ |
zÀUÀPA ZÉÊªÀÆÀÄPÀ~ÁàRªªÀiÁ¥ÀuÁÇUÀvÀA vÀÄ
AiÀÄvĩ
Vanēṣhu gōmayam yacchuṣhkaṁ cūṁīkrutaṁ tathā |
Dagdham caivānukalpākhyamāpaṇādigataṁ tu yat 17

Translation: *Vanēṣhu* = in the forest, *śhuṣhkaṁ* = dried, *ca* = and, *cūṁīkrutaṁ* = making powder, *tathā*= likewise, *Dagdham*= burnt, *yat gōmayam*= from any cow dung, *ānukalpākhyam* = is said anukalpa, *tu* = but, *yat*= which, *aṇādigataṁ*= available in the market.

ªÀ,ÉÜÇAuÉÆÃvÁÜjvÀA "sÀ,Àä UÉÆÃªÀÄÆvÁæ§zÀP
!AqÀPÀªÀiĩ |

zÀUÀPA

¥ÁæUÀÄPÀÛ«çüÉÁ

“sÀªÉÄzÀä,ÉÆäÃ¥ÀPÀ®àPÀªÀii

Vastrēñōttāritam bhasma gōmūtrā baddha piṁḍitam |
Dagdham prāguktavidhinā bhavēdbhasmōpakalpakam 18

Translation: *Vastrēñōttāritam* = screened from cloth, *gōmūtrā baddha piṁḍitam*= making a ball from cow's urine, *prāguktavidhinā*= according to steps said earlier, *Dagdham bhasma*= burnt bhasma, *upakalpakam bhasma bhavēd* = is upakalpaka bhasma.

CEÉäöÊGÁ¥ÁçvAA “sÀ,Ää CPÀ®à«Äw ¤²ÑvÀªÀii

Anyairāpāditam bhasma akalpamiti niśhcitam 19

Translation: *Anyairāpāditam* = brought from others, *akalpam bhasma iti niśhcitam*= it is truly akalpa bhasma.

KµÉÉÄPÀvÀªÄªÀiÁzÁAiÄ ¥ÁvÉæÃµÄÄ PÀ®±ÁçµÄÄ |
wæ,ÄAzsÀªªÀiÁzÀgÉÃvÁi÷ßÉÄA AiÄxÁ
,ÄA“sÀªÀªÉÄÄªÀªÁ

Eṣhvēkatamamādāya pātrēṣhu kalaśhādiṣhu |
Trisam̐dhyamācarētsnānam yathā sambhavamēva vā 20

Translation: *vamādāya kalaśhādiṣhu pātrēṣhu*= kept in the vessel, *Eṣhu*= among them, *ēkatam*= taking one, *Trisam̐dhyam*= three times, *snānam*= bathing in bhasma, *ācarēt* = perform, *vā*= or, *yathā sambhavam ēv va* = perform as per convenience.

,ÁßÉAPÁ-ÉÃ PÀgÉ ¥ÁzÉ ¥ÁæPÁë®ª «ªÄÄ-ÁA“sÀ,Á |
ªÁªÄÄªÀ,ÄÛvÀ-ÉÃ “sÀ,Ää
Që¥ÁÛ÷éZÄÖzÁâ£Äª¥ÁtÂ£Á

Snānakālē karau padau prakṣhālyā vimalāmbhasā |
Vāmahastatalē bhasma kṣhiptvācchādyānyapāṇinā 21

Translation: *Snānakālē* = while bathing, *vimalāmbhasā*= from soft water, *karau padau*= hands and feet, *prakṣhālya* = wash, *Vāmahastatālē* = taking bhasma in left hand, *ānyapāṇinā bhasma ācchādyā*= Covering from right hand

ÇµÀÛPÀÄÄEvÁéxÀ ¢ÄÄÆ´É£À ¢ÄiËxÃ ¨sÀ,Áä

©üªÄÄAvÀæ÷å ZÀ |

²gÀ F±Á£ÀªÄÄAvÉæÄt ¥ÄÄgÄÄµÉÄt ¢ÄÄÄARA vÀxÁ

Ashtakrutvātha mūlena maunī bhasmā bhimaṁtrya ca |

Śhira īśhānamamtrēṇa puruṣhēṇa mukhaṁ tathā 22

Translation: *atha*= then, *maunī* = silently, *mūlena*= from the original maṁtra, *Ashtakrutvā* = eight times, *bhasm ābhimaṁtrya* = praying bhasma, *ca* = and, *īśhāna maṁtrēṇa* = from Isāna maṁtra, *Śhira* = head, *tathā* = likewise, *puruṣhēṇa* =from tatpuruṣha maṁtra, *mukhaṁ*= face

ºÄÈvÀàçzÉÄ±ÄªÄÄWÉÆÄgÉÄt ¢ÄªÄÄzÉÄªÉ£À

UÄÄªÄåPÄªÄii |

¥ÄzË ,ÄzÉåÄ£À ,ÄªÄåØAUÄÄ ¥ÄæªªÉ£É£ªÄ

,ÉÄZÄAiÉÄÄvī

Hṛutpradēśhamaghōrēṇa vāmadēvēṇa guhyakam |

Padau sadyēṇa sarvāṁgaṁ prāṇavēṇaiva sēcayēt 23

Translation: *aghōrēṇa* = from aghōra maṁtra, *Hṛutpradēśham* = area of heart, *vāmadēvēṇa* = from vāmadēva maṁtra, *guhyakam* = private parts, *Sadyēṇa* = from sadyōjāta maṁtra, *Padav* = feet, *prāṇavēṇaiva* = from prāṇava maṁtra, *sarvāṁgaṁ* = all other organs, *sēcayēt* = apply.

(kapila), black (krishṇa), white (davala), brown (drūma), and red (rakta). From these five vibhūti, bhasita, bhasma, kṣhāra and rakṣhē respectively are prepared. The Śhiva worshipper use these five for various religious

purposes. For example; vibhūti is used routinely and rakṣhē is used to perform final rites.

From the five cows namely, Narmāda, Bhadrā, Surabhi, Suśhīla, and Sumanā with colors kapila, black, white, brown and red, the vibhūti, bhasita, bhasma, kṣhāra and rakṣha respectively are prepared. The Śhaiva philosophers call these as kalpa, anukalpa, upakalpa and akalpa. Kalpa bhasma is the most precious. When it is not available another bhasma is substituted. Reciting Sadyōjāta maṁtra new dung is collected before falling to the ground, reciting Vamadēva maṁtra dung balls are formed. Reciting Tatpuruṣha maṁtra the balls are dried and burn them in fire reciting aghōra maṁtra. Repeating īśhānya maṁtra the ashes are kept in a vessel and it is guarded. This is the procedure for preparing kalpa bhasma. Anukalpa bhasma is prepared by burning dried dung collected in forest. Upakalpa bhasma is prepared by mixing bhasma brought from market with cow's urine. It is then burnt as per the rituals. Akalpa bhasma is the bhasma prepared by those not knowing the maṁtra. One of these four types of bhasma is used to bathe three times a day or at least once a day. Before bathing with bhasma both hands and feet are washed; the following saṁkalpa is made in a sitting position:

NA C,Àå «"sÀÆwzsÁgÀt ¢ÄÄAvÀæ,Àå |¥Àà~ÁzÀ
 IÄ¶ÄB|
 zÉÄ«Ä UÁAiÄÄwæÄ bÄAzÀB| PÁ~ÁVß gÄÄzÉÆæÄ
 zÉÄªAvÁ|
 CVßjw ©ÄdA| "sÀ,ÉäÄw ±ÄQÛB|
 ²ªÄ Ew QÄ®PÄA| ¢ÄÄªÄÄ ±ÄjÄgÄ±ÄÄ¢pzÁégÁ|
 ²ªÄæÄÖ£Ä ,ÄA¥ÄvÄåxÀðA "sÀ,ÄäzsÁgÀt
 «¤AiÉÆÄUÀB ||
Ôm asya vibhūtidhāraṇa maṁtrasya pippalāda ruṣhīḥ |
Dēvī gāyatrī charṇdaḥ | Kālāgni rudrō dēvatā |
Āgnirīti bījaṁ | Bhasmētiśhaktiḥ |
Śhiva iti kīlakaṁ | Mama śhrīraśhuddidvārā |

water, *Snānēṣhu* = bathing, *ētat*= this, *mukhyam* = important, *malāpaham*= destroys impurities

“sÀ,Àä,ÁĖĒÀ³ÀvÁÀ ¥ÀÁÀ,ÁÀ AiÀÄxÁ AiÉÆÄUÀÀ ÇĖĒÄ ÇĖĒÄ |

³ÁgÀÄuÁzÉäÊgÀ®A,ÁĖĒĒ“Áð°ÀázÉÆÄµÁ¥À°Áj©üB
Bhasmasnānavatām pumsām yathā yōgam dinē dinē |
Vāruṇādyairalam snānairbāhyadōṣhāpahāribhiḥ 25

Translation: *dinē dinē* = every day, *yathā yōgam* = prior to fate, *Bhasmasnānavatām pumsām* = person bathing in bhasma, *bāhyadōṣhāpahāribhiḥ* = destruction of outside impurities, *Vāruṇādyaiḥ snānaiḥ* = water or other bathing. *alam* = little results.

DUEĖÄAiÀÄÄ “sÀ,ÀäĒÁ,ÁĖĒÄÄ AiÀÄw©ü,ÄÄÜ
«çüÄAiÀÄvĒÄ |

CzÀæð,ÁĖĒÄvÀàgÀÄ “sÀ,Àä DzÉðæÄ dAvÀÄ³AzsÉĒÄ
zsÄÄæ³ÄÄü

Āgnēyaṁ bhasmanā snānaṁ yatibhistu vidhīyatē |
Ardrasnānātparam bhasma ādrē jamtuvadhō dhruvam 26

Translation: *yatibhiḥ* = from yatis, *Āgnēyaṁ* = associated with fire, *bhasmanā snānaṁ*= bathing in bhasma, *vidhīyatē* = is acceptable, *Ardrasnānāt* = than bathing in water, *bhasma param* = bathing in bhasma is better, *ādrē* = bathing in water, *jamtuvadhō dhruvam* = destruction of animals is true.

CzÀæðA vÄÄ ¥ÄæPÄÈwA «zÁävÀàçPÄÄÈwA §AzsÀÈÄÄ
«zÄÄB |

¥ÄæPÄÄÈvĒÄ,ÄÄÜ ¥Äæ°ÁuÁxÀðA “sÀ,ÀäĒÁ
,ÁĖĒÄ«ÄµÄävĒÄ

Ardraṁ tu prakṛtiṁ vidyātparakṛtiṁ barīdhanāṁ viduḥ |
Prakṛtēstu prahāṇārthaṁ bhasmanā snānaṁ śhyatē 27

Translation: *tu* = but, *Ardraṁ* = water, *prakṛtiṁ* = think it as natural, *vidyāt* = learned, *prakṛtiṁ* = nature, *barīdhanarī* = it bonds, *viduḥ* = understands, *tu* = but, *Prakṛtēḥ* = nature, *prahānārthaṁ* = to destroy, *bhasmanā snānam* = bathing in bhasma, *iṣhyatē* = is said.

Explanation: Bathing with bhasma gives the feeling of bathing in fire. It relates to knowledge. It destroys parasites. Bathing with bhasma is better than bathing in water. 'śha vā ēśhaḥ puruṣhaḥ annarasamayah' Man lives by food and water. Blood and semen associate with water. They bind a person with nature. Fire destroys water and bhasma associates with fire. So bhasma destroys the bond between man and nature.

ṣæºÁäzÁå «ṢÄzsÁ,ÀiªÉÃÕªÀÄÄÆÀAiÉÆÃ

£ÁgÀzÁzÀAiÀÄB |

AiÉÆÄVÆÀ,Ài£ÀPÁzÁå±ÀÑ ¨ÁuÁzÁå zÁ£ÀªÁ C |

Brahmādyā vibudhāssarvēmunaḥ nāradādayaḥ |

Yōginassanakādyāśha ca bāṇādyā dānavā api

28

¨sÀ,Àä ,Á£ÆÀAiÀÄÄvÁ,ÀiªÉÕÃ ºª¨sÀQÛ¥ÁgÁAiÀÄtB |

¤ªÀÄÄÕPÀÛzÉÆÃµÀPÀ°-Á ¤vÀåA ±ÀÄzÁB ¨sÀªÀAw »

Bhasma snānayutāssarvē śhivabhaktiparāyaṇaḥ |

Nirmuktadōṣhakalilā nityaṁ śhuddhā bhavaṁti hi

29

Translation: *Brahmādyā vibudhāḥ* = Brahma and other divines, *nāradādayaḥ sarvēmunaḥ* = Nārada and other sages, *ca* = and, *Sanakādyā Yōgina* = Sanaka and other yōgis, *bāṇādyā dānavā api* = Bāṇa and others too, *sarvē Bhasma snānayutāḥ* = all bathed in bhasma, *śhivabhaktiparāyaṇaḥ* = engaged in the devotion of Śhiva, *irmuktadōṣhakalilā* = without any impurities, *nityaṁ śhuddhā* = pure always, *bhavaṁti* = stays always.

£ÀªÀÄB ºªÁAiÉÄÄw ¨sÀ,Àä PÀÈvÁé

,À¥ÁÛ©ÜªÀÄAwævÀªÀii |

GzÀÆP®AiÉÄÄvÉÜÄ£À zÉÄ°ÀA wæ¥ÀÄAqÀæA ZÁ!
zsÁgÀAiÉÄÄvī

Namaḥ śhivāyēti bhasma kṛtvā saptābhimantritam |
Uddhūlayēttēna dēharṁ tripuṁdraṁ cāpi dhārayēt

30

Translation: *Namaḥ śhivāyēti* = saying na ma śhi
vā ya, *bhasma* = bhasma, *saptābhimantritam kṛtvā* =
saying seven times, *tēna dēharṁ*= their bodies, *Uddhūlayēt*
= should apply, *cā* = and, *tripuṁdraṁ api*= tripuṁdra
(three lines of bhasma on for head), *dhārayēt*= should
wear.

Explanation: Bhasma is applied to various parts of
body as follows: Say the maṁtra 'na ma śhi vā ya' seven
times. Apply bhasma to head saying 'ōm hra yaṁ īśhānāya
namaḥ' five times; to face saying 'ōm hrāvṁ vām
tatpuruśhāya namaḥ' four times; to chest saying 'ōm hraiṁ
śhiṁ aghōrāya namaḥ' eight times; to navel saying 'ōm
hrūrṁ maṁ vāmadēvāya namaḥ' thirteen times; to feet
saying 'ōm hriṁ naṁ sadyōjātāya namaḥ' eight times. This
is called uddhūlana. Then, with the three middle right
fingers three lines of bhasma is applied to the forehead.
Bhasma applied this way destroys all impurities of the body.
This is the reason for divines, sages, yōgis, and humans
wears vibhūti. Akkamahādevi describes the benefits of
wearing vibhūti as follows:

There is goodness for all humans
There is protection from śhruti and purāṇas
There is prosperity from devotion
Wearing vibhūti with acceptance
It eliminates bonds of saṁsāra
It keeps close to Hara
Trust these every day
With fears of death due to birth
Kasyapa and other sages wore vibhūti
Vibhūti is the way to please
Sriśhaila Cennamallikārjuna

,ÀªÁðAUÉÆÃzÀÆƮ®ÉÀÀ ZÁ! ÉÀ ,ÀªÀiÁÉÀÀ
 wæ¥ÀÀAqÀæPÉÊB |
 vÀ,Áä wæ¥ÀÀAqÀæªÉÃªÉÊPÀÀ °SÉÃzÀÄzÀÆƮ®ÉÀÀ
 «ÉÁ

wæ¥ÄÄAqÄæA zsÁgÄAiÉÄÃ¤ßvÄåA "sÄ,ÄäÉÄ
 ,Äd'ÉÄ£Ä » |
 ,ÁÜÉÉÄµÄÄ ¥ÄAZÄzÄ±Ä,ÄÄ ±ÄjÄgÉÄ
 ,ÄzsÄPÉÄ£ÄvÄÄÜ³ÄÄB

Translation: *cā=* and, *Sarvāṁgōddhūlanam api =* applying vibhūti for all parts of body, *tripuṇḍrakaiḥ samānam na =* is not the same as to the forehead, *Tasmāt=* so, *ēkam ēva tripuṇḍram =* only one forehead, *uddhūlanam vinā likhēd =* wear by separating from other parts of body, *sādhakōttamaḥ=* performer, *vai=*more, *sajalēna bhasmanā =* bhasma mixed with water, *Tripuṇḍram =* on the forehead, *nityam =* always, *śharīrē =* on body, *pañcadaśhasu Sthānēṣhu =* in fifteen places, *dhārayēt=* should wear.

163

Siddharāma praises vibhūti by saying that Guru with the help of vibhūti gave a new life to pupil and illuminates his form with the radiance of vibhūti. Pupil gets ever lasting knowledge from vibhūti.

GvÀÛ®ÀiÁAUÉÃ ®~ÁmÉÃ ZÀ ±Àæ³ÀtçévÀAiÉÄÃ vÀxÁ |
UÀ~ÉÃ ~sÀÄdzÀéAiÉÄÃ ZÉÊªÀ °ÀÈç ÉÁ~È ZÀ
¥ÀÈµÀ×PÉÃ

Uttamāṅgē lalātē ca śhravanadvitayē tathā |
Galē bhujadvayē caiva hrudi nābhau ca prūṣṭhakē 33

~Á°ÀÄAiÀÄÄUÉäÃ PÀPÀÄzÉþ±ÉÃ
ªÀÄTÂŞAzsÀzÀéAiÉÄÃ vÀxÁ |
wæ¥ÀÄAqÀæ ~sÀ,ÀäÉÁ zsÁgÀâA ªÀÄÆ®ªÀÄAvÉæÃt
,ÁzsÀPÉÊB

Bāhuyugmē kakuddhēśhē maṇibam̐dhadvayē tathā |
Tripurīṇḍra bhasmanā dhāṛyaṁ mūlamam̐trēṇa sādhakaiḥ 34

Translation: *sādhakaiḥ* = from the performers, *Uttamāṅgē*= in the head, *lalātē* =in the forehead, *ca* = and, *śhravanadvitayē* = both ears, *tathā* = like wise, *Galē* = in the neck, *ca* = and, *bhujadvayē* = both shoulders, *caiva hrudi*= heart area, *nābhau*= navel *ca* = and, *prūṣṭhakē* = back, *Bāhuyugmē* = in the two arms, *kakuddhēśhē* = Hegalu (back of neck), *maṇibam̐dhadvayē* = in the wrist, *mūlamam̐trēṇa* = from the mūla maṁtra, *bhasmanā Tripurīṇḍra*= bhasma on the forehead, *dhāṛyaṁ* = be worn.

Explanation: Wear bhasma at fifteen places on the body. They are: head, forehead, left and right ears, neck, left and right shoulders, heart, navel, back, left and right chests, back of neck and left and right wrists.

ªÁªÀÄ°À,ÀÛvÀ~ÉÃ ~sÀ,Àä
Që¥ÁÛ÷éZÁÑzÁâÉÁtÂÉÁ |
CVßjvÁâç©üªÀÄðAvÉæöÊB ,ÀÄàÈ±ÀÆï
ªÁgÁs©üªÀÄAvÀæ÷â ZÀ

Vāmahastatalē bhasma kṣhiptvācchādyaṇyapāninā |
Agnirityādibhirmamtraḥ spruśhan vārāsbhimaṁtrya ca 35

wæ¥ÀÅAqÀæ³ÀÄÄPÀÛ,ÁÜ£ÉÃµÄÄ
zÀzsÁåvÀìd®“sÀ,Ää £Á |
²³ÀÀ ²³ÀÄPÀgÀÄ ±ÁAvÀÄ ,À ¥Áæ¥ÉÇßÃw £À
,ÄÄ±ÄAiÄÄB

Tripurṁḍramuktasthānēshu dadhyātsajalabhasma nā |
Śhivam śhivamkaram śhāmtam sa prāpnōti na samśhayaḥ 36

Translation: *Vāmahastatalē* = in the left palm,
bhasma kṣhiptva = placing bhasma, *ānupāninā acchādya* =
closing with right palm, *Agnirityādi maṁtreṇa* = fire and
other maṁtras, *spruśhan*= touching, *vārāsbhimaṁtrya*=
with maṁtra and water *ca* = and, *Tripurṁḍra*= forehead,
uktasthānēshu= in the said places, *sajalabhasmanā* =
bhasma mixed in water, *dadhyāt* = should wear, *sa* = that
person, *śhivamkaram śhāmtam*= pure and peaceful,
Śhivam = Śhiva, *prāpnōti*= acquires, *na samśhayaḥ* = no
doubt

Explanation: Keep bhasma on the left palm and
cover it with the right palm. Then say the following maṁtra
‘*agniriti bhasma, vāyuriti bhasma, jalariti bhasma,*
sthalamiti bhasma, vyōmēti bhasma, sarvamha vā idam
bhasma, mana ētāni cakṣhūṁṣhi bhasmanīti’. Then repeat
seven times while mixing bhasma with water. It is worn in
the fifteen places of the body. The wearer of bhasma has
no doubts about the results. Basavaṇṇa praises vibhūti as
follows:

Sir, for me vibhūti is my family God,
Sir, for me vibhūti is my house God,
Sir, for me vibhūti is for reasons,
Sir, for me vibhūti is all results,
Sir, for me vibhūti is all needs,
Sir, Kūḍala Saṁgamadēva,
You the great light as Mahāvibhūti
For me vibhūti is for every achievement.

æÀÄzÁâAUÀÄ°vÀæAiÉÄÄuÉÉæÀ ,ÀézÀQëtPÀgÀ,Àå vÀÄ
 µÀqÀAUÀÄ~ÁAiÀÄvÀA æÀiÁÉÀæÄÄ |
 æÁ°PÀæÀiÁÉÀPÀæÀii
 £ÉÄvÀæAiÀÄÄUÀä ¥ÀææÀiÁuÉÄ£À ¥sÁ-ÉÄ
 zÀzsÁåwÛç¥ÀÄAqÀæPÀA

Madhyāṁgulitrayēṇaiva svadakṣhiṇakarasya tu
Ṣhaḍaṁgulāyataṁ mānamapi vālikamānakam
Nētrayugma pramāṇēna phālē dadhyāttripuṁḍrakam 37

Translation: *tu*= so, *svadakṣhiṇakarasya* = from his right palm, *Madhyāṁgulitrayēṇaiva* = from the middle fingers, *Ṣhaḍaṁgulāyataṁ mānamapi* = to the length of six fingers, *Va*= or, *alikaṁānakam* = to the length of the forehead, *Nētrayugma pramāṇēna* = the breadth of two eyes, *phālē* = in the forehead, *tripuṁḍrakam dadhyāt* = to be worn.

æÀÄzÀæÀiÁÉÄ«ÄPÁAUÀÄµÉ×öÊgÀ£ÄÄ-ÉÆÄæÄÄ«-ÉÆ
 ÄæÄvÀB |
 zsÁgÀAiÉÄÄzÀå 'Ûç¥ÀÄAqÁæAPÀA ,À gÀÄzÉÆæÄ
 £ÄvÀæ ,ÀA±ÄAiÀÄB

Madyamānāmikāṁguṣṭhāiraṇulōmavilōmataḥ |
Dhārayēdya stripuṁḍrāṁkaṁ sa rudrō nātra saṁśhayaḥ 38

Translation: *Madyama anāmika aṁguṣṭhaḥ* = the three middle fingers, *anulōma vilōmataḥ*= in the order from right to left and from left to right, *yaḥ* = the one, *tripuṁḍrāṁkaṁ Dhārayēd* = applies vibhūti on the forehead, *saḥ* = that person, *rudrō* = is Rudra, *nātra saṁśha*= there is no doubt in that.

iÄdÄ±ÉéÄvÀæÀÄ£ÄÄæÀå¥ÀÛA 'BÜÀPÀ
 ±ÉÆæÄvÀæ¥ÀææÀiÁtPÀæÀii |

Kṛ̥āA ,ā®èPÀëuÉÆĀẂÉĀvÀA wæẂĀĀqÀæA
,ĀāĀđ'ċPzÀāĀiī

Rujushvētamanuvyāptarṁ snigdharṁ śhrōtrapramāṇakam |
Ēvarṁ sallakṣhaṇōpētarṁ tripurṁdrarṁ sarvasiddhidam 39

Translation: *Ruju*= ordinary, *śhvētam*= clean,
anuvyāptarṁ = dense (nibida), *snigdharṁ* = soft,
śhrōtrapramāṇakam = length of two ears, *Ēvarṁ* = in this
way, *sallakṣhaṇōpētarṁ*= with good quality, *tripurṁdrarṁ* =
the three lines, *sarvasiddhidam*= leads to good things.

ẂĀævÀBPĀ-ÉĀ ZĀ āĀzSĀā°ÉĀĀ ,ĀAiĀiĀ°ÉĀĀ ZĀ
wæẂĀĀqÀæPĀāĀiī |
PĀzĀazĀā ,Āā£Ā PĀĀAiĀiĀōvĀigĀĀzÉÆæĀ £ĀvĀæ
,ĀA±ĀAiĀĀB

Prātaḥkālē ca madhyahnē sāyāhnē ca tripurṁdrakam |
Kadācidbhasmanā kuryātsarudrō nātra saṁśhayaḥ 40

Translation: *Prātaḥkālē*= at sunrise, *madhyahnē*
= at noon, *sāyāhnē*= at evening, *ca*= and, *Kadācid*= at
least once, *bhasmanā* = from bhasma, *tripurṁdrakam*
kuryāt= the three lines of bhasma, *sarudrō nātra*
saṁśhayaḥ = there is no doubt that he is Rudra.

Kṛ̥āA «zĀA «”sĀÆvĀā vĀĀ PĀĀgĀĀvÉĀ
AiĀĀ'ŪçẂĀĀqÀæPĀāĀiī |
,Ā gĒzĀæ zSĀāĀđ ,ĀAAiĀĀĀPĀŪ ,ĀŪç-ĀĀāĀAiĀĀ Ew
±ĀĀæwB

Ēvarṁ vidarṁ vibhūtyā tu kurutē yastripurṁdrakam |
Sa raudra dharmasamīyuktastrayīmaya iti śhrutiaḥ 41

Translation: *Ēvarṁ vidarṁ* = in this way, *vibhūtyā*
= from vibhūti, *tripurṁdrakam kurutē*= wearing the three
lines of vibhūti on forehead, *saḥ* = that person, *raudra*
dharma samīyuktaḥ = follows Shiva philosophy, *trayīmaya* =
learned Vēdas, *iti śhrutiaḥ*= says śhruti.

Explanation: Basavaṇṇa says:

For water lotus is beauty,
For ocean waves are beauty,
For woman quality is beauty,
For sky moon is beauty,
For our śharaṇa's of Kūḍalasaṁgama
Vibhūti on forehead is beauty.

Wearing the three lines of bhasma on fore head is simple and clean. It glorifies the devotee with valuable ornament. Basavaṇṇa says:

Without the three lines of vibhūti
On face is not acceptable
It cannot be seen.
The place without liṁga
It is like the abode for evil
It cannot be visited.
The town without devotees of God
It is a ruined town
Kūḍala Saṁgamadēva.

§æ°Áä «µÄÜ±ÀÑ gÄÄzÀæ±ÀÑ zÉÄ³AB
±ÀPÀæ¥ÀÅgÉÆÄUÀ³ÀiAB |
wæ¥ÀÅAqÀæA zsÁgÀAiÄÄAvÉåÄ³À ¨sÀ,Ää£Ä
¥ÄjPÀ°àvÀ³Äiï

Brahmā viṣṇuśhca rudraśhca dēvāśhcakrapurōgamāḥ |
Tripurīṇḍraṁ dhārayantiēva bhasmanā parikalpitam 42

Translation: *Brahmā viṣṇuśhca rudraśhca* =
Brahama Viṣṇu and Rudra, *cakra purōgamāḥ dēvāśh* =
Iṁdra and other divines, *bhasmanā parikalpitam* = created
from bhasma, *Tripurīṇḍraṁ mēva* = tripurīṇḍra (the three
lines of vibhūti on forehead), *dhārayanti* = wears.

Translation: *Nāstikō* =atheist, *bhinnamaryadō*= abusive, *durācāra parāyaṇaḥ* = ill - treator *Bhasma tripuṇḍradhārī cēt* = wears bhasma on forehead, *sarvakilbiṣhaiḥ mucyatē* = is free from all bad actions.

Explanation: Brahma, Viṣṇu, Rudra, Indra and other divines wear bhasma on their forehead. Vaśhiṣṭha and other sages always wear bhasma on their foreheads. Vēdas, śhāstras, purāṇas and other religious books mention the importance of wearing bhasma on the forehead. It is important that Śhiva devotees wear bhasma on their forehead. Those wearing bhasma are free from past sins.

7 Rudrākṣadhāraṇa sthala

The word rudrākṣhi is made up of two words namely Rudra and akṣhi. Śhvēta upaniṣhat 3-4 says about Rudra as:

AiÉÆÃ zÉÃªÁ£ÁÁ ¥Àæ¨sÀªÀ±ÉÆÑÃzÀãªÀ±ÀÑ
|

«±ÁécŸÉÇÃ gÀÄzÉÆæÃ ðÄÄºA¶ðB |
 »gÀtåUÀ`sÀðA dÆÀAiÀiÁªÀiÁ,À ¥ÀÇªÀðA
 ,À £ÉÆÄ ŠÄzÁP÷ð ±ÄÄ`sÀAiÀiÁ
 ,ÀAAiÄÄÆÀPÀÄÜ |

Yō dēvanām prabhavaśhcōdbhavaśhca |
Viśhādhīpō rudrō maharṣiḥ |
Hiraṇya garbham janayāmāsa pūrvam
Sa nō buddhyā śhubhayā samyunaktu |

Rudra is the form of Paramēśhvara. He is responsible for the creation and survival of Īndra and other divines. He is also responsible for the creation of all animals. He is the Lord. He has all knowledge. First He created a Brahma called Hiranyagarbha. The Śhvēta upanishat 4 says:

K PÉÆ » gAAžÉÆæ ÆÀ céwAiÀiAAiÀÀ
vÀ,ÀÄÜB |
AiÀÀ E³AiÀÉĩ ĦÉÆĀPÁÉĩ F±ÀvÀ F±ÀæÃ©ÜB |
¥ÆævÀāYöirdÉÀ¹ÜµÀ×w
,AAZÀĀPÉÆĀZÁAvÀPÁĦÉ Ĥ
,AAAiÀĀĀdā «±ÁÉ ĦsÀĀ³ÆÁŖ UÉÆĀŖÁB |
ĒĒkō hi rudrō na dvitīyāya tasthuḥ |
Ya imān lōkān īśhata īśhanībhiḥ |
Pratyāñjanastīṣṭhati saṁcukōcāṁtakālē |
Saṁyujya viśhvā bhuvanāni gōpāḥ |

There is only one Rudra. There is no other like Rudra. He does not require or desire the assistance of others. He stays in all animals yet is not seen. He is the creator and the protector. At the end everything disappear in Him. The second word 'akṣhi' is pure knowledge. It destroys ignorance. Rudrākṣhi is the unity of Paraśhiva and his knowledge. Nirupādhika persons wear rudrākṣhi for the purpose of uniting with Paraśhiva. The person wearing rudrākṣhi is really a great one.

Guha, a divine, explains the reasons and ways of wearing rudrākṣhi and its properties. Rudrākṣhi has three holes. The hole in the center is called the gold, silver is to its right and brass is to its left. The center is called the line of Brahma, right is the line of Śhiva, and the left is the line of Viṣṇu. Its face is Sarasvati, thickness is Gāyatri, and the hole is the knowledge. A chain of rudrākṣhi is made by lining face to face. It is worshiped with various pastes, flowers and liquids.

“sÀ.ÀæÉÁ «»vÀ.ÁßÉÀ¹Ùç¥ÀÅAqÁæAQvÀªÀÄ.ÀÛPÀB
²ªÁZÀØÉA¥ÁgÉÆÄ ævÀåA gÄÄZæPÄëªÄÄ!
zsÁgÄAiÉÄÄvī

Bhasmanā vihitasnānastripuṁdrāṁkitamastakaḥ
Śhivārcanaparō nityaṁ rudrākṣhamapi dhārayēt

1

Translation: *Bhasmanā vihitasnānaḥ* = after bathing in bhasma, *tripuṁdrāṁkita mastakaḥ* = wearing bhasma on the forehead, *Śhivārcanaparō* = worshipping Śhiva, *nityaṁ* = always, *rudrākṣham* = rudrākṣhi, *api dhārayēt* = then wears

gÄÄZæPÄëzsÁgÀuÁZÉªÀªÄÄZÀåAvÉÄ
ªªÄØ¥ÁvÀPÉÉB
zÄÄµÀÖavÀÛ zÄÄgÁZÁgÁ zÄÄµÀàçeÁÖ C!ªAiÁÉÀªÁB

Rudrākṣhadhāraṇādēva mucyaṁtē sarvapātakaiḥ
Duṣṭacittā durācārā duṣṭaprajñā api mānavāḥ

2

Translation: *mānavāḥ* = human, *Duṣṭacittā durācārā duṣṭprajñā* = those with bad intension, *api* = even then, *Rudrākṣadhārāṇādēva* = just by wearing rudrākṣhi, *sarvapatākaiḥ* = from past sins, *mucyanti* = becomes free.

¥ÄÄgÁ wæ¥ÄÄgÄ,ÄÄ°ÄgÉÄ wæuÉÄvÉÆæÄ dUÄvÄÄ
¥ÄwÄB

GzÄ¥Ä±ÄävÄÄgÄÄ

AiÉÆÄUÄ°ÄÄÄÄÄ°vÄ«´ÉÆÄZÄÆÄB

Purā tripurasamhārē triṇētrō jagatām patīḥ
Udapaśhyatpurām yōgamunmilītavilōcanaḥ

3

Translation: *Purā* = in old times, *jagatām patīḥ triṇētrō* = the lord of this world, *tripurasamhārē* = destroying Tripura (three cities), *unmilīta vilōcanaḥ* = opened the eyes, *purām yōgam* = joining of the three cities, *Udapaśhyat* = saw.

¥ÉÄvÄÄ,ÄÜ,ÄÄ £ÉÄvÉæÄ°sÉÆäÄ §°Ä°ÉÆÄ

d®©AzÄ°ÄB

vÉÄ°sÉÆäÄ eÄvÄ » gÄÄzÄæPÄë gÄÄzÄæPÄë Ew
QÄwöÄvÄB

Nipētustasya nētrēbhyō bahahō jalabimḍavaḥ
Tēbhyō jātā hi rudrākṣhā rudrākṣhā iti kīrtitāḥ

4

Translation: *tasya nētrēbhyō* = from his eyes, *bahahō* = lots of, *jala bimḍavaḥ* = water drops, *Nipētus* = fell, *Tēbhyō* = from that water, *hi* = whatever reason, *rudrākṣhā* = rudrākṣhi, *jātā* = born, *rudrākṣhā iti* = as rudrākṣhi, *kīrtitāḥ* = known

gÄÄzÄæ£ÉÄvÄæ,Ä°ÄÄÄvÄÄ£ÄB gÄÄzÄæPÄë

´ÉÆÄPÄ¥Ä°Ä£ÄB

CµÄÖwæÄ±ÄvÄÄç

°sÉÄZÉÄ£Ä

°sÄ°ÄAvÄÄävÄävÜ°sÉÄZÄvÄB

Rudranētrasamutpannā rudrākṣhā lōkapāvanāḥ
Aṣṭatrimśhatpra bhēdēna bhavarimtyutpattibhēdataḥ 5

Translation: *Rudra nētra samutpannā* = water from the eyes of Rudra, *rudrākṣhā* = rudrākṣhi, *lōkapāvanāḥ* = they are precious to the world, *utpattibhēdataḥ* = because of variations, *Aṣṭatrimśhat prabhēdēna* = 38 types, *bhavarimty* = exists.

£ÉÁVÁævÀÆìgÁâvÀä £À±ÀâA¨sÉÆĀB PÀ|´Á
 zÁézÀ±ÉÆĀcvÁB
 ±ÉéĀvÁB µÉÆĀqÀ±À
 ,ĀAeÁvÁ,ÉÆìĀāĀgÀÆ¥Ácé´ÉÆĀZÀ£Ávī
Nētrātsūryātma naśhyambhōḥ kapilā dvādaśhōditāḥ
Śhvētāḥ śhōḍaśha saṁjātāssōmarūpādvilōcanāt 6

Translation: *sūryātmaḥ na Nētrāt* = from eyes named sun, *śhyambhōḥ* = Śhiva, *kapilā vādaśhōditāḥ* = brown colored twelve rudrākṣhi grew, *sōmarūpādvilōcanāt* = from the eye named moon, *Śhvētāḥ śhōḍaśha saṁjātās* = sixteen white rudrākṣhi grew

PÀÈµÁÚ zÀ±À«zsÁ eÁvÁ āÀ»ßgÀÆ¥Ácé´ÉÆĀZÀ£Ávī
 KāāĀĀĀvÀāwŪ ¨sÉĀzÉĀ£Ā gĀĀzÁæPÁë §āĀāzsÁ
 ,ĀĀāëvÁB
Kṛuṣṇā daśhavidhā jātā vahnirūpādvilōcanāt
Ēvamutpatti bhēdēna rudrākṣhā bahudhā smṛutāḥ 7

ranslation: *vahnirūpādvilōcanāt* = from the eye called fire, *Kṛuṣṇā daśhavidhā jātā* = ten black colored rudrākṣhi grew, *Ēvam* = this way, *utpatti bhēdēna* = from the birth difference, *rudrākṣhā bahudhā smṛutāḥ* = different kinds of rudrākṣhi took birth.

CaŌzÀæA
 PÀ£ĀPÀ¥ĀæRāāĀĀ£Ā£ĀāzsĀĀÈvÀāĀĀvÀŪāĀĀāĀīī

gÀÄzÁæPÀëA

zsÁgÀAiÉÄÄvÁàçdÖB

^{2a}À¥ÀÇeÁ¥AgÀAiÄÄtB

Acchidraṁ kanakaprakhyamananyadhṛutamuttamam

Rudrākṣhaṁ dhārayētpṛājñāḥ śhivapūjāparāyaṇaḥ

8

Translation: *Acchidraṁ* = untouched by any organism, *anakaprakhyam* = glows like precious stones, *ananyadhṛutam* = not worn by others, *uttamam* *Rudrākṣhaṁ* = precious rudrākṣhi, *śhivapūjāparāyaṇaḥ* *pṛājñāḥ* = devotee while worshipping Śhiva, *dhārayē* = wears.

AiÄÄxÁ,ÁÜ£ÄA AiÄÄxÁ^aÀPÀÜÇA AiÄÄxÁAiÉ£ÄÜÄA

AiÄÄxÁ«ÇÜB

gÀÄzÁæPÀëzsÁgÀtA ^aÀPÉë÷ãÄ gÀÄzÁæ,ÁAiÄÄÄdå

^{1z}ÄÝAiÉÄÄ

Yathāstānaṁ yathāvaktraṁ yathāyōgaṁ yathāvidhiḥ

Rudrākṣhadhāraṇaṁ vakṣhyē rudrasāyujya siddhayē

9

Translation: *rudrasāyujya siddhayē* = desiring closeness of Śhiva, *Yathā stānaṁ* = according to the status, *yathāvaktraṁ* = with facial features, *yathāyōgaṁ* = deserving, *yathāvidhiḥ* = as per śhāstra, *Rudrākṣha dhāraṇaṁ* = wearing of rudrākṣhi, *vakṣhyē* = says.

Explanation: After bathing in bhasma the worshipper of Śhiva wears rudrākṣhi. Wearing rudrākṣhi at least once by a person with immoral characters is free from acquired sins.

There is a story about the birth of rudrākṣhi. After receiving a boon from Brahma, three demons named, Tarakāsura, Makarāsura and Vidynmāli constructed three cities called Tripura. Soon after, they began troubling the divines as well as humans. The people could not tolerate the atrocities of the demons. The people requested lord Rudra to save them. Rudra opened his third eye to destroy the demons and their cities. With the opening of the third eye a few drops of water fell on the ground. Rudrākṣhi

trees grew where the water fell. Rudrākṣhi is the seeds from the trees. These days the problems of the body are called Tripura; and three demons that live in the body are viśhva, taijasa and prājña jīvas. By wearing rudrākṣhi ignorance of jīva is destroyed with pure knowledge of Rudra. Basavaṇṇa says:

Sir, rudrākṣhi is for all good things
 Sir, rudrākṣhi is for all accomplishments
 Sir, Your five faces
 Became rudrākṣhi
 Sir, Kūḍala Saṁgamadēva
 For my salvation rudrākṣhi is the way.

Wearing rudrākṣhi with devotion leads to salvation. There are several ways to wear rudrākṣhi.

²SÁAiÀiÁªÉÄÄPÀªÉÄÄPÁ,ÀåA gÄÄzÁæPÄëA
 zsÁgÄAiÉÄÄzÄÄâzsÀB
 çéwæzÁézÄ±ÄªÄPÁÛçtÄÄ²gÄ¹ wætÄÄ zsÁgÄAiÉÄÄvī
Śhikhāyāmēkamēkāsyam rudrākṣham dhārayēdbudhaḥ
Dvitridvādaśhavadaktrāṇī śhirasi triṇī dhārayēt 10

Translation: *Śhikhāyām* = in the tress, *ēkāsyam* = single faced, *ēkam rudrākṣham* = one rudrākṣhi, *budhaḥ* = learned, *dhārayēt* = wears, *śhirasi* = in head, *Dvitri dvādaśhavadaktrāṇī* = 2-3-12 faced, *triṇī* = three rudrākṣhi, *dhārayēt* = wears

µÀnÛçA±ÄzsÁgÄAiÉÄÄÆÄÆäçüßð
 xvÄåªÉÄÄPÁzÄ±ÁÉÄÉÁÉ
 zÄ±Ä,ÄªÄÛAªÄAZªªÄPÁÛçÉī µÀmīµÀlītōzÄéAiÉÄÄ
 æÄºÉÄvī
Ṣhaṭtrimśhaddhārayēnmūrdhni nityamēkādaśhānanān
Daśhasaptamparicavaktrān ṣhaṭ ṣhṭkarnādvayē vahēt 11

Translation: *mūrdhni*= on top of head, *ēkādaśhānanān*= 11 faced, *Ṣhaṭṭrimśhat*= 36 rudrākṣhis, *nityam* = always, *dhārayēn*= wears, *kaṇḍadvayē*= in the ears, *Daśha saptarī*
paṁcavaktrān = 10, 7, 5 faced, *ṣhaṭṣhaṭ* = six each, *vahēt*= wears.

μÀqÀμÀÖ³ÀzÀ£Á£ÀìAoÉÃ
 zÁéwæA±ÀzÁPgÀAiÉÄÄvÀizÁ
 ¥ÀAZÁ±ÀzÁPgÀAiÉÄÄçzÁé£ī ZÀvÀÄ³ÀðPÁÛçtÄÄ
 ³ÀPÀë¹

Ṣhaḍaṣṭavadanānyarīṭhē dvātrimśhaddhārayētsadā
Paṁcāśhaddhārayēdvidvān caturvaktrāṇī vakṣhasi 12

Translation: *karīṭhē*= in the neck, *Ṣhaḍaṣṭavadanān* = 6-8 faced, *dvātrimśhad* = 32 rudrākṣhi, *sadā*= always, *dhārayēt*= wears, *vakṣhasi* = on chest, *caturvaktrāṇī*= four faced, *Paṁcāśhad*= 50 rudrākṣhi, *vidvān dhārayēd*= learned wears.

vÀæAiÉ£ÄzÀ±À³ÀÄSÁ£Áâ°É£éÄzsÀðgÉÃ μÉ£ÄqÀ±À
 μÉ£ÄqÀ±À
 ¥ÀævÉåPÀA zÁézÀ±À ³À°É£ÄÀ³³Á.Áå£ÄätÄÄ
 §AzsÀAiÉ£ÄB

Trayōdaśhamukhānbāhvōrdharē ṣhōḍaśha ṣhōḍaśha
Pratyēkaṁ dvādaśha vahēnnavāsyānmaṇī barmdhayōḥ 13

Translation: *bāhvōrḥ* = in the arms, *Trayōdaśhamukhān* = 13 faced, *ṣhōḍaśha ṣhōḍaśha* = 16-16 rudrākṣhi, *darē* = wears, *maṇībarmdhayōḥ*= in the wrist, *navāsyān* = 9 faced, *Pratyēkaṁ dvādaśha* = 1-18 rudrākṣhi, *vahēt*= should wear.

ZÀvÀÄzÀð±À³ÀÄÄRA
 AiÄÄdÖ.ÄÆvÀæ³ÀÄμÉ£ÖÄvÀÛgÀA ±ÀvÀ³Àīī

zsÁgÀAiÉÄÄvÀiÀÄÖPÁ®A vÄÄ gÄÄzÁæPÄëA
²ªÄ¥ÄÇdPÄB

*Caturdaśhamukhaṁ yajñasūtramaṣṭtōttaraṁ śhatam
Dhārayētsarvakālaṁ tu rudrākṣhaṁ śhivapūjakaḥ* 14

Translation: *tu* = but, *Caturdaśhamukhaṁ* = 14 faced, *aṣṭtōttaraṁ śhatam* = 108 rudrākṣhi, *yajñasūtram rudrākṣhaṁ* = yajñasūtra rudrākṣha, *śhivapūjakaḥ* = in the worship of Śhiva, *sarvakālaṁ* = always, *Dhārayēt*= wears

Explanation: The learned wears single faced rudrākṣhi in the tress; 2-3-12 faced three rudrākṣhis on the head; 10 faced 36 rudrākṣhis at scalp (netti); 10, 7, 5 faced six rudrākṣhis in each ear; 6, 8 faced 32 rudrākṣhis in the neck; four faced 50 rudrākṣhis on chest; 13 faced 16 rudrākṣhis on each arm, 9 faced 12 rudrākṣhis on each wrist; and 14 faced 108 rudrākṣhis is for prayer. This is the way Śhiva devotees wear rudrākṣhi to become pure. Wearing rudrākṣhis he is truly Śhiva. The reason for 108 is that there are eight vidyēśhvaras and 100 Rudras. Wearing 108 rudrākṣhis makes the body pure. Basavaṇṇa says:

Calls liṁga the wearer of rudrākṣhi
Calls bhavi those do not wear rudrākṣhi
Kūḍala Saṁgamadēvaiah
Devotee the wearer of rudrākṣhi is really You.

KªÄA gÄÄzÁæPÄëzsÁjÄ AiÄÄ,ÀiÀÄÖPÁ¼ÉÄ vÄÄ
ªÄvÀÄÖvÉÄ |
vÄ,Äª ¥Ä¥ÄPÄxÁ ÉÁ¹ÛªÄÄÆqsÄ,Äª | ÉÄ ,ÄA±ÄAiÄÄB

*Ēvaṁ rudrākṣhadhārī yassarvakālē tu vartatē |
Tasya pāpakathā nāsti mūḍhasyāpi na saṁśhayaḥ* 15

Translation: *Ēvaṁ* = in this way, *sarvakālē*= always, *ya rudrākṣhadhārī tu vartatē*= the person wearing rudrākṣi, *mūḍhasyāpi* = even ignorant, *Tasya pāpakathā nāsti* = has no fear of sin, *na saṁśhayaḥ*= it is truth.

Explanation: An ignorant or a learned by wearing rudrākṣhi loses all previous sins.

ṣæ°Ää°Á ºÄÄzÄâ¥Á-ÄÄ ZÄ ,Àétð°ÀÈzÄÄîgÄÄvÀ®àUÀB
ºÄîÄvÀÈ°Á | vÀÈ°Á ZÉÊºÄ °sÀÆætt°Á PÀÈvÀWÄvÀPÀB
|
gÄÄzÄæPÀÈzsÁgÀuÁzÉÄºÄ ºÄÄÄZÄâvÉÄ
,ÄºÄð¥ÁvÀPÉÊB

*Brahmahā madyapāyī ca svarṇahrudgurutalpagaḥ
Mātruhā pitruhā caiva bhrūṇahā kṛtaghātakaḥ |
Rudrākṣhadhāraṇādēva mucyatē sarvapātakaiḥ*

16

Translation: *Brahmahā madyapāyī* = drunkered, *ca* = and, *svaṇahrut*= thief, *gurutalpagaḥ*= eyes on his guru's wife, *Mātruhā pitruhā*= abusive to mother and father, *caiva* = and, *bhrūṇahā* = killer of children, *kṛtaghātakaḥ* = without obedience, *Rudrākṣha dhāraṇādēva* = by wearing rudrākṣhi, *sarva pātakaiḥ mucyatē* = is free from all sins.

Explanation: Sins committed by criminal actions are erased to those wearing rudrākṣhi.

zÄ±Äð£ÄvÀì÷à±Äð£ÄZÉÖöÊºÄ ,ÄägÀuÁzÄ! ¥ÄÇd£Ävî
|
gÄÄzÄæPÀÈzsÁgÀuÁ-ÉÆèÄPÉÄ ºÄÄÄZÄâAvÉÄ
¥ÄvÀPÉÊdÄð£ÄB

*Darśhanātsparśhanācchaiva smaraṇādapi pūjanāt |
Rudrākṣhadhāraṇālōkē mucyaṁtē pātakairjunāḥ*

17

Translation: *Darśhanāt*= looking, *sparśhanāt* = touching, *smaraṇāt*= remembering, *chaiva*= and, *api pūjanāt* = worshipping, *Rudrākṣhadhāraṇā*= wearing rudrākṣhi, *lōkē* = in world, *junāḥ*= people, *pātakair mucyaṁtē* = are free from sins.

Explanation: A person who worships liṁga is free from sins.

“Áæ°ÀäüÉÆÃ³ÁAvÀåeÉÆÃ ³Á! ³ÄÄÆSÉÆðÃ ³Á
 ¥ÀArvÉÆÃs! ³Á |
 gÀÄzÁæPÀëzsÁgÀuÁzÉÃà ³ÄÄZÀåAvÉÃ
 ,À³Àð¥ÁvÀPÉÊB

*Brāhmaṇōvāṁtyajō vāpi mūrkhō vā paṁḍitōspi vā |
 Rudrākṣhadhāraṇādēva mucyaṁtē sarvapātakaiḥ*

18

Translation: *Brāhmaṇō va* = Brahmin, *arṁtyajō vāpi* = lower class person, *mūrkhō vā* = ignorant, *paṁḍitōspi vā* = a learned, *Rudrākṣhadhāraṇādēva* = by wearing rudrākshi, *sarpapātakaiḥ mucyaṁtē* = free of sins.

Explanation: Irrespective of the caste to which a person belongs he is freed from sins by wearing rudrākshi.

UÀ³ÁA PÉÆÃn¥ÀæzÁ£À,Àå AiÀÄvÀá®A “sÀÄ«
 ®“sÀävÉÃ |
 vÀvÀá®A ®“sÀvÉÃ ³ÄÄvÉÆðåÃ xvÀåA
 gÀÄzÁæPÀëzsÁgÀuÁvī

Gavāṁ kōṭipradānasya yatphalaṁ bhuvi labhyatē |

Tatphalaṁ labhatē martyō nityaṁ rudrākṣhadhāraṇāt

19

Translation: *Gavāṁ kōṭipradānasya* = donating 10 million cows, *yatphalaṁ* = rewards from, *bhuvi* = in the world, *labhyatē*= gives, *Tatphalaṁ*= that kind of reward, *martyō* = to the person, *nityaṁ rudrākṣha dhāraṇāt* = wearing rudrākshi, *labhatē*= obtains.

Explanation: A person who always wears rudrākshi receives benefits equal to that of donating many cows.

³ÄÄÈvÀÄåPÁ´ÉÃ ZÀ gÀÄzÁæPÀëA ¼¶àÃqÀå ,À°À
 ³ÁjuÁ |
 AiÀÄB | “sÉÃaÑAvÀAiÀÄ£i gÀÄzÀæA gÀÄzÀæ´ÉÆÃPÀA
 ,À UÀZÀÑw

Mṛutyukālē ca rudrākṣhaṁ niṣhpīḍya saha vāriṇā |

Yaḥ pibhēcchīmtayan rudraṁ rudralōkaṁ sa gacchati

20

Translation: *ca* = and, *Mṛutyukālē* = at the time of death, *vāriṇā saha rudrākṣhaṁ niṣhpīḍya* = making a paste by rubbing rudrākṣhi in water, *rudraṁ chintayan* = remembering Rudra, *Yah* = who, *piḥhēt* = drinks, *sah* = that person, *Rudra lōkaṁ gacchati* = goes to the world of Rudra.

Explanation: Rubbing rudrākṣhi on wet hard surface yields a paste. At the time of death drinking water mixed with paste for salvation.

“sÀÉÆäÄzÉÆpÃ°vÀ,À°ÁðAUÁ

zsÀÈvÀgÀÄzÁæPÀÈ°AiÁ°PÀB |

AiÉÄÄ “sÀ°AAw °ÄÄ°ÁvÄä £À vÉÜÄ gÀÄzÁæ £ÁvÀæ
 ,AA±AAiÄÄB

Bhasmōddhōlitasarvāmṅā dhṛutarudrākṣhamālikah |

Yē bhavaṁti mahātmā na ttē rudrā nātra saṁśhayaḥ 21

Translation: *Bhasmō ddhōlita sarvāmṅā* = wearing hasma to all parts of body, *dhṛuta rudrākṣha mālīkah* = wearers of Rudrākṣha garland, *Yē bhavaṁti* = those are, *ttē mahātmā naḥ* = those persons, *rudrā* = are Rudras, *nātra saṁśhayaḥ* = no doubt about it.

Explanation: A person wearing hasma and rudrākṣhi on his body is truly Śhiva himself.

¤vÁâ¤ PÁ°AiÁâ¤ ¤«ÄvÀÙeÁ¤

PÀ°AiÁðtÄÄ ,À°ÁðtÄÄ ,ÄzÁ | PÄÄ°Äðfi |

AiÉÆÄs“sÀ,Ää gÀÄzÁæPÀÈzsÀgÉÆÄ AiÄÄÇ ,Áävī

cééÉÆÄ £À vÀ,Äâ¹Ü ¥sÀ´ÉÆ¥Ä¥AwÜB

Nityāni kāmīyāni nimittajāni

Karmāṇi sarvāṇi sadāpi kurvan |

Yōs bhasma rudrākṣhadharō yadi syāt

Dvijō na tasyāsti phalōpapattiḥ

22

Translation: *Nityāni kāmīyāni* = morning duties, *nimittajāni* = other works, *sarvāṇi Karmāṇi* = all others works, *sadāpi kurvan* = even if performs every day, *Yōs Dvijō* = that person, *bhasma rudrākṣhadharō yadi na syāt* =

not wearing rudrākṣhi, *Tasyā*= that person, *phalōpapattih asti* = has no benefits.

Explanation: There is no benefit for a person who does not wear rudrākṣhi.

„ÄÉÖÅµÄÄªÄuÁð±ÄæªÄÄ „AAUÄvÉÃµÄÄ xvÄªA
 „AzÁZÁgÄªÄgÁAiÄÄuÉÃµÄÄ |
 ±ÄÄæw „ÄÄËËªsÁª«ÄºÄ ZÉÆÄzÄªªÄiÁ££ÆÄ
 «ªsÄÆwgÄÄzÁæPÄëzsÄgÄ „ÄªÄiÁ£ÄB

Sarvēṣhuvarṇāśhrama saṁgatēṣhu

Nityam sadācāraparāyaṇēṣhu |

Śhrutismṛutibhyāmiha cōdyamānō

Vibhūtirudrākṣhadharassamānaḥ

23

Translation: *Sarvēṣhu*= all, *varṇāśhrama saṁgatēṣhu* = in ancient religion, *Nityam* = always, *sadācāraparāyaṇēṣhu* = performing sadācāras, *Vibhūtirudrākṣhadharas*= wearing vibhūti and rudrākṣhi, *samānaḥ*= is holy, *Śhrutismṛuti bhyām* = from scripture smṛuti and śhruti, *iha* = in this world, *cōdyamānō*= is praised

Explanation: There is no benefit to a person that does not wear bhasma and rudrākṣhi even on rare occasion. Scriptures śhruti and smṛuti praise the wearer of rudrākṣhi and bhasma.

8 Pañcākṣhari japa sthala

Rēṇuka says 'after wearing vibhūti and rudrākṣhi the worshipper of Śhiva prays with pañcākṣhari mañtra. Japa is to pray or saying the words of prayer repeatedly by either aloud or silently. Here the words of prayer are the five words namely 'Na Ma Śhi Vā Ya' or the six words 'Ōm Na Ma Śhi Vā Ya'. The prayer is called japa. Rēṇuka explains the pañcākṣhari sthala to the sage Agastya as follows:

zsÄÈvÀ ²æÄ"sÄÆwgÄÄzÁæPÄëB ¥ÄæAiÄÄvÉÆÄ
°AUÄzsÁgÄPÄB |
d¥ÉÄvÀàAZÁPÄëjÄ«zÅåA ²ªÄvÄvÄé ¥Éæ"ÉÆÄçüxÄªAiï

*Dhṛuta śhrībhūtirudrākṣhaḥ prayatō liṃgadhārakaḥ |
Japētpañcākṣharīvidyaṃ śhivatattva prabīdhinīm* 1

Translation: *Dhṛuta śhrībhūtirudrākṣhaḥ* = wearing vibhūti and rudrākṣhi, *prayataḥ* = being pure, *liṃgadhārakaḥ* = wearing liṃga, *śhivatattva prabīdhinīm* = that glorifies Śhiva philosophy, *pañcākṣharīvidyaṃ* = pañcākṣhary mañtra, *Japēt* = will tell.

Explanation: A person wearing vibhūti, rudrākṣhi and liṃga on his body prays with the pañcākṣhari mañtra 'Namaḥ śhivāya ca śhivatarāya ca'. He prays with this mañtra to cleanse himself both inside and outside of the body. He prays by the vācaka, upāśhu and mānasika ways. Before explaining the three methods of prayer, the form of mañtra, its glory and creation are explained.

Yōga sūtra 1-28 says 'tājapastu tadarthabhāvanarī' Japa means the remembrance of Paraśhiva through the first mañtra at all times. Vēdas and Āgamas describe this mañtra as Vidye, Śhiva, Śhaiva sūtras and many other ways. This mañtra contains only five letters but it reflects Paraśhiva just like a seed reflects a tree.

2ªÀvÀvÁŮ évÀàgÀÀ £Á¹Ů AiÄÄxÁ vÀŮvÁéAvÀgÀÀ
 ²ÀÄ°Àvî |
 vÀxÁ ¥AAZÁPÀëjÄ ²ÀÄAvÁæ£Áß¹Ů ²ÀÄAvÁæAvÀgÀÀ
 ²ÀÄ°Àvî

Translation: *yatha*= how, *Śhivatatvātparam* = superior to Śhiva philosophy, *mahat*= higher, *ttatvāntaram* = another philosophy, *nāsti*= does not exist, *Tathā* = similarly, *pañcāksharī maṁtrāt* = from pañcākshari maṁtra, *mahat*= higher, *maṁtrāntaram*= another maṁtra, *nāsti*= does not exist.

‘Śhiva ityakṣhara dvayasya vēdasāratvāt |
Tatrāpyakārasya ṛuksāma saṁgraharūpatvāt |
Tayōrakārādyatvāt | Ikārasya yajussaṁgrāharūpatvāt |

Tassēkārādyatvāt| Śhakārasyaātharvasaṁgraharūpatvāt|
Tasya śhkārādyatvāt |
Vakārasya vyakaraṇasaṁgraharūpatvāt |
Tayōrakārādyatvāt | Ēvaṁ vēdavēdām̐gasārārūpatvāt |
Tādruk śhivaśhabdagaṭṭatvēnaiṣhaḥ paṁcākṣhara maṁtra
Ēva sarvamaṁtrōtkṛṣṭa ityarthah ||

The two letters in Śhiva contains the essence of Vēdas. The 'a' part in the letter 'va' represents 'ṛk' and Sāmavēdas. 'A' is the foremost for both of them. 'I' part in 'Śhi' contains Yajurvēda. This Vēda begins with this letter. Atharvaṇavēda begins with 'Śha' and 'Śha' represents this Vēda. The grammar or vyakaraṇa begins with 'va'. So vyakaraṇa is contained in the letter 'va'. So Śhiva is made from śh+i+v+a=Śhiva contains Vēdas. The paṁcākṣhari maṁtra contains these two letters. So among all the maṁtras paṁcākṣhari maṁtra is superior.

There are 36 philosophies. They include earth and biṁdu philosophy. For all these philosophies Paraśhiva provides support for their existence. Just like the waves cannot occupy the water the philosophies cannot replace Paraśhiva. Śhrutis praise Paraśhiva by saying 'Śhiva ēkō dhēyaḥ'~Śhivanōrvanē dhēya'.

'«zÅĀ ±ÄÄæwgÄÄvÀlçµÁÖ gÄÄzÉæöÊPÁzÀ²᳚
±ÄÄævĒ

vÄvÄæ ¥ÄAZÁPÀëjÄ vÄ,ÁåA ²³Ä

EvÄâPÀëgÄzÀéAiÄÄ³Ai'

*'Vidyāsu śhrutirutkṛṣṭā rudraikādaśhinī śhrutau
Tatra paṁcākṣhari tasyām śhiva ityakṣharadvayam'*

Of all the knowledge, the knowledge of the Vēdas is superior. Among Vēdas Sri Rudra is superior. Knowledge of paṁcākṣhari is above sri Rudra and the knowledge of Śhiva is above all.

eÁÖvÉĒ ¥ÄAZÁPÀëjÄ³ÄÄvÉæÄ QA Ä³

Jñātē paṁākṣarī maṁtrē kiṁ vā maṁtrāṁtaraiḥ phalam |
Jñātē śhivē jaḡanmūlē kiṁ phalam dēvatāṁtaraiḥ 3

Explanation: The following vacana of Allamaprabhu describes Paraśhiva before the presence of this world.

Paraśhiva was alone before taking the form as liṅga. By experiencing Paraśhiva there is no need to seek things from any other divines. Similarly the maṁtra that praises Paraśhiva covers the entire body. What use for other maṁtras?

186

ṣaṇṇā

«μÁÚécZÉªÉÃμÄÄ

AiÄÄxÁ

±ÄÄ¨sÄÄªÄÄðªÄvÄÜgÄB

Saptakōṭiṣhu maṁtrēṣhu maṁtraḥ paṁcākṣharō mahān |
Brahma viṣṇvādi devēṣhu yathā śharṁbhurmahattaraḥ 4

Translation: *yathā* = how, *Brahma viṣṇvādi devēṣhu* = from Brahma, Viṣṇu and other gods, *śharṁbhuḥ* = śhiva, *mahattaraḥ* = is prominent (similarly), *Saptakōṭiṣhu maṁtrēṣhu* = in 70 million maṁtras, *paṁcākṣharō maṁtraḥ* = paṁcākṣhari maṁtra, *mahān* = is great.

Explanation: Paraśhiva is superior to Brahma, Viṣṇu, Rudra, Sadāśhiva and others. Similarly among the 70 million maṁtras paṁcākṣhari maṁtra is superior. The following vacana by Akkamahādevi confirms the superiority of this maṁtra.

Seventy million great maṁtras,
Innumerable sub maṁtras
The heart is in a state of confusion! Oh mind,
Is it not enough to say 'Śhiva Śhivā'? for this reason
Śhivēti maṁgaḷaṁ nām yasya vāci pravartatē |
Bhasmibhavarṁti tasyāśhu mahāpātakakōṭiyaḥ ||
So,
This alone is maṁtra for me,
This alone is taṁtra for me,
This is everything including my life
It is the one shown by my guru Cennamallikārjuna
This is the simple maṁtra for me.

C±ÉÃμÄdUÄvÁÄ ªÉÃvÄÄB ¥ÄgÄªÄiÁvÁä

ªÄiÁªÉÃ±ÄégÄB |

vÄ,Äª ªÁZÀPÀªÄÄAvÉÆæÃsAiÄÄÄ

,ÄªÄðªÄÄAvÉæöÊPÀPÁgÄtA

Aśhēśhajagatām hētuḥ paramātmā mahēśhvaraḥ |

Tasya vācakamaṁtrōsyam sarvamaṁtraikakāraṇam 5

Translation: *Aśhēśhajagatām* = entire world, *hētuḥ* = creator, *mahēśhvaraḥ paramātmā* = the god Mahēśhvara, *Tasya vācaka*= his words, *ayaṁ maṁtraḥ* = this paṁcākṣara maṁtra, *Sarva maṁtraika kāraṇam*= is the basis for all other maṁtras.

Explanation: Āgama says that '*Vācakō varṇarūpaḥ syat vācyastu paramēśhvaraḥ*'. Vācaka explains things by looking at its qualities. Vācya is the thing that is explained. Śhiva is vācaka and explains the qualities of Paraśhiva. Paraśhiva is vācya. In other words Paraśhiva is the origin of the entire world. So Śhivamaṁtra is the basis for all other maṁtras.

vÀ,Áâ©üzšÁÉÀªÀÄAvÉÆæÃsAiÀÄªÀÄ©üzšÉÃAiÀÄ±ÀÑ
 ,À,ÄöÈvÀB |
 C©üzšÁÉÁ©üzÉÃAiÀÄvÁÉÆÀäAvÁæwizÀÝB
 ¥ÀgÀ²êªÀB

Tasyābhidhānamamṁtrōṣyamabhidhēyaśhca sa smṛutaḥ |
Abhidhānābhidēyatvānmaṁtrātsiddhaḥ paraśhśhivaḥ 6

Translation: *ayaṁ maṁtrō*= this paṁcākṣari maṁtra, *Tasyā*= of Paraśhiva, *abhidhāna*= his name, *ca* = and, *sa* = that Paraśhiva, *abhidhēyaḥ smṛutaḥ* = know as its meaning, *Abhidhānābhidēyatvāt*= with relation, *maṁtrāt* = from this maṁtra, *paraśhśhivaḥ*= Paraśhiva, *siddhaḥ*= is siddha (complete).

Explanation: Relationships between physical things are learnt through the sense organs. But the relationships of things without form are learnt through the inner eyes or through feelings of the mind. For example, when we say 'pot' we give definite form by seeing the pot. But when we say 'Śhiva' who has no form, the sense organs cannot give any definite shape or form. Some people have succeeded in exploring their inner world to find their association with 'Śhiva' through experience. According to them 'Śhiva' the word is made up of the two consonants

£àÀÄB ±À§ÝÀ ¢ÄzÉÄvÀ£èàÀðÀ ºÀAiÉÄÄw vÀvÀB
 ¥ÄgÀÄÄi |
 ¢ÄÄAvÀæA ¥ÀAZÁPÀëgÉÉÄ ºÉäÄµÀ
 ,ÀÄð±ÄÄæw²gÉÉÄUÄvÀB

Translation: *pūrvam* = first, *Namaḥ śhabdam* = the sound of namaḥ, *tataḥ param* = then, *śhivāyēti* = sound of śhivāya, *vadēt* = be said, *hi ēṣhaḥ* = this, *Sarva śhruti śhirōgataḥ* = beginning of all sounds, *pañcākṣharō Maṁtram* = pañcākshara maṁtra.

Namaḥ Śhivāya is the unity of letters. But the same becomes maṁtra when given by a guru during the ordination procedures. It becomes the maṁtra for the unity of aṁga and liṁga.

189

CAUÀA ÈÀÀÀB ¥ÀZÀ«ÄZÀA
 ²À KµÀ °AUÀ,ÀAŞAzSÀB |
 CAiÀÄ¥ÀZÀ«Ä°À vÀAiÉÆÄgÀ" sÉÄzsÀA |
 °AUÁAUÀ,ÀAUÀÀÄvÀæAiÀÄ
 "sÉÆÄzsÀÈÁxÀðA
 ¥ÀAZÁPÀëgÉÆÄs©üzÁ,Àåw ÀÄÄvÀægAdB ||'
Aṁgaṁ namaḥ padamidaṁ
Śhiva eṣha liṁgasambamdhah|
Ayapadamiha tayōrabhēdham|
Liṁgāṁga saṁgamatraya bhōdhanārtham
Paṁcākṣharōsbhidāsyati maṁtrarājaḥ||'

The word Namaḥ refers to aṁga or body. The word Śhiva refers to liṁga. The word 'aya' refers to their relationship. The Paṁcākṣhari maṁtra is called the king of maṁtra for it contains the three words aṁga, liṁga and their union.

CcVÀB ¥Àj±ÀÄZÁPvÁéÈÄä®vÀæAiÀÄ«AiÉÆÄUÀvÀB |
 ²À EvÀÄåZÀåvÉÄ ±ÀA" sÀÄ²ÑzÁÈÄAzÀWÀÈÀB
 ¥Àæ"sÀÄB

Aditaḥ pariśuddhatvānmalatrayavivṛgataḥ |
Śhiva ityucyatē śhaṁbhuścidānaṁdaghanaḥ prabhuḥ 8

Translation: *cidānaṁdaghanaḥ prabhuḥ*=
 cidānaṁda, independent and complete prabhu, *śhaṁbhuśh*
 = Śhiva, *malatraya vivṛgataḥ*= without any impurities,
Aditaḥ pariśuddhatvāt = pure from beginning, *Śhiva*
ityucyatē= is called Śhiva.

Explanation: From the beginning three kinds of impurities affect jīva. They are aṇava, māya, and kārmika. Aṇava is from the semen of the father; māya is from the blood of the mother and kārmika is due to union of aṇava and māya. Body is the result of the three impurities. The

one that says 'I am the body' is not pure. Paraśhiva is free from birth; He has no father or mother; So He is not affected by any of the impurities.

Jīva has the three impurities because of his ignorance. They are not in Śhiva. Śhiva is pure from the beginning and He is true and without any impurities. Jīva has the three impurities till he unites with Paraśhiva. Even the divines are not free from the impurities. The paṁcākṣhari maṁtra tells that jīva, the image of Paraśhiva, is no different from Paraśhiva. So it is superior to all others.

D,ÀàzÀvÁézÀ±ÉÃµÁuÁÁ ¢ÀÄAUÀ`Á£ÁÁ «±ÉÃµÀvÀB |
 ¢ªÀ±À`ÁÝ©üzÉÃAiÉÆÃ » zÉÃªÀzÉÃªÀ¹ÜçAiÀÄAŞPÀB
 Āspadatvādaśhēṣhāṇāṁ maṁgalānāṁ viśhēṣhataḥ |
 Śhivaśhabdābhidēyō hi dēvadēvastryaṁbakaḥ 9

Translation: *viśhēṣhataḥ* = importantly, *aśhēṣhāṇāṁ maṁgalānāṁ* = auspicious, *Āspadatvād* = supporter, *dēva dēvas triyaṁbakaḥ* = the one with three eyes, *Śhiva śhabda ahidēyō hi* = is known to the sound of Shiva.

Explanation: Paraśhiva includes the word Śhiva in his name. It indicates good omen for all auspicious works. Brahma, Viṣṇu and other divines are all good. Yet there is difference in the degree of goodness. This difference ends in ciccakti the power of Paraśhiva. So she always represents good. Paraśhiva with this power is also good.

Akkamahādevi sings the following vacana praising the lord:

No death, no wickedness, no form yet beautiful
 No bonds of saṁsāra, no fear
 Beautiful person I fell for him,
 Husband of mine is Cennamallikārjuna
 No relation for me with other worldly husbands.

There are three types of power namely, Icca, jñāna and kriyā. They are associated with Paraśhiva. These three

powers perform creation, existence and destruction works. This is the reason Paraśhiva is called Triyaṁbaka.

Brahma, Viṣṇu and other divines are engaged in various works of the world. Though they are the kings of this world, the power to perform their duties is from Paraśhiva and his source of power. He is called the God of Gods.

²ªÀ EvÀàPÀëgÀzÀéAzÀéA ¥ÀgÀ\$æºÀä ¥ÀæPÁ±ÀPÀªÀï
|
ªÀÄÄRªÀÈvÁÛå vÀzÀ£ÉåÃµÁÁ ±À\$Ý£ÁÁ
UËªÀÈwÛvÀB

*Śhiva ityakṣharadvaṁdvaṁ Parabrahma prakāśhakam|
Mukhyavṛuttyātadanaiēśhām śhabdanām gauṇavṛuttitaḥ* 10

Translation: *Śhiva ity akṣharadvaṁdvaṁ* = the two words *Śhiva*, *Mukhyavṛuttyā* = from power (Śhakti), *Parabrahma prakāśhakaḥ* = glorifies Paraśhiva, *tadanaiēśhām śhabdanām* = other names attached to the word *Śhiva*, *gauṇavṛuttitaḥ* = also glorifies.

Explanation: Most words give two meanings. The first gives the main idea and the second gives the associated idea. The two are called main and gavṇi. For example; 'daśhāsyāmtaka' Rāvaṇa got killed in the great epic Rāmāyaṇa. This is gavṇi and 'Rāma' is the main idea. Similarly 'Śhiva' also has main and gavṇi idea. Muṁḍakōpaniṣhat –5 says:

£ÁvÀB ¥ÀædÕA, £À \$»B¥ÀædÕA, £É£Ã¨sÀAiÀÄvÀB
¥ÀædÕA,
£À ¥ÀæeÁÕ£ÀWÀ£ÀÀ £À ¥ÀædÕA £Á¥ÀædÕA |
CzÀÈµÀÕA CªÀªªÀºÁAiÀÄðA CUÁæºÀªA
C®PÀëtªÀÄAvÀªA
CªÀª¥ÀzÉÃ±ÀªA KPÁvÀä¥ÀævÀªAiÀÄ ,ÁgÀÀ |
¥Àæ¥ÀAZÉ£Ã¥À±ÀªÀÀ ±ÁAvÀÀ ²ªªÀÄzÉéöÈvÀÀ
ZÀvÀÄxÀðA

associate with a person that talks about the names of Śhiva even if he is a sinner. Atharvaṇavēda says 'Śhiva ēkō dyēyaḥ śhivamkaraḥ sarvamanayatparityajya' leave everything and pray only to Śhiva. Kaivalyōpaniṣhat says 'Śhivam praśhāntam amṛutam brahmayōnirī'. Śhiva is calm; is the nectar of life and is incarnate. Pray only to Śhiva. Smṛuti says 'Mahāpātaka viccityai śhiva ityakṣharadvayam/ Alaṁ namaskriyāyuktō muktayē kalpitō manuaḥ||'. The two words Śhiva is sufficient for the destruction of the gravest sins. These two words lead to salvation. In addition to the name Śhiva all other alias for this name are also superior.

JvÀ£ÁßªÀiÁªÀ®A``ÉÃ£ÀªÀÄAvÀæB

¥ÀAZÁPÀègÀ,ÀiäöÈvÀB |

AiÀÄ,ÁäzÀvÀ,ÀzÁB

d¥ÉÇãÃ

ªÉ£ÃPÀèPÁAQë©ügÁzÀgÁvī

Etannāmāvalambēna maṁtraḥ pañcākṣharasṁṛutaḥ |

Yasmādatassadā jappyō mōkṣhakāmṁkṣhibhirādarāt 12

AiÀÄxÁs£ÁÇªÀÄð°ÁzÉÃªÀB 'zÀᵑB ,ÀA,ÁgÀªÉ£ÃZÀPÀB

|

vÀxÁ

¥ÀAZÁPÀègÉ£Ã

ªÀÄAvÀæ,ÀiA,ÁgÀPÀèAiÀÄPÁgÀPÀB

Yathāsnādimahādēvaḥ siddhaḥ saṁsāramōcakaḥ |

Tathā pañcākṣharō maṁtrassaṁsāraḥkṣhayakāraḥ 13

Translation: *Etat nāmāvalambēna*= with support of this name, *pañcākṣharaḥ* = five words, *maṁtraḥ sṁṛutaḥ* = has become maṁtra, *Yasmādataḥ*= because of this, *mōkṣhakāmṁkṣhibhiḥ*= those aspiring salvation, *ādarāt* = gladly, *sadā jappyō*= always utters.

Yathā = how, *anādi siddhaḥ* = anādi siddha, *mahādēvaḥ*= mahadēva, *saṁsāra mōcakaḥ*= frees from bonds of saṁsāra, *Tathā* = like wise, *pañcākṣharō maṁtra*= pañcākṣhari maṁtra, *saṁsāraḥkṣhayakāraḥ*= destroys the bonds of saṁsāra.

Explanation: The paṁcākṣhari maṁtra is superior because it contains the two words Śhiva. Without the two words Śhiva, the maṁtra would be like a body without life, and jīva remains as jīva without salvation. A person who seeks salvation prays with this maṁtra even though he does not know the meaning. The meaning is slowly revealed with repeated uttering of this maṁtra leading to salvation.

¥ÀAZÀ "sÀÆvÁ¤ ,ÀªÁõĤÂ ¥ÀAZÀvÀ£ÁävÀæPÁ¤ ZÀ |
eÀÕ£ÉÁAçæAiÀiÁĤÂÃ ¥ÀAZÁ«Ä ¥ÀAZÀ
PÀªÉÄĪÃAçæAiÀiÁĤÂ ZÀ

Paṁcabhūtāni sarvāni paṁcatanmātrakāni ca |
Jñānēṁdriyāṇi paṁcāpi paṁca karmēṁdriyāṇi ca 14

¥ÀAZÀ §æ°ÁātÂÃ ¥ÀAZÁ' PÀÈvÁâ¤ ,À°ÀPÁgÀuÉÊB |
"ÉÆÃzsÁâ¤ ¥ÀAZÀ©üªÀðuÉÊðB
¥ÀAZÁPÀëgÀªÀÄ°ÁªÀÄ£ÉÆÃB

Paṁcabrahmāṇi paṁcāpi krutyāni sahakāraṇaiḥ |
Bōdhyāni paṁcabhirvarṇaiḥ paṁcākṣharamahāmanōḥ 15

¥ÀAZÀzsÁ ¥ÀAZÀzsÁ AiÀiÁ¤ ¥Àæ¹zÁP¤ «±ÉÃµÀvÀB |
vÁ¤ ,ÀªÁõĤÂ ¢À ,ÀÆÛ¤ ¥ÀAZÁPÀëgÀªÀÄAiÀiÁ¤ »

Paṁcadhā paṁcadhā yāni prasiddhāni viśhēṣhataḥ |
Tāni sarvāni vastūni paṁcākṣharamayāni hi 16

Translation: *sarvāni Paṁcabhūtāni* = all the paṁcabhūtas, *ca* = also, *paṁcatanmātrakāni* = the tanmātrayas (information associated with the five-sound, touch, form, liquids, and smell), *paṁcā Jñānēṁdriyāṇi* = five sense organs- ear, skin, eyes, tongue, and nose, *ca* = also, *paṁca karmēṁdriyāṇi* = five organs of body,

Paṁca brahmāṇi = five brahmas, *paṁcā krutyāni* = five works, *paṁcākṣharamahāmanōḥ* = for the paṁcākṣhari maṁtra, *sahakāraṇaiḥ paṁcabhirvaṇairah* = assisting with the five letters, *Bōdhyāni* = think that they illuminates

viśhēṣhataḥ = importantly, *Paṁcadhā paṁcadhā*= five and five, *yāni prasiddhāni*= those with fame, *Tāni sarvāṇi*=they are all, *vastūni* = things, *paṁcākṣharamayāni hi* = paṁcākṣhara maṁtras.

Explanation: The universe came from the five letters of the paṁcākṣhari maṁtra just like a tree grows from a small seed. The table lists the creations from the maṁtra.

Creation of Ṣhaḍakṣhara Maṁtra

Item	Na	Maḥ	Śhi	Vā	Ya	Ōm
Lakṣhṇa	Sat	Cit	Ānaṁḍa	Nitya	Purṇa	Akhaṁḍa
Sādākhya	Karma	Kartu	Mūrta	Amūrta	Śhiva	Mahā
Mukha	Sadyōjāta	Vāmadēva	Aghōra	Tatpuruṣha	Ēśhāna	Gavpya
Brahma	Mūrta	Piṁḍa	Kalā	Anaṁḍa	Vijñāna	Para
Adhidēvatā	Brahma	Viṣṇu	Rudra	Ēśhvara	Sadāśhiva	Guru
Liṁga	Ācāra	Guru	Śhiva	Jaṁgama	Prasāda	Mahā
Vēda	Ṛgvēda	Yajurveda	Sāmavēda	Atarvaṇavēda	Gāyatri	Ajapa
Śhakti	Kriyā	Jñāna	Iccā	Ādi	Parā	Cit
Kalā	Nivṛutti	Pratisthā	Vidyā	Śhānti	Śhāntyatita	Śhāntyatitōtara
Bhūta	Prutvi	Ap	Tēja	Vāya	Ākāśha	Ātma
Dikku	Pascima	Uttara	Dakṣhiṇa	Pūrva	Ūrdva	Am̐tarāja
Aṁga	Bhakta	Māhēśhvara	Prasādi	Prāṇaliṁgi	Śharaṇa	Aikya
Hasta	Sucitta	Subuddi	Nirahaiṁkāra	Sumana	Sujñāna	Sadbhāva
Mukha	Ghrāṇa	Jihve	Netra	Tvak	Karṇa	Hrudaya
Bhakti	Śhraddā	Niṣṭhā	Sāvadāna	Ānaṁḍa	Anubhava	Samarasa
Padārtha	Garṁda	Rasa	Rūpa	Sparśha	Śhabda	Pariṇāma
Arpaṇa	Bhōjya	Pēya	Bhakṣhya	Cōshya	Lēhya	Trupti
Prasāda	Śhuddha	Guru	Siddha	Liṁga	Prasiddha	Jaṁgama
Kooṭa	Dēha	Jīva	Aṁga	Liṁga	Sam̐ga	Samarasa
Dravya	Artha	Prāṇa	Abhimāna	Jaṁgama	Liṁga	Guru
Avasthā	Jāgra	Svapna	Supti	Turya	Turyātita	Niravaya
Ācāra	Bhrutyācāra	Gaṇācāra	Liṁgācāra	Sadācāra	Śhivācāra	Mahācāra
Cakra	Ādāra	Svādistāna	Maṇipūraka	Anāhata	Viśhuddi	Ājñā

Daḥa	4	6	10	12	16	2
Varṇa	Pita-yellow	Śhvēta-white	Kuṁkuma-red	Harita-purple-red	Kṛiṣṇa-blue	Rakta-red
Akṣhara	v to s	b to l	ḍh to ph	K to ṭh	a to aḥ	haṁ to kṣhaṁ
Ākruti	Tāraa	Darṁḍaka	Kuṁḍala	Arda candra	Darpaṇa	Jyōti
Stāna	Vṛutta	KaṭṬ	Vartula	Gōmukha	Nāḷa	Piṭa
Samjñā	Parā	Gūḍa	Śhara	Liṁgakṣhētra	Anādi	Dēva
Vāyu	Prāṇa	Apāna	Udāna	Vyāna	Samāna	Nāgādi

Just like ornaments created from gold are gold. The world created from the maṁtra is surrounded with maṁtra.

NAPÁgÀ¥ÀÇ³ÉÇÕÃ ¢ÀÄAvÉÆæÃsAiÀÄA
¥AAZÁPÀëgÀ³ÀÄAiÀÄB ¥ÀgÀB |
±ÉÉ³ÁUÀ³ÉÄÃµÄÄ ¢ÉÄzÉÄµÄÄ µÀqÀPÀëgÀ Ew
,ÀäöÈvÀB

Ôkārapūrvō maṁtrōsyaṁ paṁcākṣharamayaḥ paraḥ |
Śhaivāgamēṣhu vēdēṣhu śhaḍakṣhara iti smṛutaḥ 17

Translation: *Ôkārapūrvō*= including ōṁ, *ayaṁ*= this, *paṁcākṣharamayaḥ*= including five letters, *paraḥ maṁtrō* = maṁtra that excel, *Śhaivāgamēṣhu* = in Śhivaāgamas, *vēdēṣhu*= in Vēdas, *śhaḍakṣhara iti smṛutaḥ*= is said as śhaḍakṣhara maṁtra.

Explanation: Vēdas and āgamas confirm the importance of the sound 'ōṁ'. Upaniṣhats like Māmḍukya seem as if they are created to describe 'ōṁ'. Some of the things said in Vēda and other scriptures about 'ōṁ' are: '*Namastārāya namaśhcambhavē ca*' Salutations to tāraa (prāṇava), Salutation to śhaṁbhu who is in the form of ōṁkāra. Īśhāna maṁtra says '*Mēsstu sadāśhivōṁ*'. Let ōṁkāra Śhiva be mine. Āgamas says '*Ôṁkārātma tayā bhātī śhāṁtyatitaḥ paraśhśhivaḥ*'. Paraśhiva is śhāṁtyatīta and He shines in the form of ōṁkāra. Purāṇa says;

²³ÉÇÃ ¢Á ¥Àæt³ÀB ¥ÉÇæÃPÀÛB ¥Àæt³ÉÇÃ ¢Á
²³À,ÀäöÈvÀB |

*Śhivō vā praṇavaḥ prōktaḥ praṇavō vā śhivasmr̥taḥ |
Vācyavācakayōrbhēdō nātyam̐taṁ vidyatē kvacit ||*

Śhiva is prāṇava and prāṇava is Śhiva. They are the same. Prāṇava is vācaka about Śhiva, and Śhiva is vācya. Ōmkāra is made up of four letters 'A U Ma and āmātre'. Here 'A' refers to the form of stūla world; 'U' refers to sūkṣhma world; 'Ma' refers to the form of kārāṇa world and 'āmātra' refers to Paraśhiva or māye who is responsible for the creation of the three worlds.

By joining the word Ōm with the pañcākṣhari (five letters) maṁtra it becomes shadākṣhari (six letters) maṁtra.

Maṁtrasyāsyādi bhūtēna prāṇavēna paraśśhivah |
Prabhōdhyatē mahādēvah kēvalaśhcitsukhātmakah 18

Translation: *asyā Maṁtrasya* = This maṁtra, *adibhūtēna prāṇavēna* = from the original Ōm, *kēvala śhchit sukhātmakaḥ mahādēvaḥ paraśhśhivaḥ* = mahadēva the sat cit para śhivah, *Prabhōdhyatē* = is glorified.

Explanation: Ōṃ represents the form of Śhiva. He created the sound. He is called 'Śhāstrayōnitvāt' (Brahma sūtra 1-1-3). It means that the letters, words, and sentences are His creation of sound. There are 52 letters in Kannaḍa language. Combination of these letters result in different words. Maṃtras are created by using words. Śhāstras is a collection of maṃtras. Paraśhiva is the father of these śhāstras.

Based on sounds of letters, 36 philosophies, houses and arts evolved. They describe the meaning of the prānava

Every letter in the pañcākṣhari maṁtra represents the budding source of power in the body. The letter 'Na' as Acāraliṁga relates to things of earth and stays in the gold colored Adhāracakra. It awakes Adhāracakra and changes feelings of a person to become a devotee. The letter 'Ma' as Guruliṁga relates to things of water staying in the white colored swadistānacakra. It guards the devotee from reverting to a bhavi. The letter 'Sha' as Śhivaliṁga relates to things of fire staying in the red colored maṇipūrakacakra. It enlarges the knowledge of prasādi. The letter 'Va' as Jambamaliṁga relates to things of air while staying in the harita (green) colored anāhatacakra. It encourages a devotee to continue his quest for salvation. The letter 'Ya' as Prasādaliṁga relates to things of sky staying in the blue colored viśhuddhicakra. It clears pride and anger in a devotee making him pure like a mirror. The letter 'Ōm' as Mahāliṁga relates to things of the soul staying in crystal colored agnicakra. It provides knowledge about equality with Paraśhiva. It makes him to unite with Paraśhiva to escape the cycle of birth.

The benefits from Ōmkāra need no explanation. It is the basis for all maṁtrās. It is the lifeline for Śhivapamcākṣhari maṁtra. It is the form of Paraśhiva. Vēdas especially the earlier part of Atharva prays Paraśhiva with many names. It is sacred.

Ṡāṃsaḥ śrīmadbhagavān uvaśaśaḥ |
 CcēwāAiāAA ṠāGāĀAzāA ²āRāA ṡmāàçŸĀAZÀPÀ³Āii
Prānavēnaikavarṇena Parabrahma prakāśhyatē |
Advitīyaṁ parānamidaṁ śhivākhyam nishprapamcakam 19

¥ÀgÀªÀiÁvÀä

0AA,ÀAiÉÆÃ~ÉÆðÃŸÁzÉÆÃ«ÄvÉåÃPÁPÀëgÉÆÃ
ªÀÄfÀÄB

Paramātmā manurjñēyassōśhaṁrūpassanātanaḥ |
Jāyatē haṁsayōrlōpādōmityēkākasharō manuah 20

¥AætªÉÃÉÊªÀ ºÄÄVÉæÃt ¯ÉÉÃzsÀävÉÃ ¤µÀì®²êªÀB
|
¥AAZÁPÀëgÉÃt ºÄÄVÉæÃt ¥AAZÀ\$æºÄävÀ£ÄÄ.ÀÛxÁ

Prāṇavēnaiva maṁtrēṇa bōdhyatē niṣkalaśśhivāḥ /
Pacāksharēna matrēna paṁcabrahmatanustathā 21

µµÀì®_ÀìA«zÁPÁgÀ_ÀìPÀ~ÉÆÃ «±ÁéªÄÄÆwøPÀB |
G~sÀAiÀìÁvÁä ºªÉÇÃ ºªÄÄAvÉæÃ µÀqÀPÀègÀªÄÄAiÉÄÄ
¹ÜvÀB

Niṣkalassaṁvidākārassakalō viśhvamūrtikaḥ |
Ubhayātmā śhivō maṁtrē shadaksharamayē sthitaḥ 22

Translation: *Ēkavarṇena* *Prāṇavēna*= from a single letter, *Advitīyam*= greatest (without the second), *parānamṛdam*= immensely happier, *niṣhprapañcakam* = out of this world, *śhivākhyam* = with the name of Śhiva, *Parabrahma prakāśhyatē*= Paraśhiva is glorified.

Paramātmā manuaḥ= mantra that glorifies paramātmā, *sōham rūpaḥ* = form of sōham, *sanātanam*= ancient, *jñēya*= understood, *hamsayōrlōpād*= without 'ha' and 'sa', *ōm ity*= ōm kāra, *ēkākṣharō manuaḥ*= single letter, *Jāyatē*= is born.

Prāṇavēṇa aiva maṁtrēṇa = From prāṇava maṁtra, *niṣkalah śhivah bōdhyatē* = niṣkala Śhiva is known, *tataḥ* = similarly, *Pacākṣharēṇa matrēṇa* = from paṁcākṣhari maṁtra, *paṁca brahma tanuḥ* = Śhiva the paṁcabrahma, *stathā* = know.

Sarṁvidākāraḥ Niṣkalaḥ= Śhiva the knowledge and without form, *viśhvamūrtikaḥ*= Śhiva with the form of world, *sakalō*= for all things, *śhaḍakṣharamayē maṁtrē*= in the śhaḍakṣhari maṁtra, *Ubhayātmā śhivō sthī* = Śhiva exist in the two form (with and without form).

Explanation: Paraśhiva is praised in numerous ways. There is nothing different from him. Everything is his form. It is like a single actor who acts both male and female characters. Things shine because of Him.

Things with form shines and appears. When we say flower, the flower has a form. The Taittiriyaopanishat 2.4 Paraśhiva is '*yato vacō nivartamā aprāpya manasā saha*'. He is beyond words and beyond the grasp of mind. Then, how is it possible to say that He shines? The answer follows:

There are two types of forms. The eyes see a flower and the mind also visualizes. The outside form of the flower is seen but the inside form is not seen. Paraśhiva has no form. The inside and outside forms of Paraśhiva are not seen. Then there is no knowledge about its form. A child does not grasp the idea of beauty when we talk about beauty. The child lacks knowledge about outside and inside forms of beauty.

The sound 'Ōm' also has two forms. One form is recognized by the senses in the form of sound; and the other form appears to the pure mind. Mahāliṁga is visualized by the pure mind. Creation of things not present is called janya. Āvirbhāva is the form of things not seen. For example: oil from seed is an example of āvirbhāva. Similarly Mahāliṁga shows in the pure mind because of the sound 'Ōm'.

Ōm is formed by the letters a-u-m. They refer to the sat-cit-ānanda forms of Paraśhiva and a-u-m is the seeds of the paṁcākṣhari maṁtra. Every letter of this maṁtra stands for different forms of liṁga. Smell is the characteristic of earth. Its power is from Ācāraliṁga and 'Na' is the seed letter. Liquidity is the characteristic of water. Its power is from Guruliṁga and 'Ma' is the seed

letter. Form is the characteristic of fire. Its power is from Śhivaliṃga and 'Śhi' is the seed letter. Movement is the characteristic of air. Its power is from Jarṅgamaliṃga and 'Va' is the seed letter. Sound is the characteristic of sky. Its power is from Prasādaliṃga and 'Ya' is the seed letter. Serenity is the characteristic of the soul. Its power is from Mahāliṃga and 'Ōm' is the seed letter. The tree that grew on these is the pañcākṣhari maṃtra. Śhiva disciples experience all the liṃgas during their practice of Śhivayōga with pañcākṣhari maṃtra.

The soul exists harmoniously with the breathing. The healthy devotee invokes pañcākṣhari maṃtra about twenty-one thousand and six hundred times. If he fails to understand the meaning of the maṃtra his mind is not purified. To purify his mind the maṃtra is invoked properly with devotion. There are three bodies namely sthūlāṃga, sūkṣhmāṃga and kāraṇāṃga. Learning Śhiva from navel to nose (breathing place) is sthūlāṃga. Worship of Śhiva without breathing but only through the pulse is sūkṣhmāṃga. Equality with Śhiva is kāraṇāṃga.

Stūlamāṃtra is for the soul. Sōham or I is for sūkṣhma body, and Ōm is for kāraṇa body. The maṃtra purifies the power of the soul. Sōham makes the mind pure and Ōm removes all impurities in jīva. It lifts jīva to enjoy equality with Paraśhiva.

A devotee approaches Guru to learn about the power sources in the body called cakras. Guru teaches the importance of breathing and shows the stagnant cakras while teaching Śhiva knowledge. The devotee is awakened by the newly acquired knowledge of Śhiva. With this knowledge he realizes that 'Śhiva is I and I is Śhiva'. According to Gīte 11-55 '*nirmānamōhā jītasamgādōṣhā ādhyātma nityā vinivṛttakāmāḥ*'. Strengthening of this knowledge keeps a devotee from ariṣhadvergas. Ariṣhadvergas are the six things that influence a devotee to move away from his motivation to enjoy eternal happiness. They are kāma or lust, krōda or anger, lōpa or greed, mōha or desire, mada or pride and matsara or jealousy. With the

The soul without impurities has two types namely, parā (inside) and aparā (outside). Parā is for Niṣkālaliṅga and aparā is for Sakālaliṅga. Ōṁ is for the Niṣkala and paṁcākṣhari is for the sakala. Śhadakṣhari is the union of these two. So it is also sakala. There are many names for the Niṣkala form. Some of them are; Brahma, Śhivātmaka, Sarvavidyābīja, Tējōbīja, etc. From Ōṁ many names of Paraśhiva are created. Allamaprabhu describes the form of Paraśhiva before the creation of this universe:

The maṁtra includes both parāparā and so it is the greatest maṁtra. It is called mahāmaṁtra.

23

Worshippers of Śhiva pray silently with pañcākṣhari maṁtra including the letter 'Ōm'. Yōgasūtra (1-28) says '*tajjapastadarthabhāvanam*'. The image of Paraśhiva is in the heart of devotee. He prays and feels the union with Paraśhiva. This maṁtra has the capability of transforming a devotee to Śhiva. Śharaṇa Urilīṅga Peddi says:

Whether a person is in lower or higher strata,
Whether a person is illiterate or literate,
Utters pañcākṣhari.
By uttering there is no doubt he becomes Rudra
Urilīṅga Peddipriya ViSvēśhvarā

¥ÁæuÁAiÀiÁªÀÄVÀæAiÀÄA PÀÈvÁé ¥ÁæYÄä
SÉÆÃzÀYÄä SÉÆÃs| ªÁ |
ZiAvÀAiÀÄÆi ºÀÈzÀAiÀiÁªªsÉÆÄeÉÄ zÉÄªÀzÉÄªÀA
wæAiÀÄAŞPÀªÄiï

Prāṇāyāmatrayaṁ kṛtvā prāṇmu khōdanmukhōs pi vā |
Cimṭayan hṛdayāmbhōjē dēvadēvaṁ triyaṁbakam 25

,ÀªÁð®APÁgÀ,ÀAAiÀÄÄPÀÔA ,ÁAŞA
ZÄAzÁæzsÀð±ÉÄRgÀªÄiï |
d¥ÉÄzÉÄvÁA ªÄÄªÁªzÁªA ªªÀgÀÆ¥ÁªÄÄÆÀÈÀªÇÜÄB

Sarvālaṁkārasaṁyuktaṁ sāmbarṁ caṁdrārḍhaśhēkharam |
Japēdētāṁ mahāvidyāṁ śhivarūpāmananyadhīḥ 26

Translation: *prāṇmukhōḥ vāpi danmu khōs* = sit facing east or north, *trayaṁ Prāṇāyāma kṛtvā* = performing three prāṇāyams, *hṛdayāmbhōjē* = in the heart, *dēvadēvaṁ* = God to the divines, *Sarvālaṁkārasaṁyuktaṁ* = The decorated one, *sāmbarṁ* = together with the goddess, *caṁdrārḍhaśhēkharam* = Caṁdraśhēkara (Śhiva), *triyaṁbakam* = the one with three eyes, *Cimṭayan* = remembering, *ananyadhīḥ* = with all the knowledge, *ētāṁ mahāvidyāṁ śhivarūpām* = pañcākṣhari maṁtra the form of Śhiva, *Japēd* = should say.

Explanation: Preparation for japa or prayer is now explained. Select a calm place and spread a place mat made of animal skin, or wool, or with a picture at the highest point. After bathing sit on the mat facing east or north in the position of siddhāsana, padmāsana, or svastikāsana. Then the devotee wearing vibhūti and rudrākṣi prepares himself for the worship of liṅga. He worships Iṣṭaliṅga with aṣṭōpacāras (service with eight things) and śhōḍaśhōpācāras (service with 16 things). Vāmadēva alone is the sage for Pañcākṣhari maṁtra; the disciple views him in his head. Śhiva is the foremost God and He is viewed in his heart. Prāṇava is the seed and is viewed at the navel or nābhi. Umā is the power and she is viewed in the lower part of body or at Guhya the letter 'maṁ' is like the hinges and it is viewed in the feet. Umā and Vignēśhvara are to be viewed in the left and south shoulders. The color is white. The devotee desirous of freedom from the bonds of saṁsāra performs japa or prayer with the pañcākṣhari maṁtra. This is called nyāsa. There are three types of nyāsas namely: karanyāsa, dēhanyāsa, and aṁganyāsa.

Karanyāsa: This is to establish the power of knowledge in the fingers. It is the desire to have strength both in fingers and in shoulders. The procedure for this nyāsa follows:

Wearing bhasma or vibhūti in both palm should say
 Ōṁ yaṁ ōṁ
 Sarvajña śhaktidhāmnē aṁguṣṭhābhyāṁ namaḥ
 Ōṁ vaṁ ōṁ
 Nityatrupti śhaktidhāmnē tarjanībhyāṁ namaḥ
 Ōṁ śhīm ōṁ
 Anādhībhōda śhaktidhāmnē madhyamābhyāṁ namaḥ
 Ōṁ maṁ ōṁ
 Svataṁtra śhaktidhāmnē anāmikābhyāṁ namaḥ
 Ōṁ naṁ ōṁ
 Alupta śhaktidhāmnē kaṇiṣṭhikābhyāṁ namaḥ
 Ōṁ ōṁ ōṁ

Anarīta śhaktidhāmnē karatalakarapruṣṭābhyām namaḥ

Then put the left palm under the right palm and move the left palm towards the right under arm. Similarly by placing the right palm under the left palm and move the right palm towards the left under arm.

Dēhanyāsa: To establish Sadyōjāta and other divines in various parts of body is dēhanyāsa. This is to achieve good health, cleanliness and equality in work. It is performed as follows. Apply vibhūti to the three middle fingers saying:

Ōm ōm ōm prāṇavasvarūpāya namaḥ smear to head
Ōm nam ōm īśhānāya namaḥ smear to face
Ōm nam ōm tatpuruśhāya namaḥ smear to neck
Ōm śhim ōm aghōrāya namaḥ smear to the heart area
Ōm vam ōm vāmadēvāya namaḥ smear to navel area
Ōm yam ōm sadyōjātāya namaḥ smear to both feet.

Then smear both palms with vibhūti saying the above six maṁtras while applying vibhūti to the entire body.

Aṁganyāsa: This is to transform the power from fingers (karanyāsa) to heart, face, head, shoulders, and to the center of the body called bhrūmadya. The purpose of this is to have power at every part of the body. It is performed as follows:

Ōm ōm ōm
Sarvajña śhaktidhāmnē hṛdayāya namaḥ

After saying the above maṁtra bhasma is applied to the small and the big fingers of the right hand. With the fingers joined together go around the head once and then touch the top of the head.

Ōm yam ōm
Nityatṛupti śhaktidhāmnē śhirasē svāhā

After saying the above maṁtra bhasma is applied to the index and the big fingers of the right hand. Then touch the chest with both fingers joined together.

Ōṁ vaṁ ṁ
Anādhībhōda śhaktidhāmnē śhikhāyai vaṣṭaḥ

After saying the above maṁtra bhasma is applied to the middle and the big fingers of the right hand. Then touch the face with both fingers joined together.

Ōṁ śhīṁ ṁ
Svataṁtra śhaktidhāmnē kavacāya huṁ

After saying the above maṁtra bhasma is applied to the ring and the big fingers of the right hand. Then touch both shoulders with both fingers joined together.

Ōṁ maṁ ṁ
Alupta śhaktidhāmnē nētratrāya vaṣṭaḥ

After saying the above maṁtra bhasma is applied to the middle three fingers of the right hand. Then touch the middle of the chest and both eyes.

Ōṁ naṁ ṁ
Anaṁta śhaktidhāmnē astrāya ghaḥ

After saying the above maṁtra bhasma is applied to the four fingers of the right hand. After going around the head and make the rhythmic motion to beat drum three times.

Ōṁ bhūrbhuvāḥ suvarōṁ

After saying the above maṁtra bhasma is applied to the ring and the big fingers of the right hand. Then snap

the fingers in 10 directions. Also say '*Imdrādi daśha digbandhanam*'.

(Note: These nyāsas are called 'sruṣṭhīnyāsa'. They are suitable for married persons. If the maṁtra begins with 'śhi' and ends with 'ma' it is called 'sthithi nyāsa'. It is reserved for female and unmarried persons. If the maṁtra begins with 'na' and ends with 'ya' it is called 'saṁhāra nyāsa'. This is for a hermit.)

After performing the above, the devotee with steadfast mind says the pañcākṣhari mantra at least by ten thousand, or five thousand, or five hundred or hundred or hundred and eight times. By doing this he is greatly benefited. As the saying;

¥À£eÁP££ñ,À³ÀÄA ,É£ÛñVÀæA ,É£ÛñVÀæ
 P££ñ,À³ÀÄA d¥ÀB |
 C¥ÀP££ñ,À³ÀÄA zs££ÀA
 zsÁâ£ÀP££ñ,À³ÀÄA ®AiÀÄB ||

*Poojākōṭisamam stōtram stōtra kōṭisamam japah |
Apakōṭisamam dhānam dhyānakōṭisamam layah ||*

Stōtra is equal to ten million worships; japa is equal to ten million stōtras; dhyāna is equal to ten million japas; to lose all desires of the mind is equal to ten million dhyānas.

d¥A,ÄÜ wæ«zsÄB ¥ÉÇæÄPÉÆÜÃ
 ¢ÄaPÉÆÃ¥ÄA±ÄÄªÄiÄ£Ä,ÄB |
 ±ÄÆæAiÄÄvÉÃ AiÄÄ,ÄÄÜ
 ¥Ä±Äéø,ÉéöÊgÄaxÄªÄtø,ÄªÄÄ£ÄéAiÄÄB

Japastu trividhaḥ prōktō vācīkōpāmśhumānasah |
Śhrūyatē yastu pārśhvastvaiṛyathāvarnasamanvayah 27

ⱡÁZÀPÀ,Àì vÄÄ «eÉßÃAiÄÄ,Àìⱡð¥Á¥À¥Æ¨ sÄAd£ÀB
|
FμÀvÀì àöÈμÄÖ észsÄgÀ¥ÄÄIA AiÉÆÃ

visible movements. This type of prayer is the best because it leads to the image of Paraśhiva in the mind and heart. Praying without the vision of Paraśhiva in the heart has no benefits.

ÀiÀiÁ³ÀAvÀB PÀ³ÀÄðAiÀÄeÁßzÁå ³ÀævÀzÁ£ÀvÀ¥Á¹¹

ZÀ |

À³ÉðÃ vÉÃ d¥ÀAiÀÄdÕ,Àå PÀ¹ÁÁ £Á°ÀðAw
µÉÆÃqÀ²Ã³Àiï

*Yāvarītaḥ karmayajñādyā vratadānatapāmsi ca
Sarvē tē japayajñasya kalām nārhaṁti śhōḍaśhīm*

30

Translation: *karma yajñādyā*= karmas and yajña and others, *ca*= also, *vratadānatapāmsi* = vrata, donation, and tapas, *Yāvarītaḥ*= how many of them are there, *tē Sarvē*= all of them, *japayajñasya* = to japayajña, *śhōḍaśhīm kalām*= not even a part of one sixteenth, *nārhaṁti* = are not equal.

Explanation: There are many types of karmayajñas. Some of them are kāmīyajña, dravyayajña (giving away wealth), tapōyajña (performing tapas), Vēda paṭana in svādhyāyajña, and others. According to Gīte these yajñas are performed to alleviate karma. But japayajña is different. The performer visualizes Paraśhiva. He says the maṁtra silently (mānasika) and he is lead to unite with Paraśhiva. Without any feelings of this world he enjoys immense happiness. So Rēṇuka says that yajñas created from karmayajña are equal to one sixteenth of japayajña.

³ÀiÁ°ÁvÀäA ³ÁaPÀ,Éi÷åöÊ vÀdÓ¥ÀAiÀÄdÕ,Àå

QÃwðvÀ³Àiï |

vÀ,ÁäZÀðvÀUÀÄuÉÆÃ¥Á¹±ÄÄB

À°À,ÉÆæÃ³ÀiÁ£À,ÀB ÀäöÈvÀB

Māhātmaṁ vācīkassyaī tajjapayajñasya kīrtitam

Tasmācchataguṇōpāṁśhuḥ sahasrō mānasaḥ smṛutaḥ

31

ॐ ÁaPÁvÀÛzÀÄ¶ÁA±ÉÆÃ±ÀÑ d¥ÁzÀ,Àå

ॐ ÀÄ°Á ॐ ÀÄÆÉÆÃB |

ॐ ÀiÁÆÀ,ÉÆÃ °À d¥ÀB ±ÉæÃµÉÆ×Ã

WÉÆÃgÀ,ÀA,ÁgÀÆÁ±ÀPÀA

Vācīkāttadupārmśhōshca japādasya mahāmanōaḥ

Mānasō hi japaḥ śhrēṣṭhō ghōrasaṁsāranāśhakaḥ

32

Translation: *etat vācīkasya japayajñasya*= now from vācika japa, *Māhātmaṁ*= better, *kīrtitam*= been told, *Tasmāt* = from this vācika japa, *upārmśhu*= upārmśhu japa, *śhataguṇa*= 100 times better, *mānasaḥ* = mānasika japa, *sahasrō* = thousand times better, *ghōra saṁsāra nāśhakaḥ*= removal of the bond of saṁsāra, *asya mahāmanōaḥ* = this great maṁtra, *Mānasō hi japaḥ* = mānasa japa, *Vācīkāttadupārmśhō japād* = vācika and upārmśhu japas, *hi* = truly, *śhrēṣṭhō* = is better.

Explanation: There is no room for desire or knowledge in vācika prayer because it is associated with karma. It is performed like that of a machine. It gives importance for the saying of the maṁtra. The upārmśhu lacks both desire and knowledge. It does not give importance to work also. But it has the union of all these three. To guard the union the performer says the prayer with knowledge as per his hearts desire. In the mānasa prayer there is an increase of desire with knowledge of maṁtra. The work of upārmśhu is silent in mānasa. This frees from the bonds of saṁsāra. So mānasa prayer is called the maṁtra that frees from the bonds of saṁsāra.

JvÉÃµÉÉÁPÉÆÃÀ «ÇüÉÁ AiÀÄxÁ”sÁ ॐ ÀA

AiÀÄxÁPÀæ ॐ ÀÄA

d¥ÉÃvÀàAZÁPÀëjÃ ॐ ÉÉÃvÁA

«zÁåA

¥Á±À« ॐ ÀÄÄPÀÛAiÉÄÄ

Etēṣhvēkēna vidhinā yathābhāvaṁ yathākramam

Japētpaṁcākṣharīmētāṁ vidyāṁ pāśhavamuktayē

33

Translation: *Etēṣhu = with these, ēkēna vidhinā= from this, yathā bhāvaṁ= as per the bāva, yathākramam= as per karma, pāśhavamuktayē= for the removal of ignorance, ētāṁ paṁcākṣharīm vidyāṁ = this paṁcākṣhari maṁtra, Japēt= pray.*

Explanation: Paṁcākṣhari prayer is the greatest. It has many powers. It is said in one of three forms namely, vācaka, upāṁśhu or mānasika ways in that order. Saying the maṁtra with devotion fills the entire mind and body. Then the impurities that exist in body and mind due to ignorance are destroyed. With the destruction happiness alone exists. This is the way paṁcākṣhari maṁtra leads the performer to happiness.

ḌĒĒĀPÀ ॐĀĀÆ®ĀĀAvÉæĀt ²ĀĀ°AUĀA

¥Āæ¥ĀÇdAiÉĀĀvī

ṛvĀĀA ṛAiĀĀĀĀĀ.ĀA¥ĀÆĀßB ¥ĀæAiĀĀvĀvĀĀ
²ĀĀvĀĀPĀB

Anēka mūlamarṁtrēṇa śhivalimṅgaṁ prapūjayēt
Nityaṁ niyamasarṁpannaḥ prayatātmā śhivātmakaḥ

34

Translation: *Anēka mūlamarṁtrēṇa = from this maṁtra, Nityaṁ niyamasarṁpannaḥ = always following the rituals, prayatātmā = with pure heart, śhivātmakaḥ = worshipper of Śhiva, śhivalimṅgaṁ = Śhivalimṅga, prapūjayēt= worships.*

Explanation: This maṁtra is the oldest and is the greatest. It gives innumerable benefits. It is as great as Paraśhiva himself. Śhiva devotees worship Śhiva only with this maṁtra. Through this maṁtra they are transformed to Śhiva. Once attaining the status of Śhiva they guide others and also spread the importance of maṁtra to the world.

ˆsĀPĀŪ÷ā ¥ĀAZĀPÀëgÉĀuÉĒĀ AiĀĀ²ĀĀA

,ĀPÀĒzĀZĀĀAiÉĀĀvī

,ÉÆĀs| UĀZÉŌĀĀŌĀ,ĀPĒĀA ॐĀĀAvĀæ,ĀĀ,ÉĀöĒĒĀ
UĒgĀĀĀvī

Bhaktyā pañcākṣharēṇaiva yaśśhivaṁ sakṛudarcayēt
Sōspi gacchēcchivasthānaṁ mañtrasyāyaiva gauravāt 35

Translation: *yaḥ* = the one, *Bhaktyā* = with devotion, *śhivaṁ* = Shiva, *pañcākṣharēṇa ēva* = with pañcākṣhara five letters, *sakṛut* = at least once, *arcayēt* = worships, *Saḥ api* = that person, *asya ēva gauravāt* = from the influence of mañtra, *śhiva stānaṁ* = to the place of Śhiva, *gacchēt* = goes.

Explanation: Devotion is very important and is the power of the individual. Directing the power towards the world jīva is bounded but unhappiness prevails. If it flows inward he loses the bond of saṁsāra and leads towards equality with Paraśhiva. Those wishing peace prays with the pañcākṣhari mañtra at least once by offering his devotion to the liṁga that is inside of his body. Then the mañtra lifts him to the level of Paraśhiva.

ČšǣPÁě ¢ÁAiÀÄÄ ¢SÀPÁě±ÀÑ AiÉÄÄ ZÁ£Éǻǻ
 ¢ÀævÀPÀ²ðvÁB |
 vÉǺµÁ¢ÉÄÄvÉÊB ¢ÀævÉÊ£Áð¹Ü
 ²¢À´É£ÄPÀ¸¢ÀiÁUÀ¢ÀÄB

Abbhakṣhā vāyubhakṣhāśhca yē cānyē vratakarśhitaḥ
Tēṣhāmētaiḥ vratairnāsti śhivalōkasamāgamaḥ 36

vÀ¸ÄävÀÛ¥ÁÁ¹ AiÀÄeÁÖ±ÀÑ ¢ÀævÁ¤ ¢AiÀÄ¢AiÀ¸ÀÛxÁ
 |
 ¥ÀAZÁPÀègÁZÀð£À¸ÉǻðÊvÉǺ PÉ£ÄǺǻA±ÉǺ£Á | £É£Ä
 ¸À¢AiÁB

Tasmāttapāṁsi yajñāśhca vratāni niyamāstathā
Pañcākṣharārcanasayaitē kōṭyamāśhēnāpi nō samāḥ 37

Translation: *yē* = who, *Ap bhakṣhā* = water animals, *ca* = and, *vāyubhakṣhāśh* = air animals, *ca* = and, *anyē vratakarśhitaḥ* = from other types of animals, *Tēṣhām*

Tasmāt= so, *tapāmsi* = tapas, *ca*= and, *yajnāśh* = yajñas, *vratāni* = vratas, *tathā*= also, *niyamās*= niyamas (certain procedures), *ete*= these, *Pañcākṣharārcaṇasya*= worship with pañcākṣara maṁtra, *kōṭyamaśhēnāpi*= one in 10 million, *nō samāh* = is not equal.

C±ÄÄzÉÆPÃ ¢Á «±ÄÄzÉÆPÃ ¢Á ,ÀPÀÈvÀàAZÁPÀëgÉÃt
AiÄÄB |

¥ÀÇdAiÉÄÃvï ¥ÀwvÉÆÃ ºÀ| ºÀÄÄZÀävÉÃ £ÁvÀæ
 .ÄÄ±ÄÄiÄÄB

*Aśhuddhō vā viśhuddhō vā sakṛtpañcākṣharēṇa yaḥ
Pūjayēt patitō vāpi mucyatē nātra samśhayaḥ*

38

ÀPÀæzÀÄZÁÑgÀªÀiÁvÉæÃt

¥ÀAZÁPÀëgÀªÀÄºÁªÀÄ£ÉÆÃB |

„ÀÉÕÃµÁÄÄ! dAvÀÆ£ÁÁ „ÀÀÕ¥Á¥ÀPÀëAiÉÆÃ
“sÀÉÃv”

*Sakṛduccāramātrēṇa pañcsharamahāmanōḥ
Sarvēśhāmpi jamtūnām sarvapāpakshayō bhavēt*

39

Translation: *Aśhuddhō vā viśhuddhō vā*= impure or pure person, *yaḥ* = the one, *sakṛat*= at least once, *amcākṣharēṇa* = with paṁcākṣhara maṁtra, *Pūjayēt* = worships, *patitō vāpi* = even if he is bad, *mucyātē* = will become divine, *nātra saṁśayaḥ* = there is no doubt about this.

pañcāṣṭha mahāmanōḥ= from pañcākṣhara maṁtra, *Sakṛut uccāramātrēṇa*= saying at least once, *Sarvēśhām api aṁtūnām* = for all animals, *sarvapāpa kṣhayaḥ* = erases all sins, *bhavēt*=happens.

Explanation: A person is interested in things that give happiness. His actions are bound by past karmas. As long as a person has impurities in the mind and heart they cannot escape from illusions of māya. Persons in the clutches of māya can escape sadness by saying pañcākṣhari maṁtra with devotion. Their ignorance gives way to knowledge of Paraśhiva leading them to eternal happiness.

There is meaning to the words 'viśuddhō vā'. The person may be in the righteous path. He may have purity in his mind. Yet there are numerous obstacles for him to pass through. So he should be careful and guard himself from falling into the pit of ignorance. The force of evil stays far away from a person saying the pañcākṣhari maṁtra at least once. His journey is easier and enjoys eternal happiness.

CEÉĀ! śāÉÇĀ āĀAvÁæ «zĀĀVÉĒ ,ĀPĀ`ÁUĀÉĒĀ
|

“sĀAiÉĒĒ”sĀEAIĀĀB ,ĀĀĀ”sĀĀ ,Ávī
¥ĀĀgĀĀµĀxĀĪ¥ĀæzĀ-ĀĒĀB

Anyēpi bahavō maṁtrā vidyāntē sakalāgamē

Bhayō bhūyaḥ samabhyāsāt puruṣhārthapradāyinaḥ 40

JµĀ āĀAvĀBæ āĀĀÁ±AQŪjĀ±ĀégĀ¥Āæw¥ĀzĀPĀB |
,ĀPĀÈzĀĀZĀŅgĀuÁzĒĒā ,ĀĀĀĪ'Ç¥ĀæzĀĀiĀĀPĀB

Ēṣha maṁtraḥ mahāśhaktirīśhvarapratipādakaḥ

Sakṛduccāraṇādēva sarvasiddhipradāyakaḥ 41

Translation: *sakalāgamē* = in all āgamas, *Bhayō bhūyaḥ* = repeatedly, *samabhyāsāt* = says whole-heartedly, *puruṣhārtha pradāyinaḥ* = gives the desired, *Anyēpi*= other, *bahavō maṁtrā*= many maṁtras, *vidyāntē* = exists.

Īśhvaraḥ pratipādakaḥ = refer to Īśhvara, *Ēśhaḥ maṁtraḥ* = this paṁcākṣhara maṁtra, *mahāśhaktir* = has great powers, *Sakṛut* = at least once, *uccāraṇādēva* = says, *Sarva siddi pradāyakaḥ* = fulfills all desires.

Explanation: There are many āgamas. They contain innumerable maṁtras. Through those maṁtras one can achieve boons. But they are destructive. But paṁcākṣhari maṁtra is different. This maṁtra is under Paraśhiva. So immense happiness results by saying the maṁtra. Saying the maṁtra at least once with devotion gives enormous benefits.

¥AAZÁPÀëjÄA ,ÀªÄÄZÁÑAiÄÄø ¥ÄÄµÀà °AUÉÄ
«¤Që¥ÉÄvī |
AiÄÄ,ÀÛ,Àª ªÁd¥ÉÄAiÄiÁÉÁA ,À°À,Àæ¥sÀ®«ÄµÀävÉÄ
Paṁcākṣharīm samuccārya puṣhpari līngē vinikṣhipēt
Yastasya vājapēyānām sahasraphalamishyate 42

CVB°ÉÆÄvÀæA vÀæAiÉÆÄ ªÉÄzÁ AiÄÄeÁÖ±ÄÑ
§°ÄÄzÀQëÄuÁB |
¥AAZÁPÀëgÀd¥Ä,ÉävÉÄ PÉÆÄIâA±ÉÄÉÁ! ÉÉÆÄ
,ÀªÀiÁB
Agnihōtram trayō vēdā yajnāśhca bahudakṣhInāḥ
Paṁcākṣharajapasyētē kōṭyamāśhēnāpi nō samāḥ 43

Translation: *yah* = the one, *Paṁcākṣharīm* = the five letters, *samuccārya* = says in high pitch, *līngē* = on līnga, *puṣhpari* = flowers, *vinikṣhipēt* = offering, *tasya* = that person, *sahasra vājapēyānām* = performing 1000 vajapeya yajñas, *phalam* = rewards, *ishyate* = gets them.

Agnihōtram = agnihotra (worship from fire), *trayō vēdā* = three Vēdas, *ca* = also, *bahudakṣhInāḥ yajnāśh* = many rewarding yajñas, *yētē* = all these, *japasya Paṁcākṣhara* = saying paṁcākṣhara maṁtra, *kōṭyamāśhēnāpi* = one out of a ten million, *nō samāḥ* = is not equal.

Explanation: Paṁcākṣhari maṁtra is said heartily with the understanding of each letter of the maṁtra. The maṁtra influences the mind and heart to be under its control. The result is purity of the mind and heart which leads to salvation.

Performing yajñas, dāna, reading of Vēdas and other works without purity of mind is a waste. The benefits achieved from them are not equal to the benefits achieved through paṁcākṣhari maṁtra. This confirms the greatness of the maṁtra.

¥ÀĀGĀ ,ĀÉĀAzĀAiÉĀĀVazĀæB ²ĀĀeĀÕĒ¥ĀĀGĀAiĀĀtB
|
¥ĀĀZĀPĀĕgĀĀ ,ĀĀĀĀZĀÑAiĀĀð
ĒĀGĀPĀĒĀĀßzĀvĀGĀAiĀĀvī
Purā sānaṁdayōgimdraḥ śhivajñānaparāyaṇaḥ
Paṁcākṣharam samuccārya nārakānnudatārayat 44

¹zÁÝ÷ā ¥ĀĀZĀPĀĕgĀ ,Āā ,Āā ±ĀvĀĒĀAzĀB ¥ĀĀGĀ
āĀĀāB |
ĒĀGĀPĀĀ ,ĀéUĀðĀĀĀPĀGĒĀĀvī ,ĀAVgĀ ,Āā | ¥Ā | ĒĀB
Siddhā Paṁcākṣharasyāsyā śhatānaṁdaḥ purā muniḥ
Narakavargamakarōt saṁgirasyāpi pāpinaḥ 45

G¥ĀĀĀĒĀāB ¥ĀĀGĀ AiÉĀĀVĀ āĀĀvĒæĀuĀĒĒĒĀ
¹ĉpāĀiĀĒī |
®ŚpĀĒĀĀgĀĀĒĀĀ±ĀĒĀZĒÑōĒĀ±Ā ,ĀÛç¥ĀæāĀPĀÛōĒv
ĀāĀīī
Upamanyah purā yōgī maṁtrēnānēna siddhimān
Labdha vānparamēśhānāccaivaśhāstrapravaktrutām 46

ā¹µĀÖ āĀĀĀZĒĀĀZĀā āĀĀĒĀAiĒĒĒ
āĀĀPĀÛQ°āµĀB |
āĀĀvĒæĀuĀĒĒĒĒĀ ,ĀA¹zĀP
āĀĀvĒĒ¹éĒĒĒsˆˆsĀāĒĒī

Translation: *Purā* = earlier (first), *śhiva jñāna parāyaṇaḥ* = one with Śhiva knowledge, *sānaṁda yōgimdraḥ* = sānaṁda gaṇēśhvara (person reaching certain status), *Paṁcākṣharaṁ* = the five letters, *samuccārya* = says in the form of vācaka, *nārakān* = those are not in heaven, *udatārayat* = assist them.

purā = in old times, *śhatānaṁdaḥ muniḥ* = sage śhatānaṁda, *Paṁcākṣharasya asya* = from the paṁcākṣhara maṁtra, *Siddhā* = siddhi, *pāpinaḥ saṁgirasya* = the sinner sangria, *Narakaṁ āpi* = including the place hell, *svargam akarōt* = changed to heaven.

purā = ancient times, *anēna maṁtrēṇa* = from this paṁcākṣhara maṁtra, *siddhimān* = siddha person, *Upamanyaḥ yōgī* = Śhivayōgi name upamanyu, *parama ēśhānāt* = from Paraśhiva, *śhaiva śhāstra pravakrutām* = the secret of śhaiva philosophy, *Labdha vān* = received.

muktakilbiṣhāḥ = free from sins, *Vasiṣṭha vāmadēvādyā munayō* = sages vasiṣṭha vāma and others, *anēna Maṁtrēṇa* = from this maṁtra, *saṁsiddhā* = including siddha persons, *abhavan* = became, *mahātējasvinaḥ* = great sages.

Explanation: There are innumerable benefits from paṁcākṣhari maṁtra. To list a few; sage Sānaṁda acquired Śhiva knowledge from this maṁtra. He freed all sinners from hell. Sage Śhatānaṁda changed the place of the sinner śhaṁgīraṇa's to heaven. Upamanyu became very fond of Śhiva. Vasiṣṭha, Vāmadēva, and other sages acquired great status because of paṁcākṣhari maṁtra.

ṣæ°ÁäçÃ£ÁÁ ZÀ zÉÃ°À£ÁÁ dUÀvÀìÈµÁÖ÷âç
PÀ°ÀÄôTÂÃ |

°ÀÄAvÀæ,Áâ,ÉâôÊ°À °ÀiÁ°ÁvÁä ävi
,Á°ÀÄxÀðâ°ÀÄÄ°ÀeÁAiÄvÉÃ

Brahmādinām ca dēvanām jagatsṛuṣṭyādi karmaṇī |

Translation: *ca*= and, *Brahmādinām dēvanām* = Brahma and other divines, *asya ēva Maṁtrasya māhātmyāt* = from the effects of this maṁtra, *jagatsṛṣṭyādi karmanī* = in the works of creation, existence and destruction, *Sāmarthyā* = the power, *mupajāyatē*= took birth.

Explanation: The power of this maṁtra is vast. The divines - Brahma and Viṣṇu who rule this world got their power to create, to exist and to destroy from this maṁtra.

There are numerous maṁtras in Vēdas, āgamas and other divine scriptures. Some of them are created for acquiring wealth, some are created for acquiring children, and some are created for seeking heaven. Yet they do not provide eternal happiness. Salvation or freedom from the cycle of birth, existence and death is the only real happiness. The power to achieve the freedom from the cycle of birth is in paṁcākṣari maṁtra. It is the reason why this maṁtra is far superior against performing yajñas and yāgas. Basavaṇṇa summarizes the greatness of the paṁcākṣari maṁtra in the following vacana.

Elephant is scared of ankusha*,
Mountain is scared of diamond,
Darkness is scared of light,
Forest is scared of fire,
Sin is scared of name
Kūḍalasaṁgama.

(* Ankusha is the tool used to tame an elephant).

In the next vacana of Basavaṇṇa says that the name Kūḍalasaṁgama is kāmādēnu (a mythical cow that fulfills the wishes of divines and humans).

Japa, tapa, and routines are instructions to me
Your name is maṁtra for me,
The name of Śhiva is taṁtra for me,
Kūḍala Saṁgamadēvaiah

Your name is Kāmadēnu for me.

There is nothing that cannot be achieved through the use of pañcākṣhari maṁtra. Yōgi Sānaṁda Gaṇēśha purified all sinners in the hell by this maṁtra. Vasiṣṭha, Vāmadēva and other sages became great with this maṁtra. Even Brahma, Viṣṇu and other divines enjoy their power to create, exist and destroy are from this maṁtra.

Q«Ä°À §°ÄÄ©üGÄÄPÉÛöÊ°ÄÄðAvÄæ°ÉÄÄÄÄÄ
°ÄÄ°ÄvÄä
¥Äæt°Ä,Ä»vÄ°ÄiÄzË ÄiÄÄ,ÄÄÛ ¥ÄÄZÁPÄëgÁRâ°Äiï |
d¥Äw ¥ÄgÄ°ÄÄ°sÄPÄÛ÷â ¥ÄÇdÄiÄÄÆi zÉÄ°ÄzÉÄ°Ä°Äiï
,Ä UÄvÄzÄÄjvÄ\$ÄzsÉÆÄ °ÉÆÄPÄë ®Që÷äÄÄ
¥ÄæÄiÄiÄw ||

*Kimiha bahubhiruktairmaṁtramēnaṁ mahātmā
Prāṇavasahitamādav yastu pañcākṣharākhyam |
Japati paramabhaktyā pūjayan dēva dēvam
Sa gataduritabarīdhō mōkṣha lakṣhmīṁ prayāti ||*

49

Translation: *iha* = here, *bahubhiruktaiaḥ* *Kim* = why mere talking? *yastu mahātmā* = which great person, *adav Prāṇavasahitam* = with primay prāṇava, *pañcākṣharākhyam maṁtramēnaṁ* = pañcākṣhara maṁtra, *paramabhaktyā* = the devoted, *dēva dēvam* = the god of gods, *pūjayan* = while worshipping, *Japati* = performs *japa*, *gataduritabarīdhō* *Sa* = one who is out of sins, *mōkṣha lakṣhmīṁ* = salvation, *prayāti* = receives.

Explanation: There are not enough words to describe the benefits from pañcākṣhari maṁtra. Many great sages have praised this maṁtra. Its glory has been widely written in Vēdas, Āgamas and purāṇas. The performer of Śhivayōga utilizes this maṁtra for his benefit and to reach his goal of escaping the cycle of birth.

9 Bhaktimārga Kriyā sthala

In this section different forms of devotion and their greatness are described. Devotion occupies the highest position for achieving freedom from the cycle of birth. Jñāna and other yōgas do not provide humility. It can be achieved only through devotion. It leads people to divinity.

ˆˆsÅÆwgÄÄzÁæPÀë ,ÄAAiÄÄÄPÉÆÛÃ °AUÄzsÁjÃ
 ,ÄzÁ²ÄB |
 ¥ÄÄZÁPÀëgÀd¥ÉÇÄzÉÆåÄVÃ ²ªÄˆˆsÀPÀÛ Ew ,ÄäÈvÀB
Bhūtirudrākṣha saṁyuktō liṁgadhārī sadāśhivaḥ |
Pañcākṣharajapōdyōgī śhivabhakta iti smṛtaḥ 1

Translation: *Bhūtirudrākṣha saṁyuktā* = Wearing vibhūti and rudrākṣhi, *liṁgadhārī* = wearing liṁga, *sadā* = always, *śhivaḥ Pañcākṣhara japōdyōgī* = says Śhiva pañcākṣhari maṁtra, *śhivabhakta iti*=devotee of Śhiva, *smṛtaḥ* = has been said.

Explanation: This verse describes the outward view of a Śhiva devotee. A devotee of Śhiva wears bhasma and rudrākṣhi daily. They make his body free from diseases and clear all impurities of his mind. With pure mind he always wears liṁga and prays with pañcākṣhari maṁtra to learn its secrets. He feels that his work is for Śhiva and he realizes that he is part of Śhiva. With these he gets the knowledge that he is no different from Śhiva and he is Śhiva himself.

±ÄæªÄtA QÃvÀðÆÄÄ ±ÄÄˆˆsÉÆÄB ,ÄägÄtA
 ¥ÄzÀ,ÉÄªÆÄªÄi |
 CZÀðÆÄÄ ªÄAzÀÆÄÄ zÁ,ÄåA
 ,ÄRåªÄiÁvÀäªªÉÄzÀÆÄªÄi |
Śhravaṇaṁ kīrtanaṁ śharāmbhōḥ smaraṇaṁ pādasēvanam |
Arcanaṁ vaṁdanaṁ dāsyarṇ sakhyamātmanivēdanam 2

Kṛ̥āā Ḥāā«zsÁ ṽsÀQÛB ¥ÉÇæĀPÁÛ zÉĀāÉĀḤ
±AAṽsĀĀḤ |

zĀĀ®ḥsÁ ¥Á|ḤĀĀ ṽÉĀĀPÉĀ ,ĀĀ®ṽsÁ
¥ĀĀtāPĀāĀĀḥuĀāḥ

Ēvar̥ṇṇaḥ navavidhā bhaktiḥ prōktā dēvēna śhar̥mbhunā |

Durlabhā pāpināṁ lōkē sulabhā puṇyakarmaṇām 3

Translation: *śhar̥mbhōḥ* = Śhiva, *Śhravaṇaṁ* = stories, *kīrtanaṁ* = singing hymns, *smaraṇaṁ* = remembering, *pādasēvanam* = serving, *Arcanaṁ* = worship, *var̥ṇḍanaṁ* = salutation, *dāsyam* = serve, *sakhyam* = happiness, *ātmanivēdanam* = submitting oneself, *Ēvar̥ṇṇaḥ* = this way, *navavidhā bhaktiḥ* = nine types of devotion, *dēvēna śhar̥mbhunā* = from Śhiva, *prōktā* = has been said, *lōkē* = in the world, *pāpināṁ* = to the sinners, *Durlabhā* = not available, *puṇyakarmaṇām* = for the devotees, *sulabhā* = is easy.

Explanation: The two verses explain the types of devotion. There are nine different types of devotion. They are: Śhivakathāśhravaṇa (listening to stories of Śhiva), Kīrtana (sings the glory of Śhiva), Smaraṇa (remembers his name), Pādasēva na (serves at his feet), Arcana (worshiping), Var̥ṇḍana (gives salutation), Dāsyā (as a servant), Sakhyā (as a friend), and Ātmanivēdana (open hearted). The first seven are the precursor for the last two types of devotion. The last one, Ātmanivēdana is the highest devotion that a devotee can achieve. Each of the devotions is described.

Śhravaṇa bhakti: Anubhāvi is a person who learns the truth about the soul. Listening to the speeches of Anubhāvi with devotion is called śhravaṇabhakti. His talk is not like that of an ordinary person that causes hatred, happiness, sadness, and other feelings. But the talk of Anubhāvi makes people to be happy without any sadness or even to think about them. His talk may be bitter outside but sweet for the mind. This is the reason Basavaṇṇa says that vacanas of elders are 'a stream of milk, puddle of brown sugar, sand of sugar, waves of sugar, ...'

Devotees lose impurities of mind by listening to the vacanas of elders. Vacanas stops the wandering mind and steers it to learn the soul. The secrets of the soul are learnt only by listening. Śhruti says:

±ÀÄævÁé vÀådw zÀÄÄÄðwA | ±ÀÄævÁé

zsÀÄÄðA «eÁÉÁw ||

±ÀÄævÁé vÀvÀÛ÷éA «eÁÉÁw | ±ÀÄævÁé

eÁÖÉÀÄÄÄÁ¥ÉÇBÃw ||

Śhrutvā tyajati durmatir̥ | Śhrutvā dharmam vijānāti ||

Śhrutvā tattvaṁ vijānāti | Śhrutvā jñānamavāpnōti ||

A person listening to the words of Guru changes his bad ways. He learns about morality. He learns about the philosophy of Śhiva. He finds equality with the soul that makes him rich with knowledge. Is it possible to learn about the soul without listening?

Listening is important whether one understands or not. A person realizes its benefits in time. The following vacana of Basavaṇṇa says:

Lord, make me lame
Not to wander here and there.
Lord, make me blind
Not to peek here and there.
Lord, make me deaf
Not to hear this and that.
Apart from Your śharaṇas feet
Make me not to hear other things
Kūḍalasaṁgamadēvā.

Śhravaṇa is to desire only for Śhiva names; Śhiva stories and Śhiva philosophy. With this type of devotion a devotee does not desire for any thing else. The following vacana of Jēḍara Dāsimaiyya says:

Cannot accept an elephant
Cannot accept enormous wealth

Cannot accept the biggest kingdom
Give śharaṇas good words for a second
Is like giving self, Rāmanātha!

The following vacana of Cennabasavaṇṇa says:

Without rope and tools
Can you get water from a deep well?
Possible with steps!
With vacanas
Our elders built steps
To reach the heavens!
To clean man's taints
Śharaṇas gave us the vacanas
Illuminated with knowledge
Kūḍala Cennasaṁgaiya!

Water in a deep well is useless without a rope and a vessel. They are not required if steps exist to reach the water. Similarly, knowing that heaven exists is not enough. A person should possess the knowledge of how to reach it. Reading and listening give him the required knowledge.

Kīrtana bhakti: Basavaṇṇa says the following about kīrtana devotion:

Worship eight ways and serve.
See the worship completed,
Sing the songs of Śhiva,
Play happily in front of Śhiva,
Have devotional discussions,
They join with Kūḍalasaṁgaiah.

A devotee performs kīrtana without any reservation. How long does a devotee sing? Again Basavaṇṇa says:

Till chest expands to limit
Till the mind gets exhausted

Till the tongue cannot play
Bring your name for me, O father,
Playing legs are not tired,
Seeing eyes are not tired,
Singing tongue is not tired
What else can be done?
Worshipping mind is not tired
What else can be done?
Listen Kūḍalasaṅgama
Anxious to unite you.
Sing with devotional inspiration till the body is tired
but not to experience tiredness. It is kīrtana bhakti.

Smaraṇa bhakti: Basavaṇṇa says:

Before sunrise by remembering liṅga
Early death is avoided from time of karma;
Worship of Liṅga avoids the illusion of māya
Seeing your form is feast for eyes;
Being close and to say śharaṇu
Worship of jaṅgama unites with kūḍala

A person worships liṅga at sunrise. It avoids early death from karma. Jaṅgama worship leads to unity with Paraśhiva. With unity a devotee escapes from the cycle of birth.

The following vacana of Basavaṇṇa says:

Cakōra bird worries for moonlight
Lotus flower worries for sunrise
Bee worries to drink sweet nectar
I worry to remember Kūḍala Saṅgamadēva.

A devotee of Śhiva is like a cakōra bird that remembers the moonlight; a lotus-flower remembering the daybreak and a bee thinking of sweet nectar. With devotion sins go away.

The brave forgets his weapon in battlefield

Does the enemy forget to strike?
Forget to remember you
Does the sin forget compass?
Remembering Kūḍalasaṁgaiah
Sins melt away like wax in fire.

Enemy is sure to kill a brave person who forgets to fight on the battlefield. Sins increase to a person who forgets to pray Śhiva and leads to his destruction. The only way to avoid sins is to pray Śhiva. It melts away sins like wax melts in fire.

Pādasēvana bhakti: Several vacanas of Basavaṇṇa explain Pādasēvana bhakti as:

Cannot be in top without in the bottom,
Can milk a cow not being lower?
Being in top does not wish to suffer in hell,
Place me at the feet of śharaṇas
The great donor is Kūḍalasaṁgamadēvā.

To milk a cow one should sit near the legs of cow. Similarly to give up anger and pride one should seek the blessings of Paraśhiva.

Do not wish for Brahma status,
Do not wish for Viṣṇu status,
Do not wish for Rudra status,
Do not wish any other status,
Kūḍalasaṁgamadēvā, make me
Learn at the feet of your devotees.

In this vacana, Basavaṇṇa says that the position near the feet of a śharaṇa is far superior to the positions of Brahma, Viṣṇu and Rudra.

Crow rests on golden pinnacle
Make shoes for master to enjoy
Make shoes for śharaṇas feet

*‘Karmāvalarṁbinaḥ kēcit kēcit jñānāvalarṁbinaḥ |
Vayaṁ tu Śhivabhaktānāṁ pādukasyāvalarṁbinaḥ’||*
Kūḍalasaṁgamadēvā, humbly request
Please sanction only this boon.

In the above vacana, Basavaṇṇa says that he rather be the shoes for master Paraśhiva rather than a golden pinnacle. Crows sit on the golden pinnacle and tarnish it. His ways among śharaṇas is explained in the following vacana:

Does not climb a coach in the presence of jaṁgama
If climbed karma does not cease. What reason?
Reason is ahead is the hanging tree.
Cannot stay in the seat when jaṁgama comes
If stayed karma does not cease,
What is the reason? Ahead comes,
May end with sits on brick on fire.
Cannot stand in front of jaṁgama with pride
If stood karma does not cease, what reason?
Ahead may sit with hands tied.
Fear for the troubles that might come,
Appearance of devotees considered as You,
Became brutya* Kūḍalasaṁgamadēvā

* Follower of Brutyācāra

Getting into a coach, sitting or standing with pride in front of learned is not acceptable for a devotee. He shows respect by not engaging in such activities. He follows bhrutyācāra strictly. This type of service to guru-liṁga-jaṁgama is Pādasēvana bhakti.

Arcana bhakti: Basavaṇṇa says:

Waking up in morning bring water and leaves,
Before time passes away worship liṁga,
After time passes away who knows you?
Before time passes away, before death comes,
Do the work of Lord Kūḍala Saṁgamadēva.

Worship Paraśhiva in the morning by bringing water and flowers. Worship before time passes and before death. No one can worship Paraśhiva after his time ceases.

Again Basavaṇṇa says:

Before white hair in cheeks,
Before wrinkles in face,
Before the body becomes frail,
Before the loss of teeth,
Before having bent back,
Before being burden to other,
Before putting hands on legs,
Before taking cane support,
Before the wrath of old age comes,
Before death touches,
Worship Kūḍala Saṃgamadēva.

Worship Paraśhiva before becoming frail due to old age and before death. After death there is no worship. Conquer death through worship of Paraśhiva

Samsāra is like a lamp in air
Wealth is like people in market place
Don't be spoiled trusting the wealth
Without forgetting, worship Kūḍala Saṃgamadēva.

O man, have no love that fades
The wealth is like light of fading moon,
Worship Kūḍala Saṃgamadēva without fail
Give status that does not fade.

The wealth that we accumulate is like the lamp placed in wind. It is also like the people in a market place. Wind may blow the light out and people may leave at any time. Similarly wealth may be lost any time. So Basavaṇṇa suggests seeking eternal happiness by worshiping the Lord. Also worship guru and jaṃgama the forms of liṃga.

Varṇdana bhakti: Varṇdana is to show respect.
In the following vacana Basavaṇṇa says:

Seeing Śhiva devotee
Salute him to the contents of eyes
It makes you loose sins of seven births!
Salute by touching the feet with devotion
It is like touching gold!
Association of śharaṇas of creator Kūḍalasaṁgama
Look, it keeps you free from the cycle of birth.

Saluting an on coming śharaṇa eliminates sins of the past seven lives. Touching his feet is like the touch of gold that changes the form of iron. Associating with Śhiva śharaṇas frees from the cycle of birth. The changes that occur are described in the following vacana of Basavaṇṇa:

With heart joins heart body does not melt
With the touch does not excite
With the look does not tears
With talk does not stammer
They are the symbol of devotion Kūḍalasaṁgama
Without them I am a pretender.

In the presence of a guru, a devotee exhibits eight types of emotions. A devotee stands in front of a guru like a pillar with his mind and heart steadfast. This is called staṁbha or standing tall; sweating; hives (hair on body standing - rōmāṁcana); Stammers; pale face (vivaraṇa); shaking (kaṁpana); tears in eyes (aśhru); and forgetfulness (pralaya). Devotion sprouts with these characters in the body and mind. Further Basavaṇṇa says;

Your name filled in talk,
Your form filled in eyes,
Your glory filled in ears,
Your memory filled in mind,
Kūḍalasaṁgamadēvā

Your feet occupied by me.

A devotee talks about Śhiva with his eyes filled with form of Śhiva, his ears hear the glory of Śhiva, and his mind filled with Śhiva. He is at his feet. These are some of the feelings for vaṁdanā bhakti or vaṁdanā devotion.

Dāsyā bhakti: Basavaṇṇa says in the following vacana:

How can say a bhakta?
Without disassociating bhavi,
How can say a mahēśhvara?
Without renouncing wealth and women of others
How can say a prasādi?
Without feelings of good and bad as equal.
How can say a prāṇalīṅgi?
Without soul being steadfast.
How can say a śharaṇa?
Without suppress of sense organs.
How can say an aikya?
Without escaping the cycle of birth.
I do not know this type of routines or vratas
I know as servant of śharaṇas
Performs bhrutyācāra
Kūḍalasaraṅgamadēvā

It is not important for a devotee to follow the routines of śhaṭsthālas and the five ācārās mentioned earlier. It is important to follow the ways of the learned to seek salvation. It is the true path and the secret for dharma.

The following vacana of Basavaṇṇa talks about the benefit of dāsyā devotion:

With devotee comes to house of devotee
He should perform bhrutyācāra.
The host feet if washed by the guest
It is bad for all past devotion
Walking thousands of steps

Devotee to see devotee is sadācāra
Jointly to perform dāsōha
Kūḍalasaṅgamadēvā joins them.

Dāśya devotion is to perform dāsōha to serve devotees. Dāśya devotion is performed ignoring the status, rank and groups of the people that he serves.

Sakhya bhakti: The following vacana by Cennabasavaṇṇa says:

Any can remember you but I do not
The reason, my mind is you
Any can worship you but I do not
The reason, my body is you.
Any can offer you, but I do not
The reason, have offered everything to you.
This is the reason, as per śhruti saying
'Bhakta dēhika dēva, dēvadēhika bhakta'
Touching you became one,
Kūḍala Cennasaṅgamadēvā

This vacana expresses peak devotion when a devotee unites with Paraśhiva. With unity there is no difference between the devotee and Paraśhiva. They are one and the same. They cannot be separated. They are like the river water that cannot be separated with the river joining the ocean. With unity a devotee cannot remember or worship or offer to Paraśhiva. This is Sakhya bhakti that has no difference between guru and the disciple. With unity they have no differences between their walk, talk, and all other things. Their relation is like husband and wife.

The following vacana of Basavaṇṇa says:

What can I say the news of husband's house
Does not like knowledge of body,
Does not see without losing dirt of eyes,
Cannot be touched without washing hands,
Cannot be covered without washing feet

This way cleansing the entire body
I am with Kūḍalasaṃgamadēvā.

Guru and the disciple unite without any differences between them. This makes the senses pure and the mind stands still with the image of Paraśhiva.

Ātmanivēdana bhakti: The following vacana of Allamaprabhu says:

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 Guhēśhvarā.

Jīva learning that I am Śhiva cannot be Śhiva. The body learns. Liṃga is the learned. Without the difference between jīva and liṃga the feeling for unity increases. Then the entire body of a śharaṇa is filled with the image of guru in the form of Paraśhiva. All his belongings are offered to guru. The following vacana of Basavaṇṇa says;

The eyes see jaṃgama as its food,
The ears hear jaṃgama as its food,
The nose smells jaṃgama as its smell,
The mouth talks jaṃgama as its food,
The skin covers jaṃgama as its food,
Give swelled love of heart,
Offer and give everything
For your śharaṇa's Kūḍalasaṃgā

A devotee with ātmanivēdana bhakti offers his devotion to Śhiva. He forgets himself to become one with Paraśhiva.

CzsÀªÉÄÄ ZÉÆÄvÀÛªÉÄÄ ¢Á| AiÄÄvÀæ

PÄÄvÀæazÀÆfðvÁ |

ªÄvÀðvÉÄ ±AAPÀjÄ ¨sÀQÛ,Ài ¨sÀPÀÛ Ew VÄAiÄÄvÉÄ

Adhamē cōttamē vāpi yatra kutracidūrjitā |

Vartatē śhāmīkarī bhaktissa bhakta iti gīyatē

4

¨sÀQÛB ¹ÜjÄPÀÈvÁ AiÄÄ¹äfi ¢ÉÄèÄAZÉÄ ¢Á

çéd,ÄvÀÛªÉÄÄ |

±ÄÄ¨sÉÆÄB |æAiÄÄ,Ài «¥Äæ±ÄÑ fÀ |æAiÉÆÄ

¨sÀQÛªÄfðvÀB

Bhaktiḥ sthīrikṛtā yasmin mlēmchē vā dvijasattamē |

Śhāmbhōḥ priyassa vipraśḥca na priyō bhaktivarjitaḥ

5

Translation: *Adhamē ca uttamē vāpi* = either bad or good, *yatra kutra cit* = In others, *ūrjitā śhāmīkarī bhaktissa*= highest devotion with Śhiva, *Vartatē* = exists, *bhakta iti gīyatē*= is said as devotee, *mlēmchē* = in an illiterate, *vā* = or, *dvijasattamē* = in a bramin, *yasmin Bhaktiḥ sthīrikṛtā* = the one with firm devotion, *sa Śhāmbhōḥ priyaḥ* = Śhiva is fond of him, *ca* = also, *bhaktivarjitaḥ vipraḥ* = bramin without devotion, *na priyō*= is not liked.

Explanation: Gīte 5-18 says;

«zÁå «fÄAiÄÄ,ÄA¥ÄfÉfÄ ¨ÁæªÄäüÉÄ UÄ« ¢Ä¹Ûx|

±ÄÄx ZÉÊªÄ ±Äé¥ÁPÉÄ ZÄ ¥ÄArvÁB ,ÄªÄÄZÄ²ðfÄB

Vidyā vinayasaṁpannē brāhmaṇē gavi hastini |

Śhuni caiva śhvapākē ca paṁḍitāḥ samadarśinaḥ ||

Knowledge of cow, elephant and/or a dog is similar to youths whether he is a Brahmin or from a lower class. People are classified to different classes forgetting the teachings of Gīte. But śharaṇas do not have this kind of notion. They see Paraśhiva in all persons. For them a Brahmin is not superior or a lower class person is not inferior. They are all the same. They may engage in different types of work with different grades.

Devotion does not belong to any one group of people. Śhiva is fond of his devotees irrespective of their birth and work. Shanmukha Swamy says:

Whether a Brahmin, warrior, merchant, or servant
 Whatever caste he may be born,
 With blessings of guru, wearing liṅga on chest
 He is superior
 He is the master of the universe, Akhaṁḍēśhvara.

How is it possible to say that Mādāra Haraḷaiah, Dōhara Kakkaiyah, Āṁbigara Cavḍaiyah, and other śharaṇas belong to inferior class?

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Sā bhaktirdvividhā jñēya bāhyābhyāntarabhēdataḥ |
Bāhyā sthūlāntarā sūkṣmā vīramāhēśhvarāḍṛutā 6

Translation: *Sā bhaktiḥ* = that devotion, *bāhya abhyāntara bhēdataḥ* = outside and inside, *dvividhā jñēya* = is of two type, *Bāhyā sthūlā* = outside devotion is for stūla body, *āntarā* = inside, *sūkṣmā* = is for sūkṣma body, *vīramāhēśhvarāḍṛutā* = vīra mahēśvara is fond of sūkṣma.

Explanation: Devotion is of two types namely *bāhya* or outward and *abyāntara* or inward. *Bāhya* devotion is *sthūla* and *abyāntara* devotion is *sūkṣma*. *Vīramahēśhvaras* and *Vīraśhaivas* practice both types of devotions. Both are related and are exhibited by devotees.

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Simhāsanē śhuddhadēśhē suramyē ratnacitritē |

Translation: *suramyē* = beautiful, *śhuddha dēśhē*= calm *ratnacitritē* *Simhāsānē*= decorated place, *Śhivaliṃgasya* = Śhivaliṃga, *yā* = which, *pūjā* = worship, *sā bāhyā bhaktir ucyatē* = is said as outside devotion.

Explanation: Worship of liṃga sitting in a calm, clean and beautiful place brings peace to mind. The place and the liṃga are decorated for worship. This type of worship is bāhya devotion. During the worship there is no room for the feeling of 'I'. This is a type of worship that is performed with great splendor and also in seclusion.

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Liṃgē prāṇaṃ samadhāya prāṇē liṃgaṃ tu śhāmbhavam |
Svasthaṃ manastathā kṛtvā na kiṃcicirṃtayēdyadi 8

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Sābhyamtarā bhaktiriti prōcyatē śhivayōgibhiḥ |
Sā yasminvartatē tasya jīvanam bhrashtaḥbījavat 9

Translation: *Liṃgē* = in Liṃga, *prāṇaṃ* = the soul, *samadhāya* = placing, *prāṇē* = soul, *śhāmbhavam liṃgaṃ*= Śhivaliṃga, *tu* = and, *manas Svasthaṃ kṛtvā* = with steadfast mind, *tathā* = also, *yadi kiṃcit na cirṃtayēt*= Without any distractions, *Sā bhaktir* = that devotion, *aḥbhyamtarā iti* = inside devotion, *śhivayōgibhiḥ* = Śhivayōgis, *prōcyatē* = is said, *sā bhaktir* = that devotion, *Yasmin vartatē* = the one who has it, *tasya jīvanam* = his life, *bhrashtaḥ bījavat*= like a bad seed.

Explanation: The devotee establishes equality of his soul with liṁga. He is pure and calm without any disturbance of mind. He does not think anything but liṁga. His devotion is abyāntara devotion. It is like a seed that does not sprout yet it is good to eat. Similar is the life of a devotee. He is free from the cycle of birth but is useful for the good of the world.

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Bahunātra kimuktēna guhyādguyatarā parā |
Śhivabhaktirnasam̐dēhastayā yuktō vimucyātē 10

Translation: atra= in this, *Bahuna uktēna kim* = no use telling more, *guhyāt guhyatarā* = secret in secret, *parā Śhivabhaktiḥ* = inside devotion with high esteem, *tayā yukte* = person with that devotion, *vimucyātē* = frees from the cycle of birth, *na sam̐dēhas*= no doubt about it.

Explanation: Devotion is always better whether it is outside or inside the body. It is not correct to say one is better than the other. Without bāhya devotion aṁtara devotion is useless. Similarly, with aṁtara devotion bāhya devotion cannot yield results. Both types of devotion should be performed. Jealousy, anger and pride are removed by outside devotion and lust, love and others are dispelled with aṁtara devotion. The result is peace and happiness leading towards salvation.

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 AiÀÄxÉÊªÁAPÀÄgÀvÉÆÃ ©ÃdA ©ÃdvÉÆÃ ªÁ
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Prasādādēva sā bhaktiḥ prasādō bhakti sambhavaḥ |
Yathaiivāṁkuraṭō bījaṁ bījatō vā yathāṁkuraḥ 11

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Prasādapūrvikā yēyaṁ bhaktirmuktividhāyinī |

Naivya sā śhakyatē prāptuṁ narairēkēna janmanā

12

Translation: *Prasādādēva sā bhaktiḥ*= that devotion is blessed, *prasādō* = grace, *bhaktisaṁbhavaḥ*= rise of devotion, *Yathā aiva* = how, *aṁkuraṭō bījaṁ* = the primal seed, *yathā bījatō aṁkuraḥ*=how the tree from seed, *tathā*= similarly, *Prasāda pūrvikā*=got from prasāda, *muktividhāyinī* = for salvation, *yā iyaṁ bhakti*= responsible for devotion, *sā bhakti*= that devotion, *ēkēna janmanā*= in one life, *narair*= from human, *prāptuṁ*= to achieve, *Naivya śhakyatē*= is possible

Explanation: Abyāntara devotion is the prasāda as a result of Śhiva ciccakti (one of the power source of Śhiva). From that devotion the mind becomes pure. As a result the mind is capable of holding the image of Śhiva that shines in his body. It is the prasāda of Śhiva. Without abyāntara devotion steadfast mind is not possible for a devotee. Both bāhya and abyāntara devotions are the same. One of them is the seed and the other is the tree. It is not possible to tell which comes first. They are the precursor of salvation.

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Anēkajanma śhuddhānām śhrautas-mārtānuvartinām |

Viraktānām prabuddhānaṁ prasīdati mahēśhvaraḥ

13

Translation: *Anēka janma śhuddhānām*=being pure from many past lives, *śhrautas-mārtānuvartinām*=followers of smṛiti and śhruti, *Viraktānām*=saints,

prabuddhānaṁ = knowledgeable, *mahēśvaraḥ* = Paraśhiva, *prasīdati* = shows mercy.

Explanation: With pure mind and heart a Śhiva devotee in many lives worships Śhiva as suggested in śhruti and smruti (scriptures). With knowledge of Shiva a devotee shows rejection towards lust. The devotion of a devotee's past lives to Śhiva brings benefits.

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Prasannē sati muktōsbhūnmuktaśhśhivasamō bhavēt |

Alpabhaktyāpi yō martyastasya janmatrayātparam

14

Translation: *Prasannē sati* = merciful Śhiva, *muktaḥ abhūt* = is free from the cycle of birth, *mukta* = the one who is free, *śhśhivasamō bhavēt* = becomes Śhiva, *yō martya* = which man, *Alpa bhakty āpi* = from little devotion, *tasya* = that person, *janmatrayāt* = after three lives, *param* = salvation.

Explanation: Jīva is free from the cycle of birth with the blessing of Śhiva. He becomes Śhiva. Vīrāgama says;

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Bhramad bhamaracimtayām kiṭōspi bhramarāyatē |

Mama cimtā samākrāntō mama rūpō bhavēddhram

A caterpillar thinks of becoming a butterfly. Similarly jīva thinks of Śhiva to become Śhiva. A person who faces death with insufficient devotion becomes Shiva at the

end of three lives. With full devotion he becomes Śhiva in the current life.

The word 'Śhivasama' in the verse suggests that there is no one like Śhiva. Śhvētāśhvatarōpaniṣhat (6.8) says - '*natatsamaśhcābhyadhikaśhca druśhyatē*'. It says that there is no one equal to Śhiva or above Him. The sky has no equal or nothing above it. Jabāli śhruti twice says '*Śhivasvarūpō bhavati, Śhivasvarūpō bhavati*'. Viraśhaivas unite with Śhiva as one during the aikya sthala.

Vīrāgama says:

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Ēkāna janmanā muktirvīrānāmtu mahēśhvari |

Itarēshāntu śhaivanām muktirjanmatrayātparam ||

Viraśhaivas have salvation in the current life. Those who do not get salvation in this life lack complete devotion. They have salvation in their third life.

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ÁAUÁs£ÀÆå£Á ZÀ AiÀiÁ ,ÉÃªÁ ,Á ¨sÀQÛjw PÀvÀävÉÃ

Na yōniyamtrapīdā vai bhavēnnaivātrā samśshayah |

Sāmānyūnā ca yā sēvā sā bhaktirīti kathyatē

15

Translation: *yōniyaṁtrapīḍā vai* =sadness from pregnancy also, *Na bhavēt* = does not occur, *na ēva atrā saṁśhayaḥ*= no doubt about this, *yā sēvā*= which service, *Sāṁgā*= new method of devotion, *sā anyūnā bhaktiriti kathyatē*=is said as complete devotion.

Explanation: Jiva with ignorance loves things of smell. Jiva is sad at first with the association of flesh and blood in mother's womb. He experiences sadness during the nine months of pregnancy. He grows in the middle of

impurities that make him sad. He remembers the past during the eight months of pregnancy and his current state of sadness. Even in the ninth month of pregnancy jīva is sad to face the world. All these are called yōniyaṁtra pīḍe (birth related sadness). This type of sadness does not apply to jīva with past good deeds. Bṛuhajjvābālōpaniṣhat (7-2) says, 'na ca punarāvartatē, na ca punarāvartatē'. He has no punarāvartti or no sadness because of complete devotion. If there are any shortcomings then the devotion is not complete and such a jīva' receives salvation in three lives.

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 ¢ÀÀ£Æ¥Á¢aAvÁ AiÀiÁ ,Á ,ÉÃ¢Á ¢ÀiÁ£À¹Ã ,ÀäÈvÁ |
 d¥Á¢ ¢ÁZÀQÃ ,ÉÃ¢Á PÀ¢ÀÄð¥ÁÇeÁ ZÀ PÁAiÀÄQÃ
Sā punarbhidyatē trēdā manōvākkāyasādanaiḥ |
Śhivarūpādicirntā yā sā sēvā mānasī smṛutā |
Japādi vācakī sēvā karmapūjā ca kāyakī

16

Translation: *Sā* =that complete devotion, *manōvākkāya sādanaiḥ*= mind, talk, sense organs of body, *punaḥ*= again, *trēdā bhidyatē* = divided into three, *yā Śhivarūpādicirntā* =Remembering the image of Śhiva, *sā sēvā mānasī smṛutā* = that is māsa devotion, *Japādi sēvā* = devotion with japa, *vācakī* = is vācaki devotion, *ca* = and, *karmapūjā* = devotion that includes action, *kāyakī*= is kāyaka devotion.

Explanation: There are three kinds of devotion. They are 1) Mānasī (of mind), 2) Vācaki (through prayers), and 3) Kāyaka (by actions).

Mānasī devotion: A Śhiva devotee meditates and thinks about Śhiva all the time. Having the image of his guru or liṁga in the mind he forgets the influence of the world by closing his eyes. A wife when separated thinks of her husband. A devotee thinks of Śhiva in his heart and mind. This is Mānasī devotion.

Vācaki devotion: This is like the debater who tries to win over the hearts of the people with many different arguments. A devotee by way of discussion argues to win the blessings of Śhiva. This is vācaki devotion.

Kāyaka devotion: A devotee serves guru and jaṁgama with immense devotion. This is kāyaka devotion.

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Bāhyamābhyarṁtaraṁ caiva bāhyābhyarṁtaramēva vā |
Manōvākkāyabhēdaiśhca tridhā tadbhajanarṁ viduḥ 17

Translation: *tadbhajanarṁ* = that service, *Manōvākkāya bhēdaiḥ ca* =mind, talk and differences of body, *Bāhyam*= outside, *ābhyarṁtaraṁ*=inside, *vā* = and, *bāhya abhyarṁtara mēva* = as outside and inside, *tridhā viduḥ*= said as three types

Explanation: There are three types of services, namely, bhāhya (outside), bāhyābhyarṁtara (mix of inside and outside), and abhyarṁtara (inside). Worship of liṁga as per the rituals given by the guru is bhāhya. Bāhya-abhyarṁtara is to perform japa with the maṁtra given by the guru. Japa purifies mind and body. Abhyarṁtara is to praise Śhiva after purifying the body and mind.

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Anyātmaviditaṁ bāhyarṁ śharṁbhōrabhyarcanādikaṁ |
Tadēva tu svasarṁvēdyamābhyarṁtaramudāhṛtaṁ |

Translation: *Anyātma viditaṁ* = identified by another, *śharāmbhoḥ abhyarcanādikaṁ*=results from Śhiva worship, *bāhyaṁ* = outside, *tu*= but, *svasaṁvēdyam*= realized by himself, *Tadēva*= that worship (Śhiva), *ābhyāntaram udāhṛtaṁ*= is said as inside, *mahēśhapraṇaṁ* = worship and Śhiva dhyāna, *Manaḥ* = mind, *bāhyābhyāntaram ucyatē*=said as inside and outside.

Explanation: This verse describes the three types of worship.

Bhāhya worship: Worship of guru or liṁga with eight things called aṣṭōpacāra or with 16 things called śhōḍaśhōpācāra. This worship shows the height of devotion and brings joy and happiness to the viewers. This is bhāhya worship.

Bāhya-abhyāntara: This worship involves the entire body. The worshipper is completely absorbed in Śhiva, guru and liṁga. The mind is completely absorbed in the art of liṁga. In this worship both body and mind are in a state of equilibrium and grasps both visible and invisible forms of Śhiva.

Abhyāntara worship: This worship is not visible by others. It is performed within the body but without the knowledge of others. Basavaṇṇa glorifies this type of worship by the following vacana.

If cutting outside and worship outside
No result, no use
Look, happiness will not result.
So worship inside, how it is:
Not to harm any living things is first flower.
Control of sense organs and mind is second flower.
Being calm without anger is third flower.
Having no business* of any type is fourth flower.
Keeping good without bad is fifth flower.
Being hungry even after dinner and
A brahmācāri even after wondering is sixth flower.

Sumana is to pray Śhiva all the time. A devotee works to attain such a status. A true mind involves in the prayer of Śhiva. By constant uttering of the maṁtra the power of maṁtra yields prasāda to the devotee. It is not possible to obtain by reading or by having the knowledge of scriptures. Basavaṇṇa says;

If talked, it should be like pearl necklace,
If talked, it should be like the glow of ruby,
If talked, it should be like the rod of crystal,
If talked, liṁga should say yes, yes.

The body wears always the three symbols of Śhiva namely, vibhūti, rudrākṣhi, and liṁga. Śhivaleṁka Maṁcaṇṇa says;

To learn liṁga, must worship Śhiva
To purify the heart, must offer things to liṁga
They are the seed for learning,
They are the seed for knowledge,
They are the seed for salvation
It is the power to learn Paraśhiva
Iśhānamūrti Mallikārjuna.

Without the three symbols on the body, it is not a body.

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ZÉÊvÀâ£AA¥AÇªÀÖPÀªÀÄªÀii

Parīcadhā kathyatē sadbhistadēva bhajanarī punaḥ |

Tapah karma japō dhyanarī jñānarī cētyanupūrvakamam 21

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Śhivārthē dēhasamśhōshastapaḥ kṛuchrādi nō matam |
Śhivārcā karma vijñēyaṁ bāhyaṁ yāgādi nōcyatē 22

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Japaḥ pañcākṣharābhyāsaḥ prāṇavābhyāsa ēva vā |
Rudrādhyāyādikābhyāsō na vēdādhyayanādikam 23

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Dhyanaṁ śhivasya rūpādi cimtanātmādicimtanam |
Śhivāgamārtha vijñānaṁ jñānaṁ nānyārthavēdanam |
Iti pañcaprakārōsyaṁ śhivayaājñāḥ prakīrtitaḥ 24

Translation: *tadēva bhajanam* = that bajana (mass singing), *punaḥ*= again, *anupūrvakamam Tapaḥ karma japō dhyanaṁ jñānaṁ caity* = in order tapa, karma, japa, dyana, and jñāna, *iti Pañcadhā* = has five types, *sadbhiḥ* = learned, *kathyatē*= says

Śhivārthē = for Śhiva, *dēhasamśhōshas*= punishing the body, *tapaḥ*= tapas, *kṛuchrādi* = kruca (a form of punishing the body) and others, *nō matam*= is not tapa, *Śhivārcā*= worship of Śhiva, *karma vijñēyaṁ*= think as karma, *bāhyaṁ yāgādi nōcyatē*=outside things are not karmas.

Japaḥ pañcākṣharābhyāsaḥ= study of pañcākṣhara, *vā* = or, *prāṇavābhyāsa* = Study of prāṇava (Paraśhiva), *va*= or, *Rudra adhyāyādikā abhyāsō*= Study of

Rudra, *na vēdādhyayanādikam*= are not the study of Vēdas

śhivasya = Śhiva, *rūpādi cīnta* = remembers His forms, *Dhyanaṁ* = is dyana, *na atmādi cīntanam*= is not the concern about body, *Śhivāgamārtha vijñānaṁ jñānaṁ* = knowledge is the teaching of Śhiva, *na anyārtha vēdanam*= other teachings are not, *Iti*= this way, *ayaṁ śhiva yajñah*= this Śhiva yajña, *pañcaprakāra prakīrtitaḥ*= is told five ways.

Explanation: The above four verses describe five types of bhajane or yajñas. They are Tapa, Karma, Japa, Dhyāna and Jñāna.

Tapa: There are many performing rituals (vratas) that require difficult tasks from body. Subjecting body to collect things through hardship to worship Śhiva is superior to all other tapas.

Karma: True karma is to worship Śhiva and liṅga. The worship brings a devotee eternal happiness by freeing him from the cycle of birth. Other types of karmas do not lead the worshipper to eternal happiness.

Japa: Always utter pañcākṣari maṁtra repeatedly is called japa. This japa makes the sound as prasāda. The saying of Gīte (2-45) '*Vēda is triguṇātmaka, you are without traiguṇya*' is evidence for the study of Vēdas and other scriptures are not japa.

Dhyāna: Dhyāna is to think of Śhiva or other sacred forms of Śhiva. Yōgasūtra (3-2) says '*tatra pratyayaikatānatā dhyānani*'. Thinking of forms of body, the senses and other organs of body is not dhyāna. Dhyāna is to think only the forms of God.

Jñāna: To acquire the knowledge of Śhiva and his philosophies are called jñāna. Knowledge other than Śhivajñāna is not jñāna. They are illogical and are called Kutarkajanyajñāna.

CEÉÆÀ ¥AAZÀAiÄÄeÉÖÆÀ AiÄÄB ¥ÀÇdAiÄÄw
±ÀAPÀgÀªÀii |

“sÀPÁÛ÷ā ¥ÀgÀāÀÄAiÀiÁ AiÀÄPÀÛ,Ài āÉÉ “sÀPÀÛ
EwÄjvÀB

*Anēna paṁcayajnēna yaḥ pūjayati śhaṁkaram |
Bhaktyā paramayā yuktassa vai bhakta itīritaḥ*

25

¥ÀÇdÉÁaÒā “sÀPÀÛ,Àā ¥ÀÅuÁā UÀwgÀāÁ¥ÀāvÉĀ |
CāāÀiÁÉÁÉÀā °ÁWÉĒgÉĒĒ ÉÀgÀPÉĒĒ ÉÁvÀæ
,ÀA±ÀAiÀÄB

*Pūjanācchivabhaktasya puṇyā gātiravāpyatē |
Avamānānma hāghōrō narakō nātra saṁśayaḥ*

26

Translation: *Anēna paṁcayajnēna* = from these five yajñas, *yaḥ* = who ever, *śhaṁkaram pūjayati* = worships Śhiva, *paramabhaktyā yuktaḥ saḥ vai*= is bhakta with devotion, *itī īritaḥ*= has been said, *śhiva bhaktasya Pūjanāt*= worship of the devotee of Śhiva, *puṇyā gati* = divine state, *avāpyatē*= gets, *Avamānānma*= insulting, *mahāghōrō narakō*= commits great sins, *atra na saṁśayaḥ*= no doubt about it.

Explanation: Śhiva philosophy takes root from the five yajña; body, senses, voice, mind and knowledge. A devotee of Śhiva worships Śhiva both outside and inside of his body. He has abundant of yajña and devotion to Śhiva. When a person earns enormous wealth he is wealthy. This is not difficult. But to stay as a wealthy person is extremely difficult. Similarly it is easy to till the land and sow the seed. But it is difficult to keep the invading animals away. A devotee easily gets the grace of guru and obtains liṁga with instructions for worship. But it is extremely difficult to follow the instructions without deviating. Salvation is not possible without following the instructions of guru.

²ā “sÀPÉĒŪĀ āÄāÁvÉĒeÁB ²ā “sÀQŪ¥ÀgÁYÄäSÁĒi |
ÉÀ,ÀÄāÈ±ÉĒÉÉöĒā «ĀPÉĒvÀ ÉÀ vÉĒ,Ài°À
āÀ,ÉĒvÀl÷éavi

*Śhivabhaktō mahātējāḥ śhivabhaktiparāñmukhān |
Naspruśhēnnaiva vīkṣhēta na taissaha vasētkvacit*

27

Translation: *mahātējāh śhivabhaktō*= Śhiva devotee the great, *śhivabhakti parāñmukhān*= those without devotion to Śhiva, *Na spruśhēt*=should not touch, *na vīkshēta* = does not look, *na taiḥ saha vasēt kvacit*= should not associate with them.

°AUÁZÁgÀB ,ÀzÁZÁgÀB ²ªÁZÁgÀ,ÀÛxÉÊªÀ ZÀ |
 °sÀÈvÀâZÁgÉÆÃ UÀuÁZÁgÀB ¤ÀAZÁZÁgÀB
 ¤ÀæQwðvÁB

Limḡacāraḥ sadācāraḥ śhivācārastathaiva ca |
Bhṛutyācārō gaṇācāraḥ pañcācāraḥ prakīrtitāḥ 1

UÀÄgÀÄuÁ zÀvÀÛ°AUÁzÉéöÊ £Á¹Û zÉÊªAA ¢ÀÄ»vÀ-ÉÃ
 |
 Ew °sÁªÁ£ÀÄ,ÀAzsÁ£ÀA °AUÁZÁgÀB ,À GZÀävÉÃ

Guruṇḡ dattalimḡadvai nāsti daivaṁ mahītalē |
Iti bhāvānusaṁdhānaṁ limḡacāraḥ sa ucyatē 2

zsªªAiÁðfðvÉÆ£À zÀæªÉÊt
 AiÀÄvÀiAvÀ¤ÀðtªÄÆ£ÀéªÀªÄi |
 UÀÄgÀÄ°AUÀdAUÀªAiÁ£ÁA ,ÀzÁZÁgÀ Ew ,ÀäöÈvÀB

Dharmārjitēna dravaiṇa yatsaṁtarpaṇamanvahaṁ |
Gurulimḡajamaṇānāṁ sadācāra itī smṛtaḥ 3

²ªÀ KªÀ ¤ÀgÀA §æªÀª ¤ÀAZÀPÀÈvÀªªÀgÀAiÀÄtªÄi |
 £À vÀvÉÆiÃs£ÁÀ UÀwḡw ²ªÁZÁgÉÆÃ » QwðvÀB
Śhiva ēva paraṁ brahma pañcakṛutyaparāyaṇaṁ |
Na tatōsnyā gatiriti śhivācārō hi kīrtitaḥ 4

²ªÀ,Àª ²ªÀ°sÀPÀÛ,Àª ²ªÀzsÀªAiÁðçüPÀ,Àª ZÀ |
 £À ±ÀÄæuÉÆ£w ZÀ AiÀÄªßAzÁA ,À UÀuÁZÁgÀ
 GZÀävÉÃ

Śhivasya śhivabhaktasya śhivadharmādhikasya ca |

²ªÀ¨sÀPAÛdEÁB,ÀªÉÃðªÀjµÁ×B¥ÀÈY«ÃvÀ-ÉÃ|
vÉÃµAA¨sAAÈvÉÆâÃsAiAA«ÄwAiAAzÀãöÈvÁâZÁgÀ
Ew,ÀãöÈvÀB

Śhivabhaktajanāḥ sarvē varīṣṭhāḥ pruthivī talē |

Tēṣhām bhṛutyōśyamiti yadbhṛutyācāra iti smṛutaḥ

Explanation: A devotee of Śhiva supports five ācāras called Pañcācāra. They are Liṁgācāra, Sadācāra, Śhivācāra, Bhṛutyācāra and Gaṇācāra.

(1) A devotee who receives liṁga from a Guru considers liṁga as precious. There is nothing more valuable in this world for him. Receiving liṁga with this feeling is Liṁgācāra.

(2) Sadācāra is to give the wealth earned through honest means to Guru, Liṁga and Jaṁgama.

(3) For a Śhiva devotee Śhiva is the creator. There is no other responsible for this world. This is Śhivācāra.

(4) A Śhiva devotee does not hear remarks and scolding about Śhiva. It is Gaṇācāra.

(5) Śhiva devotees are superior persons. A devotee serves them with the feelings that 'I am their servant'. Service to Śhiva devotees is Bhṛutyācāra.

Liṁgācāra: There are three kinds of dīkṣhē or sanctification to a person. They are kriyā, maṁtra and Vēda dīkṣhes. In kriyā dīkṣhē, a devotee follows seven saṁskāras namely; Ājnā, Upama, Svastikārōhaṇa, Kalābhuishēka, Vibūtipaṭṭa, Āyata, and Shvāyata saṁskāras. Maṁtra dīkṣhē also has seven saṁskāras namely; Samaya, Nissamāsa, Nirvāṇa, Tattva, Ādyātma, Anugraha and Satyaśhuddha saṁskāras. Vēda saṁskāra too has seven saṁskāras namely; Ēkāgra, Dṛuḍavrata, Pañcēdriyārpita, Ahimsā, Liṁganīṣṭhā, Manōlaya, and Śhadyōnmukti saṁskāras. Liṁgācāra is to perform these three dīkṣhes according to the set rules. (For a discussion on saṁskāras refer to verse 9 in Gurukāruṇya sthala).

Sadācāra: Sadācāra has eight states namely, Arṁkura, Utpanna, Dvidala, Pravṛudda, Prakāṁḍa, Saśhāstra, Sapuṣhpa, and Sapala. Arṁkura is to think that the body is of nature. Utpanna is to have a family after receiving dikṣhē from guru. Dvidala always wears bhasma, rudrākṣhi and other things that are dear to Paraśhiva. Pravṛudda listens to śhāstras daily, saying śhravaṇas and maṁtras. Prakāṁḍa does not eat or drink without worship and offering to liṁga. Saśhāstra is to follow the things mentioned in śhāstra. Sapuṣhpa is to offer the wealth acquired to Paraśhiva and it is received as prasāda. Sapuṣhpa does not discriminate between Guru, Liṁga, and Jarṅgama the three forms of Paraśhiva.

Śhivācāra: Śhiva devotee purifies not only his mind but also things that he uses, the places he visits and stays. This is Śhivācāra. There are sixteen ways of purifying. They are: Dravya, Kṣhētra, Gṛuha, Bhāṁḍa, Truṇa, Kāṣhṭa, Viṭikā, Pāka, Rasa, Bhava, Bhūta, Bhāva, Mārga, Kāla, Vāk, and Jana śhuddis. 1) Dravya śhuddi is to purify food for consumption either by the touch of a Śhiva devotee or by offering to Guru-Liṁga-Jarṅgama, or by sprinkling bhasma. 2) Kṣhētra śhuddi is to purify burial place with the seal of Śhiva. 3) Gṛuha śhuddi is to purify the house with the seal of Śhiva and/or with pādōdaka of Guru. 4) Bhāṁḍa śhuddi is to purify vessels with Śhiva stamps. 5) Truṇa śhuddi is to purify the grass brought by a Śhiva devotee with bhasma. 6) Kāṣhṭa śhuddi is to purify firewood brought by a Śhiva devotee with bhasma. 7) Viṭikā śhuddi is to eat betel leaves and nuts brought from a devotee's house that are purified with bhasma. 8) Pāka śhuddi is to eat food prepared by devotees but not seen by non-devotees. 9) Rasa śhuddi is the use of cow's milk and milk product only. 10) Bhava śhuddi is not engaging in things that bond in saṁsāra. 11) Bhūta śhuddi is to Perform things for the grace of paṁcabhāvika. 12) Bhāva śhuddi is to discard things that entice senses. 13) Mārga śhuddi walks carefully not to step on animals and is compassionate to animals. 14) Kāla śhuddi is to spend time in the worship

of liṁga and to listen to Śhiva disciples. 15) Vāk śhuddi is not telling lies, not gossiping and not saying things that hurt others. 16) Jana śhuddi is to spend time in the company of Śhiva devotees. These sixteen śhuddis is Śhivācāra.

Gaṇācāra: The following 64 characteristics are called gaṇācāra. 1) Truth in lecture, 2) To talk of things that are dear, 3) Read daily śhāstras and scriptures, 4) Praise of devotees and guru, 5) Not to praise other gods, 6) Not to praise oneself, 7) Not to curse any time. These seven are Vācaka (related to talk). 8) Gives salutations to Guru-Liṁga-Jaṁgama, 9) Collect things for worship, 10) Performs japa using rudrākṣhi, 11) Worships guru-liṁga-jaṁgama, 12) Donates to guru-jaṁgamas. These five are pāṇi (relate to hand) 13) Goes toward guru-jaṁgama, 14) Goes around guru-Jaṁgama with devotion, 15) Walks to collect things for worship, 16) Sits in a firm place for the worship of guru and liṁga. These five are pāda (relate to legs) 17) Touches Iṣṭaliṁga daily. 18) Gets excited with Iṣṭaliṁga touch. These two are associated with palms. 19) Stares at the Iṣṭaliṁga without resting the eyes, 20) Stares Iṣṭaliṁga till tears comes from eyes. This is associated with the eyes. 21) Eats only the food offered to liṁga. This is associated with the tongue. 22) Smells only the flowers offered to liṁga. This is associated with the nose. 23) Daily listens to praises of guru and Śhiva disciples, 24) Does not listens to the abuses of guru and Śhiva disciples. These two are associated with the ears. 25) Receives prasāda from guru-liṁga-jaṁgama, 26) Keeps senses away from things prohibited, 27) Bathes in water or in bhasma for touching things that are not sacred, 28) Does not touch persons without devotion (bhavi's), 29) Wears vibhūti and rudrākṣhi on the body. These five are associated with the body. 30) Fond of information about the soul and rejects others. This is Brahmacharya or unmarried state, 31) Loves only god and does not show love to other things. This is Niṣhkāmatva, 32) Shows anger towards immoral things and acts. Also shows compassion towards enemies. This is Akrōda (Krōda is anger). 33) A miser for

worship of Śhiva and is generous in money matters. This is Alōbha. 34) Shows love towards other devotees more than his family is Nirmōha. 35) Shows jealousy in the eyes but none among people is Amātsarya. 36) Does not show pride in moral things and on the world but exhibits to win over the illusions of māye is Amada. 37) Ignores the abuses of people but talks about abuses of himself is Anirmā. 38) Does not abuse animals in any manner is Ahimsā. 39) Tries to eliminate sadness for animals is Daya. 40) Shows ignorance about gossips about himself and others is Hriyā. 41) Treats equally both his son and enemies is Arjava. 42) Trusts scriptures and the statements of guru is Shraddhā. 43) Does not stray from his morals during difficult time is Druti. 44) Does not complain about enemies is Kshame. 45) Has no desire for things that pleases him is Bhōgāsakticyuti. 46) Has no interest in sound and actions is Dī. 47) Does not desire anything but Śhiva is Śhama. 48) Has no desire for money that belongs to others is Astēya. 49) No desire for things that has no use for him is Samtushti. 50) Remembers the names of Paraśhiva are Smaraṇa. 51) Discusses various names of Śhiva is cimtana. 52) Serves Śhiva staying at his feet is Pādasēvana. 53) Worships Śhiva in his mind is Arcana. 54) Gives salutations in his mind to Śhiva's feet is Namana. 55) Serves Śhiva in his mind with the feeling of a slave is Dāsabhāva. 56) Thinks Śhiva as his friend is Sakya. 57) Offers everything that belongs to him to Śhiva is Samarpaṇa. 58) Prays with Paṁcākṣhari maṁtra silently is Japa. 59) Prays silently having Śhiva's picture in his heart is Dhyāna. 60) Has steadfast mind in Śhiva is Dhāraṇa. 61) Sets his heart in Śhiva undisturbed is Samādhi. 62) Prays Śhiva with the feeling that 'I am Śhiva' undisturbed by senses is Nirbhāva. 63) To have aviccinna anusamdhāna (research without break) of Śhiva is Anusamdhāna. 64) Feels that 'I am Śhiva' and the world is the form of Paraśhiva is Sarvātmabhāvana.

A devotee that adopts the above 64 qualities in his life is a Gaṇācāri. These are very important to keep the

morality. The following vacana of Basavaṇṇa summarizes the ways of a Gaṇācāri:

If master comes, decorate the hall with banners,
If relative comes say no time,
Tell them why did not come earlier,
Are outside for water and rope?
Are inside for timely work?
Iron becomes gold when touched by gold
After that do relatives stays,
Kūḍalasaṁgamadēvā.

Relatives rarely come to the house with no status. They swarm around a person with high status like flies collect around sprinkled sugar. Gaṇācāri is different. He has no relatives. He does not serve them as he serves guru-jaṁgamas. Their arrival is a festive occasion for him.

Bhrutyācāra: Serving śharaṇas and the learned is Bhrutyācāra. He donates his things to serve Guru-Liṁga-Jaṁgama. Basavaṇṇa says;

No desire for the status of Brahma,
No desire for the status of Viṣṇu,
No desire for the status of Rudra,
No desire for any other status,
Kūḍalasaṁgamadēvā desires
The status to stay at the feet of your disciples
None below me, none is above Śhiva disciples.

The above vacana is the mirror for a bhrutyācāri. These ācāras remove the bonds between bhūtas, vartamāna (craving for information) and bhaviṣhya (future happenings).

Removal of bonds of bhūta: Bhūta refers to paṁcabhūtas namely sky, air, fire, water and earth. With the dejection of saṁsāra makes a devotee to seek the blessings of a Guru. A devotee while studying with Guru, he remembers his past, his friends, and other loved ones. This is due to his association with the paṁcabhūtas. Liṁgācāra

and sadācāra remove bonds with pañcābhūta and increases devotion for Paraśhiva.

Removal of bonds of information: This is for the mind. Mind cannot stay fixed. It frequently wanders. The mind wanders while concentrating on matters related to the soul. This state is the informational bond. It is removed through bhrutyācāra and śhivācāra. The two ācāras make the mind steadfast and stays with Śhiva. There is no room for other matters that make the mind to wander.

Removal of bonds of bhaviṣhya: With equality the feeling of mind is the bonds of future (bhaviṣhya). This is removed through steadfast mind in Paraśhiva and with the teachings of Guru. Gañācāra and samayācāra support a devotee.

AiÄÄZÁ

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vÄzÁ ¥Äæ³sÄÈw³sÄPÉÆÜÄs,Ë

¥ÄÇdAiÉÄÄvÄì÷éUÄªÄÄ'ÜvÄÆi

Yadā dīkṣhāpravēśhassyāllīmḡadhāraṇapūrvakam |

Tadā prabhṛutibhaktōsau pūjayētsvāgamasthitān 28

,ÄéªÄiÁUÁðZÁgÄxgÄvÁ,Äì÷ééÁwÄAiÄiÁ céeÁ,ÄÄÜ

AiÉÄÄ |

vÉÄµÁÁ UÄÈ°ÉÄµÄÄ³sÄÄAfÄvÄ £ÉÄvÄgÉÄµÁÁ

PÄzÁZÄ£Ä

Svamārgācāraniratāssvajātīyā dvijāstu yē |

Tēṣhām gṛuhēṣhu bhumjīta nētarēṣhām kadācana 29

Translation: *Svamārgācāra niratā* = engaged in Virāśhaiva ācāras, *yē* = who, *svajātīyā dvijāstu* = Virāśhaiva Brahmins, *Tēṣhām* = their, *gṛuhēṣhu bhumjītaḥ* = have food in their house, *etarēṣhām* = others house, *ne kadācana* = should not eat ever, *līmḡadhāraṇa pūrvakam* = prior to wearing of līmḡa, *Yadā dīkṣhā pravēśhaḥ syāt*= after receiving Śhiva dīkṣhe, *Tadā prabhṛuti* = from then

on, *asau bhaktō* = this devotee, *svāgamasthitān* = those involved in Vīraśhaiva āgamas, *pūjayēt* = should be worshiped.

Explanation: A devotee becomes a liṅgācāri with liṅga dīkṣhe and keeps him away from the obstacles mentioned earlier. He receives the knowledge of Śhiva from the maṁtra and follows śhivācāra. He understands equality with Śhiva and sees things with a broad mind. Kāma is his devotion to Śhiva that he exhibits while among other Śhiva disciples. He exhibits anger when the path of devotion is deviated. Lōbha is his love for the worship of Śhiva. Mōha) is his involvement in Śhiva devotion. Mada is determination not to listen to non-devotees. Mātsarya is disregard for those do not agree with the work of Śhiva. Svamārgācāri follows the above six ariṣhadvergās. He is with pure mind at all times. He has no awareness of caste. He belongs to no group.

The great Bhīṣhma, grand sire in Mahabhārata, was a good-natured person. He became bad by staying and eating in the house of Duryōdhana. He was silent when he witnessed the loss of virtues of Dravpadi. A good person associates only with the good. With the teachings of Allamaprabhu the world experience happiness with nirviṣhaya (without the information that bonds with saṁsāra). Following the teachings of Basavaṇṇa the world is in a state of devotion. By not following the teachings, the world bonds with saṁsāra. The associated happiness is not eternal.

ÀéÀÄUÁðZÁgÀ«ÄÄSÉÊ˘sÀð«©üB

¥ÁæPÀÈvÁvÀä©üB |

¥ÉæÃ¶vÀA ,ÀPÀ®A zÀæÄäÄAiÁvÀä°Ã£ÀÄÄÄ !

vÀåeÉÄvi

Svamargācāravimukhairbhavibhiḥ prākṛutātmabhiḥ |

Prēṣhitarā sakalāṁ dravyamātmalīnamapi tyajēt

30

Translation: *Svamargācāra vimukhaiḥ* = those not following the vīraśhaiva ways, *prākṛutātmabhiḥ* =

interested in the body, *bhavibhiḥ*= family persons, *Prēṣhitam* = donations, *sakalam* = everything, *dravyam*= wealth, *ātmalīnamapi* = though given, *tyajēt*= rejected

Explanation: Molige Māraiah is one of the accomplished śharaṇas. His kāyaka or work is to collect wood from forest to sell. He performed jaṁgama dāsōha from the money received from the sale. Without Māraiah's knowledge Basavaṇṇa placed two bags of gold coins in his house. Māraiah saw the two bags returning from the forest. Without touching the bags he put them out of his house. A śharaṇa does not accept others money. Learning of this Basavaṇṇa comes to Māraiah's house accompanied by his nephew Cennabasavaṇṇa. Basavaṇṇa says:

Purity in wealth, not afraid of life
With these what cannot be suppressed?
When in wrong path none say no
Wealth comes none say it false.
For failure and bravery
Kūḍalasaṁgamadēvā
Not for Your śharaṇa.

£ÁZÀðAiÉÄÄzÀ£ÄâzÉÄ³ÁÄ,ÄÄÛ£Ä,ÄägÉÄ£Äß ZÄ
QÄvÄðAiÉÄÄvî |
£Ä vÄxß³ÉÄzÄâ³ÄÄ²ßÄAiÄiÁaÒ³Ä" sÄPÉÆÛÄ
zÄÈqsÄ³ÄævÄß

Nārcayēdanyadēvāmstuna smarēnna ca kīrtayēt |
Na tannivēdyamaśhnīyācchivabhaktō dṛuḍhavrataḥ

31

Translation: *dṛuḍhavrataḥ* Śhivabhaktō= determined Śhiva devotee, *anyadēvān*= other gods, *Na arcayēt*=should not worship, *na smarēn* = should not remember, *ca*= and, *na kīrtayēt*= should not sing (praise), *tat naivēdyam* = their prasāda, *Na āśhnīyāt*= should not accept.

Explanation: Gīte 18-65/66 says;

Sadā śhivaikanishṭhānām vīraśhaivādhvavartinām |
Nahi sthāvaralīṃgānām nirmālyādyupayujyatē 33

Explanation: A devotee increases devotion with time and makes it steadfast in Śhiva. He accomplishes by not seeing people who worship gods to fulfill their desires. He keeps away from their houses. He trusts his work, his devotion, and belief in Śhiva. He worships Śhiva always and receives his freedom from the cycle of birth.

CxÀaÁ ²aÀ¨sÀPÁÛÉÁÁ ²aÀ-ÁAZÆÀzsÁjÃuÁaÀii
Yatra sthāvaralīmḡānāmapāyaḥ parivartatē |
Athavā śhivabhaktānām śhivalāmchanadhārīnām 34

fĀ°a±ÉÑãÑ°A,ÁAiÄÄDä°AiÁ¥ÄÅöBAiÄiÁvi
Tatra prāṇānvihāyāpi parihāraṁ samācarēt |
Śhivārthaṁ mukta jīvaśhcēcchivasāvujyamāpnuyāt 35

Translation: *Yatra* = where, *sthāvara liṃgānām* = to stāvara liṃgas, *Athavā śhivalāṃchana dhārīṇām* = or for liṃga wearers, *śhivabhaktānām* = Śhiva devotees, *apāyaḥ parivartatē* = danger occurs, *Tatra* = there, *prāṇān vihāya api* = even giving life, *parihāraṃ samācarēt* = eliminate the danger, *Śhivārthaṃ* = for Śhiva, *mukta jīvaḥ cēt* = if life ends, *śhiva sāyujyam āpnuyāt* = brings salvation.

Explanation: A devotee does not tolerate danger to the place of liṃga. He eliminates such troubles by entering such places and if necessary by giving his life for the cause. Such a devotee is free from the cycle of birth.

²ªÀ¸zÁPÀgÀA zÄÄÈµÁÖ÷é WÁvÀAiÉÄÄzÀxÀ ¢Á
±À¥ÉÄvi |
„ÄÜ£ÄÄ ¢Á vÁvÀàjvÀåðå UAZÉÒÄzÀåzÀåPÀëªÉÆÄ
“sÀªÉÄvi

Śhivanidākaraṃ druṣṭvā ghātayēdatha vā śhapēt |
Sthānaṃ vā tatparityajya gacchēdyadyakṣhamō bhavēt 36

Translation: *Śhivanidākaraṃ druṣṭvā* = seeing those curseing Śhiva, *ghātayēt athavā śhapēt* = give trouble or curse them, *vā* = or, *yady akṣhamō bhavēt* = if not possible, *tat Sthānaṃ parityajya gacchēt* = should leave that place.

AiÄÄvÄæ ZÄZÀgÀ¸AzÁ¹Û PÄzÁavÄÛvÄæ £Ä ¢ÄæeÉÄvi
|
AiÄÄzÄîöÈªÉÄ ²ªÀ¸zÁ¹Û AiÄÄzÄîöÈªÄAvÄÄ
¥ÄjvÄåeÉÄvi

Yatra cācaranīmdāsti kadācittatra na vrajēt |
Yadgruhē śhivaniṃdāsti tadgruhamṭu parityajēt 37

Yatra = where, *acara nīmda asti* = abuse of Śhivācāra ways, *tatra* = there, *kadācit na vrajēt* = never go there, *Yadgruhē śhivaniṃda asti* = whichever house is abusive to *Śhiva*, *tat* = that, *gruhamṭu* = house, *parityajēt* = rejected.

AiĀĀ_i Āi^aāō^o sĀēVāCū^y āwA « ±ÉēĀ ±ÁÉĀA « xAzĀw |
 ÉĀ vĀ_i Āā xμĀĀī Èw ±ĀāPĀā PĀvĀĀōA āμĀō ±ÀvÉÉgĀ |
Yassaravabhūtādhipatirñ viśhvēśhānam vinimdati |
Na tasya nishkrutiśhyakyā karturñ varshaśhatairapi 38

Explanation: Gīte 18-61 says, '*Īśhvara, ssarvabhūtānām hruddēśhēsṛjuna tiṣṭati*'. Īśhvara, is the creator of everything. He is in everyone's heart. Īśhvara, is no different from self. Abuse of Śhiva is the same as abuse to self. It is the character of an ignorant. He has no freedom from the cycle of birth even after 100 lives.

ॐ नमो भगवते वासुदेवाय ॥ स एव ते शरणं त्वं ध्यात्वा प्राप्नुतान्मृत्योर्मुखात् ॥
 « तदोवाच भगवन् |
 त्र्यम्बक इत्युक्तं शिवपूजाय ॥ त्र्यम्बक इत्युक्तं शिवपूजाय ॥
 शिवपूजाय ॥ शिवपूजाय ॥ शिवपूजाय ॥
 Athavā pūrvakarmasyātsāpūjā nishphalā bhavēt 39

Explanation: There are numerous organizations, political, religious, social, and others, each with their agendas and laws. The members are required to strictly

adhere to the laws of the organization. There is no surprise if there are restrictions to a devotee laid by Guru in securing his freedom from the cycle of birth. Śhiva devotee discards all his prior notions and motivates himself to follow the path to achieve his goals.

GvÀÛªÀiÁÁ UÀwªÀiÁ²ævÀå ¢ÃZÁÁ ¢ÀÀÈwÔA

,ÀªÀiÁ²ævÀB |

DgÉÆÃ|ºÀ¥ÀwvÉÆÃ eÉÕÃAiÀÄB ,ÀªÀðPÀªÀÄð\$»µÀÄÌ
ÈvÀB

*Uttamāṁ gatimāśhṛitya nīcāṁ vṛuttiṁ samāśhṛitaḥ |
Ārōdhapatitō jñēyaḥ sarvakarmabahiṣkṛutaḥ*

40

Translation: *Uttamāṁ gatim āśhṛitya* = being in the top, *nīcāṁ vṛuttiṁ* = perform the lowest, *samāśhṛitaḥ* = to seek, *Sarva karma bahiṣkṛutaḥ* = is out of all karmas, *Ārōdhapatitō* = dishonest, *jñēyaḥ* = understand.

Explanation: Śhiva devotee climbs the steps towards his goal. He carefully follows the steps laid down by his guru to attain freedom from the cycle of birth. If he sidesteps and fails he ends in the bond of saṁsāra. Allamaprabhu warns them in the following vacana.

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

The body is a garden. Allamaprabhu controls his wandering mind and made it a spade to dig the garden. He

broke away from all desires (I and mine) to guard his plants. The plant is the knowledge that I am the Lord. He has accomplished the growth of devotional seed inside his body in the middle of illusions and bodily desires.

¥ÀAZÁPÀègÉÆÃ¥ÀzÉ²Ã ZÀ £ÀgÀ,ÀÀÛwPÀgÉÆÃ
 AiÀÃc
 ,ÉÆÃs°AVÃ ,À zÀÄgÁZÁjÃ PÀÄPÀ«,Àì vÀÄ «±ÄÄævÀB
Pañcākṣharōpadēśhī ca narastutikarō yadi
Sōślimṅī sa durācārī kukaviṣṣa tu viśrutaḥ 41

Translation: *ca* = and, *Pañcākṣharōpadēśhī* = with instruction of pañcākṣhari mañtra, *yadi* = that person, *narastutikaraḥ* = if praises people, *Sō* = that person, *aliṅgī* = no liṅga for him, *saḥ* = that person, *durācārī* = malicious, *kukaviṣṣa* = immoral, *tu* = and, *viśrutaḥ* = outside of śhāstras.

Explanation: The person that recites pañcākṣhari mañtra does not approve of praising humans.

GμÁàçuÁAZÀ «³Á°ÉÃμÄÄ VÃvÀA UÁAiÀÄw
 UÁZÀð~sÀB
 ÀgÀ,ÀàgÀA ¥Àæ±ÀA±ÀAw C°ÉÆÃ gÀÆ¥ÀA
 C°ÉÆÃ zÀèéÃB | |
ṣhprāṇāmca vivāhēṣhu gītaṁ gāyati gārdabhaḥ
arasparaṁ praśhañśhañti ahō rūpaṁ ahō dvaniḥ ||

During the marriage of camels a donkey sings a song. Two elderly donkeys praise with the comment 'song is melodious and beautiful'. Daily praising of people is similar. It has no meaning because of selfish motives behind them.

Prouḍadēvarāya the king of Vijayanagara requested the poets Kumāravṃśa and Cāmarasa to write 'Bhārata' in Kannaḍa. Both poets presented their writings in the king's court. The court and the king selected the writings of Cāmarasa as better. Kumāravṃśa became sad because his

writing was not selected. With the help of his wife he burned Cāmarasa's writing. Cāmarasa was unhappy for the loss of his work. In his dream Īśhvara, informs that the loss is the result of praising other gods. Cāmarasa resided in Hampi. The king decided to honor Kumāravyaśa. But Jakaṇācārya, the head of the 101 viraktas (detached from worldly things) objected saying that as the work is about dead persons. It is not appropriate to honor the writer. He says that he presents stories about people that are not dead. Jakaṇācārya asks Cāmarasa to write 101 verses each day. In 11 days Cāmarasa completed 1111 verses of Prabhuḷiṃgaḷile. His work was read in the court of Prouḍadēvarāya and he receives well-deserved honor. This is written in the beginning of the book Prouḍadēvarāya. Praising persons lead to many difficulties. They are called āliṃgi durācāri, kukavi.

ṬÀāÄð¥ÁvÉæÃ d®A vÊÊ®A £À UÁæ°ÀåA

¨sAQÛvÀvÀàgÉÊB |

UAÈ°ÀåvÉÃ AiÄÄç ¨sÀPÉÛÃ£À gËGÀ°ÀA £ÀGÀPÀA

ªÀæeÉÃvĩ

Carmapātrē jalaṃ tailaṃ na grāhyaṃ bhaktitatparaiḥ |

Gruhyatē yadi bhaktēna rauravaṃ narakam vrajēt 42

Translation: *bhaktitatpaiḥ* = with devotion to Śhiva, *Carmapātrē*= in a vessel made of skin, *jalaṃ tailaṃ* = water and oil, *na grāhyaṃ*= should not bring, *yadi* = in case, *bhaktēna*= the devotee, *Gruhatē* = accepts, *rauravaṃ narakam vrajēt*= gets bad results (goes to hell).

Explanation: Devotees of Śhiva does not receive water, oil and other substances in vessels made from skin. If accepted they acquire great sin.

£À vÀ,Àå ,ÀEvÀPÀA QAavi ¥Áæt°AUÁAU,ÀAVEÀB |

d£Ää£ÉÉÆvÀÜA ªÄÄÈvÉÆvÀÜA ṬÀ «zÀåvÉÃ

¥ÀGÀªÀiÁxÀðvÀB

Na tasya sūtakam kiñcit prāṇaliṃgāṃgasamginah |

Translation: *prāṇalīṃgāṃgasamgīnaḥ* = devotee of Śhiva, *Na tasya* = that person, *Janmanōttharīṃ* = from birth, *mṛutōttharīṃ* = from death, *sūtakarīṃ* = bad things, *paramārthataḥ* = truly, *kimcit ca vidyatē* = slightest is not there.

Explanation: Thirty-six philosophies rose from Paraśhiva. He is the basis for all things. He is for all ages and for all times. He is like electricity. No one can see electricity except when the bulb glows. Paraśhiva is not seen except in His philosophies. Human bodies are of many types. The thing that makes the body function is the soul or jīvātma. Jīvātma is the part of Paraśhiva. Jīvātma forgets this fact due to Ignorance. Jīva thinks he is the body. The Śhiva devotee is different. By the grace of Guru he has the knowledge that he is part of Śhiva. He has no affinity for body and is free from sūtakas of birth and death.

°AUÁZÀðÆÀgÀvÁAiÀiÁ±ÀÑ IÄVĚ ŁÁgÁâ ŁÄ
,ÄÆvÀPÀªÄiï |
vÀxÁ ¥Àæ,ÄÆwPÁAiÀiÁ±ÀÑ ,ÄÆvÀPÀA ŁĚĚªÄ
«zÀâvÉĚ

Līṃgārcanaratāyāśhca ṛutau nāryā na sūtakam |
Tathā prasūtikāyāśhca sūtakarīṃ naiva vidyatē

44

UÀÈ°ÉĚ AiÀÄ'äŁi ¥Àæ,ÄÆvÁ 'ŪçĚ ±ÄÆvÀPÀA ŁÄvÀæ
«zÀâvÉĚ |

²ªÄ¥ÁzÁAŞĚ,ÄÄ,Äà±ÄðvÀiªÄð¥Á¥ÄA ¥Àæt±Äâw

Gruhē yasmin prasūtā strī śhūtakarīṃ nātra vidyatē |
Śhivapādāṃbusaṃsparśhātsarvapāparīṃ prāṇaśhyati

45

Translation: *Līṃgārcanaratāyaḥ* = engaged in the worship of līṃga, *nāryā* = woman, *ṛutau sūtakam na* = no ill effects during her menstrual periods, *Tathā* = similarly,

ca = and, *prasūtika ayā*= during delivery time, *sūtakaṁ* = ill effects, *naiva vidyatē*= none exists, *yasmin Gruhē* = in which house, *prasūtā strī* = woman after birth, *atra śhūtakaṁ*= ill effecta, *na vidyatē*= do not exist, *Śhivapādāmbu saṁsparśhāt*= sprinkling Śhiva pādōdaka, *sarvapāpaṁ prāṇaśhyati* = all ill effects are removed.

Explanation: Vacana of Basavaṇṇa says:

Sowing neem seed,
Building sugar fence,
Showering with cow's milk,
Pouring honey,
Still bitter, can it be sweet?

The taste of neem cannot be altered irrespective of how it is grown. Body whether it is of a yōgi or a bhogi (lover of life), it does not let go the results of its work. Though Akkamahādevi attained the highest status, her body remained as a pot for urine. This is the reason purity does not apply to the body but it is for the mind and its feelings. Purity of mind is achieved by worshiping Śhiva; from teachings of Guru; study of scriptures; from Śhiva prasāda; increased devotion. With purity of mind there are no sūtakas or ill effects of body. Even if they appear in mind, they are removed by Śhiva knowledge and/or Śhiva pādōdaka. This is the reason that women during menstrual period, during pregnancy and after delivery of child have no sūtakas. Śhivāgama says:

°AUÁZÀð£ÀgÀvÁ £ÁjÃ ,ÀÆvÀQÃ vÀÄ
gÀd,Àé~Á|
gÀ«gÀVßAiÀÄðxÁ
ªÁAiÀÄÄ,ÀÛzÀéVÉÆlÃn±ÀÄa``sÀðªÉÃvī ||
Liṁgārcanaratā nārī sūtakī tu rajasvalā |
Raviragniriyathā vāyustadvatkōṭīśhucirbhavēt ||

#A\$@#Ää#Áé ZÀUÀ¼Å ºæÃ §¸ÀÉÇǻ
©©â`sÁ`ÀìgÀ|
³ÀìÁ´ÀeÁvÀ¥ÉæÃvÀPÀÀ-ÉÆĀàÒμĂÖ
¸ÀEvÀPÀÀ³ÀföVÁB ||

Nimbevva, Caṅgaḷā, Śhrī Basava, Bibbī, Bāskara and others did not observe māsa (month), jāta (caste), prētakula (belonging to demon class), ucchiṣṭa (double dipping) and other types of sūtakas.

£À vÀ ,Àâ ,À£vÀPÀÀ ðÀvÀì
 ¥Áæt°AUÁAUÀ ,ÀAV£ÀB |
 d£À£É£ÀvÀÜA ðÀÄÈv£ÉÀvÀÜA ZÀ «zÀäv£Ã
 ¥ÀgÀðAiÁxÀðvÀB ||
 ,À£vÀPÀÀ ¥ÁvÀPÀÀ ¥ÉÇæÃPÀÛA ¥ÁvÀPÀÀ
 Q°âµÀÀ ðÀÄ°Àvì |
 vÀ ,ÀävÀ£ivÀPÀðÀìÁzÀâAvÀÀ »vÁé ``s£ÉÀÜÀÀ
 ,ÀðAiÁZÀgÉÀvì ||
 AiÀÄxÀ «±ÉÉÃ±ÀxPÀMÁzÀAAUÀÀ ,À£vÀPÀðÀfðvÀB
 |

Na tasya sūtakam vatsa prāṇalīṅgāṃgasamīṅgaḥ |
 Jananōttham mṛutōttham ca vidyatē paramārthataḥ ||
 Sūtakam pātakam prōktam pātakam kilbiṣam mahat |
 Tasmātsūtakamādyaritam hitvā bhōgam samācarēt ||
 Yathā viśhvēśhanikatādamgam sūtakavarjitāḥ |

267

death sūtakas are of general nature. Sūtake means sin, sin is the greatest impurity. Just like the impurities are left near the feet of Śhiva the feeling of sūtake is left to enjoy the happiness of liṁga.

Brahmā purāṇa says:

UĀĀĒ°ÉĀ AiĀĀ'ăĒī ¥Āæ,ĀĒvÁ 'ŪçĀ ,ĀĒvĀPĀA
 £ĒĒ°Ā «zĀāvĒĀ|
 ²āĀ¥ĀzĀAŞĀ,ĀA,Ā±Āōvī ,Ā°Āō¥Ā¥ĀA ¥Āæt±Āāw
 ||
 ,ĀĒvĀPĀA £ĒĒ°Ā «zĒāĀvĀ eĀvĀPĀA āĀĒĒvĀPĀA
 vĀxĀ|
 vĒĀµĀA ¥Āæ,ĀzĀeĀ ±ĀĀçÝB ¥Āæ,Ā£ĀBA ZĀ
 ¥ĀæPĀ®ā÷āvĒĀ ||

Gruhē yasmin prasūtā strī sūtakam naiva vidyatē |
Śhivapādāmbusamsparsḥāt sarvapāpam prānaśhyati ||
Sūtakam naiva vidyēta jātakam mṛutakam tathā |
Tēṣhām prasādayā śhuddiḥ prasannam ca prakalpyatē ||

There is no sūtake (ill effects) for the women or for the house where baby is delivered. All ill effects are removed with the sprinkling of pādōdaka (sacred water from guru, liṁga, or jaṁgama). There is no birth or death sūtake.

²āĀ,ĀŪ£Āx wĀxĀōx «²µĀōx ²āĀZĀōPĀB |
 ²āĀAiĀiĀvĒĒæĀvĀi°ĀA xvĀāA ,ĒĀĒĒvĀ ¥ĀgĀAiĀiĀ
 āĀĀZĀ

Śhivasthānāni tīrthāni viśhiṣṭāni śhivārcakaḥ |
Śhivayātrōtsavam nityam sēvēta parayā mudā

46

Translation: śhivārcakaḥ= one who worship Śhiva, viśhiṣṭāni Śhivasthānāni tīrthāni= pilgrimage to famous places, Śhivayātrōtsavam = travel to places of Śhiva, parayā mudā = very happily, nityam sēvēta= always should do.

Explanation: A Śhiva devotee is religious and also a lover of art. He sees god in stone and appreciates nature. He goes on pilgrimage. His travel makes him to increase his religious convictions. He is happy seeing the beauty in nature.

²ªÀPÉëÃvÉÆæÃvÀiªÀªÀÄ°ÁAiÀiÁvÁæzÀ±Àð£ÀPÁAQë
uÁªÀiï |
ªÀiÁUÉðÃs£ÀBzÁ£ÀÀ ZÀ PÀÄgÁâ£Áä°ÉÃ±ÀégÉÆÃ
d£ÀB

Śhivakṣhētrōtsavamahāyātrādarśhanakāmkṣhiṇām |
Mārgēsnnadānaṁ ca kuṛyānmāhēśhvarō janaḥ 47

Translation: *māhēśhvarō janaḥ* = māhēśhvara people, *Śhiva kṣhētrōtsava mahāyātrā* = festivities of the Śhiva places, *darśhana kāmkṣhiṇām* = those expect to view, *Mārgē*= on the way, *annadānaṁ ca kuryān*= provides food and water.

Explanation: Māhēśhvara provides food and water to those going on pilgrimage. He encourages artists and religious persons. His mind becomes pure by providing food and water to pilgrims.

£Á£ÀBvÉÆÃAiÀÄ,ÀªÀÄÄ zÁ£ÀÀ £À ZÁ»A,Á ¥ÀgÀA
vÀ¥ÀB |
vÀ,Áâ£Áä°ÉÃ±ÀégÉÆÃ
xvÀâªÀÄ£ÀBvÉÆÃAiÀÄ¥ÀæzÉÆÃ "sÀªÉÃvī

Nānnatōyasamaṁ dānaṁ na cāhiṁsā paraṁ tapaḥ |
Tasmānmāhēśhvarō nityamannatōyapradō bhavēt 48

Translation: *annatōya samaṁ dānaṁ na* = there is nothing equal to giving food and water, *cā* = and, *ahimsā paraṁ tapaḥ* na = there is no greater tapas than ahimsa or cruelty to others, *Tasmāt*= so, *māhēśhvarō* = māhēśhvaras, *nityam* = always, *annatōya pradō bhavēt*= should give food and water.

Explanation: A Śhiva devotee who practices pañcācāra (Liṁgācāra, Sadācāra, Śhivācāra, Gaṇācāra and Brutyācāra) is called Mahāvrati. For him Śhiva is superior to all other gods. There is no other god for him. He is a firm believer of Śhiva. He worships Guru, Liṁga and Jaṁgama as the forms of Śhiva.

10 Ubhaya sthala

Nirvacana says:

ॐ Agāiāvāṁ °AUÉĀ ZÀ vÀzAvāṁ
āĀ°ÁUĀgĒ |
“sAQŪAiÉĀUĀ,ĀÉĀĀiĀĀ,Āā,Ā
“sĀÉĀzĀĀ“sĀAiĀĀ,ĀŪ°Ā ||
Paramātmāni līṁgē ca tadātmāni mahāgurau |
Bhaktiyōgasamō yasya sa bhavēdubhayastalī ||

A person with devotion has equality in līṁga the form of Paraśhiva. Also he has equality in Guru the form of līṁga's soul. He is in ubhayasthali. The Śhvetāśhvatarōpaṇiṣhat, 6-24 says:

AiĀĀ,Āā zÉāÉĀ ॐ AgĀ“sAQŪAiĀĀḌxĀ zÉāÉĀ vĀxĀ
UĀgĒ |
vĀ,ÉāōĒvÉĀ PĀyvĀ °ĀāxĀḌB ॐ PĀµĀAvÉĀ
āĀ°ĀvĀāĒĀB
Yasya dēvē parābhaktiryathā dēvē tathā gurau |
Tasyaitē kathitā hyarthāḥ prakāśharitē mahātmānaḥ ||

A person with devotion to Guru receives the knowledge of all the philosophies taught by the sage Śhvetāśhvara. They assist in his endeavors.

UĀgĒÉĀgĀ“sĀZĀḌÉĀĒĀ! ,ĀPĀĒzĀ“sĀāōvĀ²āĀB |
vĀAiÉĀĒĀĀŪ ©üzĀ
QAazÉĀPĀvĀévĀŪvĀŪ÷égÉĀĀvĀB
Gurōrabhyarcānēnāpi sākṣhādabhyarcitāśhśhivaḥ |
Tayōrnāsti bhidā kimcidēkatvāttattvarōpataḥ 1

Translation: Gurō = guru, abhyarcana = from worship, sākṣhāt śhśhivaḥ āpi = also Śhiva too, abhyarcita = is worshiped, Tayō= between the two, tattvarōpataḥ =

truly, *ēkatvā*= are one and the same, *kiñcit bhidā nāsti*= no difference.

Explanation: '*Yatra dhumah tatra vahniḥ*'. Where there is smoke there is fire. Whether the fire is in the mountain or elsewhere it is the same. Also, '*yatra saccidānandatva, tatra paramātmavari*', where there is saccidānanda philosophy there is Paraśhiva. So Paraśhiva and guru both have saccidānanda philosophy. They are the same. They have no differences. The following verses praise them:

§æ°Áä£ÀAzÀA ¥ÀgÀªÄÄ,ÄÄRzÀA PÉÃª®A
eÁÕ£ÀªÄÄ£wðA
zÀéAzÁéwÄvÀA UÀUÀ£À,ÄzÀÈ±ÀA
vÀvÀÛ÷éªÄÄ,Áåç®PÀë÷åA|
KPÀA ¤vÀåA «ªÄÄ®ªÄÄZÀ®A ,ÄªÄðçüÄ,ÁQë¨sÀÆvÀA
¨sÀªÁwÄvÀA wæUÀÄtgÀ»vÀA ,ÄzÀÄîgÀÄA vÀA
£ÀªÁí«Ä ||

Brahmānaṁdarṁ paramasukhadarṁ kēvalarṁ jñānamūrtirṁ
Dvaṁdvātītarṁ gaganasadrūṣharṁ tattvamasyādīlakṣhyarṁ |
Ēkarṁ nityarṁ vimalamacalarṁ sarvadhīśākṣhibhūtarṁ
Bhāvātītarṁ triguṇarahitarṁ sadgururṁ tarṁ namāmi ||

The description of a Guru is also applies to Paraśhiva. Both are eternally happy, with knowledge and without impurities. Offer salutations to them. Paraśhiva has no form but Guru has the form. Worship of Guru is the same as the worship of Paraśhiva.

AiÀÄxÁ zÉªÉÄ dUÀ£ÁßxÉÄ
,ÄªÁð£ÀÄUÀæ°ÀPÁgÀPÉÄ |
vÀxÁ UÀÄgÀÄªÄgÉÄ PÄÄAiÀiÄðzÀÄ¥ÄZÁgÁ£i ç£ÉÄ
ç£ÉÄ

Yathā dēvē jagannāthē sarvānugrahakārakē |
Tathā guruvarē kuryādupacārān dinē dinē

Translation: *sarvānugraha*kārakē= With his blessings, *jagannātē dēvē*= master of the universe, *Yathā* = how (devotion), *Tathā* = in that way, *dinē dinē*= daily, *guruvarē*=to guru, *upacārān kuryāt*= serve him.

Explanation: There is no difference between guru and Paraśhiva. They do things that cannot be accomplished by others. They do things for the betterment of the world. As the saying, 'avarivarembudēnō Śhiva, Śhiva bhuvanada mānavarella omdu' in the house of Śhiva all humans are same. The following verse from yōgaśhikōpaniṣhat 5-56-57 says;

£À UÄÄgÉÆÄgÀÇüPÀB PÀ²ÑwæµÄÄ `ÉÆÄPÉÄµÄÄ
«zÀävÉÄ |
ÇªÀåeÁßÆÉÆÄÄZÉÄµÁÛgÄÄ zÉÄ²PÄÄ
¥ÄgÄªÉÄÄ±ÄégÄªÄiï
¥ÄÇdAiÉÄÄVÀàgÄAiÄiÄ `sÀPÁÛ÷ª (£Ä `sÉÄzÉÆÄÄ)
vÄ,Àå eÄÖÆÄ¥Ä®A `sÄªÉÄVi
AiÄÄxÄ UÄÄgÄÄ,ÀÛxÉÄªÉÄ±ÉÆÄÄ AiÄÄxÉÆªÉÄ±ÄB
vÄxÄ UÄÄgÄÄB |
¥ÄÇdÄÄAiÉÆÄÄªÄÄ°Ä`sÀPÁÛ÷ª £Ä `sÉÄzÉÆÄÄ
«zÀävÉÄsÆÄAiÉÆÄB ||

Na gurōradhikaḥ kaśhcitriṣhu lōkēṣhu vidyatē |
Divyajnānōpadēṣhtāraṁ dēśhikaṁ paramēśhvaram
Pūjayētparayā bhaktyā (na bhēdō)
Tasya jñānaparaṁ bhavēt
Yathā gurustathyēvēśhō yathaivēśhaḥ tathā guruḥ |
Pūjaniyō mahābhaktyā na bhēdō vidyatēsnyayōḥ ||

In the three worlds there is no one above guru. The worship of guru with devotion gives superior knowledge. Then the worshipper gets the knowledge of Śhiva. Guru is Śhiva and Śhiva is Guru. There is no difference between them. So worship both with devotion.

C¥ÄævÀåPÉÆÄÄ
ªÄiÄ°ÄzÉÄªÄ,ÀªÉÖÄµÄªÄiÄvÀäªÄiÄAiÄÄAiÄiÄ |

¥ÀævÀåPÉÆëÃ UÀÄgÀÄgÀÆ¥ÉÃt ³ÀvÀðvÉÃ
`sÀQÛ'zÀÝAiÉÄÃ

Apratyakṣhō māhādēvassarvēśhāmātma māyayā |
Pratyakṣhō gururūpēṇa vartatē bhaktisiddhayē

3

Translation: *sarvēśhām* = to all, *ātma māyayā* = from illusion, *Apratyakṣhō māhādēvas* = Śhiva not visible, *bhaktisiddhayē* = to prosper devotion, *gururūpēṇa* = in the form of guru, *Pratyakṣhō vartatē* = appears.

Explanation: Without rain there is little value from clouds. With rain the value is immense. Paraśhiva was alone. There was no use from Him for anyone. Then Paraśhiva 'śvām prakrutim avashṭhabhya' took the form of Guru and came to the world. With his appearance devotion took root and it is profitable to the world. The following vacana by Basavaṇṇa says the glory of guru as:

Guru is Paraśhiva; Guru is in all forms,
Guru is in all forms of education,
Guru is in all forms of maṁtra,
Guru is kalpavṛkṣha*, kāmādēnu**,
Guru is the gold mine, wealth for body,
Guru is compassionate,
There is no god above Guru.

Among all dhyānas (meditation),
Guru dhyāna is superior,
Among all worships,
Worship of guru's feet is superior,
Among all maṁtra,
Guru's teaching is superior,
Among all salvations,
Guru's grace is superior
... all of the above
To my palm in the form of Iṣṭṭālīmga
To my heart as prāṇālīmga
To my feeling as bhāvalīmga
These three in the form of aṣṭāvaraṇa***

Guru is my awareness,
 Liṅga is my soul,
 Jaṁgama is my knowledge,
 Pādōdaka for my mouth
 Prasāda for my nose
 Vibhūti on my forehead
 Rudrākṣhi in my neck
 Paṁākṣhari maṁtra in my mouth
 These are the form of aṣṭāvaraṇa
 Shows grace on me,
 Showers upon me
 My Kūḍalasaṁgamadēvā.

* Tree that fulfils the desires of devotees.

** Cow that fulfils the desires of devotees.

*** Eight things that helps devotee not to sway from devotion (Guru, Liṅga, Jaṁgama, Vibhūti, Rudrākṣhi, Pādōdaka, and Prasāda)

²ªÀeÁÕ£ÀÀ ¢Ä°ÁWÉÆÃgÀ,ÀA,ÁgÁtðªÀvÁgÀPÀªÀii |
 çÃAiÀÄvÉÃ AiÉÄÃ£À ,À UÄgÀÄB PÀ,Àª ¢ÀAzÉÆãÃ £À
 eÁAiÀÄvÉÃ|

Śhivajñānam mahāghōrasaṁsārārṇavatārakam |

Dīyatē yēna sa guruḥ kasya varīdyō na jāyatē

4

Translation: *mahāghōra* = with greaest fear, *saṁsārāmava*= ocean of saṁsāra, *tārakam* = to cross, *Śhivajñānam*= knowledge of Śhiva, *yēna Dīyatē* = whoever gives, *sa guruḥ* = that guru, *kasya varīdyō na jāyatē*= can he be not great?

Explanation: A devotee faces numerous obstacles while he seekis freedom from the cycle of birth. Some of them are; kāma (lust), krōda (anger), lōbha or greed, mada or pride, mōha or love, matsara or jealousy. These are called ariṣhaḍvergasa. In addition hunger, thirst, feelings, smell and others influences the devotee to sway from path of salvation. Śhiva knowledge is the medicine for these obstacles. Guru teaches that knowledge. The following

vacana of Allamaprabhu tells the ways of Guru who teaches the Śhiva knowledge to his pupil.

In Krutayuga, sri guru advised punishing pupil
Accepts by saying mahāprasāda.
In Thethrayuga, sri guru advised scolding pupil
Accepts by saying mahāprasāda
In Dwaparayuga, sri guru advised scaring pupil
Accepts by saying mahāprasāda
In Kaliyuga, sri guru advised greeting pupil
Accepts by saying mahāprasāda
Guhēśhvara, I am wondering
About Yours teaching ways.

Guru selects different and appropriate methods to teach his pupil. It may be in the form of punishment, advice and/or greetings. His motive is to instill the knowledge of Śhiva in the pupil.

AiÄÄvÀlMÁPÀÈPÀ`ÁªAiÁvÁævÀgÀªAiÁ£ÄAzÀ®PÀët v
ÀgÀªAiï |
®`sÄävÉÃ ²ªÀgÀ£¥ÀvÀéA ,À UÄgÀÄB PÉ££À
£ÁaðvÀB

Yatkatākṣha kalāmātrātparamānarīdalakṣhaṇam |
Labhyatē śhivarūpatvaṁ sa guruḥ kēna nārcitaḥ

5

Translation: *Yat katākṣha kalāmātrāt* = who ever sees with pity, *paramānarīda lakṣhaṇam*= with immense happiness, *śhivarūpatvaṁ*=form of Śhiva, *Labhyatē*=available, *sa guruḥ* = that guru, *kēna nārcitaḥ*= who does not worship?

Explanation: The grace of guru gives enormous power to the devotee. The mother turtle satisfies the hunger of her babies just remembering them. Fish satisfy hunger just by looking at their babies. The grace of Guru releases the powers hidden in devotees. The devotee

becomes free from the cycle of birth with his salutations to Guru.

Not to hold what is seen
Desires to hold that is not seen
Look, tired not getting
Seeing what can be seen
Holding the feet of guru
Can be seen the unseen, Guhēśhvarā

A person without understanding what he sees, he tries to understand the unseen. He gets tired without success. His complete submission to guru he can see the unseen or god.

»vÀªÉÄÄªÁZÀgÉÃxßvÀªA ±ÀjÃgÉÃt zsÀ£ÉÃ£À ZÀ |
CZÁAiÀÄð,É£ãÃ¥À±ÁAvÀ,Ãã ²ªÀeÁÖ£ÀªÀªªÁxzsÉÃB

Hitamēvācarēnnityarṁ śharīrēṇa dhanēna ca |
Acāryasyōpaśhāmtasya śhivajñānamahānidhēḥ

6

UÀÄgÉ£ÄgÁeÁÖA £À ®AWÉÃvÀ ¹çÝPÁªÀÄB
ªÀÄªÁªÀÄwB |
vÀzÀeÁÖ®AWÀ£ÉÃ£Á! ²ªÀeÁÖbÉÃzÀPÉ£Ã ˆsÀªÉÃvi

Gurōrājñāṁ na laṁghēta siddikāmaḥ mahāmatih |
Tadajñā laṁghanēnāpi śhivajñāchēdakō bhavēt

7

Translation: *upaśhāmtasya* = without malice, *śhivajñāna mahānidhēḥ*= ocean of Śhiva knowledge, *Acāryasyō*= to guru, *śharīrēṇa ca dhanēna* =from body and from wealth, *nityarṁ Hitamēva acarēnt*= always do good, *siddikāmaḥ* = seeking salvation, *mahāmatih*= wise person, *Gurōrājñāṁ*= words of guru, *na laḡhēta*=should not reject, *Tadajñā laṁghanēnāpi* = if he rejects his sayings, *śhivajñā chēdakō bhavēt*= knowledge of Śhiva is lost.

Explanation: Guru is the treasury of Śhiva knowledge. This knowledge is pure without any malice or

prejudice. He is served with body, mind, and wealth. A devotee follows every word of Guru as if it is the word of Śhiva in seeking freedom from the cycle of birth. If he fails to follow the orders of Guru, he enjoys miserable life in many of his lives.

11 Trividhasaṃpatti sthala

UÀÄgĒ °AUÉÃ dAUÀ°ÉÄÃ ZÀ
“sAQÛ”sÁ°À£À¥ÀÇd£ÉÊB |
_À°ÄÄvÁ “sÀd£ÀA AiÄÄ_Àå _À
“sÀ°ÉÄwæ«zsÀ_ÀÜ°Ã
Gurau liṁgē jaṁgamē ca bhaktibhāvanapūjanaiḥ |
Samatā bhajanam yasya sa bhavētrividhasthāḥ

Devotee who considers guru-liṁga-jaṁgama as one
and the same is in trividhasaṃpattisthali

AiÄÄxÁ UÀÄgĒ AiÄÄxÁ °AUÉÃ
“sAQÛ”AiÁ£Ààj°ÄvÀðvÉÃ |
dAUÀ°ÉÄÃ ZÀ vÄxÁ xvÀåA “sAQÛA
PÄÄAiÄiÁðcéZÀPÀëtB
Yathā gurau yathā liṁgē bhaktimānparivartatē |
Jaṁgamē ca tathā nityam bhaktim kuryādvicakṣaṇaḥ 1

Translation: *vicakṣaṇaḥ*=Śhiva devotee with
knowledge, *Yathā gurau yathā liṁgē* = in guru and liṁga,
bhaktimān parivartatē = shows devotion, *tathā ca*= same
way, *Jaṁgamē nityam bhaktim kuryād*= should show
devotion to jaṁgama.

KPÀ K°À °A_ÀiPÁëvÀi°Áð£ÀÄUÀæ°ÀPÁgÀPÀB |
UÀÄgÄÄdAUÀ°ÄÄ°AUÁvÁä °ÄvÀðvÉÃ “sÄÄQÛ
°ÄÄÄQÛzÀB
Ēka ēva śhivassākṣhātsarvānugrahakārakaḥ |
Gurujaṁgamalimṁgātmā vartatē bhukti muktidaḥ 2

Translation: *sarvānugrahakārakaḥ*= cares for all,
bhukti muktidaḥ= give happiness and freedom from the
cycle of birth, *Ēka Ēva śhivaḥ* = Śhiva only, *sākṣhāt* =
himself, *Guru jaṁgama limṁgātmā* = in the forms guru,
liṁga and jaṁgama, *vartatē*= acts.

Explanation: The three treasures are guru, liṁga and jaṁgama. The devotee shows devotion to these three without discrimination. Guru is the incarnation of Paraśhiva. Devotion to guru occurs naturally. What is the purpose of devotion to jaṁgama? The answer is:

Numerous insults are made to a wife serving husband but who ignores her relatives. Worship of guru and liṁga by a devotee while ignoring jaṁgama also receives insults. Gīte says '*dēva dvija guru prājña pūjanam*'. Worship god, dvija (forms), guru, and prājña with the knowledge of tattvas. '*ēka mūrtiḥ trayōbhāgāḥ gururliṁgarantu jaṁgamaḥ*' One becomes two for the good of the world. For a devotee, Paraśhiva appears as guru, liṁga and jaṁgama. Here one has become three. This is called vikāsa or divergent. The three becoming one is samanvaya or unification. They are the lifelines for Viraśhaivas. Knowledge is guru, action is liṁga and experience is jaṁgama. Also, sat is guru, cit is liṁga and ānanda is jaṁgama. They are three but their form is only one. Guru stays in a place but a jaṁgama moves from place to place.

ḤāḥÀḌ`ÉÆÃPÉÆÃ¥ÀPÁGÁAiÀÀ AiÉÆÃ zÉÃªÀB
 ¥ÀgÀªÉÃÃ±ÀégÀB|
 ZÀgÀvÀåwygÀÆ¥ÉÃt ÉÀªÀÄ,ÉÛÃ
 dAUÀªÀiÁvÀä£ÉÃ ||

*Sarvalōkōpakārāya yō dēvaḥ paramēśhvaraḥ |
 Caratyatithirūpēṇa namastē jaṁgamātmanē ||*

Salutations to jaṁgama who travels for the benefit of this world in the form of a guest.

Maḍivāḷa Mācaiah describes a jaṁgama as:

Has no love towards a place,
 Has no love towards any language,
 Does not say the place is his,
 Stays with devotees with feelings of service

Travels all over country
Loves disciples, spreads devotion
Kalidēvā, your śharaṇas

A jaṁgama does not love places; does not love any language; treats everyone the same; teaches devotion to all and guards devotees from swaying from the devotional path. It is important for a devotee to worship jaṁgama as if he is guru and liṁga.

The following verse from Vatulāgama:

UÄÄgÄ zÉÄÉÄ ,ÄÄiÄ šÄçYÄiÄÄðxÄ,Ë
²ÄÄÄiÉÆÄVṛ |
,ÉÊµÄ
wæ«zÄ,ÄÄ¥ÄwÛ ,ÄiA«vÄi²ÄiÄædå±Ä°£Ä²Äi | |
Gurau dēvē samā buddiryathāsau śhivayōgini |
Saiṣhā trividasaṁpattissaṁvitsāmrājyaśhālīnām ||

A person with Śhiva knowledge expresses his feelings towards guru and liṁga. He should also express his devotion to jaṁgama. Further Vatulāgama says:

UÄÄgÄÄ"sÄQÛ«»Ä£Ä,Äå ²ÄÄ"sÄQÛ»ð ṁµÄá-Ä |
,ÄvÄÄi"sÄQÛ«»Ä£Ä,Äå çéwÄÄiÄÄÄ vÄZÄÑ
ṁµÄá²ÄÄi | |
Gurubhaktivihīnasya śhivabhaktirhi niṣphalā |
Satsubhaktivihīnasya dvitīyaṁ tacca niṣphalam ||

Śhiva devotion is wasted without devotion also to guru. Similarly devotion to Śhiva and guru is wasted without devotion to jaṁgama. Therefore devotion to jaṁgama is superior. Further Shaivaratnākara says:

UÄÄgÄÄ,ÄiA±ÄÄiÄÄ«aÖvÉÛ÷åöÊ
,Ä£ÄÄÄzÄ²ÄÄ¥ÄÛÄiÉÄÄ ²ÄÄB |

vÀzÁãªÀzÁqsÁðAiÄÄ ,ÀzÁ
ÉªÀªÄAiÄÄ²ÑªÁvÀäPÀB ||

*Gurussamśhayavicchittyai svānaṁdāvāptayē śhivah |
Tadbhāvadārḍhāya sadā sēvanīyaścivātmakah ||*

Guru removes doubts; liṁga provides happiness and jaṁgama fortifies the philosophies of Śhiva in devotees. Jaṁgama is essential in the life of a devotee.

°AUÀAvÄÄ ¸é«zÄA ¥ÉÇæÄPÀÛA
dAUÀªAiÁdAUÀªAiÁvÄä£Á |
CdAUÀªÉÄÄ AiÄÄxÁ ¸sÀQÛdðAUÀªÉÄÄ ZÀ vÀxÁ ,Ää
ÈVÁ

*Liṁgaṁtu dvividaṁ prōktaṁ jaṁgamājaṁgamātmanā |
Ajaṁgamē yathā bhaktirjaṁgamē ca tathā smṛutā* 3

Translation: *Liṁgaṁtu* = liṁga, *jaṁgama jaṁgamātmanā*= moving and staying liṁgas, *dvividaṁ* = in two, *prōktaṁ*= says, *ca* = and, *Ajaṁgamē* = staying, *yathā bhaktir*= how devotion, *tathā*= same way, *jaṁgamē* = moving liṁga, *smṛutā*= has been said.

CdAUÀªÄÄAvÄÄ AiÄÄ°èAUÀA
ªÄÄÄÈaÑ-ÁÇ«ª«ÄðvÀªÄiï |
vÀzÀégÄA dAUÀªÄÄA °AUÀA ²ªÄAiÉÆÄVÄw
«±ÄÄævÀªÄiï

*Ajaṁgamaṁtu yallimḡaṁ mṛucchilādivinirmitam |
Tadvaram jaṁgamaṁ liṁgaṁ śhivayōgīti viśhrutam* 4

Translation: *mṛut śhīlādivi nirmitam*= from mud, stone and other materials, *yat liṁgaṁ*= those liṁgas, *Ajaṁgamaṁ*= liṁga that stays, *tu* = but, *jaṁgamaṁ liṁgaṁ*= liṁga that moves, *Tadvaram* = is different, *śhivayōgīti viśhrutam* = is famous as śhivayōgi.

CZÀgÉÄªÄÄAvÄæ,ÄA,ÁlgÁ°èAUÉÄªÄ,Àw ±ÄAPÀgÄB |

Sadā kālam vasatyēva caralimqē mahēśhvarah

Tasmātsarvaprayatnēna tasmāi dēyaṁ mahātmanē

Tadakshayamiti prōktam sakalāgamapāraṅgaih

$$\Delta A \pm \Delta A_i \Delta \ddot{A} B$$

Nāvamanyēta kutrāpi śhivayōginamāgatam |
Avamānādbhavēttasya durgatiśhca na saṁśhayaḥ 8

Translation: *āgatamśhivayōginam*= śhivayōgi that comes, *kuṭrāpi*= always, *Nāvamanyēta*= should not humiliate, *tasya Avamānāt* = from that humiliation, *durgati bhavēt* = bad things happen, *na saṁśhayaḥ*= no doubt about this.

²ªÀAiÉÆÄVÃ ²ªÀ,ÀiPÁëcw PÉÊAPÀAiÀÄð¨sÀQÛvÀB |
¥ÀÇdAiÉÄÄzÁzÀgÉÄuÉÊªÀ AiÀÄxÁ °AUÀA AiÀÄxÁ
UÀÄgÀÄB

Śhivayōgī śhivassākṣhāditi kaimkaryabhaktitaḥ |
Pūjayēdādarēṇaiva yathā liṁgam yathā guruḥ 9

Translation: *Śhivayōgī* = śhivayōgi, *sākṣhāt śhivaḥ iti* = as Śhiva himself, *kaimkarya bhaktitaḥ*= feelings of devotion, *yathā liṁgam yathā guruḥ* = as liṁga and guru, *ādarēṇaiva*= with immense devotion, *Pūjayēd*= should worship.

Explanation: Liṁga is of two types namely jaṁgama and ajaṁgama. Liṁga made from mud, stone and other materials is ajaṁgama liṁga. This type of liṁga is established by a guru or from a learned person by invoking Śhiva. It is not fit for worship until it is established.

Jaṁgama follows Śhiva philosophy. He is a śhivayōgi. He has the entire form of cit in this heart. The same is preached to the world. Allamaṇḍaprabhu is one such śhivayōgi. He traveled through many parts of India and preached Śhiva philosophy to devotees. Jaṁgama worship is superior to liṁga worship. Whatever is given to a jaṁgama multiplies and benefits the devotee. The following vacana by Cennabasavaṇṇa says:

Worships liṁga so jaṁgama to come.

With the arrival of jaṁgama stops worship of liṁga

Starts worship of jaṁgama

What is in that liṁga what is in that jaṁgama?

In liṁga there is clan, persistence, result.
 In jaṁgama, no clan, no persistence, no result, no status,
 In jaṁgama 'kulaṁ nāsti, phalaṁ nāsti, padaṁ nāsti.'
 This is the reason, in Kūḍala Cennasaṁgama
 Trusting jaṁgama is the god
 Basavaṇṇa became liṁga himself.

We worship liṁga so jaṁgama comes to home.
 Worship jaṁgama on his arrival in place of liṁga. Worship
 of liṁga does not give the knowledge; illusions of mind do
 not cease or desire for things do not go away. A devotee
 who worships jaṁgama learns the knowledge of Śhiva and
 disassociate from the life of saṁsāra. Liṁga has no voice
 and jaṁgama is with voice. In the absence of jaṁgama
 liṁga is worshiped. To get results the devotee grasps the
 teachings of jaṁgama with care. This is the advice of
 Āgamas and scriptures. Sarvāgama says;

zÀ±Àð£ÁzÀZÀð£ÁvÀÛ,Àå
 wæ,À¥ÀÛPÀÄ®,ÀAAiÀÄÄvÁB |
 d£Á ¢ÀÄQÛ¥ÀzÀA AiÀiÁAw QA
 ¥ÀÄ£À,ÀÛvÀàgÁAiÀÄuÁB |

Darśhanādarcanāttasya trisaptakulasamṇyutāḥ |
Janā muktipadaṁ yāṁti kiṁ punastatparāyaṇāḥ ||

Liṁga view and liṁga worship give salvation to
 twenty-one future clans. Worship jaṁgama with devotion
 gives free from the cycle of birth.

The story of the king Pipāji suggests that Gods
 serve jaṁgama. Every day the King Pipāji worshiped
 goddess to receive her blessings. The goddess appeared to
 the king every day and blessed him. One day she did not
 appear even after darkness fell. Finally she appeared at mid
 night. The king asked her to tell him the reason for the
 delay. The goddess told him that a jaṁgama came to the
 town and all the gods and goddess were attending his

services. Men should not insult jaṁgama who is served by gods.

The following vacana of Basavaṇṇa says:

Abusing jaṁgama worships liṁga
How is boldness of that devotee?
Śhiva Śhivā! Cannot hear abusing worshipping devotee
Jaṁgama is guru's guru,
Kūḍalasaṁgaiya's vacana says so.

Abuse of jaṁgama is not permitted. Yet people tend to lean towards it. It is evident from the following vacana of Basavaṇṇa:

Says pour milk seeing idol of snake,
Says kill seeing live snake,
Say go away to jaṁgama came to eat
Say eat to liṁga that cannot
To ignore after seeing śharaṇas of Kūḍalasaṁgama
They are like mud hit by stone

The above vacana portrays the true acts of people. Śhiva is in the form of jaṁgama and he is the face of liṁga. Devotees acquire knowledge from jaṁgama. With that knowledge they are free from the bonds of saṁsāra.

12 Caturvidhasārāya sthala

The following vacana of Cennabasavaṇṇa says that the four forms of Śhiva are guru, liṁga, jaṁgama and prasāda.

Hara to show his form becomes guru
Becomes maṁtra to mind,
Becomes prasāda to body,
Becomes liṁga to palm,
Becomes jaṁgama to prāṇa,
These are the four states,
Kūḍala Cennasaṁgaiya.

¥ÁzÉÆÄzÀPÀA AiÀÄxÁ `sÀPÁÛ÷â¹éÄPÀgÉÆÄw
ªÀÄºÉÄ²vÀÄB |
vÀxÁ ²ªÁvÀä£ÉÆÄxðvÀâA
UÀÄgÀÄdAUÀªÀÄAiÉÆÄgÀ!

Pādōdakam yathā bhaktyāsvīkarōti mahēśhituḥ |
Tathā śhivātmanōrnityam gurujaṁgamayōrapi

1

Translation: *yathā* = the way, *bhaktyā* = with devotion, *mahēśhituḥ* = of śhivaliṁga, *Pādōdakam* = pādōdaka, *svīkarōti* = receives, *Tathā* = same way, *śhivātmanō*= form of Śhiva, *gurujaṁgamayōrapi*= is also of guru and jaṁgama, *mityam*= always (should receive).

Explanation: A devotee who receives liṁga pādōdaka also receives pādōdaka from guru and jaṁgama. Guru and jaṁgama have the knowledge by being united with Paraśhiva. They are the witness to body, mind and pride. A rich person does not change his feelings by associating with the poor. Similarly, guru and jaṁgama do not feel differently by associating with the world. They are the forms of Paraśhiva. The pādōdaka of liṁga, guru and jaṁgama are also important for a devotee. Shaṅkarasaṁhitā says:

ZÀgÀ¥ÁzÉÆÃzÀPÀA xVÀåA xªÉÃzÀå
²ªÀ¥ÀÇdÉÉ |

UÀÄgÉÆÃaÒµÄÖ¥Àæ,ÁzÀAZÀ
“sÀÄAfÃAiAiÁzÀãQÔÉÀªÄÄæçÃB | |

*Carapādōdakaṁ nityaṁ nivēdya śhivapūjanē |
Gurōcchishṭaprasādaṁca bhumjīyādbhaktinamradīḥ ||*

Daily a devotee drinks jaṁgama pādōdaka and eats prasāda of guru after offering to Iṣṭalīṁga.

vÀ,Áª°èAUÉÃ ¥Àæ,ÁzÀA ZÀ xªAiÁð®åA vÀdÓ®A
vÀxÁ |
C¥ÄðAiÉÃZÀÑgÀ°AUÀ,Àå ±ÄÄæTÄ µÀtÄäR
,ÀªÄðzÁ | |

*Tasmāllīṁgē prasādaṁ ca nirmālyaṁ tajjalarṁ tathā |
Arpayēccaralīṁgasya śhruṇu śhaṇmukha sarvadā ||*

Śaṇmukha, prasāda and pādōdaka of Jaṁgamalīṁga always should be offered to Shivalīṁga. Virāgama says:

xgÀAdÉÀ,Àå ±ÄÄzÀP,Àå x,Ài Ü®,Àå ZÀgÀ,Àå ZÀ |
¥ÁzÁAŞÄÉÁ °AUÀªÄÄÆwðA ,Áß¥Àå PÀÄ«ðÃvÀ
“sÉÆÃdÉÀªÄi | |

zÀæªÀå,ÀégÀÆ¥À±ÄÄçP,Ái÷åvi ZÀgÀ°AUÉÃ
,ÀªÄÄ, |ðvÀªÄi |

vÀvÀàç,ÁzÀA ,ÉÃµÄÖ°AUÉÃ zÀvÁé
vÀZÉÖÃµÀªÄÄvÀÛªÄªÄi | |

*Nirāṁjanasya śhuddhasya nissthalasya carasya ca |
Pādāmbunā līṁgamūrtiṁ snāpya kurvīta bhōjanam ||
Dravyasvarūpaśhuddhissyāt caralīṁgē samarpitam |
Tatprasādaṁ svēṣṭalīṁgē datvā tacchēṣhamuttamam ||*

A devotee bathes Iṣṭalīṁga with pādōdaka. Then he offers food to jaṁgama. Whatever he receives is

“sÀÄfÄiÄiÄvi gÄzÀæ”sÄPÁÛÈÀßA gÄzÀæ! ÄvÀA
d®A | “ÉÄvi |
gÄzÁæWÄævÀA ,ÄzÁ fWÉæÄcw eÄ”Á°QÄ ±ÄÄæwB

Bhumjīyāt rudrabhuktānnaṁ rudrapītaṁ jalam pibēt |
Rudrāghrātaṁ sadā jighrēditi jābālikī śhrutiḥ 4

Translation: *Rudra bhuktānnaṁ* = food given to Rudra, *Bhumjīyāt* = eat, *rudrapītaṁ* = given to Rudra, *jalam* = water, *pibēt* = drink, *Rudrāghrātaṁ* = given to Rudra, *sadā jighrēt* = always smell, *iti* = this way, *jābālikī śhrutiḥ* = says Jābālikī śhruti.

Explanation: A Person wearing the leaves and flowers on head offered to śhivaliṅga benefits by performing Pavṁḍarika yāga. Jābālikī śhruti says; '*Rudrēṇāta maśhnamti rudrēṇa pītaṁ pibamti rudrēṇāghrātaṁ jighramti*'. Eat food eaten by Rudra; drink water drank by Rudra and smell that was smelled by Rudra. A devotee offers things to liṅga before using them. It makes his senses to become pure and mind to become steadfast in Paraśhiva.

C¥Äð-ÄvÁé æeÉÄ °AUÉÄ ¥ÄvÀæA ¥ÄÄµÀàA ¥sÄ®A
d®ªÄii |

CEÁßzÀåA ,ÄªÄð”sÉÆÄdåA ZÄ
¹éÄPÄÄAiÄiÄÄzÀãQÛªÄiÁÉÄßgÀB

Arpayitvā nijē liṅgē patraṁ puṣhpaṁ phalaṁ jalam |
Annādyam sarvabhōjyam ca svikuryādbhaktimānnarah 5

Translation: *nijē liṅgē* = to śhivaliṅga, *patraṁ puṣhpaṁ phalaṁ jalam* = leaves, flowers, fruits and water, *ca* = and, *Annādyam* = rice and others, *sarvabhōjyam* = every things (consumable), *Arpayitvā* = offering, *narah* = devotee, *bhaktimān svikuryād* = receives with devotion.

Explanation: Gīte 9-29 says:

¥ÀvÀæA ¥ÀÅµÀàA ¥sÀ®A vÉÆÄAiÀÄA AiÉÆÄ æÉÄÄ
 “sÀPÁÛ÷å ¥AæAiÀÄZÀÒw|
 vÀZÀ°ÄA “sÀPÄÄÛ÷å ¥À°ÄÄÈvÀ³ÄÄ±Áß«Ä
 ¥ÀæAiÀÄvÁvÀä£ÀB

*Patraṁ puṣṣpaṁ phalaṁ tōyaṁ yō mē bhaktyā prayacchati |
 Tadahaṁ bhaktyu pahrutamaśhnāmi prayatātmanaḥ*

I appear in front of him to accept his offerings from whoever offers patra (leaves), puṣṣpa (flower), phala (fruits), and jala (water) with devotion to me. This is god's statement.

Saying 'O god' a person feels the presence of God in the body. His presence brings cheer. The wife of Paṁdavas, Dravpadi offered a peck of rice left in the vessel to Kṛṣṇa with devotion. Her action resulted in feeding thousands of sages.

At a water hole an alligator caught the elephant leg. The elephant tried to free from the clutches of alligator without success. Then the elephant prayed God with devotion and offered a lotus flower. God appears and set free the elephant.

The story of Śhabari in Rāmayaṇa also portrays the power of devotion. Śhabari waited for for 15 years the arrival of Rama. When Rāma did arrive she gave him the fruit with devotion after biting it. Rāma accepted the fruit with love and gave her salvation.

The story of Raṁtidēva is still a grand one. He is the son of king Saṁkruti. Without food and water Raṁtidēva performs tapas (meditation) for forty-eight days. He receives food from heaven. Then a hunter comes begging for food. Raṁtidēva gives the food to the hunter. He was left with water. Another hunter begs for water that was also given. Raṁtidēva's action made Brahma very happy. Brahma appears before Raṁtidēva and bestows salvation.

In each of the above examples, the object offered is not important rather the devotion of the person that

gave. This is the reason patra (leaves), puśhpa (flower), phala (fruits), and jala (water) by a devotee are offered with devotion to liṁga. He receives prasāda from liṁga. This is the truth. Sharing of earnings with guests and with less fortunate people is a form of service to God.

UÀÄgÀÄvÁÉvÀì²ÀðˆˆsÀÆvÁÉÁA
±ÀÀˆˆsÉÆÄgÀ«ÄvÀvÉÄd,ÀB |
vÀ,ÉäöÊ ¤²ÉÄÇvÀA ,À²ÀðA 'éÄPÁAiÀÄðA
vÀvÀàgÁAiÀÄuÉÊB

Gurutvātsarvabhūtānām śhaṁbhōramitatējasah |
Tasmai nivēditam sarvam svikāryam tatparāyaṇaiḥ

6

Translation: *amita tējasah śhaṁbhō* = Self radiant Śhiva, *sarvabhūtānām* = to all animals, *Gurutvāt* = is above them, *Tasmai nivēditam sarvam* = all things offered to him, *tatparāyaṇaiḥ* = from devotees of Śhiva, *svikāryam* = receive them.

Explanation: It is impossible to describe the extent of Śhiva. He is the guru with all the knowledge. He is complete without restrictions by time or by space. He is the master for everything. He is above everything and nothing touches Him.

A devotee of Śhiva offers everything to Him and converts his offerings to prasāda for his use. This prasāda purifies body, mind and knowledge. It makes him a perfect person.

AiÉÄÄ °AUÀzsÁjuÉÉÄ ˆÉÆÄPÉÄ AiÉÄÄ
²²ÉÊPÀ¥ÄgÁAiÀÄtB |
vÉÄµÁAvÀÄ ²²À¤²ÀiÁð®åA GavÀA ÉÁÉÄådvÀÄµÀÄ

Yē liṁgadhāriṇō lōkē yē śhivaikaparāyaṇah |
Tēśhāmtu śhivanirmāyam ucitam nānyajamtuṣu

7

Translation: *lōkē* = in the world, *yē* = who, *liṁgadhāriṇō* = wearers of liṁga, *Yē* = who, *śhivaika parāyaṇah* = with Śhiva motives, *Tēśhām* = to them,

śhivanirmālyam = prasāda of Śhiva, *ucitam* = is the best, *tu* = but, *anya jamtushu na* = not for other lives.

Explanation: A person travels long distances to bathe in holy rivers and to worship in places considered holy. But people who live near by do not consider either of them holy. So it is the feelings that make a place or thing holy. An idol in the temple is a stone for those who have no concept of God. But others feel the idol as God. A devotee trusts in liṅga to understand and to achieve salvation. His mind and heart are filled with Śhiva devotion. Nothing is achieved by a person with feelings but has no devotion.

CEÀBeÁvÉÃ vÄÄ "sÀPEÜÄÈÄ "sÄÄdåªAiÁ£ÉÃ ²ªÁ!õvÉÃ
|
¹PEÜÄ ¹PEÜÄs±ÀéªÉÄÄzsÄ,Àå AiÄÄvÄà®A
vÄzÀªÁ¥ÄåvÉÃ

Annajātē tu bhaktēna bhuḡyamānē śhivārpitē |

Sikhē sikhēśśhvamēdhasya yatpalam tadavāpyatē 8

ªªAiÁõ®åA ªªÄÄõ®A ²zÄYA ²ªÉÃÈÄ ¹éÄPÀÈvÄA
AiÄÄvÄB |
ªªÄÄõ-ÉÊ,ÀÛvÄàgÉÊzsÁõAiÄÄõA £Á£ÉåÊB
¥ÁæPÄÄÈvÄdAvÄÄ©üB

Nirmālyam nirmalam śhuddham śhivēna svikṛtam yataḥ |
Nirmalaistatparairdhāryam nānyaiḥ prākṛtajarṁtubhiḥ 9

Translation: *tu bhaktēna* = from Śhiva devotee, *śhivārpitē* = offered to Śhiva, *bhuḡyamānē* = accepted, *Annajātē* = rice and other, *Sikhē sikhē* = in every peck of rice, *aśśhvamēdhasya* = whatever benefits from aśśhvamēda yāga, *tatpalam* = that benefit, *avāpyatē* = obtains.

śhivēna svikṛtam yataḥ = accepted by Śhiva, *Nirmālyam* = purified prasāda, *Nirmalai tatparai* = pure hearted Śhiva devotees, *dhāryam* = is best to accept, *anyaiḥ prākṛta jarṁtubhiḥ* = other lives without proper initiations, *na* = is not (acceptable).

Explanation: Prasāda are things accepted by Śhiva and returned to a devotee for use. Eating prasāda removes desires associated with saṁsāra by eliminating sadness. It brings happiness. The devotee lives a life without pride or anger. It cleans his feelings and he receives the knowledge of Śhiva.

Yajurvēda says 'Rudrēṇāttamamṛtaṁ dēvā vai bhōktukāmā vēdāḥ kāmayaṁtē'. Food ate by Rudra is pure and is ambrosia. Divine persons wish to receive that prasāda for their use.

Prasāda is sacred for everyone. The result from eating prasāda is eternal happiness. It frees from the cycle of birth. The verse says, eating a peck of prasāda is superior to benefits achieved by performing aśhvamēdayāga. In fact aśhvamēdayāga is not sacred because the yāga promotes the killing of animals. The yāga has no compassion and its results are temporary. Shiva prasāda is pure. The benefit from the prasāda is nothing less than the freedom from the cycle of birth.

The meaning of Prasāda is very great. During worship food offered to guru and divines is not prasāda. It is the feelings of the devotee that makes prasāda.

Śhiva knowledge lights up in heart, body and mind by eating a peck of prasāda or drinking a drop of pādōdaka. This is the reason God is learnt and experienced in the heart and mind. Guru prasāda and/or guru pādōdaka clears ignorance in a devotee and increases his devotion. Liṁga prasāda and pādōdaka destroy previous sins. Jaṁgama pādōdaka and prasāda also clears past sins.

²ªÀ¨sAQÛ «»Ã£££ÁÁ dAvÀÆ£ÁÁ ¥Á¥ÀPÀªÄöuÁªÄï |
 «±ÄÄzÉPª ²ªÀªªÄiÁö~ÉÊ £ÁÇüPÁgÉÆs¹Û PÄÄvÀæavi
 Śhivabhakti vihinānām jaṁtūnām pāpakarmaṇām |
 Viśuddhē śhivanirmālai nādhikārōsti kutracit 10

Translation: Śhivabhakti vihinānām = without devotion to Śhiva, pāpakarmaṇām = with sins, jaṁtūnām = lives, Viśuddhē = viśuddha, śhivanirmālai = prasāda of

Śhiva, *kuṭra cit*= anywhere, *adhikāraḥ na assti* = not eligible.

Explanation: A person with no devotion to Śhiva has no pādōdaka-prasāda. A person with impure mind and heart cannot grasp the importance of pādōdaka-prasāda. The following vacana of Cennabasavaṇṇa supports the above argument.

No relation with guru till earns guru in guru.
 No relation with liṅga till earns a place in liṅga.
 No relation with jaṁgama till earns caste in jaṁgama.
 No relation with prasāda till earns taste in prasāda.
 This is the reason Kūḍalacennasaraṅgaiya
 What can be said of those giving bath?

²ªÀ°AUÀ¥Àæ,ÁzÀ,Àå¹éÃPÁgÁzÀåvÀá®A °sÀªÉĒvī |
 vÀxÀ ¥Àæ,ÁzÀ¹éÃPÁgÁzÀĀĠgÀĀdAUÀªÀĀAiÉÆĒgÀ' |

Śhivaliṁgaprasādasya svīkārādyatphalaṁ bhavēt |

Tathā prasādasvīkārādgurujarṁgamayōraṇi

11

Translation: *Śhivaliṅga prasādasya svīkārāt*= accepting Śhiva prasāda, *atphalaṁ bhavēt* = whatever benefit occurs, *Tathā* = same way, *guru jarṁgamayōraṇi prasāda svīkārād*= from the prasāda of guru jarṁgamas too happens.

Explanation: Many people think that guru and jarṁgama are not the same as Śhiva. This is not true. Śhiva himself took the form of guru and jarṁgama. He preaches to the people; He elevates them to divinity when devotion sprouts in their heart. Guru and jarṁgama are the forms of Śhiva. Liṅga is his symbol. A devotee receives benefits by eating prasāda of guru and jarṁgama.

vÀ,ÁázÀĀĠgÀĀA ªÀĀºÁzÉĒªÀA ²ªÀAiÉÆĒV£ÀªÉĒĒªÀ
 ZÀ |

¥ÉÇĀdAiÉĒĒvÀŪvÀàç,ÁzÁ£ÀßA

°sÀĀAfĀAiĀiÁvÀàçwªÁ,ÁgÀªĀii

Tasmādgururṁ mahādēvarṁ śhivayōginamēva ca |
Pōjayēttatprasādānnaṁ bhuñjīyātprativāsaram

12

Translation: *Tasmāt* = so, *gururṁ* = guru, *mahādēvarṁ* = Śhivaliṁga, *śhivayōginamēva ca* = and śhivayōgis, *prativāsaram* = daily, *Pōjayēt* = worship, *tat prasādānnaṁ* = their prasādas, *bhuñjīyāt* = accept (to eat).

Explanation: Prasāda of liṁga and jaṁgama are both important and necessary to a devotee. A devotee gets knowledge of unity from liṁga prasāda and from jaṁgama prasāda he gets the knowledge to see the whole world in the form of Śhiva. The following verses from Somaśharṁbhu uphold the above statements.

²ªÀ°AUÁÀÒªÁZÁAiÄÄð£Ää°ÀzÄã÷ª,ÀÛvÀàç
,ÁzÀvÀB |
C,ÀàAzÁ,ÄÄágÀw,ÀéZÁÒ
,ÄaÑzÁ£ÄAzÀZÀAcæPÁ ||
²ªÄ¥ÆæzÁZÁZÁAiÄÄð¥Ææ,ÁzÁzÀwxÉÄ,ÀÛxÁ |
¥Ææ,ÁzÁzÁvÀã£É£Ä zÉÄ«Ä ¥Ææ,ÁzÀ EªÄ
eÁAiÄÄvÉÄ ||

Śhivaliṁgācchivācāryanmahadbhyastatpra sādātah |
Aspaṁdā sphurati svacchā saccidānaṁdacaṁdrikā ||
Śhivaprādādācāryaprasādādātithēstathā |
Prasādādātmanō dēvī prasāda iha jāyatē ||

A devotee purifies his body and mind by eating liṁga, guru and jaṁgama prasādas. Prasāda provides the power to understand and to seek Paraśhiva. Śhiva, Acārya (guru) and atithi (guest) prasādas give peace to the soul.

Māṭa (dāna or donate) sthala

CxÀ zÉÄ°ÀzÁ£ÁvÀìvÀã¹çPgÀxÀðzÁ£ÁZÄÑ
ªªÀÄÈðwB |

¶ÆætZÁÆÁvieÁÖÆÀ¹¢þgÉÃªÀÀ ,ÀªÀðA ¹ÜgÀA
 ``sÀªÉÃvī ||

*Atha dēhadānātsatyasiddhirarthadānācca nirvṛutiḥ |
 Prāṇadānātjñānasiddhirēvaṁ sarvaṁ sthiraṁ bhavēt ||*

The above verse is from Yōgajāgama. Body achieves the truth by donating. Donating wealth provides happiness to jīva while the soul earns wisdom. These are achieved by offering body and mind to guru-liṁga-jaṁgama.

It is necessary to worship guru, liṁga, and jaṁgama; offer food and donate money as dakṣhiṇē. Body, mind and money are our wealth. They are offered orderly to guru, liṁga and jaṁgama respectively. By offering the body (submitting oneself) to guru, he reveals the truth about Paraśhiva that is hidden inside of us. This is the truth and it is gained by offering to guru. The three feelings are offered to three liṁgas. The devotee offers his worldly feelings to Iṣṭaliṁga; taijasa feelings to Prāṇaliṁga and prājñā feelings to Bhāvaliṁga. His offerings make the devotee to enjoy eternal happiness by uniting with Mahāliṁga. Lastly, wealth is donated to jaṁgama. In return jaṁgama gives knowledge of Paraśhiva.

²ªÀ°AUÉÃ ²ªÁZÁAiÉÄðÃ ²ªAAiÉÆÃV¶ ``sAQÛªAiÁÆi |
 zÁÆÀA PÀÄAiAiÁðzÀåxÁ±ÀPÁÛ÷å
 vÀvÀàç,ÁzÀAiÀÄÄvÀ,ÀizÁ

*Śhivaliṁgē śhivācāryē śhivayōgini bhaktimān |
 Dānaṁ kuryādyathāśhakyā tatprasādayutassadā*

1

zsÁÆÀAZÀ wæ«zÀA ¶ÉÇæÃPÀÛA ,ÉÆÃ¶ÁçüPÀA
 ¶gÀÄ¶ÁçüPÀªÀii |

,ÀªÀdAZÉÃw ,ÀªÉðÃµÁA ,ÀªÀðvÀAvÀæ«±ÁgÀzÉÊB

*Dhānaṁca trividam prōktaṁ sōpādhikaṁ nirupādhikam |
 Sahajamcēti sarvēśhām sarvataṁtraviśhāradaih*

2

Translation: *Śhivaliṁgē* = to śhivaliṁga,
śhivācāryē = to jaṁgama, *śhivayōgini*= to śhivayōgi,

tatprasādayutas = receiving their prasāda, *bhaktimān*= devotee, *Yathāśhaktyā* = to his ability, *sadā* = always, *Dānaṁ*= donate, *kuryād*= does.

sarvataṁtra viśhāradaiḥ= learned persons in āgamas, *sarvēśhāṁ* = all, *Dhānaṁ* = donations, *sōpādhikaṁ nirupādhikam*= sōpādika, *nirupādhika*, *ca*= and, *Sahajamcēti* = sahaja, *trividaṁ prōktaṁ*= is said as three types

Explanation: A devotee according to his ability donates to śhivayōgis and to guru to receive prasāda. Donating is an important act of Vīraśhaivas. Donations are classified into three types namely sōpādika, nirupādhika, and sahaja. They are explained in the next section.

13 Sōpādhikadāna sthala

¥sÀ´Á©Ü,ÀAçÜ,ÀAAiÀÄÄPÀÛA zÁ£AA AiÀÄcé»vÀA
¨sÀªÉÄvi |
vÀvÉÆiÄ¥ÁçüPÀªÀiÁSÁåvÀA
ªÀÄÄªÀÄÄPÄÄë©üçÁ£ÁzÀËvÀªÀiï
Phalābhisam̐dhisam̐yuktam̐ dānam̐ yadvihitam̐ bhavēt |
Tatsōpādhikamākyātām̐ mumukṣhubhiranāḍṛutam̐ 1

Translation: *Phalābhisam̐dhi sam̐yuktam̐*= expecting rewards or benefits, *yaddānam̐*= that donation, *vihitam̐ bhavēt*= is decided, *Tat* = that, *sōpādhikam̐ ākyātām̐*= is sōpādhika donation, *mumukṣhubhiranāḍṛutam̐*= learned say it is not ideal.

Explanation: Work that is performed with desire to achieve certain benefit is sōpadika. A soldier fights in the battlefield expecting salvation after death; a person goes on a pilgrimage to kāśhi and other sacred places expecting salvation; a person spends large sums of money to perform various types of worship and yāgas with expectation are all sōpādhika. Though they receive benefits one is not free from the cycle of birth. Gīte 2, 42-44 says;

AiAiÁ«ÄªAiÁA ¥ÀÄ¶àvÁA ¢ÁZÀA
¥ÀæªÁzÀAvÀå«¥À²ÑvÀB |
ªÉÄzÀªÁzÀgÀvÁB ¥ÁxÀð £Á£ÀâzÀ¹ÛAw ¢Á££ÀB ||
Yāmimām̐ puṣṣpitām̐ vācam̐ pravadam̐tyavipaśhcitaḥ |
Vēdavādaratāḥ partha nānyadastīti vādinah̐ ||

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PÀªÀÄð¥sÀ®¥ÀæzÁA |
QæAiAiÁ«±ÉÄµÁ§ºÄÄ´ÁA
¨sÉÆÄUÉÉ±ÀèAiÀÄðUÀwa ¥Àæw ||
Kāmātmānaḥ svargaparā janma karmaphalapradām̐ |
Kriyāviśhēṣhabahulām̐ bhōgaishvaryagatīm̐ prati ||

“sÉÆŮÉÊ±ÀéAiÄð¥Àæ,ÁPÁŮÉÁÁ
 vÀAiÄiÁ¥À°ÄÄÈvÀZÉŮvÀ,ÁA|
 æÀâæÀ,ÁAiÄwäPÁ ŠÄçPB,ÀæAiÁZsĚ ĒÄ
 «çÜŮAiÄÄvÉŮ ||

Bhōgaiśhvaryaprasaktānām tayāpahṛutacētasām |
Vyavasāyatmikā buddhiḥ samādhau na vidhīyatē ||

The ignorant desires benefits and thinks salvation is the greatest. He talks for beneficial things that pacify his body. In fact he is drunk by the benefits and he lacks proper knowledge to discriminate the right from wrong. He worships god for benefits else he ignores god. The following vacana of Basavaṇṇa says:

Taking birth with desire learns desire
 If desires status of salvation
 Cannot escape the cycle of birth and death.
 Animals born to beg, is their fate to beg?
 Animal born to a slut, is good character agreeable?
 Birth of liṅga, extent of śharaṇa, can get expecting?
 Kūḍalasamgamadēvā is in you.

We are all born with desires. We work hard seeking things of this world as well as salvation. We are caught in the web of māya. We are reborn again and again. Bajagōvirūda 8 says:

¥ÄÄÆÄgÄ! dÆÄÆÄÄ ¥ÄÄÆÄgÄ! æÄÄgÄtA|
 ¥ÄÄÆÄgÄ! dÆÄæÄdoÄgÉŮ ±ÄAiÄÄÆÄæÄiï
Punarapi jananaṁ punarapi maraṇaṁ |
Punarapi jananiḥṭarē śhayanam

A person falls into traps and experiences many problems and obstacles during his life. Desire for material things does not go away till death. Desire leads to begging. This is the reason the learned keeps away from sōpādika donations.

14 Nirupādhikadāna sthala

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Phalābhisam̐dhi nirmuktamīśhvarārpitakām̐kṣhitam |

Nirupādhikamākhyātām dānam dānavīśhāradaih

1

Translation: *Phalābhisam̐dhi nirmuktam* = without any desires for benefits, *īśhvarārpita kām̐kṣhitam* = offered to Īśhvara, *dānavīśhāradaih* = learned donors, *Nirupādhikam dānam ākhyātām* = is nirupādhika donation.

Explanation: Everyone has the right to donate, worship, and pray. According to Gīta, a person has the right to work but has no right for benefits resulting from such work. The learned performs work to purify mind and heart and to be free from the cycle of birth. Paraśhiva tests disciples at every step. Devotees should not fall for things of this world. They should avoid obstacles that bonds with this world. The following vacana of Basavaṇṇa says:

Stay as if performing, stay as if not performing
In the art of performing, stay as if not been there
Looking, looking Kūḍala Saṁgamadēva
Stay as if not looking.

This is called pure nirupādhika action. There is desire for fruits of action. Even with slightest desire it is not nirupādhika. Śhiva with Śhriyāḷa came to Nimbekka's house. Both were amazed for the devotion expressed by Nimbekka. She shows enormous love towards Śhiva who was in the form of a jaṁgama. Śhiva showed his real form and offers Nimbekka a boon. She refuses the boon. Her love and affection for jaṁgama is a pure niṣhkāma action. Like the saying 'spoiled doing, spoiled not doing' donating numerous times does not get results because of desires. Donations purify heart and readies the heart to accept Paraśhiva.

15 Sahajadāna sthala

Sahaja dāna is the feeling of the donor and not the thing he donates. A person donates with the feelings that guru and jaṁgama is forms of Paraśhiva and the things he donates are also from Paraśhiva. This type of donation is sahaja dāna.

CzÁvÀÈzÁvÀÈzÉÃAiÀiÁ£ÁÁ ²ªÀ¨sÁªÁÁ «aAvÀAiÀÄ£İ |
DvÀä£É£EÃsPÀvÀÄÈð¨sÁªÁÁ ZÀ AiÀÄzÁÝvÀÛA ,ÀºÀDa
¨sÀªÉÃvİ

Adātṛudātṛudēyānām śhivabhāvaṁ vicimṭayan |

Ātmanōskarṭṛubhāvaṁ ca yaddattaṁ sahaṇ bhavēt 1

Translation: *Adātṛu*= the one who receives, *dātṛu*= the one who gives, *dēyānām* = in the articles given, *śhivabhāvaṁ vicimṭayat* = with Śhiva feelings, *ca* = and, *Ātmanah* = himself, *akarṭṛubhāvaṁ* = with the feeling of akarṭṛu, *yaddattaṁ* = given, *sahaṇ bhavēt*= is sahaja donation.

Explanation: The power of māya (śhakti) created things of this world. But they are forms of Śhiva. The world including all things in it cannot exist outside of Paraśhiva. Paraśhiva is the donor in one form but in another is the thing donated. So things related and associated with jaṁgama are forms of Paraśhiva. To understand this one should view the nature in a broad manner. For example a tree does not have any feeling that it is giving shade or fruit. Similarly śhivayōgi has no feelings but enjoys Paraśhiva as one.

A person is learned when he realizes giving and doing are inspired by Paraśhiva. This person knows that 'ēśhāvāsyamidam sarvaṁ' (Īśha-1). Everything is from Śhiva. Also 'Jagaverṇadum tāne, jagadēshanu tāne, jagadātmarellarum tāne', He is the world. He is the master. He is the soul of the world. This is the way an accomplished

śhivayōgi feels. He donates (dāna) without any feelings. This type of giving is sahaja dāna. Devotees should strive for such dāna. This is not simple. Even the great Basavaṇṇa once felt that he is the donor. Allamaprabhu scolds him and makes the donation to a sahaja dāna. The dialogue between Basavaṇṇa and Allamaprabhu are in the following two vacanas.

Said, I need this or that,
A piece of gold,
A thread from a sari,
If said I need for today or tomorrow
Swear to you swear to elders,
It is for your śharaṇas, not for others
Swear to you Kūḍalasaraṅgamadēvā

Ask for body it is given
Ask for mind it is given
Ask for wealth it is given to your śharaṇas
If the thought of need comes to my mind
I swear at your feet
In my mind only you if know others
Kūḍala Saraṅgamadēva
Keep me in bhava the great hell.

The above is pure nirupādhika. But it has pride in it. So it is not complete dāna. Allamaprabhu answers Basavaṇṇa with the following vacana and identify the shortcomings in the sayings of Basavaṇṇa.

Mountains and hills are ornaments of god,
Glowing mountains are also of god,
Houses in four directions are ornaments of liṅga
Earth is the makers mint, impressive nail, house
Body, mind, wealth are Guhēśhvara's pride
Tell Basavaṇṇa what you gave to become a devotee.

Everything belongs to god. What made you to be a devotee? Allamaprabhu teases Basavaṇṇa with the above vacana. Basavaṇṇa hearing Allamaprabhu realizes his mistake and says the following vacana.

Stay as if performing
 Stay as if not performing
 In the art of performing
 Stay as if not been there
 Looking, looking Kūḍala Saṁgamadēva
 Stay as if not looking.

With this saying of vacana the donation of Basavaṇṇa becomes sahaja dāna. The vacana of Akkamahādevi says:

The washer men are impatient for city sari
 Gold is mine, woman is mine, soil is mine
 Hearing these dumb found
 Without learning ruined I am
 Cennamallikārjunaiya.

People quarrel for gold, woman and wealth. But they are not theirs. The washer men fight for sari that is not theirs. A person learning the art of giving is happier. A person who donates without feeling that he is the donor or about the donation both in dream and awake states enjoys eternal happiness.

Ḥ°ÀdA zÁĒÀÄÄvÀìöÈµÀÖA

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dĒÄägÉĒvÀvÀðPÀ°Àiī

Sahajam dānamutkrushtam sarvadānōttamōttamam |

Śhivajñānapradam pumsām janmarōganivartakam 2

²°ÁAiÄÄ ¹°À°sÀPÁÛAiÄÄ çÄAiÄÄvÉÄ AiÄÄç QAZÀÈÀ |

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zÁ£AªAAävÀŪªÀÄªÀii

Śhivāya śhivabhaktāya dīyatē yadi kimcana |
Bhaktiyā tadapi vikhyātāṁ sahajāṁ dānamuttamam 3

Translation: *puruṣāṁ = to human, janmarōga nivartakam = to rid the disease of this world (association), Śhivajñānapradāṁ = with the knowledge of Śhiva, Sahajāṁ dānam = sahaja donation, utkrūṣṭāṁ = is the best, sarvādānōttamōttamam = also it is superior to all other donations.*

Śhivāya = to Śhiva, śhivabhaktāya = to Śhiva devotee, Bhaktiyā yadi kimcana dīyatē = whatever given with devotion, tadapi = that, uttamam sahajāṁ dānam = is the best sahaja ikhyātāṁ donation, vikhyātāṁ = known.

Explanation: A person experiences sadness and happiness between birth and death. The way to overcome the problems of life is to find ways to escape from the cycle of birth. This is possible by sahaja dāna (donating without feelings). King Bali was destroyed because he did not adopt sahaja dāna when he donated 3 feet of space. Benefits from sahaja dāna are far from explanation. It has the ability to free the donor from the cycle of birth. Everything in this world is the form of Paraśhiva. Donating even a little to the good of the people is sahaja dāna.

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“sÀªÉÄvī |

KPÀ¥ÀĀµÀà¥ÀæzÁ£ÉÄ£À ªªÉÄ vÀvÀá®«ÄµÀävÉÄ
Dānāt svarṇasahasrasya satpātrē yatphalaṁ bhavēt |
Ēkapuṣhpapradānēna śhivē tatphalamīṣhyatē 4

Translation: *svaṛṇa sahasrasya satpātrē Dānāt = giving a thousand gold coins as donation properly, yatphala bhavēt = benefits achieved from it, tatphalam = that benefit, śhivē Ēka puṣhpa pradānēna = donating a flower to Śhiva, īṣhyatē = obtained.*

²ªÀ KªÀ ¥ÀgÀÀ ¥ÀvÀæA ,ÀªÀð«zÁâxçüUÀÀðgÀÄB |
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“sÀªÉÄvî

Śhiva ēva param pātram sarvavidyānidhiguruḥ |
Tasmai dattam tu yatkimcittadanamaphalam bhavēt 5

Translation: *Sarva vidyā nidhir guruḥ Śhiva ēva* = guru the master of all knowledge, *param pātram* = sacred pātra, *Tasmai dattam* = that was given, *yatkimcit tu* = even small, *tad* = that, *anamaphalam bhavēt* = becomes great benefits.

²ªÀAiÉÆÄVÃ ²ªÀ,ÁìPÁëvî ²ªÀeÁÕÉÀªÀÄºÉÆÄzÀçüB |
AiÀÄwìAaÇÝÄAiÀÄvÉÄ vÀ,ÉäöÊ vÀzÁÝÉAA
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Śhivayōgī śhivassākṣhāt śhivajñānamahōdadhiḥ |
Yatkimciddīyatē tasmai taddānam pāramārthikam 6

Translation: *śhivajñāna mahōdadhiḥ* = with great knowledge of Śhiva, *Śhivayōgī* = śhiva disciple, *sākṣhāt śhiva* = truly Śhiva, *tasmai Yatkimciddīyatē* = whoever donates to him, *taddānam* = that donation, *pāramārthikam* = is for Paraśhiva.

²ªÀAiÉÆÄVÃ ªÀÄºAvÁàvÀæA ,ÀªÉðÄµÁA
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vÀ,ÁäÉÁß¹Ü ¥ÀgÀÀ QAavÁàvÀæA ±Á,ÀÛç«ZÁgÀvÀB

Śhivayōgī mahatpātram sarvēṣhām dānakarmaṇī |
Tasmānnāsti param kimcītpātram śhāstravicārataḥ 7

Translation: *sarvēṣhām dānakarmaṇī* = of all donations, *Śhivayōgī* = śhiva disciple, *mahatpātram* = is at high point, *Tasmāt* = so, *śhāstravicārataḥ* = according to śhāstra, *param pātram* = superior, *kimcīnāsti* = none exists.

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²³ÀÀiÉÆǺVÉĚ |

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Bhikṣhāmātrapradānēna śhāmtāya śhivayōginē |

Yatphalaṁ labhyatē naitadyajñakōṭīśhatairapi

8

Translation: *śhāmtāya śhivayōginē*= peaceful śhivayōgi, *Bhikṣhāmātra pradānēna*= donating even a little, *Yatphalaṁ labhyatē* = benefits one gets, *aitat* = this, *kōṭī śhatai yajña api*= from millions of yajñas, *na abhyatē* = not gets.

Explanation: The things donated are not but the feeling of the donor is important. In addition the receiver is also important. The donation is given to deserving person called 'satpātra'. It is difficult to identify deserving person or a satpātra.

The characteristics of satpātra are defined as follows: A guru that shows the way to Paraśhiva; a jaṁgama by his looks and teachings who changes feelings of people towards Paraśhiva; and the donations are rightly used to elevate the status of the people.

The greatest benefit of sahaja dāna is to acquire the knowledge of Śhiva not to have wife and children, enormous wealth, or even to achieve salvation. It is not available by performing yāgas or yajñas. They are not sahaja dāna.

²³ÀÀiÉÆǺVṛ ,ÀAvÀÈ¥ÉŮĚ vÀÈ¥ÉÇŮĚ ˆˆsÀˆÀw

±ÀAPÀgÀB |

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Śhivayōgini samṭruptē ṭruptō bhavati śharṁkaraḥ |

Tatṭruptai tanmayam viśhvaṁ ṭruptimēti carācaram

9

vÀ,ÁävÀi³Àð¥ÀæAiÀÄVÉßÆÈÀ AiÉÄĚÈÀ PÉĚÉÁ |

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Tasmātsarvaprayatnēna yēna kēnāpi karmaṇā |

Tṛuṭtim kuryātsadākālamannādyaiśśhivayōginah

10

Translation: *Śhivayōgini sarṁtruptē* = content śhivayōgi, *śharṁkaraḥ tṛuṭtō bhavati*= Śhiva becomes content, *tattṛuṭtai* = from his content, *tanmayarṁ carācaram viśhvarṁ* = his form of movable and immovable world, *tṛuṭtim ēti*= becomes content, *Tasmāt*= so, *sarvaprayatnēna* = all efforts, *yēna kēnāpi karmaṇā*= from whatever karmas (work), *śhivayōginah*= to śhivayōgi, *annādyaiḥ* = food and other, *sadā kālam*= always, *Tṛuṭtim kuryāt* = make him content.

Explanation: Paraśhiva is complete in all respect and he is omnipresent. He is in all objects and lives. Śhivayōgi has the knowledge and experience that he is not different from Paraśhiva. He is Paraśhiva in a different form. By pleasing śhivayōgi Paraśhiva is content. With the content of śhivayōgi all mobile and immobile things of this world are content. Dāna (donation) helps to bring awareness of Paraśhiva and it contributes to the growth of dharma. Then the donation becomes a satpātra dāna.

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Nirupādhikacidrūpaparānamdātmavastuni |

Samāptarṁ sakalarṁ yasya sa dānī śharṁkarassvayam

11

GPÄÛT⁻ÁZÁgÄ¥ÄgÁAiÄÄuÉÆÄs,Ë ,ÄzÁ

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Uktākhilācāraparāyaṇōssau sadā

Vitanvan saha jarṁtu dānam |

Translation: *Nirupādhika*= nirupādhika, *cidrūpa*= with knowledge, *parānamdā*= Happier, *atmavastuni* = philosophy of the soul, *yasya*= which one, *sakalam Samāptam*= Offered everything, *sa dānī* = that sahaja donater, *svayam*= himself, *śharṁkaras* = is śharṁkara.

Uktā= said before, *akhilācāraparāyaṇō*=having knowledge of all ācāras, *Bramhādisarṁpatsu*= with others, *viraktacittō*= without any desires, *a sau bhaktō* = this devotee of Śhiva, *sadā*= always, *sahajam tu dānam vitanvan*= donates as per sahaja way, *māhēśhvaratām upaiti* = becomes māhēśhvara status.

Explanation: Sōpādhika donation is the reason to bond with things of this world. Nirupādhikadāna has pride and so it is the reason for sadness. Sahaja dāna has no pride or desire. It offers everything to Paraśhiva with His knowledge. Thus the donor merges with Paraśhiva and enjoys as one with Paraśhiva.

A devotee without desires follows the Viraśhaiva devotional ways. He offers things to Paraśhiva by way of sahaja dāna. The devotee thus becomes a māhēśhvara.

Māhēśhvara sthala

A devotee who is anxious to experience aikya with Paraśhiva completes Bhakta sthala. With the completion of the sahaja sthala he worships Ācāra liṅga and receives prasāda. He is now māhēśhvara and he is in the Māhēśhvara sthala.

Agastya says:

“sÀPÀÛ,ÀÛ®A,À°ÀiÁSÁâvÀÀ “sÀ°ÀvÁ UÀtÉÁAiÀÄPÀ |
PÉÉÀ °Á zSÀ°ÄÄÖ“sÉÄzÉÄÉÀ “sÀPÉÆÛÄ
°ÄÄ°ÉÄ±ÀégÉÆÄ “sÀ°ÉÄvī

*Bhaktasthalaṁ samākhyātāṁ bhavatā gaṇanāyaka |
Kēna vā dharmabhēdēna bhaktō māhēśhvarō bhavēt* 1

Translation: *gaṇanāyaka*= leader of gaṇas, *bhavatā*= from you, *Bhaktasthalaṁ*= bhakti sthala, *samākhyātāṁ*= described, *bhaktāḥ*= devotee or bhakta, *Kēna vā dharmabhēdēna*= doing what darma, *māhēśhvarō bhavēt*= became māhēśhvara?

Explanation: Agastya says so far you have described the bhakta sthala. At the end of sahadāna you said bhakta becomes māhēśhvara. What philosophies transferred a bhakta to be māhēśhvara? Please explain to me.

Rēṇuka says:

PÉÄ°À-ÉÄ,À°ÀeÉÄ zÁÉÉÄ µÁÚvÀB °°ÀvÀvÀàgÀB |
§æ°Áäç,ÀÛÉÀ«°ÄÄSÉÆÄ “sÀPÉÆÛÄ °ÀiÁ°ÉÄ±ÀégÀB
,ÀäÈvÀB

*Kēvalē sahajē dānē niṣṇātaḥ śhivatatparaḥ |
Brahmādisthānavimukhō bhaktō māhēśhvaraḥ smṛtaḥ* 2

Translation: *Kēvalē sahajē dānē* = in sahajadāna, *niṣṇātaḥ* = engaged, *śhivatatparaḥ* = with Śhiva devotion, *Brahmādi sthāna vimukhō* = has no desire for Brahma or other status, *bhaktō* = Śhiva devotee, *māhēśhvaraḥ* smṛtaḥ = is māhēśhvara.

Explanation: A devotee is not interested in the status of Brahma and others that are not permanent. He rejects them completely. He submits himself to Paraśhiva and becomes a divine māhēśhvara. There is no difference between a bhakta and māhēśhvara. Māhēśhvara worships liṅga to merge with guruliṅga.

“sÀPÉÛÄAiÄÄöZÁ ,ÀªÄÄvÀìµÉÆðÃ
 “sÀªÉÃzÉéöÊgÁUÀâUÀªÄæªÁvî |
 vÀzÁ ªÄiÁ°ÉÃ±ÀégÀB ¥ÉÇæÃPÉÆÛÃ “sÀPÀÛB
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Bhaktēryadā samutkarṣhō bhavēdvairāgyagauravāt |
Tadā māhēśhvaraḥ prōktō bhaktaḥ sthīravivēkavān

3

Translation: *bhavēd vairāgya gauravāt* = give up, *yadā* = always, *Bhaktē* = strong devotion, *samutkarṣhō* = increases, *Tadā* = then, *sthīravivēkavān bhaktaḥ* = devotee with steadfast power, *māhēśhvaraḥ prōktō* = is called māhēśhvara.

Explanation: The devotee loves Śhiva immensely to increase his devotion. He has no interest except Śhiva. Many divines advised Pārvati not to go through the hardship to please Śhiva. Their advice made her to increase her love towards Śhiva. Pleased with her devotion Śhiva marries her. This is an example of niṣṭābhakti. Māhēśhvara with niṣṭābhakti believes Śhiva is in the form of guruliṅga and is true.

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 ±AA“sÄÄÆÁ ¥ÄÄgÁ |
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1 Māhēśhvara praśhamsā sthala

«±Áé,ÁäzÀÇÜPÉÆÃ gÄÄzÉÆæÃ

«±ÁéÆÄÄUÀæ°ÀPÁgÀPÀB |

Ew AiÄÄ,Äå 'ÜgÁ ŠÄÇP,Àì æÉÊ æÀiÁ°ÉÃ±ÀégÀB
ÄäÈvÀB

Viśhvasmādadhikō rudrō viśhvānugrahakāraḥ |

Iti yasya sthīrā buddhissa vai māhēśhvaraḥ smṛtaḥ 1

Translation: = *viśhvānugrahakāraḥ* = Caretaker of world, *rudrō* = Rudra, *Viśhvasmād*= to world, *adhikō*= holy, *iti* = this way, *yasya buddhiḥ sthīrā* = with firm mind, *sa vai* = that person, *māhēśhvaraḥ smṛtaḥ* = is māhēśhvara.

Explanation: Śhvētāśhvataṛa upaniṣat (3.4) says;

«±ÁéÇÜ¥ÉÇÃ gÄÄzÉÆæÃ æÄÄ°À¶ðÃ »gÀtåUÄ``sÀðA
dÆÄAiÄiÁæÄiÁ,Ä

¥ÄÇæÄðA ÄÆÉÆÃ ŠÄzÁP÷å ±ÄÄ``sÄAiÄiÁ
ÄAAiÄÄÄÆÄPÄÄÜ ||

*Viśhvādhipō rudrō maharṣhī hiraṇyagarbhaṁ janayāmāsa
Pūrvam sa nō buddhyā śhubhayā saṁyunaktu ||*

Paraśhiva is the creator and the master of the entire world. He has all the knowledge. The verse says 'make us good giving the good knowledge'. The word Rudra in the verse refers to Paraśhiva. Paraśhiva is different from Rudra known for this world. Also Paraśhiva created Brahma and others. The following vacana of Allamaprabhu describes it:

From sahaja to nirālamba (free of bonds),
From nirāla to nirāḷa (peaceful state),
From nirāḷa to niravaya (emptiness),
From niravaya to ancient (beginning of world),

From anādi to a śharaṇa (present);
 From śharaṇa to Sadāśhiva,
 From Sadāśhiva to Śhiva,
 From Śhiva to Brahma,
 From Brahma to Rudra,
 From Rudra to Viṣṇu,
 From Viṣṇu to Brahma,
 From Brahma came this universe.
 They are born and raised
 In our Guhēśhvara's palm.

The vacana explains the creation of this world. The sources of power in the body are from the five divines. They are: Brahma is at the ādārācakra (cakra is power), Viṣṇu is at the swādhīṣṭāna, Rudra is at maṇipūraka, Īśhvara, at anāhata, Sadāśhiva at viśhuddi cakarās. Paraśhiva is the master for all of them. Without the grace of Paraśhiva there is no creation of the world or the divines. He eliminates sadness and protects the world. A devotee who worships with steadfast mind in Paraśhiva is a māhēśhvara. He is the guru.

§æ°ÁäzÉåöÊªÄÄð°£À¥ÁæAiÉÄÊxðªÄÄð-ÉÄ
 ¥ÀgÀªÉÄÄ±ÀégÉÄ |
 ,ÁªÉÆåÄQÛA AiÉÆÄ £À ,À°ÀvÉÄ ,À ªÉÉ
 ªÀiÁ°ÉÄ±ÀégÁ©üzÀB *Brahmādyairmalinaprāyainirmalē*
paramēśhvarē |
Sāmyōktiṁ yō na sahatē sa vai māhēśhvarābhidaḥ 2

Translation: *nirmalē paramēśhvarē*= Paraśhiva the pure, *malinaprāyaiḥ*= having impurities, *Brahmādyaiḥ* = Brahma and others, *Sāmyōktiṁ*= saying equal, *yō na sahatē*= whoever do not agree, *sa vai* = that person, *māhēśhvara abhidaḥ*= is called māhēśhvara.

Explanation: Śhvētāśhvataṛa upaniṣhat (6-8,9) says;

£À vÀ,Àå PÁAiÀÄÖA PÀgÀtA ZÀ «zÀävÉÄ £À
 vÀvÀi³ÄÄ±ÁÑ" sÀå ÇPÀ±ÄÑ zÀÈ±ÀävÉÄ |
 £À vÀ,Àå PÀ²Ñvi ¥ÀwgÀ¹Û "ÉÆÄPÉÄ £À ZÉÄ²vÁ
 £ÉÊ³À ZÀ vÀ,Àå °AUÀA
 ,À PÁgÀtA PÁgÀuÁçü¥ÁÇ¥ÉÇÄ £À ZÁ,Àå PÀ²Ñvi
 dævÁ £À ZÁçü¥ÀB

Na tasya kāryam karaṇam ca vidyatē
Na tatsamaśhcābhyadikaśhca dṛuśhyatē |
Na tasya kaśhcit patirasti lōkē
Na cēśhitā naiva ca tasya liṁgam
Sa kāraṇam karaṇādhīpādīpō
Na cāsyā kaśhcit janitā na cādhīpaḥ

Paraśhiva has no body. He has no senses. There is no one above or equal to him. There is no master to Paraśhiva. He has no faults. He has no form. He is the reason for all things. He is the master for all. He has no parents.

A child selects the real fruit and rejects the artificial one. Similarly, māheśhvara chooses Paraśhiva against others. He knows that his association with Paraśhiva gives him freedom from the bond of life. He does not approve or accept Brahma and other divines are the same as Paraśhiva.

F±ÀégÀ,Ài³Àð" sÀÆvÁ£ÁA §æ°ÁäÇÄ£ÁA ³ÀÄ°Áæw |
 §ÄÇPAiÉÆÄUÁvÀÛzÁ,ÀPÉÆÛÄ "sÀPÉÆÛÄ
 ³ÀiÁ°ÉÄ±ÀégÀB ,ÀäÈvÀB

Īśhvarassarvabhūtānām brahmādinām mahāniti |
Buddhi yōgāt tadāsaktō bhaktō māhēśhvaraḥ smṛtaḥ 3

Translation: *brahmādinām* = Brahma and others, *sarvabhūtānām* = other animals, *Īśhvaraḥ* = Paraśhiva, *mahāniti* = is greater, *Buddhi yōgāt* = having knowledge, *tadāsaktō* = having interest in Paraśhiva, *bhaktō* = Śhiva devotee, *māhēśhvaraḥ smṛtaḥ* = is called māhēśhvara.

Explanation: Mahānārāyaṇopaniṣat (10-8) says:

ƒ±ÀÉÀ,ÀìªÀð«zÁâƒÁ«ÄÃ±ÀégÀ,ÀìªÀðˆˆsÀÆvÁƒÁÁ
šæºÁäçü
¥ÄwšæºÀäüÉÆÃçü¥ÄwšæºÄä ºªÉÇÃ ºÉÄÃ Ç,ÄÄÔ
,ÄzÁ²ªÉÇÃªÀii ||

*Īśhānassarvavidyānāmīśhvarassarvabhūtānām
brahmādhi patibrahmaṇōdhipatibrahmā śhivō mē astu
sadāśhivōm ||*

The master of all Vēdas, āgamas and all knowledge, moving and non-moving, master of the four faced Brahma, and Īndra the king of divines, peaceful and omnipresent, be mine too. Gīte (18-60) says;

ƒ±ÀégÀ,ÀìªÀðˆˆsÀÆvÁƒÁÁ ºÄÄÈzÉÝÃ±ÉÄsdÄðƒÀ
wµÄ×w
ˆˆsÀæªÄÄAiÄÄƒĭ ,ÀªÀðˆˆsÀÆvÁš
AiÄÄAvÁægÀÆqsÁš ºAiÄAiÄÄAiÄiÁ ||

*Īśhvarassarvabhūtānām hruddeśhēsṛjuna tiṣṭhati
Bhrāmayan sarvabhūtāni yaṁtrārūḍhāni māyayā ||*

Īśhvara is in every life unseen. He inspires them from his power to work according to their body. Śhvētāśhvara upaniṣat 6-11 says;

KƒÉÆÃ zÉÄªÀB ,ÀªÀðˆˆsÀÆvÉÄµÄÄ UÀÆqsÀB ,ÀªÀðªÁâ!
,ÀªÀðˆˆsÀÆvÁAvÁgÁvÁä ||
PÀªAiÄðzsÀâPÀëB ,ÀªÀðˆˆsÀÆvÁçüªÁ,ÀB ,AQëÃ ZÉÄvÁ
PÉÄªÄ`ÉÆÄ xUÄÄðt±ÄÑ

*Ēkō dēvaḥ sarvabhūtēṣhu gūḍhaḥ
Sarvavyāpi sarvabhūtāmtarātma ||
Karmādhyaḥṣhaḥ sarvabhūtādhivāsaḥ
Sākṣhī cētā kēvalō nirguṇaśhca*

There is only one god. He is hidden in all things. He is the master of both good and bad. He has power and is

without any characteristics. Māhēśhvara sets his heart in him.

Ṣæ°ÁáçzÉÃªÀvÁeÁ®A æÉÆÃ»vÀA æÀiÁAiÀÄÄAiÁ ,ÀzÁ
|
C±ÀPÀÔA æÄÄQÛzÁÆÉÄ vÀÄ
PÀëAiÀiÁw±ÀAiÀÄ ,ÀAAiÀÄÄvÀªÀiï

*Brahmādidēvatājālaṁ mōhitaṁ māyayā sadā |
Aśhaktam muktidānē tu kṣhayātīśhayaśamṛutam*

4

CEÁçªÄÄAPÉÆÛÄ °sÀUÀªÁÆÉÄPÀ KªÀ æÀiÁ°ÉÄ±ÀégÀB
|
ªÄÄQÛzÀ±ÉÑöÊw AiÉÆÄ æÉÄzÀ ,À æÉÊ
ªÀiÁ°ÉÄ±ÀégÀB ,ÀäÈvÀB

*Anādimuktō bhagavānēka ēva mahēśhvaraḥ |
Muktidaśhcēti yō vēda sa vai māhēśhvaraḥ smṛutaḥ*

5

Translation: *Brahmādidēvatājālaṁ* = Brahma and divines, *sadā* = always, *māyayā mōhitaṁ* = blinded by māya, *muktidānē Aśhaktam* = gives freedom from the cycle of birth and death, *kṣhayātīśhaya śamṛutam* = towards trouble, *tu* = but, *Anādimuktō* = free from beginning, *bhagavān* = Paraśhiva, *ēka ēva* = only one, *Muktidaḥ* = give salvation, *iti* = as, *yō vēda* = who learns, *sa vai* = that person, *māhēśhvaraḥ smṛutaḥ* = is māhēśhvara.

Explanation: The following vacana of Allamaprabhu explains how he troubled māye that keeps others in the clutches of her illusions.

Māye trashed Brahma and Viṣṇu
Māya worried Rudra and his follower
Māya is wife of three eyed, five faced, ten shoulders
Māya ate chewing of divines and demons
Māye Spoiled of 1000 sages
I became trouble to māya look Guhēśhvarā

Māye is very powerful. Allamaprabhu says that he is trouble to her. Atharvaṇa Śhikhōpaniṣhat (3) says '*Brahma viṣṇu rudrēन्द्रāstē samprasūyāntē*' Brahma, Viṣṇu, Rudra and others were born. They are under the influence of māya. In time they too experience birth and death. Because of they were born they cannot free others from the cycle of birth. Tattva pūrāṇa 1-6 says '*Sōsnādi muktaḥ ēkō vijñēyaḥ pañcamamtratanuḥ*' Paraśhiva alone is the one from ancient times. He is pure. Atharvaśhikhōpaṣhat says:

Ł±ÀÉAiÀÄĎ,ÀĎ,ÀĎÄÄUÀæ,ÀĎ eÁŌ£À,ÀĎ
AiÀÄ±À,À²æÄAiÀÄB |
ĎÉĒgÁUÀĎ,ÀĎ ZÀ zsÀĎÄĎĎ,ÀĎ µAuÁÚA "sAUÀ
EwÄjvÀB ||

*Aiśhvaryasya samagrasya jñānasya yaśhasaśhrīyaḥ |
Vairāgyasya ca dharmasya śhaṇṇām bhaga itīritaḥ ||*

Paraśhiva has the following six riches: wealth, knowledge, success, śhri, detachment (vairāgya), and dharma (righteous). He is only one. He is Rudra, Īśhā, God, Māhēśhvara, and Mahadēva. Kaivalyōpaniṣhat says: '*Jñātvā tam mṛutyu matyaiti nānyaḥ pañthā vidyatēsyānāya*'. Humans learn Paraśhiva to avoid death. There is no other way. Māhēśhvara believes Paraśhiva alone grants freedom from the cycle of birth.

PÀÈAiÀÍAw±ÀAiÀÄ,ÀAAiÀÄÄPÁŮ §æ°Àä«µÁÚ÷éç
,ÀA¥ÄzÀB |
vÀÄĒĒ°À£Àä£ÀävĒÄ AiÀÄÄPÁŮ÷ä «ÄgÀ
ĎAiÀ°ĒÄ±ÀĒgÀ,ÀizÁ

*Kṣhayātīśhayasaṃyuktā brahmaviṣṇuvādi saṃpadaḥ |
Truṇavanmanyatē yuktyā vīra māhēśhvarassadā*

6

±ÀŞÝ,Àä±ÁŌç,ÀA¥À£ĒBÄ,ÀÄR⁻ĒÄ±ĒÄ vÄÄ
xB,ÀÄÄĒ°ÀB |

²ªÁ£ÄÄzÉÄ ,ÄªÄÄÄvÀÀoÉÆÄ «ÄgÄªÀiÁºÉÄ±ÀégÉÆÄ
¨sÄªÉÄvĩ

Śhabdasparśhādīsaṁpannē sukhālēśhē tu niḥspruhaḥ |
Śhivānaṁdē samutkarṁthō vīramāhēśhvarō bhavēt 7

Translation: *Kṣhayātīśhayasaṁyuktā* = collection of growth and no growth, *brahmaviśhṇvādi saṁpadaḥ*= riches of Brahma and Viśhṇu, *yuktyā*= learns as wane, *Truṇava* = as a blade of grass, *vīra māhēśhvara*= māhēśhvara, *sadā manyatē* = knows always

Śhabda sparśhādi saṁpannē = from sounding things, *sukhalēśhē* = happiness that wane, *tu*= and, *niḥspruhaḥ*= with desires, *Śhivānaṁdē samutkarṁthō* = happy with Śhiva, *vīramāhēśhvarō bhavēt*= is vīra māhēśhvara.

Explanation: Good deeds lead to benefits from Brahma, Viśhṇu and other divines. The benefits are not permanent but they end with good deeds. It is like an oil lamp. When the oil in the lamp is exhausted then there is no light. With the light gone the wick is gone too. Knowing this, māhēśhvara do not wish for boons or benefits for his works. For māhēśhvara, the world is small like the foot of a cow; the tallest mountain is a hill; the oceans are like a pond; the ten directions are like the threshold; people are like a picture on a canvas; the entire universe is like a ball; the mythological tree kalpavṛksha is a neem tree; the world is minute; status of Brahma, Viśhṇu and other divines is miniscule; hunger is like a broken pot; and happiness of body are unimportant. His pure and steadfast devotion is to Paraśhiva. His mind is pure. He has no desire in his body and experiences happiness by uniting with Paraśhiva. This state is superior to all other status.

Our face glows even with minute happiness. Is it possible to express or explain the eternal happiness that comes by being one with Paraśhiva?

¥ÀgÀ¹ÙçÃ,ÀAUÀ¤ªÀÄÄðPAÛB
 ¥ÀgÀzÀæªÀå¥ÀgÀÝÄäRB |
 ²ªÀxÀðPÁAiÀÄð,ÀA¥À£Àß²êªÀUÀªÀÄ¥ÀgÀÁAiÀÄtB
Parastrisaṃganirmuktaḥ paradravyaparāñmukhaḥ |
Śhivārthakāryasaṃpannaśhśhivāgamaparāyaṇaḥ 8

²ªÀ,ÀÄÛwgÀ,Á,ÁézÀªÉÆÃzÀªAiÁ£ÀªÀÄ£Á±ÀÄêaB |
 ²ªÉÇÃvÀìµÀð¥ÀæªÀiÁuÁ£ÁA
 ,ÀA¥ÁzÀ£À,ÀªÀÄÄzÀåvÀB
Śhivastutirasāsvādamōdamānamanāśhśhuciḥ |
Śhivōtkarṣhapramāṇānām saṃpādanasamudyataḥ 9

¤ªÀÄðªÉÆÃ ¤gÀºÀAPÁgÉÆÃ ¤gÀ,ÀÛPÉèÃ±À¥ÀAdgÀB
 |
 C,ÀÄàÈµÀÖªÀÄzÀ,ÀA§AzsÉÆÃ
 ªAiÁvÀìgÀåªÉÃ±ÀªÀfðvÀB
Nirmamō nirahamkārō nirastaklēśhapamjaraḥ |
Aspruṣṭamadasaṃbarṇdhō mātsaṛyāvēśhavarjitaḥ 10

¤gÀ,ÀÛªÀÄzÀ£ÉÆÆÉäÃµÉÆÃ
 ¤zsÀÆðvÀPÉÆæÃzsÀ«¥ÀèªB |
 ,ÀzÁ ,ÀAvÀÄµÀÖªÀÄÈzÀAiÀÄ,ÀiªÀð¥ÁætÂ»vÉÃ
 gÀvÀB
Nirastamadanōnmēṣhō nirdhūtakrōdhaviplavaḥ |
Sadā saṃtuṣṭaḥrudayassarvaprāṇihitē rataḥ 11

¤ªÀgÀt,ÀªÀÄÄzÉÆåVÃ ²ªÀPÁAiÀÄð«gÉÆÃçÜ£Áªiï |
 ,ÀºZÁjÃ ,ÀzÁ PÁªA ²ªÉÇÃvÀìµÀð©üzSÁ-Ä©üB
Nivāraṇasamudyōgī śhivakāryavirōdhinām |
Sahacāri sadā kalam śhivōtkarṣhābhidhāyibhiḥ 12

²ªÀ¥ÀPÀµÀð,ÀA¥Áæ¥ÈÛ ¥ÁætvÁåUÉÃ¥Àå±ÀAQvÀB |
 ²ªÉÉPÀ¤µÀx,ÀiªÀðvÁä «ÃgÀªAiÁºÉÃ±ÀégÉÆÃ
 ..sÀªÉÃvī

Śhivāpakarṣhasaṁprāptau prāṇatyāgēpyaśhamkitaḥ |
Śhivaikaṇiṣṭhassarvātmā vīramāhēśhvarō bhavēt

13

Translation: *Parastrī saṁga nirmuktaḥ*= keeps away from other woman, *paraḍravya parāñmukhaḥ*=does not desire others wealth, *Śhivārtha kāryasaṁpanna*=performs Śhiva's work, *śhivāgama parāyaṇaḥ*= enjoys Sivāgamas, *Śhiva stuti* = Śhiva prayers, *rasāsvāda* = enjoying, *mōda mānamanāḥ* = gets happy, *śhucih*= pure, *Śhivōtkarṣha* = Śhiva is the greatest, *pramāṇānām*= witnesses, *saṁpādana samudyataḥ* = engaged.

Nirmamō = compassionate, *nirahanīkāro*=without anger, *nirastaklēśha paṁjaraḥ* = not associate with ignorant's, *Aspruṣṭa mada saṁbarīdhō* = without pride, *mātsaryavēśha varjitaḥ*= without jealousy or hatred, *Nirastamadanōnmēśhō* = keeps away from lust, *nirdhūta krōdhaviplavaḥ*= Away from krōda or anger, *Sadā saṁtushṭahrudayas* = happy always, *sarvaprāṇihitē rataḥ*= interested in welfare of lives, *śhivakārya*= Śhiva, *virōdhinām*= objections, *Nivāraṇa samudyōgī*= work to remove, *śhivōtkarṣhā*= superiority of Śhiva, *abhidhāyibhiḥ*= with those who praise, *sadā kālam* = always, *Sahacārī*= stays, *Śhivāpakarṣha* = those cursing Śhiva, *saṁprāptau*= opportunity comes, *prāṇatyāgēpya*= even to give his life, *aśhamkitaḥ*= does not hesitate, *Śhivaika niṣṭhaḥ* = devotion with Śhiva, *sarvātmā* = with all his heart and treats all alike, *vīra māhēśhvarō bhavēt*= is vīra māhēśhvara.

Explanation: The above six verses explain the characteristics of māhēśhvara. They are:

Does not associate with other's woman: The following vacana of Basavaṇṇa cautious what can happen to those with lust for other's woman;

No looking, no talking,
No association with other woman
No it will be like the dog following a ram

One desire leads to thousand years of hell
Kūḍalasaṃgamadēvā.

A dog is in great danger by a ram. Basavaṇṇa warns those with desire for another's woman. Their desire leads to thousand years of hell. He suggests not possess such desires. Māheśhvara keeps away from such desires.

Does not desire for wealth belonging to others: Those desiring other woman and desiring the wealth belonging to others are waned by Basavaṇṇa in this vacana:

Those desiring to bathe in water,
Those Swamy's bathing in running water
Let go bathing, let go bathing!
Let go desire to be with other's woman
Let go desire for other's wealth
Without letting them if bathed
Water dries leaving you behind
Kūḍalasaṃgamadēvā

What good comes by bathing in holy rivers without letting go of the desire to acquire other's wealth. The water from their bathing dries and nothing good comes. Māheśhvara has no desire for woman or wealth that belong to others.

Does the work of Śhiva: In the following vacana of Basavaṇṇa says that he engages in different types of work to please guru, liṃga and jaṃgama.

Engaged in farming to worship guru
Engaged in trade to worship liṃga,
Engaged to serve others to do jaṃgama dāsōha
What ever I choose to do
I know well that benefits are from you
The wealth you give is spent on you only
I swear to thee, Kūḍalasaṃgamadēvā.

Shows interest in the coming of Śhiva: The vacana of Basavaṇṇa glorifies Paraśhiva. He is the one and the only one god to this world and also to heaven and hell.

Sir, You are for all times,
World to learn glorified titles
"Mahadēva, Mahadēva"!
There is sound here after!
Paśhupati* is one god to the world
Heaven, earth and hell
One god, Kūḍalasaṅgamadēvā
(* paśhu= animal, pati= master)

Enjoys saying and hearing praises of Śhiva:
The following vacana of Śhaṇmuka Swamy says:

You are in this whole world
You are complete in this world
You are in the form of this world,
You are the master of this world
You are the savior of this world
Akhaṁdēśhvarā.

Purity: Māheśhvara is pure both inside and outside body. The following vacana of Basavaṇṇa tells things to follow for pure heart and mind.

Do not steal, do not kill, do not lie;
Do not get angry, do not despise others,
Do not exalt oneself, do not chide others,
It cleans inside, It cleans outside,
It is the way to please Kūḍalasaṅgamadēvā.

Collects Śhiva things that bring joy: The following vacana of Basavaṇṇa says several things about Paraśhiva. Basavaṇṇa cites verses from śhruti and says to believe them because they are statements based on experience.

Above śhruti, no one above him,
Is there anyone opposite to him?

Learn 'Sōmaḥ pavatē' from śhruti
Śhiva is one and only god,
There is no other like Rudra,
Brothers trust this,
There is no other than Kūḍala Saṁgamadēva
This glorifies for the world to learn.

Do not seek things for self (Nirmama): The following vacana of Basavaṇṇa says:

Getting up in morning rubbing eyes
For my stomach or for my children or my wife
If anxious witness is my heart
Sitting, sleeping, yawning, association, having meals
Doing leads in time to hell
Say Basavaṇṇa reads passages from śhruti.
Sitting near Bijjaḷa's throne
Seek favors, say elders.
Give answers to them once.
Stove getting the hose of lower class
Performing even hard work
Be anxious for you, if anxious for my hunger
Punishment is my head, Kūḍalaśaṁgamadēvā

Basavaṇṇa was the minister for King Bijjaḷa. He was not poor. But many criticized him by saying that he is working for a Bavi for the sake of favors. For them Basavaṇṇa replies that he is willing to work even to a lower class person so the earnings can be spent for the good of the people and not for his wife and children. He exemplifies the kāyaka from this vacana. Māhesvara follows the same.

He has no anger: The following vacana of Basavaṇṇa says:

With anger inside how liṁga can come?
Without falling for anger stay as liṁga body
Without anger closer to god
Kūḍalaśaṁgamadēvā

Without anger in the body mähēśhvara is closer to Paraśhiva.

Free from ariśhadvargas: The following vacana of Basavaṇṇa suggests ways to detach from ariśhadvargas.

For a lover of liṁga why lust?
Why anger to seek blessings of śharaṇa?
To gain devotion why be miserly?
Being content with prasāda why desire?
With pride and jealous how heart can be pure?
With those having none of these
Stays our Kūḍala Saṁgamadēva.

Māhēśhvara is free from ariśhadvargas. He is free from lust, anger, desires and other ariśhadvargas that bond with the world.

Has no pride: The pretenders face many hurdles. So Basavaṇṇa suggests keeping away from them. He suggests associating with śharaṇas.

No association with pretending devotees,
No walking or talking with them
Seeking truly liṁgāikya
Be with śharaṇa's of Kūḍala Saṁgamadēva.

Māhēśhvara does not associate with pretenders.

Has no jealousy: The vacana of Basavaṇṇa says:

Say elephant went this way
Can say goat went that way?
Can say I am equal to śharaṇa's of saṁgama
Am I equal to those serving jaṁgama?
Say Kūḍalasaṁgamadēva.

Basavaṇṇa was a great śharaṇa engaged in jaṁgama dāsōha. He said he is not equal to others. He did not have any jealousy towards others. Māhēśhvara thinks

and feels that others are elders to him and exhibits love towards the world.

Has no disturbance of mind: The following vacana of Basavaṇṇa says:

If mind disturbs where I look
I swear to you, I swear to elders,
Call Goddess Mahadēvi the other woman
Kūḍalasaṁgamadēvā

Māheśhvara has no disturbances of mind. He is firm in liṁga and liṁga devotion.

No anger against his accusers: The following vacana of Basavaṇṇa says:

Why be angry for thy with anger
What good came to you?
What bad happened to them?
Anger is the cause to bring you down
Anger is the cause not to recognize
Fire in the house burns the house
It cannot burn neighbor's kūḍalasaṁgamadēvā

Anger is the root cause for destruction. In the above vacana Basavaṇṇa brings out the fact that the fire in the house burns the house not the neighbor's house. Similarly anger destroys the person and not others. Māheśhvara knows this and does not show anger.

Always content: The following vacana of Basavaṇṇa suggests to be content at all times.

Look at the hose poor,
Look at the heart abundant.
Is Happy with liṁga
Has control over body and mind
No place for storing,
Spends things the way collected
Sharaṇa of Kūḍalasaṁgama

They are independently brave.

Mahēśhvara does not believe in storing things for rainy days. He spends what he gains in jaṁgama dāsōha. He is content at all the time. His house may be poor but his heart is rich.

Wishes good to every one: The following vacana of Basavaṇṇa says:

Which religion is without compassion?
Compassion is a must
In all living things
Compassion is the basis of all religion
Kūḍala Saṁgamadēva will not accept
That without

Compassion is the basis of all religions. Māhēśhvara sees Paraśhiva in all animals. He is like a treasury of compassion.

Works to eliminate those that work against Śhiva: Those involved in the work of god is free to do his work without obstruction from others. He is determined and has an open mind.

They being angry what can they do to us?
Town being angry what can be done to us?
They need not give daughter to our son
Nor they don't have to feed our dog!
Can dog bite those gone on elephant?
We have our Kūḍalasaṁgama.
Māhēśhvara belongs to this category.

Works along side Śhiva devotees: The following three vacanas of Basavaṇṇa suggest to associates with śharaṇas to learn the path of Paraśhiva.

Men without Śhiva thoughts and knowledge
Thousands of insects are born in dung O god?

Animal in forest can't they live in peace, O god?
Animals in towns can't they live together O god?
Towns without śharaṇa's of Kūḍalasaṁgama
See, it is a forest, hell for humans.

Seeing devotee of Śhiva
By giving heartfelt salutations.
Sins of seven lives
See, they are erased.
Falling on his feet is offering body
The touch is like the touch of gold!
The association of śharaṇa's of Kūḍalasaṁgama
Does not let you return to the life of bondage.

Clay comes first in making pot
Gold comes first in making ornament
Guru comes first to learn the path of Śhiva
Śharaṇas association comes first
To learn Kūḍalasaṁgama

Willing to protect Śhiva's work: The following
vacana of Basavaṇṇa says:

Śharaṇa is firm to say no to other woman
Śharaṇa is firm to say no to others wealth
Śharaṇa is firm to say no to other gods
Śharaṇa is firm to say liṁga jaṁgama are the same
Śharaṇa is firm to say prasāda is true
Kūḍalasaṁgama not accept those with no belief.

Māhēśhvara is a firm believer of Śhiva. He rejects
wealth, woman of others and other gods. He believes in
guru-liṁga-jaṁgama as one in different forms of god.

Sees Paraśhiva everywhere: The following
vacana of Basavaṇṇa says:

Wherever I see you God
The form of universe is you god

The eyes of universe is you god,
The face of universe is you god,
The shoulders of universe is you god,
The feet of universe is you god
Kūḍalasaṁgamadēvā.

Māhēśhvara sees Paraśhiva everywhere. His heart
is pure and his eyes set only on Paraśhiva.

2 Liṅganiṣṭhā sthala

Niṣṭābhakti or firm devotion is very important. Pūrṇayōga is peak devotion. It is the power that unites with Śhiva. Jīva unites with Śhiva that results in bhakti to unite in śhakti. There are six states of devotion. They are Śhradde, Niṣṭe, Avadāna, Anubhava, Ānaṃda, and Samarasa. Changes from śhradde Niṣṭe, Avadāna, Anubhava, Ānaṃda and to samarasa devotion makes śhakti to change from kriyā, jñāna, iccā, ādi, parā and cicchakti before uniting Paraśhiva. With unity there remains only Paraśhiva. The devotion in the second state of māheśhvara is niṣṭābhakti. Māheśhvara puts his faith in liṅga like an ignorant puts his faith in the world.

Ç,Àå ¢ÀiÁ°ÉÃ±ÀégÀ,ÉÆåÃPÀÔA °AUÀxµÁx
¢ÀÄ°Á,ÀÜ°¢Àii |
¥ÁæuÁvÀåAiÉÄÅs! ,ÀA¥À£ÉßÃ AiÄÄzÀvÁååÅA
«cüÄAiÄÄvÉÄ

Asya mähēśhvarasyōktaṁ liṅganiṣṭhā mahāsthalaṁ |

Prāṇātyayēspi saṁpannē yadatyājyaṁ vidhīyatē

1

Translation: *saṁpannē api Prāṇātyayē*= threat to life, *yad*= which, *atyājyaṁ* = not to giveup, *vidhīyatē*= is said, *liṅganiṣṭhā mahāsthalaṁ*= liṅga niṣṭhā mahāsthala, *Asya mähēśhvarasya* = to that māheśhvara, *uktaṁ*= is said.

Explanation: Bhartrahari Nīti Śhataka-74 says;

¤AzÀA vÀÄ ¤Ãw¤¥ÀÅuÁ AiÄÄÇ ¢Á ,ÀÄÜ¢ÀAvÀÄ
®Që÷äÃB ,À¢ÀiÁ«±ÀvÀÄ UAZÀÖvÀÄ ¢Á
AiÄÄxÉÄµÄÖA
CzÉåöÊª ¢ÀÄÄgÀtªÄÄ,ÀÄÜ AiÄÄÄUÁAvÀgÉÄ ¢Á
£ÁåAiÄiÁvī ¥ÀxÁvī ¥Àæ«ZÀ®Aw ¥ÄzÀA £À
cüÄgÁB ||

Nīṁdaṁ tu nītinipuṇā yadi vā stuvamtu

Lakṣmīḥ samāviśhatu gacchatu vā yathēṣṭhaṁ

*Adyaiva maranamastu yugāntarē vā
Nyāyāt pathāt pravicalarīti padarī na dhīrāḥ ||*

Māheśhvara does not lose his devotion to liṅga even he is praised or scolded; the goddess of wealth visits or leaves his house and death comes sooner or later. Skāṁda purāṇa says, '*Praṇāmadarśhanapūjāvairniyamēna yat śhivaliṅgasya bhajanarī liṅganishṭēti gīyate*'. Salutation, viewing, touching, worshiping and other rituals to pray liṅga is liṅganishṭe.

Fire jumps say hunger and thirst are quenched
Sky opens and pours say bathed I am
Mountain falls say showered with flowers
Cennamallikārjunaiyya
If head falls say it is offered to you,
It is the determination for liṅga.

And Śhivadharma vacana says:

“sÀÉĀvī ¥Áæt¥ĀjvÁåUÀ±ÉÒÃzÀ£AA ²gÀ,É£Ās| ¢Á|
£ĀvÀÉ£Ā”sĀåZĀðå “sĀĀfAiÀiÁzĀãUÀ³ĀAvĀA
wæAiĀĀA\$PĀA ||

*Bhavēt Prānaparityāgaśhchēdanarī śhirasōspi vā |
Natvanabhyarcya bhurñijyādbhagavarītarī triyamābakarī ||*

Māheśhvara does not eat without worshiping Śhiva even in the face of death. Māheśhvara follows many of his routines in an orderly manner without fail. Jēḍara Dāsimaiyya says that god examines his devotees:

Hara test his devotees.
Like assay a piece of gold.
Rubbing like sandalwood paste
Trashing like sugar cane,
If stayed without fear
He lifts with his hand Rāmanāta.

C¥AUÀZÀÒvÄÄ ,ÀªÀð ,ÀéA ²gÀ±ÉÒÃZÀÆÀªÄÄ ,ÄÄÛ ªÄ |
ªÄiÄºÉÃ±ÀégÉÆÄ £Ä ªÄÄÄAZÉÃvÀ °AUÀ¥ÀÇeÄ
ªÄÄºÄªÄævÄªÄii

Translation: *sarvasvaṁ = all wealth, Apagacchatu = lost, vā= or, śhiraśh cēdanam astu = head is severed, Māhēśhvarō = māhēśhvara, liṁgapūjā mahāvratam= do liṁga worship, na muṁcēta= not relinquish.*

Limgapūjāmakrutvā tu yē na bhumjanti mānavāḥ |
Tēśhām mahātmanām hastē mōkshalakshmīrupasthitā 3

Explanation: Worship of Liṁga is very sacred. Māhēsvara is immersed in the worship of liṁga. He is like the princess that marries a sage living in the forest. He enjoys happiness in his work. He does not eat or drink without worshiping liṁga. His sincerity secures eternal happiness.

335

Those submitting completely to liṁga are freed from the cycle of birth. A person with devotion to Śhivaliṁga, who is an ignorant or educated, a Brahmin or any other, is respected as if he is Śhiva.

C|ōVÉĀĒÁĒÀĒĒÁĒÉĒĒÀ °AUÉĀ ĀAiĀĀĀĀĒĀĀÇfvÉĀ |
AiÉĀĀ zÉĀ°ĀĀĀĒwŪA PĀĀĀĀĀw
ĀĀĀ°ĀĀAiĀ°ÉĀĀĀégÁ » vÉĀ

Arpitēnānnapānēna liṁgē niyamapūjitē |

Yē dēhavṛuttim kurvaṁti mahāmāhēśhvarā hi tē

5

Translation: *niyamapūjitē*= perform worship orderly, *liṁgē* = in liṁga, *Arpitēna* = offered, *annapānēna*= food and water, *Yē* = who, *dēha vṛuttim* =cares for body, *kurvaṁti* = does, *tē hi*= that person, *mahā māhēśhvarā*= is mahā māhēśhvara.

Explanation: The following vacana of Cennabasavaṇṇa describes the life style of Māhēśhvara:

Desires and does things only for liṁga
Sees and gives for liṁga only.
Feels that all things are for liṁga!
Does not know any other thing
Loves liṁga only without lust
Body, mind and senses became wife to liṁga
Desires for liṁga, becomes animals for liṁga
Gives and takes for liṁga only.
Does not know anything else
Kūḍala Cennasaṁgamadēvā

Māhēśhvara protects his body and mind by food and water offered to liṁga only. This makes him a Vīramahēśhvara. He does not desire any other things but of liṁga.

aĒĀĀAiÉĀĀ ±ĀAPĀgÉĀ °AUÉĀ 1ÜgĀA AiÉĀĀμĀĀ
ĀĀĒĀ,ĀizÁ |

«³ÄÄÄPÉÛÄvÀgÀ,À³ÄÖxÀÖA vÉÃ ²³Ä £ÁvÀæ
ÄÄ±ÄÄiÄÄB

Cinmayē śhāṁkarē liṁgē sthiraṁ yēśhāṁ manassadā |
Vimuktētarasavārthaṁ tē śhivā nātra saṁśhayaḥ

6

Translation: *etara sarvārthaṁ* = information about Śhiva, *Vimuktē* = away, *Cinmayē* = all form, *śhāṁkarē liṁgē* = in śhivaliṁga, *sthiraṁ* = permanent, *sadā* = always, *manaḥ yēśhāṁ* = whoever has his mind, *tē* = that person, *Śhivāḥ* = Rudra, *atra na saṁśhayaḥ* = there is no doubt in that.

Explanation: Liṁga is the form of knowledge. Māheśhvara does not crave for ignorant things. Liṁga represent happiness. So Māheśhvara does not engage in activities that lead to sadness. His mind keeps away from desires that are not eternal. Liṁga is everything for him. Māheśhvara is the one with that type of mind.

°AUÉÄ AiÄÄ,À³ ÄÄÉÉÉÄ °Ä£ÄÄ °AUÄ,ÄÄÛw¥ÄgÁ ZÄ
³ÄPĩ |

°AUÄZÄð£Ä¥ÄgË °Ä,ÄËÛ,Ä gÄÄzÉ£æÄ £ÁvÀæ
ÄÄ±ÄÄiÄÄB

Liṁgē yasya manō līnaṁ liṁgastutiparā ca vāk |

Liṁgārcanaparau hastau sa rudrō nātra saṁśhayaḥ

7

Translation: *yasya manō* = which mind, *Liṁgē līnaṁ* = is absorbed in liṁga, *ca* = and, *vāk* = voice, *liṁga stutiparā* = is prasing Śhiva, *hastau* = hands, *Liṁgārcana parau* = worship of liṁga, *sa* = that person, *rudrō* = is Rudra, *atra* = in this matter, *na saṁśhayaḥ* = no dubt in this.

Explanation: The sound of music mesmerizes the snake. Similarly the mind of Māheśhvara is absorbed in hearing the prayers and the glories of Śhiva. His hands engage in the worship of Śhiva. He works for the good of the people. Śhruti says 'yaddi manasā dhyāyati; tadvācā vadati tatkarmanā karōti'. Whoever prays from his heart

also prays from his voice. He worships the same with his hands. Liṁga purāṇa says:

zÀæµÄÖA gÀÆ¥ÁAvÀgÀA vÀ,Àå «ÄPÀëuÉÄ £Ä
 «ÄPÀëuÉÄ |
 gÀ,ÀAiÉÄÄvī vÀ,Àå gÀ,À£Á
 °ÀgÀ£ÁÄAiÁPÀëgÁÄÄÄÈvÀA ||
 ²ÄÁAXæ PÀÄÄÄ-ÄÄÉÆÄZÁ
 £Á£ÄävÀÛzÁÍç«ÄZÀÒw |
 PÀgË vÀvÈlvÀÄPÀPÀgË ÄÄ£ÄÄvÉÄ£Ä¥ÄgÀA
 ÄÄÄ£ÄÄB ||

*Drasṭum rūpāntaram tasya vīkṣhaṇē na vīkṣhaṇē |
 Rasayēt tasya rasanā haranāmākṣharāmṛutaṁ ||
 Śhivāṁghri kamalāmōdā nānyattadghrāṇamicchati |
 Karav tatkvatukakarav manutēnāparam manuḥ ||*

His eyes can pierce and see Paraśhiva. But they do not see any other forms. His mouth can enjoy the sweetness of the words that glorifies. His nose can smell the sweetness of flowers at his feet but nothing else. His hands excites and mind thinks nothing else but Śhiva.

°AUÄµÄ×,Àå QA vÀ,Àå PÀÄÄÄðuÄ ,ÄéUÄð°ÉÄvÀÄ£Á
 |

µvÁÄ£ÄÄzÄ²ÄÄ¥Äæ!ÛAiÄÄð,Àå ±Ä,ÉÛçÄµÄÄ µ²ÑvÄ

Liṁganīṣṭhasya kiṁ tasya karmaṇā svargahētunā |

Nityānamdashivaprāptirasya śhāstrēṣhu niścitā

8

Translation: śhāstrēṣhu = in Vēda and āgamas, yasya = who ever, Nityānamda śhivaprāptir = always happy seeking Śhiva, niścitā = is true, tasya Liṁga niṣṭhasya = that person interested in Śhiva, svargahētunā = reason for salvation, karmaṇā = from his work, kiṁ = what use?

Explanation: Māheśhvara is deeply involved in liṁga. He has no interest in things other than liṁga. How can he then accept or show interest in benefits that comes

from other types of yāgas or worships. The following vacana of Urilīṅgapeddi summarizes the position of māhēśhvara;

Salōkya, sāmipya, sārupya, sāyujya,
Dharma, artha, kāma, mōkṣha
They are all here
In my prayer and japa
Look, they are not my desires
With the grace of guru
After the great has come to my palm
Look, this is the happiness of all types!
I beg you to keep away from illusions
It is the only request of mine
Urilīṅgapeddi priya Viśhvēśhvarā.

Māhēśhvara is the form of Śhiva. What benefits he can seek other than equality with Paraśhiva? He has no reason to look elsewhere.

°AUÀµÁ× ¥ÀgAA ±ÁAvAA °sÀÆwgÀÄzÁæPÀë
„ÄAAiÄÄÄvÀ³Äiï |
¥Àæ±ÄA,ÄAw „ÄzÁ PÁ®A §æ°ÁÄzÁå zÉÄ³ÀvÁ æÄÄÄzÁ
Liṁgaṇiṣṭhā param śhāntam bhūtirudrākṣha samyutam |
Prāśhamśamti sadā kālam brahmādyā dēvatā mudā 9

Translation: *bhūtirudrākṣha samyutam*= wearing vibhūti and rudrākṣhi, *śhāntam*= peaceful, *Liṁgaṇiṣṭhā param*= with devotion to śhivaliga, *brahmādyā dēvatā*= Brahma and other divines, *sadā kālam* = always, *mudā*= happily, *Prāśhamśamti* = praise.

Explanation: The things that beautify Paraśhiva are vibhūti and rudrākṣhi. Māhēśhvara always wears them. He keeps himself detached from things of this world including the world knowing they are not eternal. He is interested in Śhivaliṅga. He is in peace. Brahma and other divines praise such a person.

3 Pūrvāśhrayanirāsana sthala

Pūrvāśhraya refers to a devotee before coming in contact with guru. Uttarāśhraya refers to a devotee after coming in contact with guru. Devotee was in a state of ignorance before meeting guru. He was performing many types of works and grasping many ignorant things. His mind was in a state of turmoil. But seeing guru and receiving sacrament he is in uttarāśhraya. This is the time he gains knowledge of Śhiva and detaches (nirasana) from the past. So this section is Pūrva āśhraya nirasana sthala.

UĀĀgĀĀ,ĀĀ,ĀìöÈvÀ“sĀĀĀB ,ĀĒī
UĀĀgĀĀĀ«ĀöVĀzÉĀ°ĀĀĒī |
« ,ĀäöÈvĀĀ ¥ĀÇĀĀözĀĀ“sĀĀĀ vĀzĀçüĀĒĀB
,ĀĀĀĀZĀgĒĀvī ||
Gurusamṣkrutabhāvaḥ san gurunirmīṭadēhavān |
Vismṛitya pūrvadurbhāvaṁ tadadhīnaḥ samācarēt||

The above verse from Yōgajāgama says; Guru purifies devotee by his eye contact. Guru by putting his hands on the head of devotee establishes the power in his heart and converts him to a pupil. From this point on the pupil becomes the child of guru. He is detached from his birth parents and former habits.

°AUĒĒPĀṣṡĀ×°ĀĀÈzĀĀiĀĀB ,ĀzĀ ĀĀĀ°ĒĀ±ĀégĒĒĀ
dĒĀB |
¥ĀÇĀĀĀ±ĀæĀiĀĀUĀvĀĒī
zsĀĀĀiĀĀĀ,ĀÛ÷ĀēĒĀvĀĀ÷éZĀgĒĒĀzsĀPĀĒī
Līṃgaikanīṣṭhahṛudayaḥ sadā māhēśhvarō janah |
Pūrvāśhrayaḡatān dharmāṁstyajētsvācārarōdhakān 1
,ĀééĀwPĀĀ®ĒĒī zsĀĀĀiĀĀĒī °AUĀṣṡĀ×«gĒĒĀçüĒĀB
|

vÀãð£Áä°ÉÃ±ÀégÉÆÃeÉÕÃAiÀÄB

¥ÀÇªÁð±ÀæAiÀÄ¤gÁ,ÀPÀB

Svajātikulajān dharmān līṅgaṇiṣṭāvirōdhinaḥ |

Tyajanmāhēśhvarō jñēyaḥ pūrvāśhrayanirāsakaḥ

2

Translation: *sadā* = always, *Limgaikanishṭha hrudayaḥ* = mind engaged in śhivalimṅga, *māhēśhvarō janaḥ* = māhēśhvara, *svācāra* = sadācāri, *rōdhakān* = against, *dharmām Pūrvāśhrayagatān* = his previous actions of darma, *tyajēt* = give up.

dharmān līṅgaṇiṣṭāvirōdhinaḥ = those against for will of līṅga worship, *Svajātikulajān* = his own caste and others, *Tyajan* = giving up, *māhēśhvarō* = māhēśhvara, *pūrvāśhraya nirāsakaḥ* = is pūrvāśhraya nirāsaka, *jñēyaḥ* = considered.

Explanation: Māhēśhvara shows great devotion to Paraśhiva. His aim is to experience Paraśhiva as one. His actions are all towards understanding his life. He has no interest in caste, status and any other things that attaches to this world.

²ªÀ,ÀA,ÁìgÀAiÉÆÃUÉÃ£À «±ÀÄzÁp£ÁA

ªÀÄ°ÁvÀä£ÁªÀiï |

QA ¥ÀÇªÀðPÁ°PÉÌÄzsÀªÉÄðÊB ¥ÁæPÀÄÈvÁ£ÁA »vÉÃ

ªÀÄvÁB

Śhivasamśkārayōgēna viśuddhānām mahātmanām |

Kim pūrvakālikairdharmaiḥ prākṛutānām hitē matāḥ

3

Translation: *Śhivasamśkārayōgēna* = association with Śhiva work, *viśuddhānām* = being pure, *mahātmanām* = śharaṇa, *pūrvakālikai dharmaiḥ* = from previous darmas, *Kim* = what use? *Tē* = they (adarmas), *prākṛutānām hi* = not ideal, *matāḥ* = true

Explanation: Uttarāśhraya is receiving Śhiva sacrament from guru. There is no difference between Śhiva sacrament and dīkṣhē. Dīkṣhe erases the prior sins that existed and establishes Śhiva knowledge in the pupil. But

the sacrament removes impurities of mind and purifies mind. Sacrament is is not sthitisthāpaka (establish the originality) or vēgākhyā (original form until it changes). But it is bhāvanākhyā (stays permanently).

The Tarka saṁgraha says; '*Anyathā krutasya punastad avasthāpakaḥ sthitisthāpakaḥ*' changing the original shape reverts to the original shape. For example, bending a tree branch into the shape of a bow takes the form of the bow. But when let go it loses its shape and reverts to its formal shape. This is Sthitisthāpaka. Śhiva sacrament cannot be Vēgākhyā if it is temporary. An example for vēgākhyā is; an arrow travels for a while before it drops on the ground. Śhiva sacrament if stayed for a while before losing then it cannot be Vēgākhyā. Śhiva sacrament is bhāvanākhyā that purifies the inner body and elevates the pupil to the highest level. The following vacana of Akkamahādevi describes this state as:

No pride of caste is freed from birth,
 No pride of commitment is none to challenge,
 No pride of wealth is pure from the three*
 No pride of learned accomplished the impossible,
 Has no other pride. Having encompassed by you
 Cennamallikārjunaiya
 Your śharaṇa historically has no body.

*Three refers to purity of body, mind and action.

People have affinity towards their caste and parents. Māhēśhvara is different after receiving dīkṣhē from guru. He is reborn in the palm of guru. So he is detached from all his previous ways and associations. He has no desire for wealth or other things. He is pure in his views, heart and mind. He has no pride of knowledge because he has accomplished the impossible. He is like a filled pot.

CVBzÀUÉÆPǺ WÀIB ¥Áæ°ÀÄÆÀð "sÀÆAiÉÆǺ
 ¢ÀÄÈwÔPÁAiÀÄvÉǺ|

vÀaÒªÁPÁgÀ,ÀAUÉÃÈÀ ÈÀ ¥ÀÀÈÀªÀiÁðÈÀÀµÉÃ
 ..sÀªÉÃvī ||

*Agnidagdho ghaṭaḥ prāhurna bhūyō mṛuttikāyatē |
 Tacchivākārasaṁgēna na punarmānuṣhō bhavēt ||*

Pot burnt by fire does not revert to become clay. Similarly
 māhēśhvara purified by Śhiva rituals cannot revert to his old
 ways.

²ªÀ,ÀA,ÁìgÀAiÉÆÃUÉÃÈÀ
 ²ªÀzsÀªÀiÁðÈÀÀµÀAVÃuÁªÀiī |
 ¥ÁæPÀÀÈvÁÈÁÀ ÈÀ zsÀªÉÃðÃµÀÀ
 ¥ÀæªÀÀÈwÛgÀÀ¥À¥ÀzÀåvÉÃ

*Śhivasamskārayōgēna śhivadharmānuṣhaṁgīṇām |
 Prākṛutānām na dharmēṣhu pravṛuttirupadyatē*

4

Translation: *Śhivasamskārayōgēna* = from Śhiva
 dīkṣhe, *śhivadharmānuṣhaṁgīṇām* = those associated with
 Śhiva darma, *Prākṛutānām* = without sacrament, *dharmēṣhu*
 = in their practice, *pravṛutti* = interest, *na upadyatē* =
 does not grow.

Explanation: Śhiva sacrament is to purify body,
 mind and action. After the purification he follows Śhiva
 dharma. He has no feelings for other gods. He becomes the
 symbol for this world although he lives in this world. The
 following vacana of Akkamahādevi describes him and his
 ways;

Pearl is from water,
 Hailstones is from water
 Salt is from water,
 Salt melts, hailstone melts
 None has seen pearl melting.
 Without accepting liṁga
 Humans in saṁsāra are caught with life
 By touching You I am strong
 Cennamallikārjunaiya.

vÀ,ÁävÀìÀð¥ÀæAiÀÄvÉßÆÈÀ

²ªÀ,ÄA,ÁìGÀ,ÄAAiÄÄÄvÀB |

eÁw"¸ÉÄzÀA ÈÀ PÄÄ«ðÄvÀ ²ªÀ"¸sÀPÉÜÄ PÀzÁZÀÈÀ

Tasmātsarvaprayatnēna śhivasamskārasamṃyutaḥ |

Jātibhēdaṃ na kurvīta śhivabhaktē kadācana

9

Translation: *agnidagdhēshu* = burnt from fire, *Kāṣṭhēshu* = wood, *rūpaṃ* = original form, *yathā na vidyatē* = is lost, *Śhivasamskārayuktēshu* = with Śhiva samskāra, *jātibhēdō na vidyatē* = no discrimination by caste, *Tasmāt*= so, *Sarva prayatnēna* = trying kāya, vācā, and manasā (trikarmas), *śhivasamskāra samṃyutaḥ*= having Śhiva samskāra, *śhiva bhaktē*= in Śhiva devotees, *Jātibhēdaṃ* = discrimination by caste, *kadācan*= any time, *na kurvīta*= should not do.

Explanation: There are two types of followers namely, Śhiva followers and Brahma followers. There is no discrimination among Śhiva followers as upper or lower class. They give prominence to kāyaka (work) irrespective of the type of work. Basavaṇṇa and other śharaṇas upheld kāyaka and lived in harmony.

The followers of Brahma classify people into four categories. Brahmins are those with excess of satva qualities. Kṣhatras are those with satva-rajas qualities. They engage in protecting the people. Vaiśhyas have rajatama qualities. They are engaged in trade and other types of work. The last group Śhūdra has tama qualities. They engage in farming and in the service of others. Gīta (18-66) says: '*sarvadharmān parityajya māmēkaṃ śharaṇaṃ vraja*'. Get rid of these dharma's because they increase impurities of the mind and ask to submit to god completely.

Śhiva philosophy does not permit discrimination according to karma or action. After receiving śhivadīkṣhe Śhiva ways are followed without any shortcomings. Śhaiva Ratnākara says:

²ªÀ,ÀÀ,ÁìÀ,ÀAAiÀÄÄPÉÛÃ eÁw“ÉÃzsÀÀ £À
PÁgÀAiÉÄÄvī|

²ªÀ°AUÉÄ ²- ÁŞÄÇpA PÄÄªÁõt EªÀ ¥ÁvÀPÀB ||

Śhivasam̐skārasam̐yuktē jātibēdham na kārayēt |
Śhivaliṁgē śhilābuddhim kurvāṇa iva pātaḥ ||

Those receiving śhivadīkṣha should not be
dicriminated. If they discriminate they acquire sins.

4 Sarvādvaitanirāsana sthala

¥ÀÇdå¥ÀÇdPÀAiÉÆÃ°øAUÀfÃªAAiÉÆÃ°sÉøÃzÀªÀdø£É
Ã |

¥ÀÇeAPÀªAiÁðzÀª ,ÀA¥ÀvÉÔÃ°øAUÀxµÁ×
«gÉÆÃzsÀvÀB |

Pūjyapūjakayōrlīmgaḥjīvayōrbhēdavarjanē |
Pūjākarmādyā saṁpattērlīmgaṇiṣṭhā virōdhataḥ || 1

,ÀªÁðzÉéöÊvÀ«ZÁgÀ,Àª eÁB£Á°sÁªÉÃªÀªªÀ¹ÜvÉÃB |
°sÁªÉÃ£ÁªªÉÃ±ÀégAB PÀ«ÃðÃ
,ÀªÁðzÉéöÊvÀxgÁ,ÀPÀB |

Sarvādvaitavicārasya jñānābhāvē vyavasthitēḥ |
Bhavēnmāhēśhvaraḥ karmī sarvādvaitanirāsakaḥ || 2

Translation: *Pūjya pūjakayōr*= worshipper and worshiped, *līmgaḥjīvayōr* = devotee of śhivalīmga, *bhēdavarjanē*= having no difference, *Pūjākarmādyā* = pūa and other works, *saṁpattē*= occurred, *līmgaṇiṣṭhā virōdhataḥ* = against for firmness in līmga, *Sarvādvaitavicārasya*= about servādvaita, *jñānābhāvē* = without knowledge, *vyavasthitēḥ* = occurs, *karmī māhēśhvaraḥ* = māhēśhvara the worshipper of līmga, *sarvādvaitanirāsakaḥ*= gives up sarvādvaita, *Bhavēt*= becomes.

Explanation: Paraśhiva is the one and only one. There is no other like him. It is possible to get his grace by those with pure heart and mind. They are of the opinion that the entire universe is his form. Gīte 12, 3-4 says;

AiÉÃÃ vÀéPÀægÀªÀÃxÉøÃ±ÀªªÀªªPÀÔA
¥ÀAiÀÃÀø¥Á,ÀvÉÃ |
,ÀªÁðvÀæUÀªÀªªAvÀªA ZÀ PÀÆI,ÀÜªÀÃZÀ®A
zsÀÃæªÀA ||

Yē tvakṣharamanirdēśhyamavyaktaṁ paryupāsatē |
Sarvatragamacimtyaṁ ca kūṭasthamacalaṁ dhruvaṁ ||

„À¶ΒΑιÀÄªÉÄãÃÄÇæAiÀÄUÁæªÀÄÄ „ÀªÄðvÀæ
 „ÀªÄÄŞÄzÀ¶AiÀÄB|
 vÉÄ ¥Áæ¥ÀÄÖßªÀAwªÀiÁªÉÄÃªÀ
 „ÀªÄÖ“sÀÆvÀ»vÉÄgÀvÁB||

*Sanniyamyēndriyagrāmaṁ sarvatra samabuddhayaḥ |
 Tē prāpnuvarṁti māmēva sarvabhūtahitēratāḥ ||*

Paraśhiva cannot be destroyed. He cannot be described. He has no form. He is omnipresent. Yet he is beyond the scope of mind. He is the master of the world of illusion. He is above time and place. He is true for all times. He is worshiped with pure mind and without the influence of senses and the world.

Māheśhvara is still a novice. He is unable to perceive Paraśhiva on an equal basis. He worships Paraśhiva with feelings; he is the servant and Śhiva is the master; he is the server and Śhiva the served; he is the worshipper and Śhiva the worshiped. He has duality in his mind. This feeling is not erased but made to grow. As it grows he realizes there is no difference between him and Paraśhiva. Gīte 3-26 says:

ÈÀ ŞÄÇÞ“sÉÄzÀÄ dÈÄAiÉÄÄzÀeÁÖÈÉÄÄ
 PÀªÀÄÖ,ÀAvÉÄÄ|
 eÉÈÄµÀÄAiÉÄÄvÀªÀÖPÀªÀiÁÖtÂ «zÁÉÈÄÄäPÀÛB
 „ÀªÀiÁZÀgÀÈĩ||

*Na buddhibhēdaṁ janayēdajñānāṁ karmasaṁginām |
 Jōshayētsarvakarmāṇi vidvānmuktaḥ samācaran ||*

The ignorant shows interest in karma (actions that bonds with this world) activities. The learned does not discourage activities. Instead he performs to encourage others to engage in similar work.

Everything is god for those with interest in karma. What good comes from their worship? This type of question should be posed to them by the learned to make them think and to learn the truth about god.

¥ÉæÃgÀPÀÀ ±ÀAPÀgÀÀ

§ÄzÁP÷é¥ÉæÃgÀâ³ÀiÁvÄä£À³ÉÄÃ³À ZÀ |

¨sÉÄzÁvÀÛÀ ¥ÀÇdAiÉÄÃ³ßvÀâÀ £À

ZÁzÉzÉéöÊvÀ¥ÀgÉÆÃ ¨sÀ³ÉÄvĩ

Prērakarṁ śharṁkararṁ buddhvāprēyamātmānamēva ca |

Bhēdāttarṁ pūjayēnnityarṁ na cādvaitaparō bhavēt 3

Translation: *śharṁkararṁ* = śharṁkara, *Prērakarṁ* = excites, *ca* = also, *amātmānam ēva* = jīva that excites, *buddhvā* = thinking, *Bhēdāt* = having diversity, *nityarṁ* = always, *pūjayēt* = worships, *cā* = also, *advaita parō na bhavēt* = should not show interest in avaita.

Explanation: Paraśhiva is the one that incites and jīva is the one that is incited. With this kind of feeling, jīva should worship Paraśhiva without thinking of other gods. He does not benefit from Vēdas or any type of eloquent speech. Amuga Dēvaiah says:

What good to have knowledge without action?

Does it exist in memory without activities?

Blind cannot see the path lame cannot walk.

Having one cannot do the other.

Without knowledge action is firm

Knowledge without action is eloquent, illusion.

This is the reason śharaṇa needs both

Wishing to join Siddha Sōmanāṭalimṅga.

Knowledge without action and action without knowledge are not beneficial. Both are required for advancement. Action in the light of knowledge leads to purity of mind. Paraśhiva is experienced with purity of mind.

¥Àw,ÀìPÁë£Àä³ÁzÉÄ³ÀB ¥À±ÀÄgÉÄµÀvÀzÁ±ÀæAiÄB
|

CEÀAiÉÆĀ,Āi é«Ā`sÀÈvÀāvÀéāĀ`sÉĀzÉĀ
PÀxÀ«ĀμÀāvÉĀ

Patissākṣhānmahādēvaḥ paśhurēṣha tadāśhrayaḥ |
Anayōssvāmibhṛutyatvamabhēdē kathamiṣhyatē

4

Translation: *sākṣhāt mahādēvaḥ*=truly śhiva, *Patis*=master, *tadāśhrayaḥ*= with his support, *ēṣha*= this jīva, *paśhur*=animal, *Anayōḥ* = between the two, *abhēdē*= no difference, *svāmi bhṛutyam*= feeling of worshipper and worshiped, *katham iṣhyatē*= how can it be said?

Explanation: Paraśhiva is the ruler of this world. He inspires all things and all humans. We are referred to as paśhu (animal) because of pride and anger. This is the reason for elaborate police forces and armies. Worship Paraśhiva without pride and with purity of heart and mind gains his blessings. The verse from Śhvētāśhvatarōpaniṣhat (6-7) says the following about Paśhupati (master of animals):

vÀ«ĀĀ±ÀégÁuÁÁ ¥ÀgÀāĀĀ āĀĀ°ÉĀ±ÀégĀĀ
vÀA zÉĀāÀvÁ£ÁÁ ¥ÀgÀāĀĀ ZÀ zÉÊāÀvÀāĀiī
¥ÀwA ¥ÀwĀ£ÁÁ ¥ÀgÀāĀĀ ¥ÀgÀ,ÁŮĆézSÁāĀ
zÉĀāĀ `sĀĀāÀ£ÉĀ±À«ĀĀqsĀāāĀiī

Tamiśhvarāṇām paramaṁ mahēśhvaram
Tarṁ dēvatānām paramaṁ ca daivatam
Patim patinām paramaṁ pastādvīdhāma
Dhēvaṁ bhuvanēśhamīdhyam

Paraśhiva is the protector of this world. He performs many types of works. He is the God for all gods; He is the master for all masters. He is the only one virtuous for praise. Śhvētāśhvatarōpaniṣhat (4-15) says; '*sa ēva kālē bhunasya gōptā viśhvādhīpaḥ Sarva bhūtēṣhu gūḍaḥ*'. Paraśhiva protects this world during existence. He is omnipresent and exists everywhere without being seen. With his grace many sages and divines have achieved immortality. Humans can also achieve the same through his

grace. Śhvētāśhvātara upaniṣat (4-6) explains the relationship between jīva and Śhiva as follows:

zÁé ,ÀÄ×ÀuÁð ,ÀAiÀÄÄeÁ ,ÀSÁAiÀiÁ
 ,À³ÀiÁ£ÀÀ ¢ÀÄÈPÀèA ¥ÀjµÀµÀÖeÁvÉÃ
 vÀAiÉÆÄgÀ£ÀåB | ¥Àà®A
 ,ÁézÀévÀÛ÷â£À±Àß£Àß£ÉÆåÃ C©üZÁPÀ²Ãw

Dvā suparṇā sayujā sakhāyā

Samānaṁ vṛukṣhaṁ pariśaṣṭajātē

Tayōranyaḥ pippalaṁ svādvattyaṇāśhnanyō abhicākaśhīti

`Body is like the two happy birds resting in a tree. The bird named jīva enjoys the fruits following the path of karma. The bird name Īśha without enjoying the fruits of karma glows. They are the witnesses for the relation between jīva and Śhiva.

,ÁPÁévÀìöÈvÀÀ ¥ÀgÀÀ vÀvÀÛ÷éA AiÀÄzÁ ``sÀ³Àw
 ``sÉÆÄzsÀvÀB |
 vÀzÁÉÉóÈvÀ,À³ÀiÁ¥ÀwÛeÁÖð£À»Ã£À,Àå £À PÀéavi
Sākṣhātkrutaṁ paraṁ tattvaṁ yadā bhavati bhōdhataḥ |
Tadādvaitasamāpattirjñānahīnasya na kvacit 5

Translation: *yadā* = when, *bhōdhataḥ*= from advice, *paraṁ tattvaṁ* = Paraśhiva philosophy, *Sākṣhātkrutaṁ bhavati*= becomes true, *Tadā* = then, *advaita samāpattir* = benefit of advaita, *jñānahīnasya* = the one without knowledge, *kvacit na*= never gets.

Explanation: Duality between jīva and Śhiva exists till jīva realizes that he is part of Śhiva. Without the knowledge 'jīva is Śhiva' he looks and searches for Śhiva. Guru by performing dīkṣhē and through his teachings puts the seed that jīva is Śhiva. When this knowledge grows jīva realizes that he is Śhiva. The following example explains further:

A learned person traveling rested under a tree. He began to cook his dinner. At that time a wise sheppard

came to that place. On that tree two birds had a conversation. The wise understood the bird talk and he warned the traveler not to eat the poisoned food. The traveler did not believe in his warning because he prepared the food collecting the wood for fire and with his own groceries. The wise took a stick and broke it and showed baby snakes to the traveler. The traveler learns from this instance. In this example the talk of the birds are like the words of philosophy or śhāstras, the words of the wise sheppard is the words of guru; and the thing seen by the traveler is his experience or realization.

“sÉĀzÀ,Àā PÀāÀĀĪōÉĀvĀvÁévī āÀāāōÁgĀB
 ¥ĀæāÀvĀĪvĒĒ |
 °AUĀ¥ĀÇeÁç PÀāÀĀĪō,ÉÆÜĀĒÉĒāÁzÉéöĒvĀA
 ,ĀāAiĀZĀgÉĀvī

Bhēdasya karmahētutvāt vyavahārah pravartatē |
Liṁgapūjādi karmasthōnaivādvaitam samācarēt

6

¥ĀÇeÁçāāāāōÁgĀ,ĀiāzÉāĀzĀ±ÀæAiĀvĀAiĀiĀ ,ĀzĀ |
 °AUĀ¥ĀÇeÁçĀgĀ,ĀŪ,ĀāĒÁBzÉéöĒvĒĒ xgĀvÉÆĀ
 “sĀāÉĀvī

Pūjādivyavahārassyādbhēdāśhrayatāyā sadā |
Liṁgapūjāparastasmānādvaitē niratō bhavēt

7

Translation: *Bhēdasya* = with Īshvara,-jīva duality, *vyavahārah*= business, *karmahētutvāt*= becomes reason for Śhiva worship and otherkarmas, *pravartatē*= goes on, *Liṁga pūjādi karmasthō*= The worshipper of liṁga, *ādvaitam* = words of advaita, *na samācarēt* = not practice, *Pūjādi vyavahāras* = *worship and other works*, *sadā*= *always*, *bhēdāśhrayatāyā* = *with discrimination*, *syād*= *becomes*, *tasmān* = *so*, *Liṁga pūjāpara*= *worshipper of liṁga*, *ādvaitē* = *in advaita*, *na niratō bhavēt*= *has no interest*.

Explanation: The experience of advaita happens with the equality between aṅga and liṅga. This state is not possible for those without purity of mind. This section is included to tell the practitioner about detachment to other gods but not to criticize advaita.

What good with the idea inside
If not acted outside.
Without body can soul stay?
Without mirror can one see his face?
Why form and no form
For our Kūḍala Cennasaṅgamadēva?

The above vacana of Cennabasava says that knowledge should be put to practice. Else it is like a child singing song of beauty. It is a waste and it is just words. The action is to go forward in the presence of knowledge. Both are like body and soul. Without one the other cannot exist. The breath exhales the smell of food that we ate. What we perceive shows in our actions. Similarly like the mirror that reflects our face, whatever is inside of us is reflected from our behavior. Outside actions are true symbols for inside purity. Gīta 7-19 says; '*Bahūnaṁ janmanāmaritē jñānavān māṁ prapadyatē*'. Accumulating the benefits of good deed in many lives lead to purity of mind and heart. With that, knowledge sprouts. His action diverts towards Paraśhiva. Without practice this does not happen. And the devotee worships Paraśhiva with firmness of his mind.

5 Āhvānanirasana sthala

°AUÁZÀð£À¥AgAB ±ÄÄzÀP B ,À³ÁðzÉéöÊvÀxgÁ,ÀPAB |
,ÉéÄµÀÖ°AUÉÄ ²³ÁPÁgÉÄ £À vÀ³ÀiÁ³Á°À
AiÉÄÄÖ³À³Äiï

Liṁgārcanaparaḥ śhuddhaḥ sarvādvaitanirāsakaḥ |
Svешṭṭalimṅē śhivākārē na tamāvāhayēcchivam

1

Translation: *Liṁgārcanaparaḥ* = worshipper of Śhiva, *śhuddhaḥ* = with purity, *sarvādvaita nirāsakaḥ* = giving up other gods- mähēśhvara, *śhivākārē* = form of Śhiva, *Sva eṣṭṭalimṅē* = in his Iṣṭṭalimṅa, *taṁ śhivam* = that Śhiva, *na āvāhayēt* = should not invoke.

Explanation: Guru performs dīkṣhe invoking Śhiva to Śhivalimṅa before giving to pupil. He wears śhivalimṅa on his body and worships daily. It is not necessary to invoke Śhiva daily because guru has already established the power of Śhiva in liṁga. This is the reason this section says not to invoke Śhiva daily.

Love and affection are implicit on seeing picture of loved ones. But they are explicit when seen personally. Similarly on seeing liṁga love of liṁga becomes explicit. If not devotion is not firm. Māheśhvara considers liṁga is more important than his own life. He worships with firmness and with devotion.

AiÄÄZÁ ²³ÀPÀ~ÁAiÄÄÄPÀÛA °AUÄA zÄZÁå£Ää
°ÁUÄÄgÀB |

vÄZÁgÀ`sÀå ²³Ä,ÀÛvÄæ wµÄxvÁå°Áé£Ä³ÄÄvÄæ QA?

Yadā śhivakalāyuktaṁ liṁgaṁ dadyānma hāguraḥ |
Tadārabhya śhivastatra tiṣṭṭhatyāhvānamatra kim?

2

Translation: *ma hāguraḥ* = guru, *śhivakalāyuktaṁ liṁgaṁ* = liṁga with Śhiva qualities, *Yadā dadyān* = when given, *Tadārabhya* = from then on, *śhivas tatra tiṣṭṭhaty* = Śhiva stays there, *atra* = in the śhivalimṅa, *āhvānam kim?* = what good in invoking?

Explanation: Guru establishes the three liṅgas namely Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga in the three bodies namely, sthūla, sūkṣhma and kāraṇa in an orderly manner. In addition he establishes the power of Śhiva in each liṅgas. With the power of Śhiva the philosophy of Śhiva is in the liṅgas. So it is not necessary to invoke Śhiva repeatedly. The following vacana of Basavaṇṇa confirms the above:

No invoking in prāṇaliṅga,
 No sending off in established liṅga,
 This is the reason, no inviting, no let go.
 Śharaṇas way is different
 Association of body is association with liṅga,
 Association with liṅga is mind (manas)
 Śharaṇas of Kūḍalasaṅgama are in peace.

With the initiation by guru body, mind and soul becomes liṅga. Without dīkṣhe, sthūla body engages in evil things that bonds with this world; sūkṣhma body is interested in things that divert mind from devotional things and kāraṇa body is absorbed in things of this world. So jīva without dīkṣhe cannot be in peace. A śharaṇa having purity of mind and body is in peace. His body is in unity with liṅga. Invoking Śhiva with purity inside and outside of body is not necessary.

Mīrābāyi, one of the greatest devotees of Viṣṇu, with her feelings saw the form of Vāsu in an idol. Similarly, Uriliṅga Peddi worshiped the stone given by his guru as śhivaliṅga with greatest devotion and fond Śhiva in himself.

À,ÀÀ,ÁlgÉÃµÄÄ °AUÉÃµÄÄ ,ÄzÁ ,Äxß»vÀB ²ªÀB |
 vÀvÁæ°Áé£ÀÀ PÀvÀðªÀåA
 ¥ÀÇªÁð°Áé£À«gÉÆÃzsÀPÀªÀiï

*Saṁskārēṣhu liṅgēṣhu sadā sannihitaḥ śhivaḥ |
 Tatrahvānaṁ kartavyaṁ pūrvāhvānavirōdhakam*

3

Translation: *Saṣaṁskārēṣhu liṁgēṣhu* = in sanctified liṁga, *śhivaḥ* = Śhiva, *sadā sannihitaḥ*= always stays, *pūrvāhvāna virōdhakam*= against prior to guru's initiation, *āhvānam*= invoking, *Tatra* = in śhivaliṁga, *na kartavyam* = not do.

Explanation: The pupil receives liṁga with instructions that liṁga is Śhiva. He believes the words of guru firmly without reservation. He worships liṁga as if he is worshipping Śhiva. Newly weds believe in the words of the priest 'that they are husband and wife till death do they part'. Similarly persons receiving liṁga from guru with his blessings believe in his words and his instructions. They restrain from invoking Śhiva.

Where can he be to call to invite,
He has 14 worlds and 14 houses?
Where can he hide when goes?
Give up talking with doubts
Look staring liṁga that is in palm
There grasp advaita to discards kula
This is the reason śharaṇas of Kūḍālasaṁgama
Leaving to invite or to send
With firm belief in liṁga on their palm
Become them self liṁga.

The above vacana of Basavaṇṇa says; worship liṁga that is on the palm with devotion. No calling or let go of Śhiva. The power of Śhiva is in liṁga. Worship liṁga with firm knowledge that leads to equality with liṁga.

£Á°Á££ÀÀ £À «,ÀUAðA ZÀ ,ÉéÃµAÖ°AUÉÃ vÀÄ
PÁgÀAiÉÄvī |
°AUÄµµÁ×¥ÀgÉÆÃ µvÀå«Äw ±Á,ÀÛç,Àå µ±ÄÑAiÄÄB
Nāhvānam na visargaṁ svēṣṭaliṁgē tu kārayēt |
Liṁganiṣṭhāparō nityamiti śhāstrasya niśchayaḥ 4

Translation: *svēṣṭaliṁgē*= in his Iṣṭaliṁga, *Liṁga niṣṭhā parō* = absorbed in śhivaliṁga, *nityam*=

always, *na ahvānaṁ tu visargaṁ* = invoking or leaving, *na kārayēt*= not do, *iti* = this way, *śhāstrasya niścayaḥ*= śhāstra says.

Explanation: The knowledge of Śhiva is inspired by Śhiva. If the knowledge is for the body then the inspiration is from liṁga. They are inseparable like sugar and its sweetness. In śharaṇa the association between liṁga and aṁga exists all the time. Knowing this Māheśhvara puts firm faith in liṁga and worships as the form of Śhiva. So it is not necessary to invoke Śhiva.

6 Aṣṭamūrtinirasana sthala

Brūhadāraṇyaka upaniṣhat 3-7-3 says;

AiĀĀB ṠĀĀĒyāĀāA wμÀ×fi ṠĀĀĒyāĀā CAVĀgÉÆĀs
AiĀĀA ṠĀĀĒy«Ā ÉĀĒÉĀzÀ AiĀĀ,Āā ṠĀĀĒy«Ā
±ĀjĀgĀA
AiĀĀ ṠĀĀĒy«ĀĀĀAvĀgÉÆĀ
AiĀĀĀĀAiĀĀvÉāĀμĀvĀ
DvĀāAvĀAiĀiĀĀāĀĀāĀĀĒvĀB
AiĀĀ,ĀāvĀā ±ĀjĀgĀA AiĀĀ DvĀāÉĀĀĀAvĀgÉÆĀ
AiĀĀĀĀAiĀĀvÉāĀμĀvĀ
DvĀāAvĀAiĀiĀĀāĀĀāĀĀĒvĀB

Yah pruthivyām tiṣṭhan pruthivyā aritarōs
Yam pruthivī navēda yasya pruthivī śharīram
Ya pruthivīmaritarō
Yamayatyēshata ātmāntaryāmyamṛtaḥ
Yasyātmā śharīram ya ātmānamaritarō
Yamayatyēshata ātmāntaryāmyamṛtaḥ

Unattached and not known to this world; has the world as body; makes the world to follow set rules is ātma (soul). Ātma is not seen and is the nectar of life. Ātma keeps in line jīva as body.

Earth, water, fire, air, sky, directions, moon, and stars are ādhidaivata darśhanas; Earth, water, fire, air, sky, are ādhi bhūta darśhanas; and soul, voice, eyes, mind, skin, tongue, science are Ādhyātma darśhanas. The one who stays in them but detached and controls them is ātma. Ātma cannot be seen but he sees; cannot be heard but he hears; cannot be comprehended by the mind but ātma comprehends. He is the nectar of life.

This section suggests to detach from ādhidaivata, ādhibhūta, ādhyātma and ātma in the eight things mentioned above.

ViÀÄxÁvÀä ²ªÀAiÉÆÄgÉÊPÀâA £ÀªÀÄvÀA
 PÀªÀÄÖ,ÀAV£ÀB |
 vÀxÁ ²ªÁvÀàÈyªÁâzÉÄgÀzÉéöÊvÀªÀÄ | £ÉÄµÀävÉÄ
Yathātma śhivayōraikyam namataṁ karmasaṁginah |
Tathāśhivātpruthivyāḍēradvaitamapi nēṣhyatē 1

Translation: *karmasaṁginah*= worship of Śhiva, *atma śhivayōr*= between jīva and Śhiva, *Yath* = how, *aikyam*= unity, *namataṁ*= not agreeable, *Tatha*= same way, *śhivāt*= to Śhiva, *pruthi vyāḍēḥ api* = to earth and other bhūtas, *advaitam*= duality, *na iṣhyatē*= not agreeable.

Explanation: Māheśhvara is a firm believer of the idea that he is the worshipper and Paraśhiva is the worshiped. He is not mature enough to think that he and Śhiva are one and the same. He is with the feeling of duality. He does not accept arguments about equality between him and Paraśhiva. Similarly he does not accept that earth, water, fire, air, sky, sun, moon, and jīva are not different from Paraśhiva. Jīva is one of the eight. He accepts the belief that he is the worshipper and Paraśhiva is the worshiped.

¥ÀÈyªÁâzÀâµÀÖªÀÄÆwōvÀé«ÄÄ±ÀégÀ,Àâ
 ¥ÀæQÄwōvÀªÄi |
 vÀzÀcūµÁxvÀÈ¨sÁªÉÄ£À £À ,ÁPÁëzÉÄPÀ¨sÁªÀvÀB
Pruthivyāḍyaṣṭamūrtitvamīśhvarasya prakīrtitam ||
Tadadhīṣṭhātprubhāvēna na sākṣhādēkabhāvataḥ 2

Translation: *īśhvarasya*= to Paraśhiva, *Pruthivyāḍi aṣṭamūrtitvam* = forms of the eight water, fire, sky, air, earth, directions, moon, and stars, *Tadadhīṣṭhātprubhāvēna* = thought of support, *prakīrtitam* = is said, *tat*=that, *sākṣhād* = truly, *na ēkabhāvataḥ*= not of duality.

Explanation: Bṛuhadāraṇya śhruti says;

zÀéAiÀÄªÄÄµÀÚA zÀéAiÀÄA
 ²ÄvÀªÄÄÉÄÄµÁÚ²ÄvÀ®A zÀéAiÀÄA |
 zÀéAiÀÄªÄÄ, Àà±Àð«ÄvÀðPË÷Ö¥ÁAvÀÄ ¢ÉÇÄ
 °ÀgÀªÄÄEvÀðAiÀÄB ||
*Dvayamuṣṇaṁ dvayaṁ śhīṭamanuṣṇāśhīṭalaṁ dvayaṁ |
 Dvayamasparśhamityakṣṭau pāṁtu vō haramūrtayaḥ ||*

There is heat in sun and fire; cool in water and stone; warmth and cold in air and earth; sky and ātma are untouched. They are all under Śhiva. The above eight are aṣṭātatanu's. Bṛuhadāraṇya śhruti-3-8-8 describes them as:

'C,ÀÆÜ®ªÄÄÉÀté°Àæ,ÀéªÄÄÇÄWÀðªÄÄ´ÉÆÄ»vÀªÄÄ,
 ÉßÄ°ªªÄÄZÄÑAiÀÄ
 ¢ÄÄvÀªÉÆÄªÄAiÀÄéÉÁPÁ±ÀªÄÄ,ÀAUÀªÄÄgÀ,ÀªÄÄUÀ
 AzÀªÄÄZÀPÀÄëµÀ ¢ÄÄ±ÉÆæÄvÀæªÄÄ
 ¢ÁUªªÄÄÉÉÆÄsvÉÄd,ÀéªÄÄ¥ÁæªªÄªÄÄÄRªªÄªAiÁv
 ÀæªÄÄÉÄAvÀgÀªÄÄ´Á°ÀªA'.
*'asthūlamanāṇvahrasmadīrghamalōhitamasnēhamaccāya
 matamō vāyvanākāśhamasamgamarasamagarmidama
 cakṣuṣha maśhrōtramavāgamanōḥtējasvamaprāṇa
 mamukhamamātramanāṁtaramabāhyaṁ'.*

Paraśhiva is not eyes, voice, mind, light, soul, face, shade, air, sky, liquid, etc. But he supports them all. Gīte 7/8, 9 describes them as:

gÀ,ÉÆÄ°ªªÄÄ¥ÁÄöi PËAvÉÄAiÀÄ ¥Àæ´sÁ¹ä
 ±À²,ÀÆAiÀÄðAiÉÆÄB |
 ¥ÁæªªB,ÀªðªÉÄZÉÄµÄÄ ±À§PB SÉÄ ¥ËgÄÄµÄÄ
 ÉÄÄëµÄÄ |
 ¥ÁÄUÉÆÄÄ UÄAzÀB ¥ÁÄÈyéªÁÄAZÀ vÉÄd±ÄÑ¹ä
 «´sÁªÄ,É
 fÄªÄÉÄÄ,Àªð´sÀEvÉÄµÄÄ vÀ¥À±ÄÑ¹ä vÀ¥À¹éµÄÄ
Rasōhamapsu kautēya prabhāsmi śhaśhisūryayōḥ |

*Prāṇavaḥ sarvavēdēṣhu śhabdhaḥ khē pauruṣhaṁ nṛuṣhu |
Puṇyō gaṁdaḥ pruthvivyātmā tējaśhcāsmi vibhāvasau
Jīvanaṁ sarvabhūtēṣhu tapaśhcāsmi tapasviṣhu*

Paraśhiva is in the form of smell to earth, liquidity to water, form to fire, as the form of glow to sun and moon, touch to air, sound to sky, and as ātma to jīva. The same can also be seen in the world. Internal senses are aṁtaḥkaraṇas (caṁdrātmā), senses responsible for knowledge are sūryātmās, and paṁcabhūtas exist in the body of jīvātmā. Paraśhiva is the master of these senses and they function as he wishes. Waves appear because ocean exists and ornaments appear because of gold. Similarly senses function because of Paraśhiva; but he is detached from the senses. This is the reason he is worthy of worship.

¥ÀÈxÁé÷âÇPÀ«ÄzÀA ,ÀªÀÐA PÁAiÄÄÐA PÀVÁÐ
ªÀiÁ°ÉÃ±ÀégÀB |
££ÊvÀvÁiPÁé£Äª°ÉÃ±ÉÆÄAiÄÄA PÄÄ~Á~ÉÆÄ
ªÄÄÊwÛPÁ AiÄÄxÁ

*Pruthvyādikamidam sarvaṁ kāryam kartā mahēśhvaraḥ |
Naitatsākṣhānmahēśhōyaṁ kulālō mṛuttikā yathā* 3

Translation: *Pruthvyādikam idam sarvaṁ*= earth and the eight others, *kāryam*= work, *kartā* = creator, *mahēśhvaraḥ*= Paraśhiva, *yathā kulālō mṛuttikā* = like the pot and the pot maker, *ayaṁ mahēśhō* = this Paraśhiva, *sākṣhāt*= truly, *ētat*= for this working world, *Na* = is not.

Explanation: Śhivayōgi does not achieve unity with duality- worshipper and the worshiped. The verse says 'yathā ghaṭādi kāryam, kartrujanyam tathā kṣhityamkurādikamapi'. There is no difference between the work and the worker. The work is of Paraśhiva and the worker is Māhēśhvara. There is no difference between them. Paraśhiva is the creator. He is associated through the world to the aṣṭatanus (Jīvātmā, Aṁtārātmā, Paramātmā, Nirmalātmā, Śhuddhātmā, Jñānātmā, Mahātmā and

Bhūtātma). Yet he is detached from them. So he is worthy of worship.

ॐ ऐं ह्रीं क्लीं ॐ नमः शिवाय ॐ नमः शिवाय ॐ नमः शिवाय

ॐ ऐं ह्रीं क्लीं ॐ नमः शिवाय ॐ नमः शिवाय ॐ नमः शिवाय

ॐ ऐं ह्रीं क्लीं ॐ नमः शिवाय ॐ नमः शिवाय ॐ नमः शिवाय

ॐ नमः शिवाय ॐ नमः शिवाय ॐ नमः शिवाय

ॐ नमः शिवाय ॐ नमः शिवाय ॐ नमः शिवाय

Pruthivyādyātma paryāntaprapamcō hṛṣṭadhā smitaḥ |

Tanurīśhasya cātmāyaṁ sarvatattva niyāmakaḥ

4

Translation: *Pruthivyādy ātmaparyānta=* including earth first and ātma last, *aṣṭadhā smitaḥ=* exists in eight forms, *prapamcō=* world, *īśhasya =* Paraśhiva, *Tanur=* body, *ca=* and, *ayaṁ ātma =* this Paraśhiva, *sarvatattva niyāmakaḥ=* excites every things.

Explanation: Aṣṭātanus are under the control of Paraśhiva. Māheśhvara worships the invisible bodies of Paraśhiva with duality of mind – worshipper and the worshiped. As he progresses he learns Paraśhiva is Mahā Māheśhvara. He fails to see and to experience Paraśhiva by showing interest in aṣṭātanus. The following vacana of Allama Prabhu says:

They say bhakta, bhakta:
With pleasures of earth,
With pleasures of water,
With pleasures of fire,
With pleasures of air,
With pleasures of sky,
With pleasures of sun and moon,
With past of soul.
Pretending as bhakta worships liṅga
See them I wondered Guhēśhvara.

The aṣṭātanus are sky, air, fire, water, earth, moon (refers to mind), sun (refers to knowledge), and ātma or the soul. A person is not a bhakta with pleasures from

these. A true devotee is like Bhakta Kumbāra who forgets everything of this world while performing bajana or prayer, or like the huntsman Kaṇṇappa who worshiped liṅga without the knowledge of these eight. Their devotion brought Śhiva to them. In the above vacana Allamaprabhu expresses doubts about the present day worshippers.

±ÀjÃgÀ" sÀÆvÁzÉÃvÀ,ÁävÀàç¥ÀAZÁvÀàgÀèÉÄÃ¶×£ÀB
|
DvÀä "sÀÆvÀ,Àå zÉÃèÀ,Àå £Á"sÉÃzÉ£ÉÃ £À ¥ÀÈxÀPì
'ÜwB

Śharīrabhūtādētasmatprapañcātparamēśhṭhinaḥ |
Ātma bhūtasya dēvasya nābhēdō na pruthak sthitiḥ 5

Translation: *Ātma bhūtasya* = ātma bhūta, *dēvasya* = form of knowledge, *paramēśhṭhinaḥ* = to Paraśhiva, *Śharīrabhūtād* = form of body, *ētasmat prapañcāt* = world of the eight, *na abhēdaḥ* = no difference, *na pruthak sthitiḥ* = no other existence.

Explanation: Aṣṭamūrti, the earth and others that are visible are considered jaḍa or rigid. They are different forms of Paraśhiva. Paraśhiva is everywhere and complete. The Aṣṭamūrti's if different from Paraśhiva then they have certain qualities of jaḍa philosophy. The soul or ātma becomes jaḍa by saying Paraśhiva is not different from Aṣṭamūrti. So Paraśhiva is both the same as well as different from them. But Māheśhvara worships Paraśhiva with feelings of duality-worshipper and the worshiped.

CZÉÃvÀ£ÀvÀévi
¥ÀÄÈxÁé÷åzÉÃgÀdÖvÁézÁvÀä£À,ÀÛxÁ |
,ÀèÀðdÖ,Àå èÀÄèÉÃ±À,Àå
£ÉÉÈPÀgÉ£ÉÃ¥ÀvÀé«ÄµÀåvÉÃ

Acētanatvāt pruthvyādērajñatvādātmanastathā |
Sarvajñasya mahēśhasya naikarūpatvamiṣhyatē 6

Translation: *pruthivyādēḥ* = to the seven prutivyādi, *Acētanatvāt* = without movement, *tathā* = similarly, *ātmana* = to ātma, *ajñatvāt* = little ignorance, *Sarvajñasya* = servajña, *mahēśhasya* = with Paraśhiva, *ēkarūpatvam* = unity, *na iṣhyatē* = not agreeable.

Explanation: Gīte calls the first seven of aṣṭātanus - sky, air, fire, water, earth, moon and sun, as aparākṛuti. They are jaḍa or rigid. The eighth ātma is jīvātma is parāprakṛuti. This is not jaḍa completely but has minute knowledge. Paraśhiva is detached from these two, yet he supports them. Similarly Māheśhvara with his belief of duality worships Paraśhiva.

Ew AiÄÄ²ÑAvÀAiÉÄÄ¸ßvÀåA

¥ÀÈxÁé÷ázÉÃgÀµÄÖªÄÄÆwðvÀB |

«®PÀèTA ¢ÄÄºÁzÉÃªÄÄ _ÉÆÃsµÄÖªÄÄÆwð¸gÁ_ÀPÀB

Iti yaśhchimtayēnnityaṁ pruthvyādēraṣṭamūrtitaḥ |

Vilakṣhaṇaṁ mahādēvaṁ sōṣṣṭamūrtinirāsakaḥ

7

Translation: *yaḥ* = which one, *mahādēvaṁ* = mahadēva, *pruthvyādi aṣṭamūrtitaḥ* = to prutivyadi aṣṭātanu, *Vilakṣhaṇaṁ Iti* = as vilakṣhaṇa, *nityaṁ* = always, *cimtayēt* = thinks, *saḥ* = that person, *aṣṭamūrti nirāsakaḥ* = detached from the eight.

Explanation: Paraśhiva alone is true for all times. All others are not eternal. The following vacana says:

From śhūnya secured aṣṭātanus
Banana stalk, tread on knot,
Sound of air, bubble in the water,
O, O, life in Mahālimṅga Gajēśhvara
Says water is true.

Removing the layers from the stalk of banana lead to nothing at the end. Similarly removing the thread to the knot leaves nothing at the end. It is not possible to find the origin of sound in air. Also it is not possible to catch and

store the bubbles that are in water. Similar is the experience with aṣṭatanus. Only Paraśhiva that supports them is true for all times. They appeared because of the association with the power in Paraśhiva. All the philosophies of this world are created from Paraśhiva. Māhēśhvara always worships that Paraśhiva.

7 Sarvagatanirasana sthala

Paraśhiva is omnipresent, complete, and ever lasting. He is in all things unseen. He is seen within the body with pure feelings and knowledge. Māhēśhvara's feelings are yet not broad enough to see Him. But he sees other forms of Paraśhiva and worships them as liṁga. Nirvacana says:

ḌÀÄÇ±ÀävÀéA ¥ÀjvÀåPÄÄÜA C| ,ÀªÀðUÀvÁA
²ªÉÄB|
°AUÉÊPÀµÀ×AiÀiÁ vÁåV ,ÀªÀðUÀvÀéµgÁ,ÀPÀB
||

*Aspruśhyatvaṁ parityaktum api sarvagatām śhivēḥ |
Liṁgaikanishṭhayā tyāgi sarvagatvanirāsakah ||*

Māhēśhvara detaches himself from all things except liṁga. He is capable of detaching from sarvagata (all other forms) of Paraśhiva.

,ÀªÀðUÀvÉÉÄ ªÄÄ°ÉÄ±À,Àå ,ÀªÀðvÁægÁzsÀfÀA
¨sÀªÉÄvi |
£À °AUÀªÀiÁvÉæÄ vÀµßµÉÆ×Ä £À ²ªÀA ,ÀªÀðUÀA
,ÀägÉÄvi

*Sarvagatvē mahēśhasya sarvatrārāadhanam bhavēt |
Na liṁgamātrē tanniṣṭhō na śhivam sarvagam smarēt 1*

Translation: *Sarvagatvē* = in every place, *mahēśhasya sarvatrārāadhanam* = worship of Paraśhiva, *sarvatra bhavēt*= perform every place, *Na liṁgamātrē* = not just liṁga, *tanniṣṭhō* = believer of liṁga, *śhivam* = Śhiva, *sarvagam*= omnipresent, *na smarēt*= not remembers.

Explanation: Māhēśhvara is not mature to worship Paraśhiva with feelings. He still feels that he is the worshipper and Paraśhiva is the worshiped. This is the reason he worships liṁga without the feelings that

„ÀàðUÉÆÃs! 'ÙVà±ÀêÀ" sÀÄB „ÁézsÁgÉÃ »
 «±ÉÃµÀvÀB |
 vÀ „ÄzÀÆÀävÀæ «ªÄÄÄRB „ÉÉÃµÄÖ°AUÉÃ
 AiÄÄdÉÄaÖªÄªÄii

Translation: *śharimbhuḥ Sarvagaḥ api* = even if omnipresent, *sva adhārē hi* = Iṣṭāliṅga that supports him, *viśhēshataḥ stitha* = exist in a special way, *Tasmād* = so, *anyatra vimukhaḥ* = indifferent for others, *śhivam* = Śhiva, *yacc svēṣṭāliṅgē* = in his Iṣṭāliṅga, *pūjayēt* = worship.

vÀvÀB ¥ÀgÀÀ §æøÀä ¥ÀgÀÀ §ÈøÀAvÀÀ
AiÀÄxÀ ¤PAAiÀÄÄ ,ÀªÀð¨sÀÆvÉÃµÀÄ
UÀÆqsÀÀ |
«±Àé,ÀªÊPÀÀ ¥ÀjªÉÃ¶|xvÁgÀ«ÄÃ±ÀÀ
vÀÀ eÀÖvÀésªÀÄÉvÀ¨¨sÀªÀAw
*Tataḥ param brahma param bruham̐taṁ
Yathā nikāyaṁ sarvabhūteṣhu gūḍhaṁ |
Viśvasyēkaṁ parivēṣṭhīṭāraṁiśhaṁ
Taṁ jñātvāsmrutā bhavaṁti*

ÀÁÏÀ£À²gÉÆÃVæÃÀB
ÀÀõ"sÀÆvÀUÀÄ°Á±ÀAiÀÄB|

ॐ शिवाय नमः । ॐ शिवाय नमः ।
 व ॐ शिवाय नमः । ॐ शिवाय नमः ।

Sarvānanaḥ śhirōgrīvaḥ sarvabhūtaguhāśhayaḥ |
Sarvavyāpī sa bhagavān tasmātsarvagataśśhīvaḥ ||

Paraśhiva has many faces, many heads, many necks, and is hidden in all animals. He is omnipresent. He is sarvagata. Like the sun shines brilliantly in a clear mirror Paraśhiva shines in guru, jaṁgama and liṁga. His divine power shows in them. This is the reason to seek their blessings. Māhesvara with great devotion worships liṁga.

ॐ शिवाय नमः । ॐ शिवाय नमः ।
 ॐ शिवाय नमः । ॐ शिवाय नमः ।
 ॐ शिवाय नमः । ॐ शिवाय नमः ।
Śhiva sarvagataśhcāpi svādhārē vyajyatē bhrūśham |
Śhamīgarbhē yathā vahnirviśhēśhēṇa vibhāvyatē 3

Translation: *Śhamīgarbhē* = in byaniyan tree, *yathā* = how, *agniḥ* = fire, *viśhēśhēṇa vibhāvyatē* = shows rarely (special circumstances), (*tatā* = similarly), *sarvagata āpi Śhiva* = even though Śhiva is omnipresent, *svādhārē* = his form of Iṣṭaliṁga, *bhrūśham vyajyatē* = truly shows.

Explanation: The following vacana of Basavaṇṇa says:

Gold is in stone fire is in wood,
 Ghee is in milk Śhiva is hidden,
 What reason? Darkness to see,
 Guru that can show is not there
 Kūḍalasaṁgamadēvā.

Stone refers to stūla body. In stone gold is hidden. Wood refers to sūkṣhma body. Fire is hidden in wood. Milk refers to kāraṇa body. Ghee is hidden in milk. Śhiva is hidden in jīva. But with ignorance they are not seen or

understood. There is no guru to show the existence of Śhiva in jīva. This is the reason that jīva is away from Śhiva. With the blessings of guru Paraśhiva shows up as Iṣṭalīṃga. Knowledge of Paraśhiva glows with dīkṣha in Iṣṭalīṃga.

ḤāḌḌUāVāÉA āĀiÁ°ÉĀ±Ā,Āā ḤāḌḌ±Ā,ĀÛÇ«²ÑvĀāĀīī
|

vĀxÁ¥Āā±ĀāAiĀĀ°AUÁZĒ ¥ĀÇeÁxĀḌāĀÇüPĀ ¹ÜwB

Sarvagatvaṃ mahēśhasya sarvaśhāstraviniścitam |

Tathāpyāśhrayalīṃgādau pūjārthamadhikā sthitiḥ 4

Translation: *mahēśhasya* = Paraśhiva, *Sarvagatvaṃ* = omnipresents, *Sarva śhāstra viniścitam* = is accepted by all śhāstras, *Tathāpy* = yet, *pūjārtham* = for the sake of worship, *āśhraya līṃgādau* = līṃga that supports, *adhikā sthitiḥ* = more in it.

Explanation: Muṃḍakōpaniṣat 1-6 says:

ĀiĀĀvĀÛzĀZÉæĀ±Āā°ĀĀUĀæ°Āā°ĀĀUÉÆĀvĀæ°Ā
ĀāĀtḌĀ

CZĀPĀĀēB ±ÉÆæĀvĀæA vĀzĀ¥ĀtĀ¥ĀzĀA,
²vĀāA «°sĀĀA ḤāḌḌUāVĀA ḤĀ,ĀÆPĀē÷āA
vĀzĀā°ĀāAiĀĀA

ĀiĀĀzĀÆāvĀAiÉÆĀ²A ¥Āj¥Ā±ĀāAw ÇüĀgĀB ||

Yattadadrēśhyamagrāhyamagōtramavarṇaṃ

Acakṣhuḥ śhrōtraṃ tadapāñipādaṃ,

Nityaṃ vibhuṃ sarvagataṃ susūkṣhmaṃ tadavyayaṃ

Yadbhūtayōniṃ paripaśhyarṃti dhīrāḥ ||

Paraśhiva is not comprehended either by organs of knowledge or by organs of action. He has no organs of any type. He is true and covers the entire universe. He is in everything. He is the caretaker for all lives. Śhrutis say 'He is sarvagata'. He shines in Iṣṭalīṃga. Māheśhvara has great devotion to guru, līṃga and jaṃgama.

Māhēśhvara with immense devotion worships liṅga with feelings that Rudra is sarvagata; ever protector; omnipresent; and is in his liṅga.

*Śhivasya sarvagatvēpi sarvatra rativarjitah |
Svēṣhtalingē yajan dēvaṃ sarvagatvanirāsakah* 7

Explanation: The following vacana of Basavaṇṇa says:

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Guru with his blessings touches the face of the pupil while placing Iṣṭaliṅga on palm. His touch awakens the feelings of the pupil. Māheśhvara worships Iṣṭaliṅga with great devotion and with firm belief that Iṣṭaliṅga is the way to salvation.

8 Śhivajaganmaya sthala

Māheśhvara is a firm believer of liṁga. He worships liṁga great devotion. He even discards the idea of sarvagata of Shiva. His heart and mind are pure. They open his inner senses. It makes him to realize and to see the world as the form Śhiva. This section describes this state.

¥ÀÇeÁ«zsĚ ¤AiÄÄªÄÄåvÁé°èAUÄªAiÁvÉæÃ 'ÜvÄÄ
²ªÄªÄiï |

¥ÀÇdÄAiÄÄ£Àß! zÉÃªÄ,Äå ,ÄªÄðUÄvÄéA
«"sÁªÄAiÉÄÄvi

Pūjāvidhau niyamyatvāllīṁgamātrē sthitam śhivam |
Pūjuyannapi dēvasya sarvagatvaṁ vibhāvayēt

1

AiÄÄ,ÄäzÉÄvÄvÄiªÄÄÄvÄà£ÀßA
ªÄÄªAzÉÄªÄZÄŃgÄZÄgÄªÄiï |

vÄ,ÄäzÉÄvÄ£Àß ©üzÉäÄvÄ AiÄÄxÁ PÄÄÄ"sÁÇPÄA
ªÄÄÄÈzÄB

Yasmādētatsamutpannaṁ mahādēvāccarācaram |

Tasmādētanna bhidyēta yathā kuṁbhādikaṁ mṛdaḥ

2

Translation: *Pūjāvidhau* = for the worship, *niyamyatvāt* = under the task, *liṁgamātrē* = only to Iṣṭaliṁga, *sthitam* = in it, *śhivam* = Śhiva, *Pūjuyannapi* = performing worship, *dēvasya* = to god, *sarvagatvaṁ* = his omnipresence, *vibhāvayēt* = should feel, *mṛdaḥ* = from clay, *kuṁbha adikaṁ* = pots, *yathā* = are same, *mahādēvā* = from Paraśhiva, *ētat carācaram* = the moving and immovable world, *na bhidyēta* = is not different.

Explanation: This world is with full of movable and immovable things. In a way body is immovable and jīva is movable. Similarly the world is immovable and the divines who rule this world are movable. Śhiva is the cause for creation, existence, and destruction. For the pot, clay is

the reason and the potter, wheel and other things are all secondary. The pot maker is detached from pots. Similarly Śhiva the creator of this world is also detached from this world. Yet he is not different from this world. Also he performs all necessary work. A spider creates the web and ends in the same web. Śhiva created the world and the world ends in him. Śhiva and the world are the same. Like the saying; 'sarvaṁ viśhvaṁ śhivamayam', this feeling is in Māhesvara. This is the benefit of his worship of liṅga and feels that Śhiva is jaganmaya (worldwide).

There are four types of arguments regarding the creation of this world. They are: 1) Pariṇāma (results), 2) Āraṁba (beginning), 3) Vṛutti (function), and 4) Vivarta (illusion). A wave in water is a pariṇāma argument; thread seen in a canvas is āraṁba (the beginning argument); seeing a picture on a canvas is vṛutti (functional argument); and a rope seen as snake is vivarta (illusionary argument). A person with firm belief in one of these argues against other forms. Rēṇuka is broadminded and instructs all four types of arguments. The most important fact is that jīva should seek knowledge irrespective of which argument is presented.

²ªÀvÀvÁÛ÷éVÀìªÀÄÄvÀà£ÀßA dUÀzÀ,Áä£Àß

©üzÀävÉÄ |

¥sÉÄ£É£ÄÄ«Äð§ÄzÀÄâzÁPÁgÀA AiÄÄxÁ '¹AzsÉ£ÄÄ£Äð

©üzÀävÉÄ

Śhivatattvātsamutpannaṁ jagadasmāna bhidyatē |

Phēnōrmibudbudākāraṁ yathā sirīdhōrṇa bhidyatē 3

Translation: *Phēnōrmibudbudākāraṁ* = forms of waves and bubbles, *sirīdhōṇ* = to the ocean, *bhidyatē* = not different, *tathā* = similarly, *Śhivatattvāt* = from Paraśhiva, *utpannaṁ jagat* = created world, *asmāt* = from that Paraśhiva, *na bhidyatē* = is not different.

Explanation: Taitirīōpaniṣhat (1-2) says about pariṇāma argument:

,ÀvÀåA eÁÕËÀªÀÄ£ÀAvÀA §æºÀä | ...
 KvÀ,ÁäzÁvÀä£À DPÁ±À ,AA¨sÀÆvÀB |
 DPÁ±ÁzÁéAiÀÄÄB | ¢ÁAiÉÆÄgÀVßB |
 CUÉßÄgA¥ÀB | CzÀä÷åB ¥ÀÄËy«Ã | ¥ÀÄËyªÁå
 OµÀzsÀAiÀÄB |
 OµÀçÜÃ¨sÉÆåÄs£ÀßA | ÇÉÁßzÉéöÊ ¥ÀæeÁB
 ¥ÀæeÁAiÀÄAvÉÃ |

Satyam jñānamanamam brahma | ...
Ētasmādātmana ākāśha sarībhūtaḥ |
Ākāśhādvāyuh | Vāyōragñiḥ | Agnērāpaḥ |
Adbhyaḥ pruthivī | Pruthivyā avśhadhayaḥ |
Avśhadhībhyōsnnam | ...annādvai prajāḥ prajāyamitē |

It says Paraśhiva is in the form of truth, knowledge and for all times. With the creation of sky, from sky-air, from air- fire, from fire-water, from water-earth, from earth- medicine, from medicine-food, from food-different types of animals took birth.

These creations are like waves in ocean. They are not different from the ocean. Similarly sky and other forms are not different from Paraśhiva from whom they took birth. This is the argument of pariṇāma (resulting arguments). The saying, '*Pūrvarūpa aparitāgāt anyarūpāpattiḥ pariṇāmaḥ*', without altering the previous form showing differently is the pariṇāma argument. They are of two types namely, true and false. Gold show as ornament is true. Without losing the previous color and form it shows in the ornament. It is its natural characteristics. The metal brass is an example of false. It is made up of copper and zinc. The following vacana of śharaṇa Yekāntada Rāmaiah says:

The greatest said nothing,
 Own amusement took the form of liṅga
 From that liṅga came the power of Śhiva
 From the power of Śhiva came ātma (soul)
 From ātma came sky

From sky came air
 From air came fire
 From fire came ocean
 From ocean came earth
 All lives came from earth
 All these happened from your thought
 Cemmaliḡeya Cennarāma.

Paraśhiva for his own amusement became mahālīmga. Mahālīmga with the association of śhakti (power) came Sadāśhiva. From him came ātma (soul). Sky from soul; air from sky; fire from air; ocean from fire; earth from ocean; and all lives of this world from earth came. Mixture of paṁcabhūtas (sky, air, fire, water, and earth) became the body. The power in the body is the soul. Paraśhiva is the basis for both body and the soul. So the world is Śhiva.

ÀiÄÄxÁ vÄÄvÄÄ©üÄÄvÄÄ£ÄßB

¥ÄI,ÄÜAvÄÄÄÄÄiÄÄB,Ää ÈvÄB |

vÄxÄ ²ÄÄvÄÄÄÄÄvÄÄ£ÄßA ²ÄÄ KÄÄ ZÄgÄZÄgÄÄÄiï

Yathā taṁtubhirutpannaḥ paṭastam̐tumayaḥ smṛutaḥ |

Tathā śhivātsamutpannam̐ śhiva ēva carācaram

4

Translation: *taṁtubhiḥ* = from thread, *utpannaḥ paṭaḥ* = cloth created, *Yathā* = how, *taṁtumayaḥ smṛutaḥ* = is of thread, *Tathā* = similarly, *śhivātsamutpannam̐* = created from Śhiva, *carācaram* = the world, *śhiva ēva* = is Śhiva.

Explanation: The cloth prepared by many threads is of thread and the ocean is made up of many atoms of water is also of atoms. Similarly the world is from Śhiva is also Śhiva.

This argument raises a doubt. The earth is made up of the atoms of earth, water is made up of atoms of water, fire is made up of atoms of fire, air is made up of atoms of air, sky is made up of atoms of sky. But this world is not made up of many atoms of Śhiva. The example is only for

illustration. The world that came from Śhiva has the form of Śhiva.

DvÀä ±ÀQÛ «PÁ,ÉÃĚÀ ²ªÉÇÃ «±ÁéVÀäĚÁ ¹ÜvÀB |
PÀÄwÃ¨sÁªÁzÀâxÁ ¨sÁw ¥ÀIB ,Áé,Àâ ¥Àæ,ÁgÀuÁvī
Ātma śhakti vikāśēna śhivō viśhvātmanā sthitaḥ |
Kuṭībhāvādyathā bhāti paṭaḥ svasya prasāraṇāt

5

Translation: *paṭaḥ* = tent, *svasya* = self, *prasāraṇāt* = expanding character, *Kuṭībhāvādyathā*= as a hut, *bhāti* = shows, *Ātma śhakti vikāśēna* = from its own power, *śhivō* = Śhiva, *viśhvātmanā sthitaḥ* = shows as world.

Explanation: Cloth can take a different shape to become a tent. Similarly, Paraśhiva with his power can take the shape of this world.

The power that makes Paraśhiva as the world has many other powers. Some of them are; power of friendship, power to shine; power to occupy, and others. From snēha (friendship) śhakti evolved water and prajvala (glow) śhakti evolved fire, and so on. Jīva evolved from cicchakti. Paraśhiva is the basis for all these powers. This is the argument. It is based on function.

vÀ,ÁäaÒªÀªÀÄAiÀÄA ,ÀªÀÐA
dUÀzÉÃvÀZÀÑgÁZÀgÀªÀiī |
vÀzÀ©üĚÀßvÀAiÀiÁ ¨sÁw ,À¥ÀÐvÀé«ÄªÀ gÀdÄÖvÀB
Tasmācchivamayam sarvaṁ jagadēttaccarācaram |
Tadabhinnatayā bhāti sarpatvamiva rajjutah

6

Translation: *Tasmāt* = so, *ētat carācaram* = from movable and immovable, *śhivamayam* = form of Śhiva, *sarvaṁ jagad* = the entire world, *rajjutah sarpatvam iva* = rope as serpent, *Tadabhinnatayā* = with a single form, *bhāti*= appears.

Explanation: Vivarta argument (illusion argument) is to see rope as a snake. It is an illusion. Similarly

Paraśhiva can take the form of this world. By accepting this argument we are agreeing 'brahma satyaṁ jagannmithyā'. This is from Śhāṁkara philosophy.

They argue that illusion is in Brahma and the power is the world. But the present writer informs that the power to debate is equally with Paraśhiva. It is the thirty-first among the 36 philosophies and is adhōkumḍalini power. It shows this world (see Piṁḍa sthala 7-8). In fact Māhēśhvara looks this world as Śhiva. This is Vivarta argument

gÀdĒÓ ,À¥ÀðvÀéªAzÁw ±ÀĀPĒŪ ZÀ gÀdvÀvÀéªÀvī |
ZĒÆĀgÀvÀéªAzÀ | ,ÁŪtĒ ¢ÀĀjĀZÁā ZÀ d*vÀéªÀvī

Rajjau sarpatvavadbhāti śhuktau ca raja tattvavat |

Cōratvavadapi sthāṇau marīcyām ca jalatvavat

7

UÀAzsÀªÀð¥ÀĀgÀªAzĒÆé÷āĀ«Āß

,ĀaÑzÁÆÀAzÀ®PĀëuĒĀ |

ṛgÀ,ĀŪ¨sĒĀzÀ,ÀzĀāāĒĒ ºªĒĒ «±ÀéA «gĀdvĒĒ

Gaṁdharvapurvadvyōmni saccidānaṁdalakṣhaṇē |

Nirastabhēdasadbhāvē śhivē viśhvaṁ virājatē

8

Translation: *Rajjau sarpatvavad*= rope as serpent, *ca* = also, *śhuktau* = shining metal, *raja tattvavat* = shows as silver, *sthāṇau* = wood stump, *Cōratvavadapi*= shows as a thief, *marīcyām*= mirage, *jalatvavam*= water, *vyōmni*= in the sky, *Gaṁdharva puravad* = like picture, *Nirasta bhēda sadbhāvē* = no difference, *saccidānaṁdalakṣhaṇē* = form of saccidānaṁda, *śhivē* = Śhiva, *viśhvaṁ* = world, *virājatē* = Shines.

Explanation: Śhiva, jīva and ignorance exist from ancient times. There are six intermediate differences between them, namely - 1) Śhiva -Jīva, 2) Jīva - Jīva, 3) Jīva - Jaḍa, 4) Jaḍa - Jaḍa, 5) Śhiva - Jaḍa, 6) Jīva - Ignorance.

Śhiva, the only one, is untouched by these differences. Those without this knowledge think that the difference is true. So they feel fear from them. They are

bounded by saṁsāra and the rope looks like a snake. Similarly, others with different desires see the world in different forms. Yet the world is the form of Śhiva. This is illustrated in the following way.

Several blind persons went to see an elephant. The first blind touched the belly of the elephant and said the elephant is like a big bowl, the second touching the legs said, 'it is like a pillar', the third touching the ears said, 'it is like a big dust pan' and the fourth touching the tusk said, 'it is like a stamping thing'. They expressed the elephant in different ways. Similarly people see Śhiva in many different ways. But, Śhiva is one and only one. He is complete and invisible. People with the power to discriminate see Śhiva differently.

¥ÀvÀæ±ÁSÁçgÀÆ¥ÉÃt AiÀÄxÁ wµÀ×w ¥ÁzÀ¥ÀB |
vÀxÁ "sÀÆ³ÀiÁâçgÀÆ¥ÉÃt ²³À KPÉÆÃ «gÁdvÉÃ

Patraśhākhādirūpēṇa yathā tiṣṭhati pādapaḥ |

Tathā bhūmyādirūpēṇa śhiva ēkō virājatē

9

Translation: *pādapaḥ* = tree, *Patra śhākhādi rūpēṇa* = leaves, branches, flowers and fruits, *yathā tiṣṭhati* = how exists, *Tathā* = similarly, *bhūmyādi rūpēṇa* = earth and other forms, *ēkō śhiva* = Śhiva alone, *virājatē* = shines

Explanation: The following vacana of Allamaprabhu says:

The leaves and fruits of tree
Appear at suited time,
Things of the world from Hara
Appear as per his desire.
Umāpati if pleasant;
Else Svayambhu He is Guhēśhvara.

In a tree leaves, flowers and fruits appear at appropriate times. Similarly things of this world also appear with the desires of Paraśhiva. If Paraśhiva is pleasant meaning desirous He is Umāpati else He is Svayambhu.

Urilinga Peddi describes the ways of Paraśhiva in the following vacana:

Becomes the world or not change to world,
Takes the form of Śhiva, not take the form also,
Śhiva may spoil, may not attempt either,
As jaṁgama, Śhiva can worship
As śhivaliṁga, get worshiped,
Is there anything different from Śhiva? No.
Uriliṁga Peddi Viśhvēśhvara
He is the father and the mother to world.
Śhiva is the world both movable and immovable.
There is nothing that is different from him. This is the
reason everything in this world is Śhiva for Māheśhvara.
Nīśhvāsakārakādi vacanas says:

KPÉÊà ¢À,ÄÄÜvÀ±ÉåöÊ«Ã AiÀiÀ ±ÀQÜ¤ÄÄð-Äð
¥ÀgÁ|
C«ÉÁ¨sÁ«¤Ã
±Ä¨sÉÆÄ±ÄÄêeÉÃgÀÄµÀÜvÀé¤ÀvÀàç¨sÉÆÄB ||
eÁÕÉÀQæAiÀiÀwäPÁ_Á|_ÀvÁÄ
¤vÉÆåÃçvÀ¥Ä¨¨sÁ|
_Á¥ÀgÁ©ü¤ÄÄÄTÃ_ÄªÄð§AzsÀ-ÉÄ±À«¤ÀfðvÁ ||
Ēkaiva vastutaśhyaivi yā śhaktinirmarlā parā |
Avinābhāvinī śhambhōśhśhujērūṣṇatvavatprabhōḥ ||
Jñānakriyātmikā sāpi satyā nityōditaprabhā |
Sāparābhīmukhī sarvabarmdhālēśhavivarjitā ||

CÆÆÁâÆÁâ ºÁÁvÉíöÊªÀ ºÀ,ÀÄÛvÉÆÃ
ªÀÄÆwðjÃ±ÀéjÃ
¥ÁÄÈzsÀé,ÁÛªÀgÀuÁ ±ÁAvÀªÀ,ÀÄÛªÀiÁvÁæ s
w-Á®,Á
CzÁâAvÉÆÃ¥ÁgÀvÁ
,ÁcüèªÀÄÆwðvÉéÆÉÆ¥ÀZÀAiÀÄðvÉÃ ||

©AzÄÄPÉÆëÄ"sÉÆÄ
AiÄÄvÄ±ÄêA"sÉÆÄ±ÄêQÛgÉÄ±Ä ¥Äæ±ÄvÄðvÉÄ |
_Ä ©AzÄÄB PÄÄë\$pvÁÄ ¥Äæ¥ÄÛÄ_i±ÄÄÄÄÜÄ
PÄvÄÄð±ÄÄ°Äwð ||

Ananyānyā śhivātsaiva vastutō mūrtirīśhvarī
Prudhvastāvaranā śhāmtavastumātrās tilālasā
Adyāntōparatā sādhvīmūrtitvēnōpacaryatē ||
Birṁdukṣhōbhō yataśśhyāmbhōśśhyaktirēva pravartatē |
Sa birṁduḥ kṣhubdhatām prāptassamastam kartumaharti ||

There is only one śhakti associated with Paraśhiva. She is pure like the heat of sun. That power has many other forms namely jñāna, kriyā, and satya. The same power or śhakti also has many names like, Īśhvari, Sāmte, Nirāvaraṇe, etc. This power creates Birṁdu responsible for the creation of the world. Yet Paraśhiva is without form.

9 Bhaktidēhikaliṅga sthala

Jīva has two sides. The first is from desire and the other is from devotion. Jīva following desire forgets his past and ends up in saṁsāra. He follows the path related to body and thinks bodily happiness is long lasting. As a result he is in the cycle of birth.

Following the path of devotion jīva discards desires arising from this world. He follows the path to the truth and accepts Paraśhiva. He worships Paraśhiva with devotion and receives the knowledge of Paraśhiva. He enjoys the new found happiness immensely.

ॐÉĀzÀ᳚ÉĀzÁAvÀ᳚ÁPÁâxÀð
ĀAzsÁÉÁwĀvÀ᳚ÀvÀðÉÀB |
“sÀPÀŪ”sÁ᳚À᳚ÀgÁÉÀAzÉĀĀ
“sÀPÀŪ”sÁ᳚ÉĒPÀUÉĀĀzÀgÀB ||
Vēdavēdāntavākyārtha saṁdhānātītavartanaḥ |
Bhaktabhāvaparānamdō bhaktabhāvaikagōcaraḥ ||

The above Yōgaja verse says that Paraśhiva is above Vēdas and Vēdāntas. He is pleased with the devotion of his devotee. He is close to his feelings. This is described in this section.

Ā᳚ĀĀ,ÀŪ dUÀzÁvÁās| ±ÀAPÀgÀB ᳚ÀgÀ᳚ÉĀĀ±ÀégÀB |
“sÀPÀŪÉĀA ᳚ÀĀĒzÀAiÀiĀA”sÉĀĒeĀĀ «±ÉĀμÉĀt
«gĀdvÉĀ
Samasta jagadātmāspi śhaṁkaraḥ paramēśhvaraḥ |
Bhaktānām hṛdayāmbhōjē viśhēṣhēṇa virājatē 1

Translation: śhaṁkaraḥ = śhaṁkara,
paramēśhvaraḥ = Paraśhiva, Samasta = all, jagadātmāspi =
form of the world, Bhaktānām = devotees, hṛdayāmbhōjē =
in their heart, viśhēṣhēṇa virājatē = especially shines

Explanation: 'Śhaṁ karōti iti śhaṁkaraḥ'

Paraśhiva provides peace. So he is Śhaṁkara. Things shown in this world both inside and outside the body are from Paraśhiva and also they end in Paraśhiva. It is like the waves that appear in the ocean are from ocean and end in ocean. There is no place without Paraśhiva. Yōgajāgama says 'Bhakta bhāva parānaridō bhakta bhāvaikagōcaraḥ' He is the lover of devotee and knowledge for his feelings. With devotion to Śhiva Māheśhvara experiences ever lasting happiness. He lives happily enjoying his new experience.

PEÊ~Á,ÉÃ ¢ÄÄAzÀgÉÃ ZÉÊ¢À »¢ÀiÁZÆ PÀ£ÀPÁZÀ~ÉÃ

|

¢ÄÄÊZÄAiÉÄÃµÄÄ ZÀ ``sÀPÁÛ £ÁÁ «±ÉÃµÉÃt

¢Äâ¢Ä'ÜvÀB

Kailāsē maṁdarē caiva himādrau kanakācalē |

Hrudayēṣhu ca bhaktā nām viśhēṣhēṇa vyavasthitaḥ 2

Translation: *Kailāsē* = in kailāsa, *maṁdarē*= maṁdāre mountains, *himādrau* = in Himālayas, *kanakācalē* = mēru mountains, *bhaktā nām* = devotees, *Hrudayēṣhu aiva* = in the heart, *viśhēṣhēṇa vyavasthitaḥ* = specially stays

Explanation: The mountains – Kailāsa, Maṁdāra, Himālaya and Kanakācala are peaceful. In that peace Paraśhiva stays. Many people travel to such places and experience the presence of Paraśhiva. Similarly, there is peace in the body. Māheśhvara finds Paraśhiva in his peaceful body. He is happy all the time. The following vacana of Allamaprabhu says many people study Vēdas and other scriptures but fail to recognize Paraśhiva.

Men of āgama, Your āgama is wasted.
Learned men, Your education is wasted
You become confused.
Men of Vēdas, Your Vēdas are wasted
Spoiled saying Vēdas is God.

Men of purāṇas, Your purāṇa are wasted
 Went in the wrong path.
 Men of śhāstras, Your śhāstras are wasted
 Without learning that bhakta is God
 Though it said earlier
 'Where Śhiva is Maheśhvara'.
 So bhakta is true,
 Ever close Guhēśhvara, Your śharaṇa!

This vacana stresses that all types of learning including mastering scriptures are wasted if they do not change to devotional path. Śhiva is a lover of devotion. He is found whenever devotion exists. Devotion is the only way to please God. All others, mastering Vēdas, purāṇas, śhāsthra, and āgamas are wasted without devotion.

ÀÄÖVÄäs | ¥ÀjaÒ£ÉÆBÄ AiÄÄxÁ zÉÄ°ÉÄµÄÄ
 ÄVÄÖvÉÄ |
 vÄxÁ ,ÄéQÄAiÄÄ" sÀPÉÜÄµÄÄ ±ÀAPÀgÉÆÄ "sÁ,ÄvÉÄ
 ,ÄzÁ

*Sarvātmāspi paricchinno yathā dēhēṣhu vartatē |
 Tathā svakīyabhaktēṣhu śhaṁkarō bhāsatē sadā*

3

Translation: *Sarvātmāspi* = exists widely, *dēhēṣhu* = in the body, *paricchinno* = truly, *yathā vartatē* = how stays, *Tathā* = similarly, *svakīya bhaktēṣhu* = with his devotees, *śhaṁkarō* = Śhaṁkara, *sadā bhāsatē* = always stays

Explanation: Paraśhiva is omnipresent and true. He is viśhvajīva when He shines in stūla body, is taijasaājīva when He shines in sūkṣhma body, is kāraṇajīva when He shines in kāraṇa body and is pratya when shines in amṭaḥkāraṇas (inner eyes). The first three are associated with impurities and the last is pure. With impurities they are bound in saṁsāra. They do not experience the eternal happiness. Devotion sprouts in body with pratya. Paraśhiva is fond of pure devotion. A person experiences eternal happiness with devotion. This is the reason for the

inclusion of these words in the verse, 'svakiyabhaktēṣhu
śhaṁkarō bhāsatē sadā'.

ṛvÀÅA "sÁw vÀéÇÃAiÉÄÄµÄÄ AiÀiÁ vÉÄ gÀÄZÀæ ²ªÄ
vÀÉÄÄB |

CWÉÆÄgÄ¥Á¥ÀPÁ²Äw ±ÄÄæwgÁºÀ ,ÀÉÁvÀṛÄ

Nityam bhāti tvadīyēṣhu yā tē rudra śhivā tanuḥ |

Aghōrāpāpakāśhīti śhrutirāha sanātani

4

Translation: Rudra = Rudra, tē = your, yā tanuḥ
= which liṁga idol, Aghōrā = peaceful, apāpakāśhī=
without impurities, tvadīyēṣhu = your associates,
bhaktēṣhu = devotees, Nityam bhāti = always shines,
śhrutirāha sanātani = ancient śhrutis, iti = says

Explanation: Śhruti (scriptures) says that Śhiva is
without any type of impurity and is peaceful. He is also
called as Rudra. There are two faces of Rudra. One is
aghōra or fearful and the other is peaceful. He looks fearful
for those with impurities. For example He was aghōra for
Hiraṇyakasyapu but he was peaceful to Prahlāda. Similarly,
Yama, the goddess of death, was peaceful to Nacikēta.
Māheshvara being peaceful sees Rudra in his peaceful form.

«±ÄÄzÉPÄµÄÄ «gÀPÉÜÄµÄÄ «ªÉÄQµÄÄ ¢ÄÄºÁvÄä,ÄÄ
|

²ªÄ¹ÜµÄ×w ,ÀªÁðvÁä ²ªÄ-ÁAZÀÉÄzsÁjµÄÄ

Viśuddhēṣhu viraktēṣhu vivēkiṣhu mahātmasu |

Śhivastīṣṭṭhati sarvātmā śhivalāmchanadhāriṣhu

5

Translation: Viśuddhēṣhu = without impurities,
viraktēṣhu = with detachment, vivēkiṣhu = with wisdom,
śhivalāmchana dhāriṣhu = wearing bhasma and rudrākṣhi,
mahātmasu = Śhiva devotees, sarvātmā Śhiva = Śhiva in
the form of world, tīṣṭṭati= lives

Explanation: Body becomes pure by performing
services to guru; giving donations; performing religious
services; associating with learned and good persons;

worship of Śhiva and others. Speaking truth; studying scriptures; prayers and other acts makes the voice to be true. Show of compassion; having knowledge; staying detached from things that bond with saṁsāra and others makes a person as virakta (detached from things that bond with saṁsāra). Vivēki is the one that has knowledge to discriminate between true and false; knowledge and ignorance and others. Mahatma (great person) has no desires and concentrates his life with Śhiva. He has no interests of any type except Śhiva. He wears the ornaments vibhūti and rudrākṣhi. Śhiva stays with these people. The following vacana of Cennabasavaṇṇa says:

Rid of race, rid of forward, rid of pride, rid of jealous
 Rid of anxious, Rid of all pride, leaving truth,
 Look, happened following liṁga, jaṁgama
 Rid of self, leaving self in ordinary state
 Became Kūḍala Cennasaṁgama himself!

There is no race for a devotee. It is for the body. Race has no meaning to a person who has discarded the feeling of body! He belongs to Śhiva. He has developed virakti. His heart is pure. His mind is steadfast in Śhiva. He has no jealousy, no pride or anger. Paraśhiva stays in his heart.

ꣳvĀāA ,ĀAvÉĒĀμĀĀiĀĀĀPĀŪĒĀA
 eĀŌĒĀꣳzsĀĒĒvĀPĀꣳĀĀĀuĀꣳĀiī |
 ꣳĀiĀꣳĒĀ±ĀégĀuĀꣳĀĀAvĀ,ĒĒŪĀ «”sĀw
 ꣳĀgĀꣳĒĀĀ±ĀégĀB
Nityaṁ saṁtōṣhayuktānām jñānanirdhūtakarmanām |
Māhēśhvarāṇāmāntasthō vibhāti paramēśhvaraḥ 6

Translation: *saṁtōṣhayuktānām* = Being happy,
jñāna nirdhūta karmanām = lost impurities from Śhiva
 knowledge, *Māhēśhvarāṇām*= Māhēśhvara, *āntasthō* =

staying in his heart, *paramēśhvaraḥ* = Paraśhiva, *Nityam vibhāti*= always shines

Explanation: Those that are content with prasāda are always happy. Using pādōdaka of śhivaliṅga learned and knowledgeable person purify his mind and heart. His mind and heart becomes pure and fills with Śhiva knowledge. Māheśhvara is happy all the time.

CFÀåvÀæ ±ÀA"sÉÆÃgÀwªÀiÁvÀæ±ÀÆ£ÀåB

¤BeÉÃµÀ× °AUÉÃ ¤AiÀÄvÁAvÀgÁvÄä |

²ªÁvÀäPÀA «±Àé«ÄzÀA

«ŠÄzsÀå£Áä°ÉÃ±ÀégÉÆÃs,Ë "sÀªÀw ¥Àæ,ÁÇÃ

Anyatra śharimbhōratimātraśhūnyaḥ

Nijēṣṭha liṅgē niyatāmtarātmā |

Śhivātmakarṁ viśhvamidarṁ

Vibudhyanmāhēśhvarōssau bhavati prasādī

7

Translation: *śharimbhō*= from Paraśhiva, *Anyatra* = other divines, *ati mātra śhūnyaḥ* = without even a little, *Nijēṣṭha liṅgē* = in his Iṣṭaliṅga, *niyatāmtarātmā* = set his mind, *asav māhēśhvarō*= this māhēśhvara, *idarṁ viśhvam* = this world, *Śhivātmakarṁ* = form of Śhiva, *Vibudhya* = learns, *prasādī bhavati* = becomes prasādī

Explanation: Paraśhiva is true for all times. He is free from place, time and things. He is one and only one. He cannot be seen. He has no form. Mind cannot comprehend. The creation of this world is from Him. Also different gods are his creation. With the grace of guru, Paraśhiva is on the palm as Iṣṭaliṅga. Knowing these Māhēśhvara worships Iṣṭaliṅga without diverting his attention to other gods. The whole world is Śhiva for him. He becomes a prasādī.

Prasādi Sthala

Devotee securing the Bhaktasthala and Māhēśhvara sthala is now a prasādi because of guruliṅga. He is ready for the worship of śhivaliṅga.

Agastya says

GPÉÆÛÃ ¢ÀiÁ°ÉÃ±ÀégÀ,ÁìPÁë°èAUÀµµ×¢
zsÀ¢ÀÄÖ¢Á£ì |

PÀxÀ¢ÉÄÃµÀ ¥Àæ,Á¢Ãw PÀxÀâvÉÃ UÀt£ÁAiÀÄPÀ

Uktō māhēśhvarassākṣhālimṅgaṇiṣṭhādi dharmavān |

Kathamēṣha prasādīti kathyatē gaṇanāyaka

1

Translation: *gaṇanāyaka* = leader of *gaṇas*, *liṅgaṇiṣṭhādi dharmavān* = worshipper of *śhivaliṅga*, *sākṣhāt* = truly, *māhēśhvaras* = as *māhēśhvara*, *Uktō* = said, *ēṣha* = he, *prasādīti* = as *prasādi*, *Katham kathyatē* = how he becomes?

Explanation: You just explained the nine sections practiced to become Māhēśhvara. Please explain how Māhēśhvara becomes a Prasādi? How many different states he needs to climb? How to worship śhivaliṅga in an orderly way?

Rēṇuka says

°AUÀµµ×¢°sÁ¢ÉÃ£À zsÀé,ÀÛ¥Á¥Àµ§AzÀ£ÀB |

¢ÀÄ£ÀB ¥Àæ,ÁzÀAiÉÆÃUÉ£À ¥Àæ,Á¢ÃvÉÊµÀ

PÀxÀâvÉÃ

Liṅgaṇiṣṭhādibhāvēna dhvastapāpanibarīdanaḥ |

Manah prasādayōgēna prāsādītyēṣha kathyatē

2

Translation: *Liṅgaṇiṣṭhādi bhāvēna* = from steadfast work of *liṅga*, *dhvastapāpanibarīdanaḥ* = without any types of sins, *ēṣhaḥ* = māhēśhvara, *Manah*

prasādayōgēna = having peace in his mind, prāsādi ity = as prasādi, kathyatē= says.

Explanation: So far I told the nine Māhēśhvara states to you. Māhēśhvara worships Paraśhiva with determined devotion to rid all his sins. It makes him a Prasādi with broad mind. He does not discriminate between guru-liṅga-jamgama. He submits his body-mind-prāṇa in order to guru-liṅga-jamgama. He receives three types of prasāda, namely, śhuddha, siddha, and prasiddha. They are liṅga prasāda. They are transferred to six types of liṅgas. This is the way his body becomes a body of liṅga and all things are prasāda for him. Prasādi submits them to his liṅga prior to consumption.

¥Àæ,ÁÇ,ÀÜ®«ÄvÉåÄvÀzÀ,Àå ¢AiÁ°ÁvÉäöÊ
 ``sÉÉÄzsÀPÀªÀii |

DAvÀgÀ,ÀÜ®``sÉÄzÉÉ£À,À¥ÀÛzÁ ¥ÀjQÄwöVÀªÀii
Prasādisthalamityētadasya māhātmya bhōdhakam |
Āmtarasthalabhēdēna saptadhā parikīrtitam 3

¥Àæ,ÁÇ,ÀÜ®ªÄÄzËªi vÄÄ UÄÄgÄÄªAiÁ°ÁvÄäöÊPÄA
 vÄvÄB |

vÄvÉÉÄ ¢AUÄ¥Àæ±ÄA,Á ZÄ vÄvÉÉÄ
 dAUÄªÄÄUËgÄªÄªÀii
Prasādisthalamātau tu gurumāhātmyakam tataḥ |
Tatō liṅgaprasāhamsā ca tatō jamgamagauravam 4

vÄvÉÉÄ ``sÀPÄÛ,Àå ¢AiÁ°ÁvÄäöÊÄ vÄvÄB
 ±ÄgÀtQÄvÄð£ÄªÀii |

²ª¥À¥Àæ,ÁzÄªAiÁ°ÁvÄäöÊ«Äw,À¥ÀÛ ¥ÀæPÄgÄªÀii
Tatō bhaktasya māhātmyam tataḥ śharaṇakīrtanam |
Śhivaprasādamāhātmyamiti sapta prakārakam 5

Explanation: This prasādi state has seven sections. They are; Prasādamāhātmya sthala (Prasādi sthala), Guru māhātmya sthala, Liṅgaprasāhamsā sthala (Liṅga

māhātmya sthala), Jarṅgamagavrava sthala (Jarṅgama māhātmya sthala), Bhaktamāhātmya sthala, Śharaṇa kīrthana sthala (Śharaṇa māhātmya sthala), Śhiva prasāda māhātmya sthala. Each of these sthalas is explained below.

1 Prasādamāhātmya sthala

This sthala is also called prasādi sthala. Maitra upaniṣhat 1-11 says:

avÂÛ,Āā » ¥Àæ,ÁzÉÃ£À °ÀAw PÀªÀÄð
±ÄÄ¨sÁ±ÄÄ¨sÀA|

¥Àæ,À£ÁßvÁässvÀäx 'ÜvÁé
,ÄÄRªÄPÀëAiÄÄªÄÄ±ÄÄßvÉÃ

*Cittasya hi prasādēna harnti karma śhubhāśhubhaṁ |
Prasannātmā(ss)tmāni sthitvā sukhamakṣhayamaśhnutē*

Having purity in the heart and mind prasāda destroys the results of both good and bad karma (works of previous life responsible for sorrow and happiness in this life). The body experiences eternal happiness with pure heart. Further Maitra upaniṣhat 1/5 6-7 says:

avÂÛªÉÄÄªÀ » ,ÄA,ÁgÀ,ÄÛvī ¥ÀæAiÄÄvÉß££À
±É£ÄzsÀAiÉÄÄvī|

AiÄÄaÑvÀÛ,ÄÛ£ÄäAiÉ£Ä¨¨sÀªAw UÄÄªÀªA KvÀvī
,££ÁvÀ£ÄªÄiī

*Cittamēva hi saṁsārastat prayatnēna śhōdhayēt |
Yaccittastanmayō bhavati guhyaṁ ētat sanātanam*

,ÄªAiÁ,ÀPÀÛA AiÄÄzÁ avÂÛA
dAvÉ£Ä«ðµÄAiÄÄUÉ£ÄZÀgÀA|

AiÄÄzÉªÄªÀ §æªÀätÄÃ ,ÀPÀÛA PÉ£Ä £À
ªÄÄÄZÉªÄvÀ §AzsÀ£Ávī

*Samāsaktam yadā cittam jaritōrvīṣhayagōcaraṁ |
Yadyēvaṁ brahmaṇī saktam kō na mucyēta barmdhanāt*

The citta or the soul is in saṁsāra. With great care and difficulty it should be purified. A person behaves according to his soul. This is the secret from ancient times. When the soul is in peace it destroys sins. A person

²ªÀ¥Àæ,ÁzÀA AiÀÄzÀÝçªÀåA ²ªÁAiÀÄ «ªªÉÃcvÀªÀiï |
ªªÀiÁðªA vÀvÀÄÜ ±ÉÉªÁÉÁA

ªÀÄÆÉÆÉÉÉªÀðªPÁgÀtªÀiï

Śhivaprasādaṁ yaddravyaṁ śhivāya vinivēditam |

Nirmālyaṁ tattv śhaivānāṁ manōnairmalyakāraṇam 2

Translation: *yat dravyaṁ* = which object, *śhivāya* = to *Śhiva*, *vinivēditam* = offered, *tat Śhivaprasādaṁ* = that *Śhiva* prasāda, *tut Nirmālyaṁ* = that prasāda, *śhaivānāṁ* = to devotees of *Śhiva*, *manō nairmalya kāraṇam* = is responsible to purify the heart.

Explanation: Hunger and thirst are common. To suppress them people gather things. They enjoy them to their heart content. Hunger and thirst increases with time. In addition pride and jealousy also grows. They fortify the desire to stay in the world. To escape from this he offers to Paraśhiva all things that bring bodily happiness. With the blessings of Paraśhiva his offerings become prasāda. With prasāda the devotee becomes pure and receives the knowledge of Śhiva.

ªÀÄÆÀB ¥Àæ,ÁzÀ¹zsÀåxÀðAªªÀÄðªeÁÕÉÀPÁgÀtªÀiï |

²ªÀ¥Àæ,ÁzÀA ¹éÄPÀÄªÀðÉi ¥Àæ,ÁçÄvÉåÄµÀ

PÀxÀåvÉÄ

Manah prasādasidhyartham nirmalajñānakāraṇam |

Śhivaprasādaṁ svīkurvan prasādityēṣha kathyatē 3

Translation: *nirmala* = pure, *jñānakāraṇam* = with Śhiva knowledge, *Śhivaprasādaṁ* = Śhiva prasāda, *Manah prasāda sidhyartham* = to purify the heart, *svīkurvan* = receiving, *yēṣha* = mātēśhvara, *prasādī iti kathyatē* = is said to be a prasādi.

Explanation: Love towards things of this world is not pure. Yet, people continue to love them. They have numerous uncontrollable desires leading to the bonds with life. They are the basis for jealousy and pride. A prasādi discards (detach themselves) such desires. The pure

knowledge is free from the three types of impurities, namely aṇava, māya and kāmika. This pure knowledge is associated with prasāda of śhivaliṅga. This is the reason a devotee of Śhiva craves and uses prasāda. He is a prasādi.

CEÀß±ÀÄzÁþ÷â » ,ÀªÉÕÃµÁA vÀvÀé±ÀÄçþ
gÀÄzÁ°ÀÄÈvÁ |
«±ÀÄzÁþªÀÄ£ÀßeÁvÀA » AiÀÄaÒªÁAiÀÄ
,ÀªÀÄ! ðvÀªÀii

Annaśhuddhyā hi sarvēśhām tattvaśhuddhi rudāhṛutā |
Viśhuddha manna-jātaṁ hi yacchivāya samarpitam 4

vÀzÉªÀ ,ÀªÀðPÁ®A vÀÄ ``sÀÄAeÁ£É£Ä
°AUvÀvÀàgÀB |
ªÀÄ£ÀB¥Àæ,ÁzÀªÀÄvÀÄ®A ® ``sÀvÉÄ
eÁÕ£ÀPÁgÀt£ÀªÀii

Tadēva sarvakālaṁ tu bhumjānō liṁgatatparaḥ |
Manaḥprasādamatulaṁ labhatē jñānakāraṇanam 5

Translation: *Annaśhuddhyā hi* = from purifying food, *sarvēśhām* = all animals, *tattvaśhuddhi* = purity of body philosophy, *udāhṛutā* = is said, *yat anna-jātaṁ* = which food, *śhivāya samarpitam* = offered to Śhiva, *tat* = that, *Viśhuddham* = is sacred, *Tadēva* = that, *sarvakālaṁ tu* = always, *bhumjānō* = consumes, *liṁgatatparaḥ* = Śhiva devotee, *atulaṁ jñānakāraṇanam* = to Śhiva knowledge, *Manaḥprasādam* = pure heat, *labhatē* = acquires.

Explanation: Chāṁdōgyōpaniṣhat 7-26-2 says;

D°ÁgÀ±ÀÄzËþ ,ÀvÀÛ÷é±ÀÄçþB ,ÀvÀé±ÀÄzËþ
zÀÄæªÀ ,ÀäöÈwB
,ÀäöÈw~Áð ``sÉÄ ,ÀªÀðUÀæAy£ÁA «¥ÀæªÉ£ÄPÀèB |
Āhāśhuddhau sattvaśhuddhiḥ satvaśhuddhau dhrvā smṛutiḥ
Smṛutirlābhē sarvagrāṁthinām vipramōkṣaḥ |

Pure food makes body pure. With pure body teachings of guru and of śhruti (scriptures) are knowledge to a devotee. By fortifying that knowledge affinity towards worldly things are destroyed.

There are many philosophies in the body. It is essential to purify them. Here purified food does not stand for processed food. But it stands for food that does not disturb the mind. When that food is offered to Śhiva it becomes śhivaprasāda and acquires powers. Eating that food purifies body, mind and senses. Worship and prayers of Śhiva are strengthened.

Śhiva śharaṇe Lakkamma advises her husband Māraiah when he brings more rice than required for dāsōha. She says;

Devotees performing kāyaka with desire
Can they perform dāsōha with what they bring?
Bring in single mind, performs in single mind
Before changing his mind.
Agrees to Māraiah priya Amarēśhvara liṁga.

A devotee does not perform kāyaka with desires. With true heart and mind he performs kāyaka. Whatever that kāyaka brings is used for dāsōha. This is the way to acquire knowledge of Śhiva.

DvÄä" sÉÆÄUÁAiÄÄ ¤AiÄÄvÄÄ AiÄÄzÄåzÄpçªÄåA
¸ÄªÄiÁ»vÄªÄii |
vÄvÄÜvÄiªÄÄªÄðåzÉÄªÄAiÄÄ "sÄÄAfÄvÄvÄÄ
ªÉ±ÄÄzÄpAiÉÄÄ

Ātmabhōgāya niyatam̐ yadyaddhravyam̐ samāhitam̐ |
Tattatsamarpyadēvāya bhurṁjītātma viśhuddhayē

6

Translation: *Ātmabhōgāya* = for living,
yadyaddhravyam̐ = whatever money, *niyatam̐* = always,
samāhitam̐ = earns, *Tat tat* = all that, *dēvāya samarpya* =
offers to god, *ātma viśhuddhayē* = to purify heart,
bhurṁjīt= consumes.

Explanation: Things that we secure is offered first to Śhiva. This action changes the things to prasāda. They are not used just to satisfy hunger or to quench thirst. Before use they are offered to liṁga the form of Śhiva. The following vacana of Basavaṇṇa says;

For stomach turmoil for sweetness of mouth
If eats with desire not your favorite son!
Begging, begging your faithful devotees,
Eat what left of them says what they said,
Those disapproved by my god Kūḍalasaṁgama
Swear at your feet that I do not follow

Prepared food is offered to liṁga making it prasāda. Also food left from a devotee of Śhiva is considered as prasāda. Prasāda has power not only to purify the body it also gives Śhiva knowledge. Similarly, the time that a person spends is offered to liṁga making it prasāda. The time from morning 6am to 6pm 2hrs each and the night hours 6pm to 6am, 2hrs each is offered to the six liṁgas. This way the 24 hours of the day is made as prasāda.

ꣳvÀâ¹zÉpÃ£À zÉÃªÉÃ£À ©üµÀeÁ d£ÀägÉÆÄVÃuÁªÀii

|

AiÀÄzÀåvÀàç,ÁçvÀÀ ¨sÄÄPÁÛ÷é

vÀvÀÛdÓ£ÀägÀ,ÁAiÀÄ£ÀªÀii

Nityasiddhēna dēvēna bhiṣhajā janmarōgīṇām |

Yadyatprasāditaṁ bhuktvā tattajjanmarasāyanam

7

Translation: *janmarōgīṇām bhiṣhajā*= doctor of life, *Nityasiddhēna dēvēna*= from Paraśhiva, *Yat yat* = whichever, *bhuktvā* = eating, *prasāditaṁ* = become prasāda, *tat tat* = all that, *janma rasāyanam*= medicine for the disease of life.

Explanation: Paraśhiva is true for all times and he is pure. He has no impurities and is free from this world. He is in the form of liṁga on our palm. As such the food offered to liṁga becomes prasāda and there is no doubt

that prasāda purifies the body. Everyday use of the prasāda keeps a devotee detached from the world.

DgÉÆŨUÀâPÁgÀtA
¥ÁĀA,ÁªĀĀAvĀBPÀgÀt±ĀĀÇpZÀªĀiī |
vÁ¥ĀvÀæAiĀĀªĀĀ°ÁgÉÆŨUÀ,ÀªĀĀZÀBgÀt“ÉĀµÀdªAi
ī

Ārōgyakāraṇaṁ puṁsāmaṁtaḥkaraṇaśuddhidam |
Tāpatrayamahārōgasamuddharaṇabēṣhajam 8

«zÁªªÉÊ±ÀzÀâPÁgÀtA «ᄡ¥ÁvÀ«WÁvÀÆÀªĀiī |
zÁégĀA eÁßÉÁªÀvÁgÀ,ĀªªÉÆĀ°ÀZÉÒĀzÀ,Āª
PÁgÀtªĀiī
Vidyāvaiśhadyakāraṇaṁ vinipātavighātanam |
Dvāraṁ jñānāvātārasya mōhacchēdasya kāraṇam 9

ªÉÊgÁUÀª,ĀA¥ÀzÉÆĀªĀĀÆªA
ªĀĀ°ÁÆĀAzĀ¥ĀæªĀzsÀðÆªĀiī |
zĀĀ°ð“sĀA ¥Á¥ĀavÁŨÉĀA,ĀĀ°“sĀA ±ĀĀZÀp
PĀªĀĀðuÁªĀiī
Vairāgyasaṁpadō mūlaṁ mahānaṁdapravardhanam |
Durlabhaṁ pāpacittānāṁ sulabhaṁ śuddha karmaṇām 10

DzĀĀÈvĀA §æªÀª «µÁŨ÷ézÉāöÊ¹µÁxzÉāöÊ±ĀÑ
vÁ¥À,ÉÊB |
²ªĀ¹éĀPĀÈvĀªĀĀÆÁßzÀªA ¹éĀPĀAiĀĀðA
¹ÇpPĀAQë©ÜB
Āḍṛutaṁ brahma viṣṇvādyaiśiṣṭhādyaiśca tāpasaiḥ |
Śhivasvikṛutamannādyam svikāryam siddhikāṁkṣhibhiḥ 11

Translation: *puṁsā* = people, *Ārōgyakāraṇaṁ* = case for health, *aṁtaḥkaraṇa śuddhidam* = internal diseases, *Tāpatraya* = problems, *mahā rōga* = great disease, *samuddharaṇa* = make better, *bēṣhajam* = medicine, *Vidyāvaiśhadya kāraṇaṁ* = cause of ātma

knowledge, vinipāta vighātanam=problem solver, jnānāvatārasya Dvāraṁ = gateway for knowledge, mōhacchēdasya kāraṇam= cause for ignorance, Vairāgya saṁpadō mūlaṁ= origin for vairagya, mahānārada pravardhanam = always in peace, pāpacittānāṁ Durlabhaṁ = not available for sinners, sulabhaṁ = easy, brahma viṣṇuvādyaiḥ = Brahma, Viṣṇu and others, ca = also, vasiṣṭhādyaiḥ tāpasaiḥ = sages Vasiṣṭha and others, Ādrutaṁ= honored, Śhiva svikrutam= accepted by Śhiva, annādyam = food and others, siddha kāmākṣhibhiḥ= for freedom of life, svikāryam = acceptable.

Explanation: Health is very important. Just asking for good health does not make one healthy. To be healthy one eats healthy food. For this prasāda is very important. Having a good healthy body is not sufficient. The mind must also be healthy. Even this requires prasāda. Having a healthy body and mind one has to face other types of problems regard feelings. Prasāda is the medicine for the removal of problems with feelings. Only through prasāda it is possible to acquire knowledge of Śhiva. Performing yajñas of any types does not provide the Śhiva knowledge.

Having wealth leads to fear. But there is no fear for having wealth of vairāgya to earthly things. Prasāda is the way to acquire vairāgya. Things of this world do not give eternal happiness. They do not get the knowledge of Śhiva.

Brahma, Viṣṇu, and Rudra are responsible for creation, survival, and destruction. Yet they are not content. They became content only after receiving prasāda. Even many sages like Vasiṣṭha became content after receiving the prasāda of Śhiva.

५ÀvÀæA ५ÀÀµÀàA ५sÀ®A vÉÆÄAiÀÄÄ AiÄÄaÒªÁAiÄÄ
 ¤ªÉÄÇvÀªÀiï |
 vÀvÀÛvi¹éÄPÁgÀAiÉÆÜÉÆÈÀ ,ÀªÀð¥Á¥ÀPÀèAiÉÆÄ
 ``sÀªÉÄvi

Patraṁ puṣpaṁ phalaṁ tōyaṁ yacchivāya nivēditam |

Translation: *śhivāya nivēditam* = offered to Śhiva, *yat* = which, *Patraṁ puṣṭpaṁ phalaṁ tōyaṁ* = leaves, flower, fruits, water, *Tattat*= all of that, *svīkārayōgēna* = receiving, *sarpapāpakṣhayō bhavēt*= destroys all sins.

ÀÄxÁ ºÀÀÀÆ, ÁZÁÆÀBA 1éÃÁÁiÀÄÖA
°AUÀvÀvÀàgÉÊB |
vÀxÁ UÀÄgÉÆËB ºÀÆ, ÁZÁÆÀBA vÀxÉÊºÀ
ººÀAiÉÆËVÆÁºÀi

Yathā śhivaprasādānnaṁ svīkāryaṁ liṁgatatparaiḥ |
Tathā gurōḥ prasādānnaṁ tathaiva śhivayōginām

Translation: *Yathā* = how, *liṁgatatparaiḥ* = worshippers of Śhiva, *śhivaprasādānnaṁ* = prasāda of Śhiva, *svīkāryaṁ* = is acceptable, *Tathā* = similarly, *gurōḥ prasādānnaṁ* = guru prasāda, *tathaiva* = same way, *śhivayōginām*= prasāda of Śhivayōgis is acceptable.

Explanation: Śhiva devotee should have determination not to accept things except Śhiva prasāda. The following verse says;

ººÁZÀÄvÀìöÈµÀÖgÀÆºÁZÀÒ
UÀÄgÀÄºÀÄÆvÉÖ±ÃÑ vÉÆËµÀvÀB |
ºÁæºÀÜavÀÜºÀjÃºÁPÀB ºÀÆ, ÁçÃw ºUÀZÀävÉÃ
||

Śhivādutkṛṣṭarūpāccha gurumūrtēśhca tōṣhataḥ |
Prāptacittaparīpākaḥ prasādīti nigadyatē ||

Prasādi is the one that seeks prasāda from liṁga and from guru. He is content with pure mind and heart.

ºÀÄºÁºÁvÀPÀAiÀÄÄPÉÆÜÃ ºÁ AiÀÄÄPÉÆÜÃ ºÁ
,ÀºÖºÁvÀPÉÊB |

UÀÄgÀÆaÒµÉÖÃÀ ±ÀÄzÀᐁB ,Áãvi
 ¥ÀæAiÀÄ²ÑvÁÛÇPÀA «£Á|

*Mahāpātakayuktō vā yuktō vā sarvapātakaiḥ |
 Gurūcchishṭhēna śhuddhaḥ syāt prāyaśhcittādikam vinā |*

The above verse from Skāṁda purāṇa. It says whether a person is a sinner or not, his impurities are cleansed from prasāda of guru and he is purified. Basavaṇṇa expresses the above in the following vacana.

The person that committed sins
 He should go to devotee's house
 Take prasāda left from them
 It removes every sin.
 If he begs once

'¥ÁvÀPÉÃµÄÄ ¢ÀÄ£ÀB ¥Áæ¥ÉÛÃ
 ²ªÀ¨sÀPÀÛUÀÄÈ°ÀA ¢ÀæeÉÃvi|
 AiÀiÁZÀAiÉÄÄzÀ£ÀßªÀÄªÀÄÈvÀA vÀzÀ´Á¨sÉÃ
 d®A |¨ÉÃvi' ||

*'Patakēṣhu manaḥ praptē śhivabhaktagṛuham vrajēt |
 Yācayēdannamamṛtarṁ tadalābhē jalam pibēt' ||
 This is the reason Kūḍalasaṁgamadēva
 Say salutations to your devotees.*

The following verse from Kriyāsāra says;

£À¹éÃPÁAiÀÄðA d®A ¥ÀÄµÀàªÀÄ,ÀªÀÄ¥Àðã
 ZÀgÉÃ UÀÄgË|
 ¹éÃPÀÄAiÀiÁðzÀãÇ ¢É£Ã°É££À ¥ÀwvÉ£Ã
 £ÀgÀPÀA ¢ÀæeÉÃvi ||

*Na svīkāryam jalam puṣhpamasamarpya carē gurau |
 Svīkuryādyadi mōhēna patitō narakam vrajēt ||*

Water, flowers are not to be accepted prior to their offering to guru and jaṅgama. If received with desire he becomes a sinner.

In this section Māhēsvara follows procedures strictly and with determination. By doing he will acquire power and with that power his devotion to guru, liṅga and jaṅgama increases. All this is possible through prasāda.

2 Gurumāhātmya sthala

UÀÄgÀÄgÉÃÁvÀæ ,ÀÉÖÃµAA PÁgÀtA

¹çbPÀÄÄöuÁÄÄi |

UÀÄgÀÄgÀÆ¥ÉÇÃ ÄÄ°ÁzÉÃÉÇÃ

AiÄÄvÀ,ÄiPÁëzÄÄ¥Ä¹ÜvÀB

Gururēvātra sarvēśhām kāraṇaṁ siddhikarmaṇām |

Gururūpō mahādēvō yatassākṣhādupasthitaḥ

1

Translation: *atra* = in this world, *sarvēśhām* = for all things, *siddha karmaṇām* = success works, *Gururēva kāraṇaṁ* = guru is the reason, *yata* = the reason for, *mahādēvō* = Paraśhiva, *sākṣhāt* = truly, *Gururūpō* = in the form of guru, *upasthitaḥ* = is standing.

Explanation: There are two types of people. They are Rāgi (lover)-Virāgi (loves only Śhiva), Bōgi (pleasure)-Tyāgi (without pleasure), or Kāmi (lover)-Niṣhkāmi (loves only Śhiva). There are gurus corresponding to these types of people. People belonging to rāgi group love things of this world and desires for happiness in the other world. Knowing this, guru tells them great stories and descriptions of things that are lovable. This type of guru is a tāmasa guru. Tāmasa guru tells about things that bring happiness to the body. A person in the virāgi group aspires for prasāda. The guru explains to them about the ways to seek freedom from the cycle of birth. The guru is the form of Śhiva. He encourages devotees to seek freedom from the cycle of birth.

µÄÌ`ÉÆÃ » ÄÄ°ÁzÉÃÉÇÃ

ÄvÀæeÁÖ£ÄÄ°ÉÆÃzÀçüB |

,ÁPÀ`ÉÆÃ UÀÄgÀÄgÀÆ¥ÉÄt ,ÀÁÖ£ÄÄUÁæ°ÀPÉÆÃ
sÄÉÄvi

Niṣkalō hi mahādēvō nityajñānamahōdadhiḥ |

Sakalō gururūpēṇa sarvānugrāhakō bhavēt

2

Translation: *nitya jñāna mahōdadhiḥ* = true for all time and with ocean of knowledge, *Niṣkalō hi* = Niravaya, *mahādēvō* = mahadēva, *gururūpēṇa* = in the form of guru, *Sakalō* = every thing, *sarvānugrāhakō bhavēt* = cares for all animals

Explanation: Before becoming a guru, he is a devotee of Śhiva. With his knowledge and steadfast devotion to Śhiva, he has accomplished to enjoy the eternal happiness as one with Śhiva. He has no feelings for life or for this world. He is detached from the things of this world. He is happy all the time. His concern is to wish good for all lives. He is truly the form of Paraśhiva. Paraśhiva is not seen but he is seen in the form of guru. Paraśhiva is like the laws of the land and guru is the administrator of the laws. Laws are invisible but the administrator is visible. They are the same. Cennabasavaṇṇa praises his guru Basavaṇṇa with this vacana.

Sadāśhiva is guru he is the greatest,
 Guru is true, unimaginable and niravaya
 With form became guruliṅga without is prāṇaliṅga
 With the two become one is salvation for devotee
 That place is kāśhi water from his feet is Gaṁga water
 Guruliṅga is truly Paraśhiva his view is true knowledge
 Guru's feet is Rudra Gāyatri,
 There is nothing above guru
 Kūḍala Cennasaṁgaiya salvation
 To the feet of my guru Basavaṇṇa

Guru should be served with great devotion. Guru is the one that shows the way to Paraśhiva He is the God. He is the savior. He is everything for all.

ÀÀÄ²êÀ,Àì UÄÄgÄÄeÉÖßÄiÉÆÄ ÄiÉÆÄ
 UÄÄgÄÄ,Äì²ÄÄ,Ää ÈvÄÄ |
 £Ä vÄÄiÉÆÄgÄAvÄgÄÄ PÄÄÄiÄiÄözÄÓ÷ß
 £ÄÄÄ¥ÉÜ÷äÖÊ ÄÄÄ°ÄÄÄwB

3

Explanation: Śhiva and guru are not different. Guru is Śhiva and Śhiva is guru. They are one and the same. Śhiva is peaceful. Guru the form of Śhiva encourages people to seek the truth. The vacana of Siddharāma says;

The three liṅgas are Iṣṭā, prāṇa and bhāva. Cit is the knowledge for these three. To accomplish these three liṅgas requires three knowledge's namely, bhakti or devotion, jñāna or knowledge of Śhiva, and vairāgya or detachment from the things of this world. For these three knowledge's guru is the master. He is also above māya or illusion. A devotee gives salutations to guru as Śhiva. Acquires the knowledge of Śhiva through his blessings and becomes Śhiva.

Hasta pādādisāmyēna nētaraissadṛuśhaṁ vadēt |
Ācāryaṁ jñānaḍaṁ śhuddhaṁ śhivarūpatayā sthitam 4

The above verse is from Gīte (15-15). It says that god lives in all animals without being seen. Because of him they have the knowledge of things. He is the god for all Vēdas. As guru He created Vēdārnta. There is no difference between the two.

DZÁAiÄÄð,ÁâÄÄAiÁÉÉÄÈ
±ÉæÄÄAiÄÄB¥Áæ|Û«ð°ÄÄÄvÉÄ |
vÄ,Ääxß±ÉæÄÄAiÄÄ,Ä¥Áæ¥ÉÛ÷âöÊ ¥ÄÇdAiÉÄÄvÄÛA
,ÄÄAiÁ»vÄB

Ācāryasyāvamānēna śhrēyaḥprāptirvihanyatē |

Tasmānniśhrēyasaprāptyai pūjayēttam samāhitaḥ

5

Translation: *Ācāryasya*= Guru, *avamānēna*= insulting, *śhrēyaḥ prāptiḥ*= having happiness, *vihanyatē*= is lost, *Tasmāt* = so, *niśhrēyasaprāptyai* = for happiness, *taṁ* = that guru, *samāhitaḥ*= with steadfast mind, *pūjayēt*= should be worshiped.

Explanation: Guru is a learned person from his own experience. He instructs people about ways to acquire knowledge of Śhiva. He also shows the way to gain freedom from the cycle of birth. These gurus are not to be insulted. They should be treated with respect so he can bless with his knowledge.

UÄÄgÄÄ"sÄQÛ «»ÄÉÄ,Äâ ²ÄÄ"sÄQÛÉÄðeÄÄAiÄÄvÉÄ |
vÄvÄB ²ÄÉÄ AiÄÄxÄ "sÄQÛ,ÄÛxÄ "sÄQÛUÄÄðgÄÄÄ|

Gurubhakti vihināsyā śhivabhaktirnajāyatē |

Tataḥ śhivē yathā bhaktistathā bhaktigurāvapi

6

Translation: *Gurubhakti vihināsyā* = without devotion to guru, *śhivabhakti* = śhiva devotion, *na jāyatē*= is not possible, *Tataḥ* = so, *śhivē yathā bhaktiḥ* = devotion in Śhiva, *stathā* = the same way, *gurāvapi bhaktiḥ* = have devotion in guru.

Explanation: Guru is like a mother and Śhiva is like a father. Children should respect both. Mother gives

them food so they can be healthy and strong. The father gives them the knowledge required to become good and valuable citizens. Similarly, devotees should have devotion to both guru and Śhiva. Guru cleans mind and heart for the Śhiva philosophy to grow. Śhiva puts knowledge to understand and to follow the philosophy. Without devotion to guru there is no purity of mind. Without purity of mind there is no experience of Paraśhiva. This is the reason that Rēnuka has said 'with no devotion in guru there is no seeing of Śhiva'. Śhvētāśhvatarōpaniṣhat 6-22 says the same as follows;

AiÄÄ,Äå zÉÃ³ÉÃ ¥ÀgÁ“sÀQÛAiÄÄðxÁ zÉÃ³ÉÃ
 vÀxÁ UÄÄgË |
 vÀ,ÉåöÊvÉÃ PÀyvÁ°ÄåxÁðB ¥ÀæPÁ±ÄAvÉÃ
 æÄÄ°ÁvÄä£ÄB ||

Yasya dēvē parābhaktiryathā dēvē tathā gurau |
Tasyaitē kathitāhyarthāḥ prakāśhamitē mahātmanaḥ ||

Whoever has devotion in Paraśhiva and with devotion to guru gets the knowledge told by sage Śhvētāśhvataṛa.

3 Liṅgapraśhaṁsā sthala

The glory of liṅga given to the devotee with the blessing of guru is explained in this section.

UÀÄgÀÄ°ÄÄ°ÁvÀä÷â AiÉÆÄUÉÆÄ
ðdeÁßÆÁwgÉÄPÀvÀB |
°AUÀ,Áâ! ZÀ ãAiÁ°ÁvÀä÷âA ,ÀÆÉÇðÄvÀÄ!çµÀÖA
«"sÁÄÄvÉÄ

Gurumahātmya yōgēna nijajñānātirēkataḥ |
Liṅgasyāpi ca māhātmyam sarvōtkṛṣṭam vibhāvyatē 1

Translation: *Gurumahātmya* = from glory of guru, *yōgēna* = association, *ca* = also, *nija jñāna* = true knowledge, *atirēkataḥ* = overflowed, *sarvōtkṛṣṭam* = sacred, *Liṅgasyā* = śhivaliṅga, *māhātmyam api* = superior, *vibhāvyatē* = known.

Explanation: There are three types of prasādas namely, śhuddha, siddha, and prasiddha. Śhuddha prasāda is of guru, siddha prasāda is of liṅga and prasiddha prasāda is of jaṁgama. These are the lifelines for a devotee. The first śhuddha is very dear and the second siddha is for amusement and the third prasiddha is for his happiness. Śhuddha prasāda is grasped through the senses, siddha prasāda is sensed by the mind and internal senses, and the last prasiddha prasāda is sensed with Paraśhiva through feelings of equality. Guru brings together the three prasādas. With these three prasādas the body becomes pure, mind becomes steadfast, and feelings become happy. This leads jīva to extreme devotion.

²aÀ,Àâ "ÉÆÄzsÀ°AUÀA
AiÀÄzÀÄîgÄÄ"ÉÆÄçüvÀZÉÄvÀ,Á |
vÀzÉÄ³À °AUÀA «eÉÖÄAiÄÄ ±ÁAPÀgÄA
,ÀÄðPÁgÀt³Äiï

Śhivasya bōdhalīṅgam yadgurubōdhitacētasā |

Translation: *yat* = which, *Śhivasya bōdhalimṁgaṁ* = the form of Śhiva as liṁga, *Tadēva* = that, *sarvakāraṇam śhāṁkaraṁ liṁgaṁ* = Liṁga basis for the world, *gurubōdhita cētasā* = from the heart of guru, *vijñēyaṁ* = know as such.

Explanation: Devotion takes root in a devotee with the blessing of guru. The knowledge is cillimṁga. It is peaceful. It is the form of Śhiva. Brahma, Viṣṇu and Rudra responsible for creation, existence and absorption are from of cillimṁga. Cillimṁga is the reason for all. To learn its glory guru is essential.

¥ÀgÀA ¥À«vÀæªÀÄªÀÄ®A °AUÀA §æªÀä
 ,ÀÉÁvÀÉÀªÀii |
 ²ªÀ©üzSÁÉÀA aÉÁävÀæA ,ÀZÁÉÀAzÀA
 xgÀAPÀª±ÀªÀii

Param pavitramamalaṁ liṁgaṁ brahma sanātanam |
Śhivābhīdhānaṁ cinmātraṁ sadānaṁdaṁ niraṁkuśham 3

PÁgÀtA ,ÀªÀð´ÉÆÃPÁÉÀA ¢ÉÃZÁÉÁªÀÄ | PÁgÀtªÀii |
 ¥ÀÇgÀtA ,ÀªÀðvÀvÀÛªÀÉÁA vÁgÀtA dÉÀªªÀjzsÉÃB
Kāraṇam sarvalōkānaṁ vēdānāmapī kāraṇam |
Pūraṇam sarvatattvānām tāraṇam janmavāridhēḥ 4

eÉÆªÃwªÀÄðAiÀªªÀÄxZÉðª±ÀªAiÉÆÃVÉÁªÀiÁvÀªx
 ¹ÜvªªÀii |
 PÀxÀA «eÁBAiÀÄvÉÃ´ÉÆÃPÉÃ
 ¢ÀÄªÁUÀÄgÀÄZÀAiÀiÁA «ÉÁ
Jyōtirmayamanirdēśhyam yōgināmātmani sthitam |
Katham vijñāyatē lōkē mahāgurudayām vinā 5

Translation: *Param* = superior, *pavitram* = pure, *amalam* = without any impurities, *brahma sanātanam* = ancient, *Śhivābhīdhānaṁ* = having the name of Śhiva,

cinmātraṁ = having different forms, *sadānaṁdaṁ* = happy always, *niraṁkuśhaṁ* = independent, *sarvalōkānaṁ* = for all worlds, *kāraṇaṁ* = reason, *vēdānāmapī* = to all Vēdas, *Kāraṇaṁ* = reason, *sarvatattvānāṁ* = for all philosophies, *Pūraṇaṁ* = basis, *anmavāridhēḥ* = problems of body, *tāraṇaṁ* = against, *Jyōtirmaya* = self illuminated, *anirdēśhaṁ* = having proof, *yōginām* = sages, *ātmani sthitam* = living in the center of body, *līṅgaṁ* = Paraśhiva, *lōkē* = in this world, *mahāgurudayāṁ vinā* = with the grace of guru, *Kathaṁ vijñāyatē* = how is possible.

Explanation: The greatness of līṅga is explained with 17 qualities. They are: 1 Para (relation): Līṅga is above pañcabhūtass, senses, mind, knowledge. 2 Pavitra (Pure): Līṅga is pure because it is free from birth. 3 Amala (Impurities): Free from all types of impurities. 4 Līṅga: It has no birth or death. 5 Brahma: Līṅga is independent of time and place. 6 Sanātana (from ancient times): It has no beginning or end. Free from four types of feelings, namely, prāgabhāva (Before), pradhvaṁsabhāva (erase), anyōnyābhāva (affection), and atyaṁtābhāva (much). 7 Śhiva: līṅga is auspicious. 8 Cinmātra: is with knowledge 9 Sadānaṁda: Always happy. 10 Niraṁkuśha: It is independent of time, place, karma, and illusions. 11 Sarvakāraṇa: Līṅga is the reason for the 14 worlds. 12 Vēdakāraṇa: Līṅga is the reason for all Vēdas 13 Purāṇa: It is the basis for the earth and for bimdu. 14 Tāraka: Life is subject to birth and death. Līṅga provides freedom from them. 15 Jyōtirmaya: Illumination is brighter than many thousand suns. 16 Anirdēśha: Līṅga cannot be addressed as 'it' because mind cannot comprehend. 17 Ātma: Līṅga is omnipresent. It shines more in the hearts of Śhiva devotees. The truth about līṅga can only be obtained through the grace of guru

Ṣæ°ÀäüÁ «µÄÄÚÉÁ ¥ÀÇ°ÀḌA AiÄÄ°èAUÄÄ

eÉÆǎǞwgÁvÀäPÀ°Àii |

C¥ÀjZÉÒǞzÀä°ÀÄ°sÀ°ÀävÉĚÀ °Á ¥ÀjZÉÆĚzÀävÉĚ

Brahmaṇā viṣṇunā pūrvaṁ yallīṅgaṁ jyōtīrātmakam |

Translation: *pūrvam* = before, *vyōtirātmakam* = glowing, *yat liṅgam* = which liṅga, *Brahmanā* = from Brahma, *viṣṇunā* = from Viṣṇu, *Aparicchēdyā* = not visible, *abhavyat* = becomes, *kēna vā* = From others, *paricōdyatē* = becomes visible?

Explanation: Men cannot experience Paraśhiva without the help of a guru. But what is the necessity of a guru to the divines like Brahma, Viṣṇu and Rudra? Without the help of a guru they also cannot learn the truth about Paraśhiva. '*Liṅgavembudu haribrahmara naḍuve negalḍa jyōtirmaya liṅga*' '*Alayam sarvabhūtānām layānām liṅgamuccyatē*' is the secret of liṅga. Liṅga is everywhere and at the end everything is absorbed in liṅga. The learned is the one who learns in Uriliṅgapeddipriya Viśhvēśhvara liṅga. Liṅga is beyond the scope of mind. To learn about liṅga guru's help is essential.

Ṣ°ÀÄÆÁvÀæ QªÀÄÄPÉÛÆÈÀ °AUÀÀ Ṣæ°Àä
 ,ÀÆÁvÀÆÀªÄiï |
 AiÉÆÄVÆÉÆÄ AiÀÄvÀæ °ÄAiÀÄAvÉ
 ¢ÀÄÄPÀÛ¥Á±ÀḡṢAzsÀÆÁB

Bahunātra kimuktēna liṅgam brahma sanātanam |
Yōginō yatra liyamte muktapāśhanibamḍhanāḥ

7

Translation: *muktapāśha nibamḍhanāḥ* = to free from ignorance and others, *Yōginō* = yōgis, *yatra liṅgam* = in what liṅga, *liyamte* = absorbed or ends that, *sanātanam Bahuna* = śhivaliṅga the ancient, *brahma uktēna atra kim* = what good in describing?

Explanation: It is not possible to tell the complete glory of liṅga. The whole world is liṅga and all jīva's are liṅga. Liṅga is the result of the union between śhakti and Śhiva. Liṅga spreads over the entire universe and things that are in the universe. Liṅga is not bound by place or time. It took the form of five sādākhyas, namely; Śhiva,

Amūrty, Mūrthy, Kartru, and Karma sādākhyas. Later, liṁga took many other forms.

With purity in heart and mind Śhiva devotees unite in the liṁga. With unity they are liṁga. With unity sage Sanaka and other yōgis became immortals.

! ĀpPÁ ¥ÀgÀ²ÀiÁ±ÀQÛ°ðAUÀA ,PÁÉvÀàgÀ²ê²ÀB |
²Ā²À±ÀQÛ ,À²ÀiÁAiÉÆĀUÀA «±ÀÉA °AUÀA
vÀzÀÄZÀävÉĀ

Pīṭhikā paramāśhaktirliṁgaṁ sākṣhātparaśhshivaḥ |
Śhīvaśhakti samāyōgaṁ viśhvaṁ liṁgaṁ taducyate 8

Translation: *Pīṭhikā paramāśhaktir*= pitike or base is śhakti, *sākṣhāt paraśhshivaḥ* = truly Paraśhiva, *liṁgaṁ* = liṁga, *Śhīva śhakti samāyōgaṁ* = union of Śhia and śhakti, *viśhvaṁ*= world, *tat liṁgaṁ* = that liṁga, *ucyate*= said.

Explanation: Shivaliṁga has two parts; the base and the top. The base is called pīṭike and the top is Paraśhiva. The world is the expression of the union of śhakti and Śhiva. So the world is the form of liṁga. Even the divines Brahma, Viṣṇu and Rudra are also the forms of liṁga. '*Liṁgamadyē jagat sarvaṁ*' means that the world is in the center of liṁga. It is the complete form.

§æ°ÁäzÀAiÄÄ,ÄÄìgÁ,Äi²ÉðĀ
²ÄÄÄÆÄAiÄÄ±ĒêÆÀPÁzÀAiÄÄB |
²²À°AUÁZÀðÆÁzÉĀ²À ,ÁéA ,ÁéA
¥ÀzÀ²ÀÄÄÁ¥ÀÄÖBAiÄÄÄB

Brahmādayassurāssarvē munayaśhśhaunakādayaḥ |
Śhivaliṁgārcanādēva svaṁ svaṁ padamavāpnuyuḥ 9

Translation: *sarvē* = everything, *Brahmā dayāḥ surāḥ* = Brahma and other divines, *śhaunakādayaḥ munaya* = śhaunaka and other sages, *Śhivaliṁgārcanādēva* = worshiping śhivaliṁga, *svaṁ svaṁ* = their own, *padam*= status, *avāpnuyuḥ*= acquired.

Explanation: This world came from liṁga and also ends in liṁga. Liṁga is like an ocean. All the waves are created in the ocean and also end in the ocean. But ocean stays. Similarly liṁga remains for all times. Liṁga shines in jīva with pure mind and heart. There is no doubt the worshipper experiences liṁga as Śhiva. Worship of liṁga by divines gave their status for creation, existence and absorption. The following verse from Skāṁda purāṇa says;

ṣæ°Àä «µÁÚ÷ézÀAiÉÆÃ zÉÃ°ÁB ,À°ÉÕ
 ṣæ°ÀäµÀðAiÀÄ, ÆÚxÁ |
 °À°AUÉÃdâAiÀiÁ ,À°ÀÄâPī
 ,Àé, ÀégÀÆ¥À°ÀÄ°Á¥À°öâAiÀÄÄB ||
Brahma viṣṇvādayō dēvāḥ sarvē brahmarṣhayastathā |
Śhivaliṁgējyayā samyak svasvarūpamavāpnuyuh ||

Brahma, Viṣṇu and other divines and all sages obtained their status by worshipping liṁga.

gĖzÀæA vÀzÀ°sÀâZÀðâ » °AUÀ°AiÁzĖ
 °-Á°ÀÄAiÀÄÄ ZÁgÀÄ °Aj, ÄÄÚ °sÀPÁÚ÷â |
 ,ÄÄzÀÄ°ð°sÀÄ æĖĖµÁÚ°À°AiÁç°ÄÄUÀæ÷â
 °ÄÄ°Á¥ÀÜ°ÁĖÉÃµÀ ¥ÀgÀÄ ¥ÀzÀÄ AiÀÄvi
 ||
Raudraṁ tadabhyarcya hi liṁgamādau
Śhilāmayam cāru haristu bhaktyā |
Sudurlabham vaiṣṇavamādimagrya
Mavāptavānēsha param padam yat ||

The above verse is from Brahma Kaivarta purāṇa. It says that Viṣṇu worshiped the liṁga of Rudra with great devotion and acquired rare and precious status.

ṣæ°Áä ,À°ÀðdUÀvÀ)gÁÚ AiÀÄ, Àâ °AUÁZÀðĖÉÃĖÀ
 vÄÄ |

“sÁgÀwÃA
 ¥Áæ¥ÀÛªÁ£Á±ÀÄ,Àì¥ÀÇdå,ÀìªÀðZÉÃvÀ,ÉÊB ||
Brahmā sarvajagatkāṭā yasya liṅgārcanēna tu |
Bhāratīm prāptavānāśhussapūjyassarvacētasaiḥ ||

The above verse from Parā purāṇa says that Brahma by worship of liṅga acquired his wife Saraswati and his position as the creator. Liṅga is worthy of worship by all jīvas.

§æªÀätB,ÀÈ¶ÖPÀvÀÈðvÀéA
 «µ£ÆÖÃzÁð£ÀªÀÄzÀð£ÀA |
 ,ÀéUÁðÇü¥ÀvÀå«ÄAzÀæ,Àå ºªÀ¥ÀÇeÁ«zsÉÃB
 ¥sÀªÀii ||
Brahmaṇaḥ sruṣṭikaṭrutvaṁ viṣṭōrdānavamardanam |
Svargādhipatyamimdrasya śhivapūjāvīdheḥ phalam ||

The above verse from Padma purāṇa says; the creative power of Brahma; the power to destroy the demons of Viṣṇu; Īmdra to become the king of divines, are all the results of liṅga worship.

«±ÁéÇü¥ÀvÀå«ÄÃ±À,Àå
 °AUÀªÀÄÆvÉðÃ,Àì÷é“sÁªÀdªÀii |
 Ç£À£ÀåzÉÃªÀ,ÁzÀÄÈ±ÀåA ±ÀÄæwgÁªÀ,À£ÁvÀåÃ
Viśhvādhipatyamiśhasya liṅgamūrtēssvabhāvajam |
Ananyadēvasādruśhyaṁ śhrutirāha sanātānī 10

Translation: *Ananyadēva = with different gods, sādruśhyaṁ = sādruśhya, an = not having, Viśhvādhipatyam = world creation, liṅgamūrtē=to the liṅga, īśhasya= to Paraśhiva, svabhāvajam = ordinarily, sanātānī= from beginning, śhrutir= śhruti, āha= says.*

Explanation: The following vacana of Allamaprabhu says;

Before the births of these five divines
 Brahma, Viṣṇu, Rudra, Īśhvara, and Sadāśhiva

Was in the form of Sūnya.
 It is impossible to explain the greatness.
 Light that cannot be seen,
 Idol that cannot be joined
 Wide, incomparable, our Guhēśhvara
 The origin of the brightness of liṁga
 Liṁga associates know
 How can others know!

Brahma, Viṣṇu, Rudra, Īśhvara, and Sadāśhiva are
 the five divines. They worshiped liṁga and obtained their
 status. No one else could provide the same.

«±Áéçü¥ÉÇÃ gÄÄzÉÆæÃ ¢ÄÄºÀ¶ðB |
 »gÄtâUÄ``sÄðA dÆÄAiÄiÁªÄiÁ,Ä ¥ÄÇªÄðA
 ,Ä uÉÆÃ ŠÄzÁþ÷ª ±ÄÄ``sÄAiÄiÁ
 ,ÄAAiÄÄÄÆÄPÄÄÜ | |
 vÄvÄB ¥ÄgÄA ŠæºÄä ¥ÄgÄA ŠÄÈºÄAvÄA
 AiÄÄxÄ ¤PÄAiÄÄA ,ÄªÄð``sÄÆvÉÄµÄÄ
 UÄÆqÄÄ
 «±Äé,ÉäöÊPÄA ¥ÄjªÉÄ¶|xvÄgÄ«ÄÄ±ÄA
 vÄA eÄÖvÄésªÄÄÈvÄ ``sÄªÄAw |

±ÉéÄvÄ±ÄévÄgÉÆÄ¥Ä¤µÄvî 3/4,7
 £Ä vÄvÄiªÄÄ±ÄÑ¥ÄªçüPÄ±ÄÑ zÄÈ±ÄävÉÄ

±ÉéÄvÄ±ÄévÄgÉÆÄ¥Ä¤µÄvî 6-8
Yō dēvānām prabhavaśhcōdbavaśhca
Viśhvādhipō rudrō maharṣih |
Hiraṇyagarbham janayāmāsa pūrvam
Sa nō buddhyā śhubhayā samyunaktu ||
Tataḥ param brahma param bṛhamtaṁ
Yathā nikāyam sarvabhūtēṣhu gūḍam
Viśhvasyaikaṁ parivēṣṭhitāramīśham
Tam jñātvāsmṛtā bhavaṁti |

Śhvētāśhvatarōpaniṣhat 3/4,7
Na tatsamaśhcāpyadhikaśhca dṛuśhyatē
Śhvētāśhvatarōpaniṣhat 6-8

Rudra bless us with good things. He is responsible for the creation of Iṁdra and other divines; for their advancements; for the creation of all movable and immovable objects of the world; is the master for all things; is knowledgeable. He is in all animals hidden and not seen. He is the only one the form of Paraśhiva. Know him and seek salvation.

Liṁga is the form of Paraśhiva. There is nothing equal to liṁga. A devotee receiving prasāda from liṁga is truly blessed.

4 Jaṁgamamāhātmya sthala

This section describes the greatness of jaṁgama.

UÄÄgÄÄ²µÄâ,ÄªÄiÄgÄÆqsÄ°AUÄªÄiÄ°ÄvÄä÷â
,ÄA¥ÄzÄB |
,ÄªÄðA
azÄÆæ¥Ä«eÄßÉÁdÓAUÄªÄiÄÇüPÄâªÄÄÄZÄävÉÃ
Guruśhiṣhyasamārūḍhalimṅgamāhātmya saṁpadaḥ |
Sarvaṁ cidrūpavijñānājjamṅgamādhikyamucyatē 1

Translation: *Guru śhiṣhya* = between guru and śhisya (pupil), *samārūḍha* = bond, *limṅgamāhātmya saṁpadaḥ* = from the greatness of liṁga, *Sarvaṁ* = all, *cidrūpa* = forms, *vijñānāḥ* = from knowledge, *jaṁgama* = jaṁgama, *adhikya* = greatness, *mucyatē* = said.

Explanation: Without the grace of guru there is no way to acquire liṁga to wear on the body. The devotee has to please guru whole-heartedly and seeks his grace. Guru is the one who teaches the liṁga philosophy.

Taittiriyaṇpaniṣat 4-5 says 'Ācāryaḥ pūrva rūpa maṁtē vāsyuttara rūpaṁ vidyāsaṁdhiḥ'. Guru like śhruti is ancient and he stays always as Śhiva. Earlier he has experienced Brahma philosophy. The devotee develops devotion by his performance of good deeds in previous lives. He approaches guru to free himself from saṁsāra. Guru instructs about the greatness of Iṣṭā, Prāṇa, and Bhāva liṁgas. Guru explains them to bring devotee in the realm of Śhiva philosophy.

The power is in the philosophy of śhivaliṁga. Guru says 'you are the liṁga' and the pupil accepts that 'he is liṁga'. Both accept liṁga with great devotion. With this knowledge from guru, the pupil realizes that the world is Śhiva. This makes him a jaṁgama.

eÄÉÄAvÄâw±ÄAiÄiÄzÉâÃ vÄA ²ªÄA
«±Äé¥ÄæPÄ±ÄPÄªÄiï |

Àé,ÀégÀÆ¥ÀvÀAiÀiÁ vÉÃ vÀÄ dAUÀªÀiÁ Ew
QÃwõvÁB

Jānaṁtyatiśhayādyē taṁ śhivaṁ viśhvaprakāśhakam |
Svasvarūpatayā tē tu jaṁgamā iti kīrtitāḥ 2

Translation: *yē=* who, *viśhvaprakāśhakam* = shines the world, *śhivaṁ* = Paraśhiva, *atiśhayād* = specially, *Sva sva rūpatayā* = different from their form, *Jānaṁty* = learns, *tē tu* = that, *jaṁgamā iti kīrtitāḥ* = is known as jaṁgama.

Explanation: The following verse is from Muṁḍaka upaniṣat, 2-2-10. It says;

£À vÀvÀæ ÀÆAiÉÆõÃ "sÁw £À
ZÀAzÀævÁgÀPÀA

£ÉÃªÀiÁ «zÀÄåvÉÆÃ "sÁAw
PÀÄvÉÆÃsAiÀÄªÀÄVB|

vÀªÉÄÃªÀ "sÁAvÀªÀÄ£ÄÄ"sÁw ÀªÀõA
vÀ,Àå "sÁ,Á ÀªÀõ«ÄzÀA «"sÁw ||

Na tatra sūryō bhāti na caṁdratārakam
Nēmā vidyutō bhāṁti kutōsyamagniḥ |
Tamēva bhāṁtamanubhāti sarvaṁ
Tasya bhāsā sarvavidarṁ vibhāti ||

The sun cannot shine brighter than Paraśhiva. It is like the fire that cannot be brighter than the sun. The brightness of things including sun, moon, stars and others are all due to the philosophy of brightness of Paraśhiva. Paraśhiva is the one and only one. Jaṁgama is the one who has learnt through his purity.

The word jaṁgama is coined from '*jaṁgamyaṁta iti atiśhayēna gacchaṁtīti jaṁgamāḥ*'. They are the ones with the greatest knowledge.

There are two types of knowledge namely, ordinary and extraordinary. Ordinary knowledge gives information about things. They give rise to the knowledge of their special forms. People have a great deal of doubts from

them. For example, the cloud formation in the sky creates doubts about the coming of the rain.

However it is extraordinary knowledge when there are definite clues about rain.

'*Ahamasmi*' I am present; '*Idaṁ viśhvaṁ*' this is the world. This is ordinary knowledge and creates doubts. This leads to sadness. But having the extraordinary knowledge of '*Ahaṁ*' and '*Idaṁ*' there is no room for doubts. There is only knowledge. Then the learned becomes Paraśhiva himself.

The vacana of Allamaprabhu describes the qualities of jaṁgama the following way;

Without the knowledge of his presence
Without desires for his hunger
Cloths are his knowledge,
Content with devotion
For the sound of śhivamaṁtra
If gives salutation, call him jaṁgama

Sakaleśha Mādarasa, another śharaṇa describes jaṁgama as;

Need that, Need this, not to have them
Sufficient being independent
Things come wherever he is
Wealth and desires do not come where he is
With pure heart and mind
Submit to God Sakaḷēśhvara
Gives true status

Seeking wealth going to peoples door
Listened to many abuses,
Suffering from their effects
God be merciful,
Give me happiness where I am
When can I secure it Sakaḷēśhvarā?

Begging to satisfy the qualities of body is not for jaṁgamas. He has to learn God and to see God in all forms of this world. He is called a jaṁgama that moves or Cara jaṁgama. The following vacana is by Cennabasavaṇṇa. It describes the qualities of jaṁgama

Rid of race, rid of forward, rid of pride, rid of jealous
Rid of anxious, Rid of all pride, leaving truth,
Look, happened following Liṁga, jaṁgama
Rid of self, leaving self in ordinary state
Became Kūḍala Cennasaṁgama himself!

The following vacanas of Allamaprabhu further describes a jaṁgama.

Holding the bag name equality
With a cap named pure knowledge
Wearing sandals name info
Not falling into the deep darkness
Without staking the stick named vairāgya*
Without stepping on scorpion named pride
Śharaṇa of Guhēśhvara has come.
Saṁgana Basavaṇṇa
Give me alms name devotion.

* Detachment from worldly things

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 Guhēśhvarā.

Sacred philosophy, sacred meaning,
Sacred knowledge is vast
Beyond description, silent for words,
Beyond compare
In the glow of Śhiva knowledge
Person that stroll with extreme happiness

...

For person traveling in forest named body

What about this world?

What about the other world?

He is in the light of Mahālīṅga!

Guhēśhvarā, to the śharaṇa the learner of the truth

I bow to such person repeatedly.

Another explanation of a Jarṅgama is: he is the one who is absorbed his mind and heart in the power source of Ādāra and Svādhiṣṭhāna is called svayaṁjarṅgama. The one who travels in the power sources of Maṇipūra, Anāhata, Viśhuddi, Ājñā is called Carajarṅgama. The one united with Paraśhiva who is in the middle of the head is called Parajarṅgama. These three Jarṅgamas, svaya, cara and para are described in detail during the description of Bhaktasthala in Liṅga sthalas 7-8-and 9 page 536.

AiÉÄÃ ¥À±ÀåAw dUÀeÁÓ®A, azÀÆæ¥ÀÀ

²ªÀAiÉÆÄUÄvÀB |

¤zsÀÆðvÀªÄÄ®,ÀA,Àà±Áð,ÉÛÄ,Àä

ÈvÁ±ÀêªÀAiÉÆÄV£ÀB

Yē paśhyarṁti jagajjālaṁ, cidrūpaṁ śhivayōgataḥ |

Nirdhūtamalasaṁsparśhāstē smṛtāśśhivayōginaḥ

3

Translation: *Yē*= who, *śhivayōgataḥ* = from śhivayōga, *jagajjālaṁ*= world, *cidrūpaṁ* = cidrūpa, *paśhyarṁti* = sees, *Nirdhūtaḥ malasaṁsparśhā* = without impurities, *tē* = them, *śhivayōginaḥ iti smṛtāḥ*= is called Śhivayōgis.

Explanation: Śhivayōga is to unite with Paraśhiva. With unity there is no knowledge of discrimination. The entire body becomes liṅga and there is no knowledge of body. A person with this kind of knowledge and experience is a jarṅgama. The one with kāraṇa body is bound by aṇava impurities. With sūkṣhma body is bound by māya impurities. With stūla body is bound by kāmika impurities. Jarṅgama is free from these impurities.

WÉÆÃgÀ,ÀA,ÁgÀw«ÄgÀ¥ÀjzsÀéA,ÀÆÀPÁgÀtA |
AiÉÄÃµÁªÄÄ'Û ²ªÄeÁÔÆÄªAA vÉÃ
ªÄÄvÁ²ªªÄAiÉÆÄVÆÄB

Ghōrasaṁsāratimiraṇparidhvaṁsanakāraṇaṁ |
Yēṣhāmasti śhivajñānaṁ tē matāśhśhivayōginaḥ

4

Translation: *Ghōra saṁsāra* = fearful saṁsāra, *timira* = darkness, *paridhvaṁsana* = to destroy, *kāraṇaṁ* = reason, *śhivajñānaṁ* = Śhiva knowledge, *Yēṣhām asti* = who has, *tē* = that person, *śhivayōginaḥ matāḥ* = is śhivayōgis.

Explanation: The vacana by Akkamahādevi describes how saṁsāra gives trouble to people.

Father enemy is saṁsāra
Seeking my clan coming without fail
Is catching to kill my wishes!
Fall back on you, save me!
Who else listen my cry
Cennamallikārjuna.

Saṁsāra is more fearful than the grip of a crocodile. Once caught in the grip of saṁsāra the person experiences sadness till his death. Even the divines are not free from the effect of saṁsāra. Knowledge of Śhiva is the only answer to remove the darkness of saṁsāra. Jaṁgama has accomplished the freedom from saṁsāra. He is capable of relieving the bonds of saṁsāra for others. For this reason he is considered as a great person.

fvÀPÁªAiÁ fvÀPÉÆæÄzsÁ ¢ÉÆÃªÀUÀæAy«¨sÉÃÇÆÄB |
,ÀªÄÄ-ÉÆÄµÄÖ±ÄäPÀÆÀPÁ,ÁizsÀªªB ²ªÄAiÉÆÄVÆÄB

Jitakāmā jitakrōdhā mōhagraṁthivibhēdinaḥ |
Samalōṣhṭāśhma kanakāssādhavaḥ śhivayōginaḥ

5

does not wish for the knowledge of Śhiva. He is happy with bodily pleasures. The following vacana of Basavaṇṇa fortifies the above thoughts.

People without thoughts and prayers of Śhiva
Thousands of germs took birth in dung, O God!
Animal of forest can't stay together, O God!
Animal of towns can't stay together, O Hara!
Without śharaṇas of our Kūḍalasaṁgama
Towns and countries are like life in forest.

Ignorant's are like pests. There is no difference between them and the animals. It is better to learn and get the knowledge of Śhiva that leads to salvation.

¥ÁzÁUÀægÉĀtªÉÇĀ AiÀÄvÀæ ¥ÀvÀAw

²ªÀAiÉÆĀvÉÁªÀiï |

vÀzÉĀªÀ ,AzÀÆÀA ¥ÀÅtāA ¥ÁªÀÆÀA

UÀÈªÀªÉĀĀÇüÉÁªÀiï

Pādāgrarēṇavō yatra patarṁti śhivayōginām |

Tadēva sadanaṁ puṇyaṁ pāvanaṁ gṛhamēdhinām 8

,ÀªÀĀ¹ÇbPÀgÀA ¥ÀÅA ,ÁA zÀ±ÀĀĀ ²ªÀAiÉÆĀvÉÁªÀiï

|

,Àª±ÀĀĀ ¥Á¥À±ÀªÀĀÆÀA ¥ÀÇdÉÀA

ªÀĀĀQÛ ,ÁzsÀÆÀªÀiï

Sarvasiddhikaraṁ puṁsāṁ darśhanaṁ śhivayōginām |

Sparśhanaṁ pāpaśhamanaṁ pūjanaṁ muktisādhanam 9

Translation: *patarṁti śhivayōginām*= śhivayōgis, *Pādāgra rēṇavō* = dust from their feet, *yatra*= where it falls, *gṛha mēdhinām*=the families, *Tadēva sadanaṁ* = that house, *puṇyaṁ* = is sacred, *śhivayōginām* = śhivayōgis, *darśhanaṁ* = presence, *puṁsāṁ* = for humans, *pāvanaṁ* *Sarva siddhikaraṁ* = fulfills their desires, *Sparśhanaṁ*= touch, *pāpaśhamanaṁ*= erases sins, *pūjanaṁ*= their worship, *muktisādhanam*= provides salvation.

Sir, Where śharaṇa walks the ground is sacred
 Sir, the town where śharaṇa stays is Kailāsa*
 Sir, śharaṇa's stand is the truth
 Cennamallikāṛjuna, the place
 Where śharaṇa Basavaṇṇa is holy
 I offer my salutations to Basava's feet.

The place where jñānā visits or stays becomes a holy place. That place becomes pure and the house becomes holy. With his blessings and his touch all impurities are removed. His worship leads to freedom from the bonds of saṃsāra.

Kim vām phalaṁ na siddhyēta samparkācchivayōginām 10

ɀ«ÄµÄÄ ɀ«ÄµÄzsÄðÄ æÄ ÄiÄÄvÄæ wµÄxÄw
 ÄiÄÆÄvÄÄÄ

À zÉ±ÉÆ ÆÀÀAUÀ¼ÀÀ ¥ÀÅtåA vÀwÔÃxÀøA
vÀvÀÔ¥ÉÇÃÀÆÀÀÀi

*Nimiṣhaṁ nimiṣhārdhaṁ vā yatra tiṣṭhamti yōginaḥ
Sa dēśhō maṅgaḷaṁ puṇyaṁ tattīrthaṁ tattapōvanam*

The place where śhivayōgi stays, even for a half second,
that place becomes holy. It becomes a place of pilgrimage.
His presence and touch relives the bonds of life.

5 Bhaktamāhātmya sthala

This section describes service to guru-līṅga-jaṁgama by a devotee.

UÄÄgÉÆÃ°ÖAUÄ,Äå æÄiÁ°ÁvÄä÷ä
PÄxÄÆÁaÑæÄAiÉÆÃVÆÁæÄiï |
¹zÀPA `sÀPÀÛ,Äå æÄiÁ°ÁvÉä öA vÄxÄÆÉöÄÃµÄ
¥Äæ±Ä,ÄåvÉÃ

Gurōrlīṅgasya māhātmya kathanācchivayōginām |
Siddham bhaktasya māhātmyam tathāpyēṣha praśhasyatē 1

Translation: *Gurōrlīṅgasya* = from līṅga of guru, *śhivayōginām* = śhivayōgis, *māhātmyam* = greatness, *kathanāt* = sayings, *bhaktasya* = devotee, *māhātmyam* = greatness, *Siddham* = siddha or accomplish, *tathāpi* = even though, *ēṣha praśhasyatē* = praised.

Explanation: Who listens to the greatness of guru, the greatness of līṅga, the greatness of jaṁgama? Who understands them? The greatness of guru is not for guru. The greatness of līṅga is not for līṅga and the greatness of jaṁgama is not for jaṁgama. They are for devotees. Without devotees there is no guru, līṅga or jaṁgama. It is the devotee who makes them great.

Vacana of Allamaṇḍaprabhu praises Basavaṇṇa as:

Currently you are the guru
So līṅga took birth from you,
Currently you are the līṅga
So jaṁgama took birth from you,
Currently you are the jaṁgama
So prasāda took birth from you,
Currently you are the prasādi
So pādōdaka took birth from you,
This is the way of their form
Guru, līṅga, jaṁgama, prasādi, pādōdaka,
You are the reason so you became sadācāri,

This is the reason currently you are everything
In Guhēśhvara liṅga Basavaṇṇa
Tell the true state of liṅga to Caṁdaiya.

To inform the greatness of liṅga to Nuliya Caṁdaiya, Allamaṁprabhu decides that Basavaṇṇa is the appropriate person. He praises Basavaṇṇa and asks him to narrate the greatness of liṅga. Allamaṁprabhu is a jaṁgama. Basavaṇṇa is a devotee known for his devotion to guru liṅga and jaṁgama. He is also known as the treasury of devotion. It is the devotee who lifts guru, liṅga and jaṁgama to greatness.

Paraśhiva is without any characteristics, has no form and is pure. Prior to the creation of worlds there was nothing. Guru, liṅga, jaṁgama, prasāda and pādōdaka were not present. Guru, liṅga, jaṁgama, prasāda and pādōdaka came from a desire that sprouted in Paraśhiva. They are the result of devotion. Basavaṇṇa is 'Pūrvācārya' (beyond description).

AiÉÄÄ ¨sÀdAw ¢ÄÄ°ÁzÉÄ¢ÄÄ ¥ÀgÀ¢AiÁvÁä
£Ä¢ÄÄ¢Ä¢AiÄÄ¢ÄÄi |

PÀ¢ÄÄðuÁ ¢ÄÄ£Ä,Á ¢ÁZÁ vÉÄ ¨sÀPÁÛ Ew QÄwðvÁB

Yē bhajaṁti mahādēvaṁ paramātmā namavyayam |
Karmaṇā manasā vācā tē bhaktā iti kīrtitāḥ

2

Translation: *avyayam* = indestructable,
mahādēvaṁ = god of gods, *paramātmā nam* = Paraśhiva,
Yē = who, *Karmaṇā* = from kāyaka or work, *manasā* = in
mind, *vācā* = from words, *bhajaṁti* = worships, *tē* = they,
bhaktā iti kīrtitāḥ = is said as devotees.

Explanation: A pot can be destroyed but not Paraśhiva. He is without form, unimaginable and for all times. The clay is like ātma to pots. Similarly, Śhiva is ātma for all worldly philosophies. Worshiping such God is a true devotee (bhakta). He worships in three ways. They are (1) Kāyaka bhajane. It is to serve Guru, liṅga and Jaṁgama; (2) Vācaka bhajane. It is to recite maṁtra and to engage in the study of Vēdas and other scriptures; and (3) Mānasika

bhajane. It is with the understanding that Paraśhiva is within the body and to worship him silently. The following vacana of Basavaṇṇa says:

Filled with your name in talk
Filled with your image in eyes
Filled with your glory in ears
Filled with your remembrance in mind
Kūḍala Saṁgamadēva
I am at your feet.

A true devotee talks the name of Śhiva, sees the image of Śhiva, hears only the glory of Śhiva, and fills his heart with Śhiva. They disappear with the unity of the devotee in Śhiva.

zÄÄ®ð" sÁ » ²³ÉÄ "sÀQÛ,ÀiA,ÁgÄ"sÀAiÄÄvÁjtÄÃ |
,Á AiÄÄvÄæ ³ÄvÄðvÉÄ,ÁPÄëvÄi "sÀPÄÜB
¥ÄjVÄÄiÄÄvÉÄ

Durlabhā hi śhivē bhaktissaṁsārabhayatāriṇī |
Sā yatra vartatē sāḁṣhātsa bhaktaḥ parigīyatē

3

Translation: *saṁsāra bhaya* = fear of world, *tāriṇī* = takes across, *śhivē bhaktis* = devotion in Paraśhiva, *Durlabhā hi* = is wasted, *Sā yatra vartatē* = whoever has that devotion, *saḥ* = that person, *sāḁṣhāt* = truly, *bhaktaḥ* = devotee, *parigīyatē* = is said.

Explanation: Saṁsāra is extremely fearful. It is accepted by ignorant's. They seek happiness in saṁsāra. They live and die in saṁsāra. A learned knows the pitfall of saṁsāra. He tries to avoid it. He takes solace in Śhiva worship and crosses easily the ocean of saṁsāra. He enjoys the eternal happiness that comes with it. This is the reason for the saying 'one in thousand is a bhakta, one in hundred thousand is a śharaṇa'.

QA æÉÄzÉÊB QA vÀvÀB ±Á,ÉÛçöÊB QA AiÀÄeÉÖÃB QA
vÀ¥ÉÇÃªÆvÉÊB |
£Á'Û ZÉÃZÁÒAPÀjÃ ``sÀQÛzÉðÃ»£ÁÁ
d£Àäg£ÆÄVuÁªÀii

Kiṁ vēdaiḥ kiṁ tataḥ śhāstraiḥ kiṁ yajñeḥ kiṁ tapōvrataiḥ |
Nāsti cēcchāmkarī bhaktirdēhinām janmarōgiṇām 4

Translation: *janmarōgiṇām* = caught in saṁsāra, *dēhinām* = jīvis, *śhāmkarī bhaktir* = Śhiva devotion, *Nāsticēt* = without it, *vēdaiḥ kiṁ* = what is the use from Vēdas, *tataḥ* = similarly, *kiṁ, śhāstraiḥ* = what use from śhāstras, *kiṁ yajñeḥ* = also from yajñas, *tapōvrataiḥ* = from meditations too?

Explanation: The saṁsāra that bonds with the cycle of birth is avoided only through devotion to Śhiva. Without devotion, reading Vēdas or Vēdāntas, knowledge of Gīte, or others is all wasted. The following vacanas of Basavaṇṇa says:

What if sings Gīte?
What if listens to śhāstra and prāṇa?
What if read Vēda and Vēdānta?
Does not know to worship
Liṁga jaṁgama with steadfast mind.
What if they are friend with others?
Kūḍala Saṁgamadēva do not accept
Those without devotion.

Say śhāstra is great, it prays karma
Say Vēda is great, supports animal sacrifice,
Say śhruti and śhmṛuti, looks for future,
The reason you are not there
Except for the three types of dāsōha
Not look elsewhere Kūḍala Saṁgamadēva.

Knows Gīta but not wise,
Knows to talk but not wise;

Wise, wise, he is wise;
 Spends wealth for jaṁgama dāsōha is wise,
 Escaping bonds of death is wise
 Wise is our Kūḍalasaṁgama's śharaṇa.

The last vacana says that a wise man spends his wealth in jaṁgama dāsōha. Singing, talking, reading and other things do not make the person wise.

²ªÀ`sÀQÛ «»ÃĒÀ,Àå ,ÄÄPÀÈvAA ZÁ| ¤µÀàªÀiï |
 «¥AjÄvÀ¥sÀªA ZÀ ,ÁåzÀÝPÀĒ,Áå! ¢ÄÄºÁzsÀégÉÃ
Śhivabhakti vihinasya sukrutarṁ cāpi niṣhpalam |
Viparīṭaphalarṁ ca syāddakṣhasyāpi mahādhvarē 5

Translation: *Śhivabhakti vihinasya* = without devotion to Śhiva, *sukrutarṁ cāpi* = previous karmas, *niṣhpalam* = without benefits, *mahādhvarē* = in great yāgas, *dakṣhasyāpi* = for Dakṣhabrahma, *Viparīṭaphalarṁ* = excess benefit, *ca syād*= have received.

Explanation: The following vacana of Cennabasavaṇṇa explains the path to Śhiva is to please jaṁgama.

What if goat has udder in horns?
 Does milk comes from it?
 What good to be a bhakta,
 Without learning the path of Śhiva?
 Look without love toward jaṁgama
 It is like the eye pierced with a rod.
 Without mixing with śharaṇas of Kūḍalacennasaṁga
 It is like queen's look of love

A person pretending as a bhakta is like a goat with the udder in its horn. It is of no use. Similarly, it is like the look of a queen who shows love toward a lover without mixing with him. None is useful. There is no salvation from similar devotion. Without devotion to Śhiva Dakṣhabrahma, the father of Pārvati, performed great yajña. He invited all

divines. Yet, he did not escape from destruction. Devotion to Śhiva is necessary for salvation.

CvÀāAvÀ¥À¥ÀPÀāÀiÁĎ! ²āÀˆˆsÀPÁŮā «±ÀÄzÀþ÷āw |
ZÀAôqÉĒĒ AiÀÄxÁ ¥ÀĀgÁ ˆˆsÀPÁŮ÷ā |vÀÈ°Ás!
²āÉÇĀsˆˆsÀāVi

Atyarṁtapāpakarmāpi śhivabhaktyā viśhuddhyati |

Carṁḍō yathā purā bhaktyā pitruhāspi śhivōsbhavat 6

Translation: *Atyarṁta* = more, *pāpakarmāpi* = sinner, *śhivabhaktāi* = with devotion to Śhiva, *viśhuddhyati* = purifies, *yathā* = how, *purā*= ancient times, *Carṁḍō*= Person Carṁda, *pitruhāspi* = sinner by performing autrocities to parents, *śhivō bhavat*= becomes Śhiva.

ˆˆÁæ°ÀātB PÀēwæAiÉĒĒ āÁs! āÉÊ±ÉĒāā āÁ ±ÀÆzÀæ
KāÀ āÁ |

CavÀāæÉĒĒ āÁ ²āÉĒ ˆˆsÀQŮB ²āÀāÆÁāā KāÀ ,ÀB

Brāhmaṇaḥ kṣhatrīyō vāpi vaiśhyō vā śhūdra ēva vā |

Arṁtyajō vā śhivē bhaktiḥ śhivavanmānya ēva saḥ 7

Translation: *Brāhmaṇaḥ* = whether a Brahmin, *kṣhatrīyō*= warrior, *vaiśhyō vā* = merchant, *śhūdra ēva vā* = or śhūdra, *Arṁtyajō vā* = belong to lower class, *śhivē bhaktiḥ*= with devotion to Śhiva, *saḥ*= that person, *Śhivavat* = as Śhiva, *mānya ēva*= respected.

Explanation: Gīte 9-30, 31 says;

C! ZÉĀvi ,ÀÄzÀÄgÁZÁgÉĒĒ ˆˆsÀdvÉĒ
āÀiÁāÀÄÆĒĒāāˆˆsÁPi|
,ÁzsÀÄgÉĒāÀ ,À āÀÄAvÀāÀāB ,ÀāÀāUÀé÷ā āÀ¹vÉĒĒ
» ,ÀB ||

Api cēt sudurācārō bhajatē māmananyabhāk |

Sādhurēva sa marṁtavyaḥ samyagvya vasitō hi saḥ ||

Që¥ÀæA "sÀªÀw zsÀªÀiÁðvÁä ±À±ÀéZÁÒAwA
xUÀZÀÒw|

PÉAvÉÁiÀÄ ¥ÀæweÁxÃ» £À ¢ÉÄÃ "sÀPÀÛB
¥Àæt±Àåw ||

*Kṣhipraṁ bhavati dharmātmā śhaśhvachchāntīm nigacchati |
Kaumtēya pratijānīhi na mē bhaktaḥ prāṇaśhyati ||*

A vicious person is considered as good natured only if he prays the lord with enormous devotion. He believes that he has lost all his previous habits. He is in peace. He is saved. Learn this Arjuna.

A Sheppard boy named Caḍēśha worshiped a stone as Śhiva. He offered milk to Śhiva. His father noticed his son pouring milk on the stone. He got angry and kicked the stone. The boy could not bear the insult caused by his father. He killed his father. Yet he was accepted by Śhiva personally. Similarly, Vālmīki who wrote the great epic story Rāmayaṇa, was a great sinner. He became a great sage with the birth of Śhiva devotion. A person with devotion to Śhiva irrespective of his status and caste is considered as Śhiva.

„ÄÄPÄÈvÄA zÄÄµÀìöÈvÄA ZÁ! ºªÀ" sÀPÀÛ,Àå £Á¹Û »
ºªÀ" sÀQÛ «»Ã£Á£ÁA PÄªÄÄð¥Á±Àx§AzsÀ£ÄªÄiï

*Sukṛutaṁ duṣhkṛutaṁ cāpi śhivabhaktasya nāsti hi
Śhivabhakti vihinānām karmapāśhanibamḍhanam*

8

Translation: *śhivabhaktasya* = to the devotee of Śhiva, *Sukṛutaṁ duṣhkṛutaṁ ca api* = good or bad times, *nāsti hi* = is not, *Śhivabhakti vihinānām* = those without devotion to Śhiva, *karmapāśha* = good and bad karmas, *nibamḍhanam* = is caught in them.

Explanation: There are two types of karmas namely, sōpakarma and nirupakarma. Immediate experience of the results of karma is sōpakarma. Slow experience of the benefits of karma is nirupakarma. Karma

is classified in many ways. Humans in saṁsāra experience both sadness and happiness.

Without devotion to Śhiva, people desiring salvation with good and bad karmas bonds in saṁsāra. Śhiva devotees avoid karmas. He is free from the bond of saṁsāra.

²ªÁ²ævÁ£ÁÁ dAvÀÆ£ÁÁ PÀªÄÄðuÁÁ £Á¹Û

,ÀAUÀªÄB |

ªÁ££ÁÁ ¢£££xÀ,Àª PÀxÀA w«ÄgÀdA ``sÀAiÀªÄiï

Śhivāśhritānām jarṁtūnām karmaṇām nāsti saṁgamaḥ |

Vājinām dinanāthasya katham timirajam bhayam

9

Translation: *Śhivāśhritānām* = those submitted to Śhiva, *jarṁtūnām* = jīvas, *karmaṇām* = from karma, *saṁgamaḥ* = association, *nāsti* = no, *dinanāthasya* = from sun, *Vājinām* = to the horses, *timirajam bhayam katham*= can they have fear of darkness?

¤g£ÆÃzÀÄpA £À PÀèªÄÄA PÀªÄÄð

²ªÀ`sÀPÁÛ¤£±ÀÄÈAR`Á£ï |

PÀxÀA ªÄÄvÀÛUÀeÁ£ÀÄæAzs£ÄZÀÄÒ ÈAR`Á

©,ÀvÀAvÀÄeÁ

Nirōddhum na kṣhamam karma śhivabhaktānviśhṛṁkhalān |

Katham mattagajānrumdhēcchrumkhalā bisatamṁtujā

10

Translation: *viśhṛṁkhalān* = without bonds, *śhivabhaktān* = devotee of Śhiva, *karma* = karma, *Nirōddhum* = to build, *na kṣhamam* = not possible, *bisatamṁtujā* = created from lotus threads, *śhṛumkhalā* = rope, *matta gajān*= unruly elephant, *katham rumdhēt* =how it catches?

Explanation: Is there darkness for sun? Is there fear of karma for a devotee of Śhiva? Is there the fear of bonding with saṁsāra? Death does not come near him. The following vacana says:

Can hold an angry elephant in a net made of leaf?
 Can put off fire covering dry leaves?
 Can cover the sun with fog?
 Can good and bad karma bind your learned?
 Nijaguru Svataṁtra Siddhalīṁgēśhvara.

Is it possible to hold an angry elephant in a net made from the lotus leaves? Dry leaves cannot put out a burning fire. Fog cannot stop the sun and sunrays. Similarly, the good and bad karmas cannot tie up a Śhiva devotee in the web of saṁsāra.

²ā`sAQÛ ,À²ÀiÁ²ÉÃ±ÉÃ PÀÉ eÁw¥ÀjPÀ®à£Á |
 EAzsÀ£ÉÃµÀÉVßzÀUÉpÃµÄÄ PÉÆÁ ²Á `sÉÃzÀB
 ¥ÀæQÃvÀðåvÉÃ

Śhivabhakti samāvēśhē kva jātiparikalpanā |
Imdhanēśhvagnidagdhēśhu kō vā bhēdaḥ prakīrtyatē 11

Translation: *Śhivabhakti* = Śhiva devotion, *samāvēśhē* = sprouts, *jātiparikalpanā kva* = where is the feeling of caste?, *agnidagdhēśhu* = burnt in fire, *Imdhanēśhv*= woods, *kō vā bhēdaḥ* = what difference, *prakīrtyatē*= is said?

Explanation: The following verse from Gīte 9-32 says:

²ÀiÁÁ » ¥ÁxÀð ²Àå¥Á²ævÀå AiÉÄÄs! ,ÄÄåB
 ¥Á¥ÀAiÉÆÄÄAiÄÄB |
 'ÛÇÄAiÉÆÄ ²ÉÊ±Áå ,ÀÛxÁ ±ÀÆzÁæ ,ÉÛÄs | AiAiÁAw
 ¥ÀgÁÁ UÀwA | |

Mām hi pārtha vyapāśhritya yēspi syuaḥ pāpayōnayaḥ |
Strīyō vaiśhyāstathā śhūdrāstēspi yānti parām gatim ||

Salvation comes to a sinner, female, Śhūdra, or any other who seeks protection through complete submission to God. Humans created caste; God did not. The burnt wood has no previous characteristics. Similarly with Śhiva

devotion a person loses his previous status including his caste.

±ÄÄzÁP ¢AiÄÄªÄÄ,ÄAAiÄÄÄPÁÛB

²ªÁ| ðvÀ¥sÀ~ÁUÀªAiÁB |

CZÀðAiÄAw ²ªÄÄ ~ÉÆPÉÄ «eÉÖÄAiÄiÁ,ÉÛÄ
UÀuÉÄ±ÀégÁB

Śhuddhā niyamasamyuktāḥ śhivārpitaphalāgamāḥ |
Arcayamti śhivaṁ lōkē vijñēyāstē gaṇēśhvarāḥ

12

Translation: *Śhuddhā* = purified from dīkṣhe, *niyama samyuktāḥ* = followers of Śhiva rituals, *śhivārpita phalāgamāḥ* = offered all benefits of their karmas to Śhiva, *śhivaṁ* = Śhiva, *Arcayamti* = worships, *te* = they, *lōkē* = in this world, *gaṇēśhvarāḥ vijñēyāstē* = consider them as Rudras.

Explanation: Śhiva devotees are pure in all respect. They always engage in Śhiva devotion, Śhiva prayers, and Śhiva dhyānas and worship. They have no desires in the benefits that come from their karma. They offer everything to Śhiva. They are called Gaṇēśhvaras. Śhiva himself praises them. Śhaivaratnākara says;

ªÄÄzÄÄPÁÛÉÁÄ ZÄ ¢AiÁºÁvÄä÷ªA PÉÆÄ ¢Á eÁÉÁw
vÀvÀÛ÷évÀB|

eÁÉÉÄsºÄÄ vÀéA ZÄ eÁÉÁ¹ ÉÄAČÄ eÁÉÁw ¢Á
UÄÄºÀB ||

Madbhaktānām ca mähātmyam kō vā jñāti tattvataḥ |
Jñēśham tvam ca jñāsi namdī jñāti vā guhaḥ ||

ÉÄ ¢ÉÄÄ | ¢AiÄÄ±ÄÑvÄÄªÉðÄČÄ ¢ÄÄzÄÄPÁÛ±Äê÷é
¥ÄZÉÆÄs| ¢Á|

vÄ,ÉäöÊ zÉÄAiÄÄÄ vÄvÉÆÄ UÄªºÀªA ,Ä ZÄ
¥ÄÇÉÆÄªÄ AiÄÄXÄ ºÄªºÄÄ ||

Na mē priyaśhchaturvēdī madbhaktaśhśhva pacōspi vā |
Tasmai dēyam tatō grāhyam sa ca pūjyō yathā hyaham ||

The above verse is from Kumāra purāṇa says: Who has the power to learn the greatness of my devotees? They are only for Pārvati, Vṛṣṇabha, Śhaṇmukha and I. I have no interest in a person who knows Vēdas. I am fond of people with devotion irrespective of their caste and status. He is the only one that can give alms of devotion. I can give boons. He is sacred just like me.

6 Śharaṇamāhātmya sthala

This section describes the greatness of śharaṇa who has offered everything to Śhiva.

UÀÄgÄÄ°AUÁÇ ¢AiÁ°ÁvÄ÷â
¨sÉÆÄzsÁÉÉÄµÀt,ÀAUÀvÀB |
,ÄªÁðvÀä£Á ºªÁ¥ÀwÛB ±ÀgÀt,ÁÜ£ÀªÄÄZÀävÉÄ
Guruliṁgādi māhātmya bhōdhānvēṣhaṇasamgataḥ |
Sarvātmanā śhivāpattiḥ śharaṇasthānamucyate 1

Translation: *Guruliṁgādi* = guru liṁga jaṁgama and other devotees, *māhātmya*= greatness, *bhōdhānvēṣhaṇa*= sayings of knowledge, *saṁgataḥ* = from them, *Sarvātmanā*= whole heartedly, *śhivāpattiḥ*= seeking Śhiva, *śharaṇa sthānam* = is the state of śharaṇa, *ucyate*= is said

Explanation: Learning the greatness of guru and liṁga, the devotee has offered himself to Śhiva and thus he becomes a Śharaṇa. There is no obstacle for his śharaṇa status. He is under the protection of Paraśhiva who is true and is for all times. This section describes greatness of śharaṇa.

§æ°Áäç«§ÄzsÁ£ÀªÁð£ÄÄäPÁÛ÷é
¥ÁæPÀÈvÀªÉÉ¨sÀªÁ£ĩ |
¥Àæ¥ÀzÀävÉÄ ºªAA AiÄÄvÀÄÛ ±ÀgÀtA
vÀzÀÄzÁ°ÀÈvÀªÄĩ
Brahmādivibudhānsarvānmuktvā prākṛutavaibhavān |
Prapadyatē śhivam yattu śharaṇam tadudāhṛutam 2

Translation: *prākṛutavaibhavān* = nature lovers, *Brahmādi sarvān vibudhān*= Brahma and all divines, *muktvā* = reject, *śhivam yat Prapadyatē*= reason for having Śhiva, *tat*= the same reason, *śharaṇam tad udāhṛutam* = that is known as śharaṇa sthala

Explanation: Paraśhiva is omnipresent, complete, cannot be destroyed, and true for all times. He created Brahma, Viṣṇu, and other divines. They received their status from Paraśhiva. Their status is not eternal. Knowing this, devotee does not seek them. He is interested in the freedom from the bonds of saṁsāra. He is a Śharaṇa.

±ÀgÀtâ, Àì²ÀÖ¨¨sÀÈvÁ£ÁÁ ±ÀAPÀgÀ±Àè²±ÉÄRgÀB |
 ,À³ÁðvÀä£Á ¥Àæ¥À£Àß,ÀÛA ±ÀgÀuÀUÀvÀ GZÀâvÉÄ
Śharaṇyassarvabhūtānāṁ śharṁkaraśhśhaśhīśhēkharah |
Sarvātmanā prapannastarṁ śharaṇāgata ucyatē 3

Translation: *śhaīśhīśhēkharah* = one wearing moon, *śharṁkara* = Śhiva, *sarvabhūtānāṁ* = for all animals, *Śharaṇyas*= saviour, *Sarvātmanā* = all feelings, *tarṁ* = to him, *prapannas* = seeker, *śharaṇāgata ucyatē* = said has submitted to Śhiva.

Explanation: Paraśhiva is calm and is with all knowledge. He is the basis for all movable and immovable things of this world. Just like the rivers become calm on reaching the ocean, prasādi becomes calm with the unity of Paraśhiva. By offering himself with great devotion to Paraśhiva he is a Śharaṇa.

«²ÀÄÄPÀÛ¨¨sÉÆÄUÀ¨Á®.ÉÆâÄ
 zÉÄ³ÀvÁAvÀgÀx,ÀÄàÈºÀB |
 ²²À²ÀÄ¨¨sÀâxÀðAiÀÄ£ÉÆäÄPÀëA ±ÀgÀuÀýðÄw
 VÄAiÀÄvÉÄ
Vimuktabhōgalālasyo dēvatāṁtaranispruhaḥ |
Śhivamabhyarthayanmōkṣhaṁ śharaṇārthīti gīyatē 4

Translation: *Vimukta bhōgalālasyo*= without interest in bodily happiness, *dēvatāṁtaranispruhaḥ*= without interest in other gods, *Śhiva* =Śhiva, *mōkṣhaṁ abhyarthayan*= seeking salvation, *śharaṇārth īti* = śharaṇārti, *gīyatē*= said.

Explanation: The following vacana of Jēḍara Dāsimaiya says:

Does not need elephant,
Does not need wealth,
Does not need the largest kingdom,
Good words of śharaṇas
Give for half a second
It is like giving your self, Rāmanāthā.

A devotee of Śhiva does not wish for things that give bodily happiness. He wishes for the association of other śharaṇas. It is like being the God himself. The following vacana of Cennabasavaṇṇa says:

Earned ways and action, not a dvaity
Earned Knowledge and salvation, so not an advaiti
Gone beyond swarga, so not a svargi or not apavargi
Śharaṇa the learned literary of Kūḍala Cennasaṃgaiya

A devotee has no desire for worldly information. He has no affinity to things of this world. He does not differentiate god from himself. He is either a dvaity (I and You) or an advaity (No You). He is with the desire to see and to unite Paraśhiva.

AiÉÄÄ ¥Àæ¥À£Áß ¢ÄÄ°ÁZÉÄªÄÄ
 ¢ÄÄ£££ÄªÁPÁìAiÄÄPÀªÄÄð©B |
 vÉÄµÄÄ vÄÄ PÄªÄÄðeÁvÉÄ£Ä QA ¢Ä
 zÉÄªÄÇvÀ¥ÄðuÉÊB

Yē prapannā mahādēvaṃ manōvākkāyakarmabhiḥ |
Tēṣhām tu karmajātēna kiṃ vā dēvāditarpaṇaiḥ

5

Translation: *manō vāk kāyakar mabiḥ* = from mind, talk, body, karma, *yē* = whoever, *mahādēvaṃ* = mahadēva, *prapannā*= seeks, *tēṣhām tu* = that person, *karmajātēna vā* = yajña and other works, *dēvāditarpaṇaiḥ* = offering to other gods, *kiṃ* = what good from them?

„ÄÉÕμÁÄ | ÄÄÄeÄÖÉÁÄ PÄÄÄÄÄB „ÄÉUÄÖB
 ¥SÄ-ÄÄÄÄvÉÄ |
 CPÄÄÄÄÄÄ ¥sÄ®ÄÄÄÄÉÇBÄw ¥Äæ¥ÄÉÄBÄB
 ¥ÄgÄÄÉÄÄ±ÄégÄÄÄi

Translation: *Sarvēṣhām*= all, *yajñānām api* = yajña and others, *kṣhayaḥ*= destroy, *svargaḥ*= heaven, *phalāyatē* = benefis, *paramēśhvaram*= Śhiva, *prapannaḥ* = seek his protection, *Akshayaṁ* = without end, *phalam* = salvation, *āpnōti* = gets it.

vĒæœĒ«zĀā ³AiĀĀ ,ÉĒĒ³ĀĀŸĀB
 ŸĀÇvĀŸĀŸĀ
 AiĀĒæÉŌŌĒjµĀŌ÷é³Ā ,ĒéUĀđwA
 ŸĀæxĀđAiĀĀvĒĒ|
 vĒĒ ŸĀĀtā³AiĀ,ĀzĀā ,ĀĀgÉĀzĀæ⁻ÉĒĒPĀ
 ³ĀĀ±ĀBaw çĀĀfī ç« zĒĒ³Ā⁻sÉĒĒUĀfī ||
Traividya māṃ sōmapāḥ pūtapāpā
Yajñairiṣṭvāva svargatim prārthayanṛte |
Tē puṇyamāsādyā surēṃdralōka
Maśṇanṛti divyān divi dēvabhōgān ||

443

ƧªÀÀ vÀæ-ÄÃzsÀªÀÄðªÀÄ£ÀÄ¥Àæ¥À£Áß
UÀvÁUÀvÀÀ PÁªÀÄPÁªÀÀiÁ ®“sÀAvÉÃ ||

*Tē taṁ bhuktvā svargalōkaṁ viśhālaṁ kṣhiṇē
Puṇyē martyalōkaṁ viśharṁti |
Ēvaṁ trayīdharmamanuprapannā
Gatāgataṁ kāmakāmā labharṁtē ||*

Those with knowledge of the three Vēdas worship me seeking salvation as benefits. They receive benefits to enjoy happiness in the heaven. After the rewards of their karma ends they reborn on earth. On earth they are caught again in the web of saṁsāra.

Rugvēda teaches good things. Yajurvēda explains in detail about good karmas and Sāmavēda also tells about upāsana karmas. All of them encourage a devotee to engage in activities of karma. Then jīva performs sōma, aśhvamēdha, rājasūya, vājapēya and other types of yajñas. He receives benefits for his karmas. But, he has no idea that they are not eternal. The person that performs Śhivayōga is wise. He wishes to unite with Paraśhiva for eternal happiness.

¥Àæ¥À£Àß¥ÀJeÁvÀ,Àª “sÀªÀ,Àª ¥ÀgÀªÀiÁvÀä£ÀB |
¥Àæ¥ÀvÀª QA £À eÁAiÉÄÉÃvÀ ¥À'|£ÁªÄÄ' zÉÃ»£ÁªÄiī
*Prapannapārijātasya bhavasya paramātmanaḥ |
Prapatyā kiṁ na jāyēta pāpināmapi dēhinām* 7

Translation: *Prapanna* = those submits themselves, *pārijātasya* = imagination, *bhavasya* = reason for creation, *paramātmanaḥ* = Śhiva, *Prapatyā* = from his care, *pāpinām dēhinām api*= the sinners too, *kiṁ na jāyēta*= cannot get anything.

Explanation: Paraśhiva is the reason for all things. He supports everything. He is the creator of all things in this world. Yet, he is not attached to any of them. He is true for all times and he has no form. He is like a Kalpavṛukṣha (a mythical tree that gives boon) for those

submitting to him. He is the one that provides eternal happiness by eliminating sadness.

¥Àæ¥À£Áß£ÁÀ ¢ÀÄ°ÁzÉÃ¢ÀÀ

¥Àj¥ÀPÁ£AvÀgÁvÀä£Á¢Àii |

d££äöÊ¢À d£Àä£Ás££ääµÁÀ ¢ÀÈxÁ d£À£À,ÀAV£Á¢Àii

Prapannānām mahādēvaṁ paripakvāṁtarātmanām |

Janmaiva janmanāсныēṣhām vṛuthā jananasarṁginām 8

Translation: *paripakva* = having pure, *arṁtarātmanā* = mind, *mahādēvaṁ* = Śhiva, *Prapannānām* = in their care, *Janma iva janma* = life is life, *anyēṣhām* = their, *vṛuthā janana sarṁginām* = those born wasting, *janma na janma* = life is not life.

Explanation: With devotion and practice the mind is in peace and is pure. He seeks the blessings of Śhiva and finds peace in his life. His life is truly commendable. Else it is a waste. Allamaprabhu in the following vacana says:

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, Guhēśhvara.

Oil and wick are different. Light comes from joining oil and wick. Greed comes with good and bad deeds. Greed is due to māya. Māya affects every jīva. Jīva follows devotional path to win over māya before death. By traveling in this path jīva becomes God.

The body is the sacred abode of Śhiva. It is cared properly by feeding with healthy food. It is used to achieve freedom from the cycle of birth. The body is cared for till we achieve the knowledge of Śhiva and the freedom from the cycle of birth. The ignorant has no knowledge of this. So his life is a waste. The wise one uses his body and

accomplishes the goal of achieving freedom from the bonds of saṁsāra. Thus he is eternally happy as one with Śhiva.

zÄÄ®ð"sÄÄ ¢AiÁ£ÄÄµÄÄ ¥Áæ¥ÄÄ d£Ä£ÄÄ
eÁÖ£Ä,ÄzsÄ£Ä³Äï |
Ai£ÄÄ £Ä eÁ£ÄÄw z£Ä³£Ä±ÄÄ v£ÄµÄ³ÄiÁvÄÄ
øgÄxÄðPÄB

*Durlabham̐ mānuṣham̐ prāpya jananam̐ jñānasāadhanam̐ |
Yē na jānam̐ti dēvēśham̐ tēṣhāmātmā nirarthakaḥ* 9

Translation: *jñāna sādhanam* = acquiring Śhiva knowledge, *Durlabham̐* = difficult, *mānuṣham̐ jananam̐* = form of man, *prāpya* = acquiring, *Yē* = who, *dēvēśham̐* = god, *na jānam̐ti*= do not learn, *tēṣhām ātmā*= their soul, *nirarthakaḥ*= is wasted.

Explanation: The human body is weak. But it is essential in securing Śhiva knowledge and to secure freedom from the cycle of birth. Before the body dies learn the light that is inside of us. Eternal happiness is achieved by uniting with that light. The life becomes a waste by not uniting.

vÄvÄÄ®A » ,ÄzÄ ±ÄÄzÄPÄ ,Ä¥sÄ®A vÄ,Äå fÄ«vÄ³Äï |
AiÄÄ,Äå avÄÜA ¢³£Ä ,ÄPÄë£é°Ä£Ä³ÄÄ§»³ÄÄÄðR³Äï
*Tatkular̐ hi sadā śhuddham̐ saphalar̐ tasya jīvitam̐ |
Yasya cittar̐ śhivē sāḁṣhādvilīnamabahirmukham* 10

Translation: *Yasya*= who, *abahir mukham* = inwardly, *cittar̐* = soul, *śhivē sāḁṣhād* = in Śhiva, *vilīnam*= absorbed, *tasya jīvitam* = That person, *saphalar̐* = benefits, *Tatkular̐* = his race, *sadā hi* = always, *śhuddham̐* = is pure.

Explanation: A devotee does not show interests in things that bond in saṁsāra. He shows interests in learning things about ātma and God. He is a śharaṇa. The following verse from Sūtasarṁhite says;

PÀÄ®A ¥À«vÀæA d£ÀÃPÀÈvÁxÁõ
 «±ÀéA¨sÀgÁ ¥ÀÅtå³ÀwÃ ZÀ vÉÃ£À |
 C¥ÁgÀ,ÀaÑvÀÄìR,ÁUÀgÉÃs¹äfi
 °Ã£ÀA ¥ÀgÀ\$æ°ÀätÂ AiÀÄ,Àå ZÉÃvÀB | |
Kulaṁ pavitraṁ jananīkrutārthā
Viśhvaṁbharā puṇyavatī ca tēna |
Apārasaccitsukhasāgarēssmin
Līnaṁ parabrahmaṇi yasya cētaḥ ||

A śharaṇa who diverts his attention towards Paraśhiva is really a great one. The country with such persons is sacred.

7 Śhivaprasādamāhātmya sthala

In the previous sections greatness of guru, liṅga and jaṁgama are described. Now the greatness of prasāda of guru and jaṁgama is described.

UÄÄgÄÄ°AUÁÇ ¢ÄiÁ°ÁvÄä÷å «±ÉÄµÄ£ÄÄ°sÄª¹ÜwB |
AiÄÄ,ÁääÖªÄ¥Äæ,ÁzÁvÁi÷åvÀÛzÀ,Àå
ªÄÄ»ªÉ£ÄZÄåvÉÄ

Guruliṅgādi māhātmya viśhēṣhānubhavasthitiḥ |
Yasmāccivaprasādātsyāttadasya mahimōcyatē

1

Translation: *Yasmāt* = what reason, *śhivaprasādāt* = from prasāda of Śhiva, *Guru liṅgādi* = guru, liṅga, devotee and other śharaṇas, *māhātmya* = greatness, *viśhēṣha anubhava sthitiḥ* = the experienced state, *syāt* = exists, *tad* = that reason, *asya* = from prasāda of Śhiva, *mahima* = greatness, *ucyatē* = says.

Explanation: Guru, Liṅga and Jaṁgama are the three forms of Paraśhiva. Guru is the form of Paraśhiva, Liṅga is the symbol of Paraśhiva, and Jaṁgama is Caraliṅga (movable). Bhakta worships these three forms of Paraśhiva with devotion. Śharaṇa separates truth and false and stays with the truth (God). The forms of Paraśhiva are all great. To learn about truth requires the help of the learned. In addition it requires pure heart and mind. The learned says Śhivaprasāda purifies the mind and feelings.

ÄzÁ °AUÉÉPÀµÁ×£ÁÄ
UÄÄgÄÄ¥ÄÇeÁ£ÄÄµÄAVuÁªÄï |
¥Äæ¥Ä£Á££ÁÄ «±ÄÄzÁ££ÁÄ ¥Äæ¹ÄzÀw
ªÄiÁ°ÉÄ±ÄégÄB

Sadā liṅgaikanishṭhānām gurupūjānuṣhaṁgiṇām |
Prapannānām viśhuddhānām prasīdati mahēśhvaraḥ

2

Translation: *Sadā* = always, *liṅgaika niṣṭhānām* = mind absorbed in liṅga, *guru pūja anuṣhaṁgiṇām* =

performing worship of guru, *viśuddhānām* = having pure mind, *Prapannānām* = refuge, *mahēśvaraḥ* = Paraśhiva, *prasīdati* = experiences.

Explanation: In one-way or another the performer of śhivayōga is in the service of liṁga. He lives as if he is the sati (wife) of liṁga. He is a Liṁganishta.

Liṁga cleanses the feelings of the performer (devotee). Guru cleanses inner feelings and shines in him. Such a guru is always praised and remembered. Guru is unimaginable, true, and niravaya (without form). He is divine even to Paraśhiva. The place he stays is a place of pilgrimage. There is no one above him. The person with these feelings worships guru with respect. Such a devotee is Gurupūjanuṣhaṁgi.

This world is the property of God. The devotee submits his body to guru, mind to Liṁga and his wealth to jaṁgama. In this way he submits all his wealth including his body and mind. He becomes pure inside and outside of his body. He receives the knowledge of Śhiva. He is Viśuddha.

After submitting everything there is nothing left. He is the property of Śhiva. His entire life is for Śhiva. This type of devotee is Prapanna.

All the above persons receive the grace of Paraśhiva. Paraśhiva is fond of them.

¥Àæ,ÁzÉÆÃs! ¢ÄÄ°ÉÃ±À,Àå zÄÄ®õ¨sÀB
 ¥ÀjQÃvÀððvÉÃ |
 WÉÆÃgÀ,ÀA,ÁgÀ,ÀAvÁ¥À¤ªÀÈwÔAiÉÄðÃ£À
 eÁAiÀÄvÉÃ

Prasādōspi mahēśhasya durlabhaḥ parikīrtyatē |
Ghōrasaṁsārasaṁtāpanivṛttir yēna jāyatē

3

Translation: *Ghōra saṁsāra* = Fearful world, *saṁtāpa* = experience, *yēna* = from what, *nivṛttir jāyatē* = is removed, *mahēśhasya Prasādaḥ* = śhivaprasāda, *durlabhaḥ parikīrtyatē* = is said as not possible.

Explanation: Saṁsāra is very fearful. Once caught in its web it is very hard to escape. He experiences sadness and happiness. At the end his life is one of great sadness.

Śhivaprasāda has the power to free a person caught in the web of saṁsāra. With Śhivaprasāda a person escapes from darkness. He becomes pure with steadfast mind. Then he enjoys happiness only. But to get Śhivaprasāda is not an easy task. Without pure heart and mind Śhivaprasāda is hard to come by. He needs to remove the curtain of ignorance and seek the blessings of guru. In time he receives Śhivaprasāda.

ÀiÀÄeÁŒ,ÀÛ¥ÁÁ¹ ¢ÄÄAvÁæuÁÁ d¥À²ÑAvÁ
¥Àæ¨ÉÆÄzsÀ£ÀªÀiï |
¥Àæ,ÁzÁxÀðA ¢ÄÄºÉÄ±À,Àå QÃwðvÁ¸ £À
,ÁA±ÁAiÄÄB

Yajñāstapāṁsi maṁtrāṇāṁ japaśhcimṁtā prabōdhanam |
Prasādārtham mahēśhasya kīrtitāni na saṁśhayaḥ 4

Translation: *Yajñās* = Yajñās, *tapāṁsi* = meditations, *maṁtrāṇāṁ japa* = uttering maṁtras, *cimṁtā*=śhivadhyānas, *prabōdhanam* = knowledge of Śhiva, *mahēśhasya Prasāda artham*= to get Śhiva prasāda, *kīrti tāni*= is said, *na saṁśhayaḥ*= no doubt in this.

Explanation: Bruhadāraṇyaka upaniṣhat says;

'vÀªÉÄÄªÄA ¢ÉÄzÁ£ÄÄªÄZÀ£ÉÄ£À ¨ÁæºÀäüÁ
««¢µÄAw
ÀiÀÄeÉŒŒÀ zÁ£ÉÄ£À vÀ¥À,Ás£Á±ÀPÉÄ£À'
'*Tamēvaṁ vēdānuvacanēna brāhmaṇā vividiṣhamti*
Yajñēna dānēna tapasāśnāśhakēna'

Many people have surprised Paraśhiva by reading Vēdas, performing yajñās, donations and with other forms of devotion. According to the above verse they are supportive of Śhiva knowledge. Śhiva knowledge eradicates the bonds of saṁsāra. Then the question arises; why say

Śhiva prasāda alone remove the bonds of saṁsāra? The answer is in the above verse also.

Yajña, tapa, dhyāna, and jñāna are performed to achieve the goals. Yajña is to offer both good and bad feelings to God; similarly to rid the feelings of mind is tapa; uttering the names of God with impure mind is maṁtra. All these are feelings of the body. Dhyāna turns body and mind towards God. Jñāna is the knowledge of ātma.

Yajña, tapa, dhyāna, and jñāna are to please Paraśhiva. When Paraśhiva is pleased devotee gets Śhivaprasāda. If Śhiva knowledge occurs by performing yajña, tapa, dhyāna, and jñāna it is Śhivaprasāda. It is the goal to secure that prasāda. This is why the learned are concerned about yajña, tapa, dhyāna, and jñāna.

¥Àæ,ÁZÀ»ÄÄÆ`Á,ÀªÉÖÃµÁÁ `sÀQÛgÀªÀâ©üZÁjtÂÃ |
²ªÀ¥Àæ,ÁZÀ»ÄÄÀ,Àª `sÀQÛ±ÁÑ'| £À 'zÀp÷âw

*Prasādamūlā sarvēśhām bhaktiravyabhicāriṇī |
Śhivaprasādahīnasya bhaktiśhcāpi na siddhyati*

5

Translation: *sarvēśhām = for all lives, avyabhicāriṇī bhaktir= Deep devotion, Prasādamūlā = comes from śhiva prasāda, ca = and, Śhivaprasāda hīnasya= without Śhiva prasāda, bhaktiḥ = devotion in Śhiva, na siddhyati= does not come.*

Explanation: Vyabhicāra (false) and avyabhicāra (true) are words of logic. The following example illustrates them. In the saying '*yatra agni, tatra dhūma*'. Where there is fire there is smoke. This is false because fire can exist without smoke. The saying '*yatra dhūma, tatra agni*'. Where there is smoke there is fire. This statement is true.

The relation between bhakti and Paraśhiva is also the same. The relation is false between things that are different from Paraśhiva. Bhakti (devotion) is always close to Paraśhiva. Prasāda increases devotion. With prasāda jīva unites with Paraśhiva.

UÀ"sàđ,ÉÆÜÃ eÁAiÀÄªÀiÁÉÉÆÃªÁ eÁvÉÆÃªÁ
 "ÁæºÀäüÉÆÃsxÀªÁ |
 CAvÀåeÉÆÃªÁ!ªÄÄZÉÊvÀ¥Àæ,ÁzÉÃ,Àw
 ±ÁAPÀgÉÃ

Garbhasthō jāyamānō vā jātō vā brāhmaṇōsthavā |
Arṁtyajō vāpi mucyēta prasādē sati śhāṁkarē

6

Translation: *Garbhasthō* = one in womb, *jāyamānō vā* = one is in birth, *jātō vā* = already born, *brāhmaṇōsthavā Arṁtyajō vāpi* = brahmaṇa or lower class person, *śhāṁkarē prasādē* = śhivaprasāda, *sati*= available, *mucaita*= gets salvation.

Explanation: There is great power in Śhivaprasāda. It removes ignorance. Receiving prasāda while still in the mother's womb, after birth, irrespective of caste removes sins from all karmas. It provides glory to ātma. The following illustrates the power of Śhivaprasāda. Śhuka, Vāma and other divines, enjoyed Śhivaprasāda while they were in the womb. As a result they took birth as great sages. Kapila, Druva and others received Śhivaprasāda at an early age. As a result they attained salvation. For salvation one should follow their path.

§æºÁäzÁå «§ÄzsÁ,ÀiªÉðÃ,Àé,Àé,ÁÜ£ÀxªÁ¹£ÀB |
 xVÀå¹zÁP"sÀªAAvÉåÃªÀ¥Àæ,ÁzÁvÀgÀªÉÄÄ±ÁégÁvî
Brahmādyā vibudhāssarvē svasvasthānanivāsinaḥ |
Nityasiddhā bhavarṁtyēva prasādātpāramēśhvarāt

7

Translation: *pāramēśhvarāt prasādāt ēva*=from prasāda of Śhiva, *Brahmādyā sarvē vibudhāḥ* = Brahma and other divines, *svasvasthānanivāsinaḥ*=their status, *Nitya siddhā*= nityasiddhas, *bhavarṁtya*= is there.

Explanation: The blessing of Paraśhiva is the greatest. With his blessings Brahma and other divines have achieved their status. The power to create, exist and absorb this world is secured from Paraśhiva. It came in the form of

Śhivaprasāda. Their life is free from karma. They are considered as siddhas (accomplished).

¥Àæ,ÁzÉÃ ±ÁÁ¨sÀ³ÉÃ ¹zÉþÃ ¥ÀgÀ³ÀiÁÉÀAzÀPÁgÀuÉÃ
|
,À³ÀðA ²³À³ÀÄAiÀÄA «±ÀÉA zÀÈ±ÀävÉÃ ÉÁvÀæ
,ÁA±ÀAiÀÄB

*Prasādē śhāmbhavē siddhē paramānaṁdakāraṇē |
Sarvaṁ śhivamayaṁ viśhvaṁ dṛuśhyatē nātra saṁśhayaḥ 8*

Translation: *paramānaṁdakāraṇē* = gives immense happiness, *śhāmbhavē Prasādē siddhē* = gets Śhiva prasāda, *Sarvaṁ viśhvaṁ* = the whole world, *śhivamayaṁ dṛuśhyatē*= looks as Śhiva, *nātra saṁśhayaḥ* = there is no doubt in this.

Explanation: With Śhivaprasāda jīva has no duality of mind. He is in peace without any disturbances. He does not experience sadness He is in the shadow of Śhiva. He looks everything as forms of Śhiva. The following verse says:

¨sÉÆÃPÁÛ ¨sÉÆÃUÀ³A ¥ÉæÃgÀ-ÄvÁ
¨sÉÆÃUÉÆÃ¥ÀPÁgÀuÁx ZÀ|
,À³ÀðA ²³À³ÀÄAiÀÄA ¨sÁw ¥Àæ,ÁzÁvĩ
¥ÀgÀ³ÉÃ±ÀégÁvĩ ||

*Bhōktā bhōgyaṁ prērayitā bhōgōpakaraṇāni ca |
Sarvaṁ śhivamayaṁ bhāti prasādāt paramēśhvarāt ||*

There is no craving for bhōktā, bhōgya, and other things. He thinks everything is from Śhiva. They are all Śhivaprasāda. The greatness of Śhivaprasāda explained by Basavaṇṇa in the following vacana.

Sound, touch, form, liquid, smell,
Sense organs and others, went towards liṁga
Pleasure, sadness and happiness that came
Walked towards liṁga as they are offered

After pañcabhūtas, senses and everything else becomes one with liṅga there is nothing left except Paraśhiva. Jīva offers them to liṅga and enjoys them as one with liṅga.

*Saṁsāracakra nirvāhanimittam karma kēvalam |
Prasādēna vinā śhaṁbhōrna kasyāpi nivartatē*

Translation: *Saṃsāra cakra nirvāha* = for movement of the wheel *saṃsāra*, *kēvalam nimittam* = prime reason, *karma* = karma, *śhaṃbhō* = Śhiva, *Prasādēna vinā* = *except* *prasāda*, *kasyāpi* = others, *na nivartatē* = cannot remove.

§°ÄÄ£ÁsvÀæ QªÄÄÄPÉÛÃ£À £Á¹Û £Á¹Û
dUÀvÀæAiÉÄÃ |

Bahunāstra kimuktēna nāsti nāsti jagatrayē |

10

454

and, *adhikarṁ* = more, *jagatrayē* = in the whole world, *nāsti* *nāsti* = does not exist.

Explanation: In the entire three worlds there is nothing equivalent or greater than the prasāda of Śhiva. Śhivaprasāda transforms a devotee into Śhiva. He acquires divine knowledge. He is wise. He is peaceful for all times. He does not get angry. He unites with Śhiva.

²ªÀ¥Àæ,ÁzÉÃ,Àw AiÉÆÃUÀ¨sÁf
 ,ÀªÀðA ²ªÉÉPÁvÀävÀAiÀiÁ «¨sÁw |
 ,ÁéPÀªÀÀðªÀÄPÀÛ²êªÀ¨sÁ«vÁvÄä
 ,À ¥Áæt°AVÃw ½UÀzÀävÉÃs,Ë

Śhivaprasādē sati yōgabhāji
Sarvaṁ śhivaikātmatayā vibhāti |
Svakarmamuktaśhśhivabhāvitātmā
Sa prāṇalīṁgīti nigadyatēssau

11

Translation: *yōgabhāji* = that gives śhivayōga, *Śhivaprasādē sati* = from the Śhiva prasāda, *Sarvaṁ* = everything, *śhivaikātmatayā* = as Śhiva, *vibhāti* = shows, *Svakarma muktaśh* = free from karma, *śhivabhāvitātmā* = with feeling 'I am Śhiva', *asau* = prasādi, *Sa prāṇalīṁgīti* = is called as prāṇalīṁgi, *gīyatē* = is said.

Explanation: The prasāda of Śhiva erases all feelings of duality that exists in mind. Devotee now has a new vision of God. With this view he is naijaprasādi. The entire world now appears as the abode of Śhiva. All things in this world are the property of Śhiva. His feelings becomes of Śhiva feelings. He is now a prāṇalīṁgi.

Prāṇalīṅgi sthala

The one who reached the state of Prasādi gets prasāda of Śhivalīṅga. That person is now becomes Prāṇalīṅgi and worships Jaṁgama līṅga.

Agastya says

“sĀPÉÆŪĀ°ÀiÁ°ÉĀ±ÀégÀ±ÉÑĀw ¥Àæ,ÁçĀw
ṣ“ÉÆĀçüvÀB |

KPÀ K°À PÀxÀB ZÉÊµÀ ¥Áæt°AVĀw PÀxÀåvÉĀ

Bhaktō māhēśhvaraśhcēti prasādīti nibōdhitah |

Ēka ēva katham caisha prāṇalīṅgīti kathyatē

1

Translation: *Bhaktah* = bhakta, *māhēśhvaraḥ iti* = is Māhēśhvara, *ca* = also, *prasādīti iti* = is prasādi, *nibōdhitah* = has been said, *Ēka ēva ēśhaḥ* = only this person, *prāṇalīṅgi īti* = is prāṇalīṅgi, *katham kathyatē* = how it can be said.

Explanation: I have learnt bhakta reaching different sthalas. Now, how did he become a prāṇalīṅgi? What are the things make him a prāṇalīṅgi? After worshipping ācāra līṅga, guru līṅga and Śhiva līṅga how does he worship jaṁgama līṅga? These questions are posed by Agastya.

Rēṇuka says

“sĀPÉÆŪĀ°ÀiÁ°ÉĀ±ÀégÀ±ÉÑöÊ°À ¥Àæ,ÁçĀw ZÀ
QĀwōvÀB |

PÀ°ĀĀō¥ÁæzsÁ£ÀåAiÉÆĀUÉĀ£À

eÁŌ£ÀAiÉÆĀUÉÆĀs,Å PÀxÀåvÉĀ

Bhaktō māhēśhvaraśhcaiva prasādīti ca kīrtitah |

Karmaprādhānyayōgēna jñānayōgōssya kathyatē

2

Translation: *Karma prādhānya yōgēna* = from the association of action, *Bhaktō māhēśhvaraśhaiva prasādīti* = this bhakta is Māhēśhvara and prasādi, *kīrtitaḥ* = has been said, *asya* = that prāṇalīṃgi, *jñānayōgō kathyatē* = has been said in jñāna yōga.

Explanation: Action is predominant in the three states Bhakta, Māhēśhvara, and Prasādi. Knowledge is hidden and it is not explicit. When prasādi becomes prāṇalīṃgi action is implicit and knowledge increases and becomes explicit. The knowledge aikya states in śharaṇa reaches its peak. Finally it is absorbed in līṃga attaining unity with Śhiva. That knowledge is earned by prāṇalīṃgi. He worships Jām̐gama līṃga for this reason.

°AUÀÀ azÁvÀäPÀÀ §æ°Ää vÀZÀÒQÛB ¥ÁætġÀÆ|tÃÃ

|
vÀZÀÆæ¥À°AUÀ«eÁÕṛÃ ¥Áæt°AVÃw PÀxÀävÉÃ

Līṃgaṃ cidātmakaṃ brahma tacchaktiḥ prāṇarūpiṇī |
Tadrūpalīṃgavijñānī prāṇalīṃgīti kathyatē

3

Translation: *cidātmakaṃ* = having form of cidrūpa, *brahma* = Brahma, *Līṃgaṃ* = līṃga, *tat śhaktiḥ* = His power, *prāṇarūpiṇī* = form of prāṇa, *Tadrūpa* = that (form of Śhiva and Śhakti), *līṃgavijñānī* = experienced līṃga, *prāṇalīṃgī* = as prāṇalīṃgi, *iti kathyatē* = has been said.

Explanation: Virāgama says:

„ÀÀðvÀvÀÛ÷éÀÄÄAiÀÄB ¥ÁætB
„ÀÀðeÁÕÆÀÀÄÄAiÀÄB ²ÀB|
CÈÄAiÉÆÄAiÉÆðÃUÀ³ÉÄÄ³ÉÊvÀvÁàçt°AUÀ«Ä°É
ÆÃZÀävÉÃ ||

Sarvatattvamayaḥ prāṇaḥ sarvajñānamayaḥ śhivaḥ |
Anayōryōgamēvaitatprāṇlīṃgamihōcyatē||

Prāṇa includes all philosophies. Śhiva has all the knowledge. The union of these two is prāṇalīṃga.

Parabrahma Paraśhiva is liṁga. Māye has many names and reasons for all philosophies. She is Prāṇarūpiṇi. She is responsible for the creation of this world, its existence and its destruction. Śhiva is in the form of liṁga. They are inseparable. Prāṇaliṁgi is the one with this knowledge.

Lamp is for light; lamp supports light. Similarly, Paraśhiva is for śhakti. Śhiva supports Śhakti. They are inseparable. From their union formed all lives like the waves in an ocean. For waves the ocean is prāṇaliṁga. Prāṇaliṁgi is the one with this true knowledge.

Another explanation of Prāṇaliṁga is: the top part of liṁga is Paraśhiva and the base of liṁga is Prāṇaśhakti. But, Paraśhiva is beyond the limits of nāda, birṇdu and kale. Then how is it possible for Prāṇaśhakti to become the base? The answer is given in the following verse from Atmaprabōdhōpaniṣhat 5-6. It says:

PÀÆI,ÀÜZÉÄvÀÆÉÆÄs°ÀA ¶¶|çAiÀÄZsÁªAiÁ°ÀA
C¥ÀævÀPÉÆÖðÄÄs°ÀA
KPÉÆÄs°ÀA C«PÀ`ÉÆÄs°ÀA
¤ªÄÄð®¤ªÁðtªÄÄÆwðgÉÄÄs°ÀA |
¤gªªÄAiÄÄÉÇÄs°ÀA CeÉÆÄs°ÀA
PÉÄªÀ®,ÀÆÁävÀæ,ÁgÀ`sÀÆvÉÆÄs°ÀA ||

*Kūṭasthacētanōshaṁ niṣhkriyadhāmāhaṁ apratarkyōshaṁ
Ēkōshaṁ avikalōshaṁ nirmalanirvāṇmūrtirēvāshaṁ |
Niravayavōshaṁ ajōshaṁ kēvalasanmātrasārabhūtōshaṁ ||*

‘Saying I am the soul, pure, without impurities, in the true form, etc’ is Prāṇaśhakti. The Prāṇaśhakti is like Paraśhiva. She is with knowledge. She can be the base for liṁga. The union (top and bottom) is Prāṇaliṁga. The one with this knowledge is prāṇaliṁgi.

¥Áæt°AV,ÀÜ®A ZÉÊvÀvÀàAZÀ,ÀÜ®,ÀªÄÄ¤évÀªÄiï |
¥Áæt°AV,ÀÜ®A ZÁzË ¥Áæt°AUÁZÀðÆÀ vÀvÀB
Prāṇaliṁgishthalaṁ caitatparṁcasthalasamanvitam |

Prāṇalīmgiṣṭhalaṁ cādav prāṇalīmḡārcanaṁ tataḥ 4

²³ÀÀiÉÆÄUÀ,À³ÀiÁçü±ÀÑ vÀvÉÆÄ °AUÀḡd,ÀÜ®A |
CAUÀ°AUÀ,ÀÜ®A ZÁxÀ PÀæ³ÀiÁzÉÄµÁA
©üzÉÆÄZÀåvÉÄ Śhivayōgasamādhishca tatō
līmḡanijasthalaṁ |
Aṁḡalīmḡasthalaṁ cātha kramādēśhām bhidōcyatē 5

Translation: *Prāṇalīmgiṣṭhalaṁ* = Prāṇalīmgi sthala, *caitat pañcasthal* = five, *samanvitam* = divisions, *Prāṇalīmgi sthalaṁ* = prāṇalīmgi sthala, *cā* = and, *dav* = second, *prāṇalīmḡārcana* = Prāṇalīmḡārcana, *tataḥ* = three, *Śhivayōga samādhī* = śhivayōgi samādhī sthala, *ca* = and, *līmḡanijasthalaṁ* = līmḡa nija sthala, *ca* = and, *Aṁḡalīmḡa sthalaṁ* = aṁḡa līmḡa sthala, *kramādēśhām* = in this order, *bhidōcyatē* = will explain.

Explanation: This state has five sub sthalas. They are Prāṇalīmgi sthala, Prāṇalīmḡārcana sthala, Śhivayōgi sthala, Līmḡanija sthala, and Aṁḡa sthala. Each of these is explained in detail.

1 Prāṇalīṅgi sthala

¥Áæu¥Á£À,À³ÀiÁWÁvÁvÀìAzÀ³ÀÄzsÁåzÀåzÀÄwÜvÀ
A |

¥Áæt°AUÀÀ vÀzÁSÁvÀÀ ¥Áæu¥Á£À³À³gÉÆÄÇü©ÜB

Prāṇāpānasamāghātātkaṁdamadhyādyadutthitaṁ |

Prāṇalīṅgaṁ tadākhyātaṁ prāṇāpānanirōdhibhiḥ

6

Translation: *Prāṇāpāna* = Prāṇa apāna, *samāghātāt* = from their union, *kaṁdamadhyād* = in the space of naval, *yat*= whivh ever light, *uditāṁ* = sprouts, *tat* = that, *Prāṇalīṅgaṁ* = is prāṇalīṅga, *prāṇāpāna nirōdhibhiḥ*= Yōgis performing prāṇayāmas, *ākhyātaṁ* = has been said.

Explanation: The following verse is from Katōpaniṣhat 2-2-3. This section is described according to those yōgis that check prāṇa and apāna (inhale and exhale):

HzsÀðéA ¥Áæt³ÀÄÆÀ³AiÀÄvÀå¥Á£ÀÀ

¥ÁævÀåUÀZÀÒw |

³ÀÄzsÉåÄ ³À³ÀÄÆÀ³ÀiÁ¹ÆÀÀ «±ÉÉzÉÄ³Á

G¥Á,ÀvÉÄ ||

Ūrdhvaṁ prāṇamunnayatyapānaṁ pratyagacchati |

Madhyē vāmanamāsīnaṁ viśhvēdēvā upāsātē ||

God (soul) stays in the heart in the form of vāmana (one of four śhaiva concepts). With his closeness prāṇa travels up; apāna travels down. All divines worship vāmana. The performer stops both prāṇa that is traveling towards north and apāna traveling towards south in ādāra cakra. This makes inner body pure and shows the hidden prāṇa. It is Prāṇalīṅga and the one who sees and experiences is a prāṇalīṅgi.

People that practice hatayōga wrongly thinks nāda bīṁdu as prāṇalīṅga and worships them. They cannot view the truth. What they worship is really not true ātma. It is

the light that they see on their way towards ātma. They should not stop there. In the words of Basavaṇṇa:

Liṁga shown by guru is in heart
Saying learnt from yōga is betrayal
Saying learnt with help of Iḍā piṁgaḷa suṣhumnā
Kūḍalasaraṅgama may cut off your nose.

Guru shows Śhiva as the light at the end of nāda biṁdu. It cannot be learnt through the difference of Iḍa, piṁgaḷā, and suṣhumna pulses. This is the reason why śhivayōgis do not say that hatayōga is not a complete yōga. By the strength of prāṇayāma (breathing) the performer has to progress towards the visible god that supports nāda biṁdu. He should view the god that stays always in his heart. That performer is truly a prāṇalīṁgi. He is the one that unites his prāṇa with the liṁga that stays in his heart.

¥ÄæuÉÆÄ AiÄÄvÄæ®AiÄÄÄ AiÄiÄw ``sÄ,ÄlgÉÄ
vÄÄ»£ÄÄ AiÄÄxÄ |
vÄvÄàçt°AUÄ³ÄÄÄçÝµÄÖA vÄzÁpjÄ ,ÄävÄÛzÁPÀÈwB
Prāṇō yatra layaṁ yāti bhāskarē tuhinaṁ yathā |
Tatprāṇalīṁgamuddiṣṭaṁ taddhārī syāttadākṛutiḥ 7

Translation: *yatra tuhinaṁ* = fog, *bhāskarē* = in sun, *yathā layaṁ yāti* = how it melts away, *Prāṇaḥ* = prāṇa, *Yatra* = where, *layaṁ yāti* = disappears, *Tat* = that, *prāṇalīṁgam uddiṣṭaṁ* = said as prāṇalīṁga, *taddhārī* = one who wears it, *syāt* = becomes, *tadākṛutiḥ* = that form,

Explanation: Fog disappears with the sunrise and mixes with light. Similarly the prāṇa of the performer unites with the light of god. It is the true achievement of the performer. With that his heart, mind unites with god. His experience is one of the greatest. He is the prāṇalīṁgi.

eÄÖæ£ÄÄ AiÉÆÄÛÄAiÄÄÄPÄÛÉ³ÄÄÄvÄB ,ÄÄàgÄw
çÄ¥Ä³Ävī |

azÁPÁgÀÀ ¥ÀgÀÀ §æºÀä °AUÀªÀÄeÉÖöÊÉÀð
¨sÁªÀävÉÃ

Jñāninām yōgayuktānāmarītaḥ sphurati dīpavat |
Cidākāraṁ paraṁ brahma liṅgamajñēna bhāvyatē 8

Translation: *Jñāninām* = those with Śhiva knowledge, *yōgayuktānām* = with śhivayōgis, *arītaḥ* = in their heart, *Cidākāraṁ* = form of cit, *paraṁ brahma liṅgam* = Parabrahma liṅga, *dīpavat* = like a lamp, *sphurati* = glows, *ajñēḥ* = from ignorant's, *na bhāvyatē* = cannot understand.

Explanation: There is no boundary for god. This vacana of Basavaṇṇa explains His vastness:

You are wide as this world,
You are wide as sky, wider than these
Your feet beyond the deepest of the deep
Your head is beyond the universe
You are beyond the reach of consciousness
You cannot be seen or perceived,
You are the one and only one
Kūḍala Saṁgamadēvaiya
You become small for coming to my palm.

God is in the entire world. He is in the hearts of all lives. He glows everywhere but many cannot recognize Him. Yōgis with pure heart, mind with clear inner eyes can see the light of god. But ignorant's cannot see him because of smoke screen in front of their eyes. Basavaṇṇa says how god can be seen in this vacana..

With pride in mind how can liṅga come?
Without giving in to pride make body to liṅga
Kūḍala Saṁgamadēva
Is closer for those without pride.

When there is no pride and with the knowledge of god, god appears himself for devotee to see and to experience.

CAvÀB'ÜvÀÀ ¥ÀgÀÀ °AUÀÀ eÉÆåÃwgÀÆ¥ÀÀ

²āÁvÀäPÀāÀiī |

«°ÁAiÀÄ ¨°Áā°AUÀ,ÁÜ «āÄÄÆqsÁ Ew QÃwõvÁB

Ar̥ṭaḥsthitar̥ṇ param̥ liṁgar̥ṇ jyōtirūpar̥ṇ śhivātmakam |

Vihāya bāhyaliṁgasthā vimūḍhā iti kīrtitāḥ

9

Translation: *Ar̥ṭaḥsthitar̥ṇ* = above, *jyōtirūpar̥ṇ* = in the form of light, *śhivātmakam* = in the form of Śhivaliṁga, *param̥ liṁgar̥ṇ* = perabrahma liṁga, *Vihāya* = leaving, *bāhyaliṁgasthā* = seekers of other liṁgas, *vimūḍhā iti kīrtitāḥ* = said to be ignorant.

Explanation: Sitting alone in a quiet place to examine inside of our body, it is possible to grasp the work of our mind and knowledge. By going beyond the limits of mind and knowledge it is possible to see the light of light. Trying to learn the origin of that light realizes the knowledge of Ar̥ṭar̥ṇliṁga. Prāṇaliṁgi is the one who worships that liṁga. Without this knowledge and xperience worship of liṁga outside the body is of no use. Such persons are Vimūḍas. The performer requires the support of liṁga outside his body. But his endeavor should not cease there.

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

The above is explained the following way. Parents cannot experience happiness without a child being born. They experience happiness when they see their child. Similarly, the performer is extremely happy on seeing liṁga in his heart. This is possible with the help of guru. Guru gives liṁga with instructions that brings happiness to the performer. He should not stop there. He should pursue his worship with the help of Iṣṭṭaliṁga towards the liṁga that is inside of his body. The deeper he gets in his endeavor he experiences enormous happiness with prāṇaliṁga. Everyday he continues to experience this happiness.

The Am̐tarlīṁga can also be made as the līṁga outside the body. To experience immense happiness the performer travels inside the body through Iṣṭālīṁga. It has become an art. A singer sings from his heart. The music that he hears outside his body makes him to go deep. With this experience he forgets himself and sings with emotion and with full happiness. Similar is the worship of Am̐tarlīṁga. The performer worships the light of light that he sees in his body and merges in it with immense happiness. Even with body is close to Iṣṭālīṁga happiness is not possible with a wandering mind. The happiness that comes from such association is like the happiness from a paid girl. Gain from such worship is of no use. Basavaṇṇa beautifully puts this idea in this vacana.

Like a paid girl touches body not heart
 Prostitute embraces body not with heart
 Not knowing this ignorant
 How can they know happy?
 Kūḍalasaṁgamadēvā

We should worship līṁga that is inside our body. Worship of līṁga outside the body is like a prostitute that touches our body but not our heart. Pot may be clean outside but what about inside? If it is not clean inside, things that are inside cannot be touched. Similarly there is no benefit for the worship outside until the mind is clean without impurities.

„ÄA«°èAUÀ¥ÄgÁ³ÄÄ²ðŒ ¨Á°Aâ³A,ÄÄÜ ¥ÄgÁYÄäRB |
 AiÄÄ,ÄizÁ ³ÄvÄðvÉÄ AiÉÆÄVÄ ¥Äæt°AVÄ „Ä GZÄâvÉÄ
Saṁvillīṁgaparāmarśhī bāhyavastu parāñmukhaḥ |
Yassadā vartatē yōgī prāṇalīṁgī sa ucyatē 10

Translation: *bāhyavastu parāñmukhaḥ* = freeing from outside things, *Saṁvillīṁga* = cidrūpa prāṇalīṁga, *parāmarśhī* = thinking, *Ya yōgī sadā vartatē* = yōgi that

stays always, *sa* = that person, *prāṇalīmgi ucyatē*= is called as *prāṇalīmgi*.

Explanation: The power to body is from *jñānaśakti* (knowledge). It is called *Amṛtasthālīmga*. It provides power to the body to function. The power encompasses the entire body. It is complete in all respect and excites the body to function. Without the use of the outside things *prāṇalīmgi* worships with his characteristics things and receives blessings in the form of happiness.

᳚ĀiĀAiĀiĀ«PÀ®àdA «±ĀÉA °ÉĀĀiĀĀA ,ĀAaAvĀā
᳚vĀā±ĀB |
azĀÉĀAzĀ᳚ĀĀAiÉĀĀ °AUÉĀ «°ĀÉĀB ᳚Āæt°AUĀ᳚ĀÉĀ
Māyāvikalpajam viśhvam hēyam samcītya nityaśhaḥ |
Cidānamdamayē līmḡē vilīnaḥ prāṇalīmḡavān 11

Translation: *viśhvam* = the world, *Māyāvikalpajam* = appeared from *māya*, *hēyam* = not true, *samcītya* = having learnt, *nityaśhaḥ* = always, *Cidānamdamayē līmḡē* = in formless *līmga*, *vilīnaḥ* = merged, *prāṇalīmḡavān*= is with *prāṇalīmga*.

Explanation: The world is from *māya* (illusion). It looks very attractive and brings happiness. It brings sadness also. It makes us to see false as true. This is due to desires and greed. It provides happiness that is not there. It makes people to depend on illusory things. This makes them ignorant. This is the reason to disregard the illusory world and things that bonds with *saṁsāra*. The worshipper avoids the influence of *māya* to continue his journey with prayers. He submits himself completely to *Paraśhiva*,

,ĀvĀŪ ᳚Āæt᳚ĀĀ-ĀĀ ±ĀQŪB ,ĀzĀÉæ᳚ĀA
᳚Āæt°AUĀPĀ᳚Āi |
vĀvĀi᳚ĀĀgĀ,Āā «eĀŌÉĀvĀāçt°AVĀw PĀvĀāvÉĀ
Sattā prāṇamayī śaktiḥ sadrūpaṁ prāṇalīmḡakam |
Tatsāmarasya vijñānātprāṇalīmḡīti katyatē 12

Translation: *Sattā* = form of natural feelings, *prāṇamayī śhaktiḥ* = the power of śhakti, *sadrūpaḥ* = the feelings, *prāṇalīṅgakam* = prāṇalīṅga, *Tatsāmarasya* = their union, *vijñānāt* = from experience, *prāṇalīṅgīti katyatē* = is said to be prāṇalīṅgi.

Explanation: Sadrūpa (true form) is prāṇalīṅga and its' feeling is śhakti (the power). The union of these two is Śhiva and Śhakti.

Fire and its power to burn are inseparable. Similarly, Śhiva is the fire and Śhakti is the burning characteristics of fire. They are inseparable, true, and everlasting. Śhiva is līṅga and the eternal feeling is Śhakti. Śhakti is the base of līṅga and the top is Śhiva. Līṅga is for the worship of both Śhiva and Śhakti. Prāṇalīṅgi worships Śhiva and Śhakti and enjoys eternal happiness.

2 Prāṇalīṃgārcana sthala

C®EQPæAÖ£À¹zÉpöÊeÄÖð£À°AUÀÀ vÀÄ
 ``sÁªÀAiÉÄÃvi |
 vÀvÀæZÀð « «zÀ PÁAiÀÄð ²ÄWÀæ«ÄµÀÖ_Àà
 ¹zÀpAiÉÄÃ ||

*Alaukikajñānasiddhairjñānalīṅgam tu bhāvayēt
Tatrārca vīdā kārya śhīghramishtasya siddhayē*

The above verse is from Vasiṣṭha ukti. For acquiring knowledge of Paraśhiva and to gain eternal happiness Prāṇaliṅga is worshiped. It says that Prāṇaliṅga is worshiped in various ways. This section describes ways to worship prāṇaliṅga.

CavÀUÀðvÀÀ azÁPÁgÀÀ °AUÀÀ ²àÀàÄÄAiÀÄÄ
 ¥ÀgÀàÀiï |
 ¥ÀÇdävÉÄ ``sÁàÀ¥ÀÅµÉàÖÊ AiÀÄðvÀàçt°AUÁZÀðÆÀÀ »
 vÀvi

Āmtargataṃ cidākāraṃ liṅgaṃ śhivamayam param |
Pūjyate bhāvapushpai ryatprānalīṅgārcanaṃ hi tat 1

Translation: *Ar̥mtargataṁ* = inside the heart, *cidākāraṁ* = in the form of cid, *param* = sacred, *śhivamayaraṁ liṁgaṁ* = Śhivaliṁga, *yat* = which, *bhāvapuṣhpaiḥ* = flowers of feelings, *Pūjyatē* = worshiped, *tat hi* = that is, *prāṇaliṁgārcanaṁ* = is the worship of Prāṇaliṁga.

Explanation: The heart is the temple for all encompassing God. He has all the knowledge. Like a lamp that sheds light through many obstacles, he shines in all things of this world. Everything functions in His shadow. He is Prāṇaliṅga and there is nothing equal to or above this liṅga.

Prāṇalīngi views and worships such a līṅga. He does not carry outside things for his worship. He converts

his feelings as things for his worship. The following vacana of Cennabasavaṇṇa describes the way to worship inner liṅga with one's own feelings.

Why feelings when bathed with clear mind?
Is it a canvas to decorate with flowers and designs?
They see, these see
They are friends of feelings, they are mutilates
Do not know inner feelings, How can they have liṅga
If learnt with equality and without pride
That itself is liṅga worship
Kūḍalacennasarṅgaiya is all learned.

Prāṇaliṅgi learns the truth about the liṅga that is inside and outside of body. He disregards all his affection towards the body and unites with liṅga. Water sprouts due to his ecstatic state. It is used for bathing liṅga. His heart and mind are offered as flowers. Such worships make the entire body as the body of liṅga. This is the secret of liṅga worship. All other types of worships are nothing but the worship of inanimate pictures. They do not have any meaning or give any results. They cannot purify the heart and mind. To receive the grace of Paraśhiva, he is worshiped with full of feelings and undistorted mind. The next two verses describe the way to worship.

CAvÀB ¥ÀªÀ£À,ÀA,ÀàöÈµÉÖÃ
¸Ä,ÀÆPÄë÷äA\$gÀ±ÉÆÃ©üvÉÃ |
ªÄÆzsÀð£Àå ZAAzÀæ«UÀ®vÄÄìzsÁ,ÉÃPÁw²ÃvÀ`ÉÃ

Ar̥ṇtaḥ pavanasar̥ṇspruṣhtē susūksh̥mām̐barāśhōbhītē |
Mūrdhanyacar̥ṇdra vīgāḷatsudhāsēkātīśhītālē 2

§zÉpÄAçæAiÄÄ£ÀªAzÁégÉÃ ``ÉÆÃzsÀçÃ¥ÉÃ
ºÀÈzÁ®AiÉÄÃ |
¥AzÄä!ÃöÉÃ,ÀªAiÁ¹Ã£ÀA a°èAUÀA ²ªÀ«UÀæºÀA

“sÁÀ-ÄvÁé ,ÄzÁPÁ®A ¥ÀÇdAiÉÄÄzÁâ±À±À,ÄÄÜ©ÜB
Baddhēmdriyanavadvārē bōdhadīpē hṛudālayē |
Padma pīthē samāsīnarṁ cillīṅgarṁ śhivavīgraham
Bhāvayitvā sadākālarṁ pūjayēdbhāvavastubhiḥ 3

Translation: *Amṭaḥ* = Inside, *Pavana*
samspruṣṭē= spread from *prāṇa vāyu* (air),
susūkṣhmāmbara śhōbhitē = Decorated by sky, *Mūrdhanya*
 = in the *Brahmaramdra*, *cadra vīgalat* = Shows from moon,
sudhā sēkāti śhītalē= from the cold rays, *Baddha imdriya*
navadvārē= controls the nine sense organs, *bōdhadīpē* =
 illuminating, *hṛudālayē*= temple of heart, *Padma pīthē* =
 padma seat, *samāsīnarṁ*= permanent, *śhivavīgraham*= form
 of Śhiva, *cillīṅgarṁ* = līṅga, *Bhāvayitvā* = thought,
bhāvavastubhiḥ= with things of his thoughts, *sadākālarṁ* =
 always, *pūjayēd*= worship.

Explanation: The above two verses describe the
 place for the worship of Prāṇalīṅga. The best place for
 worship is the heart. Many sages have agreed on this.
 Carṇḍōpaniṣhat 8-1-1 says:

CxÀ AiÄÄÇzÄÄ C¹ä£i §æ°Ää¥ÄÄgÉÄ zÄ°ÄgÄÄ
 ¥ÄÄÄqÄjÄPÄÄ ±ÉÄ±Ää zÄ°ÄgÉÄs¹ä£i
 CAvÄgÄPÄ±ÄB, vÄ¹ä£i AiÄÄzÄAvÄB
 vÄvi C£ÉÉÄµÄÖ±ÄÄA, vÄzÄé±Ä «feÄÖ¹vÄ±ÄÄA Ew
Atha yadidarṁ asmin brahmapurē daharam
Puṁḍarīkarṁ vēsma daharēsmīn
Amṭarākāśhaḥ, tasmin yadamṭaḥ
Tat anvēṣṭavyarṁ, tadvāva vijijñāsītavyarṁ iti

The body is called brahmapura (abode of Brahma).
 It has a beautiful throne in the form of heart. The source of
 power glows there. It is to be examined and experienced to
 gain its knowledge.

‘A U Ma’ these three letters of ‘Öm’ and the three
 regions sun, moon and fire are included in body. The body
 has the heart in the shape of a lotus flower. It is called

Brahmapura because it assists in gaining the knowledge of Brahma. The heart has eight petals outside and four inside.

AiÄÄczÄÄ ,ÁµÄÖzÄ®A ¥ÉÇæÃPÀÛA
 vÄzÉÃªÄ ºÄÄÈzÄAiÄÄ,ÄÛzÁvÄä ,ÄÜ£ÄÄ
 vÄaÖªÄUÉÃªÄ vÄvÄÆªÄÄðVjB
 vÄ£ÄªºÄZÄPÄæA «ÇP

Yadidamsāshtadalam prōktaṁ
Tadēva hṛdayastadātma stānaṁ
Tacchivagēhaṁ tatpūrvagiriḥ tanmahācakrṁ viddhi

The above verse is from Śhruti. It says the eight petals lotus in the body is the heart. It is the place of ātma. It is the abode of Śhiva. It is Pūrva giri (east mountain). It has the greatest power.

ºÄÄÈzÄAiÄÄA AiÄÄ£ÄªAiÄiÄ ¥ÉÇæÃPÀÛA,
 vÄzÉÃªÄ ¥ÄgÄªÄÄ,ÄÜ£ÄÄ,
 vÄzÉÃªÄ zÄºÄgÄÄ «zÄÄB

Hṛdayaṁ yanmayā prōktaṁ, Tadēva paramasthānaṁ,
Tadēva daharaṁ viduḥ

The above verse is from Vidyānātha gītā. It says that the heart is the most sacred place. Yōgis call it as Dahara.

£Á¨ÉÄgÄÆzÄéªÄÄzÄB PÄAoÁvī ªÁª¥Äª wµÄ×w
 AiÄÄvÄizÄ|
 vÄ,Äª ªÄÄzÉªÄs¹Û ºÄÈzÄAiÄÄA ,Ä £Á®A
 ¥ÄzÄªPÉÆÄª±Äªvī| |

Nābēūrdvamadaḥ kaṁtāt vyāpya tiṣṭati yatsadā
Tasya madyhēṣṭi hṛdayaṁ sa nālaṁ padmakōśhavaṭ

The above verse is from Śhiva Gīte. It says 'the heart is in the center of the area above naval and below the neck'.

The above verse is from Śhruti. In the lower phase of the heart is called Daharākāśha. Jīvātma resides there.

Direction of petals	Color of petal	Result
East	White	Devotion & religious feelings
Southeast	Red	Sleep and lethargy
South	Black	Anger and jealousy
Southwest	Blue	Cruelty and bad karma
West	Crystal	Playful and sports
Northwest	Māṇikya	Attentive and movement
North	Pīta	Happiness and beauty
Northeast	Vaidūrya	Compassion and donation

There are four petals inside of the lotus flower. They are in order, vivēka (sensible), virāga (detachment), kṣhama (pardon) and mumukṣha (intent student) feelings. When the mind is in the filament (kēsara) of the lotus it results to awaken status; in the ears (kaṁṁike) leads to dream status; in the base (padmaparāga) it is in sleep

status. There are two more status 'turia' (state of pure consciousness) and 'turiātita' (mindless space of consciousness). The latter is also called Ajapōpa saṁhāra.

The worshipper wishes to view and experience liṁga. He travels towards the abode of god both day and night. He travels toward the outside four petals (south, southeast, southwest and west). He develops sleep, lethargy, anger and jealousy, cruelty and playfulness. He travels toward east he develops devotion, happiness, compassion and feelings to donate. These feelings make him happy by forgetting the sadness of being in saṁsāra. He prays God and enters the inner part and views the inner four petals. He has the feelings of vivēka, virāga, kśhama and mumukṣha. These four are sacred feelings. Traveling further he enters the field of knowledge and experiences the knowledge of 'Turiya'. The person with this knowledge is called Arītarvijñāni or the one with inside knowledge. Traveling further he views and experiences the light of lights. He forgets everything and merges with that light. Then there is nothing left except God or 'Bayalu'.

The following vacana of Basavaṇṇa describes Śhiva and he seeks a place in the center of Paraśhiva's heart.

Poisson at neck, ocean at mouth, moon at brow,
Air at nose, fire at eyes, Gaṁge in tress,
Sun at back, eight sides at feet,
Kāma at sex organs, skull, trident, drum in hands;
I do not need these places,
Give the place in the center of heart.

The following verses explains ways to worship Prāṇaliṁga that is inside the body.

ṖÀë³ÀiÁ©üµÉÃṖÀ,À°®A «³ÉÃÉÆÃ
³À,ÀÛç³ÀÄÄZÀãvÉÃ |
,ÀvÀã³ÀiÁ°sÀgÀtA ¥ÉÇæÃṖÀÛA ³ÉÊgÁUÀãA
¥ÀÄµÀà³ÀiÁ°ṖÁ

Kṣhamābhīṣhēkaśalīlāṁ vivēkō vastramucyatē |

Satyamābharaṇaṁ prōktaṁ vairāgyaṁ puṣhpamālikā 4

UÀAzsÀ,ÀiÀiÁÇü,ÀA¥ÀwÛ gÀPÀëvÁ ¤gÀ°ÀAPÀëwB |
±ÀæzÁP zSÀÆ¥ÉÇÃ ¢ÀÀ°ÁeÁÕ£ÀÀ dUÀzÁã¹
¥ÀæÇÃ | PÁ

Garṁdhassamādhisaṁpatti rakṣhatā nirahaṁkṛutiḥ |
Śhraddhā dhūpō mahājñānaṁ jagadbhāsi pradīpikā 5

¨sÁæAw¢ÀÀÆ®¥Àæ¥ÀAZÀ,Àå ¤¢ÉÃzÀåA
vÀ¤¢¢ÉÃzÀ£À¢Àiï |
¢Ài££ÀÀ WÀAmÁ¥Aj,ÀàAzÀ,ÁÛA§Æ®A
«µÀAiÀiÁ¥Àõt¢Àiï

Bhrāṁtimūlaprapaṁcasya nivēdyaṁ tannivēdanam |
Maunaṁ ghaṁtāparispaṁdastāmbūlaṁ viṣhayārpaṇam 6

«µÀAiÀÀ¨sÁæAwgÁ»vÀåA vÀvÀàçzÀQëtPÀ®à£Á |
§ÄzÉPÄ,ÀÛzÁwäPÁ ±ÀQÛ£Àð¢ÀÀ,ÁlgÀQæAiÀiÁ
¢ÀÄvÁ
Viṣhayabhrāṁtirāhityaṁ tatpradakṣhiṇakalpanā |
Buddhēstadātmikā śhaktirnamaskāraḥ kriyā matā 7
K¢ÀÀ «zÉå¨sÁð¢À¥ÀÄµÉàö£gÀÄ¥ÀZÁgÉ£gÀzÀÆ¶vÉ£B
|

¥ÀævÀÄå£ÀÄäR¢ÀÄ£Á ¨sÀÆvÁé
¥ÀÇdAiÉÄÄ°èAUÀ¢ÀiÁAvÀgÀ¢Àiï
Ēvaṁ vidhairbhāvapuṣhpairupacārairadūṣhitaiḥ |
Pratyunmukhamanā bhūtvā pūjayēllimgamāntaram 8

Translation: *Kṣhamā* = pardon, *abhiṣhēka salilaṁ* = water for bathing *liṁga*, *vivēkō* = wisdom, *vastram ucyatē* = clothes, *Satyam* = truth, *ābharaṇaṁ prōktaṁ* = says ornaments, *vairāgyaṁ* = unattached, *puṣhpamālikā* = garland;

Samādhi saṁpatti = calm state, *Garṁdhaḥ* = sandalwood paste, *nirahaṁkṛutiḥ* = no anger, *rakṣhatā* = akṣhate (colored rice), *Śhraddhā* = devotion, *dhūpō* = dūpa

(offering of fragrance), *jagadbhāsi* = glow of world, *mahājñānam* = the greatest knowledge, *pradīpikā* = is the light;

Bhrāntimūla prapañcasya = illusionary world, *nivēdyam* = offering, *tat nivēdanam* = that offering to liṅga, *Mavnam* = silence, *ghaṁṭā parispaṁdah* = sound of bell, *viśhaya arpaṇam* = offering of information, *tāmbūlarāṁ* = *tāmbūla* (offering of fruits and flowers)

Viśhayabhraṁtīrāhityam = free from illusions, *tat* = for that liṅga, *pradakṣiṇakalpanā* = salutation feeling, *Buddhē* = for buddhi or wisdom, *stadātmikā śhaktiḥ* = power in the form of śhakti, *namaskāra kriyā* = salutation, *matā* = known;

Ēvaṁ vidhaiḥ = this type, *upacāraiḥ* = treatments, *adūṣhitaiḥ* = sacred, *bhāvapuṣhpaiḥ* = feelings, *Pratyunmukha manābhūtvā* = looking inside of his body, *āntaram liṅgam* = liṅga that is inside the body or prāṇaliṅga, *pūjayēl* = worship.

Explanation: Things like water, flower, cloth, sandalwood paste and others are required for worship of liṅga outside the body. They are not required for the worship of prāṇaliṅga inside the body. The description of required things follows:

1. *Kṣhamābhīṣhēkasalilam* : Kṣhame (merciful) is the water for bathing liṅga inside the body. Kṣhame is not to be happy or sad when praised or cursed.
2. *Vivēkō vastramucyatē*. Vivēka is the cloth for liṅga. Vivēka is the knowledge about true-false, good-bad, etc.
3. *Satyamābharaṇam*: Satya is decoration for liṅga. Satya is to tell the truth in a truthful way.
4. *Vairāgyam puṣhpamālīkā*: Not to have interests in this or that is vairagya (detachment). It is the garland for liṅga.
5. *Garṁdha samādhi saṁpatti*: Samādhi is fragrance or garṁdha. It is to have undisturbed mind in liṅga.

6. *Niraham̐krutiḥ akṣhatā*: Niraham̐kāra is akṣhate (yellow rice) for liṁga. It is without pride from education, wealth, devotion, power, tapa.
7. *Śhraddhā dhūpō*: Śhradde is dūpa (fragrance) for liṁga. It is the affection for praise of guru and God.
8. *Mahājñānaṁ jagadbhāsi*: The power that lights up both micro and macro world is Brahma. Its knowledge is mahājñāna. It is Niram̐jana.
9. *Bhrām̐timūlaprapaṁcasya nivēdyaṁ tannivēdanam*: Māye is responsible for the illusion of 'I and mine'. Offering the same to liṁga is presentation.
10. *Mavnaṁ ghaṁtā parispaṁdanā*: Sound of bell (ghaṁta) is the offering of mavna. Mavna is silence after discarding all thoughts about the outside world.
11. *Tāmbūlaṁ viṣhayārpaṇam*: Tāmbūla (collection of fruits, betel leaf and betel nuts) is the offering of all triplets like mānasa-vācaka-kāyaka (mind, speech, action).
12. *Viṣhayabhram̐tirāhityaṁ tatpradakṣiṇakalpanā*: Salutations to liṁga is to be free from illusions about wealth, wife, and children.
13. *Buddhēstadātmikā śhakti namaskāra kriyā matā*: Prostrate is to unite with liṁga.

This is the way to worship prāṇaliṁga. This type of worship unites the worshipper with liṁga and there is no knowledge of this world for him. Cennabasavaṇṇa describes it in this vacana:

For an earnest person what use from daily rules?
 For a truthful person what use to talk philosophy?
 For a learned person what use things of worship?
 For a person with pure heart what use from maṁtras?
 For a person with good feelings what use from flowers?
 Kūḍala Cennasaṁgaiya, persons who knows you
 Why desires to be front of you?

The one that worships prāṇalīṅga within his body has no use for things of this world. On seeing prāṇalīṅga he forgets everything including himself and merges with Prāṇalīṅga. This state is called the union of aṅga with līṅga.

3 Śhivayōgasamādhi Sthala

Yōga of sage Patanjala and śhivayōga of Rēṇuka are similar in many ways. Their goals are the same and there are not many differences in their practice. Both of these are compared below.

Yōgasūtra 1-2 says '*yōgaśhchittavṛttinirōdaḥ*'. Against avocation of the soul is Yoga. The soul has three characteristics, namely satva, rajas, and tama. The soul adapts to changes that occur in these three characteristics. Ignorance of the soul is due to importance of tama. This state is called mūḍa. With the importance of rajas, the soul enjoys in gathering information from senses. This type of avocation is called Kṣhipta. With importance of a mixture of satva-rajās the soul is free from gathering information some of the time and other times enjoys collecting information. This is called vikṣhipta. The importance of satva shows as two sacred characteristics in the soul - ēkāgra (undisturbed mind) and nirudda (against affection towards worldly things).

Among the five types of avocation, kṣhipta, vikṣhipta and mūḍa are external; and the other two – ēkāgra and nirudda are the internal occupation of the soul. Yōga is against the external and establishes the internal occupation of the soul.

There are two types of avocations namely external and internal. There are five types of external occupation: Pramāṇa, Viparyaya, Vikalpa, Nidrā, and Smṛti. Dhyāna and Samādhi are internal occupations.

1. **Pramāṇa:** Yōga sūtra 1-7 says '*Pratyakṣha – Anumāna - Āgamāḥ prañāmāni*'. There are three types of Pramāṇa: Pratyakṣha (first hand), Anumāna (suspicious), and Āgamāḥ (from documents). Pratyakṣha pramāṇa is to collect information from senses. Anumāna pramāṇa is to gather information from sources and Āgamāḥ

praṇāmā is to collect information from writings of a close friend.

2. **Viparyaya:** Yōga sūtra 1-8 says '*Viparyayō mithyājñānaṁ atadrūpapraṭhiṣṭarī*'. To gather information about things that is not available from available things. Example: seeing a rope is to think of a snake.
3. **Vikalpa:** Yōga sūtra 1-9 says '*Śhabda jñānupātī vastuśhūnyō vikalpaḥ*'. Vikalpa is the knowledge of sound about things not present. Example: sky, flower
4. **Nidrā:** Yōga sūtra 1-10 says '*Abhāva pratyayālarībanam vṛutti nidrāḥ*'. Nidre is the state of the soul. It is not in the three states: Pramāṇa Viparyaya and Vikalpa.
5. **Smṛti:** Yōga sūtra 1-11 says '*Anubhūta viśhayāsaṁpramōśhaḥ smṛtiḥ*'. Smṛti is to guard against forgetting about things happened in the past.

These five external occupations do not have the ability to grasp God. It is possible only through the internal occupations - dhyāna and samādhi. Dhyana is to concentrate the mind in God without letting the mind wander. Samādhi is to strengthen that concentration in God. Both of these are internal occupations of the soul.

Śhivayōga discards external occupations for the realization of Paraśhiva. The soul unites only when it is in the states of ēkāgra and nirudda. Śhivayōga is the unity of the soul in Paraśhiva.

There are eight states in Patanjala yōga. They are: Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇa, Dhyāna and Samādhi. The last two are the best; the last four are intermediate and all the eight are the lowest. The wandering mind is made to stand still by adopting the appropriate state.

Śhivayōga also has eight states. Siddhalīṁgēśhvara describes them in the following vacana.

Yama, Niyama, Āsana, Prāṇāyāma,
Pratyāhāra, Dhyāna, Dhāraṇa, Samādhi are
The eight types yōga.
They are divided into two parts namely,
The north and the east.
The east has the first five beginning with Yama.
The north has the remaining three.
Their description ...
Joins with the philosophy of Śhiva,
Worship of Śhiva with the above eight yōgas
It is Liṁgāmṛga yōga ...
Mahālīṁga Guru Śhivasiddhēśhvara Prabhuṁvē.

The descriptions of the eight states follow:

1. **Yama:** Yamāmṛga is the worship of liṁga without lies, cruelty, desire for others money and others wife.
2. **Niyama:** Niyamāmṛga is the worship of liṁga wearing vibhūti, rudrākṣhi with steadfast mind and uttering Śhiva maṁtra silently.
3. **Āsana:** There are many types of Āsana (sitting postures): Siddhāasana, Padmāasana, Svastikāasana, etc. Āsanāmṛga is the worship of liṁga sitting in one of the āsanas with steadfast mind and fastening eyes on liṁga.
4. **Prāṇāyāma:** Prāṇāyāmāmṛga is the worship of liṁga regularizing the air that travels in the Iḁa and Piṁgaḁa (nostrils) and made to stay in the center of the heart.
5. **Pratyāhāra:** Pratyāhāra-amṛga is the worship of liṁga by eating minimal food and controlling the senses.
6. **Dhāraṇa:** Dhāraṇāmṛga is the worship of liṁga that is in the heart after establishing in the eyes.

7. **Dhyāna:** Dhyānāṅga is the worship of liṅga after establishing the form of Paraśhiva in the wheels of power-svādhāra, svādhīṣṭhāna, ājñā and brahma.
8. **Samādhi:** Body, soul, organs of work, mind are all precious and important. Prāṇalimṅga tops them all. Samādhi is to unite with Prāṇalimṅga by worshiping prāṇalimṅga with steadfast mind. With unity nothing is left. It is the unity of aṅga with liṅga.
Śhivayōga includes the above eight. Its goal is to let go the pride 'I and mine' prior to uniting with Paraśhiva.

CAvABQæAiAiÁgAvÀ,Áå,Àå
 ¥Áæt°AUÁZÀð£ÀPÀæªÉÄÊB |
 ²ªÁvÀäzsÁå£À,ÀA¥ÀwÛB,ÀªAiÁçüjw PÀxÀåvÉÄ
Ar̥ṇaḥkriyāratasya prāṇalimṅgārcanakramaiḥ |
Śhivātma dhyānasam̐pattiḥ samādhiriti kathyatē 1

Translation: *prāṇalimṅgārcana kramaiḥ* = from the worship of prāṇalimṅga, *Ar̥ṇaḥkriyāratasya* = involved in the internal worship of liṅga, *asya* = that prāṇalimṅgi, *Śhiva atma dhyāna sam̐pattiḥ* = treasur of union of Śhiva and jīva, *samādhiriti* = as śhivayōga samādhi, *kathyatē* = is said.

Explanation: Body, organs of work, knowledge, and soul are all important. Prāṇalimṅga is above all of these. Worship with pure heart and mind to learn prāṇalimṅga., Prāṇalimṅgi In samādhi state is free from the notion that he is different from liṅga. He is one with liṅga. This is śhivayōga.

,ÀªÀðvÀvÉÆÛ÷éÄ¥ÀjUÀvÀA
 ,ÀaÑzÁ£ÀAzÀ¨sÁ,ÀÄgÀªÀii |
 ,Àé¥ÀæPÁ±ÀªÀÄæzÉðÄ±ÀªªÀÄªÁYÁä£À,ÀUÉÆÄZÀgÀª
 Àii
Sarvatattvōparigatam̐ saccidānam̐dabhāsuram |
Svapraḥkāśhamanirdēśhyamavāñmānasagōcaram 2

GṛāiÁRāAiÀiÁ ṁÄÖÁ±ÀPÁÛ÷ṁ Ć|vÀA
 avÀi÷égÉÆÄ×ÁAiÀiÁ |
 °AA,ÀgÀÆ×AA ṁÀgÁvÁäÉAA ,ÉÆÄs°AA`sÁÉÄÆÄ
 `sÁṁAAiÉÄvī |
 vAzÉÄPÄvÁÉÄvÁ¹ÇPB ,ÀṁÀiÁÇÜB ṁÀgÀṁÉÆÄ ṁÄvÀB
Umākhyayā mahāśhaktyā dīpitaṁ citśvarūpāyā |
Haṁsarūpaṁ parātmānaṁ sōśaṁbhāvēna bhāvayēt |
Tadēkatānatāsiddhiḥ samādhiḥ paramō mataḥ

3

Translation: *Sarvatattvō* = for all philosophies, *uparigataṁ* = eminent, *saccidānaṁda bhāsuram* = glows of saccidānaṁda, *Svaprakāśham* = self illuminating, *nirdēśyam* = not possible to grasp, *avāñmā nasagōcaram* = not news for voice and mind, *cit svarūpāyā* = form of cit, *Umākhyayā* = with the name Uma, *mahāśhaktyā* = with great powers, *dīpitaṁ* = illuminating, *Haṁsarūpaṁ parātmānaṁ* = God in the form of swan, *sōśaṁ bhāvēna* = with the feeling of I, *bhāvayēt* = meditated, *Tat* = that Śhiva and jīva, *ēkatānatā siddhiḥ* = to unite as one, *paramō mataḥ* = the highest, *samādhiḥ* = is śhivayōga samādhi.

Explanation: Prāṇalīṁga is part of Paraśhiva. It supports earth and 36 philosophies and glows in them also. So it is most sacred. It is free from impurities; self-illuminating and ever happy. Taittiriyaṇishat 2-4 says, 'Yatō vācō nivartantē aprāpya manasā saha'. It cannot be grasped by mind and talk. It has no name or form. A river that starts from the mountain cannot see the mountain again. Similarly things came from Prāṇalīṁga cannot grasp līṁga due to the association of sūkṣhma body

Prāṇalīṁga cannot be described or seen. Līṁga is beyond the realm of explanations; has no feeling; cannot be separated from the power; eternally inseparable. Prāṇalīṁgi desires to see that Paraśhiva.

Śhivayōgi graduating from the previous 33 sthalas has pure heart and mind. The image in the mirror makes the person to realize himself śhivayōgi learns 'I am Paraśhiva and Paraśhiva is I'. Strengthening of this thought

makes him to unite with Paraśhiva. This state is śhivayōga samādhi.

¥ÀgÀšæ°Àä ¢ÀÄ°Á°AUÀA ¥ÁæuÉÆÃ fÃªÀB

¥ÀæQÅwðvÀB |

vÀzÉÃPÀ`sÁªÀªÀÆÀÆÁvÀìªÀiÁĆü,ÀÛB ¥ÀæQÅwðvÀB

Parabrahma mahāliṅgam prāṇō jīvaḥ prakīrtitaḥ |

Tadēkabhāvamananātsamādhistaḥ prakīrtitaḥ

4

Translation: *mahāliṅgam* = mahāliṅga, *Parabrahma* = is Parabrahma, *prāṇō* = the soul, *jīvaḥ* = is jīva, *prakīrtitaḥ* = is said, *Tat* = between them, *ēka bhāvamananāt* = thinking of unity, *saḥ* = that person, *samādhistaḥ* = anticipates śhivayōga samādhi, *prakīrtitaḥ* = is said.

Explanation: The following verse is from Śhaṁkara śhaṁhita:

¥ÁætgtÀÆ¥À E°ÀfÃªÀ GZÀåvÉÃ °AUÀgÀÆ¥À Ew

±ÀAPÀgÀB ,ÀäöÈvÀB|

AiÀÄ,ÀÛzÉÊPÀª«Äw ¢ÉÃçvÁÆÀAiÉÆÃB

¥Áæt°AUÀ«zÀ,Ë ¢ªÀAiÉÆÃVÃ ||

Prāṇarūpa ihajīva ucyatē liṅgarūpa iti śhaṁkaraḥ smṛtaḥ |

Yastadaikyamiti vēditānayōḥ prāṇaliṅgavidasau śhivayōgī ||

God is the liṅga; jīva is the soul. There is no difference between jīva and God. This relation is known to prāṇaliṅgi. Jīva is full of feelings of 'I' and thinks that he is the body. They make him to experience both sadness and happiness. Jīva due to ignorance thinks that he is different from Paraśhiva. Guru removes the ignorance that obstructs jīvas' thinking. He realizes that he is no different from Paraśhiva. He journeys towards unity with Paraśhiva. The following vacana of Allamaprabhu describes the state of Prāṇaliṅgi:

With ātma's association
No feelings from outside.

With sense organs become of liṁga,
 No knowledge pollution.
 With trikaraṇa* becomes of liṁga
 No past or future doubts.
 Mind becomes liṁgas abode
 No doubts of this and that world.
 Walks with others, talks with others
 Those with mind absorbed in Mahāliṁga.
 Calling those experienced liṁga as of this world
 Jyōtirliṁga that is in the heart laughs, Guhēśhvarā.
 * Three karaṇas are thought, word and deed.

His feelings, walk, talk and all actions are of liṁga.
 In fact he is liṁga.

CAvÀB μÀmī ZÀPÀægÀÆqÁx ¥ÀAPÀeÁx
 æÀÀ" sÁæÀAiÉÄÃvī |
 šæ°Áäç, ÄÜÊÀ"sÀÆvÁx "sÀÆææÀÄzsÁåAvÁx
 æÀÄÆ®vÀB

Aṁtaḥ śhaṭ cakrarūḍhāni paṁkajāni vubhāvayēt |
Brahmādisthānabhūtāni bhrūmadhyāmtāni mūlataḥ 5

"sÀÆææÀÄzsÁåzÀÆzsÀðé"sÁUÉÄ vÀÄ
 ,À°À,ÀæzÀ®æÀÄAšÄdæÀii |
 "sÁæÀAiÉÄÃvÀÜvÀæ «æÀ®A ZÀAzÀæ©AšA
 vÀzÀAvÀgÉÄ

Bhrūmadhyādūrdhva bhāgē tu sahasradalamambujam |
Bhāvayēttatra vimalaṁ caṁdrabimbam tadāmtarē 6

,ÀÆPÀë÷ä gÀAzsÀæA
 «eÁxÄAiÁiÁvÀÜvÉlÖÊ~Á,À¥ÀzÀÄ «zÀÄB |
 vÀvÀæ,ÀÜA "sÁæÀAiÉÄÃZÀÒA"sÀÄA
 ,ÀæÀðPÁgÀtPÁgÀtæÀii

Sūkṣhma raṁdhraṁ vijānīyāttatkailāsapadaṁ viduḥ |
Tatrasthaṁ bhāvayēcchambhuṁ sarvakāraṇakāraṇam 7

Translation: *Brahmādi sthānabhūtāni*= Brahma and other status, *mūlataḥ* = from the source, *bhrūmadhyāmtāni* = in the center of, *Arītaḥ* = difference, *ṣaṭcakrarūḍhāni* = in the six wheels of power, *paṁkajāni* = the lotus flower, *vubhāvayēt*= felt, *Bhrūmadhyā* = from the center, *ūrdhvaḥ*= to the north, *tu sahasra dalam* = thousand petals, *aṁbujam* = lotus flower, *Bhāvayēt*= felt, *tatra* = in that flower, *vimalaṁ* = pure, *caṁdra bīmbariṁ*= Region of moon, *tadāmtarē* = in that, *kailāsa padarīṁ*= place of kailāsa, *Sūkṣma raṁdhrarīṁ* = delicate, *viduḥ* = learned, *ijānīyāttat*= learnt, *Tatrastharīṁ* = In that kailāsa, *sarvakāraṇakāraṇam* = reason for all things, *śharīmbhurīṁ*= God, *bhāvayē* = felt.

Explanation: These three verses have all the ancient Vīraśhaiva philosophies. According to the Vīraśhaiva philosophy the body has six wheels of power (Kriyā, Icce, Jñāna, Ādi, Parā, and Cicakti); six colors or varṇas (Yellow, White, Bluish-red, Green, Blue, and Red); six Gods (Brahma, Viṣṇu, Rudra, Īśhvara, Sadāśhiva, and Mahēśhvara); six devotions (Śhradde, Niṣṭe, Avadā, Ānaṁda, and Samarasa); six liṁgas (Ācāra, Guru, Śhiva, Jaṁgama, Prasāda, Mahāliṁga); six sādākhyas (Sādākhyas are philosophies; karma, kartru, mūrti, amūrta, śhiva and mahā, evolved during the creation of the world); six types of palms (Nirahāṁkāra, Śhucit, Subuddi, Sumanā, Sujñāna, and sadā) and six prasādas (Smell, liquid, form, touch, sound and content). Prāṇaliṁgi worships each of the above six liṁgas staying in the six wheels of power as bhakta, māheśhvara, prasādi, prāṇaliṁgi, śharaṇa, aikya and niṣkala. The description of his worship follows:

1. In our body there is a four-petal wheel at guda or extremities that supports the body. It is also the location for ācāraliṁga. Dressed in yellow; karma sādākhyā; Brahma is the master. He stays here with kriyā (work) śhakti. The performer of śhivayōga sees Brahma and worships ācāraliṁga as prāṇaliṁga. Devotee offers things from his nirahāṁkāra (no pride) palms and receives things of smell

as prasāda. The prasāda purifies all philosophies related to earth. Now he becomes an ardent devotee and is a bhakta.

2. Bhakta travels further and reaches the six-petal svādhiṣṭhāna wheel. This is the position of guruliṅga. Kartru sādākhya; Viṣṇu dressed in white stays here with iccā śhakti. Bhakta with niṣṭhā devotion views Viṣṇu and worships guruliṅga as prāṇaliṅga and offers things from his śhucit (clean) palms with pure heart and receives liquids prasāda. The prasāda purifies all philosophies related to water. Now the bhakta is a mahēśhvara. He turns his attention inwards.

3. Mahēśhvara travels further to reach the ten-petal maṇipūraka wheel. This is the place of śhivaliṅga. Mūrti sādākhya; Rudra dressed in bluish-red stays here with jñāna śhakti. The devotee with great devotion views Rudra and worships śhivaliṅga as prāṇaliṅga and offers things from his subuddi (good knowledge) palms and receives prasāda related to forms. The prasāda purifies all philosophies related to fire. Now the mahēśhvara is a prasādi and turns his attention towards Paraśhiva.

4. Prasādi travels further and reaches the twelve-petal anāhata wheel. It is the place of Jaṁgamaliṅga. Amūrta sādākhya; Īśhvara dressed in green stays here with ādi śhakti. Prasādi with anubhava bhakti with great devotion views Īśhvara and worships Jaṁgamaliṅga as prāṇaliṅga and offers things from his sumana palms and receives prasāda related to touch. The prasāda purifies all philosophies related to air. Now prasādi is a prāṇaliṅgi. His soul is free from all impurities.

5. Prāṇaliṅgi travels further and reaches the sixteen-petal viśhuddi wheel. It is the place of prasādalīṅga. Śhiva sādākhya; Sadāśhiva dressed in blue stays here with parā śhakti. Prāṇaliṅgi with ānamda bhakti with great devotion views Sadāśhiva and worships prasādalīṅga as prāṇaliṅga and offers things from his sujñāna palms and receives prasāda related to sound. The prasāda purifies all philosophies related to sky. Now prāṇaliṅgi becomes a śharaṇa.

6. Śharaṇa travels further and reaches the two-petal agni wheel. It is the place of am̐tarmahālim̐ga. Mahā sādākhya; Mahēśhvara dressed in red stays here with cicakti. Śharaṇa with samarasa bhakti with great devotion views Mahēśhvara and worships mahālim̐ga as prāṇalim̐ga. He offers himself from his sadā palms and receives prasāda that makes him content. He unites with Paraśhiva. The prasāda makes him Paraśhiva.

The above wheels and the Gods are not in the sthūla body. They are in the sūkṣhma body. They are the gateway to salvation and eternal happiness. In spite of reaching the six wheels they do not receive complete salvation.

7. Traveling further reaches the 1000 petals Brahma raṁdra (passage). In the center there is a delicate path. This is the place with free falling ambrosia. It is cicakti (power of equality). It is Prāṇalim̐ga. Prāṇalim̐gi worships with the feeling of 'prāṇalim̐ga is I'.

Some information about yōga: Prāṇalim̐gi Performs rēcaka and pūraka breathing while suppressing mūlādāra wheel with his heels. He prays the region of earth and water located at ādāra and śhvādiṣṭhāna wheels. He sees maṇipūraka wheel situated at the naval area. On top of maṇipūraka is aṇāhata wheel in the form of twelve-petal. It is the region of sun that has twelve types of art including 'tapini'. Going further up he sees sixteen-petal of the viśhuddi wheel near the neck. This is the region of moon. On top of this is two-petal ājñā wheel. It is the region of Agni or fire with ten arts including 'jvalini'. On top of Agni is the region of the brahma-wheel. It is the abode of Śhiva. It has thousand petals with 38 arts. This is the place of sūkṣhma kuṁḍali. At this region am̐ga unites lim̐ga. The goal of śhivayōga is to lead prāṇalim̐gi to unite Paraśhiva in this region.

§»āĀĪ,ÀĒÀĀiÀiÁ «±ÀéÁ «PÀ~ÁàxÀĪA ¥ÀæPÁ±ÀvÉĀ |
CAvÀāĀĪ¹vÀavÁŪĒÁāÀiÁvÀāĒÀAzÀB ¥ÀæPÁ±ÀvÉĀ
Bahirvāsanayā viśhvam̐ vikalpārtham̐ prakāśhatē |

Translation: *Bahirvāsanayā* = from external things, *viśvaṁ* = the world, *vikalpārthaṁ* = allows saṁkalpa and vikalpa, *prakāśhatē* = happens, *Am̐tarvāsita* = turned inward, *cittānām* = those having cittu, *ātmānām̐daḥ* = happiness of ātma, *prakāśhatē* = happens.

Explanation: *‘Īndriyārthasannikarṣhajanyaṁ jñānaṁ anubhavaḥ | Anubhava janmaḥ saṁskāraḥ’*. The knowledge that comes from examining from senses is anubhava. There are two kinds of anubhava namely internal and external. External are those sensed through the senses. The information thus collected may be good or bad, beneficial or not. But they all lead to decide to love or dislike the world. These bind jīva in saṁsāra.

The internal anubhava leads to the knowledge that ‘Śhiva is I’. To secure this knowledge the devotee has to perform meditation for a long time. His activities should focus toward gaining the knowledge of Śhiva. Though he lives and performs in the world it has no effect on him. For him everything looks as if all are the grace of Śhiva.

A plant has two parts: upper and lower. The upper part is seen and the lower part is not. The plant changes but the root stays. Similarly there are two types of outside views; that is seen and unseen. Things that we see provide enjoyment where as the thing that we do not see is responsible for birth and rebirth.

The internal view has two views; what we see and we do not see. What we see is like the plant and what we do not see is the root. The later leads to the knowledge of Śhiva where as the former leads to the feeling that the world is the grace of Śhiva. Prāṇalīngi follows the internal path and is content forever.

DvĀägÀtĀ,ÀªÄÄvÉÜÃ£À
¥ĀæªÉÆÄzÀªÄÄxÀ£ÁvÀÄiçüÃB |

eÁÕ£ÁV££Á
dUÀ£ÀäAiÀÄªÀiï

zÀ°ÉÃvÀìªÀðA

¥Á±ÀeÁ®A

Ātmāraṇīsamutthēna pramōdamathanātsudhīḥ |

Jñānāgninā dahētsarvaṁ pāśhajālaṁ jaganmayam

9

Translation: *Ātmāraṇī* = a horse name *ātma*, *pramōdamathanāt* = about happiness of Śhiva, *samutthēna* = evolved, *Jñānāgninā* = fire of knowledge, *jaganmayam* = the entire world, *pāśhajālaṁ* = the rope, *sudhīḥ* = prāṇalīṁgi, *sarvaṁ dahēt* = burns all.

Explanation: Kaivalyōpaniṣhat 1-11 says:

DvÁä£ÀªÀÄgÀtÂA PÀÈvÁé ¥ÀæªªÂA
Z£ÆÃvÀÛgÁgÀtÂA|

zsÁå£ÀªªÀÄðxÀ£Á¨sÁå,Ávi ¥Á¥ÀA zÀ°Àw ¥ÀArvÀB

||

Ātmānamaraṇīm kṛtvā prāṇavaṁ cōttarāraṇīm |

Dhyānanirmathanābhyaśāt pāpaṁ dahati paṁditaḥ ||

The person with the knowledge of the soul keeps his thoughts of the world at the bottom and his prayers of Paraśhiva on top. From his experience and knowledge he burns all his sins. He develops the fire of knowledge to destroy all bonds with this world and saṁsāra.

The following vacana of Allamaprabhu says:

Liṁga is happy for the work of hands,
Like the violent fire leveling the grass
No pile of grass behind, no grass ahead.
Worship of liṁga is fruitful for body,
Liṁgaikya is different Guhēśhvara.

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 Iṣṭāliṁga with firm mind and undisturbed sight on Iṣṭāliṁga erases all myths and

,AA,ÁgÀ «µÀ=ÀÈPÀë,Àå ¥AAZÀPÉèÃ+À¥À-Á²£ÀB |
 bÉÄZÀ£ÉÃ PÀ=ÀÀð=ÀÀÆ®,Àå ¥ÀgÀ+ÀÄ²è=À ``sÁ=À£Á
Sarīsāraviṣhavruckṣhasya paṁcaklēśhapalāśhinaḥ |
Chēdanē karmamūlasya paraśhuśhśhiva bhāvanā

Explanation: The love of 'I' is like a big tree. It is surrounded by five-type of qualities, namely: Avidye (illiteracy) that surrounds the soul; Asmitā (possesses things seen); Rāga (shows interest in things); Dvēṣha (jealousy), and Abhinivēṣha (not let go of things). Possessing any one or more of these qualities leads to binding with saṁsāra. Freedom is only through prayers to Śhiva. Without freedom there is no knowledge of Śhiva. Both freedom and knowledge of Śhiva occur together. Once the knowledge occurs it should be guarded. Allamaprabhu says:

Earth, gold, women are all part of this world. Only knowledge is the wealth of a person. It should be guarded more than life. Then the person is the richest person of this world.

CeÁÕ£ÀgÁPÀë,ÉÆ£ÉäÃµÀPÁjtB,ÀA°ÀÄÈvÁvÀä£ÀÄB
|

^{2a}ÀzsÁâ£ÀÀ vÀÄ,ÀA,ÁgÀvÀ°ÀÄ,À±ÀÑAqÀ`sÁ,ÀlgÀB

Ajñānarākṣhasōnmēśhakāriṇaḥ saṁhṛutātmanah|

Śhivadyānam tu saṁsāratamasasḥcamḍabhāskaraḥ 11

Translation: *ātmanah*= the soul, *saṁhṛut*= sarrounded, *Ajñānatrākṣhasaḥ*= demon named ignorance, *unmēśhakāriṇaḥ* = one that excites, *saṁsāra tamasa* = into the darkness named saṁsāra, *Śhiva dhyānam* = prayer to Śhiva, *tu* = is, *camḍa bhāskaraḥ* = like the hottest sun.

Explanation: Ignorance is a great demon. Saṁsāra is full of impurities. It is like darkness. The demon named ignorance lives in the forest of darkness. He is responsible for the wandering mind and the enchantment of mind. The results are sadness and happiness among those followers. Only knowledge frees them. Prāṇalīṁgi has to gain knowledge through his performance of śhivayōga.

The world is of two types – those that follow the scriptures and those that follow the world. The latter is further divided into *tivra* (acute) and *maṁḍa* (thick skulled). Imaginary things of *maṁḍa* are love, lust, and anger. Prāṇalīṁgi should avoid both of these. His life long world is to pray for Śhiva.

4 Liṅganiḥa sthala

ḤāvāḤ, ĀÜ ²ā° AUÀ, Āā ¥ĀævĀāPĀĕĒĀĀ°sĀā¹ÜwB |
AiĀiĀ, ĒĒāĀ ¥ĀgĀ° AUÀ, Āā ḥd«ĀvĀĀāZĀāvĒĀ
ṢĀzsĒāōĒB

Svāṁtastha śhivaliṁgasya pratyakṣhānubhavasthitiḥ |
Yā saiva paraliṁgasya nijamityucyatē budhyaiḥ

1

Translation: *Yā* = which, *Svāṁtastha* = his inside, *śhivaliṁgasya* = śhivaliṁga, *pratyakṣha anubhava sthitiḥ* = has live experience, *sa ēva* = that, *paraliṁgasya* = mahāliṁga's, *nija ity* = as true form, *budhyaiḥ* = learned, *ucyatē* = says.

Explanation: There are three kinds of visibility. They are *laukika* (ordinary), *yōgic* and *spiritual*.

1. *Laukika* (ordinary) ways has external and internal appearances.

a. External: '*Imdriyārtha sannikarṣhajanya jñānaṁ bāhyalaukika pratyakṣhajñānaṁ*'. Appearance from senses are external. They have sound and other characteristics.

b. Internal: Happiness, sadness, anger, content are all internal appearances. They appear only in the mind and not outside of the body.

2. *Yōgic*: By performing *yōga* the mind is made free from sadness and becomes illuminated. It is not bound either by time or by place. Mind grasps purity in the performer of *yōga* irrespective of time and place.

3. *Spiritual*: Performance of *śhivayōga* removes all impurities of the mind and frees the soul from ignorance. The loss of ignorance shows the light of *Paraśhiva*. This leads the performer to unite with *Shiva* to enjoy eternal happiness.

Ṣæ°Āā «µĀÜ÷ēzĀAiĒĒĒ zĒĒāĀB, ĀāĒōĀ
āĒĒzĀzĀAiĀĀ, ĀÜxĀ |

°ĀiĀĀvÉĀ AiĀĀvÀæ UĀāĀāAvÉĀ vÀ°èAUĀĀ §æ°Āā
PÉĀāÀ®āĭi

Brahma viṣṇvādayō dēvāḥ sarvē vēdādayastathā |
Līyarṁtē yatra gamyarṁtē tallirṁgaṁ brahma kēvalam 2

Translation: *Brahma viṣṇvādayō dēvāḥ* =
Brahma Viṣṇu and other divines, *tathā* = like, *sarvē*
vēdādayas=Vēdas, āgamās and others, *yatra*= where,
Līyarṁtē= dies, *gamyarṁtē* = takes birth, *tat* = that,
kēvalam brahma liṁgaṁ= is Parabrahma liṁga.

Explanation: Brahma, Viṣṇu, and other divines
took birth from Paraśhiva. Their life ends with Paraśhiva in
time.

Vēdas, āgamas, and Purāṇas took birth from liṁga.
Śhruti says 'Asya mahatō bhūtasya nīśhvasitaṁ ētat
rugvēdō yajurvēdō sāmavēdah' all Vēdas are from liṁga.
They praise, worship and end in liṁga.

azÁÉĀAzāāĀAiĀĀ,ÁiPÁēaÒā Kāā xgÀAd£ĀB |
°AUĀ«ĀvĀĀāZĀāvÉĀ £Á£ĀāZĀāvĀB
,ÁāĆē±Àé,ĀĀ°sĀāB

Cidānaṁdamayassākṣhācchiva ēva niraṁjanaḥ |
Liṁgamityucyatē nānyadyataḥ syādvīśhvasambhavaḥ 3

Translation: *yataḥ* = from which,
viśhvasambhavaḥ syād = birth of the world takes place,
Cidānaṁdamaya = the form of knowledge, *niraṁjanaḥ*=
without any blemishes, *sākṣhāt śhivaḥ ēva* = that true
śhiva, *Liṁgam ity ucyatē*= is said as liṁga, *na anyat*=
others are not.

Explanation: Paraśhiva is liṁga. The world took
birth from Paraśhiva. Taittiriyoṇiṣhat 6 says:

'D£ĀAz£ĀĒ §æ°ÉāĀw āĀā££Āvī|
D£ĀAzÁZ£Āā R®Ā

Explanation: 'Prajñānaṁ brahma', 'ahaṁ brahmāsmi', 'tattvamasi', 'ayamātmā brahma'. Some argue liṅga is the result of this kind of Vēda statements. This is not true. The statements took birth from liṅga. Brahma Bīṁdu upaṇiṣhat 12-18 says:

zÉéÃ «zÉâÃ ¢ÉÃçvÀ°ÉâÃ vÃÄ ±ÀŞÝ §æ°Ää ¥ÀgÀA
ZÀ AiÀÄvi|
±ÀŞÝ §æ°ÄätÃÃ µµÁÚvÀB ¥ÀgÀA §æ°Ääç
UÀZÀÒw|
UÀæAxÀA CˆˆsÀå,Àå ¢ÉÄÄzÁ«Ã
eÁÕ£Ä«eÁÕ£ÄvÀvÀÛ÷évÀB|
¥ÀˆÁ®A EªÀ zsÁ£ÁÿðÃ vÀåeÉÄvi UÀæAxÀA
C±ÉÄµÀvÀB|

*Dvē vidyē vēditavyē tu śhabda brahma paraṁ ca yat |
Śhabda brahmaṇī niṣṇātaḥ paraṁ brahmādi gacchati |
Grāmthaṁ abhyasya mēdāvi jñānavijñānatattvataḥ |
Palālaṁ iva dhānyārthī tyajēt grāmthaṁ aśhēṣataḥ |*

There are two types of education; education with sound (philosophical) and education of the soul (to learn oneself). With philosophical education it is possible to gain the education of the soul. It is like the person that goes to market brings the merchandise not the weights. Similarly, the person that studies the scriptures gets the knowledge from his studies and not the scriptures. A balance measures grains and not vice versa. Similarly, scriptures are for understanding Paraśhiva and not the other way.

CªÀåPÀÛA °AUÀ«ÄvÁå°ÀÄdðUÀvÁA ¢ÄÄÆ®PÁGÀtªÄiï
|
°AVÃ ¢ÄiÁ°ÉÃ±ÀégÀ±ÉÑÄw
ªÄÄvÀªÉÄÄvÀzÀ,ÀAUÀvÀªÄiï

*Avyaktam liṅgamityāhurjagatām mūlakāraṇam |
Liṅgi māhēśhvaraśhcēti matamētadasaṁgatam*

Translation: *jagatām mūlakāraṇam* = prime reason for the world, *Avyaktam* = māye not visible, *liṅgami* = as liṅga, *ca* = and, *Liṅgī* = having that liṅga, *māhēśhvaraḥ* = as mahēśhvara, *āhur* = says, *ētat matam* = this saying, *asamgatam* = not true.

Explanation: Nijaliṅga supports the birth, existence and end of this world. Can nature be called nijaliṅga? All philosophy principles are from nature. Those born from the nature, exists in nature and end in nature. The argument that nature is nijaliṅga is not acceptable. The reason is nature is rigid and not free. It stays in Paraśhiva. It creates illusionary things in the nature using the power of Paraśhiva. Paraśhiva is not supported by nature. Paraśhiva supports all things including nature. He is nijaliṅga. Prāṇaliṅgi worships him.

£À ,ÀÆAiÉÆÖÃ ``sÁw vÀvÉæÃAzÀÄÆÀÖ «zÀÄå£Àß ZÀ
¥ÁªÀPÀB |

£À vÀgÀPÀ ¢ÀiÁ°Á°AUÉÃ zÉÆåÃvÀªÀiÁ£ÉÃ ¥ÀgÁvÀäx
Na sūryōbhāti tatrēmdurna vidyunna ca pāvakaḥ |
Na tārakā māhāliṅgē dyōtamānē parātmani 7

Translation: *dyōtamānē* = illuminating, *tatra* = that, *parātmani* = form of God, *māhāliṅgē* = in mahāliṅga, *Na sūrya* = sun, *Na imduḥ* = or moon, *na pāvakaḥ* = fire, *ca* = without, *tārakā* = stars, *na bhāti* = does not show.

Explanation: The following verse is from Kaṭhōpaniṣat 2, 2-15. It says:

£À vÀvÀæ ,ÀÆAiÉÆÖÃ ``sÁw £À
ZÀAzÀævÀgÀPÀÀ
£ÉÃªÀiÁ «zÀÄåvÉÉÃ ``sÁAw
PÀÄvÉÆÃsAiÀÄªÀÄVßB
vÀªÉÃÃªÀ ``sÁAvÀªÀÄÆÀÄ``sÁw ,ÀªÀÖA
vÀ,Àå ``sÁ,Á ,ÀªÀÖ«ÄzÀA «``sÁw

*Na tatra sūryō bhāti na caṁdratāraḥ
Nēmā vidyutō bhānti kutōsyamagniḥ
Tamēva bhāntamanubhāti sarvaṁ
Tasya bhāsā sarvamidam vibhāti*

Sun cannot shine in nijaliṁga; stars and moon cannot shine; lightning cannot occur, and there is no fire either. All of them shine with the support of nijaliṁga. Also the glow in the universe is from nijaliṁga.

Sun, moon, stars, fire and even light from electric power shine in nature. They cannot be seen during sleep or during the union of the soul with Paraśhiva. Yet there is the light of knowledge. It is the light of Paraśhiva. All the lights, sun, moon etc. are from this light. The following vacana of Allamaṇḍapa describes that light:

Look to see your radiance
It is like the birth of million suns,
It surprised me to see the root of lightning
Guheśhvarā, if you are jyōtirliṁga
None can see you with expectations.

There is no one that can see Paraśhiva as jyōtirliṁga. Unblemished Parabrahma with his radiance is jyōtirliṁga. It is nijaliṁga.

eÉÆāĀwāĀĀĀiĀĀ ĀgĀA °AUĀA ±ĀĀæwGĀ°À
²āĀvĀāPĀāĀi |
vĀĀā"sĀĀĀĀĀĀĀĀ Āæw"sĀw £ÀĀĀ±ĀĀiĀĀB
Jyōtirmayaṁ paraṁ liṁgaṁ śhrutirāha śhivātmakam |
Tasyabhāsā sarvamidam pratibhāti na saṁśhayaḥ 8

Translation: *śhivātmakam* = form of Śhiva, *Jyōtirmayaṁ* = illuminating, *liṁgaṁ* = liṁga, *paraṁ* = sacred, *śhrutirāha* = says Śhruti, *Tasyabhāsā* = from its illumination, *idaṁ sarvaṁ* = everything, *pratibhāti* = appears, *na saṁśhayaḥ* = no doubt about it.

Explanation: Liṁga is sacred and there is no other that is equal to or above it. It is self-illuminated. Viśhvajīva in the awoken state learns nature through senses (eyes and others). Taijasajīva in dream state learns through thoughts of the mind while Prājñajīva in sleep state learns ignorance. All of these occur in the shadow of liṁga. The experience of learning-forgetting; existence without forgetting are in the shadow of liṁga. Even the brightness of the sun, moon, stars and electricity occurs in the shadow of liṁga. Nothing happens without the support of liṁga. This is the thought of yōgis.

°AUÁÉÁß¹Û ¥ÀgÀAvÀvÀÛ÷éA AiÀÄzÀ,ÄäeÁÓAiÀÄvÉÄ
dUÀvī |
AiÀÄzÉÄvÀzÉÆæÄ¥ÀvÀA zsÀvÉÛÄ
AiÀÄzÀvÀæ®AiÀÄ³ÄÄ±ÄÄßvÉÄ

*Liṁgānnāsti paraṁ tattvaṁ yadasmā jjāyatē jagat |
Yadētatadrūpataṁ dhattē yadatra layamaśhnutē*

9

Translation: *yadasmāt* = from, *jagat jāyatē* = world takes birth, *Yad* = from, *ētatadrūpataṁ* = that form, *dhattē* = took that form, *yadatra* = in which, *ayamaśhnutē* = in which it merges, *Liṁgāt*= above liṁga, *paraṁ tattvaṁ nāsti*= no other exists.

vÀ,Ää°èAUÀA ¥ÀgÀA §æ°Ää ,ÄaÑzÁÉÄÄzÀ®PÀët³Äiī
xdgÉÆÄ¥À«Äw zsÁâÉÁvÀÛzÀ³Ä,ÁÛ ¥ÄæeÁAiÀÄvÉÄ

*Tasmāllīṁgaṁ paraṁ brahma saccidānaṁdalakṣhaṇam
Nijarōpamiti dhyānāttadavasthā prajāyatē*

10

Translation: *Tasmāt*= so, *liṁgaṁ* = all liṁgas, *saccidānaṁda lakṣhaṇam* = form of sat-cit-ānaṁda, *Nijarōpam* = true form, *paraṁ brahma* = Parabrahma, *iti* = is, *dhyānāt* = thinking, *tadavasthā*= that true form, *prajāyatē* = takes birth.

Explanation: The following verses are from Suta Saṁhite. They say:

²ªÀ,Àª °AUÀÀ ¥ÀæªÀzÀAw PÉÃazÀâªÀÄ¥ÀæPÁgÀÀ
 ¢ÀªªÀªÀgÀzÀÈµÁÖ÷ª |
 £AB vÀvÀÛ÷éZÀÈµÁÖ÷ª ¥ÀgÀªÉÄÃ±ÀégÀ,Àª
 ,ÀéAiÀÀÀ ¥ÀæªsÀ,Àª,Àª £À ZÁ¹Û°AUÀÀ ||

*Śhivasya līṅgaṁ pravadaṁti
 Kēcidbahuprakāraṁ vyavahāradṛuṣṭyā |
 Naḥ tattvadṛuṣṭyā paramēśhvarasya
 Svayaṁ prabhasyāsyā na cāstilīṅgaṁ ||*

Śhivalīṅga is described in many ways. From philosophical point they are not correct; Paraśhiva is radiant; there is no other līṅga different from him. He is the only one in the form of līṅga.

²ªÀ,Àª °AUÀÀ ²ªÀ°AUÀªÀÄ£ÉâÃ ¢ÀÄÄªªÃ±ÀégÀ
 ¢ÉÃzÀ«zÉÆÃ ¢ÀzÀAw |
 ,ÀéAiÀÀÀ ¥ÀæPÁ±À,Àª £À AiÀÄÄdvÉÃ
 AiÀÄ,ÀÛvÀ±ÀÃ ±ÀªªsÀÄ,Ài÷éAiÀÄªÉÄÃªª °AUÀÀ ||

*Śhivasya līṅgaṁ śhivalīṅgamanyē
 Muniśhvarā vēdavidō vadaṁti |
 Svayaṁ prakāśhasya na yujatē
 Yastataśhca śhaṁbhussvayamēva līṅgaṁ ||*

Some argue līṅga is for Śhiva. It is śhivalīṅga. This is not correct for Paraśhiva who is radiant and independent.

¢ÉÃzÁAvÀªÁPÉÆâÃsvÀÛ ¥ÀgÁvÀª«zÁâA ²ªÀ,Àª
 °AUÀÀ PÀxÀAiÀÄAw PÉÃavī |
 «ZÁgÀd£ÁªªÄ,ÀvÀªª«zÁâA §ÄªªÀAw ZÁ£ÉâÃ
 ¥ÀgÀªÄ,Àª °AUÀÀ ||

*Vēdāntavākyaōsttha parātmavidyāṁ
 Śhivasya līṅgaṁ kathayaṁti kēcit |
 Vicārajanyāmapi satyavidyāṁ bruvaṁti
 Cānyē paramasya līṅgaṁ ||*

Some says that the knowledge that comes from Vēdas is śhivaliṁga. Others argue that the true knowledge is śhivaliṁga.

„ĀéAiĀĀ eÉÆāŴjw ¥Áæ°À ±ĀĀæw,ÁìçüéĀ
 ³ĀĀ°ÉĀ±ĀégĀ |
 vĀ,Āā °sÁ,Ā,ĀāĀ«ĀzĀĀ «°sÁwĀvĀā | ZĀ°Ā »Ā
 ||

CvĀ,ĀivĀā azÁĀAzĀ®PĀëtB ¥ĀgĀāÉĀĀ±ĀégĀB |
 „ĀéAiĀĀāÉĀĀāĀ,ĀzĀ °AUĀĀ ĒĀ °AUĀĀ vĀ,Āā
 «zĀāvÉĀ ||

Svayaṁ jyōtiriti prāha śhrutissādhvī mahēśhvaraṁ |
Tasya bhāṣā sarvamidaṁ vibhātītyapi cāha hī ||
Atasstyā cidānaṁdalakṣhaṇaḥ paramēśhvaraḥ |
Svayamēva sadā liṁgaṁ na liṁgaṁ tasya vidyatē ||

Sādvī śhruti has praised Paraśhiva as illumination. From that illumination the world shines. So Paraśhiva is boundless and ever happy. He is Jyōtirliṁga that occupies the entire universe. There is no other liṁga that is different from him.

CvĀ²ēāĀ,ĀiāĀōdUĀçé°sÁ,ĀPĀ,ĀéAiĀĀĀ
 ¥ĀæPĀ±Ā,Āi÷éAiĀĀāÉĀĀāĀ PÉĀāĀ®A |
 ³ĀĀAiÉĀĀçvÉÆĀ °AUĀ«Āw
 çédµĀō°sÁ,ĀŪzÉĀāĀ
 ¥ĀÇdāA ±ĀĀæwāĀĀ,ĀŪPĀ¹ŪvĀĀ ||

Ataśśhivassarvajagadvibhāśhakasvayaṁ
Prakāśhassvayamēva kēvalaṁ |
Mayōditō liṁgamiti dvijaṛṣhabhāstadēva
Pūjyaṁ śhrutimastakasthitaṁ ||

Śhiva is the life of this world. He has all the knowledge. He is self-illuminating. He is liṁga. He is sacred. He is worshiped. Rēṇuka says 'It is my discourse'.

All of the above verses adore liṁga. The world comes from liṁga and many philosophies are from liṁga. All live in liṁga and end in liṁga. Liṁga is without the beginning, middle or end and cannot be described. There is none above liṁga. Prāṇaliṁgi worships liṁga as his soul. He receives salvation.

5 Aṁgaliṁga sthala

eÁÕ£ÀªÀÄAUÀ«Äw ¥ÁæºÄÄeÉðÕÃAiÀÄÄ °AUÄÄ
_Ä£ÄvÀ£ÄªÄiï |
«zÀävÉÄ vÄzÀéAiÀÄÄ AiÄÄ_Äå _ÉÆÄsAUÄ°AVÄw
QÄwðvÄB

Jñānamarṅgamiṭi prāhurjñēyaṁ liṁgaṁ sanātanam |
Vidyatē tadvayaṁ yasya sōsṁgaliṁgīti kīrtitaḥ

1

CAUÉÄ °AUÄÄ _ÄªÄiÁgÄÆ|ºÄÄ °AUÉÄ
ZÄAUÄªÄÄÄ¥Ä¹ÜvÄªÄiï |
KvÄzÄ¹Ü zÄéAiÀÄÄ AiÄÄ_Äå _Ä`sÄªÉÄzÄAUÄ°AUÄªÄÉi
Aṁgē liṁgaṁ samārūḍhaṁ liṁgē cāṁgamupasthitam |
Ētadasti dvayaṁ yasya sa bhavēdarṁgaliṁgavān

2

Translation: *Jñānam* = jīva the one with knowledge, *aṁgam iti* = is body, *jñēyaṁ* = should learn, *sanātanam* = ancient-Paraśhiva, *liṁgaṁ* = as liṁga, *prāhu*= says, *tadvayaṁ* = those two, *yasya* = to whom, *Vidyatē* = has, *saḥ*= that person, *aṁga liṁgī iti*= as aṁgaliṁgi, *kīrtitaḥ*= is said. *Aṁgē* = in jīva, *liṁgaṁ* = liṁga, *samārūḍhaṁ* = exists, *ca* = also, *liṁgē*= in liṁga, *aṁga* = aṁga, *upasthitam*= exists, *yasya* = to whom, *Ētad dvayaṁ* = these two, *asti* = exists, *saḥ* = that person, *aṁgaliṁgavān*= is aṁgaliṁga, *bhavēd*= said.

Explanation: Aṁga is with Śhiva knowledge. 'Śhivajñānvān aṁgaḥ', the thing that shows in from prāṇaliṁgi is jñēya. It is Paraśhiva. Paraśhiva is jñēya and it appears from jñāna. The light from the lamp shows the lamp. Similarly from aṁga shines liṁga. The lamp and the rays are the same. Similarly aṁga and liṁga are same. The one with this knowledge is an aṁgaliṁgi. The following vacana of Allamaṁprabhu says:

Liṁga is in body, is body in liṁga?
Awareness is on mind,

What symbol on awareness?
 You are where I am, I am where You are;
 There is no screen between You and I, Guhēśhvarā.
 Mahālīmga is on the body as Iṣṭalīmga. Inside the
 body is prāṇalīmga. Līmga is inside and outside of
 prāṇalīmgi. There is no difference between aṁga and līmga.

eÁÕvÁé AiÀÄB ,ÀvÀvÀA °AUÀA ,ÁéAvÀ,ÀÜA
 eÉÆâÄwgÁvÀäPÀ³Àïi |
 ¥ÀÇdAiÉÄÄzÁâ³ÀAiÀÄÆi ¤vÀâA vÀA
 «zÁâzÀAUÀ°AVÆÀ³Àïi

Jñātvā yaḥ satataṁ līṁgaṁ svāṁtasthaṁ jyōtirātmakam |
Pūjayēdbāvayan nityaṁ taṁ vidyādaṁgalīṁginam 3

Translation: *yaḥ* = who, *svāṁtasthaṁ* = having
 līmga inside body, *jyōtirātmakam*= ever shining, *īṁgaṁ* =
 līmga, *satataṁ* = daily, *bāvayan* = with feelings, *Jñātvā* =
 thinking, *Pūjayēd*= worships, *nityaṁ taṁ* = that person,
aṁga līṁginam= as aṁgalīmgi, *vidyād* = know.

Explanation: Svāṁtastha refers to Mahālīmga
 inside the body. The one who views that līmga and finally
 unites with that līmga is called a prāṇalīmgi.

eÁÕAiÀÄvÉÄ °AUÀ³ÉÄÄ³ÉÊPÀA
 ,À³ÉÕÊ±Áê,ÉÜçöÊ,Àì£ÁvÀ£ÉÊB |
 §æ°ÉäÄw «±ÀézSÁ³ÉÄÄw «³ÄÄPÉÜÄB ¥ÄzÀ«ÄvÀâ |

Jñāyatē līṁgamēvaikaṁ sarvaiśhāstraissaṇātanaīḥ |
Brahmēti viśhvadhāmēti vimuktēḥ padamityapi 4

³ÄÄÄQÜgÀÆ¥À«ÄzÀA °AUÀ«Äw AiÄÄ,Àâ
 ³ÄÄ£ÄB¹ÜwB |
 ,À ³ÄÄÄPÉ£ÜÄ zÉÄ°ÀAiÉ£ÄÜÉÄs! ,À eÁÕ¤Ä ,À
 ³ÄÄ°ÁUÄÄgÄÄB

Muktirūpamidaṁ līṁgamiti yasya manaḥsthitih |
Sa muktō dēhayōgēspi sa Jñānī sa mahāguruḥ 5

Translation: *sanātanaiḥ* = ancient, *sarvaiśhāstrais* = from all śhāstras, *liṅgamēvaikaṁ* = only liṅga, *Jñāyatē* = is known, *idaṁ liṅgam* = this liṅga, *Brahmēti* = as Brahma, *viśhvadhāmēti* = supports universe, *vimuktēḥ padamity* = place of salvation, *Muktirūpam* = form of salvation, *Yasya* = who ever, *manaḥsthiṭiḥ* = feels, *Sa* = that person, *dēhayōgē api* = even with body, *muktō* = is free, *sa* = that person, *Jñānī* = is with knowledge of Śhiva, *sa mahāguruḥ* = is the great Guru.

Explanation: Those with the knowledge of Śhiva have praised prāṇaliṅga in many ways; śhāstras and scriptures have described liṅga in numerous ways.

The heart and mind of prāṇaliṅgi is set in prāṇaliṅga. All his actions are for liṅga. He is close to liṅga; great sages, true meditaters and those with true knowledge are all gurus of the world

CEÁÇzSÀÈÀÀ °AUÀA PÁgÀtA dUÀVÁ«Äw |
AiÉÄÄ ÈÀ eÁÈÀAw vÉÄ ¢ÄÄÆqsÁ ¢ÉÆÄPÀë
¢ÄiÁUÀð§»µÄÄÏçvÁB

Anādinidhanam liṅgam kāraṇam jagatāmiti |
Yē na jānaṁti tē mūḍhā mōkṣha mārgabahiṣkṛutāḥ 6

Translation: *An ādi nidhanam* = without the beginning or end, *liṅgam* = liṅga, *jagatāmi* = for the world, *kāraṇam iti* = is the reason, *Yē* = who, *na jānaṁti* = does not think, *tē* = that, *mūḍhā* = ignorant, *mōkṣha mārga bahiṣkṛutāḥ* = is away from the road of salvation.

Explanation: Liṅga is ancient, true for all times, covering the universe and beyond. Ignorant does not know this; they do not seek salvation. The aim of life is to free one from the bonds of saṁsāra. Everyone should seek and achieve this goal in their lifetime. What good is it to live in darkness? There is no knowledge of Śhiva without the loss of affection towards the illusionary world.

AiÄÄB ¥Äæt°UÁZÀðÈÀ

“sÁÀ¥ÀÇÉÉÊgÀpÉÄÊgÀÄ¥ÉÄvÀ²èÀ”sÁ«vÁvÁ
ä |

,À KÀ vÄÄAiÄÄö ¥ÀjQÄwöVÉÆÄs,Ë

,Ä«ççé¥ÁPÁZÀÒgÀuÁ©üzSÁÆÀB

Yaḥ prāṇaligārcana

Bhāvapūrvaiṛ dharmairupētaśśhivabhāvitātmā |

Sa ēva turya parikīrtitōssau

Samvidvipākāccharaṇābhidhānaḥ

7

Translation: *Yaḥ* = who, *prāṇaligārcana* = worships prāṇalīṃga, *bhāvapūrvai* = actions with feelings, *dharmair upētaḥ* = performs, *śhivabhāvitātmā* = with the feelings of Shiva, *Sa ēva* = that person, *turya* = smart one (is the one in samadhi), *parikīrtitaḥ* = is known, *asau* = that prāṇalīṃgi, *samvidvipākāt* = with his knowledge, *śharaṇābhidhānaḥ* = is called a śharaṇa.

Explanation: Inside of our body there is the light of lights. It is Prāṇalīṃga. The one that views it is a prāṇalīṃgi. He worships with his feelings and enjoys the company of līṃga. He unites with līṃga. It is samādhi. With unity there is no līṃga and no devotee. It is like burning camphor. He is now a śharaṇa.

Śharaṇa Sthala

Prāṇalīṃgi accomplishing aṅga-līṃga sthala
receives prasāda of Jaṅgamalīṃga. He is a śharaṇa now.
He worships prasāda līṃga.

Agastya said

ðÁiÀ°ÉĀ±ÀégAB ¥Àæ,ÁćĀw ¥Áæt°AVĀw ``sÉÆĀcvÀB |
 PÀxÀ°ÉĀĀµÀ,À°ÁiÁćµÀÖB ¥ĀĀ£À±ÀêgÀt,ĀAdÖPÀB
Māhēśhvaraḥ prasādīti prāṇalīṃgīti bhōditaḥ |
Kathamēśha samādishtaḥ punaśśharaṇasamjñakah

Translation: *prasād īti* = as prasādi, *prāṇalīmṅ īti* = as prāṇalīmgi, *bhōditaḥ* = is said, *ēṣaḥ Māhēśhvaraḥ* = this mahēśhvara, *punaḥ śharaṇa* = again śharaṇa, *sarjññakaḥ* = as śharaṇa, *Katham samādiṣṭaḥ* = how he is called.

Explanation: A bhakta (devotee) with śhraddābhakti is Māheśhvara. That Māheśhvara with naiṣṭṭībhakti is a prasādi. With avadānabhakti he is a prāṇalīṅgi. He is a śharaṇa with anubhāvabhakti. This has been described previously. Does prāṇalīṅgi become a śharaṇa with the increase of devotion? What religious qualities make him a śharaṇa? Does prāṇalīṅgi associate with Jāṅgamalīṅga to experience prasādalīṅga?

Rēnuka said

CAUÀ°AVÃ eÁÕ£ÀgÀ£¥À,ÀìwÃ eÉÕÃAiÀÃ²êªÀB ¥ÀwB
|
AiÀÄvÈìRâA vÀvÀìªAiÁªÉÃ±ÉÃ vÀzÁé£ï
±ÀgÀt£ÁªÀÃªÁ£ï
Arṃgalimṃgī jñānarūpassatī jñēyaśhśhivah patih |
Yatsaukhyam tatsamāvēshē tadvān śharananāmavān 2

Translation: *jñānarūpah* = form of Śhiva knowledge, *Arṅgaliṁgī* = Prāṅgaliṁgi, *satī iti* = as sati or wife, *śhivaḥ patiḥ* = Śhiva as pati or husband, *jñēya* = learn it, *tatsamāvēśhē* = between the two, *Yatsavkhyam* = whatever happiness, *tadvān* = he has, *śharaṇanāmvān* = with the name śharaṇa.

Explanation: Prāṅgaliṁgi has the knowledge of equality of arṅga (body) and liṁga (God). He is the sati (wife) and God is the pati (husband or master). As wife prāṅgaliṁgi offers himself to God. This act makes him a śharaṇa. He is happy with his husband. He is always happy in the company of God. Siddhaliṁgēśhvara describes his experience in the following vacana:

The formless for his own amusement
Look, shows as true knowledge.
See, that great knowledge becomes arṅga and liṁga!
Arṅga is śharaṇa; liṁga is Śhiva
The one who says the union of arṅga and liṁga is I
Mahāliṁga Guru Śhivasiddhēśhvara Prabuve.

„ÄÜ®ÉÄÄvÄvÀi®ÀiÁÁÁvÄÄ ZÄvÄÄzsÁð
zsÄ®ÄÄð®sÉÄzÄvÄB |
DzË ±ÄgÄt®ÀiÁÁÁvÄÄ vÄvÄ,ÁÜ®ÄÄ,Ä®ÄdðÈÄÄ
Sthalamētatsamākhyātām caturdhā dharmabhēdataḥ |
Ādau śharaṇamākhyātām tatastāmasavarjanam 3

vÄvÉÆÄ rzÉðÄ±Ä®ÄÄÄcÝµÄÖÄ ²Ä®,ÄÄ¥ÄzÄÈÄÄ
vÄvÄB |
PÄæ®ÀiÁ®èPÄët®ÉÄÄvÉÄµÄÄ PÄxÄÄiÄiÁ«Ä
rzÄ®ÄÄÄvÄÄ
Tatō nirdēśhamuddiṣṭām śhīlasamṇpādanam tataḥ |
Kramāllakṣaṇamētēśhām kathayāmi niśhamyatām 4

Explanation: Śharaṇa sthala has four divisions. They are Śharaṇa sthala, Tāmasanirasana sthala, Nirdēśha

sthala and Śhīlasaṃpādana sthala. Each of these sthalas is described below.

1 Śharaṇa sthala

ḥAwÃªÀ gÀªÄÄuÉÃ AiÄÄ,ÄÄÜ ²ªÉÃ ±ÀQÜA

«”sÁªÄAiÄÄÉi |

vÄzÀ,ÄªªªÄÄÄRB ,ÉÆÃsAiÄÄA

eÁÖvÀ±ÄêgÀt£ÁªÄÄªÁÉi

Satīva ramaṇē yastu śhivē śhaktim vibhāvayan |

Tadasyavimukhaḥ sōsyam jñātaśśharaṇanāmavān 5

Translation: *ramaṇē*= in lover, *Sati iva*= as wife, *yastuḥ* = who, *śhivē* = in Śhivaliga, *śhaktim vibhāvayan* = thinks as wife, *Tadasya vimukhaḥ*= in other gods, *sōsyam* = that person, *śharaṇa nāmavān*= as śharaṇa, *jñātaḥ* = learn.

Explanation: The following vacana of Siddhalimṅgēśhvara describes a śharaṇa:

Wife is devotee
liṅga is husband
Without room for others in mind
Has all knowledge
Wonders with that knowledge
In the center of heart
With unity of Paraśhiva
Does not let go is śharaṇasthala
Mahāliṅga Guru Sivasiddhēśhvara Prabhuvē.

A virtuous woman serves her husband lovingly and with enormous devotion. She believes that her husband is the real God. Similarly, a śharaṇa considers as the wife of liṅga. He serves liṅga with great devotion. He believes that liṅga is the master. Everyday śharaṇa views, touches, and worships his Iṣṭaliṅga. His action gives him immense happiness. He is in equality with Śhiva.

The following vacana of Allamaprabhu says:

Tell the association of Śhiva and Śhakti,
Śhiva is dynamic, Śhakti the cittu.
Learning that the dynamic is the form of cittu

He is śharaṇa Guheśhvarā

What is the secret of the association of Śhiva-Śhakti? Śhiva is dynamic. Śhakti is his rays. They are not different. Śhiva himself is the Śhakti in the form of citśhakti. They are like the sun and sunrays. They are forever together. Śharaṇa sees them in the things of the world.

¥ÀjeÁÕvÉÃ ºªÉÃ ,ÁPÁëvÉÆÌÃ ºÁ£ÀåªÄÄ©üPÁAPÀëw

|

¤zÁ£ÉÃ ºÄÄºÀw ¥Áæ¥ÉÛÃ PÀB PÁZÀA

AiÀiÁZÀvÉÃs£ÀåvÀB

Parijñātē śhivē sākṣhātkō vānyamabhikāmkṣhati |

Nidānē mahati prāptē kaḥ kācam yācatēsnyataḥ

6

Translation: *mahati Nidānē* = more wealth, *prāptē* = securing, *anyataḥ* = apart from, *kācam* = valueless, *yācatē* = who desires?, *sāḁṣhāt śhivē Parijñātē* = knowing Śhiva in person, *ānyam* = another, *kaḥ* = who, *abhikāmkṣhati* = desires.

Explanation: No one with enormous wealth desires glass beads. Similarly, a śharaṇa with equality in Śhiva does not desire for earthly information. Instead he seeks eternal happiness with Śhiva. Most of us seek happiness from the earthly things. Thus we experience sadness and happiness. Śharaṇa knows about these and seeks unity with Paraśhiva. He never seeks happiness from other divinities.

ºªÁ£ÀAzÀA ,ÀªAiÁ,ÁzÀå

PÉÆÃsªÁ£ÀåªÄÄ¥ÀwµÀÕvÉÃ |

UÀAUÁªÄÄÈvÀA ¥ÀjvÀåðÀ PÀB

PÁAPÉëÃ£ÀöëUÀvÀÈ¶ÚPÁA

Śhivānamdam samāsādyā kōsvānyamupatiṣṭatē |

Gaṁgāmṛutaṁ parityajya kaḥ kāmṣhēnmṛugatrūṣhṇikām 7

Translation: *dēhinām* = jīvas, *saṁsāra timira* = in the darkness of saṁsāra, *ccēdē* = pierce, *śhaṁkara bhāskaram vinā* = apart from Śhiva form, *khadyōtā iva* = like golden insects, *dēvāḥ* = Brahma and other divines, *katham Prabhavarīti* = how can they be equal?

Explanation: Things cannot be seen in darkness. People get vivid imaginations in darkness. Similarly, with the spread of darkness (called ignorance) a person does not know about his actions. He gets tired of fantasizing things that are not there. Also he does not recognize the things that are there. This is how he digs deeper into sadness. Paraśhiva is the sunlight for those suffering in the darkness of saṁsāra. The following vacana of Siddhalingēśhvara describes how to seek the grace of Paraśhiva. With the grace of Paraśhiva śharaṇa is happy eternally.

The light of knowledge
Look, million times brighter than the sun.
Problems of body, jīva and status
Look, they are like
Association of fire with camphor
Traveled and shined in six petals abode
Rests in Brahma passage,
Look, the knowledge that circle the universe
In that brightness seeing the great
Greater than the great, none other
Nothing different from me
Look, I am the knowledge
Mahālinga Guru Śhivasiddhēśhvara Prabhuvē

Śharaṇa seeks the grace of Paraśhiva. Other divines are like glow-worms. He has the blessing of Paraśhiva. Having the grace of Paraśhiva does he seek the grace of others?

ÀÀÁgÁvÀðB ²ÀÀ AiÀiÁAiÀiÁzÀâç°ÁäzÉäöÊB QA
¥sÀ®A ÀÄgÉÊB |

ZÀPÉÆĀgÀ,ÀÛÖÈ¶vÀB ¥À±ÉåĀZÀÑzÀæA QA vÁgÀPÁ
C!

Saṁsārārtaḥ śhivam yāyādbrahmādyaiḥ kiṁ phalaṁ suraiḥ |

Cakōrastruṣhitaḥ paśhyēccaṁdraṁ kiṁ tārakā api 9

Translation: *truṣhitaḥ* = thirst, *Cakōras* =singing bird cakōra, *caṁdraṁ* = moon, *paśhyēt* = seeing, *tārakā api kiṁ*= what good with stars? *Saṁsārārtaḥ* = With problems from saṁsāra, *śhivam yāyāt* = seek help from Śhiva, *brahmādyaiḥ suraiḥ* = from Brahma and other divines, *kiṁ phalaṁ*= what benefit?

Explanation: The cakora bird satisfies its thirst by swallowing the cool rays of moon. It never desires the rays from thousands of stars. Similarly a śharaṇa does not desire to seek the grace of divines other than Paraśhiva. Divines are not comparable to Paraśhiva. Allamaṇḍaprabhu says:

Trifles are those in the divine world
Moments are those in the mortal world
Does not beautify pride
Guhēśhvara is myself
Does not desire others

With unity there is no need to desire for other divines. Trifles are those in the divine worlds and moments are those in the mortal world.

Siddhaliṁgēśhvara says the following:

Illusion to have Brahma status
Silly to have Viṣṇu status
Confine to have Iṁdra status
What can I say about
Having divine status?
Look, at those mad men think status as true
Let go of the status of Rudra
The master of Brahma, Viṣṇu and Iṁdra
The reason they are all not true.
The status above all these

It is the true Mahāliṅga status.
 Śharaṇa that unites with that liṅga
 Does he know any other thing?
 This is the reason, tirelessly, meditating
 Receives the fruit enjoys all his life.
 Else like the pig receiving the dried lake
 Śhiva status is true and all else are false
 Mahāliṅga Guru Śhivasiddhēśhvara Prabhuvē

The status of Brahma, Viṣṇu, Īndra and other
 divines are all illusions. They are not eternal. In time they
 all end in Paraśhiva. Śharaṇa does not seek any position in
 this world or in the divine world. His lone desire is to unite
 with Paraśhiva.

²ªÀ AiÉÄÃªÀ ,ÀªÄÄ,ÁÛÉÁÁ ±ÀgÀtâB ±ÀgÀuÁyõÉÁªÄiï |
 ,Àª,ÁgÉÉÄgÀUÀzÀµÁÖÉÁÁ ,ÀªÀðdÖB
 ,ÀªÀðzÉÉÄµªºÁ
Śhivayēva samastānām śharaṇaḥ śharaṇārthinām |
Saṁsārōragadaṣṭānām sarvajñaḥ sarvadōśhahā 10

²ªÀeÁÖÉÉÄ ,ÀªÄÄvÀàÉÉßÃ ¥ÀgÀªAiÁÉÀAzÀB
 ¥ÀæPÁ±ÀvÉÄ |
 vÀzÁ,ÀPÀÛªÄÉÁ AiÉÆÄVÃ ÉÁÉÀåvÀæ gÀªÄÄvÉÄ
 ,ÀÄcÜÄB
Śhivajñānē samutpannē paramānaṁdaḥ prakāśhatē |
Tadāsaktamanā yōgī nānyatra ramatē sudhīḥ 11

Translation: *Saṁsāra uraga ḍaṣṭānām* = with bite
 of snake saṁsāra, *samastānām* = all, *śharaṇārthinām* =
 submission, *sarvajñaḥ* = that knows all, *sarvadōśhahā* =
 one that removes, *Śhivay ēva* = Paraśhiva, *śharaṇaḥ* =
 gives shelter, *Śhivajñānē* = knowledge of Śhiva,
samutpannē = develops, *paramānaṁdaḥ prakāśhatē* =
 immense happiness happens, *Tadā sakta manā* = with mind
 in Śhiva, *sudhīḥ* = ripe, *yōgī* = śhivayōgi, *ānyatra* = in
 others, *na ramatē* = cannot be happy.

Explanation: Paraśhiva has all knowledge and supports everything. Saṁsāra is like a great serpent. Only way to escape it is to seek the grace of Paraśhiva. Else they experience sadness throughout their life. Before seeking the grace their heart and mind needs to be purified with śhivayōga. With purity gets the knowledge for escaping the clutches of saṁsāra. It leads towards eternal happiness

vÀ,ÁävÀi²Àð¥ÀæAiÄÄvÉßÃ£À ±ÀAPÀgÀA ±ÀgÀtA
UÀvÀB |
vÀzÀ£ÀÄAvÀ,ÄÄRA ¥Àæ¥Àâ ²ÉÆÄzÀvÉÃ
£Á£ÀâaAvÀAiÁiÁ

Tasmātsarvaprayatnēna śharṁkaraṁ śharaṇaṁ gataḥ |
Tadanaṁtasukhaṁ prāpya mōdatē nānyacirṁtayā

12

Translation: *Tasmāt* = so, *Sarva prayatnēna* = tries, *śharṁkaraṁ* = śharṁkara, *śharaṇaṁ gataḥ* = seeks his protection, *Tad anarṁta sukhaṁ* = lasting happiness, *prāpya* = gets, *anya cirṁtayā* = with no other problems, *na mōdatē* = cannot enjoy.

Explanation: Girije performed severe penance to please and to marry Śhiva. She faced many obstacles both from divines and from her parents. Yet she was swayed. She was determined to please Śhiva through her penance and to marry Śhiva only. Śhiva was pleased with her enormous and unwavering devotion. Such is the devotion of a śharaṇa to his master. He is absorbed in Śhiva all the time. The following vacana of Siddhalingēśhvara describes him.

Demons, humans, divines, those with small status
Look, our śharaṇa has no interest in them
Does śharaṇa desires states of Manu and others?
Does śharaṇa seek Kāmadēnu the cow that grants wishes?
Does śharaṇa need sacred gems or alchemic stones?
Does śharaṇa cares for happiness of this and that world
Does śharaṇa count this and that?
Without desires for this and that

Look, śharaṇa has become Paraśhiva
Mahāliṅga Guru Śhivasiddhēśhvara Prabhuvē

Śharaṇa does not desire for any status. He has no interests in the mythological cow kāmādēnu or any kinds of alchemic stones. Happiness of this or that world does not interest him. His only interest is to unite with Paraśhiva to become Paraśhiva.

2 Tāmasanirasana sthala

The following verse is from Svētāśhvatarōpa
upanishat 3-7:

æÉǺzÁoǺæÉǺǺvǺA ǺǺǺgǺǺμǺA
 æǺǺǺǺAvǺǺǺiǺcvǺǺ
 æǺtǺǺ vǺǺǺǺǺǺB ǺǺgǺǺǺǺvǺ
 vǺǺǺǺǺǺ «cvǺéw æǺǺǺvǺǺǺǺǺǺǺǺǺ ǺǺǺǺǺǺǺ
 ǺǺǺǺ «zǺǺvǺǺǺǺǺǺǺǺǺǺǺǺǺ
Vēdāhamētaṁ puruṣhaṁ mahāṁtamādītya
Varṇaṁ tamaśaḥ parāstāt
Tamēva viditvāti mṛutyumēti nānya
Paṁthā vidyatēṣyanāva

Learning Paraśhiva jīva emerges out of darkness. Like the sun Paraśhiva is the illumination for jīva. With his knowledge of Paraśhiva śharaṇa wins the cycle of birth. There is no other route for salvation. This section describes śharaṇa discarding the greatest hurdle – ignorance.

ॐ शिवाय नमः ।
शिवस्य परां नामोदितां गुरुनां यतः ।
निरास्यन्ते तामोर्बहवसां तामसानिरासकम्

1

Translation: *Śhivāsakta* = interest in Śhiva. *parānamda mōdinā* = enjoying happiness, *guruṇā* = from śhivaśharaṇa, *tamōbhā* = feelings of body, *yataḥ*= for whatever reason, *Nirasyamitē* = cleared, *tāsmat* = that reason, *saḥ*= that śharaṇa, *tāmasa nirāsakaḥ*= has no interest of body.

Explanation: There are five types of significant feelings. They are: tama, māya (illusion), ajñāna (ignorance), mōha (passion), and anruta. A person with tama is under the illusions of pride, ignorance, and of the

world. Māye is to see things that are not there. Ignorance is to learn things that are not related to the soul. Mōha is to show interest in things outside of body. Jīva is immersed in these four types of illusions. It is anrūta when tama disappear with the knowledge of Śhiva.

Sharaṇa is different. He is free from the influence of the outside world. He is immersed in Śhiva and all his feelings are in Śhiva. He has no feelings other than Śhiva. He has the power to suppress tama. He is free from all types of illusions.

AiÄÄ,Äå eÁÕ£ÄÄ vÀªÉÆÃ «Ä±ÄæA £Ä vÄ,Äå
 UÄwjmÄåvÉÃ |
 ,ÄvÄéA » eÁÕ£ÄÄiÉÆÃUÄ,Äå £ÉÊªÄÄð®åA
 «zÄÄgÄÄvÄÛªÄiÁB

Yasya jñānaṁ tamō miśhraṁ na tasya gatiṛiṣhyatē |
Satvaṁ hi jñānayōgasya nairmalyaṁ viduruttamāḥ

2

Translation: *Yasya jñānaṁ = whose knowledge, tamō miśhraṁ = is with body, tasya = that, gati = salvation, na iṣhyatē= cannot get, uttamāḥ= great persons, Satvaṁ hi = purity of their mind, jñānayōgasya= for earning Śhiva knowledge, nairmalyaṁ = sacred performance, vidur= says.*

Explanation: The following verse says that the three types of impurities (aṇava, māya and kārṁika) bond jīva to saṁsāra.

¢ÄÄªÄÄeÁÕ£Ä«ÄvÄÄåPÄÛA
 ,ÄÄ,ÄgÄAPÄÄgÄPÄgÄtA |
 vÄvÄÛªÄÄ,ÉÛÃ£Ä vÄªÄÄ,Á AiÄÄÄPÉÆÛÃ
 AiÄÄ,ÄÛªÄÄ,ÄB ,ÄäöÈvÄB ||

Malamajñānamityuktaṁ saṁsārāṁkurakāraṇaṁ |
Tattamastēna tasmaḥ yuktō yastāmasaḥ smṛtaḥ ||

Ignorance is a form of impurity. It bonds jīva to saṁsāra. Ignorance is itself is tama. Tāmasa is free from

tama. Tama are not free from ordinary knowledge. Divines, demons and men have knowledge but they are not free from tama. This is the reason they show anger and hatred throughout their life. The following vacana of Basavaṇṇa says:

Reading hundreds?
Listening hundreds?
Desire does not subside,
Pride does not go away,
What results of bathing?
Mind does not follow words
Looking at the noise of cast
Laughs our Kūḍala Saṅgamadēva.

Problems due to raja and tama do not go away with knowledge. Affection to please body, disturbances of mind, cheating, and laziness are tama. Raja is lust, greed, anger, desire, extreme sadness, fighting, and others. Sadness in life is from these. Happiness is not achieved as long as tama and raja exist.

Satva characteristics are the ability to free from tama and raja. Satva is like a fire. With the presence of satva all other characteristics disappear. The mind is free from disturbances. The mind glows like crystal with knowledge of Śhiva. It is said '*uttamāḥ*' learned '*satvaṁ hi jñānayōgasya nairmalyaṁ sādanaṁ iti viduḥ*' Satva gives the knowledge of Śhiva and shows the path of Śhiva.

Śhrēyassu is accomplishing salvation. Prēyassu is for pleasure. The path of śhrēyassu is happiness leading to salvation. But the path of prēyassu is to the web of saṁsāra. A person in saṁsāra does not realize the knowledge of Śhiva. He ends in the cycle of birth-life-death.

A person reaching śharaṇa status has nothing but satva. He is calm and happy. He shows compassion towards unhappy persons. He is immersed in his newfound knowledge of Śhiva and is happy always. Nijaguṇa Śhivayōgi says:

Without interest for outside things
 Without attending empty lectures
 Without deviating the true path of vairāgya
 Without lapsing true lectures of knowledge
 Without stopping the good knowledge
 ...
 Shows in front as if he is the truth
 He is the precious gem.

A śharaṇa is truly the form of Paraśhiva. He has no desires for things of this world. He does not waste time attending empty lecturers but does not fail to attend lectures that are beneficial.

±ÀªÉÆÃ zÀªÉÆÃ «ªÉÃPÀ±ÀÑªÉÊgÁUÀªA
 ¥ÀÇtõˆˆsÁªÀÉÁ |
 PÁëAwB PÁgÀÄtå ,ÀA¥ÀwÛB ±ÀæzÁb
 ,ÀvÀª ,ÀªÄÄZÀªªÁ
Śhamō damō vivēkaśha vairāgyaṁ pūrṇabhāvanā |
Kṣhāmtiḥ kāruṇya saṁpattiḥ śhraddhā satyasamudbhavā 3

²ªÀˆˆsÀQÛB ¥ÀgÉÆÃ zsÀªÄÄð²êªÀeÁÖÆÀ ,ÀªˆˆÁAzÀªÁB
 |
 KvÉÊAiÀÄÄðPÉÆÛÃªÄªÁAiÉÆÃVÃ ,ÁwéPÀB
 ¥ÀjQÃwõvÀB
Śhivabhaktiḥ parō dharmashśhiva jñānasya bāṁdavāḥ |
Ētairyuktō mahāyōgī sātviḥ parikīrtitaḥ 4

Translation: *Śhamō* = control of inner organs, *damō*= control of outside organs, *vivēkaḥ* = daily news, *śha vairāgyaṁ* = no interest, *pūrṇabhāvanā*= meditation, *Kṣhāmtiḥ*= pardon, *kāruṇya saṁpattiḥ*= compassion, *satya samudbhavā śhraddhā* = motives from true knowledge, *Śhivabhaktiḥ* = devotion to Śhiva, *ca* = also, *parō dharmah* = Śhiva dharma, *śhiva jñānasya* = from Śhiva knowledge, *bāṁdavāḥ* = relations, *Ētair*= with, *yuktō*= these, *sātviḥ* = truly, *mahāyōgī* = as great yōgi, *parikīrtitaḥ*= is said.

Explanation: The vacana of Siddhalingēśhvara describes jaṁgama as:

Shamefaced, jaṁgama, what is jaṁgama?
Jaṁgama, has blemishes? wishes? desires?
How to say jaṁgama when strings attached?
Is he accused? character less? untrue?
Is he immoral? None of them!
Says, listen, he is without- blemishes, wishes, desires,
Without blames, true, with compassion,
With forgiveness, peaceful, tolerates, calm, happy
His talk is truth, walk holy, presence fresh air of spring
Master of the world, independent,
Free, moving, luminary results
Basis for all philosophies, with and without form
Such is the one is jaṁgama
Mahāliṁga Guru Śhivasiddhēśhvara Prabhuṣē

What a beautiful and magnanimous description of jaṁgama. He has no blemishes; no wishes; no desires; is peaceful and calm. His feelings are all with Paraśhiva. His talk is philosophy; his walk is truth and his presence is the fresh air of spring. He is the master of this world, independent and free. He travels to uplift people by preaching the knowledge of Śhiva. Śharaṇa has attained this state.

Nijaguṇa Śhivayōgi describes him as: for a śharaṇa other knowledge is wife; happiness is son; modesty is helping hands; pardon is servant; peace is friend; devotion is mother; good news is father; truth is woman; trust is feelings of relatives; intelligence is house; rituals is pilgrimage; non-violence is female servant; dharma is vehicle and salvation is place. Guru is none other than Paraśhiva for him.

PÁÀÄPÉÆæÄzsÀªÄÄÁÉÆÄ°ÄªÄÄzÀªÄiÁvÀiAiÄÄøªÁ
gÀuÁB |

²ªÀeÁÕ£ÀªÀÄÈUÉÃAzÀæ,Àå PÀxÀB wµÀ×Aw
,ÀxßzsÀªī

Kāmakrōdhamahāmōhamadamātsaryavāraṇāḥ |
Śhivajñānamṛugēṁdrasya kathaḥ tiṣṭhaṁti sannidhav 5

Translation: *Kāma krōdha mahāmōha mada mātsarya= these five- lust, anger, greed, pride, jealous, vāraṇāḥ= are like elephants, Śhiva jñāna mṛugēṁdrasya= knowledge of Śhiva is the lion, sannidhav= near, kathaḥ tiṣṭhaṁti= cannot stay.*

Explanation: There are six enemies of ātma called ariṣaḍvargas. They are associated with the body. They are: Kāma (lust), Krōda (anger), Lōbha (miserly), Mōha (affection), Mada (pride), and Matsara (jealousy). Kāma is the desire for others' woman. Krōda is to destroy one's own jewels of body. Lōbha is to destroy other's prosperity to stay in saṁsāra. Mōha destroys truth. Mada is to perform deceptive acts. Matsara is not to accept characteristics of others. These six are like six elephants and they constantly prevent jīva from following the path of Śhiva. Jīva with patience and determination turns his attention towards Śhiva. He worships Śhiva whole-heartedly and seeks his grace. With the grace of Śhiva he learns 'Aham brahmāsmi' 'I am brahma' and frees himself from the influence of ariṣaḍvargas. This brings happiness to jīva.

AiÀÄvÀæ PÀÄvÁæ | ¢Á zÉÉÃŋÖÃ ¥Àæ¥ÀAZÉÃ

²ªÀgÀÆ | tÄÃ |

²ªÀzÉÉÃŋÖÃ ,À «eÉÖÃAiÉÉÃ gÀd,Ás«µÀÖªÀiÁ£À,ÀB

Yatra kutrāpi vā dvēṣṭī prapaṁcē śhivarūpiṇī |

Śhivadvēṣṭī sa vijñēyō rajasāsviṣṭamānasah

6

AiÉÉÃ zÉÉÃŋÖÃ ,ÀPÀ-Á£ī -ÉÆÃPÁ£ī AiÉÉÃ

ªÁªÀAPÀÄgÀvÉÃ ,ÀzÁ |

AiÉÉÃs,ÀvÀªªsÁªÀ£ÁAiÀÄAPÀÛ,Ài vÁªÀÄ,À Ew

,ÀäöÈvÀB

Yō dvēṣhṭī sakalān lōkān yō vāharṁkuratē sadā |
Yōsasyabhāvanāyuktassa tāmasa iti smṛutaḥ

7

Translation: *śhivarūpiṇī prapañcē* = world in śhiva form, *Yatra kutrāpi vā*= where, *dvēṣhṭī* = hater, *sa Śhivadvēṣhṭī* = hates Śhiva, *rajasāsviṣṭamānasaḥ* = with rājas mind, *vijñēyō* = learn, *sakalān lōkān*= all worlds, *Yō dvēṣhṭī* = who hates, *vā*= or, *sadā*= always, *arṁkuratē*= has pride, *yaḥ* = who, *asatyabhāvanāyukta*= think of deceiving, *sa* = that, *tāmasa iti* = as tāmasa mind, *smṛutaḥ*= said.

Explanation: The following verse says:

AIÉÄÃ ¤À±ÀåAw dUÀeÁÓ®A azÀÆæ¥ÀA
 ²ªÀAiÉÆÄUÀvÀB |
 ¤zsÀÆðvÀªÀÄ®,ÀA,Àà±Áð,ÉÛÃ
 ,ÄäöÈvÀ²êªÀAiÉÆÄV£ÀB ||

Yē paśhyamti jagajjālaṁ cidrūpaṁ śhivayōgataḥ |
Nirdhūtamalasaṁsparśhāstē smṛutāśśhivayōginaḥ ||

There are three types of impurities associated with the body. They are, aṇava, māya and kārmika. The performer of śhivayōga is free from these impurities. He views Paraśhiva in all things of this world. He is a śhivayōgi, the one who sees everything as 'Īśhāvāsyā. He sees Śhiva in all things.

A person who hates this world also hates Śhiva. His mind is filled with raja. King Viśhvāmitra did not tolerate the satva characteristics of the sage Vāsiṣṭha. He killed all his children. Yet, Vāsiṣṭha did not lose his temper.

Persons with tama are below those with raja. They mock at heaven and fail to follow the righteous path. They are absorbed with things of this world and shows pride in most of their actions.

vÀªÉÆÄªÀÄÆ~Á » ,ÀAeÁvÁ gÁUÀzÉéÃµÁ¢¥ÁzÀ¥ÁB |
 ²ªÀeÁÓ£ÀPÀÄoÁGÉÄt bÉÄzÀåAvÉÄ » ¤gÀAvÀgÀªAiï

*Tamōmūlā hi samjātā rāgadvēṣhādipādapāḥ |
Śhivajñānakuṭhārēṇa chēdyamṭē hi niramṭaram*

8

²ªÀeÁÕ£ÉÃ ,ÀªÄÄÄvÀà£ÉßÃ ,ÀºÀ,ÁæçvÀå,À«ß`sÉÃ |
PÄÄvÀ,ÀÛªÉÆÃ«PÁgÁB ,ÄÄåB ªÄÄºÄvÁA
²ªÄAiÉÆÃV£ÁªÄiï

*Śhivajñānē samutpannē sahasrādityasannibhē |
Kutastamōvikārāḥ syuḥ mahatām śhivayōginām*

9

Translation: *Tamō mūlā hi* = in the shadow of tama, *samjātā* = born, *rāga dvēṣhādi pādapāḥ*= rāga, hate trees, *Śhivajñāna kuṭhārēṇa*= the axe named Śhiva knowledge, *niramṭaram*= always, *chēdyamṭē* = severs, *sahasra aditya sannibhē*= light of thousand suns, *Śhivajñānē* = Śhiva knowledge, *samutpannē* = born, *mahatām śhivayōginām*= great śhivayōgi, *tamōvikārāḥ*= disturbances of tāmasa characters, *Kutas syuḥ* = how can they exist?

Explanation: Sūtasamhite says:

,ÄvÁévi ,ÄÄRA ZÀ eÁÕ£ÄÄ ZÀ ªÉÊgÁUÄåA ,ËRå
ªÉÄÄªÄ ZÀ |
zÄÄBRªÄæªÄÄËwÛgÁUË ZÀ `Ë»vÄåA gÄd,ÉÆÃ
`sàªÉÄvi ||
ªÉÆÃºÉÆÃ `sÁæAw,ÄÛxÁ®,ÄåA PÁµÄÛ÷åðA ZÀ
vÀªÄÄ,ÉÆÃ `sàªÉÄvi

*Satvāt sukhaṁ ca jñānaṁ ca vairāgyaṁ saukhya mēva ca |
Duḥkhapravruttiṛāgau ca lauhityaṁ rajasō bhavēt ||
Mōhō bhrāṁtistathālasyaṁ kāṣṇhyaṁ ca tamasō bhavēt*

Satva is luminous. It results in happiness, knowledge and vairāgya (disassociation). Raja is red in color. It results in sadness due to involvement in earthly life. Tama leads to darkness, Illusions, affection, as well as dejection in life.

The heart of jīva is a vast. There exists dark forest named ignorance. It domiciles hatred and other types of destructive forces. They give rise to many types of desires and illusions. Jīva is afraid of these things. He is not with peace with himself. He seeks the grace of guru for peace and happiness in life. With the blessings of guru, he follows the path of Śhiva. With steadfast mind he seeks the grace of Śhiva. With the grace of Śhiva he gains knowledge and is free from ignorance. He is in peace without any disturbances from things of this world. He is truly a śharaṇa.

The knowledge of Śhiva is like the brightness of many suns. There is no room for ignorance. It leads to eternal happiness

3 Nirdēśha sthala

The knowledge to destroy the tama charecteristics of the body is described in this section.

ꝥǵǺǺÈvǺǺ vǺǺÉÆǺǺ˘sǺUǺǺ ,ǺǺ,ǺǵǺ,ǺǺ
 ¥ǺæǺǺvǺǺǾPǺǺǺǺǺ |
 ꝥǾǾǺǺvǺǺǺ vǺǺ AiǺǺǺvǺǺ eǺǺǺǺǺ ,Ǻ ꝥǺÉǾǺ±Ǻ Ew ,ǺǺ
 ÈvǺǺB

Nirākrutya tamōbhāgam saṁsārasya pravartakam |
Nirdiśhyatē tu yat jñānam sa nirdēśha iti smṛtaḥ 1

Translation: *saṁsārasya pravartakam*= that excites saṁsāra, *tamōbhāgaṁ* = tāmasa part, *Nirākrutya*= rejecting, *yat jñānam*= which knowledge, *Nirdiśhyatē* = teaches, *saḥ* = that, *nirdēśha iti smṛtaḥ*= is said nirdēśha sthala.

Explanation: There are many types of education. But their value is not up to the level of upaniṣats. Education provides knowledge about things of this world. They do not shed light on Paraśhiva. The grace of Śhiva is possible only through upaniṣats. Śharaṇa is eternally happy with the knowledge of upaniṣats.

'G¥À ¤µÁzÀAiÀÄw ,À³Äð ÈÀxÀðPÀgÀ,ÀÀ,ÁgÀÀ
«ÈÁ±ÀAiÀÄw |
,ÀÀ,ÁgÀPÁgÀt¨sÀÈEvÁÀ C«zÁåA ²y®AiÀÄw |
§æ°ÀäUÀ³ÄÄAiÀÄw Èw G¥À¤µÀZi |'
'Upa niṣhādayati sarvā nārthakarasamśārām vināśhayati |
Saṁsārakāraṇabhūtām avidyām śhīthilayati |
Brahmagamayati iti upanishad |'

Upaniṣhats education destroys the bond of saṁsāra; destroys the root cause of ignorance and leads towards eternal life. This form of education is nirdēśha Śhvēta upanishat 1-11 says:

eÁŌvÁé zÉÃÀÀ ,ÀÀŌ¥Á±Á¥À°ÁxB
 QëÄuÉÉB PÉèÃ±ÉÉB d£Ää ¢ÄÄÈvÄÄ¢¥Äè°ÁtÂB |
Jñātvā dēvarṁ sarvapāśhāpahāniḥ
Kṣhīṇaiḥ klēśhaiḥ janma mṛutyuprahāṇiḥ |

Learning Paraśhiva frees from all types of bondage.
 Also it frees from the cycle of birth-life-death. The cycle of
 birth-life-death is saṁsāra. Saṁsāra is the feelings of
 affection for the body. It is due to ignorance and also due
 to the work of tama. Knowledge of Śhiva erases tama in
 Jīva. He is free from the web of saṁsāra. He travels in the
 path of Śhiva to achieve eternal happiness. This is the
 essence of this sthala.

UÀÄgÀÄgÉÃÀÀ ¥ÀgÀÀ vÀvÀÛ÷éA ¥ÄæPÁ±ÀAiÀÄw
 zÉÃ»£ÁÀÄiï |
 PÉÆÃ ¢Á ,ÆEAIÄÄŌA «£Á ¯ÉÆÃPÉÃ vÀÀÄÄ,ÉÆÃ
 «¢ÀvÀŌvÉÃ

Gururēva param tattvaṁ prakāśhayati dēhinām |
Kō vā sūryaṁ vinā lōkē tamasō vinivartatē

2

Translation: *Gururēva* = Guru, *param tattvaṁ* =
 philosophy of Paraśhiva, *dēhinām*= to jīvas, *prakāśhayati* =
 appears, *sūryaṁ vinā* = except sun, *lōkē*= in the world,
tamasō = darkness, *Kō vā vinivartatē*= who eradicates?

Explanation: Knowledge of Śhiva does not come
 by itself. It is available from those who have gained the
 knowledge. They are the gurus. They are the
 compassionate persons. Saṁsāra makes a person to forget
 the path of Śhiva. Persons in saṁsāra experience deep
 sadness. Guru is compassionate towards such persons.
 Guru desires that everyone should experience eternal
 happiness. He travels from place to place teaching the path
 of eternal happiness. Without such gurus none can free
 those caught in the web of saṁsāra. Who can light up the

world except the sun? Similarly guru is the one who removes the darkness of ignorance.

CAvÀgÉĀt UĀĀgĀĀ 1zÀYA PÀxĀĀ ,ĀĀ,ĀgÀxμÀìöÈwB |
xzSÁĒÀdŌA «ĒĀ ³ÉÊzĀĀ QA ³Ā gÉĒĀUÉĒĀ
x³ĀvÀðvÉĀ

Am̐tarēṇa gurum̐ siddham̐ katham̐ saṁsāraṇiṣṭhkrutiḥ |
Nidhānajiñām̐ vinā vaidyam̐ kim̐ vā rōgō nivartatē 3

Translation: *siddham̐ gurum̐* = Guru with knowledge, *Am̐tarēṇa* = except, *saṁsāra ṇiṣṭhkrutiḥ* = release from saṁsāra, *katham̐* = when, *Nidhānajiñām̐* = knows the secret, *vaidyam̐ vinā* = except doctor, *rōgō* = disease, *nivartatē kim̐* = can be cured?

Explanation: A sick person seeks the help of a doctor. He follows his instructions to free from sickness. If he seeks an incompetent how can he be helped? An incompetent cannot help himself. Then how can he help others? Similarly, a performer should seek the help of an experienced guru. He should follow his suggestions. Then he escapes from the bonds of saṁsāra. He achieves eternal happiness. He should not seek the help of guru who has not experienced Śhiva. Such a guru cannot free the sadness associated with the bonds of saṁsāra.

Whoever begs, begs the donor
Beg the one who eats from trash
What can he give Sarvajña

The person may be very rich. If his mind is filthy what can be asked? If one needs to ask he asks the donor. Similarly, people ask sadguru for the path of Śhiva. He is the only one that shows the unseen. His grace makes us to see and experience Paraśhiva.

The following vacana of Basavaṇṇa says:

Say learnt, is it possible to learn,

Say remember, is it possible to remember,
 Say felt, is it possible to feel,
 Talk and mind way to learn formless liṅga
 Without shown by guru.
 Union of guru and pupil's mind liṅga self illuminated
 Takes birth, statement of śhruti is it false
 Kūḍalasaṁgamadēvā, from your great persons
 From them establish truth in me, Lord!

Paraśhiva cannot be described with words or captured on canvas. He is beyond the grasp of mind and senses. Śharaṇa experiences Paraśhiva with the grace of sadguru. With experience śharaṇa sees Paraśhiva in all things of this world.

CeÁÕ£ÀªÀÄ°£ÀÀ avÀÛzÀ¥ÀÕtA AiÉ£Ã
 «±É£ÃzsÀAiÉÃÃvī |
 ¥ÀæeÁÕ«”sÀ£wAiÉ£ÃUÉ££À
 vÀªÀiÁ°ÀÄUÀÄÕgÀÄ,ÀvÀÛªÀÄÀ

*Ajñānamalinarīṁ cittadarpaṇarīṁ yō viśhōdhayēt |
 Prajñāvibhūtiyōgēna tamāhurgurusattamarīṁ*

4

Translation: *Ajñānamalinarīṁ* = from ignorance, *cittadarpaṇarīṁ*= mirror named citta, *yō* = who, *Prajñā vibhūti yōgēna*= from sacred ash with determination, *viśhōdhayēt* = purifies, *tam* = that person, *gurusattamarīṁ* = as guru, *āhur*= says.

Explanation: The senses lure jīva towards pleasures. The pleasures may be from satva, rāja or tama. Most of the time they are from rāja and tama. They are the hurdles to experience Śhiva. Pathāṁjala yōgasūtra says `abhyāsa vairāgyabhyām tannirōdhyatē'. Vairāgya removes the hurdles of tama and rāja. The soul cannot be seen. It is true, complete in all respects and ever lasting.

The world lures the soul away from Śhiva. Vairāgya removes the affection towards the nature. Practice of vairāgya is to realize the true form of the world. Sadguru with his teachings removes ignorance. With purity in heart a

person sees and experiences soul. The one who teaches these to his pupil is the best of all gurus.

C¥ÀgÉÆQëvÀvÀÛ÷é,Àå fÃªÀÆÄäQÛ,Àé¨sÁ«ÆÀB
|
UÀÄgÉÆÄB PÀmÁPÉëÃ,ÀA'zÉþÃ PÉÆÃªÁ
¬ÉÆÃPÉÃµÄÄ zÀÄ®Ö¨sÀB

Aparōkṣhitatattvasya jīvanmuktisvabhāvinaḥ |
Gurōḥ kaṭākṣhē saṁsiddhē kō vā lōkēṣhu durlabhāḥ 5

Translation: *Aparōkṣhitata ttvasya*= with true Śhiva philosophy, *jīvanmukti svabhāvinaḥ*= desire for salvation, *Gurōḥ* = guru, *kaṭākṣhē*= grace, *saṁsiddhē* = having, *lōkēṣhu*= in the world, *kō vā durlabhāḥ*= what is not possible?

Explanation: Knowledge is acquired in two ways. It is acquired either by direct (aparōkṣha) or indirect (parōkṣha) methods. The knowledge acquired by listening is indirect. In this case there is no viewing of the subject. This leads to many questions since it creates doubts.

The things learnt from the senses (eyes, ears, smell, taste and touch) give the true knowledge. In this case the knowledge is direct and true. There is no doubt about any things. This is the true knowledge. Sadguru is the one with this type of knowledge about Paraśhiva. He has seen and experienced Śhiva. He is free from the cycle of birth-life-death.

«PÀ®àgÀ»vÀA eÁÖÆÀA µµÉÃzsÀgÀ»vÁ
QæAiAiÁ|
C¬ÉÆÃPÀgÀAdPÀA gÀÆ¥ÀA fÃªÀÆÄäPÀÛ,Àå
®PÀëtA ||

Vikalparahitaṁ jñānaṁ niṣhēdharahitā kriyā |
Alōkaraṁjakaṁ rūpaṁ jīvanmuktasya lakṣhaṇaṁ ||

The above verse says –a person who is free from the cycle of birth-life-death has three characteristics. He

does not have any worldly desires; does not engage in prohibited actions and does not dress to deceive the world. Jīva does not expect more with the grace of guru. His teachings brake all bonds with saṁsāra. He receives the grace of Śhiva and enjoys bliss. Such a guru is rare.

PÉÊÀ®ā PÀ®àvÀgÀ®ÉÇÃ UÀÄgÀÄ®ÀB

PÀgÀÄuÁ®AiÀiÁB |

zÀÄ®ð`sÁ » dUÀvÀå¹æfi`²®ÀzÉéöÊvÀ¥ÀgÁAiÀÄuÁB

Kaivalya kalpataravō guruvah karuṇālayāḥ |

Durlabhā hi jagatyasmin śhivadvaitaparāyaṇāḥ

6

Translation: *Kaivalya kalpataravō* = like the wishing tree for salvation, *karuṇālayāḥ*= with compassion, *Śhiva advaita parāyaṇāḥ*= interest in Śhiva philosophy, *guruvah*= guru, *asmin jagaty*= in the world, *Durlabhā hi* = scarce.

Explanation: There are many philosophies in this world. Some philosophies are impure (earth); some are a mixture of pure and impure (man) and some are pure (philosophies from Mahāliṁga to assist in the creation of this world). These three are supported by Śhakti. Śhakti is part of Śhiva. Those well versed in Śhivādvaita philosophy are happy by placing their mind in the union of Śhiva-Śhakti.

Most people lack the true knowledge of Śhiva. It is due to the three impurities that associate the body. They are aṇava, māye and kārmika. Persons with aṇava impurities are fond of body and forget the knowledge of Śhiva. Māya makes people to forget their true identity (no difference from Paraśhiva). They think they are the bodies. Kārmika impurities result in sadness. Śharaṇa feels compassionate towards suffering jīvas. He tries to free them from the three types of impurities.

Śharaṇa is capable of granting things to people. He has the ability to grant wishes for everlasting happiness. Sadguru also fulfills wishes of the people. But Sadguru is rare.

QëÄgÁ©þjªÀ ¹zsÀÆÉÁÁ ,ÄªÉÄÄgÄÄjªÀ ¨sÀÆ¨sÀÈvÁÁ
|

UÀæºÁuÁ«ÄªÀ wUÁäA±ÄªÄÄötÄÄÉÁ«ÄªÀ
PË,ÄÄÛ¨sÀB

Kṣhīrābhdhīriva sidhūnām sumēsuriva bhūbhṛutām |
Grahāṇāmiva tigmāmśhurmaṇināmiva kaustubhaḥ

7

zÄÄæªÀiÁuÁ«ÄªÀ ¨sÀzÄæ ²æÄzÉöÄªÁÉÁ«ÄªÀ
±AAPÀgÀB |

UÄÄgÄÄB ²ªÄB ¥ÄgÀB ±ÁèWÉÆäÄ UÄÄgÄÆuÁÁ
¥ÁæPÄÈvÁvÄäÉÁªÄiï

Drumāṇāmiva Bhadra śhrīrdevānāmiva śhamkaraḥ |
Guruḥ śhivaḥ paraḥ śhlāghyō gurūṇām prākṛutātmanām

8

Translation: *sidhūnām* = in the ocean, *Kṣhīrābhdhīriva*= ocean of milk, *bhūbhṛutām*= mountains in the earth, *sumēsuriva*= like the great mountain Meru, *Grahāṇāmiva* = in the nine celestial planets, *tigmāmśhuḥ iva*= like the sun, *maṇinām* = In beads, *kaustubhaḥ*= kaustubha, *Drumāṇām* = in plants, *Bhadra śhrī iva* = like sandalwood, *dēvānām*= in divines, *śhamkaraḥ iva*= like Śhiva, *prākṛutātmanām* = debaters of nature and soul, *gurūṇām*= among gurus, *śhivaḥ paraḥ Guruḥ* = Guru the form of Śhiva, *śhlāghyō*= fit for praise.

Explanation: There are three types of natural characteristics. Satva is wisdom, knowledge, meditation, worship, silence and others; Rajas is enjoyment, love and others and tama is hatred, arguing, ignorance, affection and others. Guru involved in these is called 'Prākṛutas'.

Some gurus are well versed in Vēdas. Sātvīka gurus think they are better. Rājasika gurus are more interested in themselves. They study Vēdas half-heartedly. They use their knowledge for their benefit. They fill the minds of people with improper things like lineage, customs, etc. Tāmasika gurus do not have the knowledge of Vēdas.

Without the knowledge of Vēdas they are ignorant. They are like bed bugs. They exploit people for their livelihood.

Beyond these three is Paraśhiva. He is without any characteristics, without form and ever pure. Aprākṛutaguru (Sadguru) has found and experienced equality with Paraśhiva. His talk is Vēdas. He is ever happy. Things of this world do not touch him.

Sadguru is like an ocean of milk, prākṛuta guru is an ocean of salt; sadguru is a mountain, prākṛuta guru is a barrier; sadguru is like sun, prākṛuta guru is a lamp without light; sadguru is a rare pearl, prākṛuta guru is a glass bead; sadguru is Paraśhiva, prākṛuta guru is useless divines. Sadguru is interested in the welfare of the people. But prākṛuta guru is interested in himself. The following verse is from Śhivarahasya:

UÀĀgĀĀªÀB §ªÀªÀB ,ÀAw
²µÀª«vÁŪ¥ÀªÁgÀPÁB|
²µÀªªÀĀĀĒvÁŪ¥ÀªÁgÀ,ĀĀŪ UÀĀgĀĀgĒĀPĒĒs!
zĀĀ®ĪsÀB ||

*Guruvah bahavaḥ samṁti śhishyavittāpahārakāḥ |
Śhishyahṛuttāpahārastu gururēkōspi durlabhāḥ ||*

There are many gurus engaged in stealing money from their pupils. Other gurus assist the pupil to march in the path of Śhiva.

Prāṇalīṁgi who is in the aikya sthala cannot be a guru while a śharaṇa is. To become a Guru, he should have two qualities. He is experienced and he is compassionate to all lives. The person in the aikya sthala has experience but not knowledge. Prāṇalīṁgi has knowledge but not the experience. For these reasons śharaṇa is a sadguru.

4 Śhīlasaṃpādanā sthala

From the grace of guru a śharaṇa receives śhivānubūti (the grace of Śhiva). He is now a virtuous person. This section describes virtuousness (śhīla) and how to acquire it.

feÁŒ,Á ²ªÀvÀvÀŒ÷é,Àå ²Ã®«ÄvÀÄåZÀåvÉÃ §ÄzsÉÊB |
xzÉðÃ±ÀAiÉÆÄUÁzÁAiÀiÁðuÁÁ vÀzÁéĚĩ ²Ã°Äw
PÀxÀåvÉÃ

*Jijñāsā śhivatattvasya śhīlamityucyatē budhaiḥ |
Nirdēśhayōgādāryāṇāṃ tadvān śhīlīti kathyatē*

1

Translation: *aryāṇāṃ*= guru, *Nirdēśhayōgāda*= from his teachings, *śhivatattvasya*= Śhiva philosophy, *Jijñāsā*= desires to learn, *śhīlam ity*= is virtuous, *budhaiḥ*= the learned, *ucyatē* = says, *tadvān*= that person, *śhīlī iti*= as virtuous, *kathyatē*= is said.

Explanation: The feeling of aṅga and liṅga disappears with the unity of bhakti (devotion) and śhakti. Only Paraśhiva remains. The Śhiva philosophy erases the feeling of duality aṅga and liṅga leading to learn that 'I am Paraśhiva'. Guru is the one with this knowledge. He is free from the cycle of birth-life-death. He has no room for selfishness. He works to serve the community. He wishes to share the joy of experiencing unity with Śhiva. He preaches his experience to people. Unity with Paraśhiva makes a person virtuous and righteous. He is a śharaṇa.

¥Àæ¥À£Áßwð°ÀgÉÃ zÉÄéÉÃ ¥ÀgÀªAiÁvÀäx ±ÀAPÀgÉÃ
|
“sÁªÀ,Àå ¹ÜgÀvÁ AiÉÆÄUÀ²êÃ®«ÄvÀÄåZÀåvÉÃ
§ÄzsÉÊB

*Prapannārtiharē dēvē paramātmāni śhamkarē |
Bhāvasya sthīratā yōgaśhīlamityucyatē budhaiḥ*

2

Translation: *Prapannārtiharē* = with complete submission, *dēvē*= God of gods, *paramātmāni* = Parabrahma, *śhaṁkarē*= in the form of Paraśhiva, *Bhāvasya*= the soul, *sthīratā yōgaḥ* = firmness, *śhīlam ity*= as virtuous, *budhaiḥ* = learned, *ucyatē*= says.

Explanation: Paraśhiva is compassionate. He protects those seeking His grace. Sadness from the illusions of saṁsāra is the reason for seeking His grace. His grace is received with devotion and steadfast mind in Paraśhiva. Virtuousness is keeping steadfast mind in Paraśhiva. Śharaṇa is virtuous.

²Ä®A ²ªÉÊPÀ«eÁÕ£ÄA ²ªÀzsÁâ£ÉÊPÀvÁ£ÀvÁ |
²ªÀªÁæ | Û ,²ªÄÄvÀìAoÁ vÀzÉÆâÄVÄ ²Ä®ªÁ£ĩ
,ÄöÈvÀB

Śhīlam śhivaikavijñānam śhivadyānaikatānatā |
Śhivaprāpti samutkaṁthā tadyōgī śhīlavān smṛutaḥ 3

Transalation: *śhivaika vijñānam* = is learn only Śhiva, *śhiva dhyāna aikatānatā* = worship only Śhiva, *Śhiva prāpti samutkaṁthā* =crave for Śhiva, *Śhīlam* = virtuous, *tad yōgī* = that person with virtues, *śhīlavān* = as virtuous, *smṛutaḥ*= said.

Explanation: Paraśhiva is like an ocean. All things are in Him. Things of this world are like the waves in an ocean. In time they disappear. But Paraśhiva is true and for all time. Śhīla is to immerse our mind in Him. Śhīla is to worship with undisturbed mind. Śhīla is to be anxious for unity with Him. A virtuous person is the one with śhīla.

²ªÀzÀ£ÄävÀæ «eÁÕ£ÉÄªÉÊªÄÄRâA AiÄÄ,Äâ
,ÄÄ¹ÜgÄªÄiĩ |
vÀzÄ,ÄPÀÛªÄÄ£ÉÆÄªÀÈwÛ,ÄÛªÄiÁªÄÄ²êÄ®“sÁd£ÄA
Śhivadanyatra vijñānē vaimukhyam yasya susthiram |
Tadāsakta manōvṛttistamāhuśśhīlabhājanam 4

Translation: *Śhivadanyatra vijñānē* = learning gods other than Śhiva, *yasya* = who ever, *vaimukhyam* = ignores, *susthiram*= is firm, *manō vṛttis*= work of mind, *Tad* = in that Śhiva, *āsaktaḥ* = has interest, *Tam* = that person, *śhīlabhājanam āhum*= says virtuous.

Explanation: There is no god above Paraśhiva. There is nothing beyond Paraśhiva. Śhiva is the light of this world. With this knowledge a śharaṇa has no craving for other gods. But he worships Śhiva with deep devotion and undisturbed mind. The following vacana of Akkamahādevi says:

Thorns are other men,
Does not ouch, does not appear,
Does not talk with trust or accepting,
Cennamallikāṛjuna is my husband
Consider others as thorns
I cannot accept them.

Akkamahādevi cannot accept other gods just like she cannot accept other men. She does not talk or appear in front of them. She has one husband – Cennamallikāṛjuna. Her attitude towards other gods exhibits śhīla. Cennabasavaṇṇa says the following about śhīla:

To be virtuous free from feelings of world
To be virtuous free from sense organs
In his work no doubts and is free from feelings
Free from fear, without being free
Is not virtuous in our Kūḍala Cennasaṁgaiya.

Śhīla is free from feelings of world. Śhīla is without any influences of the senses. With śhīla there is no fear of things. Śhīla is without any doubts about Paraśhiva. He is a śharaṇa.

¥AwªÄævÁÁiÁiÁ AiÀÄaÒÃ®A ¥AwgÁUÁvÀàç±À,ÄävÉÃ

|

vÀxÁ ²ªÁÉÀÄgÁUÉÄt ,ÀÄ²Ä~ÉÆÄ ~sÀPAÛ GZÀävÉÄ

Pativratāyā yacchīlām patirāgātprašasyatē |

Tathā śhivānurāgēṇa suśhīlō bhakta ucyatē

5

¥ÀwA «ÉÁ AiÀÄxÁ ¹ÛçÄuÁÄ ,ÉÄªÁÉÄª ,Àª vÀÄ

UÀªÀðuÁ |

²ªÄÄ «ÉÁ vÀxÁÉÉªÄµÁÄ ,ÉÄªÁ ¤AzÁPÀÈvÁvÀªÉÁªÄïï

Patim vinā yathā strīṇām sēvānyasya tu garhaṇā |

Śhivam vinā tathānyēṣhām sēvā nimdākṛutātmanām

6

Translation: *yathā* = how, *Pativratāyā* = virtuous wife, *yat śhīlām* = her virtuousness, *patirāgāt* = love of her husband, *praśhasyatē* = is praised, *Tathā* = similarly, *śhivānurāgēṇa* = love towards Śhiva, *bhaktaḥ* = devotee, *suśhīlō* = as virtuous, *ucyatē* = says. *Patim vinā* = except husband, *strīṇāntu* = to women, *anyasya* = other men, *sēvā* = service, *yathā* = how, *garhaṇā* = scold, *tathā* = similarly, *Śhivam vinā* = except Śhiva, *kṛutātmanām* = devotees of Śhiva, *anyēṣhām* = other divines, *sēvā* = service, *nimdā* = improper.

Explanation: Virtuous wife shows enormous affection and love towards her husband. Similarly, a virtuous person worships only Paraśhiva. It is immoral for a wife to serve other men with love and affection. Similarly it is immoral for a devotee to show devotion to other gods except Paraśhiva.

‘*Jāyāpati dāmpati*’. The word *dāmpati* (husband and wife) arises from this saying. There is no room for others between husband and wife. Woman mostly stays under the protection of man. At young age she is under the protection of her parents. As an adult she is under the protection of her husband and at old age she is under the protection of her son. This is what Manu smṛuti says. Similarly Paraśhakti is with Paraśhiva. *Pati* means Paraśhiva. The wife stays without separation with her husband. It is graceful for a

wife to be with her husband through body, talk and mind. Like a vine that stays in the shadow of a tree wife stays with her husband.

She should not serve other men means that she should not think of or have illicit relation. She should serve others as their mother or as protector. This is what ethics say. This is the reason Śhiva devotees call a śharaṇa as wife and Paraśhiva the master (husband). This feeling is very strong in a śharaṇa. At younger age a śharaṇa is in the company of good people; in his adult years he stays with guru and at older ages he stays in the company of Śhiva.

Akkamahādevi spent her childhood with her parents; in her adult years stayed with Basavaṇṇa and other śharaṇas in Kalyāṇa and lastly with her husband Cennamallikārjuna (Paraśhiva). She says Cennamallikārjuna always stayed in her heart. Similarly a, śharaṇa is in the company of good people, guru and Śhiva respectively. Śharaṇa state is not suitable if he is fond of things of this world.

Nacikēta was with the feeling 'śharaṇa sati liṅga pati'. The king of death, Yama, offered all types of pleasures to Nacikēta. He says '*tavaiva vāhāḥ tava nrutyagīte*' Sir keep yourself the things you plan to give. Kaṭhōpaniṣhat 2-14 says:

CEÀävÀæ zsÀªAiÁðzÀå£ÀävÁæzsÀªAiÁðzsÀ£Àª,Áävi
PÀ~ÁPÀÈvÁvi|

CEÀävÀæ ``sÀÆvÁZÀÑ ``sÀªÁåZÀÑ AiÀÄvi¥À±À¹
vÀZÀézÀ ||

Anyatra dharmādyanyatra Adharmādhanyasmāt kalākrutāt |
Anyatra bhūtācca bhavyācca yatpaśhyasi tadvada ||

Nacikēta requests Yama - Hey God! Show me mercy by instructing the Śhiva philosophy (frees from ethical and unethical, different from action and reason of this nature). It is different from future and the current.

ṣṛāḥśāvaṇā Qāāāpēūāḥā ²āēāōēēēpāṣṣāxvā |
 ²ā®«āvāāzāāvēā ,āçā²ēāā ,āūvāāgēēā ³āāvāB
Bahunātra kimuktēna śhivajñānaikanishṭhatā |
Śhīlamityucyutē sadbhiśśhivāṁstatparō mataḥ 7

Translation: *atra* = in this, *Bahuna uktēna kim* = what good from talking? *Śhivajñānaika niṣṭhatā* = knowledge of Śhiva only, *sadbhiḥ* = from learned, *Śhīlam ity* = as virtuous, *ucyutē* = is said, *tatparō* = that person, *śhivāṁs mataḥ* = is virtuous.

Explanation: Śhiva purāṇa says;

³āēvāā ²āēēpā «μāiāāā ṣAiāā³āā±āñ
 ,āēāvāēāB |
 ²ā®A Evāāzāāvēā ,āçāAiēāōāḥā ²ā°ā
 “sāēāvāā³āiāēī ||

Vratam śhivaika viśhayaṁ niyamaśhca sanātanaḥ |
Śhīlaṁ ityucyatē sadbhīryēna śhīlī bhavētpumān ||

Performing traditional worship of Śhiva is śhīla or virtuous. The person performing them is called a Śhīlī. Śharaṇa has his mind centered in Śhiva only. He is a śhīlī or the one with virtuousness.

²āāvāā “sēāzēēēpāgāvāñ÷Ügā±āAiāāB
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Śhivātma bhōdhaikaratassthīrāśhayaḥ
Śhivaṁ prapannō jagatāmadhīśham
Śhivaikyanishṭhātāśhīlabhūṣhaṇaḥ
Śhivaikyavānēśhā hi kathyatē budhaiḥ 8

Translation: *Śhivātma bhōdhaikarataḥ* = Interested only in the unity with liṁga, *sthīrāśhayaḥ* = determined mind, *jagata amadhīśham* = the master of the

world, *Śhivam* = Śhiva, *prapannō* = sought protection, *Śhivaikyaniṣṭhāhita śhīlabhūṣhaṇaḥ* = virtuous śharaṇa with devotion only to Śhiva, *ēśhā hi*= this, *budhaiḥ*= from learned, *Śhivaikyavān* = the one unites with Śhiva, *kathyatē*= is said.

Explanation: Śharaṇa's mind is steadfast in Śhiva. He is free from the influences of nature. His knowledge is immersed in Śhiva. He has controlled his senses resulting in steadfast mind. He has the light of Śhiva. He is the light of Śhiva. He is virtuous. He has experienced Paraśhiva. He becomes prominent in aikya sthala.

Aikya sthala

Śharaṇa has been blessed by the prasādalīṅga. He worships Mahālīṅga. He unites with Mahālīṅga to reach the aikya state.

Agastya says

vÁªÄÄ,ÀvÁâUÀ,ÀAŞAzsÁ±ßzÉõÃ±ÁaÑÃ®vÀ,ÀÛxA |
±ÀgÀuÁRâ,Àâ ¨sÀÆAiÉÆÃs,Àâ
PÀxÀªÉÄÊPÀâ±gÀÆ¥ÀtªÄiï

Tāmasatyāgasam̐barṁdhānnirdēśhācchīlatastathā |
Śharaṇākhyasya bhūyōssya kathamaikyanirūpaṇam 1

Translation: *Tāmasatyāgasam̐barṁdhāt* = from the association of tama qualities, *nirdēśhāt* = awareness of knowledge, *tathā*= also, *śhīlataḥ* = from good character, *asya Śharaṇākhyasya* = for this śharaṇa, *Bhūyō* = again, *aikya nirūpaṇam katham* = how to associate aikya.

Explanation: Agastya says: Śharaṇa has lost all tama characters. Now he has Śhiva knowledge. This I learnt from you. What things should śharaṇa acquire to be in aikya sthala? How should he worships Mahālīṅga? Please describe them to me.

Rēṇuka says

¥Áæt°AUÁÇAiÉÆÄUÉÆÈÀ,ÀÄSÁw±ÀAiÄÄªÉÄÄ-ÄªÁÆi
|
±ÀgÀuÁRâ±ÀªªÉÆÈÈÊPÀâ¨sÁªÀÆÁzÉÊPÀâªÁÆi ¨sÀªÉÄvi
Prāṇalīṅgādiyōgēna sukhātīśhayamēyivān |
Śharaṇākhyas̐hyavēnaikyabhāvanādaikyavān bhavēt 2

Translation: *Prāṇalīṅgādiyōgēna* = the study of innerlīṅgas, *atīśhaya sukhām* = extreme happiness,

mēyivān= acquired, *Śharaṇākhyah* = śharaṇa, *Śhivēna* = with Śhiva, *ikyabhāvanāt* = without the feeling of duality, *aikyavān bhavēt*= unites.

Explanation: Amṭarliṅga (liṅga inside the body) is very precious. Knowledge is prevalent in Amṭarliṅga. Action is prevalent in Iṣṭaliṅga. Śharaṇa fails to achieve the knowledge of Śhiva by immersing only in the worship of Iṣṭaliṅga. He cannot achieve equality with Paraśhiva. He cannot achieve eternal happiness. He should worship Prāṇaliṅga inside his body. Then he acquires the knowledge of Śhiva and is eternally happy. At the end even the knowledge disappears. He is the one with Śhiva. Śharaṇa is now in the aikya state.

Philosophical examination of Śhiva and jīva indicates that they are one and the same. Like Śhiva, jīva is for all times and ever happy. Jīva has ignorance with the association of illusions of māya. He considers himself as different from Śhiva. With the loss of this belief jīva learns the true relationship between Śhiva and himself. Jīva with this knowledge unites with Śhiva. With unity he becomes Śhiva. Jīva is not body. He is pure. '*Jīvaḥ śhivābhinnah kutaḥ, cētanatvāt*', there is no difference between jīva and Śhiva. So they unite with equality.

Jīva is dynamic. It is true. But some argue he is not vibhu (omnipresent). Some say jīva is like an atom; some say jīva is bigger than atom and some say jīva is different from Paraśhiva. These arguments are not correct. If Jīva is not vibhu (omnipresent) then jīva has no equality with Paraśhiva. If jīva is like an atom then with time jīva disappears. Similarly if bigger than atom then also jīva disappears in time. Jīva is capable of learning himself but also learns from things outside of the body. Jīva is not different from Paraśhiva. Jīva serves Paraśhiva until he acquires the knowledge that he is no different from Paraśhiva. With His grace the ignorance is lost. He worships Paraśhiva until he receives the grace of Paraśhiva.

A devotee offers by saying '*Śhivatattvāya svāhā, ātmatattvāya svāhā, vidyātattvāya svāhā*'. This offering

teaches the unity of Śhiva and jīva. In other words a śharaṇa learns the knowledge of the word 'tat-tvaṁ-asi'. It has three words namely tat, tvaṁ and asi. Tat is the philosophy of Śhiva; tvaṁ is the twenty-five philosophies of the soul and asi is the knowledge that teaches the unity between Śhiva and jīva. Also tat is liṁga; tvaṁ is aṁga and asi is the relation between liṁga and aṁga. The foremost philosophy of Vēda is 'Tattvamas!'. The aim of this word is aikya. The mixing of pañcabhūtass (sky, air, fire, water and earth) is the soul with twenty-five philosophies. This is tvaṁ of jīva. The thirty-sixth philosophy is tat. It is Śhiva philosophy. There is a philosophy of knowledge. It is based on pañca sādākyas and pañca śhaktis (five powers). It is asi. The knowledge about these is aikya sthala. The one with this knowledge is aikya.

LPÀâ,ÀÜ®«ÄzÀA ¥ÉÇæÃPÀÛA ZÀvÀÄzÁð

ªÀÄÄª¥ÀÄÁAUÀªÀ |

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,Àª¨sÉÆÃd£À«ÄvÉåöµÁÁ

PÀªªÀiÁ®èPÀètªÀÄÄZÀåvÉÃ

Aikyasthalamidam prōktaṁ caturdā munipuṁgava |

Aikyamācāra saṁpattirēkabhājanamēva ca ||

Sahabhōjanamityeṣhām kramāllakṣhaṇamucyate

3

Explanation: Aikya sthala has four sections. They are Aikya sthala; Ācārasaṁpatti sthala; Ēkabhājana sthala and Sahajabhōjana sthala. They are now described.

1 Aikya sthala

Liṁgaikya sthala follows the Tāpanīya śhruti. It says:

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«PÀ`ÉÆàÃsvÀæ
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©üzÁ,ÀÛ÷åvÀæ ©üzÁ«ÄªÀ
ªÀÆÄªªÀiÁ£ÀB ±ÀvÀzÁ ,ÀªÀ,ÀæzsÁ ©ü£ÉÆBÃ
ªÀÄÈvÉÆªÀ
ªÀÄÈðvÀªªÀiÁ¥ÉÇBÃw vÀzÉÃªÀ vÀzÀzÀèAiÀÄA
,Àé¥ÀæPÁ±ÀA'

*'Ēkamēva tadbhavatyavikalpō vā vikalpōstra kācana
bhidāsti naivātra kimcana bhidāstyatra bhidāmiva
manyamānaḥ śhatadā sahasradā bhinnō mṛutyō
mṛutyumāpnōti tadēva tadadvayaṁ svaprakāśham'*

Paraśhiva is the only one. He has no desires of any types. The person without duality in Paraśhiva ends his life with that feeling. Paraśhiva is with knowledge; self-illuminating and is the only one. No others like Him.

«µÀAiAiÁ£ÀAzÀPÀtÂPÁ ¤B,ÀÄà ÈºÉÆÃ
¤ªÀiÁð`Á±ÀAiÀÄB |
²ª££ÀAzÀªÀÄªÁ¹AzsÀÄªÀÄdÓ£ÁzÉÊPÀªªÀÄÄZÀªvÉÃ
*Viśhayānaṁdakaṇikā niḥsṛuḥō nirmālāśhayaḥ |
Śhivānaṁdamahāśim̐dhumajjanādaikyamucyatē* 1

Translation: *Viśhayānaṁdakaṇikā* = happiness from this world is miniscule, *niḥsṛuḥō* = frustrated, *nirmālāśhayaḥ* = pure heart, *Śhivānaṁda mahāśim̐dhu* = In the ocean of happiness of Śhiva, *nimajjanāt* = from entering, *aikyam ucyatē* = says as aikya.

Explanation: Happiness comes from information collected from senses. They are not long lasting and lead to

knows and enjoys the knowledge 'I am Śhiva'. He stays as one with Śhiva leaving the body behind. Vāsīṣṭha says:

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±ÉǺµÀ`Á°ÁâxÀð\$ǺzÉpǺgÀ`Áâ,ÀAiÉÉǺUǺvǺB |
fǺǺ,Àâ \$æ°ǺǺvǺ ¥Áæ | ŪB
ǺǺǺQŪjvǺâ©üçüǺAiǺǺvǺÉǺ ||

*Vilinā śhēṣhabāhyārthabuddhēabyāsayōgataḥ |
Jīvasya brahmatā prāptiḥ muktirityabhidhiyatē ||*

Jīva with the help of yōga keeps all feelings in Śhiva to unite with Śhiva. It is salvation. Gīte 5-24 says:

AiÉÉǺ CAVǺ,ÀǺiRB CAVǺgǺgǺǺǺB
vǺxǺAvǺeÉÉðǺǺwgÉǺǺÀ AiǺǺB |
,À AiÉÉǺVǺ \$æ°ǺǺǺǺǺǺǺǺǺ
\$æ°ǺǺ`sǺǺvÉÉǺsçüUǺZǺÒw ||

*Yō amṭassukhaḥ amṭarārāmaḥ tathāmṭarjyōtirēva yaḥ |
Sa yōgī brahmanirvāṇaṁ brahmabhūtōśdhigacchati ||*

The one who enjoys inside is happy inside. He has the knowledge to unite jīva with Śhiva. He receives salvation.

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£Ǻ ¥Ǻ±ǺǺǺw dUǺeǺÓ®A
ǺǺǺAiǺǺǺǺǺ°ǺvǺǺÉÉ°sǺǺǺǺǺǺǺ

*Śhivēnaikyam samāpannaścidānaṁdasvarūpiṇā |
Na paśhyati jagajjālaṁ māyākalpitavaibhavaṁ*

3

Translation: *cidānaṁdasvarūpiṇā* =with happy form, *Śhivēna* = with Śhiva, *ikyam samāpannaśh*= in aikya, *Māyākalpita vaibhavaṁ* = beautiful form created by māya, *jagajjālaṁ* = the wealth of this world, *Na paśhyati* = not sees

Explanation: Paraśhiva is omnipresent, ever happy and responsible for all things. He is with all

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PÀègÀvÀăĚ «±ÀvÉĚ zÉĚÀ KPÀB|
vÀ,Áă©Ûvĭ zşÁăĚÁzÉĚĂĂĐÁvÀÛvÀÛ÷é
ˆşÁĂˆşĂÆAiÀĂ,ÁăAvÉĚ
«±ÀééÀiÁAiÀiÁĐÀÀĚwÛB ||

Nature does change. Jīva enjoys nature. He does not change. There is only one master above nature and jīva. Daily meditation with this feeling make mind steadfast in Paraśhiva. Jīva is free from māye. Śharaṇa unites Paraśhiva with equality. This state is called aikya. With aikya there is no influence of māye on jīva.

ŞəƏÄAqAŞĂzÄÄâzÉÆĤzÉăĂzÀ«dÈA©üĂ
vÄVÄÛ÷÷«ĂaªAiÁƒi
ªAiÁAiAiÁ¹AzsÄÄ•ðAiÄÄA AiÄiÁw
²ªÉÊPÀªªAqAªÁƒÀ-ÉĂ

4

Explanation: In the ocean many waves appear. There is no ocean and there are no waves if there is no

boundary. Similarly, the disturbances caused by tama are like the ocean. Bubbles named Brahmāmṛda appear. Jīva is fond of these bubbles. How can jīva find peace with this illusionary brahmāmṛda? But aikya is different. He has the boundary. It is knowledge of Śhiva. Māye is outside of the boundary. Without the influence of māye there is no disturbance in jīva. He lives with the knowledge of Śhiva. He is eternally happy.

ॐAiÁAiÀiÁ±AQÔ wgÉÆÄzsÁ£ÁaÒªÉÄ ``sÉÄzÀ«PÀ®à£Á |
DvÄä£Ä,ÄÜÇé£Á±ÉÄ vÄÄ £ÄzÉéöÊvÄwìAaÇµÄävÉÄ

Māyāśhakti tirōdhānācchivē bhēdavidikalpanā |

Ātmanastadvināśhē tu nādvaitātkimcidishyatē

5

Translation: *Māyāśhakti* = power of Māye, *tirōdhānāt* = shows, *jivē* = in jīva, *bhēda vikalpanā* = feelings of discrimination, *tadvināśhē tu* = for removal of Māye, *Ātmanah* = to jīva, *advaitāt* = except advaita, *na kimcit ish yatē* = nothing exists.

Explanation: There is only one origin for all persons. Yes they look different due to their characteristics. Those with satva stay away from the world. They live in the world but are not attached to the world. Those with raja are under the influence of love (kāma). They seek happiness from the things of this world. They are in the web of saṁsāra. Similarly those with tama with ignorance are influenced by desires. They are in the web of saṁsāra. There are a large number of persons with a mixture satva-raja-tama. They too are in saṁsāra.

Paraśhiva is pure, formless, without characters, vast and with knowledge. Why there is difference in jīvas who are the forms of Paraśhiva? The answer is the influence of māya. The birth of jīva is due to māya. The differences are due to māya also.

The performer that reaches the aikya state is a brave one. His mind is pure and steadfast in Śhiva. He is free from all influences of māye. He has no duality. He sees only Paraśhiva. He has experienced unity with Śhiva.

¥À±ÄÄvÀéA ZÀ ¥ÀwvÀéA ZÀ
 ¢ÀiÁAiÀiÀ¢ÉÆÃ°À«PÀ°àvÀ¢Àiï |
 vÀ¹ä£i ¥Àæ®AiÀÄ¢ÀiÁ¥ÆÉßÃ PÀB ¥À±ÄÄ PÉÆÃ £ÀÄ
 ¢Á ¥ÀwB

Paśhutvaṁ ca patitvaṁ ca māyāmōhavikalpitaṁ |
Tasmin pralayamāpannē kaḥ paśhu kō nu vā patiḥ 6

Translation: *Paśhutvaṁ* = feeling of paśhu (animal), *ca*= also, *patitvaṁ* = feeling of master, *māyāmōhavikalpitaṁ*= are disturbance from Māya, *Tasmin*= in Paraśhiva, *pralayam* = removal of Māye, *āpannē*= having, *kaḥ paśhu* = the animal, *vā* = or, *kō nu patiḥ*= who the master?

Explanation: Paraśhiva has three powers namely Icce, Jñāna, and Kriyā. They are of māye. Māye has these three powers. Nature appears in tama; jīva appears with a mixture of raja and satva. jīva is paśhu (animal); Īśhvara with satva is pati (master).

Jīva thinks 'I am paśhu and Śhiva is the master'. This duality is due to the influence of māye. Śharaṇa in aikya state is free from duality. He is with pure mind. With unity he is Paraśhiva. There is no māye there. There is knowledge. There is happiness. He is complete like Paraśhiva. There is no duality of paśhu - pati. In the aikya state there are no feelings.

WÉÆÃgÀ,ÄA,ÁgÀ,À¥Àð,Àå ``sÉÃZÀ¢À°äÃPÀ±Á-Ä£ÀB |
 ``ÁZÀPÀA ¥ÀgÀ¢ÀiÁZÉéöÊvÀ``sÁ¢À£Á
 ¥ÀgÀ¢ÀiÊµÀZsÀ¢Àiï

Ghōrasaṁsārasarpasya bhēdavalṁikaśhāyinaḥ |
Bādakaṁ paramādvaitabhāvanā paramauśhadham 7

Translation: *bhēdavalṁika* = In the house of differences, *śhāyinaḥ*= sleeping, *Ghōra saṁsāra sarpasya* = serpent named saṁsāra, *Bādakaṁ* = destroyed, *param auśhadham*= sacred medicine, *paramādvaitabhāvanā*= is the feeling of Paraśhiva.

Explanation: The birth-death has five dualities namely; jaḍa-ajaḍa (immovable-movable), jīva-ajīva (life-without life), jīva-jaḍa, jīva- Īśhvara, and jaḍa-Īśhvara. They spread the poison 'I and mine'. The poison influences jīva with illusionary things. Jīva is subjected to many births and deaths. Feeling of advaita (I am god) is the greatest medicine to eradicate the feelings of duality and to overcome the influence of birth-death. The following verse is from Muṇḍakōpaniṣhat (5)

ÉÁvÀB ¥ÀædÖA £À §»B¥ÀædÖA
 £É£Ä~sÀAiÄvÀB
 ¥ÀædÖA £À ¥ÀæeÁÖ£ÀW£ÀA £À ¥ÀædÖA £Á
 ¥ÀædÖA
 CzÀÈµÀÖªÀÄªÀªªÀ°ÁAiÄÄªªÀÄUÁæªÀªªÀÄ®PÀ
 ëtªÄÄ
 aAvÀªªÀÄªªÀÄ¥ÀzÉÄ±À±ÀªªÉÄÄPÁvÀä
 ¥ÀævÀªªAiÄÄ,ÁgÀA
 ¥Àæ¥ÀAZÉ£Ä¥À±ÀªªÀA ±ÁAvÀA
 ²ªÀªÄzÉéÖÉvÀA
 ZÀvÀÄxÀðAªÀÄ£ÀªAvÉÄ,À DvÁä,À
 «eÉÖÄAiÄÄB ||

*Nāṁtaḥ prajñam na bahiḥprajñam nōbhayataḥ
 Prajñam na prajñānaghanam na prajñam nā prajñam
 Adṛuṣṭamavyavahāryamagrāhyamalakṣhaṇama
 Cīrṁtyamavyapadēśhaśhyamēkātma pratyayasāram
 Praparīcōpaśhamam śhāṁtām śhivamadvaitam
 Caturtham manyarītē sa ātmāsa vijñēyaḥ ||*

There are three types of jīvas; viśhva, taijasa and prājña. They are in the three types of bodies namely sthūla, sūkṣhma and kāraṇa. The soul is not any of these. He is unseen; in peace and without any feelings of the world. Learning of the soul frees all sadness. This is what the learned say.

“sÉĀzÀŞĀÇp ,ÀªĀĀvÀàĒĀß ªĀĀºĀ,ĀĀ,ĀgÀ,ĀUĀgÀªĀīī
|

CzÉéöĒvÀŞĀÇp¥ÉÇĀvÉĀĒÀ ,ÀªĀĀvÀŪgĀwzÉĀ²PĀB

Bhēdabuddhi samutpanna mahāsaṁsārasāgaram |
Advaitabuddhipōtēna samuttaratidēśhikaḥ

8

Translation: *Bhēdabuddhi samutpanna* = born out of discrimination, *mahā saṁsāra sāgaram* = saṁsāra the great ocean, *Advaitabuddhi* = from the knowledge of Śhiva, *pōtēna* = from the pain, *dēśhikaḥ* = the one in aikya state, *samuttarati* = crosses easily.

Explanation: Saṁsāra is a like an ocean. It has many types of waves. They turn jīva away from the path of Śhiva. The world and the things in it are not true. They are all illusions. Paraśhiva is true. The following vacana is from Allamaprabhu:

Differences between You and I,
Not then, not now, not any time.
Śharaṇa does not wish for
Sālokya, sāmipya, sārupya, or sāyujya,
No body, without body,
Being Guhēśhvaralīṅga himself!

With unity śharaṇa is Paraśhiva. He is no different from Paraśhiva. They are not different before or after the formation of this world. They are one not two. Śharaṇa does not desire for the four states namely, Sālokya (world of god), Sāmipya (near god), Sārupya (look alike as god), or Sāyujya (live with god). With unity he has no awareness of his body and he is līṅga.

Śhvētā upaniṣhat 6-19 and 6-12 says:

µµĀī®A µ¶ĪçAiĀĀA ±ĀAvĀA µgĀªĀzĀāA µgĀAdĒĀA
CªĀĀĒvÀ,Āā ¥ĀgĀĀ ,ÉĀvĀĀA
zĀUÉĀĀzSĀĒĀ«ĀªĒĒ®ªĀīī

Niṣkalam niṣhkriyam śhāntam niravadyam nirarjanam

Amṛtasya param̐ sētur̐ dagdhēm̐dhanamivānalam

vÀªAiÁvÀä ,ÄÜªÉÄÄ£ÄÄ ¥Ä±ÀåAw cÜÃgÁ,ÉÜÃµÁÁ
,ÄÄRA ±Ä±ÄévÄÄ £ÉÄvÄgÉÄµÁÁ

Tamātma sthamēnaṁ paśhyaṁti dhīrāstēṣhām̐
Sukhaṁ śhāśhvataṁ nētarēṣhām̐

Paraśhiva is free from time, space and action. He is in peace always. He is pure without any blemishes. Eternal happiness is from His blessings. Unity with Paraśhiva is the freedom from the ocean of saṁsāra. Guru is the captain of the boat. The captain is the one who safely guides us to the other side of the ocean called saṁsāra.

CeÁÖ£Äw«ÄgÉ£ÄcæPÁÛ PÁªÄÄgÄPÀëB
QæAiÄiÁPÀjÄ |

,ÄÄ,ÄgÄPÄ®gÄwæ,ÄÄÛ £Ä±ÉåÄzÄÉéöÊvÄ¨sÁ£ÄÄ£Ä
Ajñānatimirōdriktā kāmaraḥṣhaḥ kriyākārī |

Saṁsāraḥkālārātristu naśhyēdadvaitabhānunaḥ

9

vÀ,ÄäzÉéöÊvÄ¨sÁªÄ,Äå ,ÄzÄÈ±É£Ä£ £Ä¹Ü
AiÉ£Äv£ÄªÄiï |

G¥ÁAiÉ£Ä

W££ÄgÄ,ÄÄ,ÄgÄªÄÄªÁvÁ¥ÄªªÄÈvÄÜAiÉÄÄ

Tasmādvaitabhāvasya sadruśhō nāsti yōginām |

Upāyō ghōrasaṁsāramahātāpanivṛttayē

10

Translation: *Ajñānatimirōdriktā* = from the darkness of ignorance, *kāmaraḥṣhaḥ kriyākārī* = performer of kāma, *Saṁsāraḥkālārātristu* = The deepest darkness named saṁsāra, *advaita bhānunaḥ* = Śhivādvaita feelings, *naśhyēd* = lost, *Tasmād* = so, *yōginām* = to śhivayōgis, *ghōrasaṁsāra* = the great saṁsāra, *mahātāpa* = its effect, *nivṛttayē* = to escape, *advaita bhāvasya* = for the feeling of śhivādvaita, *sadruśhō* = equal, *Upāyō nāsti* = there is no knowledge.

Explanation: The weapons of māya are ignorance, affection and illusions. These are the ones that capture jīva in the bonds of saṁsāra. They create deep darkness in jīva. Jīva cannot escape from the clutches of saṁsāra. With the light of Śhiva knowledge the darkness of saṁsāra disappears. Jīva sees the path of Śhiva with the disappearance of the darkness.

Śharaṇa is free from the web of saṁsāra who travels in the path of Śhiva. He experiences and unites with Paraśhiva. He is free from the cycle of birth-life-death. He is Paraśhiva.

CzÉéöÊvÀ`sÁªÀ£ÁeÁvÀÀ PÀètªÀiÁvÉæÃ| AiÀÄvÀÄÌRA
|
vÀvÀÄÌRA PÉÆÃnªÀµÉðÃt ¥Áæ¥ÀävÉÃ £ÉÊªÀ
`sÉÆÃV©üB

*Advaitabhāvanājātaṁ kṣhaṇamātrēpi yatsukhaṁ |
Tatsukhaṁ kōṭīvarṣhēṇa prāpyatē naiva bhōgibhiḥ*

11

avÀÛªÀÈwÛ ,ÀªÀiÁ°Ã£ÀdUÀvÀB ²ªÀAiÉÆÄV£ÀB |
²ªÀ£ÆÀAzªÀ¥Àj ,À£èwðªÀÄÄðQÛjvÀªÀ©üçüÄAiÀÄvÉÃ

*Cittavṛutti samālīnajagataḥ śhivayōginaḥ |
Śhivānaṁdapariṣpūrtimuktirityabhidhīyatē*

12

Translation: *kṣhaṇamātre* = in a moment, *Advaitabhāvanā* = with the feeling of advaita, *jātaṁ* = birth, *yat sukhaṁ* = whichever happiness exists, *Tatsukhaṁ* = that happiness, *bhōgibhiḥ* = for seekers, *kōṭī varṣhēṇa api* = even after thousands of years, *naiva prāpyatē* = not available, *Cittavṛutti* = actions of mind, *jagataḥ samālīna* = having the world inside, *śhivayōginaḥ* = Śhiva yōgi, *Śhivānaṁda pariṣpūrti* = happiness from Śhiva, *muktir ity abhidhīyatē* = is called as salvation.

Explanation: With sound sleep diseases seem to disappear. Similarly, even for a fraction of a second experiencing equality with Paraśhiva all affection towards saṁsāra and its illusions are lost. He experiences the true

happiness. This happiness is eternal. Śhivayōgi is the one who floats in the ocean of happiness. He cannot see the world. That happiness is of the aikya state. Allamaprabhu describes this state in the following vacana.

Liṁga on the palm touching body becomes Iṣṭaliṁga.
 That great liṁga touching prāṇa becomes prāṇaliṁga.
 That great liṁga touching bhāva becomes bhāvaliṁga.
 That great liṁga touching jñāna becomes jñānaliṁga.
 For that reason, our śharaṇa of Guhēśhvara learns truth
 With the birth of symbol feeling of I
 Becomes like the camphor that ate fire.

The following verse says:

«eÁÕ£ÄÄ «dÕ| ÛB, «eÁÕ£ÄÄ vÀZÁÑ£ÄÄzÄÄ £Ä
 «µÄAiÄÄ «dÕ³ÄzÄÄÝCBSÁ£ÄÄ«zÄpA
 QA vÄ»ð, ¥Äæ,Ä£ÄßA
 ²³Ä³ÄÄvÄÄ®³ÄÄ£ÄAiÄiÄ,ÄÄ
 ¤vÄåvÄÈ¥ÄÛ³£ÄÄPÄgÄ,Ä«ÄvÄåxÄðB||
Vijñānam vijñaptiḥ, vijñānam taccānamdaṁ na
Vishaya vijñavadduḥkhānuviddham
Kim tarhi, prasannam śhivamatulamanāyāsam
Nityatṛuptamēkarasamityarthah ||

In aikya state the one with the knowledge of Brahma is in the form of Śhiva. 'Śhivam pariśhuddham paramānamdabōdham' Śhiva is pure and ever happy with rich knowledge.

2 Ācārasaṁpatti sthala

AiÄÄxÁgÀ« ,ÀªÄðgÀ,Á£i ¥Àæ¨sÄÄAPÉÜÃ
ºÄÄvÁ £Ä±ÁÑ! » ,ÀªÄð¨sÄPÄëPÄB|
vÀxÉÊªÀ AiÉÆÄVÃ «µÄAiÀiÁ£i
¥Àæ¨sÄÄAPÉÜÃ
£Ä °¥ÄävÉÃ PÄªÄÄð±ÄÄ¨sÄ±ÄÄ¨sÉÊ±ÄÑ ||
Yathāraṇīsarvarasāṇ prabhumṁktē
Hutā naśhcāpi hi sarvabhakṣhakaḥ |
Tathaiva yōgī viṣhayāṇ prabhumṁktē
Na lipyatē karmaśhubhāśhubhaiśhca ||

The sun absorbs water from things and fire burns things. Yōgi uses all types of sounds. Yet he is involved in both sadness and happiness. Based on this verse sadācāra saṁpatti sthala is described.

ªªÉÊPÄ¨sÄªÄ£Á¥À£ÄðªªÄvÉÆéÃzÉÃºªª£Ä! |
zÉÃ²PÉÆÃ » £Ä °¥ÉðÄvÀ ,ÁéZÁGÉÊB ,ÄvÀPÁ£©üB
Śhivaikabhāvanāpannaśhivatvō dēhavānapi |
Dēśhikō hi na lipyēta svācāraiḥ sūtakādibhiḥ 1

Translation: *Śhivaikabhāvanā* = feeling of equality with Śhiva, *a panna śhivatvaḥ* = gained divinity, *Dēśhikō*= in the aikya state, *dēha vānapi*= even with body, *svācāraiḥ* = from his actions, *sūtakādibhiḥ* = with birth and other impurities, *na lipyēta*= is not free.

Explanation: Śharaṇa in the aikya state is with strong conviction 'I am Paraśhiva' gets the Śhiva philosophy. Siddhaliṁgēśhvara describes his status in the following vacana:

Knowledge supports when body is not
Look, all eyes are the eyes of knowledge.
For that śharaṇa, body is earth, water, fire, air and sky.
Śharaṇa wears them as Prāṇaliṁga the knowledge
With that ornament śharaṇa remembers liṁga
See, joining liṁga becomes liṁga himself.

Mahālīṅga Guru Sivasiddhēśhvara Prabhuvē.

Śharaṇa thinks of Śhiva and unites with Śhiva. Śharaṇa is happy eternally without the illusions of māye. He has no sad or happy feelings. He has no interests in the things of this world. Without any feelings or form he has no birth or death.

²ªÁzÉéöÊvÀ¥ÀjeÁÕÉÉÃ ¹ÜvÉÃ ,Àw ¢ÀÄÆÀ¹éÆÁªÀiï |
PÀªÀÄöuÁ QA £ÄÄ ¨sÁªÀåA ,ÁâzÀPÀÄævÉÃÆÀ
PÀÈvÉÃÆÀ ¢Á

Śhivādvaitaparijñānē sthitē sati manasvinām |

Karmaṇā kiṁ nu bhāvyam syādakṛtēna kṛtēna vā 2

Translation: Śhivādvaitaparijñānē sthitē sati = with the knowledge of Śhiva, manasvinām = for those with the knowledge of Śhiva, kṛtēna vā akṛtēna = with or without action, Karmaṇā kiṁ nu bhāvyam syād= what can result?

Explanation: Śharaṇa worship with immense devotion unites in Śhiva. He receives the grace of Śhiva. He has no knowledge of his body or his mind. So he is free from internal and external influences. The following vacana by Ajagaṇṇa describes:

Does town or forest matter for giving up birth ways?
Does kula or pride matter for lost birth ways?
Does vice and virtue matter for vicious?
It is wrong, wrong, not learning self
Fell in Bayalu Ajagaṇṇa Taṁde.

Śharaṇa with his knowledge is free from saṁsāra. He is free from the influences of saṁsāra regardless where he lives. He is free from all types of influences like pride, caste, and others.

£ÁºÀA zÉÃºÉÉÃ £ÉÃAçæAiÀiÁtåAvÀgÀAUÀA
£ÁºÀAPÁGÉÉÃ £À ¢ÀÄÆÉÉÃ £Á! ŚĀçpB|

zÁgÁ¥ÀvÀåPÉëÃvÀæ«vÁÛç zÀÆgÀB ,ÁQëÃ
¸vÀåB ¥ÁævÀåUÁvÁä ºÆÇÃs°ÀåÀiï | |

*Nāhaṁ dēhō nēmdriyāṇyaṁtaraṁgaṁ
Nāhaṁkāro na manō nāpi buddhiḥ |
Dārāpatyakṣhētravittādi dūraḥ sākṣhī
Nityaḥ pratyagātmā śhivōśham ||*

I am not the body; not the sense organs; not inside or outside; do not have pride, mind and wisdom; have no wife and children and no wealth and money. I am the witness. Śhiva is true and eternal. The one reaching the aikya state is truly eternal. He is free from the cycle of birth, life and death. They are all illusions for him. He performs things without pride. He is free from all associated rewards.

±AA¨sÉÆÃgÉÃPÀvÀæ¨sÁÆÃ£À ,ÀÆðvÀæ
¸ÀÆÃzÀ±Àð£ÀB |
PÀÆÆð£ÀB| æÀÆ°ÁPÀÆÀÆð £À
vÀvÀÁ®æÀÆÆÁ¥ÀÅÖBAiÀiÁvī

*Śhaṁbhōrēkatrabhāvēna sarvatra samadarśhanaḥ |
Kurvannapi mahākarma na tatphalamavāpnuyāt*

3

Translation: *Śhaṁbhōḥ ēkata bhāvēna* = heart set in Śhivaikya, *sarvatra* = everywhere, *samadarśhanaḥ* = with equality in all things, *mahākarma* = karma of highest order,
Kurvann api = if performed, *tatphalam* = of that resul, *na avāpnuyāt*= does not get.

Explanation: Śharaṇa has no feelings for things of this world. He is in perfect harmony with Paraśhiva. Siddhalīṁgēśhvara describes aikya state of śharaṇa in the following vacana:

Void is the forms of Śhiva the bodies merged in Guru
Pure is mind with disturbances merged in līṁga
Money is wealth, wealth is jīva

The three souls merged in happy jaṁgama
 They all changed to void.
 See śharaṇa became aikya having merged
 In complete formless Paraśhiva.
 Mahālīṁga Guru Śhivasiddhēśhvara Prabhuṽē.

With unity śharaṇa sees Śhiva in all things. He has
 no interests in wealth or this world. They are all same for
 him. Whatever he does their results are not for him. He is
 always pure.

„ÄPÀÈwÃ zÄÄµÀìöÈwÃ ¢Á | ¨Áæ°ÀäüÉÆÃ
 ¢ÁAvÀäeÉÆÃs | ¢Á |
 ¢ÁÉÊPÀ¨sÁªÀAiÄÄPÁÛÉÁÁ „ZÀÈ±ÉÆÃ ¨sÀªÀw
 zsÄÄæªÀªÄiï

Sukṛutī duṣhkṛutī vāpi brāhmaṇō vāṁtyajōspi vā |
Śhivaikabhāṽayuktānām sadṛuśhō bhavati dhruvam

4

ªAuÁð±ÀæªÄÄ„ZÁZÁgÉÊB eÁÕxÉÁÁ QA
 ¥ªæAiÉÆÃdÉÀªÄiï? ||
 ¨EQPÀ„ÄÄÛ „ZÁZÁgÀB ¥sÀ¨Á¨sÁªÉÃ «¨sÁªÀävÉÃ
Varṇāśhramasadācāraiḥ jñāninām kiṁ prayōjanam? |
Laukikastu sadācāraḥ phalābhāṽē vibhāṽyātē

5

Translation: *Sukṛutī duṣhkṛutī va* = sinner or not,
api = nor, *brāhmaṇō va aṁtyajō vā* = high or low caste,
 Śhivaika bhāṽa yuktānām = Having the knowledge of Śhiva,
 dhruvam = definitely, *sadṛuśhō bhavati* = sees as equal,
jñāninām = those with Śhiva knowledge, *Varṇa aśhrama*
sadācāraiḥ = performing good works, *kiṁ prayōjanam?* =
 what good results?, *tu* = but, *Laukikah sadācāraḥ* = those
 good works, *phalābhāṽē api* = without any results,
vibhāṽyātē = are done.

Explanation: Paraśhiva has no beginning and is
 for all times. Jīva too has no beginning and for all times.
 There is no difference between the two. But jīva thinks
 differently because of his association with impurities of this
 world. He brings upon himself many false things as true.

Shivayōgi in aikya state is different. He has no characteristics and knows only truth. He has no pride and is in peace with Paraśhiva. He is free from things of this world. He has nothing to gain from this world. He is eternally happy with Paraśhiva.

Translation: *nirmalajñānavahninā* = with his knowledge, *Nirdagdha karma bījasya* = burnt all impurities, *Dēhivad* = with body, *bhāsa mānasya* = Śhiva yōgi, *dēhayātrā tu* = actions of body, *laukikī* = relates to nature.

The body is the treasury for all types of rituals. Sūkṣhma body of śharaṇa is absorbed in meditation of Paraśhiva. His appearance is like the burnt rope. It keeps its form but it is of no use. Such is the status of śharaṇa.

558

Translation: *Śhiva jñāna samāpannaḥ* = with the knowledge of Śhiva, *sthira vairāgya lakṣhaṇaḥ* = with fixed in vairāgya, *padma patram* = lotus leaf, *arīmbhasā iva* = free from water, *Svakarmaṇā* = from his action, *na lipyēta* = cannot be free.

Explanation: There are six types of vairāgya (detachments). They are: yatamāna, Vyatirēka, Ēkēndriya, Aśhikāra, Aparā, and Para.

Yatamāna: Detachment through the influence of guru with the knowledge of śhrutis and acquired through one's own efforts is yatamāna vairāgya.

Vyatirēka: Detachment from the sense organs is vyatirēka vairāgya.

Ēkēndriya: Not to give room for respect and disrespect is Ēkēndriya vairāgya.

Vaśhikāra: Disassociation from all influences is vaśhikāra vairāgya.

Aparā: Disassociation with satva, raja, tama and with their results. Also not having affection with them is aparā yōga.

Para: with the grace of Paraśhiva disassociation with things of this world is para yōga.

Śhivayōgi does not attach to things of this world. He experiences Śhiva. They are the characteristics of śhivayōgi. Śhivayōgi is free from his actions like the lotus is free from water.

UÀZÀÑĒĩ wµÀ×Ēĩ ,Àé¥ÀĒĩ³Á! eÁUÁæĒÁÉ!
 ³ÀÄ°Á³ÄÄwB |
 ²³ÀeÁÖĒÀ,À³ÀiÁAiÉÆĀUÁaÒ³À ¥ÀÇeÁ¥ÀgÀ,ÀizÁ

Gacchan tiṣṭhan svapanvāpi jāgranvāpi mahāmatiḥ |
Śhivajñānasamāyōgācchiva pūjāparassadā

Translation: *Gacchan* = going, *tiṣṭhan* = standing, *svapan* = sleeping, *vāpi* = or, *jāgran* = awake, *mahāmatiḥ* = one with Śhiva, *Śhiva jñāna samāyōgā* = with

the relation of Śhiva, *sadācchiva pūjāparas* = worships Śhiva always.

Explanation: Śhivayōgi has united with Paraśhiva. His body stays, but he is free from the cycle of birth-life-death. He is not attached to the works of his sense organs. He diverts his attention towards liṁga. He listens to sound to offer them to Prasādalīṁga; he touches things to offer them to Jaṁgamalīṁga; he sees things with form to offer them to Śhivalīṁga; he tastes things to offer them to Gurulīṁga and he smells things to offer them to Ācāralīṁga. Similarly the meditation of his mind is offered to Mahālīṁga. This is his way of worship. Every action is his worship of Paraśhiva. His life is geared for the worship of Śhiva. Whether he walks, talks, sleeps, awakes, or dreams, he is immersed in the worship of Paraśhiva.

AIÄzÀâvÀà±Àâw ,Á°ÉÆÃzÀA °À,ÄÄÛ ¯ÉÆÄPÉÄµÄÄ
zÉÄ²PÀB |

²°ÄzÀ±ÄðÆÀ,ÄA¥ÄwÛ,ÄÛvÄæ vÄvÄæ °ÄÄ°ÄvÄÄÈÄB

Yadyatpaśhśhati sāmōdam vastu lōkēshu dēśhikaḥ |
Śhivadarśhanasampattistatra tatra mahātmanaḥ

9

Translation: *dēśhikaḥ* = with Śhiva knowledge, *lōkēshu* = in the world, *Yadyat vastu*= whatever things, *sāmōdam*= happily, *paśhśhati*= looks, *tatra*= they all, *mahātmanaḥ*= for that great, *Śhivadarśhana sampattis* = sees Śhiva in them.

Explanation: We recognize things with name, form, and function. Paraśhiva supports these three. The ignorant sees only name, form and functions of this world. He is incapable to see the one who supports the three - Paraśhiva. Śhivayōgi is different. He has lost his ignorance. With the knowledge of Paraśhiva he sees the support and also Paraśhiva. He is free from illusions. He is happy.

AiÀÄzÀãaÑAvÀAiÀÄÄvÉÄ AiÉÆÄVÄ ãÄÄÆÄ,Á
 ±ÄÄzÀp" sÄÄÆÄB |
 vÄvÀÛaÒÄÄÄÄAiÀÄÄvÉéÆÄ
 2ÄÄzsÁâÆÄÄÄÄÄzÁ°ÄÈvÄÄÄi

Yadyaccimtayutē yōgī manasā śhuddhabhāvanah |
Tattacchivamayatvēna śhivadhyānamudāhṛutam

10

Translation: *śhuddhabhāvanah* = with pure feelings, *yōgī* = śhivayōgi, *manasā* = from mind, *Yadyat* = whatever, *cimtayutē* = thinks, *tattat* = those things, *chivamayatvēna* = with Śhiva, *śhivadhyānam udāhṛutam* = thought as meditation of Śhiva.

Explanation: Thinking is the function of mind. It is of two types; to think of information and to think of divine things. The ignorant thinks of information. Their mind is full of raja and tama. Śhivayōgi thinks of divine things. His mind is satva. Paraśhiva glows in his heart. Śhivayōgi sees Paraśhiva in all things. Whatever he thinks is the meditation of Śhiva. Śhiva Mānasa says:

DvÄä vÄéA VjeÄ ÄÄÄwB ,Ä°ÄZÄgÄB ¥ÄæuÄB ±ÄjÄgÄA
 UÄÄæ°ÄÄ
 ¥ÄÇeÄ vÉÄ «µÄAiÉÆÄ¥Ä" sÉÆÄUÄgÄZÄÆÄ ¤zÄæ
 ,Ä°ÄiÄÇü¹ÜwB |
 ,ÄAZÄgÄB ¥ÄzÄAiÉÆÄB ¥ÄæzÄQët« ÇüB
 ,ÉÆÜÄvÄætÄÄ ,Ä°ÄÄð VgÉÆÄ
 AiÄÄzÄävÄìÄÄð PÄgÉÆÄ«Ä vÄvÀÛzÄT®A ±ÄÄ"sÉÆÄ
 vÄ°ÄgÄzsÄÆÄÄ |

Ātmā tvam girijā matiḥ sahacarāḥ prāṇāḥ śharīram gruham
Pūjā tē viśhayōpabhōgaracanā nidrā samādhisthitīḥ |
Samcārah padayōḥ pradakṣiṇavidhiḥ stōtrāṇī sarvā girō
Yadyatkarma karōmi tattadakhilam śhambhō tavārāghanam |

The body is a temple. The soul is the wife of Paraśhiva. Knowledge is the servant. Talk is praising. Walk is circumambulation. All actions are for Paraśhiva.

ÀiÀÄwìÀazÁã¶ìvÀÀ ¯ÉÆÃPÉÃ ,ÉéÃZÀÒAiÀiÁ

²ªÀAiÉÆÄVÉÁ |

²ªÀ ,ÉÉÜÃvÀæ«ÄzÀÀ ,ÀªÀðA AiÀÄ ,ÁäzÀìªÁðvÀäPÀB

²ªÀB

Yatkiṁcidbhāṣitaṁ lōkē svēcchayā śhivayōginā |

Śhivastōtramidaṁ sarvaṁ yasmātsarvātmakaḥ śhivaḥ 11

Translation: *śhivayōginā* = from the face of śhivayōgi, *lōkē* = in this world, *svēcchayā*= as per his desires, *Yatkiṁcid bhāṣitaṁ*= sayings, *Śhivastōtram* = is praise of Śhiva, *yasmāt* = why it is, *idaṁ sarvaṁ*= all these, *sarvātmakaḥ śhivaḥ*= is the form of Śhiva who is omnipresent.

Explanation: Śhivayōgi's talk is liṁga, his touch is liṁga, and his recall are all liṁga. He avoids māye and her illusions. His words explain his happiness with Paraśhiva. His talk is no less than Vēdas that praises Śhiva and liṁga.

ÀiÀiÁ ÀiÀiÁ ZÉÃµÁÖ ,ÀªÀÄvÀàÉÁß eÁAiÀÄvÉÃ

²ªÀAiÉÆÄVÉÁ |

,Á ,Á ¶ÀÇeÁ ªÀÄºÉÃ±À,Àª ,ÀªÀðzÁ vÀzÀîvÁvÀäÉÁ

Yā yā cēṣṭā samutpannā jāyatē śhivayōginām |

Sā sā pūjā mahēśhasya sarvadā tadgatātmanā 12

Translation: *sarvadā* = always, *tadgatātmanā* = with the feelings of Śhiva, *śhivayōginām* = to the śhivayōgi, *Yā yā cēṣṭā*= his actions, *samutpannā*= grows, *Sā sā* = that work, *mahēśhasya pūjā* = changes to the worship of Śhiva, *jāyatē*= shows.

Explanation: Things performed by śhivayōgi are all for the worship of Paraśhiva. Śhivayōgi is completely immersed in Paraśhiva. Whatever he does they have no effect on him. It is like the fire that has lost its power to burn. Śhivayōgi is in the middle of saṁsāra but saṁsāra is not in him.

Many religious and other types of rituals exist in the mind of people. They are of three types, namely satva, raja and tama. Tama makes the world look as the greatest. As a result, false is true, sad is happy, wrong becomes right and people with bad qualities appear as good persons. With raja the above looks as if they are mixed. People experience both good and bad. They do not separate the two. With satva the entire world looks as Śhiva, true appears as true, happy as happy and good as good. This is the experience of śhivayōgi.

Śhivayōgi does not work for himself or his wife and children. He does not work to fill his stomach or to gain respect of others. He is not interested in fame. His interest is only for Śhiva. He works his body and mind in the worship of Paraśhiva.

3 Ēkabhājana sthala

‘*Karmāṇi vijñānamayaśhca ātmā parēsvyayē Sarva ēkībhavamīti*’. The results of actions (karma) and the soul unite in Paraśhiva. Knowing this śharaṇa considers everything as Paraśhiva. His state is called Ēkabhājana sthala.

Mumḍakōpaniṣhat 2, 2-8 says:

ḌāÄxÁ £ÄZÀÅB ḌÅAzÀÄiÁ£ÁB
ḌÄÄÄZÉÆÄ
CḌÀÛA UÄZÀÒAw £ÁÄÄÄgÀÆ¥ÉÄ
«°ÁAiÄÄ |
vÄxÁ «zÁÉfi £ÁÄÄÄgÀÆ¥Ävi
«ÄÄÄPÀÛB
¥ÄgÁvÀägÀA ¥ÄÄgÀÄµÀÄÄÄ¥ÉÉw
çÄÄA ||
Yathā nadyaḥ syarīdamānāḥ samudrē
Astaṁ gaccharīti nāmarūpē viḥāya |
Tathā vidvān nāmarūpāt vimuktaḥ
Parātparam puruṣhamupaiti divyaṁ ||

Rivers joining the ocean lose their identity. Similarly, when united with Paraśhiva the names and other identities of great ones are lost. It is called Ēkabhājana sthala.

«±ÄÉA ²ÄÄÄÄAiÄÄÄ ZÉÄw ḌZÁ °sÄÄÄAiÄÄvÉÆÄ
çÜAiÄiÁ
²ÄÉÉPÄ°sÄ£ÄvÀävÁézÉÄPÄ°sÄ£ÄÄÄÄZÀävÉÄ
Viśhvaṁ Śhivamayam cēti sadā bhāvayatō dhiyā |
Śhivaikabhājanātmatvāḍēkabhājanamucyātē

1

Translation: *ca* = now on, *Viśhvaṁ Śhivamayam iti* = world is the form of Śhiva, *sadā* = always, *dhiyā* = from wisdom, *bhāvayatō* = Śhivaikya with feelings, *Śhivaika*

bhājanātmavāt = Śhiva is the only one that supports,
ēkabhājanam = is in ēkabhājana sthala, *ucyatē*= is said.

Explanation: Gīta 4-18 says:

PAḥĀĀḍtāPAḥĀĀḍ AiĀĀB ḤĀ±ÉāĀvī CPĀḥĀĀḍtĀĀ ZĀ
PAḥĀĀḍ AiĀĀB
,Ā ḤĀCPḥĀĀĀĀḍiĀĀḍi ḥĀĀĀĀĀḍiĀĀḍiĀĀḍi ,Ā AiĀĀĀPAŪB ,Ā
PAḤĒvĀi÷Ḥ PAḥĀĀḍPAḤĒvī

*Karmaṇyakarma yaḥ paśhyēt akarmaṇī ca karma yaḥ
Sa buddhimān manuṣhyeṣhu sa yuktaḥ sa kṛtsna karmakṛt*

Among all persons the yōgi is the one who sees
Paraśhiva in the world and the world in Paraśhiva. He is
knowledgeable and intelligent.

Īśhāvāsyaōpaniṣhat 2 says, 'Īśhāvāsyamidam sarvam
yatkimca jagatyām jagat' Things of this world are supported
by Paraśhiva. Ēkabhājana is an alias for Paraśhiva.
Ēkabhājana sthali is to learn this with experience.

The following vacana of Siddhalimḡēśhvara
describes Ēkabhājana sthala.

Body supports liṁga, liṁga supports body,
Gone is body support, liṁga alone supports
Call support as Iṣṭaliṁga; liṁga supports mind,
Mind supports liṁga, gone is mind support
Mind is in Bāvaliṁga call it Bāvaliṁga.
Liṁga supports soul, soul supports liṁga
Gone is soul support call it prāṇaliṁga.
Gone are the three supports-body, mind and soul
Becoming the Paraśhiva
See, It is equality
Mahāliṁga Guru Śhivasiddhēśhvara Prabhuḡē.

Body supports Iṣṭaliṁga. From the philosophical
view Iṣṭaliṁga supports body. Liṁga bhājana is the firm
belief that liṁga is the support. Mind supports Prāṇaliṁga.
But philosophically, Prāṇaliṁga supports mind. Prāṇaliṁga

bhājana is the firm belief that Prāṇalīṅga is the support. The senses support Bhāvalīṅga. Philosophically Bhāvalīṅga supports senses. Bhavalīṅga bhājana is to discard the idea that senses do not support but liṅga does.

The person in the Ēkabhājana sthala discards the supports of Iṣṭalīṅga, Prāṇalīṅga and Bhāvalīṅga. He unites in Cillīṅga.

Àé,Àå,ÀªÀð,Àª ¯ÉÆÃPÀ,Àå
²ªÀ,ÀåzÉéöÊvÀzÀ±Àð£Ávĩ
KPÀ"sÁd£ÀAiÉÆÃUÉÃ£À
¥Àæ,ÁzÉÊPÀªªÀÄw"sÀðªÉÃvĩ

*Svasya sarvasya lōkasya śhivasyādvaitadarśhanāt
Ēkabhājanayōgēna prasādaikyamatirbhavēt*

2

Translation: *Svasya sarvasya* = self, *lōkasya* = all the worlds, *śhivasya* = Śhiva, *advaita darśhanāt* =seen as one, *Ēkabhājana* = it is Ēkabhājana, *yōgēna*= from its association, *prasādaikyamati* = in prasāda the knowledge of aikya, *bhavēt*= happens.

Explanation: There are three parts to a tree – roots, trunk and branches. Search for the source of these three lead to the same. Similarly, jīva, nature and Īśhvara are three faces of this world. Search for the source of these three lead to Paraśhiva the Ēkabhājana. The person with this knowledge is truly the great one. He sees Paraśhiva in jīva, nature and Īśhvara. He enjoys happiness. His happiness is the prasāda of Śhiva.

Happiness to body is from Iṣṭalīṅga. It is called Kāyaprasāda (prasāda to body). Śhivayōgi with Iṣṭalīṅga on his palm experiences his body is encompassed with liṅga. Similarly prāṇalīṅga prasāda is the happiness to prāṇa. Śhivayōgi experiencing prāṇalīṅga in mind his mind becomes liṅga. He receives anubhava prasāda. With the three prasādas namely kāya, prāṇa, and anubhava, he is absorbed in liṅga. He sees the world as Śhiva. Śhivayōgi

sees and experiences Śhiva in things he does, hears and touches. They are all Śhiva prasāda (grace of Śhiva) to him.

Śhivayōgi learns from Śhivaprasāda that he is not different from Śhiva. He gets the knowledge for aikya. He learns that his prasāda also is Śhivaprasāda. He does not differentiate prasāda of guru, liṅga, jaṁgama and devotee. This is prasādaikyamati. This is the reason Viraśhaivas and śharaṇas receive pādōdaka and prasāda of guru, liṅga and jaṁgamas. It is Ēkabhājana sthala.

Marithōmtadārya says: 'Caramūrti pādōdaka prasādāvapi śhivasya svasyaca yōgyāmiti bhāvaḥ |' Jaṁgama prasāda and pādōdaka are received for liṅga and for śhivayōgi. Virāgama says:

daUÀªÄÄ,Àª ¥Àæ,ÁzÁ£ÀßA ££Êª£ÄzÁåxÀðA

¥ÀæPÀ®àAi£ÄÄvî|

¥ÁzÁAŞÄdd®,Áß£ÄA «±£Äµ£ÆÄ »ªÄÄª£ÆÄzÀåv£Ä ||

Jaṁgamasya prasādānnarīṁ naivēdyārthaṁ prakalpayēt |
Pādāṁbujajalasnānarīṁ viśhēṣhō hi mavōcyatē ||

Consider prasāda of jaṁgama as the food offered and pādōdaka as the ritualistic bath. Pāramēśhvara taṁtra says:

¥ÁzÁ©üµ£ÄPÀ,À°~££B °AUÀªÄÄdÓ£ÀªÄÄvÀÛªÄÄA|

vÀvÀàç,ÁzÀA ££Êª£ÄzÀåA vÀxÁªÄÄQÛ¥sÀ®A

zsÀÄæªªÀii ||

Pādābhīṣhēkasalilaiḥ liṅgamajjanamuttamarīṁ |

Tatprasādarīṁ naivēdyarīṁ tathā muktiphalarīṁ dhruvam ||

It is better to bathe liṅga with the pādōdaka of jaṁgama. Salvation is to offer prasāda of jaṁgama to liṅga.

The following two verses of Brahma purāṇa confirm the above sayings.

daUÀªÄiÁ£ÁA ¥ÁzÀwÃxÀðA

°AUÀªÄÄdÓ£ÀªÄÄvÀÛªÄÄÀii

vÀvÀàç,ÁzÁÉÀä°ÁzÉÃ«Ã £ÉÊÉÉÃzÀåA ±ÀÄ" sÀzÀA
ÄöÈvÀÄi | |

Jaṁgamānārṇ pādatīrtharṇ līṁgamajjanamuttamam
Tatprasādān mahādēvī naivēdyarṇ śhubhadarṇ smṛutam ||

vÀ,ÄdÓAUÀÄÄ °AUÀ,Àå ¥Àæ,ÁzÉÃ£À
¥ÀæÄÄiÁ¥ÀðtA

C©üµÉÃPÀd®,Á££ÀÀ «±ÉÃµÀÄ ÄÄÄÄÄ PÀxÀåvÉÃ | |

Tsmājjamṅama līṁgasya prasādēna pramārpaṇarṇ
Abhiṣhēkajalasnānarṇ viśhēṣharṇ mama kathyatē ||

Virāgama says:

,ÄÄð¥ÁætÂ»vÁxÁðAiÄÄ ÄÄÄzÁæ¥AAZÀPÀzsÁjuÁB |
µÀli÷Ü®eÁÖ£ÀÄA±Ä±ÄÑ

C£ÁçdAUÀÄÄÄÄÄvÀðAiÄÄB | |

vÀ KÄÄ ,Äé,Àå ¥ÁzÁ£ÓÀ «zsÁAiÄÄ ÄÄÄÄÄ
ÄÄÄ,ÀÛPÉÃ |

zÀvÁé ¥ÁzÉ£ÉzÀPÀÄ ÄÄÄÄÄA ¥Àæ,ÁzÀÄ
£ÉÃ££ÀPÁvÀäeÉÃ | |

Sarvaprāṇihitārthāya mudrāpaṁcakahārīṇā |
Ṣhaṭṣthalajīṇānavarṇśhaśhca anādi jamgamamūrtayah |
Ta ēva svasya pādābjaṁ vidhāya mama mastakē |
Datvā pādōdakaṁ mahyarṇ prasādarṇ mēnakātmajā ||

Śhiva says to his wife Pārvasī: For the good of the people jamgamas travel wearing the five symbols place their feet on my head and bathe me with the water from their feet (pādōdaka).

Kriyāsāra says:

CµÄÖ«A±É££¥ÁzÉÃ±ÉÃs'ä£i ¥Àæ,ÁzÀUÀæ°ÄtA
UÄÄg££ÄB |

¥ÁzÉÆÃzÀPÁ©üµÉÃPÀ±ÀÑ ¢ÀtðåvÉÃ
«,ÀÜgÁ£ÄäAiAiÁ ||

*Aṣṭāvimśhōpadēśhēssmin prasādagrahaṇaṁ gurōḥ |
Pādōdakābhīṣhēkaśhca varṇyatē vistarānmayā ||*

In the twenty-eight instruction Guruprasāda Grahaṇa and Gurupādōdakābhīṣhēka are described in detail. It is also described in Tattvōtkarṣha pradīpikā.

Mācidēva Manōvilāsa 30 says:

¤gÀAd£À,Àå ±ÀÄzÀP,Àå ¤,ÀÜ®,Àå ZÀgÀ,Àå ZÀ |
¥ÁzÁAŞÄ£Á °AUÀªÀÄÆwðA ,Áß¥Àå PÀÄ«ðÃvÀ
¨sÉÆÃd£ÀÀ ||

*Niraṁjanasya śhuddhasya nisthalasya carasya ca |
Pādāmbunā liṁgamūrtiṁ snāpya kurvīta bhōjanaṁ || (1)*

vÀ,Áä°èAUÉÃ ¥Àæ,ÁzÀA ZÀ ¤ªAiÁð®åA vÀdÓ®A vÀxÁ |
C¥ÀðAiÉÄÃvi ZÀgÀ°AUÀ,Àå ±ÀÄæTÄ µÄtāR ,ÀªÀðzÁ
||

*Tasmālliṁgē prasādaṁ ca nirmālyaṁ tajjaraṁ tathā |
Arpayēt caraliṁgasya śhrūṇu śhaṇmkha sarvadā || (2)*

Before taking the food liṁga should be bathed from the pādōdaka of guru and jaṁgama. Pādōdaka and prasāda of jaṁgama should be offered always to liṁga.

Śhaṁkarasaṁhitā says:

¥Àæt°AUÁAUÀ,ÀAŞAçü ¥ÁzÀ¥ÀæPÁë°vÀA d®A |
°AUÁAUÀ,ÀAUÀ,À»vÀB |¨ÉÃzÉÃvÀvÀÜ,Àå ¥ÀÄtāzÀA
||
°AUÁAUÀ,ÀAVÃZÉÃ£ÄävÀåðB
|¨ÉÃvÀé£ÄªAzsÁ£ÄvÀB |

CEÁßAXæPÁë°vÀA ¥ÁxÉÆË ÆÀgÀPÀA

¥Àæw¥ÀzÀåvÉË|

ZÀgÀ¥ÁzÉÆËzÀPÀA ¤vÀåA ¤ªÉËzÀå ²ªÀ¥ÀÇdÆÉË ||

Prāṇalīṃgāṃgasam̐barṃdhi pādaprakṣhālitaṃ jalam̐ |

Līṃgāṃgasam̐gasahitaḥ pibēdētattasya puṇyadam̐ ||

Līṃgāṃgasam̐gīrtyaḥ pibētvanavadhānataḥ |

Annām̐ghrikṣhālitaṃ pāthō narakam̐ pratipadyatē |

Carapādōdakam̐ nityam̐ nivēdya śhivapūjanē ||

A devotee with the association of Prāṇalīṃga should drink pādōdaka. It is sacred for him. He should never drink Pādōdaka of others even by mistake. He should eat only after offering jaṃgama pādōdaka to līṃga.

Vīraśhaiva cimtāmaṇī 10th chapter describes everyday routines of a Vīramāheśhvara. It gives supporting statements from Mukuṭāgama, Virāgama and Vātulāgama.

²ªÉË «±Àé«ÄzÀA ,ÀªÀðA ²ªÀB ,ÀªÀðvÀæ ``sÁ,ÀvÉË |

DzsÁgÁzsÉÄAiÄÄ ``sÁªÉËÆÀ ²ªÀ,Àå dUÀvÀB ¹ÜwB

Śhivē viśhvamidaṃ sarvaṃ śhivaḥ sarvatra bhāsatē |

Ādhārādhēyabhāvēna śhivasya jagataḥ sthitiḥ

3

Translation: *Śhivē* = in Paraśhiva, *idaṃ sarvaṃ viśhvam* = this entire world, *sarvatra* = in all respect, *śhivaḥ* = is the form of Śhiva, *bhāsatē*= appears, *śhivasya* = to Śhiva, *jagataḥ*= to the world, *Ādhārā dhēya bhāvēna*= the relation between the two (giving and receiving support), *sthiṭiḥ*= exists.

Explanation: Īśha upaniṣhat Śhāntimantra says:

'¥ÀÇtðªÀÄzÀB ¥ÀÇtð«ÄzÀA ¥ÀÇuÄðvī

¥ÀÇtðªÀÄÄzÀzÀåvÉË|

¥ÀÇtð,Àå ¥ÀÇtðªÀiÁzÁAiÄÄ ¥ÀÇtðªÉÄÄªªÁª²µÀåvÉË

||

‘Pūrṇamadaḥ pūrṇamidaṃ pūrṇāt pūrṇamudacyatē |

Pūrṇasya pūrṇamādāya pūrṇamēvāvaśhishyatē ||

Paraśhiva with His knowledge is complete and He occupies the entire universe. The universe is also complete because it is from Paraśhiva who is also complete. Accepting Paraśhiva with steadfast mind jīva becomes Śhiva.

Paraśhiva is in the world and supports the world. Paraśhiva is for all times. But the world is not. Seed supports the tree. But tree is dependent on the seed. Yet they are not different. Similarly the world is no different from Paraśhiva. Śharaṇa learns and unites with Paraśhiva to become Paraśhiva.

azÉÃPÀ`sÁd£ÀÀ AiÀÄ,Àå avÀÛªÀÈvÉÛÃB ªªÁwäPÀªÀiï
|
£Á£ÀåvÀÛ,Àå QªÉÄÄvÉÃ£À ªÀiÁAiÀiÁªÀÄ£-ÉÃ£À
ªÀ,ÄÄÛ£Á

Cidēkabhājanam yasya cittavṛttēḥ śhivātmakam |
Nānyattasya kimētēna māyāmūlēna vastunā

4

Translation: *yasya* = which liṁgāikya, *cittavṛttēḥ* = for the business of the mind, *śhivātmakam* = the form of Śhiva, *Cidēkabhājanam* = the cit is the only support, *Nānyat* = no other, *tasya* = to that, *māyāmūlēna* = from illusions, *ētēna vastunā* = from this, *kim* = what benefit?

Explanation: Creation of pot is from clay and beauty is from gold. Pot is the work done. Clay is the reasoning. Ornament is the work done; gold is the reasoning. There is no difference between work and its reasoning. There is no difference in pot-clay and ornament-gold. Similarly, śharaṇa born from liṁga is work and liṁga is the reasoning. There is no difference between them. The heart and mind of yōgi is steadfast in Paraśhiva. There is no influence of māye on him. With unity he is Paraśhiva. How can māye influence Paraśhiva who is above her?

avÀàçPÁ±AAiÄÄvÉÃ «±À£Á vÀç££Á £Á¹ÛªÀ,ÄÄÛ » |

azÉÃPÀxμÀx avÁÛ£ÁÁ QA ðÀiÁAiÀiÁ¥ÀiPÀ°àvÉÊB

Citprakāśhayatē viśhvam tadvinā nāsti vastu hi |

Cidēkanishṭha cittānām kiṃ māyāparikalpitaiḥ

5

Translation: *viśhvam* = the world, *Cit* = Śhiva, *prakāśhayatē* = shows, *tadvinā* = except Him, *nāsti vastu hi* = nothing exists, *Cidēkanīṣṭha cittānām* = with devotion in liṅga, *māyā parikalpitaiḥ* = from articles made from māye, *kiṁ* = what benefits?

Explanation: The world is like an attractive picture. It is seductive yet it is immovable. It gets support from Paraśhiva. Paraśhiva is complete. He is the reason for all things. Śhivayōgi is happy with his support. He has no interest in things created by māya or in things that provide happiness to body that does not last.

Śhivayōgi is content at all times. Hunger and thirst do not bother him. Ignorance does not trouble him since he has the knowledge. Nothing affects him because he is Paraśhiva.

ǻÀÈwÛ ±ÀÆƒÉǻÃ ,ÀéºÀÄæzÀAiÉÄÃ ²ǻ°ÃƒÉÃ

xgÁPÀÄ-ÉÃ |

AiÀÄB ,ÄzÁ ¢ÀvÀõvÉÃ AiÉÆÃVÃ ,À ¢ÀÄÄPÉÆÛÃ

£ÁvÀæ ÀA±ÀAiÀÄB

Vṛutti śhūnyē svahrudayē śhivalīnē nirākulē |

Yah sadā vartatē yōgī sa muktō nātra saṁśayah

6

Translation: *Yah yōgī* = which śhivayōgī, *Vṛutti śhūnyē*= without any disturbances of mind, *nirākulē* = with purity, *śhivalīnē* = with determination in Śhiva, *svahrūdayē*=in the heart, *sadā vartatē*= stays always, *sa* = that person, *muktō*= is free from the cycle of birth, *nātra saṁśayah* = there is no doubt about this.

Explanation: There are many types of occupations. All of them have the two words namely 'I and this'. With these two words jīva ends in saṁsāra. Jīva with steadfast mind in Paraśhiva is freed from the bonds of

saṁsāra with the loss of these two. Jīva immersed in this state is in the Ēkabhājana sthala. The following vacana of Allamaṁprabhu describes jīva in Ēkabhājana sthala.

Without body qualities
Is free from life
Look, ever happy with true knowledge
Does not know inside or out
Without the knowledge of I and you
Guhēśhvara, Our śharaṇa is eternally happy.

The body of śhivayōgi is of liṁga. He has no knowledge of 'I and you'. How to describe happiness of such a śharaṇa?

4 Sahabhōjana sthala

The following vacana of Siddhalingēśhvara explains this state:

With liṁgabody śhivayōgi follows the path of liṁga
He does not follow the path of the world,
He does not follow to please the world
With Śhiva knowledge and Śhiva actions
Makes his body the form of liṁga
He has meals with Him,
Receives with Śhiva remembrance
It is sahabhōjana sthala
Mahāliṁga Guru Śhivasiddhēśhvara Prabhuvē

Śharaṇa follows the path of liṁga. He never follows the path of the world. With the knowledge of Śhiva he makes his body a liṁga body. He does sahabhōjana with liṁga.

There is an argument called Ajāta (unborn). According to Ajāta nothing is born in this world. The reason is that the a-sat (false) has no birth, no change and no death. Paraśhiva alone is true. Gitē 2-20 says:

£À eÁAiÄÄvÉÄ «ÄæAiÄÄvÉÄ ¢Á PÄzÁavï
£ÁAiÄÄÄ ¨sÄÆvÁé ¨sÄ«vÁ ¢Á £À ¨sÄÆAiÄÄB |
CeÉÆÄ ¤vÄâB ±Á±ÄévÉÆÄsAiÄÄÄ ¥ÄÄgÁtB
£À ºÄ£ÄävÉÄ ºÄ£ÄââÄiÁ£ÉÄ ±ÄjÄgÉÄ
Na jāyatē mriyatē vā kadācit
Nāyaṁ bhūtva bhavitā vā na bhūyaḥ |
Ajō nityaḥ śhāśhvatōsyaṁ purāṇaḥ
Na hanyatē hanyamānē śharirē

God never takes birth, never dies, and has no rebirth. He is without birth, true for all times, eternal and without the beginning. Body disappears but not God.

Paraśhiva has no form, true and complete. There is no other like Him. The world, jīva and Íśha are his forms. Unity of śharaṇa in Paraśhiva is sahabhōjana sthala.

UÀÄGÉÆĀ²êÀÀ,Àå²µÀå,Àå,Àé,ÀégÀÆ¥ÀvÀAiÀiÁ
 ,ÀäÈwB |
 ,ÀºÀ¨sÉÆÃd£ÀªÀiÁSÁåvÀÀ ,ÀªÀðUÁæ,ÁvÀä¨sÁªÀvÀB
Gurōśhśhivasya śhiśhyasya svasvarūpatayā smṛutiḥ |
Sahabhōjanamākhyātām sarvagrāsātmabhāvataḥ 1

Translation: *sarvagrāsātma bhāvataḥ* = all are forms of food, *Gurō* = Guru, *śhivasya* = Śhiva, *śhiśhyasya* = pupil, *svasvarūpatayā* = different from their form, *smṛutiḥ* = knowledge, *Sahabhōjanam ākhyātām* = is sahabhōjana.

Explanation: The following vacana of Allamaprabhu says:

Look, the devotee's gift of imagination
 Gifted many million worlds
 Attractive things as hot food
 All types of feasts of sweet smell
 Offers all these in knowledge
 Look, eating elders who came to eat
 Attempts stopped with the coming of unimaginitive
 Leaving only the offering
 Keeps offering with him
 Thus becomes silent, Guhēśhvarā.

There is an inseparable power that always stays with Paraśhiva. As a result of this power bhakta and other powers appear. This power with the grace of Paraśhiva shows Śhiva, guru, pupil, world and others. In other words things that are separate from Paraśhiva are seen.

Shivayōgi in aikya state has purity in his heart and mind. He does not recognize the differences that exist between Śhiva, guru, pupil and the world. He unites with Paraśhiva. This state is called sahabhōjana.

²ªÀÀ «±ÀÀ UÀÄgÀÄÀ

„ÁPÁÉzÉÆãÃdAiÉÄÃ¤ßvÀãªAiÁvÀää |

KPÀvÉéÃ£À azÁPÁgÉÃ vÀÇzÀÀ „À°À¨sÉÆÃd£ÀªÀii

Śhivam viśham gurum sākṣhādyōjayēnnityamātmani |

Ēkatvēna cidākārē tadidam sahabhōjanam

2

Translation: Śhivam= Śhava, viśham= world, gurum = Guru, nityam = always, cidākārē = the form of cit, ātmani= in himself, sākṣhād = presence, Ēkatvēna = in a single form, yōjayēn = brings together, tadidam = it is, sahabhōjanam= is sahabhōjana sthala.

Explanation: There are three types of powers in Paraśhiva namely, Icce, Jñāna and Kriyā. Śhiva, Guru and the world appear with the awakening of these powers.

Icce in Paraśhiva provides the power to create the world and all lives. He is the master of all bodies and of this world, creator, with all powers, true for all times and omnipresent.

Jñāna is predominant in Guru. So he is with knowledge and is servajña. He is famous for knowledge of Paraśhiva, defender of truth, ever peaceful and has experienced the truth. Śhiva inspires staying inside the body but Guru inspires by instructing from outside.

Kriyā (action) is prominent in this world. All lives both movable and immovable derive pleasures from this world.

Śhivayōgi does not discriminate between Śhiva, Guru and world. Only those under the influence of māye see them as different. The person in aikya state is free from the influence of māye. So he sees them as the three forms of Paraśhiva. He is in sahabhōjana sthala.

CAiÀÄÄ ²ªÉÇÃ UÀÄgÀÄ±ÉÑöÊµÀ

dUÀzÉÃvÀZÀÑgÁZÀgÀªÀii |

C°ÀÀ ZÉÃw ªÀÄwAiÀÄ„Àð„Àã

£Á„ÀÛ÷ã„Ê

«±ÀÉ¨sÉÆÃdPÀB

Ayaṁ śhivō guruśhcaīsha jagadēttaccarācaram |
Ahaṁ cēti matiarsasya nāstyasau viśhvabhōjakaḥ

3

Translation: *Ayaṁ śhivō* = this is Śhiva, *aīsha guru* = this is guru, *ētat carācaram jagad* = this is movable and immovable world, *c* = and, *Ahaṁ* = I, *iti matiḥ* = this wisdom, *yarsasya nāsty* = the one without, *asau* = that person, *viśhva bhōjakaḥ* = call him viśhvaabhojaka (eats with the world).

Explanation: Śhivayōgi has no feelings of Śhiva, Guru, liṁga, and world. He is called Viśhvabhōjaka. Viśhvabhōjaka does not see Śhiva, Guru and world from himself. The following two vacanas of Siddhalingēśhvara describes śhivayōgi.

Bhakta has no body, no life,
No illusion of māye either
No recall, no learning
Not inside or outside
Not in himself, none in front
No knowledge he is in front
With unity there is no other
Mahāliṁga Guru Śhivasiddhēśhvara Prabhuvē!

Bhakta cannot learn guru or liṁga
Bhakta cannot learn jaṁgama or prasāda
Bhakta cannot learn pādōdaka or himself
Bhakta cannot learn ahead
Look, Bhakta became Himself with unity
Mahāliṁga Guru Śhivasiddhēśhvara Prabhuvē!

With unity Śhivayōgi is Paraśhiva. He has no awareness that he is a bhakta. He has no feelings of Guru, body, world, illusion, inside or outside, jaṁgama, pādōdaka, and prasāda. He is free from all feelings. He is Paraśhiva.

COAA "sÀÈvAāB ²āAB ,Áé«ÄÄ ²µÉÆāÃs°ÀA
UAÄgÀÄgÉÄāÀ æÉÊ |

Ew AiÄÄ,Àá ¢ÄÄw£Áð¹Ü ,À ZÁzÉéöÊvÀ¥ÀzÉÃ 'ÜvÀB

*Ahaṁ bhrutyah śhivah svāmī śhiṣhyōśhaṁ gururēva vai |
Iti yasya matir nāsti sa cādvaitapadē sthitaḥ* 4

Translation: *Ahaṁ bhrutyah* = I am servant, *śhivah* = I am Śhiva, *svāmī* = I am master, *ahaṁ śhiṣhyō* = I am pupil, *gururēva vai* = I am guru (in appearance), *Iti* = this way, *yasya matir* = whose thinking, *nāsti* = is not, *sa ca* = that person, *advaitapadē sthitaḥ* = is at advaita place.

Explanation: Without feelings like 'I am servant, I am pupil, I am Guru' śhivayōgi has united with Paraśhiva. He is called Viśhvaḥbhōjaka. The following vacana of Cennabasavaṇṇa describes him:

Without loss of feelings of Guru is not a pupil
Without loss of feelings of liṁga not a bhakta
Without loss of feelings of jaṁgama not a śharaṇa
For this reason, Kūḍala Cennasaṁgamadevā,
With the loss of the three
Bhakta without being a bhavi
There is no liṁgāikya.

Śhivayōgi without feelings of Guru is the perfect pupil (śhiṣhya). Without the feeling of liṁga is the perfect bhakta. And with no feelings of jaṁgama he is a perfect śharaṇa. Without feelings of any kind he is a perfect bhavi (Paraśhiva). He is not a liṁgāikya but is the form of liṁga.

¥ÀgÁºÀAvÁºÀÄAiÉÄÃ ,ÁévÀä¥ÁºÀPÉÃ «±Àé¨sÁ,Àéw |
EzÀAvÁºÀºÀºÉÆÄºÉÄÃ£À «±ÀéºÉÆÄºÄÄw PÀxÀävÉÃ

*Parāhaṁtāmayē svātmāpāvakē viśhvaḥbhāsvati |
Idaṁtāhavyahōmēna viśhvahōmīti kathyatē* 5

Translation: *viśhvaḥbhāsvati* = the brightness of this world, *Parāhaṁtāmayē* = is the form of Śhiva, *svātmāpāvakē* = form in the fire of ātma, *Idaṁtā* = view,

havya hōmēna = from the things of havya, *viśhvahōmīti kathyatē* = is a viśhvahōmī.

Explanation: The following is from Vimarśhasaṣṭrikā vacana:

CZÀgÀA ZÀgÀÀiÁvÀäÈÀB ¥Àæ¥ÀAZÀA
 °À«gÁzsÁgÀ,ÀªÀÄÄ®è,ÀvÀìöÈ±Á£Ë
 PÀgÀuÉÊgÀ§»ªÀÄÄðSÉÊ,À«ìÄAiÉÄÊgÀxÀ
 ¥ÀÇuÁð°ÀÄwªÀÄÄvÀÛªAiÁA dÀ°ÉÆÄ«Ä ||
Acarāṁ caramātmanaḥ prapañcarāṁ
Havirādhārasamullasatkṛuśhānu
Karaṇairabahirmukhai savkīyairatha
Pūrṇāhutimuttamāṁ juhōmī ||

With the help of inner senses eliminate all movable and immovable forms of this world. In other words, Paraśhiva protects everything in this world. The greatest yōgi is the one who has no interest in things of this world.

C°AA ²ªÉÇÄ UÄÄgÀÄ±ÁÑ°ÀªÄ°ÀA «±ÀÉA ZÀgÀZÀgÀA
 |
 AiÄÄAiÄiÄ «eÁÖAiÄÄvÉÄ,ÀªÄÄâPÀÈauÁð°ÀAvÉÄw,Á
 ,Ää ÈvÁ
Ahaṁ śhivō guruśhcāhamahaṁ viśhvaṁ carācaraṁ |
Yayā vijñāyatē samyakpūrṇāhamtēti sā smṛtā 6

Translation: *Ahaṁ śhivō* = I am Śhiva, *āham guru* = I am guru, *ahaṁ viśhvaṁ carācaraṁ* = I am the world (moving and immovable), *Yayā samyak vijñāyatē* = from which all this is learnt completely, *sā* = that, *pūrṇāhamtēti* = it is that, *smṛtā* = is said.

Explanation: 'I am Śhiva'. This feeling of śhivayōgi is described in Kāmikāgama as follows:

«±ÁÉzsÁgÀA ªÄÄ°Á,ÀA«vÀàçPÁ±À ¥Àj¥ÀÇjvÀA |

¥ÀgÁ°ÀAvÁ°ÀÄAiÀÄA ¥Áæ°ÀÄ«ð°ÀÄ±ÀðA
 ¥ÀgÀ°ÀiÁvÀä£ÄB ||
 AiÀÄxÁZÀAzÉæÄ ¹ÜgÁ eÉÆåÄvÁì÷ß «±Àé°ÀÄÄÜ
 ¥ÀæPÁ²¤ |
 vÀxÁ ±ÀQÜ«ð°ÀÄ±ÀðvÁä ¥ÀæPÁ±ÉÄ §æ°ÀätÂ
 ¹ÜxÁ ||
 ©AzÄÄ£ÄzÁvÀäPÄA ,À°ÀðA dUÀvî ,ÄÜ°ÀgÀ
 dÄUÀ°ÀÄA |
 ©AzÄÄ±ÀêQÜ²ê°ÉÇÄ £ÄzÀ²ê°À±ÀPÁÜ÷åvÀäPÄA
 dUÀvî ||
 £ÄzÁzsÁgÀ°ÀÄAiÀÄA ©AzÄÄ©ðAzÁézsÁgÀ«ÄzÄA
 dUÀvî

Viśhvādhāraṁ mahāsaṁvitprakāśha paripūritaṁ |
Parāhaṁtāmayaṁ prāhurvimarśhaṁ paramātmanaḥ ||
Yathācamdrē sthīrā jyōtsnā viśhvavastu prakāśhini |
Tathā śhaktirvimarśhātmā prakāśhē brahmaṇi stithā ||
Bīṁdunādātmakaṁ sarvaṁ jagat sthāvara jugamaṁ |
Bīṁduśśhaktiśśhivō nādaśśhivaśhaktvātmakaṁ jagat ||
Nādhādhāramayaṁ bīṁdurbīṁdvādhāramidaṁ jagat

There is a śhakti in Paraśhiva that is responsible for discrimination. This śhakti exists in Paraśhiva like the moonlight exists in moon. This śhakti is bīṁdu and Paraśhiva is nāda. The world is the extension of these two.

Śhivayōgi with the feeling that he is Śhiva sacrifices all worldly things. As a result, he is free from discrimination. He cannot distinguish between jīva, Śhiva, guru, liṁga and the world.

CzsÁgÀ°À°ÈB azÀÆæ¥ÉÄ ``sÉÄzÀeÁvÄA dUÀzÀP«B |
 dÄ°ÉÆÄw eÄÖ£ÄAiÀÄeÁé AiÄÄ,Ài eÉÖÄAiÉÆÄ
 «±Àè°À°ÄÄ``sÀPî

Adhāravahnau cidrūpē bhēdajātaṁ jagaddhaviḥ |
Juhōti jñānayajvā yassa jñēyō viśhvahavyabhak

7

Translation: *cidrūpē* =forms, *Adhāravahnau* = support of fire, *bhēdajātariṃ*= created by māye for division, *jagadd haviḥ*= the world, *yaḥ* = whoever, *Juhōti*= does Havana, *saḥ* = that person, *naṃ*= is the one with jñā or knowledge, *viśhvahavyabhak* = viśhvahavibhōkta, *jñēyō*= learn it.

Explanation: Śhakti with the power to discriminate is the source for the world. It is like a glowing fire. It creates differences between jīva-world, jīva-Īśhvara,, and others. Śhivayōgi does not have this kind of difference. The following vacana of Cennabasavaṇṇa describes the loss.

What explains the loss of worldly picture?
No feeling is the proof.
What explains the loss of feeling?
No discrimination is the proof.
What explains the loss of knowledge?
Not saying 'I and you' is the proof.
What explains not saying 'I and you'?
Not saying Kūḍala Cennasaṃgā is the proof.

azÁPÁGÉÃ ¥ÀgÁPÁ±ÉÃ ¥ÀgÀ³ÀiÁ£ÀAzÀ`sÁ,Àéw |
«°Ã£ÀavÀÛ³ÀÈwÛÃ£ÁÁ PÁ³Á «±ÀéPÀæ³ÀÄ¹ÜwB
Cidākārē parākāśhē paramāṇarṇdabhāsvati |
Vilīnacittavṛuttināṃ kāvā viśhvakramasthitiḥ

8

Translation: *Cidākārē* = form of cit, *parākāśhē* = like the sky, *paramāṇarṇda bhāsvati*= in the light of happiness, *Vilīna citta vṛuttināṃ* = śhivayōgi that removed the occupation of the mind, *kāvā viśhva kramasthitiḥ*= what business in the world?

Explanation: Paraśhiva is with knowledge, ever happy and with all powers. Where is the room for action (karma) when knowledge absorbed in Paraśhiva? The following vacana of Siddhalimṅgēśhvara describes śhivayōgi.

One became two is illusion
 To say two became three is also illusion
 Three became six is earlier illusion
 For me, no six, no three, no two
 Not two but there is no one earlier
 Earlier, earlier Paraśhiva is the reason
 Mahālīmga Guru Śhivasiddhēśhvara Prabhuṽ

In the beginning there was Paraśhiva with all powers. He became two namely aṁga and līmga. Līmga became three namely Iṣṭālīmga, Prāṇālīmga and Bhāvalīmga. Aṁga also became three namely, Tyāgāṁga, Bhōgāṁga and Yōgāṁga. Then the three līmgas became six namely, Acāralīmga, Gurulīmga, Śhivalīmga, Jarṅgamalīmga, Prasādālīmga and Mahālīmga. The three aṁgas also became six namely, Pruthyāṁga, Jalāṁga, Aṁgāṁga, vāyvāṁga, Ākāśhāṁga and Ātmāṁga. From these twelve all movable and immoveable things of the world including the world were formed. This is the way the world is created from one.

The world separated from Paraśhiva is absorbed in the six aṁgas. The six aṁgas is absorbed in the three and the three aṁgas in the original aṁga. Similarly, the world that is not separated is absorbed in the six līmgas. The six līmgas is absorbed in the three and the three līmgas in the original līmga. Finally the aṁga and the līmga join in Paraśhiva. This is the way things unite in Paraśhiva.

The world is created in an orderly way and ends in an orderly way. This order is called the karma of the world or Viśhvakarma. With unity śhivayōgi is Paraśhiva. He is in peace. He is beyond the order of the world. There is no reason for him to diverge or to unite.

ṁgÀ,ÀÛ«±Àé,ÀA~ÁzsÉÃ ṁμÀì®APÉÃ azÀA\$gÉÃ |
 ``sÁªAAiÉÃÃ°èÃ£ÀªÀiÁvÁä£ÀÀ ,ÁªÀÄgÀ,Àã
 ,Àé``sÁªÀvÀB

*Nirasta viśhvasambādhē niṣhkalamkē cidam̐barē |
 Bhāvayēllīnamātmānam sāmaraśyasvabhāvataḥ*

Translation: *Nirasta viśhva sambādhē*= without troubles of this world, *niṣhkalanikē* = without any impurities, *cidam̐barē*= in the sky, *sāmarasya svabhāvataḥ*= with feeling of equality, *ātmānam* = himself, *līnam Bhāvayēt*= feeling of unity.

Explanation: Paraśhiva occupies all places. He is pure without any blemishes. He is always happy. A person who is in equality with Paraśhiva is truly sahaja bhōjana sthali. Nijaguṇa Śhivayōgi describes him the following way:

Gives up body, senses and prāṇa
Burns mind, knowledge and pride,
Keeps away the information about birth,
Spreads about ugly forms
Crosses illusions of māye and the nature
Erases both good and bad karmas
Looks at Paraśhiva who is beyond scriptures
Leaves feelings for life
Becomes one with Paraśhiva
He is the one sahabhōjanasthali
He achieves salvation.

᳚ÉÊµÁ «zÁå ¥ÀgÁ eÉÕÃAiÀiÁ ᳚ÁvÁÛÊÀAzÀ ¥ÀæPÁ²᳚Ã
|
᳚ÃÃQÛjvÃÃZÃåvÉÃ ᳚ÀcādõUÀ£É£äÃ°À᳚°Àwõ᳚Ã
Saiṣhā vidyā parā jñēyā sattānamda prakāśhinī |
Muktirityucyatē sadbhīrjaganmōhanivartinī 10

Translation: *sattānamda prakāśhinī*= happy always, *jaganmōha nivartinī* = without love of the world, *jñēyā*= the one to learn, *Sa* = that, *iṣhā parā vidyā* = this knowledge, *Muktir ity* = is salvation, *sadbhīr*= from learned, *ucyatē* = is said.

Explanation: The person who is in the sahabhōjana sthala is in unity with Paraśhiva. His knowledge and everything is merged in Paraśhiva. It is parāvidye and is in the form of Paraśhiva. It is the light that

shows the form of Paraśhiva. It is the knowledge of śhivayōgi.

“sÀPÁÖçÉÁªÀiÁ¥ÀgÀzsÀªÀÄðAiÉÆÛÁ
vÁàç¥ÉÛöÊPÀ“sÁªAB ¥ÀgÀªAiÁzÀÄãvÉÆÈÀ |
²ªÉÆÈÀ azÉÆé÷ðÃªÀÄªÀÄAiÉÄÆÈÀ
ÁPÄëÉÆäÃPÄë²æÃAiÉÆÃ “sÁdÉAvªÀÄÄ¥ÉÊw

Bhaktādināmāparadharmayōgā

Tprāptaikabhāvaḥ paramādbhutēna |

Śhivēna cidvyōmamayēna

Sākṣhānmōkṣaśhrīyō bhājanatāmupaiti

11

Translation: *Bhaktādināmā* = named devotee, *para dharmayōgāt* = practicing Śhivayōga, *cidvyōmamayēna* = form of cit, *paramādbhutēna* = the greatest, *Śhivēna* = with Śhiva, *prāptaikabhāvaḥ* = having unity, *Sākṣhānmōkṣaśhrīyō* = true salvation, *bhājanatāmupaiti* = gets the protection.

Explanation: This verse explains how the performer of śhivayōga reached aikya state going through the steps of śhaṭsthala. Siddhaliṁgēśhvara explains the same in the following vacana.

Pleased Ācāraliṁga bhakta unites
Pleased Guruliṁga mahēśhvara unites
Pleased Śhivaliṁga prasādi unites
Pleased Jaṁgamaliṁga Prāṇaliṁgi unites
Pleased Prasādaliṁga śhivaśharaṇa unites
Pleased Mahāliṁga aikya unites
In the prasāda of pleased six liṁgas
The six aṁgas unites.
Makes things from the prasāda of the six liṁgas
Offers to the Mahāliṁga
Located in the middle of
Thousand petals lotus
Unites in the pleased Mahāliṁga
Thus becomes one with Paraśhiva for ever

Mahālīṁga Guru Śhivasiddhēśhvara Prabhuṽ

It is not easy to unite with Paraśhiva. He performs many things. He climbs the steps one by one to reach the place of salvation. First he rejects the love affair with saṁsāra and offers everything to līṁga at ādārācakra. This is the place of a bhakta. Then with devotion he worships Gurulīṁga at svādhiṣṭhānacakra. This is the place of māheśhvara. He worships Śhivalīṁga at maṇipūrakācakra controlling his senses. This is the place for a prasādi. He then offers the flowers of heart to Jaṁgamalīṁga at anāhatacakra. This is the place of a prāṇalīṁgi. He worships Prasādālīṁga without any pride or feelings of separation at viśhuddhācakra. This is the place of a śharaṇa. Without feelings that jīva is different from Śhiva and with the conviction that 'I am Śhiva' worships Mahālīṁga at ājñācakra. This is the place for an aikya. This is the last place. Ahead is only śhūnya (void).

The following vacana of Allamaprabhu describes the aikya state (bayalu):

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 Guhēśhvarā!

The extent of this world is beyond imagination. Yet it is complete in all respect. It provides shelter to all lives. But both this world and the body are not everlasting. They are bounded by time and eventually unite with Paraśhiva. Paraśhiva is bayalu, everlasting and abode for peace. The one with the knowledge of Paraśhiva 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 Paraśhiva. With unity he becomes bayalu. Worship is to offer oneself to

Paraśhiva. A śharaṇa offers himself to Paraśhiva. Allamaṇḍaprabhu following his footsteps and with the belief in him also worshiped Paraśhiva. He too became bayalu!

Liṃga sthalas

Bhakta sthala

So far we learned of arṅgasthalas. The performer of śhivayōga climbs each steps required for uniting Paraśhiva. With unity there is nothing left to achieve by the śhivayōgi. With unity there is no performer or things to perform. Then why is it necessary for the liṁga Śaṭsthalas? The answer to this question follows.

At the end of śhivayōga Jīva achieves unity with Paraśhiva. There is no doubt about this. With unity there is nothing more to accomplish. This is also true. But, jīva does not leave the body with unity. Yōgis have lived for many years without freeing themselves from their bodies. They are called Jīvanmuktas. They show ways to Paraśhiva.

A person cannot become a Guru by begging; given by others or becoming the head of an institution. It is earned only by experiencing Śhiva. Jīvanmukta's is a Guru. Gīte 3-21 says, *'yadyādācarati śhrēṣṭhaḥ tattadēvētarō janaḥ'*. People follow the ways of elders. Śhivayōgi who achieves aikya is a Jīvanmukta. He is an elder. People prefer to follow his ways. Knowing this Rēṇuka suggests and describes liṁga sthalas. The master for liṁga sthalas is Jīvanmuktas. Liṁga sthala explains the ways he lives in this world.

There is a power in Paraśhiva. It exists in Śhiva like the brilliance in moonlight and the greatness in ocean. With the agitation of this power it shows as śhakti and bhakti. Arṅga is the form of bhakti or devotion. Liṁga is the form of Śhiva. The arṅga sthalas described so far refers to arṅga. Arṅga is the one that follows the six steps, bhakta, mātēśhvara, prasādi, prāṇaliṁgi, śharaṇa and aikya sthalas. He is 'tattvamasi', or the meaning of the letter 'tvaṁ'. His performance is not complete yet. To understand completely it is necessary to learn the meaning of the letters 'tat' and 'asi' also. Liṁga sthalas provide knowledge about them. The person who occupies this state is the one in the sahabhōjana sthali. Liṁga sthala describes ways till jīva frees from body.

Rēṇuka says

μÀì Û´ÉÆĀPĀŪ ,ÀzÁZÁgÀ,ÀA¥À£Àß,Àā
AiÀĀxĀPĀæªÀĀªÀīī |
°AUÀ,ÀÜ´Áx PÀxÀāAvÉĀ fĀªÀ£ÀĀäQŪ¥ÀgĀtĀĀ ZÀ
Ṣhaṭṣthalōkta sadācārasaṁpannasya yathākramam |
Liṁgasthalāni kathyarṁtē jīvanmuktiparāṇī ca 1

Translation: *ukta* = said, *Ṣhaṭṣthala sadācāra* = ways to perform the six sthalas, *saṁpannasya* = śhivayōgi, *yathā kramam* = orderly, *jīvanmuktiparāṇī* = for freedom, *Liṁga sthalāni* = liṁga sthalas, *kathyarṁtē* = says.

Explanation: Liṁga sthalas are for the one who has mastered aṁga sthalas. It describes the ways to free jīva from the body.

Agastya says

ˆˆsĀPĀŪzÉāōĒPĀāªÀ,ĀÜ£Āx μÀqĀĀPĀŪx ,ÀÜ´Áx ZÀ |
°AUÀ,ÀÜ´Áx PĀxĀāPĀ PÀxÀāAvÉĀ PĀw ªĀ ¥ĀĀ£Àß
Bhaktādyaiikyāvasthānāni śhaṭṣuktāni sthalāni ca |
Liṁgasthalāni kāṇīha kathyarṁtē kati vā punaḥ 2

Translation: *Bhaktādy* = from bhakta, *aikyāvasthānāni* = ending in aikya sthala, *śhaṭ sthalāni* = six sthalas, *uktāni* = described, *ca* = now, *jīha* = here, *kāṇī Liṁga sthalāni* = what are liṁga sthalas? *punaḥ* = again, *kati vā kathyarṁtē* = says how many?

Explanation: Agastya says, you have described in detail aṁga sthalas. With purity Bhakta became liṁgāikya. Agastya request Rēṇuka to tell the ways of śhivayōgi in liṁga sthalas.

Rēṇuka says

UÀÄ³ÁðçeÁÓĚÀ±ÀĚĚÁåAvÁ °sÀPÀÛç,ÀÜ® ,ÀA²ævÁB
|
,ÀÜ®°sĚÄZÁB ¥ÀæQÃvÀðåAvÉĚ ¥ÀAZÁ±ÀvÀi¥ÀÛ
ZÁzsÀĚĚÁ

Gurvāḍijñānaśhūnyāmtā bhaktādisthalasamśhritāḥ |
Sthalabhēdāḥ prakīrtiyāmtē paṁcāśhatsapta cādhunā 3

CzĚ ĚÀ³À,ÀÜ-ÁxĚ°À °sÀPÀÛ,ÀÜ® ,À³ÀiÁ±ÀæAiÀiÁvī |
PÀxÀåAvÉĚ dĀt,ÁgĚĚt ĚÁ³ÀiÁĚĚåÃµÁA ¥ÀĚxÀPī
±ÀĚætĀ

Adau navasthalāniḥa bhaktasthalasamāśhrayāt |
Kathyāmtē juṇasārēṇa nāmānyēśhām pruthak śhruṇu 4

çĀPÁëUÀÄgÀÄ,ÀÜ®A ¥ÀÇ³ÀðA
vÀvÀ²êPÁëUÀÄgÀÄ,ÀÜ®³Àii |
¥ÀæeÁÓUÀÄgÀÄ,ÀÜ®A ZÁxÀ QæAiÀiÁ°AUÀ,ÀÜ®A
vÀvÀB

Dīkṣhāgurusthalam pūrvam tataśhśhikṣhāgurusthalam |
Prajñāgurusthalam cātha kriyālimḡasthalam tataḥ 5

°sÁ³À°AUÀ,ÀÜ®A ZÁxÀ eÁĚĚÀ°AUÀ,ÀÜ®A vÀvÀB |
,ÁeAiÀÄA ¥ÀgÀA ZÀgÀA ZĚĚw vĚĚµÁA
®PÀèt³ÀÄÄZÀåvĚĚ

Bhāvalimḡasthalam cātha jñānalimḡasthalam tataḥ |
Svayam param caram cēti tēśhām lakṣhaṇamucyātē 6

Explanation: There are 57 limḡa sthalas beginning with Dīkṣhāguru and ending in Jñanaśhūnya. Of these nine are parts of Bhaktasthala. They are: Dīkṣhāguru sthala, Śhikṣhāguru sthala, Jñānaguru sthala, Kriyālimḡa sthala, Bhāvalimḡa sthala, Jñānalimḡa sthala, Svayalimḡa sthala, Caralimḡa sthala and Paralimḡa sthala. They are orderly explained below.

1 Dīkṣhāguru sthala

There are three types of bodies. They are sthūlāṃga, sūkṣhāṃga and kāraṇāṃga. Jīva in sthūlāṃga see the world through sense organs and mind; in sūkṣhāṃga he sees the dream world through mind and in kāraṇāṃga enjoys sleep due to māya.

Paraśhiva exists in all these three states. Yet he cannot be seen. The reason is that in sthūlāṃga kāmika impurities surrounds jīva; in sūkṣhāṃga māya impurities, and in kāraṇāṃga aṇava impurities surround jīva. So jīva with ignorance sees only the illusions of māya and not Paraśhiva.

To see and to experience Paraśhiva a plan is needed. The learned say that dīkṣhe (initiation) by a Guru provides necessary knowledge and guidance. With Guru dīkṣhe kāmika impurities are destroyed and sthūlāṃga takes the form of tyagāṃga. There is an aura of Paraśhiva. Then, with the loss of māya impurities sūkṣhāṃga becomes bhōgāṃga. There is the form of happiness of Śhiva. From the same initiation, kāraṇāṃga becomes yōgāṃga with the loss of aṇava impurities. In this yōgāṃga is the true form of Śhiva. The performer is happy to see Paraśhiva. He unites with Paraśhiva and experiences eternal happiness.

çÃAiÄÄvÉÃ ZÀ ²ÀeÁÕ£ÄÄ QëÃAiÄÄvÉÃ ZÀ

³ÄÄ®vÄæAiÄÄÄ|

,Á çÃPÁë ,ÄAfÖvÁ vÀ,ÁåA

UÄÄgÄÄçðÃPÁëUÄÄgÄÄ³ÄÄðvÄB

Dīyatē ca śhivajñānam kṣhiyatē ca malatrayam |

Sā dīkṣhā samjñitā tasyām gururdīkṣhāgururmataḥ

The above verse is from Vātulāgama. It says that dīkṣhē removes aṇava and other impurities. It provides knowledge. The one who knows this is a dīkṣhāguru.

çÃAiÄÄvÉÃ ¥ÄgÄ³ÄÄÄ eÁÕ£ÄÄ QëÃAiÄÄvÉÃ

¥Á±À\$AzsÀ£À³Àii |
AiÀÄAiAiÁ ĆPÉëÄw ,Á vÄ,ÁåA
UÄÄgÄÄčÖÄPÁëUÄÄgÄÄB ,ÄöëVÄB

Dīyatē paramaṁ jñānaṁ kṣhīyatē pāśhabaṁdhanam |
Yayā dīkṣhēti sā tasyāṁ gururdīkṣhā guruḥ smrtaḥ 1

Translation: *Yayā* = from which, *paramaṁ* = holy, *jñānaṁ* = Śhiva knowledge, *Dīyatē* = gives, *pāśhabaṁdhanam* = bonds of saṁsāra, *kṣhīyatē* = destroyed, *sā* = that, *dīkṣha iti* = said as dīkṣhe, *tasyāṁ* = in that dīkṣhē, *guruḥ* = with knowledge, *dīkṣhā guruḥ smrtaḥ* = is said as dīkṣhā guru.

Explanation: The vacana of Siddhaliṁgēśhvara praises Guru as the one who shows the way to Śhiva.

The one in the forest of saṁsāra
With ignorance tired going round and round
Does not know to stay back, front
Up, down or in between
Salutation to the Guru
Showed shelter as the Śhiva philosophy.
Mahāliṁga Guru Śhivasiddhēśhvara Prabhuṇē

The illusions of māye are around us. There are many ways to associate and experience sadness. In addition desire for things disturbs the mind. They lead jīva into darkness. Jīva travels but does not know the direction in which to go. He does not know his goal either. At this juncture, Guru is the one who shows the way to eternity. The following vacana of Siddhaliṁgēśhvara describes Guru.

The one with the darkness of ignorance
For the eyes that could not see
Spread the ointment of knowledge
Showed the way to Śhiva
Salutation to that Guru
Mahāliṁga Guru Śhivasiddhēśhvara Prabhuṇē

Guru shows the path of Śhiva by smearing the ointment called knowledge. This makes jīva to see the path to Śhiva.

UÀÄuÁwÄvÀA UÄÄPÁgÀA ZÀ gÀÆ¥ÁwÄvÀA
gÄÄPÁgÀPÀªÄi |
UÀÄuÁwÄvÀªÄÄgÀÆ¥ÀA ZÀ AiÉÆÄ ZÀÁävÀi
UÄÄgÀÄB ,ÄäöÈvÀB

*Guṇātītaṁ gukāraṁ ca rūpātītaṁ rukārakam |
Guṇātītaṁ yō dadyātsa guruḥ smṛutaḥ*

2

Translation: *gukāraṁ* = the letter 'gu', *Guṇātītaṁ* = beyond qualities, *ca* = and, *rukārakam* = letter 'ru', *rūpātītaṁ* = above the form of impure māya, *ca* = and, *Guṇātītaṁ* = also above pure māya, *ca* = and, *rūpātītaṁ* = above form, *yō dadyātsa* = who gives, *saḥ* = that, *guruḥ smṛutaḥ* = said as Guru

Explanation: Pride from nature shows satva, raja and tama characteristics. Their forms are fame, position and affection. From these taijasa, vaikārika and pride are shown. From taijasa the form of satva, four inner eyes (mind, knowledge, cit, and pride) and sense organs were formed. From vaikārika the form of raja, organs for actions and five types of airs (prāṇa, apāna, vyāna, udāna, and samāna) were formed. From tama associated with pañcabhūtass the world took form. Beyond this world is the philosophy of Śhiva. It has no qualities and true for all times. Guru provides that power to jīva. With that power jīva becomes a bhakta.

Sir, freed worldly desires made me a bhakta
Freed pañcabhūtas body made prasāda body
Freed vāyupraṇi made liṁgaprāṇi
Freed sense organs made liṁga organs
Freed senses from body diverting toward liṁga
Freed body eyes diverting towards liṁga
Made the liṁga rays to show as rays of Śhiva

Removed the six impurities of
 Kula, chala, tanu, mana, nenahu and bhāva
 Freed from temptations to save me
 Salutation for that Guru
 Mahālīṅga Guru Śhivasiddhēśhvara Prabhuṽ

Guru converts the pupil by removing all types of
 prides that arise from the association with nature. He
 diverts the attention towards Śhiva by performing 21 types
 of dīkṣhe. Receiving dīkṣhe from Guru, the pupil is well on
 his way in the path of Śhiva seeking his freedom from the
 cycle of birth.

CaŁÉÆĀw C ±Á,ÁŪçxÁŌĒİ DZÁgÉĀ ,ÁŪ¥ÀAiĀvĀā!
 ,ĀéAiĀĀāAiÁZĀgĀvÉĀ AiĀĀ,ĀāzÁZÁAiĀĀŌ,ÉŪĀÆA
 ZÉÆĀZĀvÉĀ

*Acinōti ca śhāstrārthān ācārē sthāpayatyapi
 Svayamācaratē yasmādācāryastēna cōcyatē*

3

Translation: *śhāstrārthān* = secrets of Śhiva
 philosophies, *Acinōti* = collects, *ca* = also, *ācārē sthāpayaty*
 = (pupil) follows rituals, *api* = in addition, *yasmāt* =
 whatever reason, *Svayamācaratē* = follows himself, *tēna* =
 from that, *ācāryas ucyatē* = is called guru.

Explanation: This verse describes the extra
 qualities possessed by a Guru. The word 'acinōti' is made of
 two words namely 'a' and 'cinoti'. They mean that Guru
 collects all philosophies. This does not restrict to any one
 religion. He collects information from all philosophies that
 depict truth. He is broad-minded. His interest is in
 knowledge. Collection of knowledge is his work. This is
 important for him for erasing any doubts that his pupil
 feels.

Nārada who has the knowledge of all philosophies,
 with humility, says that he has learnt the four Vēdas;
 Ṛugvēda, Yajurvēda, Sāmavēda and Atharvaṇavēda. He has
 also learnt the purāṇas and grammar, śhrādhḍha, kalpa,
 mathematics, knowledge of evolution, nidhiśhāstra

(wealth), tarkaśhāstra (logic), nītiśhāstra (advice), dēvavidye (about gods), brahmavidye, bhūtavidye, kṣhatravidye, nakshatravidye (about stars), sarpavidye (about serpents) and others. Also I have learnt about dancing and music of all types. Yet, lord all that education made me a person of words only. I do not have the knowledge of the soul. The person with knowledge of the soul is free from sorrows. Without that knowledge I am very unhappy. Nārada recites about his vast knowledge to Sanatkumāra and humbly requests Sanatkumāra to enrich him with the knowledge of soul. Sanatkumāra studied all philosophies and has learnt their secrets. So, he was able to console Nārada by clearing his doubts. Like Sanatkumāra Rēṇuka is teaching Śhaṭsthala siddhānta to clear doubts of Agastya.

μÀqÀzsÁéwÃvÀAiÉÆÄUÉÃÈÀ AiÀÄvÀvÉÄ AiÄÄ,ÀÄÜ
zÉÃ²PÀB |

ᳵAiÁAiÀiÁ©᳚vÁgÀuÉÆÄ¥ÁAiÀÄ°ÉÃvÀÄ«ᳵ±ÀéUÀÄgÀÄ
B ²ᳵÀB

Ṣhaḍadhvātīṭayōgēna yatatē yastu dēśhikaḥ |
Māyābdhitāraṇōpāyahēturviśhvaguruḥ śhivaḥ

4

Translation: *yah tu* = what, *dēśhikaḥ* = seen salvation, *Ṣhaḍadhvātīṭayōgēna* = śhivayōga is beyond the six ādvas, *yatatē* = tries (he), *Māyābdhi tāraṇōpāya hētur*= reason for infringing in the ocean of māya, *viśhvaguruḥ* = Guru, *śhivaḥ*= is Śhiva

Explanation: There are six ādvas. They are 1. Varṇādvā 2. Padādvā 3. Maṁtrādvā 4. Bhuvanādvā 5. Tattvādvā and 6. Kalādvā.

The 52 letters are varṇādvā. With their relation sounds like 'Om Namaḥ Śhivāya' and others are padādvā. The sentences that are formed from words like 'Ahaṁ brahmāsmi' are maṁtrādvā. The four worlds including the earth are bhuvanādvā. The 36 philosophies including Śhiva

philosophy is tattvādva. Peace, education, and others are Kalādvā.

The first three are sounds. The last three are Birmdvātma meaning they are from Śhiva philosophy. Bhuvanādva depends on Tattvādva; Tattvādva depends on Kalādvā which in turn depends on Birmdu. The six ādvas depend on Śhiva-Śhakti which depends on Paraśhiva. The person who unites with that Paraśhiva is a Jagadguru or Guru for the world. He is the one with the answers for escaping the cycle of birth.

CRAqAA AiÉÄÃ£À ZÉÊvÀ£ÀåA ¢ÀådvÉÄ

,À¢Àð¢À,ÀÄÛµÄÄ |

DvÄäAiÉ£ÄUÀ¥Àæ¨sÁ£Ä£À ,À

UÄÄgÄÄ«ð±Àé¨sÁ,ÀPÀB

Akhamḍam yēna caitanyam vyajyatē sarvavastuṣhu |

Ātmayōgaprabhāvēna sa gururviśhvbhāśakah

5

Translation: *yēna* = from whom, *Ātma yōga prabhāvēna* = from the power, *Akhamḍam* = complete, *caitanyam* = Śhiva caitanya, *sarvavastuṣhu* = for all things, *vyajyatē* = shows, *sa guru* = that guru, *viśhva bhāśakah* = master of the world.

Explanation: There is no place or time without Paraśhiva. There is nothing that is not supported by Paraśhiva. Yet Paraśhiva is not seen or comprehended. Through śhivayōga one can have divine eyesight that is different from normal sight. With the divine eyesight Paraśhiva is seen everywhere and in everything. Guru gives this divine sight to the pupil through dīkṣhe. The following vacana of Basavaṇṇa describes the power of līṅga dīkṣhe.

Gave form to the līṅga inside the body

Guru placed on the palm

The rays from the inner eyes

It spreads the entire body

The glow is Prāṇalīṅga

The consciousness is bhāvaliṅga
Learns this with the look filled with feelings
He is himself no other in front
He stands tall in the world
Kūḍalasaṅgamadēvā.

2 Śhikṣhāguru sthala

Guru is Śhiva. He has complete knowledge of Śhiva. He knows about philosophies. He teaches the same to his pupil. It is called śhikṣhāguru sthala.

çÃPÁëUÄÄgÄÄgÄ,Ë ºPÁë°ÉÄvÄÄB ºµÄâ,Äâ

..ÉÆÄzsÀPÀB |

¥Äæ±ÉÆßÄvÄÛgÄ¥Äæ³ÀPÄÛ ZÄ

ºPÁëUÄÄgÄÄjwÄÄiÄÄðvÉÄ

Dīkṣhāgururasau śhikṣhāhētuḥ śhīṣhyasya bōdhakaḥ |

Prāśhnōttarapravaktā ca śhikṣhāgururitīyatē

1

Translation: *asau*= this, *Dīkṣhāguruḥ* = dīkṣhāguru, *śhīṣhyasya bōdhakaḥ* = instructing pupil, *ca* = also, *Prāśhnōttara pravaktā* = answers to questions, *śhikṣhā hētuḥ* = reason to learn, *śhikṣhā gurur itī* = as śhikṣhā guru, *īyatē*= said.

Explanation: Guru not only gives dīkṣhe to the pupil he also educates in philosophy. This is the reason he is śhikṣhāguru. It is appropriate to mention the incident that occurred in the life of Basavaṇṇa.

Basavaṇṇa learns from his secretary that Allamaprabhu is at the door with Siddharāma. Basavaṇṇa performing liṅga worship forgets jaṁgama who is at the door of his house. He does not go to the door to receive the jaṁgama Allamaprabhu. Allamaprabhu becomes angry and says:

Mind merges in mind, body merges in body

Prāṇa merges in Prāṇa of persons

Mind, speech, body if violation exists

It is unbearable.

You are the bhakta in our Guhēśhvaraliṅga

So anger grew Basavaṇṇa.

It is intolerable,

When the taint of words appears
In body, mind and speech of such
As I have welded mind with mind
Have met, as flesh with flesh,
Have mingled breath with breath,
Look you, Saṅgana Basavaṇṇa,
It is just because you are
Our Guhēśhvaraliṅga only devotee,
That anger shot up!*

Basavaṇṇa accepts his mistake and says that his
mind and heart is purified by the punishment of
Allamaprabhu.

Erase the turmoil of my mind
Examine me rubbing on the stone
...
Make me footwear for your śharaṇa's feet
Save me kūḍala Saṅgamadēva.

Melt my mind and purge its stains
Test it and in fire refine!
Hammer, so the hammer pains
To pure gold this heart of mine!
Beat for me, great Craftsman, beat
Anklets for Thy śharaṇas' feet:
Save me Lord Kūḍala Saṅgama!*

Allamaprabhu says the whole world curses the
virtuous and not an immoral person.

None complains about harlot who pleases many
But many complain if a virtuous woman
Sees the face of other than her husband
None complain for those who do for fame
But a true bhakta slips it is intolerable
To our Guhēśhvaraliṅga
You are the bhakta before the beginning

Hurts the mind, Saṁgana Basavaṇṇa.

There is censure for the harlot,
Although she slips with divers men;
But should a wedded wife but look
Upon another than her husband's face,
The world spits' slut' at her.
If a bhakta falls who sought
In his devotion only name and fame,
It escapes attention.
But should a true and holy bhakta trip,
It is not to be borne.
Look you, Sangana Basavaṇṇa,
It's just because
You have been a bhakta since time began
And farther back beyond,
My heart was grieved.*

When the learned is punished he should accept it gracefully. Here Basavaṇṇa says:

Not know to hold the armor silence and prayer
Spoiled holding the armor pride
Am afraid, am afraid,
Making false that jaṁgama is liṁga
Carring me in the punishing weapon of jaṁgama
Save scolding Kūḍala Saṁgamadēva.

Not knowing to wield the sword of silent thought,
I flourished a pointed rapier edged with pride,
Am I am lost!
I tremble, how I tremble, O my Lord!
This faith that Jaṁgama is liṁga has turned all round!
O Kūḍala Saṁgama, chastise me now,
Cast me into that torment called Jaṁgama,
But save me, Lord!*

(* The vacanas are from Śhūnya Saṁpādane, Vol ii, S. S. Bhoosnurmath and Armando Menezes, Karnataka University, Dharwar, 1968)

The work of Guru does not end with dīkṣhe. Similarly the work of the pupil does not end with dīkṣhē. The results from dīkṣhe are only possible when there is a relationship between the giver and the taker. Also the knowledge of Śhiva should grow in the pupil. They should discuss things to eliminate doubts that arise in the pupil. All these are the work of śhikṣhāguru.

“ÉÆÃzsÀPÉÆÃsAiÀÄA ,ÀªAiÁSÁâvÉÆÃ

“ÉÆÃzsÀªÉÆÃvÀçw ,ÄÄáªÄiï |

²µÉâÃ ¢AiÄÄdâvÉÃ AiÉÄÃÆÀ ,À

²PÄëUÄÄgÄÄgÄÄZÄâvÉÃ

Bōdhakō(s)yaṁ samākhyātō bōdhyamētaditi sphuṭam |
Śhīṣhyē niyuṣyatē yēna sa śhikṣhā gururucyatē 2

Translation: *ayaṁ* = he, *Bōdhakō* = teaches Śhivaphilosophy, *samākhyātō* = is famous, *bōdhyam ētat* = is the knowledge fit for teaching, *sphuṭam* = is known, *iti* = this way, *yēna* = from whom, *Śhīṣhyē* = to the pupil, *niyuṣyatē* = incorporates, *sa* = he, *śhikṣhā guru ucyatē* = is said to be śhikṣhā guru.

Explanation: Taittiriyoṇiṣhat says ‘*Ācāryaḥ pūrvarūpaṁ aṁtēvāsyuttararūpaṁ vidyāsaṁdhiḥ ācāryō(s) tēvāsinamāśhāsti*’. The word Rāma has two letters ‘Rā’ and ‘Ma’. ‘Rā’ is pūrva (earlier) and ‘Ma’ is uttara (current). The association between the two makes the word ‘Rāma’. Similarly dīkṣhāguru is pūrva and the pupil is uttara. The association between the two is the discourse. This is the reason Guru is called dīkṣhāguru. The pupil digests the discourse to clear all his doubts. He acquires Śhiva knowledge.

,ÄÄ,ÁgÀw«ÄgÉÆÃÆÄy ±ÄgÄZÄÑAzÄæªÄÄjÄZÄAiÄÄB
 |

powers in persons. They are the cause for the disturbance of peace. Guru is the one who removes all doubts and establishes peace in the mind. Akkamahādevi praises Guru the following way.

Guru made jīva to Hara from nara
Gave eternal happiness
Releasing the bonds of saṁsāra
Made a bhakta of a bhavi

Guru is the one
Gave Cennamallikāṛjuna to my hands.

¥ÀÇªÀð¥ÀPÀëA ,ÀªÀiÁzÁAiÀÄ
dUÀzÉâÄzÀ«PÀ®à£ÀªÀiï |
CzÉéöÊvÀPÀÈvÀ¹zÁPÁvÉÆÄ UÄÄgÀÄgÉÄµÄ
UÄÄuÁcüpÀB

Pūrvapakṣhaṁ samādāya jagadbhēdavikalpanam |
Advaitakṛtasiddhāntō gururēṣha guṇādhikaḥ

5

Translation: *jagadbēda vikalpanam* = different parts of the world, *Pūrvapakṣhaṁ* = complete information, *śamādāya* = learning, *Advaita kṛta siddhāntō* = made the Śhivādvaita philosophy, *ēṣhaḥ guruḥ* = this Guru, *guṇādhikaḥ* = none above him.

Explanation: Śhvetāśhvatarōpaniṣhat 1-1 says about the arguments by the Brahma followers.

QA PÁGàtA \$æªÀä PÄÄvÀB ,Ää eÁvÁ
fÄªÁªÄÄ PÉÄ£À PÄé ZÀ ,ÄA¥ÀæwµÄÖB |
Cçü¶×vÁB PÉÄ£À ,ÄÄSÉÄvÀgÉÄµÄÄ
ªÀvÁðªÀÄªÉÄ

\$æªÀä«zÉÆÄªÀªÀÄ,ÁÜA ||

Kiṁ kāraṇaṁ brahma kutaḥ sma jātā
Jīvāma kēna kva ca saṁpratiṣṭāḥ |
Adhiṣṭhitāḥ kēna sukhētarēṣhu vartāmahē

Brahmavidō vyavasthām ||

Paraśhiva is in the form of Brahma. This is the argument given by Brahma followers and those deeply involved in Śhivayōga. Many scriptures say that Brahma is responsible for this world. But what is his form? Who is responsible for birth? With whose support do we can survive? Who are we following that leads to both sadness and happiness?

Shvētāśhvatarōpaniṣhat 1-2 says:

PA®B ,Àé“sÁéÇÃ ¤AiÀÄwAiÀÄðzÀÈZÃÑ
“sÀÆvÁ¤ AiÉÆÃ¤B ¥ÀÄgÀÄµÀ Ew

aAvÀãA |

,AAAiÉÆÃUÀ KµAA ÈÀ vÁévÀä “sÁÄvī
DvÁä¥Àã¤ÃµAB ,ÄÄRzÀÄBR°ÉÄvÉÆÃB||
Kālah svabhāvō niyatiryadṛucchā
Bhūtāni yōniḥ puruṣha iti cimtyam |
Saṁyōga eṣhām na tvātma bhāvat
Ātmāpyaniśhaḥ sukhaduḥkhaḥētōḥ ||

Which one of these six is responsible for sadness - time, habit, niyati (eternal law), yadṛucchā (accidental), bhūta (sky, air, fire, water and earth) and jīva? Taken together they are not responsible. They are not independent and Jīva is not responsible because he is influenced to experience sadness and happiness.

Then what is the reason for this world? Some of the suggested reasons are:

1. Pañcabhūtas: Sky, air, fire, water and earth are called bhūtas. The mixture of these six is responsible for the creation of the world. So bhūtas are responsible.

2. Time: Time is responsible for the existence and for the destruction of all moveable and immovable things. So time is responsible.

3. Habit: There exist special qualities in all things. It is svabhāva (habit). The world is large yet it is an object. It has its own habit. This habit is responsible for this world.

4. Niyati: The philosophy of karma is also called niyati. Karma exists in all things. The entire world follows in the footsteps of karma. So karma is the reason for this world.

5. Yadṛucchā: The reason for the creation of this world does not exist. It is accidental. So the reason is yadṛuccha (accidental).

6. Jīva: The above five reason are jaḍa (rigid). Jaḍa cannot be the creator of jaḍa. Jīva is not jaḍa He is the union of the three powers Iccā, jñāna and kriyā. So he is the reason.

7. Mixture of bhūtas: A single bhūta is not the reason for this world. The mixture is the reason for this world.

The above seven reason are not true. They are all external philosophies. They cannot be the reason for this world. So the sages began to think for the reason through meditation. They found the real reason. It is explained in the verse from Shvētāśhvatarōpaniṣat 1-3 says:

vÉĀ zśÁĀÉÆĀUÁĀUÀvÁ C¥À±ĀĀĪ
zÉĀÁvÀĀ ±ÀQŪA ,ĀÉUÀĀuÉÊṛḐUÀÆqsÁA |
AiÀĀB PÁgÀuÁṛ ṛR~ Áṛ vÁṛ
PÁ~ÁvÀĀ AiÀĀPÁŪÉĀĀçüwµÀ×vÉĀĀPÀB ||
Tē dhyānayōgānugatā apaśhyan
Dēvātma śhaktim svaguṇairnigūḍhām |
Yah kāraṇāni nikhalāni tāni
Kālātma yuktānyadhitiṣṭhatyēkaḥ ||

They found the real reason for this world as māye. They also realized that Paraśhiva is the support for māye. Similarly Guru is the one who learns this knowledge and enjoys eternal happiness throughout his life.

ÀAzÉ°ÀÀÈÀÀAzÉ°ÀÀÀÄZÉÖÄzÀPÄÖÁjPÁ |

AiÄÄvÀÈiQÛzsÁGÁ «ÀÄ~Á À UÄÄgÀÈuÁÁ
²SÁÀÄtÄÄB

Samdēhavanasamdōhasamucchēdakutḥārikā |
Yatsūktidhārā vimalā sa gurūṇām śhikhāmaṇīḥ

6

Translation: *Yat* = who, *vimalā* = pure, *sūktidhārā* = words, *Samdēha* = doubts, *samdōha* = thick, *vana* = forest, *samucchēda* = destroys, *kuṭḥārikā* = has the strength, *sa* = that person, *gurūṇām* = among gurs, *śhikhāmaṇīḥ* = is the great.

Explanation: Doubts in people grow like a forest. Without destroying doubt there is no peace. Śhikṣhāguru clears doubts in the pupil by giving him the Śhiva knowledge. With that knowledge everything appears as the form of Śhiva.

Doubts arise in people like a flowing river. There is no end from birth to death. The forms of doubt are described below:

‘Ēkasmin dharmiṇi viruddha nānādharmaprakārakajñānaṁ samśhayaḥ’. Doubts arise when a person has two opposite notions for a single thing. For example: *‘sthāṇurvā or puruṣhō vā* a distant object not seen clearly is dharmi. Similarly sthāṇutva and puruṣhatva are also dharmis. They are different and opposites. These two when appears in a single object is called doubt.

Doubts are of three types namely, Ordinary (Sādhāraṇa dharmajñānājanya samśhaya); Extraordinary (Asādhāraṇa dharmajñānājanya samśhaya); and from self or others (Vipratipatti vākya jñānājanya samśhaya).

1. Ordinary (Sādhāraṇa dharmajñānājanya samśhaya): Puruṣha and sthāṇu. The saying ‘giver is tall’. Doubts arise about the giver. Is he a person or some thing else? This type of doubt is ordinary doubts.

2. Extraordinary (Asādhāraṇa dharmajñānājanya saṁśhaya): Sky, time, directions, soul and mind are true. They do not have the quality of sound. Similarly the quality of sound is not in untrue things. Based on the knowledge it is in sound only. Is this special quality true or untrue? This type of doubt is extraordinary doubt.

3. From self or others (Vipratipatti vākya jñānājanya saṁśhaya): The truth is learnt. The logicians argue it is learnt from others. Doubts arise about the truth from self or from others? This type of doubts is from self or others (Vipratipatti vākya jñānājanya saṁśhaya).

Doubt can be also looked at with support, without support and based on situation. Without support it is called Pramātrugata; with support as Pramāṇagata and by situation as Pramēyagata.

1. Doubts without support (Pramātrugata doubts): Jīva and Brahma exist. Is jīva Brahma or not? This doubt is ordinary (Sādhāraṇa dharmajñānājanya saṁśhaya). Jīva is not in Śhiva or in any thing. Jīva only exists in jīva. Is jīva for all times or not? This is extraordinary doubt (Asādhāraṇa dharmajñānājanya saṁśhaya). Advaitis argue jīva is aparichinna (from god, not of māya) and dvaitis argue jīva is paricchinna. These arguments lead to doubts whether jīva is paricchinna or aparichinna. This doubt is from self or others (Vipratipatti vākya jñānājanya saṁśhaya).

2. Doubts with support (Pramāṇagata doubts): Both jīva and Śhiva have the ability to create. Doubts arise about the creation of Vēdas; is it created by jīva or by Śhiva? This doubt is ordinary (Sādhāraṇa dharmajñānājanya saṁśhaya). The philosophy of support is not in Brahma and also not in things. It exists only in the support. The knowledge leads to doubts like is it self or from outside? This doubt is extraordinary (Asādhāraṇa dharmajñānājanya saṁśhaya). Some say Vēdas teach discrimination and others say does not. Doubts arise whether Vēdas teach discrimination or not. This is

Vipratipatti vākyas. This is Vipratipatti vākya jñānanyaya saṁśhaya.

3. Situation doubts or Pramēyagata: One God; many Gods – doubts arise- are there one god or many gods? This is ordinary doubt. Brahma philosophy is not in jīva. Also it is not in jaḍa objects. But Brahma is present. From the knowledge of dharma doubts arise about Brahma is he dynamic or not? This doubt is extraordinary. Some say Brahma is different from jīva and others say Brahma is not different from jīva. Both are Vipratipatti vākyas. This is Vipratipatti vākya jñānanyaya saṁśhaya.

Guru is the one who removes all types of doubts. His words are clear and firm. The pupil who hears the words of Guru and follows his instructions secure freedom from the cycle of birth.

ÀiÄvÀÆiQÛzÀ¥ÀðuÁ``sÉÆÃUÉÃ ¤ÀÄð-ÉÃ
zÀÈ±ÀåvÉÃ ,ÄzÁ |
ªÉÆÃPÀè?æÃ©ðA§gÀÆ¥ÉÃt ,Ä
UÀÄgÀÄ``sÀðªÀvÁgÀPÀB

*Yatsūktidarpaṇābhōgē nirmalē dṛuśhyatē sadā |
Mōkṣhaśhrīrbimbarūpēṇa sa gururbhavatāraḥ*

7

Translation: *Yat* = who, *nirmalē* = pure, *sūkti darpaṇā bhōgē* = in the mirror of walk and talk, *Mōkṣhaśhrī* = salvation, *bimbarūpēṇa* = reflects, *sadā*= always, *dṛuśhyatē* = sees, *sa guru* = that Guru, *bhavatāraḥ*= destroys the bond of saṁsāra.

Explanation: The following vacana of Allamaprabhu praises Basavaṇṇa as the one who showed him the Guhēśhvaraliṁga.

Guru, liṁga, jaṁgama and prasāda
They are from the same womb
Who showed they as one?
Who showed them clapping as different?

Treasury of devotion Basavaṇṇa
For you showed me Guhēśhvaralīṅga
The whole world is tiny.

Guru, līṅga, jaṅgama and prasāda are the forms of Śhiva. He is everywhere. Guru is the one who gives this knowledge to the pupil. His words are like a mirror. In the mirror of his words Śhiva appears. The pupil learns his true identity in that mirror. His feelings about birth and death disappear.

²μÁāuÁÁ °ÀÈzÀAiÀiÁ´ÉÃRāA ¥ÀæzÉÆāÃvÀAiÀÄw
AiÀÄB ,ÀéAiÀÄāÄiī |
eÁÕÆÀÇÃ¡PÀAiÀiÁsÆÉÆÀ UÀÄgÀÄuÁ PÀB ,À³ÉÆÄ
¨sÀ³ÉÄvī?

Śhiṣhyāṇām hrudayālēkhyam pradyōtayati yaḥ svayam |
Jñānadīpikayā(s)nēna guruṇā kaḥ samō bhavēt? 8

Translation: *yaḥ* = who, *svayam* = himself, *Jñāna dīpikayā* = from the light of Śhiva knowledge, *Śhiṣhyāṇām* = the pupil, *hrudayālēkhyam* = in their heart, *pradyōtayati* = illuminates, *anēna guruṇā* = this Guru, *kaḥ* = whoever, *samō bhavēt?* = is the same?

Explanation: In the following vacana, Siddhalīṅgēśhvara beautifully explains the teachings of Guru to the pupil.

Not knowing body is not yours, say body is mine
Not knowing mind is not yours, say mind is mine
Not knowing wealth is not yours, say wealth is mine
You are not the three bodies, sthūla, sūkṣhma, kāraṇa
You are not the three minds, mana, manana, mananī
You do not have the illusion to collect wealth
None of these are in you; what you are
You are the form of Paraśhiva
Look, you as the Śhiva philosophy; all else is false
Mahālīṅga Guru Śhivasiddhēśhvara Prabhuvē!

Guru gives this true knowledge to the pupil. This knowledge removes all doubts. This knowledge glows like a guiding light in the pupil. Who else but a Guru can give such a knowledge?

¥ÀgÀªÀiÁzÉÉóÊVÀ«eÁÕÉÀ ¥ÀgÀªÀiÊµÀzsÀzÁÉÀvÀB |

,ÀÀ,ÁgÀgÉ/ÆÃUÀªªÀiÁõyÃ zÉÃ²PÀB PÉÃÉÀ ®“sÀävÉÃ

Paramādvaitavijñāna paramaṣhadhidānataḥ |

Saṁsārarōganirmāthī dēśhikaḥ kēna labhyatē?

9

Translation: *Paramā* = pure, *advaita vijñāna*= with the knowledge of advaita, *paramaṣhadhi* = the great medicine, *dānataḥ*= donation, *Saṁsāra rōga* = disease of birth and others, *nirmāthī* = destroys, *dēśhikaḥ* = guru, *kēna* = from whom, *labhyatē?* = secured.

Explanation: The following vacana is by Allamaprabhu:

Words are laws with the learning oneself
 Words are illusionary without remembering oneself
 Śhivayōgi learns forgets
 Can his words other than good?
 Talk to learn the agitation of mind
 See, I have no shortcomings in my mind,
 You are the blessed child to my Guhēśhvaraliṁga
 Opened my mouth, say, is there any difference?

‘I am born, I die, I am body, I am prāṇa’. This kind of thinking is saṁsāra. Saṁsāra is a great disease. A person with that disease suffers a great deal both day and night. There is no medicine for it except from a guru. Guru learning the turmoil teaches the path of Śhiva and frees from the clutches of saṁsāra. Siddhaliṁgēśhvara describes Śhiva knowledge as follows:

Born from the union of father and mother

The body that follows the path of impurities
With the feelings of death
None knows the ways of Śhiva!
Thinking body that associates with māya
What should I say about their ignorance?
Learning about ātma and ānātma
The body the form of ānātma is immovable
That support the body is movable ātma
This is the reason; body is jaḍa; ātma is ājaḍa.
If asked why body is jaḍa? ātma is ājaḍa?
Body is jaḍa for it is from māya
So, senses, information, eyes, ears, airs are all jaḍa
Ātma is ājaḍa.
Why ātma is ājaḍa if asked?
It is part of Śhiva. So it is ājaḍa.
This pure ātma associating
With ignorance from senses is in saṁsāra.
Jīva says it has lost the qualities of saṁsāra
It is a rarity even for divines, demons, humans.
The knowledge that frees from this world of māya
Salutations to that learned śharaṇa
Mahālīṅga Guru Śhivasiddhēśhvara Prabhuṇē.

Guru that has gone beyond this world of māya is rare. A person who has received the knowledge of ātma and ānātma is also rare.

3 Jñānaguru sthala

²ªÀgÀÆ¥Á£ÄÄ,ÀAzsÁ-Ä eÁÕ£ÄÄ
AiÉÄÄ££ÆÄ¥Àç±ÄåvÉÄ |
ªÄÄÄªÄÄPÉÆéª££ÖÄPÀë¹zÀåxÀðA,À
eÁÕ£ÄUÄÄgÀÄgÀÄZÄåvÉÄ ||
Śhivarūpānusaṁdhāyi jñānaṁ yēnōpadīśhyatē |
Mumukṣhōrmōkṣhasidyartham sa jñānagururucyatē ||

The above is from Vātulāgama. The one who gives the knowledge to achieve freedom of birth is Jñānaguru. The following vacana of Muktāyakka describes Guru.

No learning of liṁga without the words of Guru.
No learning of jaṁgama with the words of Guru.
No learning of prasāda with the words of Guru.
No learning of self with the words of Guru.
Worships life in previous life to have knowledge now
Can say it happened before Guru
Listen without Guru cannot learn self
Without Guru Ājaganna routine unity is not.

The pupil comes to guru because of problems of saṁsāra. He seeks the path to freedom. It is not possible to reach the freedom alone. The one who can show the way to freedom is the Jñānaguru.

G¥ÀzÉÄµ££ÖÄ¥ÀzÉÄ±Á£ÄÄ
,ÀÄ±ÄAiÄÄZÉÖÄzÀPÁgÀPÀB |
,ÄªÄÄåPì eÁÕ£Ä¥ÀæzÀ,ÁìPÁézÉÄµÀ eÁÕ£ÄUÄÄgÀÄB
,ÄöÈvÀB *Upadēṣṭṭōpadēśhānām*
saṁśhayacchēdakāraḥ |
Samyak jñānapradassākṣhādēśha jñānaguruḥ smṛutaḥ 1

Translation: *upadēśhānām* = discussion of knowledge, *Upadēṣṭaḥ*=tells, *saṁśhayacchēdakāraḥ*=

removal of doubts, *Samyak jñānapradaḥ* = Śhiva knowledge, *sākṣhād ēṣha*= this guru, *jñānaguruḥ smṛutaḥ* = is said jñānaguru

Explanation: Dīkṣhāguru is śhikṣhāguru and now he is jñānaguru. He delivers only the knowledge. They are of three types namely, Guhya, Guhyatara and Guhyātama. Guhya is the knowledge for purifying the internal body. The knowledge that shines in the body is called pratyagātma. It is guhyatara knowledge. The knowledge of Paraśhiva is guhyātama knowledge. These three knowledge's are precious. Only jñānaguru is capable of passing the knowledge to the pupil. Any doubts that arise in the pupil are cleared by the jñānaguru

ṣgÀ,ÀÛ«±Àé,ÀA``sÉÃzÀṣ«ðPÁgÀA azÀAŠgÀªÀiï |
 ,ÁPÁëvÀlgÉÆw AiÉÆÃ AiÀÄPÁÛ÷ª ,À
 eAÕ£ÀUÀÄgÀÄgÀÄZÀävÉÃ

Nirastaviśhvabhēdanirvikāraṁ cidam̐baram |
Sākṣhātkaṛōti yō yuktyā sa jñānagururucyatē

2

Translation: *yō* = who, *viśhva bhēda* = the world of māye, *Nirasta* = without, *nirvikāraṁ* = without any disturbances, *cidam̐baram* = the world of knowledge, *yuktyā* = cleverly, *Sākṣhātkaṛōti* = makes it true, *saḥ* = he, *jñānagurur*= is a jñānaguru, *ucyatē*= says.

Explanation: Chandōpaniṣhat 7-23-1 says:

AiÉÆÃ ¢ÉÉ ``sÀÆªÀiÁ vÀvī ,ÄÄRA £Á`ÉàÃ
 ,ÄÄRªÄÄ'Û |
 ``sÀÆªÀiÁ KªÀ ,ÄÄRA zsÀÆªÀiÁvÉÉªÀ
 «feAÕ'vÀªÀB || Ew

Yō vai bhūmā tat sukhaṁ nālpē sukhamasti |
Bhūmā ēva sukhaṁ dhūmātvēva vijijñāsitavyaḥ || iti

Whichever occupies the world is in the form of happiness. In small things there is no lasting happiness. Paraśhiva is the only one with complete and everlasting

happiness. Learn Him. This is what śhanatkumāra said to Nārada.

AiÄÄvÀæ ÉÁÉÄåvī ¥À±Äåw, ÉÁÉÄåvī ±ÄÄæuÉÆÄw,
ÉÁÉÄåvī «dÉÁw ,À ``sÀÆ³ÄiÁ |
CxÀ AiÄÄvÀæ CÉÄåvī ¥À±Äåw CÉÄåvī ±ÄÄæuÉÆÄw
CÉÄåvī «``sÁÉÁw vÄvī C®àA
AiÉÆÄ æÉÉ ``sÀÆ³ÄiÁ vÄvī C³ÄÄÈvÀA CxÀ AiÄÄzÀ®àA vÄvī
³ÄÄvÀðåA ||

*Yatra nānyat paśhyati, nānyat śhruṇōti, nānyat vijanāti sa bhūmā
Atha yatra anyat paśhyati anyat śhruṇōti anyat vibhānāti tat alpaṁ
Yō vai bhūmā tat amṛtaṁ atha yadalpaṁ tat martyaṁ ||*

Bhūmā (Paraśhiva) is where you do not see, hear, or learn anything. Where you see, hear, and learn from other is small. It is the world. Paraśhiva is free from time but the world is bound by time. Paraśhiva is complete without form. But the world creates rift and it disturbs mind.

Jñānaguru is the one who shows the path to Paraśhiva to the pupil through dikṣhē and other means.

PÀ®APÀ³ÁÉÄ,Ë ZÀAzÀæB PÀëAiÄÄ³ÀÈÇp
¥Àj¥ÄÄöèvÀB |
ꣳµÀì®APÀ¹ÜvÉÆÄ eÁÖÉAZÀAzÀæ³ÄiÁ ꣳ«ðPÁgÀ³ÁÉi
*Kalamkavānasau caṁdraḥ kṣhayavṛuddhipariplutaḥ |
Niṣhkalamkastitō jñānacāṁdramā nirvikāravān* 3

Translation: *asau = this world, caṁdraḥ = moon, Kalamkavān = has impurities, kṣhayavṛuddhi pariplutaḥ = has pride, jñāna caṁdramā = Śhiva, Niṣhkalamkastitō = is pure, nirvikāravān = also does not change.*

¥Á²éð,ÀÜ w«ÄgÀA ³ÄAw ¥ÄæÇÃ¥ÉÇÄ æÄÄtÄꣳ«ÄðvÀB

|
 ,ÀªÀðUÁ«Ä vÀªÉÆÃ ºÀAw ``ÉÆÃzsÀÇÃ¥ÉÇÃ
 ¤gÀAPÀÄ±ÀB

Pārśhviṣṭha timiraṁ haṁti pradīpō maṇinirmitaḥ |
Sarvagāmi tamō haṁti bōdhadīpō niraṁkuśhaḥ

4

Translation: *maṇinirmitaḥ* = made from beads, *pradīpō* = lamp, *Pārśhviṣṭha* = nearby, *timiraṁ* = darkness, *haṁti* = destroys, *niraṁkuśhaḥ* = always, *bōdhadīpō* = the light of Śhiva knowledge, *Sarvagāmi* = spread everywhere, *tamō* = darkness, *haṁti* = eradicates.

Explanation: Knowledge has no place, time, or boundary. It is complete without the division found in the world of māya. There are impurities in things of world but none in knowledge. A lighted lamp removes darkness in the nearby area, but the sun removes darkness of the world. Similarly, the pupil receiving the knowledge from a Guru rids all his doubts. The knowledge received leads him in the path of Śhiva. He is peaceful and spreads his knowledge to the world.

,ÀªÁðxÀð ,ÁzsÀPÀeÁÕ£À«±ÉÃµÁzÉÃ±ÀvÀvÀgÀB |
 eÁÕ£ÁZÁAiÀÄð ,ÀªÀÄ ,ÁÛ£ÁªÀÄ£ÀÄUÀæºÀPÀgÀB
 ²ªÀB

Sarvārtha sādhaḥajñāna viśhēṣhādēśhatatparaḥ |
Jñānācāryassamastānāmanugrahakaraḥ śhivaḥ

5

PÀmÁPÀeZÀAzÀæªÀiÁ AiÀÄ ,Àª
 eÁÕ£À ,ÁUÀgÀªÀzsÀð£ÀB |
 ,Àª ,ÁgÀw«ÄgÀZÉÕÃÇÃ ,À UÀÄgÀÄeÁÕð£À¥ÁgÀUÀB

Kaṭākṣha cadramā yasya jñānasāgaravardhanaḥ |
Saṁsāratimiracchēdī sa gururjñānapāragaḥ

6

Translation: *Sarvārtha* = all types of happiness, *sādhaḥ* = achiever, *jñāna viśhēṣha* = great knowledge, *adēśha tatparaḥ* = in delivering, *Jñānācārya* = with Śhiva

experience, *samastānām* = all, *Anugraha karaḥ* = acceptance, *śhivaḥ*= Śhiva, *yasya* = which one, *Kaṭākṣha cadramā* = gracefull look, *jñāna sāgara vardhanaḥ*= increase Śhiva knowledge, *ca* = also, *Saṁsāra timiracchēdī* = rid of darkness of saṁsāra, *sa guru* = that guru, *jñānapāragah*= treasury of knowledge.

Explanation: '*Īśhāvāsyamidam sarvam yatkinṁca jagatyām jagat*' (Īśhāvāsyōpaniṣhat 1). Everything in this world is from Īśhā. '*Tatra kō mōhaḥ kaśhyōkaḥ ēkatvamanupaśhyataḥ*' (Īśhāvāsyōpaniṣhat). Where is happiness or sadness for the one seen everywhere? '*Ētat satyam sa ātmā tattvamasi śhvētakētō*' (Chāṁdōgyōpaniṣhat 6-8-7). 'You are the ātma; this is the truth. '*Ōmiti ētat akṣharām, idam sarvam tasya upākhyanam*' (Murṁdakōpaniṣhat 1). 'Ōmkāra has become the letter. Paraśhiva has spread this world in the form of letters.

'*Sarvam hi ētat brahma ayam ātmā*' (Murṁdakōpaniṣhat 2). Brahma is everything. Jīva is also Brahma. '*Sarvam khalvidam brahma*' (Katōpaniṣhat 4-11). Looking everything is Brahma. '*Nēha nānāsti kinṁcana*' (Bṛuhadāraṇyaka upaniṣhat 44-19). There is no 'I' in this world. '*Mṛtyōḥ sa mṛtyumāpnōti yaḥ iha nānā iva paśhyati*' (Katōpaniṣhat 4-10). Whoever sees more than one in this world that person dies. '*Ēkō devō sarvabhūtēṣhu gūḍaḥ*' (Śhvētātvatarōpaniṣhat 6-11). God is one. He stays secretly in all things.

'*Dvitiyādvai bhayam bhavati*' (Bṛuhadhāraṇaka upaniṣhat 1-4-2). The fear is from the feeling of two. '*Vāsudēvaḥ sarvamidam*', everything is Vāsudēva. '*Sakalam idam aham ca vāsudēvaḥ*', everything is Vāsudēva, it is 'I' in them. '*Ēkaḥ sa ātmā puruṣaḥ purāṇaḥ*' Ātma is ancient and is forever.

This is the way to learn Śhiva knowledge. Gīta 4-38 says '*Na hi jñānēna sadṛuṣam pavitramiha vidyatē*'. Nothing in this world is equal to the knowledge of ātma. The knowledge of ātma gives both happiness and salvation.

It provides peace. Jñānaguru teaches this knowledge to the world.

The grace of Guru increases the ocean of knowledge. It is like the rise of the ocean with a full moon. This knowledge removes the darkness from ignorance in a person and instills Śhiva knowledge.

§»¹Ô«ÄgÀ«ZÉÒÃvÁÔ ``sÁ£ÄÄgÉÃµÀ ¥ÀæQÃwðvÀB |

§»gÀAvÀ,ÀÔªÄÄZÉÒÃÇ «``sÄÄzÉðÃ²PÀ``sÁ,ÀlgÀB

Bahistimiravicchēttā bhānurēṣha prakīrtitaḥ |

Bahiram̐tastamacchēdi vibhurdēśhikabhāskaraḥ

7

Translation: *ēṣha bhānuḥ* = the sun, *Bahi timiraḥ* = outside darkness, *vicchēttā* = rids, *prakīrtitaḥ* = its nature, *Vibhu dēśhka bhāskaraḥ* = one with Śhiva knowledge, *Bahiram̐taḥ* = in and outside darkness, *tamacchēdi* = gets rid of them.

PÀmÁPÀÈ~ÉÃ±ÄªAiÁvÉæÃt «£Á zsÁâ£ÁÇPÀ®à£ÄªAiï |

²ªÀvÀéA ``sÁªÄAiÉÄÄzÀåvÀæ ,À æÉÃzÀB ±ÁA``sÀæÉÇÃ
ªÄÄvÀB

Kaṭākṣhalēśhamātrēṇa vinā dhyānādikalpanam |

Śhivatvaṁ bhāvayēdyatra sa vēdaḥ śhāmbhavō mataḥ

8

Translation: *yatra* = in what, *vinā dhyānādi kalpanam* = without meditation and other rituals, *Kaṭākṣhalēśha mātrēṇa* = just by the look of grace, *Śhivatvaṁ* = the form of Shiva, *bhāvayēt* = happens, *sa vēdaḥ* = that performance, *śhāmbhavō mataḥ* = is said as śhāmbava.

²ªÄªÉÃzÀPÀgÉÃ eÁÕ£ÉÃ zÀvÉÔÃ AiÉÄÄ£Ä

,ÄÄªªÄÄð~ÉÃ |

fÃÀÆÀÄäPÉÆÛÃ ``sÀÉÃaÒµÀåB ,À
UÀÄgÀÄeÁÕðÆÀ,ÁUÀgÀB

Śhivavēdakarē jñānē dattē yēna sunirmalē |

Jīvanmuktō bhavēcchiṣhyaḥ sa gururjñānasāgaraḥ

9

Translation: *yēna* = from whom, *sunirmalē* = is pure, *Śhivavēdakarē* = illuminates Śhiva, *jñānē* = Śhiva knowledge, *dattē* = giving, *chiṣhyaḥ* = pupil, *Jīvanmuktō* = is free from the cycle of birth, *bhavēt* = becomes, *sa guru* = that guru, *jñāna sāgaraḥ* = ocean of knowledge.

Explanation: Darkness goes away with the rise of the sun. But the darkness due to ignorance disappears only with knowledge. The knowledge removes darkness from ignorance both inside and outside of a person. Jñānaguru is the one who spreads such knowledge to the world. His teachings of Śhiva knowledge to the pupil put them in the path of salvation.

Things with everlasting happiness

If happiness exists in senses

I am hurt, I am burnt,

I am the form of happiness.

What happiness is this? This reason

God, my father, distort my senses

Mahāliṅga Guru Śhivasiddhēśhvara Prabhuvē.

The pleasant view of Jñānaguru brings happiness to the world. From his grace one can view the form of Paraśhiva.

4 Kriyālim̐ga sthala

ΕμᾶÖ³ÄÄÆdðA vÀ¥À,Ás£ÄÄAiÄÄZÀÒw
_ÁPÀ®zÀÈPÀì~ÁUÁæºÀå«ÄµᾶÖ°AUÀ_ÀÜ®A
³ÄÄºÀvì|
ΕμᾶÖ³Á! ÒPÀgAA _ÁPÁézÀxµᾶÖ ¥ÀjºÁgÀPÀ ||
Iṣṭamūrjāṁ tapasā(s)nuyacchati
Sakaladrūkkalāgrāhyamiṣṭṭālim̐gasthalaṁ mahat |
Iṣṭāvāptikaraṁ sākṣhādaniṣṭṭa parihāraka ||

ΕμᾶÖ³ÄÄÆdðA
_Àé¨sÁPÁÛ£Á³ÄÄ£ÄÄAiÄÄZÀÒw _À³ÀðzÁ|
ΕμᾶÖ°AUÀ«Äw ¥ÁæºÀ vÀ_ÁäzÁxÀ³ÀðtÁÄ
±ÄÄæwB ||
'EaÒvÀ ±ÀQÛAiÄÄ£ÄÄB vÀ¥À¹xAzÀ
¥Àq£AiÄÄÄvÁÛ£É'.
Iṣṭamūrjāṁ svabhaktānāmanuyacchati sarvadā |
Iṣṭālim̐gamiti prāha tasmādātharvaṇī śhrutiḥ ||
'Icchita śhaktiyanu tapassinir̐nda paḍeyuttāne'.

The above is from Vātulāgama. Iṣṭālim̐ga is sacred to eyes. It destroys bad and gives desirable things to devotees. For this reason the Atharvaṇa śhruti says it as Iṣṭālim̐ga. Kriyālim̐ga sthala is described as per the above verses.

UÄÄg£ÆÄ«ðeÁÖ£ÄAi£ÆÄU£Ä£À QæAiÄiÁ AiÄÄvÀæ
«ºÄAiÄÄv£Ä |
vÀwìÇAiÄiÁ°AUÀ³ÀiÁSÁävÀA
_À³£ðÊgAUÀ³ÄÄ¥ÁgÀU£ÊB
Gurōrvijñānayōgēna kriyā yatra vilīyatē |
Tatkriyālim̐gamākhyātaraṁ sarvairāgamapāragaiḥ 1

Translation: Gurō = Jñānaguru, vijñānayōgēna = with his Śhiva knowledge, kriyā = work, yatra = in which,

vilīyatē = ends, *Tat* = that, *kriyāliṅgam* = as kriyāliṅga, *sarvai* = all, *āgama pāragaiḥ* = learned āgamas, *ākhyātān* = say.

Explanation: The following vacana of Allamaprabhu tells Siddharāma that Basavaṇṇa knows the relationship of liṅga with Paraśhiva. He asks Siddharāma to join him to hear the same from Basavaṇṇa.

Holding Ācāraliṅga Guruliṅga is seen
Holding Guruliṅga Śhivaliṅga is seen
Holding Śhivaliṅga Jaṁgamaliṅga is seen
Holding Jaṁgamaliṅga Prasādalīṅga is seen
Holding Prasādalīṅga Mahāliṅga is seen
This is the association of liṅgas in Ṣaṭsthala
Making one this experience of kara sthala
Śharaṇa Basavaṇṇa knows relation of Guhēśhvara
Will tell, come Siddharāma.

Sthūla body of jīva is purified with the offer of devotion to Ācāraliṅga at ādāra cakra. He receives gaṁda prasāda (smell or related to earth). Sūkṣhma body of jīva is purified with the offer of devotion to Guruliṅga at svādhisthāna cakra. He receives rasa prasāda (related to water). Kāraṇa body of jīva is purified with the offer of devotion to Śhivaliṅga at maṇipūraka cakra. He receives Īśha prasāda (related to fire). Body of Jīva is purified with the offering of devotion to Jaṁgamaliṅga at anāhata cakra. He receives sparśha prasāda (related to air). Body of jīva is happy with the offering of devotion to Prasādalīṅga at viśhuddi cakra. He receives śhabda prasāda (related to sky). Lastly, jīva offers samarasa devotion to Mahāliṅga at ājñā cakra. The body becomes pure and receives trupti prasāda (content). All this happens from Ācāraliṅga. Finally jīva unites with Paraśhiva.

C,ĀāvĀāĒAB QæAiĀiĀB ,ĀāĀĪ °AUĀ! ðvĀvĀAiĀiĀ
1'ÜvĀB|

„Äé!äÉÉßÄÀ „ÄéAiÄÄA AiÄiÁAw «±ÄæAwA
 „ÄÄ®PÄëuÄÄ ||

Asyātmanaḥ kriyāḥ sarvā liṅgārpitatayā sthitāḥ |
Svasminnēva svayaṁ yāmti viśhrāntīm sukhalakṣhaṇām ||

The work of the pupil belongs to liṅga from the teachings of dīkṣhāguru and ends in Paraśhiva. It is the reason the Paraśhivaliṅga is kriyāliṅga. Unity with kriyāliṅga is for kriyāliṅga sthali.

¥ÄgÁ£ÄAzÄazÁPÁgÄA ¥ÄgÀ\$æ°ÉäöÊ°Ä PÉÄ°Ä®°Äiï |
 °AUÄA „ÄzÄÆæ¥ÄvÁ¥Ä£ÄßA ®PÉëöÊvÉÄ
 «±Äé!zÄPAiÉÄÄ

Parāṇamīdadīkārām parābrahmaiva kēvalam |
Liṅgam sadrūpatāpannam lakṣhaitē viśhvasiddhayē 2

Translation: *Parāṇamīda* = ever happy, *cidākārām*= with knowledge, *sadrūpatām apannam* = form of truth, *kēvalam parābrahm aiva* = Parabrahma, *viśhva siddhayē* = for the sake of the world, *Liṅgam lakṣhaitē* = learn as liṅga.

Explanation: Paraśhiva is omnipresent; He is in jīva also. Yet He is not seen. He cannot be grasped by senses. Dīkṣhāguru places unseen Paraśhiva as Iṣṭāliṅga on the palm of the pupil. The pupil loves Iṣṭāliṅga more than his life and offers all his works to liṅga. This is the reason it is kriyāliṅga.

°AUÄ°ÉÄÄ°Ä ¥ÄgÄA eÉÆåÄw˘sÄð°Äw \$æ°Ää
 PÉÄ°Ä®°Äiï |

vÄ„ÄävÄÜvÄÆäd£ÄzÉÄÄ
 „Ä°ÄðPÄ°ÄÄð¥sÄ˘ÉÆÄzÄAiÄÄB

Liṅgamēva paramjyōtīrbhavati brahmakēvalam |
Tasmāttatpūjanādēva sarvakarmaphalōdayaḥ 3

Translation: *Liṅgam ēva* = liṅga, *kēvalam paraṁjyōti* = the brightness, *parabrahma bhavati* = is Paraśhiva, *Tasmāt* = so, *tat pūjanā dēva* = by worshipping, *Sarva karma* = for all karmas, *phalōdayaḥ* = rewards results.

Explanation: Liṅga has the knowledge. It is the light of lights. It is Paraśhiva. It is to be learnt. Is there anything not available from liṅga worship? The following vacana of Urilīṅga Peddi describes it:

The thing I love has sālōkya
Sāmīpya, sārūpya, sāyujya;
Has dharma, wealth, love, salvation
Whatever I wished is all there;
Look, from my japa prayer possible to accomplish,
With the grace of Guru, after the great came to my palm
It is all happiness, look!
Now do not let go in the illusion of void
I beg of you, I swear on you
Urilīṅgapeddipriya Viśhvēśhvarā.

Worship of liṅga fulfills all desires. Liṅga is worshipped with devotion.

¥ÀjvÀåđå QæAiÀiÁ,ÀìªÁð °AUÀ¥ÀÇeÉÉPÀvÀvÀàgÁB |

ªÀvÀðAvÉÃ AiÉÆÃV£ÀB ,ÀªÉðÃ vÀ,Áä°èAUÀA
«²µÀåvÉÃ

Parityajya kriyāssarvā liṅgapūjaikatatparāḥ |
Vartaṁtē yōginaḥ sarvē tasmālliṅgaṁ viśhiṣhyatē 4

Translation: *sarvē* = all, *yōginaḥ* = yōgis, *sarvān kriyān Parityajya* = riding all karmas, *liṅga pūjaikatatparāḥ* = absorbed in the worship of liṅga, *Vartaṁtē* = stays, *Tasmāl* = so, *liṅgaṁ viśhiṣhyatē* = liṅga is sacred.

Explanation: Vacana of Basavaṇṇa says:

Karasthala is in the palm of body,
 Jaṁgamasthala is in the palm of prāṇa (soul);
 With these feeling worship of liṁga
 It is the joyous sthala
 Body devotee, prāṇa jaṁgama.
 Say, which is great, which is small?
 Śharaṇa's of Kūḍalasaṁgama comes
 There is no shortness for his treatment;
 Appaṇṇa, kindly ask to come in.

Liṁga stays on the palm. It is the place of action.
 The soul or prāṇa is for the coming of jaṁgama. It is the
 place for the knowledge. The association of action with the
 knowledge is the worship of liṁga. The worship purifies the
 body, mind and feelings. This is the reason to engage in the
 worship of liṁga. Sanaka, Sanarṁda and others immersed
 their mind in the worship of Śhiva. They received salvation.

AiÄÄeÄÖzÄAiÄÄB QæAiÄiÄB ,ÄÄÄ
 °AUÄÄÇeÄÄ±Ä,ÄÄÄÄÄvÄB |
 Ew AiÄÄvÄÄÆädävÉÄ 'zÉp ÊÄB
 vÄwìÇAiÄiÄ°AUÄÄÄÄZÄävÉÄ

Yajñādayaḥ kriyāḥ sarvā liṁgapūjāṁśhasaṁmatāḥ |
Iti yatpūjyate siddhaiḥ tatkriyāliṁgamucyatē

5

Translation: *sarvā* = all, *Yajñādayaḥ kriyāḥ* =
 yajñā and other works, *liṁgapūjāṁśha* = one part of liṁga
 worship, *saṁmatāḥ* = is equal, *Iti* = as, *yat* = which liṁga,
siddhaiḥ = from śhiva yōgis, *pūjyate* = is worshiped, *tat* =
 that, *kriyāliṁgam ucyatē* = is said as kriyāliṁga.

Explanation: The mind becomes pure and
 steadfast in Śhiva from the work we do. It should be fit to
 unite with Paraśhiva. It is not possible from yajñas. Yajñas
 is external only. It relates to karma. It has anger and
 hatred. It leads to bond with saṁsāra. None of these exist
 in the worship of Śhiva. It is sacred; it turns the senses
 inward; it removes the ignorance and it provides knowledge

to free from the cycle of birth. Worship Śhiva for salvation. A person forgets his surroundings listening to the music that he enjoys. Similarly, a worshipper of Śhiva is ecstatic by immersing himself in the worship. He has no knowledge of his surrounding or the world.

QA AiÀÄeÉÖögÀVß°ÉÆÃvÁæzÉåöÊB QA

vÀ¥ÉÇÃ©ü±ÀÑ zÀÄ±ÀÑgÉÊB |

°AUÁZÀðÆÀgÀwAiÀÄð,Àå ,À 'zÀÝB ,ÀªÀðPÀªÀÄð,ÀÄ

Kim yajñēragñihōtrādyaiḥ kim tapōbhiśca duśhcaraiḥ |

Liṁgārcanaratirasya sa siddhaḥ sarvakarmasu

6

Translation: *agnihōtrādyaiḥ yajñē* = Sacred fire rituals and others, *kim* = what? *Ca* = also, *duśhcaraiḥ tapōbhiś* *Kim* = what from great meditation? *Yasya* = to whom, *Liṁga arcana ratir* = loves liṁga worship, *sa* = that person, *sarvakarmasu* = in all works, *siddhaḥ* = achieves

Explanation: What use from doing things that disturbs the mind? There is anger and hatred in performing yāgas and other rituals. Performing these increase desire in a person. There is no hatred or anger in the worship of Śhiva. The mind becomes calm and it removes all impurities of the body. This brings him closer to salvation.

§æ°Àä «µÁÚ÷ézÀAiÀÄ,ÀiªÉðÃ «§ÄzsÁB

°AUÀªÀiÁ²ævÁB |

'zÁßB ,Àé,Àé¥AzÉÃ °sÁAw dUÀvÀÜAvÁæçüPÁjtB

Brahma viṣṇvādayassarvē vibudhāḥ liṁgamāśhritāḥ |

Siddhāḥ svasvapadē bhāṁti jagattamtrādhikāriṇaḥ

7

Translation: *liṁgamāśhritāḥ* = refuge in liṁga alone, *jagat tamtrādhikāriṇaḥ* = supporter of the world, *Brahma viṣṇu vādayaḥ* = Brahma, Viṣṇu and others, *sarvē vibudhāḥ* = All masters, *Siddhāḥ* = also sages, *svasvapadē* = in their place, *bhāṁti* = shines.

Explanation: Brahma, Viṣṇu and other divines worshiped liṁga; they received prasāda and they united in

liṅga. They are known for their work because of the prasāda from liṅga. By following the path of the divine a human finds peace in their life.

5 Bhāvaliṅga Sthala

Śhvētāśhvatarōpaniṣat 5-14 says:

“sÁÀUÀæ°ÀāÀÄxÃqÁRâA “sÁÁ“sÁÀPÀgÀA
²ÀÄA |

PÀ`Á,ÀUÀðPÀgÀA zÉÃÀA AiÉÆÃ «zÄÄ,ÉÜÃ
dÄ°ÄÄ,ÀÜÊÄÄ ||

*Bhāvagrāhyamanīḍākhyam bhāvābhāvakaram śhivam |
Kalāsargakaram dēvam yō vidustē juhustanum ||*

Paraśhiva lives where feeling is pure. He is independent and is free from attachments. There is no one above or equal to him. He is the reason for all things. Creation of this world, its existence and destruction are all under Him. He is in peace forever. The following verse from Praśhnōpaniṣat 6-4 describes the order of creation:

,À ¥Áæt°ÄÄ,ÀÈdvÀ ¥ÄæuÁvī ±ÄæzÁPA RA
ªÁAiÄÄÆÉÆðÄÃwgÁ¥ÄB ¥ÄÄËy«ÄÄcæAiÄÄA
ªÄÄÉÆÄSBEÄBªÄÄÆÁBcéÄAiÄÄð vÀ¥ÉÇÃ
ªÄÄAvÁæB

PÀªÄÄð `ÉÆÃPÁ`ÉÆÃPÉÃµÄÄ ZÀ ÉÁªÄÄ ZÀ.

*Sa prāṇamasṛujata prāṇāt śhraddhām kham
Vāyurjyōtirāpaḥ pṛuthivīmḍriyam
Manō(s)ḥnnamannādvīrya tapō maṁtrāḥ
Karma lōkālōkēṣhu ca nāma ca.*

First a golden egg named Hiranyagarbha was created. Then pañcabhūtas, the four inner eyes (catushtayas), five senses, five organs of work, food and from food strength was created. Later tapa and different mañtras, karmas, different worlds and their names came about. These are the sixteen great arts of Paraśhiva. They exist in both the physical world (brahmāmḍa) and also in

piṁḍāṁḍa. Paraśhiva is in brahmāṁḍa and aṁḡa is in piṁḍāṁḍa.

Vatulāgama says 'Nishkalarṁ bhāvaliṁgaṁ sādbāvagrāhyaṁ parātparaṁ'. Paraśhiva is without any blemishes. He is Bhāvaliṁga. He is unseen and for all times. Yet he can be comprehended by feelings. Paraśhiva is comprehended with pure feelings of devotee steadfast in liṁga. Getting his blessings for eternal happiness is the aim of this section.

QæAiÀiÁ AiÄÄxÁ ®AiÄÄA ¥Áæ¥ÁÛ vÀxÁ ¨sÁ³ÉÇǺ!
°ÄAiÄÄvÉÄ |

AiÄÄvÄæ vÄzÉpǺ²PÉÊgÄÄpAÛA

¨sÁ³Ä°AUÄ«Äw,ÄÄàl³Äiï

Kriyā yathā layaṁ prāptā tathā bhāvōpi liyatē |

Yatra taddhēśhikairuktaṁ bhāvaliṁgamitisphuṭam

1

Translation: Kriyā = work, yathā layaṁ prāptā = how it united in kriyāliṁga, tathā= how, Yatra = in what, bhāvōpi = feelings too, liyatē = unites, tad= that, dhēśhikai= from learned, sputam= clearly, bhāvaliṁgam iti= as bhāvaliṁga, uktaṁ = is said.

Explanation: Siddhaliṁgēśhvara vacana says:

Maṁtra in face, prayer in heart
Ripens with remembrance of prāṇaliṁga
The heart of that Śhivaśharaṇa
It is residing place of Paraśhiva, the other house!
The feeling of equality with Paraśhiva
It is the daily worship for that śharaṇa!
This is complete śharaṇa feeling
There is salvation, unity with liṁga, liṁga worship
It is truth, other places without Paraśhiva
It is sadness of the soul!
Mahāliṁga Guru Śhivasiddhēśhvara Prabhuvē

his father Hiraṇyakaśhyapa saw the God in a different form. It brought danger and death to him. There is strength in feelings. The feelings must be pure to get salvation. The following vacana is from Basavaṇṇa:

Sir, surrounding the world is your illusion,
 Sir, surrounding you is my mind!
 You know this world, I know You!
 The world is in You, You in me.
 Like the image is in the mirror;
 You hide in me, Kūḍalasaṃgamadēvā.

Māye surrounds the world in the form of ignorance. People are not capable of learning of 'You' (God). My feelings are pure and it is fixed in 'You'. You appear for my pure feelings. You are great for this world but I am the greatest because I surround 'You'. The entire world is in 'You' but You are in me. Since Śhiva is viewed by feelings He is called Bhāvaliṃga.

CRAqÀ¥ÀgÀÀiÁ£ÀAzÀ “ÉÉÃzsÀgÀ£¥ÀB ¥ÀgÀB ²ªÀB
 |
 “sÀPÁÔ£ÁªÀÄÄ¥ÀZÁgÉÃt “sÁªÀAiÉ£ÄUÁvi ¥Àæ¹ÃzÀw

Akhaṃḍaparamāṇarṇḍabōdharūpaḥ paraḥ śhivaḥ |
Bhaktānāmupacārēṇa bhāvayōgātprasīdati

3

Translation: *Akhaṃḍa paramāṇarṇḍa* = with happiness, *bōdharūpaḥ* = with knowledge, *paraḥ śhivaḥ* = Paraśhiva, *Bhaktānām* = devotee, *bhāvayōgāt upacārēṇa* =worship with feeling, *prasīdati* = is pleased.

Explanation: A person worships Śhiva with immense devotion and with full of feelings for Paraśhiva. He visualizes and receives grace. The following vacana of Urilimḡapeddi describes the state of devotee:

Devotee Body, in saying I am body

The body and feelings of a devotee have all changed to līṅga. So he is for līṅga. His body, mind are all changed to līṅga.

*Mṛucchilāvihitāllīṅgādbhāvalīṅgaṃ viśiṣhyatē |
Nirastasarvadōśatvāt jñānamārgapravēśhanāt*

4

Explanation: Līṅga made from stone and mud helps devotee. But Paraśhiva cannot shine in such līṅgas. Bhāvalīṅga is pure without any blemishes or impurities. It is also sacred. It gives knowledge to the devotee. It leads the devotee to unite with Paraśhiva. Bhāvalīṅga is the greatest.

*Vihāya bāhyalīṅgāni cillīṅga manasi smaran |
Pūjayēdbhāvapushtairyō bhāvalīṅgīti kathyatē*

5

630

Explanation: Things to worship Bhāvaliṅga in the body are different from those used to worship liṅga outside the body. The devotee offers to Bhāvaliṅga everything that he has. His offering includes: the three souls- viśhva, taijasa and prāṇa; the three characteristics satva, rāja and tama; the four inside senses called aṁtāḥkaraṇa catustayas; the five outside senses; Ariśhaḍvargas; the powers; the seven dātus; eight prides; nine liquids; and ten airs. All of them are made the property of liṅga. From the offering śhivayōgi becomes non-violent; controls senses; is compassionate; forgives; knowledgeable with purity of body and truth. He offers these to Bhāvaliṅga as flowers. Bhāvaliṅgi is the one who knows this type of worship.

Mūlādhārē(s)thavā cittē bhrūmadhyē vā sunirmalam |
Dīpākāraṁ yajan līṅgaṁ bhāvadravayaissa yōgavān 6

Translation: *Mūlādharē* = in support, *athavā* = or, *bhrūmadhyē* = in the center, *vā* = or, *cittē* = in the mind, *sunirmalam Dipākāraṁ* = pure form of light, *liṅgaṁ* = liṅga, *bhāva dravyaiḥ* = with feelings and others, *ssaḥ vai* = that person, *yōgavān* = is aśhivayōgi.

Explanation:

*Hṛdayakamalamadyē dipavat vēdasāraṁ
Prānavamayamatarkyaṁ yōgibhirdhyānagamyaṁ.*

Bhāvaliṁga is glowing in the middle of the heart. By performing yōga the liṁga is seen. It is associated with prāṇava the letter 'ōm'.

There are three sacred places in the body. The place of Adhārācakra is in the east, Brukuṭi or at eyebrows is in the north and the precious Anāhata cakra is in the middle. Paraśhiva is at these locations. Nijaguṇa Śhivayōgi describes the worship of Paraśhiva with bhāva (feeling) at these locations. He is bathed with water named peace; is covered with pure cloth that occupies the entire universe; without sound places the thread made of Icca, jñāna and kriyā; applies the sandalwood paste made of jñāna; from the grace of paṁcabhūtas decorates with flowers; offers the four inner senses as incense; offers food of happy-sad; offers qualities as pān and gives his feelings of 'I' as salutation.

A śhivayōgi who worships liṁga in this manner is a bhāvaliṁga sthali.

ÁÉ£ÄÄ"¸ÀÆw¥Àæ³ÀiÁuÉÄ£Ä eÉÆãÄw°ðAUÉÄ£Ä
 ,ÀAAiÄÄÄvÀB |
 ²-Ä³ÄÄËzÁÝgÄÄ,ÄÄ"¸ÀÆvÄÄ £Ä °AUÄÄ
 ¥ÀÇdAiÄÄvÄÄ,Ë

Svānubhūtipramāṇēna jyōtirlimṅēna samyutaḥ |
Śhilāmṛuddārusambhūtaṁ na liṁgaṁ pūjayatyasau 7

Translation: *Svānubhūti pramāṇēna* = as per experience, *jyōtirlimṅēna* = with feelings, *samyutaḥ* = unites, *asau* = this person, *Śhilā* = stone, *mṛud*= mud, *dāru* = sticks, *sambhūtaṁ*= made, *liṁgaṁ* = liṁga, *na pūjayaty* = does not worship.

Explanation: Svānubhūti means the knowledge of the soul. To learn this knowledge there is no necessity of the senses. Pure feelings about liṁga secure the knowledge of the soul. It provides the knowledge in all types of bodies- sthūla, sūkṣhma and kāraṇa. It provides the knowledge of Mahāliṁga that includes kriyā, prāṇa and bhāva liṁgas. The learning of liṁga is the experience for a śhivayōgi. With the

experience he enjoys unity with Paraśhiva. With unity he has no knowledge of his outside world but how can he worship liṅga in the outside world without the knowledge?

QæAiÀiÁgÀÆ¥Á vÀÄ AiÀiÁ ¥ÀÇeÁ ,Á eÉÖÃAiÀiÁ
,Àé®à,ÀA«zÁªÀï |
CAvÀgÁ ``sÁª¥ÀÇeÁ vÀÄ ªªÀ,Àª eÁÖœÉÁA ªÀÄvÁ
Kriyārūpā tu yā pūjā sā jñēyā svalpasarṇvidām |
Aṁtarā bhāvapūjā tu śhivasya jñāninām matā 8

Translation: *tu yā pūjā* = which worship, *Kriyārūpā* = the form of action, *sā* = that, *svalpa sarṇvidām* = having insufficient knowledge, *jñēyā* = understands, *Aṁtarā* = inner, *bhāva pūjā tu* = worship with feelings, *śhivasya jñāninām* = with the knowledge of Śhiva, *matā* = is said.

Explanation: The worshipper of liṅga outside the body has not yet reached perfection. His knowledge is not yet deep and his feelings need to grow. With complete knowledge he has no need to worship liṅga outside the body. He sees Śhiva everywhere and in everything. He worships liṅga inside his body with the flowers made from his feelings.

6 Jñānalinga sthala

Śhruti describes Paraśhiva as:

CaAvĀāAZĀ¥ĀæāĒĀĀiĀĀ ZĀ āĀāPĀŪāĀPĀŪA
¥ĀgĀĀ ZĀ AiĀĀvi|
ĀĒPĀĒ÷āvĀĒiPĀĒ÷ā vĀgĀĀ eĀŌĒĀĀ vĀĒĒāĀ
āĀĀĒĀ²ēāĀĀPĀ®āāĀĀĀĀŪ ||

*Acirṁtyaṁcāpramēyaṁ ca Vyaktāvyaktaṁ param ca yat |
Sūkṣhmātsūkṣhma taram jñānam Tanmē
manaśhśhivasarṁkalpamastu||*

The verse says that Paraśhiva is: acirṁtya, apramēya, vyaktavyakta, para and sūkṣhma. Similar is His knowledge. Let my mind always think of Him.

Acirṁtya: Thinking is to a definite thing with qualities. But Jñānalinga Paraśhiva is not definite and is without qualities. There is no thinking about Paraśhiva. He is acirṁtya.

Apramēya: Paraśhiva cannot be explained by logic. He is seen through truth and knowledge. Paraśhiva is experienced. He is apramēya.

Vyaktavyaktaṁ: There is only one Paraśhiva. There is no other equal to or above Him. The stūla world; the sūkṣhma knowledge and the Śhiva philosophies are all forms of liṁga. Paraśhiva is vyakta (appear) and also avyakta (not seen).

Param: Every thing in this world has limitations in their ability to function. But Jñānalinga has no limitations. It has everything and performs all actions. Though Paraśhiva is Vyaktavyakta He is beyond all philosophies. Paraśhiva is parampara.

Sūkṣhmat sūkṣhmatarn: The world is stūla. We see sūkṣhma things by turning attention inside of our body. By making the inner eyes pure the greatness of sūkṣhma world appears. It leads to Jñānalinga - the form of Śhiva. Its knowledge is Śhiva knowledge. Its experience is Śhiva

experience. It is the place of ever lasting happiness. All these are the explanations of śhruti. The following verse of Vatulāgama describes Paraśhiva as:

¶ÀgÁvÀàgÀÀ vÀÄ AiÀÄvi ¶ÉÇæÄPÀÛA
vÀÄÈ| Û°AUÀÀ vÀzÀÄZÀåvÉÄ |
“sÁÄÆÁwÄvÀÄÄÄPÀÛA ¶ÀgÀ\$æ°Ää ²Á©üzÀÀ
Parātparaṁ tu yat prōktaṁ tṛptilīṅgaṁ taducyatē |
Bhāvanātītamavyaktaṁ Parabrahma śhivābhidam

Paraśhiva is parātpara, beyond the realm of mind, has no form and is peaceful. Feelings end in Jñānalīṅga. It is explained further in the next verse.

vÀzÁä³ÀeÁÖ¶ÀPÀeÁÖ£ÀÀ ®AiÀÄÄ AiÀÄvÀæ
,ÀÄÄ±ÀÄßvÉÄ |
vÀeÁÖ£À°AUÀÄAiÁSÁåvÀA
²ÄvÀvÀÁÛ÷éxÀØPÉÆÄ«zÉÊB
Tadbhāvajñāpakajñānaṁ layaṁ yatra samaśhnutē |
Tajñānalīṅgamākhātāṁ śhivatattvārthakōvidyaiḥ 1

Translation: *Tad*= that, *bhāvajñāpaka* = Feelings, *jñānaṁ* = knowledge, *yatra* = in which, *layaṁ* = union, *samaśhnutē* = completes, *Tat* = that, *jñāna līṅga*= as jñāna, *śhiva tattvārtha kōvidyaiḥ*= śhiva followers, *ākhātāṁ* = is said

Explanation: Behind every action there is feelings related to Bhāvalīṅga. But the actions are the Bhāvalīṅga and are not seen. Action and kriyālīṅga merge in Bhāvalīṅga. It supports Kriyālīṅga. Tṛptilīṅga or Jñānalīṅga is the one that shines Bhāva and kriyālīṅgas. The performer offers all his actions to Kriyālīṅga to receive blessings from Kriyālīṅga. Then he sees Bhāvalīṅga and offers all his feelings to Bhāvalīṅga to receive its grace. Then with the grace of Bhāvalīṅga he sees Jñānalīṅga and offers all his knowledge to unite with that līṅga. He is in the Jñānalīṅga sthala.

wæªÄÄwð" sÉÄzÄªÄÄðPÀÛA
wæUÄÄuÁwÄvÄéÉ" sÄªÄªÄiï |
§æºÄª ÄiÄÄzÉÆâÄzÄävÉÄ vÄvÄÄÛ
eÁÖ£ÄºAUÄªÄÄÄzÁºÄÈvÄªÄiï

Trimūrtibhēdanirmuktaṁ triguṇātītavaibhavam |
Brahma yadbōdyatē tattu jñānalīṅgamudāhṛutam

2

Translation: *yad* = from which, *Trimūrti bhēda nirmuktaṁ* = without discrimination of the three, *triguṇātīta* = above the qualities, *Brahma vaibhavam* = wealth of Paraśhiva, *bōdyatē* = is told, *tattu* = that, *jñāna līṅgam* = as jñāna līṅgam, *udāhṛutam* = is said

Explanation: Jñānalīṅga is parātpara, complete and true for all times. Divines and humans live under its shadow. At the end they merge in the līṅga. Yet Jñānalīṅga has no feelings of these events. It has no qualities and is formless. The following vacana of Allamaprabhu describes līṅga.

Brahma, Viṣṇu, Rudra, Īśhvara, Sadāśhiva,
Paramēśhvara, not see their union
Light cannot be seen, idol not to unite
Complete, great, Guhēśhvaralīṅga
Who else know the origin of the light of Līṅga
Except the associates of Līṅga

Jñānalīṅga existed before Brahma, Viṣṇu, Rudra, Īśhvara, Sadāśhiva and Paramēśhvara. It is not possible to describe Jñānalīṅga. It is the light that cannot be seen. It is complete in all respect, true and without form. The śhivayōgi who worships to unite with the līṅga is a Jñānalīṅgi.

,ÄÆÜ-ÉÄ QæAiÄiÁ,ÄªÄiÁ¥ÄwÛ,ÄÆiPÉë÷äÄ "sÁªÄ,Äª
,ÄÄ"sÄªÄB |
,ÄÆÜ®,ÄÆPÄë÷ä ¥ÄzÁwÄvÉÄ eÁÖ£ÄªÉÄÄªÄ
¥ÄgÁvÄªª

Sthūlē kriyāsamāpatti ssūkṣhmē bhāvasya sarībhavaḥ |
Sthūlasūkṣhma padātītē jñānamēva parātmani 3

Translation: *Sthūlē* = in sthūla kriyā liṁga, *kriyā samāpattiḥ* = The work of union, *sūkṣhmē* = in sūkṣhma bhāvaliṁga, *bhāvasya sarībhavaḥ* = birth of feeling, *Sthūla sūkṣhma padātītē* = above sthūla and sūkṣhma, *parātmani* = in Paraśhiva, *jñānamēva* = knowledge joins.

PÀ°àvÁ ¤ » gÀÆ¥ÁtÂ ,ÀÆÜ-Á¤ ¥ÀgÀªAiÁvÀä£ÀB |
 ,ÀÆPÁë÷ätå | ZÀ vÉÊB QA ªÁ ¥ÀgÀ¨sÉÆÃzsAA
 ,ÀªAiÁZÀgÉÃvī
Kalpītāni hi rūpāṇi sthūlāni paramātmanaḥ |
Sūkṣhmāṇyapi ca taiḥ kiṁ vā parabhōdharī samācarēt 4

Translation: *sthūlāni* = sthūla, *api* = also, *Sūkṣhmāṇy* = sūkṣhma, *rūpāṇi* = with forms, *paramātmanaḥ* = for Paraśhiva, *Kalpītāni hi* = truly the creation of māta, *taiḥ kiṁ* = what use from them?, *vā* = so, *parabhōdharī* = worship from knowledge, *samācarēt* = perform.

¥ÀgÁvÀàgÀA vÀÄ AiÀÄzÀâç°Àä
 ¥ÀgÀªAiÁ£ÀAzÀ®PÀëtªÀiī |
 ªªÁRªA eÁÕAiÀÄvÉÃ AiÉÄÃ£À eÁÕ£À°AVÃw
 PÀxÀävÉÃ
Parātparam tu yadbrahma paramāṇāṁdalakṣhaṇam |
Śhivākhyam jñāyatē yēna jñānalimḡiti kathyatē 5

Translation: *yēna* = from whom, *Parātparam* = sacred, *param āṇāṁda lakṣhaṇam* = ever happy quality, *Śhivākhyam tu* = having Śhiva name, *yadbrahma* = which Brahma, *jñāyatē* = learns, *jñānalimḡiti* = jñānalimḡi, *kathyatē* = is called

¨Á°ÀªQæAiÀiÁA ¥ÀjvÀådå aAvÁªÄÄ | ªAiÁ£À¹ÄªÀiī |

CRAqÀeAÖ£ÀgÀÆ¥ÀvÀéA AiÉÆÄ ¨sÀeÉ£ÀÄäPÀÜ
KªÀ ,ÀB

*Bāhyakriyām parityajya cimtāmapī ca mānasīm |
Akhaṁḍa jñānarūpatvaṁ yō bhajēnmukta ēva saḥ*

6

Translation: *yō* = who, *Bāhya kriyām* = outside works, *ca* = and, *mānasīm* = inner feeling, *cimtām* = thinks, *parityajya* = leaving, *Akhaṁḍa jñānarūpatvaṁ* = Paraśhiva with all knowledge, *bhajēn* = worships, *saḥ* = that one, *mukta ēva* = is free from birth.

Explanation: There are three forms to Paraśhiva: sthūla, sūkṣma and parātpara (līṁga). The twenty-five philosophies about earth and others are stūla; five śhaktis and five sādākhyas are sūkṣma. Paraśhiva is parātpara. Stūla philosophies appear when kriyāśhakti is predominant in Paraśhiva; sūkṣma things appear when Iccāśhakti is predominant and parātpara appears with predominance of jñānaśhakti. Stūla form of Paraśhiva is Iṣṭālīṁga; sūkṣma form is Prāṇālīṁga and parātpara form of Paraśhiva is Bhāvalīṁga. Bhāvalīṁga is Truṭtilīṁga. Humans and divines show interest in the stūla form; sages show interest in the sūkṣma form and those with experience of unity with Paraśhiva show interest in parātpara form. The last group has no vision of the outside world. They are involved in the worship of Paraśhiva within their body. Theirs is true salvation.

These four verses indicate the glory of jñānalīṁga. The formless Paraśhiva is transformed with great powers and is placed on the palm as Iṣṭālīṁga. This Iṣṭālīṁga is Kriyālīṁga. The spirit of devotion that comes in the heart of the pupil is Bhāvalīṁga. Jñānalīṁga is the light of lights inside the pupil. It is full of happiness. It is true for all times and place. It is pure without any blemishes (impurities). Jñānalīṁga is experienced through Aikya only by worshipping Iṣṭālīṁga and with prayers to Bhāvalīṁga. Iṣṭālīṁga is the outer symbol of Śhiva; Bhāvalīṁga is the inner symbol of Śhiva and Jñānalīṁga is the symbol of cinmaya (pure

thoughts) Śhiva. The performer of śhivayōga worships liṅga without disturbances from the outside things and with steadfast mind in liṅga.

7 Svaya sthala

Candōgyōpaniṣhat 8-3-4 says:

ॐ अ॒ग॒आ॒ए॒ए॒आ॒ङ्ग॒आ॒ए॒आ॒ ॐ आ॒अ॒आ॒
ॐ ए॒ए॒आ॒ ग॒आ॒ए॒ए॒आ॒आ॒ ॐ उ॒ग्र॒आ॒अ॒व॒ए॒
ॐ आ॒ ग॒व॒आ॒आ॒ ॐ आ॒ग॒आ॒आ॒ व॒आ॒
ॐ आ॒आ॒

*Paraṁjyōtirūpaṁ saṁpadya
Svēna rūpēṇābhiniṣṭhadyatē
Saḥ uttamaḥ puruṣaḥ tatra paryēti*

A good person always shines from his own power. The sun shines the earth; sense organs shine while awake; mind shines in the dream state; in sleep the power of darkness shines and pure feelings shine the one in salvation. The light for all these is Paraśhiva. That light is ancient and the foremost. It is self-illuminated and is in the form of Paraśhiva. The person who learns becomes that light. He is a svasthali.

ॐ अ॒त॒आ॒आ॒ज॒ए॒आ॒ङ्ग॒आ॒ ॐ आ॒अ॒आ॒
ॐ आ॒ आ॒आ॒ज॒व॒आ॒ ॐ आ॒
ॐ आ॒आ॒आ॒

*Prāṇalīṁgaparijñānānaṁdasya śhivalāṁchanaḥ |
Bāhya karma parityāgī sa tvayaṁ līṁgamucyate ||*

The above verse is from Vātulāgama. It says that the person wearing bhasma, rudrākṣhi and other things without the awareness of the outside world but immersed in Śhiva knowledge is a svayalīṁga. With the help of kriyā, prāṇa and jñānalīṁgas he becomes the form of sat, cit and ānaṁda. The one who enjoys happiness in this form is a svasthali. He has no feelings of the outside world.

ॐ आ॒आ॒आ॒ ॐ आ॒आ॒ ॐ आ॒ आ॒आ॒ ॐ आ॒
ॐ आ॒

Śharaṇa does not wear false to seek the true
He has no quality of nature
Śharaṇa's of Kūḍalasaṁgama are in equality.

The śharaṇa who is in svasthala does not discriminate bodies with or without form, jīvas and divines. They are all illusions. He is beyond māya. How can he stay in the bonds of saṁsāra?

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 ɁgÀ,ÀÛPÉèÄ±ÄɁÄAZÀPÀB |
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 əÄÄÄɁːsÄðəÉÄvi

*Nirmamō nirahamkāro nirastaklēśhapamcakah |
Bhikṣhāśhī samabuddhiśhca muktaprāyō munirbhavēt* 3

Translation: *Nirmamō* = without the feeling of 'I', *nirahamkāro* = without pride, *nirasta klēśha paṃcakaḥ* = without the five impurities, *Bhikṣhāśhī* = eats what is given, *ca* = also, *samabuddhiḥ* = without favouring any, *munir* = saint, *prāyō* = truly, *mukta bhavēt* = reaches salvation.

Explanation: A devotee in svasthali has no pride; no ignorance and treats all animals alike. He collects food for distribution. He has no hatred. He is full of compassion. He is always calm. The following vacana of Allamaprabhu describes him as:

Born in the caste but not attached,
Tell, who else stand strong!
For the three mountains not spreading the mind
Serving liṅga, jaṅgama becomes svayaliṅga
He is liṅga he is śharaṇa,
He enjoys himself, Guhēśhvarā
Salutation is to Your śharaṇa's Saṅga Basavanna.

A person in svasthali has no feeling of his birth caste. He is beyond the three mountains; wealth, woman

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Translation: *Yadṛucchālābha* = from gain, *saṃtuṣṭhō* = content, *bhasmaṇiṣṭhō*= wearing bhasma, *jitēṃdriyaḥ* = controlled senses, *yōgī* = yōgi, *bhikṣhukē vā* = in alms, *ṇṛupē atha vā* = or in richness, *Sama vṛuttir bhavēd*= shows same feelings

The mind of śharaṇa who is in svasthali is filled with the image and knowledge of Śhiva. He has no awareness of his surroundings. He shows equality in all things of this world. He does not discriminate by the status of a person. For him rich and poor men are same.

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Translation: *sarvāśhaḥ* = every where, *samsārasthāni* = in the world, *sarvāni bhūtāni* = all types of animals, *Paśhyaṇ* = looking, *Smayamāṇaḥ* = lethargic,

sudhīḥ = the one in sva state, *parāṇamḍē* = in Paraśhiva, *līnātmā*= merges, *varatātē*= stays.

Explanation: The following vacana of Siddhalingēśhvara describes the feeling of a śharaṇa:

Joining earth, water, fire, air and sky
Becomes I the piṇḍa
What can be said of those with skin bodies?
Without earth, water, fire, air, sky
Without nature, bodies
Thinks that he is the pure God
He is not a śharaṇa
Mahālīṅga Guru Śhivasiddhēśhvara Prabhuṇē!

The body is made from the five elements; earth, water, fire, air and sky. Those who think of body are not śharaṇas. A śharaṇa in svasthali thinks that he is the God. He thinks of nature as a form of God. He does not feel sad and enjoys everlasting happiness.

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Dhyānaṁ śhaivaṁ tathā jñānaṁ bhikṣhā caikāṁtaśhīlatā |
Yatēśhcatvāri karmāṇi na pañcamamihēśhyatē 6

Translation: *Dhyānaṁ śhaivaṁ* = thinking of Śhiva, *tathā* = and, *jñānaṁ* = knowledge of Śhiva, *bhikṣhā* = alms, *ekāṁtaśhīlatā* = lone someness, *Yatē* = śhivayōgi, *catvāri karmāṇi* = four karmas, *pañcam* = fifth, *iha* = here, *na iśhyatē* = not seen.

Explanation: There are four types of karmas for a śhivayōgi. They are: Meditation, Knowledge of Śhiva, Bikṣhā (receiving alms), and Ekāṁtaśhīlatā (self-purification).

Meditation: Akkamahādevi says:

For mischief of the world sun is the seed

For the mischief of senses mind is the seed
That mind caught in you, after
Do I have fear after? Cennamallikārjuna.

There are many types of actions. Increase in action cause disturbance of peace. Disturbance of peace causes sadness to prevail. The aim of man is to destroy the origin of sadness. A svasthali absorbed in Paraśhiva is in the abode of happiness. This state is dhyāna or meditation.

Knowledge of Śhiva: In the following vacana Allamaprabhu suggests not to look for Paraśhiva outside the body.

Look within yourself, none others.
Knowledge is within you.
Without looking elsewhere
Awakening the knowledge within,
Guhēśhvaraliṅga is in you

The body has the knowledge to experience and to understand liṅga. With pure mind and knowledge that 'I am Paraśhiva and Paraśhiva is not different from me', a person can experience liṅga.

Aṁbigara Cavḍaiya says:

Forgets the body sees the God is the reason
Hari, divines, Brahma, others are upside down
Forgets those God to learn self
Aṁbigara Cavḍaiya says he is true.

Without learning what needs to be learned Brahma, Viṣṇu and other divines faced death. To reach Paraśhiva 'we have to see ourselves'. There is nothing else true. Our soul is true. This is the true knowledge. Svasthali has this knowledge.

Bikṣhā or receiving alms: The following vacana is from Akkamahādevi:

For hunger there is food from alms
For thirst there are lakes and wells
For sleep there are dilapidated temples
For companionship there is Cennamallikārjuna

The foremost thing of a svasthali is to improve his meditation and knowledge. He should not spend time nursing his body. Bikṣhe (alms) provides the required food from God for his body's nourishment.

Ekāntaśhīlatā or self-purification: The following vacana of Śhaṇmukha Swamy describes śhīla.

Śhīla, śhīla, everyone talks, but none knows it.
Not using water from well, lakes, river, is it śhīla?
Sanctifying pot with bhasma, is it śhīla?
Left alone the veggies, fruits, is it śhīla?
Leaving salt, oil, milk, ghee, pepper, asafetida,
Betanlut, jaggery, is it śhīla?
Not eat food of others, eat self prepared is it śhīla?
Staying without seen a bhavi is it śhīla?
All these are outside business.
Now did not lose the inner bhavis ariśhaḍvargas
Did not leave desires of maya
Did not lose the pits, lakes wells of saṁsāra
Not lost the eight prides;
Salt, oil, ghee, milk, asafetida, betanlut, jaggery
Did not lose fruits
Pot named mind there is no sanctifying with bhasma
Did not bathe liṅga bringing
Water that sprouts in the heart
Not learning these inner things
With bad association leaving outside things
Ignorant thinks of salvation
Did not lose the bonds of saṁsāra.
Did not lose birth and death.
The love affair with saṁsāra did not cease.
The future for these ignorant's

It is like killing the snake by hitting the anthill
Akhaṁḍēśhvara.

Śhīla (virtuous) is not in outside work. Śhīla is to have steadfast mind in Śhiva without any impurities in the mind. There are no influences from outside things. It is called Ēkaṁtaśhīla. These four are important to a svasthali.

8 Cara sthala

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 PÁ³ÀÄZÁGÉÆÃ ``sÀ³Àw
Ātmaratirātmakriḍa ātma mithunamātmānandaḥ |
Sa svarāṭ bhavati |
Tasya sa sarvēṣhu lōkēṣhu kāmācārō bhavati

The above verse is from Chāṁdōgyōpaniṣhat. It says that a person who is fond of himself; is peaceful by himself; is happy himself and is himself a king. He gets the strength to move freely in all the worlds.

A person after learning the knowledge of Śhiva and the soul has nothing more to accomplish. He travels for the sake of the people. Wherever he goes he preaches the ways for eternal happiness. Vatulāgama says:

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 ZÀgÀB ,ÀäöÈvÀB
Ahaṁ mamatvaśhūnyātvānnijabōdhaikarūpadṛuk
Svayamēva svayaṁ bhūtvā caratīti caraḥ smṛutaḥ

Cara travels freely immersed in his own form without feelings of 'I and mine'.

'I and mine' are from ignorance. After learning Paraśhiva from his own image there is no ignorance. It removes feeling of 'I and mine'. After becoming everything is himself there is nothing for him. He is fit to travel in all places. He is carasthali.

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ÀÈwB |

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Svarūpajñānasampannōdvastāhammamatakrutiḥ |
Svayamēva svayaṁ bhūtvā caratīti carābhidhaḥ

1

Translation: *Svarūpa jñāna sampannōdvasta* = with the knowledge of the soul, *aham mamatakrutiḥ* = without pride, *Svayamēva* = himself, *svayaṁ bhūtvā* = being himself, *caratīti* = moves, *carābhidhaḥ* = called cara.

Explanation: Many types of powers affect a person. He reacts to protect himself. The actions that the person takes reflect the characteristics of that person. They are the truth. Strengthening his character gives the person the ability to steer others in his way. The strengthening process related to the soul is possible in the shadow of Guru. With the help of Guru he becomes a master of Carasthali. There is a story that explains this.

A young man is bathing in a lake. The lady nearby questions him 'Hottallada hottinalli italēke baṁde – why came here in timeless time?' For this he answers 'Gottāda baḷika hottēnu nōḍuvudu – decided why see time?

Both are meaningful statements. The first question is about the accomplishments of a svasthali. The second tells about the strength of a carasthali. The first implies that during the youth there are things to accomplish staying with Guru. The second implies after accomplishing why think of time? For travel there are no restrictions. The place of Guru is like a fort. It protects his pupil. Once they are ready they are in cara sthala. Akkamahādevi describes his state in the following vacana.

Corps on fire, puppet without thread
Pond without water, burnt thread,
Do they have previous form
Refuge of Cennamallikārjunas' companion?

Burnt corps do not get its previous form; puppet is of no use with broken thread; pond without water and burnt thread are of no use. Similarly, śharaṇa with unity is free from previous forms and states.

Maḍivāḷa Mācaiyya describes śharaṇa in carasthala as follows:

Does not relax in the world,
Does not know the language of the world
Does not say mine the support of world
Travels with devotees with feelings of donation
Loves devotees, Stays with devotees
They are the śharaṇas of Kalidēva.

A śharaṇa in carasthala travels with devotees and spreads Śhiva philosophy. He has no affection for a place or for a language.

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Kāmakrōdhādinirmuktaḥ śhāntidāntisamanvitaḥ |
Samabuddhā carēdyōgī sarvatra śhivabuddhimān

2

Translation: *Kāma krōdha ādinirmuktaḥ* = free from lust, anger and others, *śhāntidānti samanvitaḥ* = peacefully, *yōgī* = śhivayōgi, *sarvatra* = everywhere, *śhivabuddhimān* = with the feelings of Śhiva, *Samabuddhā* = without discrimination, *carēd* = travels.

Explanation: A śhivayōgi in carasthala is free from the influences of ariśhaḍvargas (lust, anger and others). He moves from place to place to help devotees to stay in the path of Śhiva. The following vacana of Maḍivāḷa Mācaiyya praises carasthali as:

Śharaṇas of Kalidēva are great persons

They are affectionate for devotees
 They suppress lust and anger
 They make seats of pride and jealous
 They do not stretch hands for desires
 They do not say the place as mine
 They move from place to place
 They are Your śharaṇas.

Akkamahādevi says:

For the turmoil of stomach entered forest
 Begged plants for the sake of my body
 They gave for liṁga
 Begging I became a bhavi
 Giving they become devotees
 If I begged any more
 Cennamallikāṛjuna I swear.

A śharaṇa does not beg for the sake of his stomach. Yet he has the determination not to beg. He is the one that travels without discrimination.

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‚Ä¢ÀðvÀæ ‚AAZÀgÉÄzÉÆåÄVÄ ‚Ä¢ÀðA §æ°ÉäÄw
 ¨sÁ¢ÀAiÀÄÆi

Idarñ mukhyamidarñ hīnamiti cimtāmakaḷpayan |

Sarvatra sarñcarēdyōgī sarvarñ brahmēti bhāvayan

3

Translation: *Idarñ* = this, *mukhyam* = precious, *idarñ* = this, *hīnam* = low, *iti* = this way, *cimtām* = think, *akalpayan* = without imagining, *sarvarñ brahmēti* = everything is Brahma, *bhāvayan* = thinks, *Sarvatra* = everywhere, *yōgī* = yōgi, *sarñcarēd* = travels.

Explanation: Generally there is nothing big or small. With the increase in knowledge about things its importance is learnt. With the decrease in knowledge less is learnt. The things importance, big or small depends on our

knowledge. Carasthali has knowledge of things. He does not discriminate as big and small. He knows all things are from Paraśhiva.

Before witnessing storm that routs trees,
 Appear like a fragrant gentle breeze.
 Appear straight as jaṁgama.
 Stand straight as bhakta
 Appeared but not know to be jaṁgama,
 Appeared but not know to be bhakta,
 What can be said of these two evils Guhēśhvara?

A śhivayōgi becomes a jaṁgama with the grace of Paraśhiva. As a jaṁgama, he arrives like a gentle breeze that brings vigor in people. He does not arrive as a storm that causes catastrophe. He is not attached to earthly things. He is a bhakta if he stays in a place. He engages himself in kāyaka and supports dāsōha. A bhakta without performing dāsōha or a śhivayōgi with desires cannot walk in the path of Śhiva. Śhivayōgi in carasthala is a true jaṁgama.

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 'ÜvÀB

Na sanmānēshu sarṁprītiṁ nāvamānēshu ca vyathām |
Kurvāṇaḥ samcarēdyōgī kūṭasthē svātmani sthitaḥ 4

Translation: *sanmānēshu* = honor, *sarṁprītiṁ* = affection, *ca* = also, *āvamānēshu* = disgrace, *vyathām* = sorrows, *na Kurvāṇaḥ* = not doing, *kūṭasthē svātmani* = in the group, *sthitaḥ* = staying, *yōgī* = yōgi, *samcarēd* = follow.

Explanation: Śhivayōgi is not happy when honored or sad when disgraced. If he does it is the symbol of incomplete achievements in the path of Śhiva. Carasthali

has learnt Śhiva. His mind is steadfast in Śhiva. He is happy all times without the fear of other events.

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zÉÃ»ªÀZÀÑgÉÃvi

*Aprākrrutairguṇaiḥ svīyaiḥ sarvaṁ vismāpayan janam |
Advaita paramāṇarīdamuditō dēhivaccarēt*

5

Translation: *Advaita paramāṇarīda* = happy in Śhivādvaita philosophy, *muditō* = enjoys, *svīyaiḥ* = his, *Aprākrrutair guṇaiḥ* = with qualities, *sarvaṁ janam* = in all persons, *vismāpayan* = amusing, *dēhivat* = as an ordinary person, *carēt* = travels.

Explanation: Divine qualities appear in the Śhivayōgi with the loss of earthly characteristics. Compassion, love for the world and its things are some of the divine qualities. Traveling he surprises the world with his divine qualities.

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zÉÃ»ªÀvi

*Na prapañcē nijē dēhē na darmē na ca duṣhkṛutē |
Gatavaiṣhamyadhīrō yatiśhcarati dēhivat*

6

Translation: *Gatavaiṣhamyadhīḥ* = without duality of mind, *dhīrō yati* = brave śhivayōgi, *prapañcē* = in the world, *nijē dēhē* = form his body, *darmē* = in darma, *duṣhkṛutē* = in evil works, *dēhivat* = like other humans, *na carati* = does not engage.

Explanation: The following verse says:

KªÀA ªÉÊ vÀªAiÁvÁä ÊÀA «cvÁé ªÁæªÀäuÁB

¥ÀÁvÉæöÊµÀuÁAiÀiÁ±ÀÑ, «vÉÛöÊµÀuÁAiÀiÁ±ÀÑ,
 -ÉÆÃPÉÊµÀuÁAiÀiÁ±ÀÑ

ªÀÁvÁÜAiÀÄ CxÀ ©üPÁëZÀAiÀiÁðA ZÀgÀAw ||

Ēvaṃ vai tamātmā naṃ viditvā brāhmaṇāḥ

Putraīṣhaṇāyāśhca, Vittaīṣhaṇāyāśhca,

Lōkaīṣhaṇāyāśhca

Vyatthāya atha bhikṣhācaryāṃ carami ||

Sadness, affection, hatred, death, hunger, thirst and others are not in the soul. It is pure. Śhivayōgi is the one who learns and experiences the soul. He has no affinity for children, death or for the world. He enjoys and travels as guru without attachments.

A śharaṇa does not involve in this world; in his body and in good and bad religious deeds. For the benefits of this world he acts without fear. Wherever he goes preaches the knowledge of Śhiva.

¥ÁæPÀÈvÉÊ±ÀéAiÀÄð,ÀA¥ÀwÜ

¥ÀgÁYÄäRªÀÄ£AB'ÜwB |

azÁ£ÀAzÀæeÁvÀä,ÉÆÜÄªÉÆÄzÀvÉÄ

ªÀÄÄæ¥ÀÄÁAUÀªÀB

Prākṛutaiśhvara saṃpattiparāññukhamanasthitiḥ |

Cidānaṃdanijātmasthō mōdatē munipurṃgavaḥ

7

Translation: *Prākṛutaiśhya saṃpatti* = from the world pleasures, *parāññukha manasthitiḥ* = mind is turned away, *munipurṃgavaḥ* = śhivayōgi, *Cidānaṃda* = form of Śhiva, *nijātmasthō* = staying as the soul, *mōdatē* = is happy

Explanation: The following verse says:

£ÁºÀAªÀÄ£ÀÄµÉÆäÄ£ÀZÀ

zÉÄªÀAiÀÄPÉÆëÄ

£À ¨ÁæºÀätB

PÀëwæAiÀÄªÉÊ±Àä±ÀÆzÁæB

£À §æ°ÄäZÁjÃ £À UÀÄÈ»Ã ºÀ£À,ÉÆÜÃ
©ÜPÄÄë±ÀÑ £Á°AA ¤d"ÉÆÃzsÀgÀÆ¥ÀB

Nāharṁ manuṣhyō na ca dēvayakṣhō
Na brāhmaṇaḥ kṣhatrīyavaiśhyaśhūdrāḥ
Na brahmacārī na gṛuhī vanasthō
Bhikṣhuśhca nāharṁ nijabōdharūpaḥ

I am not human, not divine or yakṣha, Brahmaṇa, Kṣatriya (warrior), Vaiśhya (merchant), Śhūdra (service), brahmacārī (unmarried), gṛuhasta (married), vānaprasta (hermit) or a beggar. I am the form of knowledge. The person in the carasthala does not wish for the wealth of the divines but is immersed in the Śhiva knowledge. He is eternally happy. He is the greatest among the great sages. He becomes a Parasthali.

9 Paraliṅga sthala

Brahmabimdu upaniṣhat 8-9 says:

vÀzÀâç°Á°À«Äw eÁÕvÁé §æ°Ää ,ÀA¥AzÀâvÉÃ
¥ÄgÀÀ |

¤«ðPÀ®àªÀÄ£ÀAvÀA ZÀ °ÉÃvÀÄ
zÀÈµÁÖAvÀªÄfðvÀB ||

C¥ÀæªÉÄÃAiÀÄªÀÄ£ÁÇA ZÀ AiÀÄzi eÁÕvÁé
ªÀÄZÀâvÉÃ §ÄzÀB

Tadbrahāhamiti jñātvā brahma sarṁpadyatē paraṁ |
Nirvikalpamanantam ca hētu dṛuṣṭāntavarjitah ||
Apramēyamanādirṁ ca yad jñātvā mucyate budhaḥ

Vātulāgama says:

,ÀéAiÀÄA ,ÀéAiÀÄvÀéªÀiÁ,ÁzÀå ZÀgÀvÉÆÃ £À
¥ÄgÀ,ÀäöÈvÀB |

C,Ë vÀvÉÆÄswÄvÀªÀuÁð±ÀæªÀÄvÉéÄ£À
¥ÄgÀB ,ÀäöÈvÀB

Svayaṁ svayatvamāsādyā caratō na paraṁṛutaḥ |
Asau tatō(s)tīta varṇāśhramatvēna paraḥ ṣmṛutaḥ

A person who prays with the feelings that 'he is Brahma' becomes Brahma. A person learning the true form of Brahma becomes Brahma. He is beyond the reach of imagination and is free from the cycle of birth.

The yōgi learning the soul does not think of others. He is beyond the grouping based on varṇa (occupation). He is a Para.

The knowledge based on these two verses is that there is no better thing than the one that moves. This knowledge is of paraliṅgi state.

,ÀéAiÀÄªÉÄÃªÀ ,ÀéAiÀÄA ¨sÀÆvÁé ZÀgÀvÀB
,Àé,ÀégÀÆ¥ÄvÀB |

ॠÀgÀÀ ÉÁ¹ÛÄw "sÉÆÄzÀ,Àå
 ॠÀgÀvÀéªÀÄÄ©üçÄAiÀÄvÉÄ

Svayamēva svayaṁ bhūtvā carataḥ svasvarūpataḥ |
Paraṁ nāstīti bhōdasya paratvamubhidiyatē 1

Translation: *Svayamēva svayaṁ bhūtvā* = being himself, *carataḥ* = moveing, *sva svarūpataḥ* = from his form, *Paraṁ* = sacred, *nāstī* = does not exist, *iti* = this, *bhōdasya* = knowledge, *paratvam* = as paratattva, *abhidīyatē* = is said

Explanation: A śharaṇa does not belong to any caste. He does not discriminate. He sees Paraśhiva in all things. There is nothing more sacred than Paraśhiva. He is a parātpara with the grace of Paraśhiva. He is a parasthali.

ÀéªÀÄvÀæB ÀªÀðPÀÈvÉåÄµÄÄ ÀéॠÀgÀvÀÉéÄÆÀ
 "sÁ«vÀB |
 vÀÈtÄÄPÄÄªÀðÆï dUÀeÁÓ®A ªÀvÀðvÉÄ
 ªªÄAiÉÆÄVgÄmï

Svataṁtraḥ sarvakṛtyēṣhu svaṁ paratvēna bhāvitāḥ |
Truṇīkurvan jagajjālaṁ vartatē śhivayōgirāt 2

Translation: *sarvakṛtyēṣhu* = in all works, *Svataṁtraḥ* = is independent, *svaṁ* = himself, *paratvēna* = as paratattva, *bhāvitāḥ* = views, *śhivayōgirāt* = śhivayōgi, *jagajjālaṁ* = the problems of the world, *Truṇīkurvan* = ignores, *vartatē* = acts.

Explanation: Paraśhiva is complete in all respect. He has all the knowledge and is independent. It is not possible to describe his glory. His soul is the reason for the creation of sthūla world; pride is the reason for that creation; for pride knowledge is the reason; for knowledge the ability to discriminate is the reason; the reason for all is Paraśhiva. Paraśhiva is the reason for all philosophies. Parasthali is a śharaṇa who unites and enjoys happiness as Paraśhiva. He is independent and beyond the reach of māya (illusions) of this world.

ॐAuÁð±ÀæªÄÄ,ÀªÀiÁZÁgÀªÀiÁUÀðµµÁ× ¥ÀgÀYÄäRB |

,ÀªÉÇÖÄVÀlöÈµÀÖA ,ÀéªÀiÁVÁä£ÀA ¥À±Àåfi
AiÉÆÄVÄ vÀÄ ॐÉÆÄzÀVÉÄ

Varṇāśhramasamācāramārganishṭāparagñmukhaḥ |
Sarvōtkṛuṣṭam svamātmānaṁ paśhyan yōgī tu mōdatē 3

Translation: *Varṇāśhrama* = the four classification by varṇas, *samācāra mārganishṭā* = from their path, *paragñmukhaḥ* = turns away, *yōgī* = yōgi, *Sarvōtkṛuṣṭam* = is the greatest, *svam ātmānaṁ* = his soul, *paśhyan* = studying, *tu mōdatē* = becomes happy.

Explanation: Grouping of people based on their occupation is for those with bodies. No such grouping exists for Paraśhiva. This knowledge is unique. Parasthali is a śharaṇa who unites with truth. Basavaṇṇa describes him in the following vacana:

He has no caste, joins with the formless,
Greatest without jealousy
Worker without the touch of karma
Without offering offers
Has equality without being a jaṁgama
Steadfast without liṁga
Changed without prasāda
Śharaṇa of Kūḍalasaṁgamadēvā

A śharaṇa in parasthala has lost all impurities of body and mind. He is a liṁgi in all respect. He has no affinity for caste or other worldly groupings. His mind is the abode for liṁga. Ariśhadvergas cannot influence him. Karma cannot touch him even if he does karma. He does not discriminate guru-liṁga-jaṁgama. He is happy always.

«±ÁéwÄVÀA ¥ÀgÀA §æºÄä ²ªÁRå avÀi÷égÀÆ¥ÀPÀªÀii
|

vÀzÉÃÁÀ«Äw eÁÕxÃ ,ÀªÉÇðÃvÀlòÈµÀÖB ,À
GZÀåvÉÃ

Viśhvātītaṁ paraṁ brahma śhivākhyarṁ citśvarūpakam |
Tadēvāhamiti jñānī sarvōtkruṣṭaḥ sa ucyatē 4

Translation: *paraṁ brahma* = Paraśhiva,
Viśhvātītaṁ = is complete, *citśvarūpakam* = is in the form
of knowledge, *śhivākhyarṁ* = having the name Śhiva,
Tadēva aham iti = knows 'it is I', *saḥ* = he, *sarvōtkruṣṭaḥ*
= most sacred, *jñānī* = those with Śhiva knowledge, *ucyatē*
= says.

Explanation: The world has form and has
qualities. It has a beginning, middle and end. Earth, water,
fire, air, sky, sun, moon and the soul are the bodies of the
world. The world with the qualities of satva, raja and tama,
names and actions are all of māye. Māye is in Paraśhiva.
The soul enjoys in the world with the feelings of 'I and
mine'. Paraśhiva is beyond the world. He has no form; no
qualities; true and for all times.

Earth was not created on top of serpent,
Before oceans spread, before the eight directions,
Without the powers, without husbands of Gaṁge, Gavri,
Before the five, Brahma, Viṣṇu, Rudra, Īśhvara,
Sadāśhiva
The true Kapilasiddha Mallinātā,
There is no name for You.

The existence of Paraśhiva is described in the
above vacana. A śhivayōgi immersed in Paraśhiva has no
feeling of other things. He is in peace and is complete with
Śhiva knowledge.

CZÀ®A zsÄÄæªÄªAiÁvÁä
£ÄªÄÄ£ÄÄ¥Ä±ÄÄxßgAAvÀgÄªÄiï |
xgÄ,ÀÛ «±Äé«¨sÁæAwfðÄªÄ£ÄÄäPÉÆÛÃ
¨sÄªÉÃ£ÄÄäxB

*Acalaṁ dhruvamātmā namanupaśhyannirarītaram |
Nirasta viśhvavibhrāntirjīvanmuktō bhavēnmuniḥ*

5

Translation: *Acalaṁ* = fixed, *dhruvam* = always, *ātmānam* = the soul, *nirarītaram* = always, *anupaśhyan* = views, *Nirasta viśhva vibhrāntir* = removed the illusion of the world, *muniḥ* = sage, *jīvanmuktō* = is free from the cycle of birth, *bhavēn* = becomes.

Explanation: Action is the symbol for concern. There is no movement in things that are rigid and fixed. There is no desire with content. The soul has similar qualities. The soul does not move and is the place of ever lasting happiness. Śharaṇa finding equality in the soul has no desires or illusions. He is free from the cycle of birth.

Ṣæ°ÁäzÁåB QA £ÄÄ PÄÄ°ÀðAw zÉÄ°ÀvÁB

PÄ°ÄÄð°ÀiÁUÀðUÁB |

PÄ°ÀiÁðwÄvÀ¥ÄzÀ,ÀÜ,Àå

,ÀéAiÀÄÄ

Ṣæ°Ää,ÀégÄÆ | tB

Brahmādyāḥ kiṁ nu kurvaṁti? Dēvatākarmamārgagāḥ |

Karmātītapadasthasya svayaṁbrahma svarūpiṇaḥ

6

Translation: *Karmātīta padasthasya* = lives under the influence of karmas, *svayaṁ* = self, *brahma svarūpiṇaḥ* = for Brahma, *karma mārgagāḥ* = followers of karma ways, *Brahmādyāḥ Dēvatā* = Brahma and others, *kiṁ nu kurvaṁti?* = what can they do?

Explanation: Brahma and other divines follow the ways of karma. They bestow happiness to jīva engaged in yajña and yāgas, but not for others. Śhiva is different. He is far away from the actions of karma. He is the gateway for the eternal happiness. Śhivayōgi unites in that Śhiva. He is in a state that is not available even to Brahma or other divines. Brahma and other divines cannot offer anything to him. Śharaṇa is beyond Brahma and other divines.

,ÉéÃZÀÒAiÀiÁ ,ÀAZÀgÉÃziÉÆðÃVÃ «ªÀÃÀAZÀÈi
 zÉÃªÀªÀiÁxvÁªÀii |
 zÀ±Àð£ÉÉB ,Àà±Àð£ÉÉB ,ÀªÁð£ÀeÁÕ£À |
 «ªÉÆÃZÀAiÉÃÃvi

Svēcchayā saṁcarēdyōgī vimurñcan dēhamānitām |
Darśhanaiḥ sparśhanaiḥ sarvānajñānapi vimōcayēt 7

Translation: *dēha mānitām* = love of body,
vimurñcan = discarded, *yōgī* = yōgi, *Svēcchayā* =
 independently, *saṁcarēd* = travels, *Darśhanaiḥ* = viewing,
sparśhanaiḥ = touching, *sarvān* = all, *ajñān api* = including
 ignorant's, *vimōcayēt* = gets salvation.

Explanation: A śharaṇa in parasthali has no
 affection for his body. He enjoys himself and is happy. The
 following vacana of Allamaprabhu describes a śharaṇa who
 is in parasthala.

Seen is sacred, heard is sermon
 Touch is of alchemic
 Those talked are all free of birth
 The place of travel is sacred
 The place stayed is pilgrimage center
 Water touched is sacred water
 Those showed devotion got sāyujyas
 Guhēśhvara the grandeur
 Symbol of presence is indescribable.

A śharaṇa with the above qualities travels to
 comfort those in distress. He touches them, teaches them
 and changes them to follow in the righteous path.

xvÉðÃ xªÀÃð®sÁªÀ£ÉÃ xgÀÃªÀªÉÃ
 xzsÀÆðvÀ«±Àé®sÀæªÉÃ
 ,ÀvÁÛ£ÀAzÀazÁvÀäPÉÃ ¥ÀgÀ²ªÉÃ ,ÁªÀÃªÀ UÀvÀB
 ,ÀAAiÀÃ«Ã |
 ¥ÀæzsÀé,ÁÛ±ÀæªÀÃÀtðzsÀªÀÃðxUÀ®B

ÀéZÀÒAzÀ,ÀAZÁgÀÁÉi
zÉÁ»ÃÁzÀÄãvÀÉÉ`sÀÉÇÃ
fÃÁÄéÁÄÄPÀÛ,ÀÄiçÜB

«dAiÄÄvÉÃ

Nityē nirmalabhāvanē nirupamē nirdhūta viśhvabhramē |
Sattānāmdacidātmakē paraśhivē sāmyaṅgataḥ saṁyamī ||
Pradhvastāśhramavarṇadharmanigalaḥ svacchāṁdasamcāravān |
Dēhivādbhutavaibhavō vijayatē jīvanvimuktassudhiḥ 8

Translation: *Nityē* = always, *nirmala bhāvarē* = with clear feelings, *nirupamē* = beyond praise, *nirdhūta viśhvabhramē* = without illusions of the world, *Sattānāmda cidātmakē* = form of sat-cit-ānāmda, *paraśhivē* = Paraśhiva, *sāmyaṅgataḥ* = unites as one, *aśhrama varṇa dharmanigalaḥ* = bonds of varṇāśhrama dharma, *Pradhvasta* = discarded, *svacchāṁda samcāravān* = independent traveler, *Dēhi ivā* = as ordinary, *adbhuta vaibhavō* = gala, *saṁyamī* = śhivayōgi, *jīvanvimuktaḥ sudhiḥ* = like a learned having freedom, *vijayatē* = appears.

Explanation: Paraśhiva is true for all times; He is omnipresent. There is no one like Him or above Him. He is Sat-cit-ānāmda-nitya-paripūrṇa. Śhivayōgi who unites with Paraśhiva is free from the illusions of this world and is free from the cycle of birth. He is the one who attained salvation and enjoys peace eternally.

Māhēśhvara sthala

Agastya says:

,ÀÜ-ÁÉÁÁ £ÀªÀPÀÀ ¥ÉÇæÃPÀÔA
 ``sÀPÀÜ,ÀÜ® ,ÀªÀiÁ+ÀæAiÀÄA |
 ¢ÀiÁÖÉÃ+ÀégÀ,ÀÜ-ÉÃ ¹zÀPÀ ,ÀÜ®``sÉÃzÀA
 ¢gÀ£¥ÀÀiÀÄ

Sthalānām navakam prōktam bhaktasthalasamāśhrayam |
Māhēśhvarasthalē siddham sthalabhēdam vadasva mē 1

Translation: *bhaktasthala samāśhrayam* = bhakta sthala, *Sthalānām navakam* = nine sthalas, *prōktam* = said, *Māhēśhvarashalē siddham* = in māhēśhvara sthala, *sthala bhēdam* = different sthalas, *mē* = to me, *vadasva* = tell.

Explanation: You described the nine bhaktasthalas. Agastya requests Rēṇuka to inform the different Māheśvara sthalas.

Rēnuka says:

³AiÁ°ÉÃ±ÀégÀ,ÀÜ`ÉÃ ,ÀAw ,ÀÜ`Á¤ £À³À vÁ¥À,À |
 QæAiAiÁUÀ³ÀÄ,ÀÜ®A ¥ÀÇ³ÀðÖA vÀvÉÆÃ
 ``sÁ³ÁUÀ³ÀÄ,ÀÜ®³Àii

Māhēśhvarasthalē samiti sthalāni nava tāpasa |
Kriyāgamasthalam pūrvam tatō bhāvāgamasthalam 2

eÁÕ£ÁÚÀªÄ,ÀÜ®A ZÁxÀ ,ÀPÁAiÄ,ÀÜ®«ÄÃjvÀªÄii |

vÀvÉÆÃsPÁAiÀÄ,ÀÜ®A ¥ÉÇæÃPÀÛA
¥ÀgÀPÁAiÀÄ,ÀÜ®A vÀvÀB

Jñānāgamasthalam cātha sakāyasthalamīritam |
tatō(s)kāyasthalam prōkta parakāyasthalam tatah 3

zsÀªÀiÁõZÁgÀ,ÀÜ® A ZÁxÀ ¨sÁªÁZÁgÀ,ÀÜ® A vÀvÀB |

eÁÕ£ÁZÁgÀ,ÀÜ®A ZÉÃw PÀæ³ÀiÁzÉÃµÁÁ
©üzsÉÆÃsZÀävÉÃ

Dharmācārasthalam cātha bhāvācārasthalam tataḥ |
Jñānācārasthalam cēti kramādēśhām bhidhō(s)cyatē 4

Explanation: Māhēśhvara sthala has nine sthalas. They are: Kriyāgama sthala, Bhāvāgama sthala, Jñānāgama sthala, Sakāya sthala, Akāya sthala, Parakāya sthala, Dharmācāra sthala, Bhāvācāra sthala and Jñānācāra sthala. Listen carefully while I describe them.

1 Kriyāgama sthala

Taittiriyaṇiṣat 11-1-4 says:

‘,AvāāA āzÀ | zSāāÄðA ZÀgÀ |
,ÁézsÁāAiAiÁÉÁä ¥ÀæāÄzÀB | DZÁAiAiÁðAiÄÄ
|æAiÄÄA zSÀÉÄāAiÁ°ÄÄÈvÀā ¥ÀæeÁvÀAvÄÄA āAiÁ
āāāÄZÉÖÄwiÄB | ,ÀvÁāÉÀß ¥ÀæāÄÄcvÀāÄāÄi |
zSāāAiÄðÉÀß ¥ÀæāÄÄcvÀāÄāÄi | PÄÄ±Ä´ÁÉÀß
¥ÀæāÄÄcvÀāÄāÄi | “sÀÆvÉÊ ÉÀ ¥ÀæāÄÄcvÀāÄāÄi |
,ÁézÁāAiÄÄ ¥ÀæāZÀÉÁ´´sÁāA ÉÀ
¥ÀæāÄÄcvÀāÄāÄi | zÉÄāÀ |vÄÄæPÁAiÄÄð´´sÁāA ÉÀ
¥ÀæāÄÄcvÀāÄāÄi | āAiÁvÄÄæzÉÄÉÇÄ “sāā |
|vÄÄæzÉÄÉÇÄ “sāā | DZÁAiÄÄðzÉÄÉÇÄ “sāā |
CwyzÉÄÉÇÄ “sāā | AiAiÁÉÄāÉÄÄzÁāx PÄāAiÄðtÄ |
vÁx ,ÉÄ«vÁāÁāx | ÉÉÆÄ EvÀgÁtÄ | AiAiÁx C,ÄäPÄA
,ÄÄZÄjvÁx | vÁx vÀéAiAiÁ G¥Ä,Äāx ÉÉÆÄ EvÀgÁtÄ |
AiÉÄÄ PÉÄ ZÄ,ÄäZÉÖÇÄAiAiÁA,ÉÉÄ “Áæ°ÄäuÁB
vÉÄµÄÄ vÀéAiAiÁs,ÄÉÉÄ ÉÀ ¥Àæ,Äé¹vÀāÄāÄi |
±ÄæzÀPÄAiÁÄ zÉÄAiÄÄāÄi | C±ÄæzÀPÄAiÁÄ
CzÉÄAiÄÄāÄi | ²æAiAiÁ zÉÄAiÄÄāÄi »æAiAiÁ ©üAiAiÁ
zÉÄAiÄÄāÄi | ,ÄA«zÄ zÉÄAiÄÄāÄi | CxÀ AiÄÄç vÉÄ
PÄāÄÄð«aQvÄi āÄ āÄÄÈvÀÜ«aQvÄi āÄ ,Äävī, AiÉÄÄ
vÀvÄæ “Áæ°ÄäuÁB ,ÄāÄÄ²ðÉÀB | AiÄÄÄPÄÜ
CAiÄÄÄPÄÜB | C®ÆPÄë zSāāÄÄðPÄāÄB ,ÄÄāB,
AiÄÄxÁ vÉÄ vÀvÄæ āvÉðÄgÄÉi vÄxÁ vÀvÄæ
āvÉðÄxÁB | CxÄ´´ÁāSÁvÉÄµÄÄ | AiÉÄÄ vÀvÄæ
“Áæ°ÄätB ,ÄāÄÄ²ðÉÀB | AiÄÄÄPÄÜ CAiÄÄÄPÄÜB |
C®ÆPÄë zSāāÄÄðPÄāÄB ,ÄÄāB | AiÄÄxÁ vÉÄ vÉÄµÄÄ
āvÀðgÉÄÉi | vÄxÁ vÉÄµÄÄ āvÉðÄxÁB | KµÄ
CzÉÄ±ÄB | KµÄ G¥ÄzÉÄ±ÄB | KµÄ éÄzÉÉÆ¥ÄxµÄvī |

KvÀzÀÈÄÄ±Á,ÀÈÄ±Àiï|
K±Ä±ÄÄZÉÈvÀ,zÄÄ±Á,À±Ä±Àiï|'

K±Ä±ÄÄ±Ä±¹vÄ±Ä±Ä±Àiï|

'*Satyam vada | dharmam cara | svādhyāyānmā
pramadaḥ | Ācāryāya priyam dhanamāhrutya prajātamurṁ
mā vyavacchētsiḥ | satyānna pramaditavyam | dharmānna
pramaditavyam | kuśhalānna pramaditavyam | bhūtai na
pramaditavyam | svādyāya pravacanābhyām na
pramaditavyam | dēva pitrukāryabhyām na pramaditavyam
| mātṛudēvō bhava | pitṛudēvō bhava | ācāryadēvō bhava |
atithidēvō bhava | yānyanavadyāni karmāni | tāni
sēvitāvyāni | nō itarāni | yāni asmākaṁ sucaritāni | tāni
tvayā upasyāni nō itarāni | yē kē cāsmacchrēyāṁsō
brāhmaṇāḥ tēṣhām tvayā(s)sanē na prasvasitavyam |
śhraddhayā dēyam | aśhraddhayā adēyam | śhriyā dēyam
hriyā bhiyā dēyam | samvidā dēyam | atha yadi tē
karmavicikitsā vā vṛttavicikitsā vā syāt, yē tatra
brāhmaṇāḥ sammarśhinaḥ | yuktā ayuktāḥ | alūkṣhā
dharmakāmaḥ syuḥ, yathā tē tatra vartēran tathā tatra
vartēthāḥ | athābyākhātēshu | yē tatra brāhmaṇāḥ
sammarśhinaḥ | yuktā ayuktāḥ | alūkṣhā dharmakāmaḥ
syuḥ | yathā tē tēshu vartarēn | tathā tēshu vartēthāḥ /
ēsha adēshaḥ | ēsha upadēshaḥ | ēshā vēdōpaniṣhat |
ētadanuśhāsanam | ēvamupāsitavyam | ēvamucaita
dupāsyam |'*

Speak truth, follow the righteous path, do not stop studying, offer money to Guru and seek for virtuous children. Do not go back from truth, do not leave the righteous path, do not hesitate to do good karmas, do not stay away from prospers works, do not stop lectures that benefit people, do not fall behind the serving of parents, consider mother, father and guru as the forms of God, do not engage in works that bring bad names, show place to sit for elders and learned irrespective of their age, donate, be active, do not sit timidly and sit with persons with knowledge.

Doubts about actions that lead to karma are cleared through discussions with the learned or with those following

the righteous path. Their suggestion is the sermon. It is also the words of Vēdōpaniṣhat. It is the teaching.

Upaniṣhat has things that one should follow and not to follow. Following the things that need to follow is 'Kriyāgama'. Vātulāgama says, '*alpa kriyā bahu phalaṁ viraśhaiva mahēśhvari*'. Even little karmas performed by Viraśhaiva mahēśhvara results in large benefits.

Kriyāgama sthala is described according to verses of upaniṣhats and āgamas. Śhivayōgi in parasthala is Paraśhiva. Worship of śhivayōgi is good. It is kriyāgama.

²ªÉÇÃ » ¥ÀgÀªÀÄB ,ÁPÁëvî ¥ÀÇeÁ vÀ,Āå
QæAiÉÆÄZÀåvÉÄ |
vÀvÀàgÁ DUÀªAiÁ AiÄÄ,ĀävÀÛzÄÄPÉÆÛÄsAiÄÄA
QæAiÀiÁUÀªÀÄB
Śhivō hi paramaḥ sākṣhātpūjā tasya kriyōcyatē |
Taṭparā āgamā yasmāttaduktō(s)yaṁ kriyāgamaḥ 1

Translation: Śhivō = Śhiva, sākṣhāt paramaḥ hi= truly sacred, tasya = his, pūjā = worship, kriyā ōcyatē = is kriyā, yasmāt = whatever reason, Taṭparā = arguments for that kriyā, āgamaḥ = kriyā of āgamas, tad = from that reason, ayaṁ = this, kriya āgamā = as kriyāgama, uktō = is said

Explanation: Śhivayōgi becomes Paraśhiva with the touch of Paraśhiva. It is like metal that becomes gold with the touch of alchemy; wood gets burned with the touch of fire and rivers become ocean touching ocean. This explains the way to worship Śhiva.

The palm with liṁga of śhivayōgi is the base; the palm that worships liṁga is the palm of Śhiva; the body that wears liṁga is the body of liṁga. There is no difference between liṁga and śhivayōgi. Śhivayōgi has become the body of liṁga. This is his worship. This worship is kriyā. This is the basis for others so it is kriyāgama.

¥ÀæPÁ±ÀvÉÄ AiÄÄxÁ £ÁVßgÀgÀuÁåA ¢ÄxÀ£ÀA «£Á

|

QæAiAiÁA «£Á vÀxÁAvÀ,ÉÆÜÃ£À ¥ÀæPÁ±ÉÆÃ
“sÀªÉÃaOªÀB

*Prakāśhatē yathā nāgniraranyām mathanam vinā |
Kriyām vinā tathāmtasthō na prakāśhō bhavēcchivaḥ* 2

Translation: *yathā* = how, *aranyām* = wooden, *mathanam vinā* = striking, *āgni* = fire, *Prakāśhatē* = shows, *tatha* = similarly, *Kriyām vinā* = outside of *kriyā*, *am̐tasthō chivaḥ* = Śhiva who is inside, *na prakāśhō bhavēt* = does not show.

Explanation: Wood has fire. But it is not seen. Similarly, Paraśhiva is hidden like the fire. Akkamahādevi describes his existence in the following vacana.

Wealth is in the earth
Sweetness is in the fruit
Gold is in the stone
Oil is in the seed
God is in the feelings
None knows the status of
Cennamallikārjuna.

There is wealth in the earth but it is not seen; sweetness in fruit is not known; gold is in rocks and seeds have oil but they are not seen. Similarly Paraśhiva is within us but not seen by the eyes or mind. Our mind is surrounded by ignorance. Without action ignorance does not go away. God is seen when there is no ignorance in body and mind. The action to remove ignorance is *kriyāgama*. The state is *kriyāgama sthala*.

£À AiÀÄxÁ «çü-ÉÆÃ¥ÀB ,ÁåÀåxÁ zÉÃªÀB ¥Àæ¹ÄzÀw

|

AiÀÄxÁUÀªÀÄB ¥ÀæªÀiÁtA ,ÁåvÀÜxÁ PÀªÀÄð
,ÀªÀiÁZÀgÉÃvi

Na yathā vidhilōpaḥ syādyathā dēvaḥ prasīdati |

Translation: *yathā* = how, *Na vidhilōpaḥ* = righteous orders does not taint, *Yathā* = similarly, *dēvaḥ prasīdati* = may have the grace of god, *yathā* = like wise, *agamaḥ* = āgamas, *pramāṇaṁ syāt* = becomes the oaths, *yathā* = like wise, *karma samācarēt* = follow karmas.

Explanation: Kriyāgama are actions to please Śhiva and not to spoil the righteous path. It is to follow the ways laid by āgamas. The actions for a śhivayōgi are: learn daily separating good and bad; without affection to bodily pleasures; have compassion, learn to pardon others; have desire for salvation; serve guru happily; study āgamas and other scriptures; discard tama and other qualities and unite with liṁga to experience eternal happiness.

«cūB ²aÀAÍÉÉÄUÉÉÄsAiÀÄA vÀ,Ääcé»vÀPÀ³ÄÄötÂ |

²aÁgÁzsÀ£ÄzÉ£÷äöÊ³À xgÀvÀB ,ÄäcéZÀPÀëtB

Vidhiḥ śhivaniyōgō(s)yaṁ tasmādvihitakarmanī |

Śhivārādhana buddhyaiva nīratasyādvikṣhaṇaḥ 4

Translation: *ayaṁ Vidhiḥ* = worship of liṁga, *śhivaniyōgaḥ* = formed by Śhiva, *tasmād* = so, *vikṣhaṇaḥ* = learned, *Śhivārādhana* = worship of Śhiva, *Buddhya ēva* = from feelings, *vihita karmanī* = as per the rituals, *nīrataḥ syāt* = follows

Explanation: The rituals in śhivāgamas are all created by Śhiva. The performer of śhivayōga should follow them without any shortcuts or desires.

No association with liṁga if worshiped seeking
Salōkya, sāmīpya, sārūpya, sāyujya.

Liṁga associates who

Worship by giving the feeling of I

Their association is

Yōgināta, It is Your form.

The performer receives benefits as per his desire. If he falls for them he does not get the grace of Paraśhiva. To receive the grace of Paraśhiva he should not have any desire and should feel that the benefits are prasāda from Paraśhiva.

UÀÄgÉÆÄgÁzÉÃ±ÀªAiÁ,ÁzÀå
 ¥ÀÇdAiÉÄÄvÀàgÀªÉÄÄ±ÀégÀÀ |
 ¥ÀÇfvÉÄ ¥ÀgÀªÉÄÄ±ÀÉÉÄ ¥ÀÇfÄvÁB ,ÀªÀðzÉÄªÄvÁB
Gurōrādēśhamāsādyā pūjayēṭparamēśhvaram |
Pūjitē paramēśhānē pūjītāḥ sarvadēvatāḥ 5

Translation: *Gurō* = guru, *ādēśham* = teachings, *āsādyā* = receiving, *paramēśhvaram* = Paraśhiva, *pūjayēt* = worships, *paramēśhānē* = God, *Pūjitē* = worshipping, *sarvadēvatāḥ* = all divines, *pūjītāḥ* = are worshiped.

Explanation: Guru is a learned person. He has the experience of unity with Paraśhiva. The performer seeks instructions from such a guru. He follows the instructions. He worships guru as the form of Paraśhiva. He receives the grace of Paraśhiva and he becomes happy. Happiness from other divines is not eternal. They are like the small waves in the ocean.

,Äz²ªÄZÀðÉÉÆÄ¥ÁAiÄÄ,ÁªÄÄVæÄªÄåUÀæªAiÁÉÄ,Ä
 B |
 ²ªÄÄAiÉÆÄUÀgÄvÉÉÄ AiÉÆÄVÄ ªÄÄÄZÀävÉÄ ÉÁvÄæ
 ,ÄÄ±ÄAiÄÄB
Sadāśhivārcanōpāya sāmāgrīvyagramānasah |
Śhivayōgaratō yōgī mucyatē nātra samśhayaḥ 6

Translation: *Sadā* = always, *śhivārcana upāya* = worship of Śhiva, *sāmāgrī* = things, *vyagramānasah* = person collecting, *Śhivayōgaratō* = involved in śhivayōga, *yōgī* = yōgi, *mucyatē* = is free, *atra* = in this matter, *nā samśhayaḥ* = no doubts.

Explanation: Śhivayōgi is absorbed in Śhiva. He has no other feelings but Śhiva. His mind and body is

completely immersed in Śhiva feelings. He sees Śhiva in everything. He is extremely happy to perform liṅga worship. This kind of devotion gives salvation and freedom from cycle of birth.

CAzsÀ¥ÀAUÀÄªÀzÀÈÉÆãÄÀ,Á¥ÉÄPÉëÄ

eÁÕÆÀPÀªÀÄðuÉÆÄ |

¥sÀ`ÉÆÄvÀàvÈÛ «gÀPÀÛ,ÀÄÛ

vÀ,ÁävÀÛzÀèAiÀÄªÀiÁZÀgÉÄvi

Arṁdhapaṁguvadanyōnyasāpēkṣhē jñānakarmaṇōḥ |

Phalōtpattau viraktastu tasmāttadvayamācarēt

7

Translation: *Arṁdha paṁguvad* = blind and lame, *jñāna karmaṇōḥ* = jñāna and karma, *anyōnya* = together, *āpēkṣhē* = requires, *tasmāt* = so, *viraktastu* = śhivayōgi, *Phalōtpattau* = to achieve goals, *tadvaya mācarēt* = seeks both of them.

Explanation: This verse brings out the importance of knowledge and action. One without the other is a waste. The following verse says:

ÈÀ QæAiÀiÁgÀ»vÀA eÁÕÆÀÀ ÈÀ eÁÕÆÀgÀ»vÁ

QæAiÀiÁ |

C¥À±ÀãÆi CAzsÀPÉÆÄzÀUÉÆÝÄsUÀZÀÒÆi

¥ÀAUÀÄ±ÀÑ zÀªÀãvÉÄ | |

Na kriyārahitaṁ jñānaṁ na jñānarahitā kriyā |

Apāśhyan arṁdhakōdagdō(s)gacchan paṁguśhca dahyatē ||

The blind perish without seeing the fire and the lame perish in fire not able to walk. Together they can escape the fire. Similarly karma-jñāna both are required to free from the clutches of māye.

This verse informs the importance of karma-jñāna. Śhiva knowledge or worship of Śhiva alone is not sufficient for salvation. Worship of Śhiva with the knowledge of Śhiva leads śhivayōgi in the path of freedom from the cycle of

birth. He accepts and performs karma-jñāna. The following vacana of Siddhalingēśhvara says:

No use of knowledge without action
No use of action without knowledge,
They are like:
Without body is there support for the soul?
Without the soul is there life in body?
Without action there is no support for knowledge
Without knowledge there is no support for action
This is the reason
Both action and knowledge are required
Mahāliṅga Guru Śhivasiddhēśhvara Prabhuṽ.

The vacana of Amugi Dēvaiah says:

Learning knowledge not performed in action?
Present just remembering is it not from action?
Blind not sees way, lame not know to walk,
Not possible one without the other
Action without knowledge is jaḍa
Knowledge without action is talk
This is the reason both are required
To unite a śharaṇa with Sōmanātha liṅga.

eÁŒÉĀ ¹zÉþĀs! «zĀĀμĀĀ PĀ²ÀiÁŒ! «ᳵAiĀĀĀdāvÉĀ |

¥sÀ´Á©ü,ĀĀcügĀ»vĀĀ vĀ,ĀāvÀĀĀĀŒ ÉĀ
ĀAvĀĀeÉĀvi

Jñānē siddhē(s)pi viduṣhām karmāpi viniyuḡyatē |
Phalābhisam̐dhirahitaṁ tasmātkarma na sam̐tyajēt

8

Translation: *viduṣhām* = to the learned, *Jñānē siddhē api* = even acquired knowledge, *karmāpi* = karmas, *viniyuḡyatē* = applies, *tasmāt* = so, *Phalābhi sam̐dhi rahitaṁ* = without desires, *karma* = karma, *na sam̐tyajēt* = does not leave completely.

Explanation: The following verse says that knowledge and actions should go equally.

ॐ ईशां ऋषिं शिवं ब्रह्मण्यं
प्राज्ञं शिवं ब्रह्मण्यं
वैश्वानरं ब्रह्मण्यं
ॐ ईशां ऋषिं शिवं ब्रह्मण्यं

*Jñānaṁ pradhānaṁ na tu karmahīnaṁ
Karmaṣṭhānaṁ na tu cidvīnaṁ
Tasmādvayōrēva bhavētpṛasiddhirna
Hyēkapakṣhō vihaḡaḡ prayāti*

With the predominance of knowledge should not lack action. With the predominance of action should not lack knowledge. They become important by joining equally. It is like the bird that cannot fly with one wing.

Knowledge and action, one without the other is not suitable for salvation. Both are required and both need to be strengthened. Knowledge and action are like the two wings of a bird. The learned studies the scriptures but he does not know action required to seek the grace of Śhiva. The one with action lacks the knowledge of Śhiva. Both knowledge and action are required for the grace of Paraśhiva. The following vacana says:

For this good work this is the result
For this flower this is the result
Say they are wage earner!
They are all karmis!
They eat karmas of good and bad!
They eat karmas of heaven and hell!
Soḡḡaḡa the son of Śhiva offers everything
The rest are the friends of the world.

Śhivayōgi should offer everything to Śhiva. He should be free from desire. He is the one who travels in the

path of Śhiva. He is not like others but he is in the form of Śhiva.

PÄÄvÀ,Áì÷ázÁUÀªÉÆÄ
ªÀ°ÉßÄªÄÄðxÀÈÀQæAiÄÄAiÄiÄ «ÉÁ |
DUÀªÄÄ±ÁÑvÄª ,ÄA,ÀÜ,Àª ²ªÄ,Àª QæAiÄÄAiÄiÄ
«ÉÁ ||

*Kutssyādāgamō vahnērmathanakriyayā vinā |
Āgamaśhcātma saṁsthasya śhivasya kriyayā vinā ||*

Fire does not appear without action of rubbing two things. Similarly without good actions how can Śhiva appears in the mind and heart?

AiÄÄxÁ ÈÄÄªÉÉÆÄ «ÇüÈÀð,ÁävÀàç¹ÃžÀw AiÄÄxÁ
²ªÄB |

AiÄÄxÁ ¥ÀÇvÄA ``sÀªÉÄªÑvÀÜA vÄxÁ
PÄÄAiÄiÄiÄðvÀiwÄA QæAiÄiÄªÄiï ||

*Yathā nyunō vidhirmasyātprasīdati yathā śhivah |
Yathā pūtaṁ bhavēccittaṁ tathā kuryātsatīm kriyām ||*

There is no appearance of Śhiva when good actions goes bad. Actions are performed in such a way to make the mind and heart pure.

CxÀð»ÄÉÁ AiÄÄxÁ ªÁtÄÄ zsÀªÄÄð»ÄÉÁ AiÄÄxÁ
vÈÄÄB |
¥Äw»ÄÉÁ AiÄÄxÁ ÈÁjÄ ²ªÄ»ÄÉÁ vÄxÁ QæAiÄiÄ
||

*Arthahīnā yathā vāṇī dharmahīnā yathā tanuḥ |
Patihīnā yathā nārī śhivahīnā tathā kriyā ||*

Meaningless talks, not righteous body, wife without husband and actions without Śhiva do not shine.

DZÁgÀ K³À „ÀªÉðŒµÀ C®APÁgÁAiÀÄ PÀ®à àvÉǺ |
DZÁgÀ»Ǻ£ÀB ¥ÀÁgÀÄµÉǺǺ ˆÉǺǺPÉǺ ˆsÀ³Àw ¤AçvÀB

*Ācāra ēva sarvēśhām alamkāraya kalpyatē |
Ācārahīnah purushō lōkē bhavati nīmḍitah*

9

Translation: *sarvēśhām* = to all, *Ācāra ēva* = formalities, *alaṁkāṛāya kalpyatē* = is a form of dress, *Ācārahīnaḥ puruṣhō* = person without formalities, *lōkē* = in this world, *nimḍitah bhavati* = is shameful.

eÃœÉ£ÁZÁgÀAiÄÄPÉÛÃ£À ¥Àæ¹ÃzÀw
³ÀiÁºÉÃ±ÀégÀB |

vÀ_ÁäzÁZÁgÀªÁí eÁÕœ ``sÀªÉËzÁzÉËºÀ¥ÁvÀ£ÀªÀí

*Jñānēnācārayuktēna prasīdati mahēśhvaraḥ |
Tasmādācāravān jñānī bhavēdādēhapātanam*

10

Translation: *acāra yuktēna* = with formalities, *Jñānēna*= with Śhiva knowledge, *māhēśhvaraḥ*= Paraśhiva, *prasīdati* = is pleased, *Tasmād* = so, *ādēha pātanam* = till body ceases, *jñānī* = śhivayōgi, *ācāravān* = follows formalities, *bhavēd* = becomes.

Explanation: Everyone wishes to glorify his qualities in front of others. But he does not know the qualities. Instead he tries to glorify body and his clothes. His attempt is nothing short of chasing a mirage.

The glory of a person is exemplified from his knowledge and the ways he travels in sadācāra. With strong and deep action his depth of knowledge shows. Without action is like a milking cow suffering for medicine made from cows' milk. Though the cow has the clarified butter in its milk it is of no use to the cow till the cow is milked and butter is processed. The cow gets better with the medicine made from the butter. Similarly, a śhivayōgi has the knowledge that everything is the form of Śhiva but cannot escape from the love of nature. Śhivayōgi following in the

path of sadācāra with good action gets the knowledge and strength to become one with the liṅga.

2 Bhāvāgama sthala

'AiÄÄA AiÄÄxÉÆÃ¥Á,ÀvÉÃ vÀzÉÃªÀ "sÀªÀw'

'AiÄzÁãªÄA vÄzÄãªÄw'

'Yam yathōpāsātē tadēva bhavati' 'yadbhāvam tadbhavati'

The above is from Bṛuhadāraṇyaka upaniṣhat. It says 'whatever the one worships becomes himself'. '*Śhivabhāvānusaṁdhānācchiyaṁ bhāvē prakāśhatē*'. Yōgajāgama says Śhiva illuminates in the form of the feeling of the worshipper. Based on these verses Bhāvāgama sthala is described.

“sáÀa°Áß «zÄµÉÆ AiÀiÁx ,ÀAw «gÁVtB |
vÁx “sáÁUÀªÄvÉÉÆÀªÀvÀðAvÉ ,ªÀðžÉÆ»£ÁªÀii

Bhāvacihnāni viduṣhō yāni samti virāgiṇaḥ |

Tāni bhāvāgamatvēna vartamte sarvadēhinām

1

Translation: *virāgiṇaḥ* = without strength, *viduṣhō* = learned, *yāni Bhāvacihnāni* = whichever good symbols, *saṁti* = exists, *Tāni* = they, *sarvadēhinām* = in all lives, *bhāvāgamatvēna* = as feelings, *vartamītē* = exists.

Explanation: The vacana of Siddhaliṃgēśhvara describes a śharaṇa in bhāvāgama sthala.

With Śharaṇa body hugging liṃga
 Śharaṇa body is liṃga body!
 Liṃga body hugging śharaṇa body
 Liṃga body is śharaṇa body!
 Śharaṇa mind hugging liṃga,
 Liṃga mind hugging śharaṇa
 Śharaṇa mind is liṃga; liṃga mind is śharaṇa!
 Śharaṇa life hugging liṃga,
 Liṃga life hugging śharaṇa
 Śharaṇa life is liṃga; liṃga life is śharaṇa!
 Śharaṇa feeling hugging liṃga,
 Liṃga feeling hugging śharaṇa

Śharaṇa feeling is liṁga; liṁga feeling is śharaṇa!
 C°AA ³AiÁ°ÉÃ±ÀégÀB ¥ÁætB | ¥ÁæuÉÆÃ
 ³AiÁ°ÉÃ±ÀégÉÆÃ ³ÄÄ³ÄÄ |
 vÀ,ÁäzÀ«gÀ¼AA ðvÀåA ±ÀgÀuÉÆÃ £Á³ÄÄ ³ÀvÀðvÉÃ
 ||

*Ahaṁ māhēśhvaraḥ prāṇaḥ | Prāṇō māhēśhvarō mama |
 Tasmādaviraḥaṁ nityaṁ śharaṇō nāma vartatē ||*

Says, no difference liṁga-śharaṇa feelings
 Mahāliṁga Guru Śhivasiddhēśhvara Prabhuvē!

Hugging liṁga with pure feelings makes the body
 of māhēśhvara a liṁga body; his mind is in liṁga; his life is
 of liṁga and all his feelings are of liṁga. These are the
 symbols of that great person. They are the signs for others
 to follow.

²³ÉÇÃs°À«Äw °sÁ³ÉÇÃs! » ²³ÀvÁ¥ÄwÛPÁgÁtA |
 £A eÁÖ£Ä³AiÁvÄæA £ÁZÁgÉÆÃ °sÁ³ÄAiÄÄPÀÜB
 ²³ÉÇÃ °sÄ³ÉÄvī

*Śhivō(s)hamiti bhāvō(s)pi śhivatāpatti kāraṇam |
 Na jñānamātraṁ nācāraḥ bhāvayuktaḥ śhivō bhavēt 2*

Translation: *śhivata apattikāraṇam* = reason for
 Śhiva philosophy, *Śhivō(s)hamiti bhāvō* = feeling I am
 Śhiva, *api* = sprouts, *Na jñānamātr*= not just knowledge,
na acāraḥ = not just formalities, *bhāvayuktaḥ* = with Śhiva
 feelings, *śhivō bhavēt* = becomes Śhiva.

Explanation: There is no happiness from action or
 knowledge and feelings alone. Happiness is from their
 unity. Taste of the fruit juice is not from knowledge or from
 action or from feeling. The happiness comes when they are
 united in the action of drinking the juice. Similarly, the
 knowledge 'I am Śhiva' received from Guru and yōga
 actions should unite with pure feelings. Siddhalimḡēśhvara
 describes it in this vacana.

My body is in liṅga
 I have no body!
 My mind joining in mātēśhvara
 I am free from illusions!
 My life joining in Paraśhiva
 The lifeline airs coming and going
 It is ceased!
 My feeling united in Paraśhiva
 Feelings and others touched Brahma
 Left with your prasāda in me
 Mahāliṅga Guru Śhivasiddhēśhvara Prabhuvē!

Jīva unites in Paraśhiva joining the three: the knowledge that he is the form of god; the actions of yōga that leads the body towards the knowledge and the feeling that I am the God. The knowledge of Paraśhiva is of the mind. The action that purifies mind is knowledge. With pure feelings mind joins Paraśhiva. Śhivayōgi has the knowledge that prāṇa is the form of god. His actions of yōga that makes prāṇa to stand still with the feelings of ēkatā (alone) becomes one with Paraśhiva. Lastly, his feelings unites Paraśhiva. Jīva, mind, prāṇa and feelings ceases to exist independent of Paraśhiva. The blessings of Paraśhiva is obtained by worship of Śhiva performing śhivayōga with pure feelings and with the knowledge of Śhiva.

eÁŒ£AA ¢À,ÀÄŮ ¥ÀjZÉŒzÉÆÄ zsÁâ£AA
 vÀzÁã¢ÀPÁgÀt¢Àiï |
 vÀ,Áäzi eÁŒvÉÄ ¢ÀÄ°ÁzÉÄ¢ÉÄ zsÁâ£AAiÀÄÄPÉÆŒŮÄ
 ¨sÀ¢ÉÄvÀÄiçŮÄB

Jñānaṁ vastu paricchēdō dhyānaṁ tadbhāvakāraṇam |
Tasmāt jñātē mahādēvē dhyānayuktō bhavētsudhiḥ 3

Translation: *Jñānaṁ* = knowledge, *vastu paricchēdō* = determines the thing, *dhyānaṁ* = meditation, *tad bhāva kāraṇam* = determines feeling for the desired,

tasmāt = so, *jñātē mahādēvē* = knowing God, *sudhīḥ* = learned, *dhyānayuktō bhavēt*= performs meditation.

Explanation: Knowledge determines the qualities of things. This power is in the mind. Through senses the mind determines the form and other qualities of things. This knowledge is of two types namely ordinary or extraordinary. Dhyāna or meditation is like a flood. It changes the mind. It may last a few seconds or may last long. Both knowledge and meditation are essential for securing eternal happiness. Looking at a flower is not enough for happiness. Its form and other qualities that develop in the mind leads to happiness. Similarly, a devotee may have the knowledge of Paraśhiva and he may learn about Paraśhiva from guru and scriptures. But they are of no use without the form of Paraśhiva established in his inner feelings.

CAVÀŞđ»±ÀÑ ,À³ÀđvÀæ ¥À¥ÀÇtđA ³ÀiÁ°ÉÃ±ÀégÀ³Àii
|
ˆˆsÁ³ÀAiÉÄÄvÀàgÀ³ÀiÁ£ÀAzÀ®ŞÝAiÉÄÄ
¥ÀArvÉÆÄvÀÛ³ÀÄB

Arītarbahiśca sarvatra paripūrṇaṁ mahēśhvaram |
Bhāvayētparamāṇanda labdayē parīḍitōttamaḥ

4

Translation: *parīḍitōttamaḥ* = learned, *paramāṇanda labdayē* = for eternal happiness, *Arītarbahi* = in and outside, *ca sarvatra* = also everywhere, *paripūrṇaṁ* = complete, *mahēśhvaram* = Paraśhiva, *Bhāvayēt*= feels

Explanation: Paraśhiva is not attached to time, place or things. Birth, life and death for everything is in Paraśhiva. He is in all things but unseen. He is inside and outside of this world. Śhivayōgi with pure knowledge and undisturbed mind has to seek Him within himself. Then he is happy eternally.

CxÀđ»Ã£Á AiÄÄxÁ ³ÁtÄÃ ¥Àw»Ã£Á AiÄÄxÁ ,ÀwÃ |
±ÄÄæw»Ã£Á AiÄÄxÁ ŞÄÇPˆˆsÁđ³À»Ã£Á vÀxÁ QæAiAiÁ

Arthahīnā yathā vānī patihīnā yathā satī |
Śhrutihīnā yathā buddirbhāvahīnā tathā kriyā

5

Translation: *Arthahīnā* = without wealth, *vānī* = talks, *yathā* = how, *patihīnā* = without husband, *satī* = wife, *yathā* = how, *Śhrutihīnā* = without śhruti, *buddir* = knowledge, *yathā* = how, *bhāvahīnā* = without feelings, *tathā* = also, *kriyā* = action.

zÀPÀÄë»ðÃÉÆÃ AiÀÄxÁ gÀÆ¥ÀÀ £À
 QAaĆéÃQëvÀÄA PÀëªÀÄB |
 “sÁªÀ»Ã£À.ÀÛxÁ AiÉÆÃVÃ £À ºªÀÀ
 zÀæµÀÄÖ«ÄÃ±ÀégÀB

Cakṣhurhīnō yathā rūpaṁ na kimcidvikṣhituṁ kṣhamaḥ |
Bhāvahīnastathāyōgī śhivaṁ draṣṭuṁ na īśhvaraḥ 6

Translation: *yathā* = how, *Cakṣhurhīnō* = blind, *rūpaṁ* = form, *kimcid vikṣhituṁ* = to see, *na kṣhamaḥ* = not possible, *tathā* = similarly, *Bhāvahīnas yōgī* = yōgi without feelings, *śhivaṁ draṣṭuṁ* = to see Śhiva, *na īśhvaraḥ* = is not qualified.

Explanation: Words do impact on people but they are not like the real thing. They have no significance. They are arthahīna. A wife may be beautiful; she may be in the midst of extreme happiness; she may be young; but her beauty and youth are all wasted without a husband. A learned may have good sense; he may know many languages but they are all wasted if he does not know the knowledge of the soul. Similarly, a person may perform worship with many types of formalities. They are all wasted without good feelings. Happiness results if the form of Śhiva is in the feeling. The feelings are like sacred eyes. Without eyes forms cannot be seen. The forms of Śhiva is not visible without good feelings.

“sÁªÀ±ÀÄzÉpÃ£À ¢ÀÄ£À.Á
 ¥ÀÇdAiÉÄÄvÀàgÀªÉÄÃ¶×£ÀªÀii |

“sÁ»ÄÉÁÁ ÈÀ UÀÈ°ÁÚw ¥ÀÇeÁÁ ,ÄÄ°ÄÄ°ÀwÄ°ÄÄ |
Bhāvashuddhēna manasā pūjayēṭparamēṣṭhinam |
Bhāvahīnām na gṛuhṇāti pūjām sumahatīmapī 7

Translation: *paramēṣṭhinam* = Paraśhiva, *Bhāva suddhēna manasā* = with pure mind, *pūjayēṭ* = worship, *sumahatīmapī* = Even the greatest, *Bhāvahīnām pūjām* = worship without purity, *na gṛuhṇāti* = is not acceptable.

ÉÉÊgÀAvÀAiÉÄÖÄt ,AA¥ÀÉÉÉÄ “sÁ°ÉÄ zÁävÀÄÄ ²°ÄÄ
 ¥Äæw |
 vÀzÄä°ÉÇÄ eÁAiÄÄvÉÄ AiÄÄzÄéwÇ°ÉÄÄB QÄI ,Ää
 aAvÄÉÄvi
Nairāṃtaryēṇasampannē bhāvē dhyatūṃ śhivaṃ prati |
Tadbhāvō jāyatē yadvatkrimēḥ kīṭasya cīmtanāt 8

Translation: *yadvat* = how, *krimēḥ* = caterpillar, *cīmtanāt* = thinks, *kīṭasya* = butterfly, *śhivaṃ prati* = thinking of Śhiva, *Nairāṃtaryēṇa dhyātūṃ* = meditates always, *sampannē bhāvē* = feelings, *Tadbhāvō jāyatē* = birth of feeling of Śhiva.

Explanation: Worship Śhiva with good feelings. Worship without good feeling does not yield results even if the worship is grand. Such worship is not accepted by Śhiva. Like the caterpillar thinking of becoming a butterfly finally becomes a butterfly, a devotee immersed in the feelings and meditations of Śhiva becomes Śhiva.

Body associating with liṃga consider as liṃga

‘Like the saying ‘kīṭō(s)pi bhramarāyate?’

Body touching liṃga becomes liṃga consider as liṃga

Seen ahead as liṃga no senses of body

They all became senses of liṃga consider as liṃga

Witness-

,Ä¥ÄÖzÄµÄÖ ,Ää AiÄÄzÉÝÄ°ÄÄ vÄzÉÄ°ÄÄ
 «µÄzÉÄ°Ävi |

°AUÀzÀµÀÖ,Àå AiÀÄzÉYÃ°ÀÀ vÀzÉÃ°ÀÀ
°AUÀzÉÃ°ÀÀvī ||

sarpadaṣṭasya yaddēhaṁ tadēhaṁ viṣhadēvat |
liṁgadaṣṭasya yaddēhaṁ tadēhaṁ liṁgadēhavat ||
So says Your śharaṇa is all liṁga, Kūḍala Cennasamgā

The vacana of Cennabasavaṇṇa says like a caterpillar becomes a butterfly, body becomes poison with snake-bite. A devotee with the feelings of Śhiva his body , senses and feelings becomes of liṁga.

µµÀì®APÀÀ µgÁPÁgÀÀ ¥ÀgÀ\$æ°Àä ºªÁ©üzÀªÀiī |
µzsÁåðvÀÄªÀÄ,ÀªÀÄxÉÆÃs! vÀcé¨sÀÆwA
«¨sÁªÀAiÉÄÃvī

Niṣhkalanīkaṁ nirākāraṁ Parabrahma śhivābhidaṁ |
Nirdhyātumasamathō(s)pi tad vibhūtiṁ vibhāvayēt 9

Translation: *Niṣhkalanīkaṁ* = without blemishes, *nirākāraṁ* = without form, *śhivābhidaṁ* = named Śhiva, *Parabrahma* = Paraśhiva, *Nirdhyātum* = approach, *asamatha api* = qualified, *tad vibhūtiṁ* = his form of guru, liṁga, jaṁgama, *vibhāvayēt* = meditates.

Explanation: Senses cannot recognize things without qualities. Paraśhiva is without any qualities (Nirguṇa). He is the master of all things. He is peaceful. It is not easy to meditate Paraśhiva with steadfast mind. It is not possible for all persons. Only with strong desire and motivation can a person develop steadfast mind. The teachings and guidance of guru also helps. With increase devotion, a person has the feelings required for meditation with the form of Śhiva in his mind.

3 Jñānāgama sthala

‘Jñānī vijñānatatparaḥ’ A jñāni has special knowledge.
‘Jñānamētat śhaivasamsthām’ true knowledge is the
knowledge related to Śhiva. This sthala is described
according to these two verses.

¥ÀgÀ,Àå eÁÕ£Àa°Áß¥ AiÀiÁ¥ ,ÀAw ±ÀjÃjuÁ°Àiï |
vÁ¥ eÁÕ£ÁUÀ°ÀÀvÉéÃ£À ¥Àæ°ÀvÀðAvÉÃ
«°ÀÄÄPÀÛAiÉÄÄ

*Parasya jñānacihnāni yāni samṁti śharīṇām |
Tāni jñānāgamatvēna pravartamṁtē vimuktayē*

1

Translation: *Parasya* = śhivayōgi, *yāni jñāna*
cihnāni = symbol of knowledge, *samṁti* = has, *Tāni* = they,
śharīṇām = lives, *vimuktayē* = for freeing,
jñānāgamatvēna= in the form of knowledge, *pravartamṁtē* =
shows.

Explanation: Śhivayōgi in the bhāvāgama sthala
has several qualities. The qualities are the symbol of
knowledge.

CPÉÆæÃzsÀ°ÉÊgÁUÀå fvÉÃAçæAiÀÄvÀéA
PÀè°ÀiÁzÀAiÀiÁ±ÁAwdfÀ|æAiÀÄvÀéA|
¥-ÉÆðÃ°sÀzÁ£ÀA ,ÀUÀÄtAZÀ °Ã°A
eÁÕ£À,Àå a°Áß¥ zÀ±À°PÀèuÁ¥ ||

*Akrōdhavairāgya jīṁmṁdriyatvarṁ
Kṣhamādayāśhāṁtījanapriyatvarṁ |
Nīrlōbbhadānaṁ saḡuṇarṁca śhīlaṁ
Jñānasya cihnāni daśhalakṣhaṇāni||*

There are ten symbols namely, akrōda (no anger),
vairāgya (detachment), control of senses, kṣhame (pardon),
daye (compassion), śhāṁti (peace), love of people, not
being miserly, donating, and virtuousness. Nijaguṇa
Śhivayōgi describes them as essential qualities for a
Śhivayōgi. He says that a śhivayōgi performs meditation. It

The benefit that comes from karma reduces in time. Similarly the benefit comes from good deeds also reduces in heaven. Śhivayōgi learning that he is the form of Śhiva wins over all obstacles of death. The śhruti says a performer does not back away from karma or from feelings. It requires the support of knowledge. Śhivayōgi reaches salvation with knowledge, action and feelings. The following vacana of Allamaprabhu suggests:

Look within yourself, none others.
Knowledge is within you.
Without looking elsewhere
Awakening the knowledge within,
Guhēśhvaraliṁga is in you

Do not look for Paraśhiva outside the body. The knowledge to experience and understand liṁga is in the body. With pure mind and knowledge that 'I am Paraśhiva and Paraśhiva is I', a person can experience liṁga.

PEĀ®A PĀÄÄÖÄiÁvÉæĀt dĒÄĀPÉÆĀn±ÀvÉÊgÀ! |

ĒÁvÄäĒÁÁ eÁAiÄÄvÉÄ ÄÄÄQÛeÁÖÖĒÄÄ
ÄÄÄPÉÜÄ»Ö PÁgÀtÄiï

Kēvalarñ karmamātrēṇa janma kōṭishatairapi |

Nātmānām jāyatē muktirjñānarñ muktērhi kāraṇam 3

Translation: *muktir*=for salvation, *jñānarñ hi*= knowledge, *kāraṇam* = is the reason, *Kēvalarñ* = ordinarily, *karma mātrēṇa* = from karma alone, *janma kōṭishatair api* = for many years, *atmānām*= for lives, *muktērhi*= salvation, *na jāyatē* = does not get.

Explanation: Salvation is not possible even by performing many thousand karmas in each life. Karmas lead to bonding with saṁsāra. It increases desire. With desire there is no peace. Desire and ignorance are to be

destroyed. Only the knowledge that shows the path of Shiva leads to salvation.

eÁÕÆÀ»ÃÆÀÀ ,ÀZÁ PÀªÀÀØ ¥ÀÀÀ,ÁÀ
 ,ÀÀ,ÁgÀPÁgÀtªÀiï |
 vÀZÉÃªÀ eÁÕÆÀÀiÉÆÛUÉÆÀ ,ÀÀ,ÁgÀ«ªÀÀvÀØPÀªÀiï

Jñānahīnaṁ sadā karma puṁsām saṁsārakāraṇam |
Tadēva jñānayōgēna saṁsāravivartakam 4

Translation: *Jñāna hīnaṁ karma* = karma without knowledge, *sadā* = always, *puṁsām* = for humans, *saṁsāra kāraṇam* = reason for bonding, *Tadēva* = the same karma, *jñāna yōgēna* = with knowledge, *saṁsāra vivartakam* = frees from bonds of saṁsāra.

Explanation: 'Spoiled doing, spoiled not doing' like this saying of the learned, karma performed without the knowledge does not give any benefits. It bonds in saṁsāra. But those karmas with knowledge destroy the bonds of saṁsāra resulting in the grace of Paraśhiva.

¥sÀ®A QæAiAiÁªÀvÁÀ ¥ÀÀÀ,ÁÀ ,ÀéUÁØzÀÀA
 £À±ÀégÀÀ AiÀÀvÀB |
 vÀ,Áä,Ái Ü-Ã¥sÀ®¥Áæ¥ÉÛ÷ãöÊ eÁÕÆÀªÉÃÃªÀ
 ,ÀªÀÃ"sÀª,ÉÃvi

Phalaṁ kriyāvatāṁ puṁsām svargādyāṁ naśhvaram yataḥ |
Tasmātssthāyiphalaḥprāptyai jñānamēva samabhyasēt 5

Translation: *yataḥ* = from what reason, *kriyāvatāṁ puṁsām* = those performing actions, *svargādyāṁ Phalaṁ* = heaven and other benefits, *naśhvaram* = not permanent, *Tasmāt* = for that reason, *sthāyī phalaḥprāptyai* = for permanent results, *jñānamēva* = only knowledge, *samabhyasēt* = learn thoroughly

Explanation: The following verse says:

'vÉÃ vÀÀ "sÀÄPÁÛ÷é ,ÀéUÁØ"ÉÆÃPÀÀ «±Á®A

QëÄuÉÄ ¥ÀÄuÉäÄ ãÄÄvÀðä´ÉÆÄPÄÄ «±ÄAw'
 `Tē tam bhuktvā svargalōkaṁ viśhālam
 Kṣhīṇē puṇyē martyalōkaṁ viśhamiti'

Pleasure seekers in heaven return to earth after exhausting their benefits of karma. Knowing this a śhivayōgi does not wish for heaven. Performing thousands of actions without discrimination between Paraśhiva, jīva and the things of this world only lead to heaven. Arṁbigara Cavḍaiah says:

Making body false to make others true
 What do they trust?
 Not learning the great that is inside of him
 The one who says he found the God
 Arṁbigara Cavḍaiah says ignorant.

Jīva is in the body. Its action is of Mahālīṁga. Not learning this knowledge people thinks god is different. Then they boast saying they found god. They are truly ignorant. Salvation is from knowledge.

±Á,ÁŮç¨sÁĦ,ÁçAiÀÄvÉßÄÆÀ
 ,ÄzÄÄîgÉÆÄgÄÄ¥ÄzÉÄ±ÄvÄB |
 eÁŮÆÄÆÄÄÄÄ ,ÄÄÄÄ¨sÁĦ,ÉÄÄvî QÄÄÄÆÄÄÄÄÄÄ
 ¥ÄæAiÉÆÄdÆÄÄÄÄÄÄ

*Sāstrābhyāsādiyatnēna sadgurōrupadēśhataḥ |
 Jñānamēva samabhyasyatkimanyēna prayōjanam*

6

Translation: *Sāstrābhyāsādi yatnēna* = from śhāstra and others, *sadgurōr* = guru, *upadēśhataḥ* = instructions, *Jñānam ēva* = knowledge, *samabhyasyat* = study, *anyēna* = from others, *kim prayōjanam* = what benefit?

Explanation: Knowledge is the path to salvation. A person desiring salvation should seek knowledge. It is not available simply from the study of scriptures. A person should also have pure mind and other qualities like

nonviolence, pardon, compassion, peace, determination, detachment from saṁsāra. He seeks the grace of guru for obtaining the knowledge of Śhiva. With his instructions he looks inside of his body and receives the Śhiva knowledge. With it he is happy eternally.

eÄÖ£ÄÄ ¥ÄgÄ²ªÄzÉéöÊvÀ ¥Äj¥ÁPÀ«¤±ÄÑAiÄÄB |
AiÉÄÄ£ÄÄ ,ÄÄ,ÄgÄ,ÄAŞÄzsÄ«¤ªÄÈwÔ¨sÄðªÉÄvÄivÁªÄiï

Jñānaṁ paraśhivādvaitaparipākaviniścayaḥ |
Yēna saṁsārasaṁbarṁdhavinivṛttirbhavētsatām 7

Translation: *Yēna* = from what, *satām* = humans, *saṁsāra saṁbarṁdha nivṛttir* = free from the bonds of saṁsāra, *bhavēt* = happens, *paraśhivādvaita paripāka* = teachings of the duality of philosophy, *vinīścayaḥ* = confirmation, *Jñānaṁ* = is knowledge.

Explanation: Jīva is in the middle of birth and death. He is caught in saṁsāra and feels sad. There is only one way to overcome sadness. He should seek the grace of Paraśhiva with the knowledge that 'I am Paraśhiva'. The following poem describes those without the real knowledge.

What use of things without true knowledge
They are useless like the forest fire
Body has beauty beyond the best
Mouth has mesmerizing words
Happy but does not learn self
It is like the milk in the udder of dog.

Winning his enemies
Ruling the universe alone
Does not learn jīva inside of pīṁḍa
It is like the wealth for a young widow

Collecting wealth from small to big
Travels the four corners
Does not learn the nearby Gurusiddha

It is like the decoration of a corpse.

²³ÁvÀäPÀ«ÄzÀA ,À³ÀðA ²³ÁzÀ£Àå£Àß «zÀävÉÃ |
²³ÉÇÃsºÀ«Äw AiAiÁ §ÄÇP,ÀÜzÉÃ³Á
eÁÖ£À³ÀÄvÀÜ³ÀÄ³Àì Šhivātmakamidam sarvaṁ
śhivādanyanna vidyatē |
Śhivō(s)hamiti yā buddhistadēva jñānamuttamam 8

Translation: *idaṁ sarvaṁ* = all this, *Śhivātmakam* = forms of Śhiva, *śhivāt anyat* = different from Śhiva, *na vidyatē* = none exist, *yā* = which, *Śhivōhamiti* = I am Śhiva, *buddhi* = knowledge, *tadēva jñānam* = that knowledge, *uttamam* = is the best.

Explanation: Everything in this world is in Paraśhiva. He is complete. There is nothing separate from Him. A śhivayōgi with the feeling 'I am that Paraśhiva' is with the knowledge required for the freedom from the cycle of birth.

CAzsÉÆÃ AiÄxÁ ¥ÄÅgÀ,ÁÜ¤ ¢À,ÀÆÜ¤ ZÀ £À ¥À±Àåw
|
eÁÖ£À»Æ£À,ÀÜxÁ zÉÃ»Ã £ÁvÀä,ÀÜA «ÄPÀëvÉÃ
²³À³Àì
Amṛdhō yathā purasthāni vasthūni ca na paśhyati |
Jñānahīnastathā dēhī nātmasthaṁ vikṣhatē śhivam 9

Translation: *yathā* = how, *Amṛdhō* = a blind, *purasthāni vasthūni* = objects in front of him, *na paśhyati* = cannot see, *ca tathā* = similarly, *Jñānahīnas dēhī* = jīva without the knowledge, *atmasthaṁ śhivam* = God inside, *na vikṣhatē* = cannot see.

Explanation: Sun is shining. There is beauty all over. But a blind person cannot enjoy it. The blind person has no ability to see the beauty. Similarly, Paraśhiva is present everywhere including in the heart of a person. But he cannot see or learn like the blind person.

Śhivasya darśhanātpuṁsām janmarōganivartanam |
Śhivadarśhanamapyāhussulabham jñānacakshushām 10

Explanation: Gīte 9-2 says:

Rājavidyā rājaguhyam pavitramidamuttamam |
Pratyakshāvagamam dharmyam susukham kartumavyayam ||

Ç¥ÀÀ «ÉÁ AiÀÄxÁ UÉÃ°ÉÃÉÁAzsÀPÁGÉÆÃ
 ¤ªÀvÀðvÉÃ |

Translation: *yathā* = how, *Dīpaṃ vinā* = without lamp, *gēhē* = in the house, *aṃdhakārō* = darkness, *na nivartatē* = does not go away, *tathā* = similarly, *Jñānaṃ*

vinā = without knowledge, *cittē mōhaḥ* = ignorance of mind, *na nivartatē* = does not go away.

Explanation: The palace is beautiful but it cannot be seen while it is in the dark. The darkness can easily be removed with a lamp. Similarly, our body and mind is a beautiful palace. It is surrounded with ignorance. There is desire and pride. The beauty of the body is not seen till the darkness of ignorance is removed by knowledge. With the loss of darkness the form of Śhiva appears in the body. Śhivayōgi is the one with the form of Shiva. He is in Jñāna sthala.

4 Sakāya sthala

It is said: '

±ÀjÃgÀÀiÁzÀÀA R®Ä zsÀÀÄÖ,ÁzsÀ£ÀÀ'
'*Śharīramādyam khalu dharmasādhanam*'

Truly the body is the reason to travel in the righteous path. The accomplishments from action, knowledge and feelings of a śhivayōgi in jñānāgama sthala is all due to his body. It is not a problem for a śhivayōgi to stay with his body so others can follow his ways. His body is a temple. This is the reason he is in sakāya sthala. Sādākhya vacana describes him as:

CzÉÃ°ÀPÀÀiÁð©üÀiÁ£ÁvÀàgÀ,ÉåðÊ°À
,ÀPÁAiÀÄvÁ
dUÀzÀÀ,À ðdB PÁAiÀÄB ,ÀéAiÀÄA\$æ°ÉäÃw
°ÉÃzÁ£Ávī
azÀB°ÀÄÖ,ÀÀðzÉÃ°ÉÃµÄÄ «±ÉÃµÉ£Ä £Á¹Ü
PÄÄvÀæavi
CvÀ,ÀÜ,Ávī ,ÀéAiÀÄA ,ÀÀðA °sÁ°ÀAiÀÄ£ī
°sÀ°ÀfdÓ£ÄB

*Adēhakarmābhimānātparasyaiva sakāyatā
Jagadyasya nijaḥ kāyaḥ svayam̐brahmēti vēdānāt
Ciddharmasarvadēhēṣhu viśhēṣhō nāsti kutracit
Atatasāt svayam̐ sarvaṁ bhāvayan bhavajijjanah*

Śhivayōgi is a sakāya because he has no affection for his body or its karma. He is with the feeling that he is Paraśhiva and his body is of Paraśhiva. He does not see any thing other than Paraśhiva. He wins over the cycle of birth.

¥ÀgÀ,ÀÀ AiÀiÁ
vÀ£Ä°eÉÖðÄAiÀiÁszÉÃ°ÀPÀÀiÁð©üÀiÁ££ÄB |

vÀAiÀiÁ ,ÀPÁAiÉÆĀ ĒÆĀPÉÆĀsAiÀĀA vÀZÁvÀävÀé
 øgÀÆ×ÁuÁvī

Parasya yā tanurjñēyā(s)dēhakarmābhimāninaḥ |
Tayā sakāyōlōkō(s)yaṁ tadātmatva nirūpāṇāt

1

Traslation: *adēha karmābhimāninaḥ* = without the knowledge of I, *Parasya* = Śhivayōgi with the past knowledge, *jñēyā yā tanuḥ* = the body learnt from others, *tat ātmatva nirūpāṇāt* = for that body has established, *Tayā* = from that body, *ayaṁ lōkō* = that śhivayōgi, *sakāyō* = is a sakāya

Explanation: The body is like a house. The master is not the house. Similarly jīva is the master of the body. Jīva thinks he is the body due to ignorance.

Śhivayōgi has the knowledge of Śhiva. He performs all karmas from his body but without their awareness. He is in sakāya sthala. Śhivayōgi has no affinity for his body. He is a sakāya.

PÁAiÀĀA «ÉÁ ,ÀªÀĀ,ĀŪÉÁÁ ÈÀ QæAiÀiÁ ÈÀ ZÀ
 ``sÁªÀÉÁ |

ÈÀ eÁŌĒÁÁ AiÀÄvÀŪvÉÆĀ AiÉÆĀVĀ PÁAiÀĀªÁÉÉĀ
 ,ĀAZÀgÉĀvī

Kāyaṁ vinā samastānāṁ na kriyā na ca bhāvanā |
Na jñānaṁ yattatō yōgī kāyavānēva saṁcarēt

2

Traslation: *yat* = whatever reason, *samastānāṁ* = for all, *Kāyaṁ vinā* = apart from body, *na kriyā* = no action, *na bhāvanā* = no feelings, *ca* = and, *Na jñānaṁ* = no knowledge, *tatō* = for this reason, *yōgī* = śhivayōgi, *kāyavānēva* = with body, *saṁcarēt* = travels.

Explanation: Without body there is no action, no feeling, and no knowledge. Body is essential for all things. This is the reason śhivayōgi lives as a sakāya. He travels in the world as a sakāya and instructs śhivayōga to others.

ªÉĒPÀeÁŌĒÁÁiÀĀPÀŪ,Āª AiÉÆĀVÉÉÆĀs!

$$^1z\dot{A}p\div\dot{a}Aw$$

Kāyayōgēna siddhyamīti bhōgamōkshādayassadā

3

Explanation: Vaśhista yōga says:

zÉÃºÀAiÀÄÄPÉÆÛÃ ®“sÉÃvï eÁÕ£ÀÀ £À

*Dēhayuktasya tatsiddhirdēhāmtē(s)pi na tasya vai |
Dēhayuktō labhēt iñānam na siddhiriñānavarjitā*

There is no śhivayōga without body. The person with body gets the knowledge of Śhiva. Without knowledge there is no salvation. Skāṁda purāṇa says:

*Akāśhagamanādīni sarvajñānasamruddhayaḥ |
Bhavaṁtyēva sakāyasya śhivasamśaktacētasah ||*

The person with body and his mind set in Śhiva secures all the knowledge required to prosper. Skāṁda purāṇa further says:

AiÉÆǺVÉÉÆǺ AiǺǺvǺAiǺǺ±ÉÑöÊǺ eÁǺǺÆÉÉÆǺ
 ǺǺǺAwæt,ǺŪxÁ
 zÉǺǺǺǺÇeÁǺ«ǺvÁŪAiǺǺ,ÉéǺZǺŌAiǺǺ
 UǺǺǺǺǺǺvÉǺ vǺÉǺǺǺ

*Yōginō yatayaśhcaiva jñāninō mamtrīṇastathā
 Dēvapūjānimittāya svēcchāya gruhyatē tanum*

Yōgis, sages, and the learned wear body so they can worship Paraśhiva.

Śhivayōgi performs many types of works to please Śhiva. He secures the grace of Śhiva and continues to live without being attached to worldly things.

Śhivayōgi ends up in the north world if he does not survive prior to securing the grace of Śhiva. This world is neither heaven or the world of salvation. There he enjoys the pleasure of that world. If he does not get salvation he returns to the earth to complete his work to get salvation. All this is due to the benefits of sakāya.

PǺǺǺǺ «ÉÁ AiǺǺxÁ ǺǺ»ǺeÁǺǺAiǺǺvÉǺ ÉǺ
 ǺǺǺPǺǺǺǺǺǺǺ |
 ǺǺǺǺwǺǺ «ÉÁ vǺxÁ AiÉÆǺVǺ
 ÉǺvǺǺvǺvǺŪ÷éǺǺǺPǺǺǺǺǺǺǺǺǺ

*Kāṣṭhaṁ vinā yathā vahnircāyatē na prakāśhavān |
 Mūrtim vinā tathā yōgī nātmatattvaparakāśhavān*

4

Translation: *yathā* = how, *Kāṣṭhaṁ vinā* = without wood, *vahniḥ* = fire, *prakāśhavān* = glows, *na cāyatē* = starts, *tathā* = similarly, *na Mūrtim vinā* = without form, *yōgī* = yōgi, *ātma tattva prakāśhavān* = Śhiva knowledge, *na* = does not appear.

Explanation: There is fire everywhere but unseen. It has the power to burn the entire world. Also it has the power to light the world but it cannot without a suitable medium like wood. Similarly, the philosophy of the soul is in every body but unseen. Without body it cannot exist and

he is glorified. Similarly Śhivayōgi as a sakāya is capable of removing sadness in people.

ṣæºÁázÁå zÉÃÀvÁ,ÀìÁĎ »ÀÄÆÀAiÉÆÃs |

»ÀÄÄ»ÀÄÄPÀë»ÀB |

PÁAiÀÄ»ÀvÉÆÃ » PÄÄ»ÀĎAw vÀ¥ÀB
 ,À»ÁĎxÀĎ,ÁzsÀPÀ»Àiï

Brahmādyā dēvatāssarvā munayō(s)pi mumukṣhavaḥ |
Kāyavarṁtō hi kurvarṁti tapaḥ sarvārtharsādhakam 7

Translation: *sarva* = all, *Brahmādyā dēvatās* = Brahma and other divines, *munayō*= sages, *api* = also, *mumukṣhavaḥ* = learners, *sarvārthar sādhakam* = gives all things, *tapaḥ* = tapas, *Kāyavarṁtō hi* = those with body, *kurvarṁti* = does.

Explanation: For salvation tapa is essential. Tapa is also essential even to get pleasures in life. Body is required to perform tapa. Even Brahma and other divines performed tapa from a body. Body is required for all those seeking salvation.

vÀ¥ÉÇÃ » »ÀÄÆ®A ,À»ÁĎ,ÁA 'çPÆÁA

AiÀÄdÓUÀvÀæAiÉÄÃ |

vÀ¥À,ÀÛvÁìAiÄÄ »ÀÄÆ®A » vÀ,ÁävÁìAiÄÄ ÆÀ
 ,ÀAvÀåeÉÄvî

Tapō hi mūlaṁ sarvāsām siddhinām yajjagatrayē |
Tapastatkāya mūlaṁ hi tasmātkāyaṁ na saṁtyajēt 8

Translation: *jagatrayē*= in the three worlds, *sarvāsām* = all, *siddhinām* = accomplish, *mūlaṁ* = reason, *yat Tapaḥ* = whichever tapa exists, *tat Tapō hi* = that tapas, *kāya mūlaṁ hi* = truly with body, *tasmāt* = so, *kāyaṁ* = body, *na saṁtyajēt* = not reject.

Explanation: The results of tapa give pleasures of this world or the pleasures of heaven. It even makes the master for the divines. It requires severe tapa for a long time. Before the body dies we should see Paraśhiva and

seek his blessings for salvation. The body is sacred and the one who receives the blessing of Śhiva is a sakāya.

5 Akāya sthala

Śhruti says 'athāccāyamaśharīram' Śhivayōgi has no body and has no reflection or shadow. The body has no significance. He is an akāya.

ΟΨΑΖΑjpAzÉÃ»vÁédÓUÀzÁvÀävÀé¨sÁªÀ£Ávī |
ªÀiÁAiÀiÁ,ÀAŞAzsÀgÁ»vÁåzÀPÁAiÉÆÃ » ¥ÀgÀB
,ÀäöÈvÀB

Aupacārikadēhitvājjagadātmavabhāvanāt |
Māyāsarṁbarṁdharāhityādakāyō hi paraḥ smṛtaḥ

1

Translation: *Aupacārika* = outwardly, *dēhitvāt* = with the body, *jagad* = world, *ātmavabhāvanāt* = sees in the form of the soul, *Māyā sarṁbarṁdha rāhityād* = loves nature, *paraḥ* = *sakāya*, *akāyō hi* = as akāya sthali, *smṛtaḥ* = is said.

Explanation: The mind of śhivayōgi is pure. He has no pride or hatred. He is free from the clutches of māye. He considers everything is the form of God. He has the body but is not fond of it. The vacana of Cennabasavaṇṇa describes him as:

They talk of body and no body
They do not know the secret of them
Saying 'I' is body, I am servant of Śhiva is no body
Like the saying 'akāyō bhaktakāyaṁ vā' without pride
Call them nirdēhi in Kūḍala Cennasarṁgamadēva.

What is dēha (body)? What is nirdēha? People do not know the difference between them. 'I is dēha - to say servant of Śhiva is nirdēha'. Those with the feelings of the latter are all free from the cycle of birth.

¥ÀgÀ,Àå zÉÃªÀAiÉÆÃUÉÃs| £À
zÉÃªÁ±ÀæAiÀÃ«QæAiÀiÁ |

snake charmer who plays with the snake after removing teeth. The vacana of Akkamahādevi describes as:

Removing teeth to play with snake
Snake is better companion.
Removing changes to stay in body
Body is better companion.
With changes in the body
A mother becomes a demon
Cennamallikārjuna
Do not say your admirers are in body.

zÉÅ°Á©üªÀiÁ£À»Ã£À,Àå ²ªÀ`sÁªÉÃ 'ÜgÁvÀã£ÀB |
dUÀzÉÃvÀZÀÒjÃgÀÀ ,ÁåzÉÝÃ°ÉÃ£ÉÊPÉÃ£À PÁ ¢ÀåxÁ
Dēhābhimānahīnasya śhivabhāvē sthitātmanah |
Jagadētaccharīraṁ syāddēhēnaikēna kā vyathā 4

Translation: *śhiva bhāvē sthitātmanah* = feeling are all in Śhiva, *Dēhābhimāna hīnasya* = without love of body, *ētat Jagad* = this world, *charīraṁ* = body, *syāt* = becomes, *ikēna dēhēna* = in one body, *vyathā ka* = thanks?

Explanation: A śhivayōgi has three types of bodies. As guru he has form, as liṅga he has many forms, and as jaṅgama he is happy. Yet he has no affection for them. He is Nirābhimāni. He is an akāya.

The sight of liṅga makes him a happy jaṅgama. He has offered completely his feelings of jīva and others to Paraśhiva. He sees the world as his body.

²ªÀeÁÕ£ÉÊPÀxµÀx,Àå £Á°ÀAPÁgÀ`sÀªÀ`sÀæªÀÄB |

£À ZÉÃAçæAiÀÄ`sÀªÀA zÀÄBRA
vÀåPÀÜzÉÅ°Á©üªÀiÁ£ÀB

Śhivajñānaikaṇiṣṭhasya nāhaṁkārabhavadbhramah |
Na cēmdriyabhavaṁ dukhaṁ tyaktadēhābhimāninaḥ 5

Translation: *Śhiva jñānaika niṣṭhasya* = involved in Śhiva knowledge, *tyakta dēha abhimāninaḥ* = without affection of body, *ahamkāra bhava bhramaḥ* = illusion in the form pride, *na* = not there, *ca* = also, *indriya bhavaṁ dukhaṁ* = sadness from senses, *Na* = does not exist.

Explanation: The following vacana of Ajagaṇṇa describes him as:

Learning God inside where is pride outside?
With Paraśhiva inside is ever happy.
With the control of senses is the great Somēśhvara

The following vacana of Akkamahādevi describes him as:

With full does not rattle, trusting does not doubt
A lover does not squirm, flood does not forget
Cennamallikārjuna, śharaṇa with your grace is happier

There is no pride in a śhivayōgi learning Paraśhiva inside of him. Receiving prasāda his senses are in control. He is happy forever. He is an akāya.

£À ¢ÀÄÆÄÄµÉÆåÃ £À zÉÃ¢ÉÇÃs°ÀÀ £À AiÄÄPÉÆëÃ
£ÉÊ°À gÁPÀë,ÀB |
²¢ÉÇÃs°À«Äw AiÉÆÃ §ÄzÁþ÷ävÀÛ,Àå QA
zÉÃ°ÀPÀ¢ÀÄöuÁ

Na manuṣhyō na dēvō(s)harī na yakṣhō naiva rākṣhasaḥ |
Śhivō(s)hamiti yō buddhyāttasya kiṁ dēhakarmaṇā 6

Translation: *Na manuṣhyō aharī* = I am not human, *na dēvō* = not divine, *na yakṣhō* = not yakṣha, *naiva rākṣhasaḥ* = not even demon, *aham Śhivō* = I am Śhiva, *iti* = as, *yō* = who, *buddhyāt* = learns, *tasya* = for him, *dēhakarmaṇā* = from karmas of body, *kiṁ* = what benefit?

Explanation: He is with the feelings that he is not of pañcabhūtass (sky, air, fire, water and earth); no affinity of father-mother, divine-human, yakṣha-demon; and other things that bond him with this world. He is above the clutches of māya and is free from all desire.

6 Parakāya sthala

Mumṇakōpaniṣhat 3-2-1 says:

À ¢ÉÃZÉÊVÀvÀàgÀªÀÀÀ §æ°Àä zsÁªÀÃ
AiÀÄvÀæ «±ÀéA ¤»vÀÀ ¨sÁw ±ÀÃ¨sÀæA |
G¥Á,ÀvÉÃ ¥ÀÅgÀÄµÀÀ AiÉÄÃ
°ÀåPÁªÀiÁ,ÉÜÃ
±ÀÄPÀæªÉÄÄvÀzÀwªÀvÀðAw çÜÃgÁB ||
Sa vēdaitatparamaṁ brahma dhāma
Yatra viśhvaṁ nihitaṁ bhāti śhubhram |
Upāsātē puruṣhaṁ yē hyakāmāstē
Shukramētatativartamti dhīrāḥ ||

The world prior to its appearance was in Paraśhiva. Śhivayōgi learns that sacred and illuminative Paraśhiva. Whoever worships that Paraśhiva with pure heart and mind go beyond this world meaning they are free from rebirth.

Śhivayōgi who is an akāya has won over māya. He is Paraśhiva. He is parakāya. He worships Paraśhiva from stūla body. He is a sakāya. Then he worships with feelings without the awareness of the outside world. Without the awareness of stūla body he is an akāya. Both sakāya and akāya states are shine in cillimṅa. Śhivayōgi worships cillimṅa and unites with that liṁga to be a parakāya.

ªÀ²ÃPÀÈvÀvÁévÀàçæPÀÈvÉÃªÀiÁðAiÀiÁªÀiÁUÁðwªÀv
ÀðÉÁv |
¥ÀgÀPÁAiÉÆsAiÀªªÀiÁSÁvÀ,ÀivÀæeÁÖÆÀ,ÀÄSÁvÀä
PÀB

Vaśhīkrutatvātprakṛutērmāyāmārgātivartanāt |
Parakāyō(s)yamākhyātassatyajjñānasukhātmakaḥ

1

Translation: *prakṛutē* = nature, *Vaśhīkrutatvāt* = acquiring, *māyā mārgā* = the path of māya, *ativartanāt* = not crossing, *ayam* = this, *satya jñāna sukhātmakaḥ* = in

the form of truth, *Parakāyō* = as parakāya, *ākhyātas* = is said.

Explanation: This verse describes the accomplishments of an akāya. There are 36 philosophies related to this world. They are: Śhiva, Śhakti, Sadāśhiva, Īśhvara, Pure knowledge, Māya, Art, Time, Affection, Education, Nature, Human, State of nature, Mind, Wisdom, Pride, Ears, Skin, Eyes, Mouth, Nose, Tongue, Palms, Legs, Anus, Sex organs, Sound, Touch, Form, Liquid, Smell, Sky, Air, Fire, Water, and Earth

In these 36 there are two Natures – one at 24th and the other at 31 as māye. The first Nature supports the earlier 23 philosophies and māye has 31 philosophies. Māye is pure than the rigid nature. It is result oriented and without knowledge. Both of these influence śhivayōgi to bind with saṁsāra resulting in sadness. Śhivayōgi travels towards Paraśhiva and receives grace without getting trapped. He is a Parakāya and he is in Parakāya sthala.

¥ÀgÀ\$æ°Àä ¢À¥ÀÅAiÀÄð,Àå

¥Àæ¨ÉÆÃzsÁ£ÀAzÀ¨sÁ,ÀÄgÀªÀiï |

¥ÁæPÀÈvÉÁ£À ±ÀjÃgÉÃt QªÉÄÄvÉÃ£Á,Àå eÁÁiÀÄvÉÃ

Parabrahma vapuryasya prabōdhānaṁdabhāsuram |

Prākṛutēna śharirēṇa kimētēnāsyā jāyatē

2

Translation: *yasya* = which, *vapu* = body, *prabōdha ānaṁda bhāsuram* = is happy and with knowledge, *Parabrahma* = Paraśhiva, *asya* = for him, *ētēna* = this, *Prākṛutēna* = worldly, *śharirēṇa* = from body, *kim jāyatē* = what benefit?

Explanation: Siddhalimḡēśhvara describes śharaṇa:

Says '*satyaṁ jñānamanaṁtaṁ brahma*'

The śhakti of Paraśhiva is

Sat-cit-ānaṁda-nitya-paripūrṇa

The birth of knowledge is from that śhakti.

The knowledge is in the form of cidagni

The birth, life and death of śharaṇa
He is happy as the universe
Learning from the face of Guru
He is free eternally and before
Pure, formless, ever happy Śharaṇa
Mahālīṅga Guru Śhivasiddhēśhvara Prabhuvē

Śharaṇa unites with Paraśhiva learning from Guru who knows the depth of Paraśhiva. With unity there is no body. He has no use for the body that is not eternal.

ḥÀÄÄPïeÁŒÉÁVB ḥAzÀUÀP dÉÄä ©ÄdPA~ÉÄÄgÄB

|
²ÄÄvÄvÁéÄÄ®A©ÄÄ AiÄÄB ¥ÄgÄPÁAiÄÄB ḥÄ GZÄävÉÄ

Samyakjñānāgni samdagdha janma bijakalēvaraḥ |

Śhivatatvāvalambī yaḥ parakāyaḥ sa ucyatē

3

Translation: *yaḥ* = who, *Samyak jñānāgni* = in the fire of śhiva knowledge, *samdagdha janma bijakalēvaraḥ* = burnt to have a delicate body, *Śhivatatvāvalambī* = follower of Śhiva philosophy, *sa* = that person, *parakāyaḥ ucyatē* = is a parakāya.

Explanation: There are three types of knowledge. They are ordinary (vyavahārika), Vaidika (religious) and Pāramārthika (Śhiva knowledge). The knowledge about the things of this world is ordinary knowledge. Vaidika knowledge is the knowledge about good and bad karmas, heaven and performing religious acts. Pāramārthika knowledge comes only to a pure mind and heart. It is the knowledge required for salvation. It is the knowledge that 'I am Śhiva'. It is the samyak knowledge. With this knowledge there is no awareness of body and thinks the knowledge is his body. He is parakāya. The following vacana of Basavaṇṇa suggests the performer of Śhivayōga craves to associate those in parakāya sthala.

Learning Śhiva without duality 'I and You'
Show me those happy with words!

Liṅga please show them to me,
 Those united in, happy with, abode for liṅga
 Show me those are fond of liṅga
 Place me in the service of your śharaṇas
 All night and day, Kūḍalasaṁgamadēvā.
 Śhivayōgi in the parakāya sthala has no duality. He
 is one with Paraśhiva. He is fond of liṅga, happy with liṅga
 and unites in liṅga. Many people look for his appearance.

EAÇæAiÀiÁtÂ ¢ÀÄÉÉÆÃªÀÈwÔªÁÐ,À£ÁB
 PÀªÄÄÐ,ÀA¨sÀªAB |
 AiÀÄvÀæ AiÀiÁAw ®AiÀÄA véÃ£À ,ÀPÁAiÉÆÃsAiÀÄA
 ¥ÀgÀªAiÁvÀä£Á

Im̐driyāṇi manōvṛuttirvāsanāḥ karmasaṁbhavāḥ |
Yatra yāṁti layaṁ tēna sakāyō(s)yaṁ paramātmānā 4

Translation: *Im̐driyāṇi* = senses, *manōvṛuttir*=
 work with mind, *karma saṁbhavāḥ* = arise from action,
vāsanāḥ = things, *Yatra* = in which, *layaṁ yāṁti* = ends in,
tēna paramātmānā = in that God, *sakāyō* = united, *ayaṁ* =
 is that parakāya.

Explanation: Jīva is bounded in saṁsāra by the
 five organs of actions (talking, holding, walking, anus and
 sex organs); the five organs of knowledge (ears, skin, eyes,
 tongue and nose); five occupations of cit (pramāṇa, vikalpa,
 viparyaya, nidrā, smruti); bhūta and bhaviṣya that collects
 information about forms. Śhivayōgi in parakāya sthala
 removes their influence in the five liṅgas that has the five
 śhaktis. Also he destroys his mind in Mahāliṅga that
 supports the five liṅgas and the five śhaktis. All the things
 that were responsible for bonding in saṁsāra also are
 destroyed. The place of destruction is cillīṅga or the great
 light of Paraśhiva. It is the body of śhivayōgi who is in
 parakāya sthala. Akkamahādevi describes him in this
 vacana:

Won rift of body with happiness from liṅga

Won rift of mind with instruction from guru
 Won rift of life with experience of Śhiva
 Won the darkness of eyes from light
 Things seen to eyes during youth
 Learning with the burning of lust, see ashes
 Cennamallikārjuna
 Killing lust remained pure
 Erased the future of mind.

There are three kinds of aṅgas; tyāgāṅga, bōgāṅga and yōgāṅga. The changes of tyāgāṅga in Iṣṭālīṅga; of bōgāṅga in prāṇālīṅga and of yōgāṅga in bhāvālīṅga are merged. Similarly the changes of senses are also merged in līṅga. Finally the changes of his mind are merged in Mahālīṅga to unite with Paraśhiva. With body he has no form.

¥ÀgÁ°ÀAvÁ³ÀÄ£ÀÄ¥Áæ¥Àå ¥À±ÉåÃ¢é±ÀéA

azÁvÀäPÀA |

„ÄzÉÃ°É£ÄSw¨sÀæ³ÀÄ„ÀÛ„Àå ¤²ÑvÁ » ²³ÁvÀävÁ

Parāhamtāmanuprāpya paśhyēdviśvaṁ cidātmakam |

Sadēhō(s)tibhramastasya niścitā hi śhivātmatā

5

Translation: *atibhramaḥ* = beyond the illusion of body, *Sadēhō* = sakāya, *Parāhamtām* = parāhamte, *anuprāpya* = having, *viśvaṁ* = world, *cidātmakam* = the form of union, *paśhyēd* = to look, *tasya* = for him, *śhivātmatā* = grace of Śhiva, *niścitā hi* = is sure.

Explanation: Śhivayōgi discards the feelings of the outside world and awareness of his body to gain the knowledge that his form is of Śhiva. He looks upon the world as the form of God. Allamaprabhu describes him as follows:

No feelings of outside joining the soul
 No problems of senses uniting līṅga
 No doubts of front and back with eyes in līṅga
 No doubts of this and that with mind in līṅga
 Talk and act like others

Their mind is in Mahāliṅga.
 Calling them as the people of the world
 Liṅga in the heart can it not laugh, Guhēśhvarā.

Àé,ÀégÀÆ¥ÀÀ ºÁPÁgÀÀ
 eÉÆāAw,ÀìPÁëcéaAvÀAiÀÄË |
 zÉÃ°ÀÁÈÀ | ºzÉðÃ°ÉÆÃ fÃ°ÀÈÄÄPÉÈÛ » ,ÁzÀPÀB
Svasvarūpaṁ cidākāraṁ jyōtissākṣhādvicīmtayan |
Dēhavānapi nirdēhō jīvanmuktō hi sādakaḥ 6

Translation: *Sva cidākāraṁ* = with knowledge,
jyōti = the light, *sākṣhāt* = presence, *svarūpaṁ* = his form,
vicīmtayan = meditates, *sādakaḥ* = performer, *Dēhavānapi*
 = even with body, *nirdēhō* = without body, *hi* = truly,
jīvanmuktō = is free from the cycle of birth.

Explanation: Paraśhiva is with all the knowledge.
 Existence, survival and destruction of the world are all
 under his control. Śhakti created the philosophies of earth
 and others. They shine under Paraśhiva. Śhivayōgi, the one
 who has acquired unity with Paraśhiva, is a parakāya. He
 has the body without its awareness. He is free from birth
 cycle.

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Dēhastīṣṭhatu vā yātu yōginaḥ svātmabhōdhinaḥ |
Jīvanmuktirbhavētsadyaśhcidānaṁda prakāśhini 7

Translation: *svātma bhōdhinaḥ* = with the
 knowledge of the soul, *yōginaḥ* = yōgi, *Dēha* = body,
tīṣṭhatu vā yātu = present or absent, *sadya* = now,
cidānaṁda prakāśhini = teaching of unity, *Jīvanmukti* =
 salvation, *bhavēt* = happens.

Explanation: Muṁḍakōpaniṣhat says:

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 PÉÄ°À®A |

*Yasmin kālē svamātmānaṁ yōgī jānāti kēvalam |
Tasmāt kālāt samārabhya jīvanmuktō bhavēdasau ||*

Whether he has the body or not Śhivayōgi with unity is free from the cycle of birth. Until he is free there is no peace for him. Parakāyī śhivayōgi has no form and is happy eternally.

Translation: *Ātma jñānāva sānam hi* = until receiving the knowledge of the soul, *saṁsāra paripīḍanam* = problems of the world, *Sūryodaye api* = even after sun rise, *lōkaḥ* = the world, *timirēṇa uparuddhyatē kinī* = can darkness stay?

Explanation: The following Siddhalingēśhvara vacana describes the power of māye and ways to overcome her influence for salvation:

711

Winning this world of māye
It is only from the knowledge of Paraśhiva
Cannot win from others
Mahāliṅga Guru Śhivasiddhēśhvara Prabhuṡē

Eagle refers to the things that binds jīva with saṁsāra. It is the desire. People with desire are caught in the illusions of māye. It did not spare brave, strong person and even the divines. Śhivayōgi is the winner over māye. With the blessing of Śhiva he is above māye. He is like the sun chasing darkness. He is free from māye and her illusions. He is happy eternally.

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Dēhābhimānanirmuktaḥ kalātītapadāśhrayaḥ |

Katham yāti paricchēdaṁ śharirēṣhu mahābudaḥ

9

Translation: *Dēhābhimāna nirmuktaḥ* = without affection for body, *kalātīta padāśhrayaḥ* = under philosophy greater than art, *mahābudaḥ* = the one with knowledge, *śharirēṣhu* = from body, *paricchēdaṁ* = separation, *Katham yāti* = how can he gets?

Explanation: There are five types of kale namely nirvṛtti, pratiṣṭṭē, vidyē, śhāṁti, and śhāṁtyātīta. These are not complete or pure. Parabrahma is above these five kale. From these five kale five associated philosophies related to earth, water, fire, air, and sky respectively were born. The union of these philosophies is the body. Śharaṇa has no awareness of his body. He is immersed in the knowledge of Śhiva and thinks the knowledge of Śhiva is his body. He is in Parakāya sthali.

7 Darmācāra sthala

Śhivayōgi in sakāya, akāya and parakāya sthalas accomplishes Śhiva knowledge and is free from the cycle of birth. He has nothing else to accomplish. He follows three ācāras (ways) namely; Darmācāra, Bhāvācāra and Jñānācāra.

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PÀ®ävÉÃ

*Tasyaiva parakāyasya samācārō ya iṣhyatē |
Sa darmaḥ sarvalōkānāmupakārāya kalpyatē*

1

Translation: *Tasaya parakāyasya* = with the body of *Paraśhiva*, *samācārō* = sadācāra, *iṣhyatē* = shows, *Sa ēva darmaḥ* = that is ritual, *Sarva lōkānām* = for all lives, *upakārāya* = for the good, *kalpyatē* = thought.

Explanation: Śhivayōgi is a blessed person. He sees the world as true. He feels pity for those caught in the web of saṁsāra. He inspires them to follow the path of righteousness to free themselves from the web of saṁsāra. His ways are ordinary actions (sahajakriye).

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,ÀAUÀæªÀB

*Ahiṁsā satyamastēyaṁ brahmacaryaṁ dayā kṣhamā |
Dānaṁ pūjā japō dhyānaṁ iti dharmasya saṁgrahaḥ*

2

Translation: *Ahiṁsā* = nonviolence, *satyam* = truth, *astēyaṁ* = thievery, *brahmacaryaṁ* = being single, *dayā* = compassion, *kṣhamā* = pardon, *Dānaṁ* = donation,

pūjā = worship, *japō* = thinking, *dhyānaṁ* = meditation, *iti* = these, *dharmasya* = righteousness, *saṁgrahaḥ* = performs.

Explanation: The verse lists ten qualities of righteousness. The performer of śhivayōga has these qualities. These qualities purify the mind. A learned follows them to receive the grace of Śhiva. The vacana of Allamaprabhu says:

Making body a garden, mind a spade,
Digging removed the root of illusion
The heart deep well, breath is the wheel
Brought water from suṣhimna
Kept the five senses away
Built a fence with patience and equality
Kept awake always in that garden
Guarded the plants Guhēśhvarā

The performer follows the righteous path for two reasons. The first is to guard his accomplishments and the second is to share with the world.

Śhivayōgi accomplishing unity with Paraśhiva has nothing more to gain. Yet he has to live till his death. Many wish to follow his way. From his actions they learn and try to imitate his way. He follows the ten ācāras mentioned in the verse. They are: Ahimse (Nonviolence), Satya (Truth), Astēya (no impurities of body and mind), Brahmacharya, Dayā (Compassion), Kṣhame (Pardon), Dāna (Donation), Pūjā (Worship), Japa (Meditation) and Dhyāna (repeat utterance of names).

1. Ahimse: Ahimse is nonviolence. Not hurting others by body, mind, words and / or actions is nonviolence. '*ahimsā paramō dharmah*'. Ahimse is the basis for religion. It has the power to bring peace in all jīvas of the world.

All persons are equal. Everyone has a heart. They experience both sadness and happiness. The soul they have is part of Śhiva. Even hurting a single jīva leads to results in

the world. Every jīva should be nurtured. It is ahimśa. Jēḍara Dāsimaiyya says:

How can I hold that does not fade?

Picking what can I learn?

The whole world is You Rāmanāthā

Everything in this world is the form of god. The weapon used to take the life, the jīva that is killed and the killer are all the forms of Śhiva. Violence is the killing of the soul. Ahimśe is the worship and śhivayōgi in parakāya sthala does not approve or tolerate ahimśe.

2 Satya: Satya is truth. Truth is the symbol of genuine heart and mind. With truth there is strength in the body and mind. It leads to results with performance. With truth strength exists in the community. Our elders say:

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zsÀĀĀĀB Ḷ£ÁvÀ£ÀB ||

*Satyam brūyāt priyam brūyāt na brūyātsatyamapriyam |
Priyam ca nānrutam brūyāt eṣha dharmah sanātanaḥ ||*

It is essential to be truthful. Also it is necessary to talk pleasingly. Do not talk if the truth is unpleasant. Also do not talk about untruths even they are pleasant. Basavaṇṇa says:

There is no heaven and hell

Saying truth is heaven

Saying false is hell

Good ways is heaven bad ways is hell.

This I swear on You Kūḍala Saṁgamadēvā

Finding, experiencing and spreading the truth is really the truth. This is possible for a śhivayōgi in parakāya sthala.

3 Astēya: It is to guard against impurity of body and mind. The society stands on principles of stēya and astēya. Stēya is to have impurities of body and mind. People bathe to wash off impurities of the body. But it is also necessary for them not to have impurities of the mind. The vacana of Basavaṇṇa says:

Those plunge in lakes give up wealth of others
Without giving up drowning in lake
Water in lake dries up,
Bathing without steeling
Our Kūḍala Saṁgamadēva lovingly joins you

People take bath to clean body. It is also necessary to clean the mind. Desire for wealth of others is a type of impurity of the mind. This type of desire leads to jealousy and hatred resulting in sadness. Practice of astēya rids desire.

Gīte says, stēya is not spending the earned wealth for the welfare of the society. The society values the wealth. At least some of the wealth should be spent as an appreciation to the society.

The entire wealth in the world is of Śhiva. We are the forms of Śhiva. Stealing is cheating yourself. Śhivayōgi in parakāya sthala practices astēya.

4 Brahmacarya: It is of two types – akhaṁḍa (complete) and nuta. Akhaṁḍa brahmacarya is '*Bhuvadōḷuḷla strī nivahadōḷēm̐tu saṁgamanu olladiraladu tanē akhaṁḍa brahmacariyavenisudu*' not to desire the association of woman from childhood till death. According to śhruti nuta brahmacarya is '*rutimatiyāda kālavanu mīradē nija satiyōlu ratisukha paḍevudu brahmacariyavenisuvudu*' the pleasure from wife. Brahmacarya is great and it has many powers. Knowledge, wisdom, and performance are all from being a brahmacarya. Parakāyi follows and gets strength from being a brahmacāry.

5 Dayā: Dayā is Compassion. '*kō dharmah kṛupayā vinā*' Basavaṇṇa says, 'Compassion is essential in

all animals. What dharma has no compassion?'. This tells the greatness of dayē. Not showing compassion to a person in sadness is not acceptable. There is unrest if there is no compassion. It leads to sadness.

6 Kṣhame: Kṣhame is Pardon. The following vacana of Basavaṇṇa says:

Why be angry for others anger,
What happened? What bad for others?
The body anger brings down the greatness
The anger of mind bring down the learning
The fire in the house burns the hose
Before burning others Kūḍalasaṃgamadēvā.

Anger brings down the greatness of a person. It is a destructive force even for learning. It is like the house fire that burns the house before spreading to other houses. Śhivayōgi does not have anger. Instead he asks forgiveness for anger of others.

The anger expressed in the world is illusion. Learning that peace exists in the world is itself kṣhame. Kṣhame exists in śhivayōgi who is in parakāyi sthala.

7 Dāna: Dāna is to donate. The following vacana of Basavaṇṇa says:

Storing wealth thinking long life and no death
None to eat wealth if death ends life
Stored under earth! Can earth spit the buried?
See from eyes, hid in soil, gone without eating!
Saved for wife, her actions are different
After you can it not put with another?
Do not get spoiled keeping for others
Spend it for Kūḍalasaṃgama śharaṇas.

The money earned by honest means becomes true dāna. The money should be spent to care for the poor and the unfortunate. It should also be shared with those who are engaged in spreading the philosophy of Śhiva.

The knowledge of the soul is also a type of wealth. This knowledge should be shared and spread among the people. It is also true dāna.

8 Pūja: Pūja is to Worship. Worship is to offer body, mind and wealth to the feet of Guru, liṅga and jaṁgama. They are received as prasāda. Basavaṇṇa explains worship comparing the mind to a snake:

Mind is a snake body is a basket
Living with the snake
Do not know when it kills
Do not know when it eats
Before that worships You
It is an eagle Kūḍalasaṁgamadēvā

Worship of Śhiva is a celestial sight. Acquiring this vision leads to freedom from the cycle of birth and it gets rid of desires and leads to happiness. It requires devotion and love to god.

Worship without love,
Together without friendship
That worship, that union,
It is like a pitcher
It is like the picture of sugarcane
Not happy embracing, desiring no taste
Kūḍalasaṁgamadēvā it is without devotion.

Śhivayōgi has no other god. He worships within himself. Helping others is his greatest worship. He shows enormous love for others.

9 Japa: Japa is meditation. Japa is to repeat the names of Paraśhiva. The following vacana of Basavaṇṇa describes japa:

Touched by saṁsāra the serpent
Senses are from poisons information

I am bewildered
I am turning and falling
Says the maṁtra "Om namaśhivāya"
Kūḍalasaraṁgamadēvā

Repeating the maṁtra all desires of body fades. It leads to liṁga. It suppresses the senses. It leads to peace without the influence of saṁsāra

10 Dhyāna: Steadfast mind in Śhiva is dhyāna without the awareness of the outside world. He cannot be influenced by things of the outside world. He is in control of his senses. Akkamahādevi says the following about dhyāna:

Peacock plays in hills can it play in bushes?
Swan desires for flute can it desire for any other?
Coal sings for spring can it sing other times?
Bee does it desire for flowers without fragrance?
My god Cennamallikārjuna, can my mind desire others?
Listen my friends?

A steadfast mind in Śhiva is the cause for the destruction of the bond between jīva and the world. The mind of śhivayōgi (parakāyi) is in Paraśhiva. It is the form of dhyāna.

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय |

ॐ नमो भगवते वासुदेवाय | ॐ नमो भगवते वासुदेवाय

Śhivēnaḥ vihitō yasmādāgamairdharmasaraṁgrahaḥ |

Tasmāttamācaranvidvān tatprasādāya kalpatē

3

Translation: *yasmād* = whatever reason, *Śhivēnaḥ* = from Śhiva, *āgamai* = from āgamas, *dharma saraṁgrahaḥ vihitō* = dharma exists, *Tasmāt* = from that reason, *tam* = that one, *ācaran vidvān* = learned who follows, *tatprasādāya* = for the grace of Śhiva, *kalpatē* = is worthy.

Explanation: Śhivayōgi in the parakāya sthala is no different from Paraśhiva. His talk is the words of āgama. His walk is the path of dharma. He is the form of Paraśhiva.

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vÀA ZÀ PÁªÄÄ«ªªÄÄðPÀÛA eÁÕ£À¥ÀÇªÄðPÀªÄiï

Adharmam na spruśhētkimcit vihitam dharmamācarēt |

Tam ca kāmavinirmuktaṁ jñānapūrvakam

4

Translation: *Adharmam* = immoral, *kimcit* = even small, *na spruśhēt* = untouch, *vihitam* = agreeable to śhāstras, *kāma vinirmuktaṁ* = without desire, *Tam* = that, *dharmam* = dharma, *ācarēt* = perform, *ca* = and, *jñāna pūrvakam* = with complete knowledge.

Explanation: Without desires and with knowledge follow the path of dharma fixed by guru and śhāstras. Nijaguṇa says: 'do not perform even a speck of adharmā'. The following vacana of Cennabasavaṇṇa suggests ways to be followed:

Do not stretch hands with others
Sacred is the hands touched liṁga
Cannot see wife of others
Do not pray other
Do not serve man, do not let go liṁga
Has no obligation of body
Wealth is not from deceit
Your śharaṇa Kūḍala Cennasaṁgā.

This is the path laid by śharaṇas for a śhivayōgi to follow.

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Ātmavatsarvabhūtāni saṁpaśhyēdyōgavittamaḥ |

Translation: *nigrahādi virōdhataḥ* = no place for and against, *Jagadēka atmatābhāvān* = same feeling in the world, *yōgavittamaḥ* = śhivayōgi, *sarvabhūtāni* = all lives, *Ātmavat* = as his form, *saṁpaśhyēd* = sees.

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Ēka ēva śhivaḥ sākṣhāj jagadētatiti sphuṭam |
Paśhyataḥ kiṁ na jāyēta mamakārō hi vibhramaḥ 6

Translation: *ētaḥ jagad* = this world, *Ēka* = one only, *śhivaḥ ēva* = only Paraśhiva, *iti* = as, *sphuṭam* = clearly, *sākṣhāt Paśhyataḥ* = sees truly, *kiṁ na jāyēta* = gets nothing? *mamakārō* = thinking of mine, *hi vibhramaḥ* = is illusion.

Explanation: Īśhāvāsyōpaniṣhat 6 says:

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 ,ÄªÄð¨sÄÆvÉÄµÄÄ ZÁvÁä£ÄÄ vÄvÉÆÄ £Ä
 «dÄUÄÄ¥ÄivÉÄ ||

Yastu sarvāṇi bhūtāni ātmanyēvānupaśhyati |
Sarvabhūtēṣhu cātmānaṁ tatō na vijugupsatē ||

A person seeing himself as bhūtas and seeing bhūtas in himself does not hurt others. Similar saying is made in Gīte also. Gīte calls such a person as Yōgayukta. Gīte 6-30 says:

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 ¥Ä±Äåw |

vÀ,Áâ°AA £À ¥Ææt±Áâ«Ä ,ÀZÀ æÉÄÃ £À
¥Ææt±Äâw ||

*Yō mām paśhyati sarvatra sarvaṁ ca mayi paśhyati |
Tasyāhaṁ na praṇaśhyāmi saca mē na praṇaśhyati ||*

Yōgavitta sees Śhiva everywhere. He sees Śhiva in everything. He is a worthy person without any desires. He has no sadness or happiness. He is above birth and death. Īśhāvāsyōpaniṣhat 7 says:

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KPÀvÀé°ÄÄ£ÄÄ¥Ä±ÄâvÀB

*Yasmin sarvāṇī bhūtāni atmaivābhūdviijānataḥ
Tatra kō mōhaḥ kaḥ śhōkaḥ ēkatvamanupaśhyataḥ*

There is one Paraśhiva. He has the knowledge that all the things of this world and the world are in Paraśhiva. How can a śhivayōgi has the feelings of 'I and mine'? He is free from all feelings and he is in peace.

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xß,ÄàöÊ°ÉÆÄs! æÄ°ÁAiÉÆÄVÄ zsÄ°ÄÄö°ÄiÁUÀöA ZÀ
£À vÄæÉÄvī

*Dharma ēva samastānām yat saṁsiddhi kāraṇam |
Niḥspruhō(s)pi mahāyōgī dharmamārgaṁ ca na tyajēt 7*

Translation: *mahāyōgī* = śhivayōgi, *Niḥspruhō api* = becomes depressed, *yat dharma mārgaṁ* = righteous path, *na tyajēt* = does not deviate, *Dharma ēva* = true dharma, *samastānām* = for all, *saṁsiddhi kāraṇam* = is the reason for complete benefits.

Explanation: Śhivayōgi without ignorance follows the righteous path. His ways are beneficial to the

performers of śhivayōga and also to the learned. Following his ways yield results and brings happiness.

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 DZÁgÀA ³ÀÄ³ÀvÁA zÀÈµÁÖ÷é¥Àæ³ÀvÀŌAvÉÃ »
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Jñānāmṛutēna tṛuptō(s)pi yōgī dharmam na sarṁtyajēt |
Ācāram mahatām dṛuṣṭvāpravartamē hi laukikāḥ 8

Translation: *Jñānāmṛutēna* = from the knowledge of Śhiva, *tṛuptō api* = content, *yōgī* = yōgi, *dharmam* = Śhiva darma, *na sarṁtyajēt* = not give up, *hi* = truly, *mahatām* = from elders, *Ācāram* = practice, *dṛuṣṭvā* = seeing, *laukikāḥ* = for people, *pravartamē* = follows.

Explanation: Śhivayōgi does not sway from the path of sadācāra. His ways are example for others to follow. There are benefits associating such a śhivayōgi.

The vacana of Akkamahādevi says:

Sir, seeing your ways of sadācāra
 Now the lobes of my eyes are cut
 Sir, giving salutations to your devotees
 Writing on my fore head is gone,
 Cennamallikārjuna, seeing feet of Basavaṇṇa
 I say hail hail to Your śharaṇa.

There is strength following sadācāra. It makes the performer an accomplisher.

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 |
 ,ÀzÁZÁgÀA «£Á vÀ,Àå ¥Àæ,ÁzÉÆÃ £ÉÊ³À eÁAiÀÄvÉÃ
Sadācārapriyaḥ śhambhuḥ sadācārēṇa pūjyatē |
Sadācāram vinā tasya prasādō naiva jāyatē 9

Translation: *Sadācāra priyaḥ* = lover of sadācāra, *śharāṇbhuḥ* = śharaṇa, *sadācārēṇa* = from sadācāra, *pūjyātē* = worships, *Sadācāraṇ vinā* = apart from sadācāra, *tasya prasādō* = his grace, *naiva jāyatē* = does not come.

Explanation: Ācāras are fond of Śhiva. It is the worship. It is possible to receive his grace performing ācāras.

In the lamp named Kalyāṇa devotion is the oil
Ācāra is the wick
Touched by light named Basavaṇṇa
It lights and shows Śhiva brightly
In that light gathered numerous devotees
The place of Śhiva devotee is pilgrimage
Can it be false?
Siddharāma, look the glory of my devotee
Basavaṇṇa in Guhēśhvaralīṅga

Allamaprabhu tells Siddharāma to look at Kalyāṇa the residing place of Basavaṇṇa. He compares it to a lamp filled with oil. The oil in the lamp is devotion of Basavaṇṇa. The lamp sheds brilliant light because of Basavaṇṇa. Thousands of devotees of Śhiva are assembled in Kalyāṇa. The place of a śharaṇa that follows dharmācāra is truly for pilgrims.

8 Bhāvācāra sthala

eÉÆãAw gÀÆ¥ÀÀ ²àÀÀ ¥ÀÇtðÅ «±àévÉÃeÉÆÃ
ðàÀðvÀðPÀÀ |

D±ÀAiÀÄÄ "sÁ,ÀAiÀÄÄvÀÄ ZÀ "sÁªÀAiÀÄÆĩ
vÀÆÀäAiÉÆÆ "sªÆĩvĩ ||

*Jyōti rūpam śhivam pūrṇam viśhvatējō nirvartakam |
Āśhayam bhāsayamitam ca bhāvayan tanmayō bhavēt||*

Paraśhiva is the form of brightness, peace and complete. Shiyayōgi with his feelings becomes Shiva. The following verse is from Śhvētāśhvatarōpanishat 3-13:

CAUÄÄµÄÖäAiÁVÄæB
 ¥ÄÄgÄÄµÉÆÄvisAvÄgÁvÄä
 ,ÄZÁ dÉÁÉÁA °ÄÄÈZÄAiÉÄÄ ,Äxß«µÄÖB |
 °ÄÄÈZÄ äÄÄxÄ±ÉÉÄ äÄÄÉÄ,Ä©ÜPÄÄÈ È¥ÉÇÜÄ
 AiÄÄ KvÄÇézÄÄgÄäÄÄÉvÄ,ÉÜÄ ``sÄäÄAw ||
Amguṣṭamātrah puruṣh(s)mtarātmā
Sadā janānām hṛdaye sanniviṣṭaḥ |
Hrudā maṇīśhō manasābhikṛuptō
Ya ētadviduramrutāstē bhavaṁti ||

Paraśhiva lives in the hearts of all humans. He is the master. With pure heart and mind he is visualized through meditation. The person who learns Paraśhiva is a true śharaṇa. Many performers of śhivayōga attempt to learn his state of mind and feelings. Bhāvācāra is difficult for others to follow. Bhāvācāra removes the bonds of saṁsāra and leads to freedom from the cycle of birth.

"sÁªÀ KªÀ,Àª ,ÀªÉðÃµÁÁ "sÁªÁZÁgÀB ¥ÀæQÃwðvÀB
 |
 "sÁªÉÇÃ ,ÀiÁ£À,ÀZÉÃµÁÖvÁª ¥Àj¥ÀÇtðB
 ²ªÁ+ÀæAiÀÃB

*Bhāva ēvāsyā sarvēśhām bhāvācārah prakīrtitah
Bhāvō mānasacēṣṭātāmā paripūrṇah śhivāśhrayaḥ*

1

Translation: *asya* = Follower of dharma, *Bhāva ēva* = feelings, *sarvēśhām* = to all, *bhāvācārah* = as the ways, *prakīrtitah* = is said, *paripūrṇah* = complete, *śhivāśhrayaḥ* = refuge in Śhiva, *mānasa cēṣṭa atmā Bhāvō* = forms of the soul

Explanation: Pure feelings arise in pure mind. There is no room for disturbance of mind from desire and other things. Only the name of Paraśhiva remains. This is the reason śhivayōgi is free from illusions of mind. It is achieved through the performance of śhivayōga. The following vacana of Cennabasavaṇṇa describes as:

My mind fixed in You is unopened amusement
Does not learn this, does not learn that
I was in a state of eternal happiness
Remembering the great was in eternal happiness
The great Kūḍalacennasamgaiya
Only You know the difference of my light

The soul has two types of feelings – ‘I and you’. The soul in association with qualities of sky shows knowledge; with qualities of air shows mind; with qualities of fire shows wisdom; with the qualities of water shows cittu and with the qualities of earth shows pride.

Śhivayōgi wears ācāraliṁga with the pride changing to humility; cit changing to sucit he wears guruliṁga; with good wisdom wears śhivaliṁga; with calm and peaceful mind wears Jarṅgamaliṁga; with good knowledge wears prasādaliṁga and with good feelings wears mahāliṁga. He sees the form of Śhiva prāṇava ‘Ōm’. He unites and becomes Śhiva.

“sāāēā«»vAA PāāÄö ¥āāēāzā | ¥āāēāāiī |
vA,āāzāāāēāāiāiā AiāÄÄPāÛA ¥āgÀzsāāÄöA
,āāiāzāgēÄvī

Bhāvanāvihitaṁ karma pāvanādapi pāvanam
Tasmādbhāvanayā yuktaṁ paradharmaṁ samācarēt 2

Translation: *Bhāvanā vihitam* = with full of feelings, *karma* = karmas, *pāvanādapi pāvanam* = are sacred, *Tasmād* = so, *bhāvanayā yuktaṁ* = with feelings, *para dharmaṁ* = sacred Śhiva dharma, *samācarēt* = perform.

Explanation: There is strength behind feelings. Feelings of the worshipper with his worship are important for receiving the grace of Paraśhiva. Generally people give prominence to the outside worship by offering fruits and other valuables to Śhiva. Such worship results in benefit only if performed with pure mind and heart. Visiting sacred places without feelings are of no use. Gollāla, a Shepard received salvation from sheep dung because of his immense devotion and feelings.

“sÁÉÆÀ » ÄÄÆÀ±ÄÄêÇP”sÁÖÄ±ÄÄÇP±ÄÑ
PÄÄÄöuÁ
Ew ,ÄAaAvÄâ ÄÄÆÀ,Á AiÉÆÄVÄ “sÁÄÄ ÄÄ
,ÄAvÄâeÉÄvĩ

Bhāvēna hi manasśhuddhirbhāvaśhuddhiśhca karmaṇā
Iti saṁcīṁtya manasā yōgī bhāvaṁ na saṁtyajēt 3

Translation: *karmaṇā* = from karma, *bhāva śhuddhiḥ* = pure feelings, *ca* = also, *Bhāvēna hi* = from feelings, *manasśhuddhi* = purity of mind, *Iti* = is said, *manasā saṁcīṁtya* = whole-heartedly, *yōgī* = śhivayōgi, *bhāvaṁ* = feeling, *na saṁtyajēt* = not to give up.

Explanation: Feelings is the action of mind. By performing righteous action the mind gets pure. From such action feelings increase for Śhiva. It makes ways for Śhiva devotion and the mind becomes pure. Śhivayōgi is the one who makes his body, mind and feelings pure without any blemishes. He is in bhāvācāra sthala

²ªÀ ¨ ºÁªÀÆÀAiÀiÁ ,ÀªÀÐA ¤vÀªÉÉÊ«ÄwÔPÁÇPÀªÀiï |

PÀªªÀÐÆÀß | ªÀªªÁiÉÆÄVÃ UÀÄtzÉÆÄµÉÊÆÀÐ
¨ÄzÀªvÉÃ

*Śhivabhāvanayā sarvaṁ nityanaimittikādikam
Kurvannapi mahāyōgī guṇadōṣhairna bādyatē*

4

Translation: *nitya naimittikādikam* = daily following the rituals, *sarvaṁ* = all karmas, *Śhivabhāvanayā* = pure feelings for Śhiva, *Kurvannapi* = performing, *mahāyōgī* = śhivayōgi, *guṇadōṣhair* = from impurities, *na bādyatē* = does not fall for them.

CAvÀB¥ÀªPÁ±ÀªÀiÁÆÀ,Àª ,ÀA«vÉÆiÃAiÀÄÐ,Àª
,ÀAvÀvÀªÀiï |

¨ ºÁªÉÆÆÀ AiÀÄzÀÄ¥À,ÁÜÆÀA vÀvÀiAzsÁªªÀAzÆÆÀ

«zÀÄB *Amṭaḥprakāśhamānasya saṁvitsōryasya saṁtatam
Bhāvēna yadupasthānaṁ tatsaṁdhyāvaṁdanam viduḥ* 5

Translation: *saṁtatam* = all the time, *Amṭaḥ prakāśha mānasya* = glowing inside, *saṁvitsōryasya* = knowledge, *Bhāvēna* = with feelings, *yad* = who, *upasthānaṁ* = worships, *tat* = that, *saṁdhyā vaṁdanam* = rituals, *viduḥ* = is said.

Explanation: Feeling is the play of mind. By performing good karma results in the purity of mind. It leads to the grace of Śhiva and it makes action, mind and feelings pure. Śhivayōgi is the one with this achievement. He is in bhāvācāra sthala.

DvÀªeÉÆªÄw¶ ,ÀªÉÐÃµÁA «µÀAiÀiÁuÁA
,ÀªÀÄ¥ÀÐtªÀiï |

CAvÀªÀÄÄÐSÉÆÆÀ ¨ ºÁªÉÆÆÀ °ÉÆÃªÀÄPÀªÉÄÐÄw
VÃAiÀÄvÉÃ

*Ātmajyōtiṣhī sarvēśhām viṣhayāṇām samarpaṇam
Āmtarmukhēna bhāvēna hōmakarmēti giyatē*

6

Translation: *Aṁtarmukhēna* = looking inside, *bhāvēna* = with pure mind, *Ātmajyōtiṣhī* = In Śhiva, *sarvēśhām* = all, *viśhayāṇām* = information, *samarpaṇam* = offering, *hōma karmēti* = as hōma karma, *gīyatē* = is said.

Explanation: The vacana of Siddhalingēśhvara says:

Rituals merged in earth
 Actions became inactions
 Fire swallowed water spread the town
 The town burnt whatever left
 The name of town became master for master
 There is nothing different from me
 Separate and without
 Became the one and only one
 Mahāliṁga Guru Śhivasiddhēśhvara Prabhuvē.

Beyond the creation of this world and looking inside the body is the light of Paraśhiva. Offer everything including desires and feelings to Paraśhiva. It is like a sacred fire. The feelings become sacred from this fire. It is bhāvācāra. Once acquired, this status there is no separation between jīva and Paraśhiva. The town is mind, desire is water, fire is desire to unite with liṁga. The fire burns all desires of body. Now jīva is alone with Paraśhiva. Jīva enjoys happiness as Paraśhiva.

“sāāAiÉĀĀVāiāōPāāAiĀōtĀ ṁvĀāĒÉÉ«ĀwŪPĀṁ ZĀ |

²āĀ!æĀwPĀgĀuÉÉāĀ ,ĀAUĀgĀ»vĀā¹zĀPAiÉĀĀ

Bhāvayētsarvakarmāṇi nityanaimittikāni ca

Śhivaprītikarāṇaiva saṁgarāhityasiddhayē

7

Translation: *saṁgarāhitya siddhayē* = free from the bonds of saṁsāra, *nitya naimittikāni ca* = daily and also other times, *Sarva karmāṇi* = all actions, *Śhiva prīti karāṇa iva* = as love of Śhiva, *Bhāvayēt* = think.

Explanation: There is sadness in saṁsāra. Birth is sad, living in saṁsāra is full of sadness and the sadness due to death is beyond explanation. The result of these three is again is enormous sadness. To escape from these three one performs the rituals seeking the grace of Śhiva.

²ªÉÃ ¤ªÉÃ±Àª ,ÀPÀ®A PÁAiÀiÁõPÁAiÀÄõA «ªÉÃPÀvÀB

|

ªÀvÀõvÉÃ AiÉÆÃ ¢ÀÄ°Á°sÁUÀB ,À ,ÀAUÀgÀ»vÉÆÃ
°sÀªÉÃvĩ

*Śhivē nivēśhya sakalāṁ kāryākāryāṁ vivēkataḥ
Vartatē yō mahābhāgaḥ sa saṁgarahitō bhavēt*

8

Translation: *yō mahābhāgaḥ* = śhivayōgi, *vivēkataḥ* = with wisdom, *kāryākāryāṁ sakalāṁ* = all types of actions, *Śhivē nivēśhya* = offering to Śhiva, *Vartatē* = performs, *sa* = that, *saṁga rahitō* = is away from bonding, *bhavēt* = becomes.

Explanation: Śhivayōgi learning Śhiva; offers everything to Śhiva and sees Śhiva in all things. He lives freely without any illusions. The vacana of Akkamahādevi says:

My devotion is of You
My knowledge is of Prabhudēva
My results are of Cennabasavaṇṇa
The three gave each one for my three feelings
Offering these three in You
I have no problems
In the memory of Cennamallikārjuna
I am the loving child Saṁganabasavaṇṇā

Devotion, knowledge, and results are all comes from the learned. By giving the results whether good or bad to them there is no problems to the giver.

DvÄäÈªÄÄT®A ¢À,ÄÄÛ ²ªÀªiÁ£ÄAzÀ a£ÄäAiÄÄªiĩ

|

KPÀ"śÁéÉĀÀ ,ÀvÀvÀÀ ,ÀA¥À±ÀāŁÉßĀāÀ ¥À±Àāw

Ātmānamukhilarṁ vastu śhivamānarṁdacinmayam

Ēkabhāvēna satatarṁ sarṁpaśhyannēva paśhyati

9

Translation: *akhilarṁ vastu* = all things, *Ātmānam* = himself, *ānarṁda cinmayam* = happy, *śhivam* = Śhiva, *satatarṁ* = always, *Ēkabhāvēna* = feeling as one, *sarṁpaśhyan ēva* = who looks, *paśhyati* = sees always.

Explanation: Śhivayōgi has far sight to offer all things to Śhiva. He believes all are forms of Śhiva. Śhivayōgi with this feeling is really a blessed one. He is no different from Śhiva. He is in unison with Śhiva. He is truly in equality with liṁga. He is a true śharaṇa.

9 Jñānācāra sthala

‘*Satyam jñānamanamtaṁ brahma*’ Parabrahma is true, with all knowledge and for all times. The experienced śhivayōgi knows this. His ways are jñānācāra. This section explains jñānācāra.

Ç,Àå eÁÕ£À,À³ÀiÁZÁgÉÆÃ AiÉÆÄV£ÀB
„À³ÀõzÉÃ»£ÁÁ |
eÁÕ£ÁZÁgÉÆÃ AiÀÄzÀÄPÉÆÛsAiÀÄÄ eÁÕ£ÁZÁgÀB
„À PÀxÀåvÉÃ

*Asya jñānasamācārō yōginah sarvadēhinām |
Jñānācārō yaduktō(s)yaṁ jñānācāraḥ sa katyatē*

1

Translation: *Asya yōginah* = śhivayōgi with feelings, *yat jñāna samācārō* = whichever actions with knowledge, *sarvadēhinām* = for all jīvas, *Jñānācārō* = actions of knowledge, *uktō* = is said, *śh yaṁ* = that, *jñānācāraḥ katyatē* = is said as jñānācāra.

Explanation: Śhivayōgi performs Jñānācāra after realizing Paraśhiva. The following vacana of Siddhaliṁgēśhvara describes:

Losing the previous support of prāṇa
Associating the liṁga memory
How is the state of prāṇaliṁgi asks,
Back is memory of body ahead is liṁga memory,
Back is news of body ahead is news of liṁga,
Always with liṁga
Enjoying the pleasures of senses
What is the order of pleasure asks,
The five senses in the face
Nose, tongue, eyes, skin and ears
Ācāra, Guru, Śhiva, Jaṁgama and prasāda liṁgas
Placing the image of five liṁgas
Things of sound, touch, form, liquid and smell

Offered to the five liṅgas
 Receive prasāda with their blessing
 He is the one Prāṇaliṅgi; liṅga devotee.
 Mahāliṅga Guru Śhivasiddhēśhvara Prabhuvē.

Śhivayōgi in parakāya sthala has lost awareness of his body. Now he is with the awareness of liṅga body. His pleasures from senses are all of liṅga; things of smell to ācāraliṅga, things of taste to guruliṅga, things of forms to śhivaliṅga, things of touch to Jamgamaliṅga and things of sound in prasādaliṅga. They are offered to receive prasāda. His ways of worship and offering to liṅga is Jñānācāra.

²āÁzÉéöÊvÀ¥ÀgÀA eÁÕ£ÀA eÁÕ£À«ÄvÀÄåZÀåvÉÃ
 §ÄzsÉÊB |
 ¹zÉpÃ£À ²Á¥Àå¹zÉpÃ£À ¥sÀ®A eÁÕ£ÁAvÀgÉÃt QªÀiï?
Śhivādvaitaparaṁ jñānaṁ jñānamityucyatē budhaiḥ |
Siddhēna vāpyasiddhēna phalaṁ jñānāmtarēṇa kim? 2

Translation: *Śhivādvaita paraṁ* = śhivādvaita para, *jñāna* = knowledge, *jñānaṁ* = is knowledge, *iti* = this way, *budhaiḥ* = from learned, *ucyatē* = is said, *Siddhēna vā* = as per śhāstra, *api asiddhēna* = not per śhāstra, *jñānāmtarēṇa* = from ignorance, *phalaṁ kim?* = what benefit?

Explanation: Knowledge is the greatest thing for a person. It is pure, complete and peaceful. There is nothing different from it.

Jīva that dies is in body;
 Jīva that does not die is in Prāṇa.
 Dies in jīva and not in prāṇa
 Not learning the difference is in disguise
 Dies in jīva and not in prāṇa
 Learning beyond their difference
 In the union of prāṇaliṅga
 Requires the union of Prāṇaliṅga.
 Going beyond these two types

It is the true association
For your śharana, Kūdala Cennasaṁga.

There is no difference between a spark from fire and the fire. Similarly there is no difference between Paraśhiva and jīva. Yet there is the feeling of difference. It is due to the association with the body. Jīva thinks that he is impure and incomplete. That jīva is in the body. In that body Paraśhiva is in the form of prāṇa. Everyone learns this before reaching aikya sthala otherwise they are pretenders.

Learning to enjoy the pleasures between aṁga and liṁga leads to the association between prāṇa and liṁga. With this association there is awareness of body. Only liṁga association remains. It is the true association. It is the true union with liṁga. This is possible for a śharaṇa. He enjoys eternal happiness.

[illegible]

Nirmalam hi śhivajñānam niḥśhrēyasakaram param |
Rāqadvēshādikalusham bhūyah saṁskrutikāranam 3

Translation: *śhivajñānam* = Śhiva knowledge, *hi* = firmly, *Nirmalam* = is pure, *param* = is sacred, *nihśhrēyasakaram* = frees from the cycle of birth, *Rāga dvēṣhādi kaluṣham* = knowledge with hatred and other impurities, *bhūyah* = repeatedly, *saṁsakṛuti kāraṇam* = cause for birth.

Explanation: The following is from Kathōpaniṣhat 1-2-1.

CfÀâZÉÒçÃAiÉÆÃsƒÀâzÀÄvÉÊ³À ¥ÉæÃAiÄÄB |
vÉÃ GˆsÉŒ ƒÁƒÁxÉŒÃ ¥ÃÁgÄÄµÄÄ ¹xÄvÄB ||
vÄAiÉÆÄB ±ÉæÃAiÄÄ DzÄzÁƒÄ,Äâ
.ÁzsÄÄˆˆsÄŒ³Äw|

»ÄAiÄÄvÉÄsxÁðzÀÀ G ¥ÉæÄAiÉÆÄ
»ÄÄÈtÄÄvÉÄ ||

*Anyacchrēyō(s)nyadutaiva prēya |
Tē ubhē nānārthē puruṣhaṁ sinītaḥ ||
Tayōḥ śhrēya ādadānasya sādurbhavati |
Hīyatē(s)rthādya u prēyō vṛuñītē ||*

There are two kinds of knowledge- śhrēya and prēya. They are different and result in different types of benefits. Both attract people. Śhrēya provides for the benefits of the society. Prēya is not pure and leads the person towards hatred and greed. Followers of prēya cannot get salvation in this life.

There are two types of śhakti: vidye (knowledge or śhreyas) and avidye (ignorance or prēyas). Vidye is pure and sacred. It leads towards the path of Śhiva. Avidye is not pure. It has hatred and jealous; it makes a person to desire for pleasures with the association of wife, children and wealth. In fact the person is in the clutches of saṁsāra.

With the help of Śhiva knowledge some people escape from saṁsāra. This is the reason that the knowledge of Śhiva is pure and it is the way to salvation. Avidye though beautiful and attractive leads a person to bond with saṁsāra.

¥Äj¥ÄÇtðA »ÄÄ°ÄeÄÖ£ÄÄ ¥ÄgÄvÄvÄÛ÷é

¥ÄæPÄ±ÄPÄ»Äiï |

C»Ä®Aşå ¥Äæ»ÄÈvÉÆÛÄ AiÉÆÄ eÄÖ£ÄZÁgÄB ,Ä
GZÄåvÉÄ

*Paripūrṇaṁ mahājñānaṁ paratattva prakāśhakam |
Avalaṁbya pravṛuttō yō jñānācāraḥ sa ucyatē*

4

Translation: *yaḥ* = who, *Paripūrṇaṁ* = is complete, *paratattva prakāśhakam* = light of the philosophy, *mahājñānaṁ* = the great knowledge, *avalaṁbya* = following, *pravṛuttō* = walks, *saḥ* = that

person, *jñānācāraḥ* = with the knowledge of Śhiva, *ucyatē* = is said.

Explanation: Paraśhiva is ever happy, pure, complete, true for all times, not attached to the world, beyond time and place. He is Paratattva. Śhivayōgi with this knowledge is sacred just like Paratattva. His knowledge is beyond logic.

The following is from Kaṭhōpaniṣhat 1-2-9.

ॐ ईमं वः पृच्छत ॥ अहं गच्छामि ईश्वरम् ।
 यच्छास्त्रं पठेत्तु ईश्वरं ॥ अहं ईश्वरम् ।
 यच्छास्त्रं पठेत्तु ॥
 अहं ईश्वरं वः पृच्छत ॥ अहं गच्छामि ईश्वरम् ।
 यच्छास्त्रं पठेत्तु ईश्वरं ॥ अहं ईश्वरम् ।
 यच्छास्त्रं पठेत्तु ॥
Naiṣhā tarkēṇa matirāpanēyā |
Prōktānainaiva sujñānāya prēṣṭha ||
Yām tvamāpaḥ satyadhṛutirbatāsi |
Tvādrujñō bhūyānnacikētaḥ praṣṭhā ||

The above verse says: dear Naciketa, the knowledge of Śhiva and the soul is not available from logic. You must have the knowledge of the soul to understand and appreciate the knowledge given by guru. Till now I have not come across a person who can ask questions like you.

The knowledge of Śhiva is not available from logic. It is earned only with pure mind and feelings. It destroys the impurities of mind and gets the knowledge of Śhiva. Śhivayōgi with this knowledge is in Jñānasthala.

ॐ पृच्छत ॥ अहं गच्छामि ईश्वरम् ।
 यच्छास्त्रं पठेत्तु ईश्वरं ॥ अहं ईश्वरम् ।
 यच्छास्त्रं पठेत्तु ॥

eÁŒÉÉÀ AiÉÆdAiÉÄvÀiªÀðA eÁŒÉÁZÁjÄ
¥ÆQÄwðvÀB

Nirvikalpē parē dhāmnī niṣkalē śhivanāmani |
Jñānēna yōjayētsarvaṁ jñānācāri prakīrtitaḥ

5

Translation: *Nirvikalpē* = beyond senses, *niṣkalē* = pure, *śhivanāmani* = named Śhiva, *parē dhāmnī* = in support of Parabrahma, *Jñānēna* = with the knowledge of Śhiva, *sarvaṁ pūjayēt* = worships all, *yō* = that person, *jñānācāri prakīrtitaḥ* = is said as jñānācāri

Explanation: The following is from Kāthōpaniṣhat
1-2-18.

£À eÁAiÄÄvÉÄ «ÄæAiÄÄvÉÄ ¢Á «¥À²Ñvī |
£ÁAiÄÄA PÄÄvÀ²Ñ£Àß §¨sÀÆªÀ PÀ²Ñvī | |
CeÉÆÄ ¤vÀâB ±Á±ÀévÉÆÄsAiÄÄA
¥ÄÄgÄuÉÆÄ |

£À ¢À£ÄâvÉÄ ¢À£ÄâªÀiÁ£ÉÄ ±ÄjÄgÉÄ | |
Na jāyatē mriyatē vā vipaśhcit |
Nāyaṁ kutaśhcinna babhūva kaśhcit ||
Ajō nityaḥ śhāśhvato(s)yaṁ purāṇō |
Na hanyatē hanyamānē śharirē ||

Paraśhiva is in the form of knowledge; he has no birth or death; he was not created or born. He is not the action or the reason for actions. He is true for all time and place. He has no end though he lives in body that ends with time.

He is in every thing. Their creation, survival and destruction are all under him. He is forever. Śhivayōgi offers everything to Him. His offering is not mere action or feelings. It is also knowledge. Everything is the form of

Paraśhiva. This is his knowledge. He does not discriminate.
A person with these qualities is a Jñānācāri.

UÀÄgÄÄzÀÈ¶Ö×Äæ,ÁzÀvÀB |
PÀB PÀÄAiÀiÁðvÀèÀÄðPÁ×ÀðuÉÉ ºÁAbÁA
,ÄA,ÁgÀºÄzsÀð£ÉÄ

Jñānaṁ muktipradaṁ prāpya gurudṛuṣṭīprasādataḥ |
Kaḥ kuryātkarmakārpaṇai vāṁchāṁ saṁsāravardhanē 6

Translation: *guru dṛuṣṭī prasādataḥ* = with the blessing of guru, *muktipradaṁ* = in the path of mōksha, *Jñānaṁ* = knowledge of Śhiva, *prāpya* = securing, *Kaḥ* = that person, *saṁsāravardhanē* = in sadness, *karma kārpaṇai* = from karma, *vāṁchāṁ* = desires, *kuryāt* = does?

Explanation: The following is from Kāthōpaniṣhat 1-2-12.

vÀA zÄÄzÀð±ÀðA UÀÆqsÀºÄÄ£ÄÄ×Äæ«µÀÖA |
UÀÄºÁ»vÀA UÀºÁégÉÄµÀ×A ×ÄÄgÁta ||
DzsÁávvÀä AiÉÆÄUÁçüUÀºÉÄÄ£Ä zÉÄºÄA |
ºÄÄvÁé çügÉÆÄ ºÀµÀð±ÉÆÄPË dºÁw ||
Taṁ durdarśhaṁ gūḍhamanupraviṣṭaṁ |
Guhāhitaṁ gahvarēṣṭhaṁ purāṇaṁ ||
Ādhyātma yōgādhigamēna dēvaṁ |
Matvā dhirō harṣhaśhōkau jahātī ||

Paraśhiva lives in all of us; lives outside of us; is unseen; has no qualities and beyond the grasp of our senses. He is complete without any form and is untouched.

Jīva is not separate from Paraśhiva. This is Śhiva knowledge. It is gained with the blessing of guru. He is free from the bonds of saṁsāra. He has no fear of birth or death. With śhivāikya he is in jñānācāra sthala. He has no affinity for his wife, children and wealth.

PÀªÄÄðeÁÕÉÁVBEÁ zÀUÀpA £À
 ¥ÀægÉÆÉ°ÉÄvÀlxÀAZÀ£À |
 AiÀÄZÁ°ÀÄB ,ÀA,ÀÈvÉÄªÀÄÆð® A ¥ÀæªÁ°Á£ÀÄUÀvÀÄ
 §ÄzsÁB

Karmajñānāgninā dagdharī na prarōhētkathamcana |
Yadāhuḥ saṁsṛutērmūlārī pravāhānugatarī budhāḥ 7

Translation: *budhāḥ* = learned, *Yat*= which, *saṁsṛutēr mūlārī* = reason for the world, *pravāhānugatarī* = like an old waterfall, *āhuḥ* = says, *Karma* = that karma, *jñānāgninā dagdharī* = burnt from the fire of knowledge, *kathamcana*= the way, *na prarōhēt*= does not grow.

Explanation: Paraśhiva is omnipresent and lives in all. This knowledge is the knowledge of Śhiva. This knowledge comes to śhivayōgi who has purified his outlook as well as look inside of his body. It provides the knowledge that he is Paraśhiva.

Karma is the reason for the birth and death. From the beginning this karma is in the sūkṣma body. It binds jīva with the world. But the knowledge of Śhiva breaks the bond between jīva and the world. The person without the bond is in jñānācāra sthala.

eÁÕÉÉÄ£À »Ä£ÀB ¥ÀÄgÄÄµÀB PÀªÄÄðuÁ §zsÀp ävÉÄ
 ,ÀzÁ |

eÁÕð£ÀB PÀªÄÄð,ÀAPÀ-Áà "sÀªÀAw Q® µµÀÁ-ÁB
Jñānēna hīnaḥ puruṣhaḥ karmaṇā baddhyatē sadā |
Jñāninaḥ karmasamkalpā bhavaṁti kila niṣphalāḥ 8

Translation: *Jñānēna hīnaḥ* = ignorant, *puruṣhaḥ* = person, *sadā* = always, *karmaṇā*= from karma, *baddhyatē* = confined, *Jñāninaḥ* = Jñāni, *karma samkalpā* = karma and others, *kila* = truly, *niṣphalāḥ bhavaṁti* = are of no use.

Explanation: The following is from Kaṭhōpaniṣhat 1-2-5

C«zÁâAiÀiÁªÀÄAvÀgÉÃªÀvÀðªÀiÁ£ÁB
 ,ÁéAiÀÄÄ ÇÜÃgÁB ¥ÀArvÀÄªÀ£ÉÀªªÀiÁ£ÁB ||
 zÀAzÀæªÀÄªªªÀiÁuÁB ¥ÀjAiÀÄAwªÀÄ£EqSÁB
 CAzSÉ£É£ªÀªÀiAiÀÄªªÀiÁ£ÁAiÀÄxÁAzSÁB ||
Avidyāyāmañtarē vartamānāḥ
Svayañ dhīrāḥ pañḍitañ manyamānāḥ ||
Damḍramya māñāḥ pariyañti mūḍhāḥ
Añdhēnaiva niyamānā yathāñdhāḥ ||

Those living with ignorance travels in many lives as a pardoning ignorant, self-made braves and as learned. They are like a blind leading a blind.

It is not just the ordinary people but also the learned live in darkness of ignorance. They cannot see the truth. They have no knowledge of the soul. They enjoy sadness the fruits of saṁsāra. Usually they engage in both good and bad works.

A devotee who is in jñānācāra śthala purifies his heart and mind to enjoy the presence of Śhiva in his body. He is with the true knowledge. He is like the lotus flower without any disturbances from the illusions of saṁsāra. Chāñdōgyōpaniṣhat 4-14-3 says:

AiÀÄxÁ ¥ÀÄµÀìgÀ¥À~Á±À D¥ÉÇÃ £À
 ²èµÀªAvÀ|
 KªÀªÉÄªªÀ KvÀ ¥Á¥ÀÄ PÀªÀÄð £À ²èµÀªAvÀ
 ,À GvÀÛªÀÄ ¥ÀÄgÀÄµÀB ||
Yathā puṣhkarapalāśha āpō na śhliṣhyarñta |
Ēvamēvañ ēta pāpañ karma na śhliṣhyata
Sa uttama puruṣhaḥ ||

Water does not adhere to the lotus flower that grows in water. Similarly a virtuous person is free from both good and bad karmas. Vīrāgama says:

CzÉéöÊvÀ`sAQÛAiÀÄÄPÀÛ,Àa AiÉÆÄVÆÀB
 ,APÀ`ÁB QæAiAiÁB|
 ,ÀAw zÀUÀp¥ÀiÉÁaAiÀiÁvī QæAiÀiÁ aÀiÁvÁæ »
 ÈÀ QæAiÀiÁ ||

Advaitabhaktiyuktasya yōginah sakalāḥ kriyāḥ |
Sarīti dagdhapaṭanyāyāt kriyā mātṛā hi na kriyā ||

All actions of a yōgi with devotion in advaita is like burnt thread. They are free from the influence of ariśaḍvargas.

±ÄÄZÁPZÁgÀB ±ÄÄzÀp`sÁaÉÇÃ «aÉÄQÃ
 eÉÆaÄwB ¥À±ÄaÄfī ,aÄðvÀB ±ÉÊaÄÉÄÄPÀaÄiī |
 zsÁaÉÄzsÀé,ÀÛ¥ÁæPÀÈvÁvÄä ¥Àæ¥ÄAZÉÆÄ
 fÄaÄÉÄÄäPÀÛ±ÉÑÄµÀÖvÉÄ cÄaÄAiÉÆÄVÄ

Śhuddhācārō śhuddha bhāvō vivēkī
Jyōtiḥ paśhyan sarvataśhcaivamēkam |
Dhyānadhvasta prākṛutātma prapañcō
Jīvanmuktaśhcēṣṭatē divyayōgī ||

9

Translation: *Śhuddhācārō* = with pure actions, *śhuddha bhāvō* = with pure feeling of mind, *Dhyāna dhvasta* = rid from meditation, *prākṛutātma prapañcō* = having body of the world, *Jīvanmukta* = freed from all bonds, *vivēkī* = knowledgeable, *divyayōgī* = yōgi, *sarvata* = in all, *śhcaivamēkam Jyōtiḥī* = the light of Śhiva, *paśhyan* = watching, *śhcēṣṭatē* = performs.

Explanation: The following is from Kāṭhōpaniṣhat 1-2-23

ÈÁAiÀÄaAiÁvÁä ¥ÀæaÄZÀÉÉÆÀ ®`sÀaB
 ÈÀ aÉÄÄzsÀAiAiÁ ÈÀ §ÒÄÄÉÁ ±ÄÄævÉÆÀ |
 AiÀÄaÉÄÄaÀ KµÀ aÄÄÈtÄvÉÄ vÉÆÆÀ ®`sÀaB
 vÀ,ÉaöÊµÀ DvÁä aÄÄÈtÄvÉÄ vÀÈÄÆA ,ÁéaÄiī

||

*Nāyamātmā pravacanēna labhyaḥ
Na mēdhayā na bahunā śhrutēna |
Yamēva ēśha vṛṇutē tēna labhyaḥ
Tasyaiśha ātmā vṛṇutē tanūṁ svām ||*

The grace of god is not obtained by lecturing, hard work or from intelligence. It is obtained by deep devotional desire. He gets to see the form of god.

Studying scriptures and lecturing for many years does not get the knowledge of Śhiva. It is not possible to get the knowledge of Śhiva even for those who spend time performing difficult tasks by punishing their body. The knowledge comes only to those with pure heart and mind. Pure mind and heart is obtained by performing the ten dharmācāras mentioned previously (Nonviolence, Truth, Thievery, Brahmacharya, Compassion, Pardon, Donation, Worship, Meditation and Dhyāna). It is necessary to control the senses and make them to look inside the body. He receives the knowledge of Paraśhiva. With that knowledge he is free from the illusions of saṁsāra. With the loss of illusions he is free from the cycle of birth. He travels in the world without the fear of birth and death.

Agastya says:

Explanation: Agastya requests Rēṇuka saying 'you have explained māhēśhvara sthala. Now please explain the prasādi sthala in detail'.

¥ÁæuÁ£ÀÄUAæºÀtA ¥À±ÁÑvÀÛvÀB PÁAiàíÁ¥ÀØtA
 æÀÄvÀæÀii |
 PÀgAuÁ!ðvÀæÀiÁSÁåvÀA vÀvÉÆÄ ¨sÁæÁ¥ÀØtA
 æÀÄvÀæÀii
Prāṇānugrahaṇaṁ paśhcāttataḥ kāyārpitaṁ matam |
Karaṇārpitaṁākhyātam tatō bhāvārpitaṁ matam

743

*Śhiṣhyasthalaṁ tataḥ prōktaṁ śhuśhrōṣhāsthalamēva ca |
Tataḥ sēvyasthalaṁ caishāṁ kramaśhaḥ śhruṇu lakṣhaṇam 4*

Explanation: The prasādi sthala like mātēśhvara sthala also has nine parts. They are: Kāyānugraha sthala, Iṁdrānugraha sthala, Prāṇānugraha sthala, Kāryārpaṇa sthala, Karaṇārpaṇa sthala, Bhāvārpaṇa sthala, Śhiṣhya sthala, Śhuśhrūṣhā sthala and Sēvya sthala. Rēṇuka describes each of these sthalas to Agastya.

1 Kāyānugraha sthala

Māhēśhvara performing the ten dharmācāras with feelings of Śhiva in his heart and mind is in equality with guruliṁga. He is now in kāyānugraha sthala seeking unity with śhivaliṁga. He worships śhivaliṁga located at his naval with sāvadhāna bhakti (devotion). He is with the feeling that śhivaliṁga is the form of Śhiva and the things in the world are all the forms of Śhiva. This is like the many ornaments with different names but all made from gold. He offers his body, mind, senses and wisdom to śhivaliṁga. They become prasāda. The things of this world do not influence śhivayōgi. He is a prasādi. He is with true knowledge. He is in kāyānugraha sthala. Kaivalyōpaniṣhat 5 says:

««PĀŪzÉĀ±ÉĀZĀ,ĀĀSĀ,ĀĒĀ,ĀŪ±ĀĀāa,ĀiªĀĀVæĀªĀ²
gĀB ±ĀjĀgĀB
±ÉĒĒPĀ CvĀā±ĀæªĀĀ,ĀŪ,ĀiPĀ~ÉĀCæAiĀiĀtĀĀ
ṛgĀĀzsĀā ``sĀPĀŪ÷ā ,ĀéUĀĀgĀĀA ¥ĀætªĀĀ ||
Viviktadēśhēcasukhāsanasthaśhyucissamagrivaśhiraḥ śharīraḥ
Śhōka atyāśhramasthassakalēṁdriyāṇī
Nirudhya bhaktyā svagururṁ prāṇamya ||

Śhivayōgi is pure both inside and out. He lives an ordinary life. He has no desire and has controlled all his senses. Following the meaning of the above verse of śhruti śhivayōgi with his liṁga body encourages people to follow in the path of Śhiva. He is a kāyānugrahi.

CĒĀŪUĒÈºÁŪw AiĀĀ~ÉĒèĒPĀĒī ,ĀéPĀAiĀĀA
zĀ±ĀĀAiĀĀĒĀB,Ē |
vĀ,ĀzÉĀªĀ ,ĀªĀiĀSĀāvĀB
PĀAiĀiĀĒĀŪUĀæºĀĒĀªĀĀPĀB
Anugruhṇāti yallōkān sva kāyaṁ darśhayannasau |
Tasmādēvaṁ samākhyātaḥ kāyānugrahanāmakaḥ 5

Translation: *yat* = whatever reason, *sva kāyaṁ* = his body, *darśhayan* = showing, *asau* = that yōgi, *lōkān* = people, *Anugruḥṇāti* = serves, *Tasmādēvaṁ* = from that reason, *kāyānugrahanāmakaḥ* = in the name of kāyāgraha, *samākhyātāḥ* = is well known.

Explanation: Śhivayōgi is with knowledge. He has no awareness of his body. Yet he is in his body and shares the prasāda received from śhivaliṁga with people. The following vacana of Akkamahādevi says:

Shows ācāra in body,
Taught that ācāra is liṁga
Instilled knowledge in prāṇa,
Showed that knowledge as Jaṁgama
Saṁgana Basavaṇṇa
The father of Cennamallikārjuna
Taught this order to me.

Śhivayōgi installs ācāraliṁga in the bodies of the people. It rids the disturbances of the body making it a liṁga body. He also teaches the art of offering the body to liṁga so they are free from the awareness of body. Without the awareness of body he is a kāyānugrahi.

ÀiÀÄxÁ ºÀÉÇÃs£ÄÄUÀÈºÁÚw ºÄÄÆwðºAiÁ«±ÄÄ
zÉÃ»£ÀB |
vÀxÁ AiÉÆÄVÃ ±ÀjÃgÀ,ÀÜB ,ÀºÁð£ÄÄUÁæºÀPÉÆÃ
“sÀºÉÄvi

Yathā śhivō(s)nugruḥṇāti mūrtimāviśhya dēhinaḥ |
Tathā yōgī śharīrasthaḥ sarvānugrāhakō bhavēt

6

Translation: *Yathā* = how, *śhivō* = Śhiva, *mūrtim āviśhya* = entering the idol form, *dēhinaḥ* = for animals, *anugruḥṇāti* = grace, *Tathā* = like wise, *yōgī* = śhivayōgi, *śharīrasthaḥ* = with body, *sarvānugrāhakō* = blesses all, *bhavēt* = does.

Explanation: Paraśhiva is pure. He has all the knowledge. He cannot be seen. His form is not suitable for the betterment of the world. But in the form of a śhivayōgi he is of great help to the world. He shows the world righteous path. Although śhivayōgi is seen with the body he has no affinity with body. His body is the body of līmga.

²ªÀB ±ÀjÃgÀAiÉÆÃUÉÃs! AiÀÄxÁ ,ÀAUÀ«ªÀfðvÀB |
vÀxÁ AiÉÆÃVÃ ±ÀjÃgÀ,ÉÆÜ ¤,ÀiAUÉÆÃ ¢ÀvÀðvÉÃ
,ÀzÁ

*Śhivah śharīrayōgē(s)pi yathā saṁgavivarjitaḥ |
Tathā yōgī śharīrasthō nissamgō vartatē sadā*

7

Translation: *yathā* = how, *Śhivah* = Śhiva, *śharīrayōgē api* = even in body, *saṁgavivarjitaḥ* = not attached, *Tathā* = like wise, *yōgī* = yōgi, *śharīrasthō* = with body, *sadā* = always, *nissamgō* = is free, *vartatē* = acts.

Explanation: Paraśhiva is not attached to form even though associated with form. He does not end like the forms. Similarly śhivayōgi with form is not bound by form. The following vacana of Siddharāma says:

Can call kalpavṛkṣha a tree?
Can call kāmādēnu a cow?
Can call ambrosia poison?
Those swallowed my Kapīla Mallikārjuna
Can say humans?

Kalpavṛkṣha cannot be a tree, Kāmādēnu cannot be a cow and ambrosia cannot be poison. Similarly a person united with Paraśhiva is not a human.

²ªÀ`sÁªÀÆÀAiÀiÁ AiÀÄÄPÀÛB ¹ÜgÀAiÀiÁ

¤«ÕPÀªÀAiÀiÁ |

²ªÉÇÃ `sªÀAw ¤zsÀÆðvÀªÀiÁAiÀiÁªÀÉÃ±À¥ÀjªÀèªÀB

Śhivabhāvanayā yuktaḥ sthiraḥ nirvikalpayā |

Śhivō bhavati nirdhūtamāyāvēśhāpariplavaḥ

8

Translation: *nirvikalpayā* = not grasp, *sthīrayā* = no death, *Śhiva bhāvanayā* = feelings of Śhiva, *yuktaḥ* = with, *māyā vēśha* = ignorance, *pariplavaḥ* = problems, *nirdhūta* = to rid, *Śhivō bhavati* = becomes Śhiva.

Explanation: Ariśhaḍvargas (desire, anger, miserly, pride affection, and jealous) are the weapons of māye. They disturb the mind. There is no peace to jīva till they reside in the body. They influence jīva to experience sadness.

Prasādi has no awareness of jīva. He is with pure mind and heart. He is in control of his senses. He is in peace. Illusions of māye have no effect on him.

The following vacana of Allamaprabhu describes him as:

I was in true inconceivable
I was without egos
Thought I saw but did not
Thought I heard but did not
What can I say the support
The light of lights Guhēśhvarā.

avÀÛªÀÈwÛµÄÄ °Ã£Á,ÄÄ ºªÉÃ avÄÄîR,ÁUÀgÉÃ |
C«zÁÂPÀ°àvÄÄ ªÀ,ÄÄÛ £Á£ÀâvÀà,Äâw ,ÄÄAiÄÄ«ÄÄ
Cittavṛttiṣhu līnāsu śhivē citsukhasāgarē |
Avidyākalpitam vastu nānyatpasyati saṁyamī 9

Translation: *citsukhasāgarē* = happiness from unity, *śhivē* = in Śhiva, *Cittavṛttiṣhu* = disturbance of mind, *līnāsu* = gone, *saṁyamī* = śhivayōgi, *anyat* = other than Śhiva, *Avidyā kalpitam* = formed with ignorance, *vastu* = thing, *na pasyati* = does not look.

Explanation: Paraśhiva is like a fountain. He is the source for all things. All actions of prasādi end in Paraśhiva. Then only Paraśhiva remains. Feelings of jīva and his feelings of the world are lost.

£ÉÃzÄA gÀdvÀ«ÄvÄÄâPÉÛÃ AiÄÄxÁ ±ÄÄQÛB

¥ÀæPÁ±ÀvÉÃ |

£ÉÃzAA dUÀÇw eÁÕvÉÃ ²ªÀvÀvÀÛ÷éA ¥ÀæPÁ±ÀvÉÃ

Nēdaṁ rajatamityuktē yathā śhuktiḥ prakāśhatē |

Nēdaṁ jagaditi jñātē śhivatattvaṁ prakāśhatē

10

Translation: *idaṁ* = this, *na rajatam* = not silver, *ity uktē* = learning this, *śhuktiḥ* = shell, *yathā* = how, *prakāśhatē* = shines, *idaṁ* = this, *Na jagad* = as not the world, *iti jñātē* = learning, *śhivatattvaṁ prakāśhatē* = Śhiva knowledge appears.

Explanation: Seeing silver in a shell makes one to ignore the shell. This feeling stays while love of silver remains. When the truth about the shell is revealed the love affair with silver is lost and only the shell is seen. There is no silver to see. Similarly, the world that is not in Paraśhiva looks as if it is in Paraśhiva. Then Paraśhiva does not appear. The love for the world does not go away until we see the world. It is the cause for the disturbance of mind and sadness. When guru shows the truth only truth remains and the love for the world disappears. This is the way to experience Paraśhiva.

AiÄÄxÁ ,Äé¥ÀBPÀÈvÄÄ ªÄ,ÄÄÛ ¥Àæ"sÉÆÄzsÉÄ£ÉÊªÄ

±ÄªÄÄåw |

vÄxÁ ²ªÄ,Äå «eÁÕ£ÉÃ ,ÄÄ,ÄgÄÄ £ÉÊªÄ ¥Ä±Äåw

Yathā svapnaḥkrutaṁ vastu prabhōdhēnyaiva śhāmyati |

Tathā śhivasya vijñānē saṁsāraṁ naiva paśhyati

11

Translation: *Yathā* = how, *svapna ḥkrutaṁ* = dream, *vastu* = thing, *prabhōdhēnyaiva* = when awake, *śhāmyati* = disappears, *Tathā* = similarly, *śhivasya* = Śhiva, *vijñānē* = knowledge, *saṁsāraṁ* = world, *naiva paśhyati* = not see.

Explanation: The following vacana is from Basavaṇṇa.

Knowledge destroys ignorance

Light destroys darkness
Truth destroys false
Alchemy destroys metals
Experience of śharaṇa's of Kūḍalasaṁgama
Destroys disturbance of my mind.

The darkness of mind leads to many thoughts.
They disappear with knowledge like darkness disappears
with the sunrise. A person dreams of many things but they
disappear when awake. The metal is seen until it is covered
with gold. Then the metal loses its original form. Similarly
with ignorance the problem of saṁsāra exists. With the
knowledge of Paraśhiva there is freedom from the bond of
saṁsāra.

CeÁÕ£ÀªÉÄªÀ ,ÀªÉÕÄµÁÁ
,ÁÁ,ÁgÀ"sÀæªÀÄPÁgÀtªÀiï |
vÀxßªÀÈvËÛ PÀxÁÁ "sÀ£AiÀÄB
,ÁÁ,ÁgÀ"sÀæªÀÄzÀ±ÀÕ£ÀªÀiï
Ajñānamēva sarvēśhām saṁsārabhramakāraṇam |
Tannivṛttau katham bhūyaḥ saṁsārabhramadarśhanam 12

Translation: *Ajñānamēva* = ignorance, *sarvēśhām*
= for all, *saṁsāra bhrama* = illusions of saṁsāra, *kāraṇam*
= is the reason, *Tat* = that ignorance, *nivṛttau* = to erase,
bhūyaḥ = and, *saṁsāra bhrama darśhanam* = appearance
of saṁsāra, *katham* = how.

Explanation: Ignorance is in the form of satva,
rajas and tama. They are the reason to bond with saṁsāra.
Ignorance is lost with the teachings of guru. The following
vacana is by Siddharāma:

Eyes with satva, raja, tama
The darkness of ignorance covers
Seeking guru to beg for the medicine
Smeared ointment named Śhiva knowledge
Removed the cover of eyes
Separates ignorance

Touched my head with promise to save
My Kapilasiddha Mallikārjuna.

Tama, raja and satva qualities make a person to associate with sthūla, sūkṣhma and kāraṇa bodies respectively. The association of jīva with bodies keeps jīva away from the path of Śhiva. With ignorance he is in saṁsāra. He experiences sadness. Fed up with the problems of saṁsāra he requests guru to show ways to overcome his situation. Guru gives him assurances. Placing hands on his head guru instructs and shows the path of Śhiva.

UÀ°VÁ°ÀAPÀÈwUÀæAyÃ QæqÁPÀ°àvÀ«UÀæ°ÀB |
fÃ³À£ÀÄäPÀÛ±ÀÑgÉÃzÉÆåÃVÃ
zÉÃ»³À¤ßgÀÄ¥ÁÇÜPÀB

Galitāhamkṛutigramthī kṛiḍākalpitavigrahaḥ |
Jīvanmuktaśhcarēdyōgī dēhivannirupādhikaḥ

13

Translation: *aham kṛuti gramthī* = the pride,
Galita = erasing, *kṛiḍā kalpita vigrahaḥ* = body created for
pleasure, *nirupādhikaḥ* = without feelings, *yōgī* = śhivayōgi,
Jīvanmukta = having salvation, *dēhivat* = with the body,
carēt = walks.

Explanation: To please the audience a man dresses and acts like a woman. Śhivayōgi without the awareness of his body travels in the body spreading the philosophy of Śhiva. His action is for the good of the people.

A person is recognized with different names. He is a father to his children. He is the husband for his wife. They push him towards desire and service. His affinity to body snares him in the web of saṁsāra. Jīva is fond of body becomes visva, taijasa and prājña jīvas and experiences sadness. But a yōgi is different. He worships Śhiva and unites with Śhiva. He is a jīvanmukta.

2 Im̐driyānugraha sthala

Śhvētāśhvatarōpaniṣat says:

wgÄÄÈÀßvÄÄ ,ÄÜ¥Äå ,Ä³ÄÄÄ ±ÄjÃgÄÄ
°ÄÄÈÇÄÄçæAiÄiÄtÄÄ ÄÄÄÈÄ ,Ä ,ÄxßÄÉÄ±Äå
§æ°ÉÆäÄqÄÄ¥ÉÄÈÄ ¥ÄævÄgÉÄvÄ «zÄÉfi
,ÉÆæÄvÄÄ¹ ,Ä³ÄötÄÄ ``sÄÄiÄiÄ³Ä°Äx
Tirunnataṁ sthāpya samam śharīraṁ
Hrudīm̐driyāṇī manasā sannivēśhya
Brahmōḍupēna pratarēta vidvān
Srōtāṁsi sarvāṇī bhayāvahāni

A wise person sits in a comfortable posture and controls his senses. He travels on the boat 'Om' to reach beyond birth and death. His presence benefits people to control senses and to learn the knowledge of Śhiva. It is im̐driyānugraha or control of senses.

zÄ±ÄðÉÄvÄàgÄPÄÄiÄÄ ,Äå PÄgÄuÄÉÄÄ «³ÉÄPÄvÄB |

EAçæAiÄiÄÉÄÄÄUÄæ°ÄB ¥ÉÇæÄPÄÜB ,Ä³ÉðÄµÄÄ
vÄvÄÜ÷é³ÉÄÇ©üB

Darśhanātparakāyasya karanānām vivēkataḥ |
Im̐driyānugrahaḥ prōktaḥ sarvēśhām tattvāvēdibhiḥ 1

Translation: *parakāyasya* = parakāya sthali,
Darśhanāt = appearance, *karanānām vivēkataḥ* = senses
actions, *Im̐driyānugrahaḥ* = pleasing of senses, *sarvēśhām*
tattvāvēdibhiḥ = from learned, *prōktaḥ* = is said,

EAçæAiÄiÄtÄ ,Ä³ÄÄ ,ÄÜÉÄÄ ,ÄÉxÉðÄµÄÄ ,Äw
,ÄAUÄ³ÉÄÄ |
gÄUÉÉÄ ÄÄ °ÄÄiÄÄvÉÄ zÉÉÄµÄ ,ÄÜ AiÉÆÄVÄ
¥Äj³ÄðÄiÉÄÄvī

Im̐driyāṇaṁ samastānām svārthēṣhu sati saṁgamē |

Translation: *samastānām* = all, *Indriyānam* = senses, *svārthēṣhu* = in their own way, *saṁgamē sati Rāgō vā dvēṣhast* = affection or hatred, *jāyatē* = develops, *tau* = those two, *yōgī* = yōgi, *parivarjayēt* = let go.

Explanation: A person in the prasādi sthala is in the form of parakāyi (liṁga body). He is free from the influence of illusions. His mind and heart is steadfast in liṁga. Siddhaliṁgēśhvara describes him as:

Mind uniting with liṁga
His mind, talk and body are pure.
He is free from birth he is pure.
With body pure body is guru.
With mind pure mind is liṁga
With feelings pure feeling is jaṁgama
Guru with knowledge, liṁga to learn, great jaṁgama
These three are the three souls.
Guru with knowledge is jīva,
Liṁga to learn is inner soul,
The great jaṁgama is Paraśhiva,
With these three becomes one
Ever happy Paraśhiva is you
There is no you and I
Mahāliṁga Guru Śhivasiddhēśhvara Prabhuṣē

The body of a prasādi is in ācāraliṁga; sound and other senses are in guruliṁga; karmēndrias are in śhivaliṁga; jñānēndrias are in Jaṁgamaliṁga and inner senses are in prasādaliṁga. Jīva is united in mahāliṁga. He is all liṁga. Following his footsteps lead to the grace of Paraśhiva.

The sense organs are the creation of Paraśhiva. Their work is in the direction of Paraśhiva. But the love for the things of the world make jīva follow the illusions of māya. It made him to bond with saṁsāra. Prasādi is different. He knows the reason for the creation of senses.

He makes senses to be steadfast in Paraśhiva. This makes his body a liṅga body.

EAçæAiAiÁtA §»ªÀĀĒðwŪB ¥Àæ¥ĀAZÀ,Àå ¥ÀæPÁ²᳚
|
CAvÀB ²ªÉĀ ,ÀªÀiÁªÉĀ±ÉÆĀ ᳚µÀàç¥ĀAZÀ,Àå
PÁgÀtªÀiī

Īmḍriyāṇaṁ bahirvṛttiḥ prapaṁcasya prakāśhinī |
Amṭaḥ śhivē samāvēśhō niṣhprapaṁcasya kāraṇam 3

Translation: *Īmḍriyāṇaṁ* = senses, *bahirvṛttiḥ* = outside work, *prapaṁcasya* = for the world, *prakāśhinī* = shows, *Amṭaḥ śhivē* = in Śhiva inside, *samāvēśhō* = for equality, *niṣhprapaṁcasya* = no worldly affection, *kāraṇam* = reason.

xplanation: The verses in Kaṭhōpaniṣhat describe the meaning of the verse. Kaṭhōpaniṣhat 4-1 says:

¥ÀgĀAa SÁ᳚
ªÀåvĀĀĒtvÀi÷ÉAiĀĀA˘sĀÆ,ÀŪ,Āävī
¥ÀgĀAYōī ±Āåw £ĀAvÀgĀvÀä£ī|
PĀ²ÑçPĀgÀB ¥ÀævÀåUÁvĀä
£ĀªÉĀĒPĀëzĀªĀĒvÀŪ
ZĀPĀĀëgÀªĀĒvÀvÀŪ÷é«ĀZĀÑ£ī
Parāṁci khāni vyatṛṇatsvayambhūstasmāt
Parāśhyati nāmtarātman |
Kaśhciddhiraḥ pratyagātmā namaikṣhadāvṛtta
Cakṣhuraṁṛutattvamīcan ||

araśhiva made the senses to look outside of body. Humans looked outside of their body. They could not see Paraśhiva inside their body. But humans seeking salvation controlled their senses and turned them to look inside the body. They found ātma the form of Paraśhiva.

Kaṭhōpaniṣhat 4-12 says:

Kaṭhōpaniṣhat 4-12 says:

755

*Yēna rūpaṁ rasaṁ gaṁdharī
 Śhabdān sparśhām ca maithunān |
 Ētēnaiva vijānāti kimatra pariśhishyatē ētadvaitat ||*

From power of knowledge a person enjoys pleasures that come from sound, touch, taste, form, smell and from the association of woman. He seeks Paraśhiva from the same power of knowledge. Experiencing Paraśhiva he enjoys ever lasting happiness from his accomplishment. The śhivayōgi is in the imdriyānugraha sthala.

PÀètªÄÄvÀB ²ªÄÄ ¥À±Àâ£ĩ PÉÃªÄ`ÉÃ£ÉÊªÄ ZÉÃvÀ,Á
 |
 ``ÁªÁâxÁð£ÁªÄ£ÄÄ``sªªÄÄ PÀètA PÄÄªÄð£ĩ
 zÀÈUÁç©üB

*Kṣhaṇamaṁtaḥ śhivam paśhyan kēvalēnaiva cētasā |
 Bāhyārthānāmanubhavaṁ kṣhaṇam kurvan dṛugādibhiḥ 4*

,ÀªÉðÄÄÇæAiÄÄxgÉÆÄqsÉÆÄs |
 ,ÀªÉðÄÄÇæAiÄÄ«»Ã£ÄªÁ£ĩ |
 ²ªÁ»vÀªÄ£Á AiÉÆÄVÃ ²ªÄÄ ¥À±Àâw £Á¥ÀgÀªüi

*Sarvēṁdriyanirūḍḥō(s)pi sarvēṁdriyavihīnavān |
 Śhivāhitamanā yōgī śhivam paśhyati nāparam 5*

Translation: *Kṣhaṇamaṁtaḥ śhivam pasyan=* having Śhiva even for a second, *kēvalēn aiva cētasā =* in the mind alone, *kṣhaṇam =* for a second, *dṛugādibhiḥ=* eyes and others, *Bāhyārthānām =* outside information, *anubhavaṁ kurvan =* experiencing, *Sarvēṁdriya =* all senses, *nirūḍḥō api =* joining them, *sarvēṁdriya vihīnavān =* Without their intrusion, *Śhivāhita manā =* with mind in Śhiva, *yōgī =* yōgi, *śhivam paśhyati =* sees Śhiva, *āparam =* not others.

Explanation: After unity with Paraśhiva the life of śhivayōgi is happy. For him the entire world is the form of Śhiva'

A person feel things of this world with his senses. Mind cannot grasp the true identity with impurities in senses. He desires things that are beneficial for him. For example: a rope becomes a snake when he cannot remove the screen to see the truth. This type of decision is 'Phalavyāpti'. With purity of mind and senses the mind shows the true thing. Then jīva gets the true knowledge and sees the rope as rope. This is 'Miśhravyāpti'.

Kaṭhōpaniṣhat 4-11 says, '*manasaiva idam āptavyam*'. Comprehend Paraśhiva with the mind. The mind of śhivayōgi is pure. With the increase of purity the curtain that separates jīva from Paraśhiva is removed. He gets the knowledge that 'Śhiva is I and I am Śhiva'. '*Kēvalēnaiva cētasā*'

Only through pure mind śhivayōgi sees Paraśhiva. For him the things of the world show only as different names. He sees Paraśhiva that supports their existence. It is Miśhravyāpti.

£À dgÁ ¢ÄÄgÀtA £Á¹Û £À ¦Á,Á £À ZÀ PÀÄëzsÁ |
²ªÁ»vÉÄÄcæAiÄÄ,Áå,Áå ¤ªÄiÁð£Ä,Áå ¢ÄÄ°ÄvÄä£ÄB

Na jarā maraṇam nāsti na pipāsā na ca kṣudhā |
Śhivāhitēndriasyāsya nirmānasya mahātmanah

6

Translation: *Śhivāhite idriyasya* = offered senses to Śhiva, *nirmānasya* = fond of, *asya mahātmanah* = that śhivayōgi, *Na jarā* = does not age, *na maraṇam nāsti* = no death, *na pipāsā* = no thirst, *ca* = also, *na kṣudhā* = no hunger.

Explanation: There are six enemies of body, prāṇa and wisdom. They are birth, death, hunger, thirst, sadness, and desire. They are ṣhaḍūrmies. An ignorant does not know they are enemies. They lead to bond with saṁsāra. Śhivayōgi without awareness of body and mind is not affected by ṣhaḍūrmies. He is in a state of imndriyānugraha.

ªÄ£É£Ä AiÄÄvÄæ ¥ÄæªÄvÉðÄvÄ vÄvÄæ

ḤāÉŌĀÇæAiĀĀ'ÜwB |

²āÉĀ āĀĒĀ¹ vÀ°èĀÉĒĀ PĀÉ ZÉĀÇæAiĀĀ«ZĀgÀuĀ

Manō yatra pravartēta tatra sarvēṁdriya sthitiḥ |

Śhivē manasi tallinē kva cēṁdriya vicāraṇā

7

Translation: *Manō* = mind, *yatra* = where, *pravartēta* = *Śhivē* = in Śhiva, *manasi tallinē* = mind stays, *iṁdriya vicāraṇā kva* = where is the actions of senses?

Explanation: Mind is special. Mind and senses provide information to jīva. Senses do not function without mind. Mind is the soul for the senses. The senses cannot function if mind is in turbulence. The mind of śhivayōgi is in peace. The mind is liṁga. The sense organs have no influence on his mind. He is happy and is absorbed in Paraśhiva.

ĀiĀÄzĀävĀà±ĀāĒī zĀÈ±Ā AiÉÆĀVĀ āĀĒĀ,Ā

aAvĀAiĀÄvĀā! |

vĀvĀÜvĀiāĀĎA

²āĀPĀgĀĀ

ḤĀ«zĀÆæ¥ĀĀ

¥ĀæPĀ±ĀvĒĒ

Yadyatpaśhyān druśhā yōgī manasā cimtayatyapi |

Tattatsarvaṁ śhivākāraṁ saṁvidrūpaṁ prakāśhatē

8

Translation: *yōgī* = śhivayōgi, *druśhā* = looks, *Yat* = whichever, *paśhyanti* = looks, *api* = also, *manasā* = mind, *cimtayaty* = thinks, *Tat ta tsarvaṁ* = all of them, *śhivākāraṁ* = form of Śhiva, *saṁvidrūpaṁ* = in his knowledge, *prakāśhatē* = shows.

Explanation: Creation is a function for sight. With purity in senses the sight of creation is clear. By making the sight sharper many details of the creation are revealed. The senses of śhivayōgi are pure and also keen to learn the facts behind the creation. Everything in this world has beauty and other qualities. A person who yields to even small qualities ends up in saṁsāra. Śhivayōgi learning the origin of those things does not fall for the thing but goes towards the creator of those things. His sight is always

towards Paraśhiva. Ramakriṣṇa Paramahansa had this kind of sight. Seeing a beautiful woman most men desire pleasures. But Paramahansa viewed her as a mother and offered his salutations to her. This is the result of controlling the senses. The true śharaṇa goes forward and sees Śhiva that is hidden in her body. This is indriyānugraha sthala.

ṖÀgÀuÉÊB ṖÀ»vÀA ¥ÁætA ¢ÀÄFÀ,ÁâzsÁAiÀÄ
ṖÀAAiÀÄ«ÄÄ |
AiÉÆÄdAiÉÄÄvÀì ²ªÀB ṖÀPÄézÀâvÀæ £Á¹Û
dUÄzÄäçªÀÄB

Karaṇaiḥ sahitam prāṇam manasyādhāya saṁyamī |
Yōjayētsa śhivaḥ sākṣhādyatra nāsti jagadbhramah

9

Translation: *saṁyamī* = yōgi, *Karaṇaiḥ sahitam* = with the senses, *prāṇam* = prāṇa, *manasy*= in mind, *ādhāya*= established, *Yōjayētsa* = one who is successful, *saḥ* = that person, *yatra*= whatever, *jagad bhramah nāsti* = without the illusions of the world, *sākṣhād* = in front, *śhivaḥ*= is Śhiva.

Explanation: The senses are agile and also wander. Their action is supported by the qualities of vāyu (air). Controlling the senses is to obstruct prāṇa. This is the reason the verse starts as '*Karaṇaiḥ sahitam*'. In prāṇa the senses and in mind prāṇa are checked. Then the mind is occupied with the light of Paraśhiva. The śhivayōgi diverts his senses and mind inside his body. It results in the union with Śhiva. He has no illusions of the world, no influence of senses and no turmoil of mind. He is a true śharaṇa.

ṖÀÉÏÄAçæAiÀÄ¥ÁæªÀÈvÁÛ ¢ZÀ §»gAAvÀB ²ªÀA
AiÀÄd£ī |
ṖÀÉZÀÒAzÁZÁjÄ ṖÀªÀðvÀæ ṖÀÄTÄ ¨sÀªÀw
ṖÀAAiÀÄ«ÄÄ

Sarvēmdriyapravṛuttyā ca bahiraṁtaḥ śhivam yajan |
Vvacchamāṁdācārī sarvatra sukhī bhavati saṁyamī

10

Translation: *Sarvēṁdriya pravṛtṭyā* = with the actions of senses, *bahiraṁtaḥ* = in and outside, *śhivaṁ yajan* = worships Śhiva, *Svacchaṁdācārī* = independently, *sarvatra* = all the time, *saṁyamī* = yōgi, *sukhī bhavati* = is happy.

Explanation: The senses see the world outside the body. It has sound and other qualities. The world is the form of Śhiva. The unseen form of Śhiva is inside the body. Śhivayōgi worships Śhiva with feelings. He sees Śhiva in everything. With his body he travels without fear. He is happy both inside and outside. Following his ways, hearing his speech, having prasāda from him leads in the path of salvation. The following vacana of Basavaṇṇa describes ways of losing various types of impurities:

Gone impurities of ears with words of guru,
Gone impurities of eyes seeing devotees,
Gone impurities of body touching Your feet,
Gone impurities of mouth carrying prasāda,
Gone many impurities listening to śharaṇas,
Kūḍala Saṁgamadēva, lost impurities of my mind,
Learning that all of you are blessed.

There are no impurities to a prasādi. His senses, mind, and wisdom are pure. He sees Śhiva both inside and out.

3 Prāṇānugraha sthala

Śhivayōgi checks prāṇavāyu and sees all things with the knowledge of Śhiva. He makes the world to follow Śhiva. He is in prāṇānugraha sthala.

There are fourteen types of air: Prāṇa located at the heart; its function is to breath air in and out; Apāna located at guda (anus); its function is to excrete waste products; Samāna located at naval; its function is to distribute food to all parts of body; Udāna is located in the neck; it is responsible for sneezing, coughing, dreaming, getting up, and crying; Vyāna is in all parts of body; it is responsible for storing the digested food; Nāga is located in hair follicles; it is responsible for making sounds without any movements; Kūrma is located in the fore head and stomach; it is responsible for feeding the body with enough food and water and for blinking of eyes; Kṛkara is in the nose; it is responsible for sneezing and for hunger; Dēvadatta is in sex organs; it is responsible for causing sleep while sitting, awakening while sleeping, and to stand up straight; Dhanamjaya is near brahmaraṇḍra; it is responsible for making the ears to hear the sound of ocean waves; Vairambha is in mind; it encourages mind; Mukhya is with wisdom; it nourishes wisdom; Prabhamjana is in the soul; it encourages the soul; and Am̐taryāmi is in the place of pride; it proclaims pride. The first five are called Prāṇapaṇcaka. They are associated with the soul. The later five are called Nāgapaṇcaka. They are associated with body. The remaining four Vāyus are subordinates and are associated with the four inner eyes called Am̐taḥkaraṇa catuṣṭayas. There is only one air but they get different names as per their location and function. Jīva who lives in the heart with these vāyus is haṁsa (swan).

There is enormous strength in air. Life depends on air. It is known as prāṇa. Śhivayōgi controls breathing and make the air stay in his heart. There he unites with Paraśhiva. Coming out of that place Śhivayōgi narrates his experience of union with Paraśhiva. His intention is to

provide happiness to everyone. He is in Prāṇānugraha sthala.

²ªÀ,Àå ¥ÀgÀPÁAiÀÄ,Àå
AiÀÄvÀÛvÀàAiÀiÁðªÀ`ÉÆÃPÀ£ÀªÀiï |
vÀvÀáçuÁ£ÄÄUÀæªÀB ¥ÉÇæÃPÀÛB ,ÀªÉðÃµÁÁ
vÀvÀÛ÷ézÀ²ð©ÜB

*Śhivasya parakāyasya yattātparyāvalōkanam |
Tatprāṇānugrahaḥ prōktaḥ sarvēśhām tattvadarśhibhiḥ* 1

Translation: *parakāyasya* = parakāya, *Śhivasya* = śhivayōgi, *yat* = what, *tātparya avalōkanam* = strictly, *Tat* = that, *sarvēśhām* = to all, *prāṇānugrahaḥ* = blessings, *tattvadarśhibhiḥ* = from the learned, *prōktaḥ* = is said.

Explanation: Śhivayōgi learns the soul hidden in the heart; controls his breathing of air in the heart and with Śhiva knowledge unites with liṁga. This is the essence of prāṇānugraha. The mind and prāṇa of śhivayōgi are calm. This state is prāṇānugraha.

¥ÁæuÉÆÃ AiÀÄ,Àå ®AiÀÄA AiÀiÁw ²ªÉÃ
¥ÀgÀªÄPÁgÀuÉÃ |
PÄÄvÀ,ÀÛ,ÉåÃAçæAiÀÄ,ÀÆèwðB PÄÄvÀB
,ÀA,ÁgÀzÀ±Àð£ÀªÀiï vÀvÀáçuÁ

*Prāṇō yasya layaṁ yāti śhivē paramakāraṇē |
Kutastasyēṁdriyaspūrtiḥ kutaḥ saṁsāradarśhanam* 2

Translation: *yasya* = whoever, *Prāṇō* = prāṇa, *parama kāraṇē* = reason for all (Paraśhiva), *śhivē* = in Śhiva, *layaṁ yāti* = is united, *im̐driya spūrtiḥ Kutaḥ* = where is the functions of senses?, *saṁsāra darśhanam kutaḥ* = Where is saṁsāra?

Explanation: Brahma, Viṣṇu, and Rudra are responsible respectively for the creation, survival and destruction of this world. Like the world they took birth, survive and end their life. Paraśhiva is responsible for all. He stays alone forever. He is the reason for all. He has no

other reasons. He is for all times, true and ever lasting. Shivayōgi unites his prāṇa in Him. Then all functions of senses and mind cease. He has no illusions of saṁsāra. He is eternally happy.

PÀgÀuÉÃµÄÄ ¤ÀÈvÉÛÃµÄÄ
 ,ÁéxÀð,ÀAUÁvÀàçAiÀÄvÀßvÀB |
 vÉÊB ,ÀÄÄÄ ¥ÁætªÀiÁgÉÆË¥Àå ,ÁéAvÉÃ
 ±ÁAvÀªÄÄwB ,ÀéAiÀÄªÄi

Karaṇēṣhu nirvuttēṣhu svārthasamgātprayatnataḥ |
Taiḥ samam prāṇamārōpya svāmtē śhāmtamatiḥ svayam 3

Translation: *prayatnataḥ* = trying, *sva arthasamgāt* = with association, *Karaṇēṣhu nirvuttēṣhu* = stps sense, *taiḥ samam* = with them, *prāṇam ārōpya* = with prāṇa, *svayam* = śhivayōgi, *svāmtē* = within himself, *śhāmtamatiḥ* = is in peace.

Explanation: Generally the senses collect information from the world outside of body. It brings both sadness and happiness to jīva. Jīva stays in the bonds of saṁsāra by associating with the information of the outside world. Śhivayōgi with great effort makes his senses to look inside the body. He makes his mind steadfast in Śhiva. The following vacana says:

Making a rope from the flowing air
 Making mind steadfast,
 Mind of the one with qualities is in dhyāna
 Uniting in the one without quality
 With increased dhyāna
 Uniting one with character in the characterless
 The mind losing in the truly character less
 It is raja yōga, Nijaguru Svataṁtra Siddhalimḡēśhvara

Śhivayōgi unites his senses and mind to follow the path of Śhiva. Śhiva is saguṇa dhyāna (with qualities). With increase of devotion it becomes nirguṇa (without qualities).

Finally the mind joins the formless. It is Rājayōga, the greatest achievement of prāṇānugraha sthali.

±ÁAvÀvÁévÁàçtªÀÈwÔÃ£ÁA ¢ÀÀ£ÀB ±ÁªÀÀåw

ªÀÈwÔ©ÜB |

vÀZÀÒAvÈ AiÉÆÄVÃ£ÁA QAavi ²ªÁzÀ£Àå£Àß

zÀÈ±ÀåvÈÃ

Śhāmtatvātpṛāṇavṛttinām manaḥ śhāmyati vṛttibhiḥ |

Tacchāmtav yōgīnām kiṃcit śhivādanyanna dṛuśhyatē 4

Translation: *prāṇa vṛttinām* = work of prāṇa, *Śhāmtatvāt* = is peaceful, *manaḥ* = mind, *vṛttibhiḥ* = works, *śhāmyati* = becomes peaceful, *Tat* = that mind, *śhāmtav* = to become peace, *yōgīnām* = śhivayōgi, *śhivādanyat* = separate from Śhiva, *na dṛuśhyatē* = not seen.

Explanation: Breathing is of three types- Rēcaka (exhale), Pūraka (inhale) and Kuṁbhaka (Controlled breathing). The influence of saṁsāra increases without the control of these three. Senses function independently adding impurities to the mind. The result is sadness. Controlling the air senses regress with peace in mind and things appear as Śhiva.

The following is the way to control the breathing. The performer selects a beautiful place near water, a place without weather disturbances or pleasing to senses without disturbances. He sits on a place not too high or too low in a perfect posture. He feels Śhiva outside and inside of his body. He worships Śhiva according to Kuṁbhaka yōga. Prākṛutha and Vaikṛuta forms of breathing are the precursor of kuṁbhaka yōga.

Prākṛutha: A person breaths 21,600 times in a day. Exhale is rēcaka; inhale is pūraka. Exhale sounds like 'saḥ' and inhale sounds like 'haṁ'. Joining the two sounds make 'haṁsa' or the heart. Prākṛuta continues without our knowledge.

Vaikṛuta: Prākṛuta breathing is controlled and regularized to change the sound from 'haṁsa' to 'sō(s)haṁ'. This is Vaikṛuta. This requires steadfast mind.

Śhivayōgi learning prākṛutha and vaikṛuta ways performs kuṁbhaka. In kuṁbhaka the sound 's' and 'h' of 'sō(s)ham' disappears leaving the pranava 'Om'. Both rēcaka and pūraka becomes kuṁbhaka. Controlling the air controls the mind also. The result is the appearance of the light of Śhiva. This is the reason kuṁbhaka is beneficial to a śhivayōgi.

¥Áæt KªÀ ¢ÄÄÄÄÄµÁåuÁÁ zÉÃºÀzsÁgÀtPÁgÀtªÀiï |
vÀzÁzsÁgÀB ¢ªÀB ¥ÉÇæÄPÀÜB ,ªÀÀðPÁgÀtPÁgÀtªÀiï

Prāṇa ēva manuṣhyāṇām dēhadhāraṇakāraṇam |

Tadādhāraḥ śhivaḥ prōktaḥ sarvakāraṇam

5

¥gÁzsÁgÀB ¢ªÀ,ÁPÁëvï ¥Áæt,ÉÜÃ£À ¥Àæw¶|×vÀB |
vÀzÁzsÁgÀ vÀ£ÄÄeÉÖðÄAiAiÁ fÃªÉÇÃ AiÉÄÄ£ÉÉªÀ
ZÉÃµÀÖvÉÃ

Nirādhāraḥ śhivassākṣhāt prāṇastēna pratiṣṭhitaḥ |

Tadādhāra tanurjñēyā jīvō yēnaiva cēṣṭatē

6

Translation: *Prāṇa ēva* = Prāṇa, *manuṣhyāṇām* = for people, *dēhadhāraṇa kāraṇam* = reason for body, *Tadādhāraḥ* = support of prāṇa, *sarvakāraṇam* = the reason for all, *śhivaḥ* = is Śhiva, *prōktaḥ* = said, *sākṣhāt śhiva* = Śhiva himself, *Nirādhāraḥ* = has no support, *tēna* = from him, *prāṇa* = prāṇa, *pratiṣṭhitaḥ* = is established, *yēna ēva* = whichever supports, *jīvō cēṣṭatē* = jīva functions, *Tad* = that, *ādhāra* = supporting prāṇa, *tanurjñēyā* = think as body

Explanation: Paraśhiva is independent without any other reasons. He has no external support. He is true for all times. He lives in this world. He is like a true ocean. Everything takes birth, lives and ends in Him. All the philosophies are created from Him. Prāṇa is the power to be born, to exist and to end in Paraśhiva. All the actions of jīva are from prāṇa. Senses lose strength and the body becoming jaḍa (rigid) with the control of prāṇa. That quiets

the mind. It is the place for Śhiva. Performing prāṇayāma is to receive the blessings of prāṇa leading to eternal happiness. It is prāṇānugraha sthala.

²ªÉÃ ¤ÁæuÉÆÃ «°ÉÉÆs! AiÉÆÄVÉÉÆ
AiÉÆÄUÀªÀiÄUÀðvÀB |
,Àé±ÀQÛ ¢Á,ÀÉÁAiÉÆÄUÁzÁpGÀAiÀÄAvÉåÃªÀ
«UÀæ°ÀªÀii

Śhivē prāṇō vilinō(s)pi yōginō yōgamārgataḥ |
Svaśhakti vāsanāyōgāddhārayamtyēva vighrahaṁ 7

Translation: *yōginō* = yōgi, *prāṇō* = prāṇa, *yōgamārgataḥ* = path of śhivayōga, *Śhivē* = in Śhiva, *vilinaḥ api* = though joins, *Svaśhakti vāsanāyōgād* = from the power, *vighrahaṁ* = the body, *dhārayamtyēva* = definitely wears.

Explanation: Śhivayōgi has pure mind and heart. He has controlled the power of prāṇa through kuṁbhaka yōga. He has offered prāṇa to Śhiva. He has united with Śhiva. This has changed his body to a liṁga body and mind to a liṁga mind. He has no pride or hatred. He is free from the cycle of birth. He has no awareness of his body. This is the result of prāṇānugraha.

,À ZÁ" sÅ ,ÀªÀÁzÀÆãAiÀÄB ,ÀªÀðvÀvÁÛ÷éwªAwðª |

¤µÀì®APÉÃ ¤gÁPÁGÉÃ ¤gÀ,ÁÛ±ÉÃµÀ«PÀèªÉÃ
Sa cābhyāsavaśhādbhūyaḥ sarvatattvātivartini |
Niṣkalamkē nirākārē nirastāśhēṣhaviklavē 8

aćé~Á,ÀªAj,ÀÆáwð ¤AjªÀçtð,ÀÄSÁzÀéAiÉÄÃ |
²ªÉÃ «°ÉÀB ,ÀªÀðvÁÄ AiÉÆÄVÃ ZÀ®w ÉÀ PÀéavī
Cidvilāsaparisphūrti paripūrṇasukhādvayē |
Śhivē vilinaḥ sarvātmā yōgī calati na kvacit 9

Translation: *abhyāsava śhādbhūyaḥ* = from his knowledge, *Sarva tattva ativartini*= beyond all philosophies, *Niṣhkalaṁkē* = without blemishes, *nirākārē* = without pride, *nirasta aśhēṣha viklavē* =without any problems, *Cidvilāsa parisphūrti* = happyfrom ciccakti, *paripūrṇa such*= completly happy, *ādvayē Śhivē* = in Śhiva, *Sa cā* = the air that supports body, *sarvātmā* = in all forms, *vilinaḥ* = join, *yōgī* = yōgi, *kvacit* = how much, *na calati*= does not move.

Explanation: Paraśhiva is beyond the reach of any philosophy. He has no form, no impurities and no sadness or situations leading to sadness. He is happy for all times. Siddhaliṁgēśhvara describes Paraśhiva as:

Nirvaya nirāmayaṁ nirākuḷaṁ
 Nirdvṁdvaṁ nirmaḷa ṇijasvarūpaṁ
 Nirbhāva niḥpuruṣha niraṁjana nirākāraṁ
 Nirāvaraṇa nirupama nirguṇa nirādhāra nirālaṁbaṁ
 Sarvādhāra sadāśhiva nitya niśhcintāṁ
 Nirmala nirmāya nirākuḷaṁ
 Śharaṇu Mahāliṁgaguru Śhivasiddhēśhvara Prabhuṇē.

Nirvaya = No visible senses, *nirāmayaṁ* = without any diseases, *nirākuḷaṁ* = has no problems, *Nirdvṁdvaṁ* = no duality, *nirmaḷa* = no impurities, *ṇijasvarūpaṁ* = in the form of 'Om', *Nirbhāva* = without feelings, *niḥpuruṣha* = without desires, *niraṁjana* = without the influence of māye, *nirākāraṁ* = without form, *Nirāvaraṇa* = without the seven directions, *nirupama* = cannot be comprehended, *nirguṇa* = beyond qualities, *nirādhāra* = without any support, *nirālaṁbaṁ* = without the support of the world, *Sarvādhāra* = supporter for everything, *sadāśhiva* = always in peace, *nitya* = true for all times, *niśhcintāṁ* = without thoughts, *Nirmala* = pure, *nirmāya* = beyond illusions of māye, *nirākuḷaṁ* = without problems of body, *Śharaṇu* = salutations.

Śhivayōgi offers his prāṇa to Paraśhiva. He is happy for all times. He lives formless as Paraśhiva

¥ÀæzsÀé,ÀÛ³Á,À£Á,ÀAUÁvi ¥Áæt³ÀÈwÛ

¥AjÃPÀëAiAiÁvī |

²³ÉÊQÃ¨sÀÆvÀ,À³ÁðvÁä ,ÁÜtÄ³ÀzÁãw ,ÀAAiÀÄ«ÄÃ

Pradhvastavāsanāsaṁgāt prāṇavṛtti parīkṣhayāt |

Śhivaikībhūtasarvātmā sthāṇuvadbhāti saṁyamī

10

Translation: *Pradhvastavāsanāsaṁgāt* = without the association, *prāṇavṛtti parīkṣhayāt* = without the business of prāṇa, *Śhivaikībhūtasarvātmā* = joined completely in Śhiva, *saṁyamī* = śhivayōgi, *sthāṇuvad* = like a stumo, *bhāti* = stays.

Explanation: Śhivayōgi is a person without the awareness of body, who has offered everything to Paraśhiva; he has no desires; he lives with the knowledge of Paraśhiva and his mind, feelings and prāṇa are all united in Paraśhiva. Now he is free from the turmoil of saṁsāra. He is free from the cycle of birth.

4 Kāyārpita sthala

AīÄÄzÄ ²āÄAiÄÄ ,ÁévÁäÉÄÄzÄvÄÜāÁĖĩ
 zÉÄ²PÄvÄäÉÉÄ|
 vÄzÄ ±ĖĖÉÇÄ ¨sÄāÉÄzÉÝÄ« ÉÄ vÄvÉĖÄs¹Ü
 ¥ÄÄÉÄ¨sÄöÄB ||

*Yadā śhivāya svātmānudattavān dēśhikātmanē |
Tadā śhaivō bhavēddēvi na tatō(s)ti punarbhavaḥ ||*

The above verse is from Yōgajāgama. It says: 'jīva becomes Śhiva with the submission of body to guru who is in the form of Śhiva. He has no rebirth'. Shivayōgi has no awareness of body. He is in kāyārpita sthala (kāya = body, arpita = submit).

2ªÀ,Àª ¥ÀgÀgÀÆ¥À,Àª ,ÀªÁðÆÀÄUÀæ»uÉÆÃSÀðÆÉÃ
|
vÁªUÉÆÃ zÉªÁ©üªÀiÁÆÀ,Àª
PÁAiÀiÁ¥ÀðtªÀÄÄzÁªÀÈvÀªÀii

*Śhivasya pararūpasya sarvānugrāhiṇō(s)rcanē |
Tyāgō dēhābhimānasya kāyārpitamudāhṛutam*

1

Translation: *sarvānugrāhiṇō* = blesses everyone, *para rūpasya* = para svarūpi, *Śhivasya* = Śhiva, *arcanē* = in the worship, *dēhābhimānasya Tyāgō* = without awareness of body, *kāyārpita* = as kāyārpita, *udāhrutam* = is said.

Explanation: Paraśhiva is beyond space, time and things of this world. All of them took birth from Paraśhiva. He supports all of them for their existence. Finally they end in Him. He is both inside and outside of body. Yet we have no feelings about Him. Śhivayōgi who is climbing the steps of śhaṭsthala views and enjoys Paraśhiva in his body. He worships with feeling and immense devotion. With the knowledge that 'I am Śhiva' he submits himself to Paraśhiva. This is kāyārpaṇa. It changes his body to a prasāda body. Feeling for body is the cause for sadness.

Following the path of śhivayōgi alleviates sadness.
Happiness is the result of kāyārpaṇa.

AiÀÄzÁ AiÉÆÄVÄ xda zÉ°ÀÀ ²ªÁAiÀÄ
«ªÉÄÄAiÉÄÄvi |
vÀzÁ "sÀÄAw vÀzÀÆæ¥ÀÀ ²ªÀgÀÆ¥ÀÀ £À
_ÀÄ±ÀAiÀÄB
Yadā yōgī nijam dēham śhivāya vinivēdayēt |
Tadā bhavati tadrūpaṁ śhivarūpaṁ na saṁśhayaḥ 2

Translation: *Yadā* = when, *yōgī* = śhivayōgi, *nijam dēham* = his body, *śhivāya vinivēdayēt* = offers to Śhiva, *Tadā* = then, *tadrūpaṁ* = that śhivayōgi form, *śhivarūpaṁ* = form of Śhiva, *bhavati* = becomes, *na saṁśhayaḥ* = no doubt about it.

Explanation: Submitting oneself to Paraśhiva is a way to accomplish eternal happiness. Offering all things that belong to us without desire to Paraśhiva makes our life complete. This is the way to receive the grace of god. Dravpadi requests Kriṣṇa to save her virtue while Duṣhyasana attempted forcibly to disrobe her in the court. She did not get the grace of Kriṣṇa due to her love for body. The moment she lost her love for body she received the grace of Kriṣṇa that protected her virtue. Śhivayōgi offers his love of body to Paraśhiva. His body is of liṁga. There is no doubt about it.

EAcæAiÀÄ | æÄw°ÉÄvÀÆx «µÀAiÀiÁ_ÀAUÀeÁx ZÀ |
_ÄSÁx _ÄRazÉÆæ¥ÉÄ ²ªÀAiÉÆÄVÄ xªÉÄÄAiÉÄÄvi
Imdriyapṛitihētūni viṣhayāsaṁgajāni ca |
Sukhāni sukhacidrūpē śhivayōgī nivēdayēt 3

Translation: *Imdriya pṛiti hētūni* = loves senses, *viṣhayā saṁgajāni* = born out of information, *Sukhāni* =

happiness, *śhivayōgī* = śhivayōgi, *sukhacidrūpē* = in lasting happiness, *nivēdayēt* = offers.

zÀ±ÀðÉÁvÀì÷à±ÀðÉÁzÀÄãPÉÛÃB ±Àæ±ÀuÁzÁĩçtÉÁzÀ |
 |
 «µÀAiÉÄÄ~sÉÆåÃ AiÄÄzÀÄvÀàÉÀßA ²aÉÄ
 vÀvÀÄiR³ÄÄ¥ÀðAiÉÄÄvī

Darśhanātsparśhanādbhuktēḥ śhravaṇādghrāṇanādapi |
Viśhayēbhyō yadutpannam śhivē tatsukhamarśhayēt 4

Translation: *Darśhanāt* = viewing, *sparśhanād* = touching, *śhravaṇād* = hearing, *ghrāṇanād* = smelling, *bhuktēḥ* = eating, *Viśhayēbhyō* = information, *yad sukham* = what happiness, *utpannam* = born, *tat* = that, *śhivē* = in Śhiva, *arśhayēt* = offers.

Explanation: Happiness occurs with the satisfaction of desire. The ignorant thinks such happiness is long lasting and spends time in that momentary happiness. Finally he experiences sadness. But a śhivayōgi is different. Although he associates with the results of senses he does not differentiate sadness and happiness. For him everything is in the form of Śhiva.

WÁæuÉÄÉÁZÁgÀ°AUÀA ZÀ UÀAzÀA UÄÄÈ°ÁÚw
 AiÄÄvÀizÁ |
 f°ÀéAiÀiÁ UÄÄgÄÄ°AUÀA vÄÄ gÀ,ÀA UÄÄÈ°ÁÚw
 AiÄÄvÀizÁ ||
 ZÀPÄÄëµÁ ²aÀ°AUÀA ZÀ gÀÆ¥ÀA UÄÄÈ°ÁÚw
 AiÄÄvÀizÁ |
 vÄÉZÁ dAUÄ³ÄÄ°AUÀA ZÀ ,Àà±ÀðA DzÁAiÄÄ
 ,ÁzÀgÀA ||
 ±ÉÆæÄvÉæÄt ±À\$ÝA UÄÄÈ°ÁÚw ¥Àæ,ÁzÉÆÄ
 °AUÄ³ÉÄÄ³À ZÀ |
 °ÄÄÈzÀAiÉÄÄÉÄ ³ÄÄ°Á°AUÀA ¥ÀjuÁ³ÄÄ
 ¥ÀæAiÄÄZÀÒw ||

°AUÀzÀÈ¶ÖððjÃPÁë÷ð,Àå °AUÀA
 °À,ÉÆÛÃ¥À,Àà±Àð£AA |
 °AUÀ±ÉÆæÃvÀæA ZÀ ±ÀÄævÀ°ÁÆī °AUÀf°Áé
 gÀ,Á£Àß°ÁÆī | |
 °AUÀWÁætA vÀÄ WÁætA ZÀ °AUÀ,Àå °ÀzÀvÉÄ
 ,ÀB |
 °AUÀA °ÄÆÉÆÄUÀvÀA °Áå; EvÉåÃvÉÊB ,À°À
 °sÉÆÄd£À°Äī | |

Ghrāṇēnācāraliṁgaṁ ca gaṁdam gruḥṇāti yatsadā |
Jihvayā guruliṁgaṁ tu rasaṁ gruḥṇāti yatsadā ||
Cakṣhuṣhā shivaliṁgaṁ ca rūpaṁ gruḥṇāti yatsadā |
Tvacā jaṁgamaliṁgaṁ ca sparśhaṁ ādāya sādaraṁ ||
Śhrōtrēṇa śhabdaṁ gruḥṇāti prasādō liṁgamēva ca |
Hrudayēna mahāliṁgaṁ pariṇāma prayacchati ||
Liṁgadṛuṣhṭīrnikṣhyāsya liṁgaṁ hastōpasparśhanaṁ |
Liṁgaśhrōtraṁ ca śhrutavān liṁgajihvā rasānnavān ||
Liṁgaghrāṇaṁ tu ghrāṇaṁ ca liṁgasya vadatē saḥ |
Liṁgaṁ manōgataṁ vyā(s)pi ityētaiḥ saha bhōjanam ||

Ācāraliṁga learns things of smell from nose;
 guruliṁga learns things of liquid from tongue; śhivaliṁga
 learns things of form from eyes; Jaṁgamaliṁga learns
 things of touch from skin; prasādalīṁga learns things of
 sound from ears; mahāliṁga learns things of feelings from
 mind; listening hymns is by liṁga; touch is by liṁga; seeing
 is from the eyes of liṁga; tasting is the tongue of liṁga;
 smelling is in the nose of liṁga; talking is from the face of
 liṁga and everything in mind is liṁga. This is the way
 śhivayōgi makes his body a liṁga body.

zÉ°ÀzÁégÉÄt AiÄÄzÀävÁi÷ävÄÄiRA
 ¥Ææ,ÀAUÀ°AiÁvÀä£ÀB |
 vÀvÀÛð°ÉÄzÀAiÀÄÆī ±ÄÄ°sÉÆÄAiÉðÄVÄ °sÀ°Äw
 ð°ÄÄð®B

Dēhadvārēṇa yadyatsyātsukhaṁ prāsaṁgamātmanaḥ |
Tattannivēdayan śhaṁbhōryōgī bhavati nirmalaḥ

5

Translation: *ātmanaḥ* = for him, *Dēhadvārēṇa* = from body, *yadyat* = whoever, *sukhaṁ* = happiness, *prāsaṁgam syāt* = materializes, *Tat tat* = all that, *śharībhō* = to Śhiva, *nivēdayan* = offering, *yōgī* = śhivayōgi, *nirmalaḥ bhavati* = becomes free.

Explanation: The body of śhivayōgi is made pure with the offering of things from his senses. He learns Śhiva with his offerings. The following vacana of Ādaiah says:

Body qualities erased is tyāgāṁga
Happiness enjoyed with liṁga is bhōgāṁga
Uniting with the true is yōgāṁga
All these three is yōgāṁga
All others are separation
Savrāṣṭra Sōmēśhvarā.

Offering body, feelings and all body qualities is tyāgāṁga; offering all associated sadness and happiness of body is bhōgāṁga and uniting with Śhiva is yōgāṁga. The goal is to achieve unity with Śhiva and escape the cycle of birth.

5 Karaṇārpita sthala

Śhivayōgi became a kāyārpita by submitting the feeling of body to Paraśhiva. Now he submits all feelings of his senses to become a karaṇārpita. With submission, he listens to only the names of Paraśhiva, touches only divines, sees only the forms of god, tastes only divine liquids and smells only divine smells and remembers only the divines. He sees and feels no other than the god. He has no desire for the world. He is free from the illusions of saṁsāra.

C,ÀAd£ÀÀ ,ÀªÄÄ,ÁÔ£ÁÀ PÀgÀuÁ£ÁÀ ¥ÀgÀvÀàgÉÃ |

²ªÉÃ AiÀÄvÀÔ czÀÀ ¥ÉÇæÃPÀÔA

PÀgÀuÁ¥ÀõtªÀiÁUÀªÉÃÃ

Asaṁjanam samastānām karaṇānām paratparē |
Śhivē yattadidaṁ prōktaṁ karanārpitamāgamē

1

Translation: *paratparē* = God of divines, *Śhivē* = in Śhiva, *samastānām* = all, *karaṇānām* = senses, *yat* = what, *Asaṁjanam* = has offeed, *tadidaṁ* = that, *karanārpitam* = as karaṇārpita, *āgamē* = Agamas, *prōktaṁ* = says.

Explanation: Māye is the mother of this world. Paraśhiva supports her. Śhivayōgi sees the light of Paraśhiva within the body. He submits all his senses to Paraśhiva. It is karaṇārpaṇa. Śhivayōgi succeeds in freeing himself from the cycle of birth. Mārkaṁḍēya with devotion submits his body, mind and feeling to Śhiva. As a result Yama, the lord of death, could not go near him. There is no sadness when there is no death.

AiÀÄzÀåvÀlgÀtªÀiÁ®AŞå ¨sÀÄAPÉÔÃ «µÀAiÀÄdA
,ÄÄRA |

vÀvÀÔaÔªÉÃ ,ÀªÄÄ¥ÉõåÃµÀ PÀgÀuÁ¥ÀõPÀ GZÀåvÉÃ

Yadyatkaraṇamālaṁbya bhurīktē viśhayajam sukham |
Tatta cchivē samarpyaśha karanārpaka ucyatē

2

Translation: *karaṇam ālarṇbyadi* = with the support of senses, *viśhayajarṇ* = from information, *Yad yat* = whichever, *sukham* = happiness, *bhurmktē* = enjoys, *Tat tat* = that happiness, *chivē samarpya* = offer to Śhiva, *ēsha* = this śhivayōgi, *karaṇārpaka* = as karaṇārpaka, *ucyatē* = says.

Explanation: Śhivayōgi offers both sad and happy things resulting from senses to Śhiva. He is in karaṇārpita sthala. The feeling of god is not in most people. People are immersed in the things of this world and associated results. They have no awareness of god. It is difficult for them to expect the grace of god. Saṁsāra has a strong grip on them. Without losing the grip of saṁsāra there is no god or no salvation.

Ç°ÀAPÁgÀ³ÄÄZÉÆÄÇæPÀÛ³ÄÄAvÀBPÀÛgÀt³ÁgÀt³Àii

|

ŞçÜBÄAiÀiÁZÀâB ²³Á´Á£ÉÄ ,À ÇÜÃgÀB ,À³Äð¹ÇÝ³ÀiÁ£i

Ahamkāramadōdrikta marṭaḥkaraṇavāraṇam |

Badhniyādyah śhivālānē sa dhīraḥ sarvasiddimān

3

Translation: *Ahamkāra madō* = with pride, *udrikta* = inebriated, *arṭaḥkaraṇa vāraṇam* = inner eyes like an elephant, *śhivālānē* = in Śhiva, *yaḥ* = who, *Badhniyāt* = ties, *saḥ* = that one, *dhīraḥ* = is brave, *sarvasiddimān* = accomplished one.

Explanation: Mind, wisdom and cittu are the form of the inner eyes. They are like elephants. They create pride in jīva. Jīva experiences turmoil because of that pride. There is no happiness to jīva. Śhivayōgi bravely controls the inner eyes and ties them to the pole named Śhiva. Then he is calm both inside and outside of his body. He is under the grace of Śhiva. He is the one with accomplishments.

EACæAiÀiÁuÁÁ ,À³ÄÄ,ÁÛ£ÁÁ ³ÄÄ£ÀB

¥ÄæxÀ³ÄÄ³ÄÄÄZÀâvÉÄ |

Īndriyāṇām samastānām manaḥ prathamamucyātē |
Vaśhīkrutē śhivē tasmin kimanyaistadvaśhānugaiḥ 4

Translation: *samastānām* = all, *Īndriyāṇām* = in senses, *manaḥ* = mind, *ucyatē* = is said, *śhivē* = in Śhiva, *prathamam* = first, *tasmin* = that mind, *Vaśhīkrutē* = submits, *anyai* = different, *tadvaśhā* = belonging, *anugaiḥ* = from them, *kim* = what benefit?

Explanation: Senses depends on mind for their function. They function to the whim of mind. Śhivayōgi makes senses controls by submitting the mind to Śhiva. They become like a puppet without a puppeteer. This makes śhivayōgi to enjoy happiness. Vacana of Ādaiah says:

Mind functions in senses
The one controls mind is happy.
The one whose mind in five-senses is sad.
Mind faces illusion outside
Mind faces inward for a jñāni.
Mind steadfast in the great is free from birth
If mind is lost
He is with Savrāshtra Sōmēśhvaralīṅga.

Mind is controlled and it is offered for unity with Śhiva. There is no birth after unity with Śhiva.

EAçæAiÀiÁuÁA ¢À²ÃPÁgÉÆÃ ¤¢ÀÈwÛjw VÃAiÀÄvÉÃ |

®QëĀPÀÈvÉĀ ²ᵃÉĀ vÉĀμĀĀ PĀĀvÀB
ĀĀĀgÀUÁºÀ£ÀᵃÀii

Īmdriyāṇām vaśhikārō nirvṛuttiriti gīyatē |
Lakṣhīkrutē śhivē tēshām kutah saṁsāragāhanam 5

Explanation: Saṁsāra does not mean house, wife, and children; it does not mean wealth, grains, etc and they do not bind jīva in saṁsāra. The thing that binds jīva in saṁsāra is desire for things. Desire increases with the association of senses with things. Śhivayōgi makes his senses to look inside the body not to the world. He offers them to Śhiva. This makes Śhivayōgi to lose desire for things. He is free from saṁsāra.

Translation: *Sarīsāra viṣhakāṁtāra* = the poison of sarīsāra, *samucchēda kuṭhārikā* = removes the problems, *Upaśhāṁtir* = peace of mind, *purīsā*= to people, *indriyāṇam* = to senses, *vaśhikṛtau*= captures, *bhavēt* = gets.

Explanation: Saṁsāra is like a forest with great many poisonous trees. Jīva to live peacefully requires destroying the entire forest. It gives peace to the mind. This does not happen by restricting the senses. Control of senses does not free jīva from saṁsāra.

777

Translation: *pāpāni* = bad works, *ca* = also, *sukrutāni* = good works, *Īṁdriyairēva* = from senses, *jāyamtē* = takes place, *īśhē* = in god, *Tēśhām* = them, *samarpaṇād* = by submission, *karma nibarṁdhanam kutaḥ* = where is the bond of karma?

Explanation: Jīva is in saṁsāra because of his good and bad karmas. The karmas are the result of his senses. Śhivayōgi is brave. He changes the direction of his senses to see inside of his body and he submits them to serve Śhiva. He has earned the grace of Śhiva by ridding the feelings of 'I and You'. He is beyond the realm of karma.

¥ÆPÄ±ÀÀiÁÉÉÄ azÀé°Ëß §»gÀAvÀdÖUÀ£ÄÄAiÉÄÄ |

ÀÄÄ¥ÄÖä «µÀAiÀiÁÉi ÀÄÄÖÉi
ÄÄÄPÄÜ÷ééÁÓAiÄÄvÉÄ d£ÄB

Prakāśhamānē cidvahnau bahiraṁtarjaganmayē |
Samarpya viśhayān sarvān muktvajjāyatē janaḥ

8

Translation: *bahiraṁtar jaganmayē* = both inside and outside of the world, *Prakāśhamānē* = glowing, *cidvahnau* = like the fire, *sarvān viśhayān* = all information, *Samarpya* = offering, *janaḥ* = people, *muktvajjāyatē* = in salvation.

Explanation: The light of light is Paraśhiva. He is also the greatest fire cidāgni. Submitting all things to this fire destroys the bonds of saṁsāra. The following vacana describes the same as:

Head, face, heart, shoulder became of Śhiva.
Ears, eyes, tongue, nose, skin became of Śhiva.
Mind, wisdom, citta, pride became of Śhiva.
Prāṇa, apāna, vyāna, udāna samāna, the air
They are of Śhiva, so air inside is You.
Inside You, outside You, there is no I
I did nothing, everything is Your play?
All my pleasures are your pleasures.

Creation is Yours, not mine.
I am in You.
Nijaguru Svataṁtra Siddhaliṁgēśhvarā.

Karma is the reason for birth and death. 'I and You' is the source of karma. Śhivayōgi has submitted all to Śhiva. Śharaṇa says 'everything I do is You'. Body pleasure is You. You are the creator. Everything is your play. This is sarvārpaṇa (complete submission).

avÀÛzÀæªÀÅA ,ÀªÀiÁzÁAiÄÄ dUÀeÁÓvÀA ¢ÀÄºÁºÀ«B
|

azÀéºËß dÄºÀévÁªÀÄAvÀB PÄÄvÀ,ÀiA,ÁgÀ«¥ÀèªÀB

Cittadravyaṁ samādāya jagajjātaṁ mahāhaviḥ |

Cidvahnau juhvatāmaṁtaḥ kutassamsāraviplavaḥ

9

Translation: *jagajjātaṁ* = created from pañca ātmas, *Cittadravyaṁ* = thing of citta, *mahāhaviḥ* = great offering, *samādāya* = carrying, *maṁtaḥ* = one inside, *Cidvahnau* = in the fire, *juhvatāmaṁ* = to those offering, *samsāra viplavaḥ* = problems from saṁsāra, *kuta* = Where?

Explanation:

CAvÀªÀÄÄðTvÀAiÀiÁ ,ÀªÀðA azÀéºËß

wædUÀvÀÄÛçtA |

dÄºÀévÉÆÃ «ªªÀvÀðAvÉÃ ¢ÀÄÄ£ÉÃ²ÑvÁÛç

«sÀæªÀÄB ||

Am̐tarmukhitayā sarvaṁ cidvahnau trijagatṭruṇaṁ |

Juhvatō vinivartaṁtē munēśhcittādi vibhramaḥ ||

With the feeling that the world is small śhivayōgi burns all disturbance of his mind, He keeps away from illusions.

,ÀªÀðtÂÄAçæAiÀÄPÀªÀiÀðtÂ ¥ÁætPÀªÀiÀðtÂ
ZÁ¥ÀgÉÃ |

DvÀä,ÀAAiÀÄªÀÄAiÉÆÄUÁUÀßªi dÄªÀéw
eÄÖÆÀÇÄ|vÉÄ ||

*Sarvāñīrindriyakarmāṇi prāṇakarmāṇi cāparē |
Ātmasaṁyamayōgāgnau juhvati jñānadīpitē ||*

The above verse is from Gīte 4-27. Some burns all karmas of sense organs and prāṇa karmas from the fire of their knowledge of soul.

The fire is the light of Śhiva that glows in the body. Śhivayōgi burns all his desires, wisdom, feeling of 'I and You' and feeling for the world.

CvÀäeÉÆÄAw¶ azÀÆæ¥ÉÄ
¥ÁætªÁAiÀÄÄx"sÉÆÄÇüvÉÄ |
dÄªÀéÆi,ÀªÄÄ,ÀÛ«µÀAiÀiÁÆi vÀÆÀªAiÉÆÄ "sÀªÀw
zÀÄæªÀªÄi

*Atmajyōtiṣhī cidrūpē prāṇavāyunibhōdhitē |
Juhvan samastaviṣhayān tanmayō bhavati dhruvam* 10

Translation: *prāṇavāyu nibhōdhitē* = bright from prāṇa vāyu, *cidrūpē* = with knowledge, *Atmajyōtiṣhī* = in the light of ātma, *samasta viṣhayān* = all information, *juhvan* = who submits, *dhruvam* = definitely, *tanmayō* = that, *bhavati* = becomes.

Explanation: Seed has oil. Similarly Paraśhiva is hidden unseen in this world. Through hard work oil is extracted from the seed. To see and to receive the grace of Śhiva is possible through motivation and determination. Practice of kuṁbhaka yōga starts the fire in the body. All desires of body are burnt in that fire to receive the blessings of Śhiva.

EAcæAiÀiÁtÄÄ,ÀªÄÄ,ÁÛx ±ÀjÄgÀA
"sÉÆÄUÄ,ÁzsÀÆÀªÄi |
²ªÄ¥ÀÇeÁAUÀ"sÁªÉÄÆÀ "sÁªÀAiÀÄÆi
ªÄÄÄQÛªAiÁ¥ÄÄÖBAiÀiÁvi

Translation: *bhōgasāadhanam* = for pleasure, *śharīraṁ* = body, *samastāni* = all, *Ir̥ndriyāṇī* = senses, *Śhivapūjā ar̥ngabhāvēna* = parts for the worship of Śhiva, *bhāvayan*= feelings, *muktim* = salvation, *āpnuyāt*= gets.

Explanation: The body is the abode for pleasures. The senses support the body. By changing the direction of senses towards Śhiva they become the liṁga senses. Śhivayōgi with that body has the grace of Śhiva. His walk, talk, touch, form and all his qualities are of liṁga. His pleasures are of liṁga. He has no awareness of body. He becomes Śhiva. Śhaivaratnākara says:

AiÀÄÇÄAÇæAiÀiÁUÀvÄA QAavi AiÀÄvÄÄiRA
vÀaÒªÁ'ðvÄA|
vÀvÄàç,ÁzÄAZÀ ``sÉÆÃPÀÛªÀåA
vÀÇAÇæAiÀÄªÄÄÄSÉÄ£À ZÀ ||

*Yadir̥ndriyāgataṁ kimcit yatsukhaṁ tacchivār̥pitaṁ |
Tatprasādaṁca bhōktavyaṁ tadir̥ndriyamukhēna ca ||*

The pleasure from senses is submitted to Śhiva to receive prasāda. It is for the use of Śhivayōgi as Śhiva prasāda.

6 Bhāvārpita sthala

vÀ,ÁävÀàç¥ÀAZÀ,ÀA\$AzsÀA ``sÁªÀA »vÁé

2aÁvÀäPÀaÀïï|

“sÁÀÀiÁ²ævÀå AiÄÄvÉßÃ£À PÄÄAiÄiÁðzÁé

å¥ÀÅÈw«ÄÃ±ÀégÉÃ||

*Tasmātprapañcasambandham bhāvaṃ hitvā śhivātmakam
Bhāvamāśhritya yatnēna kuryādvyaṇṇatimīśhvarē ||*

The above verse is from Yōgajāgama. It says: feeling for the world is the way of discrimination. It bonds with saṁsāra. It is the reason for pride, hatred and jealousy. Śhivayōgi does not discriminate and he has the knowledge that 'I am Śhiva'.

2ªEÃ ¤±ÀÑ®¨ ºÁÉÃ£À ºÁÁ£ÁÁ AiÄvÀªÄ¥ÀõtªÄii |

`sÁÁ¥Àõt«ÄzÀA ¥ÉÇæÃPÀÛA ²ªÀ,ÀzÁãªÀªÉÃç©üB

Śhivē niścalabhāvēna bhāvānām yatsamarpanam |

Bhāvārpitamidaṃ prōktaṃ śhivasadbhāvavēdibhiḥ 1

Translation: *nīścala bhāvēna* = determination, *Śhivē* = in Śhiva, *bhāvānām* = feelings, *yat* = what, *samarpaṇam* = submits, *idaṁ* = this, *śhiva sadbhāvaavedibhiḥ* = from learned, *Bhāvārpitam* = as the offering of feelings, *prōktam* = is said.

Explanation: There are many types of feelings. Some are: pride; ignorance, education; world; and others. With these feelings jīva experiences sadness, disturbance of peace and fear of death. Śhivayōgi with steadfast mind receives the grace of Śhiva. He submits all his feelings to Śhiva. This takes him to bhāvārpita sthala.

avÀÛ,ÀÜ,ÀPÀ-ÁxÁõ£ÁA ãÀÄ£À£ÀA AiÀÄvÀÄÛ

À Á Â Ã Ä Å Æ Ç È É Ê Ë |

vÀzÀ¥Àöta ²ªÉÄ ,ÁPÄëvi ³ÀiÁÉÄ,ÉÆÄ ``sÁªÀ GZÀävÉÄ

*Cittasthasakalārthānām mananaṁ yattu mānasē |
Tadarpaṇaṁ Śhivē sāṅśhāt mānasō bhāva ucyatē*

2

Translation: *Cittastha* = in citta, *sakalārthānām* = all things, *yattu* = who, *mānasē mananaṁ* = thinking of mind, *sāṅśhāt Śhivē* = in Śhiva, *Tadarpaṇaṁ* = submission, *mānasō bhāva* = offering of citta, *ucyatē* = says.

Explanation: The senses look outside the body for knowledge. It brings sadness and happiness to mind. This experience accumulates in citta. This is the reason citta is the treasury for both sad and happy events. They disturb the mind resulting in turmoil. Shivayōgi submits the experiences of mind to Śhiva. With that he is in peace. It is bhāvārpaṇa.

``sÁªÀ KªÀ » dAvÀÆÆÁÁ PÁgÀtA

§AzsÀªÉÆÄPÀëAiÉÆÄB |

``sÁªÀ±ÄÄzËp ``sÀªÉÆÄÄäQÛB «¥ÄjÄvÉÄ vÄÄ
,ÄÄ,ÄìöÈwB

*Bhāva ēva hi jantūnām kāraṇaṁ baṁdhamōṅśhayōḥ |
Bhāvasuddhau bhavēnmuktiḥ viparītē tu saṁskṛtiḥ*

3

Translation: *jantūnām* = for lives, *baṁdhamōṅśhayōḥ* = to bond and for freedom from birth, *kāraṇaṁ* = true reason, *Bhāva suddhau* = for pure feelings, *muktiḥ bhavēn* = gets salvation, *viparītē tu* = against it, *ēva hi* = else, *saṁskṛtiḥ Bhāva* = gets saṁsāra.

Explanation: A person's greatest power is his feelings. If the feelings are directed towards the path of ignorance it binds jīva in saṁsāra. He experiences color, status etc that make him to bind with saṁsāra. Jīva diverts his feelings to follow the path of Śhiva. Jīva is free from the bonds of saṁsāra. He is free from sadness too.

``sÁªÀ,Äª ±ÄÄçpgÁsÁävÁ ²ªÉÇÄs°À«Äw AiÉÆÄdÉÁ |

«¥ÄjÄvÄ,ÄªÄiÄAiÉÆÄÜÉÄ PÄÄvÉÆÄ
zÄÄBRªÄvÄðÆÄªÄï

Bhāvasya śhuddhirākhyātā śhivō(s)hamiti yōjanā |
Viparītasamāyōgē kutō duḥkhanivartanam

4

Translation: *śhivō(s)hamiti* = I am Śhiva, *yōjanā* = experience, *Bhāvasya śhuddhir* = is pure feeling, *ākhyātā* = is said, *Viparīta* = against this, *samāyōgē* = thinking, *duḥkha nivartanam kutō* = where sadness ends?

Explanation: The following verse is from Vāsiṣṭha:

„ÄA,ÄUÄð|æAiÄÄªÄUÄð,Äª²ªÄ,ÉäöÊªÉÄw
“sÄªÄAiÄÄÆi|

CªÄAPÁgÄ¥ÄæªÁuÉÄÆÄ “sÄªÄ¹çpA ZÄ «zÄAw ||

Saṁsargapriyavargasya śhivasyaivēti bhāvayan |
Ahaṁkāraprahāṇēna bhāvasiddhiṁ ca vidāṁti ||

It says, 'mind becomes pure by offering to Paraśhiva the happiness that comes from the desirable things. This prevents pride and gives the knowledge of Śhiva . Śhivayōgi is happy as if he is Śhiva. This is bhāvārpita.

The mind has many impurities. It has jealousy and hatred. There is no impurities in pure mind. Śhiva knowledge 'I am Śhiva' is received with purity. Until that time the mind requires good instructions. The following vacana of Allamaprabhu says:

Hey mind, to learn the truth about you
That truth about you I tell.
It is nothing but light,
It is beyond description.
Seeking you have seen the truth
That is the place for complete state.
Determining that truth to leave
It is the knowledge received,
From that glorified light inside

You at the feet of our Guhēśhvara liṅga
Mind stay calm.

The truth is the light of knowledge. It cannot be described. Your appearance is with that reason. Learn and decide that is you. Then you are in peace with Śhiva. This type of instruction changes the mind to follow the path of Śhiva. It receives the knowledge that 'I am Śhiva'. There is no room for sadness by strengthening this knowledge.

"sÉÆǺPÁŨ "sÉÆǺUÀǻA "sÉÆǺd-ǺvÁ
ǾǻǺðǻÉǺǺvǺZǺÑgǺZǺğǺǻǺii |
"sǺǻǺAIǺǺǺİ "ǺǺǺgǺǺEǺǺĖǺt "ǺǺĈǺ "sǺǺǺw ǺǺǺǺǺŮvǺB

Bhōktā bhōgyam bhōjayitā sarvamētaccarācaram |
Bhāvayan śhivarūpēna śhivō bhavati vastutah 5

Translation: *Bhōktā* = the one enjoys, *bhōgyam* = thing of pleasure, *bhōjayitā* = thing that gives pleasure, *ētat carācaram sarvam* = all jñāngamas, *śhivarūpēṇa* = as the form of Śhiva, *Bhāvayan* = learns, *vastutaḥ* = in the form, *śhivō bhavati* = becomes Śhiva.

Explanation: The following verse says:

"sÉÆÃUÊÊPàªÁ,À£ÁÁ vÀâPÁÛ÷é vÀâd vÀéA
 "sÉÃZàªÁ,À£ÁÁ|
 "sÁªÁ"sÁªË vÀvÀ,ÀÛ÷âPÁÛ÷é ¤«ðPÀ®à,ÄÄTÃ
 "sÀªÀ ||

*Bhōgaikavāsanām tyaktvā tyaja tvam bhēdavāsanām |
Bhāvābhāvau tatastyaktvā nirvikalpasukhī bhava ||*

Disregard the smell of things that bring pleasure. Disregard duality of mind. Suppress feelings and no feelings; stay beyond comprehension and enjoy lasting happiness.

At the union of the three door sound, light and smell

On the throne of nāda, biṁdu and kale
Tell who recognizes sound, light and smell but you?
Staying in all parts of body
The touch of face from sense of skin
Tell who can recognize but you?
Staying in mind enjoys results
Tell who can but you?
All parts changing faces enjoys to give prasāda
Bless Nijaguru Svataṁtra Siddhaliṁgēśhvara
Tell who can but you?

Paraśhiva is everywhere. He stays on the throne of nāda, bīṇḍu and kalā at Ājñācakra. He is the master for all philosophies. He incites and enjoys all pleasures of this world. He is Paraśhiva. Nothing happens without His will. The entire world is the place for Him.

«ÄxÉåÃw ``sÁªÀAiÀÄ£ï «±ÀéA «±ÁéwÃvÀA ²ªÀA

ÀägÀ£ï |

ÀvÂ£ÀAzÀazÁPÁgÀA PÀxÀA §zÄÄ«Ä°Á°Äðw|

*Mithyēti bhāvayan viśhvaṁ viśhvātitaṁ śhivaṁ smaran |
Sattānaṁdacidākāraṁ kathāṁ baddhumihārhati?*

6

Translation: *Mithyēti bhāvayan* = world is not lasting, *viśhvam viśhvātītam* = beyond the world, *Sattānamdadidākāram* = in the form of sat, ānanda and knowledge, *śhivam* = Śhiva, *smaran* = dhyāna or thinks, *baddhum* = to bind, *katham iha arhati?* = how can he be strong?

Explanation: The following vacana of Siddhalīṃgēśhvara says:

From desire of Paraśhiva
Appeared the māye.
The true is Śhiva philosophy;
The untrue is the world of māye
Learning the true and the untrue
Look at those with full knowledge.

The one discards the true and the untrue
He is Paraśhiva the truth for all times
Mahāliṅga Guru Śhivasiddhēśhvara Prabhuṣē

Māye was born with the desire of Paraśhiva. From māye the world took birth. Paraśhiva is true for all times. The world is vast. Paraśhiva is beyond the world. Śhivayōgi rejects his feelings about the world and thinks about Paraśhiva. He cannot be influenced by sadness or happiness. Guru instructs so everyone reaches that state.

The world is jaḍa; it is the form of sadness and it is not permanent. Lack of knowledge and ignorance are the reasons for the same. Persons fall in the web of saṁsāra trusting the world.

Paraśhiva is in the beginning, middle and the end of this world. Ignorance is the great darkness and it covers the world. The knowledge of Śhiva is the light. Show interest in Paraśhiva by walking in the path of devotion. He is the truth.

Guru instructs to walk in the path of knowledge. It is like a mother who teaches her growing child to eat the table food than her breast milk. To a growing child table food provides more strength. Similarly, turning the mind towards Paraśhiva brings eternal happiness. It is not possible from the things of the world.

Īśhāvāsyōpaniṣhat says *Īśhāvāsyamidam sarvam yatkinmicit jagatyāṁ jagat'*. Śhiva is everywhere. All movable and immovable things are the form of Paraśhiva. They are all true because they are all forms of Śhiva. But people see the world and not Śhiva. To see Paraśhiva and to enjoy eternal happiness the love affair with the world must end. This is what Guru instructs.

ḌāḌāḌā PāḌāiāḌāḌāḌāḌā ±āā"sēāḌāḌāḌāḌā vā,Ḍā
QāvāḌāḌāḌāḌā |

EW "sÁàAiÄÄvÉÆÃ ¤vÀå PÀxÀÀ ,Áävì
PÀàÄÄÖŞAzsÀÆàÄï

Sarvaṁ karmārcanaṁ śhaṁbhōrvacanaṁ tasya kīrtanam |
Iti bhāvayatō nitya kathaṁ syātkarmabaraṁdhanam 7

Translation: *Sarvaṁ karma* = all actions, *śhaṁbhō*= for Śhiva, *arcanaṁ* = worship, *vacanaṁ* = prayers, *tasya*= and, *kīrtanam* = hymns, *Iti* = this way, *nitya* = always, *bhāvayatō* = feels, *karmabaraṁdhanam*= bonding to karmas, *kathaṁ syāt* = how possible?

Explanation: A person uniting with Śhiva stays as Śhiva. He is a Sthitaprajña; his karma is the worship of Śhiva; his talk is the prayer for Śhiva and his work is all for Śhiva. He has no pride either in his talk or in his actions. Such a person is free from the effects of karma.

,ÀéÉÖÄAçæAiÄÄUÀvÀÀ ,ERåA zÄÄBRA àÁ

PÀàÄÄÖ,ÀA"sÀàÄäÄï |

²àÁxÀÖA "sÁàAiÄÄÆi AiÉÆÄVÃ fÃÀÆÄÄßPÉÆÜÃ
"sÀ«µÀåw

Sarvēṁdriyagataṁ saukhyaṁ duḥkhaṁ vā karmasaṁbhavam |
Śhivārthaṁ bhāvayan yōgī jīvanu rtō bhaviṣhyatē 8

Translation: *Sarvēṁdriyagataṁ* = from senses, *karma saṁbhavam* = from karma, *savkhyam vā duḥkhaṁ* = happiness or sadness, *Śhivārthaṁ bhāvayan* =them as for Śhiva, *yōgī* = śhivayōgi, *jīvanmuktaḥ bhaviṣhyatē* = is free from birth.

Explanation: There are eleven senses: pañca jñānēndrias (Ears, skin, eyes, tongue, and nose), pañca karmēndrias (organs for; talk, walk, hold, excretion, sex), and mind. Jñānēndrias collect information about sound and others. Karmēndrias engage in performing work. Mind supports jñānēndrias and karmēndrias. The results of these are sadness and happiness to jīva. Śhivayōgi submits all of them to Śhiva. He is free from their influence. He enjoys happiness.

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

॥

*Padārtharūpō jīvaśhva prasādaḥ paramō bhavēt |
Samarpaṇaṁ ca tādātmyamiti śhaivī parāsthitiḥ ||*

The above verse says: jīva is the thing, Śhiva is prasāda and the union of Śhiva and jīva is submission. Jīva submits all his feelings to Śhiva in the form of prasāda to become mahāprasādi. The following vacana of Cennabasavaṇṇa describes mahāprasādi:

Body in ācāra; body is offered to liṁga.
Prāṇa in prasāda; prāṇa is offered to liṁga.
Mind stays in the great;
Mind is offered to the great.
Without illusions of feeling;
Feelings are offered to liṁga
The three jñātrū, jñāna, jñēya uniting
Learns the knowledge
If not that knowledge is offered to liṁga
Offering the entire body made liṁga the master
There is no duality of 'I and You' in
Kūḍala Cennasaṁgaiya
He is true mahāprasādi

Body follows sadācāra for kāyārpaṇa. Purity of senses is indriārpaṇa. Mind in mahāliṁga is antaḥkaraṇārpaṇa. Without duality of mind 'I and you' is bhāvārpaṇa. The loss of the three jñātrū, jñāna and jñēya is jñānārpaṇa. This is the way the entire body and its functions are offered to liṁga. This removes the awareness in jīva. It frees him the bonds of saṁsāra. This is the result of bhāvārpaṇa.

7 Śhiṣhya sthala

There is difference in the description of the pupil described in the Aṅga sthala and the pupil in the Liṅga sthala. There is difference between pupil and guru. In Aṅga sthala pupil was a performer. He came to guru seeking remedy for the problems he faced in saṁsāra. Now the same pupil is in śhiṣhya sthala. He has accomplished a lot. He shares his knowledge with the world. He is a parakāyī. Irrespective of how many times a musician sings he cannot enjoy his own music until he listens. If the pupil stays as a pupil he does not get the true happiness. It comes when he shares his knowledge with the world as guru and serves guru as a pupil. The following vacana of Allamaprabhu describes the relation between guru and pupil.

Distance between guru and śhiṣhya
Who knows how close they are?
Guru become śhiṣhya for his amusement
Śhiṣhya became guru for his amusement.
They were different because of karma
Can it be true?
Beyond the beginning looking the philosophies
Learning you are the light
You are the guru for you
Can there be a guru above you
This is the reason
Guhēśhvaraliṅga is You
You learn this from You.

There is no true difference between guru and pupil.
It exists for the people. The difference is due to karma.
There is no one above guru from the beginning.

The three impurities aṇava, māya and kāmika
Discards them to be pure is śhiṣhya
Discarding feelings of body
Guru became free of feelings

Between these which is first which is last
 With the blessing of palm no obligation to mind
 Begging in mind liṁga left from palm
 Gurusthala hides in parasthala
 There are no feelings Guhēśhvarā.

The three impurities (aṇava, māya and kārmika) are for the jīvātma. Losing these three types of impurities jīva becomes the form of Śhiva. He is Guru. Offering the body to guru the pupil became formless. Guru offers himself to Śhiva also becomes the formless Śhiva. There is no difference between guru and the pupil. They both are same but act as guru and pupil.

AiÄÄxÁ ¹zÀþgÀ,À,Àà±ÁðvÁÛ³ÄÄæA ``sÀ³Àw
 PÁAZÀ£ÄÄ|
 UÄÄgÉ£Ä£ÄzÉÄ±Ä±Äæ³ÄuÁaÒµÄå,ÀÛvÀÛ÷é³ÄÄ
 AiÄÄ,ÀÛxÁ ||

*Yathā siddharasasparśhāttāmraṁ bhavati kāmcanam |
 Gurōpadēśhashravaṇācchīṣhyastattvamayastathā ||*

The above verse is from Yōgajāgama. It says: copper becomes gold with the touch of liquid gold. Similarly from the teachings of guru pupil becomes the form of Śhiva. Accordingly this state is described.

±Á,ÀxÄAiÉ£Ä ``sÀ³ÉÄzÄå,ÄÄÛ ¥ÄgÀPÁAiÉÄ£Ä
 ,Ä³ÄðzÁ |
 vÄvÄàç,ÁzÁvÄÄÛ ³É£ÄPÁëyðÄ,À ²µÄå Ew QÄwðvÄB
*Śhāsanīyō bhavēdyastu parakāyēna sarvadā |
 Tatprasādātu mōkṣhārthī sa śhīṣhya iti kīrtitaḥ* 1

Translation: *yah* = who, *parakāyēna* = person with feelings, *sarvadā* = always, *Śhāsanīya* = with orders, *bhavēd* = becomes, *Tatprasādātu* = from his grace, *mōkṣhārthī* = gets salvation, *saḥ* = that person, *śhīṣhya iti* = as pupil, *kīrtitaḥ* = is said.

Explanation: Parakāya on seeing Paraśhiva unites to become the great. He lives to help the mankind. The pupil must follow instructions and is eager to receive his grace. He worships parakāya and serves guru by offering all his senses. He is anxious to receive his blessings to free himself from the cycle of birth. He is a paraśhīṣhya.

“sÁÉÇĀ AiĀĀ,Àā ¹ÜÉÆĀ ṁvĀāA
 āĀĀÉÆĀĀÁPĀāAiĀĀPĀāĀĀđ©ÜB |
 UĀĀGĒ ṁeĒĀ UĀĀuÉÆĀzÁGĒĀ,À ²µĀā Ew VĀAiĀĀvĒĀ

Bhāvō yasya sthirō nityam manōvākyāyakarmabhiḥ |
Gurau nijē guṇōdārē sa śhiṣhya iti gīyatē 2

Translation: *yasya*= whose, *Bhāvō* = feeling, *manō vākyāya karmabhiḥ* = good works of mind, talk and body, *nityam* = always, *guṇōdārē* = good qualities, *nijē Gurau* = true guru, *sthirō* = determined, *sa* = that, *śhiṣhya iti* = as pupil, *gīyatē*= says.

Explanation: This vacana is by Siddhaliṁgēśhvara:

Wife born earlier than her husband
 She is youngster not older.
 Śhiṣhya with more knowledge than guru
 He is the server not a doer.
 Telling to hold the horse
 Will they accept for riding?
 Will they accept servant saying he was a king?
 Can a son be a father?
 This is the reason,
 Śhiṣhya posses respect.
 With this quality śhiṣhya sure to get blessings
 Mahāliṁga Guru Śhivasiddhēśhvara Prabhuvē!

A person may be a king but he is a son for his parents. He shows respect to them. Similarly śhiṣhya irrespective of his knowledge he is small in front of his

guru. With increased knowledge his admiration for his guru grows. It is the quality of a true śhiṣhya. He serves his guru with devotion. He praises him.

±ÁAvÉÆË zÁAvÀ,ÀÛ¥À²êÃ®B ,ÀvÀâªÁPĩ
 ,ÀªÀÄzÀ±Àð£ÀB |
 UÀÄgË ²ªÉÃ ,ÀªÀiÁ£À,ÀÜB ,À
 ²µÁâuÁ«ÄºÉÆËvÀÛªÀÄB
Śhāntō dāntastapaśhīlaḥ satyavāk samadarśhanaḥ |
Gurau śhivē samānasthaḥ sa śhiṣhyāṇāmihōttamaḥ 3

Translation: *Śhāntō* = with peace, *dānta* = freed, *tapaśhīlaḥ* = meditating, *satyavāk* = truthful, *sama darśhanaḥ* = no discrimination, *Gurau* = guru, *śhivē* = in Śhiva, *samānasthaḥ* = equal, *sa* = that pupil, *iha* = in this world, *śhiṣhyāṇām uttamaḥ* = best pupil.

Explanation: This verse lists the qualities of a śhiṣhya. He is śhānta (peaceful); he is not disturbed by senses (dānta); He speaks truth; he does not discriminate guru and Śhiva and he works hard to keep his mind pure. Cennabasavaṇṇa describes his qualities in the following vacana:

Devotee stays calm
 True for the wealth he gets
 Advises about the pañcabhūtass
 Considers all lives as himself
 Serves guru-līṅga-jarṅgama by body, mind, wealth
 Does not donate to undeserving
 Has control over senses
 They make the body pure.
 Worships līṅga to receive prasāda
 It is performance in Kūḍala Cennasaṅgaiya.

The following vacana is by Siddhaliṅgēśhvara:

It is not in Kalpavrukṣa
 It is not in Kāmadēnu
 It is not in alchemy lotion,
 Guru is not a man for śhiṣhya
 With the feeling guru is Śhiva
 He is a śhiṣhya
 Mahālīṅga Guru Śhivasiddhēśhvara Prabhuṽ.

Parakāya reaching bhāvārpita sthala develops the above qualities. He is a śhiṣhya for the benefit of this world.

UÀÄgÀÄÉÄÄ²ÀÀ ¥À±ÉåÄÀÒ²ÀÉÄÄ²À UÀÄgÀÄÄ
 vÀxÁ |

£ÉÉvÀAiÉ£ÄgÀAvÀgÀA QAa¢éeÁxÄAiÀiÁ¢évÀPÀètB

Gurumēva śhivaṁ paśhyēcchivamēva gurum tathā |

Naitayōramtaraṁ kimcidvijānīyādvicakṣhaṇaḥ

4

²²ÀZÁgÉÄ²²ÀzÁ££ÉÄ²²ÀeÁÖ££ÄZÀ x²ÀÄÖ~ÉÄ |

UÀÄgÉ£ÄgÁzÉÄ±²ÀiÁvÉæÄt

¥ÄgÀÄ

xµÄ²²À²²ÀÄÖBAiÀiÁvī

Śhivācārē śhivadyānē śhivajñānē ca nirmalē |

Gurōrādēśhamātrēṇa parāṁ niṣṭhāmavāpnuyāt

5

Translation: *vicakṣhaṇaḥ* = the pupil, *Gurum ēva* = only guru, *śhivaṁ paśhyēt* = sees as Śhiva, *tathā* = also, *cchivamēva* = Śhiva, *gurum* = as guru, *aitayō* = between the two, *kicit armtaraṁ* = without discrimination, *na vijānīyād* = not done, *Gurō* = from guru, *ādēśhamātrēṇa* = instructions, *Śhivācārē* = in the path of Śhiva, *śhivadyānē* = meditating Śhiva, *ca* = also, *nirmalē* = pure, *śhivajñānē* = with Śhiva knowledge, *parāṁ niṣṭhā* = with devotion, *mavāpnuyāt* = stays.

Explanation: The following vacana is by Siddhalīṅgēśhvara:

Consider Guru and Śhiva as one
 This should be the feeling,

Ignorance is the feeling of two.
 This is the reason for feeling as two
 Ends up in hell for many years
 Mahāliṅga Guru Śhivasiddhēśhvara Prabhuvē.

Even if śhiṣhya is a slow learner guru takes interest to educate him in the path of Śhiva. There is no difference between guru and Śhiva. Śhiva is formless. Guru is with form. Śhiva is philosophy and guru is the light of that philosophy. Śhiṣhya follows the instructions of guru and develops the knowledge of Śhiva. His devotion and determination frees him from the cycle of birth.

§æ°ÁäAqÀ§ÄzÀÄâzÉÆÄzÀÆäVÄÄ ¢ÀiÁAiAiÁ¹AzsÄÄÄ
 ¢ÄÄ°AvÀÜgÀ¢Äiï |

UÄÄgÉÆÄB PÄ¢Ä®AiÄAvÁâ±ÄÄ PÄmÁPÄè§qÀ¢ÁÆÄ®B
Brahmāmṛdabudbudōdbhutaṁ māyāsimdhum mahattaram |
Gurōḥ kavalayatyāśhu kaṭākṣha baḍavānalaḥ 6

UÄÄgÉÆÄB PÄmÁPÄè¢ÉÄzsÉÄÆÄ ºÉÇÄ ºsÄ¢Äw
 ¢AiÁÆÄ¢ÄB |

gÀ,À¢ÉÄzsÁzÀâxA ºÉÄºÉÄ ºÉÄ¢ÄÄvÁÄ
 ¥Äæw¥ÄzÀâvÉÄ

Gurōḥ kaṭākṣha vēdhēna śhivō bhavati mānavaḥ |
Rasavēdhādyathā lōhō hēmatām pratipadyatē 7

Translation: *Brahmāmṛda budbudōdbhutaṁ* = reason for the appearance of world like bubbles, *mahattaram* = great, *māyāsimdhum* = ocean of illusion, *Gurōḥ kaṭākṣha* = from looks of guru, *baḍavānalaḥ* = the fire, *āśhu* = just then, *kavalayat* = destroys, *yathā* = how, *Rasavēdhā* = from the touch of gold liquid, *lōhō* = iron, *hēmatām pratipadyatē* = becomes gold, *Gurōḥ* = Guru, *kaṭākṣhavēdhēna* = from his looks, *mānavaḥ* = humans, *śhivō bhavati* = becomes Śhiva.

Explanation: The following vacana is by Siddhaliṁgēśhvara:

Guru does kriyādikṣhe to body
Burns qualities of body to make it not jaḍa
Learns the action is to instill Śhiva ways
Guru does maṁtra dīkṣhe to mind
He removes the previous knowledge
Makes mind pure to relate with the great
Learn as refuge in liṁga
Guru does jñāna dīkṣhē to prāṇa
Removes the feeling of paśhu
Learns the great is the master
Prāṇa becomes pure
Mahāliṁga Guru Śhivasiddhēśhvara Prabhuṽ.

Iṣṭaliṁga is the form of Śhiva. So he learns the ways to Śhiva. Guru instills Iṣṭaliṁga to the body of śhiṣhya. The body becomes liṁga body. Then Guru performs maṁtra dīkṣhe to mind for removing previous knowledge. This makes the mind pure and turns towards liṁga. Then Guru performs jñāna dīkṣhē to make prāṇa to liṁga prāṇa. The three dīkṣhēs change the three bodies to the three liṁga forms.

The blessed sight of Guru is vaḍavāgni, a type of fire. The world is full of illusions. The fire burns the illusions and establishes the truth about the world. The world is not different from Śhiva. It is a form of Śhiva and śhiṣhya learns them. Like copper changes to gold with the touch of gold solution, the sight of guru changes the life of śhiṣhya towards Śhiva. Then there is no difference between guru and śhiṣhya. Guru is Śhiva, śhiṣhya is Śhiva, guru is śhiṣhya and śhiṣhya is guru. The following vacana of Siddhaliṁgēśhvara explains further:

Son born to father
He is in the form of father,
Is it possible to think otherwise?
Śhiva is one, became two

Became guru and śhiṣhya
 Cannot talk of difference between the two
 Body of guru is śhiṣhya; body of śhiṣhya is guru;
 Prāṇa of guru is śhiṣhya; prāṇa of śhiṣhya is guru;
 Guru śhiṣhya becoming one
 Those sayings Guru śhiṣhya are different
 What can be said about those?
 Mahālīṅga Guru Śhivasiddhēśhvara Prabhuṇē.

£À®AWÀAiÉÄÃzÀÄÎgÉÆÃgÁeÁÖA eÄÖ£ÀªÉÄÃªÀ
 ¥ÀæPÁ±ÀAiÀÄ£i |
 ²ªÁ,ÀPÉÜÃ£À ¢ÀÄ£À,Á ,ÀªÄð¹çpªÀÄªÁ¥ÀÄÖßAiÀiÁvi

Na lamghayēdgurōrājñām jñānamēva prakāśhayan |
Śhivāsaktēna manasā sarvasiddhimavāpnuyāt 8

Translation: *jñānamēva prakāśhayan* = with Śhiva knowledge, *gurō rājñām* = instructions of guru, *Na lamghayēd* = not disobeys, *Śhivāsaktēna* = in Śhiva, *manasā* = mind, *sarvasiddhim* = fulfillment of works, *avāpnuyāt* = secures.

Explanation: Guru is the one who gave the knowledge of Śhiva. His instructions followed the truth. His talk was true; his instructions are like the words of Vēda and his talk is the words of śhruti. He has the knowledge of Śhiva. Following the path instructed by guru definitely leads to salvation.

²ªÄzÀ£ÀÄdÓUÀðäxÁå ²ªÀB ,ÀA«vÀi÷égÀÆ¥ÀPÀB |
 ²ªÀ,ÀÜ÷é«Äw ¤çðµÉÆÖÃ UÄÄgÀÄuÁ ¢ÀÄÄPÀÜ KªÀ
 ,ÀB

Śhivadanyajjaganmithyā śhivaḥ sarṁvitsvarūpakaḥ |
Śhivastvamiti nirdiṣṭhō guruṇā mukta ēva saḥ 9

Translation: *Śhivad anyat* = different from Śhiva, *jagan* = world, *mithyā* = untrue, *śhivaḥ* = Śhiva, *sarṁvit svarūpakaḥ* = is with knowledge, *Śhiva* = Śhiva, *tvam* =

you, *iti* = as, *guruṇā nirdiṣṭō* = instructions of guru, *saḥ* = that pupil, *mukta ēva* = is in salvation.

Explanation: Śhiva has complete knowledge. It covers the universe and is happy for all times. The world is not different from Him. There is nothing different from Him. The Shepard Gollahaḷa saw Śhiva in the sheep droppings. Ignorance is to say he did not. The following vacana is by Cennabasavaṇṇa:

Saying no knowing is submission;
Saying yes knowing yes is prasāda
Getting prasāda not being there is prasādi
Change in prasādi as prasāda
That prasāda is glorified
Kūḍalacennasamgaiya Your śharaṇa.

Things including the universe are not eternal. It is correct to say they are not (eternal or mitye). Paraśhiva is for all times. It is correct to say Paraśhiva is true. It is prasāda. Prasādi receives that prasāda without pride 'I and mine'. Guru instructs that you are truly the form of Śhiva. His instructions remove ignorance. This is the reason he serves and obeys guru.

UÀÄgÉÆÃ®ð"ÁÝ÷é ¢ÄÄ°ÁeÁÕ£ÀÀ
¸ÄÄ,ÁgÁ¢ÄÄAiÄÄ"sÉÃµÄdªÄiï |
¢ÉÆÃzÀvÉÃ AiÄÄ,ÄÄiTÃ ±ÁAvÀB ,À fÃ¢ÆÄÄäPÀÛ KªÀ
»

Gurōrlabdvā mahājñānaṁ saṁsārāmayabhēṣhajam |
Mōdatē yaḥ sukhī śhāntaḥ sa jīvanmukta ēva hi

10

Translation: *saṁsārāmaya bhēṣhajam* = reason to bind in saṁsāra, *Gurōr* = guru, *mahājñānaṁ* = knowledge, *labdvā* = acquiring, *yaḥ sukhī* = which one, *Mōdatē* = enjoys, *sa śhāntaḥ* = that person, *jīvanmukta ēva hi* = gets salvation.

Explanation: Guru shows the way to the truth. Studies of scriptures and other books do not give the knowledge required to learn the path of Śhiva. They increase the bond between the world and jīva. This is the reason that the knowledge is secured only from guru. The knowledge acquired gives peace and brings happiness to jīva.

8 Śhuśhrūṣhā sthala

vÀ,ÁäzÀÄ¥Á²ævÁvÀi³ÀÄâPÀi°ÀdA ¥Áæ¥Àâ
,ÄzÀÄîgÉÆÄB |
CÆÁAiÁ,ÉÆÈÀ ,ÀvÀvÀ³AiÁvÁä¨sÁâ ,ÀgÀvÉÆÄ
¨sÀ³ÉÄvî ||
Tasmādupāśhritātsamyaksahajam prāpya sadgurōḥ |
Anāyāsēna satatamātmābhyāsaratō bhavēt ||

The above verse is from Yōgajāgama. It says: śhiṣhya serves guru without being tired. He studies ādyātma. This section describes the service of a śhiṣhya.

¨sÉÆÄzsÀâ³AiÁÆÈÀ ,À UÄÄgÀÄuÁ ¥ÀgÀPÁAiÉÄÄÈÀ
,Ä³ÄðzÁ |
vÀZÀÄÒ±ÀÆæµÁgÀvÀB ²µÀâB ±ÀÄ±ÀÆæµÄÄjw
QÄvÀðâvÉÄ
Bhōdhyamānaḥ saḥ guruṇā parakāyēna sarvadā |
Tacchuśhrūṣhārataḥ śhiṣyaḥ śhuśhrūṣhuriti kīrtiyartē 1

Translation: *parakāyēna* = body of parabrhma, *guruṇā* = from guru, *sarvadā* = always, *Bhōdhyamānaḥ* = taught, *Tat* = guru, *cchuśhrūṣhārataḥ* = in the service, *saḥ śhiṣyaḥ* = that *śhuśhrūṣhur* = service, *iti* = is, *kīrtiyartē* = said.

Explanation: Guru has many powers. He converts the body to prasāda body; vāyuprāṇa to liṁga prāṇa; senses to liṁga senses; erases all types of illusions of mind and instills liṁga in all parts of body. He erases all types of impurities in the body and mind to instill the knowledge of Śhiva. Śhiṣhya gets the knowledge from guru. He serves him obediently and follows his instructions without deviating. He is in śhuśhrūṣha sthala.

QA ,ÀvÀâ QA ÈÄÄ ³Ás,ÀvÀâA PÀ DvÁä PÀB
¥ÀgÀB²³ÀB |

EW ±Àæ³Àt,ÀA,ÀPÉÆÛÃ UÀÄgÉÆÃ²êµÉÆâÃ «²µÀävÉÃ
Kim satyam kim nu vā(s)satyam ka ātmā kaḥ paraśhivah |
Iti śhravaṇasamsaktō gurōśhśhiṣhyō viśhiṣhyatē 2

Translation: *Kim satyam* = which is true? *kim nu va asatyam* = which is false? *Kaḥ ātmā* = who is Atma? *kaḥ paraśhivah* = who is Paraśhiva? *Iti* = this way, *gurō* = guru, *śhravaṇa samsaktō* = listening, *śhśhiṣhyō* = pupil, *viśhiṣhyatē* = is the best.

Explanation: What is true? What is false? What is for all times? What is the true philosophy? What is Ātma? Who is jīva? Who is Paraśhiva? What is his form? Śhiṣhya contemplates these type of questions. He is in in śhuśhrūṣha sthala.

±ÄÄævÁé ±ÄÄævÁé UÄÄgÉÆÃ³ÁÐPÀâA
 ²³Ä,ÁPÄëwìçAiÀiÁ³ÄºÄ³Äìì |
 G¥Ä±Ä³ÄÄâw AiÄÄB ,ÁéAvÉÃ ,Ä
 ³ÄÄÄQÛ¥ÄZÄ³ÄÄ³Ä¥ÄÄÖßAiÀiÁvì
Śhrutvā śhrutvā gurōrvākyam śhivasākṣhātkriyāvaham |
Upaśhāmyati yaḥ svāmtē sa muktīpadamavāpnuyāt 3

Translation: *śhiva sākṣhātkriyāvaham* = making Śhiva appear, *gurō vākyam* = words of guru, *Śhrutvā śhrutvā* = listening, *yaḥ* = whoever, *svāmtē* = inside of him, *Upaśhāmyati* = is peaceful, *saḥ* = that one, *muktīpadam* = salvation, *avāpnuyāt* = gets.

Explanation: The words of guru are accepted as the words of śhruti (scriptures). They are current. Śhiṣhya listens to them with interest. His words have the power to pierce the heart and minds of people irrespective of their social status. Śhiṣhya stays in the service of guru. He listens to his teachings to cleanse his heart and mind.

£Ä §ÄZÀÞ÷âw UÄÄgÉÆÃ³ÁÐPÀâA «£Á ²µÄ³,Äâ
 ³ÄiÁ£Ä,Ä³Äìì |

vÉÄeÉÆÄ «£Á ,À°À,ÁæA±ÉÆÄB PÀxÀB ,ÄÄágÀw
¥ÀAPÀd³Äiï

Na buddhyati gurōrvākyam vinā śhiṣhyasya mānasam |
Tējō vinā sahasrārṁśhōḥ kathāḥ sphurati paṁkajam 4

Translation: *gurōrvākyam vinā* = without the words of guru, *śhiṣhyasya mānasam* = the mind of śhiṣhya, *Na buddhyati* = does not mature, *sahasrārṁśhōḥ* = sun, *Tējō vinā* = without the rays, *paṁkajam* = lotus, *kathāḥ sphurati* = how to blossom?

Explanation: During night the lotus flower stays as a bud. The bud has no awareness of its fragrance or beauty. The bud opens with sunrise showing its beauty and spreading its fragrance. Similarly śhiṣhya is not known to the world because of ignorance. With the instructions of guru he is like the lotus flower at sunrise. He shines in the world with his knowledge. The following vacana of Muktāyakka says:

Without words of guru not to learn liṁga
Without words of guru not to learn jaṁgama
Without words of guru not to learn prasāda
Without words of guru not to learn himself
Worshipping guru in past life to get knowledge
Can say happened before guru?
He becomes closer himself
Can say happened without guru?
Cannot happen without guru.
Without my guru Ajagaṇṇa
Cannot be one with Paraśhiva
Says learnt with knowledge
Cannot be one with Paraśhiva
If asked why?
Love of body does not go away under oneself
It is under Shiva, self-salvation is not to anyone.

Guru, liṁga, jaṁgama, prasāda and Parabrahma are in the body. They are not visible without the teachings

of guru. Unity with Śhiva is not possible without learning the secrets from Guru. Without guru the mind of a śhishya cannot be pure. He does not get peace with impure mind.

*Sūryasyōdayamātrēṇa sūryakāntaḥ prakāśhatē |
Gurōrālōkamātrēṇa śhishyō bōdhēṇa bhāsatē*

Translation: *Sūryasya* = sun, *udaya mātrēṇa* = rising, *sūryakāntaḥ* = sunflower, *prakāśhatē* = glows, *Gurūr ālōkamātrēṇa* = from the sight of guru, *śhiṣyō* = śhishya, *bōdhēṇa* = from knowledge, *bhāsatē* = shines.

vÀcéeÁŒÉÁxÀðA ,À UÀÄgÀÄ³ÉÄ
³Ä©üUÀZÉŒÄvi|
,À«ÄvÀàtÂB ±ÉÆæÄwæAiÀÄA
§æºÄäµÄx«Äw || *Tadvijñānārthan sa gurume
vābhigacchēt |*
Samitpānih śhrōtriyān brahmanishthamiti ||

CzÉéÖÊvÀŸÀgÀªÀiÁ£ÀAzÀ ŸÀæ¨ÉÆÃzsÉÊPÀ

¶ÀæPÁ±ÀPÀ³Àiï |

G¥ÁAiÀÄÄ ±ÄÄætÄAiÀiÁaÒµÀâB ,ÀzÄÄîgÄÄÄ ¥Áæ¥Äâ
ÁAd°B

Advaitaparamānaṁda prabōdhaika prakāśhakam |

Upāyaṁ śhruṇuyācchīshyaḥ sadguruṁ prāpya sām̐jaliḥ 6

Translation: *śhīshyaḥ* = śhīshya, *sadguruṁ prāpya* = refuge in guru, *sām̐jaliḥ* = giving salutation, *Advaita paramānaṁda* = being happy, *prabōdhaika* = Śhiva, *prakāśhakam* = seeing, *pāyaṁ* = secret, *śhruṇuyāt* = listens

Explanation: Inside the body there is a light. It is in the form of ānaṁda (happy). It is pure and for all times. It cannot be seen with impure mind. This is the reason for a śhīshya to seek the help of guru. He serves guru and with his blessings gets the knowledge of Śhiva.

QA vÀvÀÛ÷éA ¥ÀgÀ³ÀÄÄ eÉÕÄAiÀÄÄ PÉÆÈÀ ,À³ÉðÄ

¥Àæw¶ÏÖvÁ |

PÀ,Àâ ,PÁÆwìçAiÀiÁ ³ÄÄÄQÛB PÀxÄAiÉÄÄw

,À³ÀiÁ,ÀvÀB

Kim tattvaṁ paramaṁ jñēyaṁ kēna sarvē pratiṣṭitā |

Kasya sākṣhātkriyāmuktiḥ kathayēti samāsataḥ 7

Translation: *paramaṁ jñēyaṁ* = thing to learn, *tattvaṁ Kim* = which is paratattva, *kēna* = from whom, *sarvē* = all philosophies, *pratiṣṭitā* = exist, *Kasya* = from whom, *sākṣhātkriyā* = performance, *muktiḥ* = salvation, *samāsataḥ* = completely, *kathayēti* = tell (requests)

Explanation: Search for knowledge has no ending. But the knowledge ends. Śhīshya has many questions to guru. Which philosophy is the best and sacred? What are the things to be learned? Who supports this world? Who or what can remove the bond of saṁsāra. He asks these questions to guru and requests to educate him.

Ew ¥Àæ²ßPÀÈvÉÄ ¥ÀÇ³ÀðA ²µÉâÄt ¤AiÀÄvÄvÄæÉÁ |

ṣṬæAiAiÁvÀÛ÷éA UÄgÄÄ,ÀÛ,ÉäöÊ AiÉÄÆÄ
 ,ÄåvÀiA,ÄÈvÉÄ®ðAiÄÄB

Iti praśhnīkṛutē pūrvam śhiṣhyēṇa niyatātmanā |
Brūyāttattvaṁ gurustasmai yēna syātsaṁsṛutērlayaḥ 8

²ªÀ KªÀ ¥ÄgÄA vÄvÀÛ÷éA azÁÉÄAzÀ,ÄzÁPÀÈwB |
 ,ÄAiÄÄxÁxÀð,ÀÛzÀÈÄå,Äå dUÄvÉÆÄ ÉÁ¹Û ðvÀåvÁ

Śhiva ēva param tattvaṁ cidānaṁdasadākṛutiḥ |
Sa yathārthastadanyasya jagatō nāsti nityatā 9

Translation: *Iti* = this way, *niyatātmanā* = with determined mind, *śhiṣhyēṇa* = from śhiṣhya, *pūrvam* = first, *praśhnīkṛutē* = questions, *guru* = guru, *tasmai* = to him, *yēna* = from which, *saṁsṛutē* = the bond, *layaḥ yāt* = destroys, *tattvaṁ* = plan, *Brūyāt* = tell, *cidānaṁdasadākṛutiḥ* = in the form of cidānaṁda, *Śhiva ēva* = śhiva, *param tattvaṁ* = paratattva, *Saḥ* = that Śhiva, *yathārtha* = is true, *tadanyasya* = different for him, *jagatō* = in this world, *nityatā nāsti* = non existent.

Explanation: Controlling all disturbances of mind śhiṣhya humbly requests guru for instructions regarding many ādyatmika questions. Hearing them guru is pleased with his śhiṣhya. The following verse from Muṁḍakōpaniṣhat 1-13 says:

vÀ,ÉäöÊ ,Ä «zÁÉÉÄÄ¥Ä¥ÄÉÁßAiÄÄ ,ÄªÄÄåPī
 ¥Äæ±ÁAvÀ avÁÛAiÄÄ ,ÄªÄÄæévÁAiÄÄ |
 AiÉÄÄÉÁPÀègÄA ¥ÄÄgÄÄµÄA æÉÄzÀ ,ÄvÀåA
 ¥ÉÇæÄªÁZÁPÁA vÄvÀÛ÷évÉÆÄ

ṣæºÄä«zÁå«Äw ||

Tasmai sa vidvānupapannāya samyak
Praśhāṁta cittāya samanvitāya |
Yēnākṣhaṁ puruṣhaṁ vēda satyaṁ
Prōvācakāṁ tattvatō brahmavidyāmiti ||

The philosophy means truth. There are many. They are all under one philosophy. It is true for all times. It is eternal. It is in the form of happiness. It is complete in all respect. It is the great philosophy. Without it others cannot exist. It is beyond the limit of senses, beyond organs of work, mind, pride, wisdom and citta. They function under the great philosophy. Even the world with the 36 philosophies is rigid. It is with illusions.

Ayathārthaprapamcō(s)yam pratitiṣṭhati śhaṁkarē |
Sadātmani yathāśhuktā rajatattvam vyavasthitam 10

Explanation: 'Silver is in shell'. Both silver and shell are not at the same level. Only the shell appears to both senses and to the organs of work (karmēndriyas) not the silver. Silver appears only to impure senses. It is an illusion. Learning about the shell removes the illusion of silver. Similarly this world appears as true. Learning the knowledge of Paraśhiva removes the illusion of this world. This results in peace and increases the knowledge of Śhiva.

Śhivō(s)hamiti bhāvēna śhivē sākṣhātkṛutē sthiram |
Muktō bhavati saṁsārānmōhagṛaṁthērvibhēdatah 11

Translation: *Śhivōhamiti* = I am Śhiva, *bhāvēna* = feeling, *śhivē sākṣhātkrutē* = appearance of Śhiva, *sthiram* = with steadfast mind, *vibhēdataḥ* = without differentiating, *saṁsārān* = the form of the world, *mōhagrāmthē* = from ignorance, *Muktō* = is free, *bhavati* = becomes.

Explanation: The feeling bonds jīva in saṁsāra. The lion in the company of sheep thinks himself as a sheep. Similar is jīva. Although Śhiva lives inside him, he cannot recognize because he has no peace. He loses his fondness to saṁsāra after receiving the knowledge of Śhiva from guru. Finally through the performance of śhivayōga receives salvation.

२३॥ "स३॥आि॥ ZVÁÄ£Ä २३ÁzÀ£ÄâA £Ä aAvÀAiÄ |
K३Ä ¹ÜgÉÄ २३ÁzÉéöÊvÉÄ fÄÄ£ÄÄâPÉÆÜÄ "sÀ«µÄâ¹

Śhivam bhāvaya cātmanam śhivādanyam na cintaya |
Ēvam sthirē śhivādvaitē jīvanmuktō bhaviṣhyasi 12

Translation: *ātmānam* = yourself, *Śhivam* = as Śhiva, *bhāvaya* = thinking, *śhivādanyam* = different from Śhiva, *na cintaya* = not to think, *Ēvam* = this way, *śhivādvaitē sthirē* = fixed in Śhiva philosophy, *jīvanmuktō bhaviṣhyasi* = is free from birth.

Explanation: Guru's advice to śhiṣhya is - 'You are Śhiva. Except for the feeling of Śhiva keep all others away from mind. Salvation comes by strengthening this knowledge'. The following vacana of Allamaṣhvara says:

Talk is jyōtirliṁga chanting is paratattva
Their union is nādabirṁdukaḷe
Guhēśhvara talk of śharaṇa is free from taints.

The talks of those who show jyōtirliṁga is in fact the form of Parabrahma.

ΚᾱΑ ὐᾱæΖÉĀĀcvÀB ᶜμÉĀăŨ UÀĀgÀĀuÁ UÀĀt±Á°ÉÁ

|

²ᾱᾱÉĀĀᾱ dUÀvÀà±ÀăĒĩ

fĀᾱĒĒĀăPÉĒŨĀs©üeĀAiĀĀvÉĀ

Ēvaṁ pracōditaḥ śhiṣhyō guruṇā guṇaśhālīnā |

Śhivamēva jagatpaśhyaṇ jīvanmuktō(s)bhijāyatē

13

Translation: *guṇaśhālīnā* = with qualities, *guruṇā* = from guru, *Ēvaṁ* = how, *pracōditaḥ* = inspired, *śhiṣhyō* = śhiṣhya, *jagat* = the world, *Śhivamēva* = as the form of Śhiva, *paśhyaṇ* = sees, *jīvanmuktō* = free from birth, *abhijāyatē* = becomes.

Explanation: Guru is a viraktha (detached from things). He has the knowledge and has experienced Śhiva. He is the form of Śhiva. Śhiṣhya is attracted to him. Guru removes all doubts in śhiṣhya through instructions. Śhiṣhya is like a fertile land where instructions take root and grow healthily. This erases all illusions of this world and makes his heart pure. He experiences Śhiva with pure heart. He knows he is not different from Śhiva. He is free from birth.

9 Sēvyā sthala

©üzÅåvÉĀ °ÀÄËzÀAiÄÄUÀæAy²ÑzÀåAvÉĀ
Ā,ÀåĎ,ÀA±ÀAiÄiÁB|
QëÄAiÄÄAvÉĀ ZÁ,Àå PÀªAiÁĎtÂ vÀ¹æĭ zÀÈµÉÖĀ
¥ÀgÁªÄgÉĀ ||

*Bhidyatē hṛdayagraṁthiśhcidyaṁtē sarvasaṁśhayāḥ
Kṣhīyaṁtē cāsyā karmāṇi tasmin dṛuṣṭē parāvarē ||*

The above verse is from Muṁḍakōpaniṣhat 2-2-8. It says: all karmas are erased with Paraśhiva entering the heart of jīva.

zÀÈ¶ÖB ¹ÜgÁ AiÄÄ,Àå «£ÉÊªÀ zÀÈ±ÀåA
ªÁAiÄÄÄB

¹ÜgÉÆĀ AiÄÄ,Àå «£Á ¥ÀæAiÄÄvÀßA|
avÀÛA ¹ÜgÀA AiÄÄ,Àå «£ÁsªÀ®AŞA,À
KªÀ AiÉÆĀVĀ,À UÄÄgÀÄB,À,ÉĀªÀåB ||
*Dṛuṣṭīḥ sthīrā yasya vinaiva dṛuśhyam vāyuḥ
Sthirō yasya vinā prayatnam |
Cittam sthiram yasya vinā(s)valambamśa
Ēva yōgi sa guruḥ sa sēvyah ||*

The above verse is from Nāḍabimḍu upaniṣhat 56. It says: A yōgi fixes his sight on the unseen, controls breathing without trying and citta fixed without dependence. He is a guru. Serving him is the theme of this sthala.

UÄÄgÄÄªÁPÁåªÄÄÈvÁ,ÁézÁvÁàç¥ÀÛ
¨ÉÆĀzsÀªÄÄªÁ¥sÀ®B |
±ÄÄ±ÀÆæµÄÄgÉĀªÀ,ÀªÉĎµÁA,ÉĀªÀåvÁévÉiĀªÀå
GZÀåvÉĀ Guruvāḥyāmṛutāsvādātprāpta
*bōdhamahāphalaḥ |
Śuśhrūṣhurēvasarvēśhām sēvyatvātsēvyā ucyatē*

1

Translation: *Guru vākhyāmṛuta asvādāt* = hearing the words of guru, *prāpta bōdha mahāphalaḥ* = acquiring knowledge, *śhuśhrūṣhurēva* = śhuśhrūṣhu sthali, *sarvēṣhām* = to all, *sēvyatvāt*= adorable, *sēvyā* =in service, *ucyatē*= said

Explanation: With ambrosia there is no end or destruction. Ambrosia is not the pleasures of this world or the pleasures of heaven. Those enjoying the pleasures are not free from birth and death. The true ambrosia is Paraśhiva. Following the words of guru śhiṣhya secures ambrosia. He is śhuśhrūṣha sthali.

UÀÄgÀÆ¥ÀçµÉÖÄ «eÁÖ£ÉÄ ZÉÄvÀ¹¹ÜgÀvÁÁ UÀvÉÄ |

,ÁPÁëvÀìöÈvÀ²²ÀB ²µÉÆâÄ UÀÄgÀÄ³ÀvÀÆàðvÉÄ
,ÄzÁ

Gurūpadīṣṭē vijñānē cētasi sthīratām gatē |

Sākṣhātkṛta śhivāḥ śhiṣhyō guruvatpūjyatē sadā 2

Translation: *Gurūpadīṣṭē* =taught by guru, *vijñānē* = knowledge of Śhiva, *cētasi* = in mind, *sthīratām gatē* = is fixed, *Sākṣhātkṛta śhivāḥ śhiṣhyō* =śhiṣhya received the grace of Śhiva, *guruvat* = as guru, *sadā pūjyatē*= worships always.

Explanation: There are three types of people who listen to the words of Guru. They are best explained by the following example. A king received three beautiful dolls as gifts. The king wanted to know the secret behind the gift. He asked the learned to explain the secret. They tried but did not succeed. Then one of the ministers inserted a soft wire in the ear of the first doll. The wire came out from the other ear. He repeated with the second doll. This time the wire came from the mouth. Again he inserted the wire in the ear of the third doll. This time the wire went into the stomach. Then the minister explained his experiment as: the first doll represents ordinary people. They listen in one

Translation: *Śhivō(s)hamiti bhāvasya* = feeling of 'I am Śhiva', *nairam̐taryād viśhēshataḥ* = from constant studies, *Śhivabhāvē samutpannē* = starting of Śhiva feeling, *śaḥ* = that śhiṣhya, *śhivavat pūjya ēva* = respected as Śhiva.

Explanation: The feeling 'I am Śhiva' is sacred. This feeling does not have any problems that comes from the feeling 'I am body'. The former feeling is knowledge. The one with that knowledge is happy at all times. As this knowledge becomes stronger śhiṣhya becomes complete with his knowledge. He sees everything in the form of Śhiva. He is the guru.

«μÀAiÀiÁ,ÀPÀÛ avÉÊÛÃs! «μÀAiÀiÁ,ÀAUÀªÀfðvÀB |
²ªÀˆˆsÁªÀAiÀÄÄvÉÆÃ AiÉÆÄVÃ,ÉÃªÀªB ²ªÀ EªÁªÀgÀB
Viśhayāsakta cittō(s)pi viśhayāsaṁgavarjitah |
Śhivabhāvayutō yōgī sēvyah śhiva ivāparaḥ 5

Translation: *Śhivabhāvayutō* = feeling of Śhiva is I, *yōgī* = śhivayōgi, *Viśhayāsakta* = interest in things, *cittō api* = having mind, *viśhayā saṁga varjitah* = not involve in them, *aparaḥ śhiva iva* = as a second Śhiva, *sēvyah* = respected.

Explanation: A śhiṣhya although acts like any other ordinary person he is free from the illusions of māya. Although he is in the body he has no awareness of the body. He sees but he is free from their effects. He feels without any effects on his mind. He does not discriminate. There is no difference between him and Śhiva. He is worshiped as Śhiva.

ªÀÄPÀÛB,ÀA±ÀAiÀÄªÁ±ÀvÀB ¹ÜgÀªÀÄÉÁ ˆˆÉÆÄzsÉÃ ZÀ
ªÀÄÄQÛªÆzÉÃ
ªÉÆÄªÀ zÉÄªÀˆˆsÀÄÈvÁA zÀÄÈ±Á «WÀiAiÀÄÆiªÀÄÆªA
ªÀÄªÁ,ÀA,ÀÄÈvÉÃB |
,ÀvÀÜÉÄAzÀazÁvÀÄPÉÃ xgÀÄªÀªÉÄÄªÀgÀ¹æiªÀzÉÃ

°ÃĖÀvÄä PÄë-ÄvÀ¥Äæ¥ÄAZÀ«”sÀªÉÇÃ AiÉÆÄVÃdÉÉÉB
ÉÃªÄävÉÃ

*Muktaḥ saṁśhayapāśhataḥ sthīraṁānā bōdhē ca muktīpradē
Mōhaṁ dēhabhṛutāṁ dṛuśhā vighaṭayan mūlaṁ mahā saṁsṛutēḥ |
Sattānāṁcidātmakē nirupamē parasmin padē
Līnatmā kṣhayitaprapaṁcavibhavō yōgījanaiḥ sēvyatē* 6

Translation: *saṁśhayapāśhataḥ* = bonded with doubts, *Muktaḥ* = freed, *muktīpradē* = gives salvation, *bōdhē* = teachings, *sthīraṁānā* = steadfast mind, *dēhabhṛutāṁ* = those with bodies, *mahā saṁsṛutēḥ* = fearful saṁsāra, *mūlaṁ* = origin, *Mōhaṁ* = illusion, *dṛuśhā* = just by seeing, *vighaṭayan* = destroying, *Satt ānāṁda cidātmakē* = form of sat, ānāṁda and knowledge, *nirupamē* = without any similarities, *parasmin padē* = *Paraśhiva the form of* paratattva, *Līnatmā* = immersed, *ca* = also, *kṣhayita prapaṁca vibhavō* = destroyer of prākṛuta, *yōgī* = śhivayōgi, *janaiḥ* = from people, *sēvyatē* = get worshiped.

Explanation: Śhīṣhya in sēvya sthala is an accomplished one. With the blessings of guru he has converted his body, senses, prāṇa and mind as liṁga body, liṁga senses, liṁga mind and liṁga prāṇa. He has submitted all his feeling to Śhiva making them as prasāda. He has served guru with devotion and earned the knowledge of Śhiva. He has experienced Paraśhiva within himself. He has learnt from his experience that there is no difference between the form of Śhiva and ātma (soul). He is worthy of worship by people.

There are some doubts about the world, senses, mind and body. Are they true? Is ātma different from body? The supporter of this world is he god? Does he exist? The mind is caught with this kind of doubts.

It is said, ‘*saṁśhayō duḥkhānāṁ ālayaḥ*’ doubting is the home for sadness. It leads in the wrong path. It gives the feelings ‘I am body, Ātma is no different from body. The world is true. Happiness is from the things of this world.’

These kinds of feeling are due to weak status of the mind. They lead to sadness and bonds in saṁsāra.

Śhiṣhya reaching this sthala has cleared all his doubts. He is pure with the knowledge of Śhiva. His mind has grasped and accepted Śhiva. He has no desires, has no love towards the world or things of this world. He is united in Śhiva as sat, cit ānanda. He is free from the cycle of birth.

Prāṇalīṃgi sthala

Agastya says:

¥Àæ,Áç,ÀÜ® ,ÀAŞAzsÁB ,ÀÜ®" sÉÃzÁB ¥ÀæQǻwǻvÁB |

¥Áæt°AV,ÀÜ~Á gÀÆqsÁfi ,ÀÜ®" sÉÃzÁÉÀézÀ,Àé æÉÄÃ
Prasādisthalasam̐barṁdhāḥ sthalabhēdāḥ prakīrtitāḥ |
Prāṇalīṃgisthalā rūḍhān sthalabhēdānvadasva mē 1

Explanation: Agastya requests Rēṇuka saying 'you have explained prasādi sthala and its sub groups. Now please explain the prāṇalīṃgi sthala and the procedure for the worship of jaṁgama līṁga'.

Rēṇuka says:

,ÀÜ®£ÁA £ÀªÀPÀA ¥ÉÇæÃPÀÛA
¥Áæt°AV,ÀÜ~Á²ævÀªÀii |
DzÁªÁvÀä ,ÀÜ®A ¥ÉÇæÃPÀÛªÀÄAvÀgÁvÀä ,ÀÜ®A
vÀvÀB
Sthalānām navakam̐ prōktam̐ prāṇalīṃgisthalāśhritam̐ |
Ādāvātmasthalam̐ prōktam̐tarātma sthalam̐ tataḥ 2

¥ÀgÀªÀiÁvÀäA ,ÀÜ®A ¥À±ÁÑṁṚzÉḍÃ°ÁUÀªÀÄ
,ÀAdÕPÀªÀii |
ṁ" sÁḍªÁUÀªÀÄ ,ÀAdÕA ZÀ vÀvÉ£Ä
£ÀµÁÖUÀªÀÄ ,ÀÜ®A
Paramātmā sthalam̐ paśhcānnirdēhāgama sam̐jñakam̐ |
Nirbhāvāgama sam̐jñam̐ ca tatō naṣṭhāgamasthalam̐ 3

Dç¥Àæ,ÁzÀ£ÁªÀiÁxÀ vÀvÉ£Äs¥ÀåAvÀ¥Àæ,ÁzÀPÀªÀii
|

Ādīprasādanāmātha tatō(s)pyarītaprasādakam |
Sēvyaprasādakam cātha śhrūṇu tēṣhām ca lakṣhaṇam 4

Explanation: Prāṇalīṅga sthala has nine states. They are: Ātma, Arītarātma, Paramātma, Nirdēhāgama, Nirbhāvāgama, Naṣṭāgama, Ādīprasādi, Arītaprasādi, and Sēvyaprasāda sthalas. Rēṇuka describes each sthalas in detail.

1 Ātma sthala

'DvĀw ॐĀŸĀw Ew DvĀä'.

'CxÀ KμÀ DvĀä CŸÀ°ĀvÀ ŸÁŸĀä «dgÉÆĀ

«ĀĀĒvĀĀā«Ī±ÉÆĀPÉÆĀs «fWÀ vÉÆiĀs|ŸÁ,ĀB

ĀvĀāPĀāĀĀB ĀvĀā,ĀAPĀ®āB'.

'Ātati vyāpati iti ātmā' - Ātma is in all places.

'Atha ēṣha ātmā apahata pāpmā vijarō vimṛutyurviśhōkō(s)
vijigha tsō(s)pipāsaḥ satyakāmaḥ satyasamkalpaḥ'.

The above verse is from Charṁdōgyōpaniṣhat 8-7-1.
It says: There is no sin, birth, death, sadness, hunger, or
thirst for ātma. Ātma is truth. This section describes
śhivayōgi in ātma sthala (prāṇalīngi sthala).

fĀā"śĀāA ŸĀjvĀāāAiĀĀzĀ vĀvĀŪ÷éA «"śĀāĀvĒĀ

|

UĀĀgÉÆĀ±ĀÑ "śÉÆĀzĀAiÉÆĀUĒĒĒ vĀzĀvĀāAiĀĀA

ŸĀæQĀwōvĀB

Jīvabhāvaṁ parityajya yadā tattvaṁ vibhāvyatē |

Gurōśhca bhōdayōgēna tadātmāyaṁ prakīrtitaḥ

1

Translation: *Gurō bhōdayōgēna* = from the
instruction of guru, *yadā* = when, *Jīvabhāvaṁ* = awareness
of jīva, *parityajya* = removing, *tattvaṁ* = Śhiva philosophy,
vibhāvyatē = learns, *tadā* = then, *āyaṁ* = prasāda sthali,
ātmā iti = as ātma sthali, *prakīrtitaḥ* = shines.

Explanation: Ātma is dynamic. The person who
receives the grace of ātma is in ātma sthala. This section
answers questions like: Where is ātma? How to understand
ātma? What is the life of a person who learns ātma? The
following vacana of Basavaṇṇa says:

Gold is in stone fire is in wood,
Ghee is in milk Śhiva is hidden,
What reason? Darkness to see,

Guru that can show is not there
Kūḍalasaṃgamadēvā.

Ātma is in the heart of every person. It is not necessary to go away to learn about ātma. To learn one requires performance. Stone has gold; wood has fire; milk has clarified butter. They are not seen. But they are secured through performing certain types of work. Similarly, ātma is unseen in the body. Following the instructions of guru ātma can be seen. Purity of mind and bhāva (feelings) are required; ignorance is replaced with the knowledge of Śhiva. Then the performer of śhivayōga experiences Paraśhiva. He is in ātma sthala.

áÁ~ÁÚæ±ÀvÀ`sÁÚÉÃ£À ,ÀzÀÈ±É££
 °ÀÈzÀAiÀÄ1ÜvÀB |
 C±ÀB£İ PÀªÀÄÖ¥sÀ®A ,ÀªÀÖªAiÁvÄä ,ÀÄàgÀw
 çÃ¥ÀªÀvİ

Vālāgraśhatabhāgēna sadṛuśhō hṛudayasthitah |
Aśhnan karmaphalam sarvamātmā sphurati dipavat 2

Translation: *Vālāgrāśhatabhāgēna* = thousandth of thickness of hair, *hrudayasthitaḥ* = in the center of heart, *ātmā* = ātma, *sadṛuśhō* = unseen, *sarvam karmaphalaṁ* *Aśhnan* = enjoys the fruits of karma, *dīpavat* = like a light, *spḥurati* = shines.

Explanation: Śhvētaśhvatarōpaniṣat 5-8 says:

CAUÄÄµÄ× ¢ÄiÁvÉÆæÃ gÄ«vÄÄ®ägÄÆ¥ÄB
 ,ÄAPÄ-Äà°ÄAPÁgÄ,ÄªÄÄævÉÆÆsAiÄÄB|
 ŠÄZÉYÄUÄÄðuÉÄÆÁvÄä UÄÄuÉÄÆÄ ZÉÆªÄ
 DgÁUÄÄªÄÄiÁvÉÆæÃÄ°ÄÄª¥ÄgÉÄÆs! zÄÄµÄÖB

11

*Amguṣhṭha mātrō ravitulyarūpaḥ
Saṃkalpāhaṃkārasamanvitō(s)yaḥ |
Buddērgunēnātma guṇēna caiva*

Ārāgramātrōhyaparō(s)pi druṣṭaḥ ||

With wisdom and without desires learned notices small things like an atom and things that shines like the bright sun. Śhvētaśhvatarōpaniṣhat 5-9 says:

āÁ~ÁUÀæ±ÀvÀ~sÁUÀ,Àå ±ÀvÀzsÁ PÀ°àvÀ,Àå
ZÀ |
~sÁUÉÆÄ fÃªÀB ,À «eÉÖÄAiÀÄB ,À
ZÁ£ÀAvÁåAiÀÄ PÀ®àvÉÄ | |

*Vālāgraśhatabhāgasya shatadhā kalpitasya ca |
Bhāgō jīvaḥ sa vijñēyaḥ sa cānamtyāya kalpatē ||*

The size of ātma is 10,000th width of a hair but he has the ability to become as wide as this world. He stays in the heart and enjoys the results of karma. Śhvētaśhvatarōpaniṣhat 4-6 says:

zÁÉ,ÀÄ±ÀuÁĎ ,ÀAiÀÄÄeÁ ,ÀSÁAiÀiÁ
,ÀªAiÁ£ÀÀ ¢ÀÄÈPÀèA ¥ÀjµÀµÀéeÁvÉÄ |
vÀAiÉÆÄgÀ£ÀåB | ¥Àà®A
,ÀåzÀévÀÛ÷å£À±Àß£Àß£ÉÆß÷åÄ C©üZÁPÀ²Äw
|

*Dvāsuparṇā sayujā sakhāyā
Samānaṁ vṛukṣaṁ pariṣhaṣhvajātē |
Tayōranyaḥ pippalaṁ
Syādvattyaśhnannannyō abhicākaśhīti ||*

Two friendly birds live harmoniously in a tree. One bird (jīva) enjoys the fruits of that tree. The other bird (Śhiva) does not eat the fruits. Similarly the body is like a tree; there are two birds jīva and Śhiva. Jīva enjoys sadness and happiness that comes from the body. But Śhiva just sees them without enjoying. Śhvētaśhvatarōpaniṣhat 4-3 says:

,ÀÀiÁÉÉÃ ¢ÀÀÈPÉëÃ ¥ÀÀgÀÄµÉÆÃ
 ¢ÀÀÄUÉÆßÃs¤Ã±ÀAiÀiÁ ±ÉÆÃZÀw
 ¢ÀÄÄ°ÀâÀiÁÉÀB |
 dÄµÀÖA AiÀÄzÁ ¥À±ÀâvÀâ£Àâ«ÄÃ±À°ÀÄ,Àâ
 ¢ÀÄ»ÀiÁÉÀ«Äw «ÄvÀ±ÉÆÃPÀB ||
Samānē vṛukshē puruṣhō
Nimagnō(s)nīśhayā śhōcati muhyamānaḥ |
Juṣṭam yadā paśhyatyanyamīśhamasya
Mahimānamiti vItaśhōkaḥ ||

Jīva is involved in the body. It is the reason for his sadness. When he sees Paraśhiva he is free from the bonds of saṁsāra and from śadness. Experiencing Śhiva and getting the blessings of Śhiva removes all ignorance in jīva. He is free from sadness.

DvÄä | ,ÀÀð~sÀÆvÁÉÁÀÄAvÀBPÀgÀtÀiÁ²ævÀB |
 CtÄ~sÀÆvÉÆÃ ¢ÀÄ~Á,ÀAUÁzÁ¢
 PÀÀÄð¤AiÀÄAwævÀB
Ātmāpi sarvabhūtānāmārtaḥkaraṇamāśhritaḥ |
Aṇubhūtō malāsaṁgādādi karmaniyāmtritaḥ

3

Translation: *sarvabhūtānām* = all bhūtas, *Ātma api* = Atma, *mala asaṁgād* = association of impurities, *Aṇubhūtō* = is small, *ādi karma niyamtritaḥ* = bonding with prior karmas, *ārtaḥkaraṇamāśhritaḥ* = has pride.

Explanation: Paraśhiva has no qualities; no form; true for all times and place. He is beyond any reason. But he is the support for all work and for their reasons. He is unseen in every life. With the association of impurities he is like an atom. He is bound by saṁsāra because of prior karma. It results in pride leading to ignorance.

d¥ÀAiÉÆÃUÁzÀâxÁ gÁUÀB ,ÀánPÀ,Àâ
 ¢ÀÄuÉÃ~sÀð³ÉÃvi |
 vÀxÁ°ÀAPÁgÀ,ÀA§zsÁzÁvÀâ£ÉÆÃ zÉÃ°ÀÀiÁ¤vÁ

Translation: *yathā*= how, *Japāyōgād* = association of color, *sphaṭikasya maṇēr* = crystal, *rāgaḥ bhavēt* = gets color, *Tathā* = similarly, *ahaṁkāra saṁbadhād* = association with pride, *ātmanō* = ātma, *dēhamānitā* = loves body.

Explanation: Crystal looks red by associating with a red flower. The color is not of crystal. It is not in crystal. It shows red because of illusion. The illusion disappears with the knowledge of crystal. Similar is the association of pride with ātma. Ātma appears as body. Ātma is not body but he develops the idea 'I am body I am jīva'. The following example illustrates the problems of illusions due to association:

Everyday a wife kept a pot of water for her husband to use in the morning. One evening his child dropped accidentally a red dye into the water. Not knowing the father used the colored water. He becomes upset on seeing red spots on his face and body. He became very sad. Knowing the reason for the red spots from his child he becomes happy. Similarly jīva with the association of pride has illusion that he is the body. But with the instructions of guru he loses pride opening his mind for the knowledge of Shiva. The following vacana of Basavaṇṇa says:

Darkness of fog in the evening
Afraid stands like a demon.
It acts as per his feelings,
It stays where it stands.
Learning its background it is false
Ahead stands Kūḍala Saṁgamadēva

Learn ātma and forget body. Ignorance is born between the two. From this ignorance Śhiva becomes jīva. He becomes fond of body. He experiences sadness and happiness associated with body. With knowledge he learns

the truth about the body. To suppress the bodily desires he seeks the help of guru. This is ātma sthala.

C+ÀjĀgÉÆĀs! ,À³ÀðvÀæ³Áā¥ÀPÉÆĀs! xgÀAd£ÀB |

DvĀā³ÀiĀAiĀiĀ±ÀjĀgÀ,ÀÜB ¥ÀæjˆˆsÀæ³ÀĀw ,ĀA,ÀÈvĒ
Āśharīrō(s)pi sarvatra vyāpakō(s)pi nirañjanaḥ |
Ātmā māyāśharīrasthaḥ paribhramati saṁśrutau 5

Translation: *Āśharīra api* = without body, *sarvatra vyāpaka api* = even god, *nirañjanaḥ* *Ātmā* = without impurities, *māyā śharīrasthaḥ* = under the influence of māya, *saṁśrutau* = in saṁsāra, *paribhramati* = goes round and round.

Explanation: *Ātma* is not in the body for his existence. There is no awareness of body while sleeping. *Ātma* functions in the dream state also. But *ātma* is influenced by the illusions of māye to become rigid and ignorant.

Māye has 36 weapons in her control. There are seven types of sadness (sapta vyasanās). They are: body, mind, money, kingdom, world, zeal, and sadness. There are eight internal prides namely; saṁsthita, truṇīkṛta, vartini, krōdini, mōhini, aticāriṇī, gaṁdhacāriṇī and vāsini and eight external prides namely; kula (caste), cala (determination), dhana (money), rūpa (beauty), yavana (youth), vidyā (education), rājya (kingdom or power), tapa (meditation). Māya has control of 120 pulses and senses. Jīva gets information from the senses and from the organs of work. Māye controls jīva to forget his true form. One or more of the powers of māye makes jīva to bind with saṁsāra and to experience sadness.

DvĀā,ÀégÉÆĀ¥À«eÁÕ£ĀA
 zÉĀ°ÉĀAçæAiĀĀ«ˆˆsĀUÀvÀB |
 CRAqÀšæ°ÀägÀÆ¥ÉĀt vÀzÁvĀā ¥Āæ! ŪgĀĀZĀāvĒĀ
Ātma svarūpavijñānaṁ dēhēṁdriyavibhāgataḥ |

Translation: *dēhēṁdriya vibhāgataḥ* = divided between body and senses, *Akhaṁḍa brahma rūpēṇa* = the form of Paraśhiva, *Ātma svarūpa vijñānam* = where there is the form of ātma, *tad that, ātma prāpti rucyatē* = is the benefit of ātma.

Explanation: This verse explains the form of ātma. Fire is fire. Its quality is heat. Water is water. Its quality is cool. Water never gets the form of fire with the association of fire and by absorbing the heat of fire. Pouring water on fire brings the fire down. It does not incite fire. Metal accommodates both cold and hot. It is not hot or cold. Association of fire makes the metal hot and association of cold makes it cold. Similarly ātma is knowledge. Ātma is not body, senses, mind and wisdom. With their association looks as if he is the body. He experiences sadness. It is illusion to say that ātma is body. The person seeing a picture is different from the picture. Similarly the one seeing the body is also different. They are not ātma. Knowing this is in ātma sthali.

£À ZÁ'Û zÉ°À,ÀAŞAzsÉÆÃ ¤zÉÕÃ°À,Àå ,Àé" sÁªÀvÀB
|
CeÁÕ£ÀPÀªÀÄÖAiÉÆÄÜÉÃ£À zÉÃ»Ã "sÀªÀw
"sÀÄPÀÛAiÉÄÄ

Na cāsti dēhasaṁbarāṁdhō nirdēhasya svabhāvataḥ |
Ajñānakarmayōgēna dēhī bhavati bhuktayē

7

Translation: *svabhāvataḥ* = naturally, *nirdēhasya* = without body, *dēha saṁbarāṁdhō Na cāsti* = no awareness of body, *Ajñāna karma yōgēna* = from ignorance, *bhuktayē* = for the pleasure of karma, *dēhī bhavati* = stays in body.

Explanation: The following vacanas by Jēḍara Dāsīmaya say:

My stomach is in my desire.

Your stomach is in your desire.
It is not my stomach not your stomach
It is your glamour stomach Rāmanāthā.

Śhiva has no eyes in body
His part ātma has no eyes in his body
How else ātma is associated with body?
Association is Śhiva creation
It is the imaginary body of ātma

The following vacanas by Cendimarasa say:

Paraśhiva associating with nature feels jīva
That jīva associating with woman is sadness
From sadness birth in many lives
This is the reason
Not leaving the association with nature
Where is salvation Simmaligeya Cennarāma.

Ātma is part of Paraśhiva
With the order of Śhiva associates body
Accepting happiness of that body
Forgets his true identity
Travels in many lives.
That jīva is fond of body
Has no salvation.

Paraśhiva has no association with the body. He has no form. He is like a king who dresses differently to disguise himself. Paraśhiva has the body because of impurities. But he is like ghee (clarified butter). Changes in the ghee reverts to the original form. Similarly ātma with or without the body does not change its originality. Whatever form he takes he is complete. The world shows in his shadow. Karma bonds with karma. Karma ends in karma. But Paraśhiva is beyond karma.

Before the formation of this world there was only Paraśhiva. There is nothing for Paraśhiva to bond. Like the

spark from fire dynamic things comes from ātma. From that spark one may become Brahma to create, another may become Viṣṇu to guard and another may become Rudra to end. All are a kind of play for ātma.

£Á,Ē zÉÄ³ÉÇÄ £À UÀAzsÀ³ÉÇÖÄ £À AiÀÄPÉÆëÄ £ÉÊ³À
gÁPÄë,ÄB |
£À ³ÄÄ£ÄÄµÉÆåÄ £À wAiÄÄÖPÄÑ £À ZÄ ,ÁÜ³ÀgÀ
«UÄæ³ÄB

Nāsau dēvō na gaṁdharvō na yakṣhō naiva rākṣasaḥ |
Na manuṣhyō na tiryakca na ca sṭhāvara vighrahaḥ 8

Translation: *Nāsau* = this ātma, *na dēvō* = not god, *na gaṁdharvō* = not gaṁdharva, *na yakṣhō* = not yakṣha, *Na ēva rākṣasaḥ* = not rākṣasa, *na manuṣhyō* = not human, *na tiryakca* = not bugs, *ca* = also, *sṭhāvara vighrahaḥ* = not fixed idols.

Explanation: Paraśhiva is not a: god; gaṁdharva; yakṣha; demon (rākṣasa) and human or animal. Also he is not an idol. Śhvētaśhvatarōpaniṣhat 5-10 says:

£ÉÊ³À ¹ÜÇÄ £À ¥ÄÄ³ÄiÁ£ÉÄµÄB £À ZÉÊ³ÄAiÄÄÄ
£Ä¥ÄÄÄ,ÄPÄB |
AiÄÄzÄåvi ±ÄjÄgÄ³ÄiÄzsÄvÉÜÄ vÉÄ£Ä vÉÄ£Ä ,Ä
AiÄÄÄdåvÉÄ ||

Naiva strī na pumānēśhaḥ na caivāyaṁ napuṁsakaḥ |
Yadyat śharīramādhattē tēna tēna sa yujyatē ||

Jīva is not a woman; not a man; not a thing. He gets the name of the body. A woman in this life may be a man in the next life; a man in this life may be a woman in the next life. The difference is in the body and not in ātma.

£Á£ÁPÄ³ÄÄÖ «¥ÁPÄ±ÄÑ £Á£ÁAiÉÆÄx ,Ä³ÄiÁ²ævÄB |
£Á£ÁAiÉÆÄÜÄ,Ä³ÄiÁ¥Ä£ÁB £Á£Á§ÄÇ»«ZÉÄ¶ÖvÄB

Nānākarma vipākāśhca nānāyōni samāśhritāḥ |
Nānāyōgasamāpannā nānābuddhivicēṣṭitāḥ

9

£Á£Á³ÀiÁUÀð,À³ÀiÁgÀÆqsÁ £Á£Á,ÀAPÀ®àPÁjtB |
C,ÀévÀAvÁæ±ÀÑ QAaeÁÕB QAavÀìvÀÈðvÀé°ÉÃvÀ³AB

°Ã~Á~sÁd£ÀvÁA ¥Áæ¥ÁÛB ²³À,Àå ¥ÁgÀ³ÀiÁvÀä£ÀB

Nānāmārgasamārūḍhā nānāsaṃkalpakāriṇaḥ |
Asvatarmtrāśhca kimcijiñāḥ kimcitkarṭṭutvahētavaḥ
Līlābhājanatām prāptāḥ śhivasya paramātmanaḥ

10

Translation: *Nānā karma vipākāśhca* = collection of many karmas, *nānā yōni samāśhritāḥ* = in many births, *Nānā yōga samāpannā* = With many lucks, *nānā buddhi vicēṣṭitāḥ* = with many thinking, *Nānā mārga samārūḍhā* = with many ways, *nānā saṃkalpa kāriṇaḥ* = with many works of desire, *Asvatarmtrā* = without freedom, *śhca kimcijiñāḥ* = with little thoughts, *kimcit karṭṭutvahētavaḥ* = performing small things, *śhivasya* = Śhiva, *Līlā bhājanatām* = playful, *paramātmanaḥ* = from god, *prāptāḥ* = gets.

Explanation: Jīva with ignoranance performs different types of karma and enjoys different types of happiness and sadness. He also takes birth in many types of life and gets different types of wisdom. His desires depend on his body. He forgets his true identity.

ZÉÆÃcvÁB ¥ÁgÀ³ÉÃÃ±ÉÃ£À,Àé
,ÀéPÀ³ÀiÁÁð£ÀÄgÉÆÃ¥ÁvÀB |
,ÀéUÀðA ³Á £ÁgÀPAA ³Á| ¥ÁætÂ£ÉÆÃ AiÀiÁAw
PÀ«ÃðtB

Cōditāḥ paramēśhēna sva svakarmānurūpataḥ |
Svargam vā narakam vāpi prāṇinō yāṃti karṇiṇaḥ

11

Translation: *sva sva karmānurūpataḥ = as per their karma, paramēśhēna = from god, Cōditāḥ = inspired, karmināḥ = in karma, prāninō = lives, Svargarīṇ vā = heaven, narakaṇ vā = or hell, api yānti = gets.*

¥ÀÀÈÀB PÀÀÀiÁÕÀ±ÉÃµÉÃt eÁAiÀÄAvÉÃ
 UÀˆˆsÀØPÉÆÃlgÁvī |
 eÁvÁ ãÄÄÈvÁB ¥ÀÀÆÀeÁõvÁB ¥ÀÀÆÀÄÄõgÀtˆˆsÁfÉÁB
 |
 ˆˆsÀæÄÄAw WÉÆÃgÀ,ÀA,ÁgÉÃ «±ÁæAwPÀxÀAiÀiÁ
 «ÉÁ

*Punaḥ karmāvaśhēṣhēṇa jāyamtē garbhakōṭarāt |
 Jātā mṛutāḥ punarjātāḥ punarmaraṇabhājinaḥ |
 Bhramarṁti ghōrasaṁsārē viśhrāṁtikathayā vinā*

12

Translation: *Punaḥ = and, karmāvaśhēṣhēṇa = rest of karma, garbhakōṭarāt jāyamtē = take birth from womb, Jātā = already born, mṛutāḥ = dies, punarjātāḥ = they reborn, punarmaraṇabhājinaḥ = dies again, viśhrāṁtikathayā vinā = there is no rest, ghōrasaṁsārē = in fearful saṁsāra, Bhramarṁti = goes around.*

Explanation: Merchants desiring for money travel from market to market. Similarly jīva inspired by pride travels to heaven, hell and earth. He cannot stay in any one place. Because of their karma they are born again and again in various forms. After birth, enjoys happiness and sadness before death. This cycle of birth and death is not designed for him but he is designed for the cycle. Without peace he travels through the web of saṁsāra. He suffers from ignorance till he gets the knowledge of Śhiva from guru. With the instructions of guru and with the performance of śhivayōga he is enlightened with the knowledge of Śhiva. With the knowledge of Śhiva he is free from the cycle of birth. He is in ātma sthala

fÃÄvÀÉA zÄÄBR,ÀÄÄõ,ÀéA vÀCzÄÄ ãÄÄ®PÀ°ävÄÄ |

ᄁgÀ,ÀävÉÃ UÀÄgÉÆÃ" sÉÆðÃzsÁvĩ eÁÕÆÀ±ÀQÛB
¥ÀæPÁ±ÀvÉÃ

Jīvatvaṁ duḥkhasarvasvaṁ tadidaṁ malakalpitaṁ |

Nirasyatē gurōrbhōdhāt jñānaśaktiḥ prakāśhatē

13

Translation: *Jīvatvaṁ* = feeling of jīva, *duḥkha sarvasvaṁ* = reason for sadness, *tadidaṁ* = this feeling, *malakalpitaṁ* = happens from impurities, *gurōrbhōdhāt* = teachings of guru, *Nirasyatē* = removes them, *jñānaśaktiḥ* = knowledge, *prakāśhatē* = comes.

Explanation: Jīva is part of Paraśhiva. Because of his association with impurities jīva forgets his relation with Paraśhiva. He associates with the world. He is fond of his body. Jīva experiences sadness with disturbances in the body. If he comes across guru he is in the gateway for happiness.

Guru knows the reasons for sadness; with words of his advice he destroys all impurities of body, mind and bhāva (thoughts). He is free from fondness of things that made him to bond in saṁsāra. He gets the knowledge of Śhiva 'I am Śhiva'. By making this knowledge firm in the mind of the pupil, he is in ātma sthala.

2 Aṃtarātma sthala

,ÀÆAiÉÆðÃ AiÄÄxÁ ,ÀªÀð´ÉÆÃPÀ,Àª
 ZÀPÀÄëB

£À °¥ÀåvÉÃ ZÁPÀÄëµÉåÃ¨ Áð°ÀåzÉÆÃµÉÊB|

KPÀ,ÀÛxÁ ,ÀªÀđ"sÀÆvÁAvÀgÁvÁä

£À °¥ÀåvÉÃ -ÉÆÃPàzÀÄBSÉÃ£À °Á°ÀåB ||

Sūryō yathā sarvalōkasya cakshuh

Na lipyatē cākṣuṣhyērbāhyadōshaiḥ |

Ēkastathā sarvabhūtāṃtarātmā

Na lipyatē lōkaduhkhēna bāhyah ||

The above verse is from Kaṭhōpaniṣhat śhruti 5-11. It says: the sun is independent and is free from the impurities associated in the eyes of jīva. Similarly Paraśhiva who lives in all lives is free from sadness of this world. Paraśhiva is independent without associating with the things of this world. According to Kaṭhavallī śhruti this sthala describes śhivayōgi in ātmasthali who receives the feeling of am̐tarā̐tma.

AiÄÄzÁ øgÄ,ÄÛA fÃªÄvÄéA

"sÀªÉÃzÀÄîªÀœ£ÀÄ"ÉÆÃzsÀvÀB |

vÀzÁAvÀgÁvÀä "sÁªÉÇÃs| ᵝgÀ.ÀÛ.Àå

“sÀ^aÉÃzÀÄpC^aÀ^aÀj”

Yadā nirastam jīvatvam bhavēdgurvanubōdhatah |

Tadāṃtarātma bhāvō(s)pi nirastasya bhavēddhruvam 1

Translation: *Yadā* = when, *gurv anubōdhataḥ* = from the teachings of guru, *jīvatvaṁ* = feelings of jīva, *nirastaṁ bhavēd* = destroyed, *Tada* = then, *nirastasya* = one without the awareness of body, *amītarātna bhāvō api* = feeling about inside of the body, *dhruvaṁ* = definitely, *bhavēd* = happens.

Explanation: Jīva is part of Śhiva. Jīva is with feeling of desire and ignorance. What are the reasons for

these kinds of feeling? Is it the body; is it himself; is it senses?. He is part of Śhiva. He cannot be the reason. Body, senses, knowledge and others function without the knowledge are the reasons.

The following vacana of Allamaprabhu says:

The world does not know the seed for body
The senses are not the seed.
Śhiva is not the reason dream comes about!
It is not learnt
It is not pure Guhēśhvara.

The rigidity of jīva is not from senses; not the ātma; it is ignorance. Jīva is with ignorance forgetting that he is part of Śhiva. Guru with his instructions removes ignorance. He instructs the knowledge of Śhiva 'Śhivōham - I am Śhiva'. With this knowledge he is at the threshold of the path of Śhiva. This is am̐tarātma sthala.

zÉÃ°À¹ÜvÉÆÃs¥ÀâAiÀÄA fªÉÇÃ zÉÃ°À,ÀAUÀ«ªÀfðvÀB
|

“ÉÆzsÁvÀàgÁvÀä “sÁ«vÁÉzÀAvÀgÁvÉäÃw QÃwðvÀB

Dēhas̐thitō(s)pyayaṁ jīvō dēhasaṁgavivarjitaḥ |

Bodhāt̐parātma bhāvitvādamaṁtarātmēti kīrtitaḥ

2

Translation: *Dēhas̐thitō api* = even staying in body, *dēha saṁga vivarjitaḥ* = without the association of body, *ayaṁ jīvō* = this jīva, *Bodhāt̐* = from knowledge, *parātma* = Paraśhiva, *am̐tarātma bhāvitvād* = with inner feelings, *itī kīrtitaḥ* = is am̐tarātma.

Explanation: The body is from paṁcabhūta. The one who thinks 'I am the body' is a b̐tātma. Listening to the instructions of guru he comes to the conclusion that the body is rigid and he is not the body. The organs of work and knowledge assist body to perform work and to collect information. Now he is of the opinion that he is the sense. With this kind of thinking he is a Im̐driātma

Guru further instructs to remove his thought of senses. The dead body has senses but they do not function. The mind incites them to function. You are the senses.

Listening the words of guru, he thinks that he is the mind; I am the one to decide; I am the one to learn; I am the mind. With this kind of thinking he is a Ahm̐karaṇātma. Guru continues his instruction saying 'yes, the mind controls senses'. How can you be the mind? Mind does not function in sleep state. While sleeping you cannot learn inside or outside of your body. Now he discards the idea that he is mind and thinks that he is ignorant in the sleep state.

Guru instructs again saying that he is not an ignorant but with knowledge. You know about the ignorance because of your knowledge. You are with knowledge. You are the light that makes body, mind and senses to function.

With this instruction from guru he thinks that he is the one who learns from body, mind and senses. With this kind of thinking he is an Am̐tarātma. Praśhnōpaniṣhat 4-11 says:

«eÁŒĀvÁä ,À°À zÉÄ°ÉĒ±ÀÑ ,À°ÉŒĒB |
 °sÀĒvÁġ ,ÀA¥ÀæwµÀ×Aw AiÀÄvÀæ |
 vÀzÀPÀëgÀA °ÉÄzÀAiÀÄvÉÄ, AiÀÄ ,ÀÄŮ
 ,ÉÄÄ°ÀÄå |
 ,À ,À°ÀŒdŒB ,À°ÀŒ°ÉÄÄ°Á«±Àw ||
Vijñānātmā saha dēvaiśhcasarvaiḥ |
Bhūtāni sampratishṭhanti yatra |
Tadakṣhram vēdayatē, yastu sōmya |
Śha sarvajñaḥ sarvamēvāviśhati ||

The soul, paṁcabhūtas, senses, inner eyes, and others take refuge in the indestructible Am̐tarātma. Learning makes him a sarvajña (with knowledge). He unites with Paraśhiva. It is the place for am̐tarātma sthali.

DvÁäAvÀgÁ®°ÀwŒvÁéŒÓ°ÁvÀä ¥ÀgÀ°ÀiÁvÀä ĒÉĒB |

AIÉÆŮÁzÄÄ¨sÀAiÄÄzsÄªAiÁŮuÁªÄÄAvÀgÁvÉäŮw
QÄwŮvÀB

Ātmāntarālavartitvājījīvātma paramātma nōḥ |
Yōgādubhayadharmāṇāmāntarātmēti kīrtitaḥ

3

Translation: *Ātma* = ātma, *jīvātma paramātma*
nōḥ = jīva and Paraśhiva, *amtarālavartitvāj* = is in between,
ubhaya dharmāṇām Yōgād = from their association,
amtarātma iti = as amtarātma, *kīrtitaḥ* = is said

Explanation: The body is made of 25 philosophies. They are five senses, ten types of air, five prāṇas, and five bhūtas. In the middle of the body is a eight petal place. The one staying there is Viśhva jīvātma. He is a sātṽika. In the awaken state he seeks pleasure from senses. A group of 17 philosophies is the body of liṁga. Taijasa jīvātma stays in the liṁga. In the dream state he enjoys the pleasures of smell. He is rājasa. Prājñā jīva lives in the kāraṇa body. In the sleep state he enjoys sleep through illusions. Paraśhiva supports the body in all three states.

iśhva, taijasa and prājñā jīvas are for ordinary lives. A person with steadfast mind listens to the maṁtra 'Ōm'. He is in Turiya state. The one who unites in the sound of 'Ōm' is in Unmani state. A person in the last two states is a Pāramārthika jīva. That jīva is amtarātma. Paraśhiva is outside of these states. Shivayōgi learns of Paraśhiva and the three ordinary states. He is an amtarātma.

mtarātma is between Paraśhiva and Jīva. The feelings of jīva are rigid. They are impure; Paraśhiva is pure; amtarātma is a mixture of pure-impure. Amtarātma is with the feeling 'I am not jīva, I am Śhiva'.

CºAAPÁgÀ,ÀÜ,AAŞAzsÁÉÀä£ÄÄµÀävÁéc«¨sÀæªÄÄB
|

£À,Àé¨sÁªÀ Ew eÁŌ£ÁzÀAvÀgÁvÉäŮw PÀxÀävÉÄ
Ahaṁkāraṣṭha saṁbarṁdhānmanuṣhyatvādivibhramaḥ |
Na svabhāva iti jñānādamtarātmēti kathyatē

4

Translation: *Ahaṁkāra*stha saṁbhaṁdhāt = association of pride, *manuṣhyatvādi vibhramaḥ* = illusion for men, *Na svabhāva* = not for ātma, *iti* = this, *jñānād* = from knowledge, *aṁtarātmā iti* = as aṁtarātmā, *kathyatē* = said.

Explanation: The feelings of all human qualities take refuge in pride. Mahāliṅga stayed by himself until a small pride appeared. The result is the birth of māya. It spread through the entire world. Everyone irrespective of status, knowledge was influenced by māya. As a result they forgot the form of Paraśhiva. Rāma and Paraśhūrāma engaged in war activities because of pride. It resulted in sadness. With the loss of pride comes happiness. Aṁtarātmā knows body feelings.

AiÀÄxÁ ¥ÀzÀä ¥À`Á±À,Àå £À ,ÀAUÉÆÃ ¢ÁjuÁ
 `sÀ¢ÉÃvī |
 vÀxÁ zÉÃ°ÀdÄµÉÆs¥Àå,Àå £À ±ÀjÃgÉÃt ,ÀAUÀwB
Yathā padma palāśhasya na saṁgō vāriṇā bhavēt |
Tathā dēhajuṣho(s)pyasya na śharirēṇa saṁgatiḥ 5

¤ÃqÀ'ÜvÉÆÃ AiÀÄxÁ ¥ÀQëÃ ¤ÃqÁç£ÀBB
 ¥ÀæzÀÈ±ÀåvÉÃ |
 zÉÃ°À'ÜvÀ,ÀÛxÁvÁäAiÀÄA zÉÃ°ÁzÀ£ÀåB
 ¥ÀæPÁ±ÀvÉÃ
Nīḍasthitō yathā pakṣhī nīḍādbhinnāḥ pradruśhyatē |
Dēhasthi tastathātmāyaṁ dēhādanyaḥ prakāśhatē 6

DZÁÒzÀåvÉÃ AiÀÄxÁ ZÀAzÉÆæÃ
 ¢ÉÃWÉÊgÁ,ÀAUÀ°ÀfðvÉÉB |
 vÀxÁvÁä zÉÃ°À,ÀAWÁvÉÊgÀ,ÀAUÀ¥Àj°ÉÃ¶ÖvÀB
Ācchādyatē yathā caṁdrō mēghairāsaṁgavarjitaiḥ |
Tathātmā dēhasaṁghātairasaṁgaparivēṣṭitāḥ 7

Explanation: Aṁtarātmā sthali has no awareness of body. His body, mind, and feelings are filled with Śhiva. He has no duality between the world and Śhiva. He has no pride and has no feelings of 'I and mine'. He lives in a body without awareness of body. He sees Śhiva in the world.

“sÉÆÃPÀÛöÈvÁ”sÁªÀUÀ°vÀB ,ÀÄàgÀvÁävÁä
 ,Àé”sÁªÀvÀB

9

*Sarvēṣhām mūlakatvēṇa śhambhuraṁtaḥ sthitaḥ sadā |
Tatparaḥjñānayōgēṇa yōgī namdati muktavat*

10

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3 Paramātma sthala

Kāśa Kc vÁé ¥ÁgÀªÀiÁvÀä gÀÆ¥ÁÁ
UÀÄ°Á±ÀAiÀÄA µµÀì®ªÀÄcéwÁAiÀÄA |
,ÀªÄÄ,ÀÛ,ÁQëA,ÀzÀ,Àcé»Á£ÁÁ ¥ÀæAiÀiÁw
±ÀÄzÀpA ¥ÀgÀªÀiÁvÀä gÀÆ¥ÀªÀi | |
Ēvaṁ ēditvā paramātma rūpaṁ
Guhāśhayaṁ niṣhkalamadvitīyaṁ |
Samastasākṣhiṁ sadasadvihīnaṁ prayāti
Śhuddhaṁ paramātma rūpaṁ ||

The above verse is from Kaivalyōpanisat 23. Paraśhiva stays in all lives. He is illuminative and his philosophy is without any blemishes (niṣhkala), without form and reason. The one with these feelings becomes Śhiva. It is paramātma sthala.

µzsÀÆðvÉÃ vÀvÀàç¨sÉÆÃzÉÃ£ÀªÀÄ~ÉÃ,ÀA,ÁgÀ
PÁgÀuÉÃ |
,ÁªÀÄgÀ,ÁåvÀàgÁvÀä,ÁÛvÀàgÀªÀiÁvÀäAiÀÄ
ªÀÄÄZÀåvÉÃ
Nirdhūtē tatpra bhōdēna malē saṁsāra kāraṇē |
Sāmarasyātparātmasthātparamātmāya mucyatē 1

Translation: *saṁsāra kāraṇē* = reason for saṁsāra, *malē* = ignorance, *tatpra bhōdēna* = from the knowledge of Śhiva, *Nirdhūtē* = erased, *parātma sthāt* = in Paraśhiva, *Sāmarasyāt* = equality, *āyaṁ* = am̐tarātma sthali, *paramātm ucyatē* = is said as paramātma.

Explanation: Paraśhiva or the lives are not responsible for the world. The awake state is not the reason to see the dream world or the dreams. It is the ignorance in the form of sleep. Similarly the ignorance is responsible to see the vivid world as eternal.

AiÀÄzÀ«zÁå«~Á,ÉÃ£À
 ``sÀÆvÀ``sÈwPÀ,ÀÈµÀÖAiÀÄB|
 vÀA £È«Ä ¥ÀgÀªÀiÁvÁä £ÀA
 ,ÀaÑzÁ£ÀAzÀ«UÀæºÀªÀiï ||

Yadavidyāvilāsēna bhūtabhautikasruṣṭayaḥ |
Tam naumi paramātmā nam saccidānamdavigraham ||

From whom ignorance appears as attractive pañcabhūtas and things offers salutations for that form of Paraśhiva.

The world is the playground for Paraśhiva. That playfulness (ignorance) made jīva to bind with saṁsāra. By acquiring the knowledge of Śhiva he overcomes the bond. He is in Paramātmā sthala.

,ÀªÉðÃµÁªÀiÁvÀä ``sÉÃzÁ£ÁªÀÄÄvÀìöÈµ
 vÁÉvÀì÷évÉÃd,Á |
 ¥ÀgÀªÀiÁvÁä ºªÀB ¥ÉÇæÃPÀÛB ,ÀªÀðUÉÆÃs|
 ¥ÀæPÁ±ÀªÁ£ï

Sarvēśhāmātmā bhēdānāmutkṛuṣṭatvātsvatējasā |
Paramātmā śhivaḥ prōktaḥ sarvagō(s)pi prakāśhavān 2

Translation: *svatējasā* = from brightness, *sarvagō api* = even the omnipresent, *prakāśhavān śhivaḥ* = śhiva with brightness, *Sarvēśhām* = all, *ātmā bhēdānām* = lives, *utkṛuṣṭatvāt* = is sacred, *Paramātmā prōktaḥ* = says as paramātmā.

Explanation: Paramātmā liṁga appeared in sātṽika world, aṁtarātmā liṁga appeared in rajasa world and jīvātmā liṁga appeared in tāmāsa world. Jīvātmā binds with the world; aṁtarātmā is liberated from binding and paramātmā is free and is omnipresent. He shines among jīvātmas and aṁtarātmas. Allāmaprabhu describes him as:

No imagination, true, no match, no form
 Omnipresent, complete, everlasting

Birth of paramātma in the great
 Birth of Aṁtarātma from Paramātma
 Birth of Jīvātma from Aṁtarātma
 Among the three jīvātmāṁtarātma bond with world
 Paramātma is free. He has no duality.
 He climbs to Guhēśhvaraliṅga.

Paraśhiva for his own amusement became
 paramātma liṅga. Jīvātma and aṁtarātma came from
 paramātma liṅga. Paramātma liṅga is free from the
 influence of this world. But jīvātma and aṁtarātma are in
 saṁsāra the web of māya. Learning of paramātma is a
 paramātma sthali.

Ṣæ°ÁäAqÀ ṢÄzÄÄâzÀ,ÉÆÛÃªÀiÁ AiÄÄ,Àå
 ªÀiÁAiÀiÁªÄ°ÉÆÄzÄzsË |
 G£ÄädÓAw ¢ªÄÄdÓAw ¥ÀgÀªÀiÁvÁä ,À GZÄåvÉÃ
Brahmāmṛḍabudbudastōmā yasya māyāmahōdadhau |
Unmajjāṁti nimajjāṁti paramātmā sa ucyatē 3

Translation: *yasya* = who, *māyāmahōdadhau* = In
 illusion, *Brahmāmṛḍa budbudastōmā* = collection of worlds;
Unmajjāṁti = sprouts, *nimajjāṁti* = end, *saḥ* = that,
paramātmā ucyatē = is said as paramātma.

Explanation: Māye is like an ocean. The world is
 like the waves seen in the ocean. The waves are born and
 end in the ocean. Similarly the world ends in māye.
 Paraśhiva is above māye and supports her. Devotee
 learning this is in paramātma sthala.

AiÄÄ'ä£i eÉÆªÄwUÀðuÁB ,ÀªÉðÃ ,ÄÄª°AUÁ EªÄ
 ¥ÁªÀPÁvī |
 GvÄàzÄå «®AiÄÄA AiÀiÁAw vÄzÄÆæ¥ÄA
 ¥ÀgÀªÀiÁvÄä£ÄB
Yasmin jyōtirgaṇāḥ sarvē sphulīṅgā iva pāvakāt |
Utpatya vilayaṁ yāṁti tadrūpaṁ paramātmanaḥ 4

Translatio: *Yasmin* = in what, *sarvē jyōtirganāḥ* = lights of all lives, *pāvakāt* = started from fire, *sphulīṁgā iva* = like the sparks, *Utpatya* = taking birth, *vilayaṁ yāṁti* = ends, *tad* = that, *paramātmanaḥ rūpaṁ* = form of paramātma.

Explanation: Muṁḍakōpaniṣhat 2-1-2 says:

AiÄÄxÁ ,ÄÄÇÃÄÜvī ¥ÄÄÀPÁvī «,ÄÄ°AUÁB
 ,Ä°Ä,Äæ±ÄB ¥Äæ¨sÄÄAvÉÃ ,ÄgÄÆ¥Á |
 vÄxÁPÀëgÁ ««zsÁB ,ËÄÄÄ¨¨sÁÄÁB
 ¥ÄæéÄAiÄÄAvÉÃ vÄvÄæ ZÉÉ³Á! AiÄÄAw ||
Yathā sudīptāt pāvakāt visuḥlīṁgāḥ
Sahasraśaḥ prabhavarāntē sarūpā |
Tathākṣharā vividhāḥ saumya bhāvāḥ
Prajāyamāntē tatra caivāpi yaṁti ||

Many sparks come out of fire; they all end in fire. Similarly Paraśhiva is the great fire. Sun, moon, jīva and others are all like the sparks from fire. They end in Paraśhiva. Paramātma sthali learns this.

AiÄÄ¹ä£i ,ÄÄÄÄ,ÄÜÄÄ,ÄÆÜ¤ PÄ´ÉÆëÃ´Á EÄÄ ÄjzË |

,ÄÄ¨sÄÆAiÄÄ ®AiÄÄÄÄiÄAiÄÄAw vÄzÄÆæ¥ÄÄ
 ¥ÄgÄÄÄiÄvÄä£ÄB

Yasmin samastavastūni kallōlā iva vāridau |
Saṁbhūya layamāyāṁti tadrūpaṁ paramātmanaḥ 5

Translation: *Yasmin* = in which, *samastavastūni* = all things, *vāridav* = took birth in ocean, *kallōlā iva* = like the waves, *Saṁbhūya* = takes birth, *layam* = end, *āyāṁti* = becomes, *tad* = that, *paramātmanaḥ rūpaṁ* = is the form of paramātma.

Explanation: Paraśhiva is like an ocean. The waves in ocean end in ocean. But Paraśhiva stays forever. He supports the ocean.

Nirastamalasambandham niḥśhēṣhajagadātmakam |
Sarvatattvōpari prōktam svarūpam paramātmanah 6

Explanation: Paraśhiva is pure; without impurities; complete and is everywhere in the world. He is above the disturbances of this world. He is the master. There is nothing like him. A Parasthali learns this.

Yathā vyāpya jagatsarvaṁ svabhāsā bhāti bhāskarah |
Tathā svaśaktibhivyārpya paramātmā prakāśhatē 7

Explanation: Paraśhiva is without any blemishes. He is pure and complete. He is the Guru of this world. He has a power that is not separate from Him. This power results in six ways.

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(Svatamtraśhakti) shows his forms of creation; with alūptaśhakti shows in everyday form; and with all his might shows his complete form. It is like the sun spreading the entire world through his sunrays Paraśhiva spreads the entire world with his powers. This is described as follows:

zsÀÆªÀiÁªÀwÃ ¤ÀÀÈyªÀªA °ÁézÁs¥ÀÀöi
±ÀÄZË vÀÄ ¨sÁ,ÀéwÃ ¤ÀæxÀvÉË|
ªÁAiÀÄË ,ÀéAzÁ «©üéÃ£À¨sÀ¹ªÁª¥ÀÛA
dUÀvÁ©üB ||

*Dhūmāvatī pruthivyām hlādā(s)psu
Shucau tu bhāsvatī prathatē |
Vāyau svarṁdā vibhvinabhasi vyāptam jagatābhiḥ ||*

zsÀÆªÀiÁªÀwÃwgÉÆÃZË
¨sÁ,ÀévÀªªÀ¨sÁ,À£ÉËszsÀ£ÁA ±ÀQÛB|
PÉÆëÃ¨sÉÃ ,ÀàAzÁªÁª¥ÈÛ «©üéÃ °ÁézÁ ZÀ
¥ÀÀµËÖ ,Áãvī ||

*Dhūmāvatītirōdau
Bhāsvatyavabhāsanē(s)dhvanām śhaktiḥ |
Kṣhōbhē spaṁdāvyāptau vibhvī hlādā ca puṣṭau syāt ||*

Earth has the power of smell; water has the power to flow; fire has the power to burn; air has the power to move; and sky has the power of sound. Earth has the power to hide; water has the power to add to life; the power of fire encourages senses; the power in the air makes things to move and the power of sky does not allow impure liquids. Paraśhiva shines with these powers. The one who sees Paraśhiva is in Paramātma sthala

«±ÀévÉÆÃ ¨sÁ,ÀªÀiÁ£ÉÆÃs| «±ÀéªÀiÁAiÀiÁ«®PÀëtB
|
¥ÀgÀªÀiÁvÁä ,ÀéAiÀÄAeÉÆãÃwgÀÆ¥ÉÇÃ
fÃªÁvÁä£ÁA ¨sÀªÉÃvī

Viśhvatō bhāsamānō(s)pi viśhvamāyāvīlakṣaṇaḥ |

Translation: *Viśhvatō bhāsamānō api* = even shines in the world, *viśhva māyā vilakṣaṇaḥ* = separate from māya the reason for the world, *Paramātmā* = paramātmā, *svayaṁ* = himself, *jīvātmānām* = for jīva, *jyōtirūpō bhavēt* = becomes the knowledge.

Explanation: Paraśhiva is omnipresent. He is like the sun spreading his knowledge in the world. Like gold is hidden in the earth he is hidden in the middle of the body. He encourages mind, senses, pride and other things of the body. He is in the mind as Bhāva liṁga and in the speech as Jyōtirliṁga and in Brahmaraṁdra as the light of light. Māye is responsible for this world. Paraśhiva is above māye. He is learnt through śhivayōga in Paramātmā sthala.

4 Nirdēhāgama sthala

D±ÀæAiÉÆÃ zÀéAzÀé«ÄvÄÄâPÀÔA
zÀéAzÀévÁâUÁvÀàgÉÆÄzÀâÄB |
fÄ±À£ÄÄâPÀÔB ,ÀzÁ AiÉÆÄVÃ
zÉÄ°ÄvÁâUÁçé±ÄÄZÄâvÉÃ ||

*Āśhrayō dvarṁdvamityuktam dvarṁdvatyāgātparōdamah |
Jīvanmuktaḥ sadā yōgī dēhatyāgādvimucyate ||*

The above verse is from Dēvikālōttara vacana. It says duality is the reason for saṁsāra. With unity śhivayōgi is free from the body. This section describes a śhivayōgi who attained freedom.

zÉÃ»Ä£ÉÆÃs! ¥ÀgÁvÄävÀé°sÁ«£ÉÆÃ
ægÄ°ÄAPÄÈvÉÄB |
ægÄ,ÄÜzÉÄ°ÄzsÀâÄÄÖ,Äâ æzÉÖÄ°ÁUÄâÄÄ GZÄâvÉÃ
*Dēhīnō(s)pi parātmavabhāvinō nirahamkṛutēḥ |
Nirastadēhadharmasya nirdēhāgama icyatē* 1

Translation: *parātmavabhāvinō* = with feeling of I am Paraśhiva, *nirahamkṛutēḥ* = without pride, *Nirasta dēhadharmasya* = without the awareness of body, *Dēhīnō api* = with the body, *nirdēhāgama* = no awareness, *ucyatē*= is said.

Explanation: The following verse is from Nirvacana. It says:

,ÉÄ±Äâ,ÄÜ-Á©ü±ÄiÁævÁévi zÉÄ°ÄzsÀâÉÄÖÄµÄÄ
,ÄvÄi÷é!
æzÉÖÄ°ÉÆÆÃsAiÄÄÄ °sÄ±ÉÄvi vÄ,Äävi ,Ä
æzÉÖÄ°ÁUÄâÄiÁ,Äi÷äöÈvÁB

*Sēvyasthalābhimānitvāt dēhadharmēṣhu satsvapi
Nirdēhō(s)yam bhavēt tasmāt sa nirdēhāgamāssmṛutāḥ*

Śhivayōgi is in the body but without its awareness.
He is without body.

Śhivayōgi has pure mind and heart. He has lost the feeling of body with the knowledge of 'Śhiva(s)haṁ'. With this knowledge he is pure, without impurities and happy. Even with body he is free from its awareness. He is without body.

UÀ°vÉÃ ¢ÄÄ°ÄÄvÁ°ÄAvÉÃ ,ÄA,ÁgÀ°sÀæ°ÄÄPÁgÀuÉÃ
¥ÁgÁs°ÄAvÁA ¥Äæ«µÄÖ,Äå PÄÄvÉÉÃ zÉÃ°ÄB
PÄÄvÉÉÃ gÀwB

Galitē mamatāhamtē saṁsārabhramakāraṇē |
Parā(s)hamtām praviṣṭasya kutō dēhaḥ kutō ratiḥ? 2

Translation: *saṁsāra bhrama kāraṇē* = reason for illusion, *mamatāhamtē* = pride I and mine, *Galitē* = erased, *Parā(s)hamtām praviṣṭasya* = feels I am Paraśhiva, *dēhaḥ kutō* = where is body? *ratiḥ kutō* = where is love of body?

Explanation: 'I and mine' are the reason for saṁsāra. The body is mine. They are my wife and children. These feelings in mind lead to affection. It results in ignorance and forgets the truth. Then jīva thinks he is the body and wife and children are things of happiness. They lead to bond in saṁsāra leading to birth and death. Replacing the feeling of 'I and mine' with 'I am Śhiva' alleviates the problem. With this feeling he has no awareness of body.

PÉÃ°Ä°ÉÃ ¤µÄàç¥ÄAZĒWÉÃ UÄA©üÄgÉÃ
a£Ää°ÉÉÃzÄsĒ|
¤ÄÄUÄB°ÄiÁ£Ä,ÉÉÄ AiÉÉÄVÄ PÄxÄÄ zÉÃ°ÄA
«aAvÄAiÉÄÄvī

Kēvalē niṣhprapaṁcaughē gambhīrē cinmahōdadhau |
Nimagnamānasō yōgī katham dēhaṁ vicimtayēt 3

Translation: *niṣhprapaṁcaughē* = without the awareness of world, *gambhīrē* = silent, *Kēvalē* = some,

cinmahōdadhau = in the knowledge, *Nimagnamānasō yōgi* = with his heart in it, *dēharṁ* = body, *katharṁ vicimtayēt*= how to remember?

Explanation: Paraśhiva has an ocean of knowledge; does not discriminate by body, quality, caste, color, form, or by any other qualities. Shivayōgi with steadfast mind in Śhiva has no troubles from body or place. With unity he is free from the cycle of birth. He is happy eternally. He has no turmoil from his body.

C¥ÀJZÉÑÃzÀâ°ÀiÁvÁä£ÀÀ azÀAŞgÀ«Äw ,ÄägÀ£i|
zÉÃ°ÀAiÉÆÄÜÉÃs| zÉÃ°À,ÉÜöÊ«ðPÁgÉ££Àð «°¥ÀâvÉÃ
Aparicchēdyamātmānarṁ cidarṁbaramiti smaran |
Dēhayōgē(s)pi dēhasthairvikārainna vilipyatē 4

Translation: *ātmānarṁ* = himself, *Aparicchēdyam* = as complete, *cidarṁbaram iti* = as knowledge, *smaran* = thinks, *Dēhayōgē(s)pi* = with the association of body, *dēhasthair vikārain* = disturbances of body, *na vilipyatē* = not happens.

Explanation: Abhāva refers to absence of one in another. They are of four types namely, anyōnyābhāva, pragabhāva, pradvaṁsābhāva and atyarṁtābhāva. They are dependent on things (vastu), time (kāla) and place (dēśha).

1. **Vastu paricchinna:** '*Anyōnyābhāva pratiyōgitvarṁ vastuparicchinnatvarṁ*' the thing replaced the original is Vastuparicchinna. Example: the pot is not canvas.

2. **Kāla paricchinna:** '*Pragabhāva pradvaṁsābhāva pratiyōgitvarṁ kālaparicchinnatvarṁ*' before birth and after existence is kālaparicchinna. Example: Pot is not before creation or after destruction but only exists in between.

3. **Dēśha paricchinna:** '*Atyarṁtābhāva pratiyōgitvarṁ dēśhaparicchinnatvarṁ*' does not exist. Example the air never had form.

1. **Vastu aparicchinna:** '*Anyōnyābhāva pratiyōgitvarṁ vastvāparicchinnatvarṁ*' thing is not possible

for discrimination. Example: gold ornaments though they are paricchinna gold stays as aparicchinna.

2. Kāla aparicchinna: 'Pragabhāva pradvamsābhāva pratiyōgitvaṁ kālāparicchinnavarī' before birth and after existence is paricchinna. Example: Pot is not before creation or after destruction. Pot is kāla paricchinna. But mud exists before creation, after destruction and in between. It is kāla aparicchinna.

3. Dēśha aparicchinna: 'Atyaritābhāva pratiyōgitvaṁ dēśhāparicchinnavarī' Non-existence thing any where is dēśha aparicchinna. Example sky exists in all places.

Everything irrespective of their minute existence they are paricchinna (identifiable). But the complete philosophy of Śhiva is aparicchinna for thing, time and place. It is in the form of knowledge. Śhivayōgi thinks of this philosophy is in nirdēha sthali.

CRAqÀÀ«zÁPÁgÀÀÄÇéwÃAiÀÄÄ ,ÄSÁvÀÄPÄÄ |
 ¥ÁgÀÀÄiÁPÁ±ÀÀÄiÁvÁÄ£ÄÄ ÄÄ£ÁÉ£ÄB
 PÄÄvÀæÄÄÄ°Äåw

*Akhamḍasaṁvidākāramadvitīyaṁ sukhātmakam |
 Paramākāśhamātmānaṁ manvānaḥ kutramuhyati?*

5

Translation: *ātmānaṁ* = himself, *Akhamḍa saṁvidākāram* = form of knowledge, *advitīyaṁ* = only one, *sukhātmakam* = happy, *Paramākāśham* = as the sky, *manvānaḥ* = thinks, *muhyati* = desires, *kutra* = how?

Explanation: Earth, water, fire and air are created from atoms. They are not plentiful. But sky is plentiful because it is not from atom. Paraśhiva is with plenty of knowledge. He is complete in all respect. There is no other like Him. He covers the entire world. Śhivayōgi learning His form as his form does not love his body. He is in body without the form.

G¥ÁÇü«»vÁ "sÉÄzÁ zÀÈ±ÀåAvÉÃ ZÉÊPÀÀÄÄÔx |

EW AiÄÄ,Ää ¢ÄÄWB ,ÉÆÄsAiÄÄÄ PÄxÄÄ zÉÄ°Ä«ÄvÉÆÄ
“sÄ¢ÉÄvi

Upādhivihitā bhēdā dṛuśhyamitē caikavastuni |

Iti yasyamati ssō(s)yam katham dēhamitō bhavēt? 6

“sÉÄzÄ§Ä¢p,Äi°ÄÄ,ÁÛÉÁÄ ¥ÄjZÉÖÄzÄ,Ää PÁgÄtA |
C“sÉÄzÄ§ÄzÉp eÁvÁAiÄiÁÄ ¥ÄjZÉÖÄzÄ,Ää PÁ PÄxÄ

Bhēdabuddhissamastānām paricchēdasya kāraṇam |

Abhēdabuddhau jātāyām paricchēdasya kā kathā 7

Translation: *ikavastuni* = in one thing,
Upādhivihitā = made from, *bhēdā* = divisions, *dṛuśhyamitē*
= sees, *Iti* = this way, *yasya mati* = whos information, *saḥ*
ayam = that one, *katham* = how, *dēhamitō*= loves body,
bhavēt? = happens? *samastānām* = for all things,
paricchēdasya kāraṇam = reason for bounds, *Bhēdabuddhis*
= different knowledge, *Abhēdabuddhau jātāyām*=with
Śhiva knowledge, *paricchēdasya* = true philosophy, *kathā*
kā = what talk?

Explanation: The sky looks as if it is made from many pieces. But there is only one sky. A person is known as an husband for his wife, father to his children. He is one but seen as many. Similarly, Paraśhiva is known as bhūtātma, irīndriātma, prāṇātma, jñānātma and others. But Paraśhiva is one and only one. The power to differentiate is the reason for this. With unity there is no discrimination or differentiation. There is no awareness of body.

²ÆÉÇÄs°Ä«Äw AiÄÄ,Ääs¹Û “sÁ¢ÄÆÄ ,ÄäØÜÄ«ÄxÄ |
vÄ,Ää zÉÄ°ÉÄÆÄ ,ÄÄ§ÄzsÄB PÄxÄÄ ,ÄäzÄ«ÄvÄvÄäÆÄB

Śhivō(s)hamiti yasyā(s)sti bhāvanā sarvagāminī |

Tasya dēhēna sambarīdhah katham syādamitātmanah 8

Translation: *yasyā* = who, *Śhivō(s)hamiti* = I am
Śhiva, *sarvagāminī bhāvanā* = feeling, *asti* = exists, *Tasya*
amitātmanah = that paramātma sthali, *dēhēna*

saṁbarīdhaḥ = association of body, *kathaḥ syāt* = how possible?

Explanation: The feeling makes the place small or big. Śhiva is omnipresent, happy, with all knowledge and complete. The feeling of Śhiva with the knowledge that 'I am Śhiva' makes a person as Śhiva himself with all His qualities. This type of feeling is in Nirdēhāgama sthali.

5 Nirbhāvāgama sthala

£ÊÊ£ÉÇÃzsÀðéA zsÁgÀAiÉÄÃaÑvÀÔA
£À ¢ÄÄzÀâA £Á¥ÀâzsÀB PÀéavī |
CAvÀ`sÁð«¢ÄÄðPÀÔA
_ÀzÁ PÀÄAiÀiÁð¢gÁ±ÀæAiÀÄ¢Àii ||
Naivōrdhvaṁ dhārayēccittarṁ
Na madyhaṁ nāpyadhaḥ kvacit |
Am̐tarbhāvavinirmuktarṁ
Sadā kuryānnirāśhrayam ||

Feeling should not be in heaven, hell or in this world. Feeling get disturbed by illusions leading to sadness. They are placed in the works of Śhiva. Then they are calm without disturbances. They become nirbhāva sthala. This section explains nirbhāva to śhivayōgi.

¢ÀâwgÉÃPÁvÀì÷égÀÆ¥À_Àâ `sÁ¢ÁAvÀgÀ ¢gÁPÀÈvÉÃB
|
`sÁ¢ÉÇÃ «PÁgÀ¢ÄÄðPÉÆÔÃ ¢`sÁð¢ÁUÀ¢ÄÄ
GZÀâvÉÃ
Vrutirēkātsvarūpasya bhāvāmtaranirākṛutēḥ |
Bhāvō vikāranirmuktō nirbhāvāgama ucyatē 1

Translation: *sva rūpasya* = without form, *Vrutirēkāṭ* = against, *bhāvāmtara* = feelings, *nirākṛutēḥ* = ridding, *vikāra* = disturbances of senses, *nirmuktō* = free, *Bhāvō* = feelings, *nirbhāvāgama* = as nirbhāvāgama, *ucyatē* = says.

Explanation: The following verse says:

_Àé_Àâ _Àé¢ÀâwgÉÃPÉÃt
`sÁ¢ÁAvÀgÀ¢gÁ_ÀPÀB |
`sÁ¢ÉÇÃ «PÁgÀgÀ»vÀB ¢`sÁð¢ÁUÀ¢ÄÄ
GZÀâvÉÃ ||
Svasya svavyatirēkēṇa bhāvāmtaranirāsakaḥ |

Bhāvō vikārahitāḥ nirbhāvāgama ucyatē ||

The śhivayōgi disregards feelings other than his feeling of Śhiva. It is nirbhāvāgama. The following vacana of Allamaprabhu says:

Say recall, recall, what can I remember?
My body is the abode for Śhiva.
Mind is liṅga. Universe is filled with You.
To remember is there God?
To see is there devotees?
Guhēśhvara liṅga is united

Śharaṇa has made his body the abode of Paraśhiva; without any feelings for the body he stays in Śhiva. His senses do not deviate from the senses of Śhiva and his mind disregards all illusions. He is liṅga. He has no body to remember; no devotee to look and his feelings are nirbayalu. Akkamahādevi describes nirbayalu in the following vacana

Inside body became without body
Inside jīva became without jīva
Inside feeling became without feeling
My mind remembered the great
Cared looking at my body and mind
I am of Cennamallikārjuna

Akkamahādevi lost her awareness of body by the association of Kriyāliṅga and submits all actions of body to Kriyāliṅga. She became nirjīva by associating her knowledge of jīva in sujñānaliṅga and submits knowledge to liṅga. She becomes a nirbhāvi with her feelings associated with Bhāvaliṅga and submitting all feelings to liṅga. She becomes pure by submitting all doubts and problems of mind to liṅga. They made her a nirbhāvāgama sthali. The following vacana of Cennabasavaṇṇa says:

With the steadfast mind
 Look at the immovable of light.
 Does not know this
 Look was eternally happy.
 Remembering the great
 Stayed enjoying in His happiness.
 The great Kūḍala Cennasaṁgaiya
 You alone knows the difference of my light.

With the mind steadfast in Śhiva there are no disturbance of feelings. Then there are no other feelings except Śhiva and there is no awareness of happiness or sadness. His happiness is the happiness of Śhiva.

ॐ॥ श्रुतं ईदृशं त्वं सदा ज्ञा
 त्वा ज्ञातुं शक्यं त्वं ज्ञातुं शक्यं
 कर्तुं त्वं ज्ञातुं शक्यं त्वं ज्ञातुं शक्यं

Ahaṁ brahmēti bhāvasya vastudvayasamāśhrayaḥ |
Ēkibhūtasya cidvyōmni tadabhāvō viniśhcitaḥ 2

Translation: *Ahaṁ brahmēti* = I am brahma, *bhāvasya* = feeling, *vastudvaya* = the two I and brahma', *samāśhrayaḥ* = has assistance, *cidvyōmni* = In Paraśhiva, *Ēkibhūtasya* = uniting yōgi, *tadabhāvō* = no desire for the two things, *viniśhcitaḥ* = is definite.

Explanation: 'Āhaṁ Brahmāsmi', I am Brahma. It is made of three words- I, Brahma and asti. I is jīva, Brahma is Paraśhiva and asti joins Paraśhiva and jīva. With the union of these two there is no other feelings but of Śhiva. It is nirbhāgama sthala. The following vacana of Akkamahādevi says:

Looking with feeling is the body
 Association with liṁga is liṁga body
 With union forgets senses without separation
 No awareness of body with union
 No separation from the taste of liṁga

It is the language of Cennamallikārjuna.

The liṅga body is pure. There is no awareness of body. There is separation from liṅga. This state is nirbhāvāgama.

KPÀˆˆsÁªÀxgÀÆqsÀ,Àå µµÀì®APÉÃ azÀA\$gÉÃ |
PÀé eÁwªÁ,ÀÆÁAiÉÆÃUÀB PÀé zÉÃ»vÀéA
¥ÀjˆˆsÀæªÀÄB

*Ēkabhāvanirūḍhasya niṣkalamkē cidam̐barē |
Kva jātivāsanāyōgaḥ kva dēhitvaṁ paribhramaḥ*

3

Translation: *niṣkalamkē* = without impurities, *cidam̐barē* = Paraśhiva, *Ēkabhāva nirūḍhasya* = Yōgi with unity, *jātivāsanāyōgaḥ kva* = Where is Caste? *dēhitvaṁ* = awareness of body, *paribhramaḥ Kva* = where is illusion?

±ÀÆ£ÉåÃ azÀA\$gÉÃ ,ÁÜ£ÉÃ zÀÆgÉÃ
ªÁYä£À,ÁzsÀé£ÀB |
«°Ã£ÁvÁä ªÄÄªÁAiÉÆÃVÃ PÉÃ£À QA ªÁs!
ˆˆsÁªÁAiÉÆÃvī

*Śhūnyē cidam̐barē sthānē dūrē vāñmanasādhvanaḥ |
Vilīnātmā mahāyōgī kēna kimvā(s)pi bhāvayēt*

4

Translation: *vāññanasādhvanaḥ* = for talk and ways of mind, *dūrē* = away, *Śhūnyē* = śhūnya, *cidam̐barē sthānē* = place of Paraśhiva, *Vilīnātmā* = uniting, *mahāyōgī* = śhivayōgi, *kēna* = from which, *kimvā(s)pi bhāvayēt* = what he remembers?

Explanation: Vāsiṣhta says:

AiÄÄZá £À ˆˆsÁªÄåvÉÃ ˆˆsÁªÀB PÀéavī dUÀw
ªÁ,ÄÄÜµ|
vÄZá ªÄÄÈzÀA\$gÉÃ ±ÀÆ£ÉåÃ PÀxÀA avÀÜA
¥ÀæeÁAiÄÄvÉÃ ||

£À eÁAiÀÄVÉÃ £À «ÄæAiÀÄVÉÃ QAazÀvÀæ
 dUÀvÀæAiÉÄÄ |
 £À ZÀ "sÁªÀ«PÁgÁuÁÁ ,ÀvÁÛ PÀé ZÀ £À «zÀävÉÃ
 ||
 ,ÀªÄÄ ,ÀÛA R°ézÀA §æªÀä ,ÀªÄðA
 DvÉäÄzÀªAiÁvÀvÀA |
 CªAA C£ÉªÄzÀA ZÁ£Àªcw "sÁæAwA vÀªeÁ£ÀWÀ
 ||

Yadā na bhāvyatē bhāvaḥ kvacit jagati vastuni |
Tadā hṛudambarē śhūnyē katharṁ cittarṁ prajāyatē ||
Na jāyatē na mriyatē kiṁcidatra jagatrayē |
Na ca bhāvavikārāṇāṁ sattā kva ca na vidyatē ||
Samastarṁ khalvidarṁ brahma sarvarṁ ātmēdamātataṁ |
Aharṁ anyēdarṁ cānyaditi bhrāṁtiṁ tyajānagha ||

If there are no disturbances in the heart from the things of this world how can desire devolved? In the three worlds there is no disturbances of feelings for those not born. Persons without sin gets rid of the illusion that I am different. Ātma is the thing that extends the world as Brahma. Mañishāpaṁcaka 4 says:

¥ÀævÀªUÀé ,ÀÄÛª
 ¤ ,ÀÛgAAUÀ ,ÀªeÁ£ÀAzÁªÀ "É£ÄzsÁA§ÄzsË
 «¥ÉÇæÄsAiÀÄA ±Àé¥ÀZÉ£ÄsAiÀÄ«ÄvÀª |
 ¢ÀªªÁ£i PÉ£ÄsAiÀÄA «"sÉÄzÀ"sÀæªÀÄB ||
 QA UÀAUÁA§Äª ©A©vÉÄA§gÀªÀÄuË
 ZÁAqÁªªÁnÄ¥ÁAiÀÄB
 ¥ÀÇgÉÄ ¢ÁAvÀgÀªÄÄ'Û
 PÁAZÀ£ÁWÀnÄªÄÄvÀÄªª "sÀAiÉ£ÄªÁðAvÀgÀA |
Pratyagvastuni nistaramgasahajānarmdāvabōdhāmbudhau
Viprō(s)yarṁ śhvapacō(s)yamityapi
Mahān kō(s)yarṁ vibhēdabhramaḥ ||
Kiṁ gaṁgāmbuni bimbitēmbaramanau cāṁdālāvātīpayah
Pūrē vāṁtaramasti kāmcanaghaṭīmṛutyumbhayōrvāṁtaram|

Paraśhiva is in all things. But he has no form. Śhivayōgi seeing things inside and outside of his body sees the hidden Paraśhiva only. It is the reason he is free from discrimination.

*Niṣpamādākhilabhabhāvashūnya
Nibhrutassvāntasthitir lakṣaṇān
Niśchēṣhṭaśhlathapādapānikaraṇagrāmō vikārōjjhitah |
Nirmūla pravinaṣhtamārutatayā nirjivakāṣhthōpamah
Nirvāstasthitadīpavat saha javān pārśhvasthitairdruśhyatē ||*

854

AiÄÄvÉÉÄ ÄÁZÉÉÄ ¤ÄvÀðAvÉÄ C¥Áæ¥Äå
 ¤ÄÄÉÄ,Ä,Ä°Ä

Yatō vācō nivartantē aprāpya manasā saha

Paraśhiva cannot be seen. The mind and senses can only learn those with names. But they cannot see Paraśhiva the Sat, Cit, Ānaṁda, Nitya, Paripūrṇa. What can the Śhivayōgi desire who is in the form of Paraśhiva.

Became one with the great that follows the words
 Spoiled in the complete that has no bound
 Not knowing her status became aikya listening me
 Akka Mahadēvi's position as witness to Guhēśhvaraliṁga
 Maḍivāḷaiah see there is no closure to admire.

The above vacana of Allamaprabhu tells Maḍvāḷaiah, a śharaṇa to see the status of Akkamahādēvi who has attained salvation but failed to recognize the same. Listening to his words made her to realize her status with Paraśhiva.

C«±ÄÄzÉpÄ «±ÄÄzÉpÄ ¤Ä,ÄÜ´ÉÄ ¤Ä!ÔAiÄÄðxÄ
 gÄÄÉÄB |
 ¥ÄvÄvÉÄÄÄÄ,ÄzÄszÉéöÊwÄ,ÄÄðvÄæ
 ,ÄÄÄÄÄÊwÔÄÄiÄÉi

Aviśhuddhē viśhuddhē vā sthalē dīptiryathā ravēḥ |

Patatyēvarī sadā(s)dvaitī sarvatra samavṛttimān 5

Translation: *Aviśhuddhē* = not pure, *vā* = or, *viśhuddhē* = pure, *sthalē* = place, *ravēḥ dīptir* = sunrays, *yathā Pataty* = how shines, *ēvarī* = same way, *advaitī* = śhivādvaiti, *sarvatra* = everywhere, *sadā* = always, *samavṛttimān* = has equality.

Explanation: Sunrays has no discrimination of pure and impure. A śharaṇa uniting with Paraśhiva is similar. He does not discriminate. He has no feelings about big and small. They are all same. The following vacana of Basavaṇṇa says:

Land is same for pariah colony and temple
Water is same for cleaning and worship
Race is same for learning oneself
Fruit is same for the six faced
Place is same Kūḍalasamgamadēvā
To the one learned you.

Everything is in the form of Śhiva for learned. There is no discrimination of high or low; small or big.

£À © ``sÉŒw dgÁªÀÄÈVÉÆāĀgi £À PÀÄëzsÁAiÀiÁªÀ±AA
ªÀæeÉĀvī |

¥Āj¥ĀÇtõæÁ£ĀAzĀA ,ĀªÀiÁ,ÁézÆiªÀÄºÁ,ĀTĀ

Na bibhēti jarāmṛutyōrnakṣudhāyāvaśham vrajēt |
Paripūrṇanijānaṁdam samāsvādan mahāsakhī

6

Translation: *Paripūrṇanijānaṁdam* = Complete happiness, *samāsvādan* = enjoying, *mahāsakhī* = Śhivayōgi, *jarāmṛutyō* = birth and death, *Na bibhēti* = not afraid, *kṣudhāyā* = for hunger, *vaśham na vrajēt* = does not submit.

Explanation: The lover of body worries about birth and death. The lover of prāṇa worries about thirst and hunger. The lover of mind worries about sadness and desires. Śhivayōgi in nirbhāva sthala has no feelings of body, prāṇa, and mind. He is not worried about birth-death; hunger-thirst; love-desire and bonding-freedom. The following vacana of Basavaṇṇa says:

Ours have no death ours do not know death,
Death is not self, born in liṁga to end in liṁga
Is there any other than liṁga? Kūḍalasamgamadēvā

Śhivayōgi enjoys the union with Śhiva. Finally he stays with Śhiva. There is no death for a Śhivayōgi. It is only the feeling. His body returns to its original form and the same is true for cit.

6 Naṣṭāgama sthala

Does town or forest matter to the given up birth?
Does kula or pride matter for the lost birth?
Does vice and virtue matter for the vicious?
It is wrong, wrong, not learning self
Fell in Bayalu Ajagaṇṇa taṁde.

This section is described according to the above vacana of Mukṭāyakka.

“sÉĀzÀ±ÀÆ£ÉāĀ ¢ĀĀ°Á“sÉÆĀzsÉĀ
eÁÖvÁæçvĀæAiĀĀ»Ā£ĀvĀB |
eÁÖ£Ā,Āā £ĀµĀÖ“sÁ¢ÉĀ£Ā £ĀµĀÖUĀ°ĀĀ
E°ÉÆĀZĀāvĒĀ

*Bhēdaśhūnyē mahābhōdē jñātrāditrayahīnataḥ |
Jñānasya naṣṭabhāvēna naṣṭāgama ihōcyatē*

1

Translation: *Bhēdaśhūnyē* = without discrimination, *mahā bhōdē* = with the experience of Śhiva, *jñātrāditraya* = the three jñātru, jñāna and jñēya, *hīnataḥ* = erased, *Jñānasya* = with knowledge of duality, *naṣṭabhāvēna* = the loss, *naṣṭāgama* = as naṣṭāgama, *iha* = here, *ucyatē* = is said.

Explanation: Tripuṭi is the union of the three feelings; jñātru (pramātru), jñāna (pramāṇa) and jñēya (Pramēya). Every reason has a tripuṭi. The difference between the eyes outside and inside resulted in fourteen types of tripuṭies. The origin of the tripuṭi is 'citta' and 'cittavṛutti' (work of citta). When cittavṛutti appears with Śhiva knowledge (without bēda or difference) in the inner eyes it is jñātru; in the form of information it is jñēya and appearing as vṛutti related information it is jñāna. The same is said by śhāstras as: 'amṭaḥkaraṇāvacchinna śhivacaitanya' is jñātru; 'vṛutyavacchinna caitanya' is jñāna; 'viśhāyāvacchinna śhivacaitanya' is jñēya. This is the way Paraśhiva shows with the association of different things.

Śhivayōgi has no influence from the differences of the three. He is a naṣṭāgami. Nirvacana says:

“ÉÆZsÉÅs¹äfi “sÉZÀgÁ»vÁåvi eÁÖvÁæc
wæ¥ÄÄnÄ ZÀ ÈÀ |
CvÉÆÄ eÁÖÉÄªÀ®A “ÉÆÈÀ ,À ÈÀµÁÖUÀªÄÄ
GZÀåvÉÄ

*Bōdhē(s)smīn bhēdarāhityāt jñātrādi tripuṭī ca na |
Atō jñānāvalambēna sa naṣṭāgama ucyatē*

With the knowledge of Śhiva there is no duality between aṁga and liṁga. The three jātru (learner), jñāna (knowledge) and jñēya (thing to be learnt) is not there. Śhivayōgi is a ‘Naṣṭāgama’

CzÉéöÈvÀªÁ,ÆÉÁ«µÀÖZÉÄvÀ,ÁÁ ¥ÀgÀAiÉÆÄVÄÉÁÁ |

¥À±ÀåvÁªÄÄAvÀgÁvÁäÈÄA eÁÖvÀÈvÀéA
PÀxÀªÄÄÈÄåxÁ

*Advaitavāsanāviṣṭacētasām parayōgīnām |
Paśhyatāmarātātmānaṁ jñātrūtvam kathamanyathā 2*

Translation: *Advaita* = Śhivādvaita, *vāsanāviṣṭa* = with saṁsāra, *cētasām* = with heart, *aṁta* = in the heart, *ātmānaṁ* = own form, *Paśhyatām* = seeing, *parayōgīnām* = śhivayōgi, *anyathā* = apart from, *katham jñātrūtvam* = how jātru feeling appears?

Explanation: With duality in mind it shows in action. Mahāliṁga supports the three jātru, jñāna and jñēya. Śhivayōgi unites Mahāliṁga with the feeling that support of the three is ‘I’. He enjoys unity with the feeling of advaita. This feeling gets stronger with his daily association with Mahāliṁga. The feeling of jātru does not appear.

CPÀvÁðªÀªÄªÉÄÄvÁÛªÀªÄZÉÄªÉÆÄsªÄA

ᳵgÀAd£ÀB |

Ew aAvÀAiÀÄvÀB ,ÁPÁëvÀiA«zÉÄ³À ¥ÀæPÁ±ÀvÉÄ

Akartāhamavēttāhamadēhō(s)ham niraṁjanaḥ |

Iti cīṁtayataḥ sākṣhāt sarṁvidēva prakāśhatē

3

Translation: *aham Akarta* = doing is not I, *aham avēttā* = learning is not I, *aham adēhō* = Body not I, *aham niraṁjanaḥ* = I am niraṁjana, *Iti* = this way, *cīṁtayataḥ* = thinking, *sākṣhāt sarṁvidēva* = true form of Śhivādvaita, *prakāśhatē* = appears.

Explanation: With the feelings of karmēṁdrias (organs of work) comes ideas for creation; with jñānēṁdrias (organs of knowledge) comes knowledge; with body comes affection for the body. Śhivayōgi is free from these feelings. His feelings are steadfast in Śhiva. He is with the feeling 'I am not the one doing; not the one enjoying; not the one learning'. He enjoys the unity with Paraśhiva. He is free from all types of distractions and feelings. Allamaprabhu says:

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 Guhēśhvara.

Mahālīṁga came from Paraśhiva; five śhaktis came from Mahālīṁga. From the reflection five sādākhya līṁgas took birth. From these five līṁgas five arṁtaḥkaraṇas (inner eyes) and five tanmātres appeared. From these five tanmātres paṁcabhūtas took birth. From their association body came. Ātma became jīva from the association of body. Jīva enjoying the pleasure of this world is in saṁsāra. Jīva discarding interest in the things of the world starts looking inside the body. He submits the five bhūtas and tanmātres in the five līṁgas, then in the five śhaktis, then in Paraśhiva. He has no feeling of jīva. He is a naṣṭāgami.

ṁgÀ,ÀÛˆˆsÉÃzÀd®à,Àå ṁjÃ°À,Àå ¥Àæ±Á°ÀÄåvÀB |
,ÉéÃ ¢ÀÄ»«ÀB «°£À,Àå Q³ÀÄ£Àåzi
eÉÖÃAiÀÄ³ÀÄÄZÀåvÉÃ

Nirastabhēdajalpasya nirīhasya praśhāmyataḥ |
Svē mahimni vilīnasya kimanyad jñēyamucyatē

4

Translation: *Nirastabhēdajalpasya* = without dvaita statements, *nirīhasya* = without jealousy, *praśhāmyataḥ* = peaceful, *Svē mahimni* = in the greatness of form, *vilīnasya* = united, *anyad jñēyam* = another thing to be learnt, *kim ucyatē* = says what?

Explanation: There are three kinds of arguments. They are: saṁvāda, jalpa and vitamḍa. Saṁvāda is argument with relationship. Instruction by guru to pupil is saṁvāda. Jalpa arguments one agrees while the other disagrees. Argument by two lawyers in the court is jalpa. Vitamḍa arguments the arguer is not sure and the other does not agree. A type of haggling without settling is vitamḍa. The teaching of Rēṇuka is of type saṁvāda.

In nirdēhāgama sthala there is no 'I and you' associated with body. The feeling of 'ahaṁ brahmāsmi' in nirbhāvagama is not here. The knowledge of the three; jātru, jñāna and jñēya is absent here. In fact Śhivayōgi has no discrimination. For him it is an illusion. There are five types of differences. They are Śhiva-jīva; jīva-jīva; jīva-jaḍa(world); jaḍa-jaḍa; jaḍa-Śhiva. Vēda and other scriptures present ways to overcome the differences. There is no difference even in Jaḍa (rigid) things. Can such difference exist in Paraśhiva?

The difference is from illusion. With illusion there is no happiness. In Paraśhiva there is no difference and there is no I in Him. He is one and only one.

There is no peace having differences of jātru, jñāna and jñēya. Shīvayōgi is in peace without any turmoil in his body. He has no fear; no duality. Everything is in the form of Paraśhiva. He is in naṣṭāgama sthala.

KQÃ"sÀÆvÉÃ æeÁPÁgÉÃ,ÀA«zÁ æµÀàç¥ÀAZÀAiÀiÁ |

PÉÃÈÀ QA æÉÃzÀæÃAiÀÀA vÀZÉÉÃvÁÛ PÀB
¥Aj"sÁµÀãvÉÃ

*Ēkibhūtē nijākārēsarṇvidā niṣhprapaṁcayā |
Kēna kiṁ vēdanīyaṁ tadvēttā kaḥ paribhāṣhyatē*

5

Translation: *niṣhprapaṁcayā* = without awareness of world, *sarṇvidā* = together, *nijākārē* = in the true form, *Ēkibhūtē* = uniting, *Kēna* = from which knowledge, *kiṁ vēdanīyaṁ* = learn what thing?, *tad vēttā kaḥ* = who learns? *paribhāṣhyatē* = says.

Explanation: Śhivayōgi with the knowledge of Śhiva has no disturbances of jñātrū, jñāna and jñēya. With unity he has nothing to learn. There is nothing different from him.

æÀÀ°Á,ÀvÁÛ æÀÀ°Á,ÀA«cé±ÀégÀÆ¥Á ¥ÀæPÁ±ÀvÉÃ |

vÀÇcéÉÁ ÉÁ'Û æÀ,ÉÛ÷éöÊ PÀA "sÉÃzÀ§ÄçP
«æÀÄÄAZÀvÀB

*Mahāsattā mahāsaṁvidviśhvarūpā prakāśhatē |
Tadvinā nāsti vastvai kaṁ bhēdabuddhi vimurṁcataḥ*

6

Translation: *Mahāsattā* = sat, *mahāsaṁvid* = cit, *viśhvarūpā* = form of world, *prakāśhatē* = shines, *bhēdabuddhi* = duality, *vimurṁcataḥ* = left, *Tadvinā* = apart from Śhiva, *ēkaṁ vastu nāsti* = no other thing.

Explanation: Śhivayōgi is in the form of Paraśhiva. The powers satya (truth) and jñāna are in Him. He supports all immovable and movable things of this world and all forms of liṁgas. He is free from the three jñātrū, jñāna and jñēya. He is in naṣṭāgama sthala.

7 Ādiprasādi sthala

AIÉÆĀ §æ°ÁätA «zÀzsÁw ¥ÀÇªÀðA
AIÉÆĀ ¢ÉÊ ¢ÉĀzÁA±ÀÑ ¥Àæ»uÉÆĀw vÀ,ÉäöÊ
vÀA ¢ĀĀ°ÁzÉĀªAA DvÀäŞĀÇP¥ÀæPÁ±AA
ªĀĀĀªĀĀPĀĀëªÉðÊ ±ÀgÀtªĀĀ°AA

¥Àæ¥ÀzÉĀĀ

*Yō brahmāṇaṁ vidadhāti pūrvam
Yō vai vēdāṁśhca prahiṇōti tasmai
Taṁ mahādēvaṁ ātmabuddhiprakāśhaṁ
Mumukṣhurvai śharaṇamaham prapadyē*

Śhvētaśhvatarōpaniṣhat 6-18 says: the one who gave birth to Hirṇyagarbha, the one who gave the knowledge of Vēdas that one shines the wisdom of Śhivayōgi. I seek his blessings. Śhivayōgi receives prasāda from Him. He is an ādiprasādi.

„ĀªÁðçüµÁ×vÀÈPÀ±ĀāA¨sĀĀgÁç,ÀÛ,Āā ¥Àæ,ÁzÀvÀB
|

Dç¥Àæ,ÁçĀvÀĀāPÉÆÛĀsAiĀĀA ¤«ðPÁgA¥ÀzÉĀ ¹ÜvÀB
*Sarvādhishṭhātrukaśhyarimbhurādīstasya prasādataḥ |
Ādiprasādītyuktō(s)yaṁ nirvikārapadē sthitaḥ* 1

Translation: *Sarvādhishṭhākṛuta* = basis for all, *śhyarimbhuḥ* = Śhiva, *ādi* = reason, *tasya prasādataḥ* = from his prasāda, *nirvikārapadē sthitaḥ* = received peaceful status, *ayaṁ* = Śhivayōgi, *Ādi prasād īty* = as ādiprasādi, *uktō* = says.

Explanation: Śhiva is the reason for creation, survival and ending of all things. He is true and for all times and place. Śhivayōgi has no awareness of his surroundings with unity. He is pure with the blessings of Śhiva. He is in Ādiprasāda sthala.

CÉĖĀPÀdÉĀā ±ĀĀzĀp,Āā ṁgĀ°ĀAPĀgĀ`sĀ«ÉĀB |
 C¥Āæ¥ĀAZĀ,ĀāczÉĀāĀB ¥Āæ'ĀzĀw «āĀĀPĀŪAiÉĀĀ
Anēkajanma śhuddhasya nirahamkārabhāvinaḥ |
Aprapaṁcasyādidēvaḥ prasīdati vimuktayē 2

Translation: *Anēkajanma* = many rebirths,
śhuddhasya = is pure, *nirahamkāra bhāvinaḥ* = without
 pride, *Aprapaṁcasyā* = away from saṁsāra, *ādidēvaḥ* =
 Paraśhiva, *vimuktayē* = for salvation, *prasīdati* = is pleased.

Explanation: Śhivayōgi submits every thing to
 Śhiva for his blessings. He performs Śhivayōga through out
 his life. He makes his body pure by offering the things from
 the letters of the maṁtra 'Na Ma Śhi Vā Ya and Ōm'. He
 offers 'Na' to Ācāraliṁga at Ādhāra cakra (wheel of power);
 'Ma' to Guruliṁga at Śhvādiṣṭhāna cakra; 'Śhi' to Śhivaliṁga
 at Maṇipūraka cakra; 'Va' to Jaṁgamaliṁga at Anāhata
 cakra; 'Ya' to Prasādalīṁga at Ājñā cakra and 'Ōm' to
 Mahāliṁga. The actions make his body of liṁga.

²ā¥Āæ,ĀzĀ,ĀA¥ĀvĀŪ ā ²ā`sĀāĀā¥ĖĀAiĀĀĀµĀB
 |
 ²āĀzĀÉĀāđŌŪĀēĀÓ®A zĀÈ±ĀāvĖĀ ÉĀ ZĀ zĀÈ±ĀāvĖĀ
Śhivaprasāda saṁpattyā śhivabhāvamupēyushaḥ |
Śhivādanyajjagajālaṁ dṛuśhyatē na ca dṛuśhyatē 3

Translation: *Śhivaprasāda saṁpattyā* = with the
 blessings of Śhiva, *śhivabhāvam* = feeling of Śhiva,
upēyushaḥ = yōgi with blessings, *jagajālaṁ* = the whole
 world, *Śhivād anya* = like the waves look different from
 ocean different from Śhiva, *dṛuśhyatē* = looks, *ca* = also,
na dṛuśhyatē = does not look.

Explanation: Śhivayōgi is one with Śhiva with His
 grace. For him the world does not look different from Śhiva.
 In the words of Urilīṁga Peddi:

Śhiva for his amusement created innumerable worlds
 After creation, did he stay outside of them? No,

He encompasses himself with the world,
 Becoming the world himself,
 Is He subjected to creation, life and death? No,
 The reason for the same is,
 No creation, for He is Ajātha (no birth)
 No life, for he is free from karma,
 No end, for He is free from death,
 The characters cannot learn to attach Him.
 He is not far, for He is the support of this world,
 None exists that is different from Him.
 There is no other, so He became the world himself
 This is the truth.
 King can be a servant for his own amusement,
 After he can become king too.
 Our Urilīṅga Peddi Priya
 Knows to become the world, also stay without too.

For amusement Śhiva creates things. They appear like the waves in the ocean. Waves look different from the ocean but they are not. They cannot appear without the ocean. Similarly the world is like the waves in the ocean. The world is no different from Śhiva.

±ÀAˆsÉÆËB ²ªÀ¥Àæ,ÁzÉÆÈÀ ,ÀA,ÁgÀZÉÒÃzÀPÁjuÁ |

ªÀÄ°ÀUÀæAyA «x©üðzÀªªÀÄQÛA AiÀiÁAw
 «ªÉÃQÆÀB

*Śhaṁbhōḥ śhivaprasādēna saṁsāracchēdakāriṇā |
 Mōhagrāṁthiṁ vinirbhīdya muktīm yāṁti vivēkinaḥ*

4

Translation: *saṁsāra cchēda kāriṇā* = reason for saṁsāra, *Śhaṁbhōḥ* = Śhiva, *śhivaprasādēna* = from prasāda, *vivēkinaḥ* = vivēki, *Mōha grāṁthiṁ* = books of ignorance, *vinirbhīdya* = differentiating, *muktīm yāṁti* = gets salvation.

Explanation: Śhiva Prasāda is like fire burning the evil forest (ignorance); it is like a typhoon to the clouds of

birth and death; It is like the weapon used to pierce the mountain; it is cool for the heat of learning the path of Śhiva; it is the mountain of happiness and the land of salvation. Śhivayōgi is free from the cycle of birth earning prasāda of Śhiva.

«£Á¥Àæ, ÁzÀ«ÄÃ±À, Àå, ÀÄ, ÁgÉÆÃ £À ¤ÀvÀðvÉÃ |
«£Á, ÀÆAiÉÆðÃzÀAiÀÄÄ ¯ÉÆÃPÉÃ PÀÄvÀB
, ÁåvÀÙªÄÄ, ÉÆÃ® AiÀÄªÀii

Vināprasādamīśhasya saṁsārō na nivartatē |
Vinā sūryōdayaṁ lōkē kutaḥ syāttamasōlayaṁ

5

Translation: *prasādam* *īśhasya* = prasāda of Śhiva, *Vinā* = without, *saṁsārō* = the bond, *na nivartatē* = not free, *sūryōdayaṁ* *Vinā* = without sunrise, *lōkē* = the world, *tamasō layaṁ* = ridding darkness, *kutaḥ syāt* = possible how?

Explanation: With the sun rise the darkness of the world disappears. Saṁsāra is darkness to jīva. It has spread over the entire body. It has made the śhivayōgi to forget his true form. It has led jīva to sadness. To overcome the sadness jīva needs the blessings of Śhiva. With his blessing there is no sadness to jīva. Without knowledge it is not possible.

, Áªð£ÄÄUÁæ°ÀPÀB ±ÄÄ ¯sÄÄB PÉÃªÀ®A
PÄÄÈ¥ÀAiÀiÁ ¥Àæ ¯sÄÄB
ªÉÆÃzÀAiÉÆÃvÀiPÀ ¯Á£i dAvÀÆ£ÀB Qa¢ªÀ PÁgÀtªÀii
Sarvānugrāhakaḥ śhaṁbhuḥ kēvalaṁ kṛpayā prabhuḥ |
Mōcayētsakalān jaṁtūna kiṁcidiha kāraṇaṁ

6

Translation: *śhaṁbhuḥ* = Śhiva, *Sarvānugrāhakaḥ* = has the power to bless everyone, *prabhuḥ* = independent, *kēvalaṁ kṛpayā* = mercy, *sakalān jaṁtūn* = all animals, *Mōcayēt* = care for them, *iha* = in this matter, *kiṁcit kāraṇaṁ na* = no another reason.

Explanation: Śhiva is full of mercy. He lives in all lives. He is learnt by looking inside the body. With pure body and mind it is possible to get his blessings. With his blessings feelings of the world are lost.

Like fog before the sunshine.
Like false before the truth.
Like virtue before evil.
Like saṁsāra before yōgi.
Like coward before brave.
Like frog before snake.
Like an elephant before a lion.
Like sorrow before vise.
The reason Guru Bīmēśhvara
Burns the forest virtue
All worlds surrounded me ran away?

With sunrise there is no fog; with truth there is no false; with virtue there is no evil; there are no problems of saṁsāra; the coward does not stand in front of the brave; there is no frog in front of a snake and no sheep in front of a lion. The prasāda of Śhiva rids all problems of saṁsāra.

8 Am̐tyaprasādi sthala

Paraśhiva is true before this world and also after this world. A person receiving prasāda from the one who is ancient in this world is an ādiprasādi. Similarly at the end of the universe a person receiving prasāda from the surviving one is a am̐tyaprasādi. Taitiriyōpaniṣhat 3-1-1 says:

AiÄÄvÉÆÃ ¢Á EªAiÁª ¨sÀÆvÁª eÁAiÄÄAvÉÃ | °ÉÆ£À
eÁvÁª fÃªÀAw |
AiÄÄvĩ ¥ÀæAiÄÄAvÀÛ÷â©ü,ÄA«±ÄAw |
vÀçéfeÁÕ,À,Àé | vÀzÀâç°ÉäÃw |
Yatō vā imāni bhūtāni jāyāntē | Ēna jātāni jīvaṁti |
Yat prayam̐tyabhisam̐viśham̐t | Tadvijijñāsasva | Tadbrahmēti

Whoever created bhūtas, supports their survival and ends in is Brahma. It is the end. The one who experiences the same in the form of prasāda is an am̐tyaprasādi.

®AiÄÄB ,ÀªÀð¥ÀzÁxÁð£ÁªÄÄAvÀâ EvÄÄâZÄävÉÃ
§ÄzsÉÊB |
¥Àæ,ÁzÉÆÃs£ÄÄ¨sÀªÀ,ÀÛ,Àâ
vÀzÁé£ÄÄAvÀâ¥Àæ,ÁzÀªÁ£ĩ
Layaḥ sarvapadārthānāmam̐tya ityucyatē budhaiḥ |
Prasādō(s)nubhavastasya tadvānam̐tyaprasādavān 1

Translation: *Sarva padārthānām* = all things, *Layaḥ* = for destruction, *am̐tya ity* = supports, *budhaiḥ* = learned, *ucyatē* = says, *tasya* = that end, *anubhava* = experience, *Prasādō* = is prasāda, *tadvān* = the one with that experience, *am̐tya prasādavān* = is am̐tya prasādi.

Explanation: Numerous jīvas and things are of thirty-six philosophies. They all end in Paraśhiva. Paraśhiva is am̐tyaprasāda. Śhivayōgi uniting in Him is in

am̐tyaprasāda sthala. The vacana of Siddhaliṁgēśhvara describes prasāda and things:

Says prasāda, padārta (thing), uccīṣhta!
What is prasāda? What is thing? What is uccīṣhta?
Say! Prasāda is the form of Śhiva philosophy.
Thing is ātma.
Uccīṣhta is ma is māye.
Body is the work of māye.
Body, mind, and prāṇa
They are the four viśharṁti philosophy.
Ātma is the support for these four viśharṁti
With the loss of body and senses
Submitting ātma in Paraśhiva
He is a Parama prasādi,
I call him the everlasting light
Mahālīṁga Guru Śhivasiddhēśhvara Prabhuṽē!

zÉÃªAwAiÄÄðYä£ÄÄµÁâç ¢ÄâªÄºÁgÀ«PÀ®à£Á |
ªÄiÁAiÄiÁPÀÈvÁ ¥ÁgÉÃ vÀvÉÜ÷éÃ vÀ®èAiÉÃÃ
vÀvîPÀèAiÉ£Ä ¨sÀªÉÃvî

Dēvatiryāṇmanuṣhyādi vyavahāravikalpanā |
Māyākṛtā parē tattvē tallayē tat kṣhayō bhavēt

2

Translation: *Dēvatiryak* = god, *manuṣhyādi* = all lives, *vyavahāra vikalpanā* = feelings, *Māyākṛtā* = of māya, *parē tattvē* = paratattva, *tallayē* = to end, *tat*= that, *kṣhayō bhavēt*= destroys.

Explanation: Māye the thirty-first philosophy completely covers Paraśhiva. With that divines, humans, things, animals, birds and others appear according to karma. Māye disappears with śhivayōgi accomplishing unity with Paraśhiva. This results in the disappearance of all types of illusions. The following vacana is by Cennabasavaṇṇa:

There lies a corpse in the middle of town
Demon circling the town saw the corpse!

The town is mine. I stay in town. Who killed?
 Before I killing it died is surprise to me!
 The dead spoiled the town.
 Staying here spoils me too
 Saying left the town.
 Kūḍala Cennasaṁgamadēva

Body is a town. The 'tvaṁ' is the man with purity. The word 'tat' refers to māye the invisible demon. Māye is in the town in the form of body. She sees her lover united with liṁga. Staying in the town she cared for him but now no more. Who killed him before 'I' did the killing? It is a surprise to me. Who ever killed jīva frees him from the body. Staying here is destruction to me. So saying she left the town.

Māye cannot go anywhere but to Paraśhiva. With the unity of māye in Paraśhiva, śhivayōgi has no illusions and sees things as Paraśhiva.

ḶÁPÁëvÀìöÈvÉÃ ¤ÀgÉÃ vÀvÉÛ éÃ
 ḶaÑzÁ£ÀAzÀ®PÀëuÉÃ |
 PÀé ¤ÀzÁxÀð¥ÀjeÁÔ£ÀA PÀÄvÉ£Ã
 eÁÖvÀÈvÀé,ÀA¨sÀªÀB

Sākṣhātkatē parē tatvē saccidānaṁdalakṣhaṇē |
Kva padārthaparijñānaṁ kutō jñātṛtvasaṁbhavaḥ?

3

Translation: *saccidānaṁdalakṣhaṇē* = qualities of saccidānaṁda, *parē tatvē* = paratattva, *Sākṣhātkatē* = appearing, *padārtha pariññānaṁ Kva* = where is knowledge to differentiate? *jñātṛtva saṁbhavaḥ kutō*= where is the feeling of jñātṛ?

Explanation: Paraśhiva is 'saccidānaṁda nitya paripūrṇa'. It is made of five words- sat, cit, ānaṁda, nitya, and paripūrṇa.

Features of Sat: The feature of ātma is sat. Sat means staying permanently or never ending. The one staying without the influence by the appearance or

disappearance of knowledge, affection, desires and others is sat. Sat supports and shows it in the form of world. It is the reason for all types of works like creation, hearing, karma, and relation. Yet sat is untouched by place, time and thing.

Features of Cit: Sat is cit. Cit is knowledge. It is the knowledge that does not subside. There are two types of knowledge – janya and ajanya. The knowledge that comes from the senses is janya. Janya knowledge is supported by ajanya. The knowledge about a thing is janya. The knowledge to identify is ajanya. The knowledge of ajanya is not done by logic.

Features of Ānaṁda: Cit is ānaṁda (happy). They are of two types- viṣhayānaṁda and akhṛdānaṁda. Viṣhayānaṁda is from the senses. It is also ordinary happiness. Akhṛdānaṁda supports viṣhayānaṁda by showing the illusions of happiness.

Features of Nitya: Ānaṁda is nitya (always). There are four abhāva (catuṣṭaya). They are Prāgabdhāva, Pradvamsabhāva, Anyōnyābhāva and Atyamtabhāva. Prāgabdhāva is to say 'in mud no pot'. Pradvamsabhāva is the broken pot. Anyōnyābhāva is to say 'pot is not picture or picture is not pot'. Atyamtabhāva is to say 'air has no form'. Catuṣṭaya are in forms and world. Catuṣṭaya is Nitya without the association.

Features of pūrṇa: Nitya is pūrṇa (complete). Pūrṇa is free from time, place and thing.

I am with these five features. Truth is not seen outside. With pure mind looking inside the body śhivayōgi sees the truth. With the knowledge that 'I am saccidānaṁda nityaparpūrṇa' the three jñātru, jñāna, and jñēya disappear. The following vacana of Allamaṣṛabhu says:

Jñātru gives the knowledge,
Jñāna is the knowledge,
Jñēya is to confirm.
Jñātru, jñāna, jñēya from these three

Remembering liṁga, learning liṁga,
United in liṁga to become liṁga
Then lost illusion of jñātru, jñāna, and jñēya
Became true Guhēśhvarā.

Jñātru is the one to learn; jñāna is the knowledge;
and jñēya is the thing learned. From these three liṁga is
investigated, learned to become liṁga. Then there is no
jñātru, jñāna, and jñēya. Only the true remains. Śharaṇa
enjoys happiness from his unity.

ḥÀµÄÄÏÄÛ,Àå AiÄÄxÁ ¢À,ÄÄÛ £À QAazÀ| ¨sÁ,ÀvÉÄ |

vÄxÁ ¢ÄÄÄPÄÛ,Àå fÄ¢À,Àå £À QAazÀé,ÄÄÛ
zÄÈ±ÄåvÉÄ

Suṣhuptasya yathā vastu na kiṁcidapi bhāsatē |

Tathā muktasya jīvasya na kiṁcidvastu dṛuśhyatē

4

Translation: *Suṣhuptasya* = in deep sleep,
kiṁcidapi vastu = all things, *yathā na bhāsatē* = how
appears, *Tathā* = like, *muktasya jīvasya* = one in salvation,
kiṁcid vastu = all things, *na dṛuśhyatē* = not sees.

Explanation: The life of arṁtyaprasādi is like a
calm ocean without disturbances from waves; like the sky
without any clouds; pleasant like opening of the banana
cluster; like a lamp in place without breeze; like a tree
without leaves and happy like a sleeping person; like the
brightness of sun after fog and is pure like gold. These
analogies for an arṁtyaprasādi are meaningful.

With no air the ocean is free from waves. It is
quiet. Similar is the state of an arṁtyaprasādi. There is no
disturbance from desires or from feelings. He is in peace.

Removing the layers of a banana stalk leaves a soft
thing without any layers. Similar is the state of
arṁtyaprasādi. There is nothing to remove from him.

A lamp gives undisturbed brightness in a place without breeze. Similarly am̐tyaprasādi shines without any doubts.

Tree without leaves does not make noise and also firm. Similarly am̐tyaprasādi is calm without the problems of saṁsāra.

A person in deep sleep cannot see the awaken world. Similarly am̐tyaprasādi is without the awareness of this world.

The sun shines brighter when there is no fog. The body is like fog. With the loss of body awareness am̐tyaprasādi shines.

Gold is pure after it is burnt in fire. Similarly am̐tyaprasādi has burnt all his karmas. He is pure and glows with brightness.

The mind becomes pure with the things started with ignorance - jealousy, hatred, desire, and others when erased. Śhivayōgi does not see anything. He is an am̐tyaprasādi.

ÀiÀÄxÁPÁ±ÀªÀÄ«aÒÈÀßA ¤«ÕPÁgÀA ,ÀégÀÆ¥ÀvÀB |

vÀxÁ ¢ÀÄPÀÛ,Àå fÃªÀ,Àå ,ÀégÀÆ¥ÀªÀÄª²µÀävÉÃ
Yathākāśhamavicchinnaṁ nirvikāraṁ svarūpataḥ |
Tathā muktasya jīvasya svarūpamavaśhiṣhyatē 5

Translation: *svarūpataḥ* = ordinarily, *akāśham* = sky, *Yatha* = how, *avicchinnaṁ* = complete, *nirvikāraṁ* = not disturbed, *Tathā* = same way, *muktasya jīvasya* = one in salvation, *svarūpam* = his form, *avaśhiṣhyatē* = stays.

Explanation: Jīva is truly Parabrahma. His ignorance made him to forget his true form. He thinks he is the body. It makes him perform karma. As a result of that karma he experiences sadness and happiness. Ātma is free from the results of karma. They look as if they are in ātma. But he is free like the association of sky with the flying birds. The sky is different from birds. Similarly ātma is free from 'I and mine'.

Look at the one with knowledge of Śhiva
 Glows in and out of the the eight bodies
 He illuminates himself.
 Burnt the pride in the eight bodies
 Look at the one who erased.
 Breaking all types of disturbances
 See the one who became formless.
 He is the one without impurities in and outside.
 Remembering, without form
 Without impurities, embracing liṅga
 Śharaṇa that does not separate
 I am Saved saying respects repeatedly
 Mahālīṅga Guru Śhivasiddhēśhvara Prabhuvē.

* The seven sadness are tanu (body), mana (mind), dhana (money), rājya (kingdom), viśhva (world), utsāha (zeal) and sēvaka (service). ** Śaḍūrmī are six enemies of body-hunger, thirst, sadness, desire, birth and death. Śaḍuvargas are love, anger, miserly, affection, pride and jealousy.

Some people are determined to go on pilgrimage and visit the place of pilgrimage. This type of bonding is for the ignorant. Śhivayōgi with pure mind is free from this type of bonding.

Śhivayōgi has the knowledge of ātma. He is an accomplished one. He knows that he is ancient. He knows that he is free from all impurities. He cannot be disturbed like the one with affection to body. He is happy all the time. He knows that nothing is different from him. He is above all of them. There is no relation between him and karmas.

²ªÁzÉéöÊvÀ¥ÀjeÁÕ£À²y⁻Á±ÉÃµÀªÀ,ÄÄÛ£ÀB |
 PÉÃªÀ®A,ÄA«zÄÄ⁻Áè,ÄzÀ²ð£ÀB PÉÃ£À QA `sÀªÉÃvī
 Śhivādvaitaparijñānaśhithilāśhēśhavastunaḥ |
 Kēvalam saṁvidullāsadarśhinaḥ kēna kō bhavēt 7

Translation: Śhivādvaita parijñāna = experience of unity, śhithilāśhēśhavastunaḥ = without any attachments to all things, Kēvalam = important, saṁvidullāsadarśhinaḥ = śhivayōgi, kēna = from which, kō bhavēt = profits.

Explanation: Śhivayōgi has no desires in his body. He has received the grace of God. He has nothing to gain from body and senses. He has no awareness of birth and death. There is nothing he needs to accomplish.

Once a pupil stood in front of guru and said humbly 'I need your grace'. Guru said 'you are a true gem. I am pleased with your devotion. I will make you a saccidānāṁda. Receive it and be blessed'. The pupil who has the blessing of Śhiva says 'I am ancient, without impurities, happy always; you said to give sat cit ānāṁda, what is its meaning? Is that a thing to give and take? It is correct to give to a person who is not truthful. What is the meaning of giving to the one in the form of sat, cit, ānāṁda? Gives knowledge to an ignorant but how to give knowledge to a knowledgeable? Similarly a sad person is consoled but how to console a happy person? Listening to the pupil guru smiles and becomes silent. This is the state of am̐tyaprasādi.

9 Sēvyaprasādi sthala

Clay is the source for pot. Similarly Paraśhiva is the source for this world. The person with the feelings that I am Paraśhiva is ādhiprasādi. Paraśhiva is also for the end of this world. The person with the feelings that I am Paraśhiva is amtyaprasādi. The clay stays without changing at the beginning and at the end. Similarly, Paraśhiva stays without changes. The one with the feeling that 'I am' He is sēvyaprasādi.

ĒāÉÇā ŪÄgÄÄB ,ÄÄÄ,ÄÜÉÄÄ ²āÀ Kā È Ä
,ÄÄ±ÄÄiÄÄB |
¥Äæ,ÄzÉÆÄs,Äå ¥ÄgÄÄÄzÄ¥ÄæPÄ±ÄB
¥ÄjQÄvÄåðvÉÄ

*Sēvyō guruḥ samastānām Śhiva ēva na saṁśhayaḥ |
Prasādō(s)sya parānamdaprakāśhaḥ parikīrtyatē*

1

Translation: *samastānām* = to all, *Sēvyō guruḥ* = guru, *Śhiva ēva* = only Śhiva, *saṁśhayaḥ* = no doubts, *asya Prasādō* = prasāda of guru, *parānamda prakāśhaḥ* = happy and bright, *parikīrtyatē* = is said.

Explanation: Guru is not an ordinary person. He has come to save those drowning in the things of this world. He is full of compassion. He is full of Śhiva experience. He has no sadness and awareness of birth and death. He is calm, peaceful and without any problems. He is capable of removing ignorance from jīvas. People have two eyes to recognize forms. But śhivayōgi has the ability to see the entire world from his inner senses. He is free from race, color, and other things.

Guru is truly Paraśhiva. There is no doubt about this. With his touch God appears even in stone. From his sight desire in pupil is lost and frees them from saṁsāra. With his wish the earth changes to heaven. Such a śhivayōgi is sacred in the world. He is sēvyaprasādi.

Sēvyō guruḥ smṛtō hyasya prasādō(s)nubhavō mataḥ |
Tadēkāvēśharūpēna tadvān sēvyaprasādavān 2

Explanation: Paraśhiva is in the form of complete happiness. He is worthy of service. Guru is the form of Paraśhiva. He too is worthy of service. Guru gives prasāda in the form of advice. Both prasāda and guru are the same forms. There is no difference between them. Amṛtprasādi is a sēvyaprasādi with the prasāda of guru.

Translation: *Gurudēvaḥ* = guru, *param tattvaṁ* = paratattva, *paratattvaṁ* = paratattvave, *guruḥ smṛtaḥ* = is guru, *Tad* = that guru, *ēkatvānubhāvēna* = is with the feeling of one, *kimcid na avaśhishyatē* = there is no other

877

CŸÀjZÉÒÃzÀâªÀiÁvÀä,ÀÜªÀÄªAYöÁäÈÀ,ÀUÉÆÃZÀgÀª
Àï |

DÉÀAzÀA ¥À±ÀåvÁA ¥ÀÁA,ÁA gÀwgÀÉÀåvÀæ PÁ
“sÀªÉÃvĩ

Aparicchēdyamātmasthamavāñmānasagōcaram |
Ānāmdaṁ paśhyatām puṁsām ratiranyatra kā bhavēt 4

Translation: *Aparicchēdyam* = not paricchinna
avāk mānasa gōcaram = beyond talk and mind,
āthmastham = in ātma, *Ānāmdaṁ* = happiness, *paśhyatām*
= seeing, *puṁsām* = śhivayōgi, *anyatra*= another, *ratir*=
affection, *kā bhavēt*= how happens?

Explanation: Earlier there was no body; this is
true after the death of body. They exist in time (kāla
paricchinna). Paraśhiva is not affected before and after the
world. The world is kāla paricchinna. Ātma is the form of
sat.

Things with names are different from each other.
The names depend on things. They are vastu paricchinna.
But ātma is not vastu paricchinna. He is the one that makes
them shine. He is not in anyōnyā feelings too.

Things with name are bound by their quality and
actions. They cannot occupy two places at the same time.
They are limited to place (dēśha paricchinna). There is no
place without ātma. He exists between, inside and outside
of things. There is no world for ātma. He is always with
peace.

Śhivayōgi uniting in ātma is eternally happy. He
does not desire for things other than Paraśhiva.

eÁÕÉÁªÀÄÈvÉÁÈÀ vÀÈ¥ÀÛ,Àª

QªÀÄÉÉåöÊ“sÉÆðÃðªÀ,ÀÄÛ©üB |

eÁÕÉÁªÉÄªÀ ¥ÀgÁÉÀAzÀA ¥ÀæPÁ±ÀAiÀÄw
AiÀÄaÒªÀA

Jñānāmṛutēna tṛuptasya kimanyairbhōjyavastubhiḥ |
Jñānādēva parānāmdaṁ prakāśhayati sacchivaḥ

5

Explanation: The world is an illusion. It took birth and in time it disappears in Paraśhiva. Paraśhiva is without birth and death. He is true and for all times. He has no form and happy for all times. He has no sadness. With unity śhivayōgi does not expect or desire anything more.

6

Explanation: Paraśhiva is sat, cit, ānaṁda, nitya, paripūrṇa. Unity in Paraśhiva is salvation. Salvation is to discard the bodily pleasures to gain the knowledge of Paraśhiva and to unite in Paraśhiva. Śhivayōgi uniting Paraśhiva does not desire any other things.

7

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ॐ नमो भगवते वासुदेवाय ।
 तस्यैवास्मिन् भगवत्पदोपासनात्
 भगवत्पदोपासनात् भगवत्पदोपासनात्

Na karmabamdhēna tapōvīśhēshē
Na maṁtrayōgābhyasanē tathaiva |
Dhyānē na bhōdhē ca tathātmataṭṭvē |
Manah pravṛttiḥ parayōgabhājām ||

8

Translation: *dēhabhramtim* = illusion of body, *nimumcataḥ* = without, *ŚhivaikyaJñāna rūḍasya* = with the experience of unity, *tasyā* = that śhivayōgi, *bāhyakarma Na asti* = no outside karma, *ca* = also, *amtanairva* = inside karma, *kuṭracit na* = none, *parayōgabhājām* = association of śhivayōgis, *Manah pravṛttiḥ* = work of citta, *Na karmabamdhēna* = not in karma, *Na tapōvīśhēshē* = not in tapas, *na Dhyānē* = not in dhyāna, *maṁtrayōgābhyasanē* = not in the practice of maṁtra yōga, *tatha* = also, *athātmataṭṭvē* = is in the ātma, *bhōdhē* = says.

Explanation: The following vacana of Siddhaliṁgēśhvara says:

Submitting body to liṁga
 Karma without impurities
 Became pure.
 Jīva submitted to liṁga
 Jīva has no duality of You and I
 Became liṁga
 Prāṇa submitted to liṁga
 Does not know this and that
 Results became of liṁga
 No symbol for Śharaṇa liṁga
 Submitted myself to liṁga
 Not I, Not you, none is there
 Became the great prasādi
 Mahāliṁga Guru Śhivasiddhēśhvara Prabhuvē.

Śhivayōgi with great difficulty has accomplished detachment to body, mind and senses. He has climbed the

steps one by one and has acquired the knowledge of Śhiva. He has no illusions of body; no affection for the world; is free from birth and death and is free from both inside and outside karmas. He is pure without the feeling of duality 'you and I'. Prāṇaliṅgi is Paraśhiva.

Śharaṇa sthala

Agastya said

„ÄÜ®“sÉÃzÁB „àÀiÁSÁvÁB ¥Áæt°AV „ÄÜ⁻Á±ÄæAiÀiÁB
|

PÀxÀAiÀÄ „ÄÜ®“sÉÃzÀA æÉÄÄ ±ÀgÀt „ÄÜ® „ÄA²ævÀÀiï
Stalabhēdāḥ samākhyātāḥ prāṇalīṁgīsthalāśhrayāḥ |
Kathaya sthalabhēdaṁ mē śharaṇasthalasamśhritam 1

Explanation: Prāṇalīṁgi sthalas have been explained. Now śharaṇa sthala is explained.

Rēṇuka said

±ÀgÀt „ÄÜ®“àAiA²ævÀà „ÄÜ®zÁézÀ±ÀPÀA æÄÄAiÀiÁ |

GZÀävÉÄ £ÁàÄÄ „ÀÉðÄµÁA „ÄÜ⁻Á£ÁA ±ÄÄætÄ
vÁ¥Ä „Ä
Śharaṇasthalamāśhritya sthalam dvādaśhakam māyā |
Ucyatē nāma sarvēśhām sthalānām śhruṇu tāpasa 2

ÇÄPÁè¥ÁzÉÆÄzÀPÀA ¥ÀÇªÀðA ²PÁè¥ÁzÉÆÄzÀPÀA
vÀvÀB |
eÄÖ£Ä¥ÁzÉÆÄzÀPÀA ZÁxÀ QæAiÀiÄµÀàwÛPÀA
vÀvÀB
Dīkṣhāpādōdakam pūrvam śhikṣhāpādōdakam tataḥ |
Jñānapādōdakam cātha kriyāniṣhpattikam tataḥ 3

“sÁªæµÀàwÛPÀA ZÁxÀ eÄÖ£ÄµÀàwÛPÀA vÀvÀB |

!AqÁPÁ±Ä „ÄÜ®A ZÁxÀ ©AzÁéPÁ±Ä „ÄÜ®A vÀvÀB
Bhāvanīṣhpattikam cātha jñānaniṣhpattikam tataḥ |
Piṁḍākāśhasthalam cātha bimdvākāśhasthalam tataḥ 4

1 Dīkṣhāpādōdaka sthala

Taittirīyopaniṣhat 4-5 and the Svayambhu vacana say:

CxÁZÁAiÄÄÖB ¥ÀÇªÀðgÀÆ¥ÀA |

CAvÉÃªÁ,ÀÄåvÀÛgÀgÀÆ¥ÀA | «zÁå,ÀAÇB

Athācāryaḥ pūrvarūpaṁ | Arntēvāsyauttaraūpaṁ | Vidyā saṁdih

C,ÁävÀà«vÀvÁzÀâAzsÁvÀàgÀ,ÀA,ÜÜxgÉÆÃzsÀPÁAvi

|

çÃPÉë÷åÃÆÀA, æÉÆÃZÀAiÉÄÃvÀÆàªÀðA ±ÉÊªÀA

zsÁªÀÄ £ÀAiÄÄvÀå | |

Asmātpavitatādbarṁdhātparasaṁsthānirōdhakāṁt |

Dīkṣhyēnaṁ, mōcayētpūrvaṁ śhaivaṁ dhāma nayatyapi ||

Things are of two types – pūrva (earlier) and para (current). This is true even for knowledge. Guru is pūrva and the pupil is para. Knowledge unites guru and the pupil. Knowledge associates guru and the pupil. Guru exhibits knowledge as instruction and guidance to the pupil. Guru instructs and pupil listens. This leads to the knowledge of ātma. The pupil serves guru to acquire knowledge. Later he becomes guru. This is dīkṣhāpādōdaka sthala.

Birth and death is the hurdle for salvation. Dīkṣhē (ādhividyē) frees pupil from the bond of saṁsāra and the cycle of birth. It leads to eternal happiness. This section describes dīkṣhāpādōdaka to a sēvyaprasādi.

çÃPÀëAiÄiÁs¥ÀUÀvÀ zÉéöÊvÀA AiÄÄzi eÄÖÆÀA

UÀÄgÀÄ ²µÀåAiÉÆÃB |

DEÀAzÀ,ÉåöÊPÀªæÉÄÃvÉÃÆÀ çÃPÁë¥ÁzÉÆÃzsÀPÀA

,ÄåöÊvÀA

Dīkṣhayā(s)pagatadvaitaṁ yad jñānaṁ guru śhiṣhyayōḥ |

Ānaṁdasyaikyamētēna dīkṣhāpādōdakaṁ smṛutam 6

Translation: *Dikṣhayā* = from *dikṣhe*, *dvaitam jñānam* = duality, *apagata* = removed, *guru śiṣhyayōh* = guru and pupil, *Ānandasya* = form of ānanda, *yad aikyam* = unity, *ētēna* = from that unity, *dikṣhāpādōdakarṁ smrutam* = is dikṣhāpādōdaka

Explanation: Where there is heat there is brightness and where there is brightness there is heat. But in hot water there is no brightness and lamp has brightness but no heat. Both have the property of fire. Similarly, 'Vijñānamānandam *brahma*' vijñāna and ānanda are forms of Brahma. Vijñāna is expressed in yōgi but ānanda is not. Yōgi in dikṣhāpādōdaka sthala has both Vijñāna and ānanda. The reason is guru. The letter 'di' in dikṣhe is the knowledge of advaita; 'kṣhī' destroys the dvaita knowledge. Śhivayōgi in sēvyā sthala receives dikṣhē. He is benefited with advaita knowledge of Śhiva and happiness (ānanda). The vacana of Cennbasavaṇṇa says:

For the house of devotee name nitya (true)
 Jaṁgama the dynamic comes,
 Worship him with waterless water
 Receives the great pādōdaka
 Great results from that pādōdaka
 Your śharaṇa, Kūḍala Cennasaṁga

I am true is the feeling of devotee. I am complete is the feeling of Jaṁgama. experience of complete happiness is the water. With the union of the feelings 'I am true and I am complete' or the association of devotee and jaṁgama results in happiness. It is pādōdaka. One who enjoys pādōdaka is in pādōdaka sthala. This is the result of dikṣhe. It is dikṣhāpādōdaka.

CxÀªÁ ¥ÁzÀ±À¨ÉÝÃ£À UÀÄgÀÄgÉÃªÀ xUÀzÀävÉÃ |
 ºµÀª±É£ÑÃzÀPÀ±À¨ÉÝÃ£À vÀAiÉ£ÄgÉÊPÀªA vÀÃ
 ÇPÀèAiAiÁ

Athavā pādaśhabdēna gururēva nigadyatē |
Śhishyaśhcōdakaśhabdēna tayōraikyaṁ tu dīkṣhayā

7

Translation: *Athavā* = also, *pādaśhabdēna* = the word *pāda*, *gururēva* = guru, *nigadyatē* = instructs, *ca* = and, *udaka śhabdēna* = word *udaka* (water), *Śhiṣhyaḥ* = pupil, *tayōr aikyam* = unity of guru and *śhiṣhya*, *tu dīkṣhayā* = the word *dīkṣha* infers.

Explanation: The word *dīkṣhāpādōdaka* is made of three words-*dīkṣhē*, *pāda*, and *udaka*. The word *pāda* refers to guru the form of Paraśhiva; word *udaka* refers to *śhiṣhya* in the *sēvya* *sthala*. The unity between them is *dīkṣhē*. The word *dīkṣhē* is important. There is no unity between guru and *śhiṣhya* if guru has pride because of his status. With pride guru has no peace. *Śhiṣhya* does not seek the grace of such a guru. Without any differences both shine in the brightness of Paraśhiva. In *dīkṣhē* there is equality between knowledge and happiness. *Vacana* says:

What is the distance between guru and *śhiṣhya*?
 Like no curtain for 'Mullugattuvarē' (thick fence)
 Is the great has feeling in one?
 The knowledge that shines in me
 The unseen *liṅga* in your heart
 The *jyōtirliṅga* that shines
 It is the *liṅga* of my pure knowledge
 It can not be separated one from the other
Prāṇaliṅga is one, teaching is one, action is one!
 What can be separated to talk.

From *dīkṣhē* there is complete happiness between guru and *śhiṣhya*. There is knowledge and happiness in *dīkṣhāpādōdaka*.

¥ÀgÀ³ÀiÁ£ÀAzÀ K³ÉÇÃPÀÛB ¥ÁzÀ±À¨ÉÝÃ£À ¤³ÀÄð®B
 |
 eÁÕ£ÀÀ ZÉÆÃzÀPÀÀ ±À¨ÉÝÃ£À vÀAiÉÆÃgÉÊPÀðA
 vÀÄ ÇÃPÀèAiÀiÁ

Paramānaṁda ēvōktaḥ pādaśhabdēna nirmalaḥ |

Translation: *pādaśhabdēna* = the word *pāda*, *nirmalaḥ* = pure, *Paramānaṁda ēv a uktaḥ* = says of immense happiness, *udakaṁ śhabdēna*= the word *udaka*, *Jñānaṁ* = knowledge, *tayōraikaṁ* = unity of knowledge and happiness, *tu dīkṣhayā* = is *dīkṣha*.

Explanation: The word *pāda* refers to purity. It is different from both ordinary and extra ordinary happiness. The word *udaka* refers to the knowledge of Śhiva. The union of these two is *dīkṣhē*.

Guru gives and śhiṣhya receives *dīkṣhē*. They are not attached to the things of this world. *Dikṣhē*, also is not attached to this world. The following *vacana* of Allamaṇḍabhu says:

Guru that cannot be seen is seen
Without call, unity without touch of hands,
Lines of *vibhūti* without limit,
Maṁtra that is not heard
Filled pot that does not spill,
Dīkṣhe without seeking,
Liṁga does not come to worship,
Unity without association,
Guhēśhvara performs
Bless to become *liṁga*.

The *vacana* metaphorically explains *dīkṣhē* for *sēvya* *sthali*. Performing *dīkṣhē* is not ordinary to the pupil who is in *sēvya* *sthala*. *Niravaya* (without the body) *Parabrahma* is *Guru*. He is seen by the śhiṣhya who is in *sēvya* *sthala*. Standing before *Parabrahma* silently is the request for *dīkṣhē*. The feeling of the relationship between the two is the touch of *Guru*. Like the lamp and its light, the light of *Guru* glows in all parts of body of the śhiṣhya. It is the wearing of *vibhūti* to the body of śhiṣhya. The silence that exists is the *maṁtra* not heard is whispered in the ears. The extreme happiness is itself the water needed to

perform the sacred bathing. Nirākara Parabrahma is the liṅga not came for the worship. The association is that liṅga is my form. His request is to become that liṅga.

¥ÀgÀ,ÀA«vÁàçPÁ±ÁvÁä ¥ÀgÀ«ÀiÁÉÀAzÀ”sÁ«ÆÁ«Àiï |

CçüUÀ«ÀÄå «ÀÄ°ÁAiÉÆÃVÃ £À ”sÉÃÀÀ PÁÉ'|
¥À±Àåw

Parasaṁvitprākāśhātmā paramānaṁdabhāvanām |
Adhigamya mahāyōgī na bhēdaṁ kvāpi paśhyati

9

Translation: *Parasaṁvitprākāśhātmā* = knowledge of Paraśhiva, *mahāyōgī* = śhivayōgi, *paramānaṁda bhāvanām* = with great happiness, *Adhigamya*= having, *kvāpi* = everywhere, *bhēdaṁ* = differences, *na paśhyati*= not sees.

Explanation: Śhivayōgi unites with Paraśhiva discarding all different feelings. He is now in the form of Paraśhiva. Like the saying ‘*brahmavid brahmaiva bhavati*’, learning Brahma stays as the knowledge of Brahma. He thinks and feels as Brahma. He is happy eternally. He has no feelings of differences for sat-cit, cit-ānaṁda, āṁda-nitya, nitya-paripūrṇa, paripūrṇa-sat. Taittiriyaṇiṣat 2-9-1 says:

AiÀÄvÉÆÃ «ÁZÉÆÃ ¤«ÀvÀðAvÉÃ C¥Áæ¥Àå
«ÀÄ£À,Á,À°À

D£ÀAzÀÀ §æ°ÀäüÉÆÃ «zÁÉ£ĩ £À ©”sÉÃw
PÀÄvÀ±ÀÑ£À

Yatō vācō nivartantē aprāpya manasā saha
Ānaṁdaṁ brahmaṇō vidvān na bibhēti kutaśhcana

Paraśhiva is not seen and is not comprehended by mind. How can Śhivayōgi talk differently uniting with Parabrahma?

zÉÃ±ÀPÁ`ÁzÀªÀZÉÒÃzÀ«»ÃÆÀÀ xVÀªªÀÄð®ªÀiï |
 CÈÀAzÀÀ ¥Áæ¥Àª `sÉÆÃzÉÃÈÀ ÁÈÀvÁÌAPÀew
 ,ÀAAiÀÄ«ÃÃ

Dēśhakālādyavacchēdavihīnaṁ nitya nirmalam |
Ānaṁdaṁ prāpya bhōdēna nānyatkāṁkṣhati saṁyamī 10

Translation: *saṁyamī* = śhivayōgi, *Dēśha kālādy* = place and time, *avacchēda vihīnaṁ* = without their awareness, *nitya nirmalam* = pure always, *ānaṁdaṁ* = happy, *bhōdēna* = from the knowledge, *prāpya* = having, *anyat na kāṁkṣhati* = does not desire another.

Explanation: Parabrahma is beyond place and time. He is pure without any impurities. He is eternally happy. The performer of śhivayōga controls his mind and feelings to see Parabrahma who stays in his body. He sees Parabrahma at brahmaraṁdra. The following verse says:

,ÀªÀðA dUÀvÀì÷ézÉÃ°ÀÀ ¢Á ,ÁéÈÀAzÀ`sÀjvÀA
 ,ÀägÀÆī
 AiÀÄÄUÀ¥Àvī ,ÁéªÀÄÈVÉÃÆÉÊªÀ
 ¥ÁgÁÈÀAzÀªÀAAiÉÆÃ `sÀªÉÃvī

Sarvaṁ jagatsva dēhaṁ vā svānaṁdabharitaṁ smaran
Yugapat svāmṛutēnaiva parānaṁdamayō bhavēt

The one who thinks the world is his body and he is happy all the time. He becomes Parabrahma. He cannot see anything different from him.

eÁÕÉÁªÀÄÈvÀªÀÄ! ,ÀéZÀÒA
 UÀÄgÀÄPÁgÀÄtā,ÀA`sªªÀªÀiï |
 D,ÁézÀª gÀªÀÄvÉÃ AiÉÆÃVÃ
 ,ÀA,ÁgÁªÀÄAiÀªªÀfðvÀB

Jñānāmṛutamapi svacchaṁ gurukāraṇyasambhavam |
Āsvādyā ramatē yōgī saṁsārāmayavarjitaḥ 11

Translation: *gurukāraṇya sambhavam* = born from the grace of guru, *svacchaṁ* = pure, *Jñānāmṛutam* =

knowledge, *api* = now, *Āsvādyā* = enjoys, *yōgī* = śhivayōgi, *saṁsāra amaya* = from disease saṁsāra, *varjitaḥ* = free, *ramatē*= enjoys.

Explanation: Knowledge is like ambrosia. This ambrosia is not food. Knowledge is pure. It is obtained from guru to become a guru dīkṣhāpādōdaka sthali. This is possible only through the grace of guru. The following vacana of Cennabasavaṇṇa says:

With the grace of guru left māye
With the grace of guru left forget
With the grace of guru left the world
Kūḍala Cennasaṁgamadēva
With the grace of guru
Left the thread of karma.

Grace of guru is required for everything. Guru is required to show the path to Paraśhiva, to instill the knowledge of Paraśhiva and to give dīkṣhē. Śhiṣhya is in dīkṣhāpādōdaka sthala.

2 Śhikṣhāpādōdaka sthala

Whatever is heard is wasted if the listener listens with one ear and leaves the same from the other ear. Similarly hearing to leave the same in the same place is a waste too. Hearing is only useful if it reaches mind and leads the mind to think about the things heard. The sēvyasthali unites with guru in dīkṣhāpādōdaka sthala with pure knowledge of Śhiva. Now it helps to unite with Paraśhiva. The second step in his performance of śhivayōga is to understand the knowledge of Śhiva. Śhikṣhāpādōdaka sthali is the one who gets the knowledge to his mind.

UÄÄgÄÄ²µÄâ³ÄÄAiÄÄÄ eÁÕ£ÄÄ
PÄëAiÉÆÄV£Ä«ÄÄAiÄÄðvÉÄ |
vÄAiÉÆÄ,Äi³ÄÄgÄ,ÄvÄéÄ » ²PÄë¥ÄZÉÆÄzÄPÄÄ
ÄäöÈvÄ³Äiï

*Guruśhiṣhyamayam jñānam śhikṣhāyōginamīryatē |
Tayōssamarasatvam hi śhikṣhāpādōdakam smrutam* 1

Translation: *Guruśhiṣhyamayam* = unity of guru and śhiṣhya, *jñānam* = knowledge, *śhikṣhā* = as śhikṣhe, *yōginam* = śhivayōgi, *īryatē* = incites, *Tayō samarasatvam* *hi* = unity of knowledge and mind, *śhikṣhāpādōdakam smrutam* = is Śhikṣhāpādōdaka.

Explanation: The following verses say:

aAiAiASÁaAiAiAB PÁaÄZsÉÆÉÉÃfðªÉÃ±
 aAvÀiPË G¨sË|

AiÄxÉÃZÀÒA !§vÁA zÉéöÊvÀA vÀvÀÛ÷éA

vÀézÉéöÊvÀªÉÄÃªÀ » | |

*Māyākhyāyāḥ kāmādhēnōrjivēśhau vatsakau ubhau |
Yathēccham pibatām dvaitam tattvam tvadvaitamēva hi ||*

zÉéöÊvÀÀ ãÉÆÃºÁAiÀÄ ¨ÉÆÃzsÁvÀàçUì eÁvÉÃ ¨ÉÆÃzsÉÃ ãÄÄgÃµÀAiÀiÁ|

“sÀPÀÛ÷âxÀÐA PÀ°àvÀA zÉéöÊvÀA CzÉéöÊvÁzÀ |
_ÄÄzÀgÀA ||

*Dvaitam mōhāya bōdhātprāg jātē bōdhē manīṣhayā |
Bhaktiyartham kalpitam dvaitam advaitādapi surīdaram ||*

CzÉéöÊvÀA ¥ÀgÀ³ÀiÁxÉÆÐÃ » zÉéöÊvÀA
“sÀd£À°ÉÄvÀ³ÉÄ |

vÁzÀÈ²Ã AiÀÄc “sÀQÛ±ÉÑÃvī _Á vÀÄ
³ÄÄÄQÛ±ÉÊvÁcÜPÁ ||

*Advaitam paramārthō hi dvaitam bhajanahētavē |
Tādṛuṣhī yadi bhaktiśhcēt sā tu muktiśhaitādhikā ||*

Māye is like the mythical cow Kāmadēnu. Jīva and Īśhvara are the calves. The form between them is dvaita but the relation between the two is advaita. Dvaita feeling is very attractive. It is created for devotion. Devotee is fond of dvaita more than advaita. Devotion with the knowledge of advaita and worship of liṅga with dvaita knowledge is better than salvation.

Dīkṣhāpādōdaka is made of three words; dīkṣhe (sacrament), pāda (feet), and udaka (water). Pāda is guru, udaka is śhiṣhya, and dīkṣhe is the thing that gives equality. The equality between guru and śhiṣhya is dīkṣhāpādōdaka

Another meaning is: pāda is knowledge; udaka is happiness; and dīkṣhe is unity. Dīkṣhāpādōdaka is the unity of knowledge and happiness. Guru-śhiṣhya, knowledge and happiness are in unity with Paraśhiva. This state is Dīkṣhāpādōdaka sthala.

Dīkṣhāpādōdaka sthali teaches ways to unite with Paraśhiva to performers. He is a śhikṣhāguru. He instills advaita feelings in the performer of śhivayōga.

Śhikṣhāpādōdaka: This is made of three words: pāda, udaka, and śhikṣhā. Pāda is guru and śhiṣhya; udaka is knowledge and happiness, śhikṣhā is the union of these. The performer with pure mind and heart remembers Paraśhiva. He is a Śhikṣhāpādōdaka sthali.

ÀÄàÀÄ£À,ÁAUÀuÉÊB

Gurunā labhyatē bōdhasudhā sumanasāṃganaih

2

Explanation: 'Śhāstrajālam mahāranyam citta

bhramaṇa kāraṇaṁ Śhāstra is a fierce forest. It creates turmoil in the mind. Reading four Vēdas, history, purāṇas, grammar, mathematics, finance, drama, dance, music and others are of no use without learning Paraśhiva the omnipresent. Ghee is in the milk. Similarly the philosophy of Paraśhiva is in śhāstras. Guru has the strength and knowledge to separate the philosophy.

Tulasidās explains the ways to accomplish the grace of Paraśhiva using the following example: Śhradde (belief) is the cow; it is fed abundantly in the form of yama and niyama; riding all feelings (calf) milk the cow; the milk is heated with the fire bravery and let stand to ferment; then it is churned happily using true and good rope in a pot the form of investigation. Churning is done in the form of inquiry. It results in pure butter. The butter is heated to remove impurities. Ghee (clarified butter) results in the knowledge. Turiya cotton balls are dipped in ghee to make a wick. This wick dipped in ghee lights the lamp. The lamp brightens the place. Similarly, the knowledge of Paraśhiva brightens devotee without the feelings of 'I and You'.

Guru cleverly instills the knowledge of advaita in the heart of the pupil. It leads to happiness. The vacana of Siddharāma says:

Does darkness stay with light joining light?
In a meeting of śharaṇa with śharaṇas
Gone is ignorance left with truth,
Staying in the shadow of your great ones
Became happy eternally at the feet of Maḍivāḷa
Immersed in You, Kapila Mallikārjunā

A light joining another light there is no darkness. When śharaṇas join other śharaṇas to share their experiences there is no ignorance from such association. Knowledge shines in the heart of the pupil. It is śhikṣhē. The person with this experience is a śhikṣhāpādōdaka sthali.

eÁÕ£ÀZÀAZàæ ,ÀªÀÄÄZàÆävÁÁ
 ¥ÀgÀªÀiÀ£ÁAZàZÀAcæPÁªÀii |
 ¥À±ÀaAw ¥ÀgÀªÀiÁPÁ±ÉÃ ¢ÀÄÄQÛgÁvËæ
 ¢ÀÄ°ÁcÛAiÄÄB

Jñānacandra samudbhūtām paramānamdacaṁdrikām |
Paśhyanti paramākāśhē muktirātrau mahādhiyaḥ 3

Translation: *Jñānacāndra samudbhūtām* = born with knowledge, *paramānarāda caṇḍrikām* = everlasting happiness, *muktirātrau* = in the night name salvation, *paramākāśhē* = in Paraśhiva, *mahādhiyaḥ* = śhivayōgi, *Paśhyamti* = sees.

Explanation: There are two types of rātri (nights) - Mukti (salvation) and Prapañca (world). There is no knowledge of Śhiva in the prapañca rātri. People living in the prapañca rātri lack knowledge of Śhiva, religion and śhāstras. There is jealousy, anger, pride and other types of impure knowledge. But those living in the mukti rātri have shortage of things that are in prapañca rātri. There is no impure knowledge. It has 'śhivō(s)ham'. There is everlasting happiness.

zÀÈµÉÖÃ vÀ¹ä£ï ¥ÀgÁ£ÀAzÉÃ zÉÃ±ÀPÁ⁻Áç³ÀföVÉÃ |

zÀæµÀÖ³ÀåA «zÀävÉÃ £Á£ÀåZÉÆÒçVÀ³ÀåA
eÉÖÃAiÀ³ÉÄÃ³À £Á

Dṛuṣṭē tasmin parānamdē dēśhakālādivarjitē |
Draṣṭavyam vidyatē nānyacchrōtavyam jñēyamēva vā 4

Translation: *dēśhakālādivarjitē* = without place and time, *tasmin parānamdē* = that happiness, *Dṛuṣṭē* = seeing, *Draṣṭavyam* = to see, *chrōtavyam* = to hear, *vā* = or, *jñēyam* = to learn, *anyat na vidyatē* = there is nothing.

Explanation: Parabrahma is free from time and place. He is eternally happy. Chāṁdōgyōpaniṣhat 7-23-1 says:

AiÉÆÃ £ÉÊ "sÀÆ³AiÁ vÀvÀÄiRA £Á⁻ÉàÃ ,ÄÄR³ÄÄ¹Ü
"sÀÆ³ÉÊÊ³À ,ÄÄRA, "sÀÆ³AiÁvÉéÖÊ³À
«feÁÖ¹vÀ³À³À³Äi

Yō vai bhūmā tatsukham nālpē sukhamasti
Bhūmaiva sukham, bhūmātvaiva vijijñāsītavyam

Bhūma (big) is the form of happy. The small is not. Learn the one that is happy. Chāṁdōgyōpaniṣhat 7-14-1 says:

AiÄÄvÀæ £Á£ÀävÀ±Àåw £Á£ÀåZÄÖÈuÉÆÃw
£Á£Àåvi «eÁ£Áw ,Ä "sÀÆ³AiÁ
AiÄÄvÀæ£Áåvi ¥À±ÀävÀå£Áåvi ±ÄÄæuÉÆÃvÀå£Áåzi
«d£Áw vÄzÄ®àA

AiÉÆÃ £ÉÊ "sÀÆ³AiÁ vÄzÄ³ÄÄÈvÄ³ÄÄxÀ AiÄÄzÄ®àA
vÄzÄävÄÖå³ÀÄi

Yatra nānyatpaśhyati nānyacchrūṇōti nānyat vijānāti sa bhūmā
Yatrānyat paśhyatanyat śhrūṇōtyanyad vijānāti tadalpaṁ
Yō vai bhūmā tadamṛutamatha yadalpaṁ tadmartyam

Where another is not seen, heard, learned it is 'bhūma'. Where other is seen, heard, learned it is small. The small is with sadness and is destructive. But bhūma is the ocean of happiness. Whoever has determination about bhūma has steadfast mind and heart. He is a śhikṣhāsthali.

DvÁä£ÀAzÉÃ£À vÀÈ¥ÀÛ,Àå PÁ,ÀàöÈ°Á «µÀAiÉÄÄ
,ÄÄSÉÄ |
UÀAUÁd-ÉÃ£À vÀÈ¥ÀÛ,Àå PÀÆ¥ÀvÉÆÄAiÉÄÄ
PÄÄvÉÆÄ gÀwB?

Ātmānamdēna tṛuptasya kā spruhā viśhayē sukhē |
Garṁgājalēna tṛuptasya kūpatōyē kutō ratih?

5

Translation: *Ātmānamdēna* = from happiness, *tṛuptasya* = being content, *kā spruhā* = what desire, *viśhayē sukhē* = in the happiness from information, *Garṁgājalēna* = from water of Garṁga, *tṛuptasya* = is content, *kūpatōyē* = well water, *kutō ratih?* = what love?

Explanation: The person drinking water from the sacred river Garṁga does not desire to drink the well water; the one who enjoys the ambrosia in heaven does not desire to drink sour milk and the one who is eternally happy with Paraśhiva does not seek another. He is a firm believer that all others lead to sadness with little happiness.

Say saṁsāra is true for all times
See, Saṁsāra is false
Happiness of today is the result of today
See, daily happiness is false
This form of the great has no wife
Learn to see in Mahāliṁga Gajēśhvara.

Śhikṣhāsthali knows this and does not desire any other.

AiÄÄ'ä£Àß¥Àæ¥ÀÛPÀ-ÉÆèÄ-ÉÄ,ÄÄR'AzsË ɁÄÄdÓw
|

*Yasminnaprāptakallōlē sukhasimdhau nimajjati |
Sāmarasyānmahāyōgī satyasimā kutō bhavēt*

Translation: *Yasmin* = who, *aprāpta kallālē* = without turmoil, *sukha simdhau* = happiness, *mahāyōgī* = śhivayōgi, *nimajjati* = immerses, *Sāmarasyān* = becomes united, *tasya* = for him, *simā kutō bhavēt* = where is the place?

UÄgÄÄŸÄæ, ÁzÀZÀAzÉæÃt µÀì® APÉÃ£À ZÁgÄÄuÁ |

*Guruprasādacamdrēṇa niṣhkalamkēna cāruṇā |
Yanmanah kumudaṁ nityaṁ bōdhitam tasya kō bhramah 7*

Translation: *niṣkalamkāna* = without impurities, *cāruṇā* = beautiful, *Guru prasāda camdrēṇa* = from guru prasāda, *Yanmanah kumudaṁ* = which form of mind, *nityaṁ bōdhitam* = receives allways, *tasya kō bhramaḥ* = where is illusion for him?

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the fragrance and unites with liṁga. He does not have the illusions of this world.

3 Jñānapādōdaka sthala

Dikṣhōpādōdaka sthali has the unity of knowledge and happiness. Śhikṣhōpādōdaka sthali knows the meaning of their union. The one with this knowledge is jñānapādōdaka sthali.

Jñānapādōdaka is made of three words – jñāna, pāda, and udaka. Pāda refers to happiness. It means knowledge has been absorbed by mind. Udaka refers to the collection of wealth (knowledge). Jñāna is to learn they are in unison. Jñānapādōdaka sthali is with this knowledge.

£ÁzsÀâPÀëA £Á! vÀ`ÉèöÊAUÀA £À ±ÁŞÝªÀÄ!
±ÁAPÀgÀA|
eÁÕ£ÀªAiÁ`sÁw «ªÀÄ®A ,ÀªÀðxÁ ,ÀªÀðªÀ,ÀÄÔµÀÄ
||

*Nādhyaḥṣhaṁ nāpi tallaimṅaṁ na śhābdamapi śhāṁkaraṁ |
Jñānamābhāti vimalaṁ sarvathā sarvavastuṣhu ||*

The knowledge of the outside world is from the senses. This knowledge is in the form of truth. The knowledge acquired from smoke is the form of fire; from sound it is the knowledge of sound. They disappear because they evolved through senses. The knowledge that supports them is śhāṁkara. He is free from birth, existence and destruction. He is sacred. He is the support for all functions. The pure knowledge becomes the jñānaguru to śhikṣhā sthali. This section is described by the Mṛugēndra vacana.

vÀzÉÊPÀâ ,ÀA¥ÀzÁ£ÀAzÀeÁÕ£ÀA
eÁÕ£ÀUÀÄgÀÄªÀÄðvÀB |
vÀvÁªÀÄgÀ,ÀâA ²µÀâ,Àâ eÁÕ£À¥ÁzÉ£ÁzÀPÀA
«zÀÄB

*Tadaikya saṁpadānamdajñānaṁ jñānagururmataḥ |
Tatsāmarasya śhīṣhyasya jñānapādōdakaṁ viduḥ*

Translation: *ānaṁda jñānaṁ = happy knowledge, jñānagururḥ = jñānaguru, mataḥ= agree, Tadaikya saṁpada = unity of that happiness, Tat sāmasyaṁ = equality of the two, śhiṣhyasya= to śhivayōgi, jñāna pādōdakaṁ viduḥ = is jñāna pādōdaka.*

Explanation: Bṛuhadāraṇyaka upaniṣat 3-9-34 says about pādōdaka: '*Vijñānamānaṁdaṁ brahma*'. The union of happiness and knowledge is pādōdaka. It is the jñānaguru or guru of knowledge. It is the knowledge that brings unity between guru and śhiṣhya (pupil). The following vacana of Maḍivāla Mācaiya describes pādōdaka:

Says sattu cittu ānaṁda nitya paripūrṇa
Speak holding in my mind not from action
Guru is sattu, liṁga is cittu, jaṁgama is ānaṁda,
Prasāda is nitya, pādōdaka is paripūrṇa, I accept
Became devotee to jaṁgama, gives salutation
Receives your pādōdaka with happiness
As paripūrṇa worships you to unite
Offering prasādas of devotion, salvation and nitya
To jaṁgama receive boon
To stay at the feet of Prabhudēva
Kalidēvara dēvā.

Paraśhiva is saccidānaṁda nitya paripūrṇa. He is described as: '*Taikālikābādhyatvaṁ satvaṁ, tadēva guruḥ*'. Guru is in the form of sattu. It is free at all times. '*Prakāśhāmtara nirapēkshatayā sarvaprakāśhakatvaṁ cittam, tadēva liṁgam*'. Cittu glows independently without the assistance of others. Cittu is liṁga. '*Vaiśhayikānaṁdatāratamya viśhrānti bhūmyakhaṁdānaṁda ēva jaṁgamaḥ*' the happiness from senses unite in immense happiness. It is jaṁgama. '*Prāgabhāvāpratiyōgitvē sati dvaṁsāpratiyōgitvaṁ nityatvaṁ tadēva prasādaḥ*' nitya is beyond the feeling of prāga and pradvaṁsa. It is prasāda. '*Sarvamūrta saṁyōgitva rūpaparipūrṇamēva pādōdakaṁ*' Paripūrṇa is

unity. It is pādōdaka. It is dīkṣhe, Śhikṣhe and knowledge resulting as guru.

Udaka is of three types – Karuṇa (kindness), Vinaya (humility) and Samata (equality). Pādōdaka related to karuṇa is gurupādōdaka. The philosophy in the dīkṣhāpādōdaka is dīkṣhāguru. Pādōdaka related to vinaya is līṃgapādōdaka. In śhikṣhāsthala Paraśhiva is the śhikṣhāguru. Pādōdaka related to samate is jaṃgama pādōdaka. Jñāna pādōdaka relates to Paraśhiva is jñānaguru. They are in the heart of everyone. With the awakening of dīkṣhāguru devotee gets the feeling that 'I am the form of Paraśhiva'. This feeling settles in devotee. With the awakening of śhikṣhāguru he gets the feeling of cidrūpu (Paraśhiva). With this feeling devotee is free from all forms of karmas. With the awakening of jñānaguru he feels that he is the form of happiness without any karmas.

Sat, cit, ānaṃda, nitya, paripūrṇa Paraśhiva is guru, līṃga, jaṃgama, pādōdaka and prasāda. Śhivayōgi who unites with Paraśhiva is truly free from saṃsāra and the cycle of birth. He always gives salutations to jaṃgama. He receives happy pādōdaka. He worships to become Paraśhiva. He offers bhakti, mukti and nitya prasādas to jaṃgama and receives benefits. He feels that he is in the form of saccidānaṃda. He worships guru, līṃga and jaṃgama the forms of saccidānaṃda. He sets his mind and receives knowledge. He is in jñānapādōdaka sthali.

C«zÁgÁ°ÄÄæ³ÄÄðPÉÆÛÃ eÁÕ£ÀZÀAzÀæB

,ÄÄæ³ÄÄð®B |

¥ÄæPÁ±ÄvÉÃ ¥ÄgÁPÁ±ÉÃ ¥ÄgÁ£ÄAzÀ³ÄÄ°ÁzÄÄåwB

Avidyārāhunirmuktō jñānacaṃdraḥ sunirmalaḥ |

Prakāśhatē parākāśhē parānaṃdamahādyutiḥ

2

Translation: *Avidyārāhunirmuktō* = free from ignorance named Rāhu, *sunirmalaḥ* = pure, *parānaṃdamahādyutiḥ* = form of happiness, *jñānacaṃdraḥ* = yōgi with the knowledge, *parākāśhē* = in the hearts, *Prakāśhatē* = shines.

Explanation: Rāhu, a demon identified by moon to Viṣṇu while he was distributing ambrosia to divines. When Rāhu covers the moon (lunar eclipse) darkness spreads the world. Learned pray for the safety of moon. The moon shines after the eclipse. It symbolizes freedom from Rāhu. It brings happiness to mind. Darkness spreads when ignorance named Rāhu covers the knowledge named moon. Then the learned keep awake and pray for freedom. They perform different types of worships, yāgas and tapas. From their efforts they are free from ignorance. They receive the blessings of Paraśhiva. The knowledge shines in their pure mind. They become happy with that knowledge. They become one with that knowledge. This is jñānapādōdaka.

CeÁÕ£ÀªÉÄÄWÀªªÄÄÖPÀÛB

¥ÀÇtðeÁÕ£À,ÄÄzÁPÀgÀB |

C£ÄAzÀd®zsÉÄªÀÈðÇPªÄÄ£ÄÄ¥Ä±Äâxé“sÁ,ÄvÉÄ

Ajñānamēghanirmuktaḥ pūrṇajñānasudākaraḥ |

Ānaṁdajaladhērvṛuddhi manupaśhyanvibhāsatē

3

Translation: *Ajñāna mēgha nirmuktaḥ* =without the clouds of ignorance, *pūrṇa jñāna sudākaraḥ*= with full of knowledge, *ānaṁda jaladhēr* = in happiness, *vṛuddhi*= prosperous, *anupaśhyan* = looking, *vibhāsatē* = shines.

Explanation: When moon is covered with clouds there is partial darkness. It is not like the darkness during lunar eclipse. Strong winds move clouds away from moon. Partial darkness disappears with bright moonlight. Similarly with the feeling that he is not Śhiva the knowledge of yōgi is covered with clouds of ignorance. It leads to sadness. The wind of guru-liṁga-jamgama-pādōdaka-prasāda clears the clouds of ignorance. Now he is with the knowledge of Śhiva. He is happy. He is in jñānapādōdaka sthali.

eÁÕ£ÄZÄAzÉ£æÄzÄAiÉÄÄ eÁvÉÄ

zsÁé,ÀÛªÉÄÄªÄvÀªÉÄÄ“sÀgÁB |

¥À±ÀâAw ¥ÀgÀ³ÀiÁÁ PÁµÁÜA AiÉÆÄVÆÀB
_ÄÄRgÀÆ | tÄÃ³Äiï

Jñānacaṁdrōdayē jātē dhvastamōhatamōbharāḥ |
Paśhyarṁti paramāṁ kāśhṭhāṁ yōginaḥ sukharūpiṇīm 4

Translation: *Jñānacaṁdrōdayē jātē* =rise of knowledge, *dhvasta mōhatamōbharāḥ* = destroys the affectionate darkness, *yōginaḥ* =yōgi, *paramāṁ kāśhṭhāṁ* = precious, *sukharūpiṇīm Paśhyarṁti* = sees the form of happiness.

Explanation: Darkness aids thieves and immoral persons in their activities. Their activities are curtailed with the rise of moon. Similarly illusions increase for an ignorant. With knowledge his ignorance disappears. He is happy and is in peace. Then he enjoys happiness as jñānapādōdaka sthali.

³ÀiÁAiÀiÁgÀd£Àâ«gÀ³ÉÄÄ ``ÉÆÄzsÀ_ÀÆAiÉÆðÄ
¥ÀæPÁ±ÄvÉÄ |
µgÀ_ÀÜ_À³Àð³Àá¥ÁgÀ²ÑvÀæA_Àé|w_ÀAAiÄÄ«ÄÄ
Māyārajanyaviramē bōdhasūryō prakāśhitē |
Nirastasarvavyāpāraśhcitraṁ svapiti saṁyamī 5

Translation: *Māyā rajanya viramē* =with the destruction of māye, *bōdha sūryō* = feeling of bhōda, *prakāśhitē*= shining, *Nirasta Sarva vyāpāra* = free from all, *saṁyamī* = yōgi, *svapiti* = sleeps, *śhcitraṁ* = amazing.

Explanation: There are 36 philosophies from earth to birṁdu. The 31st philosophy is māye. There are five types in māye. They are: Tama, Mōha, Mahāmōha, Tamiśhra and Aṁdhatāmiśhra. Tama is false in truth, ignorance in knowledge, sadness in happiness, incompleteness in completeness, truth in false, knowledge in ignorance, happiness in sadness, complete in incomplete. Mōha is the birth of fondness in body and things that are not ātma. Mahāmōha is the birth of desire in anātma things that are beneficial to jīva. Tamiśhra is the birth of hatred and

jealousy in anātma things that are beneficial to jīva. Aṁdhatāmiśhra is not ridding the desire for anātma things even after death. Jīva lives with the influence of these five māyes. Jīva experiences sadness not knowing the truth.

Śhivayōgi is wise. He is careful all the time. He goes beyond ignorance and enjoys the happiness in the path of Śhiva. With the knowledge of Śhiva he is free from the influence of māye. He sleeps happily. Gīte 2-69 says:

AiÀiÁ ¤±Á ,ÀªÀÕ“sÀÆvÁ£ÀÀ vÀ,Áå eÁUÀæw
 ,ÀAAiÀÄ«ÄÄ |
 AiÀÄ,ÁåA eÁUÀæw “sÀÆvÁ¤ ,Á ¤±Á ¥À±ÀåvÉÆÄ
 ¢ÀÄÄ£ÉÄB ||

Yā niśhā sarvabhūtānaṁ tasyā jāgrati saṁyamī |
Yasyāṁ jāgrati bhūtāni sā niśhā paśhyatō munēḥ ||

Yōgi is careful in things that bring darkness to bhūtas. When bhūtas are careful to those things they become dark to yōgi. His actions look amazing. śhivayōgi is in peace when the world is facing the darkness due to māye.

C£ÁzÀå«zÁå «aÒwÔªÉÄ~ÁAiÀiÁA ¥ÀgÀAiÉÆÄv£ÀB |
 ¥ÀæPÀ±ÀvÉÄ ¥ÀgÁ£ÀAzÀB ¥Àæ¥ÀAZÉÄ£À «£Á
 PÀÈvÀB

Anādyavidyā vicchittivēlāyāṁ parayōginah |
Prakāśhatē parānaṁdaḥ prapaṁcēna vinā kṛtaḥ 6

Translation: *Anādy avidyā* = ancient ignorance, *vicchittivēlāyāṁ* = leaving, *parayōginah* = Śhivayōgi, *prapaṁcēna vinā kṛtaḥ* = formed without the world, *parānaṁdaḥ* = happiness, *Prakāśhatē* = happens.

Explanation: Paraśhiva is not the reason for ignorance. Jīva associates ignorance although ignorance is ancient. He cannot be responsible for ignorance. The body and senses are the forms of ignorance. They too are not

responsible for the creation of ignorance. For these reasons ignorance is ancient. With the knowledge of upaniṣhat ignorance disappears in jīva. Following that knowledge leads to freedom from saṁsāra. It leads to happiness. This happiness is not the happiness that many ignorants desire in their lifetime. This happiness is for a jñānapādōdaka sthali

ṁvÁâ£ÀAzÉÃ ȡeÁPÁgÉÃ «ªÀÄ-ÉÃ ¥ÀgÀvÉÃ¹ |
 «°Ã£ÀZÉÃvÀ,ÁA ¥ÀÄA,ÁA PÄÄvÉÃ «±À«PÀ®à£Á
Nityānaṁdē nijākārē vimalē paratējasi |
Vilīnacētasāṁ puṁsāṁ kutō viśhvavikalpanā 7

Translation: *Nityānaṁdē* = happy always, *nijākārē* = true form, *vimalē* = pure, *paratējasi* = yōgi, *Vilīnacētasāṁ* = free mind, *puṁsāṁ* = to the yōgi, *kutō viśhva vikalpanā* = where is awareness of world?

Explanation: Sun, moon, fire give light. Paraśhiva supports them all. His brightness is not like the brightness of sun or moon or fire. It is neither hot nor cold. It is not seen either as the morning sun or like the moon during night. Eyes see them but Paraśhiva is not seen by the eyes or comprehended by senses. Like the sun or moon Paraśhiva is not seen outside the body but is seen inside the body. It requires determination and guidance of guru. Yōgis have seen the brightness of Paraśhiva. They are happy with the brightness they have seen in their body and they unite in that brightness. They learn their true form. With unity the brightness becomes of the yōgi.

PÄÄvÉÃ §æ°Áä PÄÄvÉÃ «µÄÄÜB PÄÄvÉÃ
 gÄÄzÄæB PÄÄvÉÃ gÄ«B |
 ,ÁPÄëvÀìÖëVÀ¥Àg£ÀAzÀeÉ£äAwµÀB ,ÁªÄÄPÀ®à£Á
Kutō brahmā kutō viśhṇuḥ kutō rudraḥ kutō raviḥ |
Sākṣhātṛutaparāṇaṁdajyōtiṣhaḥ sāmyakalpanā? 8

Translation: *Sākshātkṛta* = earning, *parānarīda jyōtiṣhaḥ* = the light of happiness, *sāmyakalpanā?* = where is feeling? *Kutō brahmā kutō viṣṇuḥ kutō rudraḥ kutō raviḥ* = where Brahma, Viṣṇu, Rudra and sun?

Explanation: Uniting with Paraśhiva yōgi is in a state of everlasting happiness. His happiness is explained by Taittiriyaṇiṣhat 8 as:

ḥÉµÁ(ḥḥ)ÉÀAzÀ,Àā «ÄÄāAiÁÁ,Á "sÀāAw, AiÄÄÄā
 ,ÁāvÁizsÄÄ AiÄÄÄāÁzÁāAiÄÄPÀB| C²µÉÉ×Ä
 zÀÈrµÉÉ×Ä §°µÀÖB| vÀ,ÉāÄAiÄÄÄ ¥ÄÄÉy«Ä ,ÀāÁð
 «vÀÛ,Àā ¥ÄÇuÁð ,Áāvi| ,À KPÉÉÄ ÄAiÁÉÄÄµÀ
 DÈÄAzÀB| vÉÄ AiÉÄÄ ±ÄvÀÄ ÄAiÁÉÄÄµÁ DÈÄAzÀB| ,À
 KPÉÉÄ ÄÄÄÄÄµÀ UÄAzsÄÄÁðuÁÁ DÈÄAzÀB|
 ±ÉÉæÄwæAiÄÄ,Àā ZÁCPÁÄÄÄvÀ,Àā| vÉÄ AiÉÄÄ
 ±ÄvÀÄ ÄAiÁÉÄÄµÀUÄAzsÄÄÁðuÁÁ DÈÄAzÀB| ,À
 KPÉÉÄ zÉÄÄUÄAzsÄÄÁðuÁÁ DÈÄAzÀB|
 ±ÉÉæÄwæAiÄÄ,Àā ZÁPÁÄÄÄvÀ,Àā|
 vÉÄ AiÉÄÄ ±ÄvÀÄ zÉÄÄUÄAzsÄÄÁðuÁÁ DÈÄAzÀB| ,À
 KPÀB |vÄÄÈuÁÁ agÀ-ÉÉÄPÀ-ÉÉÄPÀÉÄÄAiÁÉÄÄAzÀB|
 ±ÉÉæÄwæAiÄÄ,Àā ZÁPÁÄÄÄvÀ,Àā| vÉÄ AiÉÄÄ
 ±ÄvÀÄ |vÄÄÈuÁÁ agÀ-ÉÉÄPÀ-ÉÉÄPÀÉÄÄAiÁÉÄÄAzÀB|
 ,À KPÀ DZÁÄÄÄÉÉÁÁ zÉÄÄÁÉÁÁ DÈÄAzÀB|
 ±ÉÉæÄwAiÄÄ,Àā ZÁPÁÄÄÄvÀ,Àā vÉÄ AiÉÄÄ ±ÄvÀÄ
 CeÁÉÄÄÉÉÁÁ qÉÄÄÄÉÁÁ DÈÄAzÀB| ,À KPÀB PÄÄÄÄð
 zÉÄÄÁÉÁÁ zÉÄÄÁÉÁÄAiÁÉÄÄAzÀB| AiÉÄÄ PÄÄÄðuÁ
 zÉÄÄÁÉÄÄAiÄÄAw| ±ÉÉæÄwæAiÄÄ,Àā
 ZÁPÁÄÄÄvÀ,Àā| vÉÄ AiÉÄÄ ±ÄvÀÄ
 PÄÄÄðzÉÄÄÄÉÁÁ zÉÄÄÁÉÄÄAiÁÉÄÄAzÁ| ,À KPÉÉÄ
 zÉÄÄÁÉÄÄAiÁÉÄÄAzÀB| ±ÉÉæÄwæAiÄÄ,Àā
 ZÁPÁÄÄÄvÀ,Àā| vÉÄ AiÉÄÄ ±ÄvÀÄ zÉÄÄÁÉÁÁ
 DÈÄAzÁB ,À KPÀ EÄZÄÄ,ÁāÉÄÄAzÀB|
 ±ÉÉæÄwæAiÄÄ,Àā ZÁPÁÄÄÄvÀ,Àā| vÉÄ AiÉÄÄ

±ÀvÀA EAzÀæ,Áâ£ÀAzÁB| ,À KPÉÆÃ
 §Äæ°À,ÀàvÉÃPÁ£ÀAzÀB| ±ÉÆæÃwæAiÄÄ,Àâ
 ZÁPÁ°ÀÄ°ÀvÀ,Àâ| vÉÃ AiÉÄÃ ±ÀvÀA
 §ÄÈ°À,ÀàvÉÃgÁ£ÀAzÀB| ,À KPÉÆÃ
 ¥ÄæeÁ¥ÀvÉÃgÁ£ÀAzÀB| ±ÉÆæÃwæAiÄÄ,Àâ
 ZÁPÁ°ÀÄ°ÀvÀ,Àâ| vÉÃ AiÉÄÃ ±ÀvÀA
 ¥ÄæeÁ¥ÀvÉÃgÁ£ÀAzÀB| ,À KPÉÆÃ §æ°Àât
 D£ÀAzÀB| ±ÉÆæÃwæAiÄÄ,Àâ ZÁ PÁ°ÀÄ°ÀvÀ,Àâ ||

*Saiṣhā(ss)naṁdasya mīmāṁsā bhavati, yuvā syātsādhū
 yuvādyāyakaḥ | Aśhiṣṭhō dṛuḍiṣṭhō balīṣṭhaḥ | Tasyēyam
 pruthivī sarvā vittasya pūṁā syāt | Sa ēkō mānuṣha
 ānaṁdaḥ | Tē yē śhataṁ mānuṣhā ānaṁdaḥ | Sa ēkō
 manuṣhya gaṁdharvāṇāṁ ānaṁdaḥ | Śhrōtriyasya cā
 akāmahatasya | Tē yē śhataṁ mānuṣhyagaṁdharvāṇāṁ
 ānaṁdaḥ | Sa ēkō dēvagaṁdharvāṇāṁ ānaṁdaḥ |
 Śhrōtriyasya cākāmahatasya |
 Tē yē śhataṁ dēvagaṁdharvāṇāṁ ānaṁdaḥ | Sa ēkaḥ
 pitruṇāṁ ciralōkalōkanāmānaṁdaḥ | Śhrōtriyasya
 cākāmahatasya | Tē yē śhataṁ pitruṇāṁ
 ciralōkalōkanāmānaṁdaḥ | Sa ēka ācāmajānāṁ dēvānāṁ
 ānaṁdaḥ | Śhrōtriyasya cākāmahatasya tē yē śhataṁ
 ajānājānāṁ dēvānāṁ ānaṁdaḥ | Sa ēkaḥ karma dēvānāṁ
 dēvānāmānaṁdaḥ | Yē karmaṇā dēvānapiyāṁti |
 Śhrōtriyasya cākāmahatasya | Tē yē śhataṁ karmadēvānāṁ
 dēvānāmānaṁdā | Sa ēkō dēvānāmānaṁdaḥ | Śhrōtriyasya
 cākāmahatasya | Tē yē śhataṁ dēvānāṁ ānaṁdāḥ sa ēka
 imdrasyānaṁdaḥ | Śhrōtriyasya cākāmahatasya | Tē yē
 śhataṁ imdrasyānaṁdāḥ | Sa ēkō bruhaspatēkānaṁdaḥ |
 Śhrōtriyasya cākāmahatasya | Tē yē śhataṁ
 bruhaspatērānaṁdaḥ | Sa ēkō prajāpatērānaṁdaḥ |
 Śhrōtriyasya cākāmahatasya | Tē yē śhataṁ
 prajāpatērānaṁdaḥ | Sa ēkō brahmaṇa ānaṁdaḥ |
 Śhrōtriyasya cā kāmahatasya ||*

A happy person is strong, smart, good-natured with the knowledge of Vēdas. The happiness of 100 of them is equal to a human gaṁdharva. Happiness of 100 human

garṁdharvas is equal to a dēva garṁdharva. Happiness of 100 dēva garṁdharvas is same as a person in pitru world. Their 100 persons happiness is same as to an ignorant divine. Happiness of 100 ignorant divines is same as to one divine. Happiness of 100 divines is same as that of an Iṁdra. Happiness of 100 Iṁdras is equal to a Brahma. These happinesses are all relative and are from māye. Happiness of yōgi is pure and without impurities. This happiness cannot be described because it is not comprehended. There is eternal peace in this happiness.

ÇÿÀgÉÆÄPÀë ¥ÀgÁ£ÀAzÀ«~Á,À,Àå ¢ÄÄ°ÁvÀä£ÀB |
 §æ°Àä «µÁÚ÷ézÀAiÉÆÄ zÉÄªÁ «±ÉÄµÁB
 ,ÄÄR©AzÀªÀB

Aparōkṣha parānamdāvilāsasya mahātmanah |
Brahma viṣṇuvādayō dēvā viśhēṣhāḥ sukhabimḍavaḥ 9

Translation: *Aparōkṣha parānamda* = direct happiness, *vilāsasya* = enjoys, *mahātmanah* = yōgi, *Brahma viṣṇuvādayō viśhēṣhāḥ dēvā* = Brahma Viṣṇu and other divines, *sukha bimḍavaḥ* = have limited happiness.

Explanation: Aparōkṣha means direct or in person. It is of two types – related to information and knowledge. The knowledge is in the dynamic but not in the static. Yōgi uniting with Paraśhiva enjoys happiness directly. His happiness is far better than the happiness of Brahma, Viṣṇu and other divines.

AiÄÄ£ÁävÁæ,À»vÀA ~ÉÆÄPÉÄ ¢ÁAbÀAw «µÄAiÄÄA
 £ÀgÁB |
 vÀzÀ¥ÄæªÉÄÄAiÄÄªÀiÁ£ÀAzÀA ¥ÀgÀªÄÄA PÉÆÄ £À
 ¢ÁAbÀw?

Yanmātrāsahitam lōkē vāmchamti viṣhayam narāḥ |
Tadapramēyamānamdam paramam kō na vāmchati 10

Translation: *lōkē* = in the world, *narāḥ* = lives, *Yat* = from which, *mātrāsahitam* = with little happiness,

viṣhayaṁ = things, *vāṁcharānti* = desires, *Tad* = that, *apramēyam* = beyond that, *paramaṁ ānaṁdaṁ* = happiness, *kō na vāṁchati* = who desires?

Explanation: People do many things seeking happiness. They find happiness from their senses even though they do not last. They have no knowledge of Śhiva. Truly there is no happiness from senses. With the suppression of raja and tama qualities satva quality emerges in the body. He experiences happiness with satva quality. The ignorant thinks that happiness is from the senses. He seeks similar situations to find happiness that resulted from satva. Such happiness is possible only through the blessings of guru.

4 Kriyāniṣhpattika sthala

CzÉéöÊvÀ`sÀQÛAiÀÄÄPÀÛ,Àå AiÉÆÃvÆÀB
ÀPÀ`Á QæAiÀiÁ |
D,ÉÛÃ zÀUÀP¥ÀIEÁåAiÀiÁwìçAiÀiÁªÀiÁvÁæ »
£À QæAiÀiÁ ||

*Advaitabhaktiyuktasya yōginah sakalā kriyā |
Āstē dagdhapaṭanyāyātkriyāmātrā hi na kriyā ||*

The work of jñānapādōdaka śhivayōgi is like the burnt cloth. Vīratāntra vacana says they are not work. This section describes kriyāniṣhpatti sthala as per Vīratāntra vacana.

¥ÀgÀPÁAiÉÄÃ QæAiÀiÁ¥ÀwÛB PÀ`ävÉÊªÀ
¥ÀæPÁ±ÀvÉÃ |
PÀeËÓ
`sÄÄdAUÀªÀzÀå,ÁäwìçAiÀiÁxµÀàwÛªÀiÁ£ÄAiÀÄªÀiï
*Parakāyē kriyāpattiḥ kalpitaiva prakāśhatē |
Kajjau bhujaṁgavadyasmātkriyāniṣhpattimānayaṁ* 1

Translation: *Parakāyē* = in śhivayōgi, *kriyā pattiḥ* = unity of actions, *rajjau bhujaṁgavad* = like a snake, *yasmāt* = what reason, *kalpitaiva prakāśhatē* = shows imaginary, *tasmāt* = that reason, *ayaṁ* = this yōgi, *kriyā niṣhpattimān*=feels the actions.

Explanation: There are four types of performers. They are: Ārta, Arthārthi, Jijñāsu, and jñāni. Ārta prays Śhiva to lose the bond of saṁsāra; Arthārthi seeks happiness serving guru; Jijñāsu is interested in learning the origin of Śhiva, jīva and the world. He studies Vēdas and other scriptures. These three receive benefits as per their efforts. Jñāni is Śhiva himself. He does not seek anything other than Śhiva. Gīte 7-17 says:

vÉµÁ eÁÕ¸Ã ¸vÀAiÀÄPÀÛB
 KPÀˆˆSÀQÛ«ð²µÀ¸vÉÃ|
 |æAiÉÉÃ » eÁÕ¸£ÉÉÃsvÀ¸xÀð³ÀÄ°ÀÀ ,À ZÀ
 ¸ÀÄ³ÀÄ |æAiÀÄB ||
Tēṣhām jñāni nityayuktaḥ ēkabhaktirviśiṣhyatē |
Priyō hi jñāninō(s)tyarthamaham sa ca mama priyaḥ ||

Jñāni is sacred among the four. He is with full of devotion. He is very fond of me. I am close to him.

There is no difference between Śhiva and jñāni. The body, mind and talk of a jñāni are all forms of god. He performs with purity numerous karmas. They are all for the good of the people. His work looks as if they are karma. It is only illusion. For him everything is in the form of Śhiva. Karma cannot touch him.

¥ÀgÀPÁAiÀÄ¥ÀæwÃvÁAiÀÍB QæAiÀiÁ
 DgÉÉÃ|vÁ,ÀÄÛ vÁB|
 ±ÀÄPÉÛ gÀdvÀ³ÀvÀÛ,Áävī
 QæAiÀiÁ¸µÀàwÛ³ÀiÁ£À,É ||
Parakāyapratitāyāḥ kriyā ārōpitāstu tāḥ |
Śhuktau rajatavattasmāt kriyāniṣhpattimānasau ||

The work of śhivayōgi from his body appears like the silver in a sea shell. It is imaginary. Karma does not touch śhivayōgi. In fact all his work lacks satva qualities. They do not bind him in saṁsāra. They guide the performer in the true path.

eÁÕ¸£ÉÉÃ AiÀiÁ¸ PÀ³ÀiÁðtÃÄ vÁ¸ £ÉÉÃ
 d£Àä°ÉÃvÀ³ÀB |
 CVßzÀUÁ¸ ©ÄeÁ¸ AiÀÄxÁ £ÁAPÀÄgÀPÁgÀtA
Jñāninō yāni karmāṇi tāni nō janmahētaḥ |
Agnidagdhāni bījāni yathā nām̐kurakāraṇam

2

Translation: *Agnidagdhāni* = burnt from fire, *bījāni* = seeds, *yathā* = how, *āṅkura kāraṇam* = reason for not sprouting, *Jñāninō* = yōgi, *yāni karmāṇi* = whatever karmas, *tāni* = they, *janmahētavaḥ na* = no reasons for life.

Explanation Śhlōka vāṇi says: '*Prayōjana manuddīshya na marīdō(s)pi pravartatē*' an ignorant does not engage in work without benefits. Jīva performs karmas expecting benefits. They expect benefits of many lives in a single life. Humans, divines, and gods with desire end with different forms of life. Not knowing the existence of Śhiva in their body they end up in the bonds of saṁsāra. It leads to sadness. Śhivayōgi is different. He has no awareness of kartā (as the one performing), karma (performing) and karaṇa (reason). Without the feeling that he is the one performing he is free from its effect. Gīte 4-19 says:

AiÄÄ,Ää ,ÄÉÖÄ ,ÄÄiÄgÄÄ"sÄB PÄÄÄÄ,ÄAPÄ®ä
 ÄföväB |
 eÄÖÉÄVßzÄUAÝPÄÄÄiÄöTÄ vÄÄÄiÄÄÄÄB ¥ÄÄrvÄÄ
 \$ÄzsÄB | |
Yasya sarvë samārambhāḥ kāmasaṁkalpa varjitāḥ |
Jñāgnidagdakarmāṇaṁ tamāhuḥ paṁḍitaṁ budhāḥ ||

A person is called a learned if his karmas are free from desiring benefits and are burnt by the fire of knowledge. His karmas are like the burnt seeds; they do not lead to rebirth; they are only for appearance. This is the reason a learned Shivayōgi is a kriyāṇishpatti sthali.

PÄÄÄöuÄ QA PÄÈÉÄÄÄ! eÄÖxÉÄÄÄ
 xgÄÄÄPÄÈÉÄB |
 «QæAiÄiÄ ¥Äæw©A\$,ÄÜ QA PÄgÉÄÄw
 »ÄÄzÄÄävÉÄB

Karmaṇā kim kṛtēnāpi jñāninō nirahamkṛtēḥ |
Vikriyā pratibimbasthā kim karōti himadyutēḥ

3

Translation: *nirahamkṛutēḥ* = without pride, *jñāninō* = yōgi, *krutēnāpi Karmaṇā* = from karmas, *kiṁ* = no benefits, *pratibimbasthā* = in pratibimba, *Vikriyā* = disturbances, *himadyutēḥ* = for the moon, *kiṁ karōti* = what can do?

Explanation: The origin for all karmas is pride. Jīva performs karmas that end in saṁsāra until pride is in ātma. Yōgi in pādōdakasthali with the grace of Paraśhiva burns the pride by the fire of knowledge. The pride takes the form of humility. Then the karmas result in benefit. He is indifferent. It is like the action of a sleeping person. It does not affect him even if his actions are good or bad. Similarly a yōgi without pride is free from the effects of karma. Reflection of moon in water has the qualities of water without affecting moon. Similarly the qualities of satva, rajas, and tama do not affect yōgi. He is in kriyāniṣṭhā sṭhala.

zÀAzÀæ,Àâ ¢ÉÄWÀ,ÀA\$AzsÁvī AiÄÄxÁ
UÀªÄÄÈÀPÀ®à£Á |
vÀxÁ zÉÄ°À,Àâ ,ÀA\$AzsÁzÁgÉÆÄ¥ÁÁ
,ÁâwìçAiÀiÁvÀä£ÀB

Carṁdrasya mēghasarṁbarṁdhāt yathā gamanakaḷpanā |
Tathā dēhasya sarṁbarṁdhādārōpyā syātkriyātmanaḥ 4

Translation: *mēghasarṁbarṁdhāt* = from the association of clouds, *Carṁdrasya* = to moon, *Gamana kaḷpanā* = feeling of movement, *yathā* =how, *Tathā* = similarly, *dēhasya* = body, *sarṁbarṁdhād* = association, *ātmanaḥ*= to ātma, *kriya* = karma, *ārōpyā syāt*= touches.

Explanation: The stalk of a flower looks like the flower. Similarly actions due to satva qualities look like they are associated with yōgi. But yōgi like the stalk of the flower is free. With the association of clouds moon looks irregularly. It is not the truth. The body has birth, death, anger, ignorance and other types of disturbances. For an ignorant they appear as the work of ātma. But like the

moon is free from clouds; the stalk is free from the flower, ātma is free from the body and is also free from the works of the body. Śhivayōgi uniting with Paraśhiva has become pure knowledge. He is free from the effects of karma. He is kriyāniṣhpatti sthali.

eÁÕxÃ PÀªÄÄðxgÀÆqsÉÆÃs| °¥ÀåvÉÃ £À

QæAiÀiÁ¥sÀ~ÊÊB |

WÀÈvÁç£Á AiÀÄxÁ f°Áé ``sÉÆÃQÛçÃ ZÁ| £À °¥ÀåvÉÃ

Jñānī karmanirūḍhō(s)pi lipyatē na kriyāphalaiḥ |

Ghṛutādinā yathā jihvā bhōktrī cāpi na lipyatē

5

Translation: *jihvā* = tongue, *bhōktrī cāpi* = enjoying, *Ghṛutādinā* = ghee and others, *yathā* = how, *na lipyatē* = not affect, *Jñānī* = yōgi, *karmanirūḍhō api* = performing karma, *kriyāphalaiḥ* = their results, *na lipyatē* = does not affect.

Explanation: The Jailer and a thief both stay in jail. The thief is restricted but the jailer is not. Similarly persons and a knowledgeable yōgi perform karmas. One performs karma to be in saṁsāra and the yōgi performs karma without any effects. His karma is for the benefit of the world. The other performs for the sake of greed. Śhivayōgi is like the proverb 'hungry after eating, celibacy after use'. Allamaprabhu says:

What if eats? What if don't?

What if touch? What if don't?

With no birth no death;

After death life is peaceful Guhēśhvarā.

Śharaṇa is with the association of body and liṁga without the awareness of the body. His unity with Paraśhiva has made him without any worries. It does not matter for him to eat or not eat; touched or untouched. He is free from all karmas. He is pure. He is kriyāniṣhpatti.

*Nirastōpādhisaṁbarāṁdhē jīvē yā yā kriyāsthitiḥ |
Sā sā pratītimātrēna nishphalā cātra līyatē*

Translation: *Nirastōpādhisambandhē* = without the association, *jīvē* = in jīva, *yā yā* = whatever, *kriyāsthitiḥ* = work exist, *Sā sā* = they are all, *pratītimātrēṇa* = are practice, *nishphalā* = without benefit, *ātra liyatē* = disappears there only.

Explanation: Tarka Saṅgraha Dīpika says: *'sādhyā vyāpakatvē sati sādhanāvyāpakatvaṁ upādhiḥ'* There are two types of things. Primary (vyāpaka) and secondary (upādhi) things for accomplishments. This is clear from the following example. Wet wood is primary for smoke and secondary for fire. There is a relation between smoke and wetness but there is no relationship of wetness and fire. Hot metal has fire without smoke. Similarly body, senses, mind wisdom and pride are all primary for karmas and secondary for ātma.

Śhivayōgi with jñānapādōdaka is in the form of Paraśhiva. He is free from any types of feeling. He is free from the bonds of karmas. Whatever he does is only for looks and not for benefits.

Another way of examining upādhi is:

,ÁégÀÆ¥Á¥Àæ«µÀÖvÉéÃ ,Àw ,ÁégÀÆ¥Á
 æÁáæÀvÀðPÀvÀéA G¥ÁĆüB'
 'svarūpāpravishat tvē sati svarūpa vyāvartakatvaṁ upādhiḥ'

Without entering the form, giving another name to that form is upādhi. Body, senses, mind wisdom and pride without entering ātma creates names in ātma like kartā (perform), bhōktā (enjoy) and others are all upādhi.

Śhivayōgi is an experienced one; he knows the truth; he is free from benefits associated with karmas. He is in kriyāniṣhpatti sthali.

UÀZÀÒÈī wμÀ×Èī ,Àé¥À£Áé! £À μμÀìÀìÁð¹Ù
PÀ±ÀÑ£À |
,Àé¨sÁ³ÉÇÃ zÉÃ»£ÁÁ PÀ³ÀÄð eÁÕ¤£ÁÁ vÀvÀÄÛ
μμÁá®³Àī

*Gacchan tiṣṭhan svapanvāpi na niṣhkarmāsti kaśhcana |
Svabhāvō dēhinām karma Jñāninām tattv niṣphalam 7*

Translation: *Gacchan* = walking, *tiṣṭhan* = standing, *svapan*= sleeping, *vāpi na niṣhkarma*= without karma, *kaśhcana asti* = none exist, *ā dēhinām* = with body, *Svabhāvō* = nature, *tu* = but, *tat karma* = that karma, *Jñāninām* = to yōgi, *niṣphalam*= has no benefit.

Explanation: Karma exists for both ignorant and to a learned. They exist because of body and senses. They regularly perform the works. Jñāni is without pride. He is free from karmas. He does not get caught like an ignorant. His karmas are free from impurities. Cennabasavaṇṇa describes yōgi as:

With walk and talk
Qualities of stomach do not go away.
Eyes that see, ears that hear,
Nose that smells of things and others
Seeing seeing offers them to liṅga
Pure body is for him to enjoy
Makes problems of body, jīva and mind as one
Makes sad-happy, good-bad as one
Without illusions of duality yes-no,
This is the way elders joined
In Kūḍala Cennasaṁgaiya.

The vacana describes how a yōgi unites with Paraśhiva.

¶Àj¶ÀÇtðªÀÄ°Á£ÀAzÀ "sÁ«£ÀB ±ÀÄzÁÝ ZÉÃvÀ,ÀB |
£À "sÀª£ÃvÀ)ªÀÄðPÁ¶ÀðtåA
£Á£Á"s££ÃUÀ¶sÀ®¶ÀæzÀªÀii

Paripūrṇamahānaṁda bhāvinaḥ śhuddha cētaṣaḥ |
Na bhavētkarmakārpaṇyaṁ nānābhōgaphalapradaṁ 8

Translation: *Paripūrṇa mahānaṁda bhāvinaḥ* = with the experience of complete happiness, *śhuddha cētaṣaḥ*= with pure mind yōgi, *nānā bhōga phalapradaṁ*= giving many types of happiness, *karma kārpaṇyaṁ* = problems of karma, *Na bhavēt* = does not happen.

Explanation: Enjoying happiness from their senses face many problems of karma. Those enjoy in heaven also face karmas in the form of yajñas and yāgas. Those with sin worship to free from karmas. But a śhivayōgi is in control of his senses. He is free from all types of karmas. He unites to become Paraśhiva. As Paraśhiva he is free from this world and its illusions.

5 Bhāvanīṣhpatti sthala

agÉĀt ,ÁzÀâªÀiÁĒÀ,Àâ
“sÁªÀĀPÉÊ«ŸUÀvÀPÀèªÉĀĒB |
¹ÜgÀ“sÁªÉÇÃ » “sÁªÀ,Àâ
“sÁªÀµÀàwŸgĀĀZĀâvÉĀ ||
Cirēṇa sādyamānasya bhāvukairvigataklamaiḥ |
Sthirabhāvō hi bhāvasya bhāvanīṣhpattirucyatē ||

Śhivayōgi is firm in his feelings. He is in Bhāvanīṣhpatti sthala. The feeling of śhivayōgi completes the kriyānīṣhpatti sthala as per kiraṇatāmtra vacana. He is like the silver seen in a shell. He is with firm feelings. He unites with the knowledge. With unity he is without any feelings. All his actions are shown to the outside world.

“sÁªÀB ¥ÀæwĀĀiÀĀªÀiÁĒÉĒĒs| ¥ĀgÀPĀAiÉĀĀ vĀĀ
PĀ°àvÀB |
±ĀĀPĒŸ gĀdvÀªÀzĀĀ,ĀāzĀªªÀµÀàwŸ
ªÀiÁĒĀĀiÀĀªÀĀi

Bhāvaḥ pratīyamānō(s)pi parakāyē tu kalpitaḥ |
Śhuktau rajatavadyasmādbāvanīṣhpatti mānayam

1

Translation: *parakāyē* = in yōgi, *Bhāvaḥ* = feelings, *pratīya mānōpi* = showing, *Śhuktau rajatava* = pure silver, *yasmād kalpitaḥ* = reason for imaginary, *ayam* = that yōgi, *bāva nīṣhpatti mān* = free from feelings.

Explanation: Nīṣhpatti means achieving. The body of yōgi achieving kriyānīṣhpatti is sacred. It is the body of knowledge. He is truly the form of Śhiva. He worships like others. He is not different from them. It is for accomplishment and not for performance. It is to guide the performers of śhivayōga. He does not benefit from his worship of liṅga outside his body. It is like the silver in the shell. It is an illusion for others. He has no feeling. He is in bhāvanīṣhpatti sthala.

The truth that is unimaginable.
I was without the knowledge of 'I'
Thought I saw but did not,
Thought I heard but did not.
The brightness of the magnificent,
How to describe Guhēśhvarā.

Mahālīṁga is bright, pure, the form of knowledge, an ocean of peace, and is unimaginable. Śharaṇa has his feelings. He unites with Śhiva. There is no room for pride. He cannot see or hear different from Śhiva. Even his feelings do not exist. He is bhāvanishpatti.

$\pi \vartheta \Delta v \Delta \delta \alpha$ d f Ä ä d A z Ä B R A " s Ä ß B ± É Ê É Ç Å π ϑ Δ ν Δ ö v É Å
 |
 Ai Ä Ä x Á P Á μ Á × ç P Ä A z Ä U Á Þ ÷ é , À é Ai Ä Ä A ± Ä ß Ä ä w
 ¥ Á ß Ä Þ Ä B

*Nivartya janmajam duḥkham bhāvaḥ śhaivō nivartatē |
Yathā kāshthādikam dagdhvā svayam śhāmyati pāvakah 4*

Translation: *Yathā* = how, *pāvakaḥ* = fire, *kāśhṭhādikarī* = wood and others, *dagdhvā* = burns, *svayam* = him, *śhāmyati* = become peaceful, *janmajarī* *duḥkhaḥ* = sadness of birth, *Nivartya* = erases, *śhaivō bhāvah* = feeling of Śhiva, *nivartatē* = is retires.

Explanation: Fire is required to burn wood and other things. Fire is not permanent. After burning it becomes peaceful. Similarly the feelings of Śhiva burn the illusions of saṁsāra before becoming peaceful in Śhiva. Jñānōttarāgama says

,ÉBÃõÀPÀèAiÀiAvì AiÀÄXá çÃ¥ÀB ,Àé'äFī ᠠ᠑Á᠔tA
 IÄZÀòW|
 vÀXÁ,Äå "sÁ᠑ÀÉÁ "sÁ᠑Avì ,Àé'äFī Kᠠ᠑Á᠗wμÀxw ||
Snēhakṣhayāt yathā dīpaḥ svasmin nirvāṇaṃ rucchati |
Tathāsyā bhāvanā bhāvāt svasmin evāvatishthati ||

The lamp turns off with the depletion of the oil. Similarly all feelings including the feeling for Śhiva is absorbed in Śhiva. The feeling of Śhiva destroys the darkness of ignorance. Then there is nothing left for the feeling of Śhiva. It unites in Śhiva. Śhivayōgi is a bhāvanīṣṭhā.

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

Prakāśhitē śhivānamdē tadbhāvaiḥ kim prayōjanam |

Siddhav sādhyē cirēṇāpi sādhanaiḥ kim prayōjanam 5

Translation: *cirēṇāpi* = after long time, *sādhyē Siddhav* = things of accomplishments, *sādhanaḥ* = from associates, *kim prayōjanam* = what benefits? *śhivānamdē Prakāśhitē* = happiness appearing, *tadbhāvaiḥ* = from that feelings, *kim prayōjanam* = what benefits?

Explanation: Utensils are of no use after preparing the food. Similarly there is no need of senses and others for a Śhivayōgi with the grace of Paraśhiva. The vacana of Allamaṇḍapa says:

Light swallows darkness
Myself is alone inside.
With the seen darkness gone
I become your target Guhēśhvarā.

The darkness of ignorance is lost with knowledge. With the loss of darkness the knowledge of Śhiva 'Śhivō(s)ham' sprouts with the loss of ignorance. With this newly found knowledge śhivayōgi unites in liṅga.

ॐ नमो भगवते वासुदेवाय ॥

|

«¹ävAvÀä ,ÀªÀiÁªÉÃ±À²êªÀ¨sÁªÉÃ «¨sÁ,ÀvÉÃ
 Ēkikṛutē śhivē bhāvē Jñānēna saha saṁyamī |
 Vismitātma samāvēśhaśśhivabhāvē vibhāsatē

6

Translation: *Jñānēna saha* = with knowledge, *bhāvē* = feelings, *śhivē* = in Śhiva, *Ēkikṛutē* = uniting, *Vismitātma saṁyamī* = yōgi without feelings, *śhiva bhāvē* = with the feeling I am Śhiva, *samāvēśhaḥ* = equally, *vibhāsatē* = shines.

Explanation: The performer of śhivayōga receives instructions from guru. For the first time he gets the knowledge that 'I am Śhiva'. Then that knowledge gets fixed in his feelings. It is the knowledge 'śhivō(s)ham'. With this knowledge he loses ignorance and other feelings. It is like a poor man suddenly getting rich. The instructions received from guru are deep rooted in his heart. They grow and lead him in the path of Śhiva. Finally he unites with Paraśhiva.

£À¨sÁªÉÃ£À «£Á eÁÕ£ÀÀ £À¨sÁªÉÃ
 eÁÕ£ÀªÀAvÀgÁ |
 ¢ÉÆÃPÁëAiÀÄ PÁgÀtA ¥ÉÇæÃPÀÛA
 vÀ,ÁäzÀÄ¨sÀAiÀÄªÀiÁ±ÀæAiÉÄÄvi
 Na bhāvēna vinā jñānam na bhāvō jñānamantarā |
 Mōkṣhāya kāraṇam prōktaṁ tasmādubhayamāśhrayēt

7

Translation: *bhāvēna vinā* = without feeling, *jñānam* = knowledge, *Na* = no, *jñānam antarā* = apart from knowledge, *bhāvō* = feelings, *na* = no, *Mōkṣhāya* = for salvation, *kāraṇam prōktaṁ* = said reason, *tasmād* = so, *ubhayam* = both, *āśhrayēt* = seek refuge.

Explanation: The following verses are from Śhaivara, Rudrayāmaḷa and Vāsīṣṭha respectively.

C¨sÁª,ÀPÀæªÀAvÀB ¹zÉPÃ¨sÁªÉÃ
 ¢ÀÄÈwÛgÉÆÃzsÀPÉÃ|

²ªÀ¨sÁªÀB ¤ÀgÉÆÃ¨sÁw¨sÀPÀÛ,Àå
QëÄtZÉÃÀ,ÀB

*Abhyāsakramataḥ siddhē bhāvē vṛuttinirōdhakē |
Śhivabhāvaḥ parō bhāti bhaktasya kṣhīnacētasah*

vÁªÀzÁãªÉÃ ¤µÀtÚB ,ÁåzÁãªÀzì eÁÕÉÉÃ¹ÜgÉÆÃ
¨sªÉÉvì|
AiÉÃÆÉÉPÀåA ²ªÀvÀvÉÛ÷éÃÆÀ ¤Àæ,ÁzÁzÃdvÉÃ
«¨sÉÆÃB

*Tāvadbhāvē niṣhaṇṇaḥ syādyāvad Jñānē sthirō bhavēt |
Yēnaikyam śhivatattvēna prasādādbhajatē vibhōḥ*

«PÀ¨ÉàÃµÀÆ¤À±ÁAvÉÃµÀÃ
¨sÁªÀAiÉÆÆUÁ©üAiÉÆÆUÀvÀB|
DÉÀAz¨sÁ,ÀPÉÆÃ zÉÃªÀ²êªÀ KªÁªÀ¨sÁ,ÀvÉÃ
*Vikalpēśhōpaśhāntēśhu bhāvayōgābhīyōgataḥ |
Ānāṁdabhāsakō dēvaśśhiva ēvāvabhāsatē*

Śhaivara says orderly practicing śhivayōga the feelings are rooted in the heart of śhivayōgi. It shows in a determined devotee. Rudrayāmaḥ says absorb with feelings until knowledge is rooted. Without getting prasāda unity is not possible. Vāsiṣṭha says disturbances of mind are destroyed through bhāvayōga (fixed feelings). It leads to the appearance of Paraśhiva the master of happiness.

The following vacana of Cennabasavaṇṇa describes the association of knowledge and action:

Why action without knowledge?
Why knowledge without action?
Learn the relation of the two
Knowledge and action,
Truth without false becomes self
With approval of Knowledge and action
This union is true devotion in you
Kūḍala Cennasaṁgā.

Action without knowledge and knowledge without action are wasted. The union of the two in devotion is the reason for salvation. Śhivayōgi holding the truth without false is the accomplished one. He is the one in salvation.

6 Jñānaniṣhpattika sthala

AIÀÄXÁ ãÄÄ£ÄB ¥ÄgÉÄ vÀvÉÛ÷éÄ ®§Ý®PÉëÄ
«°ÄAiÄÄw |
vÄxÁ°Äã±ÉÄµÄ«eÄÖ£ÄA
«£Ä±ÄãÄÄ¥ÄUÄZÄÖw ||

*Yathā manah parē tattvē labdalakshē viliyati |
Tathāhyaśhēṣhavijjñānaṁ vināśhamupagacchati ||*

Niśhvāsa vacana says knowledge unites with Paraśhiva just like the mind unites.

The mind is freed from all types of impurities. With purity of mind it comes into contact with knowledge in the form of Paraśhiva. It becomes free from all types of dualities. Thus it becomes the knowledge for Paraśhiva. Śhivayōgi without the awareness of this world is a jñānaniṣhpatti sthali.

eÄÖ£ÄÄã ãÄã°ÄÁgÉÄ |
eÉÖÄAiÄiÄ“sÄãvÄi÷é“sÄãvÄB |
Ä£ÄBãÄeÄÓ÷Ö£ÄµÄàvÄã eÄÖ£ÄµÄè£ÄB EvÄã,Ë
*Jñānasya vyavahārēpi jñēyābhāvatsvabhāvataḥ |
Svapnavajjñānaniṣhpatyā jñānaniṣhpanna ityasau* 1

Translation: *asav*= yōgi without feelings, *Jñānasya* = knowledge, *vyavahārēpi* = is in the business, *jñēyābhāvat* = without feeling of 'I', *sva bhāvataḥ* = truly, *Svapnavat* = like a dream, *jjñānaniṣhpatyā* = with knowledge, *jñāna niṣhpanna ity*= is jñāna niṣhpanna.

Explanation: Learning involves three things (tripuṭi). Who learns, how it is learnt and what is learnt is learning. These three are not present when mind is sleeping or when it is united in Paraśhiva. Śhivayōgi without tripuṭi is with complete knowledge and he is in the form of Paraśhiva. Whatever he does is not true. Allamaprabhu says:

Losing characteristics of body after salvation
 With the knowledge resulted peace.
 Not knowing inside and outside
 Free from the influences of dvaita and advaita
 Your śharaṇa is immensely happy Guhēśhvarā.

Śhivayōgi becomes the form of Paraśhiva without any duality of the body and away from the feelings of jīva. Without duality he does not know inside from outside. He is free from the cycle of birth. His status is jñānaniṣhpatti sthali.

Àé×ÀßeÁvÀÀ AiÀÄxÁ eÁÕ£ÀÀ ,ÀºÀ
 ,ÁéxÉÕÊð³ÀvÀðvÉÃ |
 vÀxÁvÀäð ¤ÀæPÁ±ÉÃ vÀÄ eÁÕ£ÀÀ eÉÕÃAiÀÄÀ
 ð³ÀvÀðvÉÃ

*Svapnajātaṁ yathā jñānaṁ saha svārthairnivartatē |
 Tathātmani prakāśhē tu jñānaṁ jñēyaṁ nivartatē*

2

Translation: *Svapnajātaṁ jñānaṁ* = dream knowledge, *svārthai saha* = with his information, *yathā nivartatē* = how it is lost, *Tathā* = same way, *atmani* = form of self, *prakāśhē tu* = shines, *jñānaṁ jñēyaṁ* = knowledge is ñēya, *nivartatē* = erases.

Explanation: In the dream world there is jñāna and jñēya. Also there is jñātru who learns from the knowledge. But in the awake state there is no jñāna and no jñēya. Without jñāna and jñēya there is no jñātru. Similarly due to māye many illusions occur in the mind. The world seems as a thing to be learnt. Jīva with the knowledge associates with the world. Jīva is happy learning some of the things of this world. With the Śhiva knowledge the world becomes the form of Śhiva. His life changes to a life of a śharaṇa. Both the knowledge and the thing to be learnt disappear. Without the three there is nothing left except Paraśhiva in the form of knowledge. Basavaṇṇa describes it in the following vacana.

Catching the knowledge that is not learnt
Did not learn, did not forget.
The truth stopped, without names, without results,
Soils attention in God, stayed pure

In Kūḍala Saṁgamadēva
The sound became silent.

Paraśhiva is unseen or unheard by scriptures but appears to śharaṇa. He is in the form of liṁga. He did not learn being away from liṁga. He has no knowledge separate from Paraśhiva. He cannot forget Paraśhiva any more. He has no name or form. He enjoys his position with Paraśhiva.

¥Àj¥ÀÇuÉĐÃ ¢ÀÄ°Á£ÀAzÉÃ ¥ÀgÀ¢ÀiÁPÁ±À®PÀëuÉÃ |

²¢ÉÃ «°££ÀavÀÛ,Àå PÀÄvÉ£ÉÃ eÉÖÃAiÀiÁAvÀgÉÃ
PÀxÁ?

Paripūrṇē mahānaṁdē paramākāśhalakṣhaṇē |
Śhivē vilīnacittasya kutō jñēyāmtarē kathā?

3

Translation: *Paripūrṇē* = being complete,
mahānaṁdē = with happy, *paramākāśhalakṣhaṇē* = form of
cidākāśha, *Śhivē* = in Śhiva, *vilīna cittasya*=mind uniting,
jñēyāmtarē kathā kutō? = where is the feelings of things?

Explanation: Things bound by time and place.
They spoil when buried in the ground; they get wet when
placed in water; they burn when placed in fire and they get
dried when exposed to air. Other material keeps them safe.
Yet in time they do perish. The sky is different. It does not
decay; does not get wet; does not burn and does not wilt.
It does not require any thing for its safety. All things
created by māye are definite with limitations. They live and
die in time. They seek another for their survival and finally
they die. Paraśhiva is complete, is like the sky and is in the
form of ever lasting happiness. He is independent; there is

no one like him or above him. Śharaṇa is one with Paraśhiva. He does not need any other for his safety.

CRAqÁ£ÄAzÀ,ÀA«wÛ,ÀégÀÆ¥ÀÀ §æ°ÀäPÉÃªÀªÀïï |

«ÄxÁâ vÀzÀ£ÄâçvÉâÃµÁÁ 'ÜweÁðÕ£À«Ä°ÉÆÃZÀâvÉÃ
Akhaṁḍānaṁdaśarṁvittisvarūpaṁ brahmakēvalam |
Mithyā tadanyadityēśhāṁ sthitiṛjñānamihōcyatē 4

Translation: *brahma* = Paraśhiva, *kēvalam* = small, *akhaṁḍānaṁda śarṁvitti svarūpaṁ* = with the form of complete knowledge, *tadanyad* = apart from, *Mithyā* = is not, *ity* = this way, *ēśhāṁ sthiti* = whoever has, *iha* = here, *jñānam ucyatē* = says as knowledge.

Explanation: Nijaguṇa Shivayōgi says in one of his songs that eternal happiness is Parabrahma. Paraśhiva has no discrimination, no duality, is calm, eternally happy and true for all times. Everything that is different from him is not eternal. This knowledge is earned by jñāna niṣhpanna.

,ÀvÁÛvÀä£Á£ÄÄªÀÈvÀÛA AiÀÄZī WÀmÁçµÄÄ ¥ÀgÀA
» vÀvī |
ªÁâªÀvÀðªÀiÁ£Á «ÄxÉâÃw
'ÜweÁðÕ£À«Ä°ÉÆÃZÀâvÉÃ
Sattātmanānurvṛttaṁ yad ghatādiṣhu paraṁ hi tat |
Vyāvartamānā mithyēti sthitiṛjñānamihōcyatē 5

Translation: *ghatādiṣhu* = in gatas, *Sattātmanā* = from brahma, *paraṁ* = opposite, *yad* = other names, *anuvṛttaṁ* = included, *hi tat* = that forms of name, *mithyē iti* = is false, *Vyāvartamānā* = that erase, *sthiti* = state, *iha jñānam ucyatē* = here is said as knowledge.

Explanation: 'Nityatvē sati anēka samavētattvaṁ jātīḥ' Here jāti does not refer to a caste. It refers to certain qualities. Logicians define eternal that stays in many things with the association of samavāya (with form and liquid qualities). There are many things. They all have qualities.

They remain even after their disappearance. Paraśhiva who is 'ēkamēvādvitīya' supports all philosophies. Charṁdōgyōpaniṣhat 6-2-1 says 'sadēva savmya idamagra āsīt' It is true philosophy; for all times; witness. All others are with forms and names. They get destroyed like things. They are not true. The truth is the true knowledge.

CPÁgÀt°ÀÄPÁAiÀÄðA

AiÀÄzÀ±ÉÄμÉÆÄ×Áçü°ÀfðvÀ°Äiï |

vÀzÀâç°Àä vÀzÀ°ÀA ZÉÄw

μÁ×eÁÖÉÀ°ÄÄÄçÄAiÀÄðvÉÄ

Akāraṇamakāryaṁ yadaśhēṣhōpādhivarjitam |

Tadbrahma tadahaṁ cēti niṣṭhājñānamudīryatē 6

Translation: *yad* = which, *Akāraṇam* = not the reason, *akāryaṁ* = not work, *āśhēṣha upādhivarjitam* = without secondary reason, *Tad brahma* = that is brahma, *ca* = also, *tad ahaṁ* = that is I, *eti* = as, *niṣṭhā* = strong feeling, *jñānam* = as knowledge, *udīryatē* = is said.

Explanation: Paraśhiva has no impurities. He has the power Parāśhakti. They are inseparable. From them Mahālīṁga was born with their manifestation. Ātma came from Mahālīṁga; sky from ātma; air from sky; fire from air; water from fire; earth from water; all types of animals from earth. The work of earth is the reason for the birth of the world; earth is the work of water; fire is the work for water; air is the work of fire; sky is the work for air; ātma is the work for sky; Mahālīṁga is the work of ātma; Mahālīṁga is the work of Shiva-śhakti. From jīva to Śhiva there is a chain of work and reason. Paraśhiva is beyond explanation. He is not just bayalu; not śhakti; not Mahālīṁga; not ātma; not paṁcabhūtas. It is not even the work or the reason. There is no prāṇa, body or senses. That bayalu is pure, without parents and with knowledge. It is Parabrahma. Śhivayōgi is with the knowledge 'Parabrahma is I'.

eÁÖvÁ×Àä°ÀA eÉÖÄAiÀÄ«ÄzÀ«Äw °Àä°À°ÀÈwB

PÄÄvÀB ?

Jñātāpyaham jñēyamidamiti vyavahrutih kutah?

7

Explanation: Camdōpanishat says '*Nēha nānāsti kimcana*' There is no 'more' in the form of ātma. Ātma is not earth, water, fire, air, sky; mind, wisdom, cittu, pride; prāṇavāyū; eyes, ears, nose, tongue, skin. They are to see; I see. I am not jīvātma, viśhva, taijasa and prājña. I am no different from Brahma. Śhvētāśhvatarōpanishat 6-8 says:

Na tasya kāryaṁ karanamīca vidyatē
Na tatsamaśhcbhyadhikaśhca druśhyatē |
Parāśya śhaktirvividhaiva śhrūyatē
Svābhāvikī jñānabalakriyā ca ||

Parabrahma has no body for work or senses for reasoning. There is nothing equal to or greater than Paraśhiva. He has been described in many ways. Śhivayōgi is with firm knowledge that 'I am Śhiva'. Brūhadāraṇyaka upanishat 4-4-19 says:

*Manasaivēdamāptavyam nēha nānāsti kimcana |
Mrutyōh sa mrutyumāpnōti ya iha nānēva paśhyati||*

The knowledge of Śhiva appears only to a pure mind. There is nothing in this world that contradicts Paraśhiva. The learned stays with Śhiva for their salvation. Śhivayōgi with his knowledge unites with Paraśhiva. With unity there is no jñāṭṛu, jñēya and jñāna. He is eternally happy without the bonds of saṁsāra.

7 Piṁḍākāśha sthala

KPÀ KàÀ » "sÀÆvÁvÁä "sÀÆvÉÃ "sÀÆvÉÃ
àÀààÀ¹ÜvÀB |

ΚΡΑΖΑ ΞΟΑÄzsÁ ZÉÊÀ zÀÈ±ÀävÉÃ
d®ZÀAzÀæªÀvï ||

*Ēka ēva hi bhūtātmā bhūtē bhūtē vyavasthitaḥ |
Ēkadā bahudhā caiva druśhyatē jalacāndravat ||*

Brahmabir̥ṇḁu upaniṣat 11 says the moon shines in many water holes giving the impression of many moons. But there is only one moon. Similarly, Paraśhiva appears as many because of his presence in numerous lives. Yet He is only one. The person with this knowledge is a piṇḁākāsha sthali.

AiÄÄxÁ | AqÀ,ÀÜ DPÁ±À,ÀÛxÁvÀä ¥ÀÇtõ GZÀävÉÃ |

KvÀzÀxÀð «ªEÃÉÆÃ AiÀÄB |AqÁP±À,ÀÜ®A «zÀÄB
Yathā piṁḍastha ākāśhastathātma pūrṇa ucyatē |
Ētadartha vivēkō yah piṁḍākāśhasthalam viduḥ

Translation: *Yathā* = how, *pūrṇa ākāśhaḥ* = the sky, *piṁdashtha* = sky in piṁda, *that* = same way, *ātma* = Paraśhiva, *Ētadartha vivēkō* = reasoning from this, *yah* = this, *piṁdākāśhasthalam viduḥ* = is piṁdākāśha sthala, *ucyatē* = said

Explanation: The sky is complete. It has become a thing with the association. Yet there is no effect on its form. Similarly, Paraśhiva is free from place and time. He is complete. He supports all things. He is free from all impurities, no form; true for all time; dynamic; with all knowledge and independent of time and place. He is in the form of piṁḍasta ātma. He is free from the disturbances of piṁḍa. Jēdara Dāsīmayya describes him:

Bayalu not played

Bayalu not described
 Bayalu cannot be held
 Bayalu without stomach
 Differences inside stomach
 How rigid lives know Rāmanāthā

Bayalu (Śhūnya) refers to Paraśhiva. He is complete and indescribable. He is for all times. Senses cannot comprehend; mind cannot touch; He is formless and is in the body. The ignorant does not know his existence in the body. Śhivayōgi knows with his sharp knowledge; it is calm like the sky. He is in piṁḍākāśha sthali.

WÀmÉÆÃÄÇÜAiÄÄðxÁPÁ±ÀB ¥Äj¥ÀÇtðB
 ,ÀégÀÆ¥ÀvÀB |
 vÀxÁ |AqÀ¹ÜvÉÆÄ ºÁåvÁä å¥Äj¥ÀÇtðB ¥ÀæPÁ±ÀvÉÄ
Ghaṭōpādhiryathākāśhaḥ paripūrṇaḥ svarūpataḥ |
Tathā piṁḍasthitō hyātmyā paripūrṇaḥ prakāśhatē 2

Translation: *yathā* = how, *svarūpataḥ paripūrṇaḥ ākāśhaḥ* = complete sky, *Ghaṭōpādhi* = as secondary, *Tathā* = like, *paripūrṇaḥ* = complete, *ātmā hi* = the soul, *piṁḍasthitō* = as piṁḍasthita, *prakāśhatē* = shines.

Explanation: The sky supports bhūtas (air, fire, water, and earth). The sky is vast and spreads over the entire universe. There is no effect on its from its association with others. Similarly, Paraśhiva is complete; supports the world and all philosophies. He stays in the body with its association. There is no difference between jīva and Paraśhiva. The one with this knowledge is in piṁḍākāśha sthali.

CAvÀB ¹ÜvÀA ¥ÄgÁPÁ±ÀA ²ªÀªÄZÉéöÊvÀ®PÀèta |
 ¨sÁªÀAiÉÄÃZÀª,ÀiªÀÄÆÀ,Á |AqÁPÁ±ÀB ,À GZÀåvÉÄ

Amṛtaḥ sthitaṁ parākāśhaṁ śhivamadvaitalakṣhaṇam |
Bhāvayēdyassumanasā piṁḍākāśhaḥ sa ucyatē 3

Translation: *Ar̥ṁtaḥ sthitaṁ* = inside, *advaita lakṣhaṇam*= no other, *parākāśhaṁ* = form of cidākāśha, *śhivam* = Śhiva, *sumanasā*= with pure mind, *yaḥ* = who, *Bhāvayēd* = feels, *sa* = that person, *piṁḍākāśhaḥ ucyatē*= is said as piṁḍākāśhā sthali.

Explanation: Paraśhiva is beyond comprehension. He stays in the body. Mahānārāyaṇōpaniṣhat 5 says: ‘*ātmāsyā jaṁthōrmyhitō guhāyārī*’. God is in every life. Learn Him with desire. Upanishad says, ‘*śhivamadvaitaṁ caturthaṁ manyarītē sa ātmāsa vijñēyaḥ*’ and Vēda says ‘*ēka ēva rudrō na dvitīyaḥ*’ ‘*śhiva ēkō dyēya*’ Śhiva is the God of Gods. He is in the form turiya. He is the true jñēya. Learn Him. He is the only one. He is Rudra. Piṁḍākāśha sthali prays to Him who is in his body. Allamaprabhu describes him:

Remembering without desires
Brought unimaginable person!
Remembering without imagination,
Brought happiness beyond feelings!
After learning Guhēśhvaralīṁga
There is no You and I!

Remembering without desire leads to the presence of Paraśhiva. Remembering without feelings of duality leads to immense happiness. Without the feeling of ‘I and You’ there is unity with Paraśhiva. Śharaṇa remembering Paraśhiva in the form of Śhiva philosophy unites with Paraśhiva. He is Paraśhiva.

²ªÁUÁgÀ«ÄzÀA ¥ÉÇæÃPÀÛA ±AjÃgÀA
“ÉÆÃzsÀcÃ|vÀªÀii |
µÀlÛÇA±ÀvÀÛvÀÉWÀlvÀA ,ÀªÀÄÆÀB ¥ÀzÀä
|ÃoÀPÀªÀii

*Śhivāgāramidaṁ prōktaṁ śharīraṁ bōdhadīpitaṁ |
Śhaṭṭraṁśhattatvagaṭitaṁ samanaḥ padma pīṭhakam* 4

¥ÀgÁPÁ±À,ÀégÀÆ¥ÉĀt ¥ÀæPÁ±ÀB ¥ÀgÀ³ÉĀ±ÀégÀB

°ÀÈzÁPÁ±ÀUÀĀ°Á°ĀÉÉĒ zÀÈ±ÀāvÉĀsAvÀB
±ĀjĀjuÁ³Āīī

Parākāśhasvarūpēṇa prakāśhaḥ paramēśhvaraḥ |
Hṛudākāśhaguhālīnō dṛuśhyatē(s)taḥ śharīriṇām

5

Translation: *bōdhadīpitam* = shining with knowledge, *Śhaṭ trīmśat tattvaghaṭitam* = from the collection of 36 philosophies, *samanaḥ* = the soul, *padma pīṭhakam* = in the form of lotus base, *idaṁ śharīraṁ* = this body, *Śhivāgāram prōktaṁ* = says the temple of Śhiva, *Parākāśhasvarūpēṇa* = in the form of cidāksha, *prakāśhaḥ* = shining, *paramēśhvaraḥ* = Paraśhiva, *Hṛudākāśha* = as hrudayākāśha, *guhālīnō* = in the cave, *śharīriṇām amṭaḥ* = in animals, *dṛuśhyatē* = is seen

Explanation: The following verse says:

zÉĀ°ÉĒ zÉĀ³Á®AiÀĀB ¥ÉÇæĀPÉÆUĀ fĀ³ÉÇĀ
zÉĀ³À,ÀiÉÁvÀÉĀB |

zÉĀ°À²ē³Á®AiÀĀ,ĀiPÁēvī vÀvÁæ,ÉUĀ
¥ÀgÀ³ĀĀ²ē³ĀB |

Ew ±ÀÑAiÀĀ,ÀzÁâ³ĀB | AqÀdÖA

°AUÀ³ĀĀĀAiÀĀvÉĀ ||

Dēhō dēvālayaḥ prōktō jīvō dēvassanātanaḥ |
Dēhaśhśhivālayassākshāt tatrāstē paramaśhśhivaḥ |
Iti nīśhchayasadbāvaḥ pīṁḍajīṇaṁ līṁgamuyatē ||

The body is a temple and jīva that lives in the body is the god. This knowledge is in pīṁḍajīṇāni. There are five pure philosophies. They are Shiva, Śhakti, Sadāśhiva, Īśhvara, and pure knowledge. There are seven pure-impure mixtures philosophies. They are: Māyā (illusion), Kalā (art), Vidyā (Education), Rāga (momentary happiness), Kāla (time), Niyati (living), and Puruṣha (man). There are

twenty-four impure philosophies. They are: Prakṛuti, Buddi (wisdom), Ahaṁkāra (pride), Mana (mind), Śhrōtra (ears), Tvak (skin), Cakṣhu (eyes), Jihve (tongue), Ghrāṇa (nose), Vak (tongue), Pāṇi (palms), Pāda (feet), Pāyu (anus) and Upastha (sex organs), Śhabda (sound), Sparśha (touch), Rūpu (form), Rasa (liquids), Gaṁda (smell), Ākāśha (sky), Vāyu (air), Vahni (fire), Jala (water), Pruthvi (earth). From these the beautiful body is formed. Paraśhiva stays in the center of this body.

The performer of śhivayōga with the help of impure philosophies crosses the hurdles of māya. From the help of pure philosophies he discards all feelings about body and the world. He unites with Paraśhiva. He is pīṁḍākāśha sthali.

KvĀaÒªÀ¥ĀĀgĀA ¥ÉÇæĀPĀŪA

Ā¥ĀŪzsĀvĀĀ ĀªĀiĀªĀĒvĀªĀiī |

CvĀæ ºĀĒvĀªĀPĀdA ¢ĒĀ±Āä

ĀÆPĀë÷ªĀSgĀªĀĀĒÉÆĀªĀgĀªĀiī

Ētacchivapuram̐ prōktam̐ saptadhātusamāvrutam |

Atra hrutparīkajam̐ vēśhma sūkṣhmām̐baramanōharam 6

vĀvĀæ Āªß»vĀA ĀPĀëvī ĀaÑzĀĒĀAzÀ®PĀëtªĀiī |

ªvĀā¹zĀªB ¥ĀæPĀ±ĀvĀä d® ĀÜPĀ±ĀªĀaÒªĀB

Tatra sannihitam̐ sākṣhāt saccidānam̐da lakṣhaṇam |

Nityasiddhaḥ prakāśhātmā jalasthākāśhavadchivaḥ 7

Translation: *sapta dhātu samāvrutam* = collection of seven liquids, *Ētat*= this body, *chivapuram̐ prōktam̐* = says the town for Śhiva, *Atra* = in this town, *hrutparīkajam̐ vēśhma* = heart is the kings palace, *manōharam sūkṣhma am̐bara* = beautiful sūkṣhmākāśha, *Tatra* = in that, *saccidānam̐da lakṣhaṇam*= form of happiness, *Nityasiddhaḥ* = truly accomplished, *prakāśhātmā* = bright, *sākṣhāt chivaḥ*= Śhiva, *jalasthākāśhavad*= as water ākāśha, *sannihitam̐* = stays.

Explanation: Chāṁdōgyōpaniṣhat 8-2-1 says:
 'Atha yadidamasminbrahmapurē daharaṁ puṁḍarikāṁ
 vēśhma
 daharō(s)sminnarāṁkāśhastasmīnyadarmīstadanvēśhṭavy
 a-rṁ tadbāva vijijñāsitavyaṁ'. Brahmapura (town of
 Brahma) is the body in which Parabrahma stays. The body
 is a palace - heart. In the heart is the sky named cicchakti.
 The knowledge is to learn the one that lives in the heart.

ruti says: the body has seven types of liquids: Chyle
 (digested food), Blood, Flesh, Delicate skin, Fat, Bones, and
 Semen. It has heart. In the heart is delicate sky. It is
 cicchakti the power to unite with Paraśhiva. There is no fear
 of rebirth to the one who learns and unites Him.

CAvÀgÁPÁ±À©AŞ,ÀÜ ¢ÀÄ±ÉÄµÉÆÄ¥ÁÇüªÀfðvÀªÀiï |

WÀmÁPÁ±À«ÄªÁaÒÈÀßA ¨sÁªÀAiÉÄÃaÑÈÄäAiÄÄA
 2ªÀªÀiï

Ar̥tarākāśhabir̥mbastha maśhēśhōpādhivarjitaṁ |
Ghatākāśha iva cchinnaṁ bhāvayēccinmayaṁ śhivam 8

Translation: *Ar̥tarākāśha bir̥mbastha* = seen in
 the heart, *aśhēśhōpādhivarjitaṁ* = without any upādhis
 (secondary), *cinmayaṁ śhivam* = Śhiva, *Ghatākāśha iva* =
 as ghatākāśha, *chinnaṁ* = as paricchinnā, *bhāvayēt*=
 considered.

Explanation: Paraśhiva is with all the
 philosophies. They are forever. He is unseen in them.
 Jēḍara Dāsimayya describes his existence:

Kept anorexy in tree without flaring
 Kept ghee in milk without aroma
 Kept ātma in body none to see
 Surprised your way of mixing Ramanāthā.

Pimḍākāśha sthali learning this worships Paraśhiva
in his body. He unites Paraśhiva.

8 Bimdvākāśha sthala

The union of all knowledge is pimḍākāśha. It is pure. It is infinite and for all times. 'Tvaṁ' in 'tattvamasi' is the feature of pimḍākāśha and 'tat' is the feature of bimdvākāśha. One is the consciousness of pimḍa and the other is the consciousness of aṁḍa. The union of these two is aikya.

ḤÁ²³ÁçvÀvÁÛ÷éÉÁÁ PÁgÀtA ³Áå³ÀPÀB
 ¥ÀgÀB |
 ©AzÀÄgÀÆ¥À²ê³ÉÇÃ zsÉåÃAiÉÆÃ ©AzÁéPÁ±À
 EwÃjvÀB ||

Sadāśhivāditattvānāṁ kāraṇaṁ vyāpakāḥ paraḥ |
Bimdurūpaśhśhivō dhyēyō bimdvākāśha itīritāḥ ||

The reason for Sadāśhiva and other philosophies in the form of bimḍu is Śhiva. He is bimdvākāśha.

Some of the 36 philosophies are pure, some are mixture of pure and impure. Paraśhiva is the master for all of them. He is pure. He is bimdvākāśi. Bimḍi is the radiance of Paraśhiva; it is cicchakti and citkaḷe. The one who stays with equality in them is a bimdvākāśhi.

AiÀÄxÁsPÁ±ÉÆÃ «¨sÀÄUÉðÕÃAiÀÄ,Ài³Àð¥ÁætÄå³Äj
 ¹ÜvÀB |
 vÀxÁvÉåÃvÀÄå³À³AiÁÉÁxÀðA ©AzÁéPÁ±À,ÀÜ®A
 «zÀÄB

Yathā(s)kāśhō vibhurgñēyassarvaprāṇyupari sthitaḥ |
Tathātmētyupamānārthaṁ bimdvākāśhasthalaṁ viduḥ 1

AiÀÄxÉÊPÉÆÃ ³ÁAiÀÄÄgÁSÁåvÀB
 Ḥ³Àð¥ÁætÂUÀvÉÆÃ «¨sÀÄB
 vÀxÁvÁå ³Áå³ÀPÀ,ÀiPÁëvÀi³Àð¥ÁætÂUÀvÀB
 ḤéAiÀÄ³Àii

Yathaikō vāyurākhyātāḥ sarvaprāṇigatō vibhuḥ |

AiÄÄxÄ äÄ»ßgÄäÉÄÄAiÄiÄvÄä ,ÄäÄðvÉæöÊPÉÆÄs!
 ``sÄ,ÄvÉÄ |
 vÄxÄ ±ÄÄ``sÄÄ,ÄiäÄÄ,ÄÜvÄä ¥ÄjZÉÖÄzÄ «äÄföVÄB

Yathā vanhīramēyātmā sarvatraikō(s)pi bhāsatē |
Tathā śhaṁbhussamastātmā paricchēdavivarjitaḥ 3

Translation: *sarvaprāṇy nam* = in all animals,
upari sthitaḥ = on top, *ākāśhō* = sky, *Yathā* = how, *vibhuḥ*
gñēyas = thought as vibhu, *Tatha* = like, *atmē* = ātma,
upamānārthaṁ = as an example, *bimdvākāśhasthalaṁ ity*
 = as bimdvākāśha sthala, *viduḥ* = understood.

Sarvaprāṇigatō = in all animals, *ikō vāyu* = one air,
Yatha = how, *vibhuḥ ākhyātaḥ* = said in all places, *Tatha* =
 same way, *sākṣhāt sarvaprāṇigataḥ* = in all animals, *ātmā*
 = ātma, *svayam* = himself, *vyāpakas* = is complete.

Yathā = how, *amēyātmā vanhīr* = one fire,
aikō(s)pi = only one, *sarvatra bhāsatē* = sees in all places,
Tathā = likewise, *paricchēda vivarjitaḥ* = unlimited,
śhaṁbhu = Śhiva, *ātmā* = as ātma, *samast* = seen.

Explanation: Tarka Saṁgraha Dipikā says
 'sarvamūrta dravya saṁyōgitvaṁ vibhutvaṁ' those
 completely mixed in water are features of Vibhu. Similarly
 the sky is mixed in all things. It is also vibhu. Paraśhiva like
 the sky is vibhu. He is in all animals. Paraśhiva is
 bimdvākāśha. Kaṭhōpaniṣhat 2-5-20 and 2-5-9 say:

äÄAiÄÄÄgÄäxÄÉÊPÉÆÄ ``sÄÄäÄ£ÄÄ
 ¥Äæ«µÉÆÖÄ
 gÄÆ¥ÄÄ gÄÆ¥ÄÄ ¥ÄæwgÄÆ¥ÉÇÄ §``sÄÆäÄ |
 KPÄ,ÄÜxÄ ,ÄäÄð``sÄÆvÄAvÄgÄvÄä
 gÄÆ¥ÄÄ gÄÄ¥ÄÄ ¥ÄæwgÄÆ¥ÉÇÄ §»±ÄÑ ||
Vayuṛyathaikō bhuvanaṁ praviṣṭhō
Rūpaṁ rūpaṁ pratirūpō babhūva |
Ēkastathā sarvabhūtāntarātmā
Rūpaṁ rUpaṁ pratirūpō bahiśhca ||

CVBÀiÀÄðxÊÊÉÉÆÃ ¨sÀÄªÀ£ÀÀ ¥Àæ«µÉÆÖÃ
gÀÆ¥ÀÀ gÀÆ¥ÀÀ ¥ÀæwgÀÆ¥ÉÇÃ §¨sÀÆªÀ |
KPÀ,ÀÛxÁ,ÀªÀð¨sÀÆvÁAvÀgÁvÁä
gÀÆ¥ÀÀ gÀÆ¥ÀÀ ¥ÀæwgÀÆ¥ÉÇÃ §»±ÀÑ ||
Agniryathaikō bhuvanaṁ praviṣṭō
Rūpaṁ rūpaṁ pratirūpō babhūva |

Ēkastathā sarvabhūtāṁtarātmā
Rūpaṁ rūpaṁ pratirūpō bahiśhca ||

The air is unseen in the entire world. It is present according to the form and size of things and animals. Even in the body it stays as prāṇa-apāna-udāna-vyāna and samāna. It is the power to the five karmēndrias vāk, pāṇi, pāda, upastha, and guda. The air is called Nāga, Kūrma, Krukara, Dēvadatta and Danamjaya. But the air is only one.

Agni (fire) shows as Jāṭharāgni (hunger), Vidyudagni (education), Vaḍavāgni, Kālāgni and others. But the fire is only one. Similarly Paraśhiva stays inside of all animals according to their size, shape and other qualities. But Paraśhiva is one and only one.

,ÀªÉðÃµÁÀ zÉÃ»£ÁªÀÄAvÀ²ÑvÀÛ vÉÆÃAiÀÄÀ
¥ÀæPÁ±ÀvÉÃ |
vÀ¹ä£i ¥Àæw¥sÀ®vÁävÁä ²ªÉÇÃ zÀ¥ÀðtªÀcé¨sÀÄB
Sarvēṣhāṁ dēhināmaritaśhcittatōyaṁ prakāśhatē |
Tasmin pratiphalatyātmā śhivō darpaṇavadvibhuḥ 4

Translation: *Sarvēṣhāṁ dēhinām* = in all lives, *amitaśh* = inside, *cittatōyaṁ* = mind, *darpaṇavad* = like a mirror, *prakāśhatē* = shines, *Tasmin* = in that, *vibhuḥ śhivō* = Śhiva, *Ātmā* = as ātma, *pratiphalaty* = reflects.

Explanation: All lives have mind. Mind shines like a mirror. The reflection of Paraśhiva is seen there. It is jīva. Chāṁdōgyōpaniṣhat 6-3-2says: 'Anēna jīvēnātmanānupraviśhya nāmarūpē vyākaravāṇi'. Jīva takes

different names depending on the form he enters. This is the word of Paraśhiva. In the awaken state he shines as viśhvajīva from the knowledge of senses; in the dream world he shines as taijasajīva and as prajñajīvi he shines in the sleep world. That bīm̐ba form is bīm̐dvākāśha.

ΚΡΕΑΞΑ²ΑΠΑΕΒΑΒ,ΑΑ«vÀàçPÁ±ÁvÁä ¥ÀgÁvÀàgÀB |

À³Àð¥ÁætÂUÀvÉÆË ¨sÁw vÀxÁ! «¨sÀÄgÀÄZÀävÉË

Ēkō vaśhikṛutaḥ saṁvitprakāśhātmā parātparaḥ |

Sarvaprāṇigatō bhāti tathāpi vibhurucyatē

5

Translation: *Ēkō* = only one, *vaśhikṛutaḥ* = independent, *parātparaḥ* = one for the other, *saṁvitprakāśhātmā*= with knowledge, *Sarvaprāṇigatō* = for all animals, *bhāti* = shows, *tathāpi*= also, *vibhur ucyatē*= is said to cover.

Explanation: Śhvētāśhvatarōpaniṣhat 6-10 says:

ΚΡΕΑΞ zÉÄ³ÀB,À³Àð¨sÀÆvÉÄµÄÄ UÉÆÄqçÀB

À³Àð³Ä³ | À³Àð¨sÀÆvÁAvÀgÁvÁä |

PÀ³ÀiÄðzÀ³PÀëB,À³Àð¨sÀÆvÁç

³Ä,ÀB,ÄQëÄ ZÉÄvÁ PÉÄ³À-ÉÆÄ ²UÀÄðt±ÀÑ

||

Ēkō dēvaḥ sarvabhūtēṣhu gōḍhaḥ

Sarvavyāpi sarvabhūtāntarātmā |

Karmādhyakṣhaḥ sarvabhūtādi

Vāsaḥ sākṣhī cētā kēvalō nirguṇaśhca ||

Paraśhiva is one and only one. He is unseen in the world. He is the master for all lives. He rewards according to their karma; stays in all lives; pure and beyond description. His presence in different lives gives the impression that he is bound. But they are all due to his association with that form. Śhivayōgi is the one who sees him in his body.

ΚΡΑ ΚΑ ΑΙ ΑΑΧΑ ,ΑΕΑΙ ΑΑΘ,ΕΥΔ,Α "ΣΑω ,ΑΑΘΥΑΒ

νΑxΑsvÁä ±ÀQÛ" sÉÃzÉÃ£À ²ÀΒ ,ÀΑΘΥΑνÉÆÃ
"sÀÆÃvī

Ēka ēva yathā sūryastējasā bhāti sarvagah |
Tathā(s)tmā śhaktibhēdēna śhivaḥ sarvagatō bhavēt 6

Translation: *Ēka ēva sūrya* = only one sun, *yathā* = how, *tējasā* = from sunrays, *bhāti* = shows, *sarvagah* *Tathā* = similarly, *śhivaḥ ātmā* = ātma the form of Śhiva, *śhaktibhēdēna* = difference in śhaktis, *sarvagatō bhavēt* = spread out.

Explanation: The sun is alone. Yet he shines in the entire world. Śhiva is alone. Paraśhiva is in the entire world with the powers of Iccā, Jñāna and Kriyā. He is the knowledge of the world. He is birṁdvākāśha. Ghattivālaiyya describes Him:

Before the birth of You
Saw a filled pot,
No one lifted that pot,
No one put down that pot,
The pot Shaking, saw a drop jumped out
From that drop numerous divines took birth
Seeing the origin of Cikkaiah Priya Siddhalimṅga
Keep saying no no,

Paraśhiva was alone before the birth of the earth and other things. He is like the filled pot. When the pot shook a drop fell. It is birṁdvākāśha. It is the light that glows in all lives. From that birṁdu all divines, humans, animals, and the world took birth. Śhivayōgi learns birṁdu to become birṁdvākāśha sthali.

9 Mahākāśha sthala

Piṁḍākāśha and biṁdvākāśha are forms of Paraśhiva. There is no difference between them. The meaning of the words 'tat' and 'tvam' are the same. Both ākāśhas are one and the same. They are forms of Paraśhiva and are pure. Śhivayōgi learning this is in mahākāśha sthali.

!AqAAqÀ,ÀÜA AiÄÄxÁsPÁ±AA £À ©ü£ÀßA
vÀzÀézÁvÀä£ÀB |
C©ü£ÀßB ¥AgÀªAiÁvÉäÃw ¢ÄÄºÁPÁ±A,ÀÜ®A «zÄÄB

*Piṁḍāṁḍasthaṁ yathā(s)kāśhaṁ na bhinnāṁ tadvadātmanah |
Abhinnaḥ paramātmēti mahākāśhasthalaṁ viduḥ* 1

Translation: *Piṁḍāṁḍasthaṁ akāśhaṁ* = sky in piṁḍa and brahmāṁḍa, *yathā Na bhinnāṁ* = has no difference, *tadvad* = similarly, *ātmanah* = ātma, *paramātmā*= Paramātmā, *Na bhinnāṁ* = has no difference, *iti mahākāśha sthalaṁ* = this is mahākāśha sthala, *viduḥ*= said.

Explanation: Piṁḍākāśha and biṁdvākāśha though appearing different they are one and the same. Both are the forms of mahākāśha. They are forms of Paraśhiva. The following vacana of Allamaṣṛabhu says:

Association of paṁcabhūtas results in fire
Association of paṁcabhūtas results in camphor
Tell what resulted between the two
It is beyond words and mind Guhēśhvarā.

Fire and camphor are different. Both are from the association of paṁcabhūtas. What results when fire joins with camphor? There is no camphor or the fire. There is no symbol that they existed. Without names they are unseen. Similarly associating caitanya (dynamic) piṁḍākāśha is formed and biṁdvākāśha is also from caitanya. The former resulted in the body and the later in liṁga. With the feeling

of difference, the difference exists. It is erased with pure feelings. Then only Paraśhiva remains. But Paraśhiva is without form and without name. Mahākāśha sthali learns this.

Αἰᾶξά £À ©ü£Àß³ÀiÁPÁ±ÀÀ WÀmÉÃµÀÄ ZÀ
 ³ÀÄoÉÃµÀÄ ZÀ |
 vÀxÁAqÉÃµÀÄ ZÀ !AqÉÃµÀÄ ¹ÜvÉÆÃ ²ÀávÁä £À
 ©üzÀävÉÃ

*Yathā na bhinnamākāśham ghaṭēṣhu ca maṭhēṣhu ca |
 Tathāmḍēṣhu ca piṁḍēṣhu sthitō hyātmā na bhidyatē* 2

Translation: *ghaṭēṣhu* = in things, *ca* = also, *maṭhēṣhu* = in houses, *ākāśham* = the sky, *Yathā* = how, *na bhinnam* = no difference, *Tatha* = similarly, *piṁḍēṣhu* = in piṁḍa, *ca* = also, *amḍēṣhu* = in brahmāmḍa, *sthitō* = existing, *ātmā* = ātma, *na bhidyatē* = no difference, *hi* = is true.

Explanation: It is not possible to say one type of sky is big or small than the other type of sky. Sky is everywhere. It is only one. Similarly piṁḍa and amḍa cannot be distinguished as small or large. Ātma in piṁḍa and amḍa are like the sky. Jēḍara Dāsimaiyya describes as:

Bayalu not for playing, bayalu not for looking,
 Bayalu not for talking, bayalu not for holding,
 Bayalu without stomach, difference hid in stomach
 How can the people know Rāmanāthā.

Sound cannot hold mahākāśha; eyes cannot see; mind cannot comprehend; wisdom cannot learn. Then how to talk about it? How to hold it? It is bayalu. It supports the world. The one who knows it is a mahākāśha sthali.

ÇxZÉÖÃ±Àä³ÀÄ££Ë¥À³ÀÄä³ÀÄ³ÀÝÖÁä£À,ÀÜÉÆÃZàGÀ³À
 Àii |

Anirdēśhyamanaupamyamavāñmānasagōcaram |
Sarvatōmukhasaṃpannam sattānaṃdam cidātmakam 3

2ªÁRåA ¥ÀgÀªÀÄA §æºÀä ¥ÀgÀªÀiÁPÁ±À®PÀëtªÀii |

¥ÀgÀªÀiÁPÁ±ÀªÀÄªÀPÀÛÀ
 ¥Àæ¨ÉÆÃzsÁ£ÀAzÀ®PÄëtªÀii |
 °AUÀeÉ£Ó÷ªÀwªÀªÀðAiÀÄA ¥Á£ªÀªÀªÀiÀÄAvÉÃ
 AiÀÄvÀæAiÉÆÃv£ÀB
Paramākāśhamavyaktam prabōdhānamdalakṣhaṇam |
Limṃgajjyōtirmayaṃ prāhurliyaṃtē yatra yōginah

946

cidākāśha, *Śivākhyam paramam brahma*= Parabrahma in the name of Śhiva, *yad vinā* = outside of, *jagatsthitiḥ na* = without the existence of the world, *Liṁgam ity*= it is liṁga, *sadbhir ucyatē* = says learned, *Yatra* = in what, *yōginaḥ*= Śhivayōgi, *liyamitē* = unites, *Paramākāśham* = it is mahākāśha, *avyaktam* = beyond senses, *prabōdhānārṁda lakṣhaṇam* = form of ever happiness, *gyōtirmayam* = brilliant, *Liṁga*= liṁga, *āhu*= is said.

Explanation: The above verses describe Paraśhiva the mahākāśha. He is Anirdēśhya, Anaupamya, Avāgmanasa gōcara, Sarvatōmukha sampanna, Saccidānārṁda, Kālātīta, Kalātīta, Krama yōgādi varjita, Svānubhūti pramāṇasya, Jyōtiśhāmudaya sthalm, Śhivākhyā, Paramam Brahma, Liṁga, Avyakta, and Prabhōdhānārṁda. They are explained below.

Anirdēśhya: Things that cannot be identified by form and name is anirdēśhya. Earth, water, fire and air are identified from senses through the qualities of smell, liquidity, form and touch. Pride, nature are comprehended by mind. They are all nirdēśhya. But Paraśhiva is anirdēśhya. Kaṭhōpaniṣhat 1-3-15 says:

C±ÀŞÝªÄÄ,Àà±ÀðªÄÄgÀÆ¥ÀªÄÄªÄªAiÄÄÄ
vÀxÁgÀ,ÄÄ ±vÀªªÄÄUÄÄzsÀªÄZÄÑ AiÄÄvĩ
CEÁzÀª£ÄÄvÄÄªÄÄªÄvÀB ¥ÄgÄÄ zsÄÄæªÄÄ
±ZÁAiÄÄª

vÀ£ÄªªöÈvÄÄªªªÄÄSÁvÄªçªÄÄZÄªªvÉÄ

Aśhabdamasparśhamarūpamavyayam
Tathārasam nityamagamdhavacca yat
Anādyanamitam mahataḥ param dhruvam
Nicāyya tanmṛutyumukhātpramucyatē

Paraśhiva is free from sound, touch, form, liquidity and smell. He has no death; cannot be destroyed; for all time; sacred and true. The person who learns Paraśhiva is free from the cycle of birth.

Paraśhiva is without any qualities. The senses and mind cannot identify Him with name or form. He is an anirdēśhya

Anaupamyā: Comparison is of two types: Sādharmya (equality) and Vaidharmya (opposite). He has a face like a lotus. Here lotus and the face show sādharma. His face is not like lotus is an example of vaidharma.

In both cases the thing is at the same level for comparison. There is no comparison between things that are similar. Paraśhiva cannot be learnt. He is beyond comparison or anupamyā.

Avāñmanasagōcara: Eyes and other senses and mind see and comprehend things in front of them. The external senses see things outside the body. The internal senses see things inside the body. The outside things are explained through external senses. Paraśhiva is not in front of senses or mind. He supports them. He is beyond mind and senses.

Sarvatōmukha saṁpanna: Muṁḍakōpaniṣhat 2-2-11 says

§æ°Àä³ÉÃzÀ³ÄÄ³ÄÄÈvÀA ¥ÀÅgÀ,ÁÛzĩ §æ°Àä
 ¥À±ÁÑzÀâç°Àä zÀQëtvÀ±ÉÆÑÃvÀÛgÉÃt |
 CzsÀ±ÉÆÑÃzÀðéAZÀ ¥Àæ,ÀÈvÀA
 §æ°ÉäðÉ³ÉÃzÀA «±Àé«ÃzÀA ³ÀjµÀ×³Àii | |
Brahmavēdamamṛutaṁ pustādbrahma
Paśhcādbrahma dakṣhiṇataśhcōttarēṇa |
Adhaśhcōrdvarīca prasṛutaṁ
Brahmaivēdaṁ viśhvamidam variṣṭham ||

Paraśhiva is ambrosia; He is present in every place: ahead, back, left, right, top and bottom. He is in the entire world. He is sacred. He is Paraśhiva. He is Sarvatōmukha

Saccidānanda: Sat cannot be destroyed in the three periods. Cit is self-illuminating without the help of others. Ānanda is everlasting happiness. Paraśhiva is in the form of Saccidānanda. Śruti describes Paraśhiva as:

'*Satyam jñānam anantam brahma*'. Truth is knowledge and every thing is Brahma.

Kālātita: Paraśhiva has no beginning or end. Time came from Him. The birth of time and its end is in Him.

Kalātita: Vātulāgama says:

F±Á£ÀB ¥ÀÅgÀÄµÀ±ÉÑÖÊÀ CWÉÆÄgÉÆÄ
ªÁªÀÄzÉÄªÀPÀB |

„ÄzÉÆªÄÄeÁvÀ±ÄÑ ¥ÀAZÉÊvÉÄ PÀ-Á§æªÄÄ
¥ÀæQÄwðvÁB | |

*Īśhānaḥ puruṣaśhcaiva aghōrō vāmadēvakaḥ |
Sadyōjātaśhca pañcaitē kalābrahma prakīrtitāḥ ||*

F±Á£À±ÄÑ PÀ-ÁB ¥ÀAZÀ
¥ÀÅgÀÄµÀ„ÄZÀvÀÄµÀÌ-ÁB | |

CWÉÆÄgÀ„Äª PÀ-Á±ÄÑµEÖªÁªÀÄzÉÄª
vÀæAiÉÆÄzÀ±ÁB

„ÄzÀª„ÄªµÀÖPÀ-Á eÉÖÄAiAiÁ
CµÀÖwæA±ÄvÀÌ-ÁB „ÄöÈvÁB | |

*Īśhānaśhca kalāḥ pañca puruṣaśhacatuṣkalāḥ ||
Aghōrasya kalāśhcāṣṭav vāmadēva trayōdaśhāḥ
Sadyasyāṣṭakalā jñēyā aṣṭatrimśhatkalāḥ smṛutāḥ ||*

There are five faces of Paraśhiva: Īśhāna, Tatpuruṣa, Aghōra, Vāmadēva and Sadyōjāta. There are 38 kales. Among the 38 kales, five are Īśhāna kale; four Tatpuruṣa kale; eight Aghōra kale; thirteen Vāmadēva kale; and eight Sadyōjāta kale. They are further described below.

Īśhāna kale: Īśhānaḥ sarvavidyānām, Īśhvaraḥ Sarva bhūtānam, Brahmādhipati, Śhivō mē astu and Sadāśhivōm.

Tatpuruṣa kale: Tatpuruṣhāya vidmahē, Mahādēvāya dīmahitannō cēti, Tannō Rudraḥ and Pracodayāt.

Aghōra kale: Aghōrēbhyah, Aghōrēbhyaśha, Ghōra ghōra, Tarēbhyah, Sarvatah, Vidyāt, Sarvēbhyō namastē, Rudrarūpēbhyah.

Vāmadēva kale: Vāmadēvāya, Jyēsthāya, Rudrāya, Kālāya, Kala, Vikaraṇāya, Bala, Vikaraṇāya, Balāya, Pramathanāya, Sarvabhūtadamanāya, Mana, and Unmanāya.

Sadyōjāta kale: Sadyōjātāṁ prapadyāmi, Sadyōjātāya vai namaḥ, Bhavēcaiva, Bhavēcēti, Nātibhavē, Bhavasva mām, Bhavaṁ, and Bhavāya.

Paraśhiva is beyond these 38 kales. He is kalātīta.

Krama yōgādī varjita: Things born, survive and end in this order is Kramayōga. Paraśhiva has no birth and no death. He has no beginning and is forever.

Svānubhūti pramāṇasya: Brūhadāraṇyaka upaniṣhat 2-5-19 says:

vÀzÉÄvÀvî §æ°Àä, C¥ÀÇ°Àð°ÀÄ£À¥ÀgÀ°ÀÄ£ÀAvÀgÀ
°ÀÄ°°À°ÀA |
CAiÀÄ°ÀiÁvÁä §æ°Àä |
,À°Àð£ÄÄ°°sÀÆjvÀå£ÄÄ±Á,À£ÄÄ |
AiÀÄvî ,ÁPÁëzÀ¥ÀgÉ£ÄPÁëzÀâç°Àä | vÀvÀÛ÷é°ÀÄ¹ |
C°ÀÄ §æ°Àä¹ä

*Tadētat brahma, apūrvamanaparamanarītara mabāhyarṁ |
Ayamātmā brahma | Sarvānubhūrityanuśhāsanarṁ |
Yat sākṣhādaparōkṣhādbrahma |
Tattvamasī | Aharṁ brahmāsmi |*

Paraśhiva is rare; no one like him; is forever; Brahma; with all knowledge and is the form of experience. He is the soul. That Parabrahma is you. I am Paraśhiva. He is complete. He is everywhere and in everything. There is nothing different from him. There is no reason to go anywhere to find him. He stays with us.

Jyōtiṣhāmudaya sthalīn: Gīte 15-12 says:

AiÀÄzÁÇvÀåUÀvÀA vÉÄeÉÆÄ
dUÀzÁâ,ÀAiÀÄvÉÄsT®A|
AiÀÄZÀÑAzÀæªÄÄ¹ AiÀÄZÀÑUËß vÀvÉÔÄeÉÆÄ
«ÇPªAiÁªÀÄPÀªÄiï||

*Yadādityagatam tējō jagadbāsayatē(s)khilam |
Yaccāṁdramasi yaccāgnau tattējō viddhi māmakam ||*

Whatever brightness to light the world is in the sun,
whatever brightens the moon and fire learn that shine is
mine. This is the word of God. Whenever there is brightness
it is from God. He is for all times and self-illumination.

Śhivākhyā: Muṁḍakōpaniṣhat 5 says:

CzÀÈµÀÖA CªÀªªÀ°ÁAiÀÄðA CUÁæ°ÀåA C®PÀëtA
CaAvÀåA CªÀªªAzÉÄ±ÀåA KPÁvÀä ¤ÀævÀåAiÀÄ,ÁgÀA
¥Àæ¥ÀAZÉÆÄ¥À±ÀªÀÄA ±ÁAvÀA ²ªÀA CzÉéöÈvÀA
ZÀvÀÄxÀðAªÀÄÈÀåAvÉÄ,À DvÁä,À «eÉÖÖAiÀÄB

*‘Aduṣṭam avyavahāryam agrāhyam alakṣaṇam aciṁtyam
avyapadēśhyam ēkātmā pratyayasāram
prapañcōpaśhamam śhāntam śhivam advaitam caturtham
manyantē sa ātmāsa vijñēyah’*

Paraśhiva is Aduṣṭa, Avyavahārya, Agrāhya,
Alakṣaṇa, Aciṁtya, Avyapadēśhya, ēkātmā Pratyayasāra,
Prapañcōpaśhama śhānta śhiva advaita and Caturtha. He
is ātmā. Learn Him. As per this Ṛuṣhi vacana Paraśhiva has
no form. He has no duality. He is in peace. He is Śhiva.

Paramaṁ Brahma Paramākāśha: Chāṁḍōgyo
upanishat 8-14-1 says:

DPÁ±ÉÆÄªÉÊ£ÁªÀÄ£ÁªÀÄgÀÆ¥ÀAiÉÆÄªªÀð»vÁ
vÉÄAiÀÄzÀAvÀgÁvīvÀzÀâç°Ää’

*‘ākāśhō vai nāma nāmarūpa yōnirvahitā
tē yadamtarāt tadbrahma’*

Paraśhiva-Parabrahma is cidākāśha. He is in all places, form and in between the name and form. The sky is rigid and Paraśhiva is not, no form, delicate, complete and occupies space. Paraśhiva is paramākāśha (sacred sky) the alternate name.

Liṅga: Taittiriyaṇiṣat 3-1 says:

ÀÄvÉÆÃ ¢Á EªÀiÁ¸ ¸sÀÆvÁ¸ eÁAiÀÄAvÉÃ | AiÉÄÆÈÀ
eÁvÁ¸ fÃªÀAw || AiÀÄvÀàçAiÀÄAw C©ü,ÀA«±ÀAw
vÀzÀâçºÀä vÀcéfeÁÖ,À,Àé |

'Yatō vā imāni bhūtāni jāyamtē | Yēna jātāni jīvamti ||
Yatprayamti abhisamviśhamti tadbrahma tadvijijñāsasva |'

From whom bhūtas took birth, from whom they exists and from whom they end is Brahma. Learn Him. The one responsible for the beginning, intermediate and ending is Brahma. There is no support without that Liṅga.

Avyakta: Things that change and appear to senses and mind are vyakta. All the philosophies are vyakta. Paraśhiva is complete and is formless. He is avyakta.

Prabhōdhānamda: Paraśhiva is not the form of sadness. He is not rigid (jaḍa). 'Prajñānamānamdarā brahma' Paraśhiva is knowledge. He is the form of happiness.

Śhivayōgi unites with Paraśhiva. He gets the knowledge 'that Paraśhiva is I, I am that Paraśhiva'. He is in the form of Mahācidākāśha.

,ÀA«zÉÃªÀ ¥ÀgÁPÁµÁ× ¥ÀgÀªÀiÁ£ÀAzÀgÀÆ | tÂÃ |

vÁªÀiÁºÀÄB ¥ÀgÀªÀiÁPÁ±ÀA ¢ÄÄÆÈÀAiÉÆÃ
ªÄÄPÀÜ,ÀA±ÀAiÁB

Samvidēva parākāṣṭhā paramānamdarūpiṇī |
Tamāhuḥ paramākāśham munayō muktasamśhayāḥ 7

Translation: Samvidēva = cidrūpa, parākāṣṭhā = as sacred, paramānamda rūpiṇī = form of happiness,

paramākāśhaṁ = as mahākāśha, *Tam* = about, *mukta saṁśhayāḥ* = without any doubts, *munayo* = sages, *āhuḥ* = says.

Explanation: Based on Vēdas and Śhrutis many sages describes Paraśhiva as the form of happiness, knowledge and illuminating liṁga. The following verses are from Yōgavāṣṭha and Caṁdrajñāna.

ḤÀÀḌ ḤÀzsÁgÀÀÀÀÀPÀÛÀÀiÁ£AAzÀA
eÉÆåÃwgÀÀÀAiÀÄA |
¥ÀæzsÁ£À¥ÀÅgÀÄµÁwÃvÀÀiÁPÁ±AA zÀ°ÀgAA
¹ÜvÀÀÀii ||

*Sarvasyādhāramavyaktamānaṁdaṁ jyōtiravyayaṁ |
Pradhānapuruṣhātītamākāśhaṁ daharaṁ sthitaṁ ||*

CaAvÀå azÀÆæ¥ÀÀÄAiÀÄA
¥ÀgÀÀiÁ£AAzÀ,ÀAfÖvÀA |
«ZÁgÀ²RgÀ,ÁÜ£AA ¥ÀgÀÀiÁPÁ±ÀÀÄÄZÀåvÉÃ
||

*Acimtya cidrūpamayaṁ paramānaṁdasamjñitaṁ |
Vicāraśhīkharasthānaṁ paramākāśhamucyatē ||*

¥ÀæPÁ±ÁÀ°èAUÀÀiÁPÁ±ÀÀÄÀPÁ±AA zÀzÁw
AiÀÄvi |
azÀÆæ¥ÁPÁ±ÀÀÉÄÄÉÇÇPÀÛA
eAÖ£ÁPÁ±ÀÀÄ°AvÀÛÀÀÄÀii ||

*Prakāśhāvallīṁgamākāśhamavakāśhaṁ dadāti yat |
Cidrūpākāśhamēvōktaṁ jñānākāśhamahattamam ||*

Paraśhiva is the support for all things; unseen; form of happiness; radiant; beyond the world; form of sky and sūkṣhma. He is in the form of cidrūpa, happiness and knowledge.

vÀgÀAUÁcAiÀÄḌxÁ¹AzsÉÆÄB

ÀégÀÆ¥Á£ÁßwjZÀävÉÃ |

vÀxÁ ²ªÁaÑzÁPÁ±Áçé±ÀéªÉÄÄvÀ£Àß ©üzÀävÉÃ

Taraṁgādi yathā simdhōḥ svarūpānnātiricyatē |

Tathā śhivāccidākāśhādvīśhvamētanna bhidyatē

8

Translation: *simdhōḥ svarūpān* = from ocean, *Taraṁgādi* = waves and others, *yathā* = how, *na atiricyatē* = are not different, *Tathā* = similarly, *cidākāśhād śhivā* = from cidrūpa Śhiva, *ētat vīśhvam* = this world, *na bhidyatē* = is no different.

Explanation: The waves look as if they are different from the ocean but they are not. Similarly the world looks different from Śhiva but it is not. Irrespective of the status of the world Śhiva exists for all times. He is mahākāśha. He is the support for all things. He is the form of Mahālīṁga.

AiÄÄxÁ ¥ÀÅµÀà¥sÀ`Á±Áç ¢ÀÈPÀëgÀÆ¥Á£Àß

©üzÀävÉÃ |

vÀxÁ ²ªÄvÀägÁPÁ±ÁdÓUÀvÉÆÄ £Á¹Û ©ü£ÀßvÁ

Yathā puṣhpapalāśhādi vṛukṣharūpāna bhidyatē |

Tathā śhivātparākāśhājagatō nāsti bhinnatā

9

Translation: *puṣhpa palāśhādi* = flowers and fruits, *vṛukṣha rūpān* = from plants, *Yathā* = how, *na bhidyatē* = not different, *Tathā* = similarly, *parākāśhāt śhivāt* = from Śhiva, *jagatō* = the world, *bhinnatā nāsti* = in no different.

Explanation: The flower, fruits and the fragrance appear different from the plant. But they are not. Similarly the world looks different from Paraśhiva. The world is not different from his form. Allamaprabhu says:

The leaves and fruits of tree
Appear at suited time,
Things of the world from Hara
Appear as per his desire.

Umāpati if pleasant;
Else Svayambhu He is Guhēśhvara.

Leaves, flowers and fruits appear at appropriate times. They survive for some time and end there. Similarly things of this world also appear with the desires of Paraśhiva. They survive and then end in Paraśhiva. Yet they are different from Paraśhiva. If Paraśhiva is pleasant meaning desirous, He is called Umāpati (peaceful). Otherwise He is Svayambhu (himself). Śharaṇa learning is in mahākāśha sthali.

AiÄÄXá eÉÆáÄwÄA¶ "sÁ,ÀAvÉÄ "sÄÆvÁPÁ±ÉÄ
 ¥ÄÈxÁPÄÄàÈxÁPì|
 vÄXá "sAAw ¥ÄgÁPÁ±ÉÄ §æ°ÄäAqÁ¶ «±ÉÄµÄvÄB
Yathā jyōtīmṣhī bhāsaṁtē bhūtākāśhē pruthakpruthak |
Tathā bhāṁti parākāśhē brahmāmīdāni viśhēshataḥ

Translation: *bhūtākāśhē* = in the sky, *pruthak pruthak*= vivid, *jyōtīmṣhī* =stars, *Yathā* = how, *bhāsaṁtē* = shows, *Tathā* = same way, *parākāśhē* = in cidākāśha, *brahmāmḍāni* = brahmāmḍa, *viśhēṣhataḥ*= as many, *bhāṁti* = shows.

Explanation: Sun, moon and numerous stars are seen in cidākāśha. Also there are many worlds. Some are bright like sun; it is the world of Rudra; some are like moon; it is the world of Viṣṇu; some are like the stars; it is for Brahma. There are others for divines. They all shine and are sacred. All of them are supported by mahākāśha in the form of cidākāśha.

ṣḡÀ,ÉÆÛÃŸÁĆü,ÀAŞAzsÀA ṣḡÀÄð®A,ÀA«zÁvÀäPÀḡÀiï
 |
 ŸÀḡÁPÁ±ÀA dUÀaÑvÀæA «~Á,Á®AŞ©üwÛPÀB
Nirastōpādhisaṃbarāṇḍhaṃ nirmalaṃ saṃvidātmakam |
Parākāśhaṃ jagaccitraṃ vilāsālaṃbabbhittikha

Translation: *Nirastōpādhi sarīṇbarīdharī* = without association, *nirmalarī* = pure, *sarīvidātmakam* = form of cidrūpa, *Parākāśharī* = mahākāśha, *jagaccitrarī* = the world, *vilāsā* = appearance, *lambabhittikaḥ* = supporting wall.

Explanation: Mahākāśha is pure; it is from the beginning; It has no end and it is independent. It is the support for all things. The world is seen on it. Allamaprabhu describes it:

In the bayalu without anything
A color snaps inside of it
Bayalu beautifies that color
Bayalu gets the form
That form becomes marvelous
It is the first appearance of Guhēśhvara.

Paraśhiva was alone without any support from the beginning, without hammu and bimmu, without any philosophies and without any moving or non-moving things. He is bayalu without any things. A light flashed from his illumination. It is the color inside. It beautified the bayalu. It became mahālīṅga. He is the seed for all philosophies. Allamaprabhu describes as:

With the ripening of seed cittu became two
The radiance of līṅga showed to become an idol;
How to explain its showing.
Idol to see; bayalu to hold.
Inside is the life-line for fourteen worlds
The light of that radiance
It is the first seed of my Guhēśhvara.

Paraśhiva is for all times; true; no forms; no names; no reasons; not visible; without beginning, middle and end. There is nothing equal or above Him; pure and with all knowledge. He is without changes. Mahālīṅga came from his light. It is the first seed. It is not possible to

describe mahāliṅga. It is pure. That liṅga is the life-line for fourteen worlds. The identity of Mahāliṅga is known from the world. It is the greatest and most precious seed. Mahākāśha sthali has this knowledge.

10 Kriyāprakāśha sthala

The complete form of Paraśhiva was described earlier with the example of sky. He is not like the sky.

ΑΙΕΑΕΣ,Ε °ΑΔΕΑÇπzsÀΕΑ²ê°ΑΒ ¥ÀgÀ°ÀÄPÁgÀtA |
πgÀAdΕΑΒ ¥ÀgÁPÁ±ΕΕÄ °ΕÇåÃ°ÀiÁ-ΕÄ¥À,Ài
GZÀåvÉÄ | |

*Yō(s)sau hyanādinidhanaśhśhivaḥ paramakāraṇam |
Niraṁjanaḥ parākāśhō vyōmālēpassa ucyatē ||*

Vacana of Śhivāgama says - Paraśhiva is without the beginning or end; peaceful; reason for all things; is pure and independent like the sky (untouched).

Paraśhiva is delicate. The triplets; kartru (doer)-karṇa (instrument)-kārya (work); bhōkta (doer)-bhōga (enjoy)-bhōgya (thing); pramātru (Knower)-pramāṇa (knowing)-pramēya (knowable) and others are not in Him. It is like a mirage; seeing things that are not there. Similarly in Paraśhiva things look as if they are present. They are all illusions. It is true for the śhivayōgi who has united with Paraśhiva. He is in kriyāprakāśha sthala.

²°À,Àå ¥Àj¥ÀÇtð,Àå azÁPÁ±À,ÀégÀÆ | tB |
DvÄävÉéÄÉÁÉÄÄ,ÄAzsÁÉÁw\çAiÄiAzÉÉåÄvÀÉÄ°ÁÉÄå
«ÄÄ

*Śhivasya paripūrṇasya cidākāśhasvarūpiṇaḥ |
Ātmatvēnānusaṁdhānātkriyādyōtanavānyamī*

1

Translation: yamī= śhivayōgi,
cidākāśhasvarūpiṇaḥ = in the form of cidākāśha,
paripūrṇasya Śhivasya = complete form of Śhiva,
Ātmatvēnā = form of ātma, *anusaṁdhānāt* = saying,
kriyādyōtanavān = is said as kriyā prakāśhana.

Explanation: Śhivayōgi is of the feeling that he is the form of Mahākāśha. He is in kriyāprakāśha sthali. Śhivayōgi worships his ātma as Paraśhiva. He enjoys his

union with Paraśhiva. Satyakka, a śharaṇe of the 12th century describes as:

Thinking He Is outside
I spoke forgetting without learning.
The one without bounds is inside of me,
Complete without the reach of words,
I became the game for Him
What else I can do?
Awakes if forgets
Husband without symbol
Learning me accepts
My Śhaṁbu Jakkēśhvara.

‘Without learning the knowledge of Śhiva I thought Śhiva is outside. It is the over looked words. It is illogical. Śhiva exists everywhere. Peeking inside of my body I am surprised to see his brightness. Then I realized his existence inside and outside of me. He is unseen and not comprehended but exists every place. Like the animal who went to examine the aim of the hunter ended becoming the property of hunter. I became the hunted by that brightness. Then I had no feelings. I had no awareness of jīva. I was absorbed by the brightness. I remained as the brightness of Śhiva. I lived happily’

Previously the greatness of mahākāśha and its form was described. It also mentions the action required to learn the same.

[illegible]

Translation: *Niṣkalamka* = without impurities, *cidānamda* = happy with knowledge, *gaganōpama rūpiṇaḥ* = form of sky, *paripūrnasya Śhivasya* = association of

Paraśhiva, *vṛttis*= status of I, *caitanya rūpiṇī* = is the form of Śhiva.

Explanation: Paraśhiva is bayalu, complete, omnipresent (Vibhu), without impurities and pure. Śhivayōgi is of the feeling 'I am that Paraśhiva' (*aḥam asmitā*). His form is not different from his knowledge. Siddhalīṅgēśhvara describes him as:

Nirādāra (independent), Nirālamba (without support), sarvādāra (supports all), sarvajña (with knowledge), sarvagata (in all), sarvēśhvarā (master) and calls him as Niravaya (unseen).

ṣṃṣāṁ^ṁAPÉÁ ṣḡÁPÁḡÉÁ ṣṃÉāṂ ṢḡÁḡ^ṁĀĀṃÉĀd¹ |
 «^ṁÉĀṃvĀŪ^ṁĀĒvĀŪ^ṁĀ^ṁ vĀxĀ^ṁ±ĀQŪB QæAiÉĒĀĀvÉĀ
Nishkaṁkē nirākārē nityē paramatējasi |
Vilīnacittavruttsasya tathā śhaktih kriyōcyatē

Translation: *tathā* = similarly, *Niṣkalamkā* = without impurities, *nirākārē* = without form, *nityē* = true, *parama tējasi* = Brightness of Śhiva, *Vilīnacittavruṭṭasya* = with the union, *śhaktiḥ* = the power, *kriyōcyatē* = is said as kriyā.

Explanation: According to Yōgasūtra there are five types of occupation. They are Pramāṇa, Viparyaya, Vikalpa, Nidrā and Smṛti. Pramāṇa may be direct or indirect. Viparyaya is to see silver in shell. Vikalpa is in the form of sound. Nidre is the end of all occupations. Smṛti is to remember the anubhūta things. In addition there are others like; ēkāgra, mūḍa, kṣhipta. Śhivayōgi without impurities unites in Paraśhiva and shows in His own forms. The feeling of 'sah ahaṁ' in śhivayōgi is kriyāśhakti.

,À³ÀðdÕB ,À³ÀðPÀvÁð ZÀ ,À³ÀðUÀB
 ¥ÀgÀ³ÉÃ±ÀégÀB |
 vÀZÉÊPÀ³aAvÀAiÀiÁ AiÉÆÃVÃ vÁZÀÈ±ÁvÁä
 ¥ÀæPÁ±ÀvÉÃ
Sarvajñāḥ sarvakartā ca sarvaqaḥ paramēśhvaraḥ |

is not. He has no association with karma. He enjoys the union with Paraśhiva. Cennabasavaṇṇa describes him as:

What if world is in the center of liṁga
Kept world out and liṁga inside
Salutation to the greatness of śharaṇa
The great is in for unity
Outside for disturbances Kūḍalacennsarṁgayyā.

Like the saying 'liṁgamadyē jagatsarvaṁ' in the center of Liṁga is the world. The entire world is in liṁga. Yet śhivayōgi keeping the world outside unites with Paraśhiva. He is in the form of happiness. It is hard to describe his status. The light of light is inside the devotional powers and stays outside from birth and death. He is kriyāprakāśha sthali.

PÀÆI,ÀÛ ¢ÄÄZÀ®A ¥ÁædÖA UÄÄuÁwÄvÄA
UÄÄuÉÆÄvÄÜgÄÄiï |
²ªÄvÄvÄéA ,ÄégÄÆ¥ÉÄt ¥Ä±ÄåÆi AiÉÆÄvÄ
¥ÄæªÉÆÄzÄvÉÄ

*Kūṭasta macalaṁ prājiñāṁ guṇātītaṁ guṇōttaram |
Śhivatattvaṁ svarūpēṇa paśhyan yōgī pramōdatē*

6

Translation: *Kūṭasta* =the one with the union of tūrya and others, *acalaṁ* = steadfast, *prājiñāṁ* = clever, *guṇātītaṁ* = with qualities, *guṇōttaram*= having good qualities, *Śhivatattvaṁ* = Paraśhiva, *svarūpēṇa*= as his own form, *paśhyan* = sees, *yōgī* = śhivayōgi, *pramōdatē*= enjoys.

Explanation: There are many types of groupings. Amḍaja, Piṁḍaja and biṁduja are the grouping by birth; ātma, vidyā and Śhiva are groupings by philosophies; jāgra, svapna, supti are groupings by state of a person; heaven, hell, and earth are groupings by type of world. The master for all the groupings is Paraśhiva. He has no beginning or end. He has no association of any type. He is pure. He has

no feelings. He is with all the knowledge. He is beyond qualities. He is not the reason. He has no other equal to or above him. Śhivayōgi feels he is the form of his ātma.

¥ÀgÁvÀäæ QæAiÀiÁ ,ÀªÁð UÀAzÀªÀð £ÀUÀjÃªÀ SÉÃ |

¥ÀæPÁ±ÀvÉÃ Ew ¥ÉÇæÃPÀÛA QæAiÀiÁAiÀiÁ ,ÀÃÛ
¥ÀæPÁ±À£ÀªÀiï

Parātmani kriyā sarvā gaṁdharva nagarīva khē |
Prakāśhatē iti prōktaṁ kriyāyāstu prakāśhanam

7

Translation: *khē* = in sky, *gaṁdharva nagarīva* = see in gaṁdharva place, *sarvā kriyā* = all actions, *Parātmani* = in yōgi the form of Śhiva, *Prakāśhatē iti* = shows, *kriyāyāstu* = actions, *prakāśhanam* = shines, *prōktaṁ* = says.

Explanation: The functions of body and senses of śhivayōgi are all look as if they are true. They are like the worlds in the sky. The sky is true but the worlds are not. Similarly śhivayōgi is true but not the works of the body and senses. He is in kriyāprakāśha sthali.

11 Bhāvaprakāśha sthala

Śhivayōgi who worships Paraśhiva in the form of his soul is a kriyāprakāśha. This worship if not filled with feeling then his worship is of no use. Action without feeling and feeling without action are both wasted. It is accomplished through performance.

vÀgÀAUÁzÁå AiÀÄxÁ 'AzsË £À ©üzÀåAvÉÄ vÀxÁsvÀäx
|
“sÁªÀ §ÄzÁp÷åzÀAiÀÄB ,ÀªÉðÄ AiÀÄvÀÛzÁãªÀ
¥ÀæPÁ±ÀªÀii

Taramgādyā yathā simḍhau na bhidyantē tathā(s)tmāni |
Bhāvabuddhyādayaḥ sarvē yattadbhāvaprakāśhanam 1

Translation: *simḍau* = in the ocean, *Taramgādyā* = waves and others, *yathā* = how, *na bhidyantē* = no difference, *tathā* = similarly, *atmani* = ātma, *buddhyādayaḥ* = wisdom and others, *sarvē bhāvaḥ* = all feelings, *tad* = they, *bhāva prakāśhanam* = is bhāva prakāśhana sthala.

Explanation: The clay is not different from the pot; gold is not different from the ornament; brass is not different from brass vessel; iron is not different from things made from iron; waves are not different from the ocean. Similarly feelings raised from tama (lust, anger) and raja (sad, happy, good and bad) are not different from Śhiva. To think of these as different is due to ignorance. It leads to sadness. Śhivayōgi is different. He is indifferent to sadness and to happiness. He thinks they are the forms of Śhiva. For him every feeling is the form of Śhiva. It is bhāvaprakāśha.

²ªÀ KªÀ dUÀvÀiªÀðA ²ªÀ KªÀsªÀ«ÄvÀå! |
“sÁªÀAiÀÄÆi ¥ÀgÀªÉÆÄ AiÉÆÄVÄ “sÀªÀzÉÆÄµÉÊ£Àð
“sÁzÀåvÉÄ

Śhiva ēva jagatsarvaṁ śhiva ēvā(s)hamityapi |

Translation: *sarvaṃ jagat* = the world, *Śhiva ēva* = is Śhiva, *aham api śhiva ēva* = I am Śhiva, *ity=* this way, *Bhāvayan* = feeling, *paramō yōgī* = śhivayōgi, *bhava dōṣhair* = from saṃsāra, *na bhādyatē*= has no problems.

Explanation: Paraśhiva is complete. He has no birth and death. He is omnipresent. There exist nothing other than Paraśhiva. He is all. Śhivayōgi with the feeling 'I am Śhiva, Śhiva is I' has no sadness. The vacana of Siddhalingēśhvara describes him:

Things of moon joining moon becomes moon
Rays of sun joining sun becomes sun
Brightness of fire joining fire becomes fire
Light from lamp joining the lamp becomes lamp
Rivers from ocean joining ocean becomes ocean
I born in the philosophy of Paraśhiva
Joining in that philosophy
Became a Paraśhiva yōgi
Mahālīnga Guru Śhivasiddhēśhvara Prabhuṣē

Śhivayōgi burns all his feelings of body, world and god in the fire of Śhiva. He becomes the form of Śhiva. He has no sadness. He lives in peace.

²ªÀ¨sÁªÉÃ ¹ÜgÉÃ eÁvÉÃ ¤ÉÕÃ¥À,ÀªªAiÁªÁvÀä£ÀB |

AiÉÃÃ AiÉÃÃ ¨sÁªÀB ,ÀªÀÄÄvÀà£ÁBB vÉÃ vÉÃ

²ªÀªÀÄAiÀiÁB ,ÀªÖEvÁB

Śhivabhāvē sthīrē jātē nīrlēpasya māhātmanah |

Yē yē bhāvaḥ samutpannāḥ tē tē śhivamayāḥ smṛutāḥ 3

Translation: *nīrlēpasya* = without information, *māha amanah* = śhivayōgi, *Śhivabhāvē* = feeling of Śhiva, *sthīrē jātē* = fixed, *Yē yē bhāvaḥ* = those feelings,

samutpannāḥ = arises, *tē tē* = they, *śhivamayāḥ smṛutāḥ* = is said as the form of Śhiva

Explanation: Śhivayōgi has practiced for a long time to achieve purity of mind and body. His feelings are steadfast in Śhiva. He has no duality in his mind. His sthūla, sūkṣhma and prajña bodies and wealth are in jaṁgama. He has no awareness of body, mind and the soul. He is immersed in Paraśhiva. He is free from all illusion.

CćéwÃAiÄÄ²ªÁPÁgÀ`sÁªÀ£ÁzsÀé,ÀÛPÀªÄÄðuÁ |
£À QAazÁªªÄªvÉÄ,ÁPÁëvï ²ªÁzÀ£Äª£Äª°ÁvÀª£Á

Advitīyaśhivākārabhāvanādhvastakarmanā |

Na kiṁcidbhāvyatē sākṣhāt śhivādanyanmahātmanā 4

Translation: *Advitīya* = without equal, *śhivākāra* = form of Śhiva, *bhāvanā* = feelings, *dhvasta karmanā* = without karmas, *mahātmanā* = śhivayōgi, *sākṣhāt śhivād anyant* = to the true Śhiva, *kiṁcid* = small, *Na bhāvyatē* = does not feel.

Explanation: There is no one like Paraśhiva. He is pure and for all times. With unity śhivayōgi is the form of Paraśhiva. He has no dualities like aṁga-liṁga and Śhiva-jīva. Karma cannot bind him to saṁsāra. Being free from karma he is free from birth and death. It is like the fire burning everything in its path. With the burning there is nothing behind or in front of the fire. Similarly everything offered to liṁga there is no karma. Śhivayōgi is in Paraśhiva. The following vacana of Allamaprabhu describes him:

Sthūla is from bhūtas

Sūkṣhma is from mind, wisdom, anger and cit

Kāraṇa is from feelings and knowledge

These three catching liṁga

There is no independence for bhūta, mind and feeling.

Liṁga without awareness of body is unseen

For its amusement becomes śharaṇa.

From five bhūtas is the body of śharaṇa

They are in Iṣṭṭalīṅga.
 The body becomes the five Brahmas
 Inner eyes, inner rouser and jīva
 Being inside the body
 Eyes of śharaṇa becomes the eyes of līṅga
 With feelings in the form of content
 He is happy for all times as Paraśhiva
 This reason Guhēśhvarā calls him as Dṛuṣṭṭalīṅga

Sthūla body is born from pañcabhūtas; sūksma is from mind, wisdom, anger and cit; kāraṇa is from feelings. Paraśhiva to show himself depends on the three. The philosophies and the bodies are all in the shadow of Paraśhiva. Śhiva is like an ocean; everything else is like waves. Śhivayōgi is in the form of Śhiva. His body is surrounded by Iṣṭṭalīṅga. They are the five Brahmas. His inner eyes are covered with prāṇalīṅga. The body, mind and feelings of śhivayōgi are all covered with līṅga. He is the form of līṅga. He is in bhāvaprakāśha sthali.

UÀ°vÁeÁÕ£À\$AzsÀ,Àå PÉÃªÀ~ÁvÁä£ÄÄ°sÁ«£ÀB |
 AiÀÄVÀæ AiÀÄVÈæÄAçæAiÀiÁ ±ÀQÜB vÀVÀæ vÀVÀæ
 ²ªÁvÀävÁ Galitājñānabamdhasya kēvalātmānubhāvinah |
 Yatra yatrēndriyā śhaktiḥ tatra tatra śhivātmatā 5

Translation: *Galita ajñāna bamdhasya* = left the bond of ignorance, *kēvala ātmānu bhāvinah* = just the association with ātma, *Yatra yatra* = where, *imndriyā śhaktiḥ* = power of senses, *tatra tatra* = they, *śhivātmatā* = has feelings of Śhiva.

Explanation: Ignorance is the bond for saṁsāra. An ignorant is caught between birth and death. Śhivayōgi is with the knowledge of Śhiva. For him the entire world is the form of Śhiva. Things from his senses are looked as if they are from Śhiva. Allamaprabhu says:

No feeling of outside with the association of ātma
 Senses becoming līṅga no troubles from information

Eyes becoming liṅga no doubts about back or front
 Mind becoming liṅga no doubts about this and that
 Walk like others, speak like others,
 Converts putting mind in Mahāliṅga.
 Calling them as the people of the world
 Staying in the middle of body, Guhēśhvara
 Is it not a laughing matter to Jyōtirlīṅga.

Śhivayōgi has no awareness of things outside his body. His senses do not trouble him. He has no feeling. His body, mind and senses are all in liṅga. He may speak and talk like others. But they do not affect him. He is in the form of Paraśhiva. Cennabasavaṇṇa describes him as:

Learnt the seeing sight is you,
 Learnt the hearing prayer is you,
 Learnt the tasting the taste is you,
 Learnt the touching the touch is you,
 Learnt the living person is you,
 My senses becoming yours
 Kūḍala Cennasaṁgaiya,
 I did not beg.
 I did not give.

gÁUÀzÉéÃµÁzÀAiÉÆÃ "sÁªÁB
 ,ÀA,ÁgÀPÉèÃµÀPÁgÀtªÀiï |
 vÉÃµÁªÀÄÄ¥ÀgÀªÉÆÃ AiÀÄvÀæ vÀvÀæ "sÁªÀB

^{2ª}ÁvÀäPÀB *Rāgadvēśhādayō bhāvāḥ*

saṁsāra klēśha kāraṇam |

Tēśhāmuparamō yatra tatra bhāvaḥ śhivātmakaḥ

6

Translation: *Rāga dvēśhādayō* = lust, anger and others, *bhāvaḥ* = feelings, *saṁsāra klēśha kāraṇam* = origin for the world, *Tēśhām* = they, *uparamō* = losing, *yatra* = where, *tatra* = there, *śhivātmakaḥ bhāvaḥ* = feeling of Śhiva exists.

Explanation: With desire in the body there is no freedom. With anger in the heart there is no happiness.

Desire and anger are like a stomach and back of the body. They cannot be separated. They are fond of each other. Jīva caught by them is in the web of saṁsāra. Śhivayōgi with his knowledge is free from the web of saṁsāra. He has no desire or anger. His feeling is filled completely with the image of Paraśhiva. Siddhaliṁgēśhvara describes him:

Does not melt from lust, does not worry from anger
 Does not pains from miserly or desires
 Does not get duality from pride and jealousy
 Does not depressed from love and dejection
 The form and formless becomes one
 Parabrahma is the only one
 Mahāliṁga Guru Śhivasiddhēśhvara Prabhuṽē.

ÀiÀÄxÁ ,ÀÆAiÀÄö ,À³ÀiÁPÁæAvË £À ±ÀPÉÆßÄw
 vÀ³ÀÄB ,ÀzÁ |
 vÀxÁ ¥ÀæPÁ±À³ÀiÁvÁä£ÀÀ £Ás«zÁå PÀæ³ÀÄw
 ,ÀéAiÀÄ³ÀÄii
Yathā sūryasamākrāṁtau na śhahnōti tamaḥ sadā |
Tathā prakāśhamātmānaṁ nā(s)vidyā kramati svayam 7

Translation: *Yathā sūrya* = sun, *samākrāṁtau* = encompassing, *tamaḥ* = darkness, *na śhahnōti* = is not possible, *Tathā* = similarly, *sadā svayam prakāśham ātmānaṁ* = always self illuminated ātma, *avidyā* = ignorance, *na kramati* = cannot cover.

Explanation: Darkness can cover the entire world; but they cannot cover the sun. Darkness cannot exist where the rays of sun exist. Similar is ātma. He is the sun for learning knowledge. Ignorance cannot cover knowledge. Allamaprabhu says:

Before the birth of ignorance, before māye,
 Before the birth of confusion I and you,
 Name, form, actions before their existence,
 Before the birth of all things,

Guhēśhvarā you stayed as shūnya completely!

Paraśhiva is saccidānanda. He created the world with things of form. There is no ignorance near or in Paraśhiva. He is the knowledge.

12 Jñānaprakāśha sthala

UÀ³ÁÁ CÉÉÃPÀ³ÀuÁðÉÁÁ
QëÃgÀ,Áâ¥ÉâÃPÀ³ÀtðvÁ |
QëÃgÀ³ÀvÀà±ÀâvÉÃ eÁÕÉÀÀ °AVÉÀ,ÀÄÛ UÀ³ÁÁ
AiÀÄxÁ ||

*Gavāṁ anēkavarṇānām kṣhīrasyāpyēkavarṇatā |
Kṣhīravatpaśhyatē jñānam liṅginastu gavāṁ yathā ||*

Brahma Birṇdu upaniṣhat 19 says: there are different colored cows; yet the color of the milk is only white. Similarly there are many jīvas; but the form of knowledge is one only.

²³ÁÇ,ÀägÀtA eÁÕÉÀÀ eÁÕÉÀvī,ÀvÁÛ
¥ÀæPÁ±ÀvÉÃ |
,ÀvÀÛAiÀiÁÉÀAzÀ,ÀA¥Áæ | ÛgÁÉÀAzÁZÉÒðÊ³À
¹ÇpZÀ³Àiī ||

*Śhivādismaraṇam jñānam jñānat sattā prakāśhatē |
Sattayānamdasamprāptirānamdācchaiva siddhidam ||*

Yōgaja says: knowledge is the examination of philosophies from earth to Śhiva. From that knowledge it is possible to learn Śhiva. That knowledge leads to everlasting happiness. It is salvation.

³ÀÄÄSÁâxÉðÃs,ÀA¨sÀ³ÉÃ eÁvÉÃ ®PÀèuÁAiÉÉÃUÀ
,ÀA±ÀæAiÀiÁvī |
vÀzi eÁÕÉÀAiÉÉÃðÉÀÀ AiÀÄvÀÛzÀÄPÀÛA
eÁÕÉÀ¥ÀæPÁ±ÀÉÀ³Àiī

*Mukhyārthē(s) sambhavē jātē lakṣhaṇāyōgasamśhrayāt |
Tajñānayōjanam yattaduktam jñānaprakāśhanam 1*

Translation: *Mukhyārthē* = explanation,
asambhavē jātē = bringing together, *lakṣhaṇā yōga*
samśhrayāt = from the help of the qualities, *Tat* = in that

GYÁÇÜ,À»vÀA eAÖ£ÀÀ £À ``sÉÃzÀÀÄwªÀvÀðvÉÃ
Muktasya jñānasambandhō jñēyabhāvaḥ svabhāvataḥ |
Upādhisahitam jñānam na bhēdamativartatē 2

Translation: *Muktasya* = in salvation, *jñāna sambandhō* = association of knowledge, *svabhāvataḥ* = ordinarily, *jñēyabhāvaḥ* = feeling of jñēya, *Upādhī sahitam jñānam* = jñāna with support, *bhēdam* = difference, *na ativartatē* = does not exceed.

Explanation: The difference exists in śhakti-bhakti and liṅga-aṅga till the unity of śhakti with bhakti and aṅga with liṅga. Then there is no difference. Śhivayōgi with unity becomes the form of knowledge. A thing is necessary for the knowledge. But there is nothing different from śhivayōgi. Both the thing and the knowledge disappear for the yōgi. The following vacana of Allamaṇḍapa says:

As one with magnificent what to ask?
 What else to know?
 Is hint of knowledge himself?
 Look, the result of equality!
 Look, it is Guhēśhvara!

What can a śharaṇa seek or learn after uniting with Paraśhiva? Paraśhiva is the truth and is pure conscience. Uniting with Paraśhiva results in the silence of all words. This is the state of jñānaprakāśha sthali.

eAÖ£À«ÄvÀÄåZÀåvÉÃ,ÀçãB ¥ÀjZÉÒÃzÉÆÃs!
 ¢À,ÀÄÛ£ÀB
 ¥ÀgÄvÀå£Àå ¥ÀjZÉÒÃzÉÃ PÉÃvÉÆÃ eAÖ£À,Àå
 ,ÀÄ ``sÀªÀB?
Jñānamityucyatē sadbhiḥ paricchēdō(s)pi vastunaḥ
Parātmānyasaparicchēdē kutō jñānasya sambhavaḥ? 3

Translation: *(s)pi vastunaḥ* = form of liṅga, *paricchēdō* = determination, *sadbhiḥ* = learned, *Jñānam ity* = is dvaita knowledge, *ucyatē* = say, *aparicchēdē Parātmanyas*= in Paraśhiva, *jñānasya* = knowledge of duality, *saṁbhavaḥ kutō?*= takes birth?

Explanation: Aṅga from devotion and liṅga from śhakti or jīva from body and Īśhvara from the world are with limits. With this limit they belong to the group of three (jñātru, jñāna and jñēya). The learned say they belong to the category of difference in knowledge. Without them is Paraśhiva. He is beyond wisdom; beyond mind and unseen. There is no duality of mind. It is exposure of knowledge.

eĀŌĒÀ,Āā«µĀAiĒĀ vĀvÉŪ÷éĀ ²āĀSÉāĀ avĀĀİSĀwæ
 |
 DvÉäöĒPĀvĀéĒĀĀ,ĀAzsĀĒĀĀ eĀĒĀ«ĀvĀĀāvĀāvĒĀ
 §ĀzsĒĒB

Jñānasyāviśhayē tattvē śhivākhyē citsukhātmani |
Ātmaikatvānu saṁdhānam jānamityutyatē budhaiḥ

4

Translation: *Jñānasya* = for the knowledge of duality, *āviśhayē* = aviśhaya, *citsukhātmani* = form of unity, *śhivākhyē* = name of Śhiva, *tattvē* = in philosophy, *Ātmaikatvānu saṁdhānam* = in his form, *jānam ity* = as knowledge, *budhaiḥ utyatē*=says learned.

Explanation: Duality is the knowledge to identify Śhiva and jīva differently. Akkamahādevi says:

Saying learnt, look should not learn,
 To the great, look great himself,
 Cennamallikārjuna
 Lost without your determination.

The way to learn things is not the way to learn Paraśhiva. He is greater than the greatest. He is in the form of mahākāśha. He cannot be determined. This is the reason

C¥AjaÑ£ABªÀiÁ£AAzÀÀ ,ÀvÂÛPÁgAA dUÀ£ÄäAiÄÄªÀiï

eÁÕ£À«Ä°ÉÆÃZÀävÉÃ *Aparicchinnamānaṃdaṃ*

Brahmēti lakṣhanam jñānam brahma jñānamihōcyatē 5

Explanation: This verse says that Paraśhiva is Aparicchinnā, Ānanda (Form of happiness), Sattākāra and Jagannama (in entire world).

Ānanda: Happiness is experienced from sound; sleep; smell; education; yōga and from things that are very dear. Paraśhiva is in the form of Mahānanda.

Jaganmaya: There is no other world without Paraśhiva. He is everywhere. There are many pots, they are all from clay. There are many ornaments, they are all from gold. Waves are many, they are all water. The world shows in many ways and everything is Brahma.

The knowledge of Brahma is to learn that Paraśhiva is aparicchinna, ānaṁda (Form of happiness), sattākāra and jaganmaya (in entire world).

§æ°Àä eAÕÉÉÃ ,ÀªÄÄvÀàÉÉÃ
«±ÉÆéÃ×ÁÇü«ªÄfðvÉÃ |
,ÀªÄÖA ,ÀA«ÉÄäAiÄÄÄ ``sÁw vÀzÀÉÄÀA ÉÉßÖÊªÀ
zÀÈ±ÀävÉÃ

*Brahma jñānē samutpannē viśhvōpādhivivarjitē |
Sarvaṁ saṁvinmayam bhāti tadanyam naiva dṛśhyatē* 6

Translation: *viśhvōpādhi vivarjitē* = from the world, *Brahma jñānē samutpannē* = birth of Brahma knowledge, *Sarvaṁ* = all, *saṁvinmayam* = in the form of cidrūpa, *bhāti* = sees, *tadanyam* = the opposite, *naiva dṛśhyatē* = there is nothing to see.

Explanation: Securing the Brahma knowledge unites tāmasa, rajasa and satva with ciccakti. Then the difference between the world, jīva and Śhiva disappears in Paraśhiva. Śhivayōgi sees the world in the form of Paraśhiva. He cannot see things of the world in any other form.

vÀ,ÁäzÀzÉéöÊvÀ«eAÕÉÄªÄÄ×ÀªÀUÀð,Àª PÁgÀtA |
``sÁªÄAiÄÄÉĪ ,ÀvÀvÀA AiÉÆÄVÃ ,ÀA,ÁgÉÄt ÉÄ
°×ÀävÉÃ

*Tasmādadvaitavijñānamapavargasya kāraṇam |
Bhāvayan satataṁ yōgī saṁsārēṇa na lipyatē* 7

Translation: *Tasmād* = so, *apavargasya kāraṇam* = reason for salvation, *advaita vijñānam* = knowledge of advaita, *satataṁ* = always, *Bhāvayan* = feels, *yōgī* = śhivayōgi, *saṁsārēṇa* = from saṁsāra, *na lipyatē* = does not belong.

Explanation: The group of letters 'pa, pha, ba, bha, and ma' have unique meanings. The letter 'pa' stands for downfall. Pha stands for the results of karma. Ba stands

ṽṽÉǎÃ ɁǎÄǾ® ,ÀṽÀéAiÉÆVɁ ¥ÀgÉÃ ɁǎÁǾ ,ÀÆÉÃ
 ɁṽÀì´ÉÃ
 ,ÀǎÁǾwǎVÀ¥ÀzÉÃ ZÀgÁZÀgÀǎÄAiÉÄÃ ,ÀṽÁÛṽÀǎɁ
 eÉÆǎÃw¶
 ,À«zÉÆé÷ǎÃ«Äß ²ǎÉÃ
 «°ǎÆÀ°ÀÈzÀAiÀÄ ,ÀÛzÉǎÃzÀǎÉÊǎÄÄÄRǎvÀB
 ,ÀPÁèvÀìǎÄǾUÀṽÉÆÃ «`sÁw «UÀ®Çé±ÀéB
 ,ÀéAiÀÄÄ ,ÀAAiÀÄ«ÄÄ

Translation: *Nityē* = for ever, *parē* = sacred, *nirvāsanē* = without smell, *niṣkālē* = without body, *Sarvātītapadē* = in sacred state, *carācaramayē* = unites with moving and not moving, *sattātmani* = sādṛūpa, *jyōtiṣhī* = form of brightness, *Savidvyōmni* = form of jñākāśha, *śhivē* = in Paraśhiva, *vilīna hṛdayastad* = mind in Śhiva, *bhēda vaimukhyataḥ* = without duality, *Sākshāt sarvagatō* = in person, *vigalad viśhvaḥ* = without discrimination of the world, *sarīyamī* = śhivaśharaṇa, *svayam* = himself, *nirmala satvayōgishu* = among yōgis, *vibhāti* = shines as sacred.

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Śhiva the peaceful. He is the master for śharaṇa. Śharaṇa is the wife. Śharaṇa without any duality unites with Śhiva inside of his body and he is happy. This is the reason he is sacred to other yōgis. He sees the world in the form of Śhiva.

Aikya Sthala

Agastya said

,ÀÜ~"sÉÃzÁ,ÀÛ÷éAiÀiÁ ¥ÉÇæÃPÀÛB
±ÀgÀt,ÀÜ® ,ÀA²ævÁB |
LPÀå,ÀÜ®UÀvÁÉĩ §Ææ» ,ÀÜ~"sÉÃzÁÉĩ UÀuÉÃAzÀæ
æÉÃÃ

Sthalabhēdāstvayā prōktāḥ śharaṇasthalasamśhritāḥ |
Aikyasthalagatān brūhi sthalabhēdān gaṇēṁdra mē 1

Śharaṇa sthalas were described so far. Please
explain aikya sthalas to me.

Rēṇuka said

,ÀÜ~ÁÉÁA £ÀæÀPÀA ZÉÊPÀå,ÀÜ~ÉÃs¹äÉĩ
¥ÀjQÃvÀðåvÉÃ |
vÀwì÷éÃPÀÈvÀ¥Àæ,ÁzÉÊPÀå,ÀÜ®æÀiÁzÉ
¥ÀæQÃwðvÀæÀiĩ
²µÉÆÖÃzÀ£À,ÀÜ®A ZÁxÀ ZÀgÁZÀgÀ®AiÀÃ,ÀÜ®æÀiĩ

Sthalānām navakam caikasthalē(s)smin parikīrtitē
Tatsvikrutaprasādaikyasthalamāḍau prakīrtitam |
Śhiṣṭtōdanasthalam cātha carācaralayasthalam 2

~"sÁAqÀ,ÀÜ®A vÀvÀB ¥ÉÇæÃPÀÛA
~"sÁd£À,ÀÜ®æÀÃvÀÛæÀÃæÀiĩ |
CAUÁ~ÉÃ¥À,ÀÜ®A ¥À±ÁÑvÀì÷é¥ÀgÁdÕ,ÀÜ®A vÀvÀB
|

Bhāṁḍasthalam tataḥ prōktam bhājanasthalamuttamam |
Aṁgālēpasthalam paśhcātsva parājñasthalam tataḥ 3

~"sÁæÁ~"sÁæÀ«£Á±ÀA ZÀ eÁÕ£À±ÀÆ£Àå,ÀÜ®A vÀvÀB |

vÀzÉÃµÁÁ PÀæªÀÄ±ÉÆÃ ¢ÀPÉë÷ãÃ ±ÀÄæ±Ä vÁ¥À,À
®PÀëtªÀiï

*Bhāvābhāvavināśhaṁ ca jñānaśhūnyasthalaṁ tataḥ |
Tadēṣhāṁ kramaśhō vakṣhyē śhruṇu tāpasa lakṣhaṇam 4*

There are nine sub sections in aikya sthalas. They are: Svīkrutaprasādi sthala, Śhiṣṭōdana sthala, Carācaralaya sthala, Bhāṁḍa sthala, Bhājana sthala, Aṁgālēpa sthala, Svaparājñā sthala, Bhāvābhāvavināśha sthala and Jñānaśhūnya sthala. I will now describe them for you.

1 Svīkṛtaprasādi sthala

Mumḍakōpaniṣhat says:

£À ZÀPÀÄëµÁ UÀÄÈ°ÀåvÉÃ £Á | ¢ÁZÁ
£Á£ÉåöÊzÉðÃ¢ÉÊ,ÀÛ¥Á,Á PÀ¢ÀÄðuÁ ¢Á |
eÁÕ£À¥Àæ,ÁzÉÃ£À «±ÀÄzÀP,ÀvÀéB |
vÀvÀ,ÀÄÛ vÀA ¥À±ÀåvÉÃ µÀÌ®A
zsÁåAiÀÄ¢ÀiÁ£ÀB ||
Na cakṣuṣhā gṛuhyatē nāpi vācā
Nānyairdēvaistapasā karmaṇā vā |
Jñānaprasādēna viśuddhasatvaḥ |
Tatastu taṁ paśhyatē niṣkalam dhyāyamānaḥ ||

The following verse is from Dēvikā:

eÁÕ£É£ÄvÀåwÛµ«ÄvÀÛA vÀÄ QæAiÀiÁZÀAiÀiÁð
¥ÀæQÄwðvÁ |
AiÉ£ÄUÀA,Á®A§£ÀA vÀåPÁÛ÷é µÀåç¥ÀAZÀA
«aAvÀAiÉÄÄvi ||
Jñānōtpattinimittam tu kriyācaryā prakīrtitā |
Yōgam sālambanam tyaktvā niṣhprapañcam vicīntayēt ||

A person cannot obtain the prasāda of Paraśhiva from senses or karmas. But the performer of śhivayōga with pure mind meditating Śhiva secures prasāda of Paraśhiva. This section suggests performing karmas without desires to acquire knowledge. Meditate Paraśhiva the unseen by ignoring things seen. Śhivayōgi with the knowledge receives jñānaprasāda is a svīkṛtha prasādi.

¢ÀÄÄSÁåxÉ£ðÃ ®PÀëuÁxÀð±ÀÑ AiÀÄvÀæ £Á¹Û
azÁvÀäµ |
«±ÀÈAR®vÀAiÀiÁ vÀ,Àå ¥Àæ,ÁzÀB ¹éÄPÀÈvÉ£Ä
¨sÀ¢ÉÄvi

traveling, *Samvitsākṣhātkrutim* = form of ciccakti, *labdhvā* = secured, *yōgī* = yōgi, *svātmani tiṣṭhati* = stays himself.

Explanation: The life of a person follows three paths: lauvkika (ordinary), vaidika (clergy) and pāramārthika (divine). Each has three things called tripuṭies. Tripuṭies are groups of three: Pramātru-pramēya-pramāṇādi; kartrā-karaṇa-karma and others. They are the forms of Paraśhiva. It is like a singer who sings with a single note and then sings mixing other notes. Śhivayōgi with this knowledge is a svīkrutaprāsādi.

CzÉëÖÈVÀ`ÉÆÄzsÀæzsÀÆöVÀ`sÉÄzÁªÉÄ±À,Àå

AiÉÆÄV£ÄB |

,ÁPÄëvÀìöÈVÀ`ªÄÄ°Á,ÄA«vÀàçPÄ±À,Àå PÄé

§AzsÀ£ÄªÄiï

Advaitabōdhanir dhūtabhēdāvēśhasya yōginaḥ |

Sākṣhātkrutamahāsamvitprakāśhasya kva barmdhanam 3

Translation: *Advaitabōdha* = knowledge of śhivādvaita, *nir dhūta bhēdā vēśhasya* = without duality of Śhiva jīva, *Sākṣhātkruta mahā samvitprakāśhasya* = with the knowledge, *yōginaḥ* = śhivayōgi, *barmdhanam kva* = where is the bond?

Explanation: There is no peace with duality in mind. Śhivayōgi is with the feeling 'I am Paraśhiva'. This removes all impurities related to duality. It brings freedom to enjoy peace. Being united with Paraśhiva, he is free from birth-death and the duality Śhiva-jīva. He is free from the tripuṭies. The following vacana of Akkamahādevi describes this state:

Looking with feelings is liṁga.
Forget aṁga joining serves liṁga;
Liṁgaikya not leaving forgets senses taste
Not absorbing in taste of liṁga;
After serving liṁga
Cennamallikārjuna freed me.

The body of śharaṇa becomes the body for liṁga. Unity with pure feelings the body becomes the body of liṁga. It erases the duality aṁga and liṁga. This makes śharaṇa the form of liṁga. The feelings of piṁḍākāśha of aṁga and biṁdvākāśha of liṁga are erased with the feeling of mahākāśha. Only the original form of śhivayōgi's knowledge remains. He is eternally happy.

azÁvÀäx ²ªÉÃ £À¸ÀÛA dUÀzÉÃvÀZÀÑgÁZÀgÀªÀii |
eÁÕAiÀÄvÉÃ vÀ£ÀäAiÀÄA ,ÀªÄðA CUËß PÁµÁ×çPÀA
AiÀÄxÁ

Cidātmani śhivē nyastam jagadēttaccarācaram |
Jñāyatē tanmayam sarvam agnau kāṣṭhādikam yathā 4

Translation: *yathā* = how, *agnau kāṣṭhādikam* = sticks placed in fire, *Cidātmani śhivē* = in Śhiva, *nyastam* = placed, *carācaram ētat sarvam jagad* = this world, *tanmayam* = cinmaya, *Jñāyatē* = is known.

Explanation: Though fire is hidden in sticks it does not burn them until the fire shows in them. Then the sticks changes its form and takes the form of fire. Similarly, Śhiva is unseen. Yet, He is omnipresent in the world. With His appearance in the heart of śhivayōgi the duality with the world is lost. Now Śhivayōgi sees Paraśhiva in the form of the world.

£À ¨sÁw ¥ÀÄËyÉÃ £À d®A £À vÉÃeÉ£Ã £ÉÊªÀ
ªÀiÁgÀÄvÀB |
£ÁPÁ±É£Ã £À ¥ÁgÀA vÀvÀéA ²ªÉÃ zÀÄÈµÉÕÃ
azÁvÀäx

Na bhāti pruthvī na jalam na tējō naiva mārutaḥ |
Nākāśhō na param tattvam śhivē dṛuṣṭē cidātmani 5

Translation: *cidātmani* = form of cidrūpa, *śhivē* = Śhiva, *dṛuṣṭē* = to appear, *pruthvī* = earth, *Na bhāti* = does not, *na jalam* = not water, *na tējō* = not fire, *naiva*

mārutaḥ = not air, *Nākāśhō* = not sky, *na param tattvaṁ* = not the philosophies

Explanation: Śhiva is the ocean of knowledge. There is no boundary for it. He exists everywhere and in all things. Uniting in Him there is nothing to accomplish in this world for śhivayōgi. There is no room for duality. He cannot see the world, air, sky and Paraśhiva. The vacana of Allamaprabhu describes him.

Without bounds the body becomes the nose
Without smell of others earth settled there
Without bounds the body becomes the tongue
Without taste of others water settled there
Without bounds the body becomes the eyes
Without forms of others fire settled there
Without bounds the body becomes the skin
Without touch of others air settled there
Without bounds the body becomes the ears
Without sound of others sky settled there
Settling of paṁcabhūtass becomes paṁcabrahma
It settled the world, it became the five varṇas
They settled in śharaṇa
How to explain Guhēśhvarā.

Jīva uniting Śhiva where is the duality? Then śhivayōgi is the body for Paraśhiva. With unity there are no other philosophies. He is complete. He is the nose, tongue, eyes, skin and ears. He is in the form of Parabrahma. The world ends in Him. He is one with Paraśhiva. There is nothing apart from him.

eÉÆāŦw°ōAUÉŦ azÁPÁgÉŦ dé®vÀāAvÀxōgÀAvÀgÀāiī
|
«°ŦŦÀÀ xT®A vÀvÀŦ÷éA ¥À±ÀāŦī AiÉÆŦvŦ £À
°¥ÀāvÉŦ

Jyōtīrlīṁgē cidākārē jvalatyam̐tarniram̐taram |
Vilīnam̐ nikhilam̐ tattvaṁ paśhyam̐ yōgī na lipyatē

6

Translation: *am̐taḥ* = inside, *nirām̐taram* = always, *jvalaty* = shining, *cidākārē* = form of Śhiva, *Jyōtirlīm̐gē* = in jyōtirlīm̐ga, *nikhilar̐m tattvar̐m* = all philosophies, *Vilīnar̐m* = uniting, *paśḥyan* = seen, *yōgī* = śhivayōgi, *na lipyatē* = not lipya.

Explanation: If one sees only the clay the pot is unseen. The pot ending in clay shows as clay. Similarly śhivayōgi sees the heart in the form of 16 lotus petals. All the supporting 36 philosophies beginning from Śhiva and ending in earth end in mahālīm̐ga. The experience is the prasāda of mahālīm̐ga. The one with that experience is a svīkṛutaprasādi.

CAVÀÀÄÄÖSEÄÆÀ ¢ÄÄÆÄ,Á,ÁévÀä eÉÆãÄw¶
a£ÄäAiÉÄÄ |
,ÄªÁÖÆÄªÄâxÄð «µÄAiÄiÁÆi dÄºÄéÆi AiÉÆÄVÄ
¥ÄæªÉÆÄzÄvÉÄ

Am̐tarmukhēna manasā svātma jyōtiṣhi cinmayē |
Sarvānapyarthaviṣhayān juhvan yōgī pramōdatē

7

Translation: *Am̐tarmukhēna manasā* = mind turning inside, *cinmayē svātma jyōtiṣhi* = the fire of knowledge, *Sarvān* = all, *artha viṣhayān* = things of senses, *juhvan* = offering, *yōgī* = yōgi, *pramōdatē* = enjoys happily.

Explanation: '*Am̐tarmukha mana*' refers to the learning the origin of things. Seeing outside is to see the pot as a pot. Looking inside is to see the clay and not the pot. Śhivayōgi discards seeing things from their name and other qualities. He sees from inside. He sees Paraśhiva in all things without any differences. He is happy. He is truly svīkṛutaprasāda sthali.

,ÄaÑzÁ£ÄAzÄd®zÉ ºªÉÄ,ÁévÀäx ¢ªÄÄð®B |
,ÄªÄÄ¥Ääð ,APÀ~ÁÆi ¨sÄÄAPÉÜÄ «µÄAiÄiÁÆi
vÄvÀàç,ÁzÄvÀB

Saccidānandajaladau śhivē svātmani nirmalaḥ |

Translation: *Saccidānanda jaladau* = from the pādōdaka (water) of Śhiva, *nirmalaḥ* = pure, *svātmani* = form of, *śhivē* = in Śhiva, *sakalān viṣhayān* = all information, *Samarpya* = offering, *tat* = from Śhiva, *prasādataḥ* = form of prasāda, *bhuṁktē* = enjoys.

Explanation: Paraśhiva is like an ocean and ever happy. He is in the form of guru, form of knowledge, is liṁga and form of happiness and is jaṁgama. Śhivayōgi offers his body to guru, mind to liṁga and his wealth to jaṁgama. They become prasāda of Śhiva. Sthūla, sūkṣhma and kāraṇa bodies become the bodies of Śhiva. His inside and outside of body becomes the body of Śhiva. Whatever he uses are all prasāda. He has no desire. He lives but unseen. He is svīkṛta prasādi.

2 Śhiṣṭōdana sthala

The world is vast. Many thousands of people live in this world. Some are great scientists; some are with great knowledge and numerous other types of intelligent people. Given the opportunity they can accomplish difficult tasks. They are all under the grip of māye. Even the divines are not free from her grip. Wisdom and knowledge have failed to catch māye. Māye remains without being caught by people. The meaning of 'śhiṣṭa' is remaining.

Śhivayōgi uses māye; he is one with Paraśhiva so he is above māye. Māye has no effect of on him. He is in śhiṣṭōdana sthala.

¥ÀæPÁ±ÀvÉÃ AiÀiÁ ,ÀªÉðÃµÁÁ ¢ÀiÁAiÀiÁ
,ÉÊªÉÇÃzÀ£ÁPÀÈwB |
°ÃAiÀÄvÉÃ vÀvÀæ a°èAUÉÃ ²µÀÖA vÀvÀàjQÃwðvÀªÀii
Prakāśhatē yā sarvēśhām māyā saivōdanākṛutiḥ |
Līyatē tatra cillimḡē śhiṣṭam tatparikīrtitam 1

Translation: *sarvēśhām* = for all, *yā māyā* = illusions of māye, *Prakāśhatē* = shows, *tatra cillimḡē* = in what cillimḡa, *Līyatē* = ends, *sa iva* = that, *tat* = to śhivayōgi, *śhiṣṭam odanākṛutiḥ* = form of ṣṭōdana, *parikīrtitam* = is said.

Explanation: The following verse says:

C,ÄzÁç ¥ÀæwÃvÁ AiÀiÁ ,Á ¢ÀiÁAiÉÄÊªÀ
'ÜvÉÆÃzÀ£ÀÀ ||
°AUÉÊPÉâÃ °ÃAiÀÄvÉÃ ,Ás!
,AaÑzÁ£ÀAzÀ®PÀèuÉÃ ||
Asmādādi pratītā yā sā māyaiva sthitōdanam ||
Limḡaikyē līyatē sā(s)pi saccidānamdalakṣhaṇē ||

Beginning from humans and ending in divines see māye in whichever form is Śhiṣṭōdana. That disappears in limḡaikya śhivayōgi who is in the form of Paraśhiva.

The five philosophies from Śhiva to bir̥ndu are pure (śhuddhādvā). They are enjoyed by ātma in the form of knowledge. The seven philosophies beginning from time ending in prakṛuti (nature) are a mixture of pure and impure. They provide pleasure to ātma. The 24 philosophies beginning guṇa (quality) ending in earth are impure. Māye with these three shows as body, senses and world. These cause in Jiva to experience happiness and sadness. Māye that covers every thing from humans to divines is śhiṣṭōdana. It ends in liṁgāikya śhivayōgi. The following vacana of Allamaprabhu says:

Māye collected all Gods and put them with Goddesses.
Hara Harā, Look at the place of māya,
Śhiva Śhivā, Look at the place of māya,
Śhiva 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 Guhēśhvara.

Māye made all divines to stay with their wives. This is the reason Śhiva is in the mountain; Viṣṇu is in the ocean and Brahma married his own creation. Numerous divines and humans are under the control of māye. Māye ends in śhivayōgi who unites in Paraśhiva.

dUÀzÀAUÉÃ ¥ÀjUÀæ,ÉÛÃ ¢ÀiÁAiÀiÁ¥Á±À«dÈÀ©üvÉÃ
|
,ÁévÀä eÉÆãÅw¶ ``ÉÆÃzÉÃ£À vÀzÉÃPÀªÀªª²µÀãvÉÃ
Jagadamgē parigrastē māyāpāśhavijrumbhitē |
Svātma jyōtisi bōdēna tadēkamavaśhiṣhyatē 2

Translation: *Svātma jyōtisi* = in the light of ātma, *māyāpāśha vijrumbhitē* = the collection of 30 philosophies of māya, *Jagadamgē* = form of body, *bōdēna parigrastē* = from the knowledge of ātma, *tad ēkam ēva aśhiṣhyatē* = māyē is the reason for this world.

Explanation: Māye has created 30 things. They are kalā (art), vidyā (education), rāga (desire), kāla (time), niyati (world); pañca aṁtaḥkaraṇas - puruṣha (ātma), prakṛiti (nature), buddi (wisdom) ahaṁkāra (pride), manassu (mind); Pañca jñānēndrias - śhrōtra (ears), tvak (skin), cakṣhu (eyes), jihve (tongue), ghrāṇa (nose); Pañca karmēndrias - vāk (talk), pāṇi (palm), pāda (feet), pāyu (anus), upastha (sex organs); pañca tanmātras - śhabda (sound), sparśha (touch), rūpa (form), rasa (liquidity), gaṁḍa (smell); Pañcabhūtas - sky, air, fire, water and earth. The union of these 30 is the world. They attract jīva to bond with saṁsāra. Each is like a cage used by māye to lead jīva to saṁsāra. Paraśhiva supports māye but there is no influence of māye on Paraśhiva. Learning this truth from the knowledge of Paraśhiva reveals māye as the reason for bonding in saṁsāra; she occupies the entire world.

CRAQÀ,ÀaÑzÁEÀAzÀ ¥ÀgÀ\$æ°Àä ,ÀégÀÆ!tB |
fÃªÀEÀÄäPÀÛ,Àå cüÃgÀ,Àå
ªÀiÁAiÀiÁPÉÊAPÀAiÀÄðªÁçx

Akhaṁḍasaccidānaṁḍa parabrahma svarūpiṇaḥ |
Jīvanmuktasya dhīrasya māyākaimkaryavāḍini

3

Translation: *Akhaṁḍa saccidānaṁḍa* = happy completely, *parabrahma svarūpiṇaḥ* = form of Parabrahma, *dhīrasya* = brave, *Jīvanmuktasya* = free from birth-death, *māyā* = māye, *kaimkaryavāḍini* = is a servant.

Explanation: Paraśhiva is not outside time, place and things. He is omnipresent. There is nothing equal to or above him. There is no form of happiness different from His happiness. Śhivayōgi is united in Paraśhiva. He is free from desires, ignorance and karmas. He is the brave one. There is no effect of māye on him.

«±ÀéA ,ÀAªÉÆÃ»xÃªÀiÁAiÀiÁ
\$°ÀÄ±ÀQÛxgÀAPÀÄ±Á|

²ªÉÊPÀvÀéªÀÄ¥ÉÃvÀ,Àª £À ¥ÀÅgÀB
 ,ÜvÀÄ«ÄÄ°ÀvÉÃ

Viśhvaṁ sarīmōhinī māyā bahuśhaktinirāmkuśhā |
Śhivaikatvamapētasya na puraḥ sthātumīhatē

Māye has great powers to mesmerize the entire world. Yet māye has no powers to disturb śhivayōgi who is united with Paraśhiva. She is a servant for śhivayōgi. It is like use of bean stalk to roast the beans.

zÀÈ±ÀªA zÀÈ±ÀªvÀ KªÀ ¥À±Àªw
 ±À£ÉÉgÁWÉæÃAiÀÄªAiÁfWÀævÀB
 "sÀPÀÈ÷ªA "sÀPÀÈAiÀÄvÀ±ÀÄæw | æAiÀÄvÀgÀA
 ±ÀæªÀªA vÀxÁ ±ÀÄætéVÀB |
 ,ÄÄàç±ÀªA ZÀ ,ÄÄàç±ÀvÉÆÃ ṁjAzsÀ£À²T¥ÀæRªA
 ¢ÀÄ£ÉÆÃ «±ÀæªAiÁvī
 CzÉëöÉvÁRª¥ÀzÀ,Àª vÀvÀÛ÷é¥ÀzÀ«ÄA ¥Áæ¥ÀÛ,Àª
 ,ÄzÉÆªÄV£ÀB ||

Dṛuśhyaṁ dṛuśhyata ēva paśhyati
śhanairāghrēyamājighrataḥ
Bhakṣhyaṁ bhakṣhayataśhrutipriyataram
Śhrāvyam tathā śhryṇvataḥ |
Spruśhyaṁ ca spruśhatō
Nirīmdhanaśhikhiprakhyaṁ manō viśhramāt
Advaitākhyapadasya tattvapadavīm prāptasya sadyōginaḥ ||

Māye without powers rests in śhivayōgi. He sees form, smells, hears, listens and touches. All this is due to the absence of illusions of māye. He is brave to absorb māye.

eÉÆªÄw°øAUÉÃ azÁPÁgÉÃ ṁªÄÄUÉßÃ£À ¢ÀÄ°ÀvÀä£Á
 |
 "sÄÄdªªAiÁ£Á AiÄÄxÁ AiÉÆÃUÀA £À±ÀªAw
 «µÀAiAiÁB ,ÀévÀB

*Jyōtirlīṅgē cidākārē nimagnēna mahātmanā |
Bhujyamānā yathā yōgaṁ naśhyarṁti viṣhayāḥ svataḥ* 4

Translation: *cidākārē Jyōtirlīṅgē* = cidrūpa form of jyōtirlīṅga, *nimagnēna mahātmanā* = yōgi with peace of mind, *Bhujyamānā* = disturbing, *viṣhayāḥ* = things, *svataḥ* = themselves, *yathā yōgaṁ* = whichever way, *naśhyarṁti* = disappears.

Explanation: The brightness of sun, moon and stars are like the light of a lamp against the brightness of Paraśhiva. Similar is the knowledge of the learned. This is the reason they cannot avoid ignorance in the world. Instead they increase desires and affection for things. In the shadow of jyōtirlīṅga either their knowledge or the illusions of māye cannot survive. They have no effect on Śhivayōgi.

±À"ÁÝzÀAiÉÆÃs! «µÀAiÀiÁ
"sÀÄdâªÀiÁÉÁ,ÀÛCÆAiÉÄÊB |
DvÀäÆÉÊªÀ «°AiÀÄAvÉÃ,ÀjvÀB,ÁUÀgÉÃ AiÀÄXÁ
Śhabdādayō(s)pi viṣhayā bhujyamānāstadimḍriyaiḥ |
Ātmanaiva vilīyarmtē saritaḥ sāgarē yathā

 5

Translation: *yathā* = how, *sāgarē* = in ocean, *saritaḥ* = rivers (join), *tad imḍriyaiḥ* = from senses, *bhujyamānās* = absorbing, *Śhabdādayō(s)pi viṣhayā* = sound and other things, *Ātmanaiva* = in ātma, *vilīyarmtē* = end.

Explanation: Gīte 2-20 says:

C¥ÀÇAiÀÄðªÀiÁtªÀÄZÀ®¥ÀæwµÀ×A
,ÀªÀÄZÀæªÀiÁ¥ÀB ¥Àæ«±ÀAw AiÀÄZÀÉvi |
vÀZÀÉvÁiªÀiÁ AiÀÄ ¥Àæ«±ÀAw
,ÀªÉðÃ,À ±ÀAwªÀiÁ¥ÉÇBw ÈÀ
PÁªÀÄPÁ«Ä ||

*Apūryamāṇamacalapratishṭharṁ
Samudramāpaḥ praviśharṁti yadvat |*

*Tadvatkāmā yaṁ praviśharṁti
Sarvē sa śhāṁtimāpnōti na kāmakāmī||*

Many rivers join the ocean from many sides. Similarly numerous types of pleasurable information joins Shivayōgi. They all bring peace to śhivayōgi. But they disturb the minds of others.

'Yathā sāgarē saritaḥ' means the ocean does not rise due to the joining of many rivers or go down if rivers do not join. It stays the same. Similar is śhivayōgi. His is complete. He is not influenced with or without things of pleasure. Śhivayōgi rejects māye like discarding the refuse of oil seed after extracting the oil. This is the reason māye is śhiṣṭōdana. Śhivayōgi is in śhiṣṭōdana sthali.

CxÀðeÁvÀ³ÄÄ±ÉÃµÀA vÀÄ UÀæ,ÀÆi AiÉÆÄVÄ
¥Àæ±Á³ÄÄw |
,ÁévÀä£ÉßÖÊ³Á¹ÜvÉÆÄ "sÁ£ÄÄB
vÉÄeÉÆÄÄÁ³ÄÄ±ÉÃµÀvÀB

*Arthajātamaśhēṣhaṁ tu grasan yōgī praśhāmyati |
Svātmannaivāsthithō bhānuḥ tējōjālamaśhēṣhataḥ*

6

Translation: *aśhēṣhataḥ* = complete, *tējōjālam* = collection of rays, *bhānuḥ* = sun, *praśhāmyati* = how they cool off, *aśhēṣhaṁ Arthajātam* = collection of all things, *grasan yōgī* = using yōgi, *Svātmannaivā* = in his form, *asthith san* = staying, *praśhāmyati* = becomes himself.

Explanation: The sun spreads his rays in the world before sun sets. Similarly śhivayōgi from his powers of his own form considers all the philosophies and the collection of all things and unites in Paraśhiva. With unity he is happy eternally. Allamaprabhu describes this state in the following vacana:

In a nīścala pot
Filled rice is the true knowledge
Sprinkling water is the true happiness

Cooking from fire self brilliance
Making food for liṅga
Look content standing with the great,
Seen without eyes, carried without hands,
Ate without mouth,
Learnt content without knowledge
Becomes happy Guhēśhvarā.

3 Carācaralaya sthala

Māye is responsible for both cara (moving) and acara (not moving) world. In the śhiṣṭōdana state it was in the form of food. With the grace of Paraśhiva māye disappears in the form of prasāda resulting in the disappearance of the carācara world. This is the prime meaning. It is carācara state. Accomplishing this state śhivayōgi is in carācara laya (loss) sthala.

°AUÉÊPÉâÄ vÄÄ ,ÄªÄiÁ¥ÄÆÉßÄ ZÄgÄuÄZÄgÄuÉÄ
UÄvÉÄ |
xzÉðÄ»Ä ,Ä ¨sÄªÉÄzÉÆâÄVÄ ZÄgÄZÄgÄ«£Ä±ÄPÄB
Liṁgaikyē tu samāpannē caraṇācaraṇē gatē |
Nirdēhī sa bhavēdyōgī carācaravināśhakaḥ 1

Translation: *caraṇācaraṇē gatē* = movable and immovable world, *Liṁgaikyē* = to liṁgaiakya, *samāpannē* = having, *yōgī* = śhivayōgi, *Nirdēhī* = without body, *sa* = himself, *carācara vināśhakaḥ bhavēd*= becomes the destroyer of movable and immovable.

Explanation: Śhivayōgi seeing Paraśhiva unites in Paraśhiva. Māye (ignorance) responsible for the carācara world also disappears in Paraśhiva. The loss of carācara in māye is due to śhivayōgi. He is the carācara laya. Now śhivayōgi lives without body and without any impurities. The vacana of Allamaprabhu explains how he sees the world:

Moves or stays objects are small.
Four Yuga are small.
Accomplishments are small, impossible are small
For śharaṇa who is pure
Guhēśhvara is small!

The vast hemisphere and the time from the beginning are small for a śharaṇa. Also things, that can be

accomplished and things that are not, both are small for a śharaṇa. They are like a curtain that appears and disappears after a few minutes. When śharaṇa is united with bayalu everything is bayalu for him including the name śharaṇa.

CEÁzÀå«zÁâ³ÄÄÆ⁻Á » ¥ÀæwÃwdðUÀvÁ«ÄAiÀÄ³Àiï |

„ÁévÉäöÊPÀ⁻ÉÆÃzsÁvÀÛÊÁß±ÉÃ PÄÄvÉÆÃ
«±Àé¥ÀæPÁ±ÀÆÀ³Àiï

Anādyavidyāmūlā hi pratītirjagatāmiyam |
Svātmaikabōdhāttannāsē kutō viśhvaprakāśhanam 2

Translation: *iyam jagatām pratītir* = showing of this world, *Anādy avidyā mūlā hi* = from the creation of māya, *Svātmaika bōdhāt* = from knowledge, *tat nāsē* = destroying that knowledge, *viśhva prakāśhanam kutō* = how sees the world?

Explanation: Pañcabhūtass are earth, water, fire, air and sky; pañcavāyus (five air) are prāṇa, apāna, udāna, vyāna and samāna; pañca karmēndriyas (organs of work) are talk, hands, feet, sex organs and anus; pañca buddhīndriyas (knowledge) are ears, skin, eyes, tongue and nose; four aṁtaḥkaraṇas (inner eyes) are mind, wisdom, cittu and pride; and one jīva. The collection of these twenty-five is Ātma tattva (Philosophy of Ātma).

Pañca kales or pañca śhaktis are śhāṁtyātīta, śhāṁti, vidye, pratiṣṭhe and nirvṛutti. Pañca sādākhyas (things required for the creation) are Śhiva, Amūrti, Mūrti, Kartru and Karma. The collection of these ten is Vidyā tattva or philosophies of vidya.

Beyond the twenty-five Ātma tattva and the ten vidyā tattva is the precious Śhiva tattva.

The world is the result of these 36 philosophies. It has numerous types of desirable things. Avidye (the opposite of pure knowledge) exhibits this world with desirable things to jīva. Jīva is attracted to the things of the

world. As a result he thinks himself as the body; he experiences both sadness and happiness and is in the cycle of birth-death.

Jīva should destroy avidye from vidye to escape the cycle of birth-death and to get peace in life. He seeks knowledge from the vidya philosophies. He learns the knowledge of 'tattvamasī'. This knowledge leads jīva to unite with Paraśhiva. With unity he is free from the cycle of birth-death. He is free from all things and the world.

AiÄÄxÁ ¢ÉÄÄWÁB ,ÀªÄÄÄzÀÆâvÁ «°AiÄÄAvÉÄ
 £Ä" sÄ,ÄÜ-ÉÄ |
 vÄxÄvÄäª «°AiÄÄAvÉÄ «µÄAiÄiÁB ,ÁÉ£ÄÄ"sÁ«£ÄB
Yathā mēghāḥ samudbhūtā viliyāntē nabhasthalē |
Tathātmani viliyāntē viṣhayāḥ svānubhāvinaḥ 3

Translation: *Yathā* = how, *nabhasthalē* = in sky, *samudbhūtā* = took birth, *mēghāḥ* = clouds, *viliyāntē* = disappears, *Tathā* = similarly, *svānubhāvinaḥ* = śhivayōgi, *viṣhayāḥ* = philosophies, *ātmani* = ātma (took birth), *viliyāntē* = disappears.

Explanation: The clouds that appear in the sky end in sky. Similarly, the 36 philosophies disappear in Paraśhiva. With unity śhivayōgi cannot see the world. He is in carācara sthala.

,Áé¥ÉßÄ zÀÈµÄÖA AiÄÄxÁªÄ,ÄÄÜ ¥Äæ"ÉÆÄzsÉÄ
 ®AiÄÄªÄÄ±ÄÄßvÉÄ |
 vÄxÄ ,ÁÄ,ÁjPÄÄ ,ÀªÄðªAiÄvÄä eÄÖ£ÉÄ «£Ä±Äåw
Swapnē dṛuṣṭarṇ yathāvastu prabōdhē layamaśhnutē |
Tathā sāmśārikarṇ sarvamātma jñānē vinaśhyati 4

Translation: *yathā* = how, *Swapnē* = in dream, *dṛuṣṭarṇ vastu* = things seen, *prabōdhē* = awakes, *layamaśhnutē* = disappears, *Tathā* = similarly, *sarvam sāmśārikarṇ* = the entire world, *ātma jñānē* = as the knowledge of ātma, *vinaśhyati* = disappears.

Explanation: There are many types of dreams. They appear true. But in the waken state they all disappear. They do not disturb even when they are remembered. Similarly avidye makes jīva to feel 'I and mine'. It creates differences between movable and immovable. The knowledge of Paraśhiva is like the waken state. Then the feeling of 'I and mine' disappear. He is with pure Śhiva feelings.

eÁUÀævÀì÷é¥Àß,ÀÄµÄÄ|Û¨sÀåB
 ¥ÀgÁsªÀ,ÀÛªÄÄ¥ÉÄAiÄÄµÄB |
 QA ¢À ¥ÀæªÀiÁtA QA eÉÖÄAiÄÄÄ QA ¢Ä
 eÁÖÉÀ,Àå,ÁzsÀ£ÀÀiï

*Jāgratsvapnasuṣhuptibhyaḥ parā(s)vasthāmupēyushaḥ |
 Kim vā pramāṇam kim jñēyam kim vā jñānasyasāadhanam 5*

Translation: *Jāgrat* = awaken, *svapna* = sleep, *suṣhuptibhyaḥ* = asleep, *para avasthām* = precious turiya state, *upēyushaḥ* = has the śhivayōgi, *Kim vā pramāṇam* = what is evidence? *kim jñēyam* = what is jñēya? *jñānasya sāadhanam kim* = what is the performance of jñāna?

Explanation: Maniṣhāpaṁcaka 5 says:

eÁUÀævÀì÷é¥Àß,ÀÄµÄÄ|ÛµÄÄ,ÀÄÁlvÀgÁ AiÀiÁ
 ,ÀA«zÄÄdÄæA¨sÀvÉÄ
 AiÀiÁ §æªÁäç|,|ÄªPÁAvÀvÀ£ÀÄµÄÄ ¥ÉÇæÄvÁ
 dUÀvÁìQètÄÄ|
 ,ÉÉªÁsªÀ £À ZÀ zÀÈ±Àåª¹Û÷éw zÀÈqsÀ¥ÀæeÁÖ|
 AiÄÄ,Áå¹Û ZÉÄvi
 ZÁAqÄ-ÉÆÄs,ÄÄÛ,À vÄÄ ¢éeÉÆÄs,ÄÄÛ UÄÄgÄÄjvÉÊµÄ
 ¢ÄÄÄµÄ ¢ÄÄÄÄ | |

*Jāgratsvapnasuṣhuptiṣhu sphuṭatarā yā saṁvidujrumbhatē
 Yā brahmāḍipilīkāntatanuṣhu prōtā jagatsākṣhiṇī |
 Saivā(s)haṁ na ca dṛuṣhyavastviti dṛuḍhaprajñāpi yasyāsti cēt
 Cāmḍālō(s)stu sa tu dvijō(s)stu gururitaishā maniṣhā mama*

Khēcari mudre (seal) is the power that shines in the three states – awake, sleep and dream. In the form of knowledge whoever is present from the smallest to the largest life is 'I the Parabrahma'. It is the result of Khēcari mudre. Inside the body in the temple of Śhiva there is a platform in the form of cicchakti. A bright light always shines there. Śhāmbhavi mudre is that light. It represents 'I'. Khēcari mudre and Śhāmbhavi mudre are the two names for the same. Turiya is to live with the support of these mudres. It is beyond the three states - awake, sleep and dream. In this state śhivayōgi is free from the tripuṭies because he has no pramāṇa, pramēya and pramāsādana (different feelings). Without different feelings he has no duality of cara and acara. He is in carācara sthala.

vÄÄiÄiÄöwÄvÄzÄÄ AiÄÄvÄÛzÄÄÝgÄÄ
 ÄYä£Ä,ÄzsÄ£ÄB |
 C£ÄÄzÄæ«±Ää vÄzÉ£äÄVÄ £Ä "sÄ£AiÉ£Ä
 «±Äé«ÄÄPÄëvÉÄ

Turyātītapadaṁ yattaddūraṁ vāñmanasādhvanaḥ |
Anupraviśhya tadyōgi na bhūyō viśhvamīkṣatē

6

Translation: *vāñ mana sādhdvanaḥ dūraṁ* = not for praise and meditations, *yat* = which, *Turyātīta padaṁ* = with the word turiyātīta, *tad* = in that, *Anupraviśhya* = entering, *yōgi* = śhivayōgi, *bhūyō* = again, *viśhvam* = the world, *na īkṣatē* = does not see.

Explanation: Yōgi has five states – awake, sleep, dream, turiyā and turiyātīta. In the waken state he is with pure heart and mind without desires. He seeks the help of guru for salvation. In the dream state he is with the belief that the things of this world are false. He remembers Śhiva always. In the sleep state he is with the knowledge of Śhiva, free from the duality of the mind resulting in disturbances. Turiyā is to immerse in Śhiva both inside and outside. Without the awareness of body to unite in Paraśhiva is turiyātīta.

Turiyātīta is beyond the realm of mind and words. Śhivayōgi in turiyātīta state cannot see the world. He shines as Śhiva. Such a person is praised in many ways. He is beyond words and mind. Allamaprabhu describes him as:

Compares not knowing to compare
 Say beyond comparison.
 Cognizant not learning of the shadow of awareness
 Say beyond awareness.
 Meditation not knows to pray
 Prayer for form less became haphazard.
 Jñātru, Jñāna, Jñéya what other knowledge?
 Vēda saying it as science,
 Tattvamasi statement became false.
 Saying Saccidānaṁda,
 Dwaithādhvitha's were wiped away.
 Arrives without coming
 Standing Nirāḷa Guhēśhvarā!

Śharaṇa is bayalu with uniting Paraśhiva. Paraśhiva is complete and magnificent. He cannot be reached with ideas of mind. There is no comparison of Paraśhiva because Paraśhiva is pure consciousness of mind. Paraśhiva has no form. So meditation has become silent. The three ways of learning, Jñātru, Jñāna, and Jñéya, cannot be used to learn because they came after Paraśhiva. Vēda says many things but they all became untrue to a śharaṇa who is united with Paraśhiva. There is no room for dvaitha and advitha. When ideas of mind are emptied there is only Nirāḷa or peace and silence. He is in carācara sthali.

£Á£ÀâvÀà±Àâw AiÉÆÃVÃAzÉÆæÃ £Á£ÀâeÁÓ£Áw
 QAZÀ£À |
 £Á£ÀâZÀÒöÈuÉÆÃw ,ÀAzÀÈµÉÖÃ
 azÁ£ÀAzÀªÀÄAiÉÄÃ ²ªÉÃ

Nānyaṭpaśhyati yōgīndrō nānyajjānāti kimcana |
Nānyacchṛṇōti sarīndṛuṣhṭē cidānaṁdamayē śhivē 7

Translation: *cidānaṁdamayē śhivē* = Śhiva the form of happiness, *saṁdrushtē* = seeing, *yōgīṁdrō* = śhivayōgi, *Na anyat paśhyati* = do not see other, *na anyat jānāti* = do not learn other, *Na anyat śhruṇōti kīṁcana* = do not hear any other.

Explanation: Paraśhiva is in the form of happiness. He has no form and has no dualities. With unity śhivayōgi cannot learn, hear or see different from Śhiva. Brūhadāraṇyaka upaniṣhat 2-4-14 says:

'AiÄvÀæ » zÉóÊvÀA EªÀ "sÀªAw vÀvî EvÀgÀ EvÀgÀA fWÀæw, vÀçvÀgÀ EvÀgÀA ¥À±Àåw; vÀçvÀgÀ EvÀgÀA ±ÄÄæuÉÆÅw | EvÀgÀA vÀçvÀgÀA C©üªÀzÀw; vÀçvÀgÀ EvÀgÀA ¢ÄÄ£ÄÄvÉÃ | vÀçvÀgÀ EvÀgÀA «eÁ£Á | AiÄvÀæ ¢Á C,Àå ,ÀªðªAiÁvÄäöÊªÁ" sÀÆvÀÛvÉÎ£À PÀA fWÉæÃvî, vÀvÉÎ£À PÀA ¥À±Àåvî | PÉÃ£À PÀA ±ÄÄætÄAiÁiÁvî | vÀvÉÎ£À PÀA ¢ÄÄÄæÄvÀ | vÀvÉÎ£À PÀA «eÁÃÄAiÄvî, AiÉÄ£À EzÀA ,ÀªðA «eÁ£Aw vÀA PÉÃ£À «eÁÃÄAiÁiÁvî | «eÁÛvÀgÀªÄÄgÉÃ PÉÃ£À «eÁÃÄAiÁiÁcw".

'Yatra hi dvaitam iva bhavati tat itara itaram jighrati, taditara itaram paśhyati; taditara itaram śhruṇōti | itaram taditaram abhivadati; taditara itaram manutē | taditara itaram vijānā | yatra vā asya sarvamātmaivābhūttatkēna kaṁ jighrēt, tatkēna kaṁ paśhyat | kēna kaṁ śhruṇuyāt | tatkēna kaṁ munvīta | tatkēna kaṁ vijānīyat, yēna idam sarvaṁ vijānāti tam kēna vijānīyāt | vijñātāmarē kēna vijānīyāditi'.

With duality in an ignorant (avidye) state smells, sees, hears, supports, observes, and learns. But in vidya state everything is in the form of ātma. In this state it is not possible to see, hear, support, observe and learn the other.

Paraśhiva cannot be a thing to see. He sees all. He is not heard and He hears all. He is beyond the realm of

mind and is omnipresent. He cannot be learnt but He is with all knowledge. After śhivayōgi unites 'nānyat paśhyati, nānyat śhruṇōti, nānyat vijānātī' he cannot see other, he cannot hear another and he cannot learn another. Completely he is Śhiva. Allamaprabhu describes him as:

If happy do not walk.
 If happy do not talk
 If happy do not worship.
 If happy do not eat Guhēśhvarā.

Being united with Paraśhiva a śharaṇa is peaceful and is happy. He has no illusions or diversity of mind. He is free from the cycle of life. Śharaṇa does not worship, does not offer, and does not engage in other actions for seeking peace. He is in peace and is happy.

Ç,ÀzÉÃÀ dUÀvÀiÀÀðA ,ÀçÀÀ ¥Àæw" sÁ,ÀvÉÃ |
 eÁÕvÉÃ ²ÀÉÃ vÀzÀeÁÕÉÅA
 ,ÀégÀÆ¥ÀÀÀÀ¥À¥ÀzÀÀvÉÃ

Asadēva jagatsarvaṁ sadīva pratibhāsātē |
Jñātē śhivē tadajñānaṁ svarūpamupapadyatē

8

Translation: *Asadēva jagat sarvaṁ* = the world,
Asadēva = not true, *sadīva pratibhāsātē* = sees as true,
śhivē Jñātē = appear of Śhiva, *tad ajñānaṁ* = that
 ignorance, *svarūpam* = form of cicchakti, *upapadyatē* =
 becomes.

Explanation: The world is false (not last for ever);
 Paraśhiva alone is true for all times. He has no feelings of
 the beginning or end; no pride; no form; not shūnya or the
 opposite; no problems from movable and immovable; no
 feelings of duality; no feeling of knowledge or ignorance.
 Śhivayōgi has no feelings for the 14 worlds or directions.
 The following vacana of Allamaprabhu describes Paraśhiva:

Before the beginning and gods,
 Before association or disassociation,

Before stars and planets,
Before the yōga senses,
Before moveable on earth and other,
Before everyone and everything,
Before the sky and air,
Before fire, water and earth,
Before Hari and brahma,
Before day and night,
Before behind, ahead and current,
Guhēśhvara stayed not knowing himself.

Everything śhivayōgi sees is in the eyes of Paraśhiva. Whatever he sees now is not true but they appeared true during his life time. It is due to ignorance. With unity Śhivayōgi has no ignorance. He sees the world as the form of Śhiva. He is carācara sthali.

4 Bhāmḍa sthala

HzsÀðé³ÄÄÆ`ÉÆÃs³ÁPì ±ÁR
KµÉÆÃs±ÄévÄÜ,ÀìÉÁvÀ£ÄB |
vÀzÉÃ³Ä ±ÄÄPÄæA vÀzÀâçºÄä
vÀzÉÃ³Ä³ÄÄÈvÀ³ÄÄZÀåvÉÃ |
vÀ¹ä£ì`ÉÆÄPÄ²ævÁ,Àì³ÉÃ vÀzÄÄ £ÁvÉåÄw
PÄ±ÄÑ£Ä ||

*Ūrdhvamūlō(s)vāk śhākha ēshō(s)śhvatthassanātanah |
Tadēva śhukraṁ tadbrahma tadēvāmṛutamucyatē |
Tasmin lōkāśhritāssarvē tadu nātyēti kaśhcana ||*

The above verse is from Kaṭhōpaniṣhat 6-1, 5-8. Saṁsāra is like an old byaniyan tree. The roots are under the ground and in the top has its branches. The support for that tree is Paraśhiva (śhukra). It is brahma. All worlds are in him. There is no philosophy apart from it. It is complete. There is nothing equal to or above it. The power cicchakti is in Paraśhiva as one. It is omnipresent like Paraśhiva. It has many names like Kuṁḍalīni, Śhuddhamāye and others. All the creation is from this power. All things take birth, live and disappear in the same power. This vimarśhāśhakti (power to discriminate) is bhāmḍa. Śhivayōgi with this knowledge is in bhāmḍa sthali.

§æºÁäAqÄ±ÄvÀPÉÆÃnÃ£ÁÄ,ÀUÄð¹Üw®AiÄiÁ£ì
¥Äæw |
,ÁÜ£Ä`sÄÆvÉÆÃ «³ÄÄ±ÉÆðÃ
AiÄÄ,ÀÛzÁäAqÄ,ÀÜ®³ÄÄZÀåvÉÃ

*Brahmāmḍaśhatakōṭīnām sargasthithilayān prati |
Sthānabhūtō vimarśhō yastadbhāmḍasthalamucyatē 1*

Translation: *Brahmāmḍa śhatakōṭīnām* = numerous worlds, *sarga sthiti layān prati* = creation, existence and disappearance, *Sthānabhūtō* = supporting,

yaḥ = which, *vimarśhō* = power to judge, *tad* = that, *bhāmṇa sthalam ucyatē* = is said as bhāmṇa sthala.

Explanation: Vimerśhāśhakti is the master for creation, existence and end of all things. The following vacana of Urilīṅgapeddi describes:

Śhiva becomes the world or not change to world,
Takes the form of Śhiva, not take the form also,
Śhiva may spoil, may not attempt either,
As jaṅgama, Śhiva can worship
As śhivalīṅga, get worshiped,
Is there anything different from Śhiva? No.
Urilīṅga Peddi Viśhvēśhvara
He is the father and the mother to world.

In this vacana the word 'Śhiva' refers to Vimerśhāśhakti of pure māye. Pure māye for amusement can change to the form of the world or stay without changing. It can take the form or stay without form. It is the reason for creation, existence and for end of things. There is nothing outside from this pure māye. It is the father and the mother for the world. It is bhāmṇa sthala.

«ªÄ±ÁðSÁâ ¥ÀgÁ±ÀQÛ«ð±ÉÆéÃzÁã,À£ÀPÁjtÂÃ |
,ÀQëÃtÂÃ,ÀªÀðvÀvÁÛ÷é£ÁÁ ,À«ÄAzsÉÃ
,ÀªÀðvÉÆÃªÀÄÄTÃ

Vimarśhākhyā parāśhaktirviśhvōdbhāsanakāriṇī |
Sākṣhīṇī sarvabhūtānām samīṁdhē sarvatōmukhī

2

Translation: *viśhvōdbhāsanakāriṇī* = shines the world, *Sākṣhīṇī* = witness to all philosophies, *Vimarśhākhyā* = name of vimarśha, *parā śhaktir* = Paraśhakti, *sarvatōmukhī* = in all ways, *sarva bhūtānām* = to all bhūtas, *samīṁdhē* = shines.

Explanation: There are many types of ādvas (groupings). Varṇa (letters), pada (words), maṁtra (prayers) are all forms of sound. Bhuvana (world), tattva

and art are forms of wealth. Parāśhakti as Vimerśhāśhakti associates with these groupings. It shows with the three śhaktis namely icca, jñāna and kriyā. Though it is the master it stays behind as witness to them. As Śhiva (the 36th philosophy) it supports all others. It shines following the light of Shiva. Śhiva shows in this world in many ways. Māye associates in all those forms. This power in the divines shows as the body; form of Sadāśhiva philosophy as senses; the form of Īśhvara as the world and as the form of vidya philosophy as the pleasure.

«±ÀéA AiÄÄvÀæ ®AiÄÄA AiÄiÁw «”sÁvÁävÁä
azÁPÀÈwB |
,ÀzÁ£ÀAzÀªÄÄAiÄÄB ,ÁPÁëvī ,Á «ªÄÄ±ÀðªÄÄ-ÄÄ
PÀ-Á

Viśhvaṁ yatra layaṁ yāti vibhātyātmā cidākṛutiḥ |
Sadānaṁdamayaḥ sākṣhātā vimarśhāmayī kalā

3

Translation: *yatra* = which, *Viśhvaṁ* = the world, *layaṁ yāti* = disappears, *cidākṛutiḥ* = form of cit, *ātmā* = ātma, *vibhāty* = shines, *Sadānaṁdamayaḥ* = in the form of happiness, *sā* = that, *sākṣhāt* = truly, *vimarśhāmayī kalā*= the power vimarśha.

Explanation: Vimerśhāśhakti is Parābimdu or kale (art). It is the place for all things to end. Vimerśhāśhakti is the śhakti in which ātma shows. With unity with this śhakti śhivayōgi has no awareness of the outside world. He stays in peace. The appearance of the world ends in śhivayōgi when he is in bhāmḍa sthala.

¥ÀgÁ°ÀAvÁA ,ÀªAiÁªÉÄ±À¥Àj¥ÀÇtð«ªÄÄ±ÀðªÁ£ī |
,ÀªÀðdÖB ,ÀªÀðUÀB ,ÁQëÄ ,ÀªÀðPÀvÀð
ªAiÁ°ÉÄ±ÀégÀB

Parāhamtām samāvēśhaparipūrṇavimarśhavān |
Sarvajñāḥ sarvagaḥ sākṣhī sarvakartā mahēśhvaraḥ

4

Translation: *Parāharitām* = paraharīte, *samāvēśha* = joined, *paripūrṇa vimarśhavān* = complete judgement, *mahēśhvaraḥ* = mahēśhvara, *Sarvajñaḥ* = sarvajña, *sarvagaḥ sākṣhī* = in all places, *sarvakartā* = for all things (becomes)

Explanation: Two pots made from the clay one might end in high place and the other in a lower place. Yet the clay is in the form of pot. Discarding the discrepancies of their position there remains only clay. Similar is the relation between jīva and Śhiva. With Vimerśhāśhakti Śhiva shines as the one with all knowledge, the creator, omnipresent and is the reason for all things. The performer of śhivayōga secures this Vimerśhāśhakti losing the feeling of duality 'Śhiva and Jīva' to become one with Śhiva. Then there is no jīva. Only Śhiva remains. He is in bhāṁḍa sthali.

«±ÁézsÁgÀªÀÄ°Á,ÀA«vÀàçPÁ±À¥Àj¥ÀÇjvÀªÀiī |

¥ÀgÁ°ÀAvÁªÀÄAiÀÄA ¥Áæ°ÀÄB «ªÀÄ±ÀðA

¥ÀgÀªÀiÁvÀÄ£ÀB

Viśhvādhāramahāsamvitprakāśhāparipūritam |

Parāharitāmayaṁ prāhuḥ vimarśhaṁ paramātmanaḥ 5

Translation: *Viśhvādhāra* = supports the world, *mahā samvitprakāśha paripūritam* = shines with the knowledge, *vimarśhaṁ* = the power to review, *paramātmanaḥ* = Paraśhiva, *Parāharitāmayaṁ* = paraharītamaya, *prāhuḥ* = is said.

Explanation: The following verse is from Gīte 10-8

C°ÀªÀiÁç»ð zÉÃªÀ£ÁA |

C°AA ,ÀªÀð ,Àª ¥Áæ°sÀªAB ªÀÄvÀÜB ,ÀªðA

¥ÁæªAvÀðvÉÁ ||

Ahamādirhi dēvanām |

Aham sarvasya prabhavaḥ Mattaḥ sarvaṁ pravartatē ||

I am the first among all divines; I am the reason for all things; I am the giver. Gīte is full of this type of sayings.

The true, freed, eternal, great ones and others
Hidden in cidbrahmāmṛḍa
Can I learn them?
The vast complete bhāmṛḍa
Has the three bhāmṛḍās
Learning did not praise him
Without praising did not recognize.
Without recognition did not feel.
Without feeling did not learn.
Did not learn the learned is himself
There is no other Guhēśhvara.

There are three types of bāṇḍas: piṛḍa, brahmāmṛḍa and cidbrahmāmṛḍa. Paṛcabhūtass are earth, water, fire, air and sky; paṛcavāyus (five air) are prāṇa, apāna, udāna, vyāna and samāna; paṛca karmēmḍrias (organs of work) are talk, hands, feet, sex organs and anus; paṛca buddhīmḍrias (knowledge) are ears, skin, eyes, tongue and nose and the four aṛtaḥkaraṇas (inner eyes) are mind, wisdom, cittu and pride. The collection of these 24 aśhuddha (impure) philosophies are piṛḍa bhāmṛḍas. Māya, kalā, vidyā, rāga, kāla, niyati, puruṣha are the seven mixed (pure and impure) philosophies of brahmāmṛḍa bhāmṛḍa. Śhiva, Śhakti, Sadāśhiva, Īśhvara, Śhuddha vidya are the five pure philosophies of cidbrahmāmṛḍa bhāmṛḍa. Humans, demons, kinnaras and other lives with the feeling of body acquired aṇava impurities. They become the lives without salvation. The divines and followers of Rudra and others, followed the mixed philosophy with the feeling of ātma. They got the knowledge to seek salvation. Śharaṇas of Śhiva followed the pure philosophy with the feeling of ātma learnt the true from false. They are free from the cycle of birth-death. Parāśhakti is in these three bhāmṛḍas. Shivayōgi offers the philosophies hidden in the three bāṇḍas - piṛḍa, brahmāmṛḍa and cidbrahmāmṛḍa. He shines in the light of Paraśhiva. He is of the feeling that the power is not

different from him. He is free from all forms and stays as Paraśhiva.

5 Bhājana sthala

Vimarśhana śhakti mentioned earlier is supported by bhājana śhakti. The later is called Tirōdāna śhakti. It stays with Paraśhiva.

CEÉĀPÀPÉÆĀn\$æ°ÁäAqÀ,ÀªÀđ¹Üw®AiÀiÁ±Àæ
AiÀÄB|

«ªÄÄ±ÉÆđĀ AiÄÄvÀæ,À \$æ°Àä¨sÀÆvÉÆĀ
¨sÁdÆÀ«ÄµÄävÉĀ ||

Anēkakōṭībrahmāmṇḍasarvasthitilayāśhrayaḥ |
Vimarśhō yatra sa brahmabhūtō bhājanamiśhyatē ||

Vimarśhana śhakti is responsible for the creation, existence and end of numerous worlds. Where this śhakti stays it is called bhājana. Śhivayōgi is in the form of such a śhakti is truly a Brahma.

¥ÀgÁs,Àå ±ÀQÛ«ªÄÄđ¹Á «vÀPÁđ
,Áé¨sÁ«QĀ gÄÄzÀæ,ÀªÀiÁÆÀzsÀ«ÄđuÉĀ |
eÁŌÆÀQæAiÉÄÄZÁĐç,À°À,ÀægÀÆ¥Á
vÀÆÉäĀ ªÄÄÆÀ²ÑĀªÀ,ÀAPÀ®ªªÄÄ,ÀÄÛ ||

Parā(s)sya śhaktivirmalā vitarkā
Svābhāvikī rudrasamānadharminē |
Jñānakriyēcchādi sahasrarūpā
Tanmē manaśhcīvasarīkalpamastu ||

Bhājana śhakti is Parāśhakti. It is vast, beyond logic, independent and wife of Paraśhiva. It takes jñāna, kriyā, icca and other forms. Joining that śhakti the mind always prays Śhiva. Bhājana sthala is described According to this verse.

,ÀªÄÄ,ÀÛ dUÀzÀAqÁÉÁÁ,ÀUÀđ¹ÜvÀåAvÀPÁgÀtªÀiï |

«³ÄÄ±ÉÆÖÃ¨sÁ,ÀvÉÃ AiÄÄvÀæ
vÀzÄãd£À«Ä°ÉÆÃZÀåvÉÃ

Samasta jagadamḍānām sargasthityarītakāraṇam |
Vimarśhō bhāsatē yatra tadbhājanamihōcyatē

1

Translation: *Samasta* = all, *jagadamḍānām* = worlds, *sarga* = creation, *sthity* = existence, *arīta* = disappearance, *kāraṇam* = reason, *Vimarśhō* = judge, *yatra* = where, *bhāsatē* = shows, *tad* = that, *bhājanam ihōcyatē* = said as bhājana.

Explanation: There is a power in Paraśhiva that is not separate. It is cicchakti. It has other forms and names like Parāśhakti, Ādiśhakti, Icchāśhakti, Jñānaśhakti and Kriyāśhakti. Each of these śhaktis create different forms of things. The performer climbs the steps of śhaṭsthala with the help of śhaktis. Jiva from kriyāśhakti becomes a bhakta (devotee); from jñānaśhakti becomes a māhēśhvara; from Icchāśhakti becomes a prasādi; from the blessing of Jñānaśhakti becomes a prāṇalīṅgi and from parāśhakti becomes a śharaṇa. This parāśhakti is parabimdu. It is responsible for the creation, existence and disappearance of the world. It is bhāmḍa sthala. Śhivayōgi uniting with the power of vimarśhe is a bhāmḍa sthali. He has no desire, beyond realm of māye and is with knowledge. He is united in cicchakti. All the śhaktis unite in cicchakti. Cicchakti is the support for all śhaktis. It is bhājana sthala. Śhivayōgi with this knowledge is a bhājana sthali.

You have no birth and death
You are free from yourself
You are like this, You are with happiness
You know your greatness
Nijaguru Svataṁtra Kapilasiddha Mallinātā.

Without birth and death, the great for own amusement becomes the glowing mahālīṅga. It is bhājana. Śhivayōgi is in the bhājana sthali in the form of mahālīṅga.

«ªÀÄ±ÁðSÁå ¥ÀgÁ±ÀQÛ«ð±ÀéªÉÊavÀæ÷åPÁjtÂÃ |
AiÀÄ'ä£İ ¥Àæw¶|×vÁ §æªÀä vÀçzAA «±ÀÉ¨sÁ££ÀªÄi

Vimarśhākhyā parā śhaktirviśhvavaicitryakāriṇī |
Yasmin pratīṣṭitā brahma tadidaṁ viśhvabhājanam 2

Translation: *viśhva vaicitrya kāriṇī* = creator of world vividly, *Vimarśhākhyā* = in the name of vimarśha, *parā śhaktir* = parāśhakti, *Yasmin pratīṣṭitā* = where she stays, *brahma* = brahma, *tadidaṁ* = that, *viśhvabhājanam* = supports world.

Explanation: Differences in names and forms; in kartru (doer), kāraṇa (reason), kārya (work); jealousy and desires exist in this world. The world is very amusing. It has both jaḍa (fixed) and ajaḍa (movable) things. Jīva associates with jaḍa. The world is vivid and with many elaborate descriptions. What is the origin for this world? It is not Paraśhiva; it is not even the immovable power. It is from the union of Śhiva-Śhakti. Śhiva is like fire and Śhakti is like a heated metal iron. The red hot iron gives out many sparks; they are the jīvas. Muṁḍakōpaniṣhat 2-1 says:

vÀzÉÃvÀvÀivÀåA|
AiÀÄxÁ ,ÄÄç¥ÁÛvī ¥ÁªÀPÁvī « ,ÄÄá°AUÁB
,ÀªÀ ,Àæ±ÀB ¥Àæ¨sÁªÀAvÉÃ ,ÀgÀÆ¥ÁB |
vÀzÀPÀëgÁçé«zÁB ,ÉÆÃªÀÄå¨¨sÁªÁB
¥ÀæeÁAiÀÄAvÉÃ vÀvÀæ ZÉÊªÁ! AiÀiÁAw ||
Tadētatsatyam |
Yathā sudiptāt pāvakāt visphulimṅāḥ
Sahasraśhaḥ prabhavarṁtē sarūpāḥ |
Tadaḥśharādvividāḥ sōmya bhāvāḥ
Prajāyarṁtē tatra caivāpi yāmti ||

Like the many sparks from a hot iron the union of Śhiva-Śhakti in the form of 'ōm' gave rise to different lives. They are part of Śhiva - *Mamaivāṁśhō jīvalōkē jīvabhūtaḥ*

sanāta. All lives born in the world of jīva are mine. But they feel differences due to pañca kaṁcuki.

¥AAZÀPAAZÀÄQ,ÀAAiÀÄÄPÀÛB ¥ÆPÀÈwA
 “sÉÆPÀÄÛªÄÄZÀävÀB |
 C«zÁâç,ÀªAiÁAiÀÄÄPÀÛB ¥ÄÅGÀÄµÀB
 ¥ÀjQÄwöVÀB ||

*Pañcakaṁcukisaṁyuktaḥ prakṛtiṁ bhōktumudyataḥ |
 Avidyādisamāyuktaḥ puruṣhaḥ parikīrtitaḥ ||*

Kāla, niyati, kale, vidyā and rāga are the five kaṁcukies. The person who uses the satva things of the world without ignoranance is Śhiva-puruṣha. The associated power is free from aṇava and other impurities. The support for that power is from cicchakti. It stays with the master Śhiva in the form of Śhiva as bhājana sthala. Yōgi is in bhājana sthala.

CAVÀBPÀgÀtgÀÆ¥ÉÄt dUÀzÀAPÀÄgÀgÀÆ¥ÀvÀB |
 AiÄÄ¹äfi “sÄw aZÀÒQÛB §æªÄä“sÀÆvÀB ,Ä
 GZÀävÉÄ

*Am̐taḥkaraṇarūpēṇa jagadam̐kurarūpataḥ |
 Yasmin vibhāti cicchaktiḥ brahmabhūtaḥ sa ucyatē* 3

Transalation: *cicchaktiḥ* = cicchakti, *jagadam̐kura rūpataḥ* = in the form of world, *Am̐taḥkaraṇa rūpēṇa* = in the original form of pride, *Yasmin* = in what Śhiva, *vibhāti* = feels, *saḥ* = that Shiva, *brahma bhūtaḥ* = as parabrahma Paraśhiva, *ucyatē* = says.

Explanation: Parāśhakti is bhāmḍa śhakti. She is responsible for the creation, existence and for the disappearance of this world. Paraśhiva shines inside the body. In other words, Parāśhakti shows the world; from parāśhakti gets the feeling that ‘I am Śhiva’. Parāśhakti is the outer body for cicchakti. Cicchakti supports Parāśhakti. Cicchakti is bhājana. Śhivayōgi uniting is in bhājana sthala.

AiÀÄxÁ ZÀAzÉæÄ ¹ÜgÁ eÉÆåÃvÁi÷ß «±Àè²ÀÄÄÜ
 ¥ÆPÁ²xÄ |
 vÀxÁ±ÀQÜ «ð²ÀÄ±ÁðvÄä ¥ÆPÁ±ÉÄ §æºÀätÂ ¹ÜvÁ

Yathā camdrē sthirā jyōtsnā viśhvavastu prakāśhini |
Tathāśhaktirvimarśhātmā prakāśhē brahmaṇi sthitā 4

Transalation: *viśhvavastu prakāśhini* = shining the world, *jyōtsnā* = moon-light, *camdrē* = in moon, *Yathā* = how, *sthirā* = stays, *Tathā* = similarly, *vimarśhātmā śhaktiḥ* = vimerśha śhakti, *prakāśhē brahmaṇi* = in the form of light, *sthitā* = stays.

Explanation: The moon-light that shines in the world is in the moon. Similarly the vimarśhā śhakti (bhāmḍa) is like the moon-light; it occupies the entire world. It shines on all philosophies. It stays permanently in cicchakti. This is the reason cicchakti is described as bhājana sthala.

DPÁgÀB ²²À DSÁävÉÆÄsºÀAPÁgÀB ±ÀQÜgÀÄZÀävÉÄ |

²²À±ÀQÜ²ÀÄAiÄÄ §æºÀä ¹ÜvÀ²ÉÄÄPÀ²ÀÄºÀÄ ¥ÄzÉÄ
Ākāraḥ śhiva ākhyātō(s)hamkāraḥ śhaktirucyatē |
Śhivaśhakti mayarṇ brahma sthitamēkamaharṇ padē 5

Transalation: *Ākāraḥ* = the letter 'A', *śhiva ākhyātō* = is Śhiva, *hamkāraḥ* = the letter 'ha', *śhaktir* = is śhakti, *ucyatē* = says, *Śhivaśhakti mayarṇ brahma* = parabrahma is the union of Śhiva-śhakti, *ēkam aharṇ padē* = in the word 'aharṇ', *sthitam* =exists.

Explanation: '*Akṣhārāṇāṁ akārō(s)smī* in letters I am 'A', '*Aharṇ dēvā nārṇ ādī*' I am the origin for the divines. The first letter 'A' is Śhiva; the last letter 'Ha' is śhakti (first letter A and the last letter Ha are in Kannaḍa alphabets). In the word 'aharṇ' both 'a' and 'Ha' are in equality. This is the reason Aharṇ represents the union of Śhiva-śhakti. The

word 'Aham' is not from the 24 impure philosophies or from the seven mixed philosophies or from the five pure philosophies. It is cidabdhī. The meaning of 'Aham' stops there resulting in great silence. With unity Śhivayōgi is bhājana sthali.

Ç°ÀAvÁÁ ¥ÀgÀÀiÁÁ ¥Áæ¥Àå ²ªÀ±ÀQÛªÄÄ-ÄÄÄ
 'ÜgÀÀi |
 §æ°Àä "sÀÆAiÀÄÄ UÀvÉÆÄ AiÉÆÄVÄ «±ÁévÁÁ
 ¥Àæw"sÁ,ÀvÉÄ

Ahamtām paramām prāpya śhivaśhaktimayīm sthirām |
Brahma bhūyaṁ gatō yōgī viśhvātmā pratibhāsātē 6

Transalation: *śhivaśhaktimayīm* = in the form of Śhiva-sakti, *sthirām* = stay, *paramām* = sacred, *Ahamtām* = ahamtate, *prāpya* = securing, *Brahma bhūyaṁ* = form of Brahma, *gatō yōgī* = Yōgi, *viśhvātmā* = sacred for the world, *pratibhāsātē* = shows.

Explanation: The power of the origin of this world is complete; vast iccāśhakti, jñānaśhakti with all knowledge and with kriyāśhakti. They are the three faces of mahāśhakti. This mahāśhakti is in Paraśhiva. It is not separable from Paraśhiva. The vacana of Allamaprabhu says:

Listen the association of Śhiva and śhakti,
 Śhiva is dynamic, śhakti the cittu.
 Learning that the dynamic is the form of chittu
 He is śharaṇa Guheśhvarā.

Śhiva is dynamic śhakti is cittu and jñāna (knowledge). They are not different. Śhiva himself is the śhakti in the form of cicchakti. They are like the sun and sunrays. They are together forever. Śharaṇa sees them in the things of the world. He is in bhājana sthali.

ªÀÈPÀë,ÀÜ¥ÀvÀæ¥ÀÀµÀà çªÀl©Äd¹ÜvÀÄ AiÀÄxÁ |

vÀxÁ °ÀÈzÀAiÄÄ©Äd,ÀÜA «±Àé°ÉÄÄvÀvÀàgÁvÀä£ÀB

Vṛukṣhasthapatrapuṣhpādi vaṭabījasthitaṁ yathā |

Tathā hṛudayabījasthaṁ viśhvamētatparātmanaḥ

7

Transalation: *yathā* = how, *Vṛukṣhashta* = the plant, *patra puṣhpādi* = leaves, flowers and others, *vaṭabīja sthitaṁ* = exists in seed, *Tathā* = similarly, *ētat viśhvam* = this world, *parātmanaḥ* = in Paraśhiva, *hṛudaya bījasthaṁ* = is in the form of the seed vimarśhā.

Explanation: The tree with leaves, flowers and fruits is hidden in the seed. Similarly the the world is hidden in the seed cicchakti that stays in the heart of Paraśhiva. The 36 philosophies are in the form of leaves, flowers and fruits of this world. The origin for all these is the power in Paraśhiva. It is like a seed having pañca-sādākyas, pañca-kales, pañca-arītaḥkaraṇas, pañca-tanmātres, pañca-bhūtas, pañca-jñānēndrias, pañca-karmēndrias and pañca-prāṇas. All of these are in the seed without any difference. With these śhakti is great and vast as Śhiva himself. It has the power to show the form of Śhiva as saccidānaṁda. This is the reason it is the heart of Śhiva. The heart of Śhiva is the bhājana sthala. The one who unites in the heart is a bhājana sthali.

6 Aṁgālēpa sthala

Parāśhakti is the master for vimarśhā śhakti that supports the world. Parāśhakti is inseparable from Paraśhiva. Knowing this śhivayōgi unites in that śhakti. He is in bhājana sthala. He cannot see anything except Paraśhiva; he is disassociated with the world; he is free from desires and affection; māye has no impact what so ever on him; he is free from all things of the world; he has the senses but the work of senses have no effect on him. For these reason he is aṁgālēpa sthali. The fire in the tree does not burn the tree; similarly śhivayōgi staying in saṁsāra has no effect on him. Sky has no knowledge of light and darkness; similarly śhivayōgi has no knowledge of virtuousness and evil.

Caṁdōpaniṣhat 4-14-3 says:

AiÄxÁ ¥ÄÅµÀlgÀ¥Ä~ Á±À C¥ÉÇÃ £Ä
²èµÄåAvÉÃ
KªÄªÉÄÃªÄA« cvÉÃ ¥Á¥ÄA PÄªÄÄö £Ä
²èµÄå'

*Yathā puṣhkarapalāśha apō na śhliṣhyamītē
Ēvamēvaṁviditē pāpaṁ karma na śhliṣhyat*

The result of karmas does not stick to Śhivayōgi like the lotus does not stick to water. Yōgaja says:

KªÄA "sÄEvÄ,Äå PÄªAiÁöTÂ QæAiÄÄªAiÄuÁx
AiÉÆÃV£ÄB|
¥ÄæAiÄiÁAw £ÉÊªÄ °¥ÄåAvÉÃ ¥ÄÅuÄª¥ÄÅuÁx
,ÄAPÄëAiÄªÄii ||

*Ēvaṁ bhūtasya karmāni kriyamāṇāni yōginah |
Prayāṁti naiva lipyamītē puṇyāpuṇāni saṁkṣhayam ||*

Śhivayōgi is free from the results of prior karmas. Animals do not enter a burning forest. The heart of śhivayōgi is

burning with the fire of Śhiva. Karma cannot enter the fire. He is free like the sky. This section describes arṁgālēpa sthala.

çPÁl`ÁzsÀâ£ÀªÀaÒ£ÀßA azÁ£ÀAzÀªÀÄAiÀÄA ªÀÄºÀvì
|
AiÀÄ,Àå gÀ£¥À«ÄzÀA SáävÀA ,É£ÄsAUÁ`ÉÄ¥À
EºÉ£ÄZÀävÉÄ
Dikkālādyanavacchinnarṁ cidānarṁdamayaṁ mahat |
Yasya rūpamidarṁ khyātarṁ sō(s)ṁgālēpa ihōcyatē 1

Translation: *Dik kālādyā navacchinnarṁ* = not bound by time place and others, *cidānarṁdamayaṁ* = form of cidānarṁda, *mahat* = great, *idarṁ rūpam* = this form, *Yasya khyātarṁ* = to whom it is said, *saḥ* = he, *iha* = here, *arṁgālēpa ucyatē* = said as arṁgālēpa.

Explanation: Time, place and things have limits. Time cannot be in two different periods; place cannot be in two places and thing cannot be in another thing. All organic things have limits; Paraśhiva is inorganic; is free from time, place and thing. Yet he is in them unseen.

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Anavacchinnacinmātrasvānubhūtyēkamānakam |
Śhāṁtarṁ jyōtiryasya rūparṁ sō(s)ṁgālēpa ucyatē ||

Paraśhiva is complete and is with all the knowledge. He is peaceful, radiant and free from all things. Śhivayōgi has become that Paraśhiva. He too is free from all things.

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Samasta jagadātmā(s)pi saṁvidrūpō mahāmatih |
Lipyatē naiva saṁsārairyathā dhūmādibhīrnabhaḥ

2

Translation: *dhūmādibhīr* = dhūma and others, *nabhaḥ* = sky, *yathā* = how, *naiva Lipyatē* = does not disappears, *saṁvidrūpō mahāmatih* = great Śhivayōgi, *Samasta jagadātmā api* = though ātma for the world, *saṁsārair* = from saṁsāra, *naiva Lipyatē* = does not disappear.

Explanation: For the creation of a pot the pot maker is the reason. The pottery wheel and other things used in making the pot are all useful; clay is the main substance in making the pot. The pottery wheel and other things are different from pot. But not the clay. It stays as the soul for pot. Similarly earth, water, fire and air are like clay and the sky stays as their soul. The four bhūtas- earth, water, fire and air are bounded; not the sky. Sky is not disturbed by air; fire cannot burn sky; water cannot wet sky and earth cannot stain sky. Smoke cannot occupy, clouds cannot cover; sky stays free from all these. Similarly Paraśhiva supports cicchakti (bhājana). He is complete and no place without him. He is free from disturbances. Gīte 2-24 says:

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Accēdyō(s)yamadāhyō(s)yamaklēdyō(s)śhōṣhya ēva ca |
Nityassarvagataḥ sthāṇuracalō(s)yam sanātanaḥ ||

Weapons cannot pierce, fire cannot burn, water cannot wet and air cannot dry Paraśhiva. He is true, has no beginning and is for all times. He is the knowledge, vast and occupies the entire universe. He is free from the

influence of saṁsāra. Śhivayōgi uniting Paraśhiva has no duality and is free from the illusions of māye. The following vacana by Cendimarasa says:

Desiring this and that
Their ways are different.
Like the tongue without sticking
Like the mud undisturbed by the air
Like the lamp untouched the forest,
In the liṅga of Cimmaligeya Cennarāma
Performing, performing stayed without!

With unity the body of śhivayōgi is of Śhiva. He is not like the people of this world. They are with desire for this and that. He is free from all things. He is like the tongue that does not stick, like mud that is not disturbed by air and like the forest untouched by lamp.

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Na vidhirna niṣhēdhaśhca na vikalpō na vāsanā |
Kēvalam citsvarūpasya galitā prākrutātmanaḥ 3

Translation: *galitā prākrutātmanaḥ* = without the feeling of nature, *Kēvalam citsvarūpasya* = śhivayōgi, *Na vidhir* = no karma, *ca* = also, *na niṣhēdhaśh* = no restrictions, *na vāsanā* = no desires, *na vikalpō* = no this and that vikalpa

Explanation: Learn Paraśhiva who is with all knowledge. His presence is everywhere. He does not have the differences of the world. He has no sadness. Śhivayōgi who unites in Paraśhiva is also everywhere and shines with knowledge. There is no room for ignorance. They disappear in the brightness of Śhiva. This is the reason śhivayōgi has no feelings of the world and without awareness of body. Without the awareness of body he has no benefits of karmas. He has no limitation to perform or not to perform.

He is in Paraśhiva. The vacana of Allamaprabhu describes him as:

There is no picture for viewing ahead
What is? What is not?
There is no symbol for learning Guhēśhvara.
Performing what exists?
Without doing what exists?

The world is a scene. With aikya, there is no scene or the viewer. There is no worshipper with unity. Also there is no worshiped. Liṅga is the truth and ever present now and for all times in this world.

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Ghaṭādiṣhu pruthagbūtāṁ yathākāśhaṁ na bidyatē |
Tathōpādhigataṁ brahma nānārūpaṁ na bhidyatē

4

Translation: *Ghaṭādiṣhu* = in things, *pruthagbūtāṁ*= separated, *akāśhaṁ* = sky, *yatha* = how, *na bidyatē*= no separation, *Tatha* = similarly, *upādhigataṁ brahma*= Brahma that supports, *nānārūpaṁ* = with many forms, *na bhidyatē*= no separation.

Explanation: The sky gets different names and different forms due to the association of water, clouds and other things. The sky is not limited and has no form. There is no difference in the sky. Similarly Paraśhiva due to the association with animals, birds, humans, divines and others gets different names and forms. They are just for looks. He has no differences. He has no limitations from the different lives. He is complete, vast and omnipresent. He has no association with birth or with the qualities of the birth. He is

pure. With unity śhivayōgi is Paraśhiva and he is amṅālēpā sthali.

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Anaśhvaramanirdēśhyam yathā vyōma prakāśhatē |
Tathā brahmāpi caitanyamatra vaiśhēśhikī kalā 5

Translation: *yathā* = how, *Anaśhvaram* = no destruction, *revesanirdēśhyam* = unique, *vyōma* = sky, *prakāśhatē* = shows, *Tathā* = similarly, *brahmāpi* = in Brahma too, *caitanyam* = knowledge, *vaiśhēśhikī kalā* = has special kale.

Explanation: Sky cannot be destroyed, beyond imagination and occupies vast area. Similar is Ātma. Yet they are not the same. Ātma has special qualities that are not in the sky. 'Caitanyamatra vaiśhēśhikī kalā' Ātma is dynamic (caitanya) and the sky is the different form of nature; so the sky is jaḍa (rigid). Ātma supports the world. Sky is sthūla. Ātma is sūkṣhma. The philosophy of sky and others are like waves in the ocean of ātma. Sky is seen but ātma is not seen. Sky is current; ātma has no beginning or end. Ātma learns everything; sky is one of the forms of nature. Śhivayōgi crosses the nature to join Paraśhiva. He is the great one.

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Na dēvatvarṁ na mānuṣhyarṁ na tiryaktvarṁ na cānyathā |
Sarvakāratvamākhyātārṁ jīvanmuktasya yōginah 6

Translation: *jīvanmuktasya yōginah* = to śhivayōgi, *Na dēvatvarṁ* = no feelings of divine, *na mānuṣhyarṁ* = no feelings of human, *na tiryaktvarṁ* = no

feelings of animals, *ca* = and, *na anyathā* = no other feelings, *Sarvākāratvarṇ* = ātma philosophy, *ākyhātariṇ* = has said.

Explanation: Śhivayōgi in the bhājana sthali is the form of Paraśhiva. He does not belong to the divine group or to the group of animals or to the group of humans. He has no differences of the forms of the world and is free from the problems of the world. Śhivayōgi though shines as the ātma of the world he has no association to the world and has no body. Without the body he is free from aṇava, māya, kāmika, mahāmāya and tirōdāna impurities. The following vacana of Allamaprabhu describes him as:

Sir, has no body has no associates.

Sir without other associates cannot explain.

Without explanation disassociates.

Guhēśhvara, this is the way your name is.

Śharaṇa is with liṁga. His body and mind are for liṁga. He has no awareness of his body. He has lost duality between himself and the liṁga. He has no associates. He is liṁga.

7 Svaparājña sthala

Enthuse of joining the lover
Does not know what is in front,
While joining the lover
Does not know who the lover is,
After joining Urilīmga dēva
Does not know I or You.

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*Yathā priyayā saṁpariṣhvaktō
Na bāhyarṁ kiṁcina vēda nātaram |
Ēvamēvāyarṁ puruṣhaḥ prājñēnātma nā
Saṁpariṣṭaktō na bāhyarṁ
Kiṁcana vēdanāmtaram ||*

First vacana is from Urilīmga dēva and the second verse is from Bṛuhadāraṇyaka upaniṣhat 4-3-21. They say: There is no duality in Śhivayōgi who has united in Paraśhiva. The one who joins with the lover has no awareness of his surroundings. Śhivayōgi has no awareness of his surroundings joining Paraśhiva.

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*Svayam svasya parō naiva nāparaḥ svasya vidyatē |
Iti dhāryē(s)pi saṁlinē tasmin jñēyarṁ na tasya hi ||*

With unity he has no feeling of great or small. He is not different from himself. With these feelings he has nothing more to learn.

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Apramēyē cidākārē brahmanyadvaitavaibhavē

Vilinaḥ kiṁ nu jānāti svātmānaṁ paramēva vā

1

Translation: *Apramēyē* = apramēya, *cidākārē* = śhivayōgi,

Advaita vaibhavē = with advaita, *brahmany* = in brahma, *Vilinaḥ* = entered, *svātmānaṁ* = himself, *param ēva vā* = another, *kiṁ nu jānāti* = what to learn?

Explanation: Svagata is the differences in parts of body; Sajāti is the differences in two things belonging to the same group and vijāti is the differences among things belonging to two different groups. Paraśhiva has no body; he has no svagata differences; there is no other like Paraśhiva; he has no sajāti differences; Paraśhiva is in the form of the world and there is nothing different from Paraśhiva; he as no vijāti differences.

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Dikkālādyanavacchinnatējōvighrahavattvataḥ |

Svaparaṁ ca na jānati svaparājñasthalaṁ tataḥ ||

Śhivayōgi unites in Paraśhiva who has no limitations of directions, time and place. With unity he cannot learn himself or other. He is in svaparājña sthali. Akkamahādevi describes svaparājña sthala as:

In jīva become jīva made jīva liṁgāikya

In mind become mind made mind liṁgāikya
 In feeling become feeling made feeling liṁgāikya
 In knowledge become knowledge made jñāna liṁgāikya
 Stopping actions without kriya become niṣhpatti liṁgāikya
 Without I without you made both liṁgāikya
 Uniting I in Cennamallikāṛjuna the great liṁga
 Look it stayed in me Śhaṁgana Basavaṇṇa

Aṁga is jīva; its support is from pratyagātma; with feeling body becomes liṁgāikya. Mind is prātibhāsika jīva; its support is from pratyagātma; with feeling mind becomes liṁgāikya. Bhāva (feeling) is prājña jīva; its support is from pratyagātma; with feeling bhāva becomes liṁgāikya. Knowledge is pāramārthika jīva; its support is from pratyagātma; with feeling knowledge becomes liṁgāikya. Lastly all actions are stopped to unite in niṣhpatti liṁga. Without any feeling in jīva including the feeling of Śhiva 'I and you' both becomes liṁgāikya. There is no 'I' in me and there is no Śhiva in Śhiva. This is svapnarājña sthala.

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Yatra nāsti bhidāyōgādaham tvamiti vibhramah |
Na samyōgō viyōgaśhca na jñēyajñātṛukalpanā

2

Translation: *Yatra* = in what, *bhidāyōgād* = feeling of duality, *aham tvamiti* = I and you, *vibhramah nāsti* = without illusion, *Na samyōgō viyōgaśh* = no association and disassociation, *ca* = and, *na jñēyajñātṛukalpanā* = no feeling of Jñēya jñātṛu.

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Na barndhō na ca muktiśhca na dēvādyabhimānitā |

Na sukhaṁ naiva dukhaḥ ca nājñānaṁ jñānamēva vā 3

Translation: *Na barīdhō* = no bond, *ca*= and, *na muktīśha* = no salvation, *na dēvādyabhimānitā* = no fond of human and divine, *Na sukhaṁ naiva dukhaḥ* = without happiness and sadness, *ca* = and, *nājñānaṁ jñānamēva vā*= without knowledge and ignorance,

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Nōtkruṣṭatvaṁ na hīnatvaṁ nōpariṣṭānna cāpyadhaḥ |
Na paśhcānnaiva puratō na dūrē kimcidamtarē 4

Translation: *Na utkruṣṭatvaṁ*= not sacred, *na hīnatvaṁ*= not low, *na upariṣṭānna cāpyadhaḥ* = no up or down, *Na paśhcān naiva puratō* = no back or front, *na dūrē kimcidamtarē* = no far or near,

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Sarvākārē cidānaṁdē satyarūpiṇi śhāśhvatē |
Parākāśhamayē tasmī parē brahmaṇi nirmalē 5

Translation: *Sarvākārē* = in all forms, *cidānaṁdē satyarūpiṇi* = in the form of happiness, *śhāśhvatē* = for all times, *nirmalē* = pure, *Parākāśhamayē* = like the sky, *tasmī* = that, *parē brahmaṇi*= in Parabrahma,

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Ēkībāvamupētānām yōginām paramātmanām |

Translation: *Ēkibhāvam* = one feeling, *upētānām* = achieving, *yōginām paramātmanām* = form of Śhiva, *Para apara* = with and without, *parijñāna* = knowledge of duality, *parihāsa kathā* = description, *viduḥ* = where?

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Dēśhakālānavacchinna tējōrūpasamāśhrayāt |

Svaparājñānavirahāt svaparājñāsthalaṁ viduḥ

Translation: *Dēśhakālān avacchinna* = without bonding with place and time, *tējōrūpa* = in the form of light, *samāśhrayāt* = uniting equally, *Svaparājñānavirahāt* = without the feeling of different, *svaparājñāsthalaṁ* = as svaparā jñāna sthala, *viduḥ* = is said.

Explanation: 'Bhidāyōga' means the duality of I and you. It is an illusion. The growth of illusion leads to many different types of feelings. In turn it leads to saṁsāra. Paraśhiva has no duality. He is true and has all the knowledge. There is no egoism in sleep but jīva experiences happiness. Paraśhiva does not have egoism but stays true for all times and shows knowledge. There is no association or disassociation of things. Also there are no tripuṭies like jñāna, jñēya and jñātrū. He is in svaparājñā sthali.

Śhivayōgi has no feeling; he is not bound by feelings. There is no freedom because he is not bound. Even if bound he is free from the teachings of Guru. Becoming Guru from the grace of Guru he is not bound. After uniting with Paraśhiva śhivayōgi cannot take rebirth. Even though he is Śhiva he has no love of being Śhiva. He has no up and down in him. He has no knowledge or ignorance. He is in Paraśhiva with purity. He has no feeling that he is different from Paraśhiva. He is in svaparājñā sthali. Siddhalīṁgēśhvara describes him in the following vacana.

One says inside, another says outside
One says with form, another says without form,
One says as lover, another says he is not,
One says as māye, another says not māye,
One says as pure, another says as impure,
One says dirty, another says not dirty
Not says inside, not says outside,
Not says form, not says no form,
Not says lover, not says not lover,
Not says māye, not says not māye,
Not says pure, not says not pure,
Not says dirty, not says not dirty,
Śharaṇa is without I and You
Mahāliṅga Guru Śhivasiddhēśhvara Prabhuvē!

8 Bhāvābhāvavināśha sthala

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*Svapnāmtarṁ jāgaritāmtarṁ cōbhau yē nānupaśhyati |
Mahāmtarṁ vibhumātmānarṁ matvā dhīrō na śhōcati ||*

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*Bhāvābhāvadvayātitarṁ svapnajāgarānātigarṁ |
Mrutyujīvananirmuktarṁ tattvarṁ tattvavidō viduḥ ||*

The above verses are from Kāthōpaniṣhat 2-4. In the brightness of ātma a person seeing repeatedly the last site of dream and the last site of waken state does not experience sadness. He identifies that sacred ātma. With Shiva tattva (philosophy) he is free from the cycle of birth-life-death. He is above feelings in dream and wake states. Feelings are associated with actions. They are not in liṁgāikya śhivayōgi. The next verse describes śhivayōgi who has united to become Paraśhiva.

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*Tvaritāhamtāvinirmuktē śhūnyakalpē cidambarē |
Ēkibhūtasya siddhasya bhāvābhāvakathā kutaḥ?*

1

Translation: *Tvaritā hamtā vinirmuktē* = without the feeling of you and I, *śhūnyakalpē* = sūnya feeling, *cidambarē* = in cidākāśha, *Ēkibhūtasya* = united,

siddhasya= śhivayōgi, bhāvābhāvakathā kutaḥ? = where feeling and no feeling?

Explanation: Paraśhiva is beyond explanation, for all times and without any feelings. He has no duality, no senses, no time or karmas, no nāda or bir̥du, no movable or immovable, shūnya but complete. Śhivayōgi performing śhivayōga unites with Paraśhiva. With unity he too has no duality or the feeling of 'you and I'. Allamaprabhu says:

Tell who made the feeling of you and I?
Saying you are ignorance, I is under māya!
Learning happiness without saying you or I
That happiness is for you Guhēśhvarā.

This vacana talks about two types of happiness. The first is with duality and the second is without duality. People are happy with duality but it is not eternal. A śharaṇa is happy without duality. His happiness is eternal without any difference between a śharaṇa and God. This is not possible without reaching the peak of Śhivayōga. Before this world there was only Paraśhiva. There was no 'I and you', or 'I am and you are'. This is the truth. Then how did the duality come about? Ignorance led to duality. With māya there is ignorance and with ignorance there is duality. With duality jīva has both birth and death, sad and happy. Without ignorance it leads to the knowledge that jīva is Paraśhiva. Jīva performs śhivayōga and enjoys eternal happiness as Paraśhiva.

The following vacanas are from Cennabasavaṇṇa and Allamaprabhu respectively:

Where is the fondness for I and you?
Where is the feeling or no feeling?
Mind is in unity; both without feelings
Kūḍala Cennasaṃgā, liṃgāikya is.

I and You is no more!
Being I there is nothing!

Nothing nothing where it is?
Happened here happened here how it is?
Learns yoga, forgets body
Without feelings Guhēśhvara is bayalu!

The use of the words 'I and You' are significant. They refer to duality of mind; a devotee and the God; Prāna and Śhiva and body and liṁga. With the unity there is no 'I', or Prāna or body. The only thing remains is liṁga. Śharaṇa learns the truth and unites with the liṁga. He has no awareness of body and mind. Liṁga is formless and śharaṇa too is formless.

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"sÁÀ"sÁÀ«ÀÀÄÖPÉÆÜÃ fÃÀÆÀÄäPÉÆÜÃ
¥ÀæPÁ±ÀvÉÃ

*Ahambhāvasya śhūnyatvādbhāvasya tathātmanah |
Bhāvābhāvavinirmuktō jīvanmuktō prakāśhatē*

2

Translation: *Ahambhāvasya* = feeling of I, *ātmanah abhāvasya* = feeling of not I, *śhūnyatvād* = no basis, *Bhāvābhāvavinirmuktō* = without problems from feelings and no feelings, *jīvanmuktō* = śhivayōgi, *prakāśhatē* = shines.

Explanation: There is no smoke in pure fire (electricity, red hot iron). The fire glows without smoke. There is no smoke in wet wood. But when fire joins with wet wood there is smoke. Similarly there is no pride (I and mine) in śhivayōgi or in nature. The pride starts with the association of jīva with nature. Pride with the association of body it is body-ātma feeling; pride with the association of senses is senses-ātma feeling; pride with the association of mind is mind-ātma feeling and other types of feelings take birth. When jīva learns to reject pride he gets the feeling – I am not body, I am not senses, I am not mind. There are no feelings in pure Śhiva. There is no room for feeling of pride or for the feeling of no pride. Śhivayōgi lives without any

feeling and without the fear of birth-death. This is bhāvābhāvalaya sthala.

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«zÄävÉÄ avÄì÷égÄÆ¥Ä,Äå ¤ÉÖÄ¥Ä,Äå ÄÄÄ°ÁvÄä£ÄB

Sukhaduḥkhādibhāvēṣhu nābhāvō bhāva ēva vā |
Vidyatē citsvarūpasya nirlēpasya mahātmanah

3

Translation: *Sukhaduḥkhādibhāvēṣhu* = feelings of sad and happy, *citsvarūpasya* = with knowledge, *nirlēpasya* = with pure, *mahātmanah* = śhivayōgi, *bhāḥ va abhāvaḥ* = interest or no interest, *na Vidyatē* = none.

Explanation: Sad and happy, good and bad, virtuous and not virtuous are the dualities of mind. These dualities have limitations. They encourage jīva. Clay takes vivid and beautiful forms attractive to the eyes. When clay is abundant or scarce it encourages in making things. Both of these encouragements lead jīva into saṁsāra. As a result jīva experiences sadness and happiness. The feeling of sadness and happiness is due to the pride called mūlāhaṁkāra. The results of pride exist as long as pride stays. Mūlāhaṁkāra is different from tūlāhaṁkāra. Tūlāhaṁkāra refers to action and mūlāhaṁkāra refers to the form. There is no mūlāhaṁkāra in śhivayōgi who has united in Paraśhiva. He has no knowledge of pride and has no feelings of pride or its resulting sadness and happiness. Without the feelings he is in bhāvābhāvalaya sthala. He is pure knowledge, without pride or without any types of feelings.

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QAZÄÈÄ |

„ÄzÄÆæ¥ÄÄ ÄÄ¥ÄÄ,ÄzÄÆæ¥ÄÄ “sÄÄÄ“sÄÄÄÄ

«ÄÄÄÄAZÄvÄB

Yasmin jōtiṣhi cidrūpē druśhyatē naiva kimcana |

Translation: *bhāvābhāvaṁ* = discussion of bhāva and abhāva, *vimuṁcataḥ* = śhivayōgi without desire, *Yasmin* = which, *cidrūpē* = form of knowledge, *jōtiṣhi* = in the light of, *Sadrūpaṁ vā asadrūpaṁ vāpy* = true or false, *naiva kiṁcana druśhyatē* = none sees.

Explanation: Śhivayōgi without any feelings has no form of any type. He is complete in the form of Paraśhiva. Yōgavāśhiṣṭa says:

«^oAA[~]sÁ^éÇÃ Ai^ÀÄzÁ £Á¹Û ¤gÀ^oAAvÁ vÀzÁ £À
» |
£À Ai^ÀÄvÁæ^oAA £À ¤gÀ^oAA
vÀzÁã^áÁ[~]sÁ^áÀ£Á±À£AA ||

*Ahaṁbhāvō yadā nāsti nirahaṁtā tadā na hi |
Na yatrāhaṁ na niraḥaṁ tadbhāvābhāvanāśhanaṁ ||*

Where there is no feeling of 'I and mine' other feelings do not exist. It is bhāvābhāvanāśhana sthala. Without the feelings of 'I and mine' in śhivayōgi there is no room for any other feelings. He is united with the light of lights. He has no awareness of himself. He is in the form of Paraśhiva.

¥ÀæwÃAi^ÀÄ^áÀiÁ££ «zÉåÃvÉÃ[~]sÁ^áÁ[~]sÁ^á£ £À
PÀÄvÁæavi |
°AUÉÊPÉåÃ ,Àw
Ai^ÀÄvÀÛ ,ÁãzÁã^áÁ[~]sÁ^áÀ® Ai^ÀÄ ,ÀÛ®^áÀiï

*Pratīyamānav vidyētē bhāvābhāvau na kutracit |
Līṁgaikyē sati yattasmādbhāvābhāvalayasthalam*

5

Translation: *Pratīyamānav* = presence, *bhāvābhāvav* = feelings and no feeling things, *Līṁgaikyē sati* = uniting in līṁga, *kutracit* = in all places, *yasmāt* =

which reason, *na vidyētē* = is not, *tasmād* = that reason, *bhāvābhāvalaya sthalam* = said as bhāvabhāva sthala.

Explanation: Tripuṭi or three things are required to learn the existence or non existence of things. The three things are jñātṛu (learner), jñāna (knowledge), and jñēya (object). Tripuṭi exists in the three states, awake, sleep and dream. Learning in the awake state is from senses, in the dream state from the mind and in the sleep state from the feelings. In turiya and turiyātīta state also tripuṭi exists because they too have the pride – I and mine.

Paraśhiva is beyond these states. He is formless and is bayalu (shūnya) in the words of Allamaprabhu. He is free from feelings. Shivayōgi with unity is also free from the tripuṭies. Basavaṇṇa describes his state in the following vacana.

Where is the affection of I and You?
Where is feeling or no feeling?
Silence is in mind and in feeling
It is liṅgāikya Kūḍalasaṅgamadēvā.

Śhivayōgi has the feeling of duality - I and You. The duality exists till he unites with Paraśhiva. With unity there is no duality or any other feelings. The following vacana (original vacana is presented in transliteration form) of Akkamahādevi describes liṅgāikya:

Liṅgavēṇne, liṅgāikyavēṇne,
Saṅgavēṇne, śhamarasavēṇne
Āyitēṇne, āgadenne
Nīṇēṇne, nāṇēṇne,
Cennamallikārjunanalli
Liṅgaikyavāda baḷika ēṇū enne.

Savītarka samādhi is the super consciousness in Iṣṭalīṅga. Nirvītarka samādhi is completely immersed in Iṣṭalīṅga. When these two are accomplished there is no

feeling of liṁga or the feeling of liṁgāikya (Liṁgavēṇne, liṁgāikyavēṇne). Learning prāṇaliṁga the unblemished is savicāra samādhi; uniting in that liṁga is nirvicāra samādhi. With the accomplishment of these two there is no awareness of association and no feeling of equality (Saṁgavēṇne, śhamarasavēṇne). To stay with the feeling of bhāvaliṁga is sānarāṇḍa samādhi. Being happy with unity in that liṁga is sāsmita samādhi. Acquiring these two there is no feeling of accomplishment. (Āyitenne, āgadenne). With loss of the feeling that yōgi is piṁḍākāśha and biṁdvākāśha there is no feeling of 'You or 'I' (Nīnenne, nānenne). With the disappearance of the feeling 'God and I' there remains only Paraśhiva the baylu (ēnū enne).

Śhivayōgi is complete. He has no feeling of the world. He is bayalu with bayalu. He is in bhāvābhāvalaya sthala.

9 Jñānaśhūnya sthala

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³ÉÇãÄ«Äß ³ÉÇãÄ³ÄÄ ®PÀëAiÉÄÄvi| K³ÀÄ
CAvÀUAðvÀA avÀÛA ¥ÀÅgÀÄµÉÄ ¥Àæw³ÀÄÄZÀävÀ
Ew ³ÉÄËvÉæ³ÁAiÀÄ±ÀÄævÀåÉÄÄ, ÁgÉÄt
' ,À³Äð±ÀÆ£ÀåA xgÁ¨sÁ,ÀA ,Á³ÄÄgÀ,ÀåA vÀxA
¨sÀ³ÉÄvi| WÄÄËvÉÄ WÄÄËvÀA AiÀÄxÁ £Àå,ÀÛA
QëÄgÉÄ QëÄgÀA AiÀÄxÉÊ³À ZÀ' Ew
,À³ÄðeÁÖ£ÉÄvÀÛgÀ³ÀZÀ£Á£ÄÄ, ÁgÉÄt ZÀ
,Àé¥ÀgÀeÁÖ£Ä±ÀÆ£ÀåvÉéÄ£Ä
¨sÁ³Á¨sÁ³À®AiÀÄ,ÀA¥À£Äß,Àå ²³ÀAiÉÆÄv£Äß
C¨sÉÄZÀ,ÀÄ®¨sÀeÁÖ£Ä±ÀÆ£ÀåvÀeÁ xgÀÆ¥ÀåvÉÄ|

*Atha āpa apsu, agnimagnau, vāyurṁ vāyau, vyōmni vyōma
lakṣhayēṭ | Ēvaṁ aṁtargataṁ cittarṁ puruṣhē pratimucyata
iti maitrēyaśhrutyānusārēṇa 'sarvaśhūnyarṁ nirābhāsarṁ
sāmarasyarṁ tathā bhavēṭ | Ghṛutē ghṛutarṁ yathā nyastarṁ
kṣhīrē kṣhīrarṁ yathaiva ca' Iti
sarvajñānōttaravacanānusārēṇa ca
svaparajñānaśhūnyatvēṇa bhāvābhāvalayasampannasya
śhivayōginaḥ abhēdasulabhajñānaśhūnyatvaṁ nirūpyatē |*

The above verse is from Maitrēya śhruti. It says: Joining water in water, fire in fire, air in air, sky in sky stays the same. Similarly ātma (cicvaitanya) joins in Paraśhiva. Then the feeling of duality melts away giving equal experience of being one with Paraśhiva.

Ghee (clarified butter) joining ghee, milk joining milk results in ghee and milk respectively. Similarly, ātma joining Paraśhiva the absolute results in the absolute (bayalu). This is from the Sarvajñānōttara vacana.

Based on these two our aim is to reach jñānaśhūnyate (complete disappearance of knowledge). It is of three types- Vṛttātamaka jñānaśhūnyate, Aśhuddhavṛttistha jīvātma jñāna, Miśhravṛttistha aṁtarātma jñāna. Śhuddha vṛttistha paramātmā jñāna and

the three are related to occupation. Śhivayōgi who has climbed 100 sthalas crosses the hurdles slowly to reach his goal. Without occupations tripuṭies also disappear. With the disappearance there is no performer, performance and no end result. There is only the form of knowledge. This section is reserved for the later.

In the awaken state knowledge about things is from the senses; in dream state knowledge is from the mind about smelling things; in the sleep state knowledge is about ignorance related to tama and happiness; in turiya state knowledge is about God from satva and other qualities and in turiyātīta state knowledge that 'I am Śhiva' is learnt. The five types of knowledge thus learnt from different ways is janyajñāna. Paraśhiva without the knowledge of janyajñāna is jñānaśhūnya sthala. Jñānaśhūnya does not mean that Śhiva is ignorant. He is pure knowledge that supports all. Janyajñāna is not in Paraśhiva; all types of knowledge including janyajñāna take birth with his support. With unity in Paraśhiva all the knowledge disappears in Paraśhiva. The state without knowledge is jñānaśhūnya sthala. In this state there are no dualities.

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eÁÕ£ÀÀ §æ°ÀätÂ AiÀÄ£Áß'Û eÁÕ£À±À££Àå,ÀÜ®A
«zÄÄB

Parāparasamāpēkṣha bhāvābhāvavivēcanam |
Jñānaṁ brahmaṇi tannāsti jñānaśhūnyasthalaṁ viduḥ 1

Translation: *Parāpara samāpēkṣha* = with para and apara, *bhāvābhāva vivēcanam Jñānaṁ* = knowledge about things with feelings and without feelings, *brahmaṇi* = form of *brahma*, *tan*= that, *nāsti* = no, *jñānaśhūnyasthalaṁ viduḥ* = said jñānaśhūnya sthala.

Explanation: Sound, meaning and knowledge are all together. For example; in the pairs father-son, husband-wife, guru-pupil, up-down if one does not exist the other

has no meaning; without son there is no knowledge of father and without wife no knowledge of husband. This type of relationship is called sãpêksha. The knowledge of sãpêksha things is from the tripuṭies. This is the reason this kind of knowledge is not in Paraśhiva. It is like the ocean that exists even after the disappearance of waves. Śhivayōgi uniting in Paraśhiva is called jñānaśhūnya sthali. Here there is no duality, no tripuṭies, no knowledge to differentiate; he is with the knowledge. Ghaṭṭivālaiyya describes the state of śhivayōgi in the following vacana:

Join liṁga that is not described
Not is comprehended by mind,
Staying there ever happy the untainted
Has no feeling.
Without feeling has no knowledge
Without knowledge Cikkaiah Priya Siddhaliṁgā
Illa, Illa, It is true.

Paraśhivaliṁga is beyond description and beyond comprehension. The one who unites with that liṁga has no awareness of body, mind, wisdom, world, and nature. Without awareness he has no knowledge of them. Without knowledge he is in jñānaśhūnya sthali.

d-ÉÃ d®«ÄÃÀ £ÀÀ,ÀÛÀ ¢À°Ëß ¢À»ßj¢Á|ðvÀ¢Aii |
¥ÀgÉÃ §æ°ÀätÂ °Ã£ÁvÁä «¨sÁUÉÃ£À £À zÀÄÈ±ÀävÉÃ
Jalē jalamīva nyastam vahnau vahnirivārpitam |
Parē brahmaṇi līnātmā vibhāgēna na druśhyatē 2

Translation: *Jalē* = in water, *nyastam* = joining, *jalamīva* = like water, *vahnau* = in fire, *arpitam* = joining, *vahniriva* = like the fire, *Parē brahmaṇi* = in Paraśhiva, *līnātmā* = absorbed śhivayōgi, *vibhāgēna* = different from, *na druśhyatē* = not seen.

Explanation: Jñānaśhūnya state is difficult to explain giving similarities. It is like the river traveling long distance to join the ocean. With unity there is no difference

between the ocean water and the river water. It is all ocean water. A small fire joining a large fire results only in a larger fire. Similarly śhivayōgi performing śhivayōga joins Paraśhiva. He is no different from Paraśhiva.

Śhivayōgi and Paraśhiva are like the small and large skies. Yet there are no small and large skies. It is only a feeling due to influences of things. Paraśhiva is one and only one. But he is seen as many. Without the influences Paraśhiva is seen as one only. Śhivayōgi is Paraśhiva. There is no difference between them. Śhivayōgi is in jñānaśhūnya state.

Ocean does not rise due to the joining of numerous rivers and does not shrink if rivers do not join. It stays the same. Similarly there is no change occurring in Paraśhiva with or without the unity of śhivayōgi. Paraśhiva is complete. Mahādevi says the following to her husband Mōligeya Māraiah:

Why play game saying united with Śhiva?
This is not the game for true devotee.
Who else to ask, who else to tell,
The illusion you do?
Before that say what were you
Learning that feeling
You learn yourself.
Ennayya Priya Immadi Niḥkaḷamka Mallikārjuna.

„ĀāđvĀāx ¥ĀgÉĀ vĀvÉéĀ ``sÉĀzĀ±ĀAPĀ«ªĀfđvÉĀ |
eĀÖvĀæçªĀāªĀ°ĀgÉĀvĀÜĀ PĀĀvÉĀĀ eĀÖĒĀĀ
«``sĀªĀāvÉĀ

Sarvātmani parē tatvē bhēdaśhamkāvivarjitē |
Jñātrādivyavahārōttham kutō jñānam vibhāvyatē

3

Translation: *bhēda śhamkā vivarjitē* = without differences and doubts, *Sarvātmani parē tatvē* = In Paraśhiva philosophy, *Jñātrādi* = jñāna, jñāṭṛu and jñēya, *vyavahārōttham* = from their business, *jñānam* = knowledge to differ, *kutō vibhāvyatē* = where to feel.

Explanation: There are many waves in the ocean; they appear with many forms. Though they look different from one another the ocean is the soul for them. Similarly many philosophies with different forms have been born. Paraśhiva is the soul for all of them. They are all born from nature. Paraśhiva is above nature. He is complete. He has all the knowledge and lives in all things. He is omnipresent. There are no doubts and no tripuṭies (jñāna, jñātru, and jñēya) in Paraśhiva. He is formless, true and happy for all times. With unity śhivayōgi is in jñānaśhūnya sthali.

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.
Jñātru, jñāna, jñēya what other knowledge?
Vēda saying it as science,
Tattvamasi statement became false.
Saying Saccidānaṁda,
Dwaithādhvitha's were wiped away.
Arrives without coming
Standing Nirāḷa Guheśhvarā!

Uniting Paraśhiva śharaṇa is bayalu. Paraśhiva is complete and magnificent. He cannot be reached with ideas of mind. There is no comparison of Paraśhiva because Paraśhiva is pure awareness of mind. Paraśhiva has no form. So meditation has become silent. The three ways of learning, jñātru, jñāna, and jñēya, cannot be used to learn because they came after Paraśhiva. Vēdas say many things but they all become untrue to a śharaṇa who is united with Paraśhiva. There is no room for dwaithādhvitha. When ideas of mind are emptied there is Nirāḷa or peace and silence.

«ðPÁgÀÀ xgÁPÁgÀÀ xvÀåA 'ÃªÀiÁ«ªÀfðvÀÀ |

ॐ ईं च आं ह्रीं क्लीं ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥

*Nirvikāraṁ nirākāraṁ nityaṁ sīmāvivaraṁ |
Vyōmavatparamaṁ brahma nirvikalpatayā sthitaṁ*

4

Translation: *Nirvikāraṁ* = without disturbances, *nirākāraṁ* = without form, *nityaṁ* = for all times, *sīmāvivaraṁ* = without boundaries, *paramaṁ brahma* = Paraśhiva, *Vyōmavat* = like sky, *nirvikalpatayā* = beyond imagination, *sthitaṁ* = stays.

Explanation: Birth, existence, ripening, growing, decay and death are for things that are seen. Paraśhiva is unseen. He is above time and place. He exists before, during and after time. He has no form, has no birth or death. He is peaceful. He has no boundaries. He does not decay. Like the sky fills the world. He is in all things and is in the world. He is in all philosophies both inside and outside. The following vacana of Allamaprabhu says about his existence:

Bayalu inside, bayalu outside
Mind that remembers is bayalu
I am bayalu, You are bayalu,
Feelings for things are all bayalu;
With body it is bayalu of parts
With mind it is bayalu of parts-no parts
With experience it is bayalu without parts
Bayalu is not with parts,
Parts-no parts and no parts
Not work, not reason, not sacred reason
Not jīva, not gods, not jīva-Śhiva
Not the complete this and that
Not observing, not ignoreing, not void,
Not emptiness, not anything, anything

Paraśhiva in the form of bayalu is free from sound and knowledge and other disturbances. He is nirvikalpa (beyond imagination).

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

Na pruthvādīni bhūtāni na grahā naiva tārakāḥ |
Na dēvā na manuṣhyāśhca na tiryāṁgcō na cāparē 5

Translation: *Na pruthvādīni bhūtāni* = not
 pañcabhūtass, *na grahā* = not the nine planets, *naiva*
tārakāḥ = not stars, *Na dēvā* = not divines, *na manuṣhyāśh*
 = not humans, *ca=* and, *na tiryāṁgcō* = animals, *na ca*
aparē= not any other.

Explanation: Paraśhiva the pure is not the earth,
 water, fire, air and sky; He is not the planets and he is not
 the stars. He is not the divines, the humans and the
 animals. The vacana of Siddhalīṁgēśhvara says:

He is not in Viṣṇu and other
 Not in 16 lakh divine group
 Not in 9 lakh human group,
 Not in 10 lakh water animal groups
 Not in 10 lakh bird group,
 Not in 10 lakh animal group
 Not in 11 lakh serpent group,
 Not in 18 lakh immovable group

Before the birth of the eight-
 Earth, water, fire, air, sky, moon, sun and ātma
 Before the birth of 'I and you'
 Before name, form and actions,
 You stayed completely void
 Mahālīṁga Guru Śhivasiddhēśhvara Prabhuṣē.

ॐ नमो भगवते वासुदेवाय ॥

Tvamtāhamtādisamrūḍham vijñānam kēna bhāvyaṭē 6

Jñātrujñēyādibhih śhūnyam śhūnyam jñānādibhīrgunaih 7

DzÁÀAvÉÃ ZÀ ¢ÀÄzÉãÃ ZÀ ±ÀÆ£ÀãA ,ÀÀðvÀæ
ÀÀðzÁ |
ćéwÃAiÉÄÃ£À ¥ÀzÁxÉðÃ£À ±ÀÆ£ÀãA ±ÀÆ£ÀãA
«”sÁÀAvÉÃ

Ādāvamītē ca madyē ca śhūnyam sarvatra sarvadā |
Dvītiyēna padārthēna śhūnyam śhūnyam vibhāvyatē 8

Translation: *viśhēshēṇa* = specially, *Jñēyābhāvād* = without jñēya things, *śhūnyakalpaṁ* = without śhūnya, *vibhāvyatē* = is understood, *Jñātru jñēyādibhiḥ* = from Jñātru jñēyā, *śhūnyam* = śhūnya, *jñānādibhīḥ* = has no knowledge and others.

Ādāv amītē ca = beginning and ending, *madyē* = in between, *ca sarvatra* = also everywhere, *sarvadā* = always, *śhūnyam* = śhūnya, *Dvītiyēna padārthēna śhūnyam* = śhūnya from other things, *śhūnyam vibhāvyatē* = said as śhūnya.

Explanation: Siddhalīṁgēśhvara describes Paraśhiva before the creation of this world:

Before the birth of beginning and bimdu
Before the birth of māye
Before cit in Paraśhiva philosophies
Before nāda and kaḷe from cit
Before śhūnya or mahāśhūnya
Before the names niḥkala and nirāḷa
You stayed without knowing yourself!
Mahālīṁga Guru Śhivasiddhēśhvara Prabhuvē.

It is not possible to describe Paraśhiva with words. He shined even before the formation of philosophies. It is not possible to learn from philosophies that came from him. He is for ever. There is nothing different from Him. He has no tripuṭies like jñāna, jñātru and jñēya. He is formless and void, before the beginning, in the middle and at the end. He is in the form of bayalu. He is the truth. Śhivayōgi joining bayalu becomes a bayalu. Śhvētāśhvatārōpaniṣhat 1-12 says:

KvÀvī eÉÕÃAiÀÄÄ ðvÀâªÉÄÃªÁvÀä
 ,ÄÄ,ÄÜA
 ÉÁvÀB ¥ÀgÄA ¢ÉÃçvÀªÀâA » QAavi |
 ``sÉÆÃPÁÔ ``sÉÆÃUÀâA ¥ÉæÃjvÁgÄA ZÀ
 ¢ÄÄvÁÉ
 ,ÄªÀðA ¥ÉÇæÃPÀÛA wæ«zsÄA §æªÄä
 KvÀvī ||

*Ētat jñēyaṁ nityamēvātma saṁsthaṁ
 Nātaḥ paraṁ vēditavyaṁ hi kiṁcit |
 Bhōktā bhōgyaṁ prēritāraṁ ca matvā
 Sarvaṁ prōktaṁ trividhaṁ brahma ētat ||*

Parabrahma inside the body. He is jñēya (the one to be learnt). Apart from this there is nothing to learn. Learn that jīva who enjoys, the world that is enjoyable and Īśhvara are all Paraśhiva.

PÉÄªÄ®A eÉÕÃAiÄÄ«ÄvÄÄâPÀÛA ¢ÉÃçvÀªÀâA ÉÄ
 QAZÄÆÄ

Kēvalaṁ jñēyamityuktaṁ vēditavyaṁ na kiṁcana

Dēvikālōttara vacana says: Paraśhiva is the only one thing to learn. There is nothing to learn other than Paraśhiva. What is there to learn when everything is Paraśhiva?

The following vacana of Allamaprabhu describes the tripuṭies - jñāna, jñātṛ and jñēya:

Jñātṛ is the thing to learn,
 Jñāna is the knowledge learnt
 Jñēya is the one who learns
 From these three in the shade of liṁga
 Learning liṁga, uniting became liṁga
 Then illusion of jñāna, jñātṛ and jñēya are gone
 This is true Guhēśhvarā.

Jñātru is from pride; it is the one to learn. The knowledge that sprouts inside the body is jñāna; it is the tool to learn. Jñēya is the thing that needs to be learned. The only thing that needs to be learnt is liṅga. Śhivayōgi learning liṅga unites in liṅga to become liṅga. Then there is no jñātru and no jñāna. There is only Paraśhiva. It is śhūnya (bayalu). The following vacana of Allamaprabhu describes bayalu:

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 Guheśhvarā!

Niṣkṛṣṭa liṅga is bayalu. From its own power it put the seed of bayalu. It grew to a bayalu (mahāliṅga). It grew and became complete. It is bīṇḍvākāśha. It is the meaning of 'tat'. It joined in bayalu to become bayalu. It is the meaning of 'asi' in 'tattvamasi'.

The bayalu with another power became jīva. That jīva is pīṇḍvākāśha. It is the meaning of 'tvaṁ'. Jīva has the feeling that he is pratyagātma of bayalu. That feeling when grown joins in bayalu leaving only bayalu. With this jīvā and the creation also become bayalu. The divines and jīvas worshiping bayalu became bayalu. The world and all philosophies are bayalu. Śhivayōgi learning his original form becomes bayalu.

Learning hid in forget, forget hid in learning
With pride there is none? Why is the pride?
Brahma swallowing Brahma
Then saying Parabrahma 'I am'
Why is the pride? Why is the pride?
In the beginning śhūnya is śhūnya
In the middle śhūnya is śhūnya

At the end after śhūnya becomes śhūnya
 Tell who knows You beyond that
 The picture drawn by bayalu learns bayalu
 Kūḍalasaraṅgamadēvā, it is the place of śharaṇa.

Truly jīva is Śhiva. With the association of the body his knowledge is in a state of forgetness. By the grace of guru he remembers his formal form. He shines with the light of lights. There is no forgetting. Now he is with the idea that he is Paraśhiva. He has no feelings of the things of this world. He becomes the form of bayalu. Before the senses he was bayalu. He is bayalu in the beginning, bayalu in the middle because of no awareness of the world and uniting bayalu he is bayalu at the end. Śhivayōgi is in jñāna sthali.

PEĀā®A ,ÀaÑzÁ£ÀAzÀ¥ÀæPÁ±ÁzÀéAiÀÄ®PÀët®Àii |

±À££ÀāPÀ®āA ¥ÀgÁPÁ±ÀA ¥ÀgÀ\$æ°Àä ¥ÀæPÁ±ÀvÉĀ
Kēvalam saccidānamdaprakāśhādvayalakṣhaṇam |
Śhūnyakalpaṁ parākāśham parabrahma prakāśhatē 9

Translation: *Kēvalam* = just, *saccidānamda*=
saccidānamda, *prakāśhādvaya lakṣhaṇam* = illuminated,
parākāśham = mahākāśha, *parabrahma* = parabrahma,
Śhūnyakalpaṁ = as śhūnya, *prakāśhatē* = shines.

Explanation: Śhivayōgi with pure heart and without any impurities of mind is like a mirror. The mirror reflects his inner feelings of the forms of sat-cit-ānamdanitya-paripūrṇa. Whether the mirror shows the features of the face or not they are the part of the face. Similarly, the things seen or unseen in Śhivayōgi are all in Paraśhiva. Śhrutis say- '*sat ēva Śhivaḥ, cit ēva Śhivaḥ, ānamda ēva Śhivaḥ, paripūrṇa ēva Śhivaḥ*' Paraśhiva is one and only one and is complete. He is the support for all. He is pure.

Before sat, before cit, before ānamda,
 Saccidānamda Parabrahma is You,

All philosophies with your support,
 Without any support for you
 You yourself is the reason,
 Learnt, You are the niḥkala philosophy
 Mahālīṅga Guru Śhivasiddhēśhvara Prabhuṽ.

No amount of praise is not sufficient for Paraśhiva.
 He is like the sky complete and covering the entire
 universe. There is no room for feelings and resulting
 disturbances. He is bayalu (void, śhūnya with all things).

C¹āĒÁĒĒÁvÀĒ«±ÁæAvÁå dUÀzÀÎZÀÒw ±ÀĒĒÀåvÁÁ |
 ĒÀ ±ÀĒĒÀåA
 AiÀĒvÀì÷évÀ,ÀÛvÀ,ÀÛvÀì÷åĒÀå°Á±ÀĒĒÀååÀĒĒÀĒvÀ
 ÛåÀĒåÀii ||

Asminnānātvaviśhrāṁtyā jagadgacchati śhūnyatām |
Na śhūnyam yatsvatastatatsyānmahāśhūnyamanuttamam ||

The world shows in Paraśhiva. He is like the sky,
 vast and unimaginable; He is Parabrahma.

±ÀĒĒÀåeÁÕĒÁĒ,ÀAPÀ⁻ĒåĒ
 ±ÀĒĒÀå,ÀåĒÕxÀÕ,ÀzsÀĒĒĒ |
 eĒĒåĒw°ðAUĒĒ azÁPĒĒĒ,Àé¥ĒæPĒ±ĒĒ
 ægÀĒvÀÛgĒĒ ||
 KQĒ⁻sĒåĒÀĒĒ¥ĒĒvÀ,Àå PĒxÀA eĒÕĒ,Àå,ÀA⁻sĒåĒB
 |

Śhūnyajñānādisamkalpē śhūnyasarvārthasāadhanē |
Jyōtirīṁgē cidākārē svaprakāśhē niruttarē ||
Ēkībhāvamupētasya katham jñānasya sambhavaḥ | 10

Transaltion: *Śhūnya jñānādi samkalpē* = become
 śhūnya from samkalpa, *śhūnya sarvārtha sāadhanē* =
 śhūnya from performance of dharma, artha, kāma and
 mōkṣha, *niruttarē* = without equal to, *cidākārē* = form of

cit, *svaprakāśhē* = self illuminated, *Jyōtirīmṅē* = Jyōtirīmṅa, *Ēkī bhāvam upētasya* = śhivayōgi in unity, *jñānasya sarābhavaḥ katharī* = where is knowledge of duality?

Explanation: Paraśhiva is śhūnya (bayalu, void), Śhūnya does not mean empty. It means with everything and all the knowledge. Paraśhiva has no satva, rajas and tama qualities. He is free from pride. He has no feelings of 'I and mine'. He is free from the illusions of Māye. He has no jñāna and ajñāna, form and no form, no difference of names, no duality of I and you, no beginning, middle or end and is free from feelings.

Paraśhiva is dharma, artha, kāma and mōksha. There is nothing He needs. There is nothing equal to or above Paraśhiva. He is sacred in all respect and is true for all time and place. He is like the sky always peaceful and complete. He is Jyōtirīmṅa.

In the beginning there was nothing existed except for Paraśhiva. For His own amusement he became ātma in aṅga sthala. There are 25 philosophies for the jīvātma. They are Pañca karmēndrias (the five organs responsible for talking, holding, walking, respiration and excretion); Pañca Vāyus or airways (Samāna, Vyāna, Udāna, Prāna, Apāna); Pañca jñānēndrias or organs responsible for senses (eyes, tongue, ears, skin, and nose); Pañca Viśhayas or information (sound, touch, form, liquidity, and smell); and Pañca aṁtaḥkaranas (five inner eyes; jñātrū, mana, buddi or wisdom, citta and ahaṁkāra or pride). These are the 25 jīva philosophies.

There are 11 philosophies from Paraśhiva responsible for devotion. They are five śhaktis (adi, para, kriyā, icca, jñāna), five Śhiva kartus (Śhāmtiātīta kale as Śhiva sādākhya, Shāmti kale as Amūrta sādākhya, Vidyā kale as Mūrtha sādākhya, Pratistā kale as Kartru sādākhya and Nirvṛtti kale as Karma sādākhya) and līmga philosophies.

In all there are 36 aṅga and līmga philosophies. How do they get united? The five karmēndrias with

Nirvruṭṭiśhakti uniting Karmasādākhya philosophy of earth becomes bayalu. The five viśhayas with Pratiṣṭhāśhakti uniting Kartruśādākhya philosophy of water becomes bayalu. The five jñānēndriyas with Vidyāśhakti uniting Mūrtisādākhya philosophy of fire becomes bayalu. The five airs with Śhāntiśhakti uniting Amūrtisādākhya philosophy of air becomes bayalu. The five inner eyes (Jñātru, Mana, Buddi or wisdom, Citta and Ahaṁkāra or pride) with Śhāntyātitaśhakti uniting Śhivasādākhya philosophy of sky become bayalu. This is how the philosophy of paṁcaviśhaṁti becomes liṁgāikya each joining one by one to become only one. Then even that one disappears like the hailstone to become bayalu.

CEÁÇ¹zÀp ,AA,ÁlgAA PÀvÀÈð PÀªÀÄð «ªÀððAiÉÄÃvi |
 ,ÁéAiÄªÉÄÄªÀ ``sÀªÉÄzÉÝÃ« ,ÁéAiÄªªÉÄÄªÀ
 «°ÃAiÄÄvÉÄ ||
 CAVÀB±ÀÆfÀÄªA §»BB±ÀÆfÀÄªA ±ÀÆfÀÄªA
 ±ÀÆfÀÄªÇ±ÉÆÄ zÀ±À |
 ,ÀªÀð±ÀÆfÀÄªA xgÁPÁgAA xzÀðéAzÀéA ¥ÀgÀªÀÄA
 ¥ÀzÀªÀÄii ||

Anādisiddhasaṁskāraṁ kartru karma vivarjayēt |
Svayamēva bhavēddēvi svayamēva vilīyatē ||
Amṭaḥśhūnyam bahiḥśhūnyam śhūnyam śhūnyādiśhō daśha
Sarvaśhūnyam nirākāraṁ nirdvaṁdvaṁ paramaṁ padam ||

The above verse is the witness for the 25 philosophies of aṁga and the 11 philosophies of liṁga joining to become one. The same description is in 'Tattvamasi'.

Tat is liṁga, tvaṁ is aṁga
 The union of these two is 'asi'
 This is the way he can be a sakala!
 He can be a niḥkala!
 He can be without sakala-niḥkala
 Without any He can be the great śhūnya

Can stay as the great Brahma
Our Guhēśhvara liṅga is.

In the beginning Niṣkalabrahma was alone but complete. From his powers he became Śhakti and Bhakti. Śhakti got the name as liṅga (Īśha). It has five śhaktis (Nirvṛttiśhakti, Pratiṣṭāśhakti, Vidyāśhakti, Śhāntiśhakti and Śhāntiātītaśhakti) and five kartrus (Karmasādākhya, Kartrusādākhya, Mūrtisādākhya, Amūrtisādākhya and Śhivasādākhya). These ten with the philosophy of Paraśhiva are related. Bhakti got the name aṅga. This has 25 philosophies. In all together there are 36 philosophies.

The five karmēndrias with Nirvṛttiśhakti uniting Karmasādākhya philosophy of earth becomes bayalu. The five viśhayas with Pratiṣṭāśhakti uniting Kartrusādākhya philosophy of water becomes bayalu. The five jñānēndrias with Vidyāśhakti uniting Mūrtisādākhya philosophy of fire becomes bayalu. The five airs with Śhāntiśhakti uniting Amūrtisādākhya philosophy of air becomes bayalu. The five inner eyes (Jñātru, Mana, Buddi or wisdom, Citta and Ahaṅkāra or pride) with Śhāntiātītaśhakti uniting Śhivasādākhya philosophy of sky become bayalu. This is the way the 25 philosophies disappear.

Gaining power nirvṛtti and Karmasādākhya becomes bayalu; Pratiṣṭāśhakti and Kartrusādākhya with Śhāntiātīteśhakti Vidyāśhakti becomes bayalu; Vidyāśhakti and Mūrtisādākhya with Śhāntiśhakti become bayalu; Śhāntiśhakti and Amūrtasādākhya with Śhāntiātīteśhakti becomes bayalu; Śhāntiātīteśhakti with Śhivasādākhya becomes bayalu in the philosophy of Mahāliṅga. This Mahāliṅga is the form of Niṣkalabrahma. The 11 philosophies associated with liṅga also disappear.

With the disappearance of kartru, karma and other feelings jīva leaves the body to take the original form. Then there is nothing inside, outside and all places. Everything is śhūnya or bayalu.

The order in which they disappear follows tattvamasi. Tat is for liṅga, tvam is for aṅga and 'asi' is the

union between the two - liṅga and aṅga. It is Niṣkalaliṅga.

Paraśhiva can be a sakala in the form of aṅga; can be a sakala-niṣkala as Mahāliṅga; can be a Niṣkala as Niṣkalātita and in the form of bayalu he is parabrahma. Śhivayōgi united in that bayalu is the great bayalu! He cannot be anything else.

ÀiÄÄ,Äâ PÁAiÄÄðzÀ±Á £Á¹Û PÁgÀtvÀé³ÄÄxÁ! ¢Á |
±ÉÄµÄvÀéA £ÉÉ³Ä±ÉÄ¶vÀéA ,Ä ¢ÄÄÄPÀÜB ¥ÄgÀ
GZÄâvÉÄ

Yasya kāryadaśhā nāsti kāraṇatvamathāpi vā |
Śhēṣhatvaṁ naiva śhēṣhitvaṁ sa muktaḥ para ucyatē 11

Translation: *Yasya* = to whom, *kāryadaśhā nāsti*= without action, *athāpi* = also, *kāraṇatvam* = no reason, *vā naiva śhēṣhitvaṁ Śhēṣhatvaṁ* = with or without to remain, *sa paraḥ* = śhivayōgi, *muktaḥ ucyatē*= said in salvation.

Explanation: Paraśhiva is bayalu. He has no feelings of performer, the reason, the result or the performance. Śhivayōgi with unity in Paraśhiva is free from the cycle of birth. Rēṇuka mentions this from his own experience.

A potter makes pots from clay using potters wheel and other tools. There is no difference between the pot and the clay. The wheel and other tools are the reason and the maker is the performer. The clay is the reason and the pot is the result. This type of relationship reason-result exists even in the world. The lower things become the work of the higher and the higher things become the reason for the lower things. This is true for all things that have limits. But Paraśhiva has no bounds. He is complete. There is nothing that is different from Him. He is not the reason or the work. He is independent. He appears as the reason for all things. Even jīva appears as his work. Jīva uniting with Paraśhiva there is no reason or the result.

Not the reason or the result,

Not the illusion or with illusion,
Created just from memory,
Feeling is not in Him.
None in front of Him
Nothing ahead of Him
The great without any
Call You as the divine niḥkala
Mahāliṅga Guru Śhivasiddhēśhvara Prabhuvē

The feelings of the reason and result are in definite things. The pot is definite and it is the resulting work of clay. When the pot breaks the result is clay. The feeling of the resulting pot is śhēṣhatva and feeling of the life of the remaining pot is śhēṣhitva (in clay). Similarly the body is definite; when it dies the definite liṅga body remains as śhēṣha. The jīva with that body is śhēṣhi. This feeling of śhēṣha-śhēṣhi remains because jīva is definite. This feeling is not in Paraśhiva. Īśhāvāsōpaniṣhat says '*pūṁsya pūṁamādāya pūṁamēvāvasiṣhyatē*' this is not possible. The saying '*pūṁamēvāvasiṣhyatē*' we see the nature; the feeling of nature is in us. When we see the ornament the feeling of śhēṣha-śhēṣhi exists. Generally it does not exist. When the ornament is melted gold remain as śhēṣha. This feeling is for the ornament only and not for others. Similarly, Paraśhiva philosophy is without the feelings of śhēṣha-śhēṣhi. Śhivayōgi with unity is Paraśhiva.

Śhivayōgi with unity is Paraśhiva. He has no feeling of any type. He is complete, saccidānamda paripūrṇa. He is in jñānaśhūnya sthala. He is bayalu.

In conclusion

KvÁªÀzÄÄPÁÛ÷é ¥ÀgÀªÄÄ¥Àæ¨sÉÆÃzÀªÄiï
CzÉéöÊvÀªÄiÁ£ÄAzÀ ºªÀ¥ÀæPÁ±ÄA |
zÉªÉÊL ¥ÀÄgÁ¨sÁ¶vÀ«ÄÃ±ÀégÀgÉÃt
vÀÆ¶¶ÜªÄ¨sÀÆzÁb÷å£À¥ÀgÉÆÄ UÀuÉÄAzÀæB
Etāvaduktvā paramaprabhōdamadvaitamānaṁda
śhivaprakāśhaṁ |
Dēvyai purā bhāṣhitamīśhvararēṇa
tūṣhṇimabhūddhyānaparō gaṇēṁdraḥ 1

Explanation: The teaching of the relation between Śhiva-jīva is sacred. It always gives happiness. This is taught by Īśhvara to his wife Pārvati. The same is taught by Rēṇuka to the sage Agastya. After the discourse Rēṇuka becomes silent and enters śhivayōga-samādhi.

KªªÄÄPÁÛ÷é ,ÀªÄiÁ¹Ã£ÄA ºªÄAiÉÆÄUÀ¥ÀgÁAiÀÄtA
|
gÉÃtÄPÀA vÄA ,ÀªÄiÁ¹ÆÆÄPÀª §¨sÁµÉÄ
¥ÀæAdªªÄÄðB
Ēvamuktvā samāsīnaṁ śhivayōgaparāyaṇaṁ |
Rēṇukaṁ taṁ samālōkya babhāṣhē prām̐jalirmuniḥ 2

Explanation: Agastya sees Rēṇūka who entered śhivayōga samādhi. With joy Agastya salutes with folded hands and says:

ªªÄAiÉÆÄUÀ«±ÉÄµÄdÖ ºªÄeÁÖ£ÀªÄªÉÆÄzÀzsÉÄ |
,ÀªÄÄ,ÀÜªÉÄzÀ±Á,ÁÛççªÀªªÀªÁgÀzÀgÀzÀgÀ
Śhivayōgaviśhēśhajña śhivajñānamahōdadhē |
Samastavēdaśhāstrādivyavahāraduraṁdhara 3

Explanation: You are the learned of śhivayōga. You are with all knowledge. You have the knowledge of all Vēdas.

D´ÉÉĀPÀªÀiÁVÀæxÀÆðvÀ ,ÀªÀð,ÀA,ÁgÀ\$AzsÀÆÀ |
 ,ÀÉZÀÒAzÀZÀjvÉÉĀ´Áè,À ,Àé¥ÀæPÁ±ÁvÀªªÀaÒªÀ

Ālōkamātranirdūta sarvasaṁsārabaṁdhana |
Svaccharamdacaritōllāsa svaprakāśhātmavacchiva 4

Explanation: Happiness is in You. You are independent, self illuminated; there is no difference between you and Śhiva. Just from your sight a person gets freedom from the bonds of saṁsāra.

CªAwĀtðªAzÀA ±Á,ÀÛÇªÀÄÆÀªAzÀªA vÀézÁÆÀÆÁvī |
 ±ÀÄævÁé ¢ÉÄĀ ¢ÉÆĀzAvÉĀ avÀÛA eÉÆªĀwB ¥À±ÉªĀ
 ¢ªÀ©üZÀªÀii *Avatīrṇamidaṁ śhāstramanavadyaṁ*
tavadānanāt |
Śhrutvā mē mōdatē cittam jyōtiḥ paśhyē śhivābhidam 5

Explanation: From your face Gaṁge the river of knowledge flowed without any obstructions. Listening, bathing in that knowledge I am saved. My mind and heart is filled with happiness. I am looking at the glorious light that shines in the name of Śhiva.

CzÀª ¢ÉÄĀ ,À¥sÀªA dÆÄª UÀvÉÆĀ ¢ÉÄĀ
 avÀÛªsÀæªÀÄB |
 ,ÀAeÁvÁ ¥À±ÁªaÒwÛ,ÀÛ¥AA¹ ¥sÀªvÁx ¢ÉÄĀ
Adya mē saphalam janma gatō mē cittavibhramah |
Samjātā pāśhāvicchittistapāmsi phalitāni mē 6

Explanation: From your grace my life is a success. I am free from doubts. I am free from the bonds of this world. Now my long tapas yielded results.

±Á,ÀÛÇA vÀªÀ ¢ÀÄÄSÉÆĀċĪĀtðA
 ¢ªÁZÉéÒÊvÀ¥gÀA¥gÀA |

Śhāstram tava mukhōdgīrṇam śhivādvaitaparamparam |
Mām vinā kasya lōkēshu śhrōtumasti tapah śhubham 7

Tapasām paripākēna śhaṁkarasya prasādataḥ |
Āgatastvaṁ mahābhāga mām krutārthayitum qirā 8

Iti stuvam̐taṁ vinayādagastyam̐ munipuṁgavam̐ |
Ālōkya karunādrushtyā babhāshē sa qanēśhvarah 9

Agastya muniśhārdūla tapassiddha manōratha |
Tvām vinā śhivaśhāstrasya kah śhrōtumadhikāravān 10

Explanation: Agastya, you are one of the greatest among the sages. Your tapas yielded results. Your desires have been fulfilled. You are the fitting candidate to listen the philosophy of Śhiva. Tell me who else is there above you?

ॡÁvÀæA ²ªÀॡæ,ÁzÀ,Àª ¨sÁªÀÉÉĀPÉÆĀ ĒÀ ZÁॡÀgÀB

|

Ew ²²ÑvÀª PÀyvÀA ³ÀĀAiÀiÁ vÉĀ

vÀAvÀæ«ÄzÀÈ±ÀªĀi

Pātraṁ śhivaprasādasya bhāvanēkō na cāparaḥ |

Iti nīścitya kathitaṁ mayā tē taṁtramidrūśham

11

Explanation: You are a fitting candidate to receive Śhiva prasāda in the form of Śhiva knowledge. There is no one else to receive this knowledge. This is the reason I taught the knowledge to you.

,ÁÜॡAvÁA ,ÀªÀð-ÉÆĀPÉĀµĀĀ

vÀAvÀæ³ÉĀĀvÀvÀÛ÷éAiAiÁ ³ÀĀĀÉÉĀ |

FzÀÈ±ĀA ²ªÀ¨ÉÆĀzsÀ,Àª ,ÁzsÀĒĀA ĒÁ¹Û PÀĀvÀæavi

Sthāpyatāṁ sarvalōkēṣhu taṁtramētattvayā munē |

Īdrūśhaṁ śhivabōdhasya sādhanam nāsti kutracit

12

Explanation: This kind of teaching is not available anywhere. You preach this in the world

gÀªÀ,Àª³ÉĀĀvÀvÀiªÀðdÕB ,ÀªÁðĒĀĀUÁæªÀPÀB ²ªÀB

|

CªÁĀvÀiªÀð-ÉÆĀPÁĒĀ ¹zÀPÁiÉĀĀ ॡÁªÀðwĀॡwB

Rahasyamētatsarvajñaḥ sarvānugrāhakaḥ śhivaḥ |

Avādītsarvalōkānam siddhayē pārvatīpatiḥ

13

Explanation: Śhiva is with all knowledge. He is the master for all. He is the husband of Pārvati. To the good of this world He taught this secret philosophy.

vÀÇzÀÀ ²ªÀ¹zÁpAvÀ,ÁgÁuÁªÀÄÄvÀÛªÉÆÄvÀÛªÀÄªÀiï
|
ªÉÄzÀªÉÄzÁAvÀ,ÀªÀð,ÀéA «zÁÅZÁgÀ¥ÀæªÀvÀðPÀªÀiï

Tadidaṁ śhivasiddhāntasārāṇāmuttamōttamam |
Vēdavedāntasarvasvaṁ vidyācārapravartakam 14

Explanation: This knowledge is the essence of all Śhiva philosophies and of all Vēdas and Vēdāntas. This contains knowledge, feelings and actions.

«ÃgÀªÀiÁªÉÄ±ÀégÀUÁæªÀªA
²ªÀzÉÉöÊvÀ¥ÀæPÁ±ÀPÀA |
¥ÀjAQëÄvÉÄªsÉÆªÄ zÁvÀªÀªA ²µÉÄªsÉÆªÄ £Á£ÀªxÁ
PÀéavi

Viramāhēśhvaragrāhyaṁ śhivadvaitaprakāśhakam |
Parikṣhitēbhyō dātavyaṁ śhiṣhēbhyō nānyathā kvacit 15

Explanation: This knowledge is essential for Viramāheśhvaras. This knowledge should be taught to pupils after examining them. Others should not get this philosophy.

KvZÀZÀÒÇªÀtªÀiÁvÉæÄt,ÀªÉðÄµÁA ¥Á¥À,ÀAPÀëAiÀÄB
|
CªAwÄtðAªÀÄAiÀiÁªsÀÆªÀiË±Á,ÀÛÇ,Áª,Àª
¥ÀæªÀÄÄEvÀÛAiÉÄÄ |
¥ÀæªÀvÀðAiÀÄ ²ªÀzÉÉöÊvÀA vÀéªÀÄ!
eÁÖ£À«ÄÄzÀÈ±ÀªÀiï

Ētacchravaṇamātrēṇa sarvēśhām pāpasamṁkshayaḥ |
Avatīrṇaṁ mayā bhūmauśhāstrasyāśya pravṛuttayē |

Explanation: The results of bad karmas are lost just by listening. I came to this world just to preach this philosophy. You too preach this knowledge everywhere. Make the world a better place. The work 'I started by preaching this Śhiva philosophy goes on forever'. Thus saying Rēṇuka becomes silent.

This completes the discourse.

Ōm Śhānti, Śhānti Śhāntiḥ

Prathama paricĥēdaḥ

1

PÀ²ÑzÁZÁgÀ¹zÁp£ÁªÄÄUÀætÂÃ²êªÄAiÉÆV£ÁA |
²ªÄAiÉÆÄVÄw «SÁåvÀ ²ªÄeÁÕ£ÀªÄÄºÉÆÄzÀcÜB

Kashcidācārasiddhānāmagraṇishshivayoginām |
Shivayōgiti vikhyāta shivajñāna mahōdadhiḥ

2

²ªÄ¨sÀQÛ,ÄÄzsÁ¹AzsÄdÈA§uÁªÄÄ®ZAAçæPÁ |
¨sÁgÀwÄ AiÄÄ,Àå «zÀzsÉÄ ¥ÁæAiÄÄB
PÄÄªÄ®AiÉÆÄvÀiªÄªÄiï

Shivabhaktisudhāsirndhujrurṇbaṇāmalacāṁdrikā |
Bhāratī yasya vidadhē prāyaḥ kuvalayōtsavam

3

vÀ,ÀåªÄA±ÉÄ,ÀªÄÄÄvÀà£ÉÆBÄ
ªÄÄÄPÁÛªÄÄtÂjªÄªÄ®B |
ªÄÄÄzÁÝzÉÄªÁ©üzSÁZÁAiÉÆðÄ
ªÄÄÆzsÀð£À²êªÄAiÉÆV£ÁªÄiï

Tasya vaṁshē samutpannō muktāmaṇirivāmalah |
Muddadēvābhidhācāryō mūrdhanyashshivayoginām

4

ªÄÄÄzÁÝ£ÁvÀiªÄð dAvÀÆ£ÁA ¥ÀætvÁ£ÁA
¥Àæ¨sÉÆÄzÀvÀB |
ªÄÄÄzÁÝzÉÄªÉÄw «SÁåvÀ,ÀªAiÁSÁå AiÄÄ,Àå
«±ÄÄævÁ

Muddānātsarva jamtūnām praṇatānām prabhōdataḥ |
Muddadēvēti vikhyātā samākhyā yasya vishrutā

5

vÀ,Áå¹Ä£ÀBAzÀ£À±ÁêAvÀ¹izÀp £ÁxÁ©üzÀ±ÄÄêaB |
²ªÄ¹zÁpAvÀ ruÉðÄvÁ ²ªÄZÁAiÄÄð²êªÄAvÀpÄB

Tasyāsīnnarīdanashshāntassiddha nāthābhidadashshuciḥ |
Shivasiddhānta nirṇētā shivācāryashshivātmakāḥ

6

«ÄgÀ±ÉÉª²SÁgÀvÀBA «²µÄÖZÁgÀ,ÄA¥ÀzÀA |

²ªÀeÁÕ£ÀªÀÄ°Á¹AzsÀÄÄ AiÀÄÄ ¥Àæ±ÄÄ,ÀAw
zÉÃ²PÁB

Vīrashaivashikhāratnam vishishṭhācārasampadam |
Shivajñānamahāsimdhum yaṁ prashamsanti dēshikāḥ

7

AiÀÄ,ÁâZÁAiÀÄðPÄÄ®eÁÓvÁ,ÀivÁªÄZÁgÄªÀiÁvÀÈPÁ
B |

²ªÀ¨sÀQÛ¹÷ÜgÁ AiÀÄ¹ã£i AiÀÄeÉÕÃ «UÀvÀ«¥ÀèªÁ

Yasyācāryakulajjātāssatāmacāramāṭṭrukāḥ |
Shivabhaktissthiraṁ yasmin yajñe vigataviplavā

8

vÀ,Àâ «ÃgÀ²ªÁZÁAiÀÄð²SÁgÀvÀß,Àâ £ÀAzÀ£ÀB |
C¨sÀªÀaÒªÀAiÉ£ÄVÃw¹AzsÉ£ÄjªÀ,ÀÄzsÁPÀgÀB

Tasya vīrashivācāryashikhāratnasya namdanah |
Abhavadcchivayōgīti simdhōriva sudhākaraḥ

9

azÁ£ÀAzÀ¥ÀgÁPÁ±À²ªÁ£ÀÄ¨sÀªÀAiÉ£ÄUÀvÀB |
²ªÀAiÉ£ÄVÃw £ÁªÉ£ÄQÛAiÀÄð,Àâ AiÀÄxÁxÀðâ
AiÉ£ÄVx

Cidānamdaparākāsha shivānubhavayōgataḥ |
Shivayōgīti nāmōktirasya yathārthya yōgini

10

²ªÁUÀªÀÄ¥ÀjeÁÕ£À¥Àj¥ÁPÀ,ÀÄUÀAçÜ£Á |
AiÀÄçÄAiÀÄQÃjÛ ¥ÀÄµÉàÃtªÁ¹vÀA °ÀjvÁAªÀÄÄRªÀii

Shivāgamaparijñānaparipākasugamdhinā |
Yadīyakīrti puṣhpṇa vāsitaṁ haritāṁ mukham

11

AiÉÄÃ£Ä gÁPÁëªÀwÃeÁvÁ²ªÀ¨sÀQÛ,Ài£ÁvÀxÃ |
§ZÁPç¥Àæw¹zÁPvÀªÀÄ°ÁzÁéAvÁA±ÀÄªÀiÁ°£Á

Yēna rakṣhāvatījātā shivabhaktissanātānī |
Buddhādipratisiddhāntamahādvāntāmshumālīnā

12

,ÀªÀÄ°Á «ÃgÀ±ÉÊªÁ£ÁA
zsÀgÀäªÀiÁUÀð¥ÀªªÀgÀÛPÀB |
²ªAvAvÀÛ÷é¥ÀjeÁÕ£ÀZÀAçæPÁªÀÈvÀZÀAzÀæªÀiÁB

Samahā vīrashaivānām dharmamārgapravartakaḥ |
Shivatattvaparijñānacandrikāvṛutacandramāḥ

13

D`ÉÆĀPā±ÉÊªÀvÀAvÁætÂ PÁ«ĀPÁzÁâṣ ,ÁzÀgÀA |
ªÁvÀÀ¼ÁAvÁṣ ±ÉÊªÁṣ ¥ÀĀgÁuÁÉĀâT`Áṣ vÀĀ

Ālōkyashavatantrāṇi kāmikādyāni sādaram |
Vātuḷāmtāni shaivāni purāṇānyakhilāni tu

14

ªÉĀzÀªAiÁUÁð«gÉÆĀzsÉĀÉÀ «²µĀÖZÁgÀ¹zÀṔAiÉĀĀ |
C,ÀÉÁäUÁðṣgÁ,ÁAiÀĀ ¥ÀæªÉÆĀzÁAiÀĀªÉĀQÉÁªÀii

Vēdamārgāvirōdhēna vishiṣṭhācārasiddhayē |
Asanmārganirāsāya pramōḍāyavivēkinām

15

,ÀªĀð,ÀéA «ĀgÀ±ÉÊªÁÉÁA ,ÀPÀ`ÁxÀð¥ÀæPÁ±ÀPÀA |
C,ÀàöÈµĀÖªĀĀT`ÉÊgÉÉYĀµÉÊgÁzÀÈvÀA
±ÀĀzÀṔªAiÁÉÀ,ÉÊB

Sarvasvaṁ vīrashaivānām sakalārthaparakāśhakaṁ |
Aspruṣṭamakhilairdōṣhairāḍṛutaṁ shuddhamānasaiḥ

16

vÉĀµĀÖUÀªÉĀĀµĀĀ ,ÀªÉðĀµĀĀ
¥ÀĀgÁuÉĀµĀÉT`ÉĀµĀĀ ZÀ |
¥ÀĀgÁ zÉĀªÉĀÉÀ PÀyvÀA zÉĀªÉāöÊ vÀÉÀBAzÀÉÁAiÀĀ
ZÀ

Tēṣṭhāgamēṣhu sarvēṣhu purāṇēṣhvakhilēṣhu ca |
Purā dēvēna kathitaṁ dēvyai tannamādanāya ca

17

vÀvÀiA¥ÀæzÁAiÀĀ¹zÉṔĀÉÀ gÉĀtĀPÉĀÉÀªÀĀªvÀäÉÁ
|

UĀuÉĀ±ÀégÉĀt PÀyvÀªĀĀUÀ,ĀŪ÷āAiÀĀ ¥ÀĀÉÀB QēvĒ

Tatsampradāyasiddhēna rēṇukēna mahatmanā |
Gaṇēśhvarēṇa kathitamagastyāya punaḥ kṣhitau

18

«ĀgÀ±ÉÊªÀªĀªÁvÀAvÀæªÉĀĀPÉÆĀvÀŪgÀ±AvÀ,ĀÜ®
A |

CEÀÄUÀæ°ÁAiÄÄ´ÉÆĀPÁÉÁªÄÄ´´sÀåzsÁvÄÄì cüAiÄiÁA
ªÄgÀB

Vīrashai vama hātam tramēkōttarashatasthalaṁ |
Anugrahāya lōkānāma bhyadhātsudhiyām varah

19

ḤªÉðÃµÁA

±ÉÊªÀvÀAvÁæuÁªÀÄÄvÀÛgÀvÁéṣgÀÄvÀÛgÀA |

£ÁªÄiÁß¥ÀæwAiÄÄvÉÄ´ÉÆĀPÉÄ AiÄÄwizÁp£ÄÛ²SÁªÄÄtÂB

Sarveṣhām shai vatamtrāṇāmuttaratvāniruttaraṁ |
Nāmnā pratiyatē lōkē yatsiddhāntashikhāmaṇiḥ

20

CEÀÄUÀvÀ,ÀPÀ´ÁxÉðÃ ±ÉÊªÀvÀAvÉæöÊ,ÀìªÄÄ,ÉÛöÊB

¥ÀæPÀnvÀ²ªÄ´´ÉÆÄzsÁZÉéöÊvÀ´´sÁªÀ¥Àæ,ÁZÉÄ |

«ZÀzsÀvÀÄªÄÄwªÄÄ´äṣéÃgÀ±ÉÊªÉÄ´²µÄÖB

¥À±ÀÄ¥ÀwªÄÄvÀ,ÁgÉÄ ¥ÀArvÀ±ÁèWÀṣÄAiÉÄÄ

Anugatasakalārthē shai vatamtraissamastaiḥ
Prakaṭitashivabōdhādvaṭa bhāvaprasādē |
Vidadhatu matimasminvīrashaiṣ vishiṣṭāḥ
Pashupatimatasārē paṇḍitashlāghanīyē

Dvitiya pariccēdaḥ

(Rēṇuka bhūlōkāvataṛaṇam)

1

ḤaÑzÁ£ÀAzÀgÀÆ¥ÁAiÄÄ,ÀzÀ,ÀzÀé÷åQÛ°ÉÄvÀªÉÄ |

£ªªÄB²ªÁAiÄÄ,ÁA´ÁAiÄÄ,ÀUÀuÁAiÄÄ

ḤéAiÄÄÄ´´sÄÄªÉÄ

Saccidānaṁdarūpāya sadasadvyaktihētavē |
Namaḥ shivāya sām̐bāya sagaṇāya svayambhuvē

2

ḤZÁ²ªÀªÄÄSÁ±ÉÄµÀvÀvÀÛ÷éªAiEQÛPÀ±ÄÄQÛPÁA |

ªÄZÉÄªÄiÁ°ÉÄ±ÀéjÁA±ÀQÛAªÄª°ÁªÄiÁAiÄiÁc

gÀÆ|tÄÄªÄi

Sadāshivamukhāshēṣhatattvamauktikashuktikām |
Varidē māhēshvarīm shaktim mahā māyādi rūpiṇīm

3

C¹Û,ḤaÑvÀÄiSÁPÁgÀªÄÄ®PÄët¥ÀzÁ,ÀazÀA |

ṣ«ðPÀ®àA ṣgÁPÁgÀA ṣgÀ,ÁÛ±ÉÄµÄ«¥ÀèªÀªÄi

Asti saccitsukhākāramalakṣaṇapadāspadam |
Nirvikalpaṁ nirākāraṁ nirastāśhēṣhaviplavam

4

¥ÀjZÉÖÃZÀPÀxÁ±ÀÆ£ÀåA ¥Àæ¥ÀAZÁwÃvÀªÉÊ¨sÀªAA
|
¥ÀævÀåPÁëç ¥ÀæªÀiÁuÁ£ÁªÀÄUÉÆÃZÀgÀ¥ÀzÉÃ
¹ÜvÀªÀii

Pariccēdakathāshūnyaṁ prapañcātītavaibhavaṁ |
Pratyakṣhādi pramāṇānāmagōcarapadē sthitam

5

,Àé¥ÀæPÁ±À «gÁdAvÀªÀÆ£ÁªÀÄAiÀÄªÀÆ£Ë¥ÀªÀÄA |
,ÀªÀðdÖA ,ÀªÀðUÀA ±ÁAvÀA ,ÀªÀð±ÀQÛ
¤gÀAPÀÄ±ÀªÀii

Svapraśāsha virājaṁtamanāmayamanaupamaṁ |
Sarvajñaṁ sarvagaṁ śāntaṁ sarvaśhakti niraṁkusham

6

²ªÀ gÀÄZÀæ ªÀÄºÁzÉÃªÀ¨sÀªÁç ¥ÀzÀ,ÀAfÖvÀA |
CcéwÁAiÀÄªÀÄ¤zÉðÃ±ÁA ¥ÀgÀ§æºÄª ,À£ÁvÀ£ÁªªÀii
Shiva rudra mahādēva bhavādi padasaññītaṁ |
Advitīyamanirdeśhyaṁ parabrahma sanātanaṁ

7

vÀvÀæ ºÁ£ªªÀÄ¨sÀÆvÀªÀðA ZÉÃvÀ£ÁZÉÃvÀ£ÁA
dUÀvī |
,ÀévÀªºÁ£ÀA dUÀvÁÀiÀÄðA ,Àé¥ÀæPÁ±ÀPÀåA
vÀzÀzÀÄªvÀªÀii

Tatra līnamabhūtsarvaṁ cētanācētaṁ jagat |
Svātmalīnaṁ jagatkāryaṁ svapraśāśhakaṁ tadadbhutam

8

²ªÁ©üzSÀA ¥ÀgÀA §æºÄª
dUÀ¤ßªÀiÁðvÀÄ«ÄZÀÒAiÀiÁ |
,ÀégÀÆ¥ÀªÀiÁzÀzsÉÃ QAavÀÄiR,ÀÆáwð
«dÈA©vÀªÀii

Shivābhidhaṁ paraṁ brahma jagannirmātumiccayā |
Svarūpamādadhē kiñcitsukhasphūrti vijṛumbitam

9

ꞡgÀ,ÀÛzÉÆÃµÀ,ÀA\$AzsÀA ꞡgÀÄ¥ÁçÜPÀªÀÄªÀàAiÀÄA
|

çªÀªªÀÄÄ¥ÁæPÀÈvÀA ꞡvÀªA ꞡÃ®PÀAoÀA
wæ~ÉÆÃZÀÈªÀïï

Nirastadōṣhasambandham nirupādhikamavyayam |
Divyamaprākṛutam nityam nilakamṭham trilōcanam

10

ZÀAzÁæzÀð±ÉÃRgÀA ±ÀÄzÀPA

±ÀÄzÀp,ÀànPÀ,Àæß~sÀA |

±ÀÄzÀpªÀÄÄPÁÚ¥sÀ~Á~sÁ,ÀªÀÄÄ¥Á,ÀªA

UÀÄtªÀÄÆwð©üB

Caṁdrādashēkharan shuddham shuddhaspaṭikasannibham |
Shuddhamuktāphalābhāsamupāsyam guṇamūrtibhiḥ

11

«±ÀÄzÀPeÁÕÈÀPÀgÀtA «µÀAiÀÄA ,ÀªÀðAiÉÆvÉÁA |

PÉÆÃñ,ÀÆAiÀÄð¥ÆæwÃPÁ±ÀA

ZÀAzÀæPÉÆÃñ,ÀªÀÄ¥Àæ~sÀA

C¥ÁæPÀÈvÀUÀÄuÁzsÁgªÀÄÈÀAvÀ

ªÀÄ»ªAiÁ,ÀàzÀªÀïï |

Vishuddhajñānakaraṇam viśhayam sarvayōginām |
Kōṭisūryapratikāśham caṁdrakōṭisamaprabham
Aprākṛtaguṇādhāramanānta mahimāspadam |

12

vÀÇÄAiÀiÁ ¥ÁgÀªAiÁ±ÀQÛ,ÀiaÑzÁÈÀAzÀ®PÀëuÁ

,ÀªÀÄ,ÀÛ~ÉÆÃPÀ ꞡªAiÁðt ,ÀªÀÄªAiÀÄ ,ÀégÀÆ!tÄÄ

|

Tadīyā paramāshaktissaccidānandalakṣhaṇā
Samastalōka nirmāṇa samavāya svarūpiṇī |

13

vÀÇZÀÒAiÀiÁ~sÀªÀvÁìPÁÈvÀvÀÛ÷ì÷égÀÆ¥ÁÈÄÄ,ÁjtÂ

Ã

,À ±ÀA~sÀÄ~sÀðUÀªÁÆï

zÉÃªÀ,ÀìªÀðdÕ,ÀìªÀð±ÀQÛªAiÁÆï |

Tadicchayābhavatsākṣhātattsvarūpānusārīṇī
Sa śambhurbhagavān dēvassarvajñassarvashaktimān |

14

dUÀwì,ÀÈPÀÄëB ¥ÀæxÀªÀÄA §æ°Áäta ,ÀªÀðzÉÃ»£ÁA
PÀvÁðgÀA ,ÀªÀð´ÉÆÃPÁ£ÁA «zÀzsÉÃ
«±Àé£ÁAiÀÄPÀB |

Jagatsisṛukṣuḥ prathamāṇi brahmāṇaṇi sarvadēhināṇi
Kartāraṇi sarvalōkānāṇi vidadhē vishvanāyakaḥ |

15

vÀ,ÉäöÊ ¥ÀæxÀªÀÄ¥ÀÄvÁæAiÀÄ
±ÀAPÀgÀ±ÀèQÛªÀiÁ£ī «´sÀÄB
,ÀªÀðdÖ,ÀiPÀ´Á«zÁä,Ái£ÄÄUÀæ°ÀªÀÄ¥Áç±Àvī |

Tasmai prathamaputrāya śaṁkarashaktimāṇi vibhuḥ
Sarvajñassakalāvidyāssānugrahamupādīśat |

16

¥Áæ¥ÀÛ«zÉÆäÃªÀÄ°ÁzÉÃªÁvī
§æ°Áä«±ÀéæAiÀiÁªÀÄPÁvī
±ÀªÀÄ,ÀÛ´ÉÆÃPÀðßªÀiÁðvÁA
,ÀªÀÄÄzÀªÀÄ¥ÀgÉÆÄs´sÀªÁvī |

Prāptavidyō mahādēvāt brahmāviśhvaniyāmakāt
Samastalōkannirmātārāṇi samudyamaparōṣbhavat

17

PÀÈvÉÆÃzÉÆäÃUÉÆÄ¹àðªÀiÁðuÉÃ dUÀvÁA
±ÀAPÀgÀdÖAiÀiÁ
DeÁÖvÉÆÄ¥ÁAiÀÄ,ÀA¥ÀvÉÛÃgÀ´sÀªÀ£ÁäAiÀÄAiÀiÁª
ÀÈvÀB |

Kṛtodyōgōṣpinirmāṇē jagatārāṇi śaṁkarājñāyā
Ājñātōpāyasaṁpattērabhavanmāyayāvṛtaḥ |

18

«zsÁvÀÄªÀÄÄT´Á£ÉÆèÃPÁ£ÀÄ¥ÁAiÀÄA
¥Áæ¥ÀÄöÛ«ÄZÀÖAiÀiÁ
¥ÀÄ£Ä,ÀÛA ¥ÁæxÀðAiÀiÁªÀiÁ,À zÉÃªÀA zÉÃªÀA
wæAiÀÄA§PÀªÀī |

Vidhātumukhilānlōkānupāyāṇi prāptumicchayā
Punastāṇi prārthayāmāsa dēvaṇi dēvaṇi triyaṁbakam |

19

ƎÀÀÄ,ÉÛ zÉÃÀzÉÃÉÃ±À ƎÀÀÄ,ÉÛ
 PÀgÀÄuÁPÀgÀ
 C,ÄzÁç dUÀvÀìÀððÀìÁðt «çüPÀëÀÄ |

Namastē dēvadēvēsha namastē karuṇākara
 Asmadādi jagatsarvanirmāṇa vidhikṣhama |

20

G¥ÁAiÀÄA ðÀzÀ ðÉÄÄ ±ÀÄˆsÉÉÄ dUÀvÀìöÈµÁÖ
 dUÀvÀàvÉÄ
 ,Àððd,ÀìÀð±ÀQÛ,ÀÛ÷éA ,ÀððPÀvÁð ,ÀÉÁvÀÈÀB |

Upāyam vada mē shāmbhō jagatsṛuṣṭhā jagatpatē
 Sarvajassarvashaktistvaṁ sarvakartā sanātanaḥ |

21

Ew ,ÀA¥ÁæyvÀ±ÀêA§ÄB §æ°ÀäüÁ «±ÀéÉÁAiÀÄPÀB

G¥ÁAiÀÄ«ÄÄ±ÀéÉÄvÀÛ,ÉäöÊ ˆÉÉÄPÀ,ÀÈ¶Ö
 ¥Àæ°ÀvÀðPÀA |

Iti saṁprāthitashāmbuḥ brahmaṇā vishvanāyakaḥ
 Upāyamavadattasmai lōkasṛuṣṭhi pravartakaṁ |

22

G¥ÁAiÀÄ«ÄÄ±ÀégÉÄuÉÉÄPÀÛA ®ˆÁÝ÷é!
 ZÀvÀÄgÁÉÀÈÀB
 gÀÉÀ ,ÀðÄÄxÉÉðÄ,Àð°ÀvÀìvÀððA ÉÁÉÁgÀÄ¥À«ÄzÀA
 dUÀvì |

Upāyamīshvarēṇōktaṁ labdvāpi caturānanaḥ
 Rana samarthōsbhavatkartuṁ nānārupamidaṁ jagat |

23

¥ÀÄÉÀ,ÀÛA ¥ÁæxÀðAiÀìÁÄìÁ,À §æ°Áä
 «°Àé®ÀìÁÉÀ,ÀB
 zÉÃÀzÉÃÉÀ ðÀÄ°ÁzÉÃÀ dUÀvÀàçxÀðÄPÁgÀt |
 ƎÀÀÄ,ÉÛ ,ÀaÑzÁÉÀAzÀ ,ÉÉZÁÖ«UÀæ°ÀgÁfvÀ

Punastaṁ prārthayāmāsa brahmā vihvalamānasaḥ
 Dēvadēva mahādēva jagatprathamakāraṇa |
 Namastē saccidānaṁda svēcchāvigraharājita

24

"sÀÀ ±ÀÀð ÀÀÄ°ÉÃ±Á£À ,ÀÀðPÁgÀtPÁgÀt |
 ŞÀzÀÄPÉ£Û°ÀÄâ¥ÁAiÉ£Ã ¢ÉÄÃ £À QAazĩ
 eÁÖAiÀÄvÉÃ, ÄÄ££Á

Bhava sharva mahēshāna sarvakāraṇakāraṇa |
 Bavaduktohyupāyō mē na kimcid jñāyatē, dhunā

25

,ÀÈ¶ÖA «zsÉÃ» "sÀUÀÀÀ£ĩ ¥ÀæxÀÀÄÄ
 ¥ÀgÀÀÉÄÃ±ÀégÀ |
 eÁÖvÉ££¥ÁAiÀÄ, ÀÛvÀB PÄÄAiÀiÁðA
 dUÀvÀiöÈ¶Ö°ÀÄÄ°AiÁ¥ÀvÉÃ

Sṛuṣṭhīm vidhēhi bhagavan prathamam paramēshvara
 |Jñātōpāyastataḥ kuryām jagatsṛuṣṭhimumāpatē

26

EvÉåÃÀÄ ¥ÁæyðvÀ±ÀåA "sÄÄB Şæ°ÀäUÁ
 «±ÀéAiÉ££££Á |
 ,À, ÀeÁðvÀä, ÀÀÄ¥ÀæSÁå£ĩ ,ÀÀðUÁ£ĩ
 ,ÀÀð±ÀQÛPÁ£ĩ

Ityēvaṁ prārthitashyambhuḥ brahmaṇā vishvayōninā |
 Sasarjātmasamaprakhyān sarvagān sarvashaktikān

27

¥Àæ "sÉ£ÄzÀ¥ÀgÀÀÀiÁ£ÄÄzÀ ¥ÀjÀÁ»vÀÀÀiÁ£À, Á£ĩ |
 ¥ÀæÀÄÄxÁ£é±Àé£ÀÀiÁðt
 ¥Àæ¼ÀAiÀiÁ¥ÁzÀ£ÀPÀèÀÀiÁ£ĩ

Prabhōdaparamānaṁda parivāhitamānasān |
 Pramathānvishvanirmāṇa praḷayāpādanakṣhamān

28

vÉÃµÄÄ ¥ÀæÀÄÄxÀÀUÉðÃµÄÄ ,ÀÈµÉÖÃµÄÄ
 ¥ÀgÀÀÀiÁvÀä£Á |
 gÉÄtÄPÉ££ zÁgÀÄPÀ±ÉÑw zÁéÀ "sÄÄvÁA
 ºÀ|æAiÀiÈ

Tēṣhu pramathavargēṣhu sṛuṣṭhēṣhu paramātmanā |
 Rēṇukō dārukashcēti dvāvabhutām shivapriyau

29

Truṭīya paricēhedaḥ

1

PÀzÁazÀxÀ PÉÊ~Á,ÉÃ PÀ®zsËvÀ²-ÁªÀÄAiÉÄÃ
UÀAzÀªÀðªÁªÀÆAAiÀÄÉÄ
QæÃqÁªAiEQÛPÀzÀ¥ÀðuÉÃ

Kadācidatha kailāsē kaladhautashilāmayē
Gaṁdarvavāmanayanā krīḍāmauktikadarpaṇē

2

ªÀÄAzÁgÀ\$PÀÄ~Á±ÉÆÃPÀªAiÁPÀAzÀ¥ÁæAiÀÄ``sÀÄgÀ
ÄºÉÃ |

ªÀÄ`èÃªÀÄgÀAzÀµµÀåAzÀ¥ÁÉÀ,'ÃÉÀªÀÄzsÀÄªÀævÉÃ
Maṁdārabakulāshōkamākamaṁdapṛāyabhuruḥē |
Mallīmaraṁdaniṣṭhyamaṁdapānapīnamadhu vratē

3

PÀÄAPÀÄªÀÄ,ÀÛ
\$PÀªÉÆÄzÀPÀÄ®APÀµÀºÀjªÀÄÄðSÉÃ |
PÀ®PÀAoÀ PÀÄ~Á~Á¥ÀPÀAzÀ®zÁæUÀ\$AzsÀÄgÉÃ
Kumkumasta bakāmōdakulamkaṣṭhaharirmukhē |
Kalakamṭha kulālāpakaṁdaladrāgabaṁdhurē

4

QÈÀßjÄVÄvÀªAiÁzsÀÄAiÀÄð¥ÀjªÁ»vÀUÀºÀégÉÃ |
,ÁÉÀAzÀªÀgÀAiÉÆÄVÄAzÀæ
\$ÈAzÁ®APÀÈvÀPÀAzÀgÉÃ

Kinnarīgītamādhuryapari vāhitagahvarē |
Sānaṁdavarayōgīṁdra bṛuṁdālāmkṛutakaṁdarē

5

ºÉÃªAiÁgÀ«AzÀPÀ°PÁ,ÀÄAUÀçügÀ,ÀªAiÁÉÀ,ÉÃ |
±ÁvÀPÀÄÄ``sÀªÀÄAiÀÄ,ÀÛÄ``sÀA ±ÁvÉÆÄvÀÄÛAUÀ
«gÁfvÉÃ

Hēmāravimḍakalikāsumgadhīrasamānasē |
Shātakumbha mayastambhaṁ shatōttuṁga virājītē

6

ªAiÁtÂRâ çÃ¥ÀPÀ°PÁªÀjÄAzÉÆåÄw±ÁAvÀgÉÃ |
zÁégÀvÉÆÄgÀt,ÀAgÀÄqsÀ±ÀAR¥ÀzÀäðçüzÀéAiÉÄÃ
Māṇikhya dīpakalikā marīcidyōtishāntarē |

7

Ṛà±Àð®QëvÀªÉÊqÀÄAiÀÄðªÀÄAiÀÄ©üwÛ¥ÁgÀA¥Ág
ÉÃ
ªÄÄPÁÛvÁgÀQvÉÆÃzÁgÀ«vÀÉÁA§gÀªÄÄArvÉÃ |
Sparshalakṣhitavaiḍuryamayabhittiparaṁparē
Muktātāraḱitōdāravitanāṁbaramaṁḍitē |

8

ṚAAZÁgÀvÀ±çªÀÄxÀ±ÉæÃtÃÃ¥ÁzÀªÁZÁ®ÉÀÄ¥ÁÁgÉÃ |
¥ÁæªÁ®ª®©üÃ±ÀÈAUÀ±ÀÈAUÁgÀªÄÄtÁªÄÄAi¥ÉÃ
Saṁcaratpramathashrēṇīpadavācālanupurē |
Pravālavālabhīshṛuṁgashṛuṁgāramaṇīmaṁṭapē

9

ªÄAzÁgÀÄzÉÃªªÄÄPÄÄIªÄÄAzÁgÀgÀ,ÀªÁ¹vÀA |
gÀvÀß¹AºÁ,ÀÉÀA çªÀªªÄÄzsÀª,ÀÛA
¥ÁgÀªÉÄÃ±ÀégªªÄi
Vaṁdārūdēvamukūṭamaṁdārasavāsitaṁ |
Ratnasimhāsanaṁ divyamadhyastaṁ paramēshvaram

10

vÀªÀiÁ,ÁÛÉÀUÀvÀA zÉÃªÀA
ṚªÀð-ÉÆPÀªªÀºÉÃ±ÀégÀA |
vÀæAiÀÄªAvÀPÀªÄÄ~ÁgÀtā «ºÁgÀPÀ®ºAA,ÀPÀªÄi
Tamāsthānagataṁ dēvaṁ sarvalōkamahēshvaraṁ |
Trayyaṁtakamalāraṇya vihāraḱalahamaṁsakam

11

GzÁgÀUÀÄtªÉÆPÁgÀ±ÀÄQÛPÁ¥ÁÄIªAiEQÛPÀA |
ṚªÀðªªÄAUÀ®,Ë¨sÁUÀª,ÀªÄÄÄzÁAiÀÄxPÉÄvÀÉªªÄi

Udāraguṇamōṁkārashuktikāpuṭamauktikaṁ |
Sarvamaṁgalasubhāgyasamudāyanikētanam

12

ṚAA,ÁgÀ«µªªÄÄbÁð®ÄfÃªṚ,ÀAfÃªªÉËµÄzÀA |
xvÀª¥ÁæPÁ±ÀÉÉÉªÄð®ªA PÉÉª®,ÄÄgÀ¥ÁzÀ¥ÁªªÄi
Saṁsāraṁviṣhamurcchālujīvasaṁjīvanaushadaṁ |
Nityaprakāśhanairmalyaṁ kaivalasurapādapam

13

CÉÀAvÀ ¥ÀgÀªÀiÁAzÀ ¢ÀÄPÀgÀAzÀ ¢ÀÄzsÀÄªÀævÀA |
DvÀä±ÀQÜ

®vÀ¥ÀÄµÀåwÛç´ÉÆÃQÃ¥ÀÄµÀàPÉÆÃgÀPÀªÀiï

Anarita paramāṇḍa makaraṇḍa madhuvratam |
Ātmashakti latāpuṣhyatrilōkīpuṣhpakōrakam

14

§æºÁäAqÀPÀÄArPÁµÀAqÀ | «ÄØÃPàgÀt ¥ÀArvÀA |
¸ÀªÄ¸ÀÛzÉªªÀvÁZÀPÀæ ZÀPÀæªÀwð¥ÀzÉÃ¹ÜvÀªÀiï

Brahmāṇḍakumḍikāṣhaṇḍa pimḍīkaraṇa paṇḍitam |
Samastadēvatācakra cakravartipadē sthitam

15

ZÀAzÀæ©A´ÁAiÀÄÄ
vÀZÀÒAiÀiÁzÁAiÀiÁzÀzÀÄåw«UÀæºÀA |
ªÀiÀtÂPÀªªÀÄÄPÀÄleÉÆªÅwªÀÄðAdjÅ
!AdgÁA§gÀªÀiï

Caṇḍrabimbāyu tacḥhāyādāyādadyutivigrahaṇ |
Māṇikyamukuṭajyōtirmaṇjarī piṇjarāṇbaram

16

ZÀÄqÁ®A¸ÉÆÃªÀÄPÀ®AiÀiÁ
¸ÄPÀÄªÀiÁgÀ©¸Á©ÜAiÀiÁ |
PÀ´Áåt¥ÀÄµÀàPÀ°PÁPÀtð¥ÀÄgÀªÀÄ£ÉÆÃºÀgÀªÀiï

Cuḍālaṇ sōmakalayā sukumārabisābhiyā |
Kalyāṇapuṣhpakalikākaraṇapuramanōharam

17

ªÀÄÄPÀÛªÀ®AiÀÄ¸ÀªÄâzÀ¸gÀÄªÀÄÝªÀÄ®
«gÀfvÀªÀiï
¥ÀgÀªªÀÛZÀªÀÄÝç¸ÉªÀÄÝgÀª ¥Àj¥À«ÄÜ
ªÀÄÄR²æAiÀÄªÀiï

Muktavalaya sambaddha rumdamala virajitam
Paryaptacamdra saumdarya paripamthi mukhashriyam

18

¥ÁævÀ¸ÀiA¥ÀÄ®èPÀªÀÄ® ¥ÀæwÃPÀ±À
wæ´ÉÆÃZÀ£ÀA |

᳚ÀÄAzÀ¹ävÁ-ÁẂÀ᳚ÄÄzsÄÄgÁzsÄgÀẂÀ®è᳚À᳚Äiï

Prātassam̐pullakamala pratīkāsha trilōcanam̐ |

Maṁdasmitālāpamadhurādharapallavam

19

UÀAqÀ᳚ÄÄAqÀ®ẂÀAiÄÄðAvÀ

QæÄqÀ£ÄäPÄgÀPÄÄAqÀ®A |

PÁ°᳚ÀiÁß PÄÄI,Àå PÁ®PÄAoÀ£Á-ÉË PÀ®AQvÀA

Garṇḍamanḍalaparyam̐ta krīḍanmakarakuṁḍalam̐ |

Kālimnā kuṭasya kālakaṁṭhanālē kalam̐kitam̐

20

᳚ÄtÂPÄAPÀtPÉÄAiÄÄgÀ᳚ÄjÄaPÄgÀẂÀ®è᳚ÉÊB |

ZÉvÄÄ©üð,ÀiA«gÁdAvÀA ``Á°ÄÄ᳚ÄÄAzÄgÀ±ÁT©ÜB

Maṇikam̐kaṇakēyuramaṛīcikaṛapallavaiḥ |

Ceturbhissam̐virājan̐tam̐ bāhumaṁdārashākhībhiḥ

21

UËjÄ ẂÀAiÉÆÄzsÄgÀ±ÉèÄµÀ PÀÈvÁxÀð``sÄÄd

᳚ÄzÄå᳚ÄÄA |

,ÄÄ᳚Àtð §æ°Ää ,ÄÄvÁæAPÄA

,ÄÄPÄè÷äPÉ±ÉÄAiÄÄ᳚Á,Ä,Ä᳚Äiï

Gourī payōdharāshlēṣha kṛtārthabhuja madyaman̐ |

Suvarṇa brahma sutrām̐kaṁ sukṣhmakaushēyavāśasam̐

22

£Á©ü,ÁÜ£Á᳚À®A©£Áå £Ä᳚ÄÄ᳚ÀiEQÛPÄ᳚ÀiÄ®AiÄiÁ |

UÀAUÄAiÉÄÄ᳚À PÀÈvÁ±ÉèÄµÀA

᳚AiË°``sÁUÄ᳚ÄwÄtðAiÄiÁ

Nābhisthānāvalambinyā namamouktikamālayā |

Gaṁgayēva kṛtāshlēṣham̐ maulibhāgāvātīṛṇayā

23

ẂÄzÉ££Ä ᳚ÄÄtÂ᳚ÄÄAfÄgÀ ẂÄæ``sÁẂÀ®è«vÄ²æAiÄiÁ |

ZÄAzÄæ᳚ÄvÁi÷ánPÄA |ÄoÄA ,Ä᳚ÀiÁ᳚ÄÈvÄå¹ÜvÄA

ẂÄÄgÀB

Padēna maṇimam̐jīra prabhāpallavitashriyā |

Caṁdravatsphāṭikaṁ pīṭham̐ samāvṛutya sthitam̐ purah̐

24

᳚᳚ÄÄẂÄ±Äðé᳚Á¹£Áå ᳚ÄÄAUÄ®|æAiÄÄ᳚ÉÄµÄAiÄiÁ |

„ÄÄÄ,ÄÜ-ÉÆÄPÀð²ÀiÁðt „ÄÄÄÄÄÄÄÄ
„ÄégÄÄ¥ÄÄiÄiÄ

Vāmapārshvani vāsinyā maṅgalapriyavēṣhayā |
Samastalōkanirmāṇa samavāya svarupayā

25

EZÁÒeÁÖ£ÀQæAiÄiÁgÄÄ¥Ä§°ÄÄ±ÄQÜ «-´Ä,ÄÄiÄiÄ |
«zÄâvÄvÄÜ÷é¥ÄæPÁ²£Äâ «£Ä ´sÄÄÄ»Ä£ÄÄiÄiÄ

Icchājñānakriyārupabāhushakti vilāsayā |
Vidyātattvaparakāshinyā vinā bhāvavihīnayā

26

„ÄÄ,ÄgÄ «µÄPÁAvÁgÄzÁ°ÄzÁ³ÄVß-ÉÄRAiÄiÄ |
zsÄ«Ää®è³ÄÄ°èPÁ³ÉÆÄzÄgÄhÄÄAPÄÄ³ÄðzÄãöÈÄUÄ³
ÄiÄ®ÄiÄiÄ

Saṁsāra viṣhakāmtāradāhadāvāgnilēkhayā |
Dhammillamallikāmōdajhurṁkurvadbhṛuṁgamālayā

27

„ÄÄ¥ÄÄtðZÄAzÄæ„Ë´sÄUÄâ„ÄÄÄÄ³ÄÄÄÄR¥ÄzÄäÄiÄiÄ
|
£Ä,Ä³ÄÄiÄEQÜPÄ-´Ä³Ätå£Ä¹ÄgÄ¹ävÄ±ÉÆÄ´´sÄÄiÄiÄ

Samṇapūcamdrasaubhāgyasaṁvādimukhapadmayā |
Nāsāmauktikalāvaṇyaṇāsīrasmitashōbhayā

28

³ÄÄtÄ vÁIAPÀgÄAUÁAvÄ³Äð°vÄ¥ÁAUÄ°Ä®ÄiÄiÄ |
£ÉÄvÄæcévÄÄiÄÄ „ËAzÄÄiÄÄððAcvÉÄAcÄ³ÄgÄwéµÄ

Maṇi tāṭarṁkaraṁgāmtarvalitāpāṁgalīlayā |
Nētradvitaya saumḍaryaniṁditēṁdīvaratviṣhā

29

PÄÄ,ÄÄ³ÄÄiÄÄiÄÄÄzsÄ PÉÆÄzÄÄAqÄ
PÄÄn®´´sÉÆæÄ«-´Ä,ÄÄiÄiÄ |
§AzsÄÄPÄ PÄÄ,ÄÄ³ÄÄZÄÖÄiÄiÄ
§AzÄÄ´´sÄÄvÄzsÄgÄ²æÄiÄiÄ

Kusumāyudha kōdamḍa kuṭilabhrōvilāsayā |
Baṁdhuka kusumacchāyā baṁdubhutādharashriyā

30

PÀAoÀÉÁ®avÁÉÀAUÀPÀAŞÄ©“ÉÆâÄPÀ,ÀA¥ÀAiÀiÁ |
“ÀºÀÄcévÀAiÀÄ,Ë“sÁUÀâ ºÀAavÉÆÄvÀà®AiÁ®AiÀiÁ

Kaṁṭhanālacitānaṁgakambubibbōkasamṇayā |
Bāhudvitaya saubhāgya vaṁcitōṭṭpalamālayā

31

¹ÜgÀAiÀiËºÀÉÀ“ÁºAtâ±ÀÈAUÁjvÀ±ÀjÃgÀAiÀiÁ |
CvÀâAvÀ PÀyÉÉÆÄvÀÄÛAUÀ!ÃºAgÀ,ÀÛÉÀ“sÁgÀAiÀiÁ
Sthirayauvanalāvaṇyashṛuṁgāritasharīrayā |
Aṭyamta kathinōṭṭuṁgapīvarastanabhārayā

32

ºÀÄÄæuÁ®ºÀ®èjÃvÀAvÀÄŞAzsÄÄ“sÄÄvÀºÀ®UÀßAiÀiÁ
|
±ÀÈAUÁgÀvÀÄiðÃ
vÀÄAUÀ¥ÀÄ°ÉÀ±ÉÆæÄtÂ“sÁgÀAiÀiÁ

Mruṇālavallarītaṁtubamdhubhutāvalagnayā |
Shṛuṁgāratuṭaṇī tuṁgapulinashrōṇibhārayā

33

PÄÄ,ÄÄA“sÀPÄÄ,ÄÄºÄÄZÀÒAiÀiÁ
PÉÆÄºÄÄ“ÁAŞgÀ±ÉÆÄ“sÀAiÀiÁ |
±ÀÈAUÁgÉÆÄzÁâÉÀ,ÀAgÀA“sÀgÀA“sÁ
,ÀÛA“sÉÆÄgÀÄ PÁAqÀAiÀiÁ

Kusum̐bhakusumacēhāyā kōmalāṁbarashōbhayā |
Shṛuṁgārōdyāna sam̐ram̐bharam̐bhā stan̐bhōru kāmṇayā

34

ZÄÄvÀ¥ÀæºÁ® ,ÄÄµÀºAiÁ
,ÄÄPÄÄºAiÁgÀ¥ÀzÁŞÓAiÀiÁ |
¹ÜgÀºÄÄAUÀ®±ÀÈAUÁgÀ“sÄÄµÀuÁ®APÀÈvÁAUÀAiÀiÁ
Cutapravāla suṣhamā sukumārapadābjayā |
Sthiramaṁgalashṛuṁgārabhuṣhaṇālaṁkṛutāmṇayā

35

ºÁgÀÉÀÄ¥ÀÄÁgÀPÉÄAiÀÄÄgÀ
ZÀºAAvÀÄâvÀ±ÀjÃgÀAiÀiÁ |

ZÀPÀÄëgÁ£ÀAzÀ®vÀAiÀiÁ ,Ë¨sÁUÀâPÀÄ®«zÀâAiÀiÁ

Hāranupurakēyura cavaṁtyutasharīrayā |
Cakṣhurānaṁdalatayā saubhāgyakulavidyayā

36

GªÄÄAiÀiÁ ,ÀªÄÄªAiÁ¹Ã£ÀA
-ÉÆÃPÀeÁ®PÄÄIÄAŞAiÀiÁ |
C¥ÄÄªÀðgÀÄ¥ªÄÄ¨sÀd£i ¥AjªÁgÁ,ÀiªÄÄAvÀvÀB

Umayā samamāsīnaṁ lōkajālakuṭumbayā |
Apurvarupamabhajan parivārassamanātataḥ

37

¥ÀÄAqÀjÃPÁPÀÈw,ÀéZÀÒA
¥ÀÄtðZÀAzÀæ,À°ÉÆÃzÀgÀA |
zÀzÈ vÀ,ÀªªÄÄ°Á®Që÷äÃB¹vªªAiÁvª¥ªªÁgÀtªÄiï

Puṁḍarīkākrūṭisvacchaṁ puṁḍarāṁdrasahōdaraṁ |
Dadau tasya mahālakṣhmīḥ sitāmātāpavāraṇaṁ

38

vÀAwægÀhÄÄAPÁgÀ±Á°£Å
,ÀAVÃvªªÄÄÈvÀ«zÀâAiÀiÁ |
G¥AvÀ,ÉÜÄªÄÄ°ÁzÉÃªÄªÄÄ¥ÁAvÉÃ ZÀ ,ÀgÀ,ÀéwÃ

Taṁtrijhumkāraśhālīnyā saṁgītāmṛutavidyāyā |
Upatasthē mahādēvamupāntē ca sarasvatī

39

gÀhÄÄtvÀlAPÀteÁvÉÃ£À
°À,ÉÜÃ£ÉÆÃ¥ÀµÀzÀézsÀÄB |
NAPÁgÀvªªÄÄÈAvÉÃ£À «ÃdAiÀiÁªAiÁ,À±ÀAPÀgÀªÄiï

Jhupaṭkaṁkaṇajātēna hastēnōpaniṣhadvadhuh
|Ōmkāratālavṛumtēna vijayāmāsashamkaram

40

ZÀ®ZÁÑªÄÄjPª°À,ÁÜgÀhÄÄAPªªÄð£ÀätÂPÀAPÀuÁB |
C,ÉÃªÄAvÀ vÀ«Ãª±Á£ÀªÄÄ©üvÉÆÃ çªÀâPÀ£ÀâPÁB

Calaccāmarikāhastājhumkarvanmaṇikamkaṇāḥ |
Asēvaṁta tamīśhānamabhitō divyakanyakāḥ

ZÁªÄÄgÀtA «´ÉÆÃ´Á£ÁÁ ¢ÄÄzÉâÃ vÀ£ÄÄäRªÄÄAqÀ®A

|

gÄgÁd gÁdªÄA,Á£ÁÁ ¨sÀæªÄÄvÁ«ÄªÀ ¥ÄAPÀdªÄiï

Cāmarañam vilōlānām madyē tanmukhamariṇḍalam |

Rarāja rājahamsānām bhramatāmiva paṁkajam

ªÄÄAvÉæÃt vÀªÄÄ,ÉÃªÄAvÀ

¢ÉÃzÁ,ÁiAUÀ«¨sÄÄvÀAiÄÄB |

¨sÀPÀÛ÷âZÄÄqÁªÄÄtÂA PÁAvÀA ¢ªªAvÀ EªÄ

ªÄiË°©üB

Maṁtrēṇa tamasēvarīta vēdāssāṁgavibhutayaḥ |

Bhaktyaçuḍāmaṇīm kāmītaṁ vahaṁta iva mauḷibhiḥ

vÀÇÄAiAiÁAiÄÄÄzsÄzsÁjtâ,ÄÛvÀiªÄiÁ£À«¨sÄÄµÄuÄB

|

CAUÀ¨sÄÄvÄB ¹ÛÇAiÄÄB PÁ²ÑzÁ,ÉÃªÄAvÀ

vÀ«Ä±ÄégÄA

Tadīyāyudhadhāriṇyastatsamānavibhuṣhaṇāḥ |

Amgabhutāḥ striyaḥ kāśhidāsēvarīta tamishvaraṁ

C¥ÁÛÇPÁjtB PÉÃazÀ£ÄAvÀ¥ÄæªÄÄÄSÁ C! |

CµËÖ «zÉâÃ±ÄégÁ zÉÃªÄªÄÄ¨sÄÄvÀ,ÄªÄÄAvÀvÄB

Aptādikāriṇaḥ kēcidanaṁtapramukhā api |

Aṣṭau vidyēshvarā dēvamabhajaṁta samarītataḥ

vÀvÉÆÃ £ÄAÇÃ ¢ÄÄªÁPÁ®±ÄÑAqÉÆÃ

¨sÄÈAVjn,ÄÛvÄB |

WÄAmÁPÀtõB ¥ÄÄµÄàZÄAvÄB PÀ¥Á°Ã

«ÃgÀ¨sÄZÄæPÄB

Tatō naṁdī mahākālashcaṁḍō bhṛuṁgiriṭīstataḥ |

Ghaṁṭākaraṇaḥ puṣhpadaṁtaḥ kapālī vīrabhadraḥ

KªªªÄiÁzÁâ ¢ÄÄªÁ¨sÁUÁ ¢ÄÄªÁ§® ¥ÄgÁPÀæªÄiÄB

ḡgÀAPÀÄ±À³ÄÄ°Á,ÀvÁÛ÷é ``sÉÃfgÉÃ vÀA
³ÄÄ°ÉÃ±ÀégÀA

Ēvamādyā mahābhāgā mahābala parākramāḥ
Niramkushamahāsattvā bhējirē taṁ mahēshvaraṁ

47

CtÂ³ÀiÁçPÀ³ÉÄÊ±ÀéAiÄÄĐA AiÉÄÃµÁA
¹zÉÞÃgÀ¥ÉÇÄ°À£ÀA |

§æ°ÁäzÀAiÄÄ,ÄÄìgÁ

AiÉÄÃµÁ³ÀiÁeÁÖ®AWÀ£À© üÃgÀ³ÀB

Aṇimādikamaishvaryam yēśhām siddhērapōhanam
|Brahmādayassurā yēśhāmājñālaṁghanabhīravah

48

³ÉÆÃPÀë®Që÷ä ¥ÀjµÀéAUÀ³ÄÄÄcvÁ

AiÉÄÄ,ïAvÀgÁvÁä£Á |

AiÉÄÃµÁ«ÄÃµÀvÀìgÀA «±Àé ,ÀUÀĐ ,ÀA°ÁgÀPÀ®à£ÀA

Mōkṣhalakṣhmi pariśhvaṁgamuditā yēśmītarātmānā
|Yēśhāmīśhatkaram vishva sarga saṁhāarakalpanam

49

eÁÖ£À±ÀQÛB ¥ÀgÁ AiÉÄÃµÁA

,À³ÀĐ³À,ÄÄÛ¥ÀæPÁ²ḡÃ |

C£ÄAzÀPÁtÂPÁ AiÉÄÃµÁA °Àj§æ°Áäç ,ÀA¥ÀzÀ

Jñānashaktiḥ parā yēśhām sarvavastuprakāśhinī |
Anamḍakāṇikā yēśhām haribrahmādi saṁpada

50

CPÁAPÀëAvÉÃ ¥ÀzÀA AiÉÄÃµÁA AiÉÆÃV£ÉÆÃ

AiÄÄzÉÆåÃUÀvÀvÀàgÁB |

PÁAPÀëtÂÄAiÄÄ¥sÀ´ÉÆÃ AiÉÄÃµÁA ,ÀAPÀ®àB

PÀ®à¥ÁzÀ¥ÀB

Akāmḍkṣhamtē padam yēśhām yōginō yadyōgatatparāḥ |
Kāmḍkṣhaṇīyaphalō yēśhām saṁkalpaḥ kalpapādapah

51

PÀ³ÄÄĐPÁ´ÁçPÁ¥ÀĐtāaAvÁ AiÉÄÃµÁA £À «zÀåvÉÃ |

AíÉÄÃµÁÁ «PÀæªÀÄ,À£ÁßºÁ ºÄÄÈvÉÆãÃgÀ| ZÀ
 ºÄÄÈvÀªªB
 vÉÄ,ÁgÀÄ¥Àª¥ÀZÀA ¥Àæ¥ÁÛB ¥ÀæªÀÄxÁ ¨sÀfgÉÄ
 ºªÀªÀï |

Karmakālādikārpaṇyaciṁtā yēṣhām na vidyatē |
 Yēṣhām vikramasannāhā mṛutyōrapī ca mṛutyavaḥ
 Tē sārūpyapadaṁ praptāḥ pramathā bhajirē shivam |

52

§æºÉÆãÃ¥ÉÄAzÀæªÀÄºÉÄAzÁæzÁª
 «±ÀévÀAvÁæçüPÁjtA
 DAiÄÄZsÁ®APÀÈvÀ¥ÁæAvÁB ¥ÀjvÀ,ÀÛA µµÉÄ«gÉÄ |

Brahmōpēṁdramahēṁdrādyā vishvatamtrādhikāriṇam
 Āyudhālamkṛtaprāntāḥ paritastaṁ niṣhēvirē |

53

DçvÁª ºÀ,ÀªÉÇÃ gÀÄzÁæ
 AiÄÄPÀëUÀAzÀªÀðQ£ÆßgÁB
 zÁ£ªªÁ gÁPÀë,Á zÉÊvÁªB ¹zÁp «zÁªzsÀgÉ£ÆÃgÀUÁB |
 C¨sÀdAvÀ ºÀÄºÁzÉÄªÀªÄ¥ÀjaØ£Æß,ÉÊµPÁB
 Ādityā vasavō rudrā yakṣhagamdarvakinnarāḥ
 Dānavā rākṣhasā daityāḥ siddhā vidyādhārōragāḥ |
 Abhajarīta mahādēvamapariçchinnaśainikāḥ

54

ºÀ¹µÉÆÖÃ ºÁªÀÄzÉÄªÀ±ÄÑ
 ¥ÀÄ®,ÁÛ÷ªUÀ,ÀÛ÷ª±£ÆÀPÁB |
 zÀçüÄaUËð vÀªÀÄ±ÉÑöÊªÀ,Á£ÄAzÀ±ÀÄPÀ£ÁgÀzÁB
 Vasīṣṭhō vāmadēvashca pulastyāgastyashaunakāḥ |
 Dadhīcīrgau tamashcaiva sānamdashukanāradāḥ

55

G¥ÀªÀÄ£ÆÀÆª¨sÀÈUÀÄªªÁ,À ¥ÀgÁ±ÀgÀªÀÄjÄZÀAiÄÄB
 |
 EvÁªzÁª ºÀÄ£ÆÀAiÄÄ,ÀiªÉðÃ µÃ®PÀAoÀA µµÉÄ«gÉÄ
 Upamanyūbhṛuguvyāsa parāsharamarīcayāḥ |
 Ityādyā manayassarvē nīlakamṭhaṁ niṣhēvirē

56

¥Á±Àðé,ÀÜ ¥ÀªÁgÁuÁÁ «ªÀÄ´ÁAUÉÃµÀÄ ©A©vÀB |
 ,ÀªÁðAvÀUÀð vÀªÀiÁvÁä£ÁÁ ,À gÉÃeÉÃ
 zÀ±ÀðAiÀÄ¸ßªÀ

Pārshvatha parivārāṇām vimalāṅgēṣhu bimbitaḥ |
 Sarvāntarga tamātmānaṁ sa rējē darshayanniva

57

PÀètA ,À ±ÀA´´sÀÄzÉðÃªÁ£ÁÁ PÁAiÀÄð´´sÁUÀA
 ¸gÀÄ¥ÀAiÀÄ£ĩ |

PÀètA UÀAzÀªÀðgÁeÁ£ÁÁ UÁ£À«zÁâA «´´sÁªÀAiÀÄ£ĩ
 Kṣhaṇaṁ sa shamhurdēvānāṁ kāryabhāgaṁ nirupayan |
 Kṣhaṇaṁ gaṁdarvarājānāṁ gānavidyāṁ vibhāvayan

58

§æªÁä «µÁÚ÷éç©üzÉðÃª£ÉB
 PÀètªÀiÁ´Á¥ÀªÀiÁZÀgÀ£ĩ |
 PÀètA zÉÃªÀªÀÄÈUÁQëÃuÁÁ
 ´®AiÀÄ£ÀßÖÈvÁâ«´´sÀæªÀÄA

Brahmā viṣṇuvāḍibhirdēvaiḥ kṣhaṇamālāpamācaran |
 Kṣhaṇaṁ dēvamṛgākṣhīṇāṁ lālayannṛutyavibhraman

59

¢Áâ,Àç£ÁÁ PÀètA PÀÄªÀð£ĩ ¢ÉÃzÉÆÃZÁÑgÉÃµÀÄ
 UËgÀªÀA |
 ¸zÀzsÁ£ÀB PÀètA zÉÃªÁ ¢ÀÄÄSÉÃ ©A´´ÁzsÀgÉÃ
 zÀÈ±ÀB

Vyāsadināṁ kṣhaṇaṁ kurvan vēdōccārēṣhu gauravaṁ |
 Nidadhānaḥ kṣhaṇaṁ dēvā mukhē bimbādhare dṛushaḥ

60

¢Á,Àâ£ÀÈvÁâA PÀètA ¥À±Àâ£ĩ ´´sÀÈAVÃuÁ
 ¥ÀjPÀ°àvÀA |
 £ÀAç£Á ¢ÉÃvÀæªÀ,ÉÛÃ£À ,ÀªÀðvÀAvÁæçÜPÁjuÁ

Hāsyannṛutyam kṣhaṇaṁ pashyan bhṛuṁgīṇā parikalpitam |
 Namdinā vētrahastēna sarvatantrādhikāriṇā

61

CªÀÄÄAZÀvÁ ,ÀzÁ
 ¥Á±ÀðéªÀiÁvÁä©Ü¥ÁæAiÀÄªÉÃç£Á |

ZÉÆÃcvÁÉÁé,ÀAiÀÄÆi PÁA²Ñcé,ÀÈdÆi
 ``sÄÄæ«`À,ÀvAB
 ,ÀA``sÁ³ÀAiÀÄA,ÀÛxÁ ZÁÉÁâÉÀ | xAiÀiÁ³ÀÄAiÀÄÆi |

Amumcatā sadā pārshvamātmābhiprāyavēdinā |
 Cōditānvāsayan kāmshcidvisrujan bhruvilāsataḥ
 Sambhāvayaṁstathā cānyānapi niyāmayan |

62

,À³ÀÄ,ÀÛ``sÄÄ³ÀÉÁÇ±À ³ÀiË°`Á°vÀ±Á,ÀÉÀB
 CPAÄAoÀ±ÀQÛGÀ³Áâd`Á³Àtâ°°vÁPÀÈWB |

Samastabhuvanādīsha mauḷilālitashāsanah
 Akumṭhashaktiravyājalāvaṇyalalitākṛtiḥ |

63

¹ÜGÀAiÀiË³ÀÉÀ,ËgÀ``sÅ ±ÀÈAUÁjvÀPÀ`É³ÀgÀB

DvÄ±ÀPÀÛ÷â³ÀÄÈvÁ,ÁézÀ gÀ,ÉÆÄ`Áè¹vÀ ³ÀiÁÉÀ,ÀB
 |

Sthirayauvanasaurabhya śṛuṁgāritakalevarah
 Ātmashaktyamṛtāsvāda rasōllāsita mānasah |

64

,ÁÉ``sÁ«PÀ³ÀÄ°ÉÊ±ÀÉAiÀÄð «±Áæ³ÀÄ¥ÀgÀ³ÀiÁ³ÀcÜB

xµÀ¹°APÀ ³ÀÄ°Á,ÀvÀÛ÷éx«ÄðvÁÉÉËPÀ «UÀæ°ÀB |

Svābhāvikamahaishvarya viśhrāmaparamāvadhiḥ
 Niṣhkaḷamka mahāsattvanirmittānēka vighraḥ |

65

CRAqÁgÁwzÉÆÄzÀðAqÀPÀAqÀÄRAqÀÉÀ¥ÀArvÀB
 aAvÁ³ÄÄtÂB ¥Àæ¥ÀÉÁßÉÁÁ ²æÄPÀAoÀB
 ¥ÀgÀ³ÉÄÄ±ÀégÀB |

Akhamḍārātīdōrdamḍakamḍukhamḍanapamḍitah
 Cimtāmaṇiḥ prapannānām śhrīkamṭhaḥ paramēshvarah |

66

,À``sÁAvÀgÀUÀvÀA vÀAvÀæ gÉÄtÄPÀA
 UÀtÉÁAiÄÄPÀA

¥Àæ,ÁzÀÀ ,ÄÄ®“sÀA zÁvÀÄA vÁAŞÆ®A ,À
vÀªÀiÁºÀéAiÄÄvî |

Sabhāntaragatam taṁtra rēṇukam gaṇanāyakam
Prasādam sulabham dātum tāmbūlam sa tamāhvayat |

67

±ÀA“sÉÆÃgÁºÁé£À,ÀAvÉÆÃµÀ,ÀA“sÀæªÉÄÄuÉÊªÀzÁ
gÄÄPÀA |

G®èAWÀå ¥À±ÀðéªÄÄUÀªÄÄ`ÉÆèÄPÀ£ÁxÀ,Àå
gÉÃkÄPÀB

Shambhōrāhvānasam̐tōṣhasambhramēṇai vadārukam |
Ullamghya parshvamagamallōkanāthasya rēṇukaḥ

68

vÀªÀiÁ`ÉÆÄPÀå «`sÄÄ,ÀÜvÀæ
,ÀªÄÄÄ®AXvÀzÁgÄÄPÀA |

ªÄÄºÁvÀä÷åA ¤d“sÀPÀÛ£ÁA

zÉÆåÄvÀAiÄÄ¤ßzÀªÄÄŞæ«Ävî

Tamālōkya vibhustatra samulamghitadārukam |
Mahātmyam nijabhaktānām dyōtayannidamabravīt

69

gÉÃ gÉÃ gÉÃtÄPÀ zÄÄŞÄðzÉPÄ PÀxÀªÉÄµÀ
vÀéAiÀiÄzsÄÄ£Á |

G®AXvÀ,Ài“sÁªÄÄzÉåÄªÄÄªÄÄ“sÀPÉÆÛÄ »
zÁgÄÄPÀB

Rē rē rēṇuka durbuddhē kathameṣha tvayādhunā |
Ulamghitassabhāmadyē mama bhaktō hi dārukah

70

®AWÀ£ÁAªÄÄªÄÄ“sÀPÀÛ£ÁA

¥ÀgÀªÀiÁ£ÀxÀðPÁgÄtA |

CvÄä²æAiÄÄA PÄÄ®A QÄwðA ¤ºÀAw » ±ÄjjuÄA

Lamghanam mama bhaktanam paramānarthakāraṇam |
Atmashriyam kulam kīrtim niharanti hi sharirīṇam

71

ªÄÄªÄÄ“sÀPÀÛªÄÄªÄÄeÄÖAiÄÄªÄÄPÀðªÉÄÝAiÄÄªÄÄiî

¥ÄÄgÀ AiÄÄªÄÄºi |

ªÄÄvÁàzÀvÄqÀ£ÁzÁ¹ÄvÀi÷ägÄtÄÄAiÄÄ%PïC`ÉÄªÄgÀB

Mama bhaktamavajñāya markamdeyam pura yamah|
Matpādatādanādāsītsmaraṇīyakqalēvarah|

72

“sÄæUÉÆ±ÀÑ ±ÀAPÀÄPÀtð,Àå æÄæÄÄ
“sÀQÛæÄvÉÆ,ÀÛAiÉÆøi|
PÄÄævÁésµÀÖæÄÄ“sÀçéµÄÄÜ«ðPÉÄ±ÉÆÄ
zÀ±ÀAiÉÆÄx“sÁPì

Bhrugoshca shamkukarṇasya mama bhaktimatostayoh|
Krutvāṣṇiṣṭamabhadviṣṇurvikēśhō dashayōnibhāk

73

æÄ,ÄðPÉÛÆÀ zÀçüÄZÉÄÆÀ PÄÄævÁé AiÄÄÄzÀpæÄiï
dÉÄzsÀðÆÄB|
“sÀUÀßZÀPÀæAiÄÄÄzsÀøi ¥ÄÄæÀðæÄiï
¥ÄgÄ“sÄæÄÄÄÄ¥ÀUÀæÄÄvï

Masbhaktena dadhīcēna krutva yuddham janārdhanah|
Bhagnacakrayudhah purvam parabhavamupagamat

74

PÄÄævÀ±ÄæÉÆÄzsÉÆ zÀPÉÆēÄs| æÄzÀðPÀÛA±ÀÓ
UÀuÉÄ±ÀégÁÆi|
CæÄÄÄvÀå,Ä“sÄæÄÄzsÉäÄ
æÉÄøæÀPÉÆÛçÄs“sÄævÀÄägÀ

Krutashvamedho dakṣhōspi madbhaktamshja gaṇēshvarān|
Avamatya sabhāmadhyē mehavaktrōsbhavatpura

75

±ÉévÀ,Àå æÄææÄÄ “sÀPÀÛ,Àå
zÀÄgÀwPÀææÄÄvÉd,ÄB|
OzÁ¹ÉÉåÆÀ PÀ¹ÉÆs| æÄÄAiÄÄ zÀUÀpB ¥ÄÄgÁs“sÄævï

Shvetasya mama bhaktasya duratikramatejasah|
Audāsinyena kalospi maya dagdhah purāsbhavat

76

KææÄÄÆÉå| §øæÉç æÄzÀðPÀÛÆÀæÄÄwPÀææÄÄvï
¥Äj“sÄÄvÀ øÄvÀ±ÀÑ,ÄÆi“sÀPÀÛ æÉÄ
zÀÄgÀwPÀææÄÄB

Ēvamanyepi bahavo madbhaktanamatikramat
Paribhuta hatashcasan bhakta me duratikramah|

C«ZàgÉt àÀzÀãPÉÆÛ®«ÄivÉÆ zÀgÀÄPÀ,ÀÛ÷é÷å |
KµÀ vÁÉA gÉÃtÄPÁÉÉÆÀ dÉÀäàÆÀãàÀ "sÀÄvÀ-ÉÃ

Avicareṇa madbhakto lamghito darukastvya|
Eṣha tvaṁ rēṇukāṇēna janmavanbhava bhutalē

EvÀÄâPÀÛB ¥ÀgÀéÄÃ±ÉÆÉÀ
"sÀPÀÛàÄ°ÁvÀä÷å±ÀA'ÉÀ |
¥ÁæxÀðAiÀiÁàAiÁ,À zÉÃéÉÃ±ÀA gÀtÂ¥AvÀå,À
gÉÃtÄPÀB

Ityuktaḥ paramēshēna bhaktamahātmyashamsinā|
Prārthayāmāsa dēvēśhaṁ raṇipatyasa rēṇukaḥ

"sÀàZÁ°ÁéÉÀ,ÀA "sÁæAvÀå
àÄÄAiÀiÁsdÕÉÄçüé®«ÄivÀB |
zÁgÀÄPÉÆÃsAiÀÄàÄi vÀvÀ±ÀåA "sÉÆÃ ¥Á»àAiÁA
"sÀPÀÛàAvÀi®

Bhavadāh vānasarīmbhrāntīyā mayāṣṇānadhvilamghitaḥ|
Dārūkōṣyam tatashyambhō pāhimām bhaktavatsala

àÄÆÀÄµÀA AiÉÆÃàAiÁ,ÁzÀå
àÄ°ÁzÀÄBR«àÄçüððÄÄ |
eÁvÀåAiÀÄÄ"sÉÆðÄUÀéÉÉµÀàÄå°ÉÃvÀÄPÀéÆðÃ¥À
¥ÁçðÃàÄi

Manuṣhaṁ yōnimāsādyā mahāduḥkhavivardhinīm|
Jātyāyurbhōgavaiṣhamyahētukarmōpapādinīm

,ÀàÄ,ÀÛzÉÃàPÉÊAPÀAiÀÄðPÁ¥Àðtå¥Àæ,Àà,ÀÛ°Ã
A |
àÄ°ÁvÁ¥AvÀæAiÉÆÃéÉÃvÁAàUÁð±ÀæàÄðAiÀÄAw
ævÁàÄi

Samastadēvakairīmkaryakārpaṇyaprasavasthalīm|
Mahātāpatrayōpētāmvarṇāśhramanīyanītritām

«°ÁAiÄÄ vÀévÀàzÁÁ°sÉÆÄD,ÉÄ°ÁÁ QA °Á
 °Ä,Ä°ÄÄ°ÄÄ |
 AiÄÄxÄ °ÉÄÄ °ÄÄÄÄÄµÉÆÄ°°sÄ°ÉÇÄ ÈÄ°°sÄ°ÉÄvi
 Qëw°ÄÄÄqÄ°ÉÄ |
 vÄxÄ ¥Äæ,ÄzÄÄ zÉÄ°ÉÄ±Ä «zÉÄ» PÄgÄÄuÄæzsÉÄ
 Vihāya tvatpadāmbhōjasēvām kiṁ vā vasāmyaham|
 Yathā mē manuṣhō bhāvō na bhavēt kṣhitimamḍalē|
 Tathā prasādam dēvēsha vidēhi karuṇānidhē

Ew,Ä°ÄiÄäçyðvÉÆÄ zÉÄ°ÉÇÄ gÉÄtÄPÉÆÄ
 °ÄÄ°ÉÄ±ÄégÄB |
 °ÄiÄ°sÉÉ¶Ä °ÄÄð°ÄÄ°°sÄPÄÜÉÄÄ PÄÄvÉÆ
 ©üÄwj°ÉÄµÄäw
 Iti samprārthitō dēvō rēṇukēna mahēshvarah|
 Mābhaiṣhī rmama bhaktānām kuto bhītirihēṣhyati

²æÄ±ÉÉ®.ÉÆäÄvÄÜgÉÄ°°sÄUÉÄ wæ°AUÄ«µÄAiÉÄÄ
 ±ÄÄ°sÉÄ |
 PÉÆ°è¥ÁPÄä©üzÄÉÉÆÄsw PÉÆs| UÄæ°ÉÆ
 °ÄÄ°ÄvÄÜgÄ°
 Shrīshailasyōttarē bhāgē trilingaviṣhayē shubhē |
 Kollipākyabhidanōsti koṣpi gramō mahattarah

.ÉÆÄ°ÉÄÄ±ÄégÄ©üzsÄÄÄ,Ää vÄvÄæ °Ä,Ä°ÄvÉÆÄ
 °ÄÄ°ÄÄ |
 C,ÄäöÈ±ÄÉÄäÉÄÄµÄÄ°°sÄ°ÄÄ°AUÄvÄäçzÄÄ°°sÄð«µÄä¹
 Sōmēshvarābhidhānasya tatra vāsavatō mama
 |Aspruṣhanmānuṣham bhāvam liṁgātprādurbhaviṣhyasi

°ÄÄÇÄAiÄÄ°AUÄ,ÄÄ°°sÄÄvÄÄ °ÄÄzÄäPÄÜ¥Ä¥Ä°PÄÄ |
 «¹ävÄ °ÄÄÉÄÄµÄ,Äi°ÉðÄ vÄéÄ°°sÄdAvÄÄ
 °ÄÄzÄdÖAiÄiÄ

Madīyalinīngasambhutaṁ madbhaktaparipālakaṁ |
Vismitā manuṣhāssarvē tvāṁ bhajanītu madāññayā

87

āÄzÀÉéöÊvÀ±Á,ÀÛÇA
ēÄzÀēÄzÁAvÀ,àÄävÀA |
,ÁÛ±À-ÄµÀâ¹ ``sÄÄ´ÉÆÄPÉÄ ,ÀēÉðÄµÁA
»vÀPÁgÀPÀēÄï

Madadvaitaparaṁ śāstraṁ vēdavēdāntasammataṁ
|Stāpayiṣhyasi bhulōkē sarvēṣhāṁ hitakāraṁ

88

āÄāÄÄ ±ÄævÁ±ÄāÄävÄÄ®A āÄzÀäPÁÛÉÁA
«±ÉÄµÀvÀB |
±ÄæPÁ±ÄAiÄÄ āÄÄ» ``sÁUÉÄ
ēÄzÀāÄiÁUÁðÉÄÄ,ÁgÀvÀB

Mama pratāpamatulaṁ madbhaktānāṁ vishēṣhataḥ |
Prakāshaya mahibhāgē vēdamārgānusārataḥ

89

EvÀâPÁÛ÷é ±ÄgÀēÄÄ±ÄégÀB ,À ``sÀUÀēÁÉĩ
``sÄzÁæ,ÀÉÁzÄÄwÜvÉÆÄ
Şæ°ÉÆäÄ±ÉÄzÀæ±Ä āÄÄSÁæ,ÀÈdâ
«ŞÄzsÁÉÄÄç,ÀAdÖAiÀiÁ PÉÄ®A |
±ÄāÄðvÁâ,À»vÉÆÄ UÄuÉÉgÀ©üāÄÄvÉÉ
±Äæç±Ä,ÀéāÄÄvÀB ±ÄÄgÀA |
±ÉæÄtÄÄ ``sÁUÀāÄāÄvÀgÀvĩ
±Ä±ÄÄ±ÄvÉÄgÁeÁÖ±Ä±Äzĩ gÉÄtÄPÀB

Ityuktā paramēshvaraḥ sa bhagavān bhadraśanādutthitḥ
Brahmōpēन्द्रapa mukhānvisṛjya
Vibudhānbhrusaññayā kēvalaṁ |
Pārvatyāsahitō gaṇairabhimatai prrāpasvamaṁtaḥ puram|
Shrēṇibhāgamavātarat pashupatērajñāvashād rēṇukah

Caturtha paricēḍaḥ

CxÀ wæ°AUÀ«µÀAiÉÄÃ PÉÆ°è¥ÁPÀà©üzSÉÄ ¥ÀÄGÉÄ
|
_ÉÆÄ³ÉÄÄ±ÀégÀ ³ÄÄ°Á°AUÁVÁàçZÀÄGÁ¹ÄVÀi
gÉÄtÄPÀB

Atha triliṃgaviṣhayē kollipākyabhidhē purē |
Sōmēshvara mahāliṃgātprādurāsitsa rēṇukah

91

¥ÁæZÄÄ¨sÄÄðvÄA vÄ³AiÁ~ÉÆÄPÀà²³Ä°AUÁ
wæ°AUÀeÁB |
«¹ävÁB ¥ÁætÄÄÆÄ,Ài³ÉðÄ §¨sÄÄ³ÄÄGÄwvÉÄd,Ä³Äiï

Prādurbhutaṃ tamālōkya shivaliṃgā triliṃgajāḥ |
Vismitāḥ prāṇīnassarvē babhuvuratitējasam

92

¨sÄ,ÉÆäÄZÄÄP°vÄ,Ä³ÄðAUÄA
_ÄGÄGÄÄZÄÄPÄè¨sÄÄµÄtA |
dmÁ³ÄÄPÄÄI,ÄAAiÄÄÄPÄÜA
wæ¥ÄÄAqÁæAQvÄ³ÄÄ,ÄÜPÄ³Äiï

Bhaśmōddhuḷitasarvāṃgaṃ sārarudrākṣhabhuṣhaṇaṃ |
Jaṭāmakūṭa saṃyuktaṃ tripumḍrāṃkitamastakam

93

PÄnÄVÄnÄÄ¥ÄnÄ¨sÄÄvÄ PÄAxÁ¥ÄI®§AzsÄÄGÄA |
zÄZsÄÁÆÄA AiÉÆÄÄUÄzÄAQÄA ZÄ¨sÄ,ÄäzsÄGÄA
PÄ³ÄÄAQÄ®³Äiï

Kaṭītaṭīpaṭībhuta kaṃthāpaṭalabamīdhuraṃ |
Dadhānaṃ yōgadaṃḍaṃ ca bhaśmādhāraṃ kamamīḍalam

94

²³ÄZÉÉóÊVÄ¥ÄJeÁÖÆÄ ¥ÄGÄ³ÄAiÁÆÄAzÄ³ÉÆÄcvÄA |
xzsÄÄðvÄ,Ä³Äð,ÄA,ÄGÄ³Ä,Ä£ÄZÉÆÄµA¥ÄAdgÄ³Äiï

Shivādvaitaparijñāna paramānaṃdamōditaṃ |
Nirdhutasarvasaṃsāravāsanādōṣhapaṃjaram

95

²³ÄÁUÄ³ÄÄ,ÄÄzsÄ¹AzsÄÄ,Ä³ÄÄÄÆÉäµÄ,ÄÄzsÄPÄGÄA
avÁÜGÄ«AzÄ,ÄAUÄÄQsÄ²³Ä¥ÄZÄÁÄ§ÄdzÄéAiÄÄ³Äiï

Shivāgamasudhāsīṃdhusamunmēṣhasudhākaraṃ

Cittāravimḍasaṃguḍhashivapādāmbujadvayam

96

ÀiÀiÁ^àÀiÁçAiÉÆÃUÀvÀAvÀædÖA ,ÀévÀAvÀæA
 ,À^àÀðPÀ^àÀÀð ,ÀÄ |

,À^àÀÄ ,ÀÛ¹zÀp ,ÀAvÁÆÀ ,À^àÀÄÄzÁAiÀÄ²SÁ^àÀÄtÂ^àÀiï

Yāmādiyōgataṃtrajāññaṃ svataṃtraṃ sarvakarmasu |

Samastasiddhasaṃtānasamudāyashikhāmaṇim

97

«ÄgÀ¹zÁpAvÀ^àÄð^òÀPÀÈvÀ^àñÖ^ø§AzsÀÈÀA |

C^ÉÆÃPÀ^àÀiÁvÀæ ^ø©üðÆÀß ,À^àÀÄ ,ÀÛ

¥ÁætÂ¥ÁvÀPÀ^àÀiï

Vīrasiddhāntanirvāhakṛtapatṭinibaraṃdhanam |

Alōkamātra nirbhinna samasta prāṇipātakam

98

vÀ^àÀÄ¥ÁÀöæZÀÑfi dÆÁ^ø ,À^àÉð ÆÀ^àÀÄ^àÀÄÛ^ø PÉÆ

“sÀ^àÀ^øw |

Ew ¥ÁÀöæ±ÉÆÛ ^àÀÄ^òÀAiÉÆV dÆÉÊ«ð¹ävÀ ^àÀÄÆÀ ,ÉÊB

Tamapruccan janāḥ sarve namamtah ko bhavaniti |

Iti prushto mahayogi janairvismita manasaiḥ

99

¥ÀævÀÄ^àÀÁZÀ ²ÁzÉéöÈvÀ^àÀÄ^òÁÆÀAzÀ¥ÀgÁAiÀÄtB |

!ÆÁQÆÀB ¥Á±Àðé^àÀwðÃ gÉÄtÄPÁSÉÆ^àÃ

UÀuÉÄ±ÀégÀB

Pratyuvāca shivādvaitamahānaṃdaparāyaṇaḥ |

Pinākinaḥ pārshvavartī rēṇukākhyō gaṇēshvaraḥ

100

PÉÆÀAvÁlgÀuÉÆÁ^òÀA ²À[°]AUÁç^òÀ“sÀ^àÀA |

ÆÁ^àÀiÁß gÉÄtÄPÀ¹zÉÆÝÄ±ÀA ¹zÀÝ ,ÀAvÁÆÀÈÁAiÀÄPÀB

Kēnacitkāraṇēnāham shivaliṃgādihābhavam |

Nāmnā rēṇukasiddō,ham siddasaṃtānanāyakaḥ

101

,ÀéZÀÒAzÀZÁjÄ “ÉÆÃPÉÄ¹÷æ^àÀ¹zÁpAvÀ¥Á^øPÀB |

EvÄÄâPÁÛ÷é ¥À±ÀâvÁÁ vÉÃµÁÁ
«µÄAiÄÄ'ÜgAZÀPÄÄëµÁÁ
GvÁÜAiÄÄ æÉÇãÃªÄÄªAiÁUÉðÃt
ªÄÄ®AiÄiÄÇæªÄÄ¥ÁUÄªÄÄvî

Svacêharĩdacārĩ lōkēṣmĩnyivasiddhāntapālakah |
Ityuktvā pashyatām tēṣhām viṣhayasthiracakṣhuṣhām
Utthāya vyōmamārgēṇa malayādrimupāgamat

102

£ÄªAZÄAzÀ£APÁAvÁgÀPÄAzÀ®£ÄªAzÀªAiÁgÄÄvÄÄ |
C¨sÀAUÄÄgÄ¨sÄÄdAUÄ
¹ÜÇÃ,ÄAVÄvÄgÄ,Ä,ÄAPÄÄ®ªÄiî

Navacāṁdanakāmtārakāṁdalanmaṁdamārutam |
Abhaṁgurabhujāṁga strīsaṁgītarasasaṁkulam

103

PÄj¥ÉÇÃvÀPÀgÁPÀÈµÄÖ,ÄÄágÄzÉÃ~ÁwªÁ¹vÄÄ |
ªÄgÁªÄÄA¶ÖÇ PÄzsÀé,ÄÜ
ªÄÄÄ,ÁÜ,ÄÄgÄ©ÜPÄAzÄgÄªÄiî

Karipōtakarākṛuṣṭhasphuradēlativāsitam |
Varāhadamṣṭṛi kādhvasta mustāsurabhikāṁdaram

104

¥ÄnÃgÄzÀ®¥ÄAiÄÄðAvÀ¥Äæ,ÄÄ¥ÄÜªÄÄzsÄzÄA¥ÄwªÄÄ
iî |
ªÄiÄzsÀ«ÃªÄÄ°èPÄeÁwªÄÄAdjÃgÉÃtÄgÄÄfvÄªÄiî

Paṭṭradalaparyāntaprasuptavyādhadarĩpatim |
Mādhavĩmallikājātimaṁjarĩrēṇurāṁjītam

105

vÀvÀæPÄÄvÀæazÁ¨sÉÆÃUÄ,ÄªÄðvÄÄðPÄÄ,ÄÄªÄÄzÄÄ
ÄæªÉÄÃ |
C¥Ä±ÄâzÁ±ÄæªÄÄA ÇªÄâªÄÄUÄ,ÄÜ÷â,Äâ
ªÄÄªÄªÄÄÄÉÉB

Tatrakutracidābhōgasarvartukusumadrumē |
Apashyadāshramāṁ divyamagastyasya mahāmunēḥ

106

ªÄÄAzÁgÄ ZÄAzÀ£Ä¥ÄªAiÉÄÊgÄÄArvÄÄ
vÄgÄÄªÄÄAqÄ~ÉÉB |

±ÁŚ²RgÀ,ÀA°ÃÉÀvÁgÀPÁUÀtPÉÆÃgÀPÉÊB

Maṁdāra caṁdanaprāyairmaṁḍitaṁ tarumaṁḍalaiḥ
|Shākhāshikharasaṁlīnatārakāgaṇakōrakaiḥ

107

ªÀÄÄxPÀÉÁâPÀgÁxÃvÀ PÀ®±ÁAŞÄ«ªÀçðvÉÊB
D®ªÁ®d⁻Á,ÁézÀªÉÆÃzÀªAiÁÉÀªÀÄÈVÃUÀuÉÊB

Munikanyākarānīta kalashāmbuvi varditaiḥ
Ālavāla jalās vādamōdamānamṛugāṇaiḥ

108

ºÉÃªAiÁgÀ«AzÀxµÀâAzÀªÄPÀgÀAzÀ,ÄÄUÀAçü©üB
ªÀÄgÁ⁻Á⁻Á¥ÀªÁZÁ®«ÃªªAiÁ⁻ÁªÀÆÉÆÃºAgÉÊB

Hēmāravimḍaniṣhyamḍamakaramḍasugamḍhibhiḥ
Marālālāpavācālavīcimālāmanōharaiḥ

109

EACÃªAgÀªÀeÉÉâÃwgÀAçüÃPÀÈvÀ ºAgÀÉÄÄSÉÊB |
⁻ÉÆÃ¥ªÀÄÄZÁæ¥AzÀÉÁâ,ÀZÀjvÁxÀðvÀmÁAQvÉÊB

Indīvaravajyōtiraṁdhīkṛta haranmukhaiḥ
|Lōpamudrāpadanyāsacaritārthataṭāṁkitaiḥ

110

ºÁgÀxÃºÁgÀPÀ¥ÁÀðgÀºÀgÀºÁ,ÁªÀÄ⁻ÉÆÃzÀPÉÊB |
xvÀâªÉÉÊ«ÄwÛPÀ,ÁßªÀ xAiÀÄªAiÁxÉðÊ,ÀÛ¥À'ééÁA

Hāranīhārakarpurarahāśāmalōdakaiḥ |
Nīyamaimittikasnāva niyamārthaistapasvinām

111

¥ÀæPÀÈµÀÖªÀÄtÂ,ÉÆÃ¥ÁÉÉÊB ¥Àj«ÃvÀA
,ÀgÉÆÃªÀgÉÊB |

«ªÄÄPÀÛ,ÀvÀéªÉÊgÀ,ÀâA
ŞæºÀÄ⁻ÉÆÃPÀ«ÄªÁ¥ÀgÀªÀï

Prakṛṣṭhāmaṇisōpānaiḥ parivītaṁ sarōvaraiḥ |
Vimukta satvavairasyaṁ brahmalōkamivāparam

112

ºÄÄAiÄÄªAiÁÉÀVß

,ÀvÁÉÀzsÄÄªÄÄUÀAçüªÄÄºÁ,ÀÛ®A |

±ÄÄR,ÄA,ÄvÄiªÄiÁgÀ\$P±ÄÄæw±Ä,ÉÆÛÇÃ¥À\$ÈAºÀtªÄ
ii

Huyamānagni saritānadhmagamndhimahāsthalaṃ |
Shukhasamsatsamārabdhashrutishāstrōpabṛumhaṇam

113

vÄ,ÄåªÄÄzÉåÃ,ÄªÄiÁ¹Ã£ÄAªÄÄÄ-ÉÃ
ZÄAzÀ£ÄªÄÄgÄÄºÄB |
,ÄÄPÄÄªÄiÁgÄzÄ®ZÄÒAiÄiÁzÄÄjvÁcvÄåvÉÃd,Ä
Tasya madyē samāsīnaṃ mulē caṃdanabhuruhaḥ |
Sukumāradaḷacchāyā duritādityatējasa

114

vÄrwàAUÀ dmÁªsÁgÉÊB
wæÃ¥ÄÄAqÁæAQvÄªÄÄ,ÄÛPÉÊB |
ªÄ,ÉÆäÃzÉÆPÃºvÄ,ÄªÁðAUÉÊB
,ÄÄágÄzÄÄæzÁæPÄeªÄÄµÄuÉÊB
Taḍṭipirṃga jaṭābhāraiḥ trīpumḍrāṃkitamastakaiḥ |
Bhasmōddhōḷitasarvāṃgaiḥ sphuradrudrākṣhabhuṣhaṇaiḥ

115

£ÄªÄªÄ®¹®ªÁ,ÉÆÃ©Ü£Áð£ÁxÄiÄÄªÄÄzÁj©ÜB |
¥Äj«ÄÄvÄAªÄÄÄxUÄuÉÊB ¥ÄæªÄÄxÉÊjªÄ
±ÄAPÄgÄªÄii
Navavalkalavāsōbhirnānāniyamadhāribhiḥ |
Parimītaṃ munigaṇaiḥ pramathairiva śaṃkaram

116

,ÄªÄÄÄdé®dmÁeÁ-ÉÊ,ÄÛ¥ÄB¥ÁzÄ¥Ä¥Ä®èªÉÄÊB |
,ÄÄägÄvÉizÁ«ÄxÄPÄ-ÉåöÊeÁðé-ÁeÁ-ÉÊjªÁ£Ä®ªÄii
Samujvalajaṭājālaistapaḥpādapapallamaiḥ |
Spuratsaudāminīkalpairjvālājālairivānalam

117

«±ÄÄzÄPªÄ,ÄäPÄÈvÁAiÄiÁ
wæ¥ÄÄAqÁæAQvÄgÉÃRAiÄiÁ |
wæ,ÉÆæÄvÄ,ÉÃªÄ,ÄA\$zÄÝ²-ÁªsÁUÄA»ªÄiÁZÄ®ªÄii

Vishuddhabhasmakṛutāyā tripumḍrāṃkitarēkhayā |
Trisrōtasēva sambadda shilābhāgaṃ himācalam

118

"sÀ,Áä®APÀÈvÀ,ÀªÁðAUÀÀ ±À±ÁAPÀ«ÄªÀ
 "sÀÄUÀvÀÀ |
 æÀ,Á£ÀÀ æÀ®ì®A £ÀªÀåA "Á-ÁvÀ¥À,ÀªÄÄ¥Àæ"sÀªÀii

Bhasmālmkṛutasarvāṃgaṃ shashāmkami va bhugataṃ |
 Vasānaṃ valkalaṃ navyaṃ bālātapasamaprabham

119

ŞqÀ"ÁVß ²SÁeÁ® ,ÀªÀiÁ°ÃqsÀ«ÄªÁtðªÀÀ |
 ,ÀªÁð,ÀªÄÄ | «zÀå£ÁÀ ,ÀªÄÄÄzÀÁiÄÄªPÉÄvÀ£ÀªÀii

Baḍabāgni shikhājāla samālīḍhamivārṇavaṃ |
 Sarvāsāmapī vidyānāṃ samudāyanikētanam

120

£ÀåPÀÈvÀ ¥ÁæPÀÈvÁ°ÀAvÀÀ xgÀÄqsÀ²ªÀ"sÁªÀ£ÀÀ |
 vÀÈtÄÄPÀÈdUÀeÁÓ®A ¹çP£ÁªÄÄÄzÀÁiÄÄ,ÀÜ®ªÀii

Nyakṛta prākṛtāhantaṃ niruḍhashi vabhāvanam
 |Truṇīkṛujagajjālaṃ siddhināmudayasthaḷam

121

æÉÆÃ°ÁAzsÀPÁgÀvÀ¥À£ÀÀ
 æÀÄÄ®"sÉÆÃzsÀªÄÄ»ÃgÀÄ°ÀÀ |
 zÀzÀ±Àð ,ÀªÄ°ÁAiÉÆÄVÃ æÀÄÄxA
 PÀ®±À,ÀÀ"sÀªªÀii

Mōhāmdhakāratapanam mulabhōdhamahīruham |
 Dadarsha sa mahāyōgī munim kalashasambhavam

122

vÀªÀiÁUÀvÀÀ æÄ°Á¹zÀbA ,À«ÄÄPÀë÷å
 PÀ®±ÉÆÄzÀªªB |
 UÀuÉÄAzÀæA gÉÄtÄSÁ©üRåA «ªÉÄzÀ
 eÁÖ£ÄZÀPÀÄëµÁ

Tamāgataṃ mahāsiddham samīkṣhya kalashōdbhavaḥ
 |Gaṇēmdraṃ rēṇukhābhikhyaṃ vivēda jñānacakṣuṣhā

123

vÀ,Áå£ÄÄ¨sÁªÄÄ «eÁÕAiÄÄ ,ÀºÀ,ÉÊªÀ ,ÀªÄÄwÜvÀB
 |
 ,ÄA¥ÄætªÄÄª ,ÀªAiÁ¤ÄAiÄÄ ,Áé,À£ÉÄ vÀÄ
 £ÄªªÉÄ±ÄAiÄÄvï

Tasyānubhāvaṃ vijñāya sahasaiva samutthitaḥ |
 Saṃpraṇāmya samānīya svāsane taṃ nyavēśhayat

124

¨ÉÆÄ¥ÁªÄÄÄzÁæPÀgÁ¤ÄvÉÊgÀÄzÀPÉÊgÀw¥ÁªÀ£ÉÊB
 |
 ¥ÁzË ¥ÄæPÁë®AiÄiÁªAiÁ,À ,À vÀ,Àª ªªÄAiÉÆÄV£ÄB

Lōpāmudrākarānītairudakairatipāvanaiḥ |
 Pāḍau prakṣhālayāmāsa sa tasya shivayōginaḥ

125

,ÄA¥ÄÄdå vÀÄ AiÄÄxÁ±Á,ÀÛÇA
 vÀ¤BAiÉÆÄUÀ¥ÄÄgÀ,ÀigÀÄ |
 ªÄÄª¤«Õ£ÄÄAiÄÄ,ÄA¥Ä£ÉÆBÄ ¤µÀ,ÁzÁ,À£ÄAvÀgÉÄ
 Saṃpujya taṃ yathāśhāstraṃ tanniyōgapurassaraṃ |
 Munirvinayasampannō niṣhasādāsanāṃtarē

126

,ÀªAiÁ¹Ä£ÄªÄÄª¤ÀgÀÄ ,ÀªÄðvÉÄd¹££ÄÄ «¨sÄÄÄ |
 GªÁZÀ ±ÄAvÄAiÄiÁ ªÁZÁ gÉÄªÀt¹izÀP±ÉÄRgÀB

Samāsīnamunivaraṃ sarvatējasvināṃ vibhuṃ |
 Uvāca śhāntayā vācā rēvaṇassiddhashēkharah

127

¤«ðWÀBA ªÄvÀð,ÉÄ QA £ÄÄ ¤vÁå vÉÄ
 ¤AiÄÄªÄÄQæAiÄiÁ |
 CxÄªÁsUÄ,ÀÛ÷ª vÉÄd¹££ï
 PÄÄvÀ,ÀÄi÷ª,ÉÛÄsAvÀgÄAiÄÄPÁB

Nirvighnaṃ vartasē kiṃ nu nityā tē niyamakriyā |
 Athavāḡgastya tējasvin kutassyuṣṭēṃtarāyakāḥ

128

«AzsÉÆåÄ ¤gÀÄzÉÆP÷ªÄ¨sÄªÄvÁ
 «±ÉÆéÄ®èAWÀ£Ä«¨sÄæªÄÄB |

£À°ÀÄµÉÆÃ gÉÆÃµÀ´ÉÃ±ÁvÉÛÃ

„ÄzÀâ„Äì¥ÀðvÀéªÀiÁUÀvÀB

Viṁdhyō niruddhyō bhavatā vishvōllamghanavibhramah |

Nahuṣhō rōṣhalēshāttē sadyassarpatvamāgataḥ

129

CeÁAvÉÃ ``sÀªÀvÁ ¥ÀÀªÀðA ¥ÀAPÀ±ÉÃµÁB

¥ÀAiÉÆÃzsÀAiÀÄB |

fÃtð„ÉÛÃ eÁoÀgÉÃªÀ°ËB zÀÈ¥ÉÇÛÃªÁvÁ„ zÁ£ÀªÀB

Ajāntē bhavatā purvaṁ paṁkashēśhāḥ payōdhayaḥ |

Jiṁastē jāṭharē vahnau dṛuptō vātāpi dānavaḥ

130

JªÀA «zÁ£ÁA avÁæuÁA „ªÀÀð´ÉÆÃPÁw±Á-Ä£ÁA |

PÀÈvÁâ£ÁA vÀÄ ``sÀªÁ£ÀìvÁð PÀ„ÉÛÃsUÀ„ÀÛ÷â

„ªÀÄ¥Àæ``sÀB

Evaṁ vidānāṁ citrāṇāṁ sarvalōkātiśhāyināṁ |

Kṛtyānāṁ tu bhavānkartā kastēsgastya samaprabhaḥ

131

²ªÁzÉéóËvÀ ¥ÀgÁ£ÀAzÀ ¥ÀæPÁ±Á££À¥ÀgÁAiÀÄtA |

``sÀªÀAvÀªÉÄÃPÀA ±ÀA„ÀAw ¥ÀæPÀÈvÁâ

„ÀAUÀªÀfðvÀA

Shivādwaita parānaṁda prakāshanaparāyaṇaṁ |

Bhavaṁtamēkaṁ śhaṁsanti prakṛtyā saṁgavarjitaṁ

132

¥ÀÀgÁ °ÉÊªÀÄªAwÃ„ÄÆÀÄgAªÀzÀvÉÛÃ µÀqÁ£À£ÀB

|

²ªÀzsÀªÉÆðÃvÀÛgÀA £ÁªÀÄ

±Á„ÀÛç«ÄÃ±ÀégÀ``sÁ¶vÀªÀii

Purā haimavatīsunuravadattē śhaḍānanaḥ |

Shivadharmōttaraṁ nāma śhāstramīśhvarabhāṣhitam

133

``sAQÛB ±ÉÊ«ÃªÀª°ÁWÉÆÃgÀ„ÀA„ÁgÀ``sÀAiÀÄªÁjtÃÃ

|

vÀéAiAiÁ gÁd£ÀéwÃ´ÉÆÃPÉÃ

eÁvÁ„ÀÏ„ÀÛ÷âªÀª°ÁªÀÄ£ÉÃ

Bhaktiḥ śhaivī mahāghōrasaṁsārabhayaḥārīṇī |

134

Iti tasya vacaḥ shrutvā siddhasya munipuṅgavaḥ
Gambhīraguṇayā vācā babhākṣhī bhaktipurvakam

135

Ahamēva munīndrāṇām lālanīyō'smi sarvadā |
Bhavadāgamasampattirmām vinā kasya sambhavēt?

136

Sthiramadya shivajñānam sthirā mē tāpasakriyā |
Bhavaddarshanapūṇyēna sthirā mē munirājatā

137

Samsāra sarpadaṣṭhānām murcchitānām sharīriṇām |
Kaṭākṣhastava kalyāṇam samujjīvanabhēṣhajam

138

Samastalōkasaṁdāhatāpatrayamahānalah |
Tvatpadāmbukaṇās vādādupashāmyati dēhinām

139

Rēṇuka tvām vijānāmi gaṇanātham shivapriyam |

Avatīṇamimāṁ bhumiṁ madanugrahakāṁkṣhayā

140

“sÀÁzÀä±ÁÉÁÁ ¹zÁpÉÁÁ

¥Áæ” sÉÉÄzsÀzsÀé,ÀÛdÉÀäÉÁÁ |

¥Áæ³ÁÈwÛjÄzÀÈ²Ä ˆÉÆÄPÉÄ ¥ÄgÁÉÄÄUÀæºÀPÁjtÄÄ

Bhavādmashānāṁ siddhānāṁ prabhōdhadhvastajanmanāṁ |

Pravṛttirīdṛushī lōkē parānugrahakāriṇī

141

vÀéÉÄÄSÁZÉÈÒçÄvÄÄ«ÄZÁÒ«Ä ¹zÁpAvÄÄ

±ÄÄæw,ÄA³ÄÄvÄÄ |

,ÄÄÄdÖ ÄzÄ ÄÉÄÄ ,ÀPÁèZÉÖöÉÄÄ

,ÄÄÄÖxÄÖ,ÄzÄPÄÄ

Tvanmukhācchrōtumicēhāmi siddhāntaṁ shrutisaṁmataṁ |

Sarvajña vada mē sakṣhācēhaivaṁ sarvārthasādakaṁ

142

,ÄzÄâ¹içPpÀgÄÄ ¥ÄÄÄ,ÄÄ ,ÄÄÄÖAiÉÆÄVÄzÄæ

,ÉÄ«vÄÄ |

zÄÄgÁZÁgÉÉgÄÉÁWÄævÄÄ ¹éÄPÄÈvÄÄ

³ÉÄzÄÄÉÄç©üB

²ÄÄvÉäöÈPÄÄÄÄÄ” sÉÉÄzsÄ

,ÄÄ¥ÄæzÄAiÄÄ¥Äæ³ÄvÄÖPÄÄÄÄi ?

Sadyassiddhikaraṁ puṁsāṁ sarvayōgīndra sēvitaṁ |

Durācārairanāghrātaṁ svīkṛtaṁ vēdavēdibhiḥ

Shivātmaikamahābhōdha saṁpradāyapravartakam ||

143

GPÁÜ÷é “sÀÁÉi ,ÀPÄ®ˆÉÆÄPÄÄÄÄÄÉÆÄ¥ÀPÁgÄÄ

¹zÁpAvÄ,ÄAUÀæºÄÄÄÉÁzÀÈvÄ” ÄºÄÄvÄAvÄæA

,ÄzÄâB PÄÈvÄxÄÖ–ÄvÄÄÄÄÄÄÖw çÄÄâAiÉÆÄVÉi

ÉÁÉÁUÄÄÄÄ±Äæ³Ät³ÄwÖvÄ,ÄÄ±ÄAiÄÄÄ ÄÄiÄÄÄi

Ukthvā bhavān sakalalōkamahōpakāraṁ

Siddhāntasaṁgrahamanādṛutabāhyatamtraṁ

Sadyaḥ kṛtārthayitumarhati divyayōgin

Nānāgamashravaṇavartitasamshayaṁ māṁ

Ēkaviṁshatītama pariucēhedaḥ

Vibhīṣhaṇa varapradānaṁ

1

EvÀáPÁÛ÷é ¥À±ÀävÀ,ÀÛ,Àå ¥ÀÁgÀ,ÁÛzÉÃªÀ
gÉÃtÄPÀB |
CAvÀzÀðzsÉÃªÀÄºÁzÉÃªÀÀ
aAvÀAiÀÄ£ÀßAvÀgÁvÀä£Á

Ityaktvā pashyatastasya purastādēva rēṇukaḥ |
Amṛtardadhē mahādēvaṁ cīṁtayannarātmanā

2

AiÀÄ EzÀÀ ªªÀ¹zÁPvÀÀ «ÃgÀ±ÉÊªªÀÄvÁÀ ¥ÀgÀÀ |
±ÀÈuÉ£Äw ±ÀÄzÀbªÀÄ£À,Á,À AiÀiÁw ¥ÀgÀªÀiÁÀ
UÀwªÀii

Ya idaṁ shivasiddhāntaṁ vīrashai vamaṭāṁ paraṁ |
Shṛuṇōti shuddhamanaṣā sa yāti paramāṁ gatim

3

,ÉzÀÒAzÁZÁgÀgÀ¹PÀB ,ÉÉÃZÁÒª«ÄðvÀ«UÀæªÀB |
C,À,ÁzÀ ¥ÀÁjÁÀ®APÁÀ gÉÃtÄPÉ£Ä UÀt£ÁAiÀÄPÀB
Svacêhaṁdācārasikaḥ svēcêhānirmitavigrahaḥ |
Asasāda purīṁ laṁkāṁ rēṇukō gaṇanāyakaḥ

4

vÀªÀiÁUÀvÀÀªªÀºÁ¨sÁUÀÀ,ÀgÁéUÀªªÀ«±ÁgÀzÀÀ |
«©üÃµÀtB,ÀªÀiÁ-É£ÄPÀå UÉÃªÀÀ
¥ÁæªÉÃ±ÀAiÀÄªdªÀii

Tamāgataṁ mahābhāgaṁ sarvāgamavishāraṁ |
Vibhīṣhaṇaḥ samālōkya gēhaṁ prāvēshayannijam

5

vÀªÀiÁUÀvÀÀªªÀºÁ¨sÁUÀÀ,ÀgÁéUÀªªÀ«±ÁgÀzÀÀ |
«©üÃµÀtB,ÀªÀiÁ-É£ÄPÀå UÉÃªÀÀ
¥ÁæªÉÃ±ÀAiÀÄªdªÀii

Bhadrāsanē nijē ramyē nivēshya gaṇanāyakaṁ |
Arghyapādyādibhiḥ sarvairupacārairapūjayat

6

¥ÀÇfvÉÃ£À ¥Áæ,À£ÉßÃ£À gÉÃtÄPÀ£À xgÀ£|vÀB |
µMÀ,ÁzÀ vÀzÀ¨sÁå,ÉÃ,À xeÁ,À£ÀªÀiÁ²ævÀB

Jīvitam ca kṛtārtham mē yasya tvam dṛṣṭhigōcaraḥ

12

Ew §Äæ³ÁtA PÀ´ÁâtA gÁPÀë,ÉÃAzÀæA

UÀuÉÃ±ÀégÀB |

§¨sÁµÉÃ,À¹ävÉÆÃ ³ÁtÂÃA «±ÉÆéÃ´Áè,ÀPÀjÃA

±ÀÄ¨sÁ³Àii

Iti bruvāṇam kalyāṇam rākṣhasēmdram gaṇēshvaraḥ |

Babhāṣhē sasmitō vāṇīm vishvöllāsakarīm shubhām

13

«©üÃµÀt ³ÀÄºÁ¨sÁUÀ eÁ£ÉÃ vÀéA zS³ÀÄð

PÉÆÃ«zÀA |

vÀéA «£Á PÀ,Àå´ÉÆPÉÃµÀÄ eÁAiÀÄvÉÃ

¨sÀQÛjÃzÀÈ²Ã

Vibhīṣhaṇa mahābhāga jānē tvam dharma kōvidam |

Tvam vinā kasya lōkēṣhu jāyatē bhaktirīdṛushī

14

,À³ÀÄ,ÀÛ±Á,ÀÛç,ÁgÀdÕA,À³ÀðzsÀ³ÀÄð¥ÀgÁAiÀÄtA

|

DzsÁävÀä «zÁåxgÀvÀ³ÀÄºÀÄ,ÁÛ÷éA gÁPÀë,ÉÃ±ÀégÀ

Samastashāstrasārajñam sarvadharmaparāyaṇam |

Ādhyātma vidyāniratamahustvām rākṣhasēshvara

15

vÀéçÃAiÀÄzsÀ³ÀÄð,ÀA¥AwÛA ±ÀÄævÁésºÀA

«¹ävÁ±ÀAiÀÄB |

³Àæd£ī PÉÉ´Á,À³ÀÄZÀ®A vÀézÀAwPÀ³ÀÄÄ¥ÁUÀvÀB

Tvadīyadharmaśampattim shrutvāṣham vismitāshayaḥ |

Vrajan kailāsamacalam tvadamītikamupāgataḥ

16

|æÃvÉÆÃs¹ä vÀ³À ZÁjvÉæöÊB

±ÉÆÃ¨sÀ£ÉÊ´ÉÆðÃPÀ«±ÀÄævÉÊB |

zÁ,Áå«Ä vÉÃ ³ÀgÀA

,ÁPÁëvÁàçxÀðAiÀÄ,ÀéAiÀÄxÉÃ|ìvÀ³Àii

Prītōsmi tava cāritraiḥ shōbhanairlōkavishrutaiḥ |

Dāsyāmi tē varam sākṣhātpṛarthayasvayathēpsitam

17

Ew ¥Àæ,ÁzÀ,ÀÄªÀÄÄSÉÃ ``sÁµÀªÀiÁuÉÃ
 UÀuÉÃ±ÀégÉÃ |
 ¥ÀætªÀÄª ¥ÀgÀAiÀiÁ |æÃvÁªªÀªdªÁgÀ «©üÃµtB

Iti prasādasumukhē bhāṣhamāṇē gaṇēshvarē |
 Praṇāmya parayā prītyā vyājahāra vibhīṣhaṇaḥ

18

DUÀªÀiÁ£ÀÄUÀæªÁzÉÃªÀ ``sÀªÀvÀB ²ªÀAiÉÆÃv£ÀB |
 zÀÄ®ð``sÁB ,ÀgÀé´ÉÆÃPÁ£ÁÁ ,ÀªÀÄ¥ÀzÀªAvÀ
 ,ÀA¥ÀzÀB

Āgamānugrahādēva bhavataḥ shivayōginah |
 Durlabhāḥ sarvalōkānām samapadyamta sampadaḥ

19

vÀxA¡, ¥ÁæxÀðªÀiÀÄAªÉÃÃ QAazÀ¹Û UÀuÉÃ±ÀégÀB
 |
 ,ÀÄPÀÈvÉÃ ¥Àj¥ÀPÉéÃ » ,ÀéAiÀÄA ¹zÀP÷ªw
 ¢ÁAcvÀªÀii

Tathāpi prārthanīyaṁ mē kimcidasti gaṇēshvaraḥ |
 Sukṛutē paripakvē hi svayaṁ siddhyati vāmchitam

20

gÁªÀuÉÆÃ »ªÀªªÀ ``sÁævÁªÀiÁªÉÃ±ÀégÀ²SÁªÀÄtÂ
 |
 CzÀÈµÀÖ ±ÀvÀÄæ,ÀA``ÁzsÀA ±À±Á,À »
 dUÀvÀÛÇAiÀÄªÀii

Rāvaṇō hi mama bhrātā māhēshvarashikhāmaṇi |
 Adṛṣṭa shatrusambādham shashāsa hi jagattrayam

21

AiÀÄ,Àª ¥ÀævÁ¥ÀªÀÄvÀÄ®A
 ,ÉÆqzsÀªªÀPÀëªÀª±ÀPÀÛAiÀÄB |
 EAzÀæzÀAiÀÄB ,ÀgÁB ,ÀªÉðÃ gÁdª®PÁë÷ª÷ª
 «AiÉÆÃfvÁB

Yasya pratāpamatulaṁ sōdhumakṣhamashaktayaḥ |
 Imdrādayaḥ surāḥ sarvē rājyalakṣmyā viyōjitāḥ

22

gÀuÉÃ «μÀÚ÷éªÀvÁgÉÃt gÁªÉÄÃt ¤ºÀvÉÆÃs¨sÀªÀvï

Raṇē viśṇvavatārēna rāmēna niha₂tō₅bhavat

À vÄÄ gÁ³ÄÄ±ÄgÁ«zÄþB PÄAoÄ,Äí°vÄfÃ«vÄB |

aÀjÁaÀÄaÁçÃvÀÄizÀÄBTvÀB

Avashishtam samālōkya māmavādītsuduhkhitah

«©üÃµÀt «±ÉÃµÀdÕ ãÀiÁºÁ§ÄzÉPÃ ,ÀÄzsÁ«ÄðPÀ |

Vibhīṣaṇa vishēṣhajña māhābuddhē sudhārmika |

àÀAiÀÄàÀÄeÁÕ£À_ÀA¥À£Áß àÀÄºÀvÀÄì

zÉÆæÃºÀPÁjtB |

FzÀÈ²ÃÄ vÄÄ UÄwA ¥Áæ¥ÁÛ zÄÄ,ÄÛgÁ » «çü¹ÜwB

Vayamajñānasampannā mahatsu drōhakāriṇaḥ |

Īdrushīm tu gatim prāptā dustarā hi vidhisthitih

£ÀªÀPÀA °AUÀPÉÆÃñÃ£ÁA ¥ÀæwμÁx¥Àª

ÀÄ» ÀÜ-ÉÃ |

Ew ,ÀAPÀ°àvÀA ¥ÀÇªÀðA ¢ÀÄAiÀiÁ vÀzÀªÀ²µÀävÉÃ

Navakam līṅgakōṭīnām pratishtāpya mahisthalē |

Iti saṁkalpitam pūrvam mayā tadavashishyatē

ΠΕΡΕΝΝΑΙΛΑ νΑΑ °ΑΥΑΕΑΑ @ΑΑΑΙΑΙΑ ,ΆzsΑΑ

¥Àæw¶xvÀA |

ΠΕΛΛΑΓΙΑ

ÁÜ¥ÀǵÃAiÄäÀÄvÀ.ÀÛ÷éAiÀiÁ

Kōṭiṣhaṭkaṁ tu liṁgānām mayā sādhu pratiṣṭhitaṁ |
Kōṭitrayaṁ tu liṁgānām sthāpanīyamatastvayā

28

Ew vÀ,Àå ¢AZÀB ±ÀÄævÁé çÃÉÀŠÄzÉpÃªÀÄðjµÀävÀB
|
vÀxÁ,ÁzsÀÄ PÀgÉÆÃ«ÄÄw ¥ÀæweÁÕvÀA ¢ÀÄAiÀiÁ
vÀzÁ

Iti tasya vacaḥ shrutvā dīnabuddhērmariṣhyataḥ |
Tathā sādhu karōmīti pratijñātaṁ mayā tadā

29

AiÀÄÄUÀ¥ÀaÒªÀ°AUÁ£ÁA
PÉÆÄnvÀæAiÀÄªÀÄ£ÀÄvÀÛªÀÄA |
¥ÀæwµÁ×µÀåA AiÀÄxÁ±Á,ÀÛç«Äw ¢ÉÄÄ
¤±ÀÑAiÉÆÄS``sÀªÀvī

Yugapacēhivaliṁgānām kōṭitrayamanuttamaṁ |
Pratiṣṭhāṣhyaṁ yathāśhāstramīti mē nishcayōsbhavat

30

°AUÀPÉÆÄnvÀæAiÀÄ,ÉåöÊªÀ
AiÀÄÄUÀ¥ÀvÁi÷Û¥À£Á«zsË |
C«zÀ£ÉßPÀªÀiÁZÁAiÀÄðªÀÄ°ÀªÉÄÄªÀªÀªÀ¹ÜvÀB

Liṁgakōṭitrayasyaiva yugapatsthāpanāvidhau |
Avidannēkamācāryamahamēvamavasthitaḥ

31

²ªÀ±Á,ÀÛç«±ÉÄµÀdÕ ²ªÀeÁÕ£À¤çü``sÀðªÀ£ī |
DZÁAiÀÄð``sÁªÀªÀiÁ,ÁzÀå ¢ÀÄªÀÄ ¥ÀÇgAAiÀÄ
ªÁAcvÀªÀī

Shivashāstravishēṣhajña shivajñānanidhirbhavān |
Ācāryabhāvamāsādyā mama pūraya vāmchitam

32

vÀ,ÉåÄw ¢AZÀ£ÀA ±ÀÄævÁé gÁPÀÈ,ÉÄAzÀæ,Àå
çÜÄªÀÄvÀB |
vÀxÉÄw ¥Àæw±ÀÄ±ÁæªÀ,ÀgÀééÉÆÕÄ
UÀt£ÁAiÀÄPÀB

Tasyēti vacanaṁ shrutvā rākṣhasēन्द्रasya dhīmataḥ |
Tathēti pratishushrāva sarvajñō gaṇanāyakaḥ

33

vÀvÀæ ,ÀAvÀÄµÀÖavÀÛ,Àå
¥Ē® ,ÀÛ÷å ,ÉåÃµÀÖ'zÀþAiÉÄÃ |
PÉĒÄnvÀæAiÀÄA vÀÄ °AUÁÉÁA AiÀÄxÁ±Á,ÀÛÇA
AiÀÄxÁ«Çü ||
wæPÉĒÄmÁåZÁgÀågÀÆ¥ÉĒt ,ÀÛ'vÀA vÉĒÉÀ
vÀvÀì÷ëuÉĒ

Tatra saṁtuṣṭacittasya paulastyasyēṣṭhasiddhayē |
Kōṭitrayaṁ tu liṁgānāṁ yathāśhāstraṁ yathāvidhi ||
Trikoṭyācāryarūpēṇa sthāpitaṁ tēna tatkṣhaṇē

34

vÁzÀÈ±AA vÀ,Àå æÀÄ°ÁvÀä÷åA ,ÀæAiÁ´ÉĒÄPÀå
«©üÃµÀtB |
¥Äæt£ÁæÄÄ æÄÄ°ÄÄ" sÀðPÁÛ÷å ¥ÁzÀAiÉĒÄ,ÀÛ,Àå
«'ävÀB

Tādṛuṣhaṁ tasya mahātmyaṁ samālōkya vibhīṣhaṇaḥ |
Praṇānāma muhurbhaktyā pādayōstasya vismitaḥ

35

¥ÄætvÀA «£ÀAiÉĒÄ¥ÉÄvÀA ¥Äæ°ÀÈµÀÖA
gÁPÀè,ÉÄ±ÀégÀA |
C£ÀÄUÀÈ°Àå ,Àé°ÀiÁ°ÁvÀä÷åzÉæĒtÄPÉĒÄs
vÀ»ðvÉĒÄs"sÀæÄvī

Praṇataṁ vinayōpētaṁ prahṛuṣṭaṁ rākṣhasēśhvaraṁ |
Anugṛhya svamāhātmyadrēṇukōm'starhitōsbhavat

36

«©üÃµÀuÉĒÄs' °ÀÈµÁÖvÁå gÉĒtÄPÀ,Àå
¥Äæ,ÁzÀvÀB |
²æ"sÀQÛGÀ,Á,ÀPÀÛB 'ÜgÀgÁdåæÄ¥Á®AiÀÄvī
Vibhīṣhaṇō'spi hṛuṣṭātmā rēṇukasya prasādataḥ |
Shivabhaktirasāsaktaḥ sthiraṛājyamapālayat

37

gÉĒtÄPÉĒÄs'| æÄ°ÁvÉĒeÁB ,ÀAZÀgÀÈi
QëwæÄÄAqÀ´ÉÄ |

¥ÀæZÀÒÈÀß,Àå ¥ÀæPÁ±À±ÀÑ

¥ÀgÀ³ÀiÁZÉÉöÊvÀ¨sÁ«vÀB

Rēṇukōṣpi mahātējāḥ saṁcaran kṣhitimaṇḍalē |
Pracḥannasya prakāśhashca paramādvaitabhāvitah

38

PÁA²ÑzÀÝöÈ ¶Öṛ¥ÁvÉÃÈÀ PÀgÀÄuÁgÀ,À³À ¶ÖuÁ |

C¥ÁgÁÈÀÄ¥ÀzÉÃ±ÉÃÈÀ ²³ÁZÉÉöÊvÁ©ü³ÀÄ²ðÉÁ

Kāmśhcidḍṛuṣṭīnipātēna karuṇārasavarṣhīṇā |
Aparānupadēśhēna shivādvaitābhimarshinā

39

CEÁåA±ÀÑ,ÀºÀ³Á,ÉÃÈÀ,À³ÀÄ,ÀÔ³ÀÄºÁjuÁ |

PÀÈvÁxÀðAiÀÄÆī dÉÁÆī,À³ÁðÆī PÀÈwÉAB

¥ÀPÀÈPÀ«ÄðtB

Anyāṁśhca saḥavāsēna samastamalahārīṇā |
Kṛtārthayan janān sarvān kṛtīnaḥ pakvakarṁiṇaḥ

40

zÀ±Àð-ÄvÁé æeÁÇüPÀåA ²³ÀzÀ±ÀðÈÀ-Áº,ÀB |

RAqÀ-ÄvÁé zÀÄgÁZÁgÀÆī ¥ÁuÀAQÁÆī

©üÈÀßzÀ±ÀðÈÁÆī

Darśhayitvā nijādhikyaṁ shivadarśhanalālasaḥ |
Khaṁḍayitvā durācāran pāṣaṁḍān bhinnadarśhanān

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AiÄÄAvÀæ³ÄÄAvÀæPÀ-Á¹ZÁPÆī «³ÄÄvÁÆī

¹zÀP³ÄÄAQÀ-ÁÆī |

«fvÀå,Àé¥Àæ¨sÁ³ÉÃÈÀ,ÁÜ¥À-ÄvÁé ²³ÀUÀ³ÀiÁÆī ||

CdUÁ³ÄÄ ṛd³Á,ÀA PÉÆºè¥ÁPÁå©üzÀA ¥ÀÄgÀA

Yantramāntrakalāsiddhān vimatān siddhamāṇḍalān |
Vijityasvaprabhāvēna sthāpayitvā shivagamān ||
Ajagāma nijavāsaṁ kollipākyābhidaṁ purāṁ

42

vÀvÀæ,ÀA¨sÁ«vÀB,À³ÉðÊdðÈÉÊB ²³À¥ÀgÁAiÀÄuÉÊB

|

,ÉÈÄ³ÄÄÉÁxÁ©üzSÁÈÀ,Àå ²³À,Àå ¥Áæ¥À

³ÄÄAçgÀ³Äī

Tatra sambhāvitah sarvairjanaiḥ shivaparāyaṇaiḥ |
Sōmanāthābhīdhānasya shivasya prāpa maṁdiram

¥À±ÀävÁA vÀvÀæ ,ÀgÉéÃµÁA ``sÀPÀÛÉÁA
 ²ªÀAiÉÆÃV£ÁA |
 vÀ£ÁéÉÆÆÃ « ,ÀäAiÀÁA ``sªÉÊ ,ÀÄÛµÄÖªÀ
 ¥ÀgÀªÉÄÃ±ÀégÀªÀï

Pashyatām tatra sarvēṣhām bhaktanām shivayōginām |
 Tanvānō vismayam bhavaistuṣṭhāva paramēshvaram

zÉÃªZzÉªÀ dUÀ£ÁßxÀ dUÀvÀlgÀtPÁgÀt |
 §æºÀä « µÄÄÛ ,ÀÄgÁçüÃ±À ªÀAzÀª ªÀiÁ£Ä¥ÀzÁA§Äd

Dēvadēva jagannātha jagatkāraṇakāraṇa |
 Brahma viṣṇu surādhīsha vām̐dya mānapadāmbuja

,ÀA ,ÀgÀ£ÁIPÀ``sÁæAwPÀ`ÁªªÀðºÀt¥ÀæzÀ |
 ,ÀªÄ ,ÀÛªÉÄzªªÉÄzÁAvÀ¥Áj``sÉÆÃçüvÀªÉÊ``sªªÀ
 Samsāranātakabhrāntikalānirvahanapraḍa |
 Samastavēḍavēḍāntapariḥhōdhitavaibhava

,ÀA ,ÀgÀªÉÊzÀª ,ÀªÀðdÖ ,ÀªÀð±ÀQÛxgÀAPÀÄ±À |
 ,ÀaÖzÁ£ÄAzÀ ,ÀªÀð ,Àé ¥ÀgÀªÀiÁPÁ±À«UÀæºÀ
 Samsāravaidyasarvajñasarvashaktiniramkusha |
 Sacchidānamādasarvasva paramākāshavigraha

CªÄÄ ,ÀÛdUÀzÁzsÁgÀ eÉÆªÄwºðAUÀ«dÈA``sÀtB |
 ,ÀzÁ²ªÀªÄÄSÁ£ÉÄPÀçªÀªªÄÄwðPÀ`ÁzsÀgÀ
 Amastajagadādhāra jyōtirliṅgavijṛumbhaṇaḥ |
 Sadāshivamukhānēkadvyamūrtikalādhara

UÄÄtvÀæAiÄÄ¥ÀzÁwÄvÀ ªÄª®vÀæAiÄÄ«£Ä±À£Ä |
 dUÀvÀÛçAiÄÄ«`Á ,ÀvÀä£ï
 ±ÄÄæwvÀæAiÄÄ«`ÉÆÄzÀ£Ä
 Guṇatrayapadātīta malatrayavināshana |

¥Á» ¢ÀiÁÁ ¥ÀgÀ¢ÉÄÃ±Á£À ¥Á» ¢ÀiÁÁ ¥Á»ÀðwÃ¥ÀvÉÃ
|
vÀézÀðÖAiÀiÁ ¢ÀiÁAiÉÄÉvÁ»ÀvÁì® ¢ÀiÁvÀæA
¢ÀÄ»vÀ-ÉÃ |
DZÁj ``sÀ»ÀzÀÄPÁÛ£Á»ÀiÁUÀ»ÀiÁ£ÁÁ ¥Àæ¹zÀþAiÉÄÃ

Pāhi mārṇ paramēshāna pāhi mārṇ pārvaṭīpatē |
Tvadajñayā māyaitāvatkālamātraṇ mahitalē | Ācāri
Bhavaduktānāmāgamānāṇ prasiddhayē

CvÀB ¥ÀgÀA ,ÀégÀ£¥ÀA vÉÃ ¥Àæ¥ÀÄöÛ PÁ¢É£Äs¹ä
±ÀAPÀgÀ |
CAvÀgÀA zÉÃ»Ã ¢ÉÄÃ QAazÀ£ÄPÀA¥Á«±ÉÃµÀvÀB
Ataḥ paraṇ svarūpaṇ tē prāptu kāmōsmi shamkara |
Amṭaraṇ dēhī mē kimcidanukampāvishēṣhataḥ

EvÀÄPÉÛ UÀt£ÁAiÀÄPÉÃ£À ,ÀºÀ,Á °AUÁvÀÛvÀB
±ÀAPÀgÀvī
»ÀvÁìUÀzÀð ¢ÀÄºÁ£ÄÄ``sÁ»À ``sÀ»ÀvÉ£Ä ``sÀPÁÛ÷»
¥Àæ,À£É££s,Àä÷»ºÀA |
Ityuktē gaṇanāyakēna sahasā liṁgāttataḥ shāṁkarāt
Vatsāgaccha mahānubhāva bhavatō bhaktyā prasannoꣳsmyahaṇ |

EvÀÄZÉÑöÊgÀUÀzÁzÀéZÀ,ÀÛ£ÄÄ``sÀÉvÁ»ÀiÁ±ÀÑAiÀ
Äð»ÀiÁ¹ÃvÀÛzÁ
¢»ÉÇ»Ã zÀÄAzÀÄ©üGÁ£À£ÁzÀ UÀUÀ£ÉÃ ¥ÀÄµÀàA
»À»ÀµÀÄðUÀðuÁB
Ityuccairagadād vacastanubhṛutāmāshcaryamāsīttadā
Divyō durṇubhirānanāda gaganē puṣhpaṇ vavarṣhurgaṇāḥ

±ÀÄævÁé °AUÁzÀéZÀ£À»ÄÄÇvÀA ±ÀAPÀgÀA
,À£ÄPÀA¥ÁA

,ÀÀ°ÀÈµÁÖvÁä UÀt¥ÀygÀxÉÆÃ eÉÆåÅwµÁ
 ÇÃ¥Àå³ÀiÁÉÀB |
 eÁvÉÆÃvÀìAoÉÉB ²ªÀªÀÄÆÀÄZÀgÉÉAiÉÆðÃV©üB
 ,ÀÆÛAiÀª³ÀiÁÉÆÉÆÃ
 eÉÆåÅw°ðAUÀÀ ¥ÀgÀªÀÆÀÄÄC«±ÀvÀì÷é¥ÀæPÁ±ÀA
 vÀzÁxÃª³Àiï

Shrutvā limḡādvacanamuditam shāṁkaram sānukampan
 Samhṛuṣṭātma gaṇapathirathō jyōtiṣhā dīpyamānaḥ |
 Jātōtkamṭhaiḥ shivamanucarairyōgibhiḥ stūyamānō
 Jyōtirliṁgam paramanuavishatsvaprakāshaṁ tadānīm

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°ÆÉÃ vÀ¹äfi ±ÁAPÀgÉÃ ,Àé¥ÀæPÁ±ÉÃ
 çªÁåPÁgÉÃ gÉÃtÄPÉÃ ¹zÀbÆÁxÉÃ |
 ,ÀÉÇðÃ ´ÉÆÃPÉÆÃ «¹ävÉÆÃs´´sÀÆvÀÛzÁxÃA
 ±ÉÉ«Ã ´´sÀQÛB ,À¥ÀæªÀiÁuÁ §´´sÀÆªÀ

Līnē tasmin shāṁkarē svaprakāshē
 Divyākārē reṇukē siddhanāthē |
 Sarvō lōkō vismitō,bhūttadānīm
 Shaivī bhaktiḥ sapramāṇā babhūva

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²æÃ ¢ÉÃzÁUÀªÀÄ «ÃgÀ±ÉÉªÀ,ÀgÀtÁA
 ²æÃµÀì÷Û´ÉÆÃzÀåÆÀätÁA
 ²æÃ fÃªÉÃ±ÀégÀAiÉÆÃUÀ¥ÀzÀä vÀgÀtÁA
 ²æÃUÉÆÃ¥ÀåaAvÁªÀÄtÁA |
 ²æÃ¹zÀbAvÀ²SÁªÀÄtÁA °R-ÄvÁ AiÄÄ,ÀÛA °TvÁé
 ¥ÀgÁfi
 ±ÀÄævÁé ±ÀæªÀ»vÁ ,ÀAiÀiÁw «ªÀÄ´´ÁA ´´sÀÄQÛAZÀ
 ¢ÀÄÄQÛ ¥ÀgÁªÀiï

Shrī vēdāgama vīrashaivasaraṇīm shrīṣhaṭsthalōdyanmaṇīm
 Shrī jīvēshvarayōgapadma taraṇīm shrīgōpyacimāmaṇīm |
 Shrīsiddhāntashikhāmaṇīm likhayitā yastaṁ likhitvā parān
 Shrutvā shrāvahitā sayāti vimalām bhuktiṁca mukti parām

About this Book

Sri Siddheśhvara Swamy has described the meaning of each Sanskrit verses in the book Siddhānta Śhikhāmaṇi. In addition verses are explained using vacanas of śharaṇas, verses from Gīte, Śhrutis and Āgamas.

Knowledge without action and action without knowledge are waste. Vacanas are knowledge basis and Siddhānta Śhikhāmaṇi is action basis. Both knowledge and actions are required to achieve the goals in life. It is beautifully described in this book for everyone to understand and to practice.

Viraśhaivas do not wish to: live in the land of God, live looking like God, live close to God and live with God. His aim is to unite with God. He wishes to free himself from the illusions of Māye. He wishes to be free from the cycle of birth-life-death.

Siddhānta Śhikhāmaṇi describes the steps involved in reaching that goal. It describes in an orderly way for every one to understand and to practice śhivayōga to achieve aikya in Paraśhiva.